RYRIE *Study Bible*

EXPANDED EDITION

NEW AMERICAN STANDARD BIBLE

1995 UPDATE

Charles Caldwell Ryrie, Th.D., Ph.D.

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TO THE READER

The Bible is the greatest of all books; to study it is the noblest of all pursuits; to understand it, the highest of all goals. The *Ryrie Study Bible* is especially designed to help you achieve that goal.

Every time you read this Bible, whether carefully or casually, be sure to look at the notes at the bottom of the page. These are designed to illuminate and help you understand the verses you are reading. The notes provide a variety of helps: some furnish historical or archaeological background; others translate or interpret the text more clearly; some define words and doctrines; and many refer you to other passages that relate to the same subject.

When you wish to study a book of the Bible more systematically, you will want to read the Introduction to that book, which will give you information about the author, background, and contents. A unique feature of this Bible is the outline of each book printed at the end of each Introduction and also interspersed throughout the text. You can readily see as you are reading through a book exactly where you are in the development of the ideas of that book by simply referring to the complete outline in the Introduction.

The Introductions will help lead you into the messages of the books; the outlines will help you see the development of the messages; and the notes will help shed light on the messages.

In addition, you will find at the back of the Bible an index of the principal subjects treated in the notes, a synopsis of Bible doctrine, a concordance, and articles on subjects of biblical importance. There is also a Harmony of the Gospels for use when you want to locate the several accounts of an event in the gospels. Finally, the maps and timelines will enable you to see where and when biblical events took place.

The expanded edition of this study Bible features more than two thousand new notes and two hundred new in-text maps, charts, diagrams, and timelines. In addition, many of the original notes have been updated and expanded, and the Topical Index of Scripture has been greatly enlarged. All these improvements make this edition more helpful and informative.

Useful as helps can be, the most important thing is to read the Bible itself. This is God's Word to you. I pray that these notes will serve to make it clearer and more personally meaningful.

CHARLES CALDWELL RYRIE, TH.D., PH.D.

HOW TO USE THIS STUDY BIBLE

Congratulations! You are obviously serious about studying Scripture, since you invested in this study Bible. How can you get the most out of your investment?

First, you must use it. The most important and often the most difficult step in Bible study is simply opening the book to read it. Where should you read first? That is not a question with a universal answer, for each person's likes and needs are different. If you have never seriously studied the Bible, you might feel more comfortable reading first one of the shorter books of the New Testament, such as 1 Thessalonians, Philippians, or 1 John. If you want to start with a gospel, read Mark's fast-moving account of the life of Christ. If you like action, try Acts. If you are studying a particular book in a Bible class or if your pastor is preaching through a book, use that as a basis for your own in-depth study. Whatever book you choose, read it in its entirety first, then do some detailed study in it before starting another one. Hit-or-miss reading usually misses more than it hits!

Second, read and study wisely. The Bible is God's message to us; therefore, read to understand what He is clearly saying, not to discover some supposed hidden meaning.

To do this, you need (1) to understand the meaning of the words you are reading. Some are explained in the notes of this study Bible. Others you may have to look up in an English dictionary, which is one of the most important tools to have within reach when you study the Bible. For still other words, you may want to consult a good Bible dictionary. But do not go on until you understand what you have already read. Take the meaning of the words in their normal, natural, and usual sense. That is the way we speak, the way we read other literature, and the way God intended His word to be read and understood.

You need also (2) to grasp the main point of each paragraph or section. You are using a well-outlined Bible, so notice what the headings in the outline tell you about the contents of each section. Summarize the main points in your own words, and write those summaries in the margin or above or below the printed outlines. As you proceed through a book, look back frequently to the entire outline at the beginning of the book in order to check your bearings.

You want also (3) to correlate the teaching of the particular section you are studying with other parts of Scripture. For example, the note on Matthew 1:19 mentions the subject of divorce without developing it. So you would be wise to look in the index of subjects in the back and read the notes on the references listed there on divorce. Sometimes a note will tell you where a particular word is used elsewhere in the New Testament (there is such a note on 1 Thess. 4:11). If so, take time to look up those other references and write enough in the margin to remind you of the substance of those references. The next time you read that verse, your eye will see those reminders, and you will not have to look up the references again.

Of course, you want (4) to hear God speak to *you* through what you are studying. But do not be tempted to see "deeper" meanings or try to discover hidden ideas that no one else has ever seen! Do not invent some "message" that is not in the text in order to justify an idea you have or course of action you want to take. In the plain meaning of the text there is ample material for the Holy Spirit to use to speak to you and meet your individual needs. Further, the more you study, the greater reservoir of Bible truth you build up from which the Spirit can draw to correct, encourage, and guide you.

Here are some additional ideas for using this study Bible:

1. Write in the margins the meanings of words you look up, so the next time you read the passage you will not have to look them up again.
2. Write a summary word or phrase of the contents of sections.

3. Write a key word or phrase that conveys a principal idea in that chapter. If you memorize those words, you will be able to think your way through an entire book. For instance, you might write "genealogy of Christ" for Matthew 1; "wise men" for chapter 2; and "John the Baptist" for chapter 3.
4. Do not underline or circle a word or phrase simply because at the time it seemed to say something to you. Write the *reason* you underlined it in the margin. For instance, if you underline *save* in Matthew 1:21, note that it is connected with the meaning of "Jesus," as explained in the note on Matthew 1:1.
5. Indicate relevant cross references not listed in the printed helps, and jot down a word or two to remind you what the cross reference says. For example, in connection with the marginal references on Matthew 1:21 you may write "virgin birth" by Luke 1:31, "circumcision" by Luke 2:21, "Lamb of God" by John 1:29, and "Son of David" by Acts 13:23.
6. Use the margins to preserve, in condensed form, any good idea you hear or read.
7. Briefly note personal applications of texts in the margin. Later, as you read those texts again, you will be reminded of commitments you made to the Lord.

I wrote the study helps in this Bible to meet a variety of needs of many people, and within a limited space. It is my prayer that, over the years, these notes, along with those you add, will make this Bible the most useful and valuable one you own.

C. C. R.

FOREWORD TO THE NASB

SCRIPTURAL PROMISE

"The grass withers, the flower fades,
but the word of our God stands forever."
—Isaiah 40:8

The New American Standard Bible has been produced with the conviction that the words of Scripture as originally penned in the Hebrew, Aramaic, and Greek were inspired by God. Since they are the eternal Word of God, the Holy Scriptures speak with fresh power to each generation, to give wisdom that leads to salvation, that men may serve Christ to the glory of God.

The purpose of the Editorial Board in making this translation was to adhere as closely as possible to the original languages of the Holy Scriptures, and to make the translation in a fluent and readable style according to current English usage.

THE FOURFOLD AIM OF THE LOCKMAN FOUNDATION

1. These publications shall be true to the original Hebrew, Aramaic, and Greek.
2. They shall be grammatically correct.
3. They shall be understandable to the masses.
4. They shall give the Lord Jesus Christ His proper place, the place which the Word gives Him; therefore, no work will ever be personalized.

PREFACE TO THE NEW AMERICAN STANDARD BIBLE

In the history of English Bible translations, the King James Version is the most prestigious. This time-honored version of 1611, itself a revision of the Bishops' Bible of 1568, became the basis for the English Revised Version appearing in 1881 (New Testament) and 1885 (Old Testament). The American counterpart of this last work was published in 1901 as the American Standard Version. The ASV, a product of both British and American scholarship, has been highly regarded for its scholarship and accuracy. Recognizing the values of the American Standard Version, the Lockman Foundation felt an urgency to preserve these and other lasting values of the ASV by incorporating recent discoveries of Hebrew and Greek textual sources and by rendering it into more current English. Therefore, in 1959 a new translation project was launched, based on the time-honored principles of translation of the ASV and KJV. The result is the New American Standard Bible.

Translation work for the NASB was begun in 1959. In the preparation of this work numerous other translations have been consulted along with the linguistic tools and literature of biblical scholarship. Decisions about English renderings were made by consensus of a team composed of educators and pastors. Subsequently, review and evaluation by other Hebrew and Greek scholars outside the Editorial Board were sought and carefully considered.

The Editorial Board has continued to function since publication of the complete Bible in 1971. This edition of the NASB represents revisions and refinements recommended over the last several years as well as thorough research based on modern English usage.

PRINCIPLES OF TRANSLATION

MODERN ENGLISH USAGE: The attempt has been made to render the grammar and terminology in contemporary English. When it was felt that the word-for-word literalness was unacceptable to the modern reader, a change was made in the direction of a more current English idiom. In the instances where this has been done, the more literal rendering has been indicated in the notes. There are a few exceptions to this procedure. In particular, frequently "And" is not translated at the beginning of sentences because of differences in style between ancient and modern writing. Punctuation is a relatively modern invention, and ancient writers often linked most of their sentences with "and" or other connectives. Also, the Hebrew idiom "answered and said" is sometimes reduced to "answered" or "said" as demanded by the context. For current English the idiom "it came about that" has not been translated in the New Testament except when a major transition is needed.

HEBREW TEXT: In the present translation the latest edition of Rudolf Kittel's *Biblia Hebraica* has been employed together with the most recent light from lexicography, cognate languages, and the Dead Sea Scrolls.

HEBREW TENSES: Consecution of tenses in Hebrew remains a puzzling factor in translation. The translators have been guided by the requirements of a literal translation, the sequence of tenses, and the immediate and broad contexts.

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for the Deity is God, a translation of the original *Elohim*. One of the titles for God is Lord, a translation of *Adonai*. There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, *Adonai*. In that case it is regularly translated GOD in order to avoid confusion.

It is known that for many years YHWH as been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.

GREEK TEXT: Consideration was given to the latest available manuscripts with a view to determining the best Greek text. In most instances the 26th edition of Eberhard Nestle's *Novum Testamentum Graece* was followed.

GREEK TENSES: A careful distinction has been made in the treatment of the Greek aorist tense (usually translated as the English past, "He did") and the Greek imperfect tense (normally rendered either as English past progressive, "He was doing"; or, if inceptive, as "He began to do" or "He started to do"; or else if customary past, as "He used to do"). "Began" is italicized if it renders an imperfect tense, in order to distinguish it from the Greek verb for "begin." In some contexts the difference between the Greek imperfect and the English past is conveyed better by the choice of vocabulary or by other words in the context, and in such cases the Greek imperfect may be rendered as a simple past tense (e.g. "had an illness for many years" would be preferable to "was having an illness for many years" and would be understood in the same way).

On the other hand, not all aorists have been rendered as English pasts ("He did"), for some of them are clearly to be rendered as English perfects ("He has done"), or even as past perfects ("He had done"), judging from the context in which they occur. Such aorists have been rendered as perfects or past perfects in this translation.

As for the distinction between aorist and present imperatives, the translators have usually rendered these imperatives in the customary manner, rather than attempting any such fine distinction as "Begin to do!" (for the aorist imperative), or, "Continually do!" (for the present imperative).

As for sequence of tenses, the translators took care to follow English rules rather than Greek in translating Greek presents, imperfects and aorists. Thus, where English says, "We knew that he was doing," Greek puts it, "We knew that he does"; similarly, "We knew that he had done" is the Greek, "We knew that he did." Likewise, the English, "When he had come, they met him," is represented in Greek by, "When he came, they met him." In all cases a consistent transfer has been made from the Greek tense in the subordinate clause to the appropriate tense in English.

In the rendering of negative questions introduced by the particle *mē* (which always expects the answer "No") the wording has been altered from a mere, "Will he not do this?" to a more accurate, "He will not do this, will he?"

Editorial Board, THE LOCKMAN FOUNDATION

EXPLANATION OF GENERAL FORMAT

CROSS REFERENCES are placed in a column adjoining the text on the page and listed under verse numbers to which they refer. Superior letters refer to cross references. Cross references in italics are parallel passages.

PARAGRAPHS are designated by bold face verse numbers or letters.

QUOTATION MARKS are used in the text in accordance with modern English usage.

"THOU," "THEE" AND "THY" are not used in this edition and have been rendered as "*You*" and "*Your.*"

PERSONAL PRONOUNS are capitalized when pertaining to Deity.

ITALICS are used in the text to indicate words which are not found in the original Hebrew, Aramaic, or Greek but implied by it. Italics are used in the marginal notes to signify alternate readings for the text.

SMALL CAPS in the New Testament are used in the text to indicate Old Testament quotations or obvious references to Old Testament texts. Variations of Old Testament wording are found in New Testament citations depending on whether the New Testament writer translated from a Hebrew text, used existing Greek or Aramaic translations, or paraphrased the material. It should be noted that modern rules for the indication of direct quotation were not used in biblical times; thus the ancient writer would use exact quotations or references to quotation without specific indication of such.

ASTERISKS are used to mark verbs that are historical presents in the Greek which have been translated with an English past tense in order to conform to modern usage. The translators recognized that in some contexts the present tense seems more unexpected and unjustified to the English reader than a past tense would have been. But Greek authors frequently used the present tense for the sake of heightened vividness, thereby transporting their readers in imagination to the actual scene at the time of occurrence. However, the translators felt that it would be wise to change these historical presents to English past tenses.

ABBREVIATIONS AND SPECIAL MARKINGS

cf.	compare
chap(s).	chapter(s)
E	east
e.g.	for example
f., ff.	following verse or verses
ft	foot/feet
Gk.	Greek
gm	gram(s)
Heb.	Hebrew
kg	kilogram(s)
km	kilometer(s)
kl	kiloliter(s)
lb	pound(s)
lit	liter(s)
lit.	literally
LXX	Septuagint (Greek translation of the OT)
m	meter(s)
mi	mile(s)
ms(s).	manuscript(s)
N	north
NE	northeast(ern)
NW	northwest(ern)
NT	New Testament
OT	Old Testament
oz	ounce(s)
ref(s).	reference(s)
S	south
SE	southeast(ern)
SW	southwest(ern)
W	west
v., vv.	verse, verses
★	A five-pointed star preceding a verse or verses in the marginal cross-reference notes indicates that this passage is treated in the study notes

TABLE OF WEIGHTS, MEASURES, AND COINS

Weights

Terms Heb. or Gr.	NASB	Ratio	Approximate Metric	Equivalent U.S.
In the OT				
Kikkar	talent	3,000 *shekels*	34.2 kg.	75 lb.
Maneh, mina	mina	50 *shekels*	.57 kg.	1.25 lb.
Shekel (official, 625 B.C.	shekel		11.4 gm.	.4 oz.
Pim		⅔ *shekel*	7.6 gm.	.27 oz.
Bekah	½ shekel	½ *shekel*	5.7 gm.	.20 oz.
Gerah	gerah	1/20 *shekel*	.57 gm.	.02 oz.
In the NT				
Litra	pound		.34 kg.	12 oz.
Talanton	talent			58–80 lb.

Dry and Liquid Measures

Terms Heb. or Gr.	NASB	Ratio	Approximate Metric	Equivalent U.S.
In the OT				
Homer—cor	homer	10 *ephahs* 10 *baths*	220 liters	6.25 bu. 58 gal.
Letek	½ homer	½ *homer*	110 lit.	3.12 bu.
Ephah—bath	ephah		22 lit.	.625 bu. 5.8 gal.
Seah	measure	⅓ *ephah*	7.33 lit	6.67 dry qt.
Hin	hin	1/6 *bath*	3.67 lit	1 gal.
Omer—'issarón	omer	1/10 *ephah*	2.2 lit.	2 dry qt.
Qab (cab)	kab	1/18 *ephah*	1.3 lit.	2.3 pt.
Log	log	1/72 *bath*	.31 lit.	.64 pt.
In the NT				
Koros	measure			11–17 bu.
Batos	measure	72 *sextarii*	39.6 lit.	10.4 gal.
Metretes	gallons		35 lit.	9 gal.
Saton	peck	24 *sextarii*	13.2 lit.	12 dry qt.
Modios	bushel	16 *sextarii*	8.8 lit.	1 peck
Choinix	quart	2 *sextarii*	1.1 lit.	1 qt.
Xestes	pot	1 *sextarius*	.55 lit.	1 pt.

READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT	DAY	DATE	TEXT
1	Jan. 1	Gen. 1-3	39	Feb. 8	Ex. 22-24
2	Jan. 2	Gen. 4:1–6:8	40	Feb. 9	Ex. 25-27
3	Jan. 3	Gen. 6:9–9:29	41	Feb. 10	Ex. 28-29
4	Jan. 4	Gen. 10-11	42	Feb. 11	Ex. 30-31
5	Jan. 5	Gen. 12-14	43	Feb. 12	Ex. 32-34
6	Jan. 6	Gen. 15-17	44	Feb. 13	Ex. 35-36
7	Jan. 7	Gen. 18-19	45	Feb. 14	Ex. 37-38
8	Jan. 8	Gen. 20-22	46	Feb. 15	Ex. 39-40
9	Jan. 9	Gen. 23-24	47	Feb. 16	Lev. 1:1–5:13
10	Jan. 10	Gen. 25-26	48	Feb. 17	Lev. 5:14–7:38
11	Jan. 11	Gen. 27-28	49	Feb. 18	Lev. 8-10
12	Jan. 12	Gen. 29-30	50	Feb. 19	Lev. 11-12
13	Jan. 13	Gen. 31-32	51	Feb. 20	Lev. 13-14
14	Jan. 14	Gen. 33-35	52	Feb. 21	Lev. 15-17
15	Jan. 15	Gen. 36-37	53	Feb. 22	Lev. 18-20
16	Jan. 16	Gen. 38-40	54	Feb. 23	Lev. 21-23
17	Jan. 17	Gen. 41-42	55	Feb. 24	Lev. 24-25
18	Jan. 18	Gen. 43-45	56	Feb. 25	Lev. 26-27
19	Jan. 19	Gen. 46-47	57	Feb. 26	Num. 1-2
20	Jan. 20	Gen. 48-50	58	Feb. 27	Num. 3-4
21	Jan. 21	Job 1-3	59	Feb. 28	Num. 5-6
22	Jan. 22	Job 4-7	60	Mar. 1	Num. 7
23	Jan. 23	Job 8-11	61	Mar. 2	Num. 8-10
24	Jan. 24	Job 12-15	62	Mar. 3	Num. 11-13
25	Jan. 25	Job 16-19	63	Mar. 4	Num. 14-15
26	Jan. 26	Job 20-22	64	Mar. 5	Num. 16-18
27	Jan. 27	Job 23-28	65	Mar. 6	Num. 19-21
28	Jan. 28	Job 29-31	66	Mar. 7	Num. 22-24
29	Jan. 29	Job 32-34	67	Mar. 8	Num. 25-26
30	Jan. 30	Job 35-37	68	Mar. 9	Num. 27-29
31	Jan. 31	Job 38-42	69	Mar.10	Num. 30-31
32	Feb. 1	Ex. 1-4	70	Mar. 11	Num. 32-33
33	Feb. 2	Ex. 5-8	71	Mar. 12	Num. 34-36
34	Feb. 3	Ex. 9-11	72	Mar. 13	Deut. 1-2
35	Feb. 4	Ex. 12-13	73	Mar. 14	Deut. 3-4
36	Feb. 5	Ex. 14-15	74	Mar. 15	Deut. 5-7
37	Feb. 6	Ex. 16-18	75	Mar. 16	Deut. 8-10
38	Feb. 7	Ex. 19-21	76	Mar. 17	Deut. 11-13

READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT
77	Mar. 18	Deut. 14-17
78	Mar. 19	Deut. 18-21
79	Mar. 20	Deut. 22-25
80	Mar. 21	Deut. 26-28
81	Mar. 22	Deut. 29:1–31:29
82	Mar. 23	Deut. 31:30–34:12
83	Mar. 24	Josh. 1-4
84	Mar. 25	Josh. 5-8
85	Mar. 26	Josh. 9-11
86	Mar. 27	Josh. 12-14
87	Mar. 28	Josh. 15-17
88	Mar. 29	Josh. 18-19
89	Mar. 30	Josh. 20-22
90	Mar. 31	Josh. 23–Judg. 1
91	Apr. 1	Judg. 2-5
92	Apr. 2	Judg. 6-8
93	Apr. 3	Judg. 9
94	Apr. 4	Judg. 10-12
95	Apr. 5	Judg. 13-16
96	Apr. 6	Judg. 17-19
97	Apr. 7	Judg. 20-21
98	Apr. 8	Ruth
99	Apr. 9	1 Sam. 1-3
100	Apr. 10	1 Sam. 4-7
101	Apr. 11	1 Sam. 8-10
102	Apr. 12	1 Sam. 11-13
103	Apr. 13	1 Sam. 14-15
104	Apr. 14	1 Sam. 16-17
105	Apr. 15	1 Sam. 18-19; Ps. 59
106	Apr. 16	1 Sam. 20-21; Pss. 56; 34
107	Apr. 17	1 Sam. 22-23; 1 Chron. 12:8-18; Pss. 52; 54; 63; 142
108	Apr. 18	1 Sam. 24; Ps. 57; 1 Sam. 25
109	Apr. 19	1 Sam. 26-29; 1 Chron. 12:1-7, 19-22
110	Apr. 20	1 Sam. 30-31; 1 Chron. 10; 2 Sam. 1
111	Apr. 21	2 Sam. 2-4
112	Apr. 22	2 Sam. 5:1–6:11; 1 Chron. 11:1-9; 12:23-40; 13:1–14:17
113	Apr. 23	2 Sam. 22; Ps.18
114	Apr. 24	1 Chron. 15-16; 2 Sam. 6:12-23; Ps. 96
115	Apr. 25	Ps. 105; 2 Sam. 7; 1 Chron. 17
116	Apr. 26	2 Sam. 8-10; 1 Chron. 18-19; Ps. 60
117	Apr. 27	2 Sam. 11-12; 1 Chron. 20:1-3; Ps. 51
118	Apr. 28	2 Sam. 13-14
119	Apr. 29	2 Sam. 15-17
120	Apr. 30	Ps. 3; 2 Sam. 18-19
121	May 1	2 Sam. 20-21; 23:8-23; 1 Chron. 20:4-8; 11:10-25
122	May 2	2 Sam. 23:24–24:25; 1 Chron. 11:26-47; 21:1-30
123	May 3	1 Chron. 22-24
124	May 4	Ps. 30; 1 Chron. 25-26
125	May 5	1 Chron. 27-29
126	May 6	Pss. 5-7; 10; 11; 13; 17
127	May 7	Pss. 23; 26; 28; 31; 35
128	May 8	Pss. 41; 43; 46; 55; 61; 62; 64
129	May 9	Pss. 69-71; 77
130	May 10	Pss. 83; 86; 88; 91; 95
131	May 11	Pss. 108-9; 120-21; 140; 143-44
132	May 12	Pss. 1; 14-15; 36-37; 39
133	May 13	Pss. 40; 49-50; 73
134	May 14	Pss. 76; 82; 84; 90; 92; 112; 115
135	May 15	Pss. 8-9; 16; 19; 21; 24; 29
136	May 16	Pss. 33; 65-68
137	May 17	Pss. 75; 93-94; 97-100
138	May 18	Pss. 103-4; 113-14; 117
139	May 19	Pss. 119:1-88
140	May 20	Ps. 119:89-176
141	May 21	Pss. 122; 124; 133-36
142	May 22	Pss. 138-39; 145; 148; 150
143	May 23	Pss. 4; 12; 20; 25; 32; 38
144	May 24	Ps. 42; 53; 58; 81; 101; 111; 130-31; 141; 146

READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT
145	May 25	Pss. 2; 22; 27
146	May 26	Pss. 45; 47-48; 87; 110
147	May 27	1 Kings 1:1–2:12; 2 Sam. 23:1-7
148	May 28	1 Kings 2:13–3:28; 2 Chron. 1:1-13
149	May 29	1 Kings 5-6; 2 Chron. 2-3
150	May 30	1 Kings 7; 2 Chron. 4
151	May 31	1 Kings 8; 2 Chron. 5:1–7:10
152	June 1	1 Kings 9:1–10:13; 2 Chron. 7:11–9:12
153	June 2	1 Kings 4; 10:14-29; 2 Chron. 1:14-17; 9:13-28; Ps. 72
154	June 3	Prov. 1-3
155	June 4	Prov. 4-6
156	June 5	Prov. 7-9
157	June 6	Prov. 10-12
158	June 7	Prov. 13-15
159	June 8	Prov. 16-18
160	June 9	Prov. 19-21
161	June 10	Prov. 22-24
162	June 11	Prov. 25-27
163	June 12	Prov. 28-29
164	June 13	Prov. 30-31; Ps. 127
165	June 14	Song of Songs
166	June 15	1 Kings 11:1-40; Eccl. 1-2
167	June 16	Eccl. 3-7
168	June 17	Eccl. 8-12; 1 Kings 11:41-43; 2 Chron. 9:29-31
169	June 18	1 Kings 12; 2 Chron. 10:1–11:17
170	June 19	1 Kings 13-14; 2 Chron. 11:18–12:16
171	June 20	1 Kings 15:1-24; 2 Chron. 13-16
172	June 21	1 Kings 15:25–16:34; 2 Chron. 17; 1 Kings 17
173	June 22	1 Kings 18-19
174	June 23	1 Kings 20-21
175	June 24	1 Kings 22:1-40; 2 Chron. 18
176	June 25	1 Kings 22:41-53; 2 Kings 1; 2 Chron. 19:1–21:3
177	June 26	2 Kings 2-4
178	June 27	2 Kings 5-7
179	June 28	2 Kings 8-9; 2 Chron. 21:4–22:9
180	June 29	2 Kings 10-11; 2 Chron. 22:10–23:21
181	June 30	Joel
182	July 1	2 Kings 12-13; 2 Chron. 24
183	July 2	2 Kings 14; 2 Chron. 25; Jonah
184	July 3	Hos. 1-7
185	July 4	Hos. 8-14
186	July 5	2 Kings 15:1-7; 2 Chron. 26; Amos 1-4
187	July 6	Amos 5-9; 2 Kings 15:8-18
188	July 7	Isa. 1-4
189	July 8	2 Kings 15:19-38; 2 Chron. 27; Isa. 5-6
190	July 9	Micah
191	July 10	2 Kings 16; 2 Chron. 28; Isa. 7-8
192	July 11	Isa. 9-12
193	July 12	Isa. 13-16
194	July 13	Isa. 17-22
195	July 14	Isa. 23-27
196	July 15	Isa. 28-30
197	July 16	Isa. 31-35
198	July 17	2 Kings 18:1-8; 2 Chron. 29-31
199	July 18	2 Kings 17; 18:9-37; 2 Chron. 32:1-19; Isa. 36
200	July 19	2 Kings 19; 2 Chron. 32:20-23; Isa. 37
201	July 20	2 Kings 20; 2 Chron. 32:24-33; Isa. 38-39
202	July 21	2 Kings 21:1-18; 2 Chron. 33:1- 20; Isa. 40
203	July 22	Isa. 41-43
204	July 23	Isa. 44-47
205	July 24	Isa. 48-51

READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT
206	July 25	Isa. 52-57
207	July 26	Isa. 58-62
208	July 27	Isa. 63-66
209	July 28	2 Kings 21:19-26; 2 Chron. 33:21–34:7; Zephaniah
210	July 29	Jer. 1-3
211	July 30	Jer. 4-6
212	July 31	Jer. 7-9
213	Aug. 1	Jer. 10-13
214	Aug. 2	Jer. 14-16
215	Aug. 3	Jer. 17-20
216	Aug. 4	2 Kings 22:1–23:28; 2 Chron. 34:8–35:19
217	Aug. 5	Nahum; 2 Kings 23:29-37; 2 Chron. 35:20–36:5; Jer. 22:10-17
218	Aug. 6	Jer. 26; Habakkuk
219	Aug. 7	Jer. 46-47; 2 Kings 24:1-4, 7; 2 Chron. 36:6-7; Jer. 25, 35
220	Aug. 8	Jer. 36, 45, 48
221	Aug. 9	Jer. 49:1-33; Dan. 1-2
222	Aug. 10	Jer. 22:18-30; 2 Kings 24:5-20; 2 Chron. 36:8-12; Jer. 37:1-2; 52:1-3; 24; 29
223	Aug. 11	Jer. 27-28, 23
224	Aug. 12	Jer. 50-51
225	Aug. 13	Jer. 49:34-39; 34:1-22; Ezek. 1-3
226	Aug. 14	Ezek. 4-7
227	Aug. 15	Ezek. 8-11
228	Aug. 16	Ezek. 12-14
229	Aug. 17	Ezek. 15-17
230	Aug. 18	Ezek. 18-20
231	Aug. 19	Ezek. 21-23
232	Aug. 20	2 Kings 25:1; 2 Chron. 36:13-16; Jer. 39:1; 52:4; Ezek. 24; Jer. 21:1–22:9; 32:1-44
233	Aug. 21	Jer. 30-31, 33
234	Aug. 22	Ezek. 25; 29:1-16; 30; 31
235	Aug. 23	Ezek. 26-28
236	Aug. 24	Jer. 37:3–39:10; 52:5-30; 2 Kings 25:2-21; 2 Chron. 36:17-21
237	Aug. 25	2 Kings 25:22; Jer. 39:11–40:6; Lam. 1-3
238	Aug. 26	Lam. 4-5; Obadiah
239	Aug. 27	Jer. 40:7–44:30; 2 Kings 25:23-26
240	Aug. 28	Ezek. 33:21–36:38
241	Aug. 29	Ezek. 37-39
242	Aug. 30	Ezek. 32:1–33:20; Dan. 3
243	Aug. 31	Ezek. 40-42
244	Sept. 1	Ezek. 43-45
245	Sept. 2	Ezek. 46-48
246	Sept. 3	Ezek. 29:17-21; Dan. 4; Jer. 52:31-34; 2 Kings 25:27-30; Ps. 44
247	Sept. 4	Pss. 74: 79-80; 89
248	Sept. 5	Pss. 85; 102; 106; 123; 137
249	Sept. 6	Dan. 7-8; 5
250	Sept. 7	Dan. 9; 6
251	Sept. 8	2 Chron. 36:22-23; Ezra 1:1–4:5
252	Sept. 9	Dan. 10-12
253	Sept. 10	Ezra 4:6–6:13; Haggai
254	Sept. 11	Zech. 1-6
255	Sept. 12	Zech. 7-8; Ezra 6:14-22; Ps. 78
256	Sept. 13	Pss. 107; 116; 118
257	Sept. 14	Pss. 125-26; 128-29; 132; 147; 149
258	Sept. 15	Zech. 9-14
259	Sept. 16	Esther 1-4
260	Sept. 17	Esther 5-10
261	Sept. 18	Ezra 7-8
262	Sept. 19	Ezra 9-10
263	Sept. 20	Neh. 1-5
264	Sept. 21	Neh. 6-7
265	Sept. 22	Neh. 8-10
266	Sept. 23	Neh. 11-13

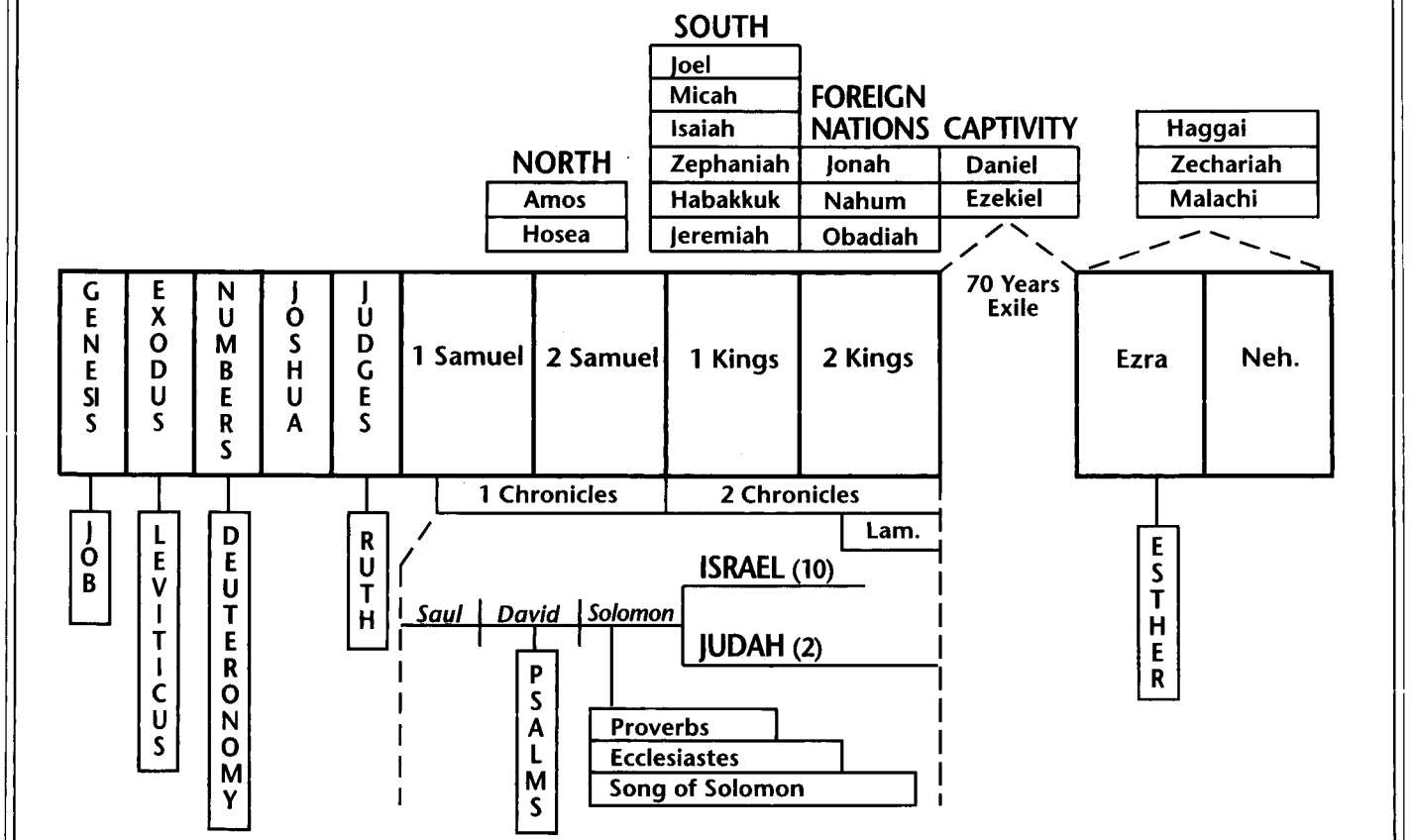
READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT
267	Sept. 24	Malachi
268	Sept. 25	1 Chron. 1-2
269	Sept. 26	1 Chron. 3-5
270	Sept. 27	1 Chron. 6
271	Sept. 28	1 Chron. 7:1–8:27
272	Sept. 29	1 Chron. 8:28–9:44
273	Sept. 30	John 1:1-18; Mark 1:1; Luke 1:1-4; 3:23-38; Matt.1:1-17
274	Oct. 1	Luke 1:5-80
275	Oct. 2	Matt. 1:18–2:23; Luke 2
276	Oct. 3	Matt. 3:1–4:11; Mark 1:2-13; Luke 3:1-23; 4:1-13; John 1:19-34
277	Oct. 4	John 1:35–3:36
278	Oct. 5	John 4; Matt. 4:12-17; Mark 1:14-15; Luke 4:14-30
279	Oct. 6	Mark 1:16-45; Matt. 4:18-25; 8:2-4; 14-17; Luke 4:31–5:16
280	Oct. 7	Matt. 9:1-17; Mark 2:1-22; Luke 5:17-39
281	Oct. 8	John 5; Matt. 12:1-21; Mark 2:23–3:12; Luke 6:1-11
282	Oct. 9	Matt. 5; Mark 3:13-19; Luke 6:12-36
283	Oct. 10	Matt. 6-7; Luke 6:37-49
284	Oct. 11	Luke 7; Matt. 8:1, 5-13; 11:2-30
285	Oct. 12	Matt. 12:22-50; Mark 3:20-35; Luke 8:1-21
286	Oct. 13	Mark 4:1-34; Matt. 13:1-53
287	Oct. 14	Mark 4:35–5:43; Matt. 8:18, 23-24; 9:18-34; Luke 8:22-56
288	Oct. 15	Mark 6:1-30; Matt. 13:54-58; 9:35–11:1; 14:1-12; Luke 9:1-10
289	Oct. 16	Matt. 14:13-36; Mark 6:31-56; Luke 9:11-17; John 6:1-21
290	Oct. 17	John 6:22–7:1; Matt. 15:1-20; Mark 7:1-23
291	Oct. 18	Matt. 15:21–16:20; Mark 7:24–8:30; Luke 9:18-21
292	Oct. 19	Matt. 16:21–17:27; Mark 8:31–9:32; Luke 9:22-45
293	Oct. 20	Matt. 18; 8:19-22; Mark 9:33-50; Luke 9:46-62; John 7:2-10
294	Oct. 21	John 7:11–8:59
295	Oct. 22	Luke 10:1–11:36
296	Oct. 23	Luke 11:37–13:21
297	Oct. 24	John 9-10
298	Oct. 25	Luke 13:22–15:32
299	Oct. 26	Luke 16:1–17:10; John 11:1-54
300	Oct. 27	Luke 17:11–18:17; Matt. 19:1-15; Mark 10:1-16
301	Oct. 28	Matt. 19:16–20:28; Mark 10:17-45; Luke 18:18-34
302	Oct. 29	Matt. 20:29-34; 26:6-13; Mark 10:46-52; 14:3-9; Luke 18:35–19:28; John 11:55–12:11
303	Oct. 30	Matt. 21:1-22; Mark 11:1-26; Luke 19:29-48; John 12:12-50
304	Oct. 31	Matt. 21:23–22:14; Mark 11:27–12:12; Luke 20:1-19
305	Nov. 1	Matt . 22:15-46; Mark 12:13-37; Luke 20:20-44
306	Nov. 2	Matt. 23; Mark 12:38-44; Luke 20:45–21:4
307	Nov. 3	Matt. 24:1-31; Mark 13:1-27; Luke 21:5-27
308	Nov. 4	Matt. 24:32–26:5, 14-16; Mark 13:28–14:2, 10-11; Luke 21:28–22:6
309	Nov. 5	Matt. 26:17-29; Mark 14:12-25; Luke 22:7-38; John 13
310	Nov. 6	John 14-16
311	Nov. 7	John 17:1–18:1; Matt. 26:30-46; Mark 14:26-42; Luke 22:39-46
312	Nov. 8	Matt. 26:47-75; Mark 14:43-72; Luke 22:47-65; John 18:2-27

READ THROUGH THE BIBLE IN A YEAR

DAY	DATE	TEXT
313	Nov. 9	Matt. 27:1-26; Mark 15:1-15; Luke 22:66–23:25; John 18:28–19:16
314	Nov. 10	Matt. 27:27-56; Mark 15:16-41; Luke 23:26-49: John 19:17-30
315	Nov. 11	Matt. 27:57–28:8; Mark 15:42–16:8; Luke 23:50–24:12; John 19:31–20:10
316	Nov. 12	Matt. 28:9-20; Mark 16:9-20; Luke 24:13-53; John 20:11–21:25
317	Nov. 13	Acts 1-2
318	Nov. 14	Acts 3-5
319	Nov. 15	Acts 6:1–8:1
320	Nov. 16	Acts 8:2–9:43
321	Nov. 17	Acts 10-11
322	Nov. 18	Acts 12-13
323	Nov. 19	Acts 14-15
324	Nov. 20	Gal. 1-3
325	Nov. 21	Gal. 4-6
326	Nov. 22	James
327	Nov. 23	Acts 16:1–18:11
328	Nov. 24	1 Thessalonians
329	Nov. 25	2 Thessalonians; Acts 18:12–19:22
330	Nov. 26	1 Cor. 1-4
331	Nov. 27	1 Cor. 5-8
332	Nov. 28	1 Cor. 9-11
333	Nov. 29	1 Cor. 12-14
334	Nov. 30	1 Cor. 15-16
335	Dec. 1	Acts 19:23–20:1; 2 Cor. 1-4
336	Dec. 2	2 Cor. 5-9
337	Dec. 3	2 Cor. 10-13
338	Dec. 4	Rom. 1-3
339	Dec. 5	Rom. 4-6
340	Dec. 6	Rom. 7-8
341	Dec. 7	Rom. 9-11
342	Dec. 8	Rom. 12-15
343	Dec. 9	Rom. 16; Acts 20:2–21:16
344	Dec. 10	Acts 21:17–23:35
345	Dec. 11	Acts 24-26
346	Dec. 12	Acts 27-28
347	Dec. 13	Eph. 1-3
348	Dec. 14	Eph. 4-6
349	Dec. 15	Colossians
350	Dec. 16	Phillippians
351	Dec. 17	Philemon; 1 Tim. 1-3
352	Dec. 18	1 Tim. 4-6; Titus
353	Dec. 19	2 Timothy
354	Dec. 20	1 Peter
355	Dec. 21	Jude; 2 Peter
356	Dec. 22	Heb. 1:1–5:10
357	Dec. 23	Heb. 5:11–9:28
358	Dec. 24	Heb. 10-11
359	Dec. 25	Heb. 12-13; 2 John; 3 John
360	Dec. 26	1 John
361	Dec. 27	Rev. 1-3
362	Dec. 28	Rev. 4-9
363	Dec. 29	Rev. 10-14
364	Dec. 30	Rev. 15-18
365	Dec. 31	Rev. 19-22

Chronological Order of Books



Classifications of Old Testament Books

BOOKS	STANDARD ENGLISH CLASSIFICATION	HEBREW CLASSIFICATION
Foundational Books	**Books of the Law**	**The Law**
Genesis	Genesis	Genesis
Exodus	Exodus	Exodus
Numbers	Leviticus	Leviticus
Joshua	Numbers	Numbers
Judges	Deuteronomy	Deuteronomy
1 Samuel	**Books of History**	**The Former Prophets**
2 Samuel	Joshua	Joshua
1 Kings	Judges	Judges
2 Kings	Ruth	1 Samuel
Ezra	1 Samuel	2 Samuel
Nehemiah	2 Samuel	1 Kings
Complementation Books	1 Kings	2 Kings
Leviticus	2 Kings	**The Latter Prophets**
Deuteronomy	1 Chronicles	Isaiah
Ruth	2 Chronicles	Jeremiah
1 Chronicles	Ezra	Ezekiel
2 Chronicles	Nehemiah	Hosea
Esther	Esther	Joel
Books of Poetry/Wisdom	**Books of Poetry/Wisdom**	Amos
Job	Job	Obadiah
Psalms	Psalms	Jonah
Proverbs	Proverbs	Micah
Ecclesiastes	Ecclesiastes	Nahum
Song of Solomon	Song of Solomon	Habakkuk
Lamentations	**The Major Prophets**	Zephaniah
Prophets During the Divided Kingdom	Isaiah	Haggai
Obadiah	Jeremiah	Zechariah
Joel	Lamentations	Malachi
Jonah	Ezekiel	**The Writings**
Amos	Daniel	Psalms
Hosea	**The Minor Prophets**	Job
Isaiah	Hosea	Proverbs
Micah	Joel	Ruth
Prophets During the United Kingdom	Amos	Song of Solomon
Nahum	Obadiah	Ecclesiastes
Zephaniah	Jonah	Lamentations
Jeremiah	Micah	Esther
Habakkuk	Nahum	Daniel
Prophets During the Exile	Habakkuk	Ezra
Daniel	Zephaniah	Nehemiah
Ezekiel	Haggai	1 Chronicles
Prophets After the Exile	Zechariah	2 Chronicles
Haggai	Malachi	
Zechariah		
Malachi		

THE NAMES AND ORDER OF THE BOOKS OF THE BIBLE

Old Testament

	Page		Page
Genesis	1	Ecclesiastes	1016
Exodus	87	Song of Songs	1032
Leviticus	157	Isaiah	1044
Numbers	206	Jeremiah	1148
Deuteronomy	273	Lamentations	1249
Joshua	331	Ezekiel	1261
Judges	372	Daniel	1343
Ruth	414	Hosea	1373
1 Samuel	422	Joel	1392
2 Samuel	476	Amos	1400
1 Kings	521	Obadiah	1415
2 Kings	574	Jonah	1419
1 Chronicles	625	Micah	1425
2 Chronicles	668	Nahum	1436
Ezra	720	Habakkuk	1442
Nehemiah	738	Zephaniah	1449
Esther	763	Haggai	1456
Job	777	Zechariah	1460
Psalms	830	Malachi	1477
Proverbs	966		

New Testament

	Page		Page
The Gospel		2 Thessalonians	1911
According to Matthew	1509	1 Timothy	1916
According to Mark	1574	2 Timothy	1926
According to Luke	1614	Titus	1933
According to John	1675	Philemon	1939
Acts	1724	Hebrews	1943
Romans	1786	James	1966
1 Corinthians	1815	1 Peter	1975
2 Corinthians	1844	2 Peter	1984
Galatians	1863	1 John	1990
Ephesians	1875	2 John	1999
Philippians	1886	3 John	2002
Colossians	1895	Jude	2005
1 Thessalonians	1903	Revelation	2009

ABBREVIATIONS FOR THE BOOKS OF THE BIBLE

Genesis	Gen
Exodus	Ex
Leviticus	Lev
Numbers	Num
Deuteronomy	Deut
Joshua	Josh
Judges	Judg
Ruth	Ruth
1 Samuel	1 Sam
2 Samuel	2 Sam
1 Kings	1 Kin
2 Kings	2 Kin
1 Chronicles	1 Chr
2 Chronicles	2 Chr
Ezra	Ezra
Nehemiah	Neh
Esther	Esth
Job	Job
Psalms	Ps
Proverbs	Prov
Ecclesiastes	Eccl
Song of Songs	Song
Isaiah	Is
Jeremiah	Jer
Lamentations	Lam
Ezekiel	Ezek
Daniel	Dan
Hosea	Hos
Joel	Joel
Amos	Amos
Obadiah	Obad
Jonah	Jon
Micah	Mic
Nahum	Nah
Habakkuk	Hab
Zephaniah	Zeph
Haggai	Hag
Zechariah	Zech
Malachi	Mal
Matthew	Matt
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom
1 Corinthians	1 Cor
2 Corinthians	2 Cor
Galatians	Gal
Ephesians	Eph
Philippians	Phil
Colossians	Col
1 Thessalonians	1 Thess
1 Thessalonians	2 Thess
1 Timothy	1 Tim
2 Timothy	2 Tim
Titus	Titus
Philemon	Philem
Hebrews	Heb
James	James
1 Peter	1 Pet
2 Peter	2 Pet
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev

INTRODUCTION TO THE OLD TESTAMENT

The Bible is a Book of books, sixty-six of them, divided into two testaments, or covenants. The designations *Old Testament* and *New Testament*, though not commonly used until the end of the second century, focus on the two great covenants God made with His people: the Mosaic covenant (Ex. 24:8; 2 Kings 23:2) and the new covenant (Matt. 26:28).

The Old Testament mainly records God's dealings with the people of Israel on the basis of the covenant He made with them through Moses on Mount Sinai. Earlier parts of the Old Testament tell of the creation of man, the Flood, the call of Abraham, and the delimiting of the people of Israel through the line of Isaac and Jacob.

After the account of the establishing of the Mosaic covenant, the Old Testament records the history of God's relationship with Israel: their wilderness wanderings, their incomplete conquest of the land of Canaan; their life under judges and kings, including the division of the nation into northern and southern kingdoms; the many prophetic warnings of impending captivity; the captivities; and the return of Judah to Palestine. Throughout the Old Testament there extends a line of prophecies concerning a coming Deliverer-Savior, the Messiah, and the institution of a new covenant. The fulfillment of these prophecies is the story of the New Testament.

The Division of the Books of the Old Testament

Probably the earliest division of the Old Testament was into two parts (see Matt. 5:18): the Law (Genesis–Deuteronomy) and the Prophets (Joshua–Malachi). A threefold division also developed (see Luke 24:44): the Law (Genesis–Deuteronomy), the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the twelve minor prophets), and the Writings (the remaining books). Our English Old Testament is divided as follows: the Law (Genesis–Deuteronomy), History (Joshua–Esther), Poetry (Job–Song of Solomon), and the Prophets (Isaiah–Malachi). The content of the English and Hebrew Old Testaments is identical, though the arrangement of the books differs.

The Order of Events in the Books of the Old Testament

The arrangement of the books of the Old Testament does not follow the chronological order in which the recorded events occurred. The following listing shows which books cover approximately the same periods of time.

Genesis	Job
Exodus	Leviticus
Numbers	Deuteronomy
Joshua	
Judges	Ruth
1 Samuel	
2 Samuel	Psalms
1 Kings	1 Chronicles, Song of Solomon, Proverbs, Ecclesiastes
2 Kings	2 Chronicles, Obadiah, Joel, Jonah, Amos, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk, Jeremiah, Lamentations
Daniel	Ezekiel
Ezra	Esther, Haggai, Zechariah
Nehemiah	Malachi

The Collecting of the Books of the Old Testament

The collecting and recognition of the books of the Old Testament took considerable time. Some believe the process was finished by the time of Ezra, in the fifth century B.C. References by Josephus (ca. A.D. 95) and in 2 Esdras 14 (ca. A.D. 100) indicate that the Hebrew Scriptures then contained the same thirty-nine books as our Old Testament. The records of the teaching-house at Jamnia (A.D. 70–100) seem to reflect the same canon.

Most significant, however, is the statement of the Lord (Luke 11:51) in which He delimited the extent of the canonical books of the Old Testament when He accused the scribes of being guilty of slaying all the prophets God had sent Israel from the time of Abel to the time of Zechariah. Abel's death is recorded in Genesis; Zechariah's in 2 Chronicles 24:20–21, which is the last book in the Hebrew Bible (rather than Malachi, as in our English Bibles). Jesus was saying that the Jews' guilt was recorded from the beginning to the end of the Hebrew Scriptures. He excluded all of the Apocrypha, all of which was in existence at that time.

Between the Testaments

During the four hundred years between the close of the Old Testament revelation and the coming of Christ, several important events occurred. (1) The Greeks under Alexander the Great and his successors ruled the world for a time. (2) Under the Maccabees, the Jews revolted and attempted to break away from the rule of the Greeks. (3) The Roman empire succeeded the Greek and ruled the known world when Christ was born. (4) The Jewish synagogue, the Sanhedrin, and sects such as the Pharisees and Sadducees developed. All of those events and developments set the stage for the birth and ministry of Jesus Christ and for the birth and early growth of His church.

The Old Testament Annotated

GENESIS

INTRODUCTION

AUTHOR: Moses DATE: 1450–1410 B.C.

Title The English word *genesis* comes, by way of Latin, from the Greek title to this book. In Hebrew, the book was named from its first word, which means "in the beginning." Genesis means "origin" and thus is an apt title for a book that reveals the origins of all human history.

Authorship Genesis is the first book of a larger work, the first five books of the Old Testament, called the Pentateuch, the authorship of which has traditionally been ascribed to Moses. This is supported by the following considerations: (1) the Pentateuch itself affirms Moses as its author (Ex. 17:14; 24:4, 7; 34:27; Num. 33:1–2; Deut. 31:9); (2) other Old Testament books testify to the Mosaic authorship of the Pentateuch (Josh. 1:7–8; 8:32, 34; 22:5; 1 Kings 2:3; 2 Kings 14:6; 21:8; Ezra 6:18; Dan. 9:11–13; Mal. 4:4); (3) the New Testament affirms the same (Matt. 19:8; Mark 12:26; John 5:46–47; 7:19; Rom. 10:5); (4) eyewitness details point to a participant being the author, not an editor who lived centuries later (Ex. 15:27; Num. 2:1–31; 11:7–8); (5) the author's information about Egyptian names, words, customs, and geography would have been difficult for an author or editor to have obtained in Canaan centuries after Moses' time (Gen. 13:10; 16:1–3; 33:18; 41:43; cf. Acts 7:22).

The critical view of the authorship of the Pentateuch has passed through several stages. At first, Genesis was divided into two documents on the basis of the use of the two different names for God: Elohim and Yahweh. About 1875, Julius Wellhausen argued for four documents—named J, E, P, and D—from which the entire Pentateuch was compiled. J was written about 850 B.C. by an unknown writer in Judah; E was written about 750 B.C. by an unknown writer in the Northern Kingdom of Israel; D was composed by a high priest at the time of the revival under King Josiah in 621 B.C.; and P was composed from the time of Ezekiel to Ezra. Archaeological discoveries, however (many since World War I), have demonstrated the historical accuracy of the Pentateuch and have brought to light customs practiced in the second millennium B.C. that were not practiced in the first millennium B.C. How, then, would an author have known of these customs (e.g., the double portion going to the oldest son, the sale of a birthright, the validity of an oral will; cf. Gen. 48:17–20) unless he had lived during that earlier period?

Undoubtedly, Moses had both oral and written records of early history, which he used under the guidance of the Holy Spirit to write about events that antedated his own life. Naturally, someone else must have written the account of his death (Deut. 34).

Contents Genesis is a real-life history of individual people, a fact that is emphasized by the 10 sections (following the prologue, 1:1–2:3) that usually begin "these are the records of the generations of" (6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 37:2; cf. 2:4; 5:1). This thrust provides a natural unity to the book (cf. Luke 3:23–38).

Genesis is a book about the beginning of many things: the world, man, sin, civilization, the nations, and Israel.

Genesis also contains important theological themes: the doctrine of the living, personal God; the doctrine of man made in the image of God, then of sinful man; the anticipation of a Redeemer (3:15); and the covenant promises made to the nation Israel (12:1–3; 15:18–21).

Genesis is a book unique among all Near Eastern literature and foundational to all the other books of the Bible.

OUTLINE OF GENESIS

I. **The Creation of the World, 1:1–2:25**
  A. The Beginning of Creation, 1:1–2
  B. The Days of Creation, 1:3–2:3
  C. The Beginnings of Man and Woman, 2:4–25
II. **The Sin of Man, 3:1–24**
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  B. The Sons of Ham, 10:6–20
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  D. The Tower of Babel, 11:1–9
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VI. **The History of Abraham, 11:27–25:11**
  A. The Family of Abram, 11:27–32
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  C. The Separation of Abram and Lot, 13:1–18
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  G. The Circumcision of Abraham, 17:1–27
  H. The Destruction of Sodom and Gomorrah, 18:1–19:38
  I. Abraham and Abimelech, 20:1–18
  J. The Birth of Isaac, 21:1–34
  K. The Offering of Isaac, 22:1–24
  L. The Death and Burial of Sarah, 23:1–20
  M. The Marriage of Isaac, 24:1–67
  N. The Death of Abraham, 25:1–11
VII. **The Descendants of Ishmael, 25:12–18**
VIII. **The History of Isaac and His Sons, 25:19–36:43**
  A. The Birth of Jacob and Esau, and Selling of Esau's Birthright, 25:19–34
  B. Isaac and Abimelech, 26:1–35
  C. The Blessing of Jacob by Deception, 27:1–46
  D. Jacob's Flight to Paddan-aram (Mesopotamia), 28:1–9
  E. Jacob's Dream at Bethel, 28:10–22
  F. Jacob and the Daughters of Laban, 29:1–30:43
    1. Jacob meets Rachel, 29:1–14
    2. Jacob marries Leah and Rachel, 29:15–30
    3. Jacob begets children, 29:31–30:24
    4. Jacob bargains with Laban, 30:25–43

G. Jacob's Return to Canaan, 31:1–33:20
   1. His separation from Laban, 31:1–55
   2. His reconciliation with Esau, 32:1–33:20
H. Jacob's Later Life, 34:1–36:43
   1. The massacre at Shechem, 34:1–31
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IX. **The History of Joseph, 37:1–50:26**
A. Joseph Sold into Slavery, 37:1–36
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C. Joseph in Potiphar's House, 39:1–23
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   1. The first visit of his ten brothers, 42:1–38
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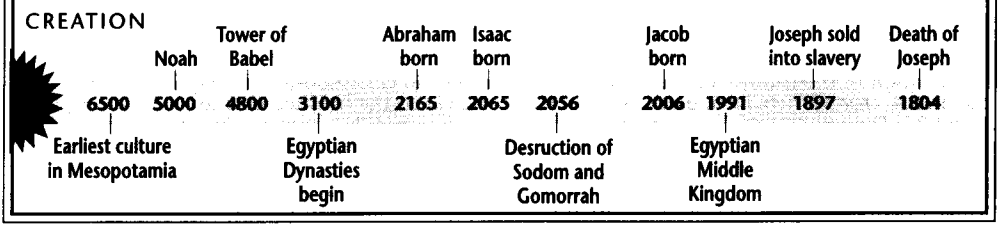
G. Joseph's Family in Egypt, 46:1–47:31
H. The Blessing of Joseph's Sons, 48:1–22
I. Jacob's Blessing of His Sons, 49:1–27
J. Jacob's Death and Burial, 49:28–50:14
K. The Last Days of Joseph, 50:15–26

TIMELINE OF GENESIS



THE BOOK OF GENESIS

I THE CREATION OF THE WORLD, 1:1–2:25

A The Beginning of Creation, 1:1–2

1 [a]In the beginning [b]God [c]created the heavens and the earth.

2 The earth was [a]formless and void, and [b]darkness was over the surface of the deep, and [c]the Spirit of God [d]was moving over the surface of the waters.

B The Days of Creation, 1:3–2:3

3 Then [a]God said, "Let there be light"; and there was light.

4 God saw that the light was [a]good; and God [b]separated the light from the darkness.

5 [a]God called the light day, and the darkness He called night. And [b]there was evening and there was morning, one day.

6 Then God said, "Let there be an [a]expanse in the midst of the waters, and let it separate the waters from the waters."

7 God made the expanse, and separated [a]the waters which were below the expanse from the waters [b]which were above the expanse; and it was so.

8 God called the expanse heaven. And there was evening and there was morning, a second day.

9 Then God said, "[a]Let the

★1:1 [a]Ps 102:25; Is 40:21; John 1:1,2; Heb 1:10 [b]Ps 89:11; 90:2; Acts 17:24; Rom 1:20; Heb 11:3 [c]Job 38:4; Is 42:5; 45:18; Rev 4:11
★1:2 [a]Jer 4:23 [b]Job 38:9 [c]Ps 104:30; Is 40:13,14 [d]Deut 32:11; Is 31:5
★1:3 [a]Ps 33:6,9; 2 Cor 4:6
★1:4 1:4 [a]Ps 145:9,10 [b]Is 45:7
★1:5 [a]Ps 74:16 [b]Ps 65:8
★1:6 [a]Is 40:22; Jer 10:12; 2 Pet 3:5
★1:7 [a]Job 38:8-11 [b]Ps 148:4
1:9 [a]Ps 104:6-9; Jer 5:22; 2 Pet 3:5

1:1 *In the beginning.* Not of eternity, but of the creation of the world as described in this chapter. This marks the first break in the past endless eternity. *God.* Lit., *Elohim,* a generic term for deity as well as a proper name for the true God. It is used of pagan gods (31:30; Ex. 12:12), angels (Ps. 8:5), men (Ps. 82:6), and judges (Ex. 21:6), though most frequently of the true God. Its basic meaning is "strong one, mighty leader, supreme Deity." The form of the word is plural, indicating plentitude of power and majesty and allowing for the NT revelation of the triunity of the Godhead. Cf. note on 2:4. *created.* Heb. *bara,* used also in verses 21 and 27. The word itself does not preclude the use of preexisting material (Isa. 65:18), though none is mentioned or implied here (cf. other occurrences in Ps. 51:10; Isa. 65:17; Amos 4:13). *Bara* means essentially the same as *asa,* "to do or make" (used in v. 25 and also of the entire creative activity in Ex. 20:11 and Neh. 9:6). A third word for God's creative activity, *yasar* ("formed"), occurs in 2:7. *the heavens and the earth.* I.e., the universe.

1:2 *The earth was formless and void.* Some understand a "gap" of an indeterminate period of time between verses 1 and 2, and translate "became" rather than "was." Although the Hebrew word may mean "became" (as in 19:26), the construction of the clause does not support a consecutive statement describing something that happened subsequent to verse 1 ("and") but rather describing something included in verse 1 ("but"). In other words, the initial creation was formless and empty, a condition soon remedied. See note on Isa. 45:18. The phrase means that at this point in God's creative activity the earth was yet unfashioned and uninhabited. *the deep.* Not a reference to the mythological Babylonian monster Tiamat, as has been alleged, but simply "waters." *moving over.* I.e., in the sense of protecting and participating in the creative work (the same Hebrew word is used in Deut. 32:11).

1:3 *light.* Not the sun (which was created on the fourth day, v. 16), but some fixed light source outside the earth. In reference to that light, the rotating earth passed through a day-night cycle.

1:4 *God separated.* The first of three separations. Here, light from darkness; then sky from water (v. 7); and finally, the land from the seas (v. 9). Only when this spatial separation was complete did God pronounce everything good (v. 10). He called the finished creation very good (v. 31).

1:5 *And there was evening and there was morning, one day* (better, day one). Later Jewish reckoning began the day with eventide (Lev. 23:32). That may be the reason for the order here, or it may simply mean that one day-night cycle was completed. Since daytime closes at evening and the night ends with the morning, the phrase indicates that the first day and night had been completed. Evening and morning cannot be construed to mean an age, but only a day; everywhere in the Pentateuch the word *day,* when used (as here) with a numerical adjective, means a solar day (now calibrated as 24 hours).

1:6 *an expanse.* From a verb meaning "to beat out and spread out"; i.e., the open expanse of the heavens, which appeared as a vast canopy or tent above the earth.

1:7 *the waters which were above.* Apparently God suspended a vast body of water in vapor form over the earth, making a canopy that caused conditions on the earth to resemble those inside a greenhouse. This may account for the longevity of human life (Gen. 5) and for the tremendous amount of water involved in the worldwide flood (Gen. 6–9).

1:9 waters below the heavens be gathered into one place, and let [b]the dry land appear"; and it was so.
[b] Ps 24:1,2; 95:5

10 God called the dry land
*1:10 [a] Ps 33:7; 95:5; 146:6 earth, and the [a]gathering of the waters He called seas; and God saw that it was good.

*1:11 [a] Ps 65:9-13; 104:14; Heb 6:7 11 Then God said, "Let the earth sprout [a]vegetation: plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them"; and it was so.

12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

13 There was evening and there was morning, a third day.

*1:14 [a] Ps 74:16; 136:7 [b] Ps 19:1; 150:1 [c] Jer 10:2 [d] Ps 104:19 14 Then God said, "Let there be [a]lights in the [b]expanse of the heavens to separate the day from the night, and let them be for [c]signs and for [d]seasons and for days and years;

15 and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so.

1:16 [a] Ps 136:8,9 16 God made the two great lights, the [a]greater light to govern the day, and the lesser light to govern the night; *He made* [b]the stars also.
[b] Job 38:7; Ps 8:3; Is 40:26

17 [a]God placed them in the
1:17 [a] Jer 33:20,25 expanse of the heavens to give light on the earth,

18 and to [a]govern the day and
1:18 [a] Jer 31:35 the night, and to separate the light from the darkness; and God saw that it was good.

19 There was evening and there was morning, a fourth day.

20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

21 God created [a]the great sea
*1:21 [a] Ps 104:25-28 monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

22 God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth."

23 There was evening and there was morning, a fifth day.

24 [a]Then God said, "Let the
*1:24 [a] Gen 2:19; 6:20; 7:14; 8:19 earth bring forth living creatures after their kind: cattle and creep-

NAMES OF GOD

NAME	MEANING	REFERENCES
Elohim	**Strong One**	**Genesis 1:1**
Adonai	**Lord (Master)**	**Joshua 5:14**
Yahweh	**I am the One who is**	**Exodus 3:14**
Theos	**God**	**Matthew 1:23**
Kurios	**Lord**	**Matthew 5:33**
Despotes	**Master**	**Acts 4:24**
Pater	**Father**	**John 4:24; 15:16**

1:10 *God called.* The act of naming this and other parts of the creation was, in the Semitic world, an evidence of lordship (cf. 2 Kings 23:34). Note the significance of this in 2:19.

1:11 *after their kind.* There are fixed boundaries beyond which reproductive variations cannot go, but it is impossible to know whether "kind" is to be equated with families, genera, or some other category of biological classification.

1:14–19 The light source of the first day was replaced by the sun and moon. Their purposes were to distinguish day and night, to be signs (by which men get their bearings, as well as signs of judgment, Matt. 24:29), to mark off the seasons, and to give light to the earth.

1:21 *good.* I.e., beautiful and in perfect ecological balance.

1:24 *cattle.* I.e., large, domesticated quadrupeds. *creeping things.* I.e., creatures that move on the earth or close to it, having no legs or, at best, only short ones (e.g., worms, insects, and reptiles).

ing things and beasts of the earth after their kind"; and it was so.

1:25 [a]Gen 7:21,22; Jer 27:5
25 God made the [a]beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

*1:26 [a]Gen 3:22; 11:7 [b]Gen 5:1; 9:6; 1 Cor 11:7; Eph 4:24; James 3:9 [c]Ps 8:6-8
26 Then God said, "Let [a]Us make [b]man in Our image, according to Our likeness; and let them [c]rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

*1:27 [a]Gen 5:1f; 1 Cor 11:7; Eph 4:24; Col 3:10 [b]Matt 19:4; Mark 10:6
27 God created man [a]in His own image, in the image of God He created him; [b]male and female He created them.

*1:28 [a]Gen 9:1,7; Lev 26:9; Ps 127:3,5
28 God blessed them; and God said to them, "[a]Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

*1:29 [a]Ps 104:14; 136:25
29 Then God said, "Behold, [a]I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

1:30 [a]Ps 145:15,16; 147:9
30 and [a]to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given* every green plant for food"; and it was so.

31 God saw all that He had made, and behold, it was very [1]good. And there was evening and there was morning, the sixth day.

1:31 [a]Ps 104:24,28; 119:68; 1 Tim 4:4

2 Thus the heavens and the earth were completed, and all [1]their hosts.

*2:1 [a]Deut 4:19; 17:3

2 By [a]the seventh day God completed His work which He had done, and [b]He rested on the seventh day from all His work which He had done.

*2:2 [a]Ex 20:8-11; 31:17 [b]Heb 4:4,10

3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

C The Beginnings of Man and Woman, 2:4–25

4 [a]This is the account of the heavens and the earth when they were created, in [b]the day that the LORD God made earth and heaven.

*2:4 [a]Job 38:4-11 [b]Gen 1:3-31

5 [a]Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, [b]for the LORD God had not sent rain

*2:5 [a]Gen 1:11 [b]Ps 65:9,10; Jer 10:12,13

1:26 *Us . . . Our.* Plurals of majesty. *image . . . likeness.* Interchangeable terms (5:3) indicating that man was created in a natural and moral likeness to God. When he sinned, he lost the moral likeness, which was his sinlessness, but the natural likeness of intellect, emotions, and will he still retains (cf. 9:6; James 3:9).

1:27 *man.* The word is used generically here, then amplified by the phrase *male and female* (although Eve's physical formation is not detailed until 2:18–23).

1:28 *fill.* The word cannot be used to support the idea of a refilling of the earth after destruction of an earlier civilization, as some theories hold. *subdue . . . rule.* Man, as God's representative, is to rule the earth. But when he sinned, he lost the ability to do that fully. (Notice that this part of his commission is not repeated in 9:1.) See the note on Heb. 2:8 for a summary.

1:29 Man was not given meat to eat until after the Flood (9:3).

2:1 *their hosts.* In Neh. 9:6, the same Hebrew word depicts "stars"; and in 1 Kings 22:19, it refers to angels. Here, it probably means simply "all the things that God created."

2:2 *He rested.* I.e., He ceased or desisted from His work. No weariness is implied. The Hebrew word is *sabbath,* the name of the day that later was given to Israel as a time of cessation from normal activities (Ex. 16:29; 20:10–11; Deut. 5:15; Jer. 17:21; Amos 8:5).

2:4 *in the day.* The creation week is not specified as a single day by this phrase; rather, without the article "the," it means "at the time." *the LORD.* Lit., *YHWH* (probably pronounced "Yahweh"), the most significant name for God in the OT. It has a twofold meaning: the active, self-existent One (since the word is connected with the verb meaning "to be," Ex. 3:14); and Israel's Redeemer (Ex. 6:6). The name occurs 6,823 times in the OT and is especially associated with God's holiness (Lev. 11:44–45), His hatred of sin (Gen. 6:3–7), and His gracious provision of redemption (Isa. 53:1, 5, 6, 10).

2:5 This sentence may begin at verse 4b: "At the time the LORD God made the earth and the heavens, then no shrub of the field was as yet in the earth . . ." The kind of plants referred to here are those requiring cultivation, which (though green plants appeared the third day, 1:11–12) did not grow until after there was a man to take care of them.

upon the earth, and there was no man to cultivate the ground.

*2:6 6 But a mist used to rise from the earth and water the whole surface of the ground.

*2:7 a Gen 3:19 b 1 Cor 15:45 7 Then the LORD God formed man of [a]dust from the ground, and breathed into his nostrils the breath of life; and [b]man became a living being.

*2:8 a Gen 13:10; Is 51:3; Ezek 28:13 8 The LORD God planted a [a]garden toward the east, in Eden; and there He placed the man whom He had formed.

*2:9 a Ezek 47:12 b Gen 3:22; Rev 2:7; 22:2,14 9 Out of the ground the LORD God caused to grow [a]every tree that is pleasing to the sight and good for food; [b]the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

2:10 a Ps 46:4 10 Now a [a]river flowed out of Eden to water the garden; and from there it divided and became four rivers.

*2:11 a Gen 25:18 11 The name of the first is Pishon; it flows around the whole land of [a]Havilah, where there is gold.

*2:12 12 The gold of that land is good; the bdellium and the onyx stone are there.

13 The name of the second river is Gihon; it flows around the whole land of Cush.

2:14 a Dan 10:4 b Gen 15:18 14 The name of the third river is [a]Tigris; it flows east of Assyria. And the fourth river is the [b]Euphrates.

*2:15 15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

2:16 a Gen 3:2,3 16 The LORD God [a]commanded the man, saying, "From any tree of the garden you may eat freely;

2:17 a Deut 30:15, 19,20; Rom 6:23; 1 Tim 5:6; James 1:15 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it [a]you shall surely die."

*2:18 a 1 Cor 11:9 18 Then the LORD God said, "It is not good for the man to be alone; [a]I will make him a helper suitable for him."

2:19 a Gen 1:24 b Gen 1:26 19 [a]Out of the ground the LORD God formed every beast of the field and every bird of the sky, and [b]brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.

*2:20 a Gen 2:18 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found [a]a helper suitable for him.

*2:21 a Gen 15:12 21 So the LORD God caused a [a]deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

2:22 a 1 Cor 11:8,9 22 The LORD God fashioned into a woman [a]the rib which He had taken from the man, and brought her to the man.

*2:23 23 The man said,

2:6 *mist.* Probably caused by daily evaporation and condensation, which occurred because of the change in temperature between daytime and nighttime. Cf. note on 1:7.

2:7 Man's body was formed from small particles of the earth (the Hebrew words for man and earth are similar; cf. 1 Cor. 15:47), but his life came from the breath of God. *a living being.* I.e., a living person. The phrase is also used of animals (1:21, 24). Man is distinguished from animals by being created in the image of God.

2:8 *toward the east, in Eden.* Apparently somewhere in Mesopotamia (modern Iraq), since two of the four rivers in its vicinity are the well-known Tigris and Euphrates (v. 14). *Eden* means "delight."

2:9 *the tree of life . . . and the tree of the knowledge of good and evil* were two actual trees to which God gave special significance.

2:11 The exact locations are not certain.

2:12 *bdellium.* A precious gum resin. *onyx.* A nontransparent variety of agate.

2:15–20 God told Adam to do four things: (1) *cultivate* the garden; (2) *keep it,* i.e., guard its sanctity; (3) *eat* its fruit, except the fruit of the tree of the knowledge of good and evil but apparently including the fruit of the tree of life; (4) name the animals.

2:18 *a helper suitable* to him. I.e., his counterpart (cf. 1 Cor. 11:9).

2:20 *gave names.* See note on 1:10.

2:21–22 *ribs.* Though elsewhere the Hebrew word means "side," here it means "rib" (and doubtless includes the surrounding flesh, cf. v. 23). The NT understands this as actual, factual history.

2:23 *Woman.* Heb., *ishshah,* similar to *ish* (man), reflecting the fact that woman was derived from man (though the word itself may come from a root meaning "to be soft").

2:23 a Gen 29:14; Eph 5:28,29

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

*2:24 a Matt 19:5; Mark 10:7,8; 1 Cor 6:16; Eph 5:31

24 a For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

*2:25 a Gen 3:7,10,11

25 a And the man and his wife were both naked and were not ashamed.

II THE SIN OF MAN, 3:1–24

A The Temptation, 3:1–7

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

3 Now a the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

3:2 a Gen 2:16,17

2 The woman said to the serpent, "a From the fruit of the trees of the garden we may eat;

3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.' "

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

4 a The serpent said to the woman, "You surely shall not die!

3:5 a Is 14:14; Ezek 28:2,12-17

5 "For God knows that in the day you eat from it your eyes will be opened, and a you will be like God, knowing good and evil."

*3:6 a Rom 5:12-19; 1 Tim 2:14; James 1:14,15; 1 John 2:16

6 a When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

*3:7 a Is 47:3; Lam 1:8

7 Then the eyes of both of them were opened, and they a knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

B The Judgments, 3:8–24

*3:8 a Gen 18:33; Lev 26:12; Deut 23:14 b Job 31:33; Ps 139:1-12; Hos 10:8; Amos 9:3; Rev 6:15-17

8 They heard the sound of a the LORD God walking in the garden in the cool of the day, b and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

3:9 a Gen 4:9; 18:9

9 Then the LORD God called to the man, and said to him, "a Where are you?"

3:10 a Ex 20:18,19; Deut 5:25

10 He said, "a I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself."

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

3:12 a Job 31:33; Prov 28:13

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

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

13 Then the LORD God said to the woman, "What is this you have done?" And the woman said, "a The serpent deceived me, and I ate."

*3:14

14 The LORD God said to the serpent,

2:24 This verse emphasizes the complete identification of the two personalities in marriage. The passage tells us that God instituted marriage and that it is to be monogamous, heterosexual, and the complete union of the two persons. Jesus added that it is to be permanent (cf. Mark 10:7–9).

2:25 They felt no shame until they sinned (3:7).

3:1 *the serpent.* Apparently a beautiful creature, in its uncursed state, that Satan used in the temptation. *more crafty.* I.e., clever, not in a degrading sense at this point. *he said.* Satan spoke through the serpent. Perhaps Eve did not realize that animals could not speak; at any rate, she was not alarmed. *from any tree of the garden.* The question was designed to suggest that God was not good and fair because He restricted the eating of the fruit of one of the trees.

3:6 The three areas of Eve's self-deception are in the same categories of temptation as those found in 1 John 2:16. Eve was deceived; Adam ate knowingly (cf. 1 Tim. 2:14). Their sin was more than merely eating forbidden fruit; it was disobeying the revealed word of God, believing the lie of Satan, and placing their own wills above God's. Sin, with all its dreadful consequences, now entered the human race and the world in general. See note on Rom. 5:12.

3:7 A keen sense of guilt immediately followed the act of sinning.

3:8 They *hid themselves.* Their intimate fellowship with God was broken.

3:14 The entire animal kingdom was affected by man's fall (cf. Jer. 12:4; Rom. 8:20), but the

3:14 [a]Deut 28:15-20 [b]Is 65:25; Mic 7:17

"[a]Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
On your belly shall you go,
And [b]dust shall you eat
All the days of your life;

*3:15 [a]Rev 12:17 [b]Rom 16:20

15 And I will put [a]enmity
Between you and the woman,
And between your seed and her seed;
[b]He shall bruise you on the head,
And you shall bruise him on the heel."

*3:16 [a]John 16:21; 1 Tim 2:15 [b]1 Cor 14:34

16 To the woman He said,
"I will greatly multiply
Your pain in childbirth,
In pain you shall [a]bring forth children;
Yet your desire shall be for your husband,
And [b]he shall rule over you."

*3:17 [a]Gen 5:29; Rom 8:20-22; Heb 6:8 [b]Job 5:7; 14:1; Eccl 2:23

17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';
[a]Cursed is the ground because of you;
[b]In toil you shall eat of it
All the days of your life.
18 "Both thorns and thistles it shall grow for you;
And you shall eat the plants of the field;
19 By the sweat of your face
You shall eat bread,
Till you [a]return to the ground,
Because [b]from it you were taken;
For you are dust,
And to dust you shall return."

3:19 [a]Ps 90:3; 104:29; Eccl 12:7 [b]Gen 2:7

*3:20 [a]2 Cor 11:3; 1 Tim 2:13

20 Now the man called his wife's name [a]Eve, because she was the mother of all *the* living.

*3:21

21 The LORD God made garments of skin for Adam and his wife, and clothed them.

*3:22 [a]Gen 1:26 [b]Gen 2:9; Rev 22:14

22 Then the LORD God said, "Behold, the man has become like one of [a]Us, knowing good and evil; and now, he might stretch out his hand, and take also from [b]the tree of life, and eat, and live forever"—

23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

3:24 [a]Ezek 31:11 [b]Gen 2:8 [c]Ex 25:18-22; Ps 104:4; Ezek 10:1-20; Heb 1:7 [d]Gen 2:9

24 So [a]He drove the man out; and at the [b]east of the garden of Eden He stationed the [c]cherubim and the flaming sword which turned every direction to guard the way to [d]the tree of life.

III THE BEGINNINGS OF CIVILIZATION, 4:1–5:32

A Cain and His Descendants, 4:1–24

*4:1

4 Now the man had relations with his wife Eve, and she conceived and gave birth to Cain,

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serpent's very form and movements were altered, and he was humbled (*dust shall you eat* is a symbol of humiliation, not an item of diet; cf. Mic. 7:17; Isa. 65:25).

3:15 *between your seed* (the spiritual descendants of Satan; cf. John 8:44; Eph. 2:2) *and her seed* (those who are in the family of God). *He.* An individual from among the woman's seed, namely, Christ, will deal a death blow to Satan's *head* at the cross, while Satan (*you*) will *bruise* Christ's *heel* (cause Him to suffer).

3:16 Women were condemned to suffer in childbearing. See note on 1 Tim. 2:15. *your desire* may mean that the wife would have a deep attraction to her husband, perhaps to compensate for the sorrow of childbirth. Or this may mean that her desire would be to rule her husband. See 4:7, where the same word is used in this sense of ruling. *he shall rule over you.* See Eph. 5:23.

3:17–19 Man is condemned to exhausting labor in order to make a living, because of a curse on the ground. (Adam worked before his fall.)

3:20 *Eve* = life or life-producer.

3:21 The *garments of skin* were God's provision for restoring Adam's and Eve's fellowship with Himself and imply slaying of an animal in order to provide them.

3:22–24 Driving Adam and Eve from the garden was both a punishment and an act of mercy, lest they should eat of the tree of life and live forever in a state of death and alienation. *cherubim.* Angels who guard the holiness of God. See notes on Ezek. 1:5 and Rev. 4:6.

4:1 *had relations.* Lit., knew. A common euphemism for sexual relations. In Hebrew, *Cain* (*qayin*) and *I have gotten* (*qaniti*) represent a play

and she said, "I have gotten a manchild with *the help of* the LORD."

★4:2 [a]Luke 11:50,51 [b]Gen 46:32; 47:3
2 Again, she gave birth to his brother Abel. And [a]Abel was [b]a keeper of flocks, but Cain was a tiller of the ground.

★4:3
3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

4:4 [a]Heb 11:4 [b]1 Sam 15:22
4 [a]Abel, on his part also brought of the firstlings of his flock and of their fat portions. And [b]the LORD had regard for Abel and for his offering;

4:5 [a]1 Sam 16:7 [b]Is 3:9; Jude 11
5 but [a]for Cain and for his offering He had no regard. So [b]Cain became very angry and his countenance fell.

4:6 [a]Jon 4:4
6 Then the LORD said to Cain, "[a]Why are you angry? And why has your countenance fallen?

★4:7 [a]Jer 3:12; Mic 7:18 [b]Num 32:23 [c]Job 11:14,15; Rom 6:12,16
7"[a]If you do well, will not *your countenance* be lifted up? [b]And if you do not do well, sin is crouching at the door; and its desire is for you, [c]but you must master it."

★4:8 [a]Matt 23:35; Luke 11:51; 1 John 3:12-15; Jude 11
8 Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and [a]killed him.

★4:9 [a]Gen 3:9
9 Then the LORD said to Cain, "[a]Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

★4:10 [a]Num 35:33; Deut 21:1-9; Heb 12:24; Rev 6:9,10
10 He said, "What have you done? [a]The voice of your brother's blood is crying to Me from the ground.

4:11 [a]Gen 3:14; Deut 28:15-20; Gal 3:10
11"Now [a]you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

4:12 [a]Deut 28:15-24; Joel 1:10-20 [b]Lev 26:17,36
12"[a]When you cultivate the ground, it shall no longer yield its strength to you; [b]you shall be a vagrant and a wanderer on the earth."

13 Cain said to the LORD, "My punishment is too great to bear!

4:14 [a]Gen 3:24; Jer 52:3 [b]Deut 28:64-67 [c]Num 35:19
14"Behold, You have [a]driven me this day from the face of the ground; and from Your face I shall be hidden, and [b]I shall be a vagrant and a wanderer on the earth, and it will come about that [c]whoever finds me will kill me."

★4:15 [a]Gen 4:24 [b]Ezek 9:4,6
15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him [a]sevenfold." And the LORD [b]appointed a sign for Cain, so that no one finding him would slay him.

★4:16 [a]2 Kin 24:20; Jer 23:39; 52:3
16 Then Cain went out from the presence [a]of the LORD, and settled in the land of Nod, east of Eden.

★4:17
17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

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on words. The meaning of Cain is probably "spear."

4:2 *Abel* means "breath" or "vanity," reflecting perhaps Eve's understanding of the import of the curse (Rom. 8:20).

4:3–4 *of the fruit of the ground.* A bloodless offering was not necessarily inappropriate (cf. Lev. 2:1, 4, 14, 15); it was Cain's attitude of unbelief that displeased God. See note on Heb. 11:4. *fat* was the richest part of the animal.

4:7 Cain is promised restored fellowship if he does well; but, if not, the effects of *sin* are ready to pounce (*is crouching*) on him. Sin is pictured as a demon ready to pounce on Cain to enslave him.

4:8 See 1 John 3:12.

4:9 Cain's response was an outright lie and showed indifference to the murder he had committed.

4:10 *your brother's blood is crying to Me.* I.e., for vengeance.

4:15 *And the LORD appointed a sign for Cain.* Not some kind of mark on Cain, but a sign to reassure him of God's gracious protection of his life.

4:16 *Nod* means "wandering," "exile." It was an area *east of Eden.*

4:17 *his wife.* Obviously a daughter of Adam (cf. 5:4). She may have been Cain's sister, niece, or even grandniece. Since Adam's and Eve's genetic systems had no mutant genes in them, such a marriage would not be dangerous as it is today. *Enoch* means "consecration" or "initiation," a new beginning for Cain. *city.* Lit., a permanent settlement, perhaps an attempt on Cain's part to neutralize God's curse on him (v. 12). This was not necessarily the first city or settlement.

*4:19 19 Lamech took to himself [a]two wives: the name of the one was Adah, and the name of the other, Zillah.
a Gen 2:24

20 Adah gave birth to Jabal; he was the father of those who dwell in tents and *have* livestock.

21 His brother's name was Jubal; he was the father of all those who play the lyre and pipe.

22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

*4:23 23 Lamech said to his wives,
a Ex 20:13; Lev 19:18; Deut 32:35; Ps 94:1

"Adah and Zillah,
Listen to my voice,
You wives of Lamech,
Give heed to my speech,
[a]For I have killed a man
for wounding me;
And a boy for striking me;

4:24 24 If Cain is avenged
a Gen 4:15

[a]sevenfold,
Then Lamech
seventy-sevenfold."

B Seth, 4:25–26

*4:25 25 [a]Adam had relations with
a Gen 5:3

his wife again; and she gave birth to a son, and named him Seth, for, *she said,* "God has appointed me another offspring in place of Abel, [b]for Cain killed him."
4:25 b Gen 4:8

26 To Seth, to him also [a]a son was born; and he called his name Enosh. Then *men* began [b]to call upon the name of the LORD.
4:26 a Luke 3:38 b Gen 12:8; 26:25; 1 Kin 18:24; Ps 116:17; Joel 2:32; Zeph 3:9; 1 Cor 1:2

C Adam to Noah, 5:1–32

*5:1 5 This is the book of the generations of Adam. In the day when God created man, He made him [a]in the likeness of God.
a Gen 1:26,27; Eph 4:24; Col 3:10

5:2 2 He created them [a]male and female, and He [b]blessed them and named them Man in the day when they were created.
a Matt 19:4; Mark 10:6 b Gen 1:28

*5:3 3 When Adam had lived one hundred and thirty years, he became the father of *a son* in his own likeness, according to his image, and named him Seth.

4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters.

5 So all the days that Adam

THE AGES OF THE PATRIARCHS

Adam	**930 years**	**Jared**	**962 years**
Seth	**912 years**	**Enoch**	**365 years**
Enosh	**905 years**	**Methuselah**	**969 years**
Kenan	**910 years**	**Lamech**	**777 years**
Mahalalel	**895 years**	**Noah**	**950 years**

4:19 This bigamy was the first recorded violation of God's pattern of monogamy.

4:23–24 Lamech had killed someone who tried to kill him; now he was boasting that if anyone should try to avenge the murder he would take care of himself *seventy-sevenfold* without any help from God such as Cain received.

4:25 *Seth* means "the appointed one," the substitute (for slain Abel).

5:1 *This is the book . . .* Cf. 2:4; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2 for other occurrences of this phrase. It may refer to the written source that Moses used in composing Genesis. *In the day.* Better, At the time (cf. 2:4).

5:3 *his own likeness.* Now sinful, in contrast to 1:26. Each reference to a patriarch gives four details: (1) his name, (2) his age at the birth of his first son, (3) the length of his remaining life, and (4) his age at death. There are variations in the cases of Adam (v. 3), Enoch (vv. 22, 24), and Lamech (vv. 28–29). The longevity of the patriarchs (averaging 912 years, not including Enoch who did not die) may have been due to the vapor canopy (see note on 1:7), which was not dispersed until the Flood, or simply to the fact that it took some time for the effects of sin to shorten man's life span. If there are no gaps in this chronology, then 1,656 years elapsed between creation and the Flood. It is likely, however, that the genealogy is selective, resulting in gaps in the list and pushing the date of creation farther back.

lived were nine hundred and thirty years, and he died.

6 Seth lived one hundred and five years, and became the father of Enosh.

7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had *other* sons and daughters.

8 So all the days of Seth were nine hundred and twelve years, and he died.

9 Enosh lived ninety years, and became the father of Kenan.

10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had *other* sons and daughters.

11 So all the days of Enosh were nine hundred and five years, and he died.

12 Kenan lived seventy years, and became the father of Mahalalel.

13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had *other* sons and daughters.

14 So all the days of Kenan were nine hundred and ten years, and he died.

15 Mahalalel lived sixty-five years, and became the father of Jared.

16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had *other* sons and daughters.

17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.

18 Jared lived one hundred and sixty-two years, and became the father of Enoch.

19 Then Jared lived eight hundred years after he became the father of Enoch, and he had *other* sons and daughters.

20 So all the days of Jared were nine hundred and sixty-two years, and he died.

21 Enoch lived sixty-five years, and became the father of Methuselah.

22 Then Enoch [a]walked with God three hundred years after he became the father of Methuselah, and he had *other* sons and daughters. *5:22 [a]Gen 6:9; 17:1; 24:40; 48:15; Mic 6:8; Mal 2:6; 1 Thess 2:12

23 So all the days of Enoch were three hundred and sixty-five years.

24 [a]Enoch walked with God; and he was not, for God [b]took him. 5:24 [a]2 Kin 2:11; Jude 14 [b]2 Kin 2:10; Ps 49:15; 73:24; Heb 11:5

25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.

26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had *other* sons and daughters.

27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

28 Lamech lived one hundred and eighty-two years, and became the father of a son.

29 Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands *arising* from [a]the ground which the LORD has cursed." *5:29 [a]Gen 3:17-19; 4:11

30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had *other* sons and daughters.

31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.

32 Noah was [a]five hundred years old, and Noah became the father of Shem, Ham, and Japheth. 5:32 [a]Gen 7:6

5:22–24 Enoch is an exception to the dismal refrain ("and he died") of this chapter. He *walked* (lit., walked about, i.e., lived) *with God,* and instead of letting him die, *God took him* (the same Hebrew word is used for the translation of Elijah, 2 Kings 2:3, 5; cf. Heb. 11:5). In other words, Enoch went directly to heaven without dying, as will believers who are alive at the Rapture (1 Thess. 4:17). See also note on Jude 14.

5:29 *shall give us rest.* I.e., by preserving a remnant in the ark. Christ would eventually come and give ultimate victory over the curse.

IV THE HISTORY OF NOAH, 6:1–9:29

A The Causes of the Flood, 6:1–13

*6:1 6 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

*6:2 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

*6:3 [a]Gal 5:16,17; 1 Pet 3:20 [b]Ps 78:39 3 Then the LORD said, "[a]My Spirit shall not strive with man forever, [b]because he also is flesh; nevertheless his days shall be one hundred and twenty years."

*6:4 [a]Num 13:33 4 The [a]Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

6:5 [a]Gen 8:21; Ps 14:1-3; Prov 6:18; Matt 15:19; Rom 1:28-32 5 Then the LORD saw that the wickedness of man was great on the earth, and that [a]every intent of the thoughts of his heart was only evil continually.

6:6 [a]Gen 6:7; Jer 18:7-10 [b]Is 63:10; Eph 4:30 6 [a]The LORD was sorry that He had made man on the earth, and He was [b]grieved in His heart.

6:7 [a]Deut 28:63; 29:20 7 The LORD said, "[a]I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for [b]I am sorry that I have made them."

6:7 [b]Gen 6:6; Amos 7:3,6

*6:8 [a]Matt 24:37; Luke 17:26; 1 Pet 3:20 [b]Gen 19:19; Ex 33:17; Luke 1:30 8 But [a]Noah [b]found favor in the eyes of the LORD.

*6:9 [a]Ps 37:39; 2 Pet 2:5 [b]Gen 17:1; Deut 18:13; Job 1:1 [c]Gen 5:24 9 These are *the records of* the generations of Noah. Noah was a [a]righteous man, [b]blameless in his time; Noah [c]walked with God.

10 Noah became the father of three sons: Shem, Ham, and Japheth.

6:11 [a]Deut 31:29; Judg 2:19 [b]Ezek 8:17 11 Now the earth was [a]corrupt in the sight of God, and the earth was [b]filled with violence.

6:12 [a]Ps 14:1-3 12 God looked on the earth, and behold, it was corrupt; for [a]all flesh had corrupted their way upon the earth.

6:13 [a]Is 34:1-4; Ezek 7:2,3; Amos 8:2; 1 Pet 4:7 13 Then God said to Noah, "[a]The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.

B The Course of the Flood, 6:14–8:19

*6:14 14 "Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.

*6:15 15 "This is how you shall make

6:1 The earth's population grew rapidly because of human longevity.

6:2 *the sons of God.* Possibly (1) the godly line of Seth, (2) ungodly kings and kinglets of that day, or, more likely, (3) a group of fallen angels who, because of this unique sin, were confined. See notes on 2 Peter 2:4 and Jude 6. The phrase "sons of God" is used in the OT almost exclusively of angels (Job 1:6; 2:1; 38:7). *they took wives for themselves.* Angels do not procreate after their kind (Mark 12:25), but if these were angels, they did on this unique occasion cohabit with human women to produce human offspring.

6:3 *My Spirit shall not strive with man forever.* Two interpretations are possible: (1) the reference is to the Holy Spirit striving in the sense of judging or executing judgment on mankind for its sinfulness; (2) the human spirit that God placed in human beings would not always abide (i.e., mankind was doomed to death). God would give man 120 years before the judgment of the Flood would fall.

6:4 *Nephilim.* From a root meaning "to fall"; i.e., to fall upon others because these individuals were men of strength (only other use of this Hebrew word is in Num. 13:33). Evidently they were in the earth before the marriages of Gen. 6:2 and were not the offspring of those marriages from which came the *mighty men* (military men) and *men of renown* (of wealth or power).

6:8 *favor* or grace. Heb., *chen,* from a root meaning "to bend or stoop," thus condescending or unmerited favor of a superior person to an inferior one. It is sometimes used redemptively (Jer. 31:2; Zech. 12:10). This is its first occurrence. Cf. the note on lovingkindness (the other OT word for grace) on Hos. 2:19.

6:9 *righteous . . . blameless* I.e., mature or well-rounded, though not sinless.

6:14 *gopher wood.* Probably cypress or cedar.

6:15 Although we do not know for certain the length of the cubit mentioned here, later in history it was about 18 in. See note on 2 Chron. 32:30. A vessel of such dimensions would have a displacement of about 20,000 tons and gross tonnage of about 14,000 tons. Its carrying capacity equaled that of 522 standard railroad stock cars (each of which can hold 240 sheep). Only 188 cars

it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.

*6:16 16"You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.

*6:17 a2 Pet 2:5 17"Behold, [a]I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.

6:18 a Gen 9:9-16; 17:7 b Gen 7:7 18"But I will establish [a]My covenant with you; and [b]you shall enter the ark—you and your sons and your wife, and your sons' wives with you.

6:19 a Gen 7:2,14,15 19"[a]And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.

6:20 a Gen 7:3 20"[a]Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* shall come to you to keep *them* alive.

6:21 a Gen 1:29,30 21"As for you, take for yourself some of all [a]food which is edible, and gather *it* to yourself; and it shall be for food for you and for them."

6:22 a Gen 7:5; Heb 11:7 22 [a]Thus Noah did; according to all that God had commanded him, so he did.

7:1 a Gen 6:9 **7** Then the LORD said to Noah, "Enter the ark, you and all your household, for you *alone* I have seen *to be* [a]righteous before Me in this time.

*7:2 a Lev 11:1-31; Deut 14:3-20 2"You shall take with you of every [a]clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;

3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.

*7:4 a Gen 7:10 b Gen 7:12,17 c Gen 6:7,13 4"For after [a]seven more days, I will send rain on the earth [b]forty days and forty nights; and I will blot out from the face of the land [c]every living thing that I have made."

7:5 a Gen 6:22 5 [a]Noah did according to all that the LORD had commanded him.

7:6 a Gen 5:32 **6** Now Noah was [a]six hundred years old when the flood of water came upon the earth.

7:7 a Gen 6:18; 7:13; Matt 24:38f; Luke 17:27 7 Then [a]Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.

7:8 a Gen 6:19,20; 7:2,3 8 [a]Of clean animals and animals that are not clean and birds and everything that creeps on the ground,

9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.

7:10 a Gen 7:4 10 It came about after [a]the seven days, that the water of the flood came upon the earth.

*7:11 a Gen 7:6 b Gen 8:2 11 In the [a]six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all [b]the fountains of the great deep burst open, and the floodgates of the sky were opened.

7:12 a Gen 7:4,17 12 [a]The rain fell upon the earth for forty days and forty nights.

7:13 a Gen 6:18; 7:7 **13** On the very same day [a]Noah and Shem and Ham and Japheth, the sons of Noah, and

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would be required to hold 45,000 sheep-sized animals, leaving three trains of 104 cars each for food, Noah's family, and "range" for the animals. Today it is estimated that there are 17,600 species of animals, making 45,000 a likely approximation of the number Noah might have taken into the ark.

6:16 *window* (or opening). A space for light and air, measuring a cubit in height and running like a gallery around the top edge of the ark.

6:17 Though many do not believe in a worldwide flood, this verse indicates that it was (see also 7:19 and 2 Peter 3:6).

7:2 *clean . . . not clean.* Here the distinction had to do with sacrifice (cf. 8:20), later with eating (Lev. 11; Deut. 14). *sevens.* Lit., seven seven, which may mean "seven pairs" of the clean animals, or it may indicate three pairs plus one extra.

7:4 The duration of the rain assumes a vast store of moisture suspended above the earth. See note on 1:7.

7:11 *the fountains of the great deep.* Subterranean waters, as well as rain, contributed to the Flood.

Noah's wife and the three wives of his sons with them, entered the ark,

14 they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.

7:15 [a]Gen 6:19; 7:9

15 So they went into the ark to Noah, [a]by twos of all flesh in which was the breath of life.

16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed *it* behind him.

7:17 [a]Gen 7:4

17 Then the flood came upon the earth for [a]forty days, and the water increased and lifted up the ark, so that it rose above the earth.

18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.

★7:19

19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.

7:20 [a]Gen 8:4

20 The water prevailed fifteen cubits higher, [a]and the mountains were covered.

7:21 [a]Gen 6:7,13, 17; 7:4

21 [a]All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;

7:22 [a]Gen 2:7

22 of all that was on the dry land, all [a]in whose nostrils was the breath of the spirit of life, died.

23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only [a]Noah was left, together with those that were with him in the ark.

7:23 [a]Matt 24:38, 39; Luke 17:26,27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5

24 [a]The water prevailed upon the earth one hundred and fifty days.

★7:24 [a]Gen 8:3

8 But [a]God remembered Noah and all the beasts and all the cattle that were with him in the ark; and [b]God caused a wind to pass over the earth, and the water subsided.

★8:1 [a]Gen 19:29; Ex 2:24; 1 Sam 1:19; Ps 105:42 [b]Ex 14:21; 15:10; Job 12:15; Ps 29:10; Is 44:27; Nah 1:4

2 Also [a]the fountains of the deep and the floodgates of the sky were closed, and [b]the rain from the sky was restrained;

8:2 [a]Gen 7:11 [b]Gen 7:4,12

3 and the water receded steadily from the earth, and at the end [a]of one hundred and fifty days the water decreased.

★8:3 [a]Gen 7:24

4 In the seventh month, on the seventeenth day of the month, [a]the ark rested upon the mountains of Ararat.

★8:4 [a]Gen 7:20

5 The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible.

6 Then it came about at the end of forty days, that Noah opened the [a]window of the ark which he had made;

8:6 [a]Gen 6:16

7 and he sent out a raven, and it flew here and there until the water was dried up from the earth.

★8:7

8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

★8:8

9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the sur-

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7:19 *under the heavens.* Better, under all the heavens. The phrase indicates a universal flood rather than a local one. The promise of 9:11, 15 confirms this. There are more than 270 flood stories from all parts of the world (see also 2 Peter 2:5; 3:6; Matt. 24:37–39).

7:24 The waters reached their highest point after 150 days, which period included the 40 days of constant rain (v. 12).

8:1 *remembered.* Not mere recall, but thinking about with loving concern.

8:3 *one hundred and fifty days.* The same period referred to in 7:24.

8:4 Today Mount Ararat rises about 17,000 feet above sea level, though the reference here is to the *mountains of Ararat,* which indicates a range of mountains, not necessarily a particular peak. The ark rested on land 74 days after the end of the 150 days (cf. 7:11).

8:7 The *raven,* a scavenger, would have no trouble finding food and no qualms about perching on any slimy surface, so it apparently did not return to the ark.

8:8–9 The *dove* would not alight in unclean places, so it returned to the ark.

face of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

10 So he waited yet another seven days; and again he sent out the dove from the ark.

11 The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

8:12 [a]Jer 48:28 12 Then he waited yet another seven days, and sent out [a]the dove; but she did not return to him again.

8:13 [a]Gen 7:6 13 Now it came about in the [a]six hundred and first year, in the first *month,* on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

*8:14 14 In the second month, on the twenty-seventh day of the month, the earth was dry.

15 Then God spoke to Noah, saying,

16"Go out of the ark, you and your wife and your sons and your sons' wives with you.

*8:17 [a]Gen 1:22,28 17"Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may [a]breed abundantly on the earth, and be fruitful and multiply on the earth."

18 So Noah went out, and his sons and his wife and his sons' wives with him.

19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

C The Events After the Flood, 8:20–9:29

8:20 [a]Gen 12:7,8; 13:18; 22:9 [b]Gen 7:2; Lev 11:1-47 [c]Gen 22:2; Ex 10:25

20 Then Noah built [a]an altar to the LORD, and took of every [b]clean animal and of every clean bird and offered [c]burnt offerings on the altar.

*8:21 [a]Ex 29:18,25 [b]Gen 3:17; 6:7, 13,17; Is 54:9 [c]Gen 6:5; Ps 51:5; Jer 17:9; Rom 1:21; 3:23; Eph 2:1-3 [d]Gen 9:11,15

21 The LORD [a]smelled the soothing aroma; and the LORD said to Himself, "I will never again [b]curse the ground on account of man, for [c]the intent of man's heart is evil from his youth; [d]and I will never again destroy every living thing, as I have done.

*8:22 [a]Ps 74:17 [b]Jer 33:20,25

22"While the earth remains,
Seedtime and harvest,
And cold and heat,
And [a]summer and winter,
And [b]day and night
Shall not cease."

9:1 [a]Gen 1:28; 9:7

9 And God blessed Noah and his sons and said to them, "[a]Be fruitful and multiply, and fill the earth.

*9:2 2"The fear of you and the terror of you shall be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

9:3 [a]Gen 1:29 9:4 [a]Lev 7:26f; 17:10-16; 19:26; Deut 12:16,23; 15:23; 1 Sam 14:34; Acts 15:20,29 *9:5 [a]Ex 20:13; 21:12 [b]Ex 21:28,29

3"Every moving thing that is alive shall be food for you; I give all to you, [a]as *I gave* the green plant.

4"Only you shall not eat flesh with its life, *that is,* [a]its blood.

5"Surely I will require [a]your lifeblood; [b]from every beast I will require it. And from *every* man,

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8:14 Noah and his family were in the ark 377 days (nearly 54 weeks).

8:17 *the earth,* radically affected by the Flood, confronted Noah with a more hostile environment. Longevity was decreased, habitable land areas reduced, oceans made more extensive, the crust of the earth made unstable and subject to seismic activity, and the land laid barren.

8:21 *The LORD smelled the soothing aroma.* Lit., a smell of satisfaction. God was pleased with Noah's offerings.

8:22 Establishing the seasons makes nature predictable.

9:2–4 *fear* and *terror* now supplant the previous harmony between man and animals. God now sanctions an animal diet for man, as long as it is not eaten with blood (cf. Lev. 17:10).

9:5–6 Homicide (which in a sense is always fratricide, v. 5) demands a punishment that matches the crime. The justification for capital punishment, here established, is the nobility of human life, which is made *in the image of God.* Thus murder shows contempt for God as well as for one's fellow man. See Rom. 13:4, where government is given the power of life or death.

from every man's brother I will require the life of man.

9:6 [a]Ex 21:12-14; Lev 24:17; Num 35:33; Matt 26:52 [b]Gen 1:26,27
6 "[a]Whoever sheds man's blood,
By man his blood shall be shed,
For [b]in the image of God
He made man.

9:7 [a]Gen 9:1
7 "As for you, [a]be fruitful and multiply;
Populate the earth abundantly and multiply in it."

8 Then God spoke to Noah and to his sons with him, saying,

9:9 [a]Gen 6:18
9 "Now behold, [a]I Myself do establish My covenant with you, and with your descendants after you;

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

9:11 [a]Gen 8:21 [b]Is 54:9
11 "I establish My covenant with you; and all flesh shall [a]never again be cut off by the water of the flood, [b]neither shall there again be a flood to destroy the earth."

9:12 [a]Gen 9:13,17; 17:11
12 God said, "This is [a]the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

*9:13 [a]Ezek 1:28
13 I set My [a]bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

14 "It shall come about, when I bring a cloud over the earth, that

9:15 [a]Lev 26:42,45; Deut 7:9; Ezek 16:60
the bow shall be seen in the cloud,
15 and [a]I will remember My covenant, which is between Me and you and every living creature of all flesh; and [b]never again shall the water become a flood to destroy all flesh.

9:15 [b]Gen 9:11
16 "When the bow is in the cloud, then I will look upon it, to remember the [a]everlasting covenant between God and every living creature of all flesh that is on the earth."

9:16 [a]Gen 17:13,19; 2 Sam 23:5
17 And God said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth."

18 Now the sons of Noah who came out of the ark were Shem and Ham and Japheth; and [a]Ham was the father of Canaan.

9:18 [a]Gen 9:25-27; 10:6

19 These three *were* the sons of Noah, and [a]from these the whole earth was populated.

9:19 [a]Gen 9:1,7; 10:32; 1 Chr 1:4

20 Then Noah began farming and planted a vineyard.

21 He drank of the wine and [a]became drunk, and uncovered himself inside his tent.

*9:21 [a]Prov 20:1

22 Ham, the father of Canaan, [a]saw the nakedness of his father, and told his two brothers outside.

*9:22 [a]Hab 2:15

23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.

24 When Noah awoke from his wine, he knew what his youngest son had done to him.

25 So he said,
*9:25 [a]Deut 27:16 [b]Josh 9:23
"[a]Cursed be Canaan;
[b]A servant of servants
He shall be to his brothers."

9:13 *My* (rain) *bow.* Likely a new phenomenon due to the changed atmospheric and cloud conditions after the Flood. It serves as the sign of God's covenant never again to send a universally destructive flood.

9:21 Though this is the first use of the word *wine* in the Bible, it was not the first occasion of drinking (Matt. 24:38), so Noah must have known the effects of drinking. Probably Noah's becoming warm from the wine caused him to uncover himself.

9:22 *Ham . . . saw.* Lit., gazed with satisfaction. By contrast, Shem and Japheth showed respect for their father by covering him (v. 23).

9:25 *Cursed be Canaan.* Whether Canaan was personally involved with his father Ham's sin we do not know (he might have seen Noah's condition first and then told his father). But Ham is punished for his dishonor to his father by having a son who would bring dishonor to him. The curse is not on the Hamites, but on the Canaanites, the inhabitants of Palestine who were first subjected by Joshua and later by Solomon (cf. 1 Kings 9:20–21). The Canaanites long ago became extinct; the curse, therefore, cannot be applied to anyone today.

*9:26 [a]Gen 14:20; 24:27
*9:27 [a]Gen 10:2-5; Is 66:19

26 He also said,
"[a]Blessed be the LORD,
The God of Shem;
And let Canaan be his servant.
27"[a]May God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant."
28 Noah lived three hundred and fifty years after the flood.
29 So all the days of Noah were nine hundred and fifty years, and he died.

V THE DESCENDANTS OF NOAH, AND THE TOWER OF BABEL, 10:1–11:26

A The Sons of Japheth, 10:1–5

*10:1 **10** Now these are *the records of* the generations of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

*10:2 [a]1 Chr 1:5-7 [b]Ezek 38:2,6 [c]2 Kin 17:6 [d]Is 66:19 [e]Ezek 38:2

2 [a]The sons of Japheth *were* [b]Gomer and Magog and [c]Madai and [d]Javan and Tubal and [e]Meshech and Tiras.
3 The sons of Gomer *were* [a]Ashkenaz and Riphath and [b]Togarmah.
4 The sons of Javan *were* Elishah and* [a]Tarshish, Kittim and Dodanim.
5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

10:3 [a]Jer 51:27 [b]Ezek 27:14
10:4 [a]Ezek 27:12,25

B The Sons of Ham, 10:6–20

*10:6 [a]1 Chr 1:8-10

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

10:7 [a]Is 43:3 [b]Ezek 27:22 [c]Ezek 27:15,20

8 Now Cush became the father of Nimrod; he became a mighty one on the earth.
9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."
10 The beginning of his kingdom was [a]Babel and Erech and Accad and Calneh, in the land of [b]Shinar.

*10:10 [a]Gen 11:9 [b]Gen 11:2; 14:1

11 From that land he went forth [a]into Assyria, and built

10:11 [a]Mic 5:6

9:26 Yahweh will be Shem's God and Shem's blessing. (Jews are of Semitic—from "Shem"—descent.)

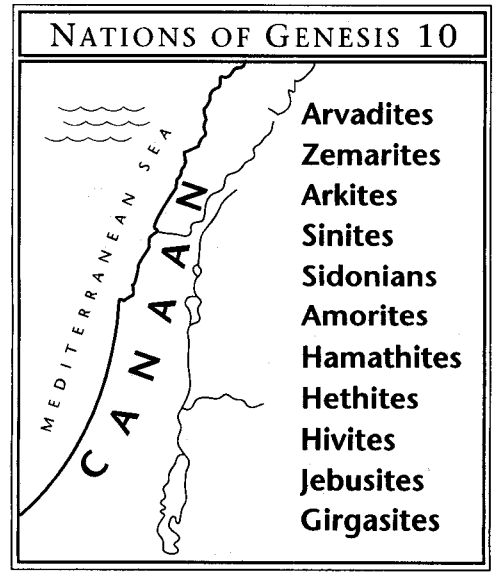
9:27 The descendants of *Japheth* (which means "enlargement") would spread throughout the earth and prosper. *dwell in the tents of Shem* means that spiritual blessings will come to the Japhethites through the God of the Semites.

10:1 All the people of the world since the Flood have descended from the three sons of Noah (cf. Acts 17:26).

10:2–5 These verses list the descendants of Japheth, who settled in an area that stretched across Eurasia from the Black Sea and Caspian Sea to Spain. *Gomer.* Eastern part of Turkey. See note on Ezek. 38:5–6. *Magog.* Area now occupied by Russia. See note on Ezek. 38:2. *Tarshish.* S of Spain. See note on Jonah 1:3.

10:6–20 These verses detail Ham's descendants, who went to Africa and later spread W along the Mediterranean coast of N Africa.

10:10–11 Nimrod's activities centered first in *Shinar* (Babylonia) and included building the tower of Babel, described in 11:1–9; then he went to Assyria (cf. Mic. 5:6).



Nineveh and Rehoboth-Ir and Calah,
12 and Resen between Nineveh and Calah; that is the great city.
10:13 a Jer 46:9
13 Mizraim became the father of [a]Ludim and Anamim and Lehabim and Naphtuhim
10:14 a 1 Chr 1:12
14 and [a]Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.
10:15 a 1 Chr 1:13; Jer 47:4 b Gen 23:3
15 Canaan became the father of [a]Sidon, his firstborn, and [b]Heth
*10:16 a Gen 15:19-21
16 and [a]the Jebusite and the Amorite and the Girgashite
17 and the Hivite and the Arkite and the Sinite
18 and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad.
10:19 a Num 34:2-12 b Gen 14:2,3
19 [a]The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward [b]Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha.
20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

C The Sons of Shem, 10:21–32

*10:21
21 Also to Shem, the father of all the children of Eber, *and* the older brother of Japheth, children were born.
10:22 a 1 Chr 1:17 b Gen 14:1,9 c Gen 11:10 d Is 66:19
22 [a]The sons of Shem *were* [b]Elam and Asshur and [c]Arpachshad and [d]Lud and Aram.
10:23 a Job 1:1; Jer 25:20
23 The sons of Aram *were* [a]Uz and Hul and Gether and Mash.
10:24 a Gen 11:12; Luke 3:35
24 Arpachshad became the father of [a]Shelah; and Shelah became the father of Eber.
10:25 a 1 Chr 1:19
25 [a]Two sons were born to Eber; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.
26 Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah
27 and Hadoram and Uzal and Diklah
28 and Obal and Abimael and Sheba
29 and Ophir and Havilah and Jobab; all these were the sons of Joktan.
30 Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.
31 These are the sons of Shem, according to their families, according to their languages, by their lands, according to their nations.
10:32 a Gen 9:19
32 These are the families of the sons of Noah, according to their genealogies, by their nations; and [a]out of these the nations were separated on the earth after the flood.

D The Tower of Babel, 11:1–9

*11:1
11 Now the whole earth used the same language and the same words.
*11:2 a Gen 10:10; 14:1; Dan 1:2
2 It came about as they journeyed east, that they found a plain in the land [a]of Shinar and settled there.
11:3 a Gen 14:10
3 They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used [a]tar for mortar.
*11:4 a Deut 1:28; 9:1; Ps 107:26
4 They said, "Come, let us build for ourselves a city, and a tower whose top [a]*will reach* into heaven, and let us make for our-

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10:16 Jebusites lived in Jerusalem when Israel conquered Canaan.

10:21–32 These verses describe the descendants of Shem, who occupied the area N of the Persian Gulf. The dividing in the days of *Peleg* (v. 25) apparently refers to the scattering of 11:9.

11:1 The unbridgeable gap between animal sounds and human language, as well as the statement of this verse that originally all men spoke the same language, are inexplicable by the theory of evolution.

11:2 *Shinar.* The area between the Tigris and Euphrates rivers, ancient Babylonia.

11:4 *a city, and a tower* was built in order to prevent people from scattering through the earth, in direct defiance of God's command (9:1). This *tower,* unlike ziggurats, which were built for the purpose of worshiping a deity, served these people as a rallying point and symbol of their fame.

selves [b]a name, otherwise we [c]will be scattered abroad over the face of the whole earth."

11:4 [b]Gen 6:4; 2 Sam 8:13 [c]Deut 4:27

5 [a]The LORD came down to see the city and the tower which the sons of men had built.

11:5 [a]Gen 18:21; Ex 3:8; 19:11,18, 20

6 The LORD said, "Behold, they are one people, and they all have [a]the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.

11:6 [a]Gen 11:1

7 "Come, [a]let Us go down and there [b]confuse their language, that they may not understand one another's speech."

*11:7 [a]Gen 1:26 [b]Gen 42:23; Ex 4:11; Deut 28:49; Is 33:19; Jer 5:15

8 So the LORD [a]scattered them abroad from there over the face of the whole earth; and they stopped building the city.

11:8 [a]Gen 11:4; Ps 92:9; Luke 1:51

9 Therefore its name was called [a]Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

*11:9 [a]Gen 10:10

E The Descendants of Shem, 11:10–26

10 [a]These are *the records of* the generations of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

*11:10 [a]Gen 10:22-25

11 and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters.

12 Arpachshad lived thirty-five years, and became the father of Shelah;

13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters.

14 Shelah lived thirty years, and became the father of Eber;

15 and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.

16 Eber lived thirty-four years, and became the father of Peleg;

17 and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.

18 Peleg lived thirty years, and became the father of Reu;

19 and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

20 Reu lived thirty-two years, and became the father of Serug;

21 and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters.

22 Serug lived thirty years, and became the father of Nahor;

23 and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters.

24 Nahor lived twenty-nine years, and became the father of [a]Terah;

11:24 [a]Josh 24:2

25 and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters.

26 Terah lived seventy years, and became [a]the father of Abram, Nahor and Haran.

11:26 [a]Josh 24:2

VI THE HISTORY OF ABRAHAM, 11:27–25:11

A The Family of Abram, 11:27–32

27 Now these are *the records of* the generations of Terah. Terah became the father of Abram, Na-

*11:27

11:7 By confusing language, God established the parent languages of the earth from which other languages and dialects developed (today, a total of more than 3,000). The result of this confusion was the scattering of mankind.

11:9 *Babel.* Linked by a play on words with a Hebrew verb meaning "to confuse," though the Babylonians preferred to use the meaning that was more acceptable to them: "gate of God."

11:10–26 This selective list of 10 generations is recorded for the purpose of tracing the ancestry of Abraham.

11:27 *Abram* means "exalted father," the progenitor of God's chosen people. Later (17:5) his name was changed to Abraham, which means "father of a great number." He was born in 2165 B.C. Though we are told little about Terah (Abraham's father), Josh. 24:2 states that he worshiped heathen gods.

hor and Haran; and [a]Haran became the father of [b]Lot.

28 Haran died in the presence of his father Terah in the land of his birth, in [a]Ur of the Chaldeans.

29 Abram and [a]Nahor took wives for themselves. The name of Abram's wife was [b]Sarai; and the name of Nahor's wife was [c]Milcah, the daughter of Haran, the father of Milcah and Iscah.

30 [a]Sarai was barren; she had no child.

31 Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife; and they went out together from [a]Ur of the Chaldeans in order to enter the land of Canaan; and they went as far as Haran, and settled there.

32 The days of Terah were two hundred and five years; and Terah died in Haran.

B The Call of Abram, 12:1–20

12 Now [a]the LORD said to Abram,

"Go forth from your country,
And from your relatives
And from your father's house,
To the land which I will show you;

2 And [a]I will make you a great nation,
And [b]I will bless you,
And make your name great;
And so [c]you shall be a blessing;

3 And [a]I will bless those who bless you,
And the one who curses you I will curse.
[b]And in you all the families of the earth shall be blessed."

4 So Abram went forth as the LORD had spoken to him; and [a]Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

5 Abram took Sarai his wife and Lot his nephew, and all their [a]possessions which they had accumulated, and [b]the persons

11:27 [a]Gen 11:31; 12:4 [b]Gen 13:10; 14:12; 19:1,29 ★11:28 [a]Gen 11:31

11:29 [a]Gen 24:10 [b]Gen 17:15; 20:12 [c]Gen 22:20,23; 24:15

11:30 [a]Gen 16:1

★11:31 [a]Gen 15:7; Neh 9:7; Acts 7:4

★12:1 [a]Gen 15:7; Acts 7:3; Heb 11:8

★12:2 [a]Gen 17:4-6; 18:18; 46:3; Deut 26:5 [b]Gen 22:17 [c]Zech 8:13

★12:3 [a]Gen 24:35; 27:29; Num 24:9 [b]Gen 22:18; 26:4; 28:14; Acts 3:25; Gal 3:8

★12:4 [a]Gen 11:27,31

★12:5 [a]Gen 13:6 [b]Gen 14:14; Lev 22:11

11:28 *Ur of the Chaldeans.* A wealthy, populous, and sophisticated pagan center of southern Mesopotamia (220 mi, or 354 km, SE of Baghdad). Its most prosperous and literate era was during the time of Abraham. A great ziggurat was built there, and Abraham must have seen it.

11:31 God called Abraham while he was in Ur (Acts 7:2–3). Only two routes to *Canaan* were available: one across the Arabian desert (impossible for transporting large herds), and the other along the Euphrates to *Haran,* in Syria, then down to Canaan, a 1,500 mi (2,400 km) journey.

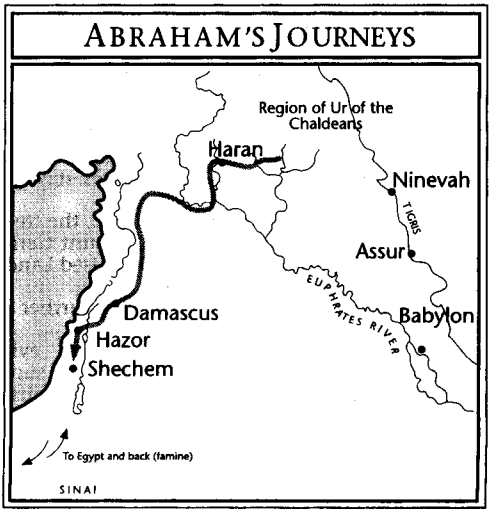
12:1 *To the land.* I.e., Canaan. Abraham was still in Haran when this call, originally given to him in Ur (Acts 7:2), was reiterated.

12:2 *a great nation.* When God made this promise, Abraham had no son. The reference is to the Jewish nation (i.e., the descendants of Abraham through Isaac and Jacob). *I will bless you, And make your name great.* This promise was fulfilled in Abraham's temporal blessings (13:2; 24:35), spiritual blessings (21:22), and fame (23:6; Isa. 41:8). *so you shall be a blessing.* Lit., be a blessing, a certain consequence of God's blessing upon Abraham.

12:3 *bless . . . curse.* Abraham's relation to God was so close that to bless or curse him was, in effect, to bless or curse God. See examples in 20:2–18; 21:22–34; 23:1–20. *in you all the families of the earth shall be blessed.* This promise was fulfilled in the coming of Abraham's seed, Christ (Gal. 3:8, 16).

12:4 *went forth.* A remarkable act of faith and obedience. *Lot went with him* as Abraham's ward (since Lot's father was dead) and potential heir (since Sarah was barren, 11:28–30).

12:5 *their possessions.* I.e., goods, herds, and



which they had acquired in Haran, and they set out for the land of Canaan; [c]thus they came to the land of Canaan.

6 Abram passed through the land as far as the site of [a]Shechem, to the oak of Moreh. Now the Canaanite *was* then in the land.

7 The LORD [a]appeared to Abram and said, "[b]To your descendants I will give this land." So he built [c]an altar there to the LORD who had appeared to him.

8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with [a]Bethel on the west and Ai on the east; and there he built an altar to the LORD and [b]called upon the name of the LORD.

9 Abram journeyed on, continuing toward [a]the Negev.

10 Now there was [a]a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was [b]severe in the land.

11 It came about when he came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a [a]beautiful woman;

12 [a]and it will come about when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live.

13"Please say that you are [a]my sister so that it may go well with me because of you, and that [b]I may live on account of you."

14 It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.

15 Pharaoh's officials saw her and praised her to Pharaoh; and [a]the woman was taken into Pharaoh's house.

16 Therefore [a]he treated Abram well for her sake; and [b]gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.

17 But the LORD [a]struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 Then Pharaoh called Abram and said, "[a]What is this you have done to me? Why did you not tell me that she was your wife?

19"Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go."

20 Pharaoh commanded *his* men concerning him; and they escorted him away, with his wife and all that belonged to him.

C The Separation of Abram and Lot, 13:1–18

13 So Abram went up from Egypt to [a]the Negev, he and his wife and all that belonged to him, and Lot with him.

2 Now Abram was [a]very rich in livestock, in silver and in gold.

3 He went on his journeys from the Negev as far as Bethel, to the place where his tent had been

12:5 [c]Gen 11:31; Heb 11:8

*12:6 [a]Gen 35:4; Deut 11:30

12:7 [a]Gen 17:1; 18:1 [b]Gen 13:15; 15:18; Deut 34:4; Ps 105:9-12; Acts 7:5; Gal 3:16 [c]Gen 13:4,18; 22:9

*12:8 [a]Josh 8:9,12 [b]Gen 4:26; 21:33

*12:9 [a]Gen 13:1,3; 20:1; 24:62

*12:10 [a]Gen 26:1 [b]Gen 43:1

*12:11 [a]Gen 26:7; 29:17

*12:12 [a]Gen 20:11

*12:13 [a]Gen 20:2,5, 12; 26:7 [b]Jer 38:17,20

12:15 [a]Gen 20:2

*12:16 [a]Gen 20:14 [b]Gen 13:2

*12:17 [a]Gen 20:18; 1 Chr 16:21; Ps 105:14

12:18 [a]Gen 20:9,10; 26:10

13:1 [a]Gen 12:9

13:2 [a]Gen 24:35

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flocks. *the persons which they had acquired.* I.e., his retinue, which was increased during his stay in Haran.

12:6 *Shechem, to the oak of Moreh.* Lit., the tree of Moreh. Between Mount Ebal and Mount Gerizim, near present-day Nablus. The Promised Land was then occupied by *the Canaanite.*

12:8 *Bethel . . . Ai* (Ai). 20 mi (36 km) further S of Shechem.

12:9 *toward the Negev.* Archaeological evidence of settlements in this area at this time supports the biblical record, which places the patriarch's residence there in the same period.

12:10 *a famine.* Not uncommon in Palestine. Note other major famines in 26:1 and 41:56.

12:11 *a beautiful woman.* Though *Sarai* was 65, she doubtless was in her prime, since the life span of the patriarchs was about twice that of people today. Sarah was 127 when she died, and Abraham was 175 when he died.

12:12 *they will kill me.* The Egyptians respected marriage, so they would feel compelled to kill Abraham before taking his wife into Pharaoh's harem.

12:13 *my sister.* A half-truth (and thus a lie), for Sarah was Abraham's half sister (20:12).

12:16 *camels* were domesticated during this era, though not commonly used in caravans until much later.

12:17 *great plagues* (diseases). What these were is not stated, though they were perhaps an illness that kept Pharaoh from defiling Sarah. Abraham certainly did not deserve such mercy from God!

13:3 [a]Gen 12:8 at the beginning, [a]between Bethel and Ai,

13:4 [a]Gen 12:7,8 4 to the place of the [a]altar which he had made there formerly; and there Abram called on the name of the LORD.

*13:5 [a]Gen 12:5 5 Now [a]Lot, who went with Abram, also had flocks and herds and tents.

13:6 [a]Gen 36:7 [b]Gen 12:5,16; 13:2 6 And [a]the land could not sustain them while dwelling together, [b]for their possessions were so great that they were not able to remain together.

13:7 [a]Gen 26:20 [b]Gen 12:6; 15:20,21 7 [a]And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now [b]the Canaanite and the Perizzite were dwelling then in the land.

*13:8 [a]Prov 15:18; 20:3 8 [a]So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers.

9 "Is not the whole land before you? Please separate from me; if *to* the left, then I will go to the right; or if *to* the right, then I will go to the left."

10 Lot lifted up his eyes and saw all the [a]valley of the Jordan, that it was well watered everywhere—*this was* before the LORD [b]destroyed Sodom and Gomorrah —like [c]the garden of the LORD, [d]like the land of Egypt as you go to [e]Zoar.

*13:10 [a]Gen 19:17-29; Deut 34:3 [b]Gen 19:24 [c]Gen 2:8,10 [d]Gen 47:6 [e]Gen 14:2,8; 19:22; Deut 34:3

11 So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other.

12 Abram settled in the land of Canaan, while Lot settled in [a]the cities of the valley, and moved his tents as far as Sodom.

13:12 [a]Gen 14:2; 19:24,25,29

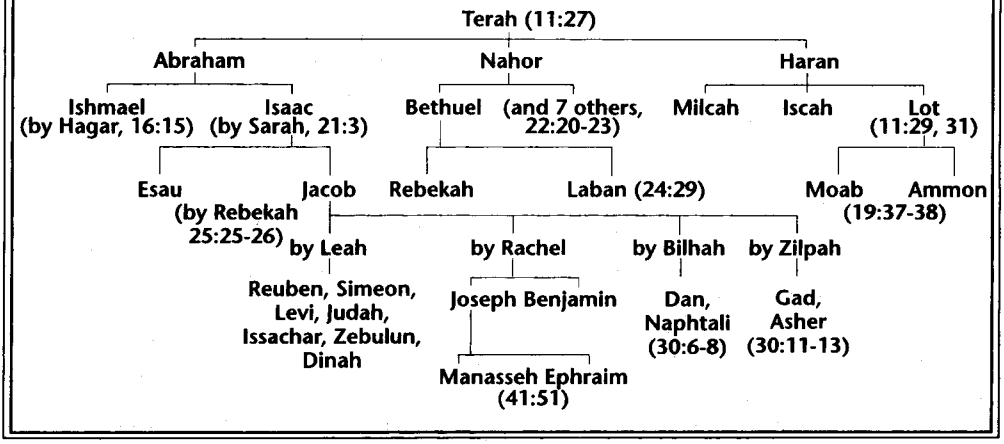
13 Now [a]the men of Sodom were wicked exceedingly and [b]sinners against the LORD.

13:13 [a]Gen 18:20; Ezek 16:49 [b]Gen 39:9; Num 32:23; 2 Pet 2:7,8

14 The LORD said to Abram, after Lot had separated from him, "[a]Now lift up your eyes and look from the place where you are,

*13:14 [a]Deut 3:27; 34:1-4; Is 49:18

FAMILY TREE OF THE PATRIARCHS IN GENESIS



13:5–7 Increase in possessions created a shortage of available grazing *land* and caused *strife* between Lot's shepherds and Abraham's. *Perizzite.* One of the Canaanite tribes (cf. 34:30; Deut. 7:1–4; Judg. 1:1–7; 3:5–6; 1 Kings 9:20–21; Ezra 9:1).

13:8–9 *Please . . . Please.* Notice the courtesy and magnanimity exhibited by Abraham, who was Lot's senior. *brothers.* Relatives.

13:10 *the valley of the Jordan . . . was well watered.* Irrigation systems were in use long before Lot's time. Lot's greed to inhabit the Jordan valley with its lush vegetation exposed him to the wickedness of Sodom (vv. 12–13; 19:1–25). *Zoar.* A town located at the southern end of the Dead Sea (see also 14:8; 19:20–23).

13:14–17 After separation from Lot, Abraham received a reaffirmation of God's promise to give the land of Canaan to him and his *descendants forever* (v. 15). Still he had no son.

13:14 [b]Gen 28:14

[b]northward and southward and eastward and westward;

13:15 [a]Gen 12:7 [b]Gen 13:17; 15:7; 17:8; 2 Chr 20:7; Acts 7:5

15 [a]for all the land which you see, [b]I will give it to you and to your descendants forever.

13:16 [a]Gen 16:10; 28:14; Num 23:10

16"I will make your descendants [a]as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered.

13:17 [a]Num 13:17-24 [b]Gen 13:15

17"Arise, [a]walk about the land through its length and breadth; for [b]I will give it to you."

*13:18 [a]Gen 14:13 [b]Gen 8:20; 12:7,8

18 Then Abram moved his tent and came and dwelt by the [a]oaks of Mamre, which are in Hebron, and there he built [b]an altar to the LORD.

D The Deliverance of Lot by Abram, 14:1–24

*14:1 [a]Gen 10:10; 11:2 [b]Gen 10:22; Is 11:11; Dan 8:2

14 And it came about in the days of Amraphel king of [a]Shinar, Arioch king of Ellasar, Chedorlaomer king of [b]Elam, and Tidal king of Goiim,

*14:2 [a]Gen 10:19 [b]Deut 29:23 [c]Gen 13:10; 19:22

2 *that* they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [a]Admah, and Shemeber king of [b]Zeboiim, and the king of Bela (that is, [c]Zoar).

*14:3 [a]Gen 14:8,10 [b]Num 34:12; Deut 3:17; Josh 3:16

3 All these came as allies to [a]the valley of Siddim (that is, [b]the Salt Sea).

4 Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.

*14:5 [a]Deut 3:11,13 [b]Deut 1:4; Josh 9:10 [c]Num 32:37

5 In the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the [a]Rephaim in [b]Ashteroth-karnaim and the Zuzim in Ham and the Emim in [c]Shaveh-kiriathaim,

14:6 [a]Gen 36:20; Deut 2:12,22 [b]Gen 21:21; Num 10:12

6 and the [a]Horites in their Mount Seir, as far as [b]El-paran, which is by the wilderness.

14:7 [a]Num 13:26 [b]2 Chr 20:2

7 Then they turned back and came to En-mishpat (that is, [a]Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in [b]Hazazon-tamar.

14:8 [a]Gen 14:3

8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in [a]the valley of Siddim,

9 against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.

14:10 [a]Gen 14:17,21, 22 [b]Gen 19:17

10 Now the valley of Siddim was full of tar pits; and [a]the kings of Sodom and Gomorrah fled, and they fell into them. But those who survived fled to the [b]hill country.

11 Then they took all the goods

13:18 *moved his tent.* Lit., he tented, or kept moving his tent along, staking his claim to the land God promised. Then he settled in *the oaks of Mamre* (named for a noted man of that time, 14:13) at Hebron, 22 mi (35 km) S of Jerusalem.

14:1 Though some have dismissed this chapter as being an historical impossibility, archaeological discoveries have demonstrated the existence of a flourishing civilization in Palestine between the twenty-first and nineteenth centuries B.C. and of the savage destruction of the cities at the end of that period. *Amraphel.* Not to be identified with Hammurabi, who lived later. *Shinar.* Babylonia. *Ellasar.* Its identity is uncertain; perhaps a town between Carchemish and Haran in N Mesopotamia. *Elam.* The area that was later Persia. *king of Goiim* (or king of nations). The location of Goiim is uncertain, but *Tidal* likely ruled over a nomadic people who had not yet formed a kingdom.

14:2 *Admah . . . Zeboiim.* Towns in the Dead Sea basin (cf. Hos. 11:8).

14:3 *the valley of Siddim.* Likely the land S of the tongue-shaped peninsula that juts out from the E bank of the Dead Sea. It may have actually joined the western shore (near Masada) in Abraham's time, causing the southern area of the Dead Sea to be dry land. Geological evidence shows a cataclysmic upheaval in that region in the time of Abraham.

14:5–7 *the Rephaim* lived on both sides of the Jordan River. *the Zuzim* lived S of the *Rephaim* and E of the Jordan. *the Emim* were giants who lived in the land of Moab. *the Horites* lived in the area of *Mount Seir,* SW of the Dead Sea, a land later inhabited by the Edomites. *all the country of the Amalekites* was between the Negev (the desert area of southern Judah) and Sinai. The Amalekites did not exist in Abraham's time (see 36:12), but the territory is described this way in order to identify it clearly for Moses' readers. *the Amorites* were scattered throughout Palestine. The route of the invasion was NW through the Negev, circling back on the allies in the valley of Siddim.

of Sodom and Gomorrah and all their food supply, and departed.

14:12 12 They also took Lot, [a]Abram's nephew, and his possessions and departed, [b]for he was living in Sodom.

13 Then a fugitive came and told Abram the [a]Hebrew. Now he was living by the [b]oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were [c]allies with Abram.

14 When Abram heard that [a]his relative had been taken captive, he led out his trained men, [b]born in his house, three hundred and eighteen, and went in pursuit as far as [c]Dan.

15 [a]He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of [b]Damascus.

16 He [a]brought back all the goods, and also brought back [b]his relative Lot with his possessions, and also the women, and the people.

17 Then after his return from the defeat of Chedorlaomer and the kings who were with him, [a]the king of Sodom went out to meet him at the valley of Shaveh (that is, [b]the King's Valley).

18 And [a]Melchizedek king of Salem brought out [b]bread and wine; now he was a [c]priest of God Most High.

19 He blessed him and said,
"Blessed be Abram of God Most High,
[a]Possessor of heaven and earth;
20 And blessed be God Most High,
Who has delivered your enemies into your hand."

[a]He gave him a tenth of all.

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

22 Abram said to the king of Sodom, "I have sworn to the LORD [a]God Most High, [b]possessor of heaven and earth,

23 that [a]I will not take a thread or a sandal thong or anything that is yours, for fear you would say, 'I have made Abram rich.'

24 "I will take nothing except what the young men have eaten, and the share of the men who went with me, [a]Aner, Eshcol, and Mamre; let them take their share."

14:12 At first Lot lived near Sodom (13:12), but now *in Sodom.* Yet all the time he was tormented by its wickedness (2 Peter 2:8).

14:13 Abraham was the first person to be referred to as a *Hebrew,* an ethnic designation that his descendants derived from him. The word comes from the name of his ancestor, Eber (11:10–14). It also had a wider use as a general designation for nomadic people like Abraham, who would have been considered a migrant by the Canaanites, since he came from Ur and Haran.

14:14 *he led out his trained men.* Lit., he unsheathed his armed retainers. *born in his house.* Thus more dependable for this important mission that took them on a long and difficult journey north to Dan.

14:15 *Hobah.* The site is uncertain, though it was N of Damascus.

14:17 *the valley of Shaveh.* One of the valleys surrounding Jerusalem, possibly the Kidron (see also 2 Sam. 18:18).

14:18 *Melchizedek king of Salem.* An historical person, king of Jerusalem (cf. Ps. 76:2), who typified Christ. See Ps. 110:4 and notes on Heb. 7. His name means "king of righteousness." *bread and wine.* Rations for the troops, in appreciation of Abraham's laudable victory. *God Most High.* Heb., *El Elyon,* emphasizing God's strength and sovereignty. Evidently a group of people who knew the true Creator-God lived in Jerusalem under the king-priest Melchizedek. The Tell Mardikh tablets (ca. 2300 B.C.) contain the name Jerusalem and hundreds of other place and personal names like Hazor, Megiddo, Gaza, Abram, and Israel.

14:20 Abram *gave him* (Melchizedek) *a tenth of all* (the spoils of the battle; see Heb. 7:4). The gift was an expression of gratitude to God for victory and to God's priest for sanctuary at Salem.

14:21–24 Abraham refused to take anything from the *king of Sodom,* lest he become obligated to him. By this Abraham demonstrated his total allegiance to the LORD (Yahweh) and rejected any attempt by the king of Sodom to assume the role of overlord and make Abraham his vassal. Abraham took only food for his men and gave his allies liberty to accept the spoils due them.

14:22 *"I have sworn"* indicates that Abraham made an oath to God.

E The Covenant with Abram, 15:1–21

15 After these things [a]the word of the LORD came to Abram in a vision, saying,
"[b]Do not fear, Abram,
I am [c]a shield to you;
Your [d]reward shall be very great."

2 Abram said, "O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"

3 And Abram said, "Since You have given no offspring to me, one [a]born in my house is my heir."

4 Then behold, the word of the LORD came to him, saying, "This man will not be your heir; [a]but one who shall come forth from your own body, he shall be your heir."

5 And He took him outside and said, "Now look toward the heavens, and [a]count the stars, if you are able to count them." And He said to him, "[b]So shall your descendants be."

6 [a]Then he believed in the LORD; and He reckoned it to him as righteousness.

7 And He said to him, "I am the LORD who brought you out of [a]Ur of the Chaldeans, to [b]give you this land to possess it."

8 He said, "O Lord GOD, [a]how may I know that I shall possess it?"

9 So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon."

10 Then he brought all these to Him and [a]cut them in two, and laid each half opposite the other; but he [b]did not cut the birds.

11 The birds of prey came down upon the carcasses, and Abram drove them away.

12 Now when the sun was going down, [a]a deep sleep fell upon Abram; and behold, terror *and* great darkness fell upon him.

13 *God* said to Abram, "Know for certain that [a]your descendants will be strangers in a land that is not theirs, where [b]they will be enslaved and oppressed [c]four hundred years.

14 "But I will also judge the nation whom they will serve, and afterward they will come out [a]with many possessions.

15 "As for you, [a]you shall go to your fathers in peace; you shall be buried at a good old age.

16 "Then in [a]the fourth generation they shall return here, for [b]the iniquity of the Amorite is not yet complete."

17 It came about when the sun

*15:1 [a]Gen 15:4; 46:2; 1 Sam 15:10 [b]Gen 21:17; 26:24; Is 41:10 [c]Deut 33:29 [d]Num 18:20; Ps 58:11
*15:2
15:3 [a]Gen 14:14
15:4 [a]Gal 4:28
*15:5 [a]Gen 22:17; 26:4; Deut 1:10 [b]Ex 32:13; Rom 4:18; Heb 11:12
*15:6 [a]Rom 4:3, 20-22; Gal 3:6; James 2:23
15:7 [a]Gen 11:31 [b]Gen 13:15,17
15:8 [a]Judg 6:36-40; Luke 1:18
*15:10 [a]Gen 15:17 [b]Lev 1:17
*15:12 [a]Gen 2:21; 28:11; Job 33:15
*15:13 [a]Acts 7:6,17 [b]Ex 1:11; Deut 5:15 [c]Ex 12:40; Gal 3:17
15:14 [a]Ex 12:32-38
15:15 [a]Gen 25:8; 47:30
15:16 [a]Gen 15:13 [b]Lev 18:24-28
*15:17

15:1 *Do not fear.* Perhaps Abraham feared that the kings of the east might initiate some punitive military action against him because of his rescue of Lot. *Your reward shall be very great.* Better, I am your very great reward.

15:2 *Lord GOD.* Heb., *Adonai Yahweh.* Adonai means "master, lord, sovereign" and is equivalent to the Greek *kurios.* For Yahweh, see note on 2:4. Abraham did not doubt God's promise or power to fulfill His covenant with him, though 10 years had passed without progeny. In referring to *Eliezer* (born in Abraham's house, v. 3), Abraham is suggesting to the Lord that he be permitted to adopt Eliezer as his heir. Tablets that have been discovered show that it was customary for wealthy, childless couples to adopt a servant and make him their heir. But God assured Abraham he would have his own son (v. 4).

15:5 *the stars.* Cf. 22:17; 26:4; Ex. 32:13.

15:6 *believed.* From the Hebrew verb *aman* ("to confirm, affirm"), an "amen" to God's promise of verse 5, such as vassals gave in covenant ceremonies. *reckoned . . . as righteousness.* A judicial verdict whereby God said of Abraham, "Not guilty!" See also Rom. 4:3.

15:10 *cut them in two.* The idea is this: May the same be done to the one who breaks this covenant (see Jer. 34:18–19).

15:12 The *terror and great darkness* was designed to underscore the severity of the prediction of Egyptian bondage (v. 13).

15:13–16 *a land that is not theirs.* A prophecy of the Israelites' sojourn in Egypt, which was not the land promised to them. The sojourn would last 400 years (= the 430 years of Ex. 12:40 rounded off). The people would be delivered *with many possessions* (Ex. 12:34–36) in the *fourth generation,* a generation at that time being about 100 years. *the iniquity of the Amorite.* Meaning here all the Canaanite tribes in Palestine whose sins God would tolerate until the Israelites came out of Egypt under Moses and conquer Palestine under Joshua, destroying the Canaanites.

15:17 By passing alone between the pieces of the animals, God (whose presence was evident by the fire and smoke; cf. Ex. 13:21) swore fidelity to

had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which [a]passed between these pieces.

15:17 [a]Jer 34:18,19

18 On that day the LORD made a covenant with Abram, saying,

"[a]To your descendants I
have given this land,
From [b]the river of Egypt
as far as the great river,
the river Euphrates:

*15:18 [a]Gen 17:8; Josh 21:43; Acts 7:5 [b]Ex 23:31; Num 34:1-15; Deut 1:7,8

19 [a]the Kenite and the Kenizzite and the Kadmonite

15:19 [a]Ex 3:17; 23:28; Josh 24:11; Neh 9:8

20 and the Hittite and the Perizzite and the Rephaim

21 and the Amorite and the Canaanite and the Girgashite and the Jebusite."

F The Birth of Ishmael, 16:1–16

16 Now [a]Sarai, Abram's wife had borne him no *children,* and she had [b]an Egyptian maid whose name was Hagar.

16:1 [a]Gen 11:30 [b]Gen 12:16

*16:2 [a]Gen 30:3,4,9,10

2 So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing *children.* [a]Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai.

16:3 [a]Gen 12:4

3 After Abram had lived [a]ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

*16:4

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.

16:5 [a]Jer 51:35 [b]Gen 31:53; Ex 5:21

5 And Sarai said to Abram, "[a]May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. [b]May the LORD judge between you and me."

16:6 [a]Gen 16:9

6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and [a]she fled from her presence.

*16:7 [a]Gen 21:17,18; 22:11,15; 31:11 [b]Gen 20:1; 25:18

7 Now [a]the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to [b]Shur.

16:8 [a]Gen 3:9; 1 Kin 19:9,13

8 He said, "Hagar, Sarai's maid, [a]where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai."

*16:9

9 Then the angel of the LORD said to her, "Return to your mistress, and submit yourself to her authority."

16:10 [a]Gen 22:15-18 [b]Gen 17:20

10 Moreover, the [a]angel of the LORD said to her, "[b]I will greatly multiply your descendants so that they shall be too many to count."

*16:11

11 The angel of the LORD said to her further,

"Behold, you are with child,
And you shall bear a son;
And you shall call his
name Ishmael,

His promises and placed the obligation for their fulfillment on Himself alone.

15:18–21 The boundaries of the Promised Land are now given for the first time. This promise has not yet been fulfilled but will be when Christ returns. See notes on 17:8; Josh. 21:43–45; and 1 Kings 4:21. *the river of Egypt.* I.e., the Nile. Some understand this to refer to the Wadi el-Arish (E of the Nile), which is also called "the river of Egypt." However, the word for *river* used here means "a large river." A different word meaning "a stream" is used for a wadi, which does not always have water in it.

16:2–3 This suggestion was in accord with the practice of the day, as attested in legal codes and marriage contracts of that time. Abraham was now 85.

16:4–6 After Hagar conceived, Sarah apparently reduced her to her former status as a slave and she was no longer Abraham's concubine. This was Sarah's legal right, though we may sympathize with Hagar's plight.

16:7 *the way to Shur.* Somewhere on the road from Beersheba to Egypt, Egypt being Hagar's homeland.

16:9 *the angel of the LORD.* A theophany, a self-manifestation of God. He here speaks as God, identifies Himself with God, and claims to exercise the prerogatives of God. See 16:7–14; 21:17–21; 22:11–18; 31:11, 13; Ex. 3:2; Judg. 2:1–4; 5:23; 6:11–24; 13:3–22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8. Because the angel of the Lord ceases to appear after the incarnation, it is often inferred that the angel in the OT is a preincarnate appearance of the second person of the Trinity.

16:11 *Ishmael* means "God hears." Many Arabs claim him as their forefather and thus Palestine as their land (cf. 17:20 and 25:12–18).

Because [a]the LORD has given heed to your affliction.
12"He will be a [a]wild donkey of a man,
His hand *will be* against everyone,
And everyone's hand *will be* against him;
And he will live [b]to the east of all his brothers."
13 Then she called the name of the LORD who spoke to her, "You are a God who sees"; for she said, "[a]Have I even remained alive here after seeing Him?"
14 Therefore the well was called Beer-lahai-roi; behold, it is between [a]Kadesh and Bered.
15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.
16 Abram was [a]eighty-six years old when Hagar bore Ishmael to him.

16:11 [a]Ex 2:23,24; 3:7,9
16:12 [a]Job 24:5; 39:5-8 [b]Gen 25:18
16:13 [a]Gen 32:30; Ps 139:1-12
16:14 [a]Gen 14:7
16:16 [a]Gen 12:4; 16:3

G The Circumcision of Abraham, 17:1–27

17 Now when Abram was ninety-nine years old, [a]the LORD appeared to Abram and said to him,
"I am God [b]Almighty;
Walk before Me, and be [c]blameless.
2"I will establish My [a]covenant between Me and you,
And I will [b]multiply you exceedingly."
3 Abram [a]fell on his face, and God talked with him, saying,
4"As for Me, behold, My covenant is with you,
And you shall be the father of a [a]multitude of nations.
5"No longer shall your name be called Abram,
But [a]your name shall be Abraham;
For [b]I will make you the father of a multitude of nations.
6"I will make you exceedingly fruitful, and I will make nations of you, and [a]kings shall come forth from you.
7"I will establish My covenant between Me and you and your descendants after you throughout their generations for an [a]everlasting covenant, [b]to be God to you and [c]to your descendants after you.
8"[a]I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and [b]I will be their God."
9 God said further to Abraham, "Now as for you, [a]you shall keep My covenant, you and your descendants after you throughout their generations.
10"[a]This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.
11"And [a]you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

17:1 [a]Gen 12:7; 18:1 [b]Gen 28:3; 35:11 [c]Gen 6:9; Deut 18:13
17:2 [a]Gen 15:18 [b]Gen 13:16; 15:5
17:3 [a]Gen 17:17; 18:2
17:4 [a]Gen 35:11; 48:19
17:5 [a]Neh 9:7 [b]Rom 4:17
17:6 [a]Gen 17:16; 35:11
17:7 [a]Gen 17:13,19; Ps 105:9,10; Luke 1:55 [b]Gen 26:24; Lev 11:45; 26:12,45; Heb 11:16 [c]Gen 28:13; Gal 3:16
17:8 [a]Gen 12:7; 13:15,17; Acts 7:5 [b]Ex 6:7; 29:45; Lev 26:12; Deut 29:13; Rev 21:7
17:9 [a]Ex 19:5
17:10 [a]John 7:22; Acts 7:8; Rom 4:11
17:11 [a]Ex 12:48; Deut 10:16; Acts 7:8; Rom 4:11

16:12 *a wild donkey of a man.* The epithet was one of praise, because the almost untameable onager (wild ass) was an admired and valuable animal. The last phrase of the verse may mean that Ishmael's descendants would live to the E of Abraham's other descendants, or it may mean that they would live in defiance of Abraham's other descendants. The hostility between Arabs and Jews is well known.

16:14 *Beer-lahai-roi* means "a well of the Living One who sees me." The exact location is unknown, though possibly it was SW of Beersheba.

17:1 Thirteen years had passed since the birth of Ishmael. *God Almighty.* Heb., *El Shaddai.* Shaddai is derived from a related word that means "mountain," thus picturing God as the overpowering, almighty One, standing on a mountain.

17:5 *Abraham* means "father of many" and looks ahead to his descendants. See note on 11:27.

17:8 The possession of Canaan is the only focus of this statement of the covenant. God said that this was fulfilled under Joshua (Josh. 21:43). The fulfillment of the total territory promised in Gen. 15:18 awaits the establishing of the millennial kingdom.

17:9–14 Abraham's part in the covenant-making process was circumcision, a rite practiced earlier and by other peoples. God here makes it a sign of this covenant (see Rom. 4:11). For a Hebrew to refuse circumcision was to excise himself from the covenant community (v. 14).

17:12 [a]Lev 12:3
12 "And every male among you who is [a]eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.

17:13 [a]Ex 12:44
13 "A *servant* who is born in your house or [a]who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

17:14 [a]Ex 4:24-26
14 "But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be [a]cut off from his people; he has broken My covenant."

*17:15
15 Then God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah *shall be* her name.

17:16 [a]Gen 18:10 [b]Gen 17:6; 36:31
16 "I will bless her, and indeed I will give you [a]a son by her. Then I will bless her, and she shall be *a mother of* nations; [b]kings of peoples shall come from her."

*17:17 [a]Gen 17:3; 18:12; 21:6 [b]Gen 21:7
17 Then Abraham [a]fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And [b]will Sarah, who is ninety years old, bear *a child?*"

18 And Abraham said to God, "Oh that Ishmael might live before You!"

*17:19 [a]Gen 17:16; 18:10; 21:2 [b]Gen 26:2-5
19 But God said, "No, but Sarah your wife shall bear you [a]a son, and you shall call his name Isaac; and [b]I will establish My covenant with him for an everlasting covenant for his descendants after him.

*17:20
20 "As for Ishmael, I have heard you; behold, I will bless him, and [a]will make him fruitful and will multiply him exceedingly. [b]He shall become the father of twelve princes, and I will make him a [c]great nation.

17:20 [a]Gen 16:10 [b]Gen 25:12-16 [c]Gen 21:18

*17:21 [a]Gen 17:19; 18:10,14 [b]Gen 21:2
21 "But My covenant I will establish with [a]Isaac, whom [b]Sarah will bear to you at this season next year."

17:22 [a]Gen 18:33; 35:13
22 When He finished talking with him, [a]God went up from Abraham.

*17:23 [a]Gen 14:14 [b]Gen 17:9-11
23 Then Abraham took Ishmael his son, and all *the servants* who were [a]born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, [b]as God had said to him.

17:24 [a]Rom 4:11
24 Now Abraham was ninety-nine years old when [a]he was circumcised in the flesh of his foreskin.

17:25 [a]Gen 16:16
25 And [a]Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the very same day Abraham was circumcised, and Ishmael his son.

17:27 [a]Gen 14:14
27 All the men of his household, who were [a]born in the house or bought with money from a foreigner, were circumcised with him.

H The Destruction of Sodom and Gomorrah, 18:1–19:38

*18:1 [a]Gen 12:7; 17:1 [b]Gen 13:18; 14:13
18 Now [a]the LORD appeared to him by the [b]oaks of Mamre, while he was sitting at the tent door in the heat of the day.

*18:2
2 When he lifted up his eyes

17:15 Sarah's name change was less important than Abraham's. *Sarai* means "my princess" and *Sarah* means "princess." Perhaps the significance lay only in marking the occasion.

17:17 Some feel that Abraham *laughed* for joy, but verse 18 indicates that it was an expression of doubt as he struggled to match his faith to his circumstances.

17:19 *Isaac* means "he laughs." God specifically designated him, not Ishmael, as heir of the covenant.

17:20 This promise concerning Ishmael is seen to have been fulfilled in 25:12–16.

17:21 Legally, the natural son became the heir, even though born after the son of a slave-wife.

17:23–27 Abraham's obedience was immediate, for he circumcised himself and his household that same day.

18:1 *Mamre.* See note on 13:18. *tent.* Abraham's stay in Palestine was characterized by tents (cf. 12:8; 13:3) and altars (cf. 12:7, 8; 13:4, 18; 26:25) rather than by palaces and temples.

18:2 *three men.* One was the *LORD,* Yahweh (v. 1), the other two, angels (cf. 19:1).

18:2 [a] Gen 18:16,22; 32:24; Josh 5:13; Judg 13:6-11; Heb 13:2
and looked, behold, three [a]men were standing opposite him; and when he saw *them,* he ran from the tent door to meet them and bowed himself to the earth,

*18:3
3 and said, "My lord, if now I have found favor in your sight, please do not pass your servant by.

*18:4 [a] Gen 19:2; 24:32; 43:24
4 "Please let a little water be brought and [a]wash your feet, and rest yourselves under the tree;

18:5 [a] Judg 6:18,19; 13:15,16
5 and I will [a]bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant." And they said, "So do, as you have said."

6 So Abraham hurried into the tent to Sarah, and said, "Quickly, prepare three measures of fine flour, knead *it* and make bread cakes."

7 Abraham also ran to the herd, and took a tender and choice calf and gave *it* to the servant, and he hurried to prepare it.

8 He took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree as they ate.

9 Then they said to him, "Where is Sarah your wife?" And he said, "There, in the tent."

18:10 [a] Gen 21:2; Rom 9:9
10 He said, "[a]I will surely return to you at this time next year; and behold, Sarah your wife shall have a son." And Sarah was listening at the tent door, which was behind him.

18:11 [a] Gen 17:17; Rom 4:19 [b] Heb 11:11
11 Now [a]Abraham and Sarah were old, advanced in age; Sarah was [b]past childbearing.

*18:12 [a] Gen 17:17; Luke 1:18
12 Sarah laughed to herself, saying, "[a]After I have become old, shall I have pleasure, my [b]lord being old also?"

18:12 [b] 1 Pet 3:6

13 And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear *a child,* when I am *so* old?'

*18:13

14 "[a]Is anything too difficult for the LORD? At the [b]appointed time I will return to you, at this time next year, and Sarah shall have a son."

18:14 [a] Jer 32:17,27; Zech 8:6; Matt 19:26; Luke 1:37; Rom 4:21 [b] Gen 17:21; 18:10

15 Sarah denied *it* however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh."

16 Then [a]the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.

18:16 [a] Gen 18:2,22; 19:1

17 [a]The LORD said, "Shall I hide from Abraham [b]what I am about to do,

*18:17 [a] Gen 18:22,26, 33; Amos 3:7 [b] Gen 18:21; 19:24

18 since Abraham will surely become a great and mighty nation, and in him [a]all the nations of the earth will be blessed?

18:18 [a] Gen 12:3; 22:18; Acts 3:25; Gal 3:8

19 "For I have [a]chosen him, in order that he may [b]command his children and his household after him to [c]keep the way of the LORD by doing righteousness and justice, in order that the LORD may bring upon Abraham [d]what He has spoken about him."

18:19 [a] Neh 9:7; Amos 3:2 [b] Deut 6:6,7 [c] Gen 17:9 [d] Gen 12:2,3

20 And the LORD said, "[a]The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

*18:20 [a] Gen 19:13; Ezek 16:49,50

21 "I will [a]go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know."

*18:21 [a] Gen 11:5; Ex 3:8; Ps 14:2

22 Then [a]the men turned away from there and went toward

18:22 [a] Gen 18:16; 19:1

18:3 *My lord.* Abraham probably did not immediately recognize his visitor as Yahweh (cf. Manoah's similar experience in Judg. 13:15–23).

18:4–8 Abraham offered typical oriental courtesies to his guests. The details of these verses (e.g., *they ate*) show that this was no vision or dream.

18:12 *Sarah laughed* inwardly, either because she did not know of the promise of 17:19 or because she was unconvinced it would be fulfilled.

18:13 One of the three men (see v. 2) was now clearly identified as Yahweh, who knew Sarah's thoughts.

18:17–33 This section gives the basis for Abraham's being called the friend of God (2 Chron. 20:7; Isa. 41:8; James 2:23).

18:20 *The outcry of Sodom and Gomorrah.* The terrible sins of Sodom and Gomorrah "cried out to heaven" for punishment (cf. 4:10).

18:21 Of course the omniscient God was fully aware of what was happening in Sodom, but His justice moved Him to demonstrate that He was in full possession of the facts. Actually, only the two angels went to Sodom (see v. 22).

18:22 [b]Gen 18:1,17

Sodom, while Abraham was still standing before [b]the LORD.

*18:23 [a]Ex 23:7; Num 16:22; 2 Sam 24:17; Ps 11:4-7

23 Abraham came near and said, "[a]Will You indeed sweep away the righteous with the wicked?

*18:24

24 "Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not spare the place for the sake of the fifty righteous who are in it?

18:25 [a]Deut 1:16,17; 32:4; Job 8:3, 20; Ps 58:11; 94:2; Is 3:10, 11; Rom 3:5,6

25 "Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not [a]the Judge of all the earth deal justly?"

18:26 [a]Jer 5:1

26 So the LORD said, "[a]If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account."

18:27 [a]Gen 3:19; Job 30:19; 42:6

27 And Abraham answered and said, "Now behold, I have ventured to speak to the Lord, although I am *but* [a]dust and ashes.

28 "Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?" And He said, "I will not destroy *it* if I find forty-five there."

29 He spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do *it* on account of the forty."

30 Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do *it* if I find thirty there."

31 And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy *it* on account of the twenty."

32 Then he said, "[a]Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?" And He said, "I will not destroy *it* on account of the ten."

*18:32 [a]Judg 6:39

33 As soon as He had finished speaking to Abraham [a]the LORD departed, and Abraham returned to his place.

18:33 [a]Gen 17:22; 35:13

19 Now the [a]two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When [b]Lot saw *them,* he rose to meet them and bowed down *with his* face to the ground.

*19:1 [a]Gen 18:2,22 [b]Gen 18:2-5

2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square."

3 Yet he urged them strongly, so they turned aside to him and entered his house; [a]and he prepared a feast for them, and baked unleavened bread, and they ate.

*19:3 [a]Gen 18:6-8

4 Before they lay down, [a]the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

19:4 [a]Gen 13:13; 18:20

5 and they called to Lot and said to him, "[a]Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

*19:5 [a]Lev 18:22; Judg 19:22

6 But Lot went out to them at the doorway, and shut the door behind him,

7 and said, "Please, my brothers, do not act wickedly.

*19:8 [a]Judg 19:24

8 "Now behold, [a]I have two

18:23 Notice again Abraham's concern for other people (cf. 13:8–9).

18:24 *fifty righteous.* Lot was one of them (see 2 Peter 2:7), though Abraham obviously assumed there were others as well. He was not merely haggling with God, who has no pleasure in the death of the wicked (cf. Ezek. 33:11).

18:32 Not even *ten* righteous people could be found in Sodom (cf. 19:14), so the city had to be destroyed.

19:1 *the two angels.* I.e., the same two who visited Abraham (see 18:22). *the gate of Sodom* was the center of public activity. Lot's being there may indicate that he was a judge in the city (see 19:9). He greeted the angels with the customary sign of respect of bowing.

19:3 Lot insisted that the visitors come into his house, because he knew the danger they would face from the homosexuals of Sodom if they stayed all night outside.

19:5 *that we may have relations with them.* I.e., have sex with them. God's attitude toward the sin of homosexuality is seen in the destruction of Sodom and in Lev. 18:22, 29; 20:13; Rom. 1:26; 1 Cor. 6:9; 1 Tim. 1:10.

19:8 Lot's offering his daughters is explained

daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

19:9 [a]Ex 2:14

9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already [a]he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door.

19:10 [a]Gen 19:1

10 But [a]the men reached out their hands and brought Lot into the house with them, and shut the door.

***19:11** [a]Deut 28:28, 29; 2 Kin 6:18; Acts 13:11

11 [a]They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied *themselves trying* to find the doorway.

12 Then the *two* men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place;

19:13 [a]Gen 18:20 [b]Lev 26:30-33; Deut 4:26; 28:45; 1 Chr 21:15

13 for we are about to destroy this place, because [a]their outcry has become so great before the LORD that [b]the LORD has sent us to destroy it."

***19:14** [a]Num 16:21, 45; Rev 18:4 [b]Jer 43:1,2

14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, [a]get out of this place, for the LORD will destroy the city." [b]But he appeared to his sons-in-law to be jesting.

15 When morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city."

***19:16** [a]Deut 5:15; 6:21; 7:8; 2 Pet 2:7 [b]Ex 34:7; Ps 32:10; 33:18, 19

16 But he hesitated. So the men [a]seized his hand and the hand of his wife and the hands of his two daughters, for [b]the compassion of the LORD *was* upon him; and they brought him out, and put him outside the city.

19:17 [a]Jer 48:6 [b]Gen 19:26 [c]Gen 13:10 [d]Gen 14:10

17 It came about when they had brought them outside, that one said, "[a]Escape for your life! [b]Do not look behind you, and do not stay anywhere in the [c]valley; escape to [d]the mountains, or you will be swept away."

18 But Lot said to them, "Oh no, my lords!

***19:19**

19 "Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

***19:20**

20 now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved."

21 He said to him, "Behold, I grant you this request also, not to overthrow the town of which you have spoken.

19:22 [a]Gen 13:10; 14:2

22 "Hurry, escape there, for I cannot do anything until you arrive there." Therefore the name of the town was called [a]Zoar.

***19:24** [a]Deut 29:23; Ps 11:6; Is 13:19; Ezek 16:49,50; Luke 17:29; Jude 7

23 The sun had risen over the earth when Lot came to Zoar.

24 Then the LORD [a]rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven,

19:25 [a]Deut 29:23; Ps 107:34; Is 13:19; Lam 4:6; 2 Pet 2:6

25 and [a]He overthrew those

(though not justified) by the demands of hospitality, which obligated a host to protect his guests at all cost.

19:11 *blindness.* The Hebrew word (found only here and in 2 Kings 6:18) conveys the idea of loss or distortion of vision resulting in mental confusion and bewilderment.

19:14 Lot's *sons-in-law,* having rejected his warning, apparently perished (cf. v. 16). They thought Lot was joking, for he had lost his moral leadership even within his family.

19:16 God's mercy overcame Lot's procrastination.

19:19 Lot pleads inability to escape to the mountains, but in reality he wants the angels to spare nearby Zoar so that he could still settle not far from Sodom.

19:20 *this town.* Bela (see 14:2), afterward called Zoar, means "tiny place."

19:24 *brimstone and fire.* Deposits of sulfur (brimstone) and asphalt (cf. 14:10) have been found in this area. Possibly an earthquake occurred and lightning ignited the gases that were released, causing a rain of fire and smoke.

cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

*19:26 [a]Gen 19:17; Luke 17:32
26 But his wife, from behind him, [a]looked *back,* and she became a pillar of salt.

19:27 [a]Gen 18:22
27 Now Abraham arose early in the morning *and went* to [a]the place where he had stood before the LORD;

19:28 [a]Rev 9:2; 18:9
28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, [a]the smoke of the land ascended like the smoke of a furnace.

*19:29 [a]Deut 7:8; 9:5, 27 [b]2 Pet 2:7
29 Thus it came about, when God destroyed the cities of the valley, that [a]God remembered Abraham, and [b]sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

*19:30 [a]Gen 19:17,19
30 Lot went up from Zoar, and [a]stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

*19:31 [a]Gen 16:2,4; 38:8; Deut 25:5
31 Then the firstborn said to the younger, "Our father is old, and there is not a man on earth to [a]come in to us after the manner of the earth.

19:32 [a]Luke 21:34
32 "Come, [a]let us make our father drink wine, and let us lie with him that we may preserve our family through our father."

33 So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

34 It came about on the morrow, that the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father."

35 So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

36 Thus both the daughters of Lot were with child by their father.

19:37 [a]Deut 2:9
37 The firstborn bore a son, and called his name [a]Moab; he is the father of the Moabites to this day.

19:38 [a]Deut 2:19
38 As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of [a]Ammon to this day.

I Abraham and Abimelech, 20:1–18

20 Now Abraham journeyed from [a]there toward the land of [b]the Negev, and settled between Kadesh and Shur; then he sojourned in [c]Gerar.

*20:1 [a]Gen 18:1 [b]Gen 12:9 [c]Gen 26:1,6

*20:2 [a]Gen 12:11-13; 20:12; 26:7 [b]Gen 12:15
2 Abraham said of Sarah his wife, "[a]She is my sister." So [b]Abimelech king of Gerar sent and took Sarah.

20:3 [a]Gen 12:17,18
3 [a]But God came to Abime-

19:26 Lot's wife, who was trailing behind him with her heart still in Sodom, *looked back,* died, and possibly was enveloped by blowing *salt,* which formed a "pillar" around her body. This event was used by Jesus as a warning to others not to look back (Luke 17:21–33).

19:29 The overthrow of Sodom and Gomorrah is used as a warning on several occasions in both the OT (Deut. 29:23; Isa. 1:9–10; Jer. 49:18; Amos 4:11) and NT (Matt. 10:15; 11:23–24; Rom. 9:29; 2 Peter 2:6; Jude 7; Rev. 11:8). *remembered* = showed loving concern for Abraham. See 8:1 and the note there.

19:30 *he was afraid to stay in Zoar.* Possibly because the people thought Lot was somehow responsible for the destruction of Sodom or because Lot feared further seismic disturbances.

19:31–38 The Sodom-tainted, virgin (v. 8) daughters of Lot (he had other, married daughters who perished, v. 14), fearing they would die childless, shamelessly committed incest with their father, using wine to make him insensible to their action. The babies thus conceived were named *Moab* (meaning "from the father"; see note on Amos 2:1), from whom the Moabites came, and *Ben-ammi* (meaning "son of my people"; i.e., his father and mother were of the same family), from whom the Ammonites came. See note on Amos 1:13. The Moabites lived E of the Dead Sea (cf. Num. 21:13), while the Ammonites lived to the NE of it (cf. Deut. 2:37).

20:1 *Gerar.* About 10 mi (16 km) S of Gaza.

20:2 Abraham had practiced the same deception before (12:13). Like Pharaoh, *Abimelech* took many unmarried women into his harem. Sarah was now 90.

lech in a dream of the night, and said to him, "Behold, [b]you are a dead man because of the woman whom you have taken, for she is married."

4 Now Abimelech had not come near her; and he said, "Lord, [a]will You slay a nation, even *though* blameless?

5 "Did he not himself say to me, 'She is my sister'? And she [a]herself said, 'He is my brother.' In [b]the integrity of my heart and the innocence of my hands I have done this."

6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also [a]kept you from sinning against Me; therefore I did not let you touch her.

7 "Now therefore, restore the man's wife, for [a]he is a prophet, and he will pray for you and you will live. But if you do not restore *her,* know that you shall surely die, you and all who are yours."

8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened.

9 [a]Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom [b]a great sin? You have done to me things that ought not to be done."

10 And Abimelech said to Abraham, "What have you encountered, that you have done this thing?"

11 Abraham said, "Because I thought, surely there is no [a]fear of God in this place, and [b]they will kill me because of my wife.

12 "Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;

13 and it came about, when [a]God caused me to wander from my father's house, that I said to her, 'This is the kindness which you will show to me: everywhere we go, [b]say of me, "He is my brother." ' "

14 [a]Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.

15 Abimelech said, "[a]Behold, my land is before you; settle wherever you please."

16 To Sarah he said, "Behold, I have given your [a]brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared."

17 [a]Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore *children.*

18 [a]For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.

J The Birth of Isaac, 21:1–34

21 [a]Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised.

2 [a]So Sarah conceived and bore a son to Abraham in his old age, at [b]the appointed time of which God had spoken to him.

3 Abraham called the name of

20:3 [b]Gen 20:7
20:4 [a]Gen 18:23-25
20:5 [a]Gen 20:13 [b]1 Kin 9:4; Ps 7:8; 26:6
20:6 [a]1 Sam 25:26, 34
*20:7 [a]1 Sam 7:5; 2 Kin 5:11; Job 42:8
20:9 [a]Gen 12:18 [b]Gen 39:9
*20:11 [a]Neh 5:15; Prov 16:6
20:11 [b]Gen 12:12; 26:7
20:13 [a]Gen 12:1-9 [b]Gen 12:13; 20:5
20:14 [a]Gen 12:16
20:15 [a]Gen 13:9; 34:10; 47:6
*20:16 [a]Gen 20:5
20:17 [a]Num 12:13; 21:7; James 5:16
*20:18 [a]Gen 12:17
21:1 [a]Gen 17:16,21; 18:10,14; Gal 4:23
21:2 [a]Acts 7:8; Gal 4:22; Heb 11:11 [b]Gen 17:21; 18:10,14
*21:3

20:7 *a prophet.* This is the first occurrence of the Hebrew word *nabi,* meaning "to proclaim, declare, speak as an intermediary," here used to emphasize the official character of Abraham's intercession. Normally it refers to someone who declares a message on behalf of a superior. The superior is usually, though not always, God (cf. Ex. 7:1). Abraham's intercession saved Abimelech's life and removed the barrenness of his household (vv. 7, 17–18).

20:11–13 Abraham made three feeble excuses for his deception: (1) he thought there was *no fear of God* in Gerar; (2) he claimed he did not speak an untruth when he said that Sarah was his sister (since she was his half sister); (3) this was an arrangement they had previously agreed upon.

20:16 *it is your vindication.* Abimelech's large gift of *a thousand pieces* (shekels) *of silver* (20 shekels was the price of a slave; see 37:28), proof of his high esteem for Abraham and Sarah, would serve to stop any scoffing on the part of her household.

20:18 *closed fast.* This was God's way of keeping safe the mother of the promised Seed.

21:3 *Isaac* means "he laughs." See note on

his son who was born to him, whom Sarah bore to him, [a]Isaac.
4 Then Abraham circumcised his son Isaac when he was [a]eight days old, as God had commanded him.
5 Now Abraham was [a]one hundred years old when his son Isaac was born to him.
6 Sarah said, "God has made [a]laughter for me; everyone who hears will laugh with me."
7 And she said, "[a]Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."
8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.
9 Now Sarah saw [a]the son of Hagar the Egyptian, whom she had borne to Abraham, [b]mocking.
10 Therefore she said to Abraham, "[a]Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac."
11 [a]The matter distressed Abraham greatly because of his son.
12 But God said to Abraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for [a]through Isaac your descendants shall be named.
13 "And of [a]the son of the maid I will make a nation also, because he is your descendant."
14 So Abraham rose early in the morning and took bread and a skin of water and gave *them* to Hagar, putting *them* on her shoulder, and *gave her* the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.
15 And the water in the skin was used up, and she left the boy under one of the bushes.
16 Then she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat opposite him, and [a]lifted up her voice and wept.
17 God [a]heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar? [b]Do not fear, for God has heard the voice of the lad where he is.
18 "Arise, lift up the lad, and hold him by the hand, [a]for I will make a great nation of him."
19 Then God [a]opened her eyes and she saw [b]a well of water; and she went and filled the skin with water and gave the lad a drink.
20 [a]God was with the lad, and he grew; and he lived in the wilderness and became an archer.
21 [a]He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.
22 Now it came about at that time that [a]Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "[b]God is with you in all that you do;
23 now therefore, [a]swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that

21:3 [a]Gen 17:19,21
*21:4 [a]Gen 17:12; Acts 7:8
21:5 [a]Gen 17:17
*21:6 [a]Gen 18:13; Ps 126:2; Is 54:1
*21:7 [a]Gen 18:11,13
*21:8
*21:9 [a]Gen 16:1,4,15 [b]Gal 4:29
*21:10 [a]Gal 4:30
21:11 [a]Gen 17:18
21:12 [a]Rom 9:7; Heb 11:18
*21:13 [a]Gen 16:10; 21:18; 25:12-18
21:16 [a]Jer 6:26; Amos 8:10
21:17 [a]Ex 3:7; Deut 26:7; Ps 6:8 [b]Gen 26:24
*21:18 [a]Gen 16:10; 21:13; 25:12-16
21:19 [a]Num 22:31; 2 Kin 6:17 [b]Gen 16:7,14
21:20 [a]Gen 28:15; 39:2,3,21
*21:21 [a]Gen 25:18
*21:22 [a]Gen 20:2,14; 26:26 [b]Gen 26:28; Is 8:10
21:23 [a]Josh 2:12; 1 Sam 24:21

17:19.

21:4 *circumcised.* Circumcision was a sign of the covenant. See note on 17:9–14.

21:6 This is the laughter of rejoicing.

21:7 Sarah's body was rejuvenated not only to bear a child but also to nurse him.

21:8 *Isaac was weaned* in his second or third year, as was customary.

21:9 *mocking.* From the same Hebrew root as *Isaac,* though in an intensive form. The word is also used in 19:14 and 39:14–17. In Isaac, Ishmael saw all his hopes for an inheritance shattered.

21:10 For a figurative application of Hagar's son and Sarah's son, see Gal. 4:22–31.

21:13 *son of the maid.* See notes concerning Ishmael on 16:11 and 16:12.

21:18 This promise assured Hagar that Ishmael would survive.

21:21 *the wilderness of Paran.* The NE part of the Sinai peninsula.

21:22 *Abimelech* (see also 20:2), though militarily and politically superior, recognized God's protection of Abraham and desired an amicable relationship with him.

I have shown to you, you shall show to me and to the land in which you have sojourned."

24 Abraham said, "I swear it."

*21:25 25 But Abraham complained to
a Gen 26:15,18, 20-22 Abimelech because of the well of water which the servants of Abimelech [a]had seized.

26 And Abimelech said, "I do not know who has done this thing; neither did you tell me, nor did I hear of it until today."

*21:27 27 Abraham took sheep and
a Gen 26:31 oxen and gave them to Abimelech, and [a]the two of them made a covenant.

*21:28 28 Then Abraham set seven ewe lambs of the flock by themselves.

29 Abimelech said to Abraham, "What do these seven ewe lambs mean, which you have set by themselves?"

21:30 30 He said, "You shall take
a Gen 31:48 these seven ewe lambs from my hand in order that it may be a [a]witness to me, that I dug this well."

*21:31 31 Therefore he called that
a Gen 21:14; 26:33 place [a]Beersheba, because there the two of them took an oath.

*21:32 32 So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.

*21:33 33 *Abraham* planted a tamarisk
a Gen 12:8 tree at Beersheba, and there [a]he called on the name of the LORD, the [b]Everlasting God.

21:33 b Ex 15:18; Deut 32:40; Ps 90:2; 93:2; Is 40:28; Jer 10:10; Hab 1:12; Heb 13:8

34 And Abraham sojourned [a]in the land of the Philistines for many days.

21:34 a Gen 22:19

K The Offering of Isaac, 22:1–24

22 Now it came about after these things, that [a]God tested Abraham, and said to him, "[b]Abraham!" And he said, "Here I am."

*22:1 a Deut 8:2,16; Heb 11:17; James 1:12-14 b Gen 22:11

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

*22:2 a Gen 22:12,16; John 3:16; 1 John 4:9 b 2 Chr 3:1 c Gen 8:20

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

*22:3

4 On the third day Abraham raised his eyes and saw the place from a distance.

5 Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you."

*22:5

6 Abraham took the wood of the burnt offering and [a]laid it on Isaac his son, and he took in his hand the fire and the knife. So the

22:6 a John 19:17

21:25–26 Abraham took advantage of the cordial relationship to mention the subject of a well that, unknown to Abimelech, had been seized by his servants.

21:27 These animals were used in ratifying the covenant (cf. 15:9–10 and note on 15:10).

21:28 These animals were a special gift of friendship, not usually given in ratifying a covenant. See Abimelech's question in verse 29.

21:31 *Beersheba* means "well of the seven" or "well of the oath."

21:32 It is alleged that the mention of the *Philistines* is an anachronism because they supposedly did not appear in Palestine until after 1190 B.C. However, there is evidence of expansion of Aegean trade during the period of Abraham, and the Philistines mentioned here likely were peaceful traders who settled on the SW coast of Palestine.

21:33 *the Everlasting God.* Heb., *El Olam,* from an original form meaning "the God of Eternity."

22:1 *God tested Abraham.* God does not tempt anyone with evil (see note on James 1:13), but in certain instances He does test, try, or prove us, as in this case with Abraham.

22:2 Human sacrifice was practiced (though not by the godly) in OT times, and Abraham would have been acquainted with it in Mesopotamia. God's intention here was to see if Abraham loved Him more than he loved Isaac and to try Abraham's faith in His promise concerning descendants. *Moriah* was a general area that included the hills on which Solomon later built his Temple in Jerusalem (see 2 Chron. 3:1). The journey was about 50 mi (80 km).

22:3 *early.* Abraham obeyed immediately.

22:5 We *will worship and return to you.* Abraham's confidence that Isaac would return with him from the place of sacrifice stemmed from his explicit belief in resurrection (cf. Heb. 11:17–19).

two of them walked on together.

*22:7 [a]Ex 29:38-42; John 1:29,36; Rev 13:8
7 Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the [a]lamb for the burnt offering?"

8 Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

22:9 [a]Gen 22:2 [b]Gen 12:7,8; 13:18 [c]Heb 11:17-19; James 2:21
9 Then they came to [a]the place of which God had told him; and Abraham built [b]the altar there and arranged the wood, and bound his son Isaac and [c]laid him on the altar, on top of the wood.

10 Abraham stretched out his hand and took the knife to slay his son.

*22:11 [a]Gen 16:7-11; 21:17,18
11 But [a]the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."

*22:12 [a]James 2:21, 22 [b]Gen 22:2,16
12 He said, "Do not stretch out your hand against the lad, and do nothing to him; for now [a]I know that you fear God, since you have not withheld [b]your son, your only son, from Me."

*22:13
13 Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.

*22:14 [a]Gen 22:8
14 Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD [a]it will be provided."

15 Then the angel of the LORD called to Abraham a second time from heaven,

16 and said, "[a]By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son,

*22:16 [a]Ps 105:9; Luke 1:73; Heb 6:13,14

22:17 [a]Gen 15:5; 26:4; Jer 33:22; Heb 11:12 [b]Gen 32:12 [c]Gen 24:60
17 indeed I will greatly bless you, and I will greatly [a]multiply your seed as the stars of the heavens and as [b]the sand which is on the seashore; and [c]your seed shall possess the gate of their enemies.

22:18 [a]Gen 12:3; 18:18; Acts 3:25; Gal 3:8, 16 [b]Gen 18:19; 22:3,10; 26:5
18"[a]In your seed all the nations of the earth shall be blessed, because you have [b]obeyed My voice."

22:19 [a]Gen 22:5
19 [a]So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

22:20 [a]Gen 11:29
20 Now it came about after these things, that it was told Abraham, saying, "Behold, [a]Milcah also has borne children to your brother Nahor:

21 Uz his firstborn and Buz his brother and Kemuel the father of Aram

22 and Chesed and Hazo and Pildash and Jidlaph and Bethuel."

*22:23 [a]Gen 24:15
23 Bethuel became the father of [a]Rebekah; these eight Milcah bore to Nahor, Abraham's brother.

24 His concubine, whose name was Reumah, also bore Tebah and Gaham and Tahash and Maacah.

L The Death and Burial of Sarah, 23:1–20

23 Now Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

22:7–8 Isaac's confidence in Abraham and Abraham's consideration for Isaac are striking.

22:11 *the angel of the LORD.* See note on 16:9.

22:12 God was now certain that Abraham feared (reverenced) Him more than anyone else, because he was willing to offer Him his son.

22:13 The *ram* offered as a substitute for Isaac illustrates the substitutionary sacrifice of the Lamb of God (cf. John 1:29).

22:14 *The LORD Will Provide.* Heb., *Yahweh yireh,* meaning "the LORD will see to it."

22:16–18. God assures Abraham again that His covenant with him would be fulfilled. *and as the sand which is on the seashore* (cf. 13:16 and 15:5). About 3,000 stars can be counted with the naked eye, but the comparison of Abraham's seed to dust and sand increases the number almost immeasurably. *your seed shall possess the gate of their enemies.* This anticipates the conquest of Canaan under Joshua.

22:23 *Bethuel* and *Rebekah.* Abraham's nephew and grandniece. Rebekah later became Isaac's wife (see 24:15, 67).

2 Sarah died in [a]Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.

3 Then Abraham rose from before his dead, and spoke to the [a]sons of Heth, saying,

4 "I am [a]a stranger and a sojourner among you; [b]give me a [c]burial site among you that I may bury my dead out of my sight."

5 The sons of Heth answered Abraham, saying to him,

6 "Hear us, my lord, you are a [a]mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead."

7 So Abraham rose and bowed to the people of the land, the sons of Heth.

8 And he spoke with them, saying, "If it is your wish *for me* to bury my dead out of my sight, hear me, and approach [a]Ephron the son of Zohar for me,

9 that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site."

10 Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; *even* [a]of all who went in at the gate of his city, saying,

11 "No, my lord, hear me; [a]I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead."

12 And Abraham bowed before the people of the land.

13 He spoke to Ephron in the hearing of the people of the land, saying, "If you will only please listen to me; I will give the price of the field, accept *it* from me that I may bury my dead there."

14 Then Ephron answered Abraham, saying to him,

15 "My lord, listen to me; a piece of land worth four hundred [a]shekels of silver, what is that between me and you? So bury your dead."

16 Abraham listened to Ephron; and Abraham [a]weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.

17 So [a]Ephron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

18 to Abraham for a possession [a]in the presence of the sons of Heth, before all who went in at the gate of his city.

19 After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

20 So the field and the cave that is in it, were [a]deeded over to Abraham for a burial site by the sons of Heth.

23:2 [a]Josh 14:15; 15:13; 21:11

*23:3 [a]Gen 10:15; 15:20

23:4 [a]Gen 17:8; Lev 25:23; 1 Chr 29:15; Ps 39:12; 105:12; 119:19; Heb 11:9,13 [b]Acts 7:16 [c]Gen 49:30

23:6 [a]Gen 14:14; 20:7

23:8 [a]Gen 25:9

*23:9

23:10 [a]Gen 23:18; 34:20,24; Ruth 4:1,11

23:11 [a]2 Sam 24:21-24

*23:15 [a]Ex 30:13; Ezek 45:12

23:16 [a]2 Sam 14:26; Jer 32:9,10; Zech 11:12

23:17 [a]Gen 25:9; 49:29,30; 50:13

23:18 [a]Gen 23:10

*23:19

23:20 [a]Jer 32:10-14

23:3 *the sons of Heth* (Hittites; cf. v. 10). Descendants of Ham and Canaan (cf. 10:15). The name also refers to a Hattian people of Asia Minor, some of whom may have penetrated southern Palestine for commercial reasons. By the time the Hittites became a great empire (ca. 14th century B.C.; Josh. 1:4), Indo-Europeans had established themselves as the ruling class and ruling dynasty among them.

23:9 *that he may give me* (better, sell me). Abraham wanted to buy only the *cave of Machpelah,* but Ephron wished also to sell him the *field* in which it was located. Hittite law required Ephron to be responsible for dues on the entire property if he sold Abraham only the cave, but not if he sold him the entire parcel.

23:15 *four hundred shekels of silver.* At this time a shekel was a weight (perhaps .5 oz, or 15 gm). The field sold for a high price for those days.

23:19 Not only *Sarah,* but Abraham, Isaac, Rebekah, Leah, and Jacob were buried there (see 25:9; 49:31; 50:13). The site of the cave has been identified with two caves, one above the other, beneath the great mosque in the center of modern Hebron.

M The Marriage of Isaac, 24:1–67

24:1 [a]Gen 18:11 [b]Gen 12:2; 13:2; 24:35; Gal 3:9

24 Now [a]Abraham was old, advanced in age; and the LORD had [b]blessed Abraham in every way.

*24:2 [a]Gen 39:4-6 [b]Gen 24:9; 47:29

2 Abraham said to his servant, the oldest of his household, who had [a]charge of all that he owned, "[b]Please place your hand under my thigh,

*24:3 [a]Gen 14:19,22 [b]Deut 7:3; 2 Cor 6:14-17 [c]Gen 10:15-19; 26:34,35; 28:1, 8

3 and I will make you swear by the LORD, [a]the God of heaven and the God of earth, that you [b]shall not take a wife for my son from the daughters of [c]the Canaanites, among whom I live,

*24:4 [a]Gen 12:1; Heb 11:15

4 but you shall go to [a]my country and to my relatives, and take a wife for my son Isaac."

5 The servant said to him, "Suppose the woman will not be willing to follow me to this land; should I take your son back to the land from where you came?"

24:6 [a]Gen 24:8

6 Then Abraham said to him, "[a]Beware that you do not take my son back there!

24:7 [a]Gen 24:3 [b]Gen 12:7; 13:15; 15:18; Ex 32:13 [c]Gen 16:7; 21:17; 22:11; Ex 23:20,23

7"[a]The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, '[b]To your descendants I will give this land,' He will send [c]His angel before you, and you will take a wife for my son from there.

24:8 [a]Josh 2:17-20 [b]Gen 24:6

8"But if the woman is not willing to follow you, then you will [a]be free from this my oath; [b]only do not take my son back there."

24:9 [a]Gen 24:2

9 So the servant [a]placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

*24:10 [a]Gen 24:22,53 [b]Gen 11:31,32

10 Then the servant took ten camels from the camels of his master, and set out with a variety of [a]good things of his master's in his hand; and he arose and went to Mesopotamia, to [b]the city of Nahor.

24:11 [a]Gen 24:42 [b]Ex 2:16; 1 Sam 9:11

11 He made the camels kneel down outside the city by [a]the well of water at evening time, [b]the time when women go out to draw water.

24:12 [a]Gen 24:27,42, 48; 26:24; Ex 3:6,15 [b]Gen 27:20

12 He said, "[a]O LORD, the God of my master Abraham, please [b]grant me success today, and show lovingkindness to my master Abraham.

24:13 [a]Gen 24:43

13"Behold, [a]I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

*24:14

14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—*may* she *be the one* whom You have appointed for Your servant Isaac; and by this I shall know that You have shown lovingkindness to my master."

*24:15 [a]Gen 24:45 [b]Gen 22:20,23 [c]Gen 11:29

15 It came about [a]before he had finished speaking, that behold, [b]Rebekah who was born to Bethuel the son of [c]Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

24:16 [a]Gen 12:11; 26:7; 29:17

16 The girl was [a]very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

24:17 [a]John 4:7

17 Then the servant ran to meet her, and said, "[a]Please let

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24:2 Abraham's *oldest* servant was doubtless Eliezer (cf. 15:2). *thigh* (cf. 47:29) is a euphemism for the procreative organ. This act either symbolized that the yet unborn children would avenge any violation of the oath or solemnized the oath in the name of the God who gave circumcision as the sign of His covenant.

24:3 *the daughters of the Canaanites* did not know the true God and therefore would not be suitable for Isaac. Abraham was now about 140. Isaac was 40 when he married Rebekah (see 25:20).

24:4–9 The journey back to Mesopotamia was more than 500 mi (800 km), and the servant was forbidden to allow Isaac to accompany him, even with the likelihood that a prospective bride would not wish to make the long trip to Palestine to meet Isaac.

24:10 *the city of Nahor* was in the vicinity of Haran (see also 11:31; 22:20; 27:43).

24:14 Notice how specific the servant's prayer was (cf. James 4:2). To water 10 camels (v. 10) involved considerable hard work.

24:15 Rebekah was Abraham's grandniece.

me drink a little water from your jar."

24:18 18 [a]She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.

[a] Gen 24:14,46

24:19 19 Now when she had finished giving him a drink, [a]she said, "I will draw also for your camels until they have finished drinking."

[a] Gen 24:14

20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

24:21 21 [a]Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.

[a] Gen 24:12-14, 27,52

***24:22** 22 Then it came about, when the camels had finished drinking, that the man took a [a]gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,

[a] Gen 24:47; Ex 32:2,3

23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

24:24 24 She said to him, "[a]I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."

[a] Gen 24:15

25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in."

24:26 26 Then the man [a]bowed low and worshiped the LORD.

[a] Gen 24:48,52; Ex 4:31

24:27 27 He said, "[a]Blessed be the LORD, the God of my master Abraham, who has not forsaken [b]His lovingkindness and His truth toward my master; as for me, [c]the LORD has guided me in the way to the house of my master's brothers."

[a] Gen 24:12,42, 48; Ex 18:10; Ruth 4:14; 1 Sam 25:32; 2 Sam 18:28; Luke 1:68
[b] Gen 32:10; Ps 98:3
[c] Gen 24:21,48

24:28 28 Then [a]the girl ran and told her mother's household about these things.

[a] Gen 29:12

24:29 29 Now Rebekah had a brother whose name was [a]Laban; and Laban ran outside to the man at the spring.

[a] Gen 29:5,13

30 It came about that when he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

24:31 31 And he said, "[a]Come in, [b]blessed of the LORD! Why do you stand outside since [c]I have prepared the house, and a place for the camels?"

[a] Gen 29:13
[b] Gen 26:29; Ruth 3:10; Ps 115:15
[c] Gen 18:3-5; 19:2,3

24:32 32 So the man entered the house. Then [a]Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

[a] Gen 43:24; Judg 19:21

33 But when *food* was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

24:34 34 So he said, "I am [a]Abraham's servant.

[a] Gen 24:2

24:35 35"The LORD has greatly [a]blessed my master, so that he has become rich; and He has given him [b]flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

[a] Gen 24:1
[b] Gen 13:2

24:36 36"Now [a]Sarah my master's wife bore a son to my master in her old age, and [b]he has given him all that he has.

[a] Gen 21:1-7
[b] Gen 25:5

24:37 37"[a]My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

[a] Gen 24:2-4

38 but you shall go to my father's house and to my relatives, and take a wife for my son.'

24:39 39"[a]I said to my master, 'Suppose the woman does not follow me.'

[a] Gen 24:5

24:40 40"He said to me, '[a]The LORD, before whom I have [b]walked, will send [c]His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

[a] Gen 24:7
[b] Gen 5:22,24; 17:1
[c] Ex 23:20

24:41 41 [a]then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

[a] Gen 24:8

24:22 *ten shekels.* Perhaps 150 gm. See note on 23:15.

24:42 [a]Gen 24:11,12 [b]Neh 1:11
42 "So [a]I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go [b]successful;

24:43 [a]Gen 24:13 [b]Gen 24:14
43 behold, [a]I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "[b]Please let me drink a little water from your jar";

44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'

24:45 [a]1 Sam 1:13 [b]Gen 24:15 [c]Gen 24:17
45 "Before I had finished [a]speaking in my heart, behold, [b]Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and [c]I said to her, 'Please let me drink.'

24:46 [a]Gen 24:18,19
46 "She quickly lowered her jar from her *shoulder,* and said, '[a]Drink, and I will water your camels also'; so I drank, and she watered the camels also.

24:47 [a]Gen 24:23,24 [b]Ezek 16:11,12
47 "[a]Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the [b]ring on her nose, and the bracelets on her wrists.

24:48 [a]Gen 24:26,52 [b]Gen 24:27; Ps 32:8; 48:14; Is 48:17
48 "And I [a]bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, [b]who had guided me in the right way to take the daughter of my master's kinsman for his son.

24:49 [a]Gen 47:29; Josh 2:14
49 "So now if you are going to [a]deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."

24:50 [a]Ps 118:23; Mark 12:11 [b]Gen 31:24,29
50 Then Laban and Bethuel answered and said, "[a]The matter comes from the LORD; [b]*so* we cannot speak to you bad or good.

51 "Here is Rebekah before you, take *her* and go, and let her be the wife of your master's son, as the LORD has spoken."

24:52 [a]Gen 24:26,48
52 It came about when Abraham's servant heard their words, that he [a]bowed himself to the ground before the LORD.

*24:53 [a]Gen 24:10,22; Ex 3:22; 11:2; 12:35
53 The servant brought out [a]articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

24:54 [a]Gen 24:56,59; 30:25
54 Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "[a]Send me away to my master."

*24:55 [a]Judg 19:4
55 But her brother and her mother said, "[a]Let the girl stay with us *a few* days, say ten; afterward she may go."

24:56 [a]Gen 24:40
56 He said to them, "Do not delay me, since [a]the LORD has prospered my way. Send me away that I may go to my master."

57 And they said, "We will call the girl and consult her wishes."

58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

24:59 [a]Gen 35:8
59 Thus they sent away their sister Rebekah and [a]her nurse with Abraham's servant and his men.

24:60 [a]Gen 17:16 [b]Gen 22:17
60 They blessed Rebekah and said to her,

"May you, our sister,
[a]Become thousands of ten thousands,
And may [b]your descendants possess
The gate of those who hate them."

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

*24:62 [a]Gen 16:14; 25:11 [b]Gen 20:1
62 Now Isaac had come from going to [a]Beer-lahai-roi; for he was living in [b]the Negev.

24:53 These gifts to the bride-to-be and her family constituted a kind of dowry, assuring the financial competence of the groom.

24:55–57 Rebekah's family wanted time to become accustomed to the thought of her leaving, but the servant, reminding them that God had clearly led, wanted no prolonged parting. In the end, the decision was made by Rebekah.

24:62 *Beer-lahai-roi.* The exact location is unknown. See note on 16:14.

24:63 63 Isaac went out [a]to meditate in the field toward evening; and [b]he lifted up his eyes and looked, and behold, camels were coming.
[a] Josh 1:8; Ps 1:2; 77:12; 119:15,27,48; 143:5; 145:5
[b] Gen 18:2

64 Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.

*24:65 65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.

66 The servant told Isaac all the things that he had done.

24:67 67 Then Isaac brought her into his mother Sarah's tent, and [a]he took Rebekah, and she became his wife, and [b]he loved her; thus Isaac was comforted after [c]his mother's death.
[a] Gen 25:20
[b] Gen 29:18
[c] Gen 23:1,2

N The Death of Abraham, 25:1–11

*25:1 25 Now Abraham took another wife, whose name was Keturah.

*25:2 2 [a]She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.
[a] 1 Chr 1:32,33

3 Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.

4 The sons of Midian *were* Ephah and Epher and Hanoch and Abida and Eldaah. All these *were* the sons of Keturah.

25:5 5 [a]Now Abraham gave all that he had to Isaac;
[a] Gen 24:35,36

*25:6 6 but to the sons of his concubines, Abraham gave gifts while he was still living, and [a]sent them away from his son Isaac eastward, to the land of the east.
[a] Gen 21:14

7 These are all the years of Abraham's life that he lived, [a]one hundred and seventy-five years.
25:7 [a] Gen 12:4

*25:8 8 Abraham breathed his last and died [a]in a ripe old age, an old man and satisfied *with life;* and he was [b]gathered to his people.
[a] Gen 15:15; 47:8,9
[b] Gen 25:17; 35:29; 49:29, 33

*25:9 9 Then his sons Isaac and Ishmael buried him in [a]the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,
[a] Gen 23:17,18; 49:29,30; 50:13

*25:10 10 [a]the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.
[a] Gen 23:3-16

*25:11 11 It came about after the death of Abraham, that [a]God blessed his son Isaac; and Isaac lived by [b]Beer-lahai-roi.
[a] Gen 12:2,3; 22:17; 26:3
[b] Gen 16:14; 24:62

VII THE DESCENDANTS OF ISHMAEL, 25:12–18

*25:12 12 Now these are *the records of* the generations of [a]Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;
[a] Gen 16:15

25:13 13 and these are the names of [a]the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael, and Kedar and Adbeel and Mibsam
[a] 1 Chr 1:29-31

14 and Mishma and Dumah and Massa,

15 Hadad and Tema, Jetur, Naphish and Kedemah.

16 These are the sons of Ishmael and these are their names, by

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24:65 The *veil,* a sign of modesty and respect, was large enough to wrap around both face and body.

25:1 *Keturah* was a concubine (cf. v. 6; 1 Chron. 1:32), suggesting to some that Abraham may have married her while Sarah was still living.

25:2–4 Many of these names have been identified with various Arab tribes, fulfilling God's promise to Abraham that he would be the father of many nations (see 17:4).

25:6 Though Abraham provided for all his children by giving them *gifts* (probably starter flocks and herds), he dismissed them and made Isaac his principal heir.

25:8 *was gathered to his people.* An indication that those who had died were regarded as people still existing. This is an early testimony to belief in life after death.

25:9 The presence of Ishmael at Abraham's funeral shows a reconciliation between him and Isaac.

25:10 *sons of Heth* (Hittites). Specifically Ephron. See notes on 23:9, 15, 19.

25:11 *Beer-lahai-roi.* The exact location is unknown. See note on 16:14.

25:12–16 This list of Ishmael's descendants shows the fulfillment of the promise of 17:20. They settled in the general regions of central and north central Arabia.

their villages, and by their camps; [a]twelve princes according to their tribes.

17 These are the years of the life of Ishmael, [a]one hundred and thirty-seven years; and he breathed his last and died, and was [b]gathered to his people.

18 They settled from [a]Havilah to [b]Shur which is east of Egypt as one goes toward Assyria; [c]he settled in defiance of all his relatives.

VIII THE HISTORY OF ISAAC AND HIS SONS, 25:19–36:43

A The Birth of Jacob and Esau, and Selling of Esau's Birthright, 25:19–34

19 Now these are *the records of* [a]the generations of Isaac, Abraham's son: Abraham became the father of Isaac;

20 and Isaac was forty years old when he took [a]Rebekah, the [b]daughter of Bethuel the Arameean of Paddan-aram, the [c]sister of Laban the Aramean, to be his wife.

21 Isaac prayed to the LORD on behalf of his wife, because she was barren; and [a]the LORD answered him and Rebekah his wife [b]conceived.

22 But the children struggled together within her; and she said, "If it is so, why then am I *this way?*" So she went to [a]inquire of the LORD.

23 The LORD said to her,

"[a]Two nations are in your womb;
[b]And two peoples shall be separated from your body;
And one people shall be stronger than the other;
And [c]the older shall serve the younger."

24 When her days to be delivered were fulfilled, behold, there were twins in her womb.

25 Now the first came forth red, [a]all over like a hairy garment; and they named him Esau.

26 Afterward his brother came forth with [a]his hand holding on to Esau's heel, so [b]his name was called Jacob; and Isaac was [c]sixty years old when she gave birth to them.

27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, [a]living in tents.

28 Now Isaac loved Esau, because he had [a]a taste for game, [b]but Rebekah loved Jacob.

29 When Jacob had cooked [a]stew, Esau came in from the field and he was famished;

30 and Esau said to Jacob, "Please let me have a swallow of that red stuff there, for I am famished." Therefore his name was called Edom.

31 But Jacob said, "First sell me your [a]birthright."

32 Esau said, "Behold, I am about to die; so of what *use* then is the birthright to me?"

25:18 *Havilah* was located in central Arabia N of modern Yemen. *Shur.* See note on 16:7. *he settled in defiance of all his relatives.* Better, he settled to the E of all his brothers.

25:20 *Paddan-aram* was also called Mesopotamia (cf. 24:10) and lay E of Palestine. Its chief city was Haran.

25:22–23 The struggle within Rebekah's womb foreshadowed the struggle between the two peoples (the Edomites and the Israelites) of which Esau and Jacob were the progenitors. Further, the *younger* would occupy the preeminent place that normally went to the firstborn (see also Hos. 12:3; Rom. 9:10–13).

25:25 *red* anticipates the play on the meaning of Esau's other name, Edom, which means "red," (cf. v. 30). *hairy* was a Hebrew pun on the name Esau.

25:26 *Jacob* means "heel catcher," "trickster," or "supplanter" (cf. 27:36).

25:27 The only other *hunter,* in addition to Esau, mentioned in the Bible is Nimrod (see 10:9). Notice the other description of Esau in Heb. 12:16. Jacob is described as *peaceful;* i.e., amiable, pious, cultured.

25:29 *cooked stew.* I.e., boiled a thick soup of red lentils.

25:31 The *birthright* of the eldest son gave him precedence over his brothers (cf. 43:33) and assured him a double share of his father's inheritance (cf. Deut. 21:17). It could be forfeited by committing a serious sin (cf. 1 Chron. 5:1) and it could be bartered, as in this instance. The agreement was solemnized by an oath (v. 33).

*25:33 [a] Heb 12:16
33 And Jacob said, "First swear to me"; so he swore to him, and [a]sold his birthright to Jacob.

*25:34
34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

B Isaac and Abimelech, 26:1–35

*26:1 [a] Gen 12:10 [b] Gen 20:1,2
26 Now there was [a]a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to [b]Abimelech king of the Philistines.

26:2 [a] Gen 12:7; 17:1; 18:1 [b] Gen 12:1
2 The LORD [a]appeared to him and said, "Do not go down to Egypt; [b]stay in the land of which I shall tell you.

26:3 [a] Gen 26:24; 28:15; 31:3 [b] Gen 12:2 [c] Gen 12:7; 13:15; 15:18 [d] Gen 22:16-18; Ps 105:9
3 "Sojourn in this land and [a]I will be with you and [b]bless you, for [c]to you and to your descendants I will give all these lands, and I will establish [d]the oath which I swore to your father Abraham.

26:4 [a] Gen 15:5; 22:17; Ex 32:13 [b] Gen 22:18; Gal 3:8
4 "[a]I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and [b]by your descendants all the nations of the earth shall be blessed;

*26:5 [a] Gen 22:16
5 because Abraham [a]obeyed Me and kept My charge, My commandments, My statutes and My laws."

*26:6
6 So Isaac lived in Gerar.

26:7 [a] Gen 12:13; 20:2,12 [b] Prov 29:25 [c] Gen 12:11; 24:16; 29:17
7 When the men of the place asked about his wife, he said, "[a]She is my sister," for he was [b]afraid to say, "my wife," *thinking,* "the men of the place might kill me on account of Rebekah, for she is [c]beautiful."

8 It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.

9 Then Abimelech called Isaac and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'I might die on account of her.' "

26:10 [a] Gen 20:9
10 [a]Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us."

26:11 [a] Ps 105:15
11 So Abimelech charged all the people, saying, "He who [a]touches this man or his wife shall surely be put to death."

26:12 [a] Gen 24:1; 26:3; Job 42:12; Prov 10:22
12 Now Isaac sowed in that land and reaped in the same year a hundredfold. And [a]the LORD blessed him,

26:13 [a] Prov 10:22
13 and the man [a]became rich, and continued to grow richer until he became very wealthy;

26:14 [a] Gen 24:35; 25:5
14 for [a]he had possessions of flocks and herds and a great household, so that the Philistines envied him.

*26:15 [a] Gen 21:25,30
15 Now [a]all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth.

26:16 [a] Ex 1:9
16 Then Abimelech said to Isaac, "Go away from us, for you are [a]too powerful for us."

17 And Isaac departed from there and camped in the valley of Gerar, and settled there.

18 Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had

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25:33 How wrong of Esau to sacrifice spiritual blessings to satisfy his physical appetite.

25:34 The *lentil,* a small, pealike plant, is still widely used for food in soup or bread.

26:1 *famine ... in the days of Abraham.* See 12:10. On *Gerar,* see note on 20:1. *Abimelech* is a dynastic title, such as "pharaoh." Because this occurred 97 years later, the Abimelech mentioned here was probably not the same as the ruler of chap. 20.

26:5 Though the covenant made with Abraham was initiated by God's unconditional grace, God delighted to acknowledge the worthiness of Abraham (as also in 22:16) and to confirm the covenant to Isaac.

26:6–11 Isaac repeated the sin of his father (12:13; 20:3).

26:15 The Philistines, who at this point in history were limited in number and power, began to fill up the wells that were essential to Isaac's continued prosperity, and he acceded to their request that he leave their territory.

stopped them up after the death of Abraham; and he gave them the same names which his father had given them.

19 But when Isaac's servants dug in the valley and found there a well of flowing water,

*26:20 20 the herdsmen of Gerar [a]quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well Esek, because they contended with him.

*26:21 21 Then they dug another well, and they quarreled over it too, so he named it Sitnah.

*26:22 22 He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, "[a]At last the LORD has made room for us, and we shall be [b]fruitful in the land."

26:23 23 Then he went up from there to [a]Beersheba.

*26:24 24 The LORD [a]appeared to him the same night and said,

"[b]I am the God of your father Abraham;
[c]Do not fear, for I am with you.
I [d]will bless you, and multiply your descendants,
For the sake of My servant Abraham."

26:25 25 So he built an [a]altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well.

*26:26 26 Then [a]Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.

26:27 27 Isaac said to them, "[a]Why have you come to me, since you hate me and have sent me away from you?"

26:28 28 They said, "We see plainly [a]that the LORD has been with you; so we said, 'Let there now be an oath between us, *even* between you and us, and let us make a covenant with you,

26:29 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the [a]blessed of the LORD.' "

26:30 30 Then [a]he made them a feast, and they ate and drank.

26:31 31 In the morning they arose early and [a]exchanged oaths; then Isaac sent them away and they departed from him in peace.

32 Now it came about on the same day, that Isaac's servants came in and told him about the well which they had dug, and said to him, "We have found water."

*26:33 33 So he called it Shibah; therefore the name of the city is [a]Beersheba to this day.

*26:34 34 When Esau was forty years old [a]he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;

26:35 35 and [a]they brought grief to Isaac and Rebekah.

C The Blessing of Jacob by Deception, 27:1–46

27:1 27 Now it came about, when Isaac was old and [a]his eyes were too dim to see, that he called his [b]older son Esau and said to him, "My son." And he said to him, "Here I am."

*27:2 2 [a]Isaac said, "Behold now, I am old *and* I do not know the day of my death.

3 "Now then, please take your gear, your quiver and your bow,

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26:20 *Esek* means "contention." Disputes over water rights were common in desert areas.

26:21 *Sitnah* means "enmity."

26:22 *Rehoboth* means "plenty of room."

26:24–25 The appearance of the Lord, confirming again the Abrahamic covenant, called for the building of an altar and worship of the Lord.

26:26–31 Abimelech, fearing possible reprisals from Isaac (see vv. 15–16), sought and received an agreement from Isaac to live in peace (see also 21:22–32).

26:33 *Shibah* means "seven" or "oath." The meaning "oath" is emphasized here. *Beersheba.* See note on 21:31.

26:34 Esau married two heathen women, additional evidence of his spiritual dullness. Later he took a third wife (28:9).

27:2 *I am old.* Isaac was 137 at this time, but he lived 43 more years (cf. 35:28).

27:3 [a]Gen 25:28 and go out to the field and [a]hunt game for me;

*27:4 [a]Gen 27:19,25, 31; 48:9,15,16; Deut 33:1; Heb 11:20 4 and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that [a]my soul may bless you before I die."

5 Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring *home,*

*27:6 [a]Gen 25:28 6 [a]Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying,

7 'Bring me *some* game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.'

27:8 [a]Gen 27:13,43 8"Now therefore, my son, [a]listen to me as I command you.

9"Go now to the flock and bring me two choice young goats from there, that I may prepare them *as* a savory dish for your father, such as he loves.

10"Then you shall bring *it* to your father, that he may eat, so that he may bless you before his death."

*27:11 [a]Gen 25:25 11 Jacob answered his mother Rebekah, "Behold, Esau my brother is a [a]hairy man and I am a smooth man.

27:12 [a]Gen 27:21,22 12"[a]Perhaps my father will feel me, then I shall be as a deceiver in his sight, and I shall bring upon myself a curse and not a blessing."

27:13 [a]Gen 27:8 13 But his mother said to him, "Your curse be on me, my son; only [a]obey my voice, and go, get *them* for me."

14 So he went and got *them,* and brought *them* to his mother; and his mother made savory food such as his father loved.

27:15 [a]Gen 27:27 15 Then Rebekah took the best [a]garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son.

16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

17 She also gave the savory food and the bread, which she had made, to her son Jacob.

*27:18 18 Then he came to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

27:19 [a]Gen 27:31 [b]Gen 27:4 19 Jacob said to his father, "I am Esau your firstborn; I have done as you told me. [a]Get up, please, sit and eat of my game, that [b]you may bless me."

27:20 [a]Gen 24:12 20 Isaac said to his son, "How is it that you have *it* so quickly, my son?" And he said, "[a]Because the LORD your God caused *it* to happen to me."

27:21 [a]Gen 27:12 21 Then Isaac said to Jacob, "Please come close, that [a]I may feel you, my son, whether you are really my son Esau or not."

22 So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."

27:23 [a]Gen 27:16 23 He did not recognize him, because his hands were [a]hairy like his brother Esau's hands; so he blessed him.

24 And he said, "Are you really my son Esau?" And he said, "I am."

27:25 [a]Gen 27:4 25 So he said, "Bring *it* to me, and I will eat of my son's game, that [a]I may bless you." And he brought *it* to him, and he ate; he also brought him wine and he drank.

26 Then his father Isaac said to him, "Please come close and kiss me, my son."

27:4 Isaac still favored Esau (cf. 25:28), apparently ignoring the facts that he had bartered his birthright (25:34) and married heathen women (26:34). Deathbed bequests were legally binding.

27:6–10 Like (deceitful) mother, like son.

27:11–17 Rebekah answered all of Jacob's objections to the scheme by offering to take any *curse* that might follow if Isaac discovered the deception of dressing Jacob in Esau's clothes and placing hairy goatskins on Jacob's *hands* and *neck,* and of skillfully preparing a substitute meal.

27:18–29 Jacob had to resort to lying (vv. 19, 24), and Isaac allowed his senses of touch (v. 22), taste (v. 25), and smell (v. 27) to overrule what he heard (v. 22). The blessing included both benediction (v. 28) and prediction (v. 29). *Be master of your brothers* (v. 29) meant that Jacob would be head of the household (cf. 25:23). *Cursed ... blessed* (v. 29) echoes 12:3.

27 So he came close and kissed
*27:27 [a]Heb 11:20 [b]Song 4:11 [c]Ps 65:10 him; and when he smelled the smell of his garments, he [a]blessed him and said,

"See, [b]the smell of my son
Is like the smell of a field
[c]which the LORD has blessed;

27:28 [a]Gen 27:39; Deut 33:13,28; Prov 3:20; Zech 8:12 [b]Num 18:12
28 Now may [a]God give you
of the dew of heaven,
And of the [b]fatness of the earth,
And an abundance of grain and new wine;

27:29 [a]Gen 25:23; Is 45:14; 49:7,23; 60:12,14 [b]Gen 9:26,27; 27:37 [c]Gen 37:7,10 [d]Gen 12:3; Num 24:9
29 [a]May peoples serve you,
And nations bow down to you;
[b]Be master of your brothers,
[c]And may your mother's sons bow down to you.
[d]Cursed be those who curse you,
And blessed be those who bless you."

30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

27:31 [a]Gen 27:19 [b]Gen 27:4
31 Then he also made savory food, and brought it to his father; and he said to his father, "[a]Let my father arise and eat of his son's game, that [b]you may bless me."

27:32 [a]Gen 27:18 [b]Gen 25:33,34
32 Isaac his father said to him, "[a]Who are you?" And he said, "I am your son, [b]your firstborn, Esau."

*27:33 [a]Gen 27:35 [b]Gen 25:23; 28:3,4; Num 23:20
33 Then Isaac trembled violently, and said, "[a]Who was he then that hunted game and brought *it* to me, so that I ate of all *of it* before you came, and blessed him? [b]Yes, and he shall be blessed."

27:34 [a]Heb 12:17
34 When Esau heard the words of his father, [a]he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, *even* me also, O my father!"

35 And he said, "[a]Your brother came deceitfully and has taken away your blessing."

27:35 [a]Gen 27:19
36 Then he said, "Is he not rightly named [a]Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?"

*27:36 [a]Gen 25:26, 32-34
37 But Isaac answered and said to Esau, "Behold, I have made him [a]your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"

27:37 [a]Gen 27:28,29
38 Esau said to his father, "Do you have only one blessing, my father? Bless me, *even* me also, O my father." So Esau lifted his voice and [a]wept.

27:38 [a]Heb 12:17
39 Then [a]Isaac his father answered and said to him,

*27:39 [a]Heb 11:20 [b]Gen 27:28; Deut 33:13,28
"Behold, [b]away from the fertility of the earth shall be your dwelling,
And away from the dew of heaven from above.

40"By your sword you shall live,
27:40 [a]Gen 25:23; 27:29 [b]2 Kin 8:20-22
And your brother [a]you shall serve;
But it shall come about [b]when you become restless,
That you shall break his yoke from your neck."

27:41 [a]Gen 32:3-11; 37:4,8 [b]Gen 50:2-4,10
41 So Esau [a]bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "[b]The days of mourning for my father are near; then I will kill my brother Jacob."

42 Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to

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27:27 *kissed.* The symbol of affection became a means of deception and betrayal, as also in 2 Sam. 20:9 (Joab) and Matt. 26:49 (Judas).

27:33 *he shall be blessed.* Isaac realized that his blessing had been given in irreversible legal form.

27:36 *Jacob* can mean "trickster." See 25:26 and its note.

27:39 *away from the fertility of the earth shall be your dwelling.* Esau's descendants (the Edomites) would occupy a territory less fertile than Canaan (cf. Mal. 1:3).

him, "Behold your brother Esau is consoling himself concerning you *by planning* to kill you.

27:43 43 "Now therefore, my son, [a]obey my voice, and arise, flee to [b]Haran, to my brother [c]Laban!

27:44 44 "Stay with him [a]a few days, until your brother's fury subsides,

*27:45 45 until your brother's anger against you subsides and he forgets [a]what you did to him. Then I shall send and get you from there. Why should I be bereaved of you both in one day?"

*27:46 46 Rebekah said to Isaac, "I am tired of living because of [a]the daughters of Heth; [b]if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?"

D Jacob's Flight to Paddan-aram (Mesopotamia, 28:1–9

28:1 **28** So Isaac called Jacob and [a]blessed him and charged him, and said to him, "[b]You shall not take a wife from the daughters of Canaan.

*28:2 2 "Arise, go to Paddan-aram, to the house of [a]Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban your mother's brother.

*28:3 3 "May [a]God Almighty [b]bless you and [c]make you fruitful and [d]multiply you, that you may become a [e]company of peoples.

*28:4 4 "May He also give you the [a]blessing of Abraham, to you and to your descendants with you, that you may [b]possess the land of your [c]sojournings, which God gave to Abraham."

28:4 [c]1 Chr 29:15; Ps 39:12

28:5 5 Then [a]Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

28:6 6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he charged him, saying, "[a]You shall not take a wife from the daughters of Canaan,"

7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

28:8 8 So Esau saw that [a]the daughters of Canaan displeased his father Isaac;

*28:9 9 and Esau went to Ishmael, and married, [a]besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

E Jacob's Dream at Bethel, 28:10–22

28:10 **10** Then Jacob departed from [a]Beersheba and went toward [b]Haran.

28:11 11 He came to a [a]certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place.

*28:12 12 [a]He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, [b]the angels of God were ascending and descending on it.

*28:13 13 And behold, [a]the LORD

27:45 *Why should I be bereaved of you both in one day?* The meaning is this: If Esau should kill Jacob, then the nearest elder relative would be obliged to avenge the murder and kill Esau. In that way, Rebekah would lose both sons.

27:46 Again Rebekah deceived Isaac, this time in getting him to agree to send Jacob away. She never saw her son again.

28:2 *Paddan-aram.* E of Palestine. See note on 25:20.

28:3 *God Almighty* (Heb., *El Shaddai*) pictures God as the overpowering, almighty One. See note on 17:1.

28:4 The land promised to Abraham (cf. 15:18–21) was now guaranteed to Jacob and his descendants.

28:9 *to Ishmael.* I.e., to Ishmael's family. Ishmael himself had died 14 years earlier. Notice that Esau did not put away his heathen wives when he married into Ishmael's family. See note on 26:34.

28:12 *a ladder.* More like a stairway.

28:13–15 After identifying Himself as the *God of . . . Abraham* and *Isaac,* God confirmed to Jacob the Abrahamic covenant and added the promise of His presence with Jacob, wherever Jacob would go.

stood above it and said, "I am the LORD, [b]the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it [c]to you and to [d]your descendants.

14 "Your descendants shall also be like [a]the dust of the earth, and you shall spread out [b]to the west and to the east and to the north and to the south; and [c]in you and in your descendants shall all the families of the earth be blessed.

15 "Behold, [a]I am with you and [b]will keep you wherever you go, and [c]will bring you back to this land; for [d]I will not leave you until I have done what I have promised you."

16 Then Jacob [a]awoke from his sleep and said, "[b]Surely the LORD is in this place, and I did not know it."

17 He was afraid and said, "[a]How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

18 So Jacob rose early in the morning, and took [a]the stone that he had put under his head and set it up as a pillar and poured oil on its top.

19 He called the name of that place [a]Bethel; however, previously the name of the city had been [b]Luz.

20 Then Jacob [a]made a vow, saying, "[b]If God will be with me and will keep me on this journey that I take, and will give me [c]food to eat and garments to wear,

21 and [a]I return to my father's house in safety, [b]then the LORD will be my God.

22 "This stone, which I have set up as a pillar, [a]will be God's house, and [b]of all that You give me I will surely give a tenth to You."

F Jacob and the Daughters of Laban, 29:1–30:43

1 *Jacob meets Rachel,* 29:1–14

29 Then Jacob went on his journey, and came to the land of [a]the sons of the east.

2 He looked, and saw [a]a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large.

3 When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.

4 Jacob said to them, "My brothers, where are you from?" And they said, "We are from [a]Haran."

5 He said to them, "Do you know Laban the [a]son of Nahor?" And they said, "We know *him.*"

6 And he said to them, "Is it well with him?" And they said, "It is well, and here is [a]Rachel his daughter coming with the sheep."

7 He said, "Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them."

8 But they said, "We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep."

9 While he was still speaking with them, Rachel came with her

28:13 [b]Gen 26:3,24 [c]Gen 13:15,17; 26:3 [d]Gen 12:7; 15:18
28:14 [a]Gen 13:16; 22:17 [b]Gen 13:14,15 [c]Gen 12:3; 18:18; 22:18; 26:4
28:15 [a]Gen 26:3,24; 31:3 [b]Num 6:24; Ps 121:5,7,8 [c]Gen 48:21; Deut 30:3 [d]Num 23:19; Deut 7:9; 31:6, 8
28:16 [a]1 Kin 3:15; Jer 31:26 [b]Ex 3:4-6; Josh 5:13-15; Ps 139:7-12
28:17 [a]Ps 68:35
*28:18 [a]Gen 28:11; 35:14
*28:19 [a]Judg 1:23 [b]Gen 35:6; 48:3
28:20 [a]Gen 31:13; Judg 11:30; 2 Sam 15:8 [b]Gen 28:15 [c]1 Tim 6:8
28:21 [a]Judg 11:31 [b]Deut 26:17
*28:22
28:22 [a]Gen 35:7 [b]Lev 27:30; Deut 14:22
*29:1 [a]Judg 6:3,33
29:2 [a]Gen 24:10,11; Ex 2:15,16
29:4 [a]Gen 28:10
*29:5 [a]Gen 24:24,29
29:6 [a]Ex 2:16
*29:7
*29:9

28:18 *poured oil.* An act that consecrated the altar.

28:19 *Bethel* means "house of God" and became the name of nearby Luz.

28:22 Giving a *tenth,* or tithe, was common among Semitic peoples and was an act that acknowledged the superiority of the one to whom it was paid (cf. 14:20).

29:1 *the land of the sons of the east.* In the vicinity of Haran.

29:5 *the son of Nahor.* Laban was actually his grandson (see 24:15, 29), though it was not unusual to use "son" in such references.

29:7–8 Jacob was apparently trying to get the men to leave before Rachel (cf. v. 6) arrived.

29:9 *she was a shepherdess.* Shepherdesses were not unusual and were sometimes necessary, as in this case, because Laban had no sons at this time (cf. v. 16 and 31:1).

father's sheep, for she was a shepherdess.

10 It came about, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother's brother.

*29:11 [a]Gen 33:4
11 Then Jacob [a]kissed Rachel, and lifted his voice and wept.

29:12 [a]Gen 28:5 [b]Gen 24:28
12 Jacob told Rachel that he was a [a]relative of her father and that he was Rebekah's son, and [b]she ran and told her father.

29:13 [a]Gen 24:29-31 [b]Gen 33:4
13 So it came about, when [a]Laban heard the news of Jacob his sister's son, that he ran to meet him, and [b]embraced him and kissed him and brought him to his house. Then he related to Laban all these things.

*29:14 [a]Gen 2:23; Judg 9:2; 2 Sam 5:1; 19:12,13
14 Laban said to him, "Surely you are [a]my bone and my flesh." And he stayed with him a month.

2 *Jacob marries Leah and Rachel,* 29:15–30

29:15 [a]Gen 31:41
15 Then Laban said to Jacob, "Because you are my relative, should you therefore serve me for nothing? Tell me, what shall [a]your wages be?"

16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.

*29:17 [a]Gen 12:11,14; 26:7
17 And Leah's eyes were weak, but Rachel was [a]beautiful of form and face.

29:18 [a]Gen 24:67 [b]Hos 12:12
18 Now Jacob [a]loved Rachel, so he said, "[b]I will serve you seven years for your younger daughter Rachel."

19 Laban said, "It is better that I give her to you than to give her to another man; stay with me."

20 So Jacob served seven years for Rachel and they seemed to him but a few days [a]because of his love for her.

29:20 [a]Song 8:7

*29:21 [a]Judg 15:1
21 Then Jacob said to Laban, "Give *me* my wife, for my time is completed, that I may [a]go in to her."

22 Laban gathered all the men of the place and made a feast.

23 Now it came about in the evening that he took his daughter Leah, and brought her to him; and *Jacob* went in to her.

*29:24
24 Laban also gave his maid Zilpah to his daughter Leah as a maid.

*29:25 [a]Gen 12:18; 20:9; 26:10 [b]1 Sam 28:12
25 So it came about in the morning that, behold, it was Leah! And he said to Laban, "[a]What is this you have done to me? Was it not for Rachel that I served with you? Why then have you [b]deceived me?"

26 But Laban said, "It is not the practice in our place to marry off the younger before the firstborn.

*29:27 [a]Gen 31:41
27 "Complete the week of this one, and we will give you the other also for the service which [a]you shall serve with me for another seven years."

*29:28
28 Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.

*29:29
29 Laban also gave his maid Bilhah to his daughter Rachel as her maid.

29:11 Jacob *kissed* Rachel, a proper greeting for cousins, and wept for joy at finding his relatives.

29:14 *my bone and my flesh* may indicate that Laban adopted Jacob as a son. The phrase is found in ancient adoption rituals. However, Laban reduced Jacob to the status of a servant.

29:17 *Leah's eyes were weak.* Either her eyes were visually weak or they lacked luster, which was a great defect among people who admired sparkling eyes. All three patriarchs' wives were *beautiful* (Sarah, 12:11; Rebekah, 24:15–16; and, here, Rachel).

29:21 *that I may go in to her.* I.e., that I may marry her.

29:24 To give each daughter a servant girl as a wedding gift was customary (also v. 29).

29:25 Jacob, the deceiver, reaped deception (cf. Gal. 6:7).

29:27 *the week.* A week of festivities for the bride and groom.

29:28 Jacob was given Rachel at the end of Leah's bridal week (two wives in seven days!) and then he worked seven more years for Rachel (v. 30).

29:29 It was customary to give a maid as a wedding gift to a daughter (cf. v. 24).

29:30 [a]Gen 29:17,18 [b]Gen 31:41

30 So *Jacob* went in to Rachel also, and indeed [a]he loved Rachel more than Leah, and he served with Laban for [b]another seven years.

3 *Jacob begets children,* 29:31–30:24

31 Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren.

*29:32 [a]Gen 16:11; 31:42; Ex 3:7; 4:31; Deut 26:7; Ps 25:18

32 Leah conceived and bore a son and named him Reuben, for she said, "Because the LORD has [a]seen my affliction; surely now my husband will love me."

*29:33 [a]Deut 21:15

33 Then she conceived again and bore a son and said, "[a]Because the LORD has heard that I am unloved, He has therefore given me this *son* also." So she named him Simeon.

*29:34 [a]Gen 49:5

34 She conceived again and bore a son and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore he was named [a]Levi.

*29:35 [a]Gen 49:8; Matt 1:2

35 And she conceived again and bore a son and said, "This time I will praise the LORD." Therefore she named him [a]Judah. Then she stopped bearing.

30:1 [a]Gen 29:31 [b]1 Sam 1:5,6

30 Now when Rachel saw that [a]she bore Jacob no children, she became jealous of her sister; and she said to Jacob, "[b]Give me children, or else I die."

2 Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has [a]withheld from you the fruit of the womb?"

30:2 [a]Gen 20:18; 29:31

3 She said, "[a]Here is my maid Bilhah, go in to her that she may [b]bear on my knees, that [a]through her I too may have children."

*30:3 [a]Gen 16:2 [b]Gen 50:23; Job 3:12

4 So [a]she gave him her maid Bilhah as a wife, and Jacob went in to her.

30:4 [a]Gen 16:3,4

5 Bilhah conceived and bore Jacob a son.

6 Then Rachel said, "God has [a]vindicated me, and has indeed heard my voice and has given me a son." Therefore she named him Dan.

*30:6 [a]Ps 35:24; 43:1; Lam 3:59

7 Rachel's maid Bilhah conceived again and bore Jacob a second son.

8 So Rachel said, "With mighty wrestlings I have wrestled with my sister, *and* I have indeed prevailed." And she named him Naphtali.

*30:8

9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.

*30:9

10 Leah's maid Zilpah bore Jacob a son.

11 Then Leah said, "How fortunate!" So she named him Gad.

*30:11

12 Leah's maid Zilpah bore Jacob a second son.

13 Then Leah said, "Happy am I! For women [a]will call me happy." So she named him Asher.

*30:13 [a]Luke 1:48

14 Now in the days of wheat harvest Reuben went and found [a]mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please

*30:14 [a]Song 7:13

29:32 *Reuben* means "look, a son."

29:33 *Simeon* means "hearing." The baby came because God heard Leah's prayer.

29:34 *Levi,* ancestor of the Aaronic priests, means "attachment" and expressed Leah's confidence that bearing Jacob three healthy sons would assure his attachment to her.

29:35 *Judah* means "praise." Jesus came from this royal line.

30:3–4 As Sarah had given her maid Hagar to Abraham many years earlier, so Rachel gave her maid Bilhah to Jacob to bear children on her behalf. Jacob should have followed his father's example (cf. 25:21) instead of his grandfather's. *on my knees.* Rachel would place any children born to her maid on her knees as a sign that she acknowledged them as her own.

30:6 *Dan* means "justice," signifying that God had vindicated or intervened for Rachel.

30:8 *Naphtali* means "wrestling."

30:9 Leah, who was no longer bearing children, resorted to Rachel's strategy of concubinage.

30:11 *Gad* means "luck" or "fortune."

30:13 *Asher* means "happy."

30:14–18 *mandrakes.* An herb of the belladonna family, considered to be an aphrodisiac. Bickering and shameless bargaining characterized this bigamous household. *Issachar* means "reward," apparently indicating some faith on Leah's part.

give me some of your son's mandrakes."

15 But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Rachel said, "Therefore he may lie with you tonight in return for your son's mandrakes."

16 When Jacob came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night.

17 God gave heed to Leah, and she conceived and bore Jacob a fifth son.

18 Then Leah said, "God has given me my wages because I gave my maid to my husband." So she named him Issachar.

19 Leah conceived again and bore a sixth son to Jacob.

*30:20 20 Then Leah said, "God has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zebulun.

*30:21 21 Afterward she bore a daughter and named her Dinah.

*30:22 22 Then [a]God remembered
[a] 1 Sam 1:19, 20
[b] Gen 29:31 Rachel, and God gave heed to her and [b]opened her womb.

30:23 23 So she conceived and bore a
[a] Is 4:1; Luke 1:25 son and said, "God has [a]taken away my reproach."

30:24 24 She named him Joseph, say-
[a] Gen 35:17 ing, "[a]May the LORD give me another son."

4 *Jacob bargains with Laban,* 30:25–43

25 Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "[a]Send me away, that I may go to my own place and to my own country.

30:25 [a] Gen 24:54,56

26 "Give *me* my wives and my children [a]for whom I have served you, and let me depart; for you yourself know my service which I have rendered you."

30:26 [a] Gen 29:18,20, 27; Hos 12:12

27 But Laban said to him, "If now it pleases you, *stay with me;* I have divined [a]that the LORD has blessed me on your account."

30:27 [a] Gen 26:24; 39:3,5; Is 61:9

28 He continued, "[a]Name me your wages, and I will give it."

*30:28 [a] Gen 29:15; 31:7,41

29 But he said to him, "[a]You yourself know how I have served you and how your cattle have fared with me.

30:29 [a] Gen 31:6

30 "For you had little before I came and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?"

31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this *one* thing for me, I will again pasture *and* keep your flock:

*30:31

32 let me pass through your entire flock today, removing from there every [a]speckled and spotted sheep and every black one among the lambs and the spotted and speckled among the goats; and *such* shall be my wages.

30:32 [a] Gen 31:8

33 "So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, *if found* with me, will be considered stolen."

34 Laban said, "Good, let it be according to your word."

*30:34

35 So he removed on that day the striped and spotted male goats and all the speckled and spotted

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30:20 *Zebulun* means "dwelling."

30:21 The mention of *Dinah,* one of Jacob's daughters (cf. 37:35; 46:7, 15), prepares the reader for the tragedy of chap. 34.

30:22–24 Barrenness was thought to be a sign of God's disfavor. Rachel's conception was from God, not from the mandrakes. *Joseph* means either "may the Lord add" or "He has taken away." Perhaps there is deliberate ambiguity.

30:28 How generous of Laban in light of 31:7!

30:31–33 Jacob agreed to take care of Laban's flocks if he could keep as his wages the off-colored and spotted animals that would be born.

30:34–36 Laban, true to character and acting in a manner not entirely foreign to the basic laws of heredity, separated the off-colored animals so as to reduce further Jacob's chances of acquiring a large herd. However, those animals not visibly spotted had latent genes that would produce spotted offspring.

female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons.

36 And he put *a distance of* three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

*30:37 37 Then Jacob took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which *was* in the rods.

38 He set the rods which he had peeled in front of the flocks in the gutters, *even* in the watering troughs, where the flocks came to drink; and they mated when they came to drink.

39 So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.

40 Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban's flock.

41 Moreover, it came about whenever the stronger of the flock were mating, that Jacob would place the rods in the sight of the flock in the gutters, so that they might mate by the rods;

42 but when the flock was feeble, he did not put *them* in; so the feebler were Laban's and the stronger Jacob's.

30:43 43 So [a]the man became exceedingly prosperous, and had large flocks and female and male servants and camels and donkeys.

[a] Gen 12:16; 13:2; 24:35; 26:13,14; 30:30

G Jacob's Return to Canaan, 31:1–33:20

1 *His separation from Laban,* 31:1–55

*31:1 31 Now Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this wealth."

2 Jacob saw the attitude of Laban, and behold, it was not *friendly* toward him as formerly.

3 Then the LORD said to Jacob, "[a]Return to the land of your fathers and to your relatives, and [b]I will be with you."

31:3 [a] Gen 32:9 [b] Gen 28:15

4 So Jacob sent and called Rachel and Leah to his flock in the field,

5 and said to them, "[a]I see your father's attitude, that it is not *friendly* toward me as formerly, but [b]the God of my father has been with me.

31:5 [a] Gen 31:2 [b] Gen 21:22; 28:13,15; 31:29,42,53; Is 41:10; Heb 13:5

6 "[a]You know that I have served your father with all my strength.

31:6 [a] Gen 30:29

7 "Yet your father has [a]cheated me and [b]changed my wages ten times; however, [c]God did not allow him to hurt me.

31:7 [a] Gen 29:25 [b] Gen 31:41 [c] Gen 15:1; 31:29

8 "If [a]he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped.

31:8 [a] Gen 30:32

9 "Thus God has [a]taken away your father's livestock and given *them* to me.

31:9 [a] Gen 31:1,16

10 "And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating *were* striped, speckled, and mottled.

11 "Then [a]the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'

31:11 [a] Gen 16:7-11; 22:11,15; 31:13; 48:16

12 "He said, 'Lift up now your eyes and see *that* all the male goats which are mating are striped, speckled, and mottled; for [a]I

31:12 [a] Ex 3:7

30:37–43 Jacob placed partially stripped branches from certain trees in the watering troughs to stimulate the animals to reproductive activity. Jacob, an experienced shepherd, also practiced selective breeding (vv. 40–42). Yet he attributed his prosperity to the intervention of God (cf. 31:7, 9).

31:1–16 Because Laban became openly hostile to Jacob, God told him to return to Canaan. Jacob's wives, who met secretly with him in the *field* (v. 4), agreed that this was the best plan. Whether they were convinced that this was God's leading or merely the only way to insure receiving any inheritance for themselves and their children (cf. v. 16) is hard to know. The reference in verse 13 is to 28:16–22.

have seen all that Laban has been doing to you.

31:13 13 'I am [a]the God *of* Bethel, where you [b]anointed a pillar, where you made a vow to Me; now arise, leave this land, and [c]return to the land of your birth.' "

14 Rachel and Leah answered and said to him, "Do we still have any portion or inheritance in our father's house?

31:15 15 "Are we not reckoned by him as foreigners? For [a]he has sold us, and has also entirely consumed our purchase price.

16 "Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you."

17 Then Jacob arose and put his children and his wives upon camels;

31:18 18 and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, [a]to go to the land of Canaan to his father Isaac.

*31:19 19 When Laban had gone to shear his flock, then Rachel stole the [a]household idols that were her father's.

20 And Jacob deceived Laban the Aramean by not telling him that he was fleeing.

*31:21 21 So he fled with all that he had; and he arose and crossed the *Euphrates* River, and set his face toward the hill country of [a]Gilead.

22 When it was told Laban on the third day that Jacob had fled,

*31:23 23 then he took his kinsmen with him and pursued him *a distance of* seven days' journey, and he overtook him in the hill country of Gilead.

31:24 24 [a]God came to Laban the Aramean in a [b]dream of the night and said to him, "[c]Be careful that you do not speak to Jacob either good or bad."

25 Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen camped in the hill country of Gilead.

26 Then Laban said to Jacob, "What have you done by deceiving me and carrying away my daughters like captives of the sword?

*31:27 27 "Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with [a]timbrel and with [b]lyre;

31:28 28 and did not allow me [a]to kiss my sons and my daughters? Now you have done foolishly.

*31:29 29 "It is in my power to do you harm, but [a]the God of your father spoke to me last night, saying, '[b]Be careful not to speak either good or bad to Jacob.'

31:30 30 "Now you have indeed gone away because you longed greatly for your father's house; *but* why did you steal [a]my gods?"

31 Then Jacob answered and said to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force.

31:32 32 "[a]The one with whom you find your gods shall not live; in the presence of our kinsmen point out what is yours among my belongings and take *it* for yourself."

31:19 The *household idols* (Heb., *teraphim*), which Rachel stole and hid in her saddle (v. 34) and which Laban diligently searched for, were small figurines of female deities. Several suggestions have been made as to why Rachel felt it necessary to have them: (1) they were supposed to guarantee fertility; (2) they guaranteed Jacob's right to Laban's estate when he died (though this claim may have been weakened because Laban had not voluntarily given them); (3) they were still in some sense Rachel's gods on which she depended for religious or divination purposes.

31:21 *Gilead.* A mountainous region E of the Jordan River.

31:23 Laban pursued Jacob for about 300 mi (480 km).

31:27 *timbrel.* A kind of tambourine. *lyre.* Smaller than today's harp, with 3–12 strings.

31:29 *either good or bad.* This warning probably refers to Laban's speaking to Jacob about returning to Haran or about any claims Laban may have thought he had to Jacob's possessions or family.

For Jacob did not know that Rachel had stolen them.

33 So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids, but he did not find *them.* Then he went out of Leah's tent and entered Rachel's tent.

34 Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find *them.*

*31:35 35 She said to her father, "Let
[a]Lev 19:32 not my lord be angry that I can-
[b]Gen 31:19 not [a]rise before you, for the manner of women is upon me." So he searched but did not find the [b]household idols.

36 Then Jacob became angry and contended with Laban; and Jacob answered and said to Laban, "What is my transgression? What is my sin that you have hotly pursued me?

37"Though you have felt through all my goods, what have you found of all your household goods? Set *it* here before my kinsmen and your kinsmen, that they may decide between us two.

38"These twenty years I *have been* with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.

39"That which was torn *of beasts* I did not bring to you; I bore the loss of it myself. You required it of my hand *whether* stolen by day or stolen by night.

40"*Thus* I was: by day the heat consumed me and the frost by night, and my sleep fled from my eyes.

31:41 41"These twenty years I have
[a]Gen 29:27,30 been in your house; [a]I served you fourteen years for your two daughters and six years for your flock, and you [b]changed my wages ten times.

42"If [a]the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. [b]God has seen my affliction and the toil of my hands, so He [c]rendered judgment last night."

43 Then Laban answered and said to Jacob, "The daughters are my daughters, and the children are my children, and [a]the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

44"So now come, let us [a]make a covenant, you and I, and [b]let it be a witness between you and me."

45 Then Jacob took [a]a stone and set it up *as* a pillar.

46 Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap.

47 Now Laban [a]called it Jegar-sahadutha, but Jacob called it Galeed.

48 Laban said, "[a]This heap is a witness between you and me this day." Therefore it was named Galeed,

49 and [a]Mizpah, for he said, "May the LORD watch between you and me when we are absent one from the other.

50"If you mistreat my daughters, or if you take wives besides my daughters, *although* no man is with us, see, [a]God is witness between you and me."

51 Laban said to Jacob, "Behold this heap and behold the pillar which I have set between you and me.

52"This heap is a witness, and

31:41 [b]Gen 31:7

*31:42 [a]Gen 31:5,29, 53 [b]Gen 29:32; Ex 3:7 [c]Gen 31:24,29

31:43 [a]Gen 31:1

*31:44 [a]Gen 21:27,32; 26:28 [b]Josh 24:27

31:45 [a]Gen 28:18; Josh 24:26,27

31:47 [a]Josh 22:34

31:48 [a]Josh 24:27

31:49 [a]Judg 11:29; 1 Sam 7:5,6

31:50 [a]Jer 29:23; 42:5

31:35 It was customary for children, regardless of age, to stand in the presence of their parents (cf. Lev. 19:32; 1 Kings 2:19), but Rachel claimed to be menstruating.

31:42 *the fear of Isaac* means "the God Isaac feared."

31:44–55 Laban and Jacob made a mutual nonaggression pact. Its features included God as witness (vv. 49, 53), the pillar and cairn (*heap*) as boundary markers (v. 52), and a covenant meal to seal the arrangement (v. 54). Suspicion permeated the entire arrangement (e.g., v. 50). *Jegar-sahadutha* and *Galeed* (v. 47) both mean "heap of witness," the former being Aramaic and the latter Hebrew. *Mizpah* (v. 49) means "watchtower."

the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm.

31:53 [a]Gen 28:13 [b]Gen 16:5 [c]Gen 31:42
53 "[a]The God of Abraham and the God of Nahor, the God of their father, [b]judge between us." So Jacob swore by [c]the fear of his father Isaac.

31:54 [a]Ex 18:12
54 Then Jacob [a]offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.

*31:55 [a]Gen 31:28,43
55 Early in the morning Laban arose, and [a]kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place.

2 *His reconciliation with Esau,* 32:1–33:20

32:1 [a]2 Kin 6:16,17; Ps 34:7
32 Now as Jacob went on his way, [a]the angels of God met him.

*32:2 [a]Josh 21:38; 2 Sam 2:8
2 Jacob said when he saw them, "This is God's camp." So he named that place [a]Mahanaim.

32:3 [a]Gen 27:41,42; 32:7,11 [b]Gen 14:6; 33:14 [c]Gen 25:30; 36:8,9
3 Then Jacob [a]sent messengers before him to his brother Esau in the land of [b]Seir, the country of [c]Edom.

32:4 [a]Gen 31:41
4 He also commanded them saying, "Thus you shall say to my lord Esau: 'Thus says your servant Jacob, "I have sojourned with Laban, and [a]stayed until now;

32:5 [a]Gen 30:43 [b]Gen 33:8
5 [a]I have oxen and donkeys *and* flocks and male and female servants; and I have sent to tell my lord, [b]that I may find favor in your sight." ' "

*32:6 [a]Gen 33:1
6 The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore [a]he is coming to meet you, and four hundred men are with him."

32:7 [a]Gen 32:11
7 Then Jacob was [a]greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies;

8 for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape."

32:9 [a]Gen 28:13; 31:42 [b]Gen 28:15; 31:3,13
9 Jacob said, "O [a]God of my father Abraham and God of my father Isaac, O LORD, who said to me, '[b]Return to your country and to your relatives, and I will prosper you,'

32:10 [a]Gen 24:27
10 I am unworthy [a]of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff *only* I crossed this Jordan, and now I have become two companies.

*32:11 [a]Ps 59:1,2 [b]Gen 27:41,42; 33:4 [c]Hos 10:14
11 "[a]Deliver me, I pray, [b]from the hand of my brother, from the hand of Esau; for I fear him, that he will come and attack me *and* the [c]mothers with the children.

32:12 [a]Gen 28:14 [b]Gen 22:17
12 "For You said, '[a]I will surely prosper you and [b]make your descendants as the sand of the sea, which cannot be numbered for multitude.' "

32:13 [a]Gen 43:11
13 So he spent the night there. Then he selected from what he had with him a [a]present for his brother Esau:

14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

16 He delivered *them* into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves."

17 He commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong,

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31:55 *Laban* disappears from the narrative at this point, and there is no further recorded contact between Jacob's family and his relatives in Mesopotamia.

32:2 *Mahanaim* means "double camp," referring to the angel's and Jacob's companies.

32:6–7 Jacob remembered Esau's threat (27:41–42) and had reason to be frightened, not knowing his brother's intentions. Jacob's prayer (32:9–12) shows humility of spirit.

32:11 Jacob feared that Esau would harm his family also.

and where are you going, and to whom do these *animals* in front of you belong?'

18 then you shall say, '*These* belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.' "

*32:19 19 Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him;

20 and you shall say, 'Behold, your servant Jacob also is behind us.' " For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me."

21 So the present passed on before him, while he himself spent that night in the camp.

*32:22 [a]Deut 3:16; Josh 12:2 22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the [a]Jabbok.

23 He took them and sent them across the stream. And he sent across whatever he had.

*32:24 [a]Hos 12:3,4 24 Then Jacob was left alone, and a man [a]wrestled with him until daybreak.

*32:25 25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.

26 Then he said, "Let me go, for the dawn is breaking." But he said, "[a]I will not let you go unless you bless me." 32:26 [a]Hos 12:4

27 So he said to him, "What is your name?" And he said, "Jacob."

28 [a]He said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." 32:28 [a]Gen 35:10; 1 Kin 18:31

29 Then [a]Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. *32:29 [a]Judg 13:17,18

30 So Jacob named the place Peniel, for *he said,* "[a]I have seen God face to face, yet my life has been preserved." *32:30 [a]Gen 16:13; Ex 24:10,11; 33:20; Num 12:8; Judg 6:22; 13:22

31 Now the sun rose upon him just as he crossed over [a]Penuel, and he was limping on his thigh. 32:31 [a]Judg 8:8

32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip. *32:32

33 Then Jacob lifted his eyes and looked, and behold, [a]Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. 33:1 [a]Gen 32:6

2 He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.

3 But he himself passed on ahead of them and [a]bowed down to the ground seven times, until he came near to his brother. *33:3 [a]Gen 42:6; 43:26

4 Then Esau ran to meet him and embraced him, and [a]fell on 33:4 [a]Gen 45:14,15

32:19 *droves* = herds.

32:22 The *Jabbok* is a tributary of the Jordan, flowing into it about 24 mi (38 km) N of the Dead Sea. The name is related to the Hebrew word for "wrestled" (see v. 24).

32:24 The *man* who wrestled Jacob is called an angel in Hos. 12:4 and was evidently the preincarnate Christ. Jacob's wrestling involved agonizing prayer (Hos. 12:4).

32:25–28 God allowed Himself to be overcome by Jacob, though He crippled him (whether temporarily or for the rest of his life is not stated). His limp, however, was proof that this was no mere dream. The Lord wanted to depart before daylight lest Jacob see Him (cf. Ex. 33:20), but Jacob insisted on being blessed first. So God changed his name from *Jacob* (see note on 25:26) to *Israel,* which means "he fights or persists with God" (in prevailing prayer).

32:29 Jacob's question had already been answered in the name bestowed on him, since the *el* in Israel means "god."

32:30 *Peniel* means "the face of God."

32:32 Though the practice is not forbidden in Scripture, Jews have traditionally avoided eating the sciatic nerve (*sinew*) of the hind quarter of animals.

33:3 *bowed . . . seven times.* A widely attested sign of homage, fit for a king. Jacob was taking no chances!

his neck and kissed him, and they wept.

33:5 5 He lifted his eyes and saw
[a] Gen 48:9; Ps 127:3; Is 8:18 the women and the children, and said, "Who are these with you?" So he said, "[a]The children whom God has graciously given your servant."

6 Then the maids came near with their children, and they bowed down.

7 Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.

*33:8 8 And he said, "What do you
[a] Gen 32:13-16 [b] Gen 32:5 mean by [a]all this company which I have met?" And he said, "[b]To find favor in the sight of my lord."

33:9 9 But Esau said, "[a]I have
[a] Gen 27:39,40 plenty, my brother; let what you have be your own."

10 Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably.

33:11 11"Please take my [a]gift which
[a] 1 Sam 25:27 has been brought to you, [b]because God has dealt graciously with me and because I have plenty." Thus he urged him and he took *it.*
[b] Gen 30:43

12 Then Esau said, "Let us take *33:12 our journey and go, and I will go before you."

13 But he said to him, "My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die.

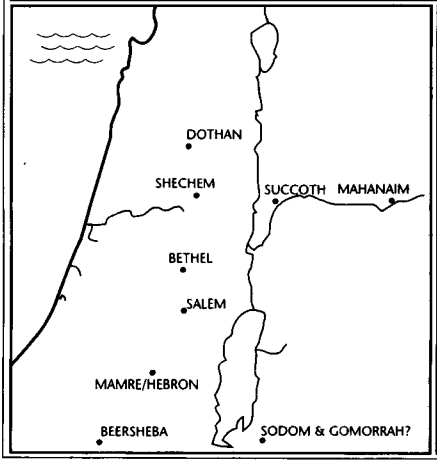
33:14 14"Please let my lord pass on
[a] Gen 32:3 before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at [a]Seir."

33:15 15 Esau said, "Please let me
[a] Ruth 2:13 leave with you some of the people who are with me." But he said, "What need is there? [a]Let me find favor in the sight of my lord."

16 So Esau returned that day on his way to Seir.

*33:17 17 Jacob journeyed to [a]Suc-
[a] Josh 13:27; Judg 8:5,14; Ps 60:6 coth, and built for himself a house and made booths for his livestock;

PATRIARCHS IN THE PROMISED LAND



Dothan—Joseph sold into slavery (Genesis 37:17).

Shechem—Simeon and Levi avenge rape of Dinah (Genesis 34:25).

Succoth—Temporary residence of Jacob upon return from Mesopotamia (Genesis 33:17).

Mahanaim—Jacob comes to be called Israel (Genesis 32:28).

Bethel—Jacob builds an alter upon return from Mesopotamia (Genesis 35:1f). Jacob dreams of a ladder (Genesis 28:1f).

Salem (Mount Moriah)—Abraham intends to sacrifice Isaac (Genesis 22:2f).

Mamre/Hebron—Reunion of Jacob and Esau after more than twenty years (Genesis 35:27). Permanent residence of Jacob upon return from Mesopotamia (Genesis 35:27;37:14f). Patriarchal burial plot for Abraham, Jacob, Leah (Genesis 23:17; 25:9; 35:27; 49:29-31; 50:13).

Beersheba—Jacob & Rebekah deceive Isaac concerning his birthright (Genesis 27:5f). God assures Jacob that he should go to Egypt (Genesis 46:1f).

33:8 *company.* Lit., host, referring to the large present of animals Jacob offered Esau (cf. 32:13–18).

33:12 *I will go before* (better, near or alongside). Esau's suggestion that they travel together as well as his further offer to send a guard with Jacob (v. 15) are both refused.

33:17 *Succoth* means "booths." It was E of the Jordan and just N of the Jabbok. See note on 32:22.

therefore the place is named Succoth.

*33:18 18 Now Jacob came safely to the city of [a]Shechem, which is in the land of Canaan, when he came from [b]Paddan-aram, and camped before the city.

33:19 19 [a]He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money.

*33:20 20 Then he erected there an altar and called it El-Elohe-Israel.

H Jacob's Later Life, 34:1–36:43

1 *The massacre at Shechem,* 34:1–31

34:1 34 Now [a]Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.

34:2 2 When Shechem the son of Hamor [a]the Hivite, the prince of the land, saw her, he took her and lay with her by force.

*34:3 3 He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.

34:4 4 So Shechem [a]spoke to his father Hamor, saying, "Get me this young girl for a wife."

5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in.

*34:6 6 Then Hamor the father of Shechem went out to Jacob to speak with him.

34:7 7 Now the sons of Jacob came in from the field when they heard *it;* and the men were grieved, and they were very angry because he had done a [a]disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage.

9 "Intermarry with us; give your daughters to us and take our daughters for yourselves.

10 "Thus you shall live with us, and [a]the land shall be *open* before you; live and [b]trade in it and [c]acquire property in it."

11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me.

12 "Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."

13 But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister.

14 They said to them, "We cannot do this thing, to give our sister to [a]one who is uncircumcised, for that would be a disgrace to us.

15 "Only on this *condition* will we consent to you: if you will become like us, in that every male of you be circumcised,

16 then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.

17 "But if you will not listen to us to be circumcised, then we will take our daughter and go."

18 Now their words seemed reasonable to Hamor and Shechem, Hamor's son.

19 The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.

33:18 As much as 10 years' time may have been spent in Succoth before Jacob went to Shechem, an important city in Canaan, near present-day Nablus. See note on 12:6.

33:20 *El-Elohe-Israel* means "a Mighty God is the God of Israel."

34:3 Even after defiling (raping) Dinah (who was about 14 or 15 at this time), Shechem wished to marry her.

34:6 The father, *Hamor,* approached Jacob in order to arrange the marriage between Dinah and Shechem. Hamor's further proposal of intermarriage of the two groups was accepted on the condition that his family be circumcised (v. 15).

*34:20 [a]Ruth 4:1; 2 Sam 15:2
20 So Hamor and his son Shechem came to the [a]gate of their city and spoke to the men of their city, saying,

21"These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.

22"Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised.

23"Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us."

34:24 [a]Gen 23:10
24 [a]All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.

*34:25 [a]Gen 49:5-7
25 Now it came about on the third day, when they were in pain, that two of Jacob's sons, [a]Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male.

26 They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.

27 Jacob's sons came upon the slain and looted the city, because they had defiled their sister.

28 They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;

29 and they captured and looted all their wealth and all their little ones and their wives, even all that *was* in the houses.

*34:30 [a]Josh 7:25 [b]Ex 5:21; 1 Sam 13:4; 2 Sam 10:6 [c]Gen 13:7; 34:2 [d]Gen 46:26,27; Deut 4:27; 1 Chr 16:19; Ps 105:12
30 Then Jacob said to Simeon and Levi, "You have [a]brought trouble on me by [b]making me odious among the inhabitants of the land, among [c]the Canaanites and the Perizzites; and [d]my men being few in number, they will gather together against me and attack me and I shall be destroyed, I and my household."

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

2 *The renewal of the covenant at Bethel,* 35:1–15

*35:1 [a]Gen 28:19 [b]Gen 28:13 [c]Gen 27:43
35 Then God said to Jacob, "Arise, go up to [a]Bethel and live there, and make an altar there to [b]God, who appeared to you [c]when you fled from your brother Esau."

*35:2 [a]Gen 18:19; Josh 24:15 [b]Gen 31:19,30, 34 [c]Ex 19:10,14
2 So Jacob said to his [a]household and to all who were with him, "Put away [b]the foreign gods which are among you, and [c]purify yourselves and change your garments;

35:3 [a]Gen 28:20-22 [b]Ps 107:6 [c]Gen 28:15; 31:3,42
3 and let us arise and go up to Bethel, and I will make [a]an altar there to God, [b]who answered me in the day of my distress and [c]has been with me wherever I have gone."

4 So they gave to Jacob all the foreign gods which they had and the rings which were in their ears, and Jacob hid them under the oak which was near Shechem.

*35:5 [a]Ex 15:16; 23:27; Deut 2:25
5 As they journeyed, there was [a]a great terror upon the cities

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34:20 The *gate* of the city was the center of public activity (cf. 19:1). Here Hamor and Shechem persuaded the others to be circumcised.

34:25–29 *on the third day,* at the height of incapacitation, *Simeon and Levi* waged a two-man war of revenge, killing all the men of Shechem, including Hamor and Shechem, rescuing Dinah, and taking as spoil the women and wealth of the city. Because of their ruthlessness their descendants would be scattered throughout Israel. See note on 49:5–7.

34:30–31 *making me odious.* Jacob was suddenly concerned about what this massacre would mean to the peace and security of his family when other groups learned about it. But his objections were apparently silenced by his sons' question (v. 31).

35:1 *Bethel* was the place where God confirmed the Abrahamic covenant to Jacob (see 28:10–19). It was about 15 mi (24 km) S of Shechem.

35:2–4 Jacob called for a purging of all remnants of heathen practices, including idols, Rachel's teraphim (cf. 31:19), and earrings, which must have been used as amulets or cultic tokens.

35:5 God restrained the Canaanites from avenging the Shechemites.

which were around them, and they did not pursue the sons of Jacob.

35:6 [a]Gen 28:19; 48:3
6 So Jacob came to [a]Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

*35:7 [a]Gen 35:3
7 [a]He built an altar there, and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

*35:8 [a]Gen 24:59
8 Now [a]Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; it was named Allon-bacuth.

35:9 [a]Gen 32:29
9 Then God appeared to Jacob again when he came from Paddan-aram, and He [a]blessed him.

*35:10 [a]Gen 17:5; 32:28
10 [a]God said to him,
"Your name is Jacob;
You shall no longer be called Jacob,
But Israel shall be your name."
Thus He called him Israel.

*35:11 [a]Gen 17:1; 28:3; Ex 6:3 [b]Gen 9:1,7 [c]Gen 48:4 [d]Gen 17:6,16; 36:31
11 God also said to him,
"I am [a]God Almighty;
[b]Be fruitful and multiply;
A nation and a [c]company of nations shall come from you,
And [d]kings shall come forth from you.

35:12 [a]Gen 12:7; 13:15; 26:3,4; 28:13; Ex 32:13
12 "[a]The land which I gave to Abraham and Isaac,
I will give it to you,
And I will give the land to your descendants after you."

35:13 [a]Gen 17:22; 18:33
13 Then [a]God went up from him in the place where He had spoken with him.

*35:14 [a]Gen 28:18,19; 31:45
14 Jacob set up [a]a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it.

15 So Jacob named the place where God had spoken with him, [a]Bethel.

35:15 [a]Gen 28:19

3 *The deaths of Rachel and Isaac,* 35:16–29

*35:16 [a]Gen 35:19; 48:7; Ruth 4:11; Mic 5:2
16 Then they journeyed from Bethel; and when there was still some distance to go to [a]Ephrath, Rachel began to give birth and she suffered severe labor.

35:17 [a]Gen 30:24
17 It came about when she was in severe labor that the midwife said to her, "Do not fear, for now [a]you have another son."

18 It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.

35:19 [a]Gen 48:7 [b]Ruth 1:2; 4:11; Mic 5:2
19 So [a]Rachel died and was buried on the way to [b]Ephrath (that is, Bethlehem).

35:20 [a]1 Sam 10:2
20 Jacob set up a pillar over her grave; that is the [a]pillar of Rachel's grave to this day.

*35:21 [a]Mic 4:8
21 Then Israel journeyed on and pitched his tent beyond the [a]tower of Eder.

*35:22 [a]Gen 49:4; 1 Chr 5:1
22 It came about while Israel was dwelling in that land, that [a]Reuben went and lay with Bilhah his father's concubine, and Israel heard *of it.*

Now there were twelve sons of Jacob—

35:23 [a]Gen 29:31-35; 30:18-20; 46:8; Ex 1:1-4
23 [a]the sons of Leah: Reuben, Jacob's firstborn, then Simeon and Levi and Judah and Issachar and Zebulun;

35:24 [a]Gen 30:22-24; 35:18
24 [a]the sons of Rachel: Joseph and Benjamin;

35:25 [a]Gen 30:5-8
25 and [a]the sons of Bilhah, Rachel's maid: Dan and Naphtali;

35:26 [a]Gen 30:10-13
26 and [a]the sons of Zilpah, Leah's maid: Gad and Asher.

35:7 *El-bethel* means "God of Bethel." See note on 28:19.

35:8 *Allon-bacuth* means "oak of weeping."

35:10 On the significance of the name *Israel,* see note on 32:25–28.

35:11 *God Almighty.* Heb., *El Shaddai.* See note on 17:1.

35:14 *a pillar of stone.* A customary covenant witness. A *drink offering* consisted of wine poured on the pillar (cf. Num. 15:5, 7).

35:16–18 *Ephrath* is the ancient name of Bethlehem, where Rachel gave birth to *Benjamin.* Benjamin means "son of the right hand," "son of honor or good fortune." *Ben-oni* means "son of my sorrow or misfortune."

35:21 *the tower of Eder* was a watchtower (for shepherds) between Bethlehem and Hebron.

35:22 Israel did not forget this shameful act by which Reuben lost the rights of the firstborn. See note on 49:3–4.

These are the sons of Jacob who were born to him in Paddan-aram.

*35:27 27 Jacob came to his father Isaac at [a]Mamre of [b]Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

35:28 28 Now the days of Isaac were [a]one hundred and eighty years.

*35:29 29 Isaac breathed his last and died and was [a]gathered to his people, an [b]old man of ripe age; and [c]his sons Esau and Jacob buried him.

4 *The descendants of Esau,* 36:1–43

*36:1 36 Now these are *the records of* the generations of [a]Esau (that is, Edom).

36:2 2 Esau [a]took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and [b]Oholibamah the daughter of Anah and the [c]granddaughter of Zibeon the Hivite;

3 also Basemath, Ishmael's daughter, the sister of Nebaioth.

36:4 4 Adah bore [a]Eliphaz to Esau, and Basemath bore Reuel,

5 and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.

36:6 6 [a]Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to *another* land away from his brother Jacob.

*36:7 7 [a]For their property had become too great for them to live together, and the [b]land where they [c]sojourned could not sustain them because of their livestock.

8 So Esau lived in the hill country of [a]Seir; Esau is [b]Edom.

36:8 9 These then are *the records of* the generations of Esau the father of the Edomites in the hill country of Seir.

10 These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath.

11 The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.

36:12 12 Timna was a concubine of Esau's son Eliphaz and she bore [a]Amalek to Eliphaz. These are the sons of Esau's wife Adah.

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

14 These were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.

15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah.

17 These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath.

18 These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau's wife Oholibamah, the daughter of Anah.

19 These are the sons of Esau

35:27 *Mamre.* See note on 13:18. There Jacob witnessed the death of his father Isaac, who was 180 years old.

35:29 *buried.* In the cave of Machpelah, which Abraham purchased. See notes on 23:9, 15, 19.

36:1–42 This chapter lists the wives of Esau (vv. 1–3), the sons of Esau (vv. 4–5), the enormous wealth of Esau (vv. 6–8; on *Edom,* see the Introduction to Obadiah), and the descendants of Esau and Seir the Horite, whose families intermarried (vv. 9–42).

36:7–8 This recalls a similar incident with Lot (13:5–6). *Seir* = Edom.

(that is, Edom), and these are their chiefs.

36:20 a Gen 14:6; Deut 2:12,22; 1 Chr 1:38-42

20 These are the sons of Seir [a]the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,

21 and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.

22 The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.

23 These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.

24 These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon.

25 These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.

36:26 a 1 Chr 1:41

26 These are the sons of [a]Dishon: Hemdan and Eshban and Ithran and Cheran.

27 These are the sons of Ezer: Bilhan and Zaavan and Akan.

28 These are the sons of Dishan: Uz and Aran.

29 These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their *various* chiefs in the land of Seir.

36:31 a Gen 17:6,16; 35:11; 1 Chr 1:43

31 Now these are the kings who reigned in the land of Edom before any [a]king reigned over the sons of Israel.

36:32 a 1 Chr 1:43

32 [a]Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

33 Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place.

34 Then Jobab died, and Husham of the land of the Temanites became king in his place.

35 Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.

36 Then Hadad died, and Samlah of Masrekah became king in his place.

37 Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place.

38 Then Shaul died, and Baal-hanan the son of Achbor became king in his place.

39 Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

40 Now these are the names of the chiefs descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Jetheth,

41 chief Oholibamah, chief Elah, chief Pinon,

42 chief Kenaz, chief Teman, chief Mibzar,

43 chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations in the land of their possession.

IX THE HISTORY OF JOSEPH, 37:1–50:26

A Joseph Sold into Slavery, 37:1–36

37:1 a Gen 17:8; 28:4

37 Now Jacob lived in [a]the land where his father had sojourned, in the land of Canaan.

*37:2 a Gen 41:46 b Gen 35:25,26 c 1 Sam 2:22-24

2 These are *the records of* the generations of Joseph, when [a]seventeen years of age, was pasturing the flock with his brothers while he was *still* a youth, along with [b]the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a [c]bad report about them to their father.

37:2 The events of this chapter took place some years prior to Isaac's death, while Jacob and his family were living near Hebron (35:27; cf. 37:14).

3 Now Israel loved Joseph more than all his sons, because he was [a]the son of his old age; and he made him a [b]varicolored tunic.

4 His brothers saw that their father loved him more than all his brothers; and *so* they [a]hated him and could not speak to him on friendly terms.

5 Then Joseph [a]had a dream, and when he told it to his brothers, they hated him even more.

6 He said to them, "Please listen to this dream which I have had;

7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and [a]bowed down to my sheaf."

8 Then his brothers said to him, "[a]Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.

9 Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."

10 He related *it* to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and [a]your brothers actually come to bow ourselves down before you to the ground?"

11 [a]His brothers were jealous of him, but his father [b]kept the saying *in mind.*

12 Then his brothers went to pasture their father's flock in Shechem.

13 Israel said to Joseph, "Are not your brothers pasturing *the flock* in [a]Shechem? Come, and I will send you to them." And he said to him, "I will go."

14 Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of [a]Hebron, and he came to Shechem.

15 A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?"

16 He said, "I am looking for my brothers; please tell me where they are pasturing *the flock.*"

17 Then the man said, "They have moved from here; for I heard *them* say, 'Let us go to [a]Dothan.' " So Joseph went after his brothers and found them at Dothan.

18 When they saw him from a distance and before he came close to them, they [a]plotted against him to put him to death.

19 They said to one another, "Here comes this dreamer!

20 "Now then, come and let us kill him and throw him into one of the pits; and [a]we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"

21 But [a]Reuben heard *this* and rescued him out of their hands and said, "Let us not take his life."

22 Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—

*37:3 [a]Gen 44:20 [b]Gen 37:23,32
37:4 [a]Gen 27:41; 1 Sam 17:28
37:5 [a]Gen 28:12; 31:10,11,24
*37:6
37:7 [a]Gen 42:6,9; 43:26; 44:14
37:8 [a]Gen 49:26; Deut 33:16
*37:9
*37:10 [a]Gen 27:29
37:11 [a]Acts 7:9 [b]Dan 7:28; Luke 2:19,51
37:13 [a]Gen 33:18-20
37:14 [a]Gen 13:18; 23:2,19; 35:27; Josh 14:14,15; Judg 1:10
*37:17 [a]2 Kin 6:13
37:18 [a]Ps 31:13; 37:12,32; Mark 14:1; John 11:53; Acts 23:12
*37:19
37:20 [a]Gen 37:32,33
*37:21 [a]Gen 42:22

37:3 *a varicolored tunic.* The words have been understood as meaning a varicolored coat (tunic), a long-sleeved coat, or an ornamented coat. In any case, its special appearance indicated Joseph's favored position in his father's eyes.

37:6–8 The meaning of Joseph's dream was obvious to his brothers. However, there was no need for him to have told them and thus incur their anger.

37:9–11 Joseph's second dream included the added detail that he would some day be supreme over his parents (represented in the dream by *the sun and the moon*).

37:10 *mother.* Likely a reference to Leah, since Joseph's real mother, Rachel, was dead.

37:17 *Dothan* is about 20 mi (32 km) N of Shechem. Archaeologists have confirmed that the site was occupied in the time of Jacob.

37:19 *dreamer.* Lit., master of dreams, expert in dreams. Sarcastically said.

37:21–22 As the eldest, Reuben felt some responsibility to try to save Joseph. The *pit* was like a cistern.

that he might rescue him out of their hands, to restore him to his father.

23 So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him;

24 and they took him and threw him into the pit. Now the pit was empty, without any water in it.

***37:25** [a]Gen 16:11,12; 37:28; 39:1 [b]Gen 43:11 [c]Jer 8:22; 46:11

25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of [a]Ishmaelites was coming from Gilead, with their camels bearing [b]aromatic gum and [c]balm and myrrh, on their way to bring *them* down to Egypt.

37:26 [a]Gen 37:20

26 Judah said to his brothers, "What profit is it for us to kill our brother and [a]cover up his blood?

37:27 [a]Gen 42:21

27 "[a]Come and let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our *own* flesh." And his brothers listened *to him.*

***37:28** [a]Gen 37:25; Judg 6:1-3; 8:22,24 [b]Gen 45:4,5; Ps 105:17; Acts 7:9 [c]Gen 39:1

28 Then some [a]Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit, and [b]sold him to the Ishmaelites for twenty *shekels* of silver. Thus [c]they brought Joseph into Egypt.

***37:29** [a]Gen 37:34; 44:13

29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he [a]tore his garments.

37:30 [a]Gen 42:13,36

30 He returned to his brothers and said, "[a]The boy is not *there;* as for me, where am I to go?"

37:31 [a]Gen 37:3,23

31 So [a]they took Joseph's tunic, and slaughtered a male goat and dipped the tunic in the blood;

32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine *it* to *see* whether it is your son's tunic or not."

37:33 [a]Gen 37:20 [b]Gen 44:28

33 Then he examined it and said, "It is my son's tunic. [a]A wild beast has devoured him; [b]Joseph has surely been torn to pieces!"

***37:34** [a]Gen 37:29

34 So Jacob [a]tore his clothes, and put sackcloth on his loins and mourned for his son many days.

***37:35** [a]Gen 25:8; 35:29; 42:38; 44:29,31

35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will [a]go down to Sheol in mourning for my son." So his father wept for him.

37:36 [a]Gen 39:1

36 Meanwhile, the Midianites [a]sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.

B Judah and Tamar, 38:1–30

***38:1** [a]Josh 15:35; 1 Sam 22:1

38 And it came about at that time, that Judah departed from his brothers and visited a certain [a]Adullamite, whose name was Hirah.

38:2 [a]1 Chr 2:3

2 Judah saw there a daughter of a certain Canaanite whose name was [a]Shua; and he took her and went in to her.

38:3 [a]Gen 46:12; Num 26:19

3 So she conceived and bore a son and he named him [a]Er.

38:4 [a]Gen 46:12

4 Then she conceived again and bore a son and named him [a]Onan.

38:5 [a]Num 26:20

5 She bore still another son and named him [a]Shelah; and it was at Chezib that she bore him.

6 Now Judah took a wife for Er his firstborn, and her name *was* Tamar.

38:7 [a]Gen 46:12; Num 26:19; 1 Chr 2:3

7 But [a]Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life.

37:25 Their dastardly act did not affect their appetites, so great was their hatred for their brother. The *Ishmaelites* and the Midianites (v. 28) were both descendants of Abraham (cf. 16:15; 25:2). *Gilead* is the mountainous area E of the Jordan.

37:28 The price of a mature slave was later set at 30 pieces of silver (Ex. 21:32; but see Lev. 27:5).

37:29 Reuben, absent at the time of the sale, discovered that he was too late to rescue Joseph (v. 22).

37:34 *sackcloth.* A coarse, loose cloth (like burlap), worn as a sign of mourning.

37:35 *Sheol.* Used 65 times in the OT, Sheol often means the grave, where the body is placed at death (cf. Num. 16:30, 33; Ps. 16:10). It can also refer to the place of departed spirits, of both the righteous (as here) and the wicked (cf. Prov. 9:18).

38:1 *Adullamite.* Adullam was a town about 15 mi (24 km) NW of Hebron. There Judah married a Canaanite (v. 2), and there his firstborn was slain by the Lord for acting wickedly (v. 7).

*38:8 a Deut 25:5,6; Matt 22:24
8 Then Judah said to Onan, "[a]Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother."

38:9 a Deut 25:6
9 Onan knew that the [a]offspring would not be his; so it came about that when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother.

38:10 a Gen 46:12; Num 26:19
10 But what he did was displeasing in the sight of the LORD; so He [a]took his life also.

38:11 a Ruth 1:12,13
11 Then Judah said to his daughter-in-law Tamar, "[a]Remain a widow in your father's house until my son Shelah grows up"; for he thought, "*I am afraid* that he too may die like his brothers." So Tamar went and lived in her father's house.

38:12 a Josh 15:10,57
12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at [a]Timnah, he and his friend Hirah the Adullamite.

38:13 a Josh 15:10, 57; Judg 14:1
13 It was told to Tamar, "Behold, your father-in-law is going up to [a]Timnah to shear his sheep."

*38:14 a Gen 24:65 b Gen 38:11,26
14 So she removed her widow's garments and [a]covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and [b]she had not been given to him as a wife.

15 When Judah saw her, he thought she *was* a harlot, for she had covered her face.

16 So he turned aside to her by the road, and said, "Here now, let me come in to you"; for he did not know that she was his daughter-in-law. And she said, "What will you give me, that you may come in to me?"

17 He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send *it?*"

*38:18 a Gen 38:25; 41:42
18 He said, "What pledge shall I give you?" And she said, "[a]Your seal and your cord, and your staff that is in your hand." So he gave *them* to her and went in to her, and she conceived by him.

19 Then she arose and departed, and removed her veil and put on her widow's garments.

20 When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.

*38:21
21 He asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" But they said, "There has been no temple prostitute here."

22 So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple prostitute here.' "

23 Then Judah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."

38:24 a Lev 21:9
24 Now it was about three months later that Judah was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Judah said, "Bring her out and [a]let her be burned!"

25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said,

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38:8–9 Levirate marriage (the marriage of a widow to the brother of her deceased husband) was widely practiced and later incorporated into the law of Moses. See note on Deut. 25:5–10. Onan's refusal to perform this duty stemmed from his desire to have the inheritance of the firstborn for himself (normally it would have gone to Tamar's child, even though fathered by Onan).

38:14 Prostitutes customarily stationed themselves in the open by the road (Jer. 3:2).

38:18 Tamar asked for and received, as pledge of later payment for her services, Judah's *seal,* worn on a *cord* around his neck, and his *staff.*

38:21 *temple prostitute.* So debased was Canaanite culture that temple prostitutes (women and men) considered their immorality a holy function.

38:25 [a]Gen 37:32 "[a]Please examine and see, whose signet ring and cords and staff are these?"

*38:26 [a]1 Sam 24:17 [b]Gen 38:14 26 Judah recognized *them,* and said, "[a]She is more righteous than I, inasmuch as [b]I did not give her to my son Shelah." And he did not have relations with her again.

38:27 [a]Gen 25:24-26 27 It came about at the time she was giving birth, that behold, there were [a]twins in her womb.

*38:28 28 Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, "This one came out first."

38:29 [a]Gen 46:12; Ruth 4:12 29 But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named [a]Perez.

38:30 [a]1 Chr 2:4 30 Afterward his brother came out who had the scarlet *thread* on his hand; and he was named [a]Zerah.

C Joseph in Potiphar's House, 39:1-23

*39:1 [a]Gen 37:25,28, 36; Ps 105:17 **39** Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the [a]Ishmaelites, who had taken him down there.

39:2 [a]Gen 39:3,21, 23; Acts 7:9 2 [a]The LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.

39:3 [a]Gen 21:22; 26:28 [b]Ps 1:3 3 Now his master [a]saw that the LORD was with him and *how* the LORD [b]caused all that he did to prosper in his hand.

*39:4 [a]Gen 18:3; 19:19 [b]Gen 24:2; 39:8,22 4 So Joseph [a]found favor in his sight and became his personal servant; and he made him overseer over his house, and [b]all that he owned he put in his charge.

39:5 [a]Gen 30:27 [b]Deut 28:3,4, 11 5 It came about that from the time he made him overseer in his house and over all that he owned, the LORD [a]blessed the Egyptian's house on account of Joseph; thus [b]the LORD's blessing was upon all that he owned, in the house and in the field.

39:6 [a]Gen 29:17; 1 Sam 16:12 6 So he left everything he owned in Joseph's charge; and with him *there* he did not concern himself with anything except the food which he ate. Now Joseph was [a]handsome in form and appearance.

39:7 [a]Prov 7:15-20 [b]2 Sam 13:11 7 It came about after these events [a]that his master's wife looked with desire at Joseph, and she said, "[b]Lie with me."

39:8 [a]Prov 6:23,24 8 But [a]he refused and said to his master's wife, "Behold, with me *here,* my master does not concern himself with anything in the house, and he has put all that he owns in my charge.

39:9 [a]Gen 41:40 [b]Gen 20:6; 42:18; 2 Sam 12:13; Ps 51:4 9 "[a]There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and [b]sin against God?"

10 It came about as she spoke to Joseph day after day, that he did not listen to her to lie beside her *or* be with her.

11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside.

*39:12 12 She caught him by his garment, saying, "Lie with me!" And

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38:26 Judah was wrong on two counts: refusing to give Tamar his son for her husband, and committing adultery with her.

38:28–30 Although *Zerah*'s hand appeared first, *Perez* (meaning "breach" or "forging through") was actually born first and is listed in the genealogy of Christ (Matt. 1:3).

39:1 *Potiphar* was commanding officer of Pharaoh's bodyguard. *officer.* Lit., eunuch, though not so here, where the term signifies a prominent court official. Though the reigning Pharaoh is not named, probably he was Sesostris III, who reigned 1878–1843 B.C. See 1 Kings 6:1 and Ex. 12:40, which place Joseph's entrance into Egypt about 1875.

39:4 In the 13 or so years since arriving in Egypt, Joseph had risen to the place of comptroller, in charge of all the affairs of Potiphar.

39:12 A great illustration of 2 Tim. 2:22 ("flee from youthful lusts") and 1 Cor. 6:18 ("Flee immorality," that is, sexual immorality).

he left his garment in her hand and fled, and went outside.

13 When she saw that he had left his garment in her hand and had fled outside,

14 she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed.

*39:15 15 "It came about when he heard that I raised my voice and screamed, that he left his garment beside me and fled and went outside."

16 So she left his garment beside her until his master came home.

39:17 17 Then she [a]spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me;

18 and it happened as I raised my voice and screamed, that he left his garment beside me and fled outside."

39:19 19 Now it came about when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," that [a]his anger burned.

*39:20 20 So Joseph's master took him and [a]put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.

39:21 21 But [a]the LORD was with Joseph and extended kindness to him, and [b]gave him favor in the sight of the chief jailer.

39:22 22 The chief jailer [a]committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible *for it.*

39:23 23 [a]The chief jailer did not supervise anything under Joseph's charge because [b]the LORD was with him; and whatever he did, [c]the LORD made to prosper.

D Joseph Interprets the Dreams of the Cupbearer and the Baker, 40:1–23

40 Then it came about after these things, [a]the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.

*40:1 [a]Gen 40:11,13; Neh 1:11

2 Pharaoh was [a]furious with his two officials, the chief cupbearer and the chief baker.

40:2 [a]Prov 16:14

3 So he put them in confinement in the house of the [a]captain of the bodyguard, in the jail, the *same* place where Joseph was imprisoned.

40:3 [a]Gen 39:1,20

4 The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.

5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his *own* dream *and* each dream with its *own* interpretation.

6 When Joseph came to them in the morning and observed them, behold, they were dejected.

7 He asked Pharaoh's officials who were with him in confinement in his master's house, "[a]Why are your faces so sad today?"

40:7 [a]Neh 2:2

8 Then they said to him, "[a]We have had a dream and there is no one to interpret it." Then Joseph said to them, "[b]Do not interpretations belong to God? Tell *it* to me, please."

40:8 [a]Gen 41:15 [b]Gen 41:16; Dan 2:27,28

9 So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, *there was* a vine in front of me;

10 and on the vine *were* three branches. And as it was budding, its blossoms came out, *and* its clusters produced ripe grapes.

11 "Now Pharaoh's cup was in my hand; so I took the grapes and

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39:15 This was the second time a garment of Joseph's was used to perpetrate a lie about him (cf. 37:33).

39:20 For added details of Joseph's imprisonment, see Ps. 105:17–18.

40:1 *cupbearer.* An official who served drink to the king. He and the *baker* had to be trustworthy individuals, not involved in the frequent court intrigues.

squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."

40:12 [a]Dan 2:36; 4:18,19

12 Then Joseph said to him, "This is the [a]interpretation of it: the three branches are three days;

★40:13

13 within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer.

40:14 [a]Josh 2:12; 1 Sam 20:14; 1 Kin 2:7

14 "Only keep me in mind when it goes well with you, and please [a]do me a kindness by mentioning me to Pharaoh and get me out of this house.

40:15 [a]Gen 37:26-28

15 "For [a]I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon."

16 When the chief baker saw that he had interpreted favorably, he said to Joseph, "I also *saw* in my dream, and behold, *there were* three baskets of white bread on my head;

17 and in the top basket *there were* some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head."

18 Then Joseph answered and said, "This is its interpretation: the three baskets are three days;

19 within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you."

40:20 [a]Matt 14:6 [b]2 Kin 25:27; Jer 52:31

20 Thus it came about on the third day, *which was* [a]Pharaoh's birthday, that he made a feast for all his servants; [b]and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants.

40:21 [a]Gen 40:13

21 He restored the chief cupbearer to his office, and [a]he put the cup into Pharaoh's hand;

40:22 [a]Gen 40:19; Esth 7:10

22 but [a]he hanged the chief baker, just as Joseph had interpreted to them.

23 Yet the chief cupbearer did not remember Joseph, but [a]forgot him.

★40:23 [a]Job 19:14; Ps 31:12; Eccl 9:15

E Joseph Interprets Pharaoh's Dream, 41:1–57

41 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile.

★41:2 [a]Job 8:11; Is 19:6,7

2 And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the [a]marsh grass.

3 Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the *other* cows on the bank of the Nile.

4 The ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.

5 He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good.

6 Then behold, seven ears, thin and scorched by the east wind, sprouted up after them.

7 The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, *it was* a dream.

41:8 [a]Dan 2:1,3 [b]Ex 7:11,22; Dan 1:20; 2:2 [c]Matt 2:1 [d]Dan 2:27; 4:7

8 Now it came about in the morning that [a]his spirit was troubled, so he sent and called for all the [b]magicians of Egypt, and all its [c]wise men. And Pharaoh told them his dreams, but [d]there was no one who could interpret them to Pharaoh.

41:9 [a]Gen 40:14,23

9 Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of [a]my *own* offenses.

41:10 [a]Gen 40:2,3 [b]Gen 39:20

10 "Pharaoh was [a]furious with his servants, and [b]he put me in confinement in the house of the captain of the bodyguard, *both* me and the chief baker.

40:13 *lift up your head.* Capable of opposite meanings, here this expression means to restore the cupbearer to honor, whereas in v. 19 it means to execute the baker.

40:23 The chief cupbearer forgot Joseph for two years, but God did not.

41:2 *cows* stood half-submerged in the Nile as protection from the sun and flies.

11"[a]We had a dream on the same night, he and I; each of us dreamed according to the interpretation of his *own* dream.
12"Now a Hebrew youth *was* with us there, a [a]servant of the captain of the bodyguard, and we related *them* to him, and [b]he interpreted our dreams for us. To each one he interpreted according to his *own* dream.
13"It came about that just [a]as he interpreted for us, so it happened; he restored me in my office, but he hanged him."
14 Then Pharaoh sent and [a]called for Joseph, and they [b]hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.
15 Pharaoh said to Joseph, "I have had a dream, [a]but no one can interpret it; and [b]I have heard it said about you, that when you hear a dream you can interpret it."
16 Joseph then answered Pharaoh, saying, "[a]It is not in me; [b]God will give Pharaoh a favorable answer."
17 So Pharaoh spoke to Joseph, "In my dream, behold, I was standing on the bank of the Nile;
18 and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass.
19"Lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt;
20 and the lean and ugly cows ate up the first seven fat cows.
21"Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before. Then I awoke.
22"I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk;
23 and lo, seven ears, withered, thin, *and* scorched by the east wind, sprouted up after them;
24 and the thin ears swallowed the seven good ears. Then [a]I told it to the magicians, but there was no one who could explain it to me."
25 Now Joseph said to Pharaoh, "Pharaoh's dreams are one *and the same;* [a]God has told to Pharaoh what He is about to do.
26"The seven good cows are seven years; and the seven good ears are seven years; the dreams are one *and the same.*
27"The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind [a]shall be seven years of famine.
28"It is as I have spoken to Pharaoh: [a]God has shown to Pharaoh what He is about to do.
29"Behold, [a]seven years of great abundance are coming in all the land of Egypt;
30 and after them [a]seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.
31"So the abundance will be unknown in the land because of that subsequent famine; for it *will be* very severe.
32"Now as for the repeating of the dream to Pharaoh twice, *it means* that [a]the matter is determined by God, and God will quickly bring it about.
33"Now let Pharaoh look for a man [a]discerning and wise, and set him over the land of Egypt.
34"Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth *of the produce* of the land of Egypt in the seven years of abundance.
35"Then let them [a]gather all the food of these good years that are coming, and store up the grain for food in the cities under Phar-

41:11 [a]Gen 40:5
41:12 [a]Gen 37:36 [b]Gen 40:12
41:13 [a]Gen 40:21,22
*41:14 [a]Ps 105:20 [b]Dan 2:25
41:15 [a]Gen 41:8 [b]Dan 5:16
41:16 [a]Dan 2:30; Zech 4:6; Acts 3:12; 2 Cor 3:5 [b]Gen 40:8; 41:25,28,32; Deut 29:29; Dan 2:22,28,47
41:24 [a]Is 8:19; Dan 4:7
41:25 [a]Gen 41:28,32; Dan 2:28,29,45
41:27 [a]2 Kin 8:1
41:28 [a]Gen 41:25,32
41:29 [a]Gen 41:47
41:30 [a]Gen 41:54,56; 47:13; Ps 105:16
*41:32 [a]Gen 41:25,28
*41:33 [a]Gen 41:39
41:35 [a]Gen 41:48

41:14 Egyptians were clean-shaven, so it was important that Joseph appear that way in the presence of Pharaoh.
41:32 The meaning is this: The events are certain and coming soon.
41:33–36 Joseph not only interpreted the meaning of the dreams but also advised Pharaoh how to plan for the years of famine.

aoh's authority, and let them guard *it.*

36"Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land may not perish during the famine."

*41:37 37 Now the proposal seemed good to Pharaoh and to all his servants.

41:38 [a]Job 32:8; Dan 4:8,9,18; 5:11, 14 38 Then Pharaoh said to his servants, "Can we find a man like this, [a]in whom is a divine spirit?"

41:39 [a]Gen 41:33 39 So Pharaoh said to Joseph, "Since God has informed you of all this, there is no one so [a]discerning and wise as you are.

*41:40 [a]Ps 105:21; Acts 7:10 40"[a]You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you."

41:41 [a]Gen 42:6; Ps 105:21; Dan 6:3; Acts 7:10 41 Pharaoh said to Joseph, "See, I have set you [a]over all the land of Egypt."

41:42 [a]Esth 3:10; 8:2 [b]Dan 5:7,16,29 42 Then Pharaoh [a]took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and [b]put the gold necklace around his neck.

43 He had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt.

41:44 [a]Ps 105:22 44 Moreover, Pharaoh said to Joseph, "*Though* I am Pharaoh, yet [a]without your permission no one shall raise his hand or foot in all the land of Egypt."

*41:45 [a]Jer 43:13; Ezek 30:17 45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of [a]On, as his wife. And Joseph went forth over the land of Egypt.

*41:46 [a]Gen 37:2 **46** Now Joseph was [a]thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.

47 During the seven years of plenty the land brought forth abundantly.

48 So he gathered all the food of *these* seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields.

49 Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring *it,* for it was beyond measure.

*41:50 [a]Gen 48:5 **50** Now before the year of famine came, [a]two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.

*41:51 51 Joseph named the firstborn Manasseh, "For," *he said,* "God has made me forget all my trouble and all my father's household."

*41:52 [a]Gen 17:6; 28:3; 49:22 52 He named the second Ephraim, "For," *he said,* "[a]God has made me fruitful in the land of my affliction."

53 When the seven years of plenty which had been in the land of Egypt came to an end,

41:54 [a]Gen 41:30; Ps 105:16; Acts 7:11 54 and [a]the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.

55 So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyp-

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41:37–38 Pharaoh and his courtiers were convinced of Joseph's supernatural insight (cf. Dan. 5:11).

41:40–44 As prime minister, second only to Pharaoh, Joseph was invested with the honors of that office and given Pharaoh's *signet ring,* which gave him authority to sign documents and transact business in Pharaoh's name.

41:45 In order to "Egyptianize" Joseph, Pharaoh gave him an Egyptian name and an Egyptian wife. The meaning of his Egyptian name is uncertain. *Asenath* means "she belongs to Neith" (a goddess of the Egyptians). *On* is the city of Heliopolis, a center for the worship of the sun god, Ra.

41:46 Since Joseph was 17 when he arrived in Egypt (37:2), it follows that he had spent 13 years in slavery. He was now second in command.

41:51 *Manasseh* means "one who causes to forget" (e.g., Joseph's trials in Egypt).

41:52 *Ephraim* means "fruitful."

41:55 [a]John 2:5
tians, "Go to Joseph; [a]whatever he says to you, you shall do."

56 When the famine was *spread* over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.

41:57 [a]Gen 12:10
57 *The people of* all the earth came to Egypt to buy grain from Joseph, because [a]the famine was severe in all the earth.

F Joseph's Brothers in Egypt, 42:1–45:28

1 The first visit of his ten brothers, 42:1–38

*42:1 [a]Acts 7:12
42 Now [a]Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?"

42:2 [a]Acts 7:12 [b]Gen 43:8; Ps 33:18,19
2 He said, "Behold, [a]I have heard that there is grain in Egypt; go down there and buy *some* for us from that place, [b]so that we may live and not die."

3 Then ten brothers of Joseph went down to buy grain from Egypt.

*42:4 [a]Gen 35:24 [b]Gen 42:38
4 But Jacob did not send Joseph's brother [a]Benjamin with his brothers, for he said, "[b]I am afraid that harm may befall him."

42:5 [a]Gen 12:10; 26:1; 41:57; Acts 7:11
5 So the sons of Israel came to buy grain among those who were coming, [a]for the famine was in the land of Canaan *also.*

*42:6 [a]Gen 41:41,55 [b]Gen 37:7-10; 41:43; Is 60:14
6 Now [a]Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and [b]bowed down to him with *their* faces to the ground.

42:7 [a]Gen 42:30
7 When Joseph saw his brothers he recognized them, but he disguised himself to them and [a]spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food."

8 But Joseph had recognized his brothers, although [a]they did not recognize him.

*42:8 [a]Gen 37:2; 41:46

9 Joseph [a]remembered the dreams which he had about them, and said to them, "You are spies; you have come to look at the undefended parts of our land."

42:9 [a]Gen 37:6-9

10 Then they said to him, "No, [a]my lord, but your servants have come to buy food.

42:10 [a]Gen 37:8

11 "We are all sons of one man; we are [a]honest men, your servants are not spies."

42:11 [a]Gen 42:16,19, 31,34

12 Yet he said to them, "No, but you have come to look at the undefended parts of our land!"

13 But they said, "Your servants are twelve brothers *in all,* the sons of one man in the land of Canaan; and behold, the youngest is with [a]our father today, and [b]one is no more."

42:13 [a]Gen 43:7 [b]Gen 37:30; 42:32; 44:20

14 Joseph said to them, "It is as I said to you, you are spies;

15 by this you will be tested: [a]by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!

*42:15 [a]1 Sam 17:55

16 "Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is [a]truth in you. But if not, by the life of Pharaoh, surely you are spies."

42:16 [a]Gen 42:11

17 So he put them all together in [a]prison for three days.

42:17 [a]Gen 40:4,7

18 Now Joseph said to them on the third day, "Do this and live, for [a]I fear God:

42:18 [a]Gen 39:9; Lev 25:43; Neh 5:15

19 if you are honest men, let one of your brothers be confined in your prison; but as for *the rest of* you, go, carry grain for the famine of your households,

20 and [a]bring your youngest

42:20 [a]Gen 42:34; 43:5; 44:23

42:1 Jacob's sons sat around looking at each other helplessly instead of trying to find *grain* to eat.

42:4 Benjamin, as the only other son of Rachel, had taken Joseph's place in his father's affection.

42:6 *bowed,* as Joseph had dreamed (see 37:7, 9; 42:6; 43:26, 28; 44:14).

42:8 *they did not recognize him* since he was a teenager when enslaved, but now was grown, clean-shaved, in Egyptian clothes, and using an interpreter.

42:15 Joseph wanted to be certain that his brothers had not killed Benjamin, as they had tried to kill him.

brother to me, so your words may be verified, and you will not die." And they did so.

*42:21 21 Then they said to one another, "[a]Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come upon us."

42:22 22 Reuben answered them, saying, "[a]Did I not tell you, 'Do not sin against the boy'; and you would not listen? [b]Now comes the reckoning for his blood."

23 They did not know, however, that Joseph understood, for there was an interpreter between them.

42:24 24 He turned away from them and [a]wept. But when he returned to them and spoke to them, he [b]took Simeon from them and bound him before their eyes.

42:25 25 [a]Then Joseph gave orders to fill their bags with grain and to restore every man's money in his sack, and to give them provisions for the journey. And thus it was done for them.

26 So they loaded their donkeys with their grain and departed from there.

42:27 27 As one *of them* opened his sack to give his donkey fodder at the lodging place, he saw his [a]money; and behold, it was in the mouth of his sack.

42:28 28 Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their hearts sank, and they *turned* trembling to one another, saying, "[a]What is this that God has done to us?"

29 When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,

42:30 30"The man, the lord of the land, [a]spoke harshly with us, and took us for spies of the country.

31"But we said to him, 'We are [a]honest men; we are not spies. 42:31 [a]Gen 42:11

32 'We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan.'

33"The man, the lord of the land, said to us, '[a]By this I shall know that you are honest men: leave one of your brothers with me and take *grain for* the famine of your households, and go. 42:33 [a]Gen 42:19,20

34 'But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may [a]trade in the land.' " 42:34 [a]Gen 34:10

35 Now it came about as they were emptying their sacks, that behold, [a]every man's bundle of money *was* in his sack; and when they and their father saw their bundles of money, they were dismayed. 42:35 [a]Gen 43:12,15, 21

36 Their father Jacob said to them, "You have [a]bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me." 42:36 [a]Gen 43:14

37 Then Reuben spoke to his father, saying, "You may put my two sons to death if I do not bring him *back* to you; put him in my care, and I will return him to you."

38 But Jacob said, "My son shall not go down with you; for his [a]brother is dead, and he alone is left. [b]If harm should befall him on the journey you are taking, then you will [c]bring my gray hair down to Sheol in sorrow." 42:38 [a]Gen 37:33,34; 42:13; 44:27, 28 [b]Gen 42:4 [c]Gen 37:35; 44:29,31

2 *The second visit of his eleven brothers,* 43:1–44:34

43 [a]Now the famine was severe in the land. 43:1 [a]Gen 12:10; 26:1; 41:56,57

2 So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to

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42:21 This confession of sin was probably what Joseph was trying to elicit all along. An illustration of Gal. 6:7.

them, "Go back, buy us a little food."

43:3 [a]Gen 43:5; 44:23
3 Judah spoke to him, however, saying, "[a]The man solemnly warned us, 'You shall not see my face unless your brother is with you.'

4"If you send our brother with us, we will go down and buy you food.

5"But if you do not send *him,* we will not go down; for the man said to us, 'You shall not see my face unless your brother is with you.' "

6 Then Israel said, "Why did you treat me so badly by telling the man whether you still had *another* brother?"

43:7 [a]Gen 42:13; 43:27
7 But they said, "The man questioned particularly about us and our relatives, saying, '[a]Is your father still alive? Have you *another* brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?"

43:8 [a]Gen 42:2
8 Judah said to his father Israel, "Send the lad with me and we will arise and go, [a]that we may live and not die, we as well as you and our little ones.

43:9 [a]Gen 42:37; 44:32; Philem 18,19
9"[a]I myself will be surety for him; you may hold me responsible for him. If I do not bring him *back* to you and set him before you, then let me bear the blame before you forever.

10"For if we had not delayed, surely by now we could have returned twice."

★43:11 [a]Gen 32:20; 43:25,26 [b]Gen 37:25; Jer 8:22; Ezek 27:17
11 Then their father Israel said to them, "If *it must be* so, then do this: take some of the best products of the land in your bags, and carry down to the man [a]as a present, a little [b]balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

43:12 [a]Gen 42:25,35; 43:21,22
12"Take double *the* money in your hand, and take back in your hand [a]the money that was returned in the mouth of your sacks; perhaps it was a mistake.

13"Take your brother also, and arise, return to the man;

★43:14 [a]Gen 17:1; 28:3; 35:11 [b]Ps 106:46 [c]Gen 42:24 [d]Gen 42:36
14 and may [a]God Almighty [b]grant you compassion in the sight of the man, that he may release to you [c]your other brother and Benjamin. And as for me, [d]if I am bereaved of my children, I am bereaved."

★43:15 [a]Gen 43:11
15 So the men took [a]this present, and they took double *the* money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.

43:16 [a]Gen 44:1
16 When Joseph saw Benjamin with them, he said to his [a]house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."

17 So the man did as Joseph said, and brought the men to Joseph's house.

18 Now the men were afraid, because they were brought to Joseph's house; and they said, "*It is* because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys."

19 So they came near to Joseph's house steward, and spoke to him at the entrance of the house,

20 and said, "Oh, my lord, we indeed came down the first time to buy food,

43:21 [a]Gen 42:27,35 [b]Gen 43:12,15
21 and it came about when we came to the lodging place, that we opened our sacks, and behold, [a]each man's money was in the mouth of his sack, our money in full. So [b]we have brought it back in our hand.

22"We have also brought down other money in our hand to buy

43:11 The present consisted of things not produced in Egypt (see 37:25). The *honey* was not bees' honey but a thick syrup boiled down from fresh grape juice.

43:14 *God Almighty.* Heb., *El Shaddai.* See note on 17:1.

43:15 *double the money,* in order to pay for the original purchase of grain (cf. 42:28) as well as the later one.

food; we do not know who put our money in our sacks."

43:23 a Gen 42:28 b Gen 42:24
23 He said, "Be at ease, do not be afraid. [a]Your God and the God of your father has given you treasure in your sacks; I had your money." Then [b]he brought Simeon out to them.

43:24 a Gen 18:4; 19:2; 24:32 b Luke 7:44; John 13:5; 1 Tim 5:10
24 Then the man brought the men into Joseph's house and [a]gave them water, and they [b]washed their feet; and he gave their donkeys fodder.

43:25 a Gen 43:11,15
25 So they prepared [a]the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.

43:26 a Gen 37:7,10
26 When Joseph came home, they brought into the house to him the present which was in their hand and [a]bowed to the ground before him.

43:27 a Gen 43:7; 45:3
27 Then he asked them about their welfare, and said, "[a]Is your old father well, of whom you spoke? Is he still alive?"

43:28 a Gen 37:7,10
28 They said, "Your servant our father is well; he is still alive." [a]They bowed down in homage.

43:29 a Gen 42:13 b Num 6:25; Ps 67:1
29 As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this [a]your youngest brother, of whom you spoke to me?" And he said, "[b]May God be gracious to you, my son."

43:30 a 1 Kin 3:26 b Gen 42:24; 45:2,14,15; 46:29
30 Joseph hurried *out* for [a]he was deeply stirred over his brother, and he sought *a place* to weep; and he entered his chamber and [b]wept there.

43:31 a Gen 45:1
31 Then he washed his face and came out; and he [a]controlled himself and said, "Serve the meal."

*43:32
32 So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is [a]loathsome to the Egyptians.

43:32 a Gen 46:34; Ex 8:26

43:33 a Gen 42:7
33 Now they were seated before him, [a]the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.

*43:34 a Gen 35:24; 45:22
34 He took portions to them from his own table, [a]but Benjamin's portion was five times as much as any of theirs. So they feasted and drank freely with him.

44:1 a Gen 42:25
44 [a]Then he commanded his house steward, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack.

2 "Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told *him*.

3 As soon as it was light, the men were sent away, they with their donkeys.

44:4 a Gen 44:13
4 They had *just* gone out of [a]the city, *and* were not far off, when Joseph said to his house steward, "Up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good?

*44:5 a Gen 30:27; 44:15; Lev 19:26; Deut 18:10-14
5 'Is not this the one from which my lord drinks and which he indeed uses for [a]divination? You have done wrong in doing this.' "

6 So he overtook them and spoke these words to them.

7 They said to him, "Why does my lord speak such words as these? Far be it from your servants to do such a thing.

44:8 a Gen 43:21
8 "Behold, [a]the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan.

43:32 The Egyptians would not eat with the Hebrews, and Joseph did not violate this custom (cf. 46:34).

43:34 Joseph's deliberate favoring of Benjamin was another test to see if his brothers would be resentful.

44:5 It is unlikely that Joseph used divination; rather, this statement (made in order to attach special significance to the cup) was part of the situation Joseph contrived in order to test his brothers. Would they seize on this opportunity to get rid of Benjamin, or had their hearts indeed been changed so that they would stand with him?

How then could we steal silver or gold from your lord's house?

44:9 9"[a]With whomever of your servants it is found, let him die, and we also will be my lord's [b]slaves."

10 So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and *the rest of* you shall be innocent."

11 Then they hurried, each man lowered his sack to the ground, and each man opened his sack.

44:12 12 He searched, beginning with the oldest and ending with the youngest, and [a]the cup was found in Benjamin's sack.

44:13 13 Then they [a]tore their clothes, and when each man loaded his donkey, they returned to [b]the city.

44:14 14 When Judah and his brothers came to Joseph's house, he was still there, and [a]they fell to the ground before him.

44:15 15 Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice [a]divination?"

44:16 16 So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's [a]slaves, both we and the one in whose possession the cup has been found."

***44:17** 17 But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."

44:18 18 Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and [a]do not be angry with your servant; for [b]you are equal to Pharaoh.

44:19 19"[a]My lord asked his servants, saying, 'Have you a father or a brother?'

20"We said to my lord, 'We have an old father and [a]a little child of *his* old age. Now [b]his brother is dead, so he alone is left of his mother, and his father loves him.'

21"Then you said to your servants, '[a]Bring him down to me that I may set my eyes on him.'

22"But we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.'

23"You said to your servants, however, '[a]Unless your youngest brother comes down with you, you shall not see my face again.'

24"Thus it came about when we went up to your servant my father, we told him the words of my lord.

25"[a]Our father said, 'Go back, buy us a little food.'

26"But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.'

27"Your servant my father said to us, 'You know that [a]my wife bore me two sons;

28 and the one went out from me, and [a]I said, "Surely he is torn in pieces," and I have not seen him since.

29 'If you take this one also from me, and harm befalls him, you will [a]bring my gray hair down to Sheol in sorrow.'

30"Now, therefore, when I come to your servant my father, and the lad is not with us, since [a]his life is bound up in the lad's life,

31 it will come about when he sees that the lad is not *with us,* that he will die. Thus your servants will [a]bring the gray hair of your servant our father down to Sheol in sorrow.

32"For your servant [a]became surety for the lad to my father, saying, 'If I do not bring him *back*

44:20 [a]Gen 37:3; 43:8; 44:30 [b]Gen 37:33; 42:13,38

44:21 [a]Gen 42:15,20

44:23 [a]Gen 43:3,5

44:25 [a]Gen 43:2

44:27 [a]Gen 46:19

44:28 [a]Gen 37:31-35

44:29 [a]Gen 42:38; 44:31

44:30 [a]1 Sam 18:1

44:31 [a]Gen 44:29

44:32 [a]Gen 43:9

44:17 Joseph puts them to one final test by offering to release all but Benjamin.

to you, then let me bear the blame before my father forever.'

*44:33 33"Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.

34"For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?"

3 *Joseph's revelation of his identity,* 45:1–28

45:1 aActs 7:13 **45** Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him [a]when Joseph made himself known to his brothers.

45:2 aGen 45:14,15; 46:29 2 [a]He wept so loudly that the Egyptians heard *it,* and the household of Pharaoh heard *of it.*

*45:3 aActs 7:13 bGen 43:27 cGen 37:20-28; 42:21,22 3 Then Joseph said to his brothers, "[a]I am Joseph! [b]Is my father still alive?" But his brothers could not answer him, for [c]they were dismayed at his presence.

45:4 aGen 37:28 4 Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you [a]sold into Egypt.

*45:5 aGen 37:28 bGen 45:7,8; 50:20; Ps 105:17 5"Now do not be grieved or angry with yourselves, because [a]you sold me here, for [b]God sent me before you to preserve life.

45:6 aGen 37:2; 41:46,53 6"For the famine *has been* in the land [a]these two years, and there are still five years in which there will be neither plowing nor harvesting.

45:7 aGen 45:5 7"[a]God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.

8"Now, therefore, it was not you who sent me here, but God; and He has made me a [a]father to Pharaoh and lord of all his household and ruler over all the land of Egypt.

45:8 aJudg 17:10

9"Hurry and go up to my father, and [a]say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt; come down to me, do not delay.

45:9 aActs 7:14

*45:10 aGen 46:28,34; 47:1 10"You shall live in the land of [a]Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.

45:11 aGen 47:12 11"There I will also [a]provide for you, for there are still five years of famine *to come,* and you and your household and all that you have would be impoverished." '

12"Behold, your eyes see, and the eyes of my brother Benjamin *see,* that it is my mouth which is speaking to you.

45:13 aActs 7:14 13"Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and [a]bring my father down here."

45:14 aGen 45:2 14 Then he fell on his brother Benjamin's neck and [a]wept, and Benjamin wept on his neck.

15 He kissed all his brothers and wept on them, and afterward his brothers talked with him.

45:16 aActs 7:13 16 Now when [a]the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.

17 Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan,

45:18 aGen 27:28 18 and take your father and your households and come to me, and [a]I will give you the best of

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44:33 Judah's eloquent plea is climaxed by his offer to take Benjamin's punishment on himself—a beautiful illustration of what Judah's illustrious descendant, Jesus, actually did at Calvary.

45:3 *they were dismayed.* I.e., they were terrified, trembling. This uneasiness remained with the brothers for years (cf. 50:15).

45:5–8 Joseph gave clear testimony to God's providential overruling in his life. Note verse 8: *not you . . . but God.* Joseph was a *father to Pharaoh* in the sense of being his adviser.

45:10 The *land of Goshen* was the eastern section of the Nile delta. It was a fertile area, the main valley of it extending about 40 mi (64 km).

the land of Egypt and you shall eat the fat of the land.'

45:19 a Gen 45:21,27; 46:5; Num 7:3-8

19 "Now you are ordered, 'Do this: take [a]wagons from the land of Egypt for your little ones and for your wives, and bring your father and come.

20 'Do not concern yourselves with your goods, for the best of all the land of Egypt is yours.' "

45:21 a Gen 45:19

21 Then the sons of Israel did so; and Joseph gave them [a]wagons according to the command of Pharaoh, and gave them provisions for the journey.

45:22 a 2 Kin 5:5 b Gen 43:34

22 To each of them he gave [a]changes of garments, but to Benjamin he gave three hundred *pieces of* silver and [b]five changes of garments.

23 To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.

24 So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."

25 Then they went up from Egypt, and came to the land of Canaan to their father Jacob.

45:26 a Gen 37:31-35

26 They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for [a]he did not believe them.

45:27 a Gen 45:19

27 When they told him all the words of Joseph that he had spoken to them, and when he saw the [a]wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.

28 Then Israel said, "It is enough; my son Joseph is still alive. I will go and see him before I die."

G Joseph's Family in Egypt, 46:1–47:31

46 So Israel set out with all that he had, and came to [a]Beersheba, and offered sacrifices to the [b]God of his father Isaac.

46:1 a Gen 21:31; 28:10 b Gen 26:24; 28:13; 31:42

2 [a]God spoke to Israel in visions of the night and said, "[b]Jacob, Jacob." And he said, "Here I am."

★46:2 a Gen 15:1; Num 12:6; Job 33:14,15 b Gen 22:11; 31:11

3 He said, "[a]I am God, the God of your father; do not be afraid to go down to Egypt, for I will [b]make you a great nation there.

46:3 a Gen 17:1; 28:13 b Gen 12:2; Ex 1:9; Deut 26:5

4 "[a]I will go down with you to Egypt, and [b]I will also surely bring you up again; and [c]Joseph will close your eyes."

46:4 a Gen 28:15; 48:21 b Gen 50:24; Ex 3:8 c Gen 50:1

5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the [a]wagons which Pharaoh had sent to carry him.

46:5 a Gen 45:21

6 They took their livestock and their property, which they had acquired in the land of Canaan, and [a]came to Egypt, Jacob and all his descendants with him:

46:6 a Deut 26:5; Josh 24:4; Ps 105:23; Is 52:4; Acts 7:15

7 his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.

8 Now these are the [a]names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn.

46:8 a Ex 1:1-4; Num 26:4,5; 1 Chr 2:1ff

9 The sons of Reuben: Hanoch and Pallu and Hezron and Carmi.

10 The [a]sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.

46:10 a Ex 6:15

11 The sons of Levi: Gershon, Kohath, and Merari.

12 The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the [a]sons of Perez were Hezron and Hamul.

46:12 a 1 Chr 2:5

13 The sons of Issachar: Tola and Puvvah and Iob and Shimron.

14 The sons of Zebulun: Sered and Elon and Jahleel.

46:2–4 God assured Jacob that he was doing the right thing to go to Egypt. It was in Egypt that the Lord would prosper their growth from a tribal clan into a great nation (cf. Ex. 1:7). *Joseph will close your eyes,* i.e., in death.

*46:15 15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters *numbered* thirty-three.

46:16 [a]Num 26:15-18 16 The [a]sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.

46:17 [a]1 Chr 7:30 [b]1 Chr 7:31 17 The [a]sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the [b]sons of Beriah: Heber and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons.

19 The sons of Jacob's wife Rachel: Joseph and Benjamin.

46:20 [a]Gen 41:50-52 20 [a]Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him.

46:21 [a]1 Chr 7:6 21 The [a]sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

22 These are the sons of Rachel, who were born to Jacob; *there were* fourteen persons in all.

23 The sons of Dan: Hushim.

24 The sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.

46:25 [a]Gen 30:5,7 [b]Gen 29:29 25 These are the [a]sons of Bilhah, whom [b]Laban gave to his daughter Rachel, and she bore these to Jacob; *there were* seven persons in all.

46:26 [a]Ex 1:5 26 [a]All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, *were* sixty-six persons in all,

*46:27 [a]Ex 1:5; Deut 10:22; Acts 7:14 27 and the sons of Joseph, who were born to him in Egypt were two; [a]all the persons of the house of Jacob, who came to Egypt, *were* seventy.

28 Now he sent Judah before him to Joseph, to point out *the way* before him to [a]Goshen; and they came into the land of Goshen.

46:28 [a]Gen 45:10

29 Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and [a]wept on his neck a long time.

46:29 [a]Gen 45:14,15

30 Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

31 Joseph said to his brothers and to his father's household, "[a]I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who *were* in the land of Canaan, have come to me;

46:31 [a]Gen 47:1

32 and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.'

33 "It shall come about when Pharaoh calls you and says, '[a]What is your occupation?'

46:33 [a]Gen 47:2,3

34 that you shall say, 'Your servants have been [a]keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of [b]Goshen; for every shepherd is [c]loathsome to the Egyptians."

*46:34 [a]Gen 13:7,8; 26:20; 37:2 [b]Gen 45:10,18; 47:6,11 [c]Gen 43:32; Ex 8:26

47 Then [a]Joseph went in and told Pharaoh, and said, "My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of [b]Goshen."

47:1 [a]Gen 46:31 [b]Gen 45:10; 46:28

2 He took five men from among his brothers and [a]presented them to Pharaoh.

47:2 [a]Acts 7:13

3 Then Pharaoh said to his brothers, "[a]What is your occupation?" So they said to Pharaoh,

47:3 [a]Gen 46:33

46:15 *thirty-three.* This total includes Jacob and Dinah but not Er and Onan, who both died in Canaan (v. 12).

46:27 The total of 70 included the 66 mentioned in verse 26, plus Jacob, Joseph, and Joseph's two sons, Manasseh and Ephraim (see also Ex. 1:5; Deut. 10:22). See note on Acts 7:14. However, the total number, including wives of Jacob's sons and grandsons and husbands of his daughters and granddaughters (not listed), would have been greater than 70.

46:34 Joseph counseled his family to deemphasize their sheepherding (which the Egyptians despised) and stress their tending of cattle.

47:3 [b]Gen 46:34
"Your servants are [b]shepherds, both we and our fathers."

*47:4 [a]Gen 15:13; Deut 26:5; Ps 105:23 [b]Gen 43:1; Acts 7:11 [c]Gen 46:34
4 They said to Pharaoh, "[a]We have come to sojourn in the land, for there is no pasture for your servants' flocks, for [b]the famine is severe in the land of Canaan. Now, therefore, please let your servants [c]live in the land of Goshen."

5 Then Pharaoh said to Joseph, "Your father and your brothers have come to you.

47:6 [a]Gen 45:10,18; 47:11 [b]Ex 18:21,25; 1 Kin 11:28; Prov 22:29
6"The land of Egypt is at your disposal; settle your father and your brothers in [a]the best of the land, let them live in the land of Goshen; and if you know any [b]capable men among them, then put them in charge of my livestock."

47:7 [a]Gen 47:10; 2 Sam 14:22; 1 Kin 8:66
7 Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob [a]blessed Pharaoh.

8 Pharaoh said to Jacob, "How many years have you lived?"

*47:9 [a]Heb 11:9,13 [b]Gen 25:7; 35:28
9 So Jacob said to Pharaoh, "The [a]years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained [b]the years that my fathers lived during the days of their sojourning."

47:10 [a]Gen 47:7
10 And Jacob [a]blessed Pharaoh, and went out from his presence.

*47:11 [a]Gen 47:6,27 [b]Ex 1:11; 12:37
11 So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in [a]the best of the land, in the land of [b]Rameses, as Pharaoh had ordered.

47:12 [a]Gen 45:11
12 Joseph [a]provided his father and his brothers and all his father's household with food, according to their little ones.

13 Now there was no food in all the land, because the famine was very severe, so that [a]the land of Egypt and the land of Canaan languished because of the famine.

*47:13 [a]Gen 41:30; Acts 7:11

14 [a]Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.

47:14 [a]Gen 41:56

15 When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us food, for [a]why should we die in your presence? For *our* money is gone."

47:15 [a]Gen 47:19

16 Then Joseph said, "Give up your livestock, and I will give you *food* for your livestock, since *your* money is gone."

17 So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.

18 When that year was ended, they came to him the next year and said to him, "We will not hide from my lord that our money is all spent, and the cattle are my lord's. There is nothing left for my lord except our bodies and our lands.

19"Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate."

20 So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon

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47:4 Their answer was straightforward and tempered with the assurance that they only desired to sojourn, not settle, in Goshen while the famine lasted.

47:9 Jacob, who was 130 when he appeared before Pharaoh and 147 when he died (v. 28), did not attain the longevity of Abraham (175) or of Isaac (180).

47:11 *the land of Rameses.* A later designation for Goshen used by Moses (or added by a later scribe) in order to aid in locating the area involved (cf. Ex. 1:11).

47:13–26 As the famine became more severe and the people ran out of money, Joseph permitted grain to be exchanged for their animals and finally for their other property. Soon Pharaoh owned all the land except that of the priests (v. 22), though the people tilled it and kept four-fifths of its produce.

them. Thus the land became Pharaoh's.

21 As for the people, he removed them to the cities from one end of Egypt's border to the other.

22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.

23 Then Joseph said to the people, "Behold, I have today bought you and your land for Pharaoh; now, *here* is seed for you, and you may sow the land.

47:24 [a]Gen 41:34
24 "At the harvest you shall give a [a]fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones."

25 So they said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's slaves."

47:26 [a]Gen 47:22
26 Joseph made it a statute concerning the land of Egypt *valid* to this day, that Pharaoh should have the fifth; [a]only the land of the priests did not become Pharaoh's.

47:27 [a]Gen 47:11 [b]Gen 17:6; 26:4; 35:11; Ex 1:7; Deut 26:5; Acts 7:17
27 Now Israel lived in the land of Egypt, in Goshen, and they [a]acquired property in it and [b]were fruitful and became very numerous.

47:28 [a]Gen 47:9
28 Jacob lived in the land of Egypt [a]seventeen years; so the length of Jacob's life was one hundred and forty-seven years.

*47:29 [a]Deut 31:14; 1 Kin 2:1 [b]Gen 24:2 [c]Gen 24:49
29 When [a]the time for Israel to die drew near, he called his son Joseph and said to him, "Please, if I have found favor in your sight, [b]place now your hand under my thigh and [c]deal with me in kindness and faithfulness. Please do not bury me in Egypt,

47:30 [a]Gen 15:15; Deut 31:16
30 but when I [a]lie down with my fathers, you shall carry me out of Egypt and bury me in [b]their burial place." And he said, "I will do as you have said."

47:30 [b]Gen 23:17-20; 25:9,10; 35:29; 49:29-32; 50:5, 13; Acts 7:15, 16

31 He said, "[a]Swear to me." So he swore to him. Then [b]Israel bowed *in worship* at the head of the bed.

47:31 [a]Gen 21:23,24; 24:3; 31:53; 50:25 [b]1 Kin 1:47

H The Blessing of Joseph's Sons, 48:1–22

48 Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons [a]Manasseh and Ephraim with him.

48:1 [a]Gen 41:51,52; Josh 14:4

2 When it was told to Jacob, "Behold, your son Joseph has come to you," Israel collected his strength and sat up in the bed.

3 Then Jacob said to Joseph, "[a]God Almighty appeared to me at [b]Luz in the land of Canaan and blessed me,

48:3 [a]Gen 28:13f; 35:9-12 [b]Gen 28:19; 35:6

4 and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for [a]an everlasting possession.'

48:4 [a]Gen 17:8

5 "Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; [a]Ephraim and Manasseh shall be mine, as [b]Reuben and Simeon are.

*48:5 [a]Gen 41:50-52; 46:20; 48:1; Josh 14:4 [b]1 Chr 5:1,2

6 "But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

7 "Now as for me, when I came from [a]Paddan, [b]Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the

48:7 [a]Gen 33:18 [b]Gen 35:19,20

47:29 *under my thigh.* "Thigh" was a euphemism for the procreative organ.

48:5 Jacob, by adopting Joseph's two sons, *Ephraim and Manasseh,* as his own (*shall be mine*), and thus elevating them to a position equal with his other sons, insured that Joseph's descendants would receive a double inheritance. Apparently at this time Jacob transferred the rights of the firstborn from Reuben to Joseph, the firstborn of his beloved Rachel (cf. vv. 15–16; 1 Chron. 5:1).

way to Ephrath (that is, Bethlehem)."

48:8 [a]Gen 48:10
8 When Israel [a]saw Joseph's sons, he said, "Who are these?"

48:9 [a]Gen 33:5 [b]Gen 27:4
9 Joseph said to his father, "[a]They are my sons, whom God has given me here." So he said, "Bring them to me, please, that [b]I may bless them."

48:10 [a]Gen 27:1 [b]Gen 27:27
10 Now [a]the eyes of Israel were *so* dim from age *that* he could not see. Then Joseph brought them close to him, and he [b]kissed them and embraced them.

11 Israel said to Joseph, "I never expected to see your face, and behold, God has let me see your children as well."

48:12 [a]Gen 42:6
12 Then Joseph took them from his knees, and [a]bowed with his face to the ground.

13 Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.

*48:14 [a]Gen 41:51,52
14 But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although [a]Manasseh was the firstborn.

*48:15 [a]Gen 17:1 [b]Gen 49:24
15 He blessed Joseph, and said,
"[a]The God before whom
my fathers Abraham and
Isaac walked,
[b]The God who has been
my shepherd all my life
to this day,

48:16 [a]Gen 22:11, 15-18; 28:13-15; 31:11 [b]Heb 11:21
16 [a]The angel who has
redeemed me from all
evil,
[b]Bless the lads;
And may my name live on in them,
And the names of my
fathers Abraham and
Isaac;
And [c]may they grow into
a multitude in the midst
of the earth."

48:16 [c]Gen 28:14; 46:3

48:17 [a]Gen 48:14
17 When Joseph saw that his father [a]laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head.

18 Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head."

48:19 [a]Gen 28:14; 46:3
19 But his father refused and said, "I know, my son, I know; he also shall become a people and he also shall be great. However, his younger brother shall be greater than he, and [a]his descendants shall become a multitude of nations."

48:20 [a]Heb 11:21
20 [a]He blessed them that day, saying,
"By you Israel shall
pronounce blessing,
saying,
'May God make you like
Ephraim and
Manasseh!' "
Thus he put Ephraim before Manasseh.

48:21 [a]Gen 26:3 [b]Gen 28:15; 46:4; 50:24
21 Then Israel said to Joseph, "Behold, I am about to die, but [a]God will be with you, and [b]bring you back to the land of your fathers.

*48:22 [a]Josh 24:32; John 4:5
22 "I give you one portion more than your brothers, [a]which I took from the hand of the Amorite with my sword and my bow."

48:14 Again God bypassed the older son (Manasseh) in favor of the younger (Ephraim), just as was done in the cases of choosing Isaac over Ishmael, Jacob over Esau, and Joseph over Reuben. After the division of the kingdom in the days of Jeroboam, the tribe of Ephraim (as predicted in v. 19) did become dominant in the north and its name was equated with Israel (see Isa. 7:2; Hos. 4:17; 13:1).

48:15–16 Here is the first reference in the Bible to God as *shepherd*. *The angel*. See note on 16:9. *redeemed* (Heb., *goel*), first used here in the Bible, means "to save" or "to be a savior or deliverer." See also Ex. 6:6 and Isa. 59:20, which speak of God as redeeming His people, and Lev. 27:13 and Ruth 4:4, which speak of human beings as redeeming property or rights.

48:22 *one portion*. A particular tract of ground conquered by Jacob (perhaps the same one referred to in John 4:5).

I Jacob's Blessing of His Sons, 49:1–27

49 Then Jacob summoned his sons and said, "Assemble yourselves that I may tell you what shall befall you [a]in the days to come.

2 "Gather together and hear,
O sons of Jacob;
And [a]listen to Israel your father.

3 "Reuben, you are my firstborn;
My might and [a]the beginning of my strength,
Preeminent in dignity and preeminent in power.

4 "Uncontrolled as water, you shall not have preeminence,
[a]Because you went up to your father's bed;
Then you defiled *it*—he went up to my couch.

5 "[a]Simeon and Levi are brothers;
Their swords are implements of violence.

6 "[a]Let my soul not enter into their council;
Let not my glory be united with their assembly;
Because in their anger they slew men,
And in their self-will they lamed oxen.

7 "Cursed be their anger, for it is fierce;
And their wrath, for it is cruel.
[a]I will disperse them in Jacob,
And scatter them in Israel.

8 "Judah, your brothers shall praise you;
Your hand shall be on the neck of your *enemies;
[a]Your father's sons shall bow down to you.

9 "Judah is a [a]lion's whelp;
From the prey, my son, you have gone up.
[b]He couches, he lies down as a lion,
And as a lion, who dares rouse him up?

10 "[a]The scepter shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh comes,
And [b]to him *shall be* the obedience of the peoples.

11 "[a]He ties *his* foal to the vine,

*49:1 [a]Num 24:14
49:2 [a]Ps 34:11
*49:3 [a]Deut 21:17; Ps 78:51; 105:36
49:4 [a]Gen 35:22; Deut 27:20; 1 Chr 5:1
*49:5 [a]Gen 34:25-30
49:6 [a]Ps 64:2
49:7 [a]Josh 19:1,9; 21:1-42
*49:8 [a]Gen 27:29; 1 Chr 5:2
49:9 [a]Ezek 19:5-7; Mic 5:8 [b]Num 24:9
49:10 [a]Num 24:17; Ps 60:7; 108:8 [b]Ps 2:6-9; 72:8-11; Is 42:1,4; 49:6
49:11 [a]Deut 8:7,8; 2 Kin 18:32

49:1 *in the days to come* refers to Israel's future in dual perspective: the period of their occupation of Canaan, and the time of the coming of Messiah. Sometimes the expression refers to Israel at the end of the tribulation period (Deut. 4:30; Ezek. 38:16), sometimes to the history of Gentile nations (Dan. 2:28), and sometimes to the present church age in its entirety (Heb. 1:2) or at its conclusion (2 Tim. 3:1; James 5:3). Jacob's pronouncements in Gen. 49 included both prophecy (v. 1) and blessing (v. 28).

49:3–4 *Reuben,* the firstborn, forfeited his place of preeminence because of his fornication with Bilhah (35:22). Jacob predicted instability and ineffectiveness. *Uncontrolled as water* means literally "a boiling over of water," a vivid illustration of instability. No prophet, judge, or hero came from this tribe (Judg. 5:15–16; 1 Chron. 5:1).

49:5–7 *Simeon and Levi* are condemned for their cruelty and hot-tempered anger in the slaying of the Shechemites (34:25). In 49:6, Jacob disassociates himself from their motives and actions. *they lamed oxen.* I.e., they cut the leg tendons of oxen, a wanton act of destruction. *I will disperse . . . And scatter.* Simeon was given an inheritance within the inheritance of Judah (Josh. 19:1; see also 1 Chron. 4:39–43). The Levites had no inheritance of their own, only cities scattered throughout the land (Josh. 21:1–3). The Levites redeemed themselves by opposing the idolatry connected with the golden calf (Ex. 32:26), and they became the priestly tribe.

49:8–12 *Judah* (meaning "praise") would become the leader among the tribes, strong as a young lion that has eaten his prey and secure as a mature lion whom no one would dare to rouse (v. 9). This prediction did not begin to be fulfilled until the time of King David, some 640 years after Jacob's prophecy. *Shiloh comes.* Probably means "the one who brings (or, until he comes into that which belongs to) peace," referring to Messiah who would be of the tribe of Judah (Rev. 5:5). At His second coming, Messiah will receive international acknowledgment. Verses 11–12 describe the millennial prosperity, with vines so plentiful no one will hesitate to tie an ass to them (even though asses are herbivorous animals), with wine abundant as water, and with healthy people. (*dull from wine* may possibly mean "brighter and more sparkling than wine.")

49:11 [b] Is 63:2

And his donkey's colt to the choice vine;
[b]He washes his garments in wine,
And his robes in the blood of grapes.
12"His eyes are dull from wine,
And his teeth white from milk.

*49:13 [a] Deut 33:18,19

13"[a]Zebulun shall dwell at the seashore;
And he *shall be* a haven for ships,
And his flank *shall be* toward Sidon.

*49:14 [a] Judg 5:16; Ps 68:13

14"Issachar is a strong donkey,
[a]Lying down between the sheepfolds.
15"When he saw that a resting place was good
And that the land was pleasant,
He bowed his shoulder to bear *burdens,*
And became a slave at forced labor.

*49:16 [a] Deut 33:22; Judg 18:26,27 [b] Gen 30:6

16"[a]Dan shall [b]judge his people,
As one of the tribes of Israel.
17"Dan shall be a serpent in the way,
A horned snake in the path,
That bites the horse's heels,
So that his rider falls backward.

49:18 [a] Ex 15:2; Ps 25:5; 40:1-3; 119:166,174; Is 25:9; Mic 7:7

18"[a]For Your salvation I wait, O LORD.

19"[a]As for Gad, raiders shall raid him,
But he shall raid *at* their heels.

*49:19 [a] Deut 33:20

20"[a]As for [b]Asher, his food shall be rich,
And he shall yield royal dainties.

*49:20 [a] Deut 33:24,25 [b] Gen 30:13

21"[a]Naphtali is a doe let loose,
He gives beautiful words.

*49:21 [a] Deut 33:23

22"[a]Joseph is a fruitful bough,
A fruitful bough by a spring;
Its branches run over a wall.

*49:22 [a] Deut 33:13-17

23"The archers bitterly attacked him,
And shot *at him* and harassed him;
24 But his [a]bow remained firm,
And [b]his arms were agile,
From the hands of the [c]Mighty One of Jacob
(From there is [d]the Shepherd, [e]the Stone of Israel),

49:24 [a] Job 29:20 [b] Ps 18:34; 73:23; Is 41:10 [c] Ps 132:2,5; Is 1:24; 49:26 [d] Ps 23:1; 80:1 [e] Ps 118:22; Is 28:16; 1 Pet 2:6-8

25 From [a]the God of your father who helps you,
And [b]by the Almighty who blesses you
With [c]blessings of heaven above,
Blessings of the deep that lies beneath,
Blessings of the breasts and of the womb.

49:25 [a] Gen 28:13; 32:9 [b] Gen 28:3; 48:3 [c] Gen 27:28

26"The blessings of your father

49:13 *at the seashore.* Lit., toward the sea; i.e., *Zebulun* would have contact with sea merchants (Josh. 19:10–16).

49:14–15 *Issachar* would be strong, but docile and lazy; *between the sheepfolds* (or, bowing down beneath a double burden) may mean that he will be situated between sheepkeeping peoples or that he will be very strong.

49:16–18 Samson, a Danite (cf. Judg. 13:2ff.), judged Israel for 20 years. But the Danites also introduced idolatry into Israel on an official basis (Judg. 18:30–31). This may be the reason *Dan* is omitted from the tribes in Rev. 7:4–8 (see note there).

49:19 *Gad,* when settled E of the Jordan, would be vulnerable to attack and therefore need strong warriors (1 Chron. 5:18; 12:8).

49:20 *Asher* was given the rich seacoast area N of Mount Carmel (Josh. 19:24–31).

49:21 *Naphtali* is described as a *doe,* known for its swiftness, and as eloquent of speech (Judg. 4:6, 15; 5:1–31).

49:22–26 The blessing of *Joseph* is the most eloquent of all. Verses 23–24 are a brief biography of Joseph. In later years, Joshua and Deborah were from the tribe of Ephraim, and Gideon and Jephthah, from the tribe of Manasseh.

49:26 [a] Deut 33:15,16

Have surpassed the blessings of my ancestors
Up to the utmost bound of [a]the everlasting hills;
May they be on the head of Joseph,
And on the crown of the head of the one distinguished among his brothers.

*49:27 27 "Benjamin is a ravenous wolf;
In the morning he devours the prey,
And in the evening he divides the spoil."

J Jacob's Death and Burial, 49:28–50:14

28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.

*49:29 [a] Gen 25:8 [b] Gen 47:30 [c] Gen 23:16-20; 50:13

29 Then he charged them and said to them, "I am about to be [a]gathered to my people; [b]bury me with my fathers in the cave that is in [c]the field of Ephron the Hittite,

49:30 [a] Gen 23:3-20

30 in the [a]cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site.

49:31 [a] Gen 25:9 [b] Gen 23:19 [c] Gen 35:29

31 "There they buried [a]Abraham and his wife [b]Sarah, there they buried [c]Isaac and his wife Rebekah, and there I buried Leah—

32 the field and the cave that is in it, purchased from the sons of Heth."

33 When Jacob finished charging his sons, he drew his feet into the bed and [a]breathed his last, and was [b]gathered to his people.

49:33 [a] Gen 25:8; Acts 7:15 [b] Gen 49:29

50 Then Joseph fell on his father's face, and wept over him and kissed him.

50:2 [a] Gen 50:26; 2 Chr 16:14; Matt 26:12; Mark 16:1; John 19:39,40

2 Joseph commanded his servants the physicians to embalm his father. So the physicians [a]embalmed Israel.

*50:3 [a] Gen 50:10; Num 20:29; Deut 34:8

3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians [a]wept for him seventy days.

4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your sight, please speak to Pharaoh, saying,

50:5 [a] Gen 47:29-31 [b] 2 Chr 16:14; Is 22:16; Matt 27:60

5 '[a]My father made me swear, saying, "Behold, I am about to die; in my grave [b]which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father; then I will return.' "

6 Pharaoh said, "Go up and bury your father, as he made you swear."

7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

8 and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.

9 There also went up with him both chariots and horsemen; and it was a very great company.

*50:10 [a] Acts 8:2

10 When they came to the threshing floor of Atad, which is beyond the Jordan, they [a]lamented there with a very great

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49:27 It is predicted that *Benjamin* would be like a ravenous wolf, successful in war, but also cruel (cf. Judg. 20). King Saul and the apostle Paul were Benjamites (see 1 Sam. 9:1–2; Rom. 11:1).

49:29 The phrase *gathered to my people* reflects Jacob's belief that his people, though dead, still existed. *the cave.* See note on 23:9.

50:3 *forty days* were required for embalming, an elaborate process during which the body was mummified by removing most of the vital organs, dehydrating the body, and wrapping it tightly.

50:10–11 At *the threshing floor of Atad,* E of the Jordan and N of the Dead Sea, a formal seven-day period of mourning was carried out. Since the Egyptians who accompanied the large funeral procession joined in the mourning, the place was called *Abel-mizraim,* which means "mourning of Egypt."

and sorrowful lamentation; and he observed seven days mourning for his father.

11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

12 Thus his sons did for him as he had charged them;

50:13 [a]Gen 23:16-20; Acts 7:16

13 for his sons carried him to the land of Canaan and buried him in [a]the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

14 After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

K The Last Days of Joseph, 50:15–26

50:15 [a]Gen 37:28; 42:21,22

15 When Joseph's brothers saw that their father was dead, they said, "[a]What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"

16 So they sent *a message* to Joseph, saying, "Your father charged before he died, saying,

17 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong." ' And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him.

18 Then his brothers also came and [a]fell down before him and said, "Behold, we are your servants."

50:18 [a]Gen 37:8-10; 41:43

19 But Joseph said to them, "Do not be afraid, for am I in God's place?

20 "As for you, [a]you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.

*50:20 [a]Gen 37:26,27; 45:5,7

21 "So therefore, do not be afraid; [a]I will provide for you and your little ones." So he comforted them and spoke kindly to them.

50:21 [a]Gen 45:11; 47:12

22 Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years.

23 Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were [a]born on Joseph's knees.

*50:23 [a]Gen 30:3

24 Joseph said to his brothers, "[a]I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to [b]Abraham, to [c]Isaac and to [d]Jacob."

50:24 [a]Gen 48:21; Ex 3:16,17; Heb 11:22 [b]Gen 13:15,17; 15:7,8,18 [c]Gen 26:3 [d]Gen 28:13; 35:12

25 Then Joseph made the sons of Israel swear, saying, "God will surely take care of you, and [a]you shall carry my bones up from here."

*50:25 [a]Gen 47:29,30; Ex 13:19; Josh 24:32; Heb 11:22

26 So Joseph died at the age of one hundred and ten years; and he was [a]embalmed and placed in a coffin in Egypt.

*50:26 [a]Gen 50:2

50:20 Another clear statement of the overruling providence of God (cf. 45:5–8).

50:23 *Machir,* ancestor of the Gileadites (Num. 26:29). *on Joseph's knees.* Probably indicating that Joseph adopted them.

50:25 Joseph believed that eventually his descendants would move back to Canaan, and he wanted them to take his body with them, which they did (cf. Ex. 13:19 and Josh. 24:32).

50:26 The *coffin* was a mummy case.

EXODUS

INTRODUCTION

AUTHOR: Moses DATE: 1450–1410 B.C.

Title The Hebrew title of the book is taken from the first verse, "these are the names of." The English title comes from the title in the Septuagint (a Greek translation). The Exodus ("way out") is the principal theme of the book (cf. 19:1).

Authorship Since the time of Joshua, the book has been attributed to Moses (Josh. 8:31–35; cf. Ex. 20:25), a conclusion affirmed by Jesus Christ (cf. Mark 12:26). Evidences from the book itself lead to the conclusion that the author was a highly educated man who had been a long-time resident of Egypt and was an eyewitness of the Exodus. He was acquainted with the crop sequence in Lower Egypt (Ex. 9:31–32); his descriptions accurately conform to known conditions (2:3, 12); and he includes details suitable only to an eyewitness account (e.g., 15:27).

Date of the Exodus Two principal views exist concerning the date of the Exodus: ca. 1446–1440 B.C. during the reign of Amenhotep II (1450–1425), or ca. 1290 B.C., during the reign of Raamses II (1299–1232). Scriptural evidence for the earlier date includes the statement of 1 Kings 6:1 that the Exodus occurred 480 years before the fourth year of Solomon's reign, thus placing it ca. 1445. Further, in Judg. 11:26, Jephthah (ca. 1100 B.C.) declared that Israel had possessed the land of Palestine for 300 years, which would date the Conquest ca. 1400 B.C.

Objections to the earlier date include the following: (1) The Exodus could not have taken place until after 1300 because the city of Raamses was named after the pharaoh who was ruling at that time, and Raamses did not rule until 1299. However, if the Exodus was about 1290 and Moses was 80 at that time, and since the city was built before Moses' birth, the Exodus could not have been as late as 1290 since there is no room for the 80 years of Moses' life between 1299 and 1290. (2) It is said that the presence of strong opposition to the Israelites from the Edomites (Num. 20:20–21) was impossible before 1300 since the area of southern Transjordan was unoccupied from 1900 to 1300. Yet excavations in that area have uncovered objects and pottery dating as early as 1600. (3) It is claimed that Hazor did not fall to the Israelites until 1300 B.C. However, Scripture states that it fell twice: first in the days of Joshua (Josh. 11:10–11) and later in the time of Deborah and Barak (Judg. 4:2, 23–24). Further, there is evidence in one area of the excavated city of a destruction around 1400. (4) The destruction of Lachish (Josh. 10:32) and Debir (Josh. 10:38–39) is said to have occurred 1230–1200 B.C., indicating a late date for the Exodus. But the book of Joshua does not claim that these cities were completely destroyed by Joshua (as Jericho was). Further, the Stele of Pharaoh Merneptah represents the Hebrews as settled in Canaan when Merneptah's armies attacked them about 1230, so the Exodus had to be somewhat earlier than 1290.

Thus there is no compelling reason not to accept the earlier date, particularly in view of scriptural evidence.

Contents The theme of the book is deliverance from Egypt, in fulfillment of the promise of Gen. 15:13–14. The book records the birth of the nation Israel, the giving of the law, and the origin of ritual worship. The revelation of God is paramount throughout the book. He is the one who controls history (chap. 1); He revealed Himself in a new name (3:14); He is the sovereign of the covenant relationship (19:5); He is the faithful redeemer (6:6; 15:13); He is judge of His own people (4:14; 20:5; 32:27–28) and of His foes (chaps. 7–12); He is the tran-

scendent one (33:20) who nevertheless lived among His people (29:45). Favorite passages include the birth and protection of Moses (chap. 2), the call of Moses (3:14; 5:1), the crossing of the Red Sea (chap. 14), the manna story (chap. 16), the Ten Commandments (chap. 20), the Tabernacle (chaps. 25–27), and the golden calf (chap. 32).

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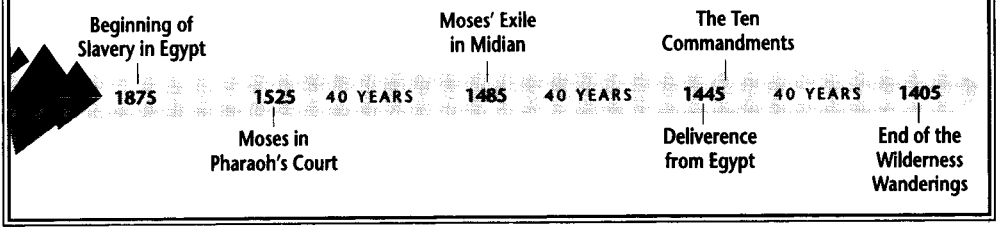
TIMELINE OF EXODUS



JEWISH CALENDAR

ORDER IN CALENDAR		PREEXILIC NAME	POSTEXILIC NAME	EQUIVALENT	SEASON	FARMING	FESTIVALS	BIBLICAL REFERENCE
SACRED	CIVIL							
1	7	ABIB	NISAN	Mar.-Apr.	Spring Equinox, Latter Rains	Barley harvest begins Flax harvest	**Religious New Year's Day** Passover, Unleavened Bread, First Fruits	Ex. 12:2, Neh. 2:1
2	8	ZIV	IYYAR	Apr.-May	Summer Dry Season Begins	Barley harvest	Later Passover (Num. 9:10-11)	1 Kings 6:1, 37
3	9		SIVAN	May-June		Wheat harvest begins Early figs ripen	Pentecost (Lev. 23:15-21)	Est. 8:9
4	10		TAMMUZ	Jun-July		Wheat harvest Grape harvest		Ezek. 8:14
5	11		AB	July-Aug.		Principal fruit month: grape, fig, olive		
6	12		ELUL	Aug.-Sept.		Dates and summer figs		Neh. 6:15
7	1	ETHANIM	TISHRI	Sept.-Oct.	Early Rains Seedtime	Plowing and sowing	**Civil New Year's Day** Trumpets, Day of Atonement, Feast of Booths	1 Kings 8:2
8	2	BUL	HESHVAN	Oct.-Nov.		Wheat and barley sowing	Solemn Assembly (Lev. 23:36)	1 Kings 6:38
9	3		CHISLEV	Nov.-Dec.	Winter Begins (John 10:22)		Feast of Dedication (Lights) (John 10:22)	Neh. 1:1
10	4		TEBETH	Dec.-Jan.	Rainy Winter Months	Cultivation of Jordan Valley begins		Est. 2:16
11	5		SHEBAT	Jan.-Feb.		Almond blossoms Oranges ripen		Zech. 1:7
12	6		ADAR	Feb.-Mar.		Barley ripens Citrus fruit harvest		Ezra 6:15
13			ADAR SHENI	Intercalary month: Added each year that the barley was not ripe on the 16th of Nisan. Two such years were not allowed in succession.				

THE BOOK OF EXODUS

I ISRAEL IN EGYPT: SUBJECTION, 1:1–12:36

A God Chooses Moses, 1:1–4:31

1 The oppression of Israel, 1:1–22

*1:1 [a]Gen 46:8-27

1 Now these are the [a]names of the sons of Israel who came to Egypt with Jacob; they came each one with his household:

2 Reuben, Simeon, Levi and Judah;

3 Issachar, Zebulun and Benjamin;

4 Dan and Naphtali, Gad and Asher.

1:5 [a]Gen 46:26,27; Deut 10:22

5 All the persons who came from the loins of Jacob were [a]seventy in number, but Joseph was *already* in Egypt.

1:6 [a]Gen 50:26

6 [a]Joseph died, and all his brothers and all that generation.

*1:7 [a]Gen 12:2; 28:3; 35:11; 46:3; 47:27; 48:4; Deut 26:5; Ps 105:24; Acts 7:17

7 But the sons of Israel [a]were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

*1:8 [a]Acts 7:18,19

8 Now a new [a]king arose over Egypt, who did not know Joseph.

1:9 [a]Ps 105:24,25

9 [a]He said to his people, "Behold, the people of the sons of Israel are more and mightier than we.

1:10 [a]Acts 7:19

10 "Come, let us [a]deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land."

*1:11 [a]Gen 15:13; Ex 3:7; 5:6 [b]Ex 1:14; 2:11; 5:4-9; 6:6f [c]1 Kin 9:19; 2 Chr 8:4 [d]Gen 47:11

11 So they appointed [a]taskmasters over them to afflict them with [b]hard labor. And they built for Pharaoh [c]storage cities, Pithom and [d]Raamses.

*1:12 [a]Ex 1:7

12 But the more they afflicted them, [a]the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.

1:13 [a]Gen 15:13; Deut 4:20

13 The Egyptians compelled the sons of Israel [a]to labor rigorously;

1:14 [a]Ex 2:23; 6:9; Num 20:15; Acts 7:19

14 and they made [a]their lives bitter with hard labor in mortar and bricks and at all *kinds* of labor in the field, all their labors which they rigorously imposed on them.

*1:15

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiph-

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1:1–7 These verses repeat information given in Genesis (35:22–26; 46:27) and serve to link the two books. On *seventy* (v. 5), see note on Gen. 46:27.

1:7 The census at Sinai (Num. 1) showed 603,000 males 20 years and older. If they represented about ¼ of the total population, then the Israelites numbered some 2,000,000 people. An annual growth rate of 5 percent would increase the population from 100 to 2,000,000 in only 215 years (see Gen. 46:27; Ex. 12:41).

1:8 The *new king* was possibly Ahmose I (ca. 1570–1546), who expelled the Hyksos rulers from Egypt, or more likely Amenhotep I (ca. 1546–1525) or Thutmose I (ca. 1525–1512).

1:11 The Israelites were organized into large labor gangs under Egyptian *taskmasters*. The Hebrew word for *afflict* is the same one used in the prophecy of this event in Gen. 15:13. *Pharaoh* means "great house"—a title, not a personal name, for the king who lived in the great house. The *storage cities* housed weapons and supplies to be used in case of attack.

1:12 The Israelites' affliction is likened to being in a furnace in Deut. 4:20.

1:15 These were doubtless the chief midwives, not the only ones.

ISRAEL AND THE PHARAOHS

PHARAOH	EVENT/PERSON IN THE BIBLE
Sesostris III (1878-1843)	Jacob and his family entered Egypt to avoid the famine
Amenemhat III (1843-1797)	Joseph died during his reign
Ahmose I (1570-1546)	The pharaoh who "did not know Joseph"—Exodus 1:8
Amenhotep I (1546-1525)	Possibly the pharaoh of Exodus 1:15, who attempted to reduce Israel's population
Thutmose I (1525-1512)	Moses born in 1525; possibly the pharaoh of Exodus 1:15
Thutmose II (1512-1504)	
Thutmose III 1482-1450)	The pharaoh who severely oppressed Israel—Exodus 2:23-25
Amenhotep II (1450-1423)	The Exodus was in 1445; this was the pharaoh of the Exodus

rah and the other was named Puah;

*1:16 16 and he said, "When you are
[a]Acts 7:19 helping the Hebrew women to give birth and see *them* upon the birthstool, [a]if it is a son, then you shall put him to death; but if it is a daughter, then she shall live."

1:17 17 But the midwives [a]feared
[a]Ex 1:21; Prov 16:6 God, and [b]did not do as the king
[b]Acts 4:18-20; 5:29 of Egypt had commanded them, but let the boys live.

18 So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?"

*1:19 19 The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them."

1:20 20 So [a]God was good to the
[a]Prov 11:18; Eccl 8:12; Heb 6:10 midwives, and [b]the people multiplied, and became very mighty.
[b]Ex 1:12; Is 3:10

*1:21 21 It came about because the
[a]Ex 1:17 midwives [a]feared God, that He
[b]1 Sam 2:35; 2 Sam 7:11,27; 1 Kin 2:24; 11:38 [b]established households for them.

1:22 22 Then Pharaoh commanded
[a]Acts 7:19 all his people, saying, "[a]Every
[b]Gen 41:1 son who is born you are to cast into [b]the Nile, and every daughter you are to keep alive."

*2 ***The preparation of Moses,*** 2:1–25

a *Moses' first forty years,* 2:1–10

*2:1 **2** Now a man from [a]the house
[a]Ex 6:16,18,20 of Levi went and married a daughter of Levi.

2 The woman conceived and bore a son; and when she saw that he was [a]beautiful, she hid him for three months.

2:2 [a]Acts 7:20; Heb 11:23

3 But when she could hide him no longer, she got him a [a]wicker basket and covered it over with tar and pitch. Then she put the child into it and set *it* among the [b]reeds by the bank of the Nile.

*2:3 [a]Is 18:2 [b]Is 19:6

4 [a]His sister stood at a distance to find out what would happen to him.

*2:4 [a]Ex 15:20; Num 26:59

5 Then the daughter of Pharaoh came down [a]to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it *to her.*

2:5 [a]Ex 7:15; 8:20

6 When she opened *it,* she saw the child, and behold, *the* boy was crying. And she had pity on him and said, "This is one of the Hebrews' children."

7 Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?"

8 Pharaoh's daughter said to her, "Go *ahead.*" So the girl went and called the child's mother.

9 Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I shall give *you* your wages." So the woman took the child and nursed him.

*2:9

10 The child grew, and she brought him to Pharaoh's daughter and [a]he became her son. And she named him Moses, and said, "Because I drew him out of the water."

*2:10 [a]Acts 7:21

1:16 The *birthstool* (lit., two stones) were pairs of bricks or stones on which the women crouched in childbirth. Female children were allowed to live because they could be married to Egyptians and assimilated into the culture.

1:19 This may be a true statement; but even if it was a lie, the midwives are not commended for lying, but for refusing to kill. The pharaoh had resorted to male infanticide. Perhaps the midwives were deliberately slow in arriving to help the mothers.

1:21 *households.* I.e., families.

2:1 The *man* was Amram (cf. 6:20), a grandson of Levi. His wife was Jochebed.

2:3 *a wicker basket.* Better, papyrus basket. The Hebrew word for "basket" is the same as that for "ark" in Gen. 6. *the reeds.* Probably papyrus plants.

2:4 Moses' *sister,* Miriam, and brother, Aaron, were both older than Moses.

2:9 How gracious of the sovereign God to reunite Moses and his mother, who was paid for nursing him.

2:10 *he became her son.* I.e., became a member of the royal household. This likely occurred after Moses was weaned, at two or three years of age. *Moses* means "one who draws out." Later Moses repudiated his Egyptian heritage (Heb. 11:24–25).

b Moses' second forty years, 2:11–25

2:11 11 Now it came about in those days, [a]when Moses had grown up, that he went out to his brethren and looked on their [b]hard labors; and [c]he saw an Egyptian beating a Hebrew, one of his brethren.

2:12 12 So he looked this way and that, and when he saw there was no one *around,* he [a]struck down the Egyptian and hid him in the sand.

2:13 13 He went out [a]the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"

2:14 14 But he said, "[a]Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."

2:15 15 When Pharaoh heard of this matter, he tried to kill Moses. But [a]Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down [b]by a well.

2:16 16 Now [a]the priest of Midian had seven daughters; and [b]they came to draw water and filled the troughs to water their father's flock.

2:17 17 Then the shepherds came and drove them away, but [a]Moses stood up and helped them and watered their flock.

2:18 18 When they came to [a]Reuel their father, he said, "Why have you come *back* so soon today?"

19 So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock."

20 He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."

2:21 21 [a]Moses was willing to dwell with the man, and he gave his daughter [b]Zipporah to Moses.

2:22 22 Then she gave birth to [a]a son, and he named him Gershom, for he said, "I have been [b]a sojourner in a foreign land."

2:23 23 Now it came about in *the course of* those many days that the king of Egypt died. And the sons of Israel [a]sighed because of the bondage, and they cried out; and [b]their cry for help because of *their* bondage rose up to God.

2:24 24 So [a]God heard their groaning; and God remembered [b]His covenant with Abraham, Isaac, and Jacob.

2:25 25 [a]God saw the sons of Israel, and God took notice *of them.*

3 The call of Moses, 3:1–4:31
a God's revelation of Himself, 3:1–22

3:1 3 Now Moses was pasturing the flock of [a]Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to [b]Horeb, the [c]mountain of God.

3:2 2 [a]The angel of the LORD appeared to him in a blazing fire from the midst of a [b]bush; and

2:11 Moses was 40 at this time (cf. Acts 7:23).
2:12 By this act of avenging the death of a fellow Hebrew, Moses cast his lot with his own people. But the act also showed that he was not yet prepared to become their leader.
2:15 *the land of Midian.* An area E of the Gulf of Aqaba or on the Sinai Peninsula, inhabited by the nomadic sons of Abraham by Keturah (cf. Gen. 25:2). Moses must have learned about surviving in the desert during these years.
2:18 *Reuel.* Also called Jethro (see 3:1; 18:1). He may have been a priest of the true God at this time; later it becomes clear that he knew the true God (cf. 18:10–11).
2:21 *Zipporah* means "warbler."
2:22 *Gershom* means "a stranger here." A second son, Eliezer, is mentioned in 18:4.
2:23 The *king* would be Thutmose III (1482–1450), the predecessor to the pharaoh of the Exodus, Amenhotep II.
3:1 *Horeb* was another name for Mount Sinai (cf. Deut. 5:2). Traditionally located in the SW part of the Sinai Peninsula, it is a 7,363 ft (2.24 km) peak.
3:2 *The angel of the LORD* was the Lord Himself (cf. v. 4). See note on Gen. 16.9. *the bush was burning with fire.* Moses saw a bush actually burning, but not consumed. Other explanations (like a bush with brilliant berries or leaves) do not do justice to the text.

he looked, and behold, the bush was burning with fire, yet the bush was not consumed.

3:3 [a]Acts 7:31
3 So Moses said, "[a]I must turn aside now and see this marvelous sight, why the bush is not burned up."

3:4 [a]Ex 4:5
4 When the LORD saw that he turned aside to look, [a]God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

*3:5 [a]Josh 5:15; Acts 7:33
5 Then He said, "Do not come near here; [a]remove your sandals from your feet, for the place on which you are standing is holy ground."

3:6 [a]Gen 28:13; Ex 3:16; 4:5; Matt 22:32; Mark 12:26; Luke 20:37 [b]Acts 7:32 [c]Judg 13:22; Rev 1:17
6 He said also, "[a]I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." [b]Then Moses hid his face, for he was [c]afraid to look at God.

3:7 [a]Ex 2:25; Neh 9:9; Ps 106:44; Is 63:9; Acts 7:34
7 The LORD said, "I have surely [a]seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings.

*3:8 [a]Gen 15:13-16; 46:4; 50:24,25; Ex 6:6-8; 12:51 [b]Ex 3:17; 13:5; Num 13:27; Deut 1:25; 8:7-9; Jer 11:5; Ezek 20:6 [c]Gen 15:19-21; Josh 24:11
8"So I have come down [a]to deliver them from the power of the Egyptians, and to bring them up from that land to a [b]good and spacious land, to a land flowing with milk and honey, to the place of [c]the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

3:9 [a]Ex 2:23
9"Now, behold, [a]the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.

3:10 [a]Gen 15:13,14; Ex 12:40,41; Mic 6:4; Acts 7:6,7
10"Therefore, come now, and I will send you to Pharaoh, [a]so that you may bring My people, the sons of Israel, out of Egypt."

11 But Moses said to God, "[a]Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"

*3:11 [a]Ex 4:10; 6:12; 1 Sam 18:18

3:12 [a]Gen 31:3; Ex 4:12,15; 33:14-16; Deut 31:23; Josh 1:5; Is 43:2 [b]Ex 19:1 [c]Ex 19:2,3; Acts 7:7
12 And He said, "Certainly [a]I will be with you, and this shall be the sign to you that it is I who have sent you: [b]when you have brought the people out of Egypt, [c]you shall worship God at this mountain."

13 Then Moses said to God, "Behold, I am going to the sons of Israel, and I shall say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?"

*3:14 [a]Ex 6:3; John 8:24,28,58; Heb 13:8; Rev 1:8; 4:8
14 God said to Moses, "[a]I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.' "

*3:15 [a]Ex 3:6,13 [b]Ps 30:4; 97:12; 102:12; 135:13; Hos 12:5
15 God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, '[a]The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My [b]memorial-name to all generations.

3:16 [a]Ex 4:29 [b]Gen 28:13; 48:15; Ex 3:2, 6; 4:5 [c]Ex 4:31; Ps 33:18f
16"Go and [a]gather the elders of Israel together and say to them, '[b]The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, "[c]I am indeed concerned about you and what has been done to you in Egypt.

3:17 [a]Gen 15:13-21; 46:4; 50:24,25 [b]Josh 24:11 [c]Ex 3:8
17"So [a]I said, I will bring you up out of the affliction of Egypt to the land of [b]the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land [c]flowing with milk and honey." '

3:5 *remove your sandals.* A sign of respect toward a superior. Slaves characteristically went barefoot (cf. Luke 15:22).

3:8 This deliverance was first promised to Abraham (Gen. 13:15). The *milk* came mostly from sheep and goats.

3:11 Five times Moses tried to excuse himself from God's call (see also v. 13; 4:1, 10, 13). God assured Moses that He would be present during the deliverance and that the nation would one day worship God at that very mountain (v. 12).

3:14 *I AM WHO I AM.* The inner meaning of *Yahweh*—"I am the One who is"—emphasizes God's dynamic and active self-existence. See also note on Gen. 2:4.

3:15 *The LORD* (Heb., *Yahweh*) was not pronounced in later years by pious Jews for fear of violating the command in 20:7. Instead, they substituted the word *Adonai* (Lord) whenever *Yahweh* occurred. The use of large and small capital letters (LORD) in the Bible text indicates that the Hebrew word is Yahweh (or Jehovah).

★3:18 18"[a]They will pay heed to
[a]Ex 4:31 what you say; and [b]you with the
[b]Ex 5:1 elders of Israel will come to the
[c]Ex 5:3; 8:27 king of Egypt and you will say to him, 'The LORD, the God of the Hebrews, has met with us. So now, please, let us go a [c]three days' journey into the wilderness, that we may sacrifice to the LORD our God.'

3:19 19"But I know that the king of
[a]Ex 5:2 [b]Ex 6:1 Egypt [a]will not permit you to go, [b]except under compulsion.

3:20 20"So I will stretch out [a]My
[a]Ex 6:1; 7:4,5; 9:15; 13:3,9,14 hand and strike Egypt with all My
[b]Ex 7:3; 15:11; Deut 6:22; Neh 9:10; Ps 105:27; 135:9; Jer 32:20; Acts 7:36 [b]miracles which I shall do in the midst of it; and [c]after that he will let you go.
[c]Ex 11:1; 12:31-33

3:21 21"I will grant this people [a]fa-
[a]Ex 11:3; 12:36; 1 Kin 8:50; Ps 105:37f; 106:46; Prov 16:7 vor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed.

★3:22 22"But every woman [a]shall
[a]Gen 15:14; Ex 11:2; 12:35 [b]Ezek 39:10 ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will [b]plunder the Egyptians."

b Moses' objections, 4:1–17

4:1 4 Then Moses answered and
[a]Ex 3:18; 6:30 [b]Ex 3:15,16 said, "What if they will not believe me or [a]listen to what I say? For they may say, '[b]The LORD has not appeared to you.' "

★4:2 2 The LORD said to him, "What
[a]Ex 4:17,20 is that in your hand?" And he said, "[a]A staff."

4:3 3 Then He said, "Throw it on
[a]Ex 7:10-12 the ground." So he threw it on the ground, and [a]it became a serpent; and Moses fled from it.

4 But the LORD said to Moses, "Stretch out your hand and grasp *it* by its tail"—so he stretched out his hand and caught it, and it became a staff in his hand—

5"that [a]they may believe that 4:5
[a]Ex 4:31; 19:9 [b]the LORD, the God of their fa- [b]Gen 28:13; 48:15; Ex 3:6, 15
thers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."

6 The LORD furthermore said to 4:6
[a]Num 12:10; 2 Kin 5:27 him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was [a]leprous like snow.

7 Then He said, "Put your 4:7
[a]Num 12:13-15; Deut 32:39; 2 Kin 5:14; Matt 8:3; Luke 17:12-14 hand into your bosom again." So he put his hand into his bosom again, and when he took it out of his bosom, behold, [a]it was restored like *the rest of* his flesh.

8"It shall come about that if they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign.

9"But it shall be that if they ★4:9
[a]Ex 7:19,20 will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile [a]will become blood on the dry ground."

10 Then Moses said to the LORD, ★4:10
[a]Ex 3:11; 4:1; 6:12; Jer 1:6 "Please, Lord, [a]I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue."

4:11 11 The LORD said to him, "Who
[a]Ps 94:9; 146:8; Matt 11:5; Luke 1:20,64 has made man's mouth? Or [a]who makes *him* mute or deaf, or seeing or blind? Is it not I, the LORD?

4:12 12"Now then go, and [a]I, even
[a]Ex 4:15,16; Deut 18:18; Is 50:4; Jer 1:9 [b]Matt 10:19, 20; Mark 13:11; Luke 12:11,12; 21:14,15 I, will be with your mouth, and [b]teach you what you are to say."

13 But he said, "Please, Lord, ★4:13

3:18 *three days' journey.* A considerable distance was necessary in order to avoid Egyptian interference.

3:22 *ask of her neighbor.* To make partial compensation for their years of slavery and to fulfill the prophecy of Gen. 15:14. The gold and silver were used later in constructing the Tabernacle (35:5, 22).

4:2 *A staff.* A shepherd's crook.

4:9 If Moses could turn the water of the Nile, considered the source of the prosperity of Egypt, into blood, a sign of death, surely his power over Pharaoh would be acknowledged.

4:10 Moses pleaded his lack of eloquence (*slow* means heavy; i.e., not of quick retort), a trait necessary in approaching Pharaoh, but hardly a legitimate excuse, because Moses had been trained in Pharaoh's court for 40 years! Cf. Acts 7:22–23.

4:13 *send . . . by whomever.* The phrase means

now send *the message* by whomever You will."

***4:14** 14 Then the anger of the LORD burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, [a]he is coming out to meet you; when he sees you, he will be glad in his heart.

4:15 15"You are to speak to him and [a]put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do.

***4:16** 16"Moreover, [a]he shall speak for you to the people; and it shall come about that he shall be as a mouth for you and you shall be as God to him.

4:17 17"You shall take in your hand [a]this staff, [b]with which you shall perform the signs."

c *Moses' response to God's call,* 4:18–31

4:18 18 Then Moses departed and returned to Jethro [a]his father-in-law and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace."

***4:19** 19 Now the LORD said to Moses in Midian, "Go back to Egypt, for [a]all the men who were seeking your life are dead."

4:20 20 So Moses took his wife and his [a]sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the [b]staff of God in his hand.

***4:21** 21 The LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all [a]the wonders which I have put in your power; but [b]I will harden his heart so that he will not let the people go.

***4:22** 22"Then you shall say to Pharaoh, 'Thus says the LORD, "[a]Israel is My son, My firstborn.

4:23 23"So I said to you, '[a]Let My son go that he may serve Me'; but you have refused to let him go. Behold, [b]I will kill your son, your firstborn." ' "

4:24 24 Now it came about at the lodging place on the way that the LORD met him and [a]sought to put him to death.

4:25 25 Then Zipporah took [a]a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me."

26 So He let him alone. At that time she said, "*You are* a bridegroom of blood"— because of the circumcision.

4:27 27 [a]Now the LORD said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the [b]mountain of God and kissed him.

4:28 28 [a]Moses told Aaron all the words of the LORD with which He had sent him, and [b]all the signs that He had commanded him *to do.*

4:29 29 Then Moses and Aaron went and [a]assembled all the elders of the sons of Israel;

4:30 30 and [a]Aaron spoke all the words which the LORD had spoken

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"send some other person."

4:14 Because Moses now demonstrated a lack of obedience, God became angry.

4:16 On the relationship between Moses and Aaron, see 7:1–2.

4:19 Concerning *Midian,* see note on 2:15.

4:21 *harden his heart.* Ten times it is said that Pharaoh hardened his own heart (7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35; 13:15), and 10 times that God hardened Pharaoh's heart (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8, 17). Paul uses this as an example of the inscrutable will of God and of His mercy toward men (Rom. 9:14–18). Seven times Pharaoh hardened his own heart before God first hardened it, though the prediction that God would do it preceded all.

4:22 *My firstborn.* I.e., special, even sacred.

4:24–26 Moses had apparently put off circumcising his son, in violation of God's express command (see Gen. 17:10) and perhaps at the insistence of Zipporah. He had to learn that disobeying God and incurring His wrath were more serious than anything that could befall him from the wrath of Pharaoh. The Lord *sought to put him to death,* and Zipporah performed the circumcision to save Moses' life. Then the Lord *let him alone* (i.e., God healed him). It was probably at this time that Moses sent his family back to Jethro (cf. 18:2–3).

to Moses. He then performed the [b]signs in the sight of the people.

31 So [a]the people believed; and when they heard that the LORD [b]was concerned about the sons of Israel and that He had seen their affliction, then [c]they bowed low and worshiped.

B God Sends Moses to Pharaoh, 5:1–7:13

1 *First encounter with Pharaoh,* 5:1–7:7

5 And afterward Moses and Aaron came and said to Pharaoh, "[a]Thus says the LORD, the God of Israel, '[b]Let My people go that they may celebrate a feast to Me in the wilderness.' "

2 But Pharaoh said, "[a]Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, [b]I will not let Israel go."

3 Then they said, "[a]The God of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, otherwise He will fall upon us with pestilence or with the sword."

4 But the king of Egypt said to them, "Moses and Aaron, why do you draw the people away from their work? Get *back* to your [a]labors!"

5 Again Pharaoh said, "Look, [a]the people of the land are now many, and you would have them cease from their labors!"

6 So the same day Pharaoh commanded [a]the taskmasters over the people and their [b]foremen, saying,

7"You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves.

8"But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are [a]lazy, therefore they cry out, 'Let us go and sacrifice to our God.'

9"Let the labor be heavier on the men, and let them work at it that they may pay no attention to false words."

10 So [a]the taskmasters of the people and their foremen went out and spoke to the people, saying, "Thus says Pharaoh, 'I am not going to give you *any* straw.

11 'You go *and* get straw for yourselves wherever you can find *it,* but none of your labor will be reduced.' "

12 So the people scattered through all the land of Egypt to gather stubble for straw.

13 The taskmasters pressed them, saying, "Complete your work quota, *your* daily amount, just as when you had straw."

14 Moreover, [a]the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, [b]were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"

15 Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, "Why do you deal this way with your servants?

16"There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten; but it is the fault of your *own* people."

17 But he said, "You are [a]lazy,

4:30 [b]Ex 4:1-9

4:31 [a]Ex 3:18; 4:8f; 19:9 [b]Gen 50:24; Ex 3:16 [c]Gen 24:26; Ex 12:27; 1 Chr 29:20

5:1 [a]Ex 3:18 [b]Ex 4:23; 6:11; 7:16

*5:2 [a]2 Kin 18:35; 2 Chr 32:14; Job 21:15 [b]Ex 3:19

*5:3 [a]Ex 3:18

5:4 [a]Ex 1:11; 2:11; 6:5-7

5:5 [a]Ex 1:7,9

*5:6 [a]Ex 1:11; 3:7; 5:10,13,14 [b]Ex 5:10,14, 15,19

*5:7

5:8 [a]Ex 5:17

5:10 [a]Ex 1:11; 3:7; 5:6

*5:14 [a]Ex 5:6 [b]Is 10:24

5:17 [a]Ex 5:8

5:2 In Egypt the king was generally considered a god, and he refused to acknowledge Yahweh.

5:3 Israel's sacrifices involved animals Egyptians considered sacred; thus the need to go three days' journey to be out of sight of the Egyptians. See note on 8:25–26.

5:6 *foremen.* Lit., scribes; perhaps timekeepers. They were evidently Hebrews, not Egyptians like the *taskmasters,* because of the beating they received (see vv. 14–15).

5:7–9 Pharaoh greatly increased the work involved in making bricks by requiring the Hebrews to gather the *straw* themselves from fields that were undoubtedly some distance from where the *bricks* were made. Mixing straw with the clay greatly increased the strength of the bricks.

5:14 By beating the Hebrew officers, Pharaoh succeeded in setting them against Moses and Aaron (cf. v. 21).

very lazy; therefore you say, 'Let us go *and* sacrifice to the LORD.'

18"So go now *and* work; for you shall be given no straw, yet you must deliver the quota of bricks."

19 The foremen of the sons of Israel saw that they were in trouble because they were told, "You must not reduce *your* daily amount of bricks."

20 When they left Pharaoh's presence, they met Moses and Aaron as they were waiting for them.

5:21 [a]Ex 14:11; 15:24; 16:2 [b]Gen 16:5; 31:53 [c]Gen 34:30; 1 Sam 13:4; 27:12; 2 Sam 10:6; 1 Chr 19:6

21 [a]They said to them, "[b]May the LORD look upon you and judge *you,* for you have [c]made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us."

***5:22** [a]Num 11:11; Jer 4:10

22 Then Moses returned to the LORD and said, "[a]O Lord, why have You brought harm to this people? Why did You ever send me?

5:23 [a]Ex 3:8

23"Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, [a]and You have not delivered Your people at all."

6:1 [a]Ex 3:19,20; 7:4,5; 11:1; 12:31,33,39; 13:3

6 Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for [a]under compulsion he shall let them go, and under compulsion he shall drive them out of his land."

6:2 [a]Ex 3:14,15

2 God spoke further to Moses and said to him, "I am [a]the LORD;

***6:3** [a]Gen 17:1; 35:11; 48:3 [b]Ps 68:4; 83:18; Is 52:6; Jer 16:21; Ezek 37:6,13

3 and I appeared to Abraham, Isaac, and Jacob, as [a]God Almighty, but *by* [b]My name, LORD, I did not make Myself known to them.

***6:4** [a]Gen 12:7; 15:18; 17:4,7; 26:3,4; 28:4,13

4"I also established [a]My covenant with them, to give them the land of Canaan, the land in which they sojourned.

6:5 [a]Ex 2:24

5"Furthermore I have [a]heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant.

***6:6** [a]Ex 13:3,14; 20:2; Deut 6:12 [b]Ex 3:17; 7:4; 12:51; 16:6; 18:1; Deut 26:8; Ps 136:11 [c]Ex 15:13; Deut 7:8; 1 Chr 17:21; Neh 1:10 [d]Deut 4:34; 5:15; 26:8; Ps 136:11f

6"Say, therefore, to the sons of Israel, '[a]I am the LORD, and [b]I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also [c]redeem you with [d]an outstretched arm and with great judgments.

6:7 [a]Ex 19:5; Deut 4:20; 7:6; 2 Sam 7:24 [b]Gen 17:7f; Ex 29:45f; Lev 11:45; 26:12, 13,45; Deut 29:13 [c]Ex 16:12; Is 41:20; 49:23, 26; 60:16

7 'Then I will take you [a]for My people, and [b]I will be your God; and [c]you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.

6:8 [a]Gen 15:18; 26:3; Num 14:30; Neh 9:15; Ezek 20:5,6 [b]Josh 24:13; Ps 136:21,22 [c]Ex 6:6

8 'I will bring you to the land which [a]I swore to give to Abraham, Isaac, and Jacob, and [b]I will give it to you *for* a possession; [c]I am the LORD.' "

6:9 [a]Ex 2:23

9 So Moses spoke thus to the sons of Israel, but they did not listen to Moses on [a]account of *their* despondency and cruel bondage.

10 Now the LORD spoke to Moses, saying,

6:11 [a]Ex 4:22,23

11"[a]Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."

***6:12** [a]Ex 4:1,10; 6:30 [b]Jer 1:6

12 But Moses spoke before the LORD, saying, "Behold, the sons of Israel have not listened to me; [a]how then will Pharaoh listen to me, for I am [b]unskilled in speech?"

13 Then the LORD spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

***6:14** [a]Gen 46:9; Num 26:5-11; 1 Chr 5:3

14 These are the heads of their fathers' households. [a]The sons of Reuben, Israel's firstborn: Ha-

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5:22–23 Moses acknowledged that his confrontation with Pharaoh brought increased hardship on the Israelites and questioned why God sent him, especially since no deliverance had resulted. God reassures him in 6:1–9.

6:3 *God Almighty* (Heb., *El Shaddai*), the strong or powerful God. See note on Gen. 17:1. The name Yahweh was known to the patriarchs (Gen. 13:4), but its significance as the One who would redeem Israel from Egyptian bondage was not known until this time.

6:4 See Gen. 13:15; 17:8 for the promise concerning *Canaan.*

6:6 *I will also redeem you.* Lit., I will be a kinsman-redeemer (Heb., *goel*). See note on Gen. 48:15–16. The word suggests a close, personal relationship between redeemer and redeemed.

6:12 *unskilled in speech.* I.e., unable to talk eloquently (cf. 4:10).

6:14–27 The genealogy is inserted in order to

noch and Pallu, Hezron and Carmi; these are the families of Reuben.

6:15 [a]Gen 46:10; 1 Chr 4:24
15 The [a]sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon.

6:16 [a]Gen 46:11; Num 3:17; 26:57f; 1 Chr 6:1,16-19
16 These are the names of [a]the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years.

6:17 [a]Num 3:18-20; 1 Chr 6:17-19
17 [a]The sons of Gershon: Libni and Shimei, according to their families.

6:18 [a]Num 3:19; 1 Chr 6:2,18
18 [a]The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years.

6:19 [a]Num 3:20; 1 Chr 6:19; 23:21
19 [a]The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.

6:20 [a]Ex 2:1,2; Num 26:59
20 [a]Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was one hundred and thirty-seven years.

6:21 [a]Num 16:1; 1 Chr 6:37,38
21 [a]The sons of Izhar: Korah and Nepheg and Zichri.

6:22 [a]Lev 10:4; Num 3:30
22 [a]The sons of Uzziel: Mishael and Elzaphan and Sithri.

6:23 [a]Ruth 4:19,20; 1 Chr 2:10 [b]Num 1:7; 2:3 [c]Lev 10:1; Num 3:2; 26:60; 1 Chr 6:3; 24:1
23 Aaron married Elisheba, the daughter of [a]Amminadab, the sister of [b]Nahshon, and she bore him [c]Nadab and Abihu, Eleazar and Ithamar.

6:24 [a]Num 26:11; 1 Chr 6:22,23, 37
24 The [a]sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites.

6:25 [a]Josh 24:33 [b]Num 25:7-13; Josh 24:33; Ps 106:30
25 Aaron's son [a]Eleazar married one of the daughters of Putiel, and she bore him [b]Phinehas. These are the heads of the fathers' *households* of the Levites according to their families.

26 It was *the same* Aaron and Moses to whom the LORD said, "[a]Bring out the sons of Israel from the land of Egypt according to their [b]hosts."

6:26 [a]Ex 3:10; 6:13 [b]Ex 7:4; 12:17, 51

27 They were the ones [a]who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was *the same* Moses and Aaron.

6:27 [a]Ex 5:1

28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt,

29 that the LORD spoke to Moses, saying, "[a]I am the LORD; [b]speak to Pharaoh king of Egypt all that I speak to you."

6:29 [a]Ex 6:2,6,8 [b]Ex 6:11; 7:2

30 But Moses said before the LORD, "Behold, I am [a]unskilled in speech; how then will Pharaoh listen to me?"

6:30 [a]Ex 4:10; 6:12; Jer 1:6

7 Then the LORD said to Moses, "[a]See, I make you *as* God to Pharaoh, and your brother Aaron shall be your prophet.

7:1 [a]Ex 4:16

2"You shall speak all that I command you, and your brother [a]Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.

7:2 [a]Ex 4:15

3"But [a]I will harden Pharaoh's heart that I may [b]multiply My signs and My wonders in the land of Egypt.

★7:3 [a]Ex 4:21 [b]Ex 11:9; Acts 7:36

4"When [a]Pharaoh will not listen to you, then I will lay My hand on Egypt and [b]bring out My hosts, My people the sons of Israel, from the land of Egypt by [c]great judgments.

★7:4 [a]Ex 3:19,20; 7:13,16,22; 8:15,19; 9:12; 11:9 [b]Ex 12:51; 13:3,9 [c]Ex 6:6

5"[a]The Egyptians shall know that I am the LORD, when I [b]stretch out My hand on Egypt and bring out the sons of Israel from their midst."

7:5 [a]Ex 7:17; 8:19, 22; 10:7; 14:4, 18,25 [b]Ex 3:20

6 So Moses and Aaron did *it;* [a]as the LORD commanded them, thus they did.

7:6 [a]Gen 6:22; 7:5; Ex 7:2

7 Moses was [a]eighty years old and Aaron eighty-three, when they spoke to Pharaoh.

7:7 [a]Deut 29:5; 31:2; 34:7; Acts 7:23,30

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identify the lineage of Moses and Aaron and to position them as the ones freshly appointed to the present task of deliverance (cf. v. 29).

7:3 *harden . . . heart.* God said this 10 times about Pharaoh. See note on 4:21.

7:4 *My hosts.* I.e., equipped and organized like an army (cf. 13:18).

2 *Second encounter with Pharaoh,* 7:8–13

8 Now the LORD spoke to Moses and Aaron, saying,

9 "When Pharaoh speaks to you, saying, '[a]Work a miracle,' then you shall say to Aaron, '[b]Take your staff and throw *it* down before Pharaoh, *that* it may become a serpent.' "

10 So Moses and Aaron came to Pharaoh, and thus they did just as the LORD had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it [a]became a serpent.

11 Then Pharaoh also [a]called for *the* wise men and *the* sorcerers, and they also, the [b]magicians of Egypt, did the same with [c]their secret arts.

12 For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs.

13 Yet [a]Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

C God Authenticates Moses by the Plagues, 7:14–12:36

1 *First plague: blood,* 7:14–25

14 Then the LORD said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go.

15 "Go to Pharaoh in the morning as [a]he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand [b]the staff that was turned into a serpent.

16 "[a]You will say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "[b]Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now."

17 'Thus says the LORD, "[a]By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and [b]it shall be turned to blood.

18 "[a]The fish that are in the Nile will die, and the Nile will become foul, and the Egyptians will [b]find difficulty in drinking water from the Nile." ' "

19 Then the LORD said to Moses, "Say to Aaron, 'Take your staff and [a]stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there shall be blood throughout all the land of Egypt, both in *vessels of* wood and in *vessels of* stone.' "

20 So Moses and Aaron did even as the LORD had commanded. And he lifted up [a]the staff and struck the water that *was* in the Nile, in the sight of Pharaoh and in the sight of his servants, and [b]all the water that *was* in the Nile was turned to blood.

21 The fish that *were* in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.

22 [a]But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was

*7:9 [a]Is 7:11; John 2:18; 6:30 [b]Ex 4:2,17

7:10 [a]Ex 4:3; 7:9

*7:11 [a]Dan 2:2; 4:6; 5:7 [b]Gen 41:8; Ex 7:22; Dan 2:2; 2 Tim 3:8 [c]Ex 7:22; 8:7, 18; 2 Tim 3:9; Rev 13:13,14

7:13 [a]Ex 4:21; 7:3, 22; 8:15,19,32; 9:7,12,34,35; 10:1,20,27

*7:14

7:15 [a]Ex 2:5; 8:20 [b]Ex 4:2,3; 7:10

7:16 [a]Ex 3:13,18; 4:22; 5:1 [b]Ex 4:23; 5:1,3

*7:17 [a]Ex 5:2; 7:5; 10:2; Ps 9:16; Ezek 25:17 [b]Ex 4:9; 7:20; Rev 11:6; 16:4, 6

7:18 [a]Ex 7:21 [b]Ex 7:24

*7:19 [a]Ex 8:5,6,16; 9:22; 10:12,21; 14:21,26

7:20 [a]Ex 17:5 [b]Ps 78:44; 105:29

*7:22 [a]Ex 7:11; 8:7

7:9–10 The word for *serpent* is different from that used in 4:3 and may indicate a monstrous snake, or possibly a crocodile.

7:11–12 Some think the Egyptian *magicians* accomplished this feat through sleight of hand, or through demonic power, or by using snakes that they charmed into a rigid position to appear as rods. The names of the sorcerers were Jannes and Jambres (cf. 2 Tim. 3:8).

7:14–12:36 The 10 plagues likely occurred over a period of about nine months. This first one came in July or August when the Nile flooded, and the last one in April, the Passover month.

7:17 The reflection of the setting sun on the river might give the water a red appearance temporarily but would not cause the fish to die and the water to become unusable. Nor would red silting, not uncommon to the Nile, do this. This was a supernatural judgment. The water was turned to *blood* in terms of appearance (taste, smell, and texture).

7:19 The tributaries of the Nile were also affected.

7:22 Evidently the *magicians* turned small quantities of water (obtained in the way described in v. 24) into blood, and this satisfied Pharaoh. It would have been more helpful had they been able to change the bloody water back to good water!

hardened, and he did not listen to them, as the LORD had said.

23 Then Pharaoh turned and went into his house with no concern even for this.

24 So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile.

2 *Second plague: frogs,* 7:25–8:15

25 Seven days passed after the LORD had struck the Nile.

8:1 [a]Ex 3:18; 4:23; 5:1,3

8 Then the LORD said to Moses, "Go to Pharaoh and say to him, 'Thus says the LORD, "[a]Let My people go, that they may serve Me.

2"But if you refuse to let *them* go, behold, I will smite your whole territory with frogs.

3"The Nile will [a]swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. 8:3 [a]Ps 105:30

4"So the frogs will come up on you and your people and all your servants." ' "

5 Then the LORD said to Moses, "Say to Aaron, '[a]Stretch out your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Egypt.' " 8:5 [a]Ex 7:19

6 So Aaron stretched out his *8:6

THE TEN PLAGUES

SCRIPTURE	PLAGUE	ISRAEL EXEMPT?	EGYPTIAN GODS INVOLVED
1. 7:14-24	Nile River to Blood	No	Hapi—spirit of the Nile Khnum—guardian of the Nile
2. 7:25-8:15	Frogs	No	Heqt—form of a frog Hapi—spirit of the Nile
3. 8:16-19	Swarms of Lice/Gnats	No	Uncertain; perhaps attack on Egyptian priests
4. 8:20-32	Flies	Yes	Uatchit—a god who manifested himself as a fly
5. 9:1-7	Disease on the Cattle	Yes	Apis bull revered; Sacred bulls and cows Ptah, Mnrvis, Hathor
6. 9:8-12	Boils/Sores on Man and Animal	Yes	Sekhmet—goddess with power to heal. Serapis—healing god
7. 9:13-35	Destruction of Crops and Cattle by Hail	Yes	Seth—protector of crops Nut—sky goddess
8. 10:1-20	Destruction of Crops by Locusts	Yes	Isis—goddess of life Seth—protector of crops
9. 10:21-29	Darkness	Yes	Re—sun god. Atum—god of setting sun.
10. 11:1-12:36	Death of the Firstborn	Yes—if blood properly applied	Osiris—giver of life Pharaoh also was considered deity

8:6 *frogs.* These regularly appeared in abundance after the Nile receded in mid-December and were a symbol of fertility. This second plague used these creatures, sacred to the Egyptians, and made them heinous to the people, whose land and homes were overrun by them.

hand over the waters of Egypt, and the [a]frogs came up and covered the land of Egypt.

7 [a]The magicians did the same with their secret arts, making frogs come up on the land of Egypt.

8 Then Pharaoh [a]called for Moses and Aaron and said, "[b]Entreat the LORD that He remove the frogs from me and from my people; and [c]I will let the people go, that they may sacrifice to the LORD."

9 Moses said to Pharaoh, "The honor is yours to tell me: when shall I entreat for you and your servants and your people, that the frogs be destroyed from you and your houses, *that* they may be left only in the Nile?"

10 Then he said, "Tomorrow." So he said, "*May it be* according to your word, that you may know that there is [a]no one like the LORD our God.

11 "The [a]frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile."

12 Then Moses and Aaron went out from Pharaoh, and [a]Moses cried to the LORD concerning the frogs which He had inflicted upon Pharaoh.

13 The LORD did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields.

14 So they piled them in heaps, and the land became foul.

15 But when Pharaoh saw that there was relief, he hardened his heart and [a]did not listen to them, as the LORD had said.

3 *Third plague: gnats,* 8:16–19

16 Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.' "

17 They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became [a]gnats through all the land of Egypt.

18 The magicians tried with their secret arts to bring forth gnats, but [a]they could not; so there were gnats on man and beast.

19 Then the magicians said to Pharaoh, "[a]This is the finger of God." But Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.

4 *Fourth plague: flies,* 8:20–32

20 Now the LORD said to Moses, "[a]Rise early in the morning and present yourself before Pharaoh, as [b]he comes out to the water, and say to him, 'Thus says the LORD, "[c]Let My people go, that they may serve Me.

21 "For if you will not let My people go, behold, I will send swarms of insects on you and on your servants and on your people and into your houses; and the houses of the Egyptians shall be full of swarms of insects, and also the ground on which they *dwell.*

22 "[a]But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of insects will be there, in order that you may know that [b]I, the LORD, am in the midst of the land.

23 "I will put a division between My people and your people. Tomorrow this sign shall occur.' " '

8:6 [a]Ps 78:45; 105:30
*8:7 [a]Ex 7:11,22
8:8 [a]Ex 8:25; 9:27; 10:16 [b]Ex 8:28; 9:28; 10:17; Num 21:7; 1 Kin 13:6 [c]Ex 8:15,29,32
8:10 [a]Ex 9:14; Deut 4:35,39; 33:26; 2 Sam 7:22; 1 Chr 17:20; Ps 86:8; Is 46:9; Jer 10:6,7
8:11 [a]Ex 8:13
8:12 [a]Ex 8:30; 9:33; 10:18
*8:15 [a]Ex 7:4
*8:16
8:17 [a]Ps 105:31
*8:18 [a]Ex 7:11,12; 8:7; 9:11
8:19 [a]Ex 7:5; 10:7; Ps 8:3; Luke 11:20
8:20 [a]Ex 7:15; 9:13 [b]Ex 2:5; 7:15 [c]Ex 3:18; 4:23; 5:1,3; 8:1
*8:21
*8:22 [a]Ex 9:4,6,24; 10:23; 11:7 [b]Ex 9:29; 19:5; 20:11

8:7 Again the *magicians* were no help. They only increased the number of frogs!

8:15 Temporary afflictions usually do not change the heart.

8:16 *gnats.* The exact meaning is uncertain. They were perhaps gnats, sand fleas, or mosquitoes.

8:18–19 For the first time, the *magicians* admitted their impotence and acknowledged the power of God. (*finger of God* refers to His power or Spirit; see 31:18; Deut. 9:10; Ps. 8:3; and Luke 11:20 compared with Matt. 12:28.)

8:21 *swarms of insects.* A mixture of irritating insects.

8:22 *Goshen* (see note on Gen. 45:10), where the Israelites lived, was exempt from the plague.

8:24 [a]Ps 78:45; 105:31
24 Then the LORD did so. And there came great swarms of insects into the house of Pharaoh and the houses of his servants and the land was [a]laid waste because of the swarms of insects in all the land of Egypt.

*8:25 [a]Ex 8:8; 9:27; 10:16 [b]Ex 9:28; 10:8, 24; 12:31
25 Pharaoh [a]called for Moses and Aaron and said, "[b]Go, sacrifice to your God within the land."

8:26 [a]Gen 43:32; 46:34; Deut 7:25f
26 But Moses said, "It is not right to do so, for we shall sacrifice to the LORD our God what is [a]an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us?

8:27 [a]Ex 3:18; 5:3
27 "We must go a [a]three days' journey into the wilderness and sacrifice to the LORD our God as He commands us."

8:28 [a]Ex 8:8,15,29, 32 [b]Ex 8:8; 9:28; 1 Kin 13:6
28 Pharaoh said, "[a]I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. [b]Make supplication for me."

8:29 [a]Ex 8:8,15
29 Then Moses said, "Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of insects may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh [a]deal deceitfully again in not letting the people go to sacrifice to the LORD."

8:30 [a]Ex 8:12
30 So [a]Moses went out from Pharaoh and made supplication to the LORD.

31 The LORD did as Moses asked, and removed the swarms of insects from Pharaoh, from his servants and from his people; not one remained.

8:32 [a]Ex 4:21; 8:8, 15
32 But Pharaoh hardened his heart this time also, and [a]he did not let the people go.

5 *Fifth plague: disease on the livestock,* 9:1–7

9 Then the LORD said to Moses, 9:1 [a]Ex 4:23; 8:1
"Go to Pharaoh and speak to him, 'Thus says the LORD, the God of the Hebrews, "[a]Let My people go, that they may serve Me.

2 "For [a]if you refuse to let 9:2 [a]Ex 8:2
them go and continue to hold them,

3 behold, [a]the hand of the *9:3 [a]Ex 7:4; 1 Sam 5:6; Ps 39:10; Acts 13:11
LORD will come *with* a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks.

4 "[a]But the LORD will make a 9:4 [a]Ex 8:22 [b]Ex 9:6
distinction between the livestock of Israel and the livestock of Egypt, so that [b]nothing will die of all that belongs to the sons of Israel." ' "

5 The LORD set a definite time, *9:5
saying, "Tomorrow the LORD will do this thing in the land."

6 So the LORD did this thing on 9:6 [a]Ex 9:19,20,25; Ps 78:48 [b]Ex 9:4
the morrow, and [a]all the livestock of Egypt died; [b]but of the livestock of the sons of Israel, not one died.

7 Pharaoh sent, and behold, 9:7 [a]Ex 7:14; 8:32
there was not even one of the livestock of Israel dead. But [a]the heart of Pharaoh was hardened, and he did not let the people go.

6 *Sixth plague: boils on man and beast,* 9:8–12

8 Then the LORD said to Moses *9:8
and Aaron, "Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh.

8:25–26 Moses rejected Pharaoh's compromise offer to sacrifice *within the land.* To have used cows or sheep in sacrifice (an *abomination* to the Egyptians, who considered some animals sacred, cf. Gen. 46:34) would have incited rioting.

9:3 *a very severe pestilence.* The word is sometimes used of pestilence in general (cf. 5:3; 9:15), though here of an animal plague. Apparently it was highly infectious and fatal. *horses* were a comparatively recent and highly prized importation into Egypt. The death of all these various animals would have affected transportation, agriculture, and worship (because cattle were sacred). Animals taken from *the field* escaped (cf. vv. 19, 21 and 12:29).

9:5 *Tomorrow.* Some Egyptians who feared the Lord took advantage of this delay to bring their livestock in from the fields (v. 20).

9:8 The *soot* probably came from a furnace used to bake bricks.

*9:9 [a]Deut 28:27; Rev 16:2
9"It will become fine dust over all the land of Egypt, and will become [a]boils breaking out with sores on man and beast through all the land of Egypt."

10 So they took soot from a kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast.

9:11 [a]Ex 8:18
11 [a]The magicians could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians.

9:12 [a]Ex 4:21; 10:1, 20; 14:8; Josh 11:20; John 12:40
12 And [a]the LORD hardened Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses.

7 *Seventh plague: hail,* 9:13–35

9:13 [a]Ex 8:20 [b]Ex 4:23
13 Then the LORD said to Moses, "[a]Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "[b]Let My people go, that they may serve Me.

9:14 [a]Ex 8:10; Deut 3:24; 2 Sam 7:22; 1 Chr 17:20; Ps 86:8; Is 45:5-8; 46:9; Jer 10:6,7
14"For this time I will send all My plagues on you and your servants and your people, so that [a]you may know that there is no one like Me in all the earth.

15"For *if by* now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth.

9:16 [a]Prov 16:4; Rom 9:17
16"But, indeed, [a]for this cause I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth.

17"Still you exalt yourself against My people by not letting them go.

9:18 [a]Ex 9:23,24
18"Behold, about this time tomorrow, [a]I will send a very heavy hail, such as has not been *seen* in Egypt from the day it was founded until now.

19"Now therefore send, bring [a]your livestock and whatever you have in the field to safety. [b]Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die." ' "

9:19 [a]Ex 9:6 [b]Ex 9:25

20 [a]The one among the servants of Pharaoh who feared the word of the LORD made his servants and his livestock flee into the houses;

9:20 [a]Prov 13:13

21 but he who paid no regard to the word of the LORD left his servants and his livestock in the field.

22 Now the LORD said to Moses, "Stretch out your hand toward the sky, that [a]hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt."

9:22 [a]Rev 16:21

*9:23 [a]Gen 19:24; Josh 10:11; Ps 18:13; 78:47; 105:32; Is 30:30; Ezek 38:22; Rev 8:7
23 Moses stretched out his staff toward the sky, and the LORD sent thunder and [a]hail, and fire ran down to the earth. And the LORD rained hail on the land of Egypt.

24 So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation.

9:25 [a]Ex 9:19; Ps 78:47,48; 105:32,33
25 [a]The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field.

9:26 [a]Ex 8:22; 9:4, 6; 11:7
26 [a]Only in the land of Goshen, where the sons of Israel *were,* there was no hail.

*9:27 [a]Ex 8:8 [b]Ex 10:16,17; 2 Chr 12:6; Ps 129:4; 145:17; Lam 1:18
27 Then Pharaoh [a]sent for Moses and Aaron, and said to them, "[b]I have sinned this time; the LORD is the righteous one, and I and my people are the wicked ones.

9:28 [a]Ex 8:8,28; 10:17 [b]Ex 8:25; 10:8, 24
28"[a]Make supplication to the LORD, for there has been enough of God's thunder and hail; and [b]I

9:9 *boils . . . sores.* I.e., inflammations of the skin.

9:23 Hailstorms are a rarity in Egypt, a fact that heightened the effect of the miracle.

9:27 For the first time Pharaoh acknowledged his sin and the righteousness of the Lord. Moses perceived that this confession was superficial (v. 30).

will let you go, and you shall stay no longer."

9:29 29 Moses said to him, "As soon as I go out of the city, I will [a]spread out my hands to the LORD; the thunder will cease and there will be hail no longer, that you may know that [b]the earth is the LORD's.

9:30 30"[a]But as for you and [i]your servants, I know that [b]you do not yet fear the LORD God."

*9:31 31 (Now the flax and the [a]barley were ruined, for the barley was in the ear and the flax was in bud.

*9:32 32 But the wheat and the spelt were not ruined, for they *ripen* late.)

9:33 33 [a]So Moses went out of the city from Pharaoh, and spread out his hands to the LORD; and the thunder and the hail ceased, and rain no longer poured on the earth.

34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants.

9:35 35 Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the [a]LORD had spoken through Moses.

8 *Eighth plague: locusts,* 10:1–20

10:1 10 Then the LORD said to Moses, "Go to Pharaoh, for [a]I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them,

10:2 2 and [a]that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I performed My signs among them, [b]that you may know that I am the LORD."

3 Moses and Aaron went to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to [a]humble yourself before Me? [b]Let My people go, that they may serve Me.

4 'For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory.

10:5 5 'They shall cover the surface of the land, so that no one shall be able to see the land. [a]They shall also eat the rest of what has escaped—what is left to you from the hail—and they shall eat every tree which sprouts for you out of the field.

10:6 6 'Then [a]your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, *something* which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.' " And he turned and went out from Pharaoh.

*10:7 7 [a]Pharaoh's servants said to him, "How long will this man be [b]a snare to us? Let the men go, that they may serve the LORD their God. Do you not realize that Egypt is destroyed?"

10:8 8 So Moses and Aaron [a]were brought back to Pharaoh, and he said to them, "[b]Go, serve the LORD your God! Who are the ones that are going?"

10:9 9 Moses said, "[a]We shall go with our young and our old; with our sons and our daughters, [b]with our flocks and our herds we will go, for we must hold a feast to the LORD."

10 Then he said to them, "Thus may the LORD be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind.

11"Not so! Go now, the men

10:3 [a]1 Kin 21:29; 2 Chr 34:27; James 4:10; 1 Pet 5:6 [b]Ex 4:23

10:5 [a]Joel 1:4; 2:25

10:6 [a]Ex 8:3,21

*10:7 [a]Ex 7:5; 8:19; 12:33 [b]Ex 23:33; Josh 23:13; 1 Sam 18:21; Eccl 7:26

10:8 [a]Ex 8:8 [b]Ex 8:25

10:9 [a]Ex 12:37,38 [b]Ex 10:26

9:31 That *barley* was ripe and the *flax* in blossom indicates that the plague of hail was in January. Also, from January to April cattle were usually outdoors (cf. vv. 20–21).

9:32 The *wheat* and *spelt* (an inferior kind of wheat) were not harmed at this time because they ripen a month or so later (but see 10:5).

10:7–10 In response to the pleas of his servants, Pharaoh offered Moses another compromise. He would let the men go, but not their families or children, charging Moses with wanting to do *evil* by depriving him of such a large number of workers.

among you, and serve the LORD, for that is what you desire." So [a]they were driven out from Pharaoh's presence.

12 Then the LORD said to Moses, "[a]Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and [b]eat every plant of the land, *even* all that the hail has left."

13 So Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the [a]locusts.

14 [a]The locusts came up over all the land of Egypt and settled in all the territory of Egypt; *they were* very numerous. There had never been so *many* locusts, nor would there be so *many* again.

15 For they covered the surface of the whole land, so that the land was darkened; and they [a]ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt.

16 Then Pharaoh hurriedly [a]called for Moses and Aaron, and he said, "[b]I have sinned against the LORD your God and against you.

17 "Now therefore, please forgive my sin only this once, and [a]make supplication to the LORD your God, that He would only remove this death from me."

18 [a]He went out from Pharaoh and made supplication to the LORD.

19 So the LORD shifted *the wind* to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt.

20 But [a]the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go.

9 *Ninth plague: darkness,* 10:21–29

21 Then the LORD said to Moses, "[a]Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness [b]which may be felt."

22 So Moses stretched out his hand toward the sky, and there was [a]thick darkness in all the land of Egypt for three days.

23 They did not see one another, nor did anyone rise from his place for three days, [a]but all the sons of Israel had light in their dwellings.

24 Then Pharaoh [a]called to Moses, and said, "Go, serve the LORD; only let your flocks and your herds be detained. Even [b]your little ones may go with you."

25 But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice *them* to the LORD our God.

26 "[a]Therefore, our livestock too will go with us; not a hoof will be left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD."

27 But [a]the LORD hardened Pharaoh's heart, and he was not willing to let them go.

28 Then Pharaoh said to him, "[a]Get away from me! Beware, do not see my face again, for in the

10:11 [a]Ex 10:28
10:12 [a]Ex 7:19 [b]Ex 10:5,15
10:13 [a]Ps 78:46; 105:34
*10:14 [a]Deut 28:38; Ps 78:46; 105:34; Joel 1:4,7; 2:1-11; Rev 9:3
10:15 [a]Ex 10:5; Ps 105:34f
10:16 [a]Ex 8:8 [b]Ex 9:27
10:17 [a]Ex 8:8,28; 9:28; 1 Kin 13:6
10:18 [a]Ex 8:30
*10:19
10:20 [a]Ex 4:21; 11:10
*10:21 [a]Ex 9:22 [b]Deut 28:29
10:22 [a]Ps 105:28; Rev 16:10
10:23 [a]Ex 8:22
*10:24 [a]Ex 8:8,25 [b]Ex 10:10
10:26 [a]Ex 10:9
10:27 [a]Ex 4:21; 10:20; 14:4,8
10:28 [a]Ex 10:11

10:14–15 *locusts.* One of the most destructive of creatures. A swarm may have an average density of 130,000,000 locusts per square mile. They can denude hundreds of square miles quickly, bringing horror, despair, and terrible economic consequences to the inhabitants. For more on locusts, see note on Joel 2:1–11.

10:19 God sovereignly changed the direction of the wind. On the meaning of the *Red Sea,* see note on 13:18.

10:21 *darkness which may be felt.* Possibly a combination of a violent sandstorm and supernatural darkness. This was an especially significant judgment on Egypt, for the sun god Ra was one of her chief deities. This plague, like those of the gnats and boils, came unannounced to Pharaoh.

10:24 This was the fourth compromise Pharaoh offered Moses (see 8:25; 8:28; 10:11), and it, too, was unacceptable (10:25–26).

day you see my face you shall die!"

10:29 [a]Ex 11:8; Heb 11:27 29 Moses said, "You are right; [a]I shall never see your face again!"

10 *Tenth plague: death,* 11:1–12:36

a *The plague announced,* 11:1–10

11:1 [a]Ex 12:31,33, 39 11 Now the LORD said to Moses, "One more plague I will bring on Pharaoh and on Egypt; [a]after that he will let you go from here. When he lets you go, he will surely drive you out from here completely.

*11:2 [a]Ex 3:22; 12:35,36 2"Speak now in the hearing of the people that [a]each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold."

11:3 [a]Ex 3:21; 12:36; Ps 106:46 [b]Deut 34:10-12 3 [a]The LORD gave the people favor in the sight of the Egyptians. [b]Furthermore, the man Moses *himself* was greatly esteemed in the land of Egypt, *both* in the sight of Pharaoh's servants and in the sight of the people.

11:4 [a]Ex 12:29 4 Moses said, "Thus says the LORD, 'About [a]midnight I am going out into the midst of Egypt,

11:5 [a]Ex 12:12,29; Ps 78:51; 105:36; 135:8; 136:10 5 and [a]all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.

11:6 [a]Ex 12:30 6 'Moreover, there shall be [a]a great cry in all the land of Egypt, such as there has not been *before* and such as shall never be again.

*11:7 [a]Ex 8:22; Josh 10:21 7 '[a]But against any of the sons of Israel a dog shall not *even* bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel.'

11:8 [a]Ex 12:31-33 [b]Heb 11:27 8"[a]All these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and after that I will go out." [b]And he went out from Pharaoh in hot anger.

11:9 [a]Ex 7:4 [b]Ex 7:3 9 Then the LORD said to Moses, "[a]Pharaoh will not listen to you, so [b]that My wonders will be multiplied in the land of Egypt."

11:10 [a]Ex 4:21 [b]Ex 7:3; 9:12; 10:20,27; Josh 11:20; Is 63:17; John 12:40 10 [a]Moses and Aaron performed all these wonders before Pharaoh; yet [b]the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.

b *The Passover instituted,* 12:1–36

12 Now the LORD said to Moses and Aaron in the land of Egypt,

*12:2 [a]Ex 13:4; 23:15; 34:18; Deut 16:1 2"[a]This month shall be the beginning of months for you; it is to be the first month of the year to you.

*12:3 3"Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.

4 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons *in them;* according

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11:2 *ask.* See note on 3:22. Verse 3 explains at least one reason why the Egyptians complied: the miracles Moses had performed gave him esteem in their sight.

11:7 *a dog shall not even bark.* A proverbial saying meaning that no one would offer the least resistance when Israel left Egypt (cf. Josh. 10:21).

12:2 *the first month of the year to you.* This month was called by its Canaanite name Abib (cf. 13:4), meaning "ear" (because the grain was in the ear), though it was later called by the Babylonian name Nisan (cf. Neh. 2:1). Correlated with the Western calendar, the Hebrew religious calendar is as follows:

Nisan (Abib)	=	March-April
Iyyar (Ziv)	=	April-May
Sivan	=	May-June
Tammuz	=	June-July
Ab	=	July-August
Elul	=	August-September
Tishri (Ethanim)	=	September-October
Marchesvan (Bul)	=	October-November
Chislev	=	November-December
Tebeth	=	December-January
Shebat	=	January-February
Adar	=	February-March

12:3 *a lamb* may refer to either a young sheep or goat (cf. v. 5).

to what each man should eat, you are to divide the lamb.

***12:5** [a]Lev 22:18-21; 23:12; Heb 9:14; 1 Pet 1:19

5 'Your lamb shall be [a]an unblemished male a year old; you may take it from the sheep or from the goats.

***12:6** [a]Ex 12:14,17; Lev 23:5; Num 9:1-3,11; 28:16 [b]Ex 16:12; Deut 16:4,6

6 'You shall keep it until the [a]fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it [b]at twilight.

12:7 [a]Ex 12:22

7 '[a]Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

***12:8** [a]Ex 34:25; Num 9:12 [b]Deut 16:7 [c]Deut 16:3,4; 1 Cor 5:8 [d]Num 9:11

8 'They shall eat the flesh [a]that *same* night, [b]roasted with fire, and they shall eat it with [c]unleavened bread [d]and bitter herbs.

12:9 [a]Ex 12:8 [b]Ex 29:13,17, 22

9 'Do not eat any of it raw or boiled at all with water, but rather [a]roasted with fire, *both* its head and its legs along with [b]its entrails.

12:10 [a]Ex 16:19; 23:18; 34:25

10 '[a]And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire.

***12:11** [a]Ex 12:13,21, 27,43

11 'Now you shall eat it in this manner: *with* your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is [a]the LORD's Passover.

12:12 [a]Ex 11:4,5 [b]Num 33:4; Ps 82:1 [c]Ex 6:2

12 'For [a]I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and [b]against all the gods of Egypt I will execute judgments— [c]I am the LORD.

12:13 [a]Heb 11:28

13 '[a]The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy *you* when I strike the land of Egypt.

12:14 [a]Ex 12:6; Lev 23:4,5; 2 Kin 23:21 [b]Ex 13:9 [c]Ex 12:17,24; 13:10

14 'Now [a]this day will be [b]a memorial to you, and you shall celebrate it *as* a feast to the LORD; throughout your generations you are to celebrate it *as* [c]a permanent ordinance.

***12:15** [a]Ex 13:6,7; 23:15; 34:18; Lev 23:6; Num 28:17; Deut 16:3,8 [b]Gen 17:14; Ex 12:19; Num 9:13

15 '[a]Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, [b]that person shall be cut off from Israel.

12:16 [a]Lev 23:7,8; Num 28:18,25

16 '[a]On the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

12:17 [a]Deut 16:3-8 [b]Ex 12:41 [c]Ex 12:14; 13:3,10

17 'You shall also observe [a]the *Feast of* Unleavened Bread, for on this [b]very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as [c]a permanent ordinance.

12:18 [a]Ex 12:2; Lev 23:5-8; Num 28:16-25

18 '[a]In the first *month,* on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

12:19 [a]Ex 12:15; 23:15; 34:18 [b]Num 9:13

19 '[a]Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that [b]person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land.

12:5 *unblemished,* like the Lamb of God (1 Peter 1:19).

12:6 *at twilight.* Lit., between the evenings. Some understand this to mean between sunset and nightfall (about 6–7 P.M.); others, between the sun's decline and sunset (about 3–5 P.M.).

12:8 *unleavened bread* symbolized their haste in leaving Egypt (vv. 11, 39; Deut. 16:3). *bitter herbs* (like endive, chicory, nettles) to remind the people of their past sins and/or their oppression in Egypt.

12:11 *the LORD's Passover.* This event serves as a beautiful illustration of the redemption Christ accomplished at Calvary (cf. John 1:29; 1 Cor. 5:7). (1) The offering was to be without blemish (v. 5; cf. 1 Peter 1:19). (2) The lamb had to be killed (v. 6; cf. John 12:24, 27). (3) The blood had to be applied (v. 7; cf. Heb. 9:22).

12:15–20 The *Feast of Unleavened Bread* began on the evening of Passover (vv. 6, 18) and lasted for seven days. On the first day, homes were to be completely cleared of leaven (yeast, a symbol of corruption and evil; cf. Lev. 2:11; 1 Cor. 5:7–8), and a *holy assembly* was to be called (v. 16). The week was concluded with another convocation (see also Lev. 23:6–8). *cut off* (v. 19) by execution or banishment

20 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.'"

12:21 21 Then [a]Moses called for all the elders of Israel and said to them, "Go and [b]take for yourselves lambs according to your families, and slay [c]the Passover *lamb.*

[a]Num 9:4; Heb 11:28; [b]Ex 12:3; [c]Ex 12:11

***12:22** 22"[a]You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.

[a]Ex 12:7

***12:23** 23"For [a]the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will [b]not allow the [c]destroyer to come in to your houses to smite *you.*

[a]Ex 11:4; 12:12,13; [b]Rev 7:3; 9:4; [c]1 Cor 10:10; Heb 11:28

12:24 24"And [a]you shall observe this event as an ordinance for you and your children forever.

[a]Ex 12:14,17; 13:5,10

25"It will come about when you enter the land which the LORD will give you, as He has promised, that you shall observe this rite.

12:26 26"[a]And it will come about when your children will say to you, 'What does this rite mean to you?'

[a]Ex 10:2; 13:8; 14,15; Deut 32:7; Josh 4:6; Ps 78:6

12:27 27 that you shall say, 'It is a Passover sacrifice to [a]the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" [b]And the people bowed low and worshiped.

[a]Ex 12:11; [b]Ex 4:31

28 Then the sons of Israel went and did *so;* just as the LORD had commanded Moses and Aaron, so they did.

***12:29** 29 Now it came about at [a]midnight that [b]the LORD struck all [c]the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of [d]cattle.

[a]Ex 11:4,5; [b]Num 8:17; 33:4; Ps 135:8; 136:10; [c]Ex 4:23; Ps 78:51; 105:36; [d]Ex 9:6

***12:30** 30 Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was [a]a great cry in Egypt, for there was no home where there was not someone dead.

[a]Ex 11:6

12:31 31 Then [a]he called for Moses and Aaron at night and said, "Rise up, [b]get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.

[a]Ex 8:8; [b]Ex 8:25

12:32 32"Take [a]both your flocks and your herds, as you have said, and go, and bless me also."

[a]Ex 10:9,26

12:33 33 [a]The Egyptians urged the people, to send them out of the land in haste, for they said, "We shall all be dead."

[a]Ex 10:7; 11:1; 12:39; Ps 105:38

12:34 34 So the people took [a]their dough before it was leavened, *with* their kneading bowls bound up in the clothes on their shoulders.

[a]Ex 12:39

12:35 35 [a]Now the sons of Israel had done according to the word of Moses, for they had requested from the Egyptians articles of silver and articles of gold, and clothing;

[a]Ex 3:21,22; 11:2,3; Ps 105:37

12:36 36 and the LORD had given the people favor in the sight of the Egyptians, so that they let them have their request. Thus they [a]plundered the Egyptians.

[a]Ex 3:22

12:22 *hyssop.* A common plant of the mint family. Because of its stiff branches and hairy leaves, it served well for sprinkling. In addition to the Passover, it was also used in the purifying of lepers (Lev. 14:2–7), the cleansing of a plague (Lev. 14:49–52), and the sacrificing of the red heifer (Num. 19:2–6). *lintel.* The horizontal piece above the door.

12:23 *the destroyer.* Probably an angel, perhaps the angel of the Lord (the preincarnate Christ). See note on Gen. 16:9.

12:29 *the firstborn of Pharaoh.* We know Thutmose IV succeeded Amenhotep II, the Pharaoh of the Exodus, but Thutmose IV was not his firstborn.

12:30–32 Though Pharaoh manufactured rationalizations for the other plagues, he could not reason away the trauma of the death of his own son. He called for *Moses and Aaron* that night and gave them permission to go, this time without insisting on any concessions. Indeed, Pharaoh, who was thought to be divine, asked Moses to bless him.

II ISRAEL'S JOURNEY TO SINAI: EMANCIPATION, 12:37–18:27

A The Departure from Egypt, 12:37–51

12:37 37 Now the [a]sons of Israel journeyed from [b]Rameses to Succoth, about [c]six hundred thousand men on foot, aside from children.

38 A [a]mixed multitude also went up with them, along with flocks and herds, a [b]very large number of livestock.

39 They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were [a]driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

12:40 40 Now the time that the sons of Israel lived in Egypt was [a]four hundred and thirty years.

12:41 41 It came about at the end of four hundred and thirty years, to [a]the very day, that [b]all the hosts of the LORD went out from the land of Egypt.

12:42 42 [a]It is a night to be observed for the LORD for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.

12:43 43 The LORD said to Moses and Aaron, "This is the ordinance of [a]the Passover: no [b]foreigner is to eat of it;

12:44 44 but every man's [a]slave purchased with money, after you have circumcised him, then he may eat of it.

45 "[a]A sojourner or a hired servant shall not eat of it.

46 "It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, [a]nor are you to break any bone of it.

47 "[a]All the congregation of Israel are to celebrate this.

48 "But [a]if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it.

49 "[a]The same law shall apply to the native as to the stranger who sojourns among you."

50 Then all the sons of Israel did *so;* they did just as the LORD had commanded Moses and Aaron.

51 It came about on that same day that [a]the LORD brought the sons of Israel out of the land of Egypt [b]by their hosts.

B The Dedication of the Firstborn, 13:1–16

13 Then the LORD spoke to Moses, saying,

2 "[a]Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me."

3 Moses said to the people, "[a]Remember this day in which you went out from Egypt, from the house of slavery; for [b]by a powerful hand the LORD brought you out from this place. [c]And nothing leavened shall be eaten.

12:45 [a]Lev 22:10

12:46 [a]Num 9:12; Ps 34:20; John 19:33,36

12:47 [a]Ex 12:6; Num 9:13,14

12:48 [a]Num 9:14

12:49 [a]Lev 24:22; Num 15:15,16, 29

12:51 [a]Ex 12:41 [b]Ex 6:26

13:2 [a]Ex 13:12,13, 15; 22:29; Lev 27:26; Num 3:13; 8:16f; 18:15; Deut 15:19; Luke 2:23

13:3 [a]Ex 12:42; Deut 16:3 [b]Ex 3:20; 6:1 [c]Ex 12:19

12:37 The total number was likely around 2,000,000. See note on 1:7.

12:38 The *mixed multitude* included other Semites (see note on Gen. 9:26) who had settled in the Nile delta region and some Egyptians. They later became a source of trouble to Moses (cf. Num. 11:4–6).

12:40 The 430 years may be the total number of years spent in bondage in Egypt, thus approximately equivalent to the 400 years of Gen. 15:13 and Acts 7:6. Or it may be that the years of bondage were 400 and the 430-year figure, used here and in Gal. 3:17, refers to the time between the last confirmation of the Abrahamic covenant and the giving of the Mosaic Law. (See also Acts 13:19, where 450 years is the approximate time from the beginning of Egyptian bondage until after the conquest of Palestine, including the 40 years of wilderness wandering.)

12:46 On the prohibition against breaking a bone, see John 19:36 in relation to Jesus on the cross.

13:2 *Sanctify to Me.* I.e., consider all the firstborn males of both man and beast as belonging to God (cf. vv. 12–13).

13:4 [a]Ex 12:2; 23:15; 34:18; Deut 16:1
13:5 [a]Ex 3:8,17; Josh 24:11 [b]Ex 6:8 [c]Ex 12:25
13:6 [a]Ex 12:15-20
13:7 [a]Ex 12:19
13:8 [a]Ex 10:2; 12:26f; 13:14; Ps 44:1
*13:9 [a]Ex 12:14; 13:16; Num 15:39; Deut 6:8; 11:18 [b]Ex 13:3
13:10 [a]Ex 12:24,25; 13:5
13:11 [a]Ex 13:5 [b]Gen 15:18; 17:8; 28:15; Ps 105:42-45
13:12 [a]Ex 13:1,2; 22:29; 34:19; Lev 27:26; Num 18:15; Ezek 44:30; Luke 2:23

4"On this day in the [a]month of Abib, you are about to go forth.

5"It shall be when the LORD [a]brings you to the land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which [b]He swore to your fathers to give you, a land flowing with milk and honey, [c]that you shall observe this rite in this month.

6"For [a]seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.

7"Unleavened bread shall be eaten throughout the seven days; and [a]nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.

8"[a]You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.'

9"And [a]it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with [b]a powerful hand the LORD brought you out of Egypt.

10"Therefore, you shall [a]keep this ordinance at its appointed time from year to year.

11"Now it shall come about when [a]the LORD brings you to the land of the Canaanite, as [b]He swore to you and to your fathers, and gives it to you,

12 that [a]you shall devote to the LORD the first offspring of every womb, and the first offspring of every beast that you own; the males belong to the LORD.

*13:13 [a]Ex 34:20; Num 18:15 [b]Num 3:46
13:14 [a]Ex 10:2; 12:26,27; 13:8; Deut 6:20; Josh 4:6,21 [b]Ex 13:3,9
13:15 [a]Ex 12:29
*13:16 [a]Ex 13:9; Deut 6:8
*13:17 [a]Ex 14:11,12; Num 14:1-4; Deut 17:16
*13:18

13"But [a]every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem *it,* then you shall break its neck; and [b]every firstborn of man among your sons you shall redeem.

14"[a]And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, '[b]With a powerful hand the LORD brought us out of Egypt, from the house of slavery.

15 'It came about, when Pharaoh was stubborn about letting us go, that the [a]LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.'

16"So [a]it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."

C The Direction of the Cloud and Fire, 13:17–22

17 Now it came about when Pharaoh had let the people go, that God did not lead them by the way of the land of the Philistines, even though it was near; for God said, "[a]The people might change their minds when they see war, and return to Egypt."

18 Hence God led the people

13:9 On the basis of this verse, coupled with Deut. 6:8 and 11:18, some Jews still wear phylacteries (little leather pouches containing short sections of the law, bound on the forehead and on the left arm above the elbow). For a detailed description of this practice and its abuse, see note on Matt. 23:5.

13:13 The *donkey* was an unclean animal (Lev. 11:2–7), and so could not be sacrificed to God. It either had to be killed or have a lamb used as a substitute sacrifice for it. (So also for other unclean animals; cf. Num. 18:15.) The word *redeem* means "to buy back for a price."

13:16 *phylacteries.* From a word meaning "prayers" or "prayer cases." See note on verse 9.

13:17 God did not allow the people to take the direct route along the Mediterranean coast to Palestine (which would have been a journey of only a few weeks). This route was heavily guarded by Egyptian troops but, more significantly, the Israelites had a divine appointment to keep at Mount Sinai (see 3:12).

13:18 The place of the crossing of the *Red Sea* was likely the northern extension of the Gulf of Suez, S of the modern port of Suez. Although the phrase literally means "Sea of Reeds," the reference is to the Red Sea, not simply to a marshy land (see also Num. 14:25; Acts 7:36; Heb. 11:29). *in martial array.* Organized and equipped for the march. Perhaps armed, but not in disarray as fleeing fugitives would be (cf. 7:4).

around by the way of the wilderness to the Red Sea; and the sons of Israel went up [a]in martial array from the land of Egypt.

13:18 [a]Josh 1:14; 4:12,13

19 Moses took [a]the bones of Joseph with him, for he had made the sons of Israel solemnly swear, saying, "God shall surely take care of you, and you shall carry my bones from here with you."

*13:19 [a]Gen 50:24,25; Josh 24:32; Acts 7:15,16

20 Then they set out from [a]Succoth and camped in Etham on the edge of the wilderness.

13:20 [a]Ex 12:37; Num 33:6

21 [a]The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.

*13:21 [a]Ex 14:19,24; 33:9,10; Num 9:15; 14:14; Deut 1:33; Neh 9:12; Ps 78:14; 99:7; 105:39; Is 4:5; 1 Cor 10:1

22 He [a]did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

13:22 [a]Neh 9:19

D The Drying Up of the Red Sea, 14:1–22

14 Now the LORD spoke to Moses, saying,

2"Tell the sons of Israel to turn back and camp before [a]Pi-hahiroth, between [b]Migdol and the sea; you shall camp in front of Baal-zephon, opposite it, by the sea.

*14:2 [a]Num 33:7 [b]Jer 44:1

3"For Pharaoh will say of the sons of Israel, 'They are wandering aimlessly in the land; the wilderness has shut them in.'

4"Thus [a]I will harden Pharaoh's heart, and [b]he will chase after them; and I will be honored through Pharaoh and all his army, and [c]the Egyptians will know that I am the LORD." And they did so.

14:4 [a]Ex 4:21; 7:3; 14:17 [b]Ex 14:23 [c]Ex 7:5; 14:25

5 When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people, and they said, "What is this we have done, that we have let Israel go from serving us?"

6 So he made his chariot ready and took his people with him;

7 and he took six hundred select chariots, and all the *other* chariots of Egypt with officers over all of them.

8 [a]The LORD hardened the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out [b]boldly.

*14:8 [a]Ex 14:4 [b]Num 33:3; Acts 13:17

9 Then [a]the Egyptians chased after them *with* all the horses *and* chariots of Pharaoh, his horsemen and his army, and they overtook them camping by the sea, [b]beside Pi-hahiroth, in front of Baal-zephon.

14:9 [a]Ex 15:9; Josh 24:6 [b]Ex 14:2

10 As Pharaoh drew near, the sons of Israel looked, and behold,

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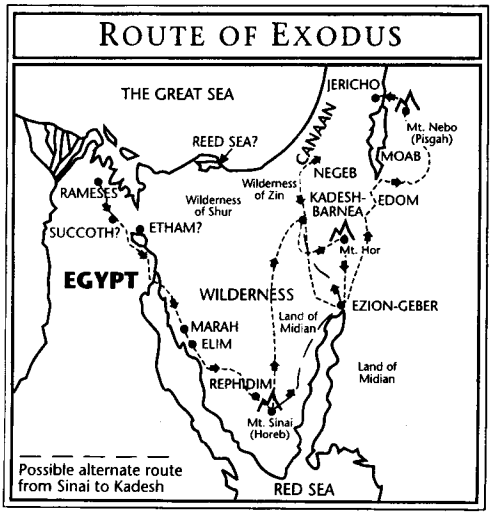
13:19 On *the bones of Joseph,* see Gen. 50:25 and Josh. 24:32.

13:21–22 The *pillar of cloud* and *of fire* guided the people through the wilderness and assured them of God's presence. It also protected them from the Egyptians (cf. 14:19–20).

14:2 The location of these places is uncertain, but the route of march was changed from southeasterly (which, if continued, would have brought the Israelites into conflict with the Egyptian border guards) to southwesterly (which put the Red Sea between them and Canaan). See Map 3 at the end of this volume.

14:8 *boldly.* Lit., with an high hand; i.e., confidently and in defiance of Pharaoh. Cf. note on Num. 15:30.



14:10 a Josh 24:7; Neh 9:9; Ps 34:17; 107:6

the Egyptians were marching after them, and they became very frightened; [a]so the sons of Israel cried out to the LORD.

*14:11 a Ex 5:21; 15:24; 16:2; Ps 106:7,8

11 Then [a]they said to Moses, "Is it because there were no graves in Egypt that you have taken us away to die in the wilderness? Why have you dealt with us in this way, bringing us out of Egypt?

*14:12 a Ex 6:9

12"[a]Is this not the word that we spoke to you in Egypt, saying, 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

*14:13 a Gen 15:1; 46:3; Ex 20:20; 2 Chr 20:15,17; Is 41:10,13,14 b Ex 14:30; 15:2

13 But Moses said to the people, "[a]Do not fear! Stand by and see [b]the salvation of the LORD which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever.

14:14 a Ex 14:25; 15:3; Deut 1:30; 3:22; Josh 23:3; 2 Chr 20:29; Neh 4:20 b Is 30:15

14"[a]The LORD will fight for you while [b]you keep silent."

15 Then the LORD said to Moses, "Why are you crying out to Me? Tell the sons of Israel to go forward.

14:16 a Ex 4:17,20; 7:19; 14:21,26; 17:5,6,9; Num 20:8,9,11; Is 10:26

16"As for you, lift up [a]your staff and stretch out your hand over the sea and divide it, and the sons of Israel shall go through the midst of the sea on dry land.

14:17 a Ex 14:4,8

17"As for Me, behold, [a]I will harden the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen.

14:18 a Ex 14:25

18"[a]Then the Egyptians will know that I am the LORD, when I am honored through Pharaoh, through his chariots and his horsemen."

*14:19 a Ex 13:21,22

19 [a]The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

20 So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night.

14:21 a Ex 7:19; 14:16 b Ps 66:6; 106:9; 136:13,14 c Ex 15:8; Josh 3:16; 4:23; Neh 9:11; Ps 74:13; 78:13; 114:3,5; Is 63:12,13

21 [a]Then Moses stretched out his hand over the sea; and the LORD swept the sea *back* by a strong east wind all night and turned the sea into [b]dry land, so [c]the waters were divided.

14:22 a Ex 15:19; Josh 3:17; 4:22; Neh 9:11; Ps 66:6; 78:13; Heb 11:29 b Ex 14:29; 15:8

22 [a]The sons of Israel went through the midst of the sea on the dry land, and [b]the waters *were like* a wall to them on their right hand and on their left.

E The Destruction of the Pursuing Egyptians, 14:23–31

14:23 a Ex 14:4,17

23 Then [a]the Egyptians took up the pursuit, and all Pharaoh's horses, his chariots and his horsemen went in after them into the midst of the sea.

*14:24 a Ex 13:21

24 It came about at the morning watch, that [a]the LORD looked down on the army of the Egyptians through the pillar of fire and cloud and brought the army of the Egyptians into confusion.

*14:25 a Ex 14:4,14,18

25 He caused their chariot wheels to swerve, and He made them drive with difficulty; so the Egyptians said, "Let us flee from Israel, [a]for the LORD is fighting for them against the Egyptians."

14:26 a Ex 14:16

26 Then the LORD said to Moses, "[a]Stretch out your hand over the sea so that the waters may come back over the Egyptians, over

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14:11 *no graves.* The people spoke with bitter sarcasm, in view of the abnormal preoccupation of the Egyptians with tombs!

14:12 The Israelites complained to Moses in similar words 40 years earlier (cf. 5:21).

14:13 *Stand by.* Better, stand firm.

14:19–22 The *angel of God.* See note on Gen. 16:9. By moving behind the Israelites, the cloud protected them from the Egyptians, while the *strong east wind* (the prevailing wind is north to south) parted the water and dried the land underneath.

14:24 *at the morning watch.* From 2 A.M. to dawn.

14:25 *caused their chariot wheels to swerve.* This may mean that the wheels were actually broken off or that they became clogged with the sand and mud, causing them to jam.

their chariots and their horsemen."

14:27 27 So Moses stretched out his hand over the sea, and [a]the sea returned to its normal state at daybreak, while the Egyptians were fleeing right into it; then the LORD [b]overthrew the Egyptians in the midst of the sea.

14:28 28 The waters returned and covered the chariots and the horsemen, even Pharaoh's entire army that had gone into the sea after them; [a]not even one of them remained.

14:29 29 But the sons of Israel walked on [a]dry land through the midst of the sea, and the waters *were like* a wall to them on their right hand and on their left.

14:30 30 [a]Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel [b]saw the Egyptians dead on the seashore.

14:31 31 When Israel saw the great power which the LORD had used against the Egyptians, the people feared the LORD, and [a]they believed in the LORD and in His servant Moses.

F The Deliverance Sung by Moses and the People, 15:1–21

15:1 15 [a]Then Moses and the sons of Israel sang this song to the LORD, and said,

"[b]I will sing to the LORD,
for He is highly exalted;
[c]The horse and its rider
He has hurled into the sea.

15:2 2"[a]The LORD is my strength and song,
And He has become my salvation;
[b]This is my God, and I will praise Him;
[c]My father's God, and I will [d]extol Him.

15:3 3"[a]The LORD is a warrior;
[b]The LORD is His name.

15:4 4"[a]Pharaoh's chariots and his army He has cast into the sea;
And the choicest of his officers are drowned in the Red Sea.

15:5 5"The deeps cover them;
[a]They went down into the depths like a stone.

15:6 6"[a]Your right hand, O LORD, is majestic in power,
[b]Your right hand, O LORD, shatters the enemy.

15:7 7"And in the greatness of Your excellence You [a]overthrow those who rise up against You;
[b]You send forth Your burning anger, *and* it [c]consumes them as chaff.

15:8 8"[a]At the blast of Your nostrils the waters were piled up,
[b]The flowing waters stood up like a heap;
The deeps were congealed in the heart of the sea.

15:9 9"[a]The enemy said, 'I will pursue, I will overtake, I will [b]divide the spoil;
My desire shall be gratified against them;
I will draw out my sword, my hand shall destroy them.'

15:10 10"[a]You blew with Your wind, the sea covered them;
[b]They sank like lead in the mighty waters.

15:11 11"[a]Who is like You among the gods, O LORD?
Who is like You, [b]majestic in holiness,
[c]Awesome in praises,
[d]working wonders?

15:12 12"[a]You stretched out Your right hand,
The earth swallowed them.

15:13 13"In Your lovingkindness You have [a]led the people whom You have [b]redeemed;

14:27 The water was deep enough to drown the Egyptian army.

15:1–21 This beautiful song of Moses and the people exalts the greatness of God, exhibited in His victory over the Egyptians.

15:13 *lovingkindness.* Heb., *hesed.* See note on

In Your strength You have guided *them* [c]to Your holy habitation.
14 "[a]The peoples have heard, they tremble;
Anguish has gripped the inhabitants of Philistia.
15 "Then the [a]chiefs of Edom were dismayed;
[b]The leaders of Moab, trembling grips them;
[c]All the inhabitants of Canaan have melted away.
16 "[a]Terror and dread fall upon them;
[b]By the greatness of Your arm they are motionless as stone;
Until Your people pass over, O LORD,
Until the people pass over whom You [c]have purchased.
17 "[a]You will bring them and [b]plant them in [c]the mountain of Your inheritance,
[d]The place, O LORD, which You have made for Your dwelling,
[e]The sanctuary, O Lord, which Your hands have established.
18 "[a]The LORD shall reign forever and ever."

19 [a]For the horses of Pharaoh with his chariots and his horsemen went into the sea, and the LORD brought back the waters of the sea on them, but the sons of Israel walked on [b]dry land through the midst of the sea.

20 [a]Miriam the prophetess, Aaron's sister, took the [b]timbrel in her hand, and all the women went out after her with timbrels and with [c]dancing.

21 Miriam answered them,
"[a]Sing to the LORD, for He is highly exalted;
The horse and his rider He has hurled into the sea."

G The Dissatisfaction of the People, 15:22–17:7

1 *The complaint about bitter water,* 15:22–27

22 [a]Then Moses led Israel from the Red Sea, and they went out into [b]the wilderness of [c]Shur; and they went three days in the wilderness and found no water.

23 When they came to [a]Marah, they could not drink the waters of Marah, for they were bitter; therefore it was named Marah.

24 So the people [a]grumbled at Moses, saying, "What shall we drink?"

25 Then he [a]cried out to the LORD, and the LORD showed him [b]a tree; and he threw *it* into the waters, and the waters became sweet. There He [c]made for them a statute and regulation, and there He [d]tested them.

26 And He said, "[a]If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear [b]to His commandments, and keep all His statutes, [c]I will put none of the diseases on you which I have put on the Egyptians; for I, [d]the LORD, am your healer."

27 Then they came to [a]Elim where there *were* twelve springs of water and seventy date palms, and they camped there beside the waters.

Hos. 2:19.

15:14 *Philistia.* I.e., Palestine.

15:17 *inheritance* = the Promised Land of Canaan.

15:20–21 *Miriam* and a chorus of women, dancing and using *timbrels* (similar to tambourines), repeated verse 21b as a refrain, perhaps at various intervals during the song.

15:22 *the wilderness of Shur.* The entire desert region between Egypt and Palestine.

15:23 *Marah.* Traditionally located about 47 mi (76 km) SE of the modern town of Suez.

15:25 The Lord, not the *tree,* made the water drinkable. The *statute* and *regulation* is detailed in v. 26, namely, obedience brings blessing.

15:26 *diseases* refers to the plagues, particularly the plague that turned the water to blood, making it unusable.

15:27 *Elim,* meaning "trees," was about seven mi S of Marah.

2 *The complaint about hunger: the manna,* 16:1–36

16 Then they set out from Elim, and all the congregation of the sons of Israel came to the wilderness of [a]Sin, which is between Elim and Sinai, on [b]the fifteenth day of the second month after their departure from the land of Egypt.

2 The whole congregation of the sons of Israel [a]grumbled against Moses and Aaron in the wilderness.

3 The sons of Israel said to them, "[a]Would that we had died by the LORD's hand in the land of Egypt, [b]when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger."

4 Then the LORD said to Moses, "Behold, [a]I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may [b]test them, whether or not they will walk in My instruction.

5 "It will come about [a]on the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily."

6 So Moses and Aaron said to all the sons of Israel, "At evening [a]you will know that the LORD has brought you out of the land of Egypt;

7 and in the morning you will see [a]the glory of the LORD, for [b]He hears your grumblings against the LORD; and [c]what are we, that you grumble against us?"

8 Moses said, "*This will happen* when the LORD gives you meat to eat in the evening, and bread to the full in the morning; for the LORD hears your grumblings which you grumble against Him. And what are we? Your grumblings are [a]not against us but against the LORD."

9 Then Moses said to Aaron, "Say to all the congregation of the sons of Israel, '[a]Come near before the LORD, for He has heard your grumblings.' "

10 It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, [a]the glory of the LORD appeared in the cloud.

11 And the LORD spoke to Moses, saying,

12 "[a]I have heard the grumblings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and [b]you shall know that I am the LORD your God.' "

13 So it came about at evening that [a]the quails came up and covered the camp, and in the morning [b]there was a layer of dew around the camp.

14 [a]When the layer of dew evaporated, behold, on the surface of the wilderness [b]there was a fine flake-like thing, fine as the frost on the ground.

15 When the sons of Israel saw *it,* they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "[a]It is the bread which the LORD has given you to eat.

16 "This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take [a]an omer apiece

16:1 [a]Num 33:10, 11; Ezek 30:15 [b]Ex 12:6,51; 19:1
16:2 [a]Ex 14:11; 15:24; Ps 106:25; 1 Cor 10:10
16:3 [a]Ex 17:3; Num 14:2,3; 20:3; Lam 4:9 [b]Num 11:4,5
16:4 [a]Neh 9:15; Ps 78:23-25; 105:40; John 6:31; 1 Cor 10:3 [b]Ex 15:25; Deut 8:2,16
16:5 [a]Ex 16:22
16:6 [a]Ex 6:7
16:7 [a]Ex 16:10,12; Is 35:2; 40:5; John 11:4,40 [b]Num 14:27; 17:5 [c]Num 16:11
16:8 [a]1 Sam 8:7; Luke 10:16; Rom 13:2; 1 Thess 4:8
16:9 [a]Num 16:16
16:10 [a]Ex 13:21; 16:7; Num 16:19; 1 Kin 8:10f
16:12 [a]Ex 16:8; Num 14:27 [b]Ex 6:7; 16:7; 1 Kin 20:28; Joel 3:17
16:13 [a]Num 11:31; Ps 78:27-29; 105:40 [b]Num 11:9
16:14 [a]Num 11:7-9 [b]Ex 16:31; Neh 9:15; Ps 78:24; 105:40
16:15 [a]Ex 16:4; Neh 9:15; Ps 78:24; John 6:31; 1 Cor 10:3
16:16 [a]Ex 16:32,36

16:1 *the wilderness of Sin.* SW area of Sinai. They had left Egypt one month before.

16:3 *pots of meat.* The Israelites were accustomed to a good diet in Egypt (cf. Num. 11:5).

16:4 *bread from heaven.* See note on 16:15. Enough was supplied only for each day (cf. Matt. 6:11) except on Friday, when twice as much was to be gathered to provide enough for that day and the Sabbath (vv. 5, 26). Our Lord is the ultimate and living bread from heaven (John 6:51).

16:13 *quails.* Short-winged, bullet-headed little birds that are easily caught when exhausted from flight and were considered a delicacy. On a later occasion God used them to bring a plague on the people (Num. 11:31–34).

16:15 *What is it?* The Hebrew (*manna*) means "what?"—as if to say, "the what's its name." This food is further described in verse 31; Num. 11:7–9; Ps. 78:24–25; and Ps. 105:40.

16:16 *an omer.* Perhaps about two qt (2.3 lit), though it is uncertain as to what exact measure an omer represented at this time.

according to the number of persons each of you has in his tent.'"
17 The sons of Israel did so, and *some* gathered much and *some* little.
*16:18 [a]2 Cor 8:15
18 When they measured it with an omer, [a]he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat.
16:19 [a]Ex 12:10; 16:23; 23:18
19 Moses said to them, "[a]Let no man leave any of it until morning."
20 But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them.
21 They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt.
16:22 [a]Ex 16:5 [b]Ex 34:31
22 [a]Now it came about on the sixth day they gathered twice as much bread, two omers for each one. When all the [b]leaders of the congregation came and told Moses,
*16:23 [a]Gen 2:3; Ex 20:8-11; 23:12; 31:15; 35:2; Lev 23:3; Neh 9:13,14 [b]Ex 16:19
23 then he said to them, "This is what the LORD meant: [a]Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and [b]all that is left over put aside to be kept until morning."
16:24 [a]Ex 16:20
24 So they put it aside until morning, as Moses had ordered, and [a]it did not become foul nor was there any worm in it.
25 Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field.
16:26 [a]Ex 20:9,10
26"[a]Six days you shall gather it, but on the seventh day, *the* sabbath, there will be none."
27 It came about on the seventh day that some of the people went out to gather, but they found none.
16:28 [a]2 Kin 17:14; Ps 78:10; 106:13
28 Then the LORD said to Moses, "[a]How long do you refuse to keep My commandments and My instructions?
29"See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day."
30 So the people rested on the seventh day.
16:31 [a]Num 11:7-9; Deut 8:3,16 [b]Ex 16:14
31 The house of [a]Israel named it manna, and it was like [b]coriander seed, white, and its taste was like wafers with honey.
32 Then Moses said, "This is what the LORD has commanded, 'Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.'"
*16:33 [a]Heb 9:4; Rev 2:17
33 Moses said to Aaron, "[a]Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations."
*16:34 [a]Ex 25:16,21; 27:21; 40:20; Num 17:10
34 As the LORD commanded Moses, so Aaron placed it before [a]the Testimony, to be kept.
*16:35 [a]Deut 8:2f; Josh 5:12; Neh 9:20,21
35 [a]The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan.
16:36 [a]Ex 16:16
36 (Now [a]an omer is a tenth of an ephah.)

3 *The complaint about lack of water,* 17:1-7

*17:1
17 Then all the congregation of the sons of Israel journeyed by stages from the wilder-

16:18 The meaning is that they pooled the manna collected so that each had an omer.
16:23 The first occurrence of the word *sabbath,* meaning "cessation," though the principle is seen in Gen. 2:2-3. The seventh day was here set aside as a holy day to the Lord. At Sinai it became a part of the law and a sign of God's covenant relationship with His people (cf. 20:8-11; 31:12-17).
16:33 The *jar* was gold (Heb. 9:4).
16:34 *the Testimony* refers to the two tables of the law, which, along with manna and Aaron's rod that budded, were deposited in the ark of the covenant (cf. Heb. 9:4).
16:35 *forty years* until the Israelites entered Canaan.
17:1 Stops were made at Dophkah and Alush before reaching Rephidim (see Num. 33:11-14).

ness of [a]Sin, according to the command of the LORD, and camped at [b]Rephidim, and there was no water for the people to drink.

2 Therefore the people [a]quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "[b]Why do you quarrel with me? [c]Why do you test the LORD?"

3 But the people thirsted there for water; and they [a]grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and [b]our livestock with thirst?"

4 So Moses cried out to the LORD, saying, "What shall I do to this people? A [a]little more and they will stone me."

5 Then the LORD said to Moses, "Pass before the people and take with you some of [a]the elders of Israel; and take in your hand your staff with which [b]you struck the Nile, and go.

6 "Behold, I will stand before you there on the rock at [a]Horeb; and [b]you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel.

7 He named the place [a]Massah and [b]Meribah because of the quarrel of the sons of Israel, and because they [c]tested the LORD, saying, "Is the LORD among us, or not?"

17:1 [a]Ex 16:1; Num 33:12 [b]Ex 19:2; Num 33:14

★17:2 [a]Ex 14:11; Num 20:2,3,13 [b]Ex 16:8 [c]Deut 6:16; Ps 78:18,41; Matt 4:7; 1 Cor 10:9

17:3 [a]Ex 16:2,3 [b]Ex 12:38

17:4 [a]Num 14:10; 1 Sam 30:6

★17:5 [a]Ex 3:16,18 [b]Ex 7:20

★17:6 [a]Ex 3:1 [b]Num 20:10, 11; Deut 8:15; Neh 9:15; Ps 78:15; 105:41; 114:8; 1 Cor 10:4

17:7 [a]Deut 6:16; 9:22; Ps 95:8 [b]Num 20:13, 24; 27:14; Ps 81:7 [c]Num 14:22; Deut 33:8

H The Defeat of Amalek, 17:8–16

8 Then [a]Amalek came and fought against Israel at [b]Rephidim.

9 So Moses said to [a]Joshua, "Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with [b]the staff of God in my hand."

10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and [a]Hur went up to the top of the hill.

11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed.

12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur [a]supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set.

13 So Joshua overwhelmed Amalek and his people with the edge of the sword.

14 Then the LORD said to Moses, "[a]Write this in a book as a memorial and recite it to Joshua, that [b]I will utterly blot out the memory of Amalek from under heaven."

15 Moses built an [a]altar and named it [b]The LORD is My Banner;

16 and he said, "[a]The LORD has sworn; the LORD will have war against Amalek from generation to generation."

★17:8 [a]Gen 36:12; Num 24:20; Deut 25:17-19; 1 Sam 15:2 [b]Ex 17:1

★17:9 [a]Ex 24:13 [b]Ex 4:20

★17:10 [a]Ex 24:14; 31:2

★17:11

17:12 [a]Is 35:3

★17:14 [a]Ex 24:4; 34:27; Num 33:2 [b]Deut 25:19; 1 Sam 15:3

★17:15 [a]Ex 24:4 [b]Gen 22:14; Judg 6:24

17:16 [a]Gen 22:16

17:2 *quarreled.* This explains why the place was called Meribah (v. 7), which means "argument" or "strife." *test.* The root behind the word "Massah" (v. 7).

17:5 The *staff* served as a symbol and vivid reminder of God's power.

17:6 *Horeb.* See note on 3:1.

17:8 The tribe of Amalek, descendants of Esau's grandson (cf. Gen. 36:12), attacked Israel from the rear, assaulting the stragglers (see Deut. 25:17–18).

17:9 This is the first mention of *Joshua,* who was about 45 at this time.

17:10 *Hur,* who tradition says was married to Miriam, Moses' sister, is mentioned only here and in 24:14. Hur, grandfather of Bezalel was probably a different person (1 Chron. 2:19–20).

17:11 *held his hand up.* Either as a military signal for advancing the battle or a sign of dependence on God.

17:14 *Write.* First mention of official records (see also 34:27–28). Moses also kept some sort of diary of the wanderings (Num. 33:2). A judgment on *Amalek* occurred in Saul's time (cf. 1 Sam. 15). See also Num. 14:45 and note on Est. 3:1.

17:15 *The LORD is My Banner.* Heb., *Yahweh-nissi;* i.e., rallying point (Isa. 11:10).

I The Division of Responsibility, 18:1–27

18:1 [a]Ex 2:16,18; 3:1

18 Now [a]Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, how the LORD had brought Israel out of Egypt.

***18:2** [a]Ex 2:21; 4:25

2 Jethro, Moses' father-in-law, took Moses' wife [a]Zipporah, after he had sent her away,

18:3 [a]Ex 2:22; 4:20; Acts 7:29 [b]Ex 2:22

3 and her [a]two sons, of whom one was named Gershom, for Moses said, "I have been [b]a sojourner in a foreign land."

***18:4** [a]1 Chr 23:15, 17 [b]Gen 49:25

4 The other was named [a]Eliezer, for *he said,* "[b]The God of my father was my help, and delivered me from the sword of Pharaoh."

***18:5** [a]Ex 3:1,12; 4:27; 24:13

5 Then Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was camped, at [a]the mount of God.

6 He sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her."

18:7 [a]Gen 43:26,28 [b]Gen 29:13; Ex 4:27 [c]Gen 43:27; 2 Sam 11:7

7 Then Moses went out to meet his father-in-law, and [a]he bowed down and [b]kissed him; and they [c]asked each other of their welfare and went into the tent.

18:8 [a]Ex 4:23; 7:4,5 [b]Num 20:14; Neh 9:32 [c]Ex 15:6,16

8 Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians [a]for Israel's sake, all the [b]hardship that had befallen them on the journey, and *how* [c]the LORD had delivered them.

18:9 [a]Is 63:7-14

9 Jethro rejoiced over all [a]the goodness which the LORD had done to Israel, in delivering them from the hand of the Egyptians.

18:10 [a]Gen 14:20; 2 Sam 18:28; 1 Kin 8:56; Ps 68:19,20

10 So Jethro said, "[a]Blessed be the LORD who delivered you from the hand of the Egyptians and from the hand of Pharaoh, *and* who delivered the people from under the hand of the Egyptians.

***18:11** [a]Ex 12:12; 15:11; 2 Chr 2:5; Ps 95:3; 97:9; 135:5 [b]Luke 1:51

11 "Now I know that [a]the LORD is greater than all the gods; indeed, [b]it was proven when they dealt proudly against the people."

18:12 [a]Gen 31:54; Ex 24:5

12 [a]Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat a meal with Moses' father-in-law before God.

***18:13**

13 It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening.

14 Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit *as judge* and all the people stand about you from morning until evening?"

18:15 [a]Num 9:6,8; 27:5; Deut 17:8-13

15 Moses said to his father-in-law, "Because the people come to me [a]to inquire of God.

18:16 [a]Ex 24:14

16 "When they have a [a]dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws."

17 Moses' father-in-law said to him, "The thing that you are doing is not good.

18:18 [a]Num 11:14, 17; Deut 1:12 [b]Deut 1:9

18 "[a]You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; [b]you cannot do it alone.

18:19 [a]Num 27:5

19 "Now listen to me: I shall give you counsel, and God be with you. You be the people's represen-

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18:2–3 *Zipporah.* See note on 4:24–26. On *Gershom,* see note on 2:22.

18:4 *Eliezer* means "my God is help." This is the only mention of Moses' second son.

18:5 *the mount of God.* Sinai, where the law was shortly to be given.

18:11–12 The events of the Exodus confirmed Jethro's previous faith in the true God, and as a consequence he offered *sacrifices.*

18:13–27 Seeing Moses bogged down in adjudicating civil cases, Jethro recommended choosing others who were morally qualified to do this job (v. 21). However, the actual implementation of this suggestion was not until after the giving of the law (Deut. 1:5–15).

tative before God, and you [a]bring the disputes to God,

18:20 [a]Deut 1:18; 4:1,5; 5:1 [b]Ps 143:8

20 [a]then teach them the statutes and the laws, and make known to them [b]the way in which they are to walk and the work they are to do.

18:21 [a]Ex 18:25; Deut 1:13,15; 2 Chr 19:5-10; Ps 15:1-5; Acts 6:3 [b]Gen 42:18; 2 Sam 23:3 [c]Deut 16:19

21 "Furthermore, you shall select out of all the people [a]able men [b]who fear God, men of truth, those who [c]hate dishonest gain; and you shall place *these* over them *as* leaders of thousands, of hundreds, of fifties and of tens.

18:22 [a]Deut 1:17,18 [b]Num 11:17

22 "Let them judge the people at all times; and let it be [a]that every major dispute they will bring to you, but every minor dispute they themselves will judge. So it will be easier for you, and [b]they will bear *the burden* with you.

23 "If you do this thing and God *so* commands you, then you will be able to endure, and all these people also will go to their place in peace."

24 So Moses listened to his father-in-law and did all that he had said.

18:25 [a]Ex 18:21; Deut 1:15

25 Moses chose [a]able men out of all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens.

18:26 [a]Ex 18:22

26 They judged the people at all times; [a]the difficult dispute they would bring to Moses, but every minor dispute they themselves would judge.

18:27 [a]Num 10:29,30

27 Then Moses [a]bade his father-in-law farewell, and he went his way into his own land.

III ISRAEL AT SINAI: REVELATION, 19:1–40:38

A The Giving of the Law, 19:1–24:18

1 *The covenant proposed and accepted,* 19:1–25

19 [a]In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of [b]Sinai.

***19:1** [a]Ex 12:6,51; 16:1 [b]Deut 1:6; 4:10,15; 5:2

2 When they set out from [a]Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of [b]the mountain.

19:2 [a]Ex 17:1; Num 33:15 [b]Ex 3:1,12; 18:5

3 Moses went up to God, and [a]the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob and tell the sons of Israel:

***19:3** [a]Ex 3:4

4 '[a]You yourselves have seen what I did to the Egyptians, and *how* I bore you on [b]eagles' wings, and brought you to Myself.

19:4 [a]Deut 29:2 [b]Deut 32:11; Rev 12:14

5 'Now then, [a]if you will indeed obey My voice and [b]keep My covenant, then you shall be [c]My own possession among all the peoples, for [d]all the earth is Mine;

***19:5** [a]Ex 15:26; Deut 5:2f [b]Ps 78:10 [c]Deut 4:20; 7:6; 14:2; 26:18; Ps 135:4; Titus 2:14; 1 Pet 2:9 [d]Ex 9:29; Deut 10:14; Job 41:11; Ps 50:12; 1 Cor 10:26

6 and you shall be to Me [a]a kingdom of priests and [b]a holy nation.' These are the words that you shall speak to the sons of Israel."

19:6 [a]1 Pet 2:5,9; Rev 1:6; 5:10 [b]Deut 7:6; 14:21; 26:19; Is 62:12

7 [a]So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him.

19:7 [a]Ex 4:29,30

8 [a]All the people answered together and said, "All that the

***19:8** [a]Ex 4:31; 24:3,7; Deut 5:27; 26:17

19:1 *In the third month* after the Israelites left Egypt; i.e., May-June. See note on 12:2. Mount *Sinai* is usually identified as Jebel Musa, a 7,500-ft (2,285-m) peak at the S end of the "V" formed by the gulfs of Suez and Aqaba. At the foot of this peak is a plain 2.5 mi long by .5 mi wide (4 x .8 km) in which the people could easily have camped for the more than 11 months they were there.

19:3 The rest of this book, Leviticus, and the first 10 chapters of Numbers contain the block of teaching known as the Mosaic Law. It was given in the form of a contemporary suzerainty treaty, a treaty between a powerful king and his vassals. A typical treaty contained a preamble (v. 3), historical introduction (with emphasis on the benevolence of the king, v. 4), specific obligations of the vassals, witnesses to the treaty, and a list of the consequences of keeping or breaking the treaty (i.e., blessings and curses).

19:5–6 The relationship specified in the covenant was that of Israel's being God's *possession* (lit., special treasure), a kingdom whose citizens were all *priests* with access to God, and a *holy nation,* separated from all other nations and devoted only to God.

19:8 By agreeing to obey, the people ratified the covenant (24:3 also). However, they soon (Ex. 32) and frequently broke their pledge.

LORD has spoken we will do!" And Moses brought back the words of the people to the LORD.

19:9 [a]Ex 19:16; 24:15,16; Deut 4:11; Ps 99:7 [b]Deut 4:12,36

9 The LORD said to Moses, "Behold, I shall come to you in [a]a thick cloud, in order that the [b]people may hear when I speak with you and may also believe in you forever." Then Moses told the words of the people to the LORD.

***19:10** [a]Lev 11:44,45 [b]Gen 35:2; Lev 15:5; Num 8:7, 21; 19:19; Rev 22:14

10 The LORD also said to Moses, "Go to the people and [a]consecrate them today and tomorrow, and let them [b]wash their garments;

19:11 [a]Ex 19:16

11 and let them be ready for the third day, for on [a]the third day the LORD will come down on Mount Sinai in the sight of all the people.

19:12 [a]Heb 12:20

12"You shall set bounds for the people all around, saying, 'Beware that you do not go up on the mountain or touch the border of it; [a]whoever touches the mountain shall surely be put to death.

19:13 [a]Heb 12:20 [b]Ex 19:17

13 'No hand shall touch him, but [a]he shall surely be stoned or shot through; whether beast or man, he shall not live.' When the ram's horn sounds a long blast, they shall come up to [b]the mountain."

14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments.

15 He said to the people, "Be ready for the third day; do not go near a woman."

19:16 [a]Heb 12:18,19, 21

16 [a]So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled.

17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

19:18 [a]Deut 4:11; Ps 104:32; 144:5 [b]Ex 3:2; 24:17; Deut 5:4; 2 Chr 7:1-3; Heb 12:18 [c]Gen 15:17; 19:28 [d]Judg 5:5; Ps 68:7,8; Jer 4:24

18 [a]Now Mount Sinai *was* all in smoke because the LORD descended upon it [b]in fire; and its smoke ascended like [c]the smoke of a furnace, and [d]the whole mountain quaked violently.

19:19 [a]Ps 81:7

19 When the sound of the trumpet grew louder and louder, Moses spoke and [a]God answered him with thunder.

19:20 [a]Neh 9:13

20 [a]The LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.

19:21 [a]Ex 3:5; 1 Sam 6:19

21 Then the LORD spoke to Moses, "Go down, warn the people, so that [a]they do not break through to the LORD to gaze, and many of them perish.

***19:22** [a]Ex 19:24; 24:5; Lev 10:3; 21:6-8

22"Also let the [a]priests who come near to the LORD consecrate themselves, or else the LORD will break out against them."

19:23 [a]Ex 19:12

23 Moses said to the LORD, "The people cannot come up to Mount Sinai, for You warned us, saying, '[a]Set bounds about the mountain and consecrate it.' "

19:24 [a]Ex 24:1,9,12 [b]Ex 19:22

24 Then the LORD said to him, "Go down and come up *again,* [a]you and Aaron with you; but do not let the [b]priests and the people break through to come up to the LORD, or He will break forth upon them."

25 So Moses went down to the people and told them.

2 *The Ten Commandments,* 20:1–26

***20:2** [a]Lev 26:1; Deut 5:6; Ps 81:10 [b]Ex 13:3; 15:13,16; Deut 7:8

20 Then God spoke all these words, saying,

2"[a]I am the LORD your God, [b]who brought you out of the

19:10–15 Three things had to be done to prepare for God's appearance: cleansing of body and clothes (v. 10), confining the people to camp by placing barriers around the mountain (vv. 12–13; cf. v. 21), and abstaining from sexual relations (v. 15).

19:22 *priests.* Since the Aaronic priesthood had not yet been established (28:1), these may have been the elders (3:16) or certain younger men (24:5).

20:2 This is the beginning of the "Ten Words" of the law (cf. 34:28) that were written on two stone tables (cf. 31:18). The Jews regard verse 2 as the first commandment and verses 3–6 as the second. Roman Catholics also group verses 3–6, but regard them as the first commandment; then they divide verse 17 into two commandments in order to have a total of ten. Most Protestants consider

land of Egypt, out of the house of slavery.

3 "[a]You shall have no other [b]gods before Me.

4 "[a]You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.

5 "[a]You shall not worship them or serve them; for I, the LORD your God, am a [b]jealous God, [c]visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,

6 but showing lovingkindness to [a]thousands, to those who love Me and keep My commandments.

7 "[a]You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

8 "Remember [a]the sabbath day, to keep it holy.

9 "[a]Six days you shall labor and do all your work,

10 but the seventh day is a sabbath of the LORD your God; *in it* [a]you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.

11 "[a]For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

12 "[a]Honor your father and your mother, that your [b]days may be prolonged in the land

***20:3**
[a]Deut 6:14; 2 Kin 17:35; Jer 25:6; 35:15
[b]Ex 15:11; 20:23
***20:4**
[a]Lev 19:4; 26:1; Deut 4:15-19; 27:15
20:5
[a]Ex 23:24; Josh 23:7; 2 Kin 17:35
[b]Ex 34:14; Deut 4:24; Josh 24:19; Nah 1:2
[c]Ex 34:6,7; Num 14:18,33; Deut 5:9,10; 1 Kin 21:29; Jer 32:18
20:6
[a]Deut 7:9
***20:7**
[a]Lev 19:12; Deut 6:13; 10:20
***20:8**
[a]Ex 23:12; 31:13-16; Lev 26:2; Deut 5:12
20:9
[a]Ex 34:21; 35:2,3; Lev 23:3; Deut 5:13; Luke 13:14
20:10
[a]Neh 13:16-19
20:11
[a]Gen 2:2,3; Ex 31:17
***20:12**
[a]Lev 19:3; Deut 27:16; Matt 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20; Eph 6:2
[b]Deut 5:16,33; 6:2; 11:8,9; Jer 35:7

THE TEN COMMANDMENTS

1. "You shall have no other gods before Me." *Exodus 20:3*
2. "You shall not make make for yourself an idol." *Exodus 20:4*
3. "You shall not take the name of the LORD your God in vain." *Exodus 20:7*
4. "Remember the sabbath day, to keep it holy." *Exodus 20:8*
5. "Honor your father and your mother." *Exodus 20:12*
6. "You shall not murder." *Exodus 20:13*
7. "You shall not commit adultery." *Exodus 20:14*
8. "You shall not steal." *Exodus 20:15*
9. "You shall not bear false witness." *Exodus 20:16*
10. "You shall not covet." *Exodus 20:17*

verse 3 to be the first commandment; verses 4–6, the second; and verse 17 the tenth.

20:3 *before Me.* Lit., in My sight (i.e., either in addition to Me or in opposition to Me). God will not share His worship with another.

20:4–6 *idol.* A figure of wood or stone that is an object of worship (cf. Deut. 5:7–9). Thus, the artistry employed in the Tabernacle (cf. Ex. 25:17–22; 1 Kings 6:23–26) did not violate this commandment. Verse 5 states the cumulative effects of sin (but responsibility is always on the individual). See note on Ezek. 18:2. *lovingkindness* (Heb., *hesed*) refers to God's steadfast covenant love.

20:7 Prohibition against false swearing (cf. Lev. 19:12) and frivolous use of God's name. The use of an oath of affirmation was not forbidden (cf. Deut. 6:13).

20:8–11 The *sabbath* served as a holy day and a day of rest for both man and animals, commemorating God's rest after the work of creation. See notes on Gen. 2:2 and Ex. 16:23. Other instructions for the Sabbath are found in Ex. 35:3; Lev. 25; Num. 15:32–36; Deut. 5:13–15. This is the only one of the Ten Commandments not repeated after the day of Pentecost. The church made Sunday her day of worship (Acts 20:7), commemorating the resurrection of Christ.

20:12 Proper order in the family becomes the basis for a solid social structure (cf. Deut. 21:18–21; Eph. 6:1–4).

which the LORD your God gives you.

13 "[a]You shall not murder.

14 "[a]You shall not commit adultery.

15 "[a]You shall not steal.

16 "[a]You shall not bear false witness against your [b]neighbor.

17 "[a]You shall not covet your neighbor's house; [b]you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

18 [a]All the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw *it,* they trembled and stood at a distance.

19 [a]Then they said to Moses, "Speak to us yourself and we will listen; but let not God speak to us, or we will die."

20 Moses said to the people, "[a]Do not be afraid; for God has come in order [b]to test you, and in order that [c]the fear of Him may remain with you, so that you may not sin."

21 So the people stood at a distance, while Moses approached [a]the thick cloud where God *was.*

22 Then the LORD said to Moses, "Thus you shall say to the sons of Israel, 'You yourselves have seen that [a]I have spoken to you from heaven.

23 '[a]You shall not make *other gods* besides Me; [b]gods of silver or gods of gold, you shall not make for yourselves.

24 'You shall make [a]an altar of earth for Me, and you shall sacrifice on it your [b]burnt offerings and your [c]peace offerings, [d]your sheep and your oxen; in every place [e]where I cause My name to be remembered, I will come to you and bless you.

25 'If you make an altar of stone for Me, [a]you shall not build it of cut stones, for if you wield your tool on it, you will profane it.

26 'And you shall not go up by steps to My altar, that [a]your nakedness may not be exposed on it.'

3 *Laws concerning slaves,* 21:1–11

21 "Now these are the [a]ordinances which you are to set before them.

2 "If you buy [a]a Hebrew slave, he shall serve for six years; but on the seventh he shall go out as a free man without payment.

3 "If he comes alone, he shall go out alone; if he is the husband of a wife, then his wife shall go out with him.

4 "If his master gives him a wife, and she bears him sons or daughters, the wife and her children shall belong to her master, and he shall go out alone.

5 "But [a]if the slave plainly says, 'I love my master, my wife and my children; I will not go out as a free man,'

6 then his master shall bring him to God, then he shall bring him to the door or the doorpost. And his master shall pierce his ear

***20:13** [a]Gen 9:6; Ex 21:12; Lev 24:17; Matt 5:21; 19:18; Mark 10:19; Luke 18:20; Rom 13:9; James 2:11
***20:14** [a]Lev 20:10; Deut 5:18; Matt 5:27; 19:18; Rom 13:9
20:15 [a]Ex 21:16; Lev 19:11,13; Matt 19:18; Rom 13:9
20:16 [a]Ex 23:1,7; Deut 5:20; Matt 19:18 [b]Lev 19:18
***20:17** [a]Deut 5:21; Rom 7:7; 13:9; Eph 5:3,5 [b]Prov 6:29; Matt 5:28
20:18 [a]Ex 19:16,18; Heb 12:18,19
20:19 [a]Deut 5:5, 23-27; Gal 3:19; Heb 12:19
***20:20** [a]Ex 14:13; Is 41:10,13 [b]Ex 15:25; Deut 13:3 [c]Deut 4:10; 6:24; Prov 3:7; 16:6; Is 8:13
20:21 [a]Ex 19:16; Deut 5:22
***20:22** [a]Deut 4:36; 5:24,26; Neh 9:13
20:23 [a]Ex 20:3 [b]Ex 32:1,2,4; Deut 29:17
***20:24** [a]Ex 20:25; 27:1-8 [b]Ex 10:25; 18:12 [c]Ex 24:5; Lev 1:2 [d]Deut 12:5; 16:6,11; 26:2; 2 Chr 6:6 [e]Deut 12:5; 26:2
20:25 [a]Deut 27:5,6; Josh 8:31
20:26 [a]Ex 28:42,43
***21:1** [a]Ex 24:3,4; Deut 4:14; 6:1
21:2 [a]Lev 25:39-43; Deut 15:12-18; Jer 34:14
21:5 [a]Deut 15:16,17

20:13 *murder.* The law differentiated accidental killing from deliberate murder and required capital punishment for the latter (21:12–14) as well as for numerous other offenses (21:15–17, 29, etc.).

20:14 The commandment against adultery applies to both husband and wife (cf. Lev. 20:10; Heb. 13:4).

20:17 The other commandments basically concern actions; this one deals with thoughts. Sin usually originates from a wrong desire (cf. James 1:13–15).

20:20 God's purpose was to *test* the faithfulness of the people to Him.

20:22 Here begins "the book of the covenant" (24:7), which continues through 23:19 and which applies the Ten Commandments to details of everyday life.

20:24–26 An acceptable altar had to be made of earth or natural (unhewn) stone, and without steps (to prevent indecent exposure while climbing up to the altar).

21:1–6 The laws regarding Hebrew slaves. (For foreign slaves, see Lev. 25:44–46.) A person was sold into slavery usually to pay a debt (cf. Lev. 25:39; Amos 2:6; 8:6), but he was to be treated as a hired laborer and offered his release after six years. *awl.* Similar to an ice pick. See note on Ps. 40:6.

with an awl; and he shall serve him permanently.

*21:7 [a]Neh 5:5 [b]Ex 21:2,3
7"[a]If a man sells his daughter as a female slave, she is not to go free [b]as the male slaves do.

8"If she is displeasing in the eyes of her master who designated her for himself, then he shall let her be redeemed. He does not have authority to sell her to a foreign people because of his unfairness to her.

9"If he designates her for his son, he shall deal with her according to the custom of daughters.

21:10 [a]1 Cor 7:3,5
10"If he takes to himself another woman, he may not reduce her food, her clothing, or [a]her conjugal rights.

11"If he will not do these three *things* for her, then she shall go out for nothing, without *payment of* money.

4 *Laws concerning personal injury,* 21:12–36

21:12 [a]Gen 9:6; Lev 24:17; Num 35:30; Matt 26:52
12"[a]He who strikes a man so that he dies shall surely be put to death.

*21:13 [a]Num 35:10-34; Deut 19:1-13; Josh 20:1-9 [b]1 Sam 24:4, 10,18
13"[a]But if he did not lie in wait *for him,* but [b]God let *him* fall into his hand, then I will appoint you a place to which he may flee.

*21:14 [a]Deut 19:11, 12; 1 Kin 2:28-34
14"[a]If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him *even* from My altar, that he may die.

15"He who strikes his father or his mother shall surely be put to death.

21:16 [a]Deut 24:7
16"[a]He who kidnaps a man, whether he sells him or he is found in his possession, shall surely be put to death.

21:17 [a]Lev 20:9; Prov 20:20; Matt 15:4; Mark 7:10
17"[a]He who curses his father or his mother shall surely be put to death.

18"If men have a quarrel and one strikes the other with a stone or with *his* fist, and he does not die but remains in bed,

*21:19
19 if he gets up and walks around outside on his staff, then he who struck him shall go unpunished; he shall only pay for his loss of time, and shall take care of him until he is completely healed.

20"if a man strikes his male or female slave with a rod and he dies at his hand, he shall be punished.

21:21 [a]Lev 25:44-46
21"If, however, he survives a day or two, no vengeance shall be taken; [a]for he is his property.

*21:22 [a]Ex 21:30; Deut 22:18,19
22"If men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no *further* injury, he shall surely be fined as the woman's husband may demand of him, and he shall [a]pay as the judges *decide.*

*21:23 [a]Lev 24:19; Deut 19:21
23"But if there is *any further* injury, [a]then you shall appoint *as a penalty* life for life,

21:24 [a]Lev 24:20; Deut 19:21; Matt 5:38
24 [a]eye for eye, tooth for tooth, hand for hand, foot for foot,

25 burn for burn, wound for wound, bruise for bruise.

26"If a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye.

27"And if he knocks out a tooth of his male or female slave, he shall let him go free on account of his tooth.

21:28 [a]Gen 9:5; Ex 21:32
28"If an ox gores a man or a woman to death, [a]the ox shall surely be stoned and its flesh shall

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21:7–11 A slave girl could expect to be married to her master or his son, or be purchased by her relatives, or be supported. She could never be sold to a foreigner.

21:13 In the case of unpremeditated murder, the murderer could flee to a place of refuge (cf. Num. 35:11) to escape the avenging relatives of the dead person.

21:14 Even the altar would not avail as a place of safety in the case of intentional murder.

21:19 *walks around outside on his staff.* I.e., still convalescing but not yet able to work.

21:22 *she has a miscarriage.* Better, her baby comes out alive, not dead. In this case a fine was levied. If the baby died, then the law of retaliation applied.

21:23–25 The law of retaliation limited the punishment to fit the crime. See note on Lev. 24:20.

not be eaten; but the owner of the ox shall go unpunished.

29"If, however, an ox was previously in the habit of goring and its owner has been warned, yet he does not confine it and it kills a man or a woman, the ox shall be stoned and its owner also shall be put to death.

30"If a ransom is demanded of him, then he shall give for the redemption of his life whatever is demanded of him.

31"Whether it gores a son or a daughter, it shall be done to him according to the same rule.

*21:32 [a]Zech 11:12; Matt 26:15; 27:3,9 32"If the ox gores a male or female slave, the owner shall give his *or her* master [a]thirty shekels of silver, and the ox shall be stoned.

33"If a man opens a pit, or digs a pit and does not cover it over, and an ox or a donkey falls into it,

34 the owner of the pit shall make restitution; he shall give money to its owner, and the dead *animal* shall become his.

35"If one man's ox hurts another's so that it dies, then they shall sell the live ox and divide its price equally; and also they shall divide the dead *ox.*

36"Or *if* it is known that the ox was previously in the habit of goring, yet its owner has not confined it, he shall surely pay ox for ox, and the dead *animal* shall become his.

5 *Laws concerning theft,* 22:1–4

22:1 [a]2 Sam 12:6; Luke 19:8 22 "If a man steals an ox or a sheep and slaughters it or sells it, he shall pay five oxen for the ox and [a]four sheep for the sheep.

*22:2 [a]Matt 6:19; 24:43; 1 Pet 4:15 2"If the [a]thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account.

22:3 [a]Matt 18:25 3"*But* if the sun has risen on him, there will be bloodguiltiness on his account. He shall surely make restitution; if he owns nothing, then he shall be [a]sold for his theft.

22:4 [a]Ex 22:7 4"If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, [a]he shall pay double.

6 *Laws concerning property damage,* 22:5–6

5"If a man lets a field or vineyard be grazed *bare* and lets his animal loose so that it grazes in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard.

*22:6 6"If a fire breaks out and spreads to thorn bushes, so that stacked grain or the standing grain or the field *itself* is consumed, he who started the fire shall surely make restitution.

7 *Laws concerning dishonesty,* 22:7–15

*22:7 [a]Lev 6:1-7 7"[a]If a man gives his neighbor money or goods to keep *for him* and it is stolen from the man's house, if the thief is caught, he shall pay double.

22:8 [a]Ex 22:9; Deut 17:8,9; 19:17 8"If the thief is not caught, then the owner of the house shall appear before [a]the judges, *to* determine whether he laid his hands on his neighbor's property.

22:9 [a]Ex 22:8,28; Deut 25:1 9"For every breach of trust, *whether it is* for ox, for donkey, for sheep, for clothing, *or* for any lost thing about which one says, 'This is it,' the case of both parties shall come before [a]the judges; he whom the judges condemn shall pay double to his neighbor.

21:32 *thirty shekels of silver.* The redemption price for a slave (see also Zech. 11:12; Matt. 26:15).

22:2–3 The meaning is this: Killing a thief who was digging through a wall after dark was justifiable homicide, but to do so in daylight subjected the householder to revenge by the thief's next of kin.

22:6 *thorn bushes* used for hedges burned quickly and fiercely, spreading the fire to the crops.

22:7–13 These laws covered cases of destruction or theft of property deposited with someone for safekeeping while the owner was away.

10"If a man gives his neighbor a donkey, an ox, a sheep, or any animal to keep *for him,* and it dies or is hurt or is driven away while no one is looking,

22:11 11 an [a]oath before the LORD
[a]Heb 6:16 shall be made by the two of them that he has not laid hands on his neighbor's property; and its owner shall accept *it,* and he shall not make restitution.

12"But if it is actually stolen from him, he shall make restitution to its owner.

13"If it is all torn to pieces, let him bring it as evidence; he shall not make restitution for what has been torn to pieces.

*22:14 **14**"If a man borrows *anything* from his neighbor, and it is injured or dies while its owner is not with it, he shall make full restitution.

15"If its owner is with it, he shall not make restitution; if it is hired, it came for its hire.

8 Laws concerning immorality, 22:16–17

*22:16 **16**"[a]If a man seduces a virgin
[a]Deut 22:28,29 who is not engaged, and lies with her, he must pay a dowry for her *to be* his wife.

22:17 17"If her father absolutely re-
[a]Gen 34:12; 1 Sam 18:25 fuses to give her to him, he shall pay money equal to the [a]dowry for virgins.

9 Laws concerning civil and religious obligations, 22:18–23:9

*22:18 **18**"You shall not allow a [a]sor-
[a]Lev 19:31; 20:6,27; Deut 18:10,11; 1 Sam 28:3; Jer 27:9,10 ceress to live.

22:19 **19**"[a]Whoever lies with an ani-
[a]Lev 18:23; 20:15,16; Deut 27:21 mal shall surely be put to death.

20"[a]He who sacrifices to any god, other than to the LORD alone, shall be utterly destroyed.

21"[a]You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.

22"[a]You shall not afflict any widow or orphan.

23"If you afflict him at all, *and* [a]if he does cry out to Me, [b]I will surely hear his cry;

24 and My anger will be kindled, and I will kill you with the sword, [a]and your wives shall become widows and your children fatherless.

25"[a]If you lend money to My people, to the poor among you, you are not to act as a creditor to him; you shall not charge him [b]interest.

26"If you ever take your neighbor's cloak [a]as a pledge, you are to return it to him before the sun sets,

27 for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that [a]when he cries out to Me, I will hear *him,* for [b]I am gracious.

28"You shall not [a]curse God, [b]nor curse a ruler of your people.

29"[a]You shall not delay *the offering from* your harvest and your vintage. [b]The firstborn of your sons you shall give to Me.

30"[a]You shall do the same with your oxen *and* with your sheep. It shall be with its mother seven days; [b]on the eighth day you shall give it to Me.

31"[a]You shall be holy men to

22:20
[a]Ex 32:8; 34:15; Lev 17:7; Num 25:2; Deut 17:2,3,5; 1 Kin 18:40; 2 Kin 10:25

22:21
[a]Ex 23:9; Lev 19:33,34; 25:35; Deut 1:16; 10:19; 27:19; Zech 7:10

*22:22
[a]Deut 24:17, 18; Prov 23:10, 11; Jer 7:6,7

22:23
[a]Deut 15:9; Job 35:9; Luke 18:7
[b]Deut 10:18; Job 34:28; Ps 10:14,17,18; 18:6; 68:5; James 5:4

22:24
[a]Ps 109:2,9

*22:25
[a]Lev 25:35-37; Deut 15:7-11
[b]Deut 23:19, 20; Neh 5:7; Ps 15:5; Ezek 18:8

22:26
[a]Deut 24:6, 10-13; Job 24:3; Prov 20:16; Amos 2:8

22:27
[a]Ex 22:23
[b]Ex 34:6

*22:28
[a]Lev 24:15,16
[b]Eccl 10:20; Acts 23:5

*22:29
[a]Ex 23:16,19; Deut 26:2-11; Prov 3:9
[b]Ex 13:2,12

22:30
[a]Deut 15:19; Lev 22:27
[b]Gen 17:12; Lev 12:3

22:31
[a]Ex 19:6; Lev 11:44; 19:2

22:14–15 The borrower took all the risks unless the owner of the property remained with the property.

22:16–17 A man who seduced an engaged girl had to pay her parents a *dowry* (usually substantial), whether he proceeded to marry her or not.

22:18 *sorceress.* A woman who claimed to have superhuman powers by means of spells, magic, or knowledge that came from evil spirits (cf. 1 Sam. 28:9).

22:22–24 Many laws concerned the protection of widows (see also Deut. 14:29; 16:11, 14; 24:19–21; 26:12–13).

22:25–27 Money was to be lent to the poor (and to all fellow Israelites; cf. Deut. 23:20) without interest (see also Luke 6:34–35). *cloak as a pledge.* A man who had only his cloak to offer as collateral would be very poor, but his cloak (which resembled a poncho) had to be returned each night so that he could use it as a blanket. See notes on Deut. 24:10–13 and Amos 2:8.

22:28 Rulers were God's representatives. See an example of this in Acts 23:4–5.

22:29–30 Firstborn children were redeemed with money (cf. Num. 3:46–48); firstborn animals were sacrificed.

Me, therefore [b]you shall not eat *any* flesh torn to pieces in the field; you shall throw it to the dogs.

22:31 [b]Lev 7:24; 17:15; Ezek 4:14

23 [a]"You shall not bear a false report; do not join your hand with a wicked man to be a [b]malicious witness.

23:1 [a]Ex 20:16; Lev 19:11f; Deut 5:20; Ps 101:5; Prov 10:18 [b]Deut 19:16-21; Ps 35:11; Prov 19:5; Acts 6:11

2"You shall not follow a multitude in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to [a]pervert *justice;*

23:2 [a]Deut 16:19; 24:17

3 [a]nor shall you be partial to a poor man in his dispute.

***23:3** [a]Ex 23:6; Lev 19:15; Deut 1:17; 16:19

4"[a]If you meet your enemy's ox or his donkey wandering away, you shall surely return it to him.

23:4 [a]Deut 22:1-4

5"[a]If you see the donkey of one who hates you lying *helpless* under its load, you shall refrain from leaving it to him, you shall surely release *it* with him.

23:5 [a]Deut 22:4

6"[a]You shall not pervert the justice *due* to your needy *brother* in his dispute.

23:6 [a]Ex 23:2,3; Lev 19:15

7"[a]Keep far from a false charge, and [b]do not kill the innocent or the righteous, for [c]I will not acquit the guilty.

23:7 [a]Ex 20:16; Ps 119:29; Eph 4:25 [b]Ex 20:13; Deut 27:25 [c]Ex 34:7; Deut 25:1; Rom 1:18

8"[a]You shall not take a bribe, for a bribe blinds the clear-sighted and subverts the cause of the just.

23:8 [a]Deut 10:17; 16:19; Prov 15:27; 17:8,23; Is 5:22,23

9"[a]You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you *also* were strangers in the land of Egypt.

23:9 [a]Ex 22:21; Lev 19:33f; Deut 24:17f; 27:19

10 Laws concerning the Sabbaths and feasts, 23:10–19

***23:10** [a]Lev 25:1-7

10"[a]You shall sow your land for six years and gather in its yield,

11 but *on* the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard *and* your olive grove.

12"[a]Six days you are to do your work, but on the seventh day you shall cease *from labor* in order that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.

23:12 [a]Ex 20:8-11; 31:15; 34:21; 35:2,3; Lev 23:3; Deut 5:13f

13"Now [a]concerning everything which I have said to you, be on your guard; and [b]do not mention the name of other gods, nor let *them* be heard from your mouth.

23:13 [a]Deut 4:9,23; 1 Tim 4:16 [b]Josh 23:7; Ps 16:4; Hos 2:17

14"[a]Three times a year you shall celebrate a feast to Me.

***23:14** [a]Ex 23:17; 34:22-24; Deut 16:16

15"You shall observe [a]the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the [b]month Abib, for in it you came out of Egypt. And [c]none shall appear before Me empty-handed.

23:15 [a]Ex 12:14-20; Lev 23:6-8; Num 28:16-25 [b]Ex 12:2; 13:4 [c]Ex 22:29; 34:20

16"Also *you shall observe* [a]the Feast of the Harvest *of* the first fruits of your labors *from* what you sow in the field; also the Feast of the Ingathering at the end of the year [b]when you gather in *the fruit of* your labors from the field.

23:16 [a]Ex 34:22; Lev 23:10; Num 28:26 [b]Lev 23:39

17"[a]Three times a year all your males shall appear before the Lord GOD.

23:17 [a]Ex 23:14; 34:23; Deut 16:16

18"[a]You shall not offer the blood of My sacrifice with leavened bread; [b]nor is the fat of My feast to remain overnight until morning.

***23:18** [a]Ex 34:25; Lev 2:11 [b]Ex 12:10; Lev 7:15; Deut 16:4

19"You shall bring [a]the choice first fruits of your soil into the house of the LORD your God. [b]You are not to boil a young goat in the milk of its mother.

23:19 [a]Ex 22:29; 34:26; Deut 26:2,10; Neh 10:35; Prov 3:9 [b]Deut 14:21

23:3 It is unjust to favor a *poor man.*

23:10–11 God promised His people that the harvest of the sixth year would be sufficient to carry them over to the eighth year (see Lev. 25:20–23).

23:14–17 Attendance at the Tabernacle was required of all men for three festivals each year: *Unleavened Bread* (see note on 12:15); *Harvest,* or Pentecost (see note on Lev. 23:15–23); and *Ingathering,* or Booths (see note on Lev. 23:34–43).

23:18–19 Leaven was a symbol of corruption and evil (cf. Matt. 16:6). Boiling *a young goat in the milk of its mother* was a common Canaanite ritual involving magic spells.

11 Laws relating to conquest, 23:20–33

***23:20**
[a]Ex 3:2; 14:19; 23:23; 32:34; 33:2
[b]Ex 15:16,17

20"Behold, I am going to send [a]an angel before you to guard you along the way and [b]to bring you into the place which I have prepared.

23:21
[a]Deut 9:7; Ps 78:40,56
[b]Ex 3:14; 6:3; 34:5-7

21"Be on your guard before him and obey his voice; [a]do not be rebellious toward him, for he will not pardon your transgression, since [b]My name is in him.

23:22
[a]Gen 12:3; Num 24:9; Deut 30:7

22"But if you will truly obey his voice and do all that I say, then [a]I will be an enemy to your enemies and an adversary to your adversaries.

23:23
[a]Ex 23:20; Josh 24:8,11

23"[a]For My angel will go before you and bring you in to *the land of* the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

23:24
[a]Ex 20:5; 23:13,33; Deut 12:30f
[b]Num 33:52; Deut 7:5; 12:3; 2 Kin 18:4
[c]Ex 34:13; Lev 26:1; 2 Kin 3:2

24"[a]You shall not worship their gods, nor serve them, nor do according to their deeds; [b]but you shall utterly overthrow them and break their [c]*sacred* pillars in pieces.

23:25
[a]Lev 26:3-13; Deut 6:13; 10:12; 28:1-14; Josh 22:5; 1 Sam 12:20; Matt 4:10
[b]Ex 15:26; Deut 7:15

25"[a]But you shall serve the LORD your God, and He will bless your bread and your water; and [b]I will remove sickness from your midst.

23:26
[a]Deut 7:14
[b]Deut 4:40; Job 5:26

26"There shall be no one miscarrying or [a]barren in your land; [b]I will fulfill the number of your days.

23:27
[a]Gen 35:5; Ex 15:16; Deut 2:25; Josh 2:9
[b]Deut 7:23
[c]Ps 18:40; 21:12

27"I will [a]send My terror ahead of you, and [b]throw into confusion all the people among whom you come, and I will [c]make all your enemies turn *their* backs to you.

***23:28**
[a]Deut 7:20; Josh 24:12
[b]Ex 33:2; 34:11

28"I will send [a]hornets ahead of you that they may [b]drive out the Hivites, the Canaanites, and the Hittites before you.

23:29
[a]Deut 7:22

29"[a]I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you.

23:30
[a]Deut 7:22

30"I will drive them out before you [a]little by little, until you become fruitful and take possession of the land.

***23:31**
[a]Gen 15:18; Deut 1:7,8; 11:24
[b]Deut 2:36; Josh 21:44
[c]Josh 24:12,18

31"[a]I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River *Euphrates;* [b]for I will deliver the inhabitants of the land into your hand, and you will [c]drive them out before you.

23:32
[a]Ex 34:12; Deut 7:2
[b]Ex 23:13,24

32"[a]You shall make no covenant with them [b]or with their gods.

23:33
[a]Deut 7:1-5,16
[b]Ex 34:12; Deut 12:30; Josh 23:13; Judg 2:3; Ps 106:36

33"[a]They shall not live in your land, because they will make you sin against Me; for *if* you serve their gods, [b]it will surely be a snare to you."

12 The covenant ratified, 24:1–8

***24:1**
[a]Ex 19:24
[b]Ex 6:23; 28:1; Lev 10:1,2
[c]Num 11:16

24 Then He said to Moses, "[a]Come up to the LORD, you and Aaron, [b]Nadab and Abihu and [c]seventy of the elders of Israel, and you shall worship at a distance.

2"Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him."

***24:3**
[a]Ex 19:8; 24:7; Deut 5:27

3 Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, "[a]All the words which the LORD has spoken we will do!"

24:4
[a]Ex 17:14; 34:27; Deut 31:9

4 [a]Moses wrote down all the

23:20 *angel.* Most likely the Angel of the Lord, the Lord Himself, though He was represented by His leaders, Moses and, later, Joshua. See note on Gen. 16:9.

23:28 *hornets.* May refer to actual hornets or may represent the Egyptian army that raided Canaan regularly, weakening her before the Israelites came.

23:31 *Red Sea.* Gulf of Aqaba. See note on 13:18. *sea of the Philistines.* The Mediterranean.

24:1 *Nadab and Abihu* were the oldest sons of Aaron (see 6:23) and died under God's judgment (see Lev. 10).

24:3–8 The covenant was publicly ratified, written down, and ratified again. Various forms of ritual ratification included blood sacrifice (as here), passing through the pieces of the slaughtered sacrifice (cf. Gen. 15:10, 17), partaking of a meal (cf. Gen. 31:54), and eating salt together (cf. Num. 18:19).

words of the LORD. Then he arose early in the morning, and built an [b]altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.

5 he sent young men of the sons of Israel, [a]and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD.

6 [a]Moses took half of the blood and put *it* in basins, and the *other* half of the blood he sprinkled on the altar.

7 Then he took [a]the book of the covenant and read *it* in the hearing of the people; and they said, "[b]All that the LORD has spoken we will do, and we will be obedient!"

8 So [a]Moses took the blood and sprinkled *it* on the people, and said, "Behold [b]the blood of the covenant, which the LORD has made with you in accordance with all these words."

13 *The Lord's glory revealed,* 24:9–18

9 Then Moses went up with Aaron, [a]Nadab and Abihu, and seventy of the elders of Israel,

10 and [a]they saw the God of Israel; and under His feet [b]there appeared to be a pavement of sapphire, as clear as the sky itself.

11 Yet He did not stretch out His hand against the nobles of the sons of Israel; and [a]they saw God, and they ate and drank.

12 Now the LORD said to Moses, "Come up to Me on the mountain and remain there, and [a]I will give you the stone tablets with the law and the commandment which I have written for their instruction."

13 So Moses arose with [a]Joshua his servant, and Moses went up to [b]the mountain of God.

14 But to the elders he said, "[a]Wait here for us until we return to you. And behold, [b]Aaron and Hur are with you; whoever has a legal matter, let him approach them."

15 Then Moses went up to the mountain, and [a]the cloud covered the mountain.

16 [a]The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He [b]called to Moses from the midst of the cloud.

17 [a]And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a [b]consuming fire on the mountain top.

18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain [a]forty days and forty nights.

B The Institution of the Tabernacle, 25:1–31:18

1 *The materials,* 25:1–9

25 Then the LORD spoke to Moses, saying,

2"[a]Tell the sons of Israel to raise a contribution for Me; [b]from every man whose heart moves him you shall raise My contribution.

3"This is the contribution which you are to raise from them: gold, silver and bronze,

4 [a]blue, purple and scarlet *material,* fine linen, goat *hair,*

24:5 *young men.* See note on 19:22 for their possible identification.

24:10–11 We are not told the form in which God manifested Himself, but, rather than being consumed, the people feasted in the glory of His beauty. See note on John 1:18.

25:1–7 The materials for the Tabernacle came from voluntary contributions of the people, who gave more than enough (see 36:5–7). *bronze.* An alloy of copper and tin. *fine linen.* Every thread was twisted from many strands. *porpoise skins.* Skins of a seal-like marine animal. *acacia.* A hard and durable desert wood, especially suitable for the framework and furniture of the Tabernacle.

25:1 Fifty chapters in the Bible report instructions concerning the Tabernacle: 13 in Exodus, 18 in Leviticus, 13 in Numbers, 2 in Deuteronomy, and 4 in Hebrews. It served as the place where God met with His people (cf. 25:8; 29:45), and it prefigured the perfect approach to God through the blood of Jesus Christ, who "tabernacled" among men (cf. John 1:14; Heb. 10:19–20).

5 rams' skins dyed red, porpoise skins, acacia wood,

25:6 [a]Ex 27:20 [b]Ex 30:23f
6 [a]oil for lighting, [b]spices for the anointing oil and for the fragrant incense,

25:7 [a]Ex 28:4,6-14 [b]Ex 28:4,15-30
7 onyx stones and setting stones for the [a]ephod and for the [b]breastpiece.

***25:8** [a]Ex 36:1-5 [b]Ex 29:45,46; Num 5:3; Deut 12:11; 1 Kin 6:13; 2 Cor 6:16; Rev 21:3
8"Let them [a]construct a sanctuary for Me, [b]that I may dwell among them.

25:9 [a]Ex 25:40; 26:30; Acts 7:44; Heb 8:2,5
9"[a]According to all that I am going to show you, *as* the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct *it.*

2 *The ark and mercy seat,* 25:10–22

***25:10** [a]Ex 37:1-9; Deut 10:3; Heb 9:4
10"[a]They shall construct an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high.

25:11 [a]Heb 9:4
11"You shall [a]overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it.

12"You shall cast four gold rings for it and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it.

13"You shall make poles of acacia wood and overlay them with gold.

14"You shall put the poles into the rings on the sides of the ark, to carry the ark with them.

25:15 [a]1 Kin 8:8
15"The [a]poles shall remain in the rings of the ark; they shall not be removed from it.

25:16 [a]Ex 40:20; Deut 10:2; 31:26; 1 Kin 8:9; Heb 9:4
16"You shall [a]put into the ark the testimony which I shall give you.

***25:17** [a]Ex 37:6
17"You shall [a]make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.

***25:18**
18"you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat.

19"Make one cherub at one end and one cherub at the other end; you shall make the cherubim *of one piece* with the mercy seat at its two ends.

25:20 [a]1 Kin 8:7; 1 Chr 28:18; Heb 9:5
20"[a]The cherubim shall have *their* wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be *turned* toward the mercy seat.

25:21 [a]Ex 26:34; 40:20 [b]Ex 25:16 ***25:22** [a]Ex 29:42,43; 30:6,36; Lev 16:2; Num 17:4 [b]Num 7:89; 1 Sam 4:4; 2 Sam 6:2; 2 Kin 19:15; Ps 80:1; Is 37:16
21"[a]You shall put the mercy seat on top of the ark, and [b]in the ark you shall put the testimony which I shall give to you.

22"[a]There I will meet with you; and from above the mercy seat, from [b]between the two cherubim which are upon the ark of the testimony, I will speak to

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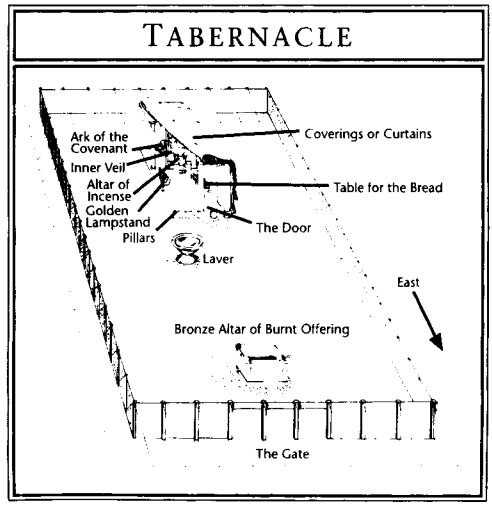
25:8 *sanctuary.* Lit., holy place. Also called the tabernacle (v. 9, from a word meaning "to settle down, abide"); the tent (26:36); the tent of meeting (29:42); and the tabernacle of the testimony (Num. 17:7).

25:10–16 The *ark* (a different word than that used for Noah's ark) was a coffer or box measuring about 3.75 x 2.25 x 2.25 ft (1 x .7 x .7 m.) that served to hold the tables of the law (or *the testimony,* v. 16), a pot of manna, and Aaron's rod (Heb. 9:4).

25:17 *a mercy seat.* Lit., a covering. It was not only the lid for the ark, but also the place where sins were covered, thus the place of propitiation.

25:18 *cherubim.* See notes on Ezek. 1:5 and Rev. 4:6.

25:22 *ark of the testimony.* So called because it contained the law (v. 16).



you about all that I will give you in commandment for the sons of Israel.

3 *The table for the bread,* 25:23–30

*25:23 [a]Ex 37:10-16
23 "[a]You shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high.

25:24 [a]Ex 25:11
24 "you shall overlay it with pure gold and make a gold [a]border around it.

25 "You shall make for it a rim of a handbreadth around *it;* and you shall make a gold border for the rim around it.

26 "You shall make four gold rings for it and put rings on the four corners which are on its four feet.

27 "The rings shall be close to the rim as holders for the poles to carry the table.

28 "You shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried.

25:29 [a]Ex 37:16; Num 4:7
29 "You shall make its [a]dishes and its pans and its jars and its bowls with which to pour drink offerings; you shall make them of pure gold.

25:30 [a]Ex 39:36; 40:23; Lev 24:5-9
30 "You shall set [a]the bread of the Presence on the table before Me at all times.

4 *The lampstand,* 25:31–40

*25:31 [a]Ex 37:17-24; 1 Kin 7:49; Zech 4:2
31 "[a]Then you shall make a lampstand of pure gold. The lampstand *and* its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be *of one piece* with it.

25:32 [a]Ex 37:18
32 "[a]Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side.

25:33 [a]Ex 37:19
33 "[a]Three cups *shall be* shaped like almond *blossoms* in the one branch, a bulb and a flower, and three cups shaped like almond *blossoms* in the other branch, a bulb and a flower—so for six branches going out from the lampstand;

25:34 [a]Ex 37:20
34 and [a]in the lampstand four cups shaped like almond *blossoms,* its bulbs and its flowers.

25:35 [a]Ex 37:21
35 "[a]A bulb shall be under the *first* pair of branches *coming* out of it, and a bulb under the *second* pair of branches *coming* out of it, and a bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand.

25:36 [a]Ex 37:22
36 "[a]Their bulbs and their branches *shall be of one piece* with it; all of it shall be one piece of hammered work of pure gold.

25:37 [a]Num 8:2
37 "Then you shall make its lamps seven *in number;* and [a]they shall mount its lamps so as to shed light on the space in front of it.

38 "Its snuffers and their trays *shall be* of pure gold.

39 "It shall be made from a talent of pure gold, with all these utensils.

25:40 [a]Heb 8:5 [b]Ex 25:9; 26:30; Num 8:4; Acts 7:44
40 "[a]See that you make *them* [b]after the pattern for them, which was shown to you on the mountain.

5 *The curtains,* 26:1–14

*26:1 [a]Ex 36:8-19
26 "[a]Moreover you shall make the tabernacle with ten curtains of fine twisted linen

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25:23–30 The table, measuring about 3 x 1.5 ft (.9 x .45 m), held the *bread of the Presence* (12 flat cakes arranged in two piles; see Lev. 24:6) and certain utensils (see Ex. 25:29). Bread of the Presence means bread laid before God, in His presence. Each of the 12 tribes was equally dear to Him, and He was the one who met their needs (see also John 6:32–35).

25:31–40 The gold *lampstand* was an upright shaft, from each side of which three branches extended. A representation of the lampstand and the table for the bread (from the second Temple) survives on the Arch of Titus in Rome. The lampstand provided light for the ministering priests and typified Christ, the Light of the world. A *bulb* was some sort of knob that supported the ornamental flowers. A *talent* weighed from 50–80 lb, or 28–36 kg. See also note on Matt. 18:24.

26:1–6 *curtains.* The inside curtains that covered the wooden framework of the Tabernacle itself.

and blue and purple and scarlet *material;* you shall make them with cherubim, the work of a skillful workman.

2"The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements.

3"Five curtains shall be joined to one another, and *the other* five curtains *shall be* joined to one another.

4"You shall make loops of blue on the edge of the outermost curtain in the *first* set, and likewise you shall make *them* on the edge of the curtain that is outermost in the second set.

5"You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other.

6"You shall make fifty clasps of gold, and join the curtains to one another with the clasps that the tabernacle may be a unit.

*26:7 [a]Ex 36:14 7"Then [a]you shall make curtains of goats' *hair* for a tent over the tabernacle; you shall make eleven curtains in all.

8"The length of each curtain *shall be* thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements.

9"You shall join five curtains by themselves and the *other* six curtains by themselves, and you shall double over the sixth curtain at the front of the tent.

10"You shall make fifty loops on the edge of the curtain that is outermost in the *first* set, and fifty loops on the edge of the curtain *that is outermost in* the second set.

11"you shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together that it may be a unit.

12"The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.

13"The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

14"*[a]*You shall make a covering for the tent of rams' skins dyed red and a covering of porpoise skins above. *26:14 [a]Ex 36:19

6 *The boards,* 26:15–30

15"Then you shall make *[a]*the boards for the tabernacle of acacia wood, standing upright. *26:15 [a]Ex 36:20-34

16"Ten cubits *shall be* the length of each board and one and a half cubits the width of each board.

17"*There shall be* two tenons for each board, fitted to one another; thus you shall do for all the boards of the tabernacle.

18"you shall make the boards for the tabernacle: twenty boards for the south side.

19"You shall make forty *[a]*sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons; *26:19 [a]Ex 38:27

20 and for the second side of the tabernacle, on the north side, twenty boards,

21 and their forty sockets of silver; two sockets under one board and two sockets under another board.

22"For the rear of the tabernacle, to the west, you shall make six boards.

23"You shall make two boards for the corners of the tabernacle at the rear.

26:7–13 *curtains.* These curtains covered the inner linen curtains.

26:14 Two additional coverings were provided. Some feel these were used as a kind of wrapper when the Tabernacle was being moved.

26:15–30 The walls of the Tabernacle were apparently not solid, but of a trellislike construction that allowed the beauty of the linen curtains to be visible from the inside.

26:19 There were 100 sockets in the Tabernacle, weighing 100 talents (here and vv. 21, 32; 27:15). See also 38:27.

24"They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of them: they shall form the two corners.

25"There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

26:26 [a]Ex 36:31

26"Then you shall make [a]bars of acacia wood, five for the boards of one side of the tabernacle,

27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the rear *side* to the west.

28"The middle bar in the center of the boards shall pass through from end to end.

29"You shall overlay the boards with gold and make their rings of gold *as* holders for the bars; and you shall overlay the bars with gold.

26:30 [a]Ex 25:9,40; Acts 7:44; Heb 8:5

30"Then you shall erect the tabernacle [a]according to its plan which you have been shown in the mountain.

7 *The veils,* 26:31–37

***26:31** [a]Ex 36:35,36; 2 Chr 3:14; Matt 27:51; Heb 9:3

31"You shall make [a]a veil of blue and purple and scarlet *material* and fine twisted linen; it shall be made with cherubim, the work of a skillful workman.

32"You shall hang it on four pillars of acacia overlaid with gold, their hooks *also being of* gold, on four sockets of silver.

26:33 [a]Ex 25:16; 40:21

33"You shall hang up the veil under the clasps, and shall bring in [a]the ark of the testimony there within the veil; and the veil shall serve for you as a partition [b]between the holy place and the holy of holies.

26:33 [b]Heb 9:2f

34"[a]You shall put the mercy seat on the ark of the testimony in the holy of holies.

26:34 [a]Ex 25:21; 40:20; Lev 16:2

35"[a]You shall set the table outside the veil, and the [b]lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side.

26:35 [a]Ex 40:22 [b]Ex 40:24

36"[a]You shall make a screen for the doorway of the tent of blue and purple and scarlet *material* and fine twisted linen, the work of a weaver.

***26:36** [a]Ex 36:37

37"[a]You shall make five pillars of acacia for the screen and overlay them with gold, their hooks *also being of* gold; and you shall cast five sockets of bronze for them.

26:37 [a]Ex 36:38

8 *The bronze altar,* 27:1–8

***27:1** [a]Ex 38:1-7

27 "And you shall make [a]the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height shall be three cubits.

27:2 [a]Ps 118:27

2"You shall make [a]its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

3"You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

4"You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners.

5"you shall put it beneath, under the ledge of the altar, that the

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26:31–35 The inner veil separated the Holy Place (which contained the Altar of Incense, the lampstand, and the table for the bread) from the Most Holy Place, or Holy of Holies (which contained the *ark* and the *mercy seat*). Josephus reported that the veil was four inches thick, was renewed every year, and that horses tied to each side could not pull it apart. It barred all but the high priest from the presence of God, but when it was torn in two at the death of Jesus of Nazareth (see Mark 15:38), access to God was made available to all who come through Him (cf. Heb. 10:19–22).

26:36–37 The outer veil hanging at the E end of the Holy Place functioned as a door to the tent.

27:1–8 The *altar* was made of wood covered with bronze (to make it lightweight for transporting and yet fireproof). The sacrifices were made on it. *horns.* Used to bind the sacrificial animals to the altar (cf. Ps. 118:27). *basins* to catch the blood of the animals.

net may reach halfway up the altar.

6"You shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

27:7 [a]Num 4:15
7"Its poles shall be inserted into the rings, so that the poles shall be on the two sides of the altar [a]when it is carried.

27:8 [a]Ex 25:40; 26:30; Acts 7:44; Heb 8:5
8"You shall make it hollow with planks; [a]as it was shown to you in the mountain, so they shall make *it.*

9 *The court,* 27:9–19

*27:9 [a]Ex 38:9-20
9"You shall make [a]the court of the tabernacle. On the south side *there shall be* hangings for the court of fine twisted linen one hundred cubits long for one side;

10 and its pillars *shall be* twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands *shall be* of silver.

11"Likewise for the north side in length *there shall be* hangings one hundred *cubits* long, and its twenty pillars with their twenty sockets of bronze; the hooks of the pillars and their bands *shall be* of silver.

12"*For* the width of the court on the west side *shall be* hangings of fifty cubits *with* their ten pillars and their ten sockets.

13"The width of the court on the east side *shall be* fifty cubits.

14"The hangings for the *one* side *of the gate shall be* fifteen cubits *with* their three pillars and their three sockets.

15"And for the other side *shall be* hangings of fifteen cubits *with* their three pillars and their three sockets.

16"For the gate of the court *there shall be* a screen of twenty cubits, of blue and purple and scarlet *material* and fine twisted linen, the work of a weaver, *with* their four pillars and their four sockets.

17"All the pillars around the court shall be furnished with silver bands *with* their hooks of silver and their sockets of bronze.

18"The length of the court *shall be* one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of bronze.

19"All the utensils of the tabernacle *used* in all its service, and all its pegs, and all the pegs of the court, *shall be* of bronze.

10 *The oil,* 27:20–21

*27:20 [a]Ex 35:8,28; Lev 24:1-4
20"You shall charge the sons of Israel, that they bring you [a]clear oil of beaten olives for the light, to make a lamp burn continually.

27:21 [a]Ex 25:22; 29:42; 30:36 [b]Ex 26:31,33 [c]Ex 30:8; 1 Sam 3:3; 2 Chr 13:11 [d]Ex 28:43; 29:9; Lev 3:17; 16:34; Num 18:23; 19:21; 1 Sam 30:25
21"In the [a]tent of meeting, outside [b]the veil which is before the testimony, [c]Aaron and his sons shall keep it in order from evening to morning before the LORD; *it shall be* a perpetual [d]statute throughout their generations for the sons of Israel.

11 *The priests' garments,* 28:1–43

*28:1 [a]Num 18:7; Ps 99:6; Heb 5:1,4 [b]Ex 24:1,9
28 "Then [a]bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me—Aaron, [b]Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

*28:2 [a]Ex 29:5,29; 31:10; 39:1-31; Lev 8:7-9,30
2"You shall make [a]holy garments for Aaron your brother, for glory and for beauty.

28:3 [a]Ex 31:6; 35:25,31-35; 36:1 [b]Ex 31:3; Is 11:2; 1 Cor 12:7-11; Eph 1:17
3"You shall speak to all the [a]skillful persons [b]whom I have endowed with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister as priest to Me.

4"These are the garments

27:9–19 The *court of the tabernacle* measured 150 x 75 ft (46 x 23 m) and was screened with linen curtains 7.5 ft (2.3 m) high to provide privacy for the worshipers inside. The Tabernacle itself took up only about one-fifteenth of this area.

27:20 The *oil* obtained from olives that were *beaten* rather than crushed would be of finer quality, burning more brightly and with less smoke.

28:1 Priests officiated at the Tabernacle and taught the people the law (Deut. 33:10). See note on Mal. 2:8–9.

28:2 *holy* means "separated" (for divine use).

28:4 [a]Ex 28:15-43 which they shall make: a [a]breastpiece and an ephod and a robe and a tunic of checkered work, a turban and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me.

28:5 [a]Ex 25:3 5"They shall take [a]the gold and the blue and the purple and the scarlet *material* and the fine linen.

*28:6 [a]Ex 39:2-7; Lev 8:7 6"They shall also make [a]the ephod of gold, of blue and purple *and* scarlet *material* and fine twisted linen, the work of the skillful workman.

7"It shall have two shoulder pieces joined to its two ends, that it may be joined.

8"The skillfully woven band, which is on it, shall be like its workmanship, of the same material: of gold, of blue and purple and scarlet *material* and fine twisted linen.

9"You shall take two onyx stones and engrave on them the names of the sons of Israel,

10 six of their names on the one stone and the names of the remaining six on the other stone, according to their birth.

11"As a jeweler engraves a signet, you shall engrave the two stones according to the names of the sons of Israel; you shall set them in filigree *settings* of gold.

12"You shall put the two stones on the shoulder pieces of the ephod, *as* stones of memorial for the sons of Israel, and Aaron shall [a]bear their names before the LORD on his two shoulders [b]for a memorial.

28:12 [a]Ex 28:29; 39:6f [b]Ex 39:7; Lev 24:7; Num 31:54; Josh 4:7; 1 Cor 11:24f

13"[a]You shall make filigree *settings* of gold,

28:13 [a]Ex 39:16-18

14 and two chains of pure gold; you shall make them of twisted cordage work, and you shall put the corded chains on the filigree *settings*.

15"[a]You shall make a breastpiece of judgment, the work of a skillful workman; like the work of the ephod you shall make it: of gold, of blue and purple and scarlet *material* and fine twisted linen you shall make it.

*28:15 [a]Ex 39:8-21

16"It shall be square *and* folded double, a span in length and a span in width.

17"You shall mount on it four rows of stones; the first row *shall be* a row of ruby, topaz and emerald;

18 and the second row a turquoise, a sapphire and a diamond;

19 and the third row a jacinth, an agate and an amethyst;

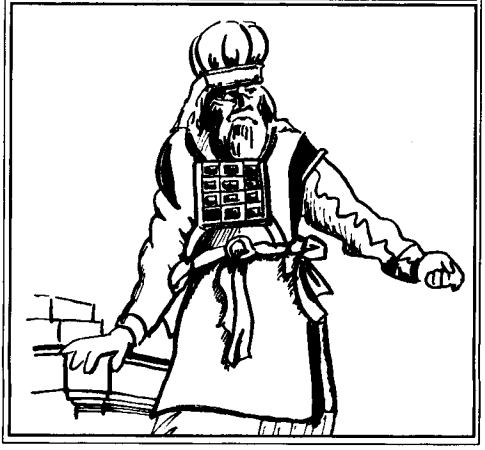
20 and the fourth row a beryl and an onyx and a jasper; they shall be set in gold filigree.

21"The stones shall be according to the names of the sons of

28:6–14 The *ephod* was a beautiful, two-piece, sleeveless garment, held to the body by a *skillfully woven band* (v. 8) and joined at the shoulders by straps. On the straps were placed *two onyx stones* (possibly emeralds), with the names of six tribes on each stone.

28:15–29 *breastpiece of judgment.* A square piece of beautiful material, folded in half and open at the top like a pouch, and placed over the front of the ephod. It was adorned with 12 precious stones (in four rows), on which were engraved the names of the 12 tribes.

JEWISH HIGH PRIEST



28:21 [a]Rev 7:4-8; 21:12

Israel: twelve, according to their names; they shall be *like* the engravings of a seal, each [a]according to his name for the twelve tribes.

22"You shall make on the breastpiece chains of twisted cordage work in pure gold.

23"You shall make on the breastpiece two rings of gold, and shall put the two rings on the two ends of the breastpiece.

24"You shall put the two cords of gold on the two rings at the ends of the breastpiece.

25"You shall put the *other* two ends of the two cords on the two filigree *settings,* and put them on the shoulder pieces of the ephod, at the front of it.

26"You shall make two rings of gold and shall place them on the two ends of the breastpiece, on the edge of it, which is toward the inner side of the ephod.

27"You shall make two rings of gold and put them on the bottom of the two shoulder pieces of the ephod, on the front of it close to the place where it is joined, above the skillfully woven band of the ephod.

28"They shall bind the breastpiece by its rings to the rings of the ephod with a blue cord, that it may be on the skillfully woven band of the ephod, and that the breastpiece may not come loose from the ephod.

29"Aaron shall carry the names of the sons of Israel in the breastpiece of judgment over his heart when he enters the holy place, for a memorial before the LORD continually.

*28:30 [a]Lev 8:8 [b]Num 27:21; Deut 33:8; Ezra 2:63; Neh 7:65

30"[a]You shall put in the breastpiece of judgment the [b]Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.

*28:31 [a]Ex 39:22-26

31"[a]You shall make the robe of the ephod all of blue.

32"there shall be an opening at its top in the middle of it; around its opening there shall be a binding of woven work, as *it were* the opening of a coat of mail, that it may not be torn.

33"You shall make on its hem pomegranates of blue and purple and scarlet *material,* all around on its hem, and bells of gold between them all around:

34 a golden bell and a pomegranate, a golden bell and a pomegranate, all around on the hem of the robe.

35"It shall be on Aaron when he ministers; and its tinkling may be heard when he enters and leaves the holy place before the LORD, that he may not die.

*28:36 [a]Ex 39:30,31; Lev 8:9 [b]Zech 14:20

36"You shall also make [a]a plate of pure gold and shall engrave on it, like the engravings of a seal, '[b]Holy to the LORD.'

37"you shall fasten it on a blue cord, and it shall be on the turban; it shall be at the front of the turban.

28:38 [a]Lev 10:17; 22:16; Num 18:1 [b]Lev 1:4; 22:27; 23:11; Is 56:7

38"It shall be on Aaron's forehead, and Aaron shall [a]take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that [b]they may be accepted before the LORD.

28:39 [a]Ex 39:27-29

39"You shall weave [a]the tunic of checkered work of fine linen, and shall make a turban of fine linen, and you shall make a sash, the work of a weaver.

28:40 [a]Ex 28:4; 39:27,41

40"For Aaron's sons you shall make [a]tunics; you shall also

28:30 *Urim* and *Thummim.* Possibly two precious stones, which were put inside the pouch. They may have been used, like lots, to determine God's will. See also Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65.

28:31–35 *robe of the ephod.* A violet-colored robe worn under the ephod. It reached a little below the knees and had bells on its hem. When the high priest made an offering in the Holy Place, where he was not visible to the people, the bells enabled them to know he was still alive.

28:36–38 On the *turban* was a gold plate with *Holy to the* LORD engraved on it. The high priest's official holiness enabled him to present the imperfect offerings (*holy things*) to God acceptably (v. 38).

28:40 [b]Ex 29:9; 39:28; Lev 8:13; Ezek 44:18
28:41 [a]Ex 29:7,9; 30:30; 40:15; Lev 8:1-36; 10:7
28:42 [a]Ex 39:28; Lev 6:10; 16:4; Ezek 44:18
28:43 [a]Ex 20:26 [b]Ex 27:21

make sashes for them, and you shall make [b]caps for them, for glory and for beauty.

41"You shall put them on Aaron your brother and on his sons with him; and you shall [a]anoint them and ordain them and consecrate them, that they may serve Me as priests.

42"You shall make for them [a]linen breeches to cover *their* bare flesh; they shall reach from the loins even to the thighs.

43"They shall be on Aaron and on his sons when they enter the tent of meeting, or [a]when they approach the altar to minister in the holy place, so that they do not incur guilt and die. [b]It *shall be* a statute forever to him and to his descendants after him.

12 The priests' consecration, 29:1–46

*29:1 [a]Lev 8:1-34

29 "[a]Now this is what you shall do to them to consecrate them to minister as priests to Me: take one young bull and two rams without blemish,

29:2 [a]Lev 2:4; 6:19-23

2 and [a]unleavened bread and unleavened cakes mixed with oil, and unleavened wafers spread with oil; you shall make them of fine wheat flour.

3"You shall put them in one basket, and present them in the basket along with the bull and the two rams.

29:4 [a]Ex 40:12; Lev 8:6

4"Then [a]you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.

29:5 [a]Ex 28:39; Lev 8:7 [b]Ex 28:31 [c]Ex 28:6 [d]Ex 28:15 [e]Ex 28:8

5"You shall take the garments, and put on Aaron the [a]tunic and [b]the robe of the ephod and [c]the ephod and [d]the breastpiece, and gird him with the skillfully [e]woven band of the ephod;

29:6 [a]Ex 28:4,39

6 and you shall set the [a]turban on his head and put [b]the holy crown on the turban.

29:6 [b]Ex 28:36,37; Lev 8:9

7"Then you shall take [a]the anointing oil and pour it on his head and anoint him.

29:7 [a]Ex 30:25; Lev 8:12; 21:10; Num 35:25; Ps 133:2

8"You shall bring his sons and put [a]tunics on them.

29:8 [a]Ex 28:39,40; Lev 8:13

9"You shall gird them with [a]sashes, Aaron and his sons, and bind caps on them, and they shall have [b]the priesthood by a perpetual statute. So you shall [c]ordain Aaron and his sons.

29:9 [a]Ex 28:40 [b]Ex 40:15; Num 3:10; 18:7; 25:13; Deut 18:5 [c]Ex 28:41; Lev 8:1-36

10"Then you shall bring the bull before the tent of meeting, and Aaron and his sons shall [a]lay their hands on the head of the bull.

*29:10 [a]Lev 1:4; 8:14

11"You shall slaughter the bull before the LORD at the doorway of the tent of meeting.

12"You shall [a]take some of the blood of the bull and put *it* on [b]the horns of the altar with your finger; and you shall pour out all the blood at the base of the altar.

29:12 [a]Lev 8:15 [b]Ex 27:2; 30:2

13"You shall [a]take all the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them, and offer them up in smoke on the altar.

*29:13 [a]Lev 3:3,4

14"But [a]the flesh of the bull and its hide and its refuse, you shall burn with fire outside the camp; it is a sin offering.

29:14 [a]Lev 4:11,12, 21; Heb 13:11

15"[a]You shall also take the one ram, and Aaron and his sons shall lay their hands on the head of the ram;

29:15 [a]Lev 8:18

16 and you shall slaughter the ram and shall take its blood and sprinkle it around on the altar.

17"Then you shall cut the ram into its pieces, and wash its entrails and its legs, and put *them* with its pieces and its head.

18"You shall offer up in smoke the whole ram on the altar; it is a burnt offering to the LORD: [a]it is a

29:18 [a]Gen 8:21; Ex 29:25

29:1–37 These verses describe the installation of the priests, which included washing (v. 4), anointing (v. 7), clothing (vv. 8–9), and offering sacrifices (vv. 10–28). The priests' ears (symbolizing obedience to God, cf. 21:6), thumbs and toes (symbolizing work for God) were specially dedicated to God (29:20). The ceremonies lasted seven days (v. 35).

29:10 *bull.* An offering for the sins of Aaron and his sons (v. 14). See note on Lev. 1:4 for the meaning of the laying on of hands on the animal.

29:13 *fat,* considered the richest portion of the animal, was sacrificed to the Lord.

soothing aroma, an offering by fire to the LORD.

29:19 a Lev 8:22f
19 "Then [a]you shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram.

20 "You shall slaughter the ram, and take some of its blood and put *it* on the lobe of Aaron's right ear and on the lobes of his sons' right ears and on the thumbs of their right hands and on the big toes of their right feet, and sprinkle the *rest of the* blood around on the altar.

29:21 a Ex 30:25,31; Lev 8:30
21 "Then you shall take some of the blood that is on the altar and some of the [a]anointing oil, and sprinkle *it* on Aaron and on his garments and on his sons and on his sons' garments with him; so he and his garments shall be consecrated, as well as his sons and his sons' garments with him.

22 "You shall also take the fat from the ram and the fat tail, and the fat that covers the entrails and the lobe of the liver, and the two kidneys and the fat that is on them and the right thigh (for it is a ram of ordination),

29:23 a Lev 8:26
23 and one cake of bread and [a]one cake of bread *mixed with* oil and one wafer from the basket of unleavened bread which is *set* before the LORD;

*29:24
24 and you shall put all these in the hands of Aaron and in the hands of his sons, and shall wave them as a wave offering before the LORD.

29:25 a Lev 8:28
25 "[a]You shall take them from their hands, and offer them up in smoke on the altar on the burnt offering for a soothing aroma before the LORD; it is an offering by fire to the LORD.

29:26 a Lev 7:31,34; 8:29
26 "Then you shall take [a]the breast of Aaron's ram of ordination, and wave it as a wave offering before the LORD; and it shall be your portion.

27 "You shall consecrate the breast of the wave offering and the thigh of the heave offering which was waved and which was offered from the ram of ordination, from the one which was for Aaron and from the one which was for his sons.

*29:28
28 "It shall be for Aaron and his sons as *their* portion forever from the sons of Israel, for it is a heave offering; and it shall be a heave offering from the sons of Israel from the sacrifices of their peace offerings, *even* their heave offering to the LORD.

29:29 a Num 20:26,28
29 "[a]The holy garments of Aaron shall be for his sons after him, that in them they may be anointed and ordained.

30 "For seven days the one of his sons who is priest in his stead shall put them on when he enters the tent of meeting to minister in the holy place.

29:31 a Lev 8:31
31 "You shall take the ram of ordination and [a]boil its flesh in a holy place.

32 "Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the doorway of the tent of meeting.

29:33 a Lev 10:14 b Lev 22:10,13
33 "Thus [a]they shall eat those things by which atonement was made at their ordination *and* consecration; but a [b]layman shall not eat *them,* because they are holy.

29:34 a Ex 12:10; 23:18; 34:25; Lev 8:32
34 "[a]If any of the flesh of ordination or any of the bread remains until morning, then you shall burn the remainder with fire; it shall not be eaten, because it is holy.

29:35 a Lev 8:33
35 "Thus you shall do to Aaron and to his sons, according to all that I have commanded you; you shall ordain them through [a]seven days.

29:36 a Heb 10:11 b Ex 40:10
36 "[a]Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and [b]you shall anoint it to consecrate it.

29:37 a Ex 30:28f
37 "For seven days you shall make atonement for the altar and consecrate it; then [a]the altar

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29:24 See note on Lev. 7:30–31 for the *wave offering.*

29:28 See note on Lev. 7:32 for the *heave offering.*

shall be most holy, *and* whatever touches the altar shall be holy.

*29:38 38 "Now [a]this is what you
[a]Num 28:3-31; 29:6-38 shall offer on the altar: two one year old lambs each day, continuously.

*29:39 39 "The [a]one lamb you shall
[a]Ezek 46:13-15 offer in the morning and the other lamb you shall offer at twilight;

40 and there *shall be* one-tenth *of an ephah* of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb.

41 "The other lamb you shall offer at twilight, and shall offer with it the same grain offering and the same drink offering as in the morning, for a soothing aroma, an offering by fire to the LORD.

29:42 42 "It shall be a continual burnt
[a]Ex 25:22; Num 17:4 offering throughout your generations at the doorway of the tent of meeting before the LORD, [a]where I will meet with you, to speak to you there.

43 "I will meet there with the sons of Israel, and it shall be consecrated by My glory.

44 "I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to Me.

29:45 45 "[a]I will dwell among the
[a]Ex 25:8; Lev 26:12; Num 5:3; Deut 12:11; Zech 2:10; 2 Cor 6:16; Rev 21:3 sons of Israel and will be their God.

29:46 46 "They shall know that [a]I am
[a]Ex 20:2 the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.

13 *The altar of incense,* 30:1–10

*30:1 30 "Moreover, you shall make
[a]Ex 37:25-29 [a]an altar as a place for burning incense; you shall make it of acacia wood.

2 "Its length *shall be* a cubit, and its width a cubit, it shall be square, and its height *shall be* two cubits; its horns *shall be* of one piece with it.

3 "You shall overlay it with pure gold, its top and its sides all around, and its horns; and you shall make a gold molding all around for it.

4 "You shall make two gold rings for it under its molding; you shall make *them* on its two side walls—on opposite sides—and they shall be holders for poles with which to carry it.

5 "You shall make the poles of acacia wood and overlay them with gold.

30:6 6 "You shall put this altar in
[a]Ex 25:21f front of the veil that is near the ark of the testimony, in front of the [a]mercy seat that is over *the ark of* the testimony, where I will meet with you.

7 "Aaron shall burn fragrant incense on it; he shall burn it every morning when he trims the lamps.

8 "When Aaron trims the lamps at twilight, he shall burn incense. *There shall be* perpetual incense before the LORD throughout your generations.

9 "You shall not offer any strange incense on this altar, or burnt offering or meal offering; and you shall not pour out a drink offering on it.

30:10 10 "Aaron shall [a]make atone-
[a]Lev 16:18 ment on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the LORD."

14 *The atonement money,* 30:11–16

*30:11 11 The LORD also spoke to Moses, saying,

29:38–41 These verses contain the law of the continual daily sacrifices (see also Acts 3:1).

29:39 *at twilight.* See note on 12:6.

30:1–10 The *altar* of *incense* stood before the curtain that shut off the Most Holy Place, or Holy of Holies. See note on Heb. 9:4. Incense was burned on it morning and evening when the priest tended to the lamp. Ex. 30:34–38 describes the composition of the incense.

30:11–16 Every male 20 years and older was required to pay a *ransom* on being formally enrolled among God's people. *half a shekel.* About one-fifth of an oz (six gm). The silver collected was used in making the sockets, hooks, and rods

30:12 [a]Ex 38:25,26; Num 1:2; 26:2 [b]Num 31:50

12 "When you take [a]a census of the sons of Israel to number them, then each one of them shall give [b]a ransom for himself to the LORD, when you number them, that there may be no plague among them when you number them.

30:13 [a]Lev 27:25; Num 3:47; Ezek 45:12

13 "This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary ([a]the shekel is twenty gerahs), half a shekel as a contribution to the LORD.

14 "Everyone who is numbered, from twenty years old and over, shall give the contribution to the LORD.

15 "The rich shall not pay more and the poor shall not pay less than the half shekel, when you give the contribution to the LORD to make atonement for yourselves.

16 "You shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the LORD, to make atonement for yourselves."

15 The laver, 30:17–21

*30:17

17 The LORD spoke to Moses, saying,

30:18 [a]Ex 38:8 [b]Ex 40:30

18 "You shall also make [a]a laver of bronze, with its base of bronze, for washing; and you shall [b]put it between the tent of meeting and the altar, and you shall put water in it.

30:19 [a]Ex 40:31f; Is 52:11

19 "Aaron and his sons shall [a]wash their hands and their feet from it;

20 when they enter the tent of meeting, they shall wash with water, that they may not die; or when they approach the altar to minister, by offering up in smoke a fire *sacrifice* to the LORD.

30:21 [a]Ex 28:43

21 "So they shall wash their hands and their feet, that they may not die; and [a]it shall be a perpetual statute for them, for Aaron and his descendants throughout their generations."

16 The anointing oil, 30:22–33

*30:22

22 Moreover, the LORD spoke to Moses, saying,

23 "Take also for yourself the finest of spices: of flowing myrrh five hundred *shekels,* and of fragrant cinnamon half as much, two hundred and fifty, and of fragrant cane two hundred and fifty,

24 and of cassia five hundred, according to the shekel of the sanctuary, and of olive oil a hin.

30:25 [a]Ex 37:29; 40:9; Lev 8:10

25 "You shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be [a]a holy anointing oil.

30:26 [a]Ex 40:9; Lev 8:10; Num 7:1

26 "With it [a]you shall anoint the tent of meeting and the ark of the testimony,

27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,

28 and the altar of burnt offering and all its utensils, and the laver and its stand.

*30:29

29 "You shall also consecrate them, that they may be most holy; whatever touches them shall be holy.

30:30 [a]Ex 29:7; Lev 8:12

30 "[a]You shall anoint Aaron and his sons, and consecrate them, that they may minister as priests to Me.

31 "You shall speak to the sons of Israel, saying, 'This shall be a holy anointing oil to Me throughout your generations.

32 'It shall not be poured on

(see 38:25–28). See also Neh. 10:32 and Matt. 17:24–27 regarding this same tax.

30:17–21 The bronze *laver* made from mirrors (cf. 38:8) stood between the altar of burnt offering and the door of the Tabernacle and was used for the ritual cleansing of the priests.

30:22–33 *holy anointing oil.* This highly perfumed oil (v. 25) was to be used exclusively (vv. 32–33) for the prescribed consecrations of the Tabernacle and its furnishings (vv. 26–29) and of the priests (v. 30). About 50 lb (23 kg) of spices, dried and powdered, were mixed with about one gal (4.5 lit) of olive oil.

30:29 The Tabernacle and its furnishings were made *holy,* i.e., set apart for God's service. Holiness was transmitted to the priests who touched them. Others who touched them would die (2 Sam. 6:7).

anyone's body, nor shall you make *any* like it in the same proportions; [a]it is holy, *and* it shall be holy to you.

33 '[a]Whoever shall mix *any* like it or whoever puts any of it on a layman [b]shall be cut off from his people.' "

30:32 [a]Ex 30:25,37

30:33 [a]Ex 30:38 [b]Gen 17:14; Ex 12:15; Lev 7:20f

17 *The incense,* 30:34–38

34 Then the LORD said to Moses, "Take for yourself spices, stacte and onycha and galbanum, spices with pure frankincense; there shall be an equal part of each.

35 "With it you shall make incense, a perfume, the work of a perfumer, salted, pure, *and* holy.

*30:35

36 "You shall beat some of it very fine, and put part of it before the testimony in the tent of meeting [a]where I shall meet with you; it shall be most holy to you.

30:36 [a]Ex 29:42

37 "The incense which you shall make, [a]you shall not make in the same proportions for yourselves; it shall be holy to you for the LORD.

30:37 [a]Ex 30:32

38 "[a]Whoever shall make *any* like it, to use as perfume, shall be cut off from his people."

30:38 [a]Ex 30:33

18 *The builders,* 31:1–11

31 [a]Now the LORD spoke to Moses, saying,

31:1 [a]Ex 35:30-36:1

2 "See, I have called by name Bezalel, the [a]son of Uri, the son of Hur, of the tribe of Judah.

31:2 [a]1 Chr 2:20

3 "I have [a]filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all *kinds of* craftsmanship,

*31:3 [a]Ex 35:31; 1 Kin 7:14; 1 Cor 12:4-8

4 to make artistic designs for work in gold, in silver, and in bronze,

5 and in the cutting of stones for settings, and in the carving of wood, that he may work in all *kinds of* craftsmanship.

6 "And behold, I Myself have appointed with him [a]Oholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are skillful I have put skill, that they may make all that I have commanded you:

31:6 [a]Ex 35:34

7 [a]the tent of meeting, and [b]the ark of testimony, and [c]the mercy seat upon it, and all the furniture of the tent,

31:7 [a]Ex 36:8-38 [b]Ex 37:1-5 [c]Ex 37:6-9

8 [a]the table also and its utensils, and the [b]pure *gold* lampstand with all its utensils, and [c]the altar of incense,

31:8 [a]Ex 37:10-16 [b]Ex 37:17-24; Lev 24:4 [c]Ex 37:25-29

9 [a]the altar of burnt offering also with all its utensils, and [b]the laver and its stand,

31:9 [a]Ex 38:1-7 [b]Ex 38:8

10 the [a]woven garments as well, and the holy garments for Aaron the priest, and the garments of his sons, *with which* to carry on their priesthood;

31:10 [a]Ex 39:1

11 [a]the anointing oil also, and the [b]fragrant incense for the holy place, they are to make *them* according to all that I have commanded you."

31:11 [a]Ex 30:23-32 [b]Ex 30:34-38

19 *The sign of the Sabbath,* 31:12–18

12 The LORD spoke to Moses, saying,

*31:12

13 "But as for you, speak to the sons of Israel, saying, '[a]You shall surely observe My sabbaths; for *this* is [b]a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you.

31:13 [a]Ex 20:8 [b]Ex 31:17; Ezek 20:12,20

14 'Therefore you are to observe the sabbath, for it is holy to you. [a]Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people.

*31:14 [a]Ex 31:15; 35:2; Num 15:32,35; John 7:23

15 '[a]For six days work may be done, but on the seventh day there is a [b]sabbath of complete rest, holy to the LORD; [c]whoever

31:15 [a]Ex 20:9-11; 23:12; 34:21; 35:2; Lev 23:3; Deut 5:12-14 [b]Gen 2:2f; Ex 16:23; 20:8; 35:2,3 [c]Ex 31:14

30:35 *salted* to assure rapid burning of the incense and to preserve it until used.

31:3 God empowered these craftsmen with the Holy Spirit (see also Judg. 6:34 and 1 Sam. 10:10).

31:12–17 The Sabbath was made a *sign* of God's unique relationship with Israel as His own people. The importance of this sign is seen in the insistence of later prophets that Sabbath-keeping was an indication of the spiritual condition of the people (Jer. 17:19–27; Ezek. 20:12–24). See note on 20:8–11.

31:14 *cut off* by banishment or execution.

does any work on the sabbath day shall surely be put to death.

16 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.'

17 "[a]It is a sign between Me and the sons of Israel forever; [b]for in six days the LORD made heaven and earth, but on the seventh day He ceased *from labor,* and was refreshed."

31:17 [a]Ex 31:13; Ezek 20:12 [b]Gen 1:31; 2:2, 3; Ex 20:11

18 When He had finished speaking with him upon Mount Sinai, He gave Moses [a]the two tablets of the testimony, tablets of stone, [b]written by the finger of God.

*31:18 [a]Ex 24:12; 34:29; Deut 4:13; 5:22; 9:10f [b]Ex 32:15,16; 34:1,28; Deut 9:10

C The Breaking of the Law, 32:1–34:35

1 *The sin of the people: the golden calf,* 32:1–10

32 Now when the people saw that Moses [a]delayed to come down from the mountain, the people assembled about Aaron and said to him, "Come, [b]make us a god who will go before us; as for [c]this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him."

*32:1 [a]Ex 24:18; Deut 9:11,12 [b]Acts 7:40 [c]Ex 14:11

2 Aaron said to them, "[a]Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring *them* to me."

*32:2 [a]Ex 35:22

3 Then all the people tore off the gold rings which were in their ears and brought *them* to Aaron.

4 He took *this* from their hand, and fashioned it with a graving tool and made it into a [a]molten calf; and they said, "This is your god, O Israel, who brought you up from the land of Egypt."

*32:4 32:4 [a]Deut 9:16; Neh 9:18; Ps 106:19; Acts 7:41

5 Now when Aaron saw *this,* he built an altar before it; and Aaron made a proclamation and said, "Tomorrow *shall be* a feast to the LORD."

*32:5

6 So the next day they rose early and [a]offered burnt offerings, and brought peace offerings; and [b]the people sat down to eat and to drink, and rose up [c]to play.

*32:6 [a]Acts 7:41 [b]1 Cor 10:7 [c]Ex 32:17-19; Num 25:2

7 Then the LORD spoke to Moses, "Go down at once, for your people, whom [a]you brought up from the land of Egypt, have [b]corrupted *themselves.*

32:7 [a]Ex 32:4,11; Deut 9:12 [b]Gen 6:11f

8 "They have quickly turned aside from the way which I commanded them. [a]They have made for themselves a molten calf, and have worshiped it and [b]have sacrificed to it and said, '[c]This is your god, O Israel, who brought you up from the land of Egypt!' "

32:8 [a]Ex 20:3,4,23 [b]Ex 22:20; 34:15; Deut 32:17 [c]1 Kin 12:28

9 [a]The LORD said to Moses, "I have seen this people, and behold, they are [b]an obstinate people.

*32:9 [a]Num 14:11-20 [b]Ex 33:3,5; 34:9; Is 48:4; Acts 7:51

10 "Now then [a]let Me alone, that My anger may burn against them and that I may destroy them; and [b]I will make of you a great nation."

32:10 [a]Deut 9:14 [b]Num 14:12

2 *The intercession and wrath of Moses,* 32:11–35

11 Then [a]Moses entreated the LORD his God, and said, "O LORD, why does Your anger burn against Your people whom You have

*32:11 [a]Deut 9:18,26

31:18 Fulfillment of the promise of 24:12. *the finger of God.* See note on 8:18–19.

32:1 *Moses delayed to come down.* He had been on the mountain 40 days (24:18).

32:2 *rings.* Presumably part of the booty taken from Egypt (12:36). Because of this occasion (32:2–4) the people were prohibited from wearing ornaments (33:4–6).

32:4 *calf.* Better, young bull. This particular idolatry was a throwback to life in Egypt. See note on 8:25. Jeroboam repeated these words in 1 Kings 12:28.

32:5 *to the LORD.* Aaron took the rebellion a step further by proposing a syncretistic worship of the calf and the Lord.

32:6 *to play.* The word suggests sex play (it is the same Hebrew word as is used in Gen. 26:8). In light of the drinking and possible nakedness (v. 25, KJV; 1 Cor. 10:8), the scene likely became a drunken sex orgy.

32:9 *obstinate.* Lit., stiffnecked. Like an ox or horse that will not respond to the reins.

32:11–13 Moses' appeal for mercy was based on three things: God Himself had chosen Israel (v. 11); God's name must be vindicated (v. 12); God had made promises in the Abrahamic covenant that could not be fulfilled if Israel were destroyed (v. 13).

brought out from the land of Egypt with great power and with a mighty hand?

32:12 [a]Num 14:13-19; Deut 9:28; Josh 7:9
12 "Why should [a]the Egyptians speak, saying, 'With evil *intent* He brought them out to kill them in the mountains and to destroy them from the face of the earth'? Turn from Your burning anger and change Your mind about *doing* harm to Your people.

32:13 [a]Gen 22:16-18; Heb 6:13 [b]Gen 15:5; 26:4 [c]Gen 12:7; 13:15; 15:18; 17:8; 35:12; Ex 13:5,11; 33:1
13 "Remember Abraham, Isaac, and Israel, Your servants to whom You [a]swore by Yourself, and said to them, 'I will [b]multiply your descendants as the stars of the heavens, and [c]all this land of which I have spoken I will give to your descendants, and they shall inherit *it* forever.' "

*32:14 [a]Ps 106:45
14 [a]So the LORD changed His mind about the harm which He said He would do to His people.

32:15 [a]Deut 9:15 [b]Ex 31:18
15 [a]Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, [b]tablets which were written on both sides; they were written on one *side* and the other.

16 The tablets were God's work, and the writing was God's writing engraved on the tablets.

17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, "There is a sound of war in the camp."

18 But he said,

"It is not the sound of the
cry of triumph,
Nor is it the sound of the
cry of defeat;
But the sound of singing I
hear."

*32:19 [a]Ex 32:6; Deut 9:16 [b]Deut 9:17
19 It came about, as soon as Moses came near the camp, that [a]he saw the calf and *the* dancing; and Moses' anger burned, and [b]he threw the tablets from his hands and shattered them at the foot of the mountain.

*32:20 [a]Deut 9:21
20 [a]He took the calf which they had made and burned *it* with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink *it*.

*32:21
21 Then Moses said to Aaron, "What did this people do to you, that you have brought *such* great sin upon them?"

32:22 [a]Deut 9:24
22 Aaron said, "Do not let the anger of my lord burn; you know the people yourself, [a]that they are prone to evil.

32:23 [a]Ex 32:1-4
23 "For [a]they said to me, 'Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.'

32:24 [a]Ex 32:4
24 "I said to them, 'Whoever has any gold, let them tear it off.' So they gave *it* to me, and [a]I threw it into the fire, and out came this calf."

32:25 [a]1 Kin 12:28-30; 14:16
25 Now when Moses saw that the people were out of control—for Aaron had [a]let them get out of control to be a derision among their enemies—

26 then Moses stood in the gate of the camp, and said, "Whoever is for the LORD, *come* to me!" And all the sons of Levi gathered together to him.

*32:27
27 He said to them, "Thus says the LORD, the God of Israel, 'Every man *of you* put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.' "

32:28 [a]Num 25:7-13; Deut 33:9
28 So [a]the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

29 Then Moses said, "Dedicate yourselves today to the LORD—for every man has been against his son and against his brother—in

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32:14 *changed His mind.* Better, was sorry. See note on Gen. 6:6.

32:19 The breaking of the *tablets* of the law vividly symbolized the breach of the covenant.

32:20 *burned it.* The bull either stood on a wooden pedestal or was built on a wooden frame.

32:21–24 Deut. 9:20 indicates how deserving of blame Aaron was.

32:27 *his brother.* I.e., his fellow Israelite. This whole incident is used as a warning in 1 Cor. 10:7.

order that He may bestow a blessing upon you today."

32:30 30 It came about on the next day that Moses said to the people, "[a]You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can [b]make atonement for your sin."

32:31 31 Then Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a [a]god of gold for themselves.

***32:32** 32"But now, if You will, forgive their sin—and if not, please blot me out from Your [a]book which You have written!"

32:33 33 The LORD said to Moses, "Whoever has sinned against Me, [a]I will blot him out of My book.

32:34 34"But go now, lead the people [a]where I told you. Behold, [b]My angel shall go before you; nevertheless [c]in the day when I punish, [d]I will punish them for their sin."

32:35 35 [a]Then the LORD smote the people, because of [b]what they did with the calf which Aaron had made.

3 *The repentance of the people,* 33:1–11

33:1 33 Then the LORD spoke to Moses, "Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which [a]I swore to Abraham, [b]Isaac, and [c]Jacob, saying, '[d]To your descendants I will give it.'

33:2 2"I will send [a]an angel before you and [b]I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.

33:3 3"*Go up* to a land [a]flowing with milk and honey; for I will not go up in your midst, because you are [b]an obstinate people, and [c]I might destroy you on the way."

33:3 4 When the people heard this sad word, [a]they went into mourning, and none of them put on his ornaments.

***33:4**

33:5 5 For the LORD had said to Moses, "Say to the sons of Israel, 'You are [a]an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I will do with you.' "

***33:6** 6 So the sons of Israel stripped themselves of their ornaments, from Mount Horeb *onward.*

***33:7** 7 Now Moses used to take [a]the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And it came about that [b]everyone who sought the LORD would go out to the tent of meeting which was outside the camp.

8 And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent.

33:9 9 It came about, whenever Moses entered the tent, [a]the pillar of cloud would descend and stand at the entrance of the tent; [b]and the LORD would speak with Moses.

10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent.

33:11 11 Thus [a]the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, [b]his servant Joshua, the son of Nun, a

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32:32 *book.* A register of the physically living. To be blotted out meant to experience an untimely death. By contrast, the NT book of life (Rev. 13:8, etc.) is the register of those who have eternal life.

33:4 *this sad word.* I.e., that an angel, not God Himself, would lead them to the Promised Land. Moses successfully appealed this decision in verses 12–17.

33:6 *stripped themselves of their ornaments.* A sign of mourning and repentance. Later these same ornaments that made the golden calf were used in the Tabernacle (35:22).

33:7 *the tent.* The Tabernacle was not yet constructed.

young man, would not depart from the tent.

4 *The prayer of Moses,* 33:12–23

12 Then Moses said to the LORD, "See, You say to me, '[a]Bring up this people!' But You Yourself have not let me know [b]whom You will send with me. [c]Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.'

13 "Now therefore, I pray You, if I have found favor in Your sight, [a]let me know Your ways that I may know You, so that I may find favor in Your sight. [b]Consider too, that this nation is Your people."

14 And He said, "[a]My presence shall go *with you,* and [b]I will give you rest."

15 Then he said to Him, "[a]If Your presence does not go *with us,* do not lead us up from here.

16 "For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that [a]we, I and Your people, may be distinguished from all the *other* people who are upon the face of the earth?"

17 The LORD said to Moses, "I will also do this thing of which you have spoken; [a]for you have found favor in My sight and I have known you by name."

18 [a]Then Moses said, "I pray You, show me Your glory!"

19 And He said, "[a]I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and [b]I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."

20 But He said, "You cannot see My face, [a]for no man can see Me and live!"

21 Then the LORD said, "Behold, there is a place by Me, and [a]you shall stand *there* on the rock;

22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and [a]cover you with My hand until I have passed by.

23 "Then I will take My hand away and you shall see My back, but [a]My face shall not be seen."

5 *The covenant renewed,* 34:1–35

34 Now the LORD said to Moses, "Cut out for yourself [a]two stone tablets like the former ones, and [b]I will write on the tablets the words that were on the former tablets which you shattered.

2 "So be ready by morning, and come up in the morning to [a]Mount Sinai, and present yourself there to Me on the top of the mountain.

3 "[a]No man is to come up with you, nor let any man be seen anywhere on the mountain; even the flocks and the herds may not graze in front of that mountain."

4 So he cut out [a]two stone tablets like the former ones, and Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and he took two stone tablets in his hand.

5 [a]The LORD descended in the cloud and stood there with him as he called upon the name of the LORD.

6 Then the LORD passed by in front of him and proclaimed,

33:12 [a]Ex 3:10; 32:34 [b]Ex 33:2 [c]Ex 33:17
33:13 [a]Ps 25:4; 27:11; 51:13; 86:11; 119:33 [b]Ex 3:7,10; 5:1; 32:12,14; Deut 9:26,29
33:14 [a]Deut 4:37; Is 63:9 [b]Deut 12:10; 25:19; Josh 21:44; 22:4
33:15 [a]Ps 80:3,7,19
33:16 [a]Lev 20:24,26
33:17 [a]Ex 33:12
*33:18 [a]Ex 33:20-23
33:19 [a]Ex 34:6,7 [b]Rom 9:15
33:20 [a]Is 6:5; 1 Tim 6:16
33:21 [a]Ps 18:2,46; 27:5; 61:2; 62:7
33:22 [a]Ps 91:1,4; Is 49:2; 51:16
33:23 [a]Ex 33:20; John 1:18
34:1 [a]Ex 24:12; 31:18; 32:16, 19 [b]Deut 10:2,4
34:2 [a]Ex 19:11,18, 20
34:3 [a]Ex 19:12,13
34:4 [a]Ex 34:1
34:5 [a]Ex 19:9; 33:9
*34:6

33:18–23 Moses' request for a vision of God was granted, though not fully and with great precautions. Moses' prayer was fully answered on the Mount of Transfiguration centuries later (Luke 9:32). Cf. note on John 1:18.

34:6–7 A compact self-revelation of God. He is Yahweh, the self-existent, active One, everything I need in every circumstance. See note on Gen. 2:4. He is El, the infinitely strong one. See note on Gen. 1:1. He is gracious (Heb., *chen,* stooping to protect us). See note on Gen. 6:8. He has steadfast love (the other principal OT word for grace) for His people. See note on Hos. 2:19. He is tender, truthful, and forgiving, yet He must punish those who sin against Him.

"The LORD, the LORD God, [a]compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;
7 who [a]keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He [b]will by no means leave *the guilty* unpunished, [c]visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."
8 Moses made haste [a]to bow low toward the earth and worship.
9 He said, "[a]If now I have found favor in Your sight, O Lord, I pray, let the Lord go along in our midst, even though [b]the people are so obstinate, and [c]pardon our iniquity and our sin, and [d]take us as Your own possession."
10 Then God said, "Behold, [a]I am going to make a covenant. Before all your people [b]I will perform miracles which have not been produced in all the earth nor among any of the nations; and all the people among whom you live will see the working of the LORD, for it is a fearful thing that I am going to perform with you.
11 "Be sure to observe what I am commanding you this day: behold, [a]I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite.
12 "[a]Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.
13 "[a]But *rather,* you are to tear down their altars and smash their *sacred* pillars and cut down their [b]Asherim
14 —for [a]you shall not worship any other god, for the LORD, whose name is Jealous, is a jealous God—
15 otherwise you might make a covenant with the inhabitants of the land and they would play the harlot with their gods and [a]sacrifice to their gods, and someone [b]might invite you to eat of his sacrifice,
16 and [a]you might take some of his daughters for your sons, and his daughters might play the harlot with their gods and cause your sons *also* to play the harlot with their gods.
17 "[a]You shall make for yourself no molten gods.
18 "You shall observe [a]the Feast of Unleavened Bread. For [b]seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the [c]month of Abib, for in the month of Abib you came out of Egypt.
19 "[a]The first offspring from every womb belongs to Me, and all your male livestock, the first offspring from cattle and sheep.
20 "[a]You shall redeem with a lamb the first offspring from a donkey; and if you do not redeem *it,* then you shall break its neck. You shall redeem [b]all the firstborn of your sons. And [c]none shall appear before Me empty-handed.
21 "You shall work [a]six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest.
22 "You shall celebrate [a]the Feast of Weeks, *that is,* the first fruits of the wheat harvest, and the Feast of Ingathering at the turn of the year.
23 "[a]Three times a year all

34:6 [a]Num 14:18; Deut 4:31; Neh 9:17; Ps 86:15; 103:8; 108:4; 145:8; Joel 2:13; Rom 2:4
34:7 [a]Ex 20:5,6; Deut 5:10; 7:9; Ps 103:3; 130:3,4; 1 John 1:9 [b]Ex 23:7; Deut 7:10; Job 10:14; Nah 1:3 [c]Deut 5:9
34:8 [a]Ex 4:31
34:9 [a]Ex 33:13 [b]Ex 32:9 [c]Ex 34:7 [d]Deut 4:20; 9:26,29; 32:9; Ps 33:12
***34:10** [a]Ex 34:27,28; Deut 5:2 [b]Deut 4:32; Ps 72:18; 136:4
34:11 [a]Ex 33:2
***34:12** [a]Ex 23:32,33
34:13 [a]Ex 23:24; Deut 12:3 [b]Deut 16:21; Judg 6:25,26; 2 Kin 18:4; 2 Chr 34:3f
34:14 [a]Ex 20:3,5; Deut 4:24
34:15 [a]Ex 22:20; 32:8 [b]Num 25:1,2; Deut 32:37,38
34:16 [a]Deut 7:3; Josh 23:12,13; 1 Kin 11:1-4
34:17 [a]Ex 20:4,23; Lev 19:4; Deut 5:8
***34:18** [a]Ex 12:17; Lev 23:6; Num 28:16f [b]Ex 12:15,16 [c]Ex 12:2; 13:4
34:19 [a]Ex 13:2; 22:29f
***34:20** [a]Ex 13:13 [b]Ex 13:15; Num 3:45 [c]Ex 22:29; 23:15; Deut 16:16
***34:21** [a]Ex 20:9f; 23:12; 31:15; 35:2; Lev 23:3; Deut 5:13f
34:22 [a]Ex 23:16; Num 28:26
***34:23** [a]Ex 23:14-17

34:10 *a fearful thing.* Better, something of which men will stand in awe.

34:12–17 The people were warned against making any agreements with the Canaanites, against participating in their idolatrous practices, and against intermarriage. *Asherim* (v. 13). Wooden symbols of Asherah, the foremost deity of the Canaanites and mother of Baal.

34:18 The *Feast of Unleavened Bread.* See note on 12:15.

34:20 The *donkey,* as an unclean animal, could not be sacrificed to God. See note on 13:13.

34:21 This was a far-reaching command in an agricultural community.

34:23 This regulation was designed to help maintain the unity of the covenant people. See also note on 23:14.

your males are to appear before the Lord GOD, the God of Israel.

34:24 [a]Ex 33:2; Ps 78:55
24 "For I will [a]drive out nations before you and enlarge your borders, and no man shall covet your land when you go up three times a year to appear before the LORD your God.

*34:25 [a]Ex 23:18 [b]Ex 12:10
25 "[a]You shall not offer the blood of My sacrifice with leavened bread, [b]nor is the sacrifice of the Feast of the Passover to be left over until morning.

34:26 [a]Ex 23:19; Deut 26:2
26 "You shall bring [a]the very first of the first fruits of your soil into the house of the LORD your God. You shall not boil a young goat in its mother's milk."

34:27 [a]Ex 17:14; 24:4 [b]Ex 34:10
27 Then the LORD said to Moses, "[a]Write down these words, for in accordance with these words I have made [b]a covenant with you and with Israel."

34:28 [a]Ex 24:18 [b]Ex 31:18; 34:1 [c]Deut 4:13; 10:4
28 So he was there with the LORD [a]forty days and forty nights; he did not eat bread or drink water. And [b]he wrote on the tablets the words of the covenant, [c]the Ten Commandments.

*34:29 [a]Ex 32:15 [b]Matt 17:2; 2 Cor 3:7
29 It came about when Moses was coming down from Mount Sinai (and the [a]two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that [b]the skin of his face shone because of his speaking with Him.

34:30 [a]2 Cor 3:7
30 So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and [a]they were afraid to come near him.

31 Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.

32 Afterward all the sons of Israel came near, and he commanded them *to do* everything that the LORD had spoken to him on Mount Sinai.

33 When Moses had finished speaking with them, [a]he put a veil over his face.

*34:33 [a]2 Cor 3:13

34 But whenever Moses went in before the LORD to speak with Him, [a]he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded,

34:34 [a]2 Cor 3:16

35 [a]the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to speak with Him.

34:35 [a]2 Cor 3:13

D The Construction of the Tabernacle, 35:1–40:38

1 *The instructions to the people,* 35:1–36:7

35 Then Moses assembled all the congregation of the sons of Israel, and said to them, "[a]These are the things that the LORD has commanded *you* to do.

35:1 [a]Ex 34:32

35:2 [a]Ex 20:9,10; 23:12; 31:15; 34:21; Lev 23:3; Deut 5:13f [b]Ex 16:23 [c]Num 15:32-36
2 "[a]For six days work may be done, but on the seventh day you shall have a holy *day,* [b]a sabbath of complete rest to the LORD; [c]whoever does any work on it shall be put to death.

35:3 [a]Ex 12:16; 16:23
3 "[a]You shall not kindle a fire in any of your dwellings on the sabbath day."

4 Moses spoke to all the congregation of the sons of Israel, saying, "This is the thing which the LORD has commanded, saying,

*35:5 [a]Ex 25:1-9
5 '[a]Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD's contribution: gold, silver, and bronze,

6 and blue, purple and scarlet *material,* fine linen, goats' *hair,*

7 and rams' skins dyed red, and porpoise skins, and acacia wood,

8 and oil for lighting, and

34:25–26 *leavened.* See note on 23:18–19.

34:29–30 *his face shone.* Moses' face reflected the glory of God's presence, which made the people afraid to look at him.

34:33 *a veil.* See note on 2 Cor. 3:13 for Paul's use of this.

35:5 All were invited to contribute materials for the Tabernacle, but only from a *willing heart* (cf. 2 Cor. 9:7). See note on 33:6.

spices for the anointing oil, and for the fragrant incense,

9 and onyx stones and setting stones for the ephod and for the breastpiece.

35:10 aEx 31:6
10 'aLet every skillful man among you come, and make all that the LORD has commanded:

35:11 aEx 26:1-30
11 the atabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets;

35:12 aEx 25:10-22
12 the aark and its poles, the mercy seat, and the curtain of the screen;

35:13 aEx 25:23-30
13 the atable and its poles, and all its utensils, and the bread of the Presence;

35:14 aEx 25:31ff
14 the alampstand also for the light and its utensils and its lamps and the oil for the light;

35:15 aEx 30:1-6 bEx 30:25 cEx 30:34-38
15 and the aaltar of incense and its poles, and the banointing oil and the cfragrant incense, and the screen for the doorway at the entrance of the tabernacle;

35:16 aEx 27:1-8
16 athe altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand;

35:17 aEx 27:9-18
17 athe hangings of the court, its pillars and its sockets, and the screen for the gate of the court;

18 the pegs of the tabernacle and the pegs of the court and their cords;

35:19 aEx 31:10; 39:1
19 the awoven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests.' "

20 Then all the congregation of the sons of Israel departed from Moses' presence.

35:21 aEx 25:2; 35:5, 22,26,29; 36:2
21 aEveryone whose heart stirred him and everyone whose spirit moved him came *and* brought the LORD's contribution for the work of the tent of meeting and for all its service and for the holy garments.

22 Then all whose hearts moved them, both men and women, came *and* brought brooches and earrings and signet rings and bracelets, all articles of gold; so *did* every man who presented an offering of gold to the LORD.

23 Every man, who had in his possession blue and purple and scarlet *material* and fine linen and goats' *hair* and rams' skins dyed red and porpoise skins, brought them.

24 Everyone who could make a contribution of silver and bronze brought the LORD's contribution; and every man who had in his possession acacia wood for any work of the service brought it.

25 All the skilled women spun with their hands, and brought what they had spun, *in* blue and purple *and* scarlet *material* and *in* fine linen.

26 All the women whose heart stirred with a skill spun the goats' *hair*.

27 The rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece;

35:28 aEx 30:23ff
28 and athe spice and the oil for the light and for the anointing oil and for the fragrant incense.

35:29 aEx 35:21; 1 Chr 29:9
29 The Israelites, all the men and women, whose heart moved them to bring *material* for all the work, which the LORD had commanded through Moses to be done, brought a afreewill offering to the LORD.

35:30 aEx 31:1-6
30 aThen Moses said to the sons of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

31 "And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship;

32 to make designs for working in gold and in silver and in bronze,

33 and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work.

35:34 aEx 31:6
34 "He also has put in his heart to teach, both he and aOholiab, the son of Ahisamach, of the tribe of Dan.

35:35 aEx 31:3,6; 35:31; 1 Kin 7:14
35 "aHe has filled them with skill to perform every work of an

engraver and of a designer and of an embroiderer, in blue and in purple *and* in scarlet *material,* and in fine linen, and of a weaver, as performers of every work and makers of designs.

36 "Now Bezalel and Oholiab, and every skillful person in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded."

36:2 [a]Ex 35:21,26 2 Then Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, [a]everyone whose heart stirred him, to come to the work to perform it.

3 They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still *continued* bringing to him freewill offerings every morning.

4 And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing,

36:5 [a]2 Chr 24:14; 31:6-10 5 and they said to Moses, "[a]The people are bringing much more than enough for the construction work which the LORD commanded *us* to perform."

6 So Moses issued a command, and a proclamation was circulated throughout the camp, saying, "Let neither man nor woman any longer perform work for the contributions of the sanctuary." Thus the people were restrained from bringing *any more.*

36:7 [a]1 Kin 8:64 7 [a]For the material they had was sufficient and more than enough for all the work, to perform it.

2 *The curtains made,* 36:8–19

*36:8 [a]Ex 26:1-14 8 [a]All the skillful men among those who were performing the work made the tabernacle with ten curtains; of fine twisted linen and blue and purple and scarlet *material,* with cherubim, the work of a skillful workman, Bezalel made them.

9 The length of each curtain was twenty-eight cubits and the width of each curtain four cubits; all the curtains had the same measurements.

10 He joined five curtains to one another and *the other* five curtains he joined to one another.

11 He made loops of blue on the edge of the outermost curtain in the first set; he did likewise on the edge of the curtain that was outermost in the second set.

36:12 [a]Ex 26:5 12 He made [a]fifty loops in the one curtain and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite each other.

36:13 [a]Ex 26:6 13 He made [a]fifty clasps of gold and joined the curtains to one another with the clasps, so the tabernacle was a unit.

36:14 [a]Ex 26:7-14 **14** Then [a]he made curtains of goats' *hair* for a tent over the tabernacle; he made eleven curtains in all.

15 The length of each curtain *was* thirty cubits and four cubits the width of each curtain; the eleven curtains had the same measurements.

16 he joined five curtains by themselves and *the other* six curtains by themselves.

17 Moreover, he made fifty loops on the edge of the curtain that was outermost in the *first* set, and he made fifty loops on the edge of the curtain *that was outermost in* the second set.

18 He made fifty clasps of bronze to join the tent together that it might be a unit.

19 He made a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above.

3 *The boards made,* 36:20–34

36:20 [a]Ex 26:15-29 **20** [a]Then he made the boards for the tabernacle of acacia wood, standing upright.

36:8–38 This section repeats the instructions of 26:1–37.

21 Ten cubits *was* the length of each board and one and a half cubits the width of each board.

22 *There were* two tenons for each board, fitted to one another; thus he did for all the boards of the tabernacle.

23 He made the boards for the tabernacle: twenty boards for the south side;

24 and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons.

25 Then for the second side of the tabernacle, on the north side, he made twenty boards,

26 and their forty sockets of silver; two sockets under one board and two sockets under another board.

27 For the rear of the tabernacle, to the west, he made six boards.

28 He made two boards for the corners of the tabernacle at the rear.

29 They were double beneath, and together they were complete to its top to the first ring; thus he did with both of them for the two corners.

30 There were eight boards with their sockets of silver, sixteen sockets, two under every board.

36:31 [a]Ex 26:26-29

31 Then he made [a]bars of acacia wood, five for the boards of one side of the tabernacle,

32 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear *side* to the west.

33 He made the middle bar to pass through in the center of the boards from end to end.

34 He overlaid the boards with gold and made their rings of gold *as* holders for the bars, and overlaid the bars with gold.

4 The veil made, 36:35–38

36:35 [a]Ex 26:31-37

35 [a]Moreover, he made the veil of blue and purple and scarlet *material,* and fine twisted linen; he made it with cherubim, the work of a skillful workman.

36 He made four pillars of acacia for it, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

36:37 [a]Ex 26:36

37 He made a [a]screen for the doorway of the tent, of blue and purple and scarlet *material,* and fine twisted linen, the work of a weaver;

36:38 [a]Ex 26:37

38 and *he made* its [a]five pillars with their hooks, and he overlaid their tops and their bands with gold; but their five sockets were of bronze.

5 The ark made, 37:1–9

37:1 [a]Ex 25:10-20

37 [a]Now Bezalel made the ark of acacia wood; its length was two and a half cubits, and its width one and a half cubits, and its height one and a half cubits;

2 and he overlaid it with pure gold inside and out, and made a gold molding for it all around.

3 He cast four rings of gold for it on its four feet; even two rings on one side of it, and two rings on the other side of it.

4 He made poles of acacia wood and overlaid them with gold.

5 He put the poles into the rings on the sides of the ark, to carry it.

6 He made a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.

7 He made two cherubim of gold; he made them of hammered work at the two ends of the mercy seat;

8 one cherub at the one end and one cherub at the other end; he made the cherubim *of one piece*

37:1 Though Moses had the ark made (Deut. 10:3), *Bezalel* did the actual work.

with the mercy seat at the two ends.

9 The cherubim had *their* wings spread upward, covering the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat.

6 *The table made,* 37:10–16

37:10 [a]Ex 25:23-29

10 [a]Then he made the table of acacia wood, two cubits long and a cubit wide and one and a half cubits high.

11 He overlaid it with pure gold, and made a gold molding for it all around.

12 He made a rim for it of a handbreadth all around, and made a gold molding for its rim all around.

13 He cast four gold rings for it and put the rings on the four corners that were on its four feet.

14 Close by the rim were the rings, the holders for the poles to carry the table.

15 He made the poles of acacia wood and overlaid them with gold, to carry the table.

16 He made the utensils which were on the table, its dishes and its pans and its bowls and its jars, with which to pour out drink offerings, of pure gold.

7 *The lampstand made,* 37:17–24

*37:17 [a]Ex 25:31-39

17 [a]Then he made the lampstand of pure gold. He made the lampstand of hammered work, its base and its shaft; its cups, its bulbs and its flowers were *of one piece* with it.

18 There were six branches going out of its sides; three branches of the lampstand from the one side of it and three branches of the lampstand from the other side of it;

19 three cups shaped like almond *blossoms,* a bulb and a flower in one branch, and three cups shaped like almond *blossoms,* a bulb and a flower in the other branch—so for the six branches going out of the lampstand.

20 In the lampstand *there were* four cups shaped like almond *blossoms,* its bulbs and its flowers;

21 and a bulb was under the *first* pair of branches *coming* out of it, and a bulb under the *second* pair of branches *coming* out of it, and a bulb under the *third* pair of branches *coming* out of it, for the six branches coming out of the lampstand.

22 Their bulbs and their branches were *of one piece* with it; the whole of it *was* a single hammered work of pure gold.

23 He made its seven lamps with its snuffers and its trays of pure gold.

24 He made it and all its utensils from a talent of pure gold.

8 *The altar of incense made,* 37:25–29

37:25 [a]Ex 30:1-5

25 [a]Then he made the altar of incense of acacia wood: a cubit long and a cubit wide, square, and two cubits high; its horns were *of one piece* with it.

26 He overlaid it with pure gold, its top and its sides all around, and its horns; and he made a gold molding for it all around.

27 he made two golden rings for it under its molding, on its two sides—on opposite sides—as holders for poles with which to carry it.

28 He made the poles of acacia wood and overlaid them with gold.

37:29 [a]Ex 30:23-25, 34,35

29 [a]And he made the holy anointing oil and the pure, fragrant incense of spices, the work of a perfumer.

9 *The bronze altar made,* 38:1–7

38:1 [a]Ex 27:1-8

38 [a]Then he made the altar of burnt offering of acacia wood, five cubits long, and five

37:17 *bulbs.* A sort of knob. See note on 25:31–40.

cubits wide, square, and three cubits high.

2 He made its horns on its four corners, its horns being *of one piece* with it, and he overlaid it with bronze.

3 He made all the utensils of the altar, the pails and the shovels and the basins, the flesh hooks and the firepans; he made all its utensils of bronze.

4 He made for the altar a grating of bronze network beneath, under its ledge, reaching halfway up.

5 He cast four rings on the four ends of the bronze grating *as* holders for the poles.

6 He made the poles of acacia wood and overlaid them with bronze.

7 He inserted the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.

10 The laver made, 38:8

***38:8** [a]Ex 30:18

8 [a]Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting.

11 The court made, 38:9–20

38:9 [a]Ex 27:9-19

9 [a]Then he made the court: for the south side the hangings of the court were of fine twisted linen, one hundred cubits;

10 their twenty pillars, and their twenty sockets, *made* of bronze; the hooks of the pillars and their bands *were* of silver.

11 For the north side *there were* one hundred cubits; their twenty pillars and their twenty sockets *were* of bronze, the hooks of the pillars and their bands *were* of silver.

12 For the west side *there were* hangings of fifty cubits *with* their ten pillars and their ten sockets; the hooks of the pillars and their bands *were* of silver.

13 For the east side fifty cubits.

14 The hangings for the *one* side *of the gate were* fifteen cubits, *with* their three pillars and their three sockets,

15 and so for the other side. On both sides of the gate of the court *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.

16 All the hangings of the court all around *were* of fine twisted linen.

17 The sockets for the pillars *were* of bronze, the hooks of the pillars and their bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver bands.

18 The screen of the gate of the court was the work of the weaver, of blue and purple and scarlet *material* and fine twisted linen. And the length *was* twenty cubits and the height *was* five cubits, corresponding to the hangings of the court.

19 Their four pillars and their four sockets *were* of bronze; their hooks *were* of silver, and the overlaying of their tops and their bands *were* of silver.

20 All the pegs of the tabernacle and of the court all around *were* of bronze.

12 The materials used, 38:21–31

21 This is the number of the things for the tabernacle, the tabernacle of the testimony, as they were numbered according to the command of Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest.

38:22 [a]Ex 31:2

22 Now [a]Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.

38:23 [a]Ex 31:6

23 With him *was* [a]Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a weaver in blue

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38:8 What these *serving women* did is not stated. Perhaps they served by singing or by cleaning the temporary tent. See note on 33:7.

and in purple and in scarlet *material,* and fine linen.

*38:24 24 All the gold that was used
[a]Ex 30:13; Lev 27:25; Num 3:47; 18:16 for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to [a]the shekel of the sanctuary.

*38:25 25 [a]The silver of those of the
[a]Ex 30:11-16 congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary;

38:26 26 [a]a beka a head (*that is,* half
[a]Ex 30:13,15 [b]Ex 12:37; Num 1:46; 26:51 a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for [b]603,550 men.

27 The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket.

28 Of the 1,775 *shekels,* he made hooks for the pillars and overlaid their tops and made bands for them.

*38:29 29 The bronze of the wave offering was 70 talents and 2,400 shekels.

30 With it he made the sockets to the doorway of the tent of meeting, and the bronze altar and its bronze grating, and all the utensils of the altar,

31 and the sockets of the court all around and the sockets of the gate of the court, and all the pegs of the tabernacle and all the pegs of the court all around.

13 *The garments for Aaron made,* 39:1–31

39:1 [a]Ex 35:23 [b]Ex 31:10; 35:19 **39** Moreover, from the [a]blue and purple and scarlet *material,* they made finely [b]woven garments for ministering in the holy place as well as the holy garments which were for Aaron, just as the LORD had commanded Moses.

39:2 [a]Ex 28:6-12 2 [a]He made the ephod of gold, *and* of blue and purple and scarlet *material,* and fine twisted linen.

3 Then they hammered out gold sheets and cut *them* into threads to be woven in *with* the blue and the purple and the scarlet *material,* and the fine linen, the work of a skillful workman.

4 They made attaching shoulder pieces for the ephod; it was attached at its two *upper* ends.

5 The skillfully woven band which was on it was like its workmanship, of the same material: of gold *and* of blue and purple and scarlet *material,* and fine twisted linen, just as the LORD had commanded Moses.

39:6 [a]Ex 28:9-11 6 [a]They made the onyx stones, set in gold filigree *settings;* they were engraved *like* the engravings of a signet, according to the names of the sons of Israel.

39:7 [a]Ex 28:12 7 And [a]he placed them on the shoulder pieces of the ephod, *as* memorial stones for the sons of Israel, just as the LORD had commanded Moses.

39:8 [a]Ex 28:15-28 8 [a]He made the breastpiece, the work of a skillful workman, like the workmanship of the ephod: of gold *and* of blue and purple and scarlet *material* and fine twisted linen.

9 It was square; they made the breastpiece folded double, a span long and a span wide when folded double.

10 And they mounted four rows of stones on it. The first row *was* a row of ruby, topaz, and emerald;

11 and the second row, a turquoise, a sapphire and a diamond;

12 and the third row, a jacinth, an agate, and an amethyst;

13 and the fourth row, a beryl, an onyx, and a jasper. They were

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38:24 More than a ton of gold was given!
38:25 This amounted to perhaps four tons of silver.
38:29 Possibly some 2.5 tons of bronze. Though we do not know the value of these metals in those days, the expenditure was enormous and demonstrated the people's dedication to God.

set in gold filigree *settings* when they were mounted.

14 The stones were corresponding to the names of the sons of Israel; they were twelve, corresponding to their names, *engraved with* the engravings of a signet, each with its name for the twelve tribes.

15 They made on the breastpiece chains like cords, of twisted cordage work in pure gold.

16 They made two gold filigree *settings* and two gold rings, and put the two rings on the two ends of the breastpiece.

17 Then they put the two gold cords in the two rings at the ends of the breastpiece.

18 they put the *other* two ends of the two cords on the two filigree *settings,* and put them on the shoulder pieces of the ephod at the front of it.

19 They made two gold rings and placed *them* on the two ends of the breastpiece, on its inner edge which was next to the ephod.

20 Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the woven band of the ephod.

21 They bound the breastpiece by its rings to the rings of the ephod with a blue cord, that it might be on the woven band of the ephod, and that the breastpiece might not come loose from the ephod, just as the LORD had commanded Moses.

39:22 22 [a]Then he made the robe of
[a] Ex 28:31,34 the ephod of woven work, all of blue;

***39:23** 23 [a]and the opening of the
[a] Ex 28:32 robe was *at the top* in the center, as the opening of a coat of mail, with a binding all around its opening, that it might not be torn.

24 They made pomegranates of blue and purple and scarlet *material and* twisted *linen* on the hem of the robe.

25 They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe,

26 alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the LORD had commanded Moses.

39:27 27 [a]They made the tunics of
[a] Ex 28:39,40, 42 finely woven linen for Aaron and his sons,

28 and the turban of fine linen, and the decorated caps of fine linen, and the linen breeches of fine twisted linen,

29 and the sash of fine twisted linen, and blue and purple and scarlet *material,* the work of the weaver, just as the LORD had commanded Moses.

39:30 30 [a]They made the plate of
[a] Ex 28:36,37 the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the LORD."

31 They fastened a blue cord to it, to fasten it on the turban above, just as the LORD had commanded Moses.

14 *The work inspected by Moses,* 39:32–43

32 Thus all the work of the tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did.

33 They brought the tabernacle ***39:33**
to Moses, the tent and all its furnishings: its clasps, its boards, its bars, and its pillars and its sockets;

34 and the covering of rams' skins dyed red, and the covering of porpoise skins, and the screening veil;

35 the ark of the testimony and its poles and the mercy seat;

36 the table, all its utensils, and the bread of the Presence;

37 the pure *gold* lampstand,

39:23 The robe had a hole in the neck like a *coat of mail.*

39:33–43 Moses inspected the work and, seeing that it had been done as God had commanded, he blessed the people.

with its arrangement of lamps and all its utensils, and the oil for the light;

38 and the gold altar, and the anointing oil and the fragrant incense, and the veil for the doorway of the tent;

39 the bronze altar and its bronze grating, its poles and all its utensils, the laver and its stand;

40 the hangings for the court, its pillars and its sockets, and the screen for the gate of the court, its cords and its pegs and all the equipment for the service of the tabernacle, for the tent of meeting;

41 the woven garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister as priests.

42 So the sons of Israel did all the work according to all that the LORD had commanded Moses.

39:43 [a] Lev 9:22,23; Num 6:23-26

43 And Moses examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So Moses [a]blessed them.

15 The Tabernacle erected, 40:1–33

40 Then the LORD spoke to Moses, saying,

40:2 [a] Ex 19:1; 40:17; Num 1:1

2"[a]On the first day of the first month you shall set up the tabernacle of the tent of meeting.

40:3 [a] Ex 26:33; 40:21; Num 4:5

3"[a]You shall place the ark of the testimony there, and you shall screen the ark with the veil.

40:4 [a] Ex 26:35; 40:22 [b] Ex 25:30; 40:23 [c] Ex 40:24f

4"You shall [a]bring in the table and [b]arrange what belongs on it; and you shall [c]bring in the lampstand and mount its lamps.

40:5 [a] Ex 40:26

5"Moreover, you shall [a]set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle.

6"You shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting.

40:7 [a] Ex 30:18; 40:30

7"You shall [a]set the laver between the tent of meeting and the altar and put water in it.

8"You shall set up the court all around and hang up the veil for the gateway of the court.

40:9 [a] Ex 30:26; Lev 8:10

9"Then you shall take the anointing oil and [a]anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy.

40:10 [a] Ex 29:37

10"You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and [a]the altar shall be most holy.

11"You shall anoint the laver and its stand, and consecrate it.

40:12 [a] Lev 8:1-6

12"Then you shall [a]bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.

40:13 [a] Ex 28:41; Lev 8:13

13"[a]You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me.

14"You shall bring his sons and put tunics on them;

40:15 [a] Ex 29:9; Num 25:13

15 and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing shall qualify them for a [a]perpetual priesthood throughout their generations."

16 Thus Moses did; according to all that the LORD had commanded him, so he did.

*40:17 [a] Ex 40:2

17 Now it came about [a]in the first month of the second year, on the first *day* of the month, that the tabernacle was erected.

18 Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars.

19 He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the LORD had commanded Moses.

40:20 [a] Ex 25:16; Deut 10:5; 1 Kin 8:9; 2 Chr 5:10; Heb 9:4

20 Then he took [a]the testimony and put *it* into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

21 He brought the ark into the

40:17 The Tabernacle was set up one year after the Exodus from Egypt (cf. 12:2) and nine months after Israel's arrival at Sinai (cf. 19:1).

tabernacle, and [a]set up a veil for the screen, and screened off the ark of the testimony, just as the LORD had commanded Moses.

22 Then he [a]put the table in the tent of meeting on the north side of the tabernacle, outside the veil.

23 He set the arrangement of [a]bread in order on it before the LORD, just as the LORD had commanded Moses.

24 Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle.

25 He [a]lighted the lamps before the LORD, just as the LORD had commanded Moses.

26 Then he [a]placed the gold altar in the tent of meeting in front of the veil;

27 and he [a]burned fragrant incense on it, just as the LORD had commanded Moses.

28 Then he set up the veil for the doorway of the tabernacle.

29 He [a]set the altar of burnt offering *before* the doorway of the tabernacle of the tent of meeting, and [b]offered on it the burnt offering and the meal offering, just as the LORD had commanded Moses.

30 He placed the laver between the tent of meeting and the altar and put water in it for washing.

31 [a]From it Moses and Aaron and his sons washed their hands and their feet.

32 When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses.

33 He [a]erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.

16 The Tabernacle filled (indwelt) by the Lord Himself, 40:34–38

34 [a]Then the cloud covered the tent of meeting, and the [b]glory of the LORD filled the tabernacle.

35 Moses [a]was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

36 Throughout all their journeys [a]whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out;

37 but [a]if the cloud was not taken up, then they did not set out until the day when it was taken up.

38 For throughout all their journeys, [a]the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

40:21 [a]Ex 26:33
40:22 [a]Ex 26:35
40:23 [a]Ex 25:30; Lev 24:5,6
40:25 [a]Ex 25:37; 40:4
40:26 [a]Ex 30:6; 40:5
40:27 [a]Ex 30:7
40:29 [a]Ex 40:6 [b]Ex 29:38-42
40:31 [a]Ex 30:19,20
40:33 [a]Ex 27:9-18; 40:8
***40:34** [a]Num 9:15-23 [b]1 Kin 8:11; Ezek 43:4f; Rev 15:8
40:35 [a]1 Kin 8:11; 2 Chr 5:13,14
40:36 [a]Num 9:17; Neh 9:19
40:37 [a]Num 9:19-22
40:38 [a]Ex 13:21; Num 9:12,15; Ps 78:14; Is 4:5

40:34–38 The cloud of God's glory and presence showed His approval of the completed Tabernacle and led the people by day and by night through the wilderness (see also 33:9).

LEVITICUS

INTRODUCTION

AUTHOR: Moses DATE: 1450–1410 B.C.

Title The English title of this book, derived from the Greek translation of the Old Testament (the Septuagint), means "pertaining to the Levites." Though the book is a manual for the priests (who were from the tribe of Levi), many of its laws concern all the Israelites. The Hebrew title ("And He called," from the first word of the book) emphasizes the theme of God's call to holiness (cf. 11:45).

Authorship About 56 times within the book it is said that the Lord spoke these words to Moses, who either wrote them down himself or had them written down (cf. 4:1; 6:1; 8:1; 11:1; 12:1). Jesus Christ also attested to the book's Mosaic authorship (Mark 1:44; cf. Lev. 13:49).

Key Words and Themes The language of sacrifice pervades the book, with the word "sacrifice" occurring about 42 times. "Priest" is found about 189 times, "blood" about 86 times, "holy" about 87 times, and "atonement" about 45 times. The regulations emphasize holiness of body as well as of spirit. The New Testament refers to Leviticus about 90 times.

Historical Setting The book of Exodus concludes with the erection of the Tabernacle, which was constructed according to the pattern God gave to Moses. How was Israel to use the Tabernacle? The instructions in Leviticus answer that question; they were given to Moses during the 50 days between the setting up of the Tabernacle (Ex. 40:17) and the departure of the people from Sinai (Num. 10:11).

Contents The book may be viewed in three complementary ways. It is a book about the holiness of God and His requirements for fellowship with Himself. Thus, it is also a book that reveals the sinfulness of man. And it may be viewed as a book about atonement, the provision of access to God for sinful man.

OUTLINE OF LEVITICUS

I. **The Way to God: Sacrifice, 1:1–10:20**
  A. Through the Offerings, 1:1–7:38
    1. The burnt offering, 1:1–17
    2. The grain offering, 2:1–16
    3. The peace offering, 3:1–17
    4. The sin offering, 4:1–5:13
    5. The guilt offering, 5:14–6:7
    6. Added instructions concerning the offerings, 6:8–7:38
      a. The burnt offering, 6:8–13
      b. The grain offering, 6:14–23
      c. The sin offering, 6:24–30
      d. The guilt offering, 7:1–10
      e. The peace offering, 7:11–38
  B. Through the Priests, 8:1–10:20
    1. The consecration to priestly service, 8:1–36

2. The inauguration of priestly service, 9:1–24
3. The sacrilege of priestly service: Nadab and Abihu, 10:1–20

II. The Walk with God: Sanctification, 11:1–27:34

A. Laws Concerning Purity, 11:1–15:33
1. In relation to food, 11:1–47
2. In relation to childbirth, 12:1–8
3. In relation to leprosy, 13:1–14:57
a. Classifications of leprosy, 13:1–59
b. Cleansing for leprosy, 14:1–57
4. In relation to the body, 15:1–33

B. Law of the Day of Atonement, 16:1–34
1. Preparations, 16:1–4
2. Offerings, 16:5–28
3. Instructions, 16:29–34

C. Laws Concerning Sacrificing, 17:1–16

D. Laws Concerning Standards for the People, 18:1–20:27
1. Concerning sexual relationships, 18:1–30
2. Concerning daily life, 19:1–37
3. Concerning heinous offenses, 20:1–27

E. Laws Concerning Standards for the Priests, 21:1–22:16

F. Laws Concerning Offerings, 22:17–33

G. Laws Concerning Festivals, 23:1–44
1. The Sabbath, 23:1–3
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6. The Day of Atonement, 23:26–32
7. Booths, 23:33–44

H. Laws Concerning the Oil, Bread, and Blasphemy, 24:1–23

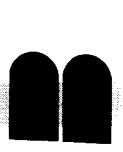
I. Laws Concerning the Sabbath Year, 25:1–7

J. Laws Concerning the Year of Jubilee, 25:8–55

K. Laws Concerning Obedience, 26:1–46

L. Laws Concerning Vows and Tithes, 27:1–34

TIMELINE OF LEVITICUS



Abraham enters Canaan — 2091
1805 — Joseph dies
Slavery in Egypt — 1526 — Moses born
Exodus from Egypt — 1446
1445 — God gives the Ten Commandments
Israel enters Promised Land — 1406
Israel ruled by Judges — 1375

THE BOOK OF LEVITICUS

I THE WAY TO GOD: SACRIFICE, 1:1–10:20

A Through the Offerings, 1:1–7:38

1 *The burnt offering,* 1:1–17

1 Then [a]the LORD called to Moses and spoke to him from the tent of meeting, saying,

2 "Speak to the sons of Israel and say to them, 'When any man of you brings an [a]offering to the LORD, you shall bring your offering of animals from [b]the herd or the flock.

3 'If his offering is a [a]burnt offering from the herd, he shall offer it, a male [b]without defect; he shall offer it [c]at the doorway of the tent of meeting, that he may be accepted before the LORD.

4 '[a]He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make [b]atonement on his behalf.

5 '[a]He shall slay the young bull before the LORD; and Aaron's sons the priests shall offer up [b]the blood and [c]sprinkle the blood around on the altar that is at the doorway of the tent of meeting.

6 '[a]He shall then skin the burnt offering and cut it into its pieces.

7 '[a]The sons of Aaron the priest shall put fire on the altar and arrange wood on the fire.

8 'Then Aaron's sons the priests shall arrange the pieces, the head and the [a]suet over the wood which is on the fire that is on the altar.

9 'Its [a]entrails, however, and its legs he shall wash with water. And [b]the priest shall offer up in smoke all of it on the altar for a burnt offering, an offering by fire of [c]a soothing aroma to the LORD.

10 'But if his offering is from the flock, of the sheep or of the goats, for a burnt offering, he shall offer it a [a]male without defect.

11 '[a]He shall slay it on the side of the altar northward before the LORD, and Aaron's sons the priests shall sprinkle its blood around on the altar.

12 'He shall then cut it into its pieces with its head and its [a]suet, and the priest shall arrange them on the wood which is on the fire that is on the altar.

13 'The entrails, however, and the legs he shall wash with water. And [a]the priest shall offer all of it, and offer it up in smoke on the altar; it is a burnt offering, an offering by fire of a soothing aroma to the LORD.

14 'But if his offering to the LORD is a burnt offering of birds, then

*1:1 [a]Ex 19:3; 25:22; Num 7:89
*1:2 [a]Mark 7:11 [b]Lev 22:18f
*1:3 [a]Lev 6:8-13 [b]Ex 12:5; Lev 22:20-24; Deut 15:21; 17:1 [c]Lev 17:8,9; Deut 12:5,6,11
*1:4 [a]Ex 29:10,15, 19; Lev 3:2,8 [b]Ex 29:33; Lev 4:20,26,31; 2 Chr 29:23,24
1:5 [a]Ex 29:11,16, 20 [b]Lev 17:11 [c]Lev 1:11; 3:2, 8,13; Heb 12:24; 1 Pet 1:2
1:6 [a]Lev 7:8
1:7 [a]Lev 6:8-13
1:8 [a]Lev 1:12; 3:3, 4; 8:20
*1:9 [a]Ex 12:9 [b]Num 15:8-10; 28:11-14 [c]Gen 8:21; Ex 29:18,25; Lev 1:13; Num 15:3; Eph 5:2
*1:10 [a]Ex 12:5; Lev 1:3; Ezek 43:22; 1 Pet 1:19
1:11 [a]Ex 24:6; Lev 1:5; 8:19; 9:12
1:12 [a]Lev 3:3,4
1:13 [a]Num 15:4-7; 28:11-14

1:1 *Then* connects the instructions of this book with the closing of Exodus (40:34–38); i.e., He who filled the tent with His glory now *called* to Moses.

1:2 An *offering* is that by which a man draws near to God (the root means "draw near"). Five offerings are mentioned in chaps. 1–7 (not counting the contribution offering in 7:32 and the drink offering, "libation," in 23:13).

1:3 The *burnt* offering (lit., "ascent," because all of the offering, except the blood, was burned and ascended in smoke) symbolized the offerer's voluntary presentation to God. Anyone could offer a burnt offering as an act of devotion or dedication, even the poorest Israelite. See note on 1:10. It typified the Lord Jesus' offering of Himself unto death (cf. Heb. 10:5–7). The Christian should similarly offer himself as a sacrifice to God (Rom. 12:1–2).

1:4 The offerer's laying or pressing his hand on the head of the sacrifice symbolized his complete identification with the animal as his substitute. *atonement.* The word may mean "to wipe off"; i.e., to wipe clean, or "to cover"; i.e., to blot out sin from God's sight. Nothing is said about the need for faith, for this atonement did not result in eternal life (Rom. 3:20; Heb. 10:1–4) but in righting one's relationship to the theocracy (the government ruled by God under which Israel lived).

1:9 *a soothing aroma.* I.e., the sacrifice smelled good to God and pleased Him.

1:10 Not only could a bull be used (v. 5), but also an unblemished sheep or goat and, in cases of extreme poverty, even a bird (cf. v. 14). See note on Luke 2:24.

1:14 [a]Gen 15:9; Lev 5:7,11; 12:8; Luke 2:24

he shall bring his offering from the [a]turtledoves or from young pigeons.

1:15 [a]Lev 5:9

15 'The priest shall bring it to the altar, and wring off its head and offer it up in smoke on the altar; and its blood is to be drained out [a]on the side of the altar.

1:16 [a]Lev 6:10

16 'He shall also take away its crop with its feathers and cast it beside the altar eastward, to the place of the [a]ashes.

1:17 [a]Gen 15:10; Lev 5:8 [b]Lev 9:13

17 'Then he shall tear it by its wings, *but* [a]shall not sever *it.* And the priest shall offer it up in smoke on the altar on the wood which is on the fire; [b]it is a burnt offering, an offering by fire of a soothing aroma to the LORD.

2 *The grain offering,* 2:1–16

2 'Now when anyone presents a [a]grain offering as an offering to the LORD, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it. *2:1 [a]Lev 6:14-18; Num 15:4

2 'He shall then bring it to Aaron's sons the priests; and shall take from it [a]his handful of its fine flour and of its oil with all of its frankincense. And the priest shall offer *it* up in smoke *as* its [b]memorial portion on the altar, an offering by fire of a soothing aroma to the LORD. 2:2 [a]Lev 5:12; 6:15 [b]Lev 2:9,16; 5:12; 24:7; Acts 10:4

3 '[a]The remainder of the grain offering belongs to [b]Aaron and his sons: a thing most holy, of the offerings to the LORD by fire. *2:3 [a]Lev 2:10; 6:16 [b]Lev 10:12,13

OFFERINGS

Type	Purpose	Offering
Burnt Offering (1:1-17; 6:8-13)	Atonement for sin in general, enabling an unholy people to approach a holy God	Unblemished bull; male sheep or goat; male or female dove/pigeon (based on wealth)
Grain Offering (2:1-16; 6:14-23)	An expression of thanksgiving and dedication to God	Flour or grain
Peace (Fellowship) Offering (3:1-17; 7:11-38)	An expression of gratitude and desire for fellowship with God	Unblemished bull/male or female sheep/goat
Sin Offering (4:1-5:13; 6:24-30)	Atonement for unintentional sins of weakness or carelessness	Unblemished bull/male or female goat
Guilt (Trespass) Offering (5:14-6:7; 7:1-10)	Atonement for specific sins; injured persons compensated for their losses	Unblemished ram

2:1 The *grain offering* of fine flour, baked goods (vv. 4, 5, 7), or grain in the ear (v. 14) reminded the people that God gave them their basic food and that they in turn owed Him their lives as a gift or tribute (which is the meaning behind the Hebrew word for this offering). It also prefigured the perfect life of Jesus Christ. This was the only bloodless offering. See note on Heb. 9:22. The *oil* was olive oil, and the incense mostly *frankincense.*

2:3 The *most holy* portion was to be eaten only by qualified priests and only in the sanctuary.

2:4 [a]Ex 29:2
4 'Now when you bring an offering of a grain offering baked in an oven, *it shall be* [a]unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.

2:5 [a]Lev 6:21; 7:9
5 'If your offering is a grain offering *made* [a]on the griddle, *it shall be* of fine flour, unleavened, mixed with oil;

6 you shall break it into bits and pour oil on it; it is a grain offering.

2:7 [a]Lev 7:9
7 'Now if your offering is a grain offering *made* [a]in a pan, it shall be made of fine flour with oil.

8 'When you bring in the grain offering which is made of these things to the LORD, it shall be presented to the priest and he shall bring it to the altar.

2:9 [a]Lev 2:2,16; 5:12
9 'The priest then shall take up from the grain offering [a]its memorial portion, and shall offer *it* up in smoke on the altar *as* an offering by fire of a soothing aroma to the LORD.

2:10 [a]Lev 2:3; 6:16
10 '[a]The remainder of the grain offering belongs to Aaron and his sons: a thing most holy of the offerings to the LORD by fire.

*2:11 [a]Ex 23:18; 34:25; Lev 6:16,17 [b]Ex 29:25; Lev 1:13
11 '[a]No grain offering, which you bring to the LORD, shall be made with leaven, for you shall not offer up in smoke any leaven or any honey as an [b]offering by fire to the LORD.

2:12 [a]Ex 34:22; Lev 7:13; 23:10,17, 18
12 '[a]As an offering of first fruits you shall bring them to the LORD, but they shall not ascend for a soothing aroma on the altar.

*2:13 [a]Num 18:19; 2 Chr 13:5; Ezek 43:24
13 'Every grain offering of yours, moreover, you shall season with salt, so that [a]the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt.

2:14 [a]Lev 23:14
14 'Also if you bring a grain offering of early ripened things to the LORD, you shall bring [a]fresh heads of grain roasted in the fire, grits of new growth, for the grain offering of your early ripened things.

15 'You shall then put oil on it and lay incense on it; it is a grain offering.

2:16 [a]Lev 2:2
16 'The priest shall offer up in smoke [a]its memorial portion, part of its grits and its oil with all its incense as an offering by fire to the LORD.

3 *The peace offering,* 3:1–17

*3:1 [a]Lev 7:11-34; 17:5 [b]Lev 1:3; 22:20-24
3 'Now if his offering is a [a]sacrifice of peace offerings, if he is going to offer out of the herd, whether male or female, he shall offer it [b]without defect before the LORD.

3:2 [a]Lev 1:4 [b]Ex 29:11,16, 20
2 '[a]He shall lay his hand on the head of his offering and [b]slay it at the doorway of the tent of meeting, and Aaron's sons the priests shall sprinkle the blood around on the altar.

*3:3
3 'From the sacrifice of the peace offerings he shall present an offering by fire to the LORD, the fat that covers the entrails and all the fat that is on the entrails,

4 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove with the kidneys.

3:5 [a]Lev 7:28-34 [b]Ex 29:38-42; Num 28:3-10
5 'Then [a]Aaron's sons shall offer *it* up in smoke on the altar [b]on the burnt offering, which is on the wood that is on the fire;

2:11 *leaven* (yeast) and *honey* (not bees' honey; see note on Gen. 43:11) were excluded because they both ferment; but they could be used in the offering of firstfruits (v. 12; 23:17). Yeast permeates, usually symbolizing the insidious spread of evil (Matt. 16:6; 1 Cor 5:6; Gal. 5:9).

2:13 *salt* stands for permanence and incorruption (cf. Num. 18:19; 2 Chron. 13:5).

3:1 The *peace offerings* (lit., a sacrifice of concord or happiness) was the only offering in which the offerer shared by eating a portion of the sacrifice (7:15). Thus it illustrated fellowship between God and man (as well as between man and man) on the basis of blood sacrifice. The animal could be an unblemished male or female ox (3:1), lamb, or goat (vv. 7, 12). To the NT believer this offering illustrates his or her peace with God through the blood of Christ's cross (Col. 1:20) and fellowship with other believers (1 John 1:3).

3:3–5 The *fat* in the abdominal cavity, the *kidneys,* the *lobe* (membrane) on the *liver,* and the fat tail in the case of a lamb, were placed on the altar of burnt offering and burned.

3:5 [c]Num 15:8-10; 28:12-14
[c]it is an offering by fire of a soothing aroma to the LORD.

3:6 [a]Lev 3:1; 22:20-24
6 'But if his offering for a sacrifice of peace offerings to the LORD is from the flock, he shall offer it, male or female, [a]without defect.

3:7 [a]Num 15:4,5; 28:4-8 [b]Lev 17:8,9; 1 Kin 8:62
7 'If he is going to offer [a]a lamb for his offering, then he shall offer it [b]before the LORD,

3:8 [a]Lev 1:4 [b]Lev 3:2 [c]Lev 1:5
8 and [a]he shall lay his hand on the head of his offering and [b]slay it before the tent of meeting, and Aaron's sons shall [c]sprinkle its blood around on the altar.

*3:9 [a]Lev 17:5; Num 7:88; 1 Sam 10:8; 2 Sam 6:17; 1 Kin 3:15; 8:63,64; 1 Chr 16:1
9 'From the [a]sacrifice of peace offerings he shall bring as an offering by fire to the LORD, its fat, the entire fat tail which he shall remove close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails,

3:10 [a]Lev 3:4,15
10 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove [a]with the kidneys.

3:11 [a]Lev 3:5 [b]Lev 3:16; 21:6,8,17,22
11 'Then the priest shall offer *it* up in smoke [a]on the altar *as* [b]food, an offering by fire to the LORD.

3:12 [a]Num 15:6-11
12 'Moreover, if his offering is [a]a goat, then he shall offer it before the LORD,

13 and he shall lay his hand on its head and slay it before the tent of meeting, and the sons of Aaron shall sprinkle its blood around on the altar.

14 'From it he shall present his offering as an offering by fire to the LORD, the fat that covers the entrails and all the fat that is on the entrails,

15 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove [a]with the kidneys.

3:15 [a]Lev 3:4; 7:4

16 'The priest shall offer them up in smoke on the altar *as* food, an offering by fire for a soothing aroma; [a]all fat is the LORD's.

3:16 [a]Lev 7:23-25

17 'It is a [a]perpetual statute throughout your generations in all your dwellings: you shall not eat any fat [b]or any blood.' "

*3:17 [a]Lev 6:18,22; 7:34,36; 10:9, 15; 16:29; 17:7; 23:14,21; 24:3 [b]Lev 7:26; 17:10-16

4 *The sin offering,* 4:1–5:13

4 Then the LORD spoke to Moses, saying,

2 "Speak to the sons of Israel, saying, 'If a person sins [a]unintentionally in any of the things which the LORD has [b]commanded not to be done, and commits any of them,

*4:2 [a]Lev 4:22,27; 5:15-18; 22:14 [b]Lev 4:13

3 [a]if the anointed priest sins so as to bring guilt on the people, then let him offer to the LORD a bull without defect as a sin offering for the sin he has committed.

*4:3 [a]Lev 4:14,23, 28

4 'He shall bring the bull to the doorway of the tent of meeting before the LORD, and [a]he shall lay his hand on the head of the bull and slay the bull before the LORD.

4:4 [a]Lev 1:4; 4:15; Num 8:12

5 'Then the [a]anointed priest is to take some of the blood of the bull and bring it to the tent of meeting,

4:5 [a]Lev 4:3,17

6 and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before the LORD, in front of [a]the veil of the sanctuary.

*4:6 [a]Ex 40:21,26

3:9 The *fat tail* of the principal Palestinian breed of oriental sheep could weigh between 48–73 lb (22–33 kg).

3:17 No mention is made of a peace offering of birds because they would not provide enough food for a meal. The poor would have to share in the peace offerings brought by others.

4:2 The sin offering (4:1–5:13) was to be brought in cases of sins done *unintentionally* (i.e., known sins committed out of weakness or waywardness), in contrast to sins of presumption done in defiance of God's laws. See note on Num. 15:30. Some examples are listed in 5:1–4. The sacrifice of Jesus Christ was the full and final sin offering (2 Cor. 5:21).

4:3 The only *anointed priest* was the high priest (8:12). When he, as representative of the people, sinned, the people became guilty too. The substitute sacrifice had to be *without defect* as was our Lord Jesus, the only high priest who never sinned.

4:6–7 The offering for the high priest or the congregation was a bull (vv. 6, 14), whose blood was sprinkled seven times in front of the veil, which separated the Holy Place from the Holy of Holies (vv. 6, 17), smeared on the horns of the altar of incense (vv. 7, 18), and the rest poured at the base of the altar of burnt offering (vv. 7, 18).

4:7 [a]Lev 4:18,25, 30,34; 8:15; 9:9; 16:18

7 'The priest shall also put some of the blood on the horns of [a]the altar of fragrant incense which is before the LORD in the tent of meeting; and all the blood of the bull he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.

4:8 [a]Lev 3:3,4

8 '[a]He shall remove from it all the fat of the bull of the sin offering: the fat that covers the entrails, and all the fat which is on the entrails,

4:9 [a]Lev 3:4

9 and the two kidneys with the fat that is on them, which is on the loins, and the lobe of the liver, which he shall remove [a]with the kidneys

10 (just as it is removed from the ox of the sacrifice of peace offerings), and the priest is to offer them up in smoke on the altar of burnt offering.

*4:11 [a]Lev 9:11; Num 19:5

11 'But [a]the hide of the bull and all its flesh with its head and its legs and its entrails and its refuse,

4:12 [a]Lev 4:21; 6:10,11; 16:27

12 that is, all *the rest of* the bull, he is to bring out to [a]a clean place outside the camp where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned.

*4:13 [a]Num 15:24-26

13 '[a]Now if the whole congregation of Israel commits error and the matter escapes the notice of the assembly, and they commit any of the things which the LORD has commanded not to be done, and they become guilty;

4:14 [a]Lev 4:3 [b]Lev 4:3,23,28

14 [a]when the sin which they have committed becomes known, then the assembly shall offer [b]a bull of the herd for a sin offering and bring it before the tent of meeting.

4:15 [a]Lev 8:14,18, 22; Num 8:10, 12

15 'Then [a]the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be slain [b]before the LORD.

4:15 [b]Lev 1:3

16 'Then the anointed priest is to bring some of the blood of the bull to the tent of meeting;

17 and [a]the priest shall dip his finger in the blood and sprinkle *it* seven times before the LORD, in front of the veil.

4:17 [a]Lev 4:6

18 'He shall put some of the blood on the horns of [a]the altar which is before the LORD in the tent of meeting; and all the blood he shall pour out at the base of the altar of burnt offering which is at the doorway of the tent of meeting.

4:18 [a]Lev 4:7,25,30, 34

19 '[a]He shall remove all its fat from it and offer it up in smoke on the altar.

4:19 [a]Lev 4:8

20 'He shall also do with the bull just as he did with [a]the bull of the sin offering; thus he shall do with it. So [b]the priest shall make atonement for them, and they shall be forgiven.

4:20 [a]Lev 4:8,21 [b]Num 15:25,28

21 'Then he is to bring out the bull to *a place* outside the camp and burn it as he burned the first bull; it is [a]the sin offering for the assembly.

4:21 [a]Lev 4:13f; 16:15-17; Num 15:24-26

22 'When [a]a leader [b]sins and unintentionally does any one of all the things which the LORD his God has commanded not to be done, and he becomes guilty,

*4:22 [a]Num 31:13; 32:2 [b]Lev 4:2,27

23 [a]if his sin which he has committed is made known to him, he shall bring for his offering a [b]goat, [c]a male without defect.

4:23 [a]Lev 4:3 [b]Lev 4:3,14,28 [c]Lev 4:28

24 'He shall lay his hand on the head of the male goat and slay it in the place where they slay the burnt offering before the LORD; it is a sin offering.

25 'Then the priest is to take some of the blood of the sin offering with his finger and put it on [a]the horns of the altar of burnt offering; and *the rest of* its blood

4:25 [a]Lev 4:7,18,30, 34

4:11–12 The remainder of the bull (except the fatty portions) was burned at the refuse heap outside the camp, typifying Christ's suffering outside Jerusalem (Heb. 13:10–13).

4:13–21 A young bull also provided the sin offering for the whole congregation.

4:22–26 If a ruler sinned, he had to bring a male goat, whose blood was put on the horns of the altar of burnt offering and poured out at its base, rather than being taken into the tent as in the other cases.

he shall pour out at the base of the altar of burnt offering.

4:26 26 'a[a]ll its fat he shall offer up in smoke on the altar as *in the case of* the fat of the sacrifice of peace offerings. Thus b[b]the priest shall make atonement for him in regard to his sin, and he shall be forgiven.

***4:27** 27 'Now if anyone of the common people sins a[a]unintentionally in doing any of the things which the LORD has commanded not to be done, and becomes guilty,

4:28 28 a[a]if his sin which he has committed is made known to him, then he shall bring for his offering a b[b]goat, a c[c]female without defect, for his sin which he has committed.

4:29 29 'a[a]He shall lay his hand on the head of the sin offering and b[b]slay the sin offering at the place of the burnt offering.

4:30 30 'The priest shall take some of its blood with his finger and put it on the horns of a[a]the altar of burnt offering; and b[b]all *the rest of* its blood he shall pour out at the base of the altar.

4:31 31 'a[a]Then he shall remove all its fat, just as the fat was removed from the sacrifice of peace offerings; and the priest shall offer it up in smoke on the altar for b[b]a soothing aroma to the LORD. Thus the priest shall make atonement for him, and he shall be forgiven.

4:32 32 'But if he brings a[a]a lamb as his offering for a sin offering, he shall bring it, a female without defect.

4:33 33 'a[a]He shall lay his hand on the head of the sin offering and slay it for a sin offering b[b]in the place where they slay the burnt offering.

34 'The priest is to take some of the blood of the sin offering with his finger and put it on the horns of a[a]the altar of burnt offering, and b[b]all *the rest of* its blood he shall pour out at the base of the altar.

4:34 a[a] Lev 4:7,18,25, 30 b[b] Lev 4:7

35 'Then he shall remove a[a]all its fat, just as the fat of the lamb is removed from the sacrifice of the peace offerings, and the priest shall offer them up in smoke on the altar, on the offerings by fire to the LORD. Thus b[b]the priest shall make atonement for him in regard to his sin which he has committed, and he shall be forgiven.

4:35 a[a] Lev 4:26,31 b[b] Lev 4:20

***5:1** 5 'Now if a person sins after he hears a public a[a]adjuration *to testify* when he is a witness, whether he has seen or *otherwise* known, if he does not tell *it,* then he will bear his guilt.

***5:1** a[a] Prov 29:24; Jer 23:10

5:2 2 'Or if a person touches a[a]any unclean thing, whether a carcass of an unclean beast or the carcass of unclean cattle or a carcass of unclean swarming things, though it is hidden from him and he is unclean, then he will be guilty.

5:2 a[a] Lev 11:8,11, 24-40; Num 19:11-16; Deut 14:8

3 'Or if he touches human uncleanness, of whatever *sort* his uncleanness *may* be with which he becomes unclean, and it is hidden from him, and then he comes to know *it,* he will be guilty.

5:4 4 'Or if a person a[a]swears thoughtlessly with his lips to do evil or to do good, in whatever matter a man may speak thoughtlessly with an oath, and it is hidden from him, and then he comes to know *it,* he will be guilty in one of these.

5:4 a[a] Num 30:6,8; Ps 106:33

5:5 5 'So it shall be when he becomes guilty in one of these, that he shall a[a]confess that in which he has sinned.

5:5 a[a] Lev 16:21; 26:40; Num 5:7; Prov 28:13

***5:6** 6 'He shall also bring his guilt offering to the LORD for his sin

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4:27–35 An ordinary person could bring as a sin offering less valuable animals—an unblemished female goat (v. 28) or lamb (v. 32) or, in cases of poverty, two doves or two pigeons (5:7). In extreme cases, one could offer a small portion of fine flour (5:11). See note on Heb. 9:22.

5:1–4 Three examples of sins (all unpremeditated) requiring a sin offering are given. The first is that of withholding evidence when called upon to testify: *a public adjuration to testify;* i.e., a summons to testify. Verses 2–3 give the case of accidental ceremonial defilement by contact with an unclean animal or man. The third example is that of being unable to fulfill a rash vow (v. 4).

5:6 The *guilt offering* was accepted as a sin offering (v. 9).

5:6 [a]Lev 4:28,32
which he has committed, [a]a female from the flock, a lamb or a goat as a sin offering. So the priest shall make atonement on his behalf for his sin.

5:7 [a]Lev 12:6,8; 14:22,30,31
7 'But if he cannot afford a lamb, then he shall bring to the LORD his guilt offering for that in which he has sinned, two turtledoves or two young pigeons, [a]one for a sin offering and the other for a burnt offering.

5:8 [a]Lev 1:17
8 'He shall bring them to the priest, who shall offer first that which is for the sin offering and shall nip its head at the front of its neck, but he [a]shall not sever *it.*

5:9 [a]Lev 1:15 [b]Lev 4:7,18
9 'He shall also sprinkle some of the blood of the sin offering [a]on the side of the altar, while the rest of the blood shall be drained out [b]at the base of the altar: it is a sin offering.

5:10 [a]Lev 1:14-17 [b]Lev 4:20,26; 5:13,16
10 'The second he shall then prepare as a burnt offering [a]according to the ordinance. [b]So the priest shall make atonement on his behalf for his sin which he has committed, and it shall be forgiven him.

5:11 [a]Lev 14:21-32; 27:8 [b]Lev 2:1,2
11 'But [a]if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; [b]he shall not put oil on it or place incense on it, for it is a sin offering.

12 'He shall bring it to the priest, and the priest shall take his handful of it as its memorial portion and offer *it* up in smoke on the altar, with the offerings of the LORD by fire: it is a sin offering.

13 'So the priest shall make atonement for him concerning his sin which he has committed from [a]one of these, and it shall be forgiven him; then [b]*the rest* shall become the priest's, like the grain offering.' "

5:13 [a]Lev 5:4,5 [b]Lev 2:3

5 *The guilt offering,* 5:14–6:7

14 Then the LORD spoke to Moses, saying, ★5:14

15"[a]If a person acts unfaithfully and sins [b]unintentionally against the LORD'S holy things, then he shall bring his [c]guilt offering to the LORD: [d]a ram without defect from the flock, according to your valuation in silver by shekels, in *terms of* the [e]shekel of the sanctuary, for a guilt offering. ★5:15 [a]Num 5:5-8 [b]Lev 4:2; 22:14 [c]Lev 7:1-10 [d]Lev 6:6 [e]Ex 30:13

16"[a]He shall make restitution for that which he has sinned against the holy thing, and shall add to it a fifth part of it and give it to the priest. [b]The priest shall then make atonement for him with the ram of the guilt offering, and it shall be forgiven him. 5:16 [a]Lev 6:5; 22:14; Num 5:7,8 [b]Lev 7:2-7

17"Now if a person sins and does any of the things which the LORD has commanded not to be done, [a]though he was unaware, still he is guilty and shall bear his punishment. ★5:17 [a]Lev 4:2; 5:19

18"He is then to bring to the priest [a]a ram without defect from the flock, according to your valuation, for a guilt offering. So the priest shall make atonement for him concerning his error in which he sinned [b]unintentionally and did not know *it,* and it shall be forgiven him. 5:18 [a]Lev 5:15 [b]Lev 5:17

19"It is a guilt offering; he was certainly guilty before the LORD."

6 Then the LORD spoke to Moses, ★6:1 saying,

2"[a]When a person sins and acts unfaithfully against the LORD, 6:2 [a]Ex 22:7-15

5:14–6:7 This section gives regulations for the guilt, or trespass, offering, which, though similar to the sin offering in many respects, had the added requirement of restitution. The Messiah was a guilt offering (Isa. 53:10).

5:15–16 *the LORD'S holy things.* E.g., neglecting to pay a tithe, eating parts of the sacrifice that belonged to the priests, failing to redeem the firstborn. Not only did restitution have to be made, but a penalty had to be paid equal to a fifth part of the value.

5:17–18 When a man suspected that he may have used something holy for himself, he could bring a guilt offering in order to cover his possible guilt.

6:1–7 Examples of fraud, involving robbery, extortion, a deposit of money, or something found but unreported. Restitution included a 20 percent (or double tithe) penalty.

and deceives his companion in regard to a deposit or a security entrusted *to him,* or through robbery, or *if* he has extorted from his companion,

6:3 3 or [a]has found what was lost
[a]Ex 23:4; Deut 22:1-4 and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do;

6:4 4 then it shall be, when he
[a]Lev 24:18,21 sins and becomes guilty, that he shall [a]restore what he took by robbery or what he got by extortion, or the deposit which was entrusted to him or the lost thing which he found,

6:5 5 or anything about which he
[a]Lev 5:16 [b]Num 5:8 swore falsely; [a]he shall make restitution for it in full and add to it one-fifth more. [b]He shall give it to the one to whom it belongs on the day *he presents* his guilt offering.

6:6 6"Then he shall bring to the
[a]Lev 5:15 priest his guilt offering to the LORD, [a]a ram without defect from the flock, according to your valuation, for a guilt offering,

6:7 7 and [a]the priest shall make
[a]Lev 7:2-5 atonement for him before the LORD, and he shall be forgiven for any one of the things which he may have done to incur guilt."

6 *Added instructions concerning the offerings,* 6:8–7:38

a *The burnt offering,* 6:8–13

*6:8 8 Then the LORD spoke to Moses, saying,

6:9 9"Command Aaron and his
[a]Ex 29:38-42; Num 28:3-10 [b]Lev 6:12,13 sons, saying, 'This is [a]the law for the burnt offering: the burnt offering itself *shall remain* on the hearth on the altar all night until the morning, and [b]the fire on the altar is to be kept burning on it.

6:10 10 'The priest is to put on [a]his
[a]Ex 28:39,42; 39:27,28 linen robe, and he shall put on undergarments next to his flesh; and he shall take up the ashes *to* which the fire reduces the burnt offering on the altar and place them beside the altar.

11 'Then he shall take off his garments and put on other garments, and carry the ashes outside the camp to a clean place.

6:12 12 'The fire on the altar shall be
[a]Lev 3:5 kept burning on it. It shall not go out, but the priest shall burn wood on it every morning; and he shall lay out the burnt offering on it, and offer up in smoke the fat portions of the peace offerings [a]on it.

13 'Fire shall be kept burning continually on the altar; it is not to go out.

b *The grain offering,* 6:14–23

14 'Now this is the law of the *6:14 grain offering: the sons of Aaron shall present it before the LORD in front of the altar.

6:15 15 '[a]Then one *of them* shall lift
[a]Lev 2:2,9 up from it a handful of the fine flour of the grain offering, with its oil and all the incense that is on the grain offering, and he shall offer *it* up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD.

6:16 16 '[a]what is left of it Aaron and
[a]Lev 2:3; 10:12-14; Ezek 44:29 his sons are to eat. It shall be eaten as unleavened cakes in a holy place; they are to eat it in the court of the tent of meeting.

6:17 17 '[a]It shall not be baked with
[a]Lev 2:11 [b]Ex 40:10; Lev 6:25,26,29,30; Num 18:9 [c]Lev 7:7; 10:16-18 leaven. I have given it as their share from My offerings by fire; [b]it is most holy, like the sin offering and [c]the guilt offering.

6:18 18 '[a]Every male among the
[a]Lev 6:29; 7:6; Num 18:10; 1 Cor 9:13 [b]Lev 6:27 sons of Aaron may eat it; it is a permanent ordinance throughout your generations, from the offerings by fire to the LORD. [b]Whoever touches them shall become consecrated.' "

19 Then the LORD spoke to Mo- *6:19 ses, saying,

20"This is the offering which

6:8–13 Additional details concerning the burnt offering of chap. 1. The continual burnt offering should have reminded the people of their continual dedication to the Lord. See note on 1:3.

6:14–18 Facts concerning the priests' portion of the grain offering.

6:19–23 A perpetual (morning and evening, like the burnt offering) grain offering for the

6:20 Aaron and his sons are to present
[a] Lev 5:11 [b] Num 4:16 to the LORD on the day when he is anointed; the tenth of an [a]ephah of fine flour as [b]a regular grain offering, half of it in the morning and half of it in the evening.

6:21 [a] Lev 2:5 21 "It shall be prepared with oil on a [a]griddle. When it is *well* stirred, you shall bring it. You shall present the grain offering in baked pieces as a soothing aroma to the LORD.

22 "The anointed priest who will be in his place among his sons shall offer it. By a permanent ordinance it shall be entirely offered up in smoke to the LORD.

23 "So every grain offering of the priest shall be burned entirely. It shall not be eaten."

c *The sin offering,* 6:24–30

*6:24 24 Then the LORD spoke to Moses, saying,

6:25 [a] Lev 1:11 25 "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: [a]in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy.

6:26 [a] Lev 6:29 26 '[a]The priest who offers it for sin shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting.

6:27 [a] Lev 7:19 27 '[a]Anyone who touches its flesh shall become consecrated; and when any of its blood splashes on a garment, in a holy place you shall wash what was splashed on.

6:28 [a] Lev 11:33; 15:12 28 'Also [a]the earthenware vessel in which it was boiled shall be broken; and if it was boiled in a bronze vessel, then it shall be scoured and rinsed in water.

6:29 [a] Lev 6:18 [b] Lev 6:17,25 29 '[a]Every male among the priests may eat of it; [b]it is most holy.

6:30 [a] Lev 4:1-21 30 'But no sin offering [a]of which any of the blood is brought into the tent of meeting to make atonement [b]in the holy place shall be eaten; [c]it shall be burned with fire.

6:30 [b] Lev 4:7,18 [c] Lev 4:11,12, 21

d *The guilt offering,* 7:1–10

7 'Now this is the law of the [a]guilt offering; it is most holy.

7:1 [a] Lev 5:14-6:7

2 'In [a]the place where they slay the burnt offering they are to slay the guilt offering, and he shall sprinkle its blood around on the altar.

*7:2 [a] Lev 1:11

3 'Then he shall offer from it all its fat: the [a]fat tail and the fat that covers the entrails,

7:3 [a] Lev 3:9

4 and the two kidneys with the fat that is on them, which is on the loins, and the lobe on the liver he shall remove [a]with the kidneys.

7:4 [a] Lev 3:4

5 'The priest shall offer them up in smoke on the altar as an offering by fire to the LORD; it is a guilt offering.

6 '[a]Every male among the priests may eat of it. It shall be eaten in a holy place; it is most holy.

7:6 [a] Lev 6:18,29; Num 18:9

7 'The guilt offering is like the [a]sin offering, there is one law for them; the [b]priest who makes atonement with it shall have it.

*7:7 [a] Lev 6:25,26, 30 [b] 1 Cor 9:13; 10:18

8 'Also the priest who presents any man's burnt offering, that priest shall have for himself the skin of the burnt offering which he has presented.

9 'Likewise, every grain offering that is baked in the oven and everything prepared in a pan or on a [a]griddle shall belong to the priest who presents it.

7:9 [a] Lev 2:5

10 'Every grain offering, mixed with oil or dry, shall belong to all the sons of Aaron, to all alike.

e *The peace offering,* 7:11–38

11 'Now this is the law of the [a]sacrifice of peace offerings

*7:11 [a] Lev 3:1

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priests, which, because it was for the priests, could not be eaten but had to be burned.

6:24–30 Details about the eating of the sin offering by the priest who offered it.

7:2 *In the place.* I.e., on the N side of the altar of burnt offering (cf. 1:11).

7:7 *there is one law for them.* I.e., whatever had not been differentiated between the sin and trespass offerings applied to both.

7:11–36 Details concerning peace offerings.

which shall be presented to the LORD.

*7:12 12 'If he offers it by way of [a]thanksgiving, then along with the sacrifice of thanksgiving he shall offer [b]unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes *of well* stirred fine flour mixed with oil.

7:13 13 'With the sacrifice of his peace offerings for thanksgiving, he shall present his offering with cakes of [a]leavened bread.

7:14 14 'Of this he shall present one of every offering as a contribution to the LORD; [a]it shall belong to the priest who sprinkles the blood of the peace offerings.

7:15 15 '[a]Now *as for* the flesh of the sacrifice of his thanksgiving peace offerings, it shall be eaten on the day of his offering; he shall not leave any of it over until morning.

7:16 16 'But if the sacrifice of his offering is a [a]votive or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what is left of it may be eaten;

7:17 17 [a]but what is left over from the flesh of the sacrifice on the third day shall be burned with fire.

7:18 18 'So if any of the flesh of the sacrifice of his peace offerings should *ever* be eaten on the third day, he who offers it shall not be accepted, *and* it shall not be reckoned to his *benefit.* It shall be an [a]offensive thing, and the person who eats of it shall bear his *own* iniquity.

*7:19 19 'Also the flesh that touches anything unclean shall not be eaten; it shall be burned with fire. As for *other* flesh, anyone who is clean may eat *such* flesh.

7:20 20 '[a]But the person who eats the flesh of the sacrifice of peace offerings which belong to the LORD, in his uncleanness, that person [b]shall be cut off from his people.

*7:21 21 '[a]When anyone touches anything unclean, whether human uncleanness, or an unclean animal, or any unclean detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to the LORD, that person shall be cut off from his people.' "

*7:22 22 Then the LORD spoke to Moses, saying,

7:23 23 "Speak to the sons of Israel, saying, 'You shall not eat [a]any fat *from* an ox, a sheep or a goat.

7:24 24 'Also the fat of *an animal* which dies and the fat of an animal [a]torn *by beasts* may be put to any other use, but you must certainly not eat it.

25 'For whoever eats the fat of the animal from which an offering by fire is offered to the LORD, even the person who eats shall be cut off from his people.

7:26 26 '[a]You are not to eat any blood, either of bird or animal, in any of your dwellings.

27 'Any person who eats any blood, even that person shall be cut off from his people.' "

28 Then the LORD spoke to Moses, saying,

7:29 29 "Speak to the sons of Israel, saying, 'He who offers [a]the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings.

*7:30 30 'His own hands are to bring

7:12–17 The peace offering could be brought (1) as an act of thanksgiving (vv. 12–15) for deliverance, answers to prayer, healing, and so on, (2) in connection with a vow (votive offering) relative to a past or future favor (vv. 16–17), or (3) purely as a freewill, voluntary act (vv. 16–17). The thanksgiving peace offering had to be eaten the same day it was offered; the vow or voluntary offerings might be eaten that day and the day following, but not left till the third day.

7:19–21 Matters of *uncleanness* are also discussed in chaps. 11–16. To be *cut off* was to be excluded from the practices and protection of the ordinances of Israel, a kind of excommunication.

7:21 *unclean detestable thing.* Either some verminous creature or swarming thing.

7:22–27 The fat of sacrificial animals was the Lord's portion, and blood was not to be eaten under any circumstances.

7:30–31 In a *wave offering,* the breast of the animal was waved or moved back and forth, toward and away from the altar, as a symbol of presenting the offering to God and of His returning it to the priest.

7:30 offerings by fire to the LORD. He shall bring the fat with the breast, that the [a]breast may be presented as a wave offering before the LORD.
[a] Ex 29:26,27; Lev 8:29; Num 6:20

7:31 31 'The priest shall offer up the fat in smoke on the altar, but [a]the breast shall belong to Aaron and his sons.
[a] Num 18:11; Deut 18:3

★7:32 32 'You shall give [a]the right thigh to the priest as a contribution from the sacrifices of your peace offerings.
[a] Ex 29:27; Lev 7:34; 9:21; Num 6:20

33 'The one among the sons of Aaron who offers the blood of the peace offerings and the fat, the right thigh shall be his as *his* portion.

7:34 34 'For I have taken [a]the breast of the wave offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons as *their* due forever from the sons of Israel.
[a] Ex 29:27; Lev 10:14,15; Num 18:18

7:35 35 'This is that which is consecrated to Aaron and that [a]which is consecrated to his sons from the offerings by fire to the LORD, in that day when he presented them to serve as priests to the LORD.
[a] Num 18:8

7:36 36 'These the LORD had commanded to be given them from the sons of Israel in the day that He [a]anointed them. It is *their* due forever throughout their generations.' "
[a] Ex 40:13-15; Lev 8:12,30

★7:37 37 This is the law of the burnt offering, the grain offering and the sin offering and the guilt offering and [a]the ordination offering and the sacrifice of peace offerings,
[a] Ex 29:22-34; Lev 8:22,23

7:38 38 [a]which the LORD commanded Moses at Mount Sinai in the day that He commanded the sons of Israel to present their offerings to the LORD in the wilderness of Sinai.
[a] Lev 1:1; 26:46; 27:34; Deut 4:5

B Through the Priests, 8:1–10:20

1 *The consecration to priestly service,* 8:1–36

8 Then the LORD spoke to Moses, saying, ★8:1

2 "[a]Take Aaron and his sons with him, and the [b]garments and [c]the anointing oil and the bull of the sin offering, and the two rams and the basket of unleavened bread, 8:2 [a] Ex 28:1 [b] Lev 6:10 [c] Ex 30:25

3 and assemble all the congregation at the doorway of the tent of meeting."

4 So Moses did just as the LORD commanded him. When the congregation was assembled at the doorway of the tent of meeting,

5 Moses said to the congregation, "This is the thing which the LORD has commanded to do."

6 Then [a]Moses had Aaron and his sons come near and [b]washed them with water. ★8:6 [a] Ex 29:4-6 [b] Ex 30:19,20; Ps 26:6; 1 Cor 6:11; Eph 5:26

7 He [a]put the tunic on him and girded him with the sash, and clothed him with the robe and put the ephod on him; and he girded him with the artistic band of the ephod, with which he tied *it* to him. 8:7 [a] Ex 28:4

8 He then placed the breastpiece on him, and in the breastpiece he put [a]the Urim and the Thummim. ★8:8 [a] Ex 28:30; Num 27:21; Deut 33:8; 1 Sam 28:6; Ezra 2:63; Neh 7:65

9 He also placed the turban on his head, and on the turban, at its front, he placed [a]the golden plate, the holy crown, just as the LORD had commanded Moses. 8:9 [a] Ex 28:36

10 Moses then took [a]the anointing oil and anointed the ★8:10 [a] Ex 30:26-29; Lev 8:2

7:32 The *contribution* (or heave offering, KJV) consisted of heaving the right shoulder of the animal up and down, symbolically setting it aside as a contribution to God for the use of the priests.

7:37 *ordination offering.* See note on 8:22.

8:1ff. Moses was now to carry out the instructions given in Ex. 28–29 for the consecration of the priests. The elaborate ritual was performed in the presence of all the people (cf. v. 3).

8:6 *washed.* In addition to this initial washing at the time of consecration (Ex. 29:4), priests had to wash their hands and feet daily before serving in the Tabernacle (Ex. 30:19–20). For an analogy to the Christian's cleansings, see note on John 13:10.

8:8 *the Urim and the Thummim.* See note on Ex. 28:30.

8:10–12 See note on Ex. 30:32. On the anointing of Aaron, see Ps. 133:2.

tabernacle and all that was in it, and consecrated them.

8:11 11 He sprinkled some of it on
[a] Ex 29:36,37; 30:29 the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to [a]consecrate them.

8:12 12 Then he poured some of the
[a] Ex 29:7; 30:30; Lev 21:10,12; Ps 133:2 [a]anointing oil on Aaron's head and anointed him, to consecrate him.

8:13 13 [a]Next Moses had Aaron's
[a] Ex 29:8,9 sons come near and clothed them with tunics, and girded them with sashes and bound caps on them, just as the LORD had commanded Moses.

***8:14** 14 Then he brought [a]the bull
[a] Ex 29:10; Lev 4:4; Ps 66:15; Ezek 43:19 of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.

8:15 15 Next Moses slaughtered *it*
[a] Ex 29:12; Lev 4:7; Ezek 43:20 and took the blood and with his finger [a]put *some of it* around on the horns of the altar, and purified the altar. Then he poured out *the rest of* the blood at the base of the altar and consecrated it, to make atonement for it.

8:16 16 He also [a]took all the fat
[a] Ex 29:13 that was on the entrails and the lobe of the liver, and the two kidneys and their fat; and Moses offered it up in smoke on the altar.

8:17 17 [a]But the bull and its hide
[a] Ex 29:14; Lev 4:11,12 and its flesh and its refuse he burned in the fire outside the camp, just as the LORD had commanded Moses.

***8:18** 18 Then he presented [a]the
[a] Ex 29:15; Lev 8:2 ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

19 Moses slaughtered *it* and sprinkled the blood around on the altar.

20 When he had cut the ram **8:20**
into its pieces, Moses [a]offered up [a] Lev 1:8
the head and the pieces and the suet in smoke.

21 After he had washed the en- **8:21**
trails and the legs with water, Mo- [a] Ex 29:18
ses [a]offered up the whole ram in smoke on the altar. It was a burnt offering for a soothing aroma; it was an offering by fire to the LORD, just as the LORD had commanded Moses.

22 Then he presented the sec- ***8:22**
ond ram, [a]the ram of ordination, [a] Ex 29:31; Lev 8:2
and Aaron and his sons laid their hands on the head of the ram.

23 Moses slaughtered *it* and ***8:23**
took some of its blood and [a]put [a] Ex 29:20,21
it on the lobe of Aaron's right ear, and on the thumb of his right hand and on the big toe of his right foot.

24 He also had Aaron's sons **8:24**
come near; and Moses put some [a] Heb 9:18-22
of the blood on the lobe of their right ear, and on the thumb of their right hand and on the big toe of their right foot. Moses then [a]sprinkled *the rest of* the blood around on the altar.

25 He took the fat, and the fat tail, and all the fat that was on the entrails, and the lobe of the liver and the two kidneys and their fat and the right thigh.

26 [a]From the basket of unleav- **8:26**
ened bread that was before the [a] Ex 29:23
LORD, he took one unleavened cake and one cake of bread *mixed with* oil and one wafer, and placed *them* on the portions of fat and on the right thigh.

27 He then [a]put all *these* on ***8:27**
the hands of Aaron and on the [a] Ex 29:24
hands of his sons and presented them as a wave offering before the LORD.

8:14 Moses first offered a *sin offering* on behalf of Aaron and his sons. (The laying of their hands on the animal indicated their identification with it.)

8:18 Moses next offered a *burnt offering.*

8:22 The final major offering was that of *ordination,* not mentioned elsewhere, though similar to the peace offering. The Hebrew name for it literally means "fillings" and signified the investing of Aaron and his sons with their office.

8:23 For the significance of blood on parts of the body, see note on Ex. 29:1-37.

8:27-29 In this instance, the *wave offering* could not be eaten by Aaron and his sons because it was made on their behalf.

8:28 [a]Ex 29:25 [b]Gen 8:21
28 Then Moses [a]took them from their hands and offered them up in smoke on the altar with the burnt offering. They were an ordination offering for [b]a soothing aroma; it was an offering by fire to the LORD.

8:29 [a]Lev 7:31-34 [b]Ex 29:26; Ps 99:6
29 Moses also took [a]the breast and presented it for a wave offering before the LORD; it was [b]Moses' portion of the ram of ordination, just as the LORD had commanded Moses.

8:30 [a]Ex 29:21
30 So Moses [a]took some of the anointing oil and some of the blood which was on the altar and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, and his sons, and the garments of his sons with him.

8:31 [a]Ex 29:31 [b]Ex 29:32
31 Then Moses said to Aaron and to his sons, "[a]Boil the flesh at the doorway of the tent of meeting, and eat it there together with the bread which is in the basket of the ordination offering, just as I commanded, [b]saying, 'Aaron and his sons shall eat it.'

8:32 [a]Ex 29:34
32"[a]The remainder of the flesh and of the bread you shall burn in the fire.

*8:33 [a]Ex 29:35
33"[a]You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days.

34"The LORD has commanded to do as has been done this day, to make atonement on your behalf.

8:35 [a]Num 3:7; 9:19; Deut 11:1; 1 Kin 2:3; Ezek 48:11
35"At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and [a]keep the charge of the LORD, that you may not die, for so I have been commanded."

36 Thus Aaron and his sons did all the things which the LORD had commanded through Moses.

2 *The inauguration of priestly service,* 9:1–24

9 Now it came about [a]on the eighth day that Moses called Aaron and his sons and the elders of Israel; *9:1 [a]Ezek 43:27

2 and he said to Aaron, "[a]Take for yourself a calf, a bull, for a sin offering and a ram for a burnt offering, *both* without defect, and offer *them* before the LORD. 9:2 [a]Ezek 29:1; Lev 4:3

3"Then to the sons of Israel you shall speak, saying, 'Take a male goat for a sin offering, and a calf and a lamb, both one year old, without defect, for a burnt offering,

4 and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today [a]the LORD shall appear to you.' " 9:4 [a]Ex 29:43

5 So they took what Moses had commanded to the front of the tent of meeting, and the whole congregation came near and stood before the LORD.

6 Moses said, "This is the thing which the LORD has commanded you to do, that [a]the glory of the LORD may appear to you." 9:6 [a]Ex 24:16; Lev 9:23

7 Moses then said to Aaron, "Come near to the altar and [a]offer your sin offering and your burnt offering, that you may make atonement for yourself and for the people; then make the offering for the people, that you may make atonement for them, just as the LORD has commanded." 9:7 [a]Heb 5:3; 7:27

8 [a]So Aaron came near to the altar and slaughtered the calf of the sin offering which was for himself. 9:8 [a]Lev 4:1-12

9 [a]Aaron's sons presented the blood to him; and he dipped his finger in the blood and [b]put *some* on the horns of the altar, and poured out *the rest of* the blood at the base of the altar. 9:9 [a]Lev 9:12,18 [b]Lev 4:7

8:33 The same offerings were repeated daily for seven days while Aaron and his sons remained in the court of the Tabernacle.

9:1–21 Aaron first offered a sin offering and a burnt offering for himself (vv. 8–14), then he offered a sin, a burnt, a grain, and a peace offering for the people (vv. 15–18). These symbolized (in order) atonement, dedication, sustenance, and communion. *offered it for sin* (v. 15). Lit., he sinned it; i.e., he made it sin (cf. 2 Cor. 5:21).

10 The fat and the kidneys and the lobe of the liver of the sin offering, he then offered up in smoke on the altar just as the LORD had commanded Moses.

9:11 [a]Lev 4:11,12; 8:17
11 [a]The flesh and the skin, however, he burned with fire outside the camp.

12 Then he slaughtered the burnt offering; and Aaron's sons handed the blood to him and he sprinkled it around on the altar.

13 They handed the burnt offering to him in pieces, with the head, and he offered *them* up in smoke on the altar.

14 He also washed the entrails and the legs, and offered *them* up in smoke with the burnt offering on the altar.

9:15 [a]Lev 4:27-31
15 Then he presented the people's offering, and took the [a]goat of the sin offering which was for the people, and slaughtered it and offered it for sin, like the first.

9:16 [a]Lev 1:1-13
16 He also presented the burnt offering, and offered it according to [a]the ordinance.

9:17 [a]Lev 2:1-3 [b]Lev 3:5
17 Next he presented [a]the grain offering, and filled his hand with some of it and offered *it* up in smoke on the altar, [b]besides the burnt offering of the morning.

9:18 [a]Lev 3:1-11
18 Then [a]he slaughtered the ox and the ram, the sacrifice of peace offerings which was for the people; and Aaron's sons handed the blood to him and he sprinkled it around on the altar.

9:19 [a]Lev 3:9
19 As for the portions of fat from the ox and from the ram, the fat tail, and the *fat* [a]covering, and the kidneys and the lobe of the liver,

20 they now placed the portions of fat on the breasts; and he offered them up in smoke on the altar.

9:21 [a]Ex 29:26,27; Lev 7:30-34
21 But [a]the breasts and the right thigh Aaron presented as a wave offering before the LORD, just as Moses had commanded.

9:22 [a]Num 6:22-26; Deut 21:5; Luke 24:50
22 Then Aaron lifted up his hands toward the people and [a]blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings.

*9:23 [a]Lev 9:6; Num 16:19
23 Moses and Aaron went into the tent of meeting. When they came out and blessed the people, [a]the glory of the LORD appeared to all the people.

*9:24 [a]1 Kin 18:38, 39; 2 Chr 7:1
24 [a]Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw *it,* they shouted and fell on their faces.

3 *The sacrilege of priestly service: Nadab and Abihu,* 10:1–20

*10:1 [a]Ex 24:1,9; Num 3:2; 26:61 [b]Lev 16:12
10 Now [a]Nadab and Abihu, the sons of Aaron, took their respective [b]firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them.

*10:2 [a]Num 3:4; 16:35; 26:61
2 [a]And fire came out from the presence of the LORD and consumed them, and they died before the LORD.

*10:3 [a]Ex 19:22; Lev 21:6 [b]Ex 30:30; Ezek 38:16 [c]Ex 14:4,17; Is 49:3; Ezek 28:22
3 Then Moses said to Aaron, "It is what the LORD spoke, saying,

'By those who [a]come near Me I [b]will be treated as holy,
And before all the people I will [c]be honored.' "

So Aaron, therefore, kept silent.

9:23 *blessed.* Jewish tradition states that he used the blessing in Num. 6:24–26. *glory* is from the root "to be heavy" and here indicates the display of God's person.

9:24 This may have been the start of the *fire* that was to burn continually (6:12–13).

10:1 *strange fire.* On the first day of service, Nadab and Abihu apparently used coals of fire that were not taken from the bronze altar as prescribed (see 6:12–13; 16:12). It seems, too, that they offered incense other than at the morning or evening sacrifice (cf. Ex. 30:7–8). Some feel that they were drunk because a prohibition against drinking immediately follows their punishment (v. 9).

10:2 The fire that killed them came from the cloud of glory that rested over the mercy seat. Though it killed them, it did not consume their clothes or bodies (v. 5).

10:3 *I will be treated as holy.* Any disobedience to God's commands detracted from His glory.

10:4 [a]Ex 6:22
4 Moses called also to [a]Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Come forward, carry your relatives away from the front of the sanctuary to the outside of the camp."

10:5 [a]Ex 29:5; Lev 8:13
5 So they came forward and carried them still in their [a]tunics to the outside of the camp, as Moses had said.

*10:6 [a]Lev 21:1-5, 10-12 [b]Num 1:53; 16:22,46; 18:5; Josh 7:1; 22:18,20; 2 Sam 24:1
6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, "[a]Do not uncover your heads nor tear your clothes, so that you may not die and that He may not [b]become wrathful against all the congregation. But your kinsmen, the whole house of Israel, shall bewail the burning which the LORD has brought about.

10:7 [a]Ex 28:41; Lev 21:12
7 "You shall not even go out from the doorway of the tent of meeting, or you will die; for [a]the LORD's anointing oil is upon you." So they did according to the word of Moses.

8 The LORD then spoke to Aaron, saying,

*10:9 [a]Prov 20:1; 31:5; Is 28:7; Ezek 44:21; Hos 4:11; Luke 1:15; Eph 5:18; 1 Tim 3:3; Titus 1:7
9 "[a]Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die—it is a perpetual statute throughout your generations—

10:10 [a]Lev 11:47; 20:25; Ezek 22:26
10 and [a]so as to make a distinction between the holy and the profane, and between the unclean and the clean,

10:11 [a]Deut 17:10, 11; 33:10
11 and [a]so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses."

10:12 [a]Ex 6:23; Num 3:2 [b]Lev 6:14-18
12 Then Moses spoke to Aaron, and to his surviving sons, [a]Eleazar and Ithamar, "[b]Take the grain offering that is left over from the LORD's offerings by fire and eat it unleavened beside the altar, for it is most holy.

13 "You shall eat it, moreover, in a holy place, because it is your due and your sons' due out of the LORD's offerings by fire; for thus I have been commanded.

10:14 [a]Lev 7:30-34; Num 18:11
14 "[a]The breast of the wave offering, however, and the thigh of the offering you may eat in a clean place, you and your sons and your daughters with you; for they have been given as your due and your sons' due out of the sacrifices of the peace offerings of the sons of Israel.

10:15 [a]Lev 7:34
15 "[a]The thigh offered by lifting up and the breast offered by waving they shall bring along with the offerings by fire of the portions of fat, to present as a wave offering before the LORD; so it shall be a thing perpetually due you and your sons with you, just as the LORD has commanded."

*10:16 [a]Lev 9:3,15
16 But Moses searched carefully for the [a]goat of the sin offering, and behold, it had been burned up! So he was angry with Aaron's surviving sons Eleazar and Ithamar, saying,

10:17 [a]Lev 6:24-30 [b]Ex 28:38; Lev 22:16; Num 18:1
17 "Why [a]did you not eat the sin offering at the holy place? For it is most holy, and He gave it to you to bear away [b]the guilt of the congregation, to make atonement for them before the LORD.

10:18 [a]Lev 6:30 [b]Lev 6:26
18 "Behold, [a]since its blood had not been brought inside, into the sanctuary, you should certainly have [b]eaten it in the sanctuary, just as I commanded."

10:19 [a]Lev 9:8,12
19 But Aaron spoke to Moses, "Behold, this very day they [a]presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering

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10:6 *Do not uncover your heads.* Lit., let not the hair of your heads hang loose. This and tearing the clothes were signs of mourning (cf. 2 Sam. 15:30) but were forbidden to a ministering priest (Lev. 21:10).

10:9–11 The priests were warned against using *wine* and *strong drink* (from a word meaning "to inebriate"), in order that their faculties not be dulled when performing the rituals (v. 10) and teaching the people (v. 11; cf. Ezek. 44:23).

10:16–20 When Moses asked why the sin offering had not been eaten (cf. 6:26), Aaron replied that, because of the death of his two sons, he and his remaining sons had felt unworthy. Moses accepted the explanation.

today, would it have been good in the sight of the LORD?"

20 When Moses heard *that,* it seemed good in his sight.

II THE WALK WITH GOD: SANCTIFICATION, 11:1–27:34

A Laws Concerning Purity, 11:1–15:33

1 *In relation to food,* 11:1–47

11 The LORD spoke again to Moses and to Aaron, saying to them,

2 "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth.

3 'Whatever divides a hoof, thus making split hoofs, *and* chews the cud, among the animals, that you may eat.

4 'Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you.

5 'Likewise, the rock badger, for though it chews cud, it does not divide the hoof, it is unclean to you;

6 the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you;

7 and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you.

8 'You shall not eat of their flesh nor touch their carcasses; they are unclean to you.

9 'These you may eat, whatever is in the water: all that have fins and scales, those in the seas or in the rivers, you may eat.

10 'But whatever is in the seas and in the rivers that does not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you,

11 and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest.

12 'Whatever in the water does not have fins and scales is abhorrent to you.

13 'These, moreover, you shall detest among the birds; they are abhorrent, not to be eaten: the eagle and the vulture and the buzzard,

14 and the kite and the falcon in its kind,

15 every raven in its kind,

16 and the ostrich and the owl and the sea gull and the hawk in its kind,

17 and the little owl and the cormorant and the great owl,

18 and the white owl and the pelican and the carrion vulture,

19 and the stork, the heron in its kinds, and the hoopoe, and the bat.

20 'All the winged insects that walk on *all* fours are detestable to you.

21 'Yet these you may eat

*11:1 — 11:2 a Deut 14:3-21 — *11:3 — 11:4 a Acts 10:14 — *11:5 — *11:9 a Deut 14:9 — 11:10 a Deut 14:10 — *11:13 a Deut 14:12-19 — *11:20

11:1 In this section (through chap. 15), the word "unclean" occurs more than 100 times. Even though the emphasis is on ceremonial, rather than ethical, uncleanness, failure to obey these regulations was sin. Those laws served (1) to reflect the holiness of God, (2) to keep Israel distinct from the idolatrous practices of the nations around them, and (3) to help maintain physical health. The distinction between clean and unclean food goes back to the time of Noah (Gen. 7:2).

11:3 The regulation concerning quadrupeds (animals that have divided hooves and chew the cud) is stated in verse 3 and then illustrated with four animals that do not meet the qualifications. *split hoofs.* I.e., divided all the way through (cf. Deut. 14:6).

11:5 *rock badger.* A rodent. The fact that its jaws (as well as those of the rabbit, v. 6) are in constant motion gives it the appearance of chewing the cud.

11:9–12 Only fish that have both fins and scales could be eaten (cf. Deut. 14:9–10). This ruled out eels, shellfish, lobsters, crabs, oysters, and so on.

11:13–19 Twenty unclean birds are specifically named. *kite.* A medium-sized bird of prey. *cormorant.* A large, black, gooselike bird. *hoopoe.* A beautiful bird with colored plumage.

11:20–23 Insects that crawl like quadrupeds were banned—except those with long jumping legs of the locust family.

among all the winged insects which walk on *all* fours: those which have above their feet jointed legs with which to jump on the earth.

22 'These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds.

23 'But all other winged insects which are four-footed are detestable to you.

*11:24 **24** 'By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening,

11:25 [a]Lev 11:40 25 and [a]whoever picks up any of their carcasses shall wash his clothes and be unclean until evening.

26 'Concerning all the animals which divide the hoof but do not make a split *hoof,* or which do not chew cud, they are unclean to you: whoever touches them becomes unclean.

27 'Also whatever walks on its paws, among all the creatures that walk on *all* fours, are unclean to you; whoever touches their carcasses becomes unclean until evening,

28 and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you.

29 'Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds,

30 and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon.

31 'These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening.

32 'Also anything on which one of them may fall when they are dead becomes unclean, including any wooden article, or clothing, or a skin, or a sack—any article of which use is made— [a]it shall be put in the water and be unclean until evening, then it becomes clean. 11:32 [a]Lev 15:12

33 'As for any [a]earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel. 11:33 [a]Lev 6:28; 15:12

34 'Any of the food which may be eaten, on which water comes, shall become unclean, and any liquid which may be drunk in every vessel shall become unclean.

35 'Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you.

36 'Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean.

37 'If a part of their carcass falls on any seed for sowing which is to be sown, it is clean.

38 'Though if water is put on the seed and a part of their carcass falls on it, it is unclean to you.

39 'Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening.

40 '[a]He too, who eats some of its carcass shall wash his clothes and be unclean until evening, and the one who picks up its carcass shall wash his clothes and be unclean until evening. 11:40 [a]Lev 17:15; 22:8; Deut 14:21; Ezek 44:31

41 '[a]Now every swarming thing that swarms on the earth is detestable, not to be eaten. 11:41 [a]Lev 11:29

42 'Whatever crawls on its belly, and whatever walks on *all* fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable.

43 '[a]Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves un- 11:43 [a]Lev 20:25

11:24–40 Any person or thing that touched the carcass of an unclean animal would be unclean until washed.

clean with them so that you become unclean.

*11:44 44 'For [a]I am the LORD your God. Consecrate yourselves therefore, and [b]be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth.

11:44 [a]Ex 6:7; 16:12; 23:25; Is 43:3; 51:15 [b]Lev 19:2; 1 Pet 1:16

11:45 45 '[a]For I am the LORD who brought you up from the land of Egypt to be your God; thus [b]you shall be holy, for I am holy.' "

11:45 [a]Ex 6:7; 20:2; Lev 22:33; 25:38; 26:45 [b]Lev 19:2; 1 Pet 1:16

46 This is the law regarding the animal and the bird, and every living thing that moves in the waters and everything that swarms on the earth,

11:47 47 [a]to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

11:47 [a]Lev 10:10; Ezek 22:26; 44:23

2 *In relation to childbirth,* 12:1–8

*12:1 12 Then the LORD spoke to Moses, saying,

12:2 2"Speak to the sons of Israel, saying, 'When a woman gives birth and bears a male *child,* then she shall be unclean for seven days, [a]as in the days of her menstruation she shall be unclean.

12:2 [a]Lev 15:19; 18:19

12:3 3 'On [a]the eighth day the flesh of his foreskin shall be circumcised.

12:3 [a]Gen 17:12; Luke 1:59; 2:21

4 'Then she shall remain in the blood of *her* purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary until the days of her purification are completed.

5 'But if she bears a female *child,* then she shall be unclean for two weeks, as in her menstruation; and she shall remain in the blood of *her* purification for sixty-six days.

12:6 6 '[a]When the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one year old lamb for a burnt offering and a young pigeon or a turtledove [b]for a sin offering.

12:6 [a]Luke 2:22 [b]Lev 5:7

7 'Then he shall offer it before the LORD and make atonement for her, and she shall be cleansed from the flow of her blood. This is the law for her who bears *a child, whether* a male or a female.

12:8 8 'But if she cannot afford a lamb, then she shall take [a]two turtledoves or two young pigeons, [b]the one for a burnt offering and the other for a sin offering; and the [c]priest shall make atonement for her, and she shall be clean.' "

12:8 [a]Luke 2:22-24 [b]Lev 5:7 [c]Lev 4:26

3 *In relation to leprosy,* 13:1–14:57

a *Classifications of leprosy,* 13:1–59

13 Then the LORD spoke to Moses and to Aaron, saying,

*13:2 2"When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy on the skin of his body, [a]then he

*13:2 [a]Deut 24:8

11:44 *holy.* When related to people, *holy* means "being separated to God and from all that is unclean." When applied to God, it means not only that He is separate from all that is evil but also that He is completely pure and distinct from all other beings.

12:1–8 The birth of a child, though a happy occasion, was a reminder that sin is transmitted to each person. Thus the mother was banned from performing religious duties for 40 days (in the case of a baby boy) or 80 days (in the case of a baby girl). After this time she had to bring a burnt offering and a sin offering. See note on Luke 2:24 concerning Mary's offering.

13:2 *leprosy.* From a root that means "to strike," referring to a scaly condition of the skin or of inanimate objects, or to a disease that was sometimes serious. Though the word includes modern leprosy (Hansen's disease), in humans it referred to many other kinds of skin eruptions as well. The symptoms described in verses 2, 6, 10, 18, 30, and 39 are not sufficient to diagnose precisely the various skin conditions referred to. Isolation and observation were required in all suspected cases. Though the leper is always described in Scripture as ceremonially unclean rather than sinful, the fact that leprosy was a "stroke" from God, something loathsome to which stigma and taboo were attached, strongly suggests that it may have served as an illustration of sin (cf. Isa. 1:6; Ps. 51:7).

shall be brought to Aaron the priest or to one of his sons the priests.

3"The priest shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean.

4"But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate *him who has* the infection for seven days.

5"The priest shall look at him on the seventh day, and if in his eyes the infection has not changed *and* the infection has not spread on the skin, then the priest shall isolate him for seven more days.

13:6 [a]Lev 11:25; 14:8

6"The priest shall look at him again on the seventh day, and if the infection has faded and the mark has not spread on the skin, then the priest shall pronounce him clean; it is *only* a scab. And he shall [a]wash his clothes and be clean.

7"But if the scab spreads farther on the skin after he has shown himself to the priest for his cleansing, he shall appear again to the priest.

8"The priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean; it is leprosy.

9"When the infection of leprosy is on a man, then he shall be brought to the priest.

13:10 [a]Num 12:10; 2 Kin 5:27; 2 Chr 26:19,20

10"The priest shall then look, and if there is a [a]white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling,

11 it is a chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he shall not isolate him, for he is unclean.

12"If the leprosy breaks out farther on the skin, and the leprosy covers all the skin of *him who has* the infection from his head even to his feet, as far as the priest can see,

13 then the priest shall look, and behold, *if* the leprosy has covered all his body, he shall pronounce clean *him who has* the infection; it has all turned white *and* he is clean.

14"But whenever raw flesh appears on him, he shall be unclean.

15"The priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy.

13:16 [a]Luke 5:12-14

16"Or if the raw flesh turns again and is changed to white, then he shall [a]come to the priest,

17 and the priest shall look at him, and behold, *if* the infection has turned to white, then the priest shall pronounce clean *him who has* the infection; he is clean.

18"When the body has a boil on its skin and it is healed,

19 and in the place of the boil there is a white swelling or a reddish-white, bright spot, then it shall be shown to the priest;

20 and the priest shall look, and behold, *if* it appears to be lower than the skin, and the hair on it has turned white, then the priest shall pronounce him unclean; it is the infection of leprosy, it has broken out in the boil.

21"But if the priest looks at it, and behold, there are no white hairs in it and it is not lower than the skin and is faded, then the priest shall isolate him for seven days;

22 and if it spreads farther on the skin, then the priest shall pronounce him unclean; it is an infection.

23"But if the bright spot remains in its place and does not spread, it is *only* the scar of the boil; and the priest shall pronounce him clean.

24"Or if the body sustains in its skin a burn by fire, and the raw *flesh* of the burn becomes a bright spot, reddish-white, or white,

25 then the priest shall look at it. And if the hair in the bright

13:25 [a]Ex 4:6; Num 12:10; 2 Kin 5:27

spot has [a]turned white and it appears to be deeper than the skin, it is leprosy; it has broken out in the burn. Therefore, the priest shall pronounce him unclean; it is an infection of leprosy.

26"But if the priest looks at it, and indeed, there is no white hair in the bright spot and it is no deeper than the skin, but is dim, then the priest shall isolate him for seven days;

27 and the priest shall look at him on the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean; it is an infection of leprosy.

28"But if the bright spot remains in its place and has not spread in the skin, but is dim, it is the swelling from the burn; and the priest shall pronounce him clean, for it is *only* the scar of the burn.

29"Now if a man or woman has an infection on the head or on the beard,

30 then the priest shall look at the infection, and if it appears to be deeper than the skin and there is thin yellowish hair in it, then the priest shall pronounce him unclean; it is a scale, it is leprosy of the head or of the beard.

31"But if the priest looks at the infection of the scale, and indeed, it appears to be no deeper than the skin and there is no black hair in it, then the priest shall isolate *the person* with the scaly infection for seven days.

32"On the seventh day the priest shall look at the infection, and if the scale has not spread and no yellowish hair has grown in it, and the appearance of the scale is no deeper than the skin,

33 then he shall shave himself, but he shall not shave the scale; and the priest shall isolate *the person* with the scale seven more days.

34"Then on the seventh day the priest shall look at the scale, and if the scale has not spread in the skin and it appears to be no deeper than the skin, the priest shall pronounce him clean; and he shall wash his clothes and be clean.

35"But if the scale spreads farther in the skin after his cleansing,

36 then the priest shall look at him, and if the scale has spread in the skin, the priest need not seek for the yellowish hair; he is unclean.

37"If in his sight the scale has remained, however, and black hair has grown in it, the scale has healed, he is clean; and the priest shall pronounce him clean.

38"When a man or a woman has bright spots on the skin of the body, *even* white bright spots,

39 then the priest shall look, and if the bright spots on the skin of their bodies are a faint white, it is eczema that has broken out on the skin; he is clean.

13:40 [a]2 Kin 2:23; Is 15:2; Amos 8:10

40"Now if a man loses the hair of his head, he is [a]bald; he is clean.

41"If his head becomes bald at the front and sides, he is bald on the forehead; he is clean.

42"But if on the bald head or the bald forehead, there occurs a reddish-white infection, it is leprosy breaking out on his bald head or on his bald forehead.

13:43 [a]Lev 10:10; Ezek 22:26

43"Then [a]the priest shall look at him; and if the swelling of the infection is reddish-white on his bald head or on his bald forehead, like the appearance of leprosy in the skin of the body,

44 he is a leprous man, he is unclean. The priest shall surely pronounce him unclean; his infection is on his head.

*13:45 [a]Lev 10:6

45"As for the leper who has the infection, his clothes shall be torn, and [a]the hair of his head

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13:45–46 The plight of the leper was pitiable; he exhibited signs of mourning by tearing his *clothes,* having his *head . . . uncovered* (better, hair disheveled), and covering his *mustache* (by throwing the skirt of his garment over it); he warned people of his approach by crying *"Unclean!"*; and he lived outside the city.

13:45 shall be uncovered, and he shall
[b] Ezek 24:17, 22; Mic 3:7 [b]cover his mustache and cry,
[c] Lam 4:15 '[c]Unclean! Unclean!'
13:46 46"He shall remain unclean all
[a] Num 5:1-4; 12:14 the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be [a]outside the camp.
*13:47 47"When a garment has a mark of leprosy in it, whether it is a wool garment or a linen garment,
48 whether in warp or woof, of linen or of wool, whether in leather or in any article made of leather,
49 if the mark is greenish or reddish in the garment or in the leather, or in the warp or in the woof, or in any article of leather, it is a leprous mark and shall be shown to the priest.
13:50 50"Then [a]the priest shall look
[a] Ezek 44:23 at the mark and shall quarantine the article with the mark for seven days.
51"He shall then look at the mark on the seventh day; if the mark has spread in the garment, whether in the warp or in the woof, or in the leather, whatever the purpose for which the leather is used, the mark is a leprous malignancy, it is unclean.
52"So he shall burn the garment, whether the warp or the woof, in wool or in linen, or any article of leather in which the mark occurs, for it is a leprous malignancy; it shall be burned in the fire.
53"But if the priest shall look, and indeed the mark has not spread in the garment, either in the warp or in the woof, or in any article of leather,
54 then the priest shall order them to wash the thing in which the mark occurs and he shall quarantine it for seven more days.
55"After the article with the mark has been washed, the priest shall again look, and if the mark has not changed its appearance, even though the mark has not spread, it is unclean; you shall burn it in the fire, whether an eating away has produced bareness on the top or on the front of it.
56"Then if the priest shall look, and if the mark has faded after it has been washed, then he shall tear it out of the garment or out of the leather, whether from the warp or from the woof;
57 and if it appears again in the garment, whether in the warp or in the woof, or in any article of leather, it is an outbreak; the article with the mark shall be burned in the fire.
58"The garment, whether the warp or the woof, or any article of leather from which the mark has departed when you washed it, it shall then be washed a second time and shall be clean."
59 This is the law for the mark of leprosy in a garment of wool or linen, whether in the warp or in the woof, or in any article of leather, for pronouncing it clean or unclean.

b Cleansing for leprosy, 14:1–57

14 Then the LORD spoke to *14:1
Moses, saying,
2"This shall be the law of the 14:2
leper in the day of his cleansing. [a] Matt 8:4; Mark 1:44; Luke 5:14; 17:14
[a]Now he shall be brought to the
priest,
3 and the priest shall go [a]out 14:3
to the outside of the camp. Thus [a] Lev 13:46
the priest shall look, and if the infection of leprosy has been healed in the leper,
4 then the priest shall give or- 14:4
ders to take two live clean birds [a] Lev 14:6,49, 51,52; Num 19:6
and [a]cedar wood and a scarlet

13:47–59 These verses deal with contamination or "leprosy" in garments (probably some kind of mildew). Sometimes it might be *a malignancy;* i.e., it made holes in the garment (v. 51). The problem was to be solved by washing the garment, cutting out the affected part, or burning the garment.

14:1–32 The elaborate ritual of cleansing for a leper involved two birds, one killed as a symbol of purification and the other released as a symbol of the man's newfound freedom (vv. 4–7), shaving and washing (vv. 8–9), and the offering of guilt, sin, burnt, and grain offerings (vv. 12, 13, 21).

string and hyssop for the one who is to be cleansed.

5"The priest shall also give orders to slay the one bird in an earthenware vessel over running water.

14:6 [a]Lev 14:4 [b]Ps 51:7
6"*As for* the live bird, he shall take it together with [a]the cedar wood and the scarlet string and the [b]hyssop, and shall dip them and the live bird in the blood of the bird that was slain over the running water.

14:7 [a]Ezek 36:25
7"[a]He shall then sprinkle seven times the one who is to be cleansed from the leprosy and shall pronounce him clean, and shall let the live bird go free over the open field.

14:8 [a]Lev 11:25; 13:6; Num 8:7 [b]Lev 14:9,20 [c]Num 5:2,3; 12:14,15; 2 Chr 26:21
8"[a]The one to be cleansed shall then wash his clothes and shave off all his hair and bathe in water and [b]be clean. Now afterward, he may enter the camp, but he [c]shall stay outside his tent for seven days.

14:9 [a]Lev 14:8,20
9"It will be on the seventh day that he shall shave off all his hair: he shall shave his head and his beard and his eyebrows, even all his hair. He shall then wash his clothes and bathe his body in water and [a]be clean.

14:10 [a]Lev 14:12,15, 21,24
10"Now on the eighth day he is to take two male lambs without defect, and a yearling ewe lamb without defect, and three-tenths *of an ephah* of fine flour mixed with oil for a grain offering, and one [a]log of oil;

11 and the priest who pronounces him clean shall present the man to be cleansed and the aforesaid before the LORD at the doorway of the tent of meeting.

14:12 [a]Lev 5:6,18; 6:6; 14:19 [b]Lev 14:10 [c]Ex 29:22-24, 26
12"Then the priest shall take the one male lamb and bring it for a [a]guilt offering, with the [b]log of oil, and present them as a [c]wave offering before the LORD.

14:13 [a]Ex 29:11; Lev 1:11; 4:24
13"Next he shall slaughter the male lamb in [a]the place where they slaughter the sin offering and the burnt offering, at the place of the sanctuary—for the guilt offering, [b]like the sin offering, belongs to the priest; it is most holy. **14:13** [b]Lev 6:24-30; 7:7

14"The priest shall then take some of the blood of the [a]guilt offering, and the priest shall put *it* on [b]the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. ***14:14** [a]Lev 14:19 [b]Ex 29:20; Lev 8:23,24

15"The priest shall also take some of the [a]log of oil, and pour *it* into his left palm; **14:15** [a]Lev 14:10

16 the priest shall then dip his right-hand finger into the oil that is in his left palm, and with his finger sprinkle some of the oil seven times before the LORD.

17"Of the remaining oil which is in his palm, the priest shall put some on the right ear lobe of the one to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the guilt offering;

18 while the rest of the oil that is in the priest's palm, he shall put on the head of the one to be cleansed. So the priest shall make [a]atonement on his behalf before the LORD. **14:18** [a]Lev 4:26; Num 15:28; Heb 2:17

19"The priest shall next offer the [a]sin offering and make atonement for the one to be cleansed from his uncleanness. Then afterward, he shall slaughter the burnt offering. **14:19** [a]Lev 14:12

20"The priest shall offer up the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and [a]he shall be clean. **14:20** [a]Lev 14:8,9

21"[a]But if he is poor and his means are insufficient, then he is to take one male lamb for a [b]guilt offering as a wave offering to make atonement for him, and one-tenth *of an ephah* of fine flour mixed with oil for a grain offering, and a [c]log of oil, **14:21** [a]Lev 5:11; 12:8; 27:8 [b]Lev 14:22 [c]Lev 14:10

22 and two turtledoves or two young pigeons which are within his means, [a]the one shall be a [b]sin offering and the other a burnt offering. **14:22** [a]Lev 5:7 [b]Lev 14:21,24, 25

14:14 The blood applied from *ear* to *hand* to *foot* signified that the person was fully cleansed. See note on Ex. 29:1–37.

14:23 aLev 14:10,11 23"aThen the eighth day he shall bring them for his cleansing to the priest, at the doorway of the tent of meeting, before the LORD.

14:24 aLev 14:10 24"The priest shall take the lamb of the guilt offering and athe log of oil, and the priest shall offer them for a wave offering before the LORD.

14:25 aLev 14:14 25"Next he shall slaughter the lamb of the guilt offering; and the priest is to take some of the blood of the guilt offering and put *it* on athe lobe of the right ear of the one to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

26"The priest shall also pour some of the oil into his left palm;

27 and with his right-hand finger the priest shall sprinkle some of the oil that is in his left palm seven times before the LORD.

28"The priest shall then put some of the oil that is in his palm on the lobe of the right ear of the one to be cleansed, and on the thumb of his right hand and on the big toe of his right foot, on the place of the blood of the guilt offering.

29"Moreover, the rest of the oil that is in the priest's palm he shall put on the head of the one to be cleansed, to make atonement on his behalf before the LORD.

30"He shall then offer one of the turtledoves or young pigeons, which are within his means.

14:31 aLev 5:7 31"*He shall offer* what he can afford, athe one for a sin offering and the other for a burnt offering, together with the grain offering. So the priest shall make atonement before the LORD on behalf of the one to be cleansed.

32"This is the law *for him* in whom there is an infection of leprosy, whose means are limited for his cleansing."

33 The LORD further spoke to Moses and to Aaron, saying,

*14:34 aGen 17:8; Num 32:22; Deut 7:1; 32:49 34"aWhen you enter the land of Canaan, which I give you for a possession, and I put a mark of leprosy on a house in the land of your possession,

14:35 aPs 91:10 35 then the one who owns the house shall come and tell the priest, saying, '*Something* like a mark *of leprosy* has become visible to me in the house.'

36"The priest shall then order that they empty the house before the priest goes in to look at the mark, so that everything in the house need not become unclean; and afterward the priest shall go in to look at the house.

37"So he shall look at the mark, and if the mark on the walls of the house has greenish or reddish depressions and appears deeper than the surface,

38 then the priest shall come out of the house, to the doorway, and quarantine the house for seven days.

39"The priest shall return on the seventh day and make an inspection. If the mark has indeed spread in the walls of the house,

40 then the priest shall order them to tear out the stones with the mark in them and throw them away at an unclean place outside the city.

41"He shall have the house scraped all around inside, and they shall dump the plaster that they scrape off at an unclean place outside the city.

42"Then they shall take other stones and replace *those* stones, and he shall take other plaster and replaster the house.

*14:43 43"If, however, the mark breaks out again in the house after he has torn out the stones and scraped the house, and after it has been replastered,

14:44 aLev 13:51 44 then the priest shall come in and make an inspection. If he sees that the mark has indeed spread in the house, it is a malignant mark in the house; it is unclean.

45"He shall therefore tear down the house, its stones, and its timbers, and all the plaster of the house, and he shall take *them* out-

14:34 The *leprosy on a house* may have been a kind of mold or rot.

14:43–47 If previous measures proved ineffective, the house had to be demolished.

14:45 [a]Lev 14:41 side the city to an [a]unclean place.

14:46 [a]Num 19:7,10, 21,22 46"Moreover, whoever goes into the house during the time that he has quarantined it, becomes [a]unclean until evening.

47"Likewise, whoever lies down in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

48"If, on the other hand, the priest comes in and makes an inspection and the mark has not indeed spread in the house after the house has been replastered, then the priest shall pronounce the house clean because the mark has not reappeared.

*14:49 [a]Lev 14:4 49"To cleanse the house then, he shall take [a]two birds and cedar wood and a scarlet string and hyssop,

50 and he shall slaughter the one bird in an earthenware vessel over running water.

14:51 [a]1 Kin 4:33; Ps 51:7 51"Then he shall take the cedar wood and the [a]hyssop and the scarlet string, with the live bird, and dip them in the blood of the slain bird as well as in the running water, and sprinkle the house seven times.

52"He shall thus cleanse the house with the blood of the bird and with the running water, along with the live bird and with the cedar wood and with the hyssop and with the scarlet string.

53"However, he shall let the live bird go free outside the city into the open field. So he shall make atonement for the house, and it shall be clean."

14:54 [a]Lev 13:30 **54** This is the law for any mark of leprosy—even for a [a]scale,

14:55 [a]Lev 13:47-52 55 and for the [a]leprous garment or house,

14:56 [a]Lev 13:2 56 and [a]for a swelling, and for a scab, and for a bright spot—

57 to teach when they are unclean and when they are clean. This is the law of leprosy.

4 In relation to the body, 15:1–33

15 The LORD also spoke to Moses and to Aaron, saying,

2"Speak to the sons of Israel, and say to them, '[a]When any man has a discharge from his body, his discharge is unclean.

*15:2 [a]Lev 22:4; Num 5:2; 2 Sam 3:29

3 'This, moreover, shall be his uncleanness in his discharge: it is his uncleanness whether his body allows its discharge to flow or whether his body obstructs its discharge.

4 'Every bed on which the person with the discharge lies becomes unclean, and everything on which he sits becomes unclean.

5 'Anyone, moreover, who touches his bed shall wash his clothes and bathe in water and be unclean until evening;

6 and whoever sits on the thing on which the man with the discharge has been sitting, shall wash his clothes and bathe in water and be unclean until evening.

7 'Also whoever touches the person with the discharge shall wash his clothes and bathe in water and be unclean until evening.

8 'Or if the man with the discharge spits on one who is clean, he too shall wash his clothes and bathe in water and be unclean until evening.

9 'Every saddle on which the person with the discharge rides becomes unclean.

10 'Whoever then touches any of the things which were under him shall be unclean until evening, and he who carries them shall wash his clothes and bathe in water and be unclean until evening.

11 'Likewise, whomever the one with the discharge touches without having rinsed his hands in water shall wash his clothes and

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14:49–53 The ritual of cleansing a house was the same as that for the first stage of cleansing a leprous person (cf. vv. 4–7).

15:2–15 These verses describe a diseased condition of the male sexual organs resulting in bodily discharge. After he became well, the man had to offer a sin and a burnt offering (v. 15).

bathe in water and be unclean until evening.

15:12 [a]Lev 6:28; 11:33 12 'However, an [a]earthenware vessel which the person with the discharge touches shall be broken, and every wooden vessel shall be rinsed in water.

15:13 [a]Lev 8:33; 14:8 13 'Now when the man with the discharge becomes cleansed from his discharge, then he [a]shall count off for himself seven days for his cleansing; he shall then wash his clothes and bathe his body in running water and shall become clean.

15:14 [a]Lev 14:22,23 14 'Then on the eighth day he shall take for himself [a]two turtledoves or two young pigeons, and come before the LORD to the doorway of the tent of meeting and give them to the priest;

15:15 [a]Lev 5:7; 14:31 [b]Lev 14:19,31 15 and the priest shall offer them, [a]one for a sin offering and the other for a burnt offering. So [b]the priest shall make atonement on his behalf before the LORD because of his discharge.

***15:16** [a]Lev 22:4; Deut 23:10,11 16 '[a]Now if a man has a seminal emission, he shall bathe all his body in water and be unclean until evening.

17 'As for any garment or any leather on which there is seminal emission, it shall be washed with water and be unclean until evening.

15:18 [a]1 Sam 21:4 18 'If a man lies with a woman *so that* there is a seminal emission, they shall both bathe in water and be [a]unclean until evening.

***15:19** [a]Lev 12:2 19 '[a]When a woman has a discharge, *if* her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening.

20 'Everything also on which she lies during her menstrual impurity shall be unclean, and everything on which she sits shall be unclean.

21 'Anyone who touches her bed shall wash his clothes and bathe in water and be unclean until evening.

22 'Whoever touches any thing on which she sits shall wash his clothes and bathe in water and be unclean until evening.

23 'Whether it be on the bed or on the thing on which she is sitting, when he touches it, he shall be unclean until evening.

15:24 [a]Lev 18:19; 20:18 24 '[a]If a man actually lies with her so that her menstrual impurity is on him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

***15:25** [a]Matt 9:20; Mark 5:25; Luke 8:43 25 '[a]Now if a woman has a discharge of her blood many days, not at the period of her menstrual impurity, or if she has a discharge beyond that period, all the days of her impure discharge she shall continue as though in her menstrual impurity; she is unclean.

26 'Any bed on which she lies all the days of her discharge shall be to her like her bed at menstruation; and every thing on which she sits shall be unclean, like her uncleanness at that time.

27 'Likewise, whoever touches them shall be unclean and shall wash his clothes and bathe in water and be unclean until evening.

28 'When she becomes clean from her discharge, she shall count off for herself seven days; and afterward she shall be clean.

29 'Then on the eighth day she shall take for herself two turtledoves or two young pigeons and bring them in to the priest, to the doorway of the tent of meeting.

15:30 [a]Lev 5:7 30 'The priest shall offer the [a]one for a sin offering and the other for a burnt offering. So the priest shall make atonement on her behalf before the LORD because of her impure discharge.'

31 "Thus you shall keep the sons of Israel separated from their uncleanness, so that they will not die in their uncleanness by their

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15:16–18 These verses refer to natural secretion for which no offerings had to be made.

15:19–24 These verses concern the natural menstrual discharge of a woman for which no offerings were required.

15:25–30 These verses deal with a kind of discharge not connected with a woman's menstrual period. A sin and a burnt offering were required.

15:31 [a]defiling My tabernacle that is among them."
[a] Lev 20:3; Num 19:13,20; Ezek 5:11; 36:17

32 This is the law for the one with a discharge, and for the man who has a seminal emission so that he is unclean by it,

33 and for the woman who is ill because of menstrual impurity, and for the one who has a discharge, whether a male or a female, or a man who lies with an unclean woman.

B Law of the Day of Atonement, 16:1–34

1 *Preparations,* 16:1–4

*16:1 [a] Lev 10:1,2
16 Now the LORD spoke to Moses after [a]the death of the two sons of Aaron, when they had approached the presence of the LORD and died.

*16:2 [a] Ex 30:10; Heb 6:19; 9:7,25 [b] Ex 25:21,22; 40:34; 1 Kin 8:10-12
2 The LORD said to Moses, "Tell your brother Aaron that he shall not enter [a]at any time into the holy place inside the veil, before the mercy seat which is on the ark, or he will die; for [b]I will appear in the cloud over the mercy seat.

*16:3 [a] Lev 4:1-12; 16:6; Heb 9:7
3 "Aaron shall enter the holy place with this: with a bull for a [a]sin offering and a ram for a burnt offering.

16:4 [a] Ex 28:39,42 [b] Ex 30:20; Lev 16:24; Heb 10:22
4 "He shall put on the [a]holy linen tunic, and the linen undergarments shall be next to his body, and he shall be girded with the linen sash and attired with the linen turban (these are holy garments). Then he shall [b]bathe his body in water and put them on.

2 *Offerings,* 16:5–28

*16:5 [a] Lev 4:13-21; 2 Chr 29:21; Ezek 45:22
5 "He shall take from the congregation of the sons of Israel [a]two male goats for a sin offering and one ram for a burnt offering.

16:6 [a] Heb 5:3
6 "Then [a]Aaron shall offer the bull for the sin offering which is for himself, that he may make atonement for himself and for his household.

7 "He shall take the two goats and present them before the LORD at the doorway of the tent of meeting.

8 "Aaron shall cast lots for the two goats, one lot for the LORD and the other lot for the scapegoat.

9 "Then Aaron shall offer the goat on which the lot for the LORD fell, and make it a sin offering.

16:10 [a] Is 53:4-10; Rom 3:25; 1 John 2:2
10 "But the goat on which the lot for the scapegoat fell shall be presented alive before the LORD, to make [a]atonement upon it, to send it into the wilderness as the scapegoat.

16:11 [a] Heb 7:27; 9:7 [b] Lev 16:33
11 "Then Aaron shall offer the bull of the sin offering [a]which is for himself and make atonement for himself and [b]for his household, and he shall slaughter the bull of the sin offering which is for himself.

*16:12 [a] Lev 10:1; Num 16:18 [b] Ex 30:34-38
12 "He shall take a [a]firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground [b]sweet incense, and bring *it* inside the veil.

16:13 [a] Ex 25:21
13 "He shall put the incense on the fire before the LORD, that the cloud of incense may cover the [a]mercy seat that is on *the ark of*

16:1 The Day of Atonement, described in this chapter, was the most important of all the ordinances given to Israel because on that day atonement was made for all the sins of the entire congregation (vv. 16, 21, 30, 33), as well as for the sanctuary (vv. 16, 33). It took place on the tenth day of the seventh month (Tishri, v. 29), and fasting was required from the evening of the ninth day to the evening of the tenth day. See also note on Matt. 9:14.

16:2 *the holy place.* I.e., the Holy of Holies, inside the veil (cf. Heb. 9:7). *at any time.* I.e., whenever he chooses. The high priest could only enter the Holy of Holies on the Day of Atonement.

16:3–4 First, Aaron, the high priest, bathed himself, put on simple clothing, and offered a sin offering for himself and the other priests (v. 11).

16:5–10 Next, the high priest presented two goats as a sin offering for the people. One was slain, and the other was sent *into the wilderness. scapegoat* (v. 10). Lit., Azazel, a combination of the words for "goat" and "depart." The live goat was the removing goat, symbolizing the removal of Israel's sins.

16:12–15 Next Aaron went into the Holy of Holies with burning incense, the smoke from which shielded him from gazing on the glory of God, lest he die. Then he went in a second time with the blood of the bull (v. 3). On his third trip inside the veil he took the blood of the goat (v. 9).

the testimony, [b]otherwise he will die.

14"Moreover, [a]he shall take some of the blood of the bull and sprinkle *it* [b]with his finger on the mercy seat on the east *side;* also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

15"Then he shall slaughter the goat of the sin offering [a]which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat.

16"[a]He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities.

17"When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel.

18"Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and [a]put it on the horns of the altar on all sides.

19"[a]With his finger he shall sprinkle some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it.

20"When he finishes atoning for the holy place and the tent of meeting and the altar, he shall offer the live goat.

21"Then Aaron shall lay both of his hands on the head of the live goat, and [a]confess over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins; and he shall lay them on the head of the goat and send *it* away into the wilderness by the hand of a man who *stands* in readiness.

22"The goat shall bear on itself all their iniquities to a solitary land; and he shall release the goat in the wilderness.

23"Then Aaron shall come into the tent of meeting and take off [a]the linen garments which he put on when he went into the holy place, and shall leave them there.

24"[a]He shall bathe his body with water in a holy place and put on [b]his clothes, and come forth and offer his burnt offering and the burnt offering of the people and make atonement for himself and for the people.

25"Then he shall offer up in smoke the fat of the sin offering on the altar.

26"The one who released the goat as the scapegoat [a]shall wash his clothes and bathe his body with water; then afterward he shall come into the camp.

27"But the bull of the sin offering and the goat of the sin offering, [a]whose blood was brought in to make atonement in the holy place, shall be taken outside the camp, and they shall burn their hides, their flesh, and their refuse in the fire.

28"Then the [a]one who burns them shall wash his clothes and bathe his body with water, then afterward he shall come into the camp.

3 *Instructions,* 16:29–34

29"*This* shall be a permanent statute for you: [a]in the seventh month, on the tenth day of the

16:13 [b]Ex 28:43; Lev 22:9; Num 4:15,20
16:14 [a]Heb 9:25 [b]Lev 4:6,17
16:15 [a]Heb 7:27; 9:7, 12
★16:16 [a]Ex 29:36,37; 30:10; Heb 2:17
16:18 [a]Lev 4:25; Ezek 43:20,22
16:19 [a]Lev 16:14; Ezek 43:20
16:21 [a]Lev 5:5
★16:23 [a]Lev 16:4; Ezek 42:14; 44:19
16:24 [a]Lev 16:4 [b]Ex 28:40,41
16:26 [a]Lev 11:25,40
16:27 [a]Lev 6:30; Heb 13:11
16:28 [a]Num 19:8
16:29 [a]Lev 23:27; Num 29:7

16:16–19 The *holy* of Holies and the *altar* of burnt offering also had to be cleansed because the Tabernacle was in the midst of sinful people (cf. v. 16).

16:23–28 Finally Aaron, dressed again in the regular garb of the high priest, offered his own and the people's burnt offerings (on the altar of burnt offering in the outer court), burned the fat of the sin offering on that altar, and saw that the remains of the animals used in the sin offering were carried outside the camp and burned.

16:29 [b]Ex 31:14,15 month, you shall humble your souls and not [b]do any work, whether the native, or the alien who sojourns among you;

16:30 [a]Ps 51:2; Jer 33:8; Eph 5:26 30 for it is on this day that atonement shall be made for you to [a]cleanse you; you shall be clean from all your sins before the LORD.

*16:31 [a]Lev 23:32; Ezra 8:21; Is 58:3,5; Dan 10:12 31"It is to be a sabbath of solemn rest for you, that you may [a]humble your souls; it is a permanent statute.

16:32 [a]Lev 16:4 32"So the priest who is anointed and ordained to serve as priest in his father's place shall make atonement: he shall thus put on [a]the linen garments, the holy garments,

16:33 [a]Lev 16:11 33 and make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting and for the altar. He shall also make atonement for [a]the priests and for all the people of the assembly.

16:34 [a]Lev 23:31 [b]Heb 9:7 34"Now you shall have this as a [a]permanent statute, to [b]make atonement for the sons of Israel for all their sins once every year." And just as the LORD had commanded Moses, *so* he did.

C Laws Concerning Sacrificing, 17:1–16

*17:1 17 Then the LORD spoke to Moses, saying,

2"Speak to Aaron and to his sons and to all the sons of Israel and say to them, 'This is what the LORD has commanded, saying,

3"Any man from the house of Israel who slaughters an ox or a lamb or a goat in the camp, or who slaughters it outside the camp,

4 and [a]has not brought it to the doorway of the tent of meeting to present *it* as an offering to the LORD before the tabernacle of the LORD, bloodguiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people.

17:4 [a]Deut 12:5-21

5"The reason is so that the sons of Israel may bring their sacrifices which they were sacrificing in the open field, that they may bring them in to the LORD, at the doorway of the tent of meeting to the priest, and sacrifice them as sacrifices of peace offerings to the LORD.

6"The priest shall sprinkle the blood on the altar of the LORD at the doorway of the tent of meeting, and [a]offer up the fat in smoke as a soothing aroma to the LORD.

17:6 [a]Num 18:17

7"[a]They shall no longer sacrifice their sacrifices to the goat demons with which they play the harlot. This shall be a permanent statute to them throughout their generations." '

17:7 [a]Ex 22:20; 32:8; 34:15; Deut 32:17; 2 Chr 11:15; Ps 106:37f; 1 Cor 10:20

*17:8 8"Then you shall say to them, 'Any man from the house of Israel, or from the aliens who sojourn among them, who offers a burnt offering or sacrifice,

9 and [a]does not bring it to the doorway of the tent of meeting to offer it to the LORD, that man also shall be cut off from his people.

17:9 [a]Ex 20:24; Lev 17:4

10 '[a]And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, [b]I will set My face against that person who eats blood and will cut him off from among his people.

17:10 [a]Gen 9:4; Lev 3:17; 7:26,27; Deut 12:16, 23-25; 1 Sam 14:33 [b]Lev 20:3,6; Jer 44:11

*17:11 [a]Gen 9:4; Lev 17:14

11 'For [a]the life of the flesh is

16:31 *humble your souls* included fasting. The Day of Atonement was the only required day of fasting, though other days were added. See notes on Zech. 7:3; 8:19; Matt. 9:14; Acts 27:9.

17:1–7 Any animal killed for food was to be brought to the Tabernacle, where the blood and fat became a peace offering (vv. 5–6); then the meat could be eaten. No hardship would be imposed on the people because meat was not part of the usual diet except during festivals. The command was designed to keep them from offering the blood of animals (slaughtered for food) to *goat demons* (i.e., goatlike demons), popular pagan idols of that day.

17:8–9 Animals used for sacrifices either by Israelites or by strangers also had to be brought to the Tabernacle.

17:11 Two reasons are given for the command not to eat blood: the life of the body is derived from it, and it is the means by which atonement for sins is made (see also Gen. 9:4).

17:11 [b]Heb 9:22 in the blood, and I have given it to you on the altar to make atonement for your souls; for [b]it is the blood by reason of the life that makes atonement.'

12"Therefore I said to the sons of Israel, 'No person among you may eat blood, nor may any alien who sojourns among you eat blood.'

*17:13 [a]Deut 12:16 13"So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, [a]he shall pour out its blood and cover it with earth.

17:14 [a]Gen 9:4; Lev 17:11 14"[a]For *as for the* life of all flesh, its blood is *identified* with its life. Therefore I said to the sons of Israel, 'You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.'

*17:15 [a]Ex 22:31; Lev 7:24; 22:8; Deut 14:21 15"[a]When any person eats *an animal* which dies or is torn *by beasts,* whether he is a native or an alien, he shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean.

17:16 [a]Num 19:20 16"But if he does not wash *them* or bathe his body, then [a]he shall bear his guilt."

D Laws Concerning Standards for the People, 18:1–20:27

1 *Concerning sexual relationships,* 18:1–30

18 Then the LORD spoke to Moses, saying,

18:2 [a]Ex 6:7; Lev 11:44; Ezek 20:5 2"Speak to the sons of Israel and say to them, '[a]I am the LORD your God.

*18:3 [a]Ezek 20:7,8 [b]Lev 18:24-30; 20:23 3 'You shall not do what is [a]done in the land of Egypt where you lived, nor are you to do what is [b]done in the land of Canaan where I am bringing you; you shall not walk in their statutes.

4 'You are to perform My judgments and keep My statutes, to live in accord with them; [a]I am the LORD your God.

18:4 [a]Lev 18:2

5 'So you shall keep My statutes and My judgments, [a]by which a man may live if he does them; I am the LORD.

18:5 [a]Neh 9:29; Ezek 18:9; 20:11; Luke 10:28; Rom 10:5; Gal 3:12

6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD.

*18:6

7 '[a]You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness.

18:7 [a]Lev 20:11; Deut 27:20; Ezek 22:10

8 '[a]You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

*18:8 [a]Lev 20:11; Deut 22:30; 27:20; 1 Cor 5:1

9 '[a]The nakedness of your sister, *either* your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover.

*18:9 [a]Lev 18:11; 20:17; Deut 27:22

10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours.

11 'The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness.

12 '[a]You shall not uncover the nakedness of your father's sister; she is your father's blood relative.

18:12 [a]Lev 20:19

13 'You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative.

14 '[a]You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt.

18:14 [a]Lev 20:20

15 '[a]You shall not uncover the nakedness of your daughter-in-

18:15 [a]Lev 20:12

17:13 Not even the blood of edible game was to be eaten.

17:15–16 If someone happened to eat an animal that died naturally or was killed by other animals, he was ceremonially unclean. Such carcasses would not have had all the blood drained out.

18:3 The standards of God's people were not to be dictated by the practices of Egypt or Canaan but by the Lord Himself.

18:6 *to uncover nakedness* in the sense of incestuous relationships listed in verses 6–18.

18:8 *your father's wife.* I.e., stepmother.

18:9 The reference is to a half sister and a stepsister.

law; she is your son's wife, you shall not uncover her nakedness.

16 'You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

17 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness.

18 'You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness.

19 'Also you shall not approach a woman to uncover her nakedness during her menstrual impurity.

20 'You shall not have intercourse with your neighbor's wife, to be defiled with her.

21 'Neither shall you give any of your offspring to offer them to Molech, nor shall you profane the name of your God; I am the LORD.

22 'You shall not lie with a male as one lies with a female; it is an abomination.

23 'Also you shall not have intercourse with any animal to be defiled with it, nor shall any woman stand before an animal to mate with it; it is a perversion.

24 'Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled.

25 'For the land has become defiled, therefore I have visited its punishment upon it, so the land has spewed out its inhabitants.

26 'But as for you, you are to keep My statutes and My judgments and shall not do any of these abominations, *neither* the native, nor the alien who sojourns among you

27 (for the men of the land who have been before you have done all these abominations, and the land has become defiled);

28 so that the land may not spew you out, should you defile it, as it has spewed out the nation which has been before you.

29 'For whoever does any of these abominations, those persons who do *so* shall be cut off from among their people.

30 'Thus you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, so as not to defile yourselves with them; I am the LORD your God.' "

2 *Concerning daily life,* 19:1–37

19 Then the LORD spoke to Moses, saying,

2 "Speak to all the congregation of the sons of Israel and say to them, 'You shall be holy, for I the LORD your God am holy.

3 'Every one of you shall reverence his mother and his father, and you shall keep My sabbaths; I am the LORD your God.

4 'Do not turn to idols or make for yourselves molten gods; I am the LORD your God.

5 'Now when you offer a sacrifice of peace offerings to the LORD, you shall offer it so that you may be accepted.

6 'It shall be eaten the same day you offer *it,* and the next day; but what remains until the third day shall be burned with fire.

7 'So if it is eaten at all on the third day, it is an offense; it will not be accepted.

18:16 If there were no children, the man was obliged to marry his brother's wife. See note on Deut. 25:5.

18:17 *daughter.* Stepdaughter. *daughter's daughter.* Step-granddaughter.

18:18 Polygamous marriage to living sisters is forbidden.

18:21 Dedications to *Molech,* an Ammonite deity, sometimes involved human sacrifice (cf. 2 Kings 23:10; Jer. 32:35).

18:22 Homosexuality is clearly forbidden. Also see 20:13, where the penalty is death, and notes on Gen. 19:5 and 1 Cor. 6:9.

19:3–4 Three of the Ten Commandments are reiterated here as being particularly important (concerning parents, sabbaths, and idolatry).

19:5 *peace offerings.* See note on 7:12–17.

8 'Everyone who eats it will bear his iniquity, for he has profaned the holy thing of the LORD; and that person shall be cut off from his people.

***19:9** [a]Lev 23:22; Deut 24:20-22

9 '[a]Now when you reap the harvest of your land, you shall not reap to the very corners of your field, neither shall you gather the gleanings of your harvest.

10 'Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God.

19:11 [a]Ex 20:15,16 [b]Jer 9:3-5; Eph 4:25

11 '[a]You shall not steal, nor deal falsely, [b]nor lie to one another.

19:12 [a]Ex 20:7; Deut 5:11; Matt 5:33 [b]Lev 18:21

12 '[a]You shall not swear falsely by My name, so as to [b]profane the name of your God; I am the LORD.

19:13 [a]Ex 22:7-15, 21-27 [b]Deut 24:15; James 5:4

13 '[a]You shall not oppress your neighbor, nor rob *him.* [b]The wages of a hired man are not to remain with you all night until morning.

19:14 [a]Deut 27:18

14 'You shall not curse a deaf man, nor [a]place a stumbling block before the blind, but you shall revere your God; I am the LORD.

19:15 [a]Ex 23:3,6; Deut 1:17; 10:17; 16:19

15 '[a]You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.

***19:16** [a]Ps 15:3; Jer 6:28; 9:4; Ezek 22:9 [b]Ex 23:7; Deut 27:25

16 'You shall not go about as [a]a slanderer among your people, and you are not to act against the [b]life of your neighbor; I am the LORD.

19:17 [a]1 John 2:9,11; 3:15 [b]Matt 18:15; Luke 17:3

17 'You [a]shall not hate your fellow countryman in your heart; you [b]may surely reprove your neighbor, but shall not incur sin because of him.

***19:18** [a]Deut 32:35; Rom 12:19; Heb 10:30 [b]Ps 103:9 [c]Matt 19:19; Mark 12:31; Luke 10:27; Rom 13:9; Gal 5:14; James 2:8

18 '[a]You shall not take vengeance, [b]nor bear any grudge against the sons of your people, but [c]you shall love your neighbor as yourself; I am the LORD.

19:19 [a]Deut 22:9,11

19 'You are to keep My statutes. You shall not breed together two kinds of your cattle; [a]you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.

19:20 [a]Deut 22:23-27

20 '[a]Now if a man lies carnally with a woman who is a slave acquired for *another* man, but who has in no way been redeemed nor given her freedom, there shall be punishment; they shall not, *however,* be put to death, because she was not free.

19:21 [a]Lev 6:1-7

21 'He shall bring his guilt offering to the LORD to the doorway of the tent of meeting, [a]a ram for a guilt offering.

22 'The priest shall also make atonement for him with the ram of the guilt offering before the LORD for his sin which he has committed, and the sin which he has committed shall be forgiven him.

***19:23**

23 'When you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden. Three years it shall be forbidden to you; *it* shall not be eaten.

24 'But in the fourth year all its fruit shall be holy, an offering of praise to the LORD.

25 'In the fifth year you are to eat of its fruit, that its yield may increase for you; I am the LORD your God.

19:26 [a]Gen 9:4; Lev 7:26f; 17:10; Deut 12:16,23 [b]Deut 18:10; 2 Kin 17:17

26 'You shall not eat *anything* [a]with the blood, nor practice [b]divination or soothsaying.

***19:27** [a]Lev 21:5; Deut 14:1

27 '[a]You shall not round off

19:9–10 See also Deut. 24:19–22 and Ruth 2:2 (where Ruth benefitted from this provision).

19:16 Doing anything by slander or silence that would endanger the life of one's neighbor is forbidden.

19:18 Jesus Christ designated the last part of this verse as the second greatest commandment. Observe its use in Matt. 22:39; Mark 12:31, 33; Rom. 13:9; Gal. 5:14; James 2:8.

19:23–25 When they came to Canaan, they were not to eat *fruit* from the fruit trees for the first four years. (The first three years, it was considered unclean; the fourth, it was dedicated to the Lord.)

19:27 This prohibits shaving around the temples and ears, leaving only a crown of hair on the top of the head, as well as mutilating the beard—practices of the heathen (cf. Jer. 9:26; 25:23; Ezek. 5:1).

the side-growth of your heads nor harm the edges of your beard.

*19:28 28 'You shall not make any cuts in your body for the dead nor make any tattoo marks on yourselves: I am the LORD.

19:29 [a]Lev 21:9; Deut 22:21; 23:17,18 29 '[a]Do not profane your daughter by making her a harlot, so that the land may not fall to harlotry and the land become full of lewdness.

19:30 [a]Lev 19:3 [b]Lev 26:2 30 'You shall [a]keep My sabbaths and [b]revere My sanctuary; I am the LORD.

*19:31 [a]Lev 20:6,27; Deut 18:11; 1 Sam 28:3; Is 8:19 31 'Do not turn to [a]mediums or spiritists; do not seek them out to be defiled by them. I am the LORD your God.

*19:32 [a]Prov 23:22; Lam 5:12; 1 Tim 5:1 32 '[a]You shall rise up before the grayhead and honor the aged, and you shall revere your God; I am the LORD.

19:33 [a]Ex 22:21; Deut 24:17,18 33 '[a]When a stranger resides with you in your land, you shall not do him wrong.

19:34 [a]Lev 19:18 34 'The stranger who resides with you shall be to you as the native among you, and [a]you shall love him as yourself, for you were aliens in the land of Egypt; I am the LORD your God.

*19:35 [a]Deut 25:13-16; Ezek 45:10 35 '[a]You shall do no wrong in judgment, in measurement of weight, or capacity.

19:36 [a]Deut 25:13-15; Prov 20:10 36 'You shall have [a]just balances, just weights, a just ephah, and a just hin; I am the LORD your God, who brought you out from the land of Egypt.

37 'You shall thus observe all My statutes and all My ordinances and do them; I am the LORD.' "

3 *Concerning heinous offenses,* 20:1–27

20 Then the LORD spoke to Moses, saying,

*20:2 2"You shall also say to the sons of Israel, 'Any man from the sons of Israel or from the aliens sojourning in Israel [a]who gives any of his offspring to Molech, shall surely be put to death; [b]the people of the land shall stone him with stones.

20:2 [a]Lev 18:21 [b]Lev 20:27. 24:14-23; Num 15:35,36; Deut 21:21

3 'I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, [a]so as to defile My sanctuary and [b]to profane My holy name.

20:3 [a]Lev 15:31 [b]Lev 18:21

4 'If the people of the land, however, should ever disregard that man when he gives any of his offspring to Molech, so as not to put him to death,

5 then I Myself will set My face against that man and against his family, and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech.

6 'As for the person who turns to [a]mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people.

*20:6 [a]Lev 19:31

7 'You shall consecrate yourselves therefore and [a]be holy, for I am the LORD your God.

20:7 [a]Eph 1:4; 1 Pet 1:16

8 '[a]You shall keep My statutes and practice them; I am the LORD who sanctifies you.

20:8 [a]Ex 31:13

9 '[a]If *there is* anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his bloodguiltiness is upon him.

*20:9 [a]Ex 21:17; Deut 27:16

10 '[a]If *there is* a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.

20:10 [a]Ex 20:14; Lev 18:20; Deut 5:18

11 '[a]If *there is* a man who lies

20:11 [a]Lev 18:7,8; Deut 27:20

19:28 Both cutting and tattooing the body were done by the heathen.

19:31 Using a medium or spiritist showed lack of faith in God.

19:32 This verse commands showing respect for the aged.

19:35 The use of just weights is commanded, as also in Deut. 25:13–16.

20:2 *Molech.* See note on 18:21. Offering children or infants to the idol was to be punished by stoning.

20:6 On spiritism, see note on Deut. 18:10–11.

20:9 *his bloodguiltiness is upon him.* I.e., he brought it upon himself to be killed.

with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death, their bloodguiltiness is upon them.

20:12 [a]Lev 18:15 12 'If *there is* a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed incest, their bloodguiltiness is upon them.

20:13 [a]Lev 18:22 13 'If *there is* a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them.

20:14 [a]Lev 18:17; Deut 27:23 14 'If *there is* a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire, that there may be no immorality in your midst.

20:15 [a]Lev 18:23; Deut 27:21 15 'If *there is* a man who lies with an animal, he shall surely be put to death; you shall also kill the animal.

16 'If *there is* a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their bloodguiltiness is upon them.

20:17 [a]Lev 18:9; Deut 27:22 17 'If *there is* a man who takes his sister, his father's daughter or his mother's daughter, so that he sees her nakedness and she sees his nakedness, it is a disgrace; and they shall be cut off in the sight of the sons of their people. He has uncovered his sister's nakedness; he bears his guilt.

20:18 [a]Lev 15:24; 18:19 18 'If *there is* a man who lies with a menstruous woman and uncovers her nakedness, he has laid bare her flow, and she has exposed the flow of her blood; thus both of them shall be cut off from among their people.

20:19 [a]Lev 18:12,13 19 'You shall also not uncover the nakedness of your mother's sister or of your father's sister, for such a one has made naked his blood relative; they shall bear their guilt.

20:20 [a]Lev 18:14 20 'If *there is* a man who lies with his uncle's wife he has uncovered his uncle's nakedness; they shall bear their sin. They shall die childless.

20:21 [a]Lev 18:16 21 'If *there is* a man who takes his brother's wife, it is abhorrent; he has uncovered his brother's nakedness. They shall be childless.

20:22 [a]Lev 18:28 22 'You are therefore to keep all My statutes and all My ordinances and do them, so that the land to which I am bringing you to live will not [a]spew you out.

★20:23 [a]Lev 18:3 [b]Lev 18:25 23 'Moreover, you shall not follow [a]the customs of the nation which I shall drive out before you, for they did all these things, and [b]therefore I have abhorred them.

20:24 [a]Ex 13:5; 33:1-3 [b]Ex 33:16; Lev 20:26 24 'Hence I have said to you, "[a]You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey." I am the LORD your God, who has [b]separated you from the peoples.

20:25 [a]Lev 10:10; 11:1-47; Deut 14:3-21 25 'You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean.

20:26 [a]Lev 20:24 26 'Thus you are to be holy to Me, for I the LORD am holy; and I [a]have set you apart from the peoples to be Mine.

20:27 [a]Lev 19:31 27 'Now a man or a woman [a]who is a medium or a spiritist shall surely be put to death. They shall be stoned with stones, their bloodguiltiness is upon them.' "

E Laws Concerning Standards for the Priests, 21:1–22:16

★21:1 21 Then the LORD said to Moses, "Speak to the priests,

20:23 The heinous sins described in this chapter were practiced by the Canaanites.

21:1–4 These special restrictions on *priests* prohibited their touching the dead (by preparing or carrying a body, touching the grave, or coming into a tent or house where a dead body lay) except in the cases of the relatives listed in these verses (cf. Num. 19:11, 14). Verse 4 is unclear and may

21:1 the sons of Aaron, and say to
[a] Lev 19:28; Ezek 44:25 them, '[a]No one shall defile himself for a *dead* person among his people,

21:2 2 [a]except for his relatives
[a] Lev 21:11 who are nearest to him, his mother and his father and his son and his daughter and his brother,

3 also for his virgin sister, who is near to him because she has had no husband; for her he may defile himself.

4 'He shall not defile himself as a relative by marriage among his people, and so profane himself.

*21:5 5 '[a]They shall not make any
[a] Deut 14:1; Ezek 44:20 [b] Lev 19:27 [c] Deut 14:1 baldness on their heads, [b]nor shave off the edges of their beards, [c]nor make any cuts in their flesh.

21:6 6 'They shall be holy to their
[a] Lev 18:21 [b] Lev 3:11 God and [a]not profane the name of their God, for they present the offerings by fire to the LORD, [b]the food of their God; so they shall be holy.

21:7 7 '[a]They shall not take a
[a] Lev 21:13,14 woman who is profaned by harlotry, nor shall they take a woman divorced from her husband; for he is holy to his God.

21:8 8 'You shall consecrate him,
[a] Lev 21:6 therefore, for he offers [a]the food of your God; he shall be holy to you; for I the LORD, who sanctifies you, am holy.

21:9 9 '[a]Also the daughter of any
[a] Gen 38:24; Lev 19:29 priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire.

*21:10 10 'The priest who is the high-
[a] Lev 10:6 est among his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the garments, [a]shall not uncover his head nor tear his clothes;

21:11 11 [a]nor shall he approach any
[a] Lev 19:28; Num 19:14 dead person, nor defile himself *even* for his father or his mother;

12 [a]nor shall he go out of the
21:12 [a] Lev 10:7 [b] Ex 29:6,7 sanctuary nor profane the sanctuary of his God, for [b]the consecration of the anointing oil of his God is on him; I am the LORD.

13 'He shall take a wife in her *21:13 virginity.

14 '[a]A widow, or a divorced
21:14 [a] Lev 21:7; Ezek 44:22 woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people,

15 that he may not profane his offspring among his people; for I am the LORD who sanctifies him.' "

16 Then the LORD spoke to Moses, saying,

17 "Speak to Aaron, saying, 'No *21:17
[a] Lev 21:6 man of your offspring throughout their generations who has a defect shall approach to offer the [a]food of his God.

18 '[a]For no one who has a de-
21:18 [a] Lev 22:19-25 fect shall approach: a blind man, or a lame man, or he who has a [a]disfigured *face,* or any deformed *limb,*

19 or a man who has a broken foot or broken hand,

20 or a hunchback or a dwarf,
21:20 [a] Deut 23:1; Is 56:3-5 or *one who has* a defect in his eye or eczema or scabs or [a]crushed testicles.

21 'No man among the descen-
21:21 [a] Lev 21:6 dants of Aaron the priest who has a defect is to come near to offer the LORD'S offerings by fire; *since* he has a defect, he shall not come near to offer [a]the food of his God.

22 'He may eat [a]the food of *21:22
[a] 1 Cor 9:13 his God, *both* of the most holy and of the holy,

23 only he shall not go in to the veil or come near the altar because he has a defect, that he may not profane My sanctuaries. For I am the LORD who sanctifies them.' "

24 So Moses spoke to Aaron

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mean that a priest may not defile himself even for a chief (important) person or that he may not defile himself for his wife.

21:5 On shaving or cutting, see notes on 19:27 and 19:28.

21:10–12 The high priest could not show the customary signs of mourning or even leave the sanctuary in order to participate in mourning.

21:13–15 The high priest could only marry a virgin Israelite; otherwise, he would render his children unfit for service (v. 15).

21:17 Priests, like the sacrificial animals, should be without *defect,* thus typifying Christ's perfection.

21:22–23 Priests with the physical defects listed in verses 18–20 could still eat the portions of the sacrifices given to the priests, though they could not perform priestly ministries.

and to his sons and to all the sons of Israel.

*22:1 **22** Then the LORD spoke to Moses, saying,

2 "Tell Aaron and his sons to be careful with the holy *gifts* of the sons of Israel, which they dedicate to Me, so as not to profane My holy name; I am the LORD.

22:3 [a]Lev 7:20,21; Num 19:13

3 "Say to them, '[a]If any man among all your descendants throughout your generations approaches the holy *gifts* which the sons of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from before Me; I am the LORD.

22:4 [a]Lev 14:1-32 [b]Lev 11:24-28, 39,40 [c]Lev 15:16,17

4 '[a]No man of the descendants of Aaron, who is a leper or who has a discharge, may eat of the holy *gifts* until he is clean. [b]And if one touches anything made unclean by a corpse or if [c]a man has a seminal emission,

22:5 [a]Lev 11:23-28

5 or [a]if a man touches any teeming things by which he is made unclean, or any man by whom he is made unclean, whatever his uncleanness;

6 a person who touches any such shall be unclean until evening, and shall not eat of the holy *gifts* unless he has bathed his body in water.

22:7 [a]Num 18:11

7 'But when the sun sets, he shall be clean, and afterward he shall eat of the holy *gifts,* for [a]it is his food.

22:8 [a]Lev 7:24; 11:39,40; 17:15

8 'He shall not eat [a]*an animal* which dies or is torn *by beasts,* becoming unclean by it; I am the LORD.

22:9 [a]Lev 18:30 [b]Ex 28:43; Lev 22:16; Num 18:22

9 'They shall therefore keep [a]My charge, so that [b]they may not bear sin because of it and die thereby because they profane it; I am the LORD who sanctifies them.

*22:10 [a]Ex 29:33; Lev 22:13; Num 3:10

10 '[a]No layman, however, is to eat the holy *gift;* a sojourner with the priest or a hired man shall not eat of the holy *gift.*

22:11 [a]Gen 17:13; Ex 12:44

11 '[a]But if a priest buys a slave as *his* property with his money, that one may eat of it, and those who are born in his house may eat of his food.

12 'If a priest's daughter is married to a layman, she shall not eat of the offering of the *gifts.*

22:13 [a]Lev 22:10

13 'But if a priest's daughter becomes a widow or divorced, and has no child and returns to her father's house as in her youth, she shall eat of her father's food; [a]but no layman shall eat of it.

22:14 [a]Lev 5:15,16

14 '[a]But if a man eats a holy *gift* unintentionally, then he shall add to it a fifth of it and shall give the holy *gift* to the priest.

22:15 [a]Num 18:32

15 '[a]They shall not profane the holy *gifts* of the sons of Israel which they offer to the LORD,

22:16 [a]Lev 10:17; 22:9

16 and *so* cause them [a]to bear punishment for guilt by eating their holy *gifts;* for I am the LORD who sanctifies them.' "

F Laws Concerning Offerings, 22:17–33

17 Then the LORD spoke to Moses, saying,

22:18 [a]Num 15:14

18 "Speak to Aaron and to his sons and to all the sons of Israel and say to them, '[a]Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the LORD for a burnt offering—

22:19 [a]Lev 21:18-21; Deut 15:21

19 [a]for you to be accepted—*it must be* a male without defect from the cattle, the sheep, or the goats.

22:20 [a]Deut 15:21; 17:1; Mal 1:8, 14; Heb 9:14; 1 Pet 1:19

20 '[a]Whatever has a defect, you shall not offer, for it will not be accepted for you.

22:21 [a]Num 15:3,8

21 'When a man offers a sacrifice of peace offerings to the LORD [a]to fulfill a special vow or for a freewill offering, of the herd or of the flock, it must be perfect to be

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22:1–9 Priests were liable to the same uncleanness as others (either in their own persons or by contact with others who were unclean) and could not minister as long as they were unclean.

22:10–13 A *layman* (not of the priestly tribe), a *sojourner,* or a *hired man* (even if they were a part of the priest's household) could not eat his portion of the sacrifices; but a slave and a childless widow who returned home could.

accepted; there shall be no defect in it.

22 'Those *that are* blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the LORD, nor make of them an offering by fire on the altar to the LORD.

23 'In respect to an ox or a lamb which has an overgrown or stunted *member,* you may present it for a freewill offering, but for a vow it shall not be accepted.

22:24 [a]Lev 21:20 24 'Also [a]anything *with its testicles* bruised or crushed or torn or cut, you shall not offer to the LORD, or sacrifice in your land,

22:25 [a]Lev 21:22 25 nor shall you accept any such from the hand of a foreigner for offering [a]as the food of your God; for their corruption is in them, they have a defect, they shall not be accepted for you.' "

26 Then the LORD spoke to Moses, saying,

22:27 [a]Ex 22:30 27"When an ox or a sheep or a goat is born, it shall remain [a]seven days with its mother, and from the eighth day on it shall be accepted as a sacrifice of an offering by fire to the LORD.

22:28 [a]Deut 22:6,7 28"[a]But, *whether* it is an ox or a sheep, you shall not kill *both* it and its young in one day.

22:29 [a]Lev 7:12 29"When you sacrifice [a]a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted.

30"It shall be eaten on the same day, you shall leave none of it until morning; I am the LORD.

22:31 [a]Lev 19:37; Num 15:40; Deut 4:40 31"[a]So you shall keep My commandments, and do them; I am the LORD.

32"You shall not profane My holy name, but I will be sanctified among the sons of Israel; I am the LORD who sanctifies you,

22:33 [a]Lev 11:45 33 [a]who brought you out from the land of Egypt, to be your God; I am the LORD."

G Laws Concerning Festivals, 23:1–44

1 *The Sabbath,* 23:1–3

23 The LORD spoke again to Moses, saying,

2"Speak to the sons of Israel and say to them, '[a]The LORD's appointed times which you shall [b]proclaim as holy convocations—My appointed times are these:

*23:2 [a]Lev 23:4,37, 44; Num 29:39 [b]Lev 23:21

3 '[a]For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

*23:3 [a]Ex 20:9,10; 23:12; 31:13-17; 35:2, 3; Lev 19:3; Deut 5:13,14

2 *The Passover and Unleavened Bread,* 23:4–8

4 'These are the [a]appointed times of the LORD, holy convocations which you shall proclaim at the times appointed for them.

23:4 [a]Ex 23:14; Lev 23:2

5 '[a]In the first month, on the fourteenth day of the month at twilight is the LORD's Passover.

*23:5 [a]Ex 12:18,19; Num 28:16-25; Deut 16:1; Josh 5:10

6 'Then on the fifteenth day of the same month there is the [a]Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread.

*23:6 [a]Ex 12:14-20; 23:15; 34:18; Deut 16:3-8

7 'On the first day you shall have a holy convocation; you shall [a]not do any laborious work.

*23:7 [a]Lev 23:8,21, 25,35,36

8 'But for seven days you shall present an offering by fire to the LORD. On the seventh day is a holy convocation; you shall not do any laborious work.' "

*23:8

3 *First Fruits,* 23:9–14

9 Then the LORD spoke to Moses, saying,

10"Speak to the sons of Israel

*23:10

23:2 *holy convocations.* I.e., meetings for holy purposes.

23:3 *sabbath.* See notes on Gen. 2:2 and Ex. 20:8.

23:5 *Passover.* See note on Ex. 12:11.

23:6 The *Feast of Unleavened Bread.* See note on Ex. 12:15.

23:7 *laborious work.* Defined in a later period as building, weaving, reaping, threshing, grinding, and so on.

23:8 Num. 28:19–23 lists details of these offerings.

23:10–14 The Feast of First Fruits involved presenting to the Lord a *sheaf* (lit., an omer, about two qt; see note on Ex. 16:16) of the barley harvest on the second day of the Feast of Unleavened

23:10 [a]Ex 23:19; 34:26 and say to them, 'When you enter the land which I am going to give to you and [a]reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.

11 'He shall wave the sheaf before the LORD for you to be accepted; on the day after the sabbath the priest shall wave it.

12 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the LORD.

23:13 [a]Lev 6:20 13 'Its [a]grain offering shall then be two-tenths *of an ephah* of fine flour mixed with oil, an offering by fire to the LORD *for* a soothing aroma, with its drink offering, a fourth of a hin of wine.

23:14 [a]Ex 34:26; Num 15:20,21 14 'Until this same day, until you have brought in the offering of your God, [a]you shall eat neither bread nor roasted grain nor new growth. It is to be a perpetual statute throughout your generations in all your dwelling places.

4 Pentecost, 23:15–22

23:15 [a]Num 28:26-31; Deut 16:9-12 15 '[a]You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths.

23:16 [a]Num 28:26 16 'You shall count fifty days to the day after the seventh sabbath; then you shall present a [a]new grain offering to the LORD.

23:17 [a]Lev 2:12; 7:13 17 'You shall bring in from your dwelling places two *loaves* of bread for a wave offering, made of two-tenths *of an ephah;* they shall be of a fine flour, baked [a]with leaven as first fruits to the LORD.

18 'Along with the bread you shall present seven one year old male lambs without defect, and a bull of the herd and two rams; they are to be a burnt offering to the LORD, with their grain offering and their drink offerings, an offering by fire of a soothing aroma to the LORD.

23:19 [a]Lev 4:23; Num 28:30 19 'You shall also offer [a]one male goat for a sin offering and

FESTIVALS	
Name	**Purpose**
Sabbath	A holy day of rest, celebrating God's rest after creation
Passover & Unleavened Bread	Celebrating God's deliverance of Israel from slavery in Egypt
Unleavened Bread	Dedicating to God the first portion of the earliest crop (barley)
First Fruits	Praising God for the harvest and dedication of the first portion of the later crops (e.g., wheat)
Weeks (Pentecost)	Fifty days after Firstfruits
Trumpets	Celebrating the beginning of the civil new year
Day of Atonement	Atonement for the sins of the entire nation
Booths (Tabernacles)	Celebrating God's deliverance from Egypt and provisions throughout the wilderness wanderings

Bread (16th of Nisan). This was accompanied by burnt, grain, and drink offerings (cf. Ex. 29:40). The *drink offering* (cf. Ex. 29:41), consisting of about two pints of unmixed wine, was poured on the grain offering as a symbol of joy. First Fruits symbolized the consecration of the entire harvest to God and was an earnest, or pledge, of the full harvest yet to be gathered. See notes on 1 Cor. 15:20; James 1:18; Rev. 14:4, as well as other NT uses in Rom. 8:23; 11:16; 1 Cor. 16:15.

23:15–22 *fifty days* (the meaning of the Greek word "Pentecost") after firstfruits, two loaves of bread were offered for the people, along with burnt, grain, drink, sin, and peace offerings. The loaves, made with leaven, typified the formation of the church on the Day of Pentecost. The church, the Body of Christ, is composed of sinners (leaven typifies sin; see note on Ex. 12:15–20) who are saved by the grace of God (see also 2:11).

two male lambs one year old for a sacrifice of peace offerings.

20 'The priest shall then wave them with the bread of the first fruits for a wave offering with two lambs before the LORD; they are to be holy to the LORD for the priest.

23:21 a Lev 23:2,4 b Lev 23:7

21 'On this same day you shall [a]make a proclamation as well; you are to have a holy convocation. You shall do no laborious [b]work. It is to be a perpetual statute in all your dwelling places throughout your generations.

23:22 a Lev 19:9,10; Deut 24:19; Ruth 2:15f

22 '[a]When you reap the harvest of your land, moreover, you shall not reap to the very corners of your field nor gather the gleaning of your harvest; you are to leave them for the needy and the alien. I am the LORD your God.' "

5 *Trumpets,* 23:23–25

23 Again the LORD spoke to Moses, saying,

*23:24 a Num 29:1 b Num 10:9,10

24 "Speak to the sons of Israel, saying, '[a]In the seventh month on the first of the month you shall have a rest, a [b]reminder by blowing *of trumpets,* a holy convocation.

23:25 a Lev 23:21

25 'You shall [a]not do any laborious work, but you shall present an offering by fire to the LORD.' "

6 *The Day of Atonement,* 23:26–32

26 The LORD spoke to Moses, saying,

*23:27 a Lev 16:29; 25:9; Num 29:7 b Ex 30:10; Lev 16:30; 23:28; Num 29:7-11

27 "On exactly [a]the tenth day of this seventh month is [b]the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD.

28 "Neither shall you do any work on this same day, for it is a [a]day of atonement, [b]to make atonement on your behalf before the LORD your God.

23:28 a Lev 23:27 b Lev 16:34

29 "If there is any person who will not humble himself on this same day, [a]he shall be cut off from his people.

23:29 a Gen 17:14; Lev 13:46; Num 5:2

30 "As for any person who does any work on this same day, that person I will destroy from among his people.

31 "You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places.

32 "It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath."

7 *Booths,* 23:33–44

33 Again the LORD spoke to Moses, saying,

*23:34 a Num 29:12 b Lev 23:42,43; Deut 16:13,16; Ezra 3:4; Neh 8:14; Zech 14:16; John 7:2

34 "Speak to the sons of Israel, saying, 'On [a]the fifteenth of this seventh month is the [b]Feast of Booths for seven days to the LORD.

23:35 a Lev 23:25

35 'On the first day is a holy convocation; you shall do [a]no laborious work of any kind.

23:36 a Num 29:12-34 b Num 29:35-38

36 '[a]For seven days you shall present an offering by fire to the LORD. On [b]the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work.

23:37 a Lev 23:2

37 'These are [a]the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink of-

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23:24 Three festivals occurred in the *seventh month* (Tishri, Sept.-Oct.): those of Trumpets, Atonement, and Tabernacles (Booths). The blowing of a trumpet (the shofar, or ram's horn) on the first day signaled the beginning of the civil new year, Rosh Hashanah (see also Num. 29:1–6).

23:27 *the day of atonement.* See the notes on chap. 16.

23:34–43 The last festival was that of *booths,* which was seven days in length and concluded with a holy convocation (v. 36). During that week, the people lived in booths or huts made of boughs (cf. Neh. 8:14–18), commemorating God's provision for them in bringing them out of Egypt and through the wilderness (v. 43). The sacrifices offered during this time amounted to 189 animals (cf. Num. 29:12–38). It also celebrated the autumn harvest of fruits and olives (cf. Ex. 23:16), and, according to Zech. 14:16, it will be celebrated during the Millennium.

23:37 [b]Num 28:1-29:38
ferings, [b]*each* day's matter on its own day—

38 besides *those of* the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD.

23:39 [a]Ex 23:16
39 'On exactly the fifteenth day of the seventh month, [a]when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day.

40 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days.

41 'You shall thus celebrate it *as* a feast to the LORD for seven days in the year. It *shall be* a perpetual statute throughout your generations; you shall celebrate it in the seventh month.

23:42 [a]Lev 23:34
42 'You shall live [a]in booths for seven days; all the native-born in Israel shall live in booths,

23:43 [a]Deut 31:13; Ps 78:5f
43 so that [a]your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.' "

23:44 [a]Lev 23:37
44 So Moses declared to the sons of Israel [a]the appointed times of the LORD.

H Laws Concerning the Oil, Bread, and Blasphemy, 24:1–23

24 Then the LORD spoke to Moses, saying,

*24:2 [a]Ex 27:20,21
2"Command the sons of Israel that they bring to you [a]clear oil from beaten olives for the light, to make a lamp burn continually.

3"Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the LORD continually; *it shall be* a perpetual statute throughout your generations.

24:4 [a]Ex 25:31; 31:8; 37:17
4"He shall keep the lamps in order on the [a]pure *gold* lampstand before the LORD continually.

*24:5 [a]Ex 25:30; 39:36; 40:23
5"[a]Then you shall take fine flour and bake twelve cakes with it; two-tenths *of an ephah* shall be *in* each cake.

24:6 [a]Ex 25:24; 1 Kin 7:48
6"you shall set them *in* two rows, six *to* a row, on the [a]pure *gold* table before the LORD.

*24:7 [a]Lev 2:2,9,16
7"You shall put pure frankincense on each row that it may be [a]a memorial portion for the bread, *even* an offering by fire to the LORD.

24:8 [a]Matt 12:5 [b]Ex 25:30; Num 4:7; 2 Chr 2:4
8"[a]Every sabbath day he shall set it in order before the LORD [b]continually; it is an everlasting covenant for the sons of Israel.

24:9 [a]Matt 12:4; Mark 2:26; Luke 6:4
9"[a]It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the LORD's offerings by fire, *his* portion forever."

*24:10
10 Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp.

24:11 [a]Ex 3:15; 22:28; Job 2:5, 9; Is 8:21
11 The son of the Israelite woman blasphemed the [a]Name and cursed. So they brought him to Moses. (Now his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)

24:12 [a]Ex 18:15; Num 15:34
12 They put him in custody so that [a]the command of the LORD might be made clear to them.

13 Then the LORD spoke to Moses, saying,

14"Bring the one who has

24:2 *oil* for the lampstand. See note on Ex. 27:20.

24:5 *each cake* contained about four qt (4.5 lit) of flour. See note on 23:13.

24:7 The *frankincense* was likely placed in bowls beside the cakes rather than being baked with them.

24:10–16 This blasphemer apparently was one of the "mixed multitude" of Ex. 12:38. By laying their hands on him, the people transferred to him whatever guilt might have accrued to the community. *shall bear his sin* (v. 15). The sinner bears full personal responsibility.

24:14 [a] Deut 13:9; 17:7 [b] Lev 20:2,27; Deut 21:21
24:15 [a] Ex 22:28
24:16 [a] 1 Kin 21:10; Matt 12:31; Mark 3:28f
24:17 [a] Gen 9:6; Ex 21:12; Num 35:30,31; Deut 27:24
24:18 [a] Lev 24:21
*24:20 [a] Ex 21:23; Deut 19:21 [b] Matt 5:38
24:21 [a] Lev 24:17
24:22 [a] Ex 12:49; Num 9:14; 15:15,16,29

cursed outside the camp, and let all who heard him [a]lay their hands on his head; then [b]let all the congregation stone him.

15 "You shall speak to the sons of Israel, saying, '[a]If anyone curses his God, then he shall bear his sin.

16 'Moreover, the one who [a]blasphemes the name of the LORD shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.

17 '[a]If a man takes the life of any human being, he shall surely be put to death.

18 '[a]The one who takes the life of an animal shall make it good, life for life.

19 'If a man injures his neighbor, just as he has done, so it shall be done to him:

20 [a]fracture for fracture, [b]eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.

21 'Thus the one who kills an animal shall make it good, but [a]the one who kills a man shall be put to death.

22 'There shall be [a]one standard for you; it shall be for the stranger as well as the native, for I am the LORD your God.' "

23 Then Moses spoke to the sons of Israel, and they brought the one who had cursed outside the camp and stoned him with stones. Thus the sons of Israel did, just as the LORD had commanded Moses.

I Laws Concerning the Sabbath Year, 25:1–7

25 The LORD then spoke to Moses at Mount Sinai, saying,

*25:2 2 "Speak to the sons of Israel and say to them, 'When you come into the land which I shall give you, then the land shall have a sabbath to the LORD.

25:3 [a] Ex 23:10,11
25:4 [a] Lev 25:20
25:6 [a] Lev 25:20,21

3 '[a]Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop,

4 but during [a]the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

5 'Your harvest's aftergrowth you shall not reap, and your grapes of untrimmed vines you shall not gather; the land shall have a sabbatical year.

6 '[a]All of you shall have the sabbath *products* of the land for food; yourself, and your male and female slaves, and your hired man and your foreign resident, those who live as aliens with you.

7 'Even your cattle and the animals that are in your land shall have all its crops to eat.

J Laws Concerning the Year of Jubilee, 25:8–55

*25:8 8 'You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, *namely,* forty-nine years.

25:9 [a] Lev 23:27

9 'You shall then sound a ram's horn abroad on [a]the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land.

25:10 [a] Jer 34:8,15,17 [b] Lev 25:13,28, 54

10 'You shall thus consecrate the fiftieth year and [a]proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and [b]each of you shall return to his own property, and each of you shall return to his family.

11 'You shall have the fiftieth

24:20 The law of retaliation, *lex talionis,* provided for exact justice, not revenge, and concerned public justice, not private vengeance. See note on Matt. 5:38.

25:2–7 Every seventh year the land was to have a Sabbath, a rest. Whatever grew during that year was freely available to all alike (vv. 6–7). It was also a time of special instruction in the law of God (cf. Deut. 31:10–13).

25:8–12 Every *fiftieth* year was a year of *jubilee,* during which there was to be no sowing or reaping, and during which all land was returned to its original owner and slaves to their families.

year as a jubilee; you shall not sow, nor reap its aftergrowth, nor gather in *from* its untrimmed vines.

12 'For it is a jubilee; it shall be holy to you. You shall eat its crops out of the field.

*25:13 [a]Lev 25:10; 27:24
13 '[a]On this year of jubilee each of you shall return to his own property.

25:14 [a]Lev 25:17
14 'If you make a sale, moreover, to your friend or buy from your friend's hand, [a]you shall not wrong one another.

15 'Corresponding to the number of years after the jubilee, you shall buy from your friend; he is to sell to you according to the number of years of crops.

25:16 [a]Lev 25:27,51,52
16 '[a]In proportion to the extent of the years you shall increase its price, and in proportion to the fewness of the years you shall diminish its price, for *it is* a number of crops he is selling to you.

25:17 [a]Lev 25:14; Prov 14:31; 22:22; Jer 7:5, 6; 1 Thess 4:6
17 'So [a]you shall not wrong one another, but you shall fear your God; for I am the LORD your God.

25:18 [a]Lev 26:5; Deut 12:10; Jer 23:6
18 'You shall thus observe My statutes and keep My judgments, so as to carry them out, that [a]you may live securely on the land.

19 'Then the land will yield its produce, so that you can eat your fill and live securely on it.

25:20 [a]Lev 25:4
20 'But if you say, "[a]What are we going to eat on the seventh year if we do not sow or gather in our crops?"

*25:21 [a]Deut 28:8
21 then [a]I will so order My blessing for you in the sixth year that it will bring forth the crop for three years.

25:22 [a]Lev 26:10
22 'When you are sowing the eighth year, you can still eat [a]old things from the crop, eating *the old* until the ninth year when its crop comes in.

25:23 [a]Ex 19:5 [b]Gen 23:4; 1 Chr 29:15; Ps 39:12; Heb 11:13; 1 Pet 2:11
23 'The land, moreover, shall not be sold permanently, for [a]the land is Mine; for [b]you are *but* aliens and sojourners with Me.

24 'Thus for every piece of your property, you are to provide for the redemption of the land.

*25:25 [a]Ruth 2:20; 4:4,6
25 '[a]If a fellow countryman of yours becomes so poor he has to sell part of his property, then his nearest kinsman is to come and buy back what his relative has sold.

26 'Or in case a man has no kinsman, but so recovers his means as to find sufficient for its redemption,

25:27 [a]Lev 25:16
27 [a]then he shall calculate the years since its sale and refund the balance to the man to whom he sold it, and so return to his property.

25:28 [a]Lev 25:10,13
28 'But if he has not found sufficient means to get it back for himself, then what he has sold shall remain in the hands of its purchaser until the year of jubilee; but at the jubilee it shall revert, that [a]he may return to his property.

*25:29
29 'Likewise, if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year.

30 'But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not revert in the jubilee.

31 'The houses of the villages, however, which have no sur-

25:13–17 Buying and selling land was to be carried on equitably, with due regard to how near the year of jubilee was, when the land would have to be returned to its original owner.

25:21–22 God promised that the crops of the sixth year would be sufficient to sustain the people during the Sabbath year that followed and the year of jubilee.

25:25–28 An Israelite who was forced to sell his land could have it redeemed by a near relative, or buy it back himself (with due regard for the number of crops remaining until the year of jubilee), or wait until jubilee when it would be restored to him. See notes on Deut. 25:5–10 and Ruth 3:9.

25:29–33 A house within a city, if sold and not repurchased within a year, became the permanent possession of the buyer (with the exception stated in v. 33).

rounding wall shall be considered as open fields; they have redemption rights and revert in the jubilee.

25:32 [a]Num 35:1-8; Josh 21:2

32 'As for [a]cities of the Levites, the Levites have a permanent right of redemption for the houses of the cities which are their possession.

33 'What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee, for the houses of the cities of the Levites are their possession among the sons of Israel.

25:34 [a]Num 35:2-5

34 '[a]But pasture fields of their cities shall not be sold, for that is their perpetual possession.

***25:35** [a]Deut 15:7-11; 24:14,15

35 '[a]Now in case a countryman of yours becomes poor and his means with regard to you falter, then you are to sustain him, like a stranger or a sojourner, that he may live with you.

25:36 [a]Ex 22:25; Deut 23:19,20

36 '[a]Do not take usurious interest from him, but revere your God, that your countryman may live with you.

37 'You shall not give him your silver at interest, nor your food for gain.

25:38 [a]Lev 11:45 [b]Gen 17:7

38 '[a]I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan *and* [b]to be your God.

25:39 [a]Ex 21:2-6; Deut 15:12-18; 1 Kin 9:22

39 '[a]If a countryman of yours becomes so poor with regard to you that he sells himself to you, you shall not subject him to a slave's service.

25:40 [a]Ex 21:2

40 'He shall be with you as a hired man, as [a]if he were a sojourner; he shall serve with you until the year of jubilee.

41 'He shall then go out from you, he and his sons with him, and shall go back to his family, that he may return to the property of his forefathers.

42 'For they are My servants whom I brought out from the land of Egypt; they are not to be sold *in* a slave sale.

25:43 [a]Ex 1:13,14; Lev 25:46,53; Ezek 34:4; Col 4:1

43 '[a]You shall not rule over him with severity, but are to revere your God.

44 'As for your male and female slaves whom you may have—you may acquire male and female slaves from the pagan nations that are around you.

45 'Then, too, *it is* out of the sons of the sojourners who live as aliens among you that you may gain acquisition, and out of their families who are with you, whom they will have produced in your land; they also may become your possession.

25:46 [a]Lev 25:43

46 'You may even bequeath them to your sons after you, to receive as a possession; you can use them as permanent slaves. [a]But in respect to your countrymen, the sons of Israel, you shall not rule with severity over one another.

***25:47**

47 'Now if the means of a stranger or of a sojourner with you becomes sufficient, and a countryman of yours becomes so poor with regard to him as to sell himself to a stranger who is sojourning with you, or to the descendants of a stranger's family,

48 then he shall have redemption right after he has been sold. One of his brothers may redeem him,

25:49 [a]Lev 25:26,27

49 or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family may redeem him; or [a]if he prospers, he may redeem himself.

50 'He then with his purchaser shall calculate from the year when he sold himself to him up to the year of jubilee; and the price of his sale shall correspond to the number of years. *It is* like the days of a hired man *that* he shall be with him.

51 'If there are still many years,

25:35–46 Poor Israelites were to be assisted in every way and without *interest* (cf. Ex. 22:25). If one sold himself to a fellow Israelite, he was to be treated as a hired person rather than a slave. Slave labor came only from the heathen nations (cf. v. 44).

25:47–55 If an Israelite sold himself to a foreigner, he could be redeemed by a near relative, by himself, or automatically during the year of jubilee.

25:51 [a]he shall refund part of his purchase price in proportion to them for his own redemption;

52 and if few years remain until the year of jubilee, he shall so calculate with him. In proportion to his years he is to refund *the amount for* his redemption.

25:53 53 'Like a man hired year by year he shall be with him; [a]he shall not rule over him with severity in your sight.

25:54 54 'Even if he is not redeemed by these *means,* [a]he shall still go out in the year of jubilee, he and his sons with him.

55 'For the sons of Israel are My servants; they are My servants whom I brought out from the land of Egypt. I am the LORD your God.

K Laws Concerning Obedience, 26:1–46

*26:1 26 'You shall not make for yourselves [a]idols, nor shall you set up for yourselves [b]an image or [c]a *sacred* pillar, nor shall you place a [d]figured stone in your land to bow down to it; for I am the LORD your God.

26:2 2 '[a]You shall keep My sabbaths and reverence My sanctuary; I am the LORD.

26:3 3 '[a]If you walk in My statutes and keep My commandments so as to carry them out,

26:4 4 then [a]I shall give you rains in their season, so that the land will yield its produce and the trees of the field will bear their fruit.

*26:5 5 '[a]Indeed, your threshing will last for you until grape gathering, and grape gathering will last until sowing time. You will thus eat your food to the full and [b]live securely in your land.

26:6 6 '[a]I shall also grant peace in the land, so that [b]you may lie down with no one making *you* tremble. [c]I shall also eliminate harmful beasts from the land, and [d]no sword will pass through your land.

7 'But you will chase your enemies and they will fall before you by the sword;

26:8 8 [a]five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword.

26:9 9 'So I will turn toward you and [a]make you fruitful and multiply you, and I will [b]confirm My covenant with you.

*26:10 10 '[a]You will eat the old supply and clear out the old because of the new.

26:11 11 '[a]Moreover, I will make My dwelling among you, and My soul will not reject you.

26:12 12 '[a]I will also walk among you and be your God, and you shall be My people.

26:13 13 '[a]I am the LORD your God, who brought you out of the land of Egypt so that *you* would not be their slaves, and [b]I broke the bars of your yoke and made you walk erect.

26:14 14 '[a]But if you do not obey Me and do not carry out all these commandments,

26:15 15 if, instead, you [a]reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, *and* so [b]break My covenant,

*26:16 16 I, in turn, will do this to you: I will appoint over you a [a]sudden terror, consumption and fever that shall waste away the eyes and cause the [b]soul to pine away; also, [c]you shall sow your seed uselessly, for your enemies shall eat it up.

26:17 17 'I will set My face against you so that you shall be struck down before your enemies; and [a]those who hate you shall rule over you, and [b]you shall flee when no one is pursuing you.

26:1 *idols.* Lit., nonentities. *image.* A carved or cast idol. See note on Ex. 20:4–6.

26:5 The *threshing* (begun in March) would continue until *grape* harvest in July.

26:10 *because of the new.* I.e., because of the new crop, the old would have to be cleared out, so plentiful would be the harvests.

26:16 *consumption* = tuberculosis.

18 'If also after these things you
do not obey Me, then I will pun-
ish you [a]seven times more for
your sins.
19 'I will also [a]break down
your pride of power; I will also
make your sky like iron and your
earth like bronze.
20 '[a]Your strength shall be
spent uselessly, for your land shall
not yield its produce and the trees
of the land shall not yield their
fruit.
21 'If then, you [a]act with hos-
tility against Me and are unwilling
to obey Me, I will increase the
plague on you [b]seven times ac-
cording to your sins.
22 '[a]I will let loose among you
the beasts of the field, which shall
bereave you of your children and
destroy your cattle and reduce
your number so that [b]your roads
lie deserted.
23 '[a]And if by these things you
are not turned to Me, but act with
hostility against Me,
24 then I will [a]act with hostili-
ty against you; and I, even I, will
strike you [b]seven times for your
sins.
25 'I will also bring upon you a
sword which will execute [a]ven-
geance for the covenant; and
when you gather together into
your cities, I will send [b]pesti-
lence among you, so that you
shall be delivered into enemy
hands.
26 '[a]When I break your staff of
bread, ten women will bake your
bread in one oven, and they will
bring back your bread in rationed
amounts, so that you will [b]eat
and not be satisfied.
27 'Yet if in spite of this you do
not obey Me, but act with hostili-
ty against Me,
28 then [a]I will act with wrath-
ful hostility against you, and I,
even I, will punish you seven
times for your sins.
29 'Further, [a]you shall eat the
flesh of your sons and the flesh of
your daughters you shall eat.
30 'I then [a]will destroy your
high places, and cut down your
[b]incense altars, and heap
your remains on the remains of
your idols, for My soul shall abhor
you.
31 'I will lay [a]waste your cities
as well and will make your [b]sanc-
tuaries desolate, and I will not
[c]smell your soothing aromas.
32 'I will make [a]the land deso-
late [b]so that your enemies who
settle in it shall be appalled
over it.
33 'You, however, I [a]will scat-
ter among the nations and will
draw out a sword after you, as
your land becomes desolate and
your cities become waste.
34 '[a]Then the land will enjoy
its sabbaths all the days of the des-
olation, while you are in your ene-
mies' land; then the land will rest
and enjoy its sabbaths.
35 'All the days of *its* desolation
it will observe the rest which it did
not observe on your sabbaths,
while you were living on it.
36 'As for those of you who may
be left, I will also bring [a]weak-
ness into their hearts in the lands
of their enemies. And the sound
of a driven leaf will chase them,
and even when no one is pursuing
they will flee as though from the
sword, and they will fall.
37 '[a]They will therefore stum-
ble over each other as if *running*
from the sword, although no one
is pursuing; and you will have *no
strength* to stand up before your
enemies.
38 'But [a]you will perish among
the nations, and your enemies'
land will consume you.

26:18 [a]Lev 26:21,24, 28
***26:19** [a]Is 28:1-3; Ezek 24:21
26:20 [a]Ps 127:1; Is 17:10,11; 49:4; Jer 12:13
26:21 [a]Lev 26:23,27, 40 [b]Lev 26:18
26:22 [a]2 Kin 17:25 [b]Judg 5:6
26:23 [a]Lev 26:21; Jer 5:3
26:24 [a]Lev 26:28,41 [b]Lev 26:21
***26:25** [a]Jer 50:28; 51:11 [b]Num 14:12
***26:26** [a]Is 3:1; Ezek 4:16,17; 5:16 [b]Mic 6:14
26:28 [a]Lev 26:24,41; Is 59:18
26:29 [a]2 Kin 6:29
26:30 [a]2 Kin 23:20; Ezek 6:3,6; Amos 7:9 [b]2 Chr 34:4,7; Is 27:9
26:31 [a]Neh 2:3; Jer 44:2,6,22 [b]Is 63:18; Lam 2:7 [c]Amos 5:21
26:32 [a]Jer 9:11; 12:11; 25:11; 33:10 [b]Jer 18:16; 19:8
***26:33** [a]Deut 4:27; 28:64; Ps 44:11; 106:27; Jer 31:10; Ezek 12:15; 20:23; Zech 7:14
26:34 [a]Lev 26:43; 2 Chr 36:21
26:36 [a]Is 30:17; Lam 1:3,6; 4:19; Ezek 21:7
26:37 [a]Jer 6:21; Nah 3:3
26:38 [a]Deut 4:26

26:19 *sky like iron.* I.e., no rain. *earth like bronze.* I.e., no crops.

26:25 *execute vengeance for the covenant.* Better, avenge My covenant. I.e., avenge the breaking of God's covenant (with the punishments described in these verses).

26:26 So scarce would bread be that *one oven* would suffice to bake the bread for ten families.

26:33–35 The exile of the people to Assyria and Babylonia is here predicted (cf. 2 Chron. 36:21).

26:39 [a]Ezek 4:17; 33:10

39 'So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.

26:40 [a]Jer 3:12-15; 14:20; Hos 5:15

40 'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me—

26:41 [a]Jer 4:4; 9:25, 26; Ezek 44:7, 9; Acts 7:51 [b]Ezek 20:43

41 I also was acting with hostility against them, to bring them into the land of their enemies—[a]or if their uncircumcised heart becomes humbled so that [b]they then make amends for their iniquity,

26:42 [a]Gen 28:13-15; 35:11,12 [b]Gen 26:2-5 [c]Gen 22:15-18

42 then I will remember [a]My covenant with Jacob, and I will remember also [b]My covenant with Isaac, and [c]My covenant with Abraham as well, and I will remember the land.

26:43 [a]Lev 26:34 [b]Lev 26:11

43 'For the land shall be abandoned by them, and shall make up for its sabbaths while it is made desolate without them. They, meanwhile, shall be making amends for their iniquity, because they rejected My ordinances and their [b]soul abhorred My statutes.

26:44 [a]Lev 26:11 [b]Deut 4:31; Jer 30:11 [c]Jer 33:20-26

44 'Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so [a]abhor them as [b]to destroy them, [c]breaking My covenant with them; for I am the LORD their God.

26:45 [a]Ex 6:6-8 [b]Gen 17:7

45 'But I will remember for them the [a]covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that [b]I might be their God. I am the LORD.' "

26:46 [a]Lev 7:38; 27:34; Deut 4:5; 29:1

46 [a]These are the statutes and ordinances and laws which the LORD established between Himself and the sons of Israel through Moses at Mount Sinai.

L Laws Concerning Vows and Tithes, 27:1–34

27 Again, the LORD spoke to Moses, saying,

2 "Speak to the sons of Israel and say to them, '[a]When a man makes a difficult vow, he *shall be valued* according to your valuation of persons belonging to the LORD.

*27:2 [a]Num 6:2; Deut 23:21-23

3 'If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after [a]the shekel of the sanctuary.

*27:3 [a]Ex 30:13; Lev 27:25; Num 3:47; 18:16

4 'Or if it is a female, then your valuation shall be thirty shekels.

5 'If it be from five years even to twenty years old then your valuation for the male shall be twenty shekels and for the female ten shekels.

6 'But if *they are* from a month even up to five years old, then your valuation shall be [a]five shekels of silver for the male, and for the female your valuation shall be three shekels of silver.

27:6 [a]Num 18:16

7 'If *they are* from sixty years old and upward, if it is a male, then your valuation shall be fifteen shekels, and for the female ten shekels.

8 'But if he is poorer than your valuation, then he shall be placed before the priest and the priest shall value him; [a]according to the means of the one who vowed, the priest shall value him.

27:8 [a]Lev 5:11; 14:21-24

9 'Now if it is an animal of the kind which men can present as an offering to the LORD, any such that one gives to the LORD shall be holy.

10 '[a]He shall not replace it or exchange it, a good for a bad, or a bad for a good; or if he does exchange animal for animal, then both it and its substitute shall become holy.

27:10 [a]Lev 27:33

27:2 *a difficult vow.* I.e., a special vow by which an individual consecrated to the Lord himself or his family (vv. 3–8), his animals (vv. 9–13), his house (vv. 14–15), or his fields (vv. 16–25). Instead of actually transferring ownership, the individual could substitute a just sum of money (except when a clean animal was vowed to the Lord, in which case it could not be redeemed; vv. 9–10).

27:3–7 The estimation of the worth of a man or woman dedicated to the Lord was evidently based on his or her worth as a worker for a given number of years.

11 'If, however, it is any unclean animal of the kind which men do not present as an offering to the LORD, then he shall place the animal before the priest.

12 'The priest shall value it as either good or bad; as you, the priest, value it, so it shall be.

*27:13 13 'But if he should ever *wish to* redeem it, then he shall add one-fifth of it to your valuation.

14 'Now if a man consecrates his house as holy to the LORD, then the priest shall value it as either good or bad; as the priest values it, so it shall stand.

*27:15 15 'Yet if the one who consecrates it should *wish to* redeem his house, then he shall add one-fifth of your valuation price to it, so that it may be his.

*27:16 16 'Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver.

17 'If he consecrates his field as of the year of jubilee, according to your valuation it shall stand.

18 'If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation.

19 'If the one who consecrates it should ever wish to redeem the field, then he shall add one-fifth of your valuation price to it, so that it may pass to him.

20 'Yet if he will not redeem the field, but has sold the field to another man, it may no longer be redeemed;

21 and when it reverts in the jubilee, the field shall be holy to the LORD, like a field set apart; [a]it shall be for the priest as his property. 27:21 [a]Num 18:14; Ezek 44:29

22 'Or if he consecrates to the LORD a field which he has bought, which is not a part of the field of his own property,

23 then the priest shall calculate for him the amount of your valuation up to the year of jubilee; and he shall on that day give your valuation as holy to the LORD.

24 'In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs.

25 'Every valuation of yours, moreover, shall be after [a]the shekel of the sanctuary. The shekel shall be twenty gerahs. 27:25 [a]Ex 30:13; Lev 27:3; Num 3:47; 18:16

*27:26 26 '[a]However, a firstborn among animals, which as a firstborn belongs to the LORD, no man may consecrate it; whether ox or sheep, it is the LORD'S. *27:26 [a]Ex 13:2

27 'But if *it is* among the unclean animals, then he shall redeem it according to your valuation and add to it one-fifth of it; and if it is not redeemed, then it shall be sold according to your valuation.

*27:28 28 'Nevertheless, [a]anything which a man sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. Anything devoted to destruction is most holy to the LORD. *27:28 [a]Num 18:14; Josh 6:17-19

29 'No one who may have been set apart among men shall be ransomed; he shall surely be put to death.

*27:30 30 'Thus [a]all the tithe of the *27:30 [a]Gen 28:22; 2 Chr 31:5; Neh 13:12

27:13 Unclean animals could be redeemed (and thus kept by the owner) if the value plus 20 percent was paid.

27:15 Houses also could be given to the Lord, yet retained, by giving the equivalent value plus 20 percent.

27:16–25 Redemption of a field was more complicated. The owner could redeem it by adding 20 percent to its value in relation to the approaching year of jubilee. If he failed to redeem it or sold it surreptitiously after having devoted it to the Lord, it became the property of the priests at the year of jubilee.

27:26–27 The *firstborn* among animals already belonged to the Lord, and so could not be dedicated (Ex. 13:2, 12).

27:28–29 In certain instances, a person could be placed under a ban, in which case he was to be put to death (an example is found in Josh. 7, where the word translated "devoted" here in Leviticus is translated "accursed"). No redemption was possible in such cases.

27:30–33 One-tenth of the increase of the land, trees, herds, and flocks had to be given to

land, of the seed of the land or of the fruit of the tree, is the LORD's; it is holy to the LORD.

31 'If, therefore, a man wishes to redeem part of his tithe, he shall add to it one-fifth of it.

27:32 [a]Jer 33:13; Ezek 20:37

32 'For every tenth part of herd or flock, whatever [a]passes under the rod, the tenth one shall be holy to the LORD.

33 '[a]He is not to be concerned whether *it is* good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy. It shall not be redeemed.' "

27:33 [a]Lev 27:10

34 [a]These are the commandments which the LORD commanded Moses for the sons of Israel at Mount Sinai.

27:34 [a]Lev 26:46; Deut 4:5

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the Lord as His tithe. Part of the tithe could be substituted for with money (plus the usual 20 percent additional), except in the case of animals. For a discussion of the various tithes, see notes on Mal. 3:8 and Gen. 14:20; 28:22. *passes under the* (shepherd's) *rod* refers to the custom of making the animals pass by in single file and marking each tenth one with a rod dipped in a colored substance.

NUMBERS

INTRODUCTION

AUTHOR: Moses DATE: 1450–1410 B.C.

Title Appropriately, the Hebrew title of the book, taken from the first verse, means "in the wilderness of," because most of the book records the history of the Israelites in their 40 years of wandering in the wilderness of Sinai. The Septuagint, the Greek translation of the Old Testament, entitles the book *Arithmoi* (Numbers) because of the prominence of census figures (chaps. 1–3, 26).

Historical Setting The account covers the period between Israel's departure from Egypt and her arrival in Canaan. Exactly one year after they fled from Egypt, the Israelites were gathered at Mount Sinai to receive instructions concerning the law and the Tabernacle (as recorded in the book of Leviticus). Numbers continues the historical narrative one month after the close of the last chapter of Exodus (cf. Ex. 40:2 and Num. 1:1). The book covers the winding 39 years' journey from Sinai to Kadesh-barnea, through various places in the wilderness, and finally to the plains of Moab across the Jordan River from Jericho.

Theme The principal lesson of Numbers is that God's people must walk by faith, trusting His promises, if they are to move forward. In reinforcing this theme, the book recounts the unbelief and discontent of the people in general (11:1) and of Miriam and Aaron (12:1), the refusal at Kadesh-barnea to enter the Promised Land (14:2), Moses' own failure (20:12), and the idolatrous worship (25:3). Yet, in spite of repeated failure, the Israelites' covenant-keeping God miraculously supported them during those years of rebellion and wandering and finally brought them to the Promised Land.

The New Testament uses several of the events in Numbers to remind believers of the seriousness of sin (compare John 3:14 and Num. 21:9; 1 Cor. 10:5–11 and Num. 14:29–35, 16:41–50, 20:1–13; 2 Peter 2:15–16, Rev. 2:14 and Num. 22–24; Jude 11 and Num. 16, 27:3). The lessons should not be lost on us.

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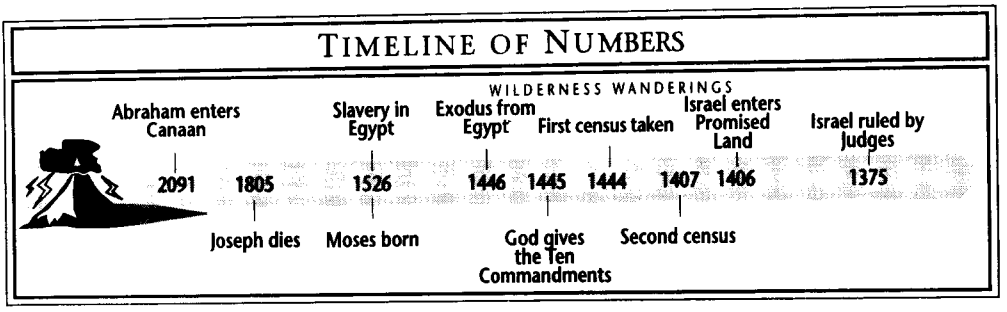

THE BOOK OF NUMBERS

I ISRAEL PREPARING AT SINAI, 1:1–10:10

A The Census of the People, 1:1–4:49

1 The population of the tribes, 1:1–54

*1:1 [a]Ex 40:2,17

1 Then the LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on [a]the first of the second month, in the second year after they had come out of the land of Egypt, saying,

1:2 [a]Ex 12:37; 38:25,26; Num 26:2

2"[a]Take a census of all the congregation of the sons of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head

*1:3 [a]Ex 30:14; 38:26

3 from [a]twenty years old and upward, whoever *is able to* go out to war in Israel, you and Aaron shall number them by their armies.

1:4 [a]Ex 18:21,25; Num 1:16; Deut 1:15

4"With you, moreover, there shall be a man of each tribe, [a]each one head of his father's household.

5"These then are the names of the men who shall stand with you: 1:5 [a]of Reuben, Elizur the son of Shedeur; [a]Gen 29:32; Ex 1:2; Deut 33:6; Rev 7:5

6 of Simeon, Shelumiel the son of Zurishaddai;

7 of Judah, [a]Nahshon the son of Amminadab; 1:7 [a]Ruth 4:20; 1 Chr 2:10; Luke 3:32

8 of Issachar, Nethanel the son of Zuar;

9 of Zebulun, Eliab the son of Helon;

10 of the sons of Joseph: of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur;

11 of Benjamin, Abidan the son of Gideoni;

12 of Dan, Ahiezer the son of Ammishaddai;

13 of Asher, Pagiel the son of Ochran;

14 of Gad, Eliasaph the son of [a]Deuel; 1:14 [a]Num 2:14

15 of Naphtali, Ahira the son of Enan.

16"These are they who were [a]called of the congregation, the leaders of their fathers' tribes; 1:16 [a]Ex 18:21; Num 7:2; 16:2; 26:9

1:1–2 *the* LORD *spoke to Moses.* This is stated more than 150 times in Numbers, verifying and emphasizing that it is God's Word. *the tent of meeting* = the Tabernacle. *the first of the second month.* This census was taken one month after the Tabernacle was set up (cf. Ex. 40:2, 17).

1:3 *able to go out to war.* A phrase that occurs 14 times in the book. The census obviously had a military purpose.

1:16 [b]Ex 18:25 they were the [b]heads of divisions of Israel."

17 So Moses and Aaron took these men who had been designated by name,

1:18 [a]Num 1:1 [b]Ezra 2:59; Heb 7:3 18 and they assembled all the congregation together on the [a]first of the second month. Then they registered by [b]ancestry in their families, by their fathers' households, according to the number of names, from twenty years old and upward, head by head,

1:19 [a]2 Sam 24:1 19 just as [a]the LORD had commanded Moses. So he numbered them in the wilderness of Sinai.

1:20 [a]Num 26:5-7 20 [a]Now the sons of Reuben, Israel's firstborn, their genealogical registration by their families, by their fathers' households, according to the number of names, head by head, every male from twenty years old and upward, whoever *was able to* go out to war,

21 their numbered men of the tribe of Reuben *were* 46,500.

1:22 [a]Num 26:12-14 [b]Ps 144:1 22 [a]Of the sons of Simeon, their genealogical registration by their families, by their fathers' households, their numbered men, according to the number of names, head by head, every male from twenty years old and upward, [b]whoever *was able to* go out to war,

23 their numbered men of the tribe of Simeon *were* 59,300.

1:24 [a]Gen 30:11; Num 26:15-18; Josh 4:12; Jer 49:1 24 [a]Of the sons of Gad, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

25 their numbered men of the tribe of Gad *were* 45,650.

1:26 [a]Gen 29:35; Num 26:19-22; 2 Sam 24:9; Ps 78:68; Matt 1:2 26 [a]Of the sons of Judah, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

27 their numbered men of the tribe of Judah *were* 74,600.

1:28 [a]Num 26:23-25 28 [a]Of the sons of Issachar, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

29 their numbered men of the tribe of Issachar *were* 54,400.

1:30 [a]Num 26:26,27 30 [a]Of the sons of Zebulun, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

31 their numbered men of the tribe of Zebulun *were* 57,400.

*1:32 [a]Num 26:35-37; Deut 33:13-17; Jer 7:15; Obad 19 32 [a]Of the sons of Joseph, *namely,* of the sons of Ephraim, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

33 their numbered men of the tribe of Ephraim *were* 40,500.

1:34 [a]Num 26:28-34 34 [a]Of the sons of Manasseh, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

35 their numbered men of the tribe of Manasseh *were* 32,200.

1:36 [a]Gen 49:27; Num 26:38-41; 2 Chr 17:17; Rev 7:8 36 [a]Of the sons of Benjamin, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

37 their numbered men of the tribe of Benjamin *were* 35,400.

1:38 [a]Gen 30:6; 46:23; Num 2:25; 26:42,43 38 [a]Of the sons of Dan, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

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1:32–35 Because the Levites were exempt from military service and therefore not counted in this census (v. 47), the families of Joseph's two sons are listed to make the total of the tribes 12.

39 their numbered men of the tribe of Dan *were* 62,700.

1:40 [a]Num 26:44-47
40 [a]Of the sons of Asher, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

41 their numbered men of the tribe of Asher *were* 41,500.

1:42 [a]Num 26:48-50
42 [a]Of the sons of Naphtali, their genealogical registration by their families, by their fathers' households, according to the number of names, from twenty years old and upward, whoever *was able to* go out to war,

43 their numbered men of the tribe of Naphtali *were* 53,400.

44 These are the ones who were numbered, whom Moses and Aaron numbered, with the leaders of Israel, twelve men, each of whom was of his father's household.

45 So all the numbered men of the sons of Israel by their fathers' households, from twenty years old and upward, whoever *was able to* go out to war in Israel,

★1:46 [a]Ex 12:37; 38:26; Num 2:32; 26:51
46 even all the numbered men were [a]603,550.

★1:47 [a]Num 2:33; 3:14-39; 4:49; 26:57-64
47 [a]The Levites, however, were not numbered among them by their fathers' tribe.

48 For the LORD had spoken to Moses, saying,

1:49 [a]Num 26:62
49"Only the tribe of Levi [a]you shall not number, nor shall you take their census among the sons of Israel.

1:50 [a]Ex 38:21; Num 3:6-8, 25-37; 4:15, 25-27,31,32
50"But you shall [a]appoint the Levites over the tabernacle of the testimony, and over all its furnishings and over all that belongs to it. They shall carry the tabernacle and all its furnishings, and they shall also camp around the tabernacle.

1:51 [a]Num 4:1-33 [b]Num 3:10,38; 4:15,19,20
51"[a]So when the tabernacle is to set out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But [b]the layman who comes near shall be put to death.

1:52 [a]Num 2:2,34
52"[a]The sons of Israel shall camp, each man by his own camp, and each man by his own standard, according to their armies.

★1:53 [a]Num 3:23,29, 35,38 [b]Lev 10:6; Num 16:46; 18:5 [c]Num 8:24; 18:2-4; 1 Chr 23:32
53"[a]But the Levites shall camp around the tabernacle of the testimony, that there may be [b]no wrath on the congregation of the sons of Israel. [c]So the Levites shall keep charge of the tabernacle of the testimony."

54 Thus the sons of Israel did; according to all which the LORD had commanded Moses, so they did.

2 *The position of the tribes in camp and on march,* 2:1-34

2 Now the LORD spoke to Moses and to Aaron, saying,

★2:2 [a]Num 1:52; 24:2
2"[a]The sons of Israel shall camp, each by his own standard, with the banners of their fathers' households; they shall camp around the tent of meeting at a distance.

2:3 [a]Num 1:7; 10:14; Ruth 4:20; 1 Chr 2:10; Luke 3:32,33
3"Now those who camp on the east side toward the sunrise *shall be* of the standard of the camp of Judah, by their armies, and the leader of the sons of Judah: [a]Nahshon the son of Amminadab,

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1:46 This number, 603,550, was the number of those qualified for the army, making the total population of the nation somewhere between two and three million. This total agrees with Ex. 38:26 and shows God's faithfulness to His covenant promise (Gen. 15:7) in greatly multiplying the Israelites over the span of 400 years from the original 70 who entered Egypt (see Ex. 1:12). Some attempt to reduce this large number by making it symbolic or by understanding "thousand" to mean a clan (family) or chief, but such would be incongruent with the biblical figures and the power of God. Except for Joshua and Caleb, all of these men died in the wilderness.

1:47 The nonmilitary tribe of Levi had a separate census and did not receive a tribal allotment of land.

1:53 The Levites, charged with tending the Tabernacle, pitched their tents around it to protect it from any desecration (3:10, 38).

2:2 Each group of three tribes had its own *standard* and each family its *banner. at a distance* because the Levites ringed the Tabernacle.

4 and his army, even their numbered men, 74,600.

2:5 [a]Num 1:8; 7:18,23 5"Those who camp next to him *shall be* the tribe of Issachar, and the leader of the sons of Issachar: [a]Nethanel the son of Zuar,

6 and his army, even their numbered men, 54,400.

2:7 [a]Num 1:9 7"*Then comes* the tribe of Zebulun, and the leader of the sons of Zebulun: [a]Eliab the son of Helon,

8 and his army, even his numbered men, 57,400.

2:9 [a]Num 10:14 9"The total of the numbered men of the camp of Judah: 186,400, by their armies. [a]They shall set out first.

2:10 [a]Num 1:5 **10**"On the south side *shall be* the standard of the camp of Reuben by their armies, and the leader of the sons of Reuben: [a]Elizur the son of Shedeur,

11 and his army, even their numbered men, 46,500.

2:12 [a]Num 1:6 12"Those who camp next to him *shall be* the tribe of Simeon, and the leader of the sons of Simeon: [a]Shelumiel the son of Zurishaddai,

13 and his army, even their numbered men, 59,300.

14"Then *comes* the tribe of Gad, and the leader of the sons of Gad: [a]Eliasaph the son of Deuel,

2:14 [a]Num 1:14; 7:42

15 and his army, even their numbered men, 45,650.

2:16 [a]Num 10:18 16"The total of the numbered men of the camp of Reuben: 151,450 by their armies. And [a]they shall set out second.

*2:17 [a]Num 1:53 17"[a]Then the tent of meeting shall set out *with* the camp of the Levites in the midst of the camps; just as they camp, so they shall set out, every man in his place by their standards.

2:18 [a]Gen 48:14-20; Jer 31:9,18-20 [b]Num 1:10 **18**"On the west side *shall be* the standard of the camp of [a]Ephraim by their armies, and the leader of the sons of Ephraim *shall be* [b]Elishama the son of Ammihud,

19 and his army, even their numbered men, 40,500.

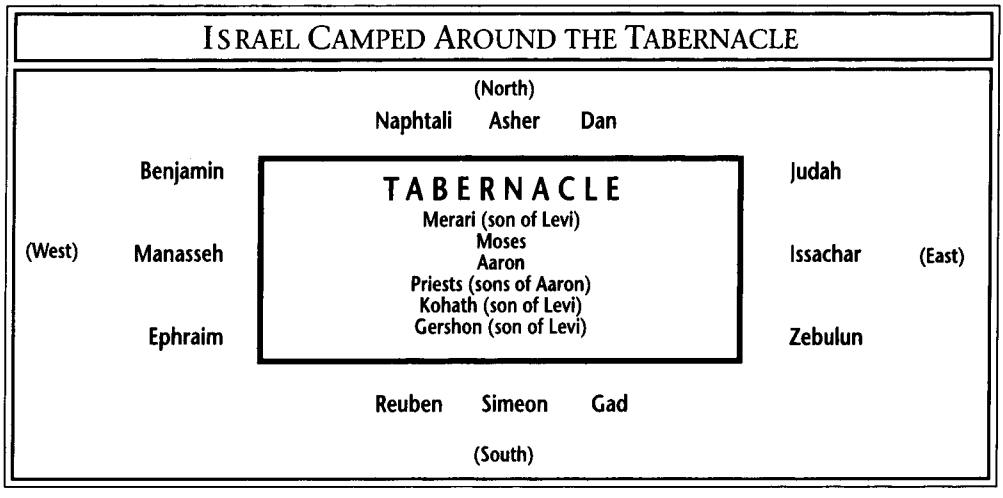
2:20 [a]Num 1:10 20"Next to him *shall be* the tribe of Manasseh, and the leader of the sons of Manasseh: [a]Gamaliel the son of Pedahzur,

21 and his army, even their numbered men, 32,200.

2:22 [a]Ps 68:27 [b]Num 1:11 22"Then *comes* the tribe of [a]Benjamin, and the leader of the sons of Benjamin: [b]Abidan the son of Gideoni,

23 and his army, even their numbered men, 35,400.

24"The total of the numbered



2:17 Half the tribes (those on the east—Judah, Issachar, Zebulun—and on the south—Reuben, Simeon, Gad) marched ahead of the Tabernacle and the Levites, and half (those on the west—Ephraim, Manasseh, Benjamin—and north—Dan, Asher, Naphtali) marched behind.

men of the camp of Ephraim: 108,100, by their armies. And [a]they shall set out third.

25"On the north side *shall be* the standard of the camp of Dan by their armies, and the leader of the sons of Dan: [a]Ahiezer the son of Ammishaddai,

26 and his army, even their numbered men, 62,700.

27"Those who camp next to him *shall be* the tribe of Asher, and the leader of the sons of Asher: [a]Pagiel the son of Ochran,

28 and his army, even their numbered men, 41,500.

29"Then *comes* the tribe of [a]Naphtali, and the leader of the sons of Naphtali: [b]Ahira the son of Enan,

30 and his army, even their numbered men, 53,400.

31"The total of the numbered men of the camp of Dan *was* 157,600. [a]They shall set out last by their standards."

32 These are the numbered men of the sons of Israel by their fathers' households; the total of the numbered men of the camps by their armies, [a]603,550.

33 [a]The Levites, however, were not numbered among the sons of Israel, just as the LORD had commanded Moses.

34 Thus the sons of Israel did; according to all that the LORD commanded Moses, so they camped by their standards, and so they set out, every one by his family according to his father's household.

3 *The place of the Levites,* 3:1–4:49

3 [a]Now these are *the records of* the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai.

2 [a]These then are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar.

3 These are the names of the sons of Aaron, the [a]anointed priests, whom he ordained to serve as priests.

4 [a]But Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the wilderness of Sinai; and they had no children. So Eleazar and Ithamar served as priests in the lifetime of their father Aaron.

5 Then the LORD spoke to Moses, saying,

6"[a]Bring the tribe of Levi near and set them before Aaron the priest, that they may serve him.

7"They shall perform the duties for him and for the whole congregation before the tent of meeting, to do the [a]service of the tabernacle.

8"They shall also keep all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle.

9"You shall thus [a]give the Levites to Aaron and to his sons; they are wholly given to him from among the sons of Israel.

10"So you shall appoint Aaron and his sons that [a]they may keep their priesthood, but [b]the layman who comes near shall be put to death."

11 Again the LORD spoke to Moses, saying,

12"Now, behold, I [a]have taken the Levites from among the sons of Israel instead of every [b]firstborn, the first issue of the womb among the sons of Israel. So the Levites shall be Mine.

13"For [a]all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all

2:24 [a]Num 10:22
2:25 [a]Num 1:12
2:27 [a]Num 1:13
2:29 [a]Gen 30:8 [b]Num 1:15
2:31 [a]Num 10:25
2:32 [a]Ex 38:26; Num 1:46
2:33 [a]Num 1:47; 26:57-62
*2:34
3:1 [a]Ex 6:20-27
3:2 [a]Ex 6:23; Num 26:60
3:3 [a]Ex 28:41
*3:4 [a]Lev 10:1,2; Num 26:61
3:6 [a]Num 8:6-22; 18:1-7; Deut 10:8
3:7 [a]Num 1:50
3:9 [a]Num 18:6
3:10 [a]Ex 29:9 [b]Num 1:51
*3:12 [a]Num 3:45; 8:14 [b]Ex 13:2
*3:13 [a]Ex 13:2; Lev 27:26; Neh 10:36

2:34 The obedience of the people at this point is in marked contrast to subsequent events recorded in the book.

3:4 *Nadab and Abihu,* however, fell dead. See notes on Lev. 10:1 and 2.

3:12 *Levites . . . instead of every firstborn.* The tribe of Levi was used in the service of God in place of the firstborn from among all the tribes. *instead of* indicates substitution, as in Gen. 22:13. See also note on Matt. 20:28.

3:13 About the firstborn belonging to God, see Ex. 13:2 and its note.

the firstborn in Israel, from man to beast. They shall be Mine; I am the LORD."

3:14 aEx 19:1 **14** Then the LORD spoke to Moses [a]in the wilderness of Sinai, saying,

3:15 aNum 1:47 15"[a]Number the sons of Levi by their fathers' households, by their families; every male from a month old and upward you shall number."

16 So Moses numbered them according to the word of the LORD, just as he had been commanded.

3:17 aEx 6:16-22 17 [a]These then are the sons of Levi by their names: Gershon and Kohath and Merari.

3:18 aEx 6:17 18 These are the names of the [a]sons of Gershon by their families: Libni and Shimei;

19 and the sons of Kohath by their families: Amram and Izhar, Hebron and Uzziel;

20 and the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to their fathers' households.

21 Of Gershon *was* the family of the Libnites and the family of the Shimeites; these *were* the families of the Gershonites.

22 Their numbered men, in the numbering of every male from a month old and upward, *even* their numbered men *were* 7,500.

23 The families of the Gershonites were to camp behind the tabernacle westward,

24 and the leader of the fathers' households of the Gershonites *was* Eliasaph the son of Lael.

3:25 aNum 4:24-26 bEx 26:1,7,14 cEx 26:36 25 Now [a]the duties of the sons of Gershon in the tent of meeting *involved* the tabernacle and [b]the tent, its covering, and [c]the screen for the doorway of the tent of meeting,

3:26 aEx 27:9,12,14, 15 bEx 27:16 26 and [a]the hangings of the court, and [b]the screen for the doorway of the court which is around the tabernacle and the altar, and its cords, according to all the service concerning them.

27 Of Kohath *was* the family of the Amramites and the family of the Izharites and the family of the Hebronites and the family of the Uzzielites; these were the families of the Kohathites.

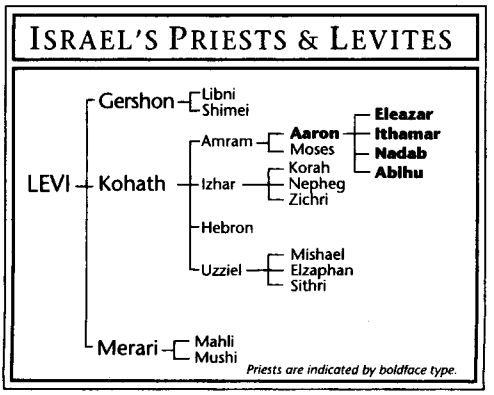
*3:28 28 In the numbering of every male from a month old and upward, *there were* 8,600, performing the duties of the sanctuary.

29 The families of the sons of Kohath were to camp on the southward side of the tabernacle,

30 and the leader of the fathers' households of the Kohathite families was Elizaphan the son of Uzziel.

3:31 aNum 4:15 bEx 25:10-22 cEx 25:23-28 dEx 25:31-40 eEx 27:1,2; 30:1-5 31 Now [a]their duties *involved* [b]the ark, [c]the table, [d]the lampstand, [e]the altars, and the utensils of the sanctuary with which they minister, and the screen, and all the service concerning them;

32 and Eleazar the son of Aaron the priest *was* the chief of the leaders of Levi, *and had* the over-



3:28 The addition of one Hebrew letter would change 8,600 to 8,300 and bring the figures in verses 22, 28, and 34 into agreement with the total in verse 39.

sight of those who perform the duties of the sanctuary.

33 Of Merari *was* the family of the Mahlites and the family of the Mushites; these *were* the families of Merari.

34 Their numbered men in the numbering of every male from a month old and upward, *were* 6,200.

3:35 [a]Num 1:53; 2:25

35 The leader of the fathers' households of the families of Merari *was* Zuriel the son of Abihail. They *were* to [a]camp on the northward side of the tabernacle.

36 Now the appointed duties of the sons of Merari *involved* the frames of the tabernacle, its bars, its pillars, its sockets, all its equipment, and the service concerning them,

37 and the pillars around the court with their sockets and their pegs and their cords.

3:38 [a]Num 1:53; 2:3 [b]Num 1:51

38 Now those who were to [a]camp before the tabernacle eastward, before the tent of meeting toward the sunrise, are Moses and Aaron and his sons, performing the duties of the sanctuary for the obligation of the sons of Israel; but [b]the layman coming near was to be put to death.

3:39 [a]Num 3:43; 4:48; 26:62

39 All the numbered men of the Levites, whom Moses and Aaron numbered at the command of the LORD by their families, every male from a month old and upward, *were* [a]22,000.

3:40 [a]Num 3:15

40 Then the LORD said to Moses, "[a]Number every firstborn male of the sons of Israel from a month old and upward, and make a list of their names.

3:41 [a]Num 3:12,45

41 "You [a]shall take the Levites for Me, I am the LORD, instead of all the firstborn among the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the sons of Israel."

42 So Moses numbered all the firstborn among the sons of Israel, just as the LORD had commanded him;

43 and all the firstborn males by the number of names from a month old and upward, for their numbered men were [a]22,273. ★3:43 [a]Num 3:39

44 Then the LORD spoke to Moses, saying,

45 "[a]Take the Levites instead of all the firstborn among the sons of Israel and the cattle of the Levites. And the Levites shall be Mine; I am the LORD. 3:45 [a]Num 3:12

46 "[a]For the ransom of the 273 of the firstborn of the sons of Israel who are in excess beyond the Levites, 3:46 [a]Ex 13:13,15; Num 18:15,16

47 you shall take [a]five shekels apiece, per head; you shall take *them* in [b]terms of the shekel of the sanctuary ([c]the shekel is twenty gerahs), ★3:47 [a]Lev 27:6; Num 18:16 [b]Ex 30:13 [c]Lev 27:25; Ezek 45:12

48 and give the money, the ransom of those who are in excess among them, to Aaron and to his sons."

49 So Moses took the ransom money from those who were in excess, beyond those ransomed by the Levites;

50 from the firstborn of the sons of Israel he took the money in terms of the shekel of the sanctuary, 1,365.

51 Then Moses gave the ransom money to Aaron and to his sons, at the command of the LORD, just as the LORD had commanded Moses.

4 Then the LORD spoke to Moses and to Aaron, saying,

2 "Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers' households, ★4:3 [a]Num 4:23,30, 35; 8:24; 1 Chr 23:3,24,27; Ezra 3:8

3 from [a]thirty years and up-

3:43 The number of *firstborn males* (22,273) seems small in comparison with the total number of men over age 20 (603,550; cf. 1:46). The figure likely includes only those born since the Exodus, when the requirement to sanctify the firstborn was given (cf. Ex. 13:1–2).

3:47 The difference between the 22,273 firstborn (v. 43) and the 22,000 Levites (v. 39), was to be compensated for by paying *five shekels* for each of the 273 firstborn not matched by a Levite.

4:3 *thirty.* In 8:24, the age for entering service is given as 25. Possibly there was a five-year apprenticeship before a Levite was fully and officially prepared. *the service.* From the same Hebrew

ward, even to fifty years old, all who enter the service to do the work in the tent of meeting.

★4:4 4"This is the work of the descendants of Kohath in the tent of meeting, *concerning* the most holy things.

★4:5 [a]Ex 40:5; Lev 16:2; 2 Chr 3:14; Matt 27:51; Heb 9:3 [b]Ex 25:10-16 5"When the camp sets out, Aaron and his sons shall go in and they shall take down [a]the veil of the screen and cover the [b]ark of the testimony with it;

★4:6 [a]Num 4:25 6 and they shall lay a [a]covering of porpoise skin on it, and shall spread over *it* a cloth of pure blue, and shall insert its poles.

4:7 [a]Ex 25:30; Lev 24:5-9 7"Over the table of the Presence they shall also spread a cloth of blue and put on it the dishes and the pans and the sacrificial bowls and the jars for the drink offering, and [a]the continual bread shall be on it.

8"They shall spread over them a cloth of scarlet *material,* and cover the same with a covering of porpoise skin, and they shall insert its poles.

4:9 [a]Ex 25:31 [b]Ex 25:37,38 9"Then they shall take a blue cloth and cover the [a]lampstand for the light, [b]along with its lamps and its snuffers, and its trays and all its oil vessels, by which they serve it;

10 and they shall put it and all its utensils in a covering of porpoise skin, and shall put it on the carrying bars.

11"Over the golden altar they shall spread a blue cloth and cover it with a covering of porpoise skin, and shall insert its poles;

12 and they shall take all the utensils of service, with which they serve in the sanctuary, and put them in a blue cloth and cover them with a covering of porpoise skin, and put them on the carrying bars.

13"Then they shall take away the ashes from the [a]altar, and spread a purple cloth over it.

4:13 [a]Ex 27:1-8

14"They shall also put on it all its utensils by which they serve in connection with it: the firepans, the forks and shovels and the basins, all the utensils of the altar; and they shall spread a cover of porpoise skin over it and insert its poles.

4:15 [a]Num 1:51; 4:19,20; 2 Sam 6:6,7 15"When Aaron and his sons have finished covering the holy *objects* and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry *them,* so that they may not touch the holy *objects* [a]and die. These are the things in the tent of meeting which the sons of Kohath are to carry.

★4:16 [a]Lev 24:1-3 [b]Ex 30:34-38 [c]Lev 6:20 [d]Ex 30:22-33 16"The responsibility of Eleazar the son of Aaron the priest is [a]the oil for the light and the [b]fragrant incense and [c]the continual grain offering and [d]the anointing oil—the responsibility of all the tabernacle and of all that is in it, with the sanctuary and its furnishings."

17 Then the LORD spoke to Moses and to Aaron, saying,

18"Do not let the tribe of the families of the Kohathites be cut off from among the Levites.

4:19 [a]Num 4:15 19"But do this to them that they may live and [a]not die when they approach the most holy *objects:* Aaron and his sons shall go in and assign each of them to his work and to his load;

4:20 [a]Ex 19:21; 1 Sam 6:19 20 but [a]they shall not go in to see the holy *objects* even for a moment, or they will die."

21 Then the LORD spoke to Moses, saying,

22"Take a census of the sons of

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word used of military service in 1:3, suggesting that the work of the Levites for the Lord was as carefully organized as a militia.

4:4–20 Only Aaron and his sons could see and touch the *most holy things.* After they were properly packed, the Kohathites could move them but not look at them (v. 20).

4:5 *the veil of the screen.* I.e., the veil that separated the Holy Place from the Holy of Holies. See note on Ex. 26:31.

4:6 The *blue* covering over the ark was not covered with anything else (as were the other articles in the Tabernacle), thus making it clearly visible to all during marches.

4:16 *Eleazar,* one of Aaron's sons (Lev. 10:6), had charge of the oil (Ex. 30:23–25).

Gershon also, by their fathers' households, by their families;

4:23 a Num 4:3; 1 Chr 23:3,24, 27

23 from [a]thirty years and upward to fifty years old, you shall number them; all who enter to perform the service to do the work in the tent of meeting.

24 "This is the service of the families of the Gershonites, in serving and in carrying:

4:25 a Ex 40:19 b Ex 26:14; Num 4:6

25 they shall carry [a]the curtains of the tabernacle and the tent of meeting *with* its covering and [b]the covering of porpoise skin that is on top of it, and the screen for the doorway of the tent of meeting,

4:26 a Ex 38:9

26 and [a]the hangings of the court, and the screen for the doorway of the gate of the court which is around the tabernacle and the altar, and their cords and all the equipment for their service; and all that is to be done, they shall perform.

27 "All the service of the sons of the Gershonites, in all their loads and in all their work, shall be *performed* at the command of Aaron and his sons; and you shall assign to them as a duty all their loads.

28 "This is the service of the families of the sons of the Gershonites in the tent of meeting, and their duties *shall be* under the direction of Ithamar the son of Aaron the priest.

29 "*As for* the sons of Merari, you shall number them by their families, by their fathers' households;

4:30 a Num 4:3; 8:24-26

30 from [a]thirty years and upward even to fifty years old, you shall number them, everyone who enters the service to do the work of the tent of meeting.

31 "Now this is the duty of their loads, for all their service in the tent of meeting: the boards of the tabernacle and its bars and its pillars and its sockets,

32 and the pillars around the court and their sockets and their pegs and their cords, with all their equipment and with all their service; and you shall assign *each man* by name the items he is to carry.

33 "This is the service of the families of the sons of Merari, according to all their service in the tent of meeting, under the direction of Ithamar the son of Aaron the priest."

34 So Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites by their families and by their fathers' households,

4:35 a 1 Chr 23:24

35 from [a]thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting.

36 Their numbered men by their families were 2,750.

37 These are the numbered men of the Kohathite families, everyone who was serving in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD through Moses.

38 The numbered men of the sons of Gershon by their families and by their fathers' households,

39 from thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting.

40 Their numbered men by their families, by their fathers' households, were 2,630.

41 These are the numbered men of the families of the sons of Gershon, everyone who was serving in the tent of meeting, whom Moses and Aaron numbered according to the commandment of the LORD.

42 The numbered men of the families of the sons of Merari by their families, by their fathers' households,

4:43 a Num 8:24-26

43 from [a]thirty years and upward even to fifty years old, everyone who entered the service for work in the tent of meeting.

44 Their numbered men by their families were 3,200.

45 These are the numbered men of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of the LORD through Moses.

46 All the numbered men of the Levites, whom Moses and Aar-

on and the leaders of Israel numbered, by their families and by their fathers' households,

47 from thirty years and upward even to fifty years old, everyone who could enter to do the work of service and the work of carrying in the tent of meeting.

*4:48 48 Their numbered men were
a Num 3:39 a8,580.

4:49 49 According to the command-
a Num 1:47 ment of the LORD through Moses, they awere numbered, everyone by his serving or carrying; thus *these were* his numbered men, just as the LORD had commanded Moses.

B The Sanctification of the People, 5:1–10:10

1 *By separation from defiling things,* 5:1–31

5 Then the LORD spoke to Moses, saying,

*5:2 2"Command the sons of Isra-
a Lev 13:8,46; Num 12:10,14, 15 el that they asend away from the camp every leper and everyone
b Lev 15:2 having a bdischarge and every-
c Lev 21:1; Num 9:6-10; 19:11 one who is cunclean because of a *dead* person.

5:3 3"You shall send away both
a Lev 26:12; Num 35:34 male and female; you shall send them outside the camp so that they will not defile their camp where I dwell ain their midst."

4 The sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, thus the sons of Israel did.

5 Then the LORD spoke to Moses, saying,

*5:6 6"Speak to the sons of Israel,
a Lev 5:14-6:7 'awhen a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty,

7 then he shall aconfess his 5:7
a Lev 5:5; 26:40,41; Josh 7:19 sins which he has committed, and
b Lev 6:4,5 he bshall make restitution in full for his wrong and add to it one-fifth of it, and give *it* to him whom he has wronged.

8 'But if the man has no relative to whom restitution may be made for the wrong, the restitution which is made for the wrong *must go* to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.

9 'aAlso every contribution 5:9
a Lev 7:32,34; 10:14,15 pertaining to all the holy *gifts* of the sons of Israel, which they offer to the priest, shall be his.

10 'So every man's holy *gifts* 5:10
a Lev 10:13 shall be his; whatever any man gives to the priest, it abecomes his.' "

11 Then the LORD spoke to Mo- *5:11
ses, saying,

12"Speak to the sons of Israel 5:12
a Num 5:19-21, 29 and say to them, 'If any man's wife agoes astray and is unfaithful to him,

13 and a man has aintercourse 5:13
a Lev 18:20; 20:10 with her and it is hidden from the eyes of her husband and she is undetected, although she has defiled herself, and there is no witness against her and she has not been caught in the act,

14 if a spirit of ajealousy 5:14
a Prov 6:34; Song 8:6 comes over him and he is jealous of his wife when she has defiled herself, or if a spirit of jealousy comes over him and he is jealous of his wife when she has not defiled herself,

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4:48 Only 8,580 of the 22,000 Levites (3:39) were eligible for service in the Tabernacle.

5:2 Chapters 5 and 6 show the need for the now organized nation to be pure. *leper.* See note on Lev. 13:2. *a discharge.* See note on Lev. 15:25. Regarding defilement because of touching a *dead* body, see 19:11.

5:6–8 See note on Lev. 6:1. If there were no living relative to whom restitution could be made, the compensation was to be paid to the priest, along with a *ram* (see Lev. 5:16). Whatever the priest received in this way was his alone (v. 10).

5:11–31 These verses describe the "law of jealousy," whereby a woman suspected of marital unfaithfulness had to be brought to the priest for trial *before the* LORD (v. 16), who alone could reveal the truth of the matter. *thigh waste away . . . abdomen swell.* Some physical disorder causing sterility (vv. 21, 22, 27). The ritual of verse 23 symbolically transferred the written words of the curse to the water. Verse 27 may indicate a miscarriage (*waste away* literally means "fall"; see Job 3:16, where a similar Hebrew word refers to untimely birth). The practice here prescribed, apparently used only in the wilderness, prevented jealousy and suspicion from corrupting family and community life. God must have miraculously controlled the results whenever this test was used.

5:15 [a] 1 Kin 17:18; Ezek 29:16

15 the man shall then bring his wife to the priest, and shall bring *as* an offering for her one-tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it, for it is a grain offering of jealousy, a grain offering of memorial, [a]a reminder of iniquity.

16 'Then the priest shall bring her near and have her stand before the LORD,

17 and the priest shall take holy water in an earthenware vessel; and he shall take some of the dust that is on the floor of the tabernacle and put *it* into the water.

18 'The priest shall then have the woman stand before the LORD and let *the hair of* the woman's head go loose, and place the grain offering of memorial in her hands, which is the grain offering of jealousy, and in the hand of the priest is to be the water of bitterness that brings a curse.

5:19 [a] Num 5:12

19 'The priest shall have her take an oath and shall say to the woman, "If no man has lain with you and if you have not [a]gone astray into uncleanness, *being* under *the authority of* your husband, be immune to this water of bitterness that brings a curse;

5:20 [a] Num 5:12

20 if you, however, have [a]gone astray, *being* under *the authority of* your husband, and if you have defiled yourself and a man other than your husband has had intercourse with you"

5:21 [a] Josh 6:26; 1 Sam 14:24; Neh 10:29

21 (then the priest shall have the woman [a]swear with the oath of the curse, and the priest shall say to the woman), "the LORD make you a curse and an oath among your people by the LORD'S making your thigh waste away and your abdomen swell;

5:22 [a] Deut 27:15

22 and this water that brings a curse shall go into your stomach, and make your abdomen swell and your thigh waste away." And the woman [a]shall say, "Amen. Amen."

23 'The priest shall then write these curses on a scroll, and he shall wash them off into the water of bitterness.

24 'Then he shall make the woman drink the water of bitterness that brings a curse, so that the water which brings a curse will go into her and *cause* bitterness.

25 'The priest shall take the grain offering of jealousy from the woman's hand, and he shall wave the grain offering before the LORD and bring it to the altar;

5:26 [a] Lev 2:2,9

26 and [a]the priest shall take a handful of the grain offering as its memorial offering and offer *it* up in smoke on the altar, and afterward he shall make the woman drink the water.

5:27 [a] Jer 29:18; 42:18; 44:12

27 'When he has made her drink the water, then it shall come about, if she has defiled herself and has been unfaithful to her husband, that the water which brings a curse shall go into her and *cause* bitterness, and her abdomen will swell and her thigh will waste away, and the woman will become [a]a curse among her people.

28 'But if the woman has not defiled herself and is clean, she will then be free and conceive children.

5:29 [a] Num 5:12

29 'This is the law of jealousy: when a wife, *being* under *the authority of* her husband, [a]goes astray and defiles herself,

30 or when a spirit of jealousy comes over a man and he is jealous of his wife, he shall then make the woman stand before the LORD, and the priest shall apply all this law to her.

5:31 [a] Lev 20:17

31 'Moreover, the man shall be free from guilt, but that woman shall [a]bear her guilt.' "

2 *By taking a Nazirite vow,* 6:1–27

6 Again the LORD spoke to Moses, saying, *6:1

2 "Speak to the sons of Israel

6:1–8 A *Nazirite* (from a verb meaning "to separate or abstain") was a layperson of either sex who was bound by a vow of consecration to God's service for a specific period of time or in some

6:2 [a]Judg 13:5; 16:17; Amos 2:11,12
and say to them, 'When a man or woman makes a special vow, the vow of [a]a Nazirite, to dedicate himself to the LORD,

6:3 [a]Luke 1:15
3 he shall [a]abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, neither shall he drink any grape juice nor eat fresh or dried grapes.

4 'All the days of his separation he shall not eat anything that is produced by the grape vine, from *the* seeds even to *the* skin.

6:5 [a]1 Sam 1:11
5 'All the days of his vow of separation [a]no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long.

6:6 [a]Lev 21:1-3; Num 19:11-22
6 '[a]All the days of his separation to the LORD he shall not go near to a dead person.

6:7 [a]Num 9:6
7 'He [a]shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is on his head.

8 'All the days of his separation he is holy to the LORD.

*6:9 [a]Lev 14:8,9 [b]Num 6:18
9 'But if a man dies very suddenly beside him and he defiles his dedicated head *of hair,* then [a]he shall shave his head on the day when he becomes clean; [b]he shall shave it on the seventh day.

6:10 [a]Lev 5:7; 14:22
10 'Then on the eighth day he shall bring [a]two turtledoves or two young pigeons to the priest, to the doorway of the tent of meeting.

6:11 [a]Lev 5:7
11 'The priest shall offer [a]one for a sin offering and *the* other for a burnt offering, and make atonement for him concerning his sin because of the *dead* person. And that same day he shall consecrate his head,

12 and shall dedicate to the LORD his days as a Nazirite, and shall bring a male lamb a year old for a guilt offering; but the former days shall be void because his separation was defiled.

*6:13 [a]Acts 21:26
13 'Now this is the law of the Nazirite [a]when the days of his separation are fulfilled, he shall bring the offering to the doorway of the tent of meeting.

6:14 [a]Lev 14:10; Num 15:27
14 'He shall present his offering to the LORD: one male lamb a year old without defect for a burnt offering and one [a]ewe-lamb a year old without defect for a sin offering and one ram without defect for a peace offering,

6:15 [a]Ex 29:2; Lev 2:4 [b]Num 15:1-7
15 and a basket of [a]unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with [b]their grain offering and their drink offering.

16 'Then the priest shall present *them* before the LORD and shall offer his sin offering and his burnt offering.

17 'He shall also offer the ram for a sacrifice of peace offerings to the LORD, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its drink offering.

6:18 [a]Num 6:9; Acts 21:23,24
18 '[a]The Nazirite shall then shave his dedicated head *of hair* at the doorway of the tent of meeting, and take the dedicated hair of his head and put *it* on the fire which is under the sacrifice of peace offerings.

6:19 [a]Lev 7:28-34
19 '[a]The priest shall take the ram's shoulder *when it has been* boiled, and one unleavened cake out of the basket and one unleavened wafer, and shall put *them* on

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cases for life. See note on Lev. 27:2 concerning vows. He could drink no fruit of the vine (vv. 3–4), could not cut his hair (v. 5), and could not defile himself by going near a dead person (vv. 6–7). These outward signs served as a public testimony of his dedication to God. Examples of Nazirites were Samson (Judg. 13), Samuel (1 Sam. 1:9–11), John the Baptist (Luke 1:15, 80), and Paul (Acts 18:18).

6:9–12 Regulations in case a Nazirite inadvertently came near a person who died suddenly.

6:13–21 When the period of a temporary vow terminated, the Nazirite had to offer peace, grain, drink, sin, and burnt offerings and shave his head and burn the hair. See also note on Acts 21:24.

the hands of the Nazirite after he has shaved his dedicated *hair.*

6:20 [a]Eccl 9:7
20 'Then the priest shall wave them for a wave offering before the LORD. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and [a]afterward the Nazirite may drink wine.'

21 "This is the law of the Nazirite who vows his offering to the LORD according to his separation, in addition to what *else* he can afford; according to his vow which he takes, so he shall do according to the law of his separation."

22 Then the LORD spoke to Moses, saying,

6:23 [a]1 Chr 23:13
23 "Speak to Aaron and to his sons, saying, 'Thus [a]you shall bless the sons of Israel. You shall say to them:

6:24 [a]Deut 28:3-6; Ps 28:9 [b]1 Sam 2:9; Ps 17:8
24 The LORD [a]bless you, and [b]keep you;

*6:25 [a]Ps 80:3,7,19 [b]Ps 86:16
25 The LORD [a]make His face shine on you,
And [b]be gracious to you;

*6:26 [a]Ps 4:6; 44:3 [b]Ps 29:11; 37:37
26 The LORD [a]lift up His countenance on you,
And [b]give you peace.'

6:27 [a]2 Sam 7:23; 2 Chr 7:14
27 "So they shall [a]invoke My name on the sons of Israel, and I *then* will bless them."

3 *By the offerings of the leaders,* 7:1–89

7:1 [a]Ex 40:17 [b]Ex 40:9-11; Num 7:10,84, 88
7 Now it came about on [a]the day that Moses had finished setting up the tabernacle, he [b]anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also.

7:2 [a]Num 1:5-16
2 Then [a]the leaders of Israel, the heads of their fathers' households, [b]made an offering (they were the leaders of the tribes; they were the ones who were over the numbered men).

7:2 [b]2 Chr 35:8

*7:3 [a]Is 66:20
3 When they brought their offering before the LORD, six [a]covered carts and twelve oxen, a cart for *every* two of the leaders and an ox for each one, then they presented them before the tabernacle.

4 Then the LORD spoke to Moses, saying,

5 "Accept *these things* from them, that they may be used in the service of the tent of meeting, and you shall give them to the Levites, *to* each man according to his service."

6 So Moses took the carts and the oxen and gave them to the Levites.

7:7 [a]Num 4:24-26
7 Two carts and four oxen he gave to the sons of Gershon, according to [a]their service,

7:8 [a]Num 4:31,32
8 and four carts and eight oxen he gave to the sons of Merari, according to [a]their service, under the direction of Ithamar the son of Aaron the priest.

7:9 [a]Num 4:5-15
9 But he did not give *any* to the sons of Kohath because theirs *was* [a]the service of the holy *objects, which* they carried on the shoulder.

*7:10 [a]Num 7:1; 2 Chr 7:9
10 The leaders offered the dedication *offering* for the altar when [a]it was anointed, so the leaders offered their offering before the altar.

11 Then the LORD said to Moses, "Let them present their offering, one leader each day, for the dedication of the altar."

6:25 *make His face shine.* I.e., be happy toward them.

6:26 *lift up His countenance.* I.e., in recognition and approval, so as to give them *peace,* or total well-being.

7:3–9 The *six covered carts and twelve oxen* were given to the sons of Gershon (cf. 4:24–26) and Merari (cf. 4:31–33) to use in transporting the Tabernacle. The Kohathites received none because they carried the holy furniture on their shoulders.

7:10–88 On 12 successive days, a different prince brought similar gifts and offerings for the dedication of the altar. The almost monotonous repetition of their generosity suggests God's delight with their gifts and intensifies the example they left for succeeding generations. Each brought (vv. 37–38) a *silver dish* (plate) weighing 130 shekels (about 52 oz, or 1.5 kg), a *silver bowl* weighing 70 shekels (about 28 oz, or .8 kg), and a *gold pan* (a small vessel shaped like the palm of the hand) weighing 10 shekels (about 4 oz, or 113 gm). In addition, each brought a burnt, a sin, and a peace offering. Verses 84–88 give a total of these gifts and offerings.

12 Now the one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah;

7:13 13 and his offering *was* one silver [a]dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, [b]according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

14 one gold pan of ten *shekels,* full of incense;

15 one bull, one ram, one male lamb one year old, for a burnt offering;

7:16 16 [a]one male goat for a sin offering;

7:17 17 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of [a]Nahshon the son of Amminadab.

18 On the second day Nethanel the son of Zuar, leader of Issachar, presented *an offering;*

19 he presented as his offering one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

20 one gold pan of ten *shekels,* full of incense;

21 one bull, one ram, one male lamb one year old, for a burnt offering;

22 one male goat for a sin offering;

7:23 23 and for the sacrifice of [a]peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Nethanel the son of Zuar.

24 On the third day *it was* Eliab the son of Helon, leader of the sons of Zebulun;

25 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

26 one gold pan of ten *shekels,* full of incense;

7:27 27 one young bull, one ram, one [a]male lamb one year old, for a burnt offering;

28 one male goat for a sin offering;

29 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Eliab the son of Helon.

30 On the fourth day *it was* Elizur the son of Shedeur, leader of the sons of Reuben;

31 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

32 one gold pan of ten *shekels,* full of incense;

7:33 33 one bull, one ram, one [a]male lamb one year old, for a burnt offering;

34 one male goat for a sin offering;

35 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Elizur the son of Shedeur.

36 On the fifth day *it was* Shelumiel the son of Zurishaddai, leader of the children of Simeon;

37 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

38 one gold pan of ten *shekels,* full of incense;

39 one bull, one ram, one male lamb one year old, for a burnt offering;

40 one male goat for a sin offering;

41 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs

[a]Ex 25:29; 37:16
[b]Num 3:47
[a]Lev 4:23
[a]Luke 3:32,33
[a]Lev 7:11-13
[a]Is 53:7; John 1:29; 1 Pet 1:19
[a]Heb 9:28

one year old. This *was* the offering of Shelumiel the son of Zurishaddai.

7:42 [a]Num 1:14; 10:20
42 On the sixth day *it was* [a]Eliasaph the son of Deuel, leader of the sons of Gad;

7:43 [a]Lev 2:5; 14:10
43 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of [a]fine flour mixed with oil for a grain offering;

44 one gold pan of ten *shekels,* full of incense;

7:45 [a]Ps 50:8-14; Is 1:11
45 [a]one bull, one ram, one male lamb one year old, for a burnt offering;

46 one male goat for a sin offering;

47 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Eliasaph the son of Deuel.

7:48 [a]Num 1:10; 2:18; 1 Chr 7:26
48 On the seventh day *it was* [a]Elishama the son of Ammihud, leader of the sons of Ephraim;

49 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

7:50 [a]Deut 33:10; Ezek 8:11; Luke 1:10
50 one gold pan of ten *shekels,* full of [a]incense;

7:51 [a]Mic 6:6-8
51 [a]one bull, one ram, one male lamb one year old, for a burnt offering;

52 one male goat for a sin offering;

53 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Elishama the son of Ammihud.

7:54 [a]Num 2:20
54 On the eighth day *it was* [a]Gamaliel the son of Pedahzur, leader of the sons of Manasseh;

55 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

7:56 [a]Ex 30:7
56 one gold pan of ten *shekels,* full of [a]incense;

7:57 [a]Ex 12:5; Acts 8:32; Rev 5:6
57 one bull, one ram, one [a]male lamb one year old, for a burnt offering;

58 one male goat for a sin offering;

7:59 [a]Lev 3:1-17
59 and for the [a]sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Gamaliel the son of Pedahzur.

7:60 [a]Num 1:11; 2:22
60 On the ninth day *it was* [a]Abidan the son of Gideoni, leader of the sons of Benjamin;

61 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

7:62 [a]Rev 5:8; 8:3,4
62 one gold pan of ten *shekels,* full of [a]incense;

63 one bull, one ram, one male lamb one year old, for a burnt offering;

7:64 [a]2 Cor 5:21
64 one male goat for a [a]sin offering;

7:65 [a]Col 1:20
65 and for the sacrifice of [a]peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Abidan the son of Gideoni.

7:66 [a]Num 1:12; 2:25
66 On the tenth day *it was* [a]Ahiezer the son of Ammishaddai, leader of the sons of Dan;

7:67 [a]Ex 30:13; Lev 27:25
67 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the [a]shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

7:68 [a]Ps 141:2
68 one gold pan of ten *shekels,* full of [a]incense;

69 one bull, one ram, one male lamb one year old, for a burnt offering;

70 one male goat for a sin offering;

71 and for the sacrifice of peace

offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Ahiezer the son of Ammishaddai.

7:72 72 On the eleventh day *it was*
a Num 1:13; 2:27 [a]Pagiel the son of Ochran, leader of the sons of Asher;

73 his offering *was* one silver dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

7:74 74 one gold pan of ten *shekels,*
a Mal 1:11 full of [a]incense;

75 one bull, one ram, one male lamb one year old, for a burnt offering;

76 one male goat for a sin offering;

77 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Pagiel the son of Ochran.

7:78 78 On the twelfth day *it was*
a Num 1:15; 2:29 [a]Ahira the son of Enan, leader of the sons of Naphtali;

7:79 79 his offering *was* one [a]silver
a Ezra 1:9,10; Dan 5:2 dish whose weight *was* one hundred and thirty *shekels,* one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

80 one gold pan of ten *shekels,* full of incense;

81 one bull, one ram, one male lamb one year old, for a burnt offering;

82 one male goat for a sin offering;

83 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This *was* the offering of Ahira the son of Enan.

7:84 84 This *was* [a]the dedication *of-*
a Num 7:10 b Num 7:1 *fering* for the altar from the leaders of Israel when [b]it was anointed: twelve silver dishes, twelve silver bowls, twelve gold pans,

85 each silver dish *weighing* one hundred and thirty *shekels* and each bowl seventy; all the silver of the utensils *was* 2,400 *shekels,* according to the shekel of the sanctuary;

86 the twelve gold pans, full of 7:86
a Ex 30:13 incense, *weighing* ten *shekels* apiece, according to the [a]shekel of the sanctuary, all the gold of the pans 120 *shekels;*

87 all the oxen for the burnt offering twelve bulls, *all* the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve;

88 and all the oxen for the sac- 7:88
a Num 7:1,10 rifice of peace offerings 24 bulls, *all* the rams 60, the male goats 60, the male lambs one year old 60. [a]This *was* the dedication *offering* for the altar after it was anointed.

7:89 89 Now when [a]Moses went
a Ex 40:34,35 b Ex 25:21,22 c Ps 80:1; 99:1 into the tent of meeting to speak with Him, he heard the voice speaking to him from above [b]the mercy seat that was on the ark of the testimony, from [c]between the two cherubim, so He spoke to him.

4 *By the setting apart of the Levites,* 8:1–26

8 Then the LORD spoke to Moses, *8:1
saying,

2 "Speak to Aaron and say to 8:2
a Ex 25:37; Lev 24:2,4 him, 'When you mount the lamps, the seven lamps will [a]give light in the front of the lampstand.' "

3 Aaron therefore did so; he mounted its lamps at the front of the lampstand, just as the LORD had commanded Moses.

4 [a]Now this was the work- 8:4
a Ex 25:31-40 b Ex 25:9, 31-40; 26:30; 37:17-24 manship of the lampstand, hammered work of gold; from its base to its flowers it was hammered work; [b]according to the pattern which the LORD had showed Moses, so he made the lampstand.

8:1–4 Instructions for setting up the lamps on the lampstand. See note on Ex. 25:31.

*8:5 5 Again the LORD spoke to Moses, saying,

8:6 [a] Is 52:11 6"Take the Levites from among the sons of Israel and [a]cleanse them.

8:7 [a] Num 19:9,13, 20 [b] Lev 14:8,9 [c] Num 8:21 7"Thus you shall do to them, for their cleansing: *sprinkle* purifying [a]water on them, and let them [b]use a razor over their whole body and [c]wash their clothes, and they shall be clean.

8:8 [a] Lev 2:1; Num 15:8-10 8"Then let them take a bull with [a]its grain offering, fine flour mixed with oil; and a second bull you shall take for a sin offering.

8:9 [a] Ex 29:4; 40:12 [b] Lev 8:3 9"So [a]you shall present the Levites before the tent of meeting. [b]You shall also assemble the whole congregation of the sons of Israel,

8:10 [a] Lev 1:4 10 and present the Levites before the LORD; and the sons of Israel [a]shall lay their hands on the Levites.

8:11 [a] Lev 7:30,34 11"Aaron then shall present the Levites before the LORD as a [a]wave offering from the sons of Israel, that they may qualify to perform the service of the LORD.

8:12 [a] Ex 29:10 12"Now [a]the Levites shall lay their hands on the heads of the bulls; then offer the one for a sin offering and the other for a burnt offering to the LORD, to make atonement for the Levites.

13"You shall have the Levites stand before Aaron and before his sons so as to present them as a wave offering to the LORD.

8:14 [a] Num 3:12; 16:9 **14**"Thus you shall separate the Levites from among the sons of Israel, and [a]the Levites shall be Mine.

8:15 [a] Ex 29:24 15"Then after that the Levites may go in to serve the tent of meeting. But you shall cleanse them and [a]present them as a wave offering;

8:16 [a] Num 3:9 16 for they are [a]wholly given to Me from among the sons of Israel. I have taken them for Myself [b]instead of every first issue of the womb, the firstborn of all the sons of Israel.

8:16 [b] Ex 13:2; Num 3:12,45

8:17 [a] Ex 13:2,12,13, 15; Luke 2:23 17"For [a]every firstborn among the sons of Israel is Mine, among the men and among the animals; on the day that I struck down all the firstborn in the land of Egypt I sanctified them for Myself.

18"But I have taken the Levites instead of every firstborn among the sons of Israel.

8:19 [a] Num 3:9 [b] Num 1:53; 16:46 19"[a]I have given the Levites as a gift to Aaron and to his sons from among the sons of Israel, to perform the service of the sons of Israel at the tent of meeting and to make atonement on behalf of the sons of Israel, that there may be no [b]plague among the sons of Israel by their coming near to the sanctuary."

20 Thus did Moses and Aaron and all the congregation of the sons of Israel to the Levites; according to all that the LORD had commanded Moses concerning the Levites, so the sons of Israel did to them.

8:21 [a] Num 8:7 21 [a]The Levites, too, purified themselves from sin and washed their clothes; and Aaron presented them as a wave offering before the LORD. Aaron also made atonement for them to cleanse them.

22 Then after that the Levites went in to perform their service in the tent of meeting before Aaron and before his sons; just as the LORD had commanded Moses concerning the Levites, so they did to them.

23 Now the LORD spoke to Moses, saying,

*8:24 [a] Num 4:3; 1 Chr 23:3,24, 27 24"This is what *applies* to the Levites: from [a]twenty-five years old and upward they shall enter to

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8:5–22 Instructions for the cleansing of the priests in preparation for their service. They were to be sprinkled with *water* and were to shave all the hair off their bodies (v. 7). They were then to bring burnt, grain, and sin offerings (vv. 8, 12). Next, representatives of the people laid their hands on the Levites, because the Levites were substitutes for the firstborn (vv. 10, 17–18). Finally, Aaron offered the Levites to the Lord (vv. 11, 13). *purified* (v. 21) literally means "de-sinned" (so as to be ceremonially clean).

8:24 See note on 4:3. Later, David reduced the age for entering priestly service to 20 (1 Chron. 23:27).

perform service in the work of the tent of meeting.

25"But at the age of fifty years they shall retire from service in the work and not work any more.

8:26 [a]Num 1:53 26"They may, however, assist their brothers in the tent of meeting, [a]to keep an obligation, but they *themselves* shall do no work. Thus you shall deal with the Levites concerning their obligations."

5 *By observing the first annual Passover,* 9:1–14

*9:1 [a]Ex 40:2,17; Num 1:1 9 Thus the LORD spoke to Moses in the wilderness of Sinai, in [a]the first month of the second year after they had come out of the land of Egypt, saying,

*9:2 [a]Ex 12:6; Lev 23:5; Deut 16:1,2 2"Now, let the sons of Israel observe the Passover at [a]its appointed time.

3"On the fourteenth day of this month, at twilight, you shall observe it at its appointed time; you shall observe it according to all its statutes and according to all its ordinances."

4 So Moses told the sons of Israel to observe the Passover.

9:5 [a]Josh 5:10 [b]Ex 12:1-13 5 [a]They observed the Passover in the first *month,* on the fourteenth day of the month, at twilight, in the wilderness of Sinai; [b]according to all that the LORD had commanded Moses, so the sons of Israel did.

*9:6 [a]Num 5:2; 19:11-22 [b]Ex 18:15; Num 27:2 6 But there were *some* men who were [a]unclean because of *the* dead person, so that they could not observe Passover on that day; so [b]they came before Moses and Aaron on that day.

7 Those men said to him, "*Though* we are unclean because of *the* dead person, why are we restrained from presenting the offering of the LORD at its appointed time among the sons of Israel?"

9:8 [a]Ex 18:15; Ps 85:8 8 Moses therefore said to them, "[a]Wait, and I will listen to what the LORD will command concerning you."

9 Then the LORD spoke to Moses, saying,

*9:10 10"Speak to the sons of Israel, saying, 'If any one of you or of your generations becomes unclean because of a *dead* person, or is on a distant journey, he may, however, observe the Passover to the LORD.

9:11 [a]2 Chr 30:2,15 [b]Ex 12:8 11 'In the second month on the [a]fourteenth day at twilight, they shall observe it; they [b]shall eat it with unleavened bread and bitter herbs.

*9:12 [a]Ex 12:10 [b]Ex 12:46; John 19:36 12 'They [a]shall leave none of it until morning, [b]nor break a bone of it; according to all the statute of the Passover they shall observe it.

9:13 [a]Gen 17:14; Ex 12:15,47 [b]Num 5:31 13 '[a]But the man who is clean and is not on a journey, and yet neglects to observe the Passover, that person shall then be cut off from his people, for he did not present the offering of the LORD at its appointed time. That man [b]shall bear his sin.

*9:14 [a]Ex 12:48 [b]Ex 12:49; Lev 24:22; Num 15:15,16,29 14 '[a]If an alien sojourns among you and observes the Passover to the LORD, according to the statute of the Passover and according to its ordinance, so he shall do; you shall have [b]one statute, both for the alien and for the native of the land.' "

6 *By being led by God,* 9:15–10:10

*9:15 [a]Ex 40:2,17 [b]Ex 40:34 15 Now on [a]the day that the tabernacle was erected [b]the

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9:1–8 These instructions were given just after the completion of the Tabernacle (Ex. 40:17) and before the census of Num. 1:2.

9:2 *Passover* commemorated God's deliverance of His people from Egypt. See notes on Ex. 12.

9:6–7 A new problem confronted Moses, namely, what to do with those who wanted to observe the Passover but had been excluded from its regularly scheduled observance because of defilement by reason of touching a corpse.

9:10–11 Any who were defiled or on a *journey* at the regular time for Passover could observe a supplementary Passover one month later.

9:12 None of the Lamb of God's bones was broken (John 19:33, 36).

9:14 An *alien,* like a Hebrew, had to be circumcised before he could celebrate Passover.

9:15 The *cloud* was the sign of the presence of the Lord, and its movement was the means by

9:15 cNum 17:7 dEx 13:21,22 cloud covered the tabernacle, the [c]tent of the testimony, and [d]in the evening it was like the appearance of fire over the tabernacle, until morning.

9:16 aEx 40:34; Neh 9:12 16 So it was continuously; [a]the cloud would cover it *by day,* and the appearance of fire by night.

9:17 aEx 40:36-38; Num 10:11,12 17 [a]Whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp.

9:18 a1 Cor 10:1 18 At the command of the LORD the sons of Israel would set out, and at the command of the LORD they would camp; [a]as long as the cloud settled over the tabernacle, they remained camped.

19 Even when the cloud lingered over the tabernacle for many days, the sons of Israel would keep the LORD'S charge and not set out.

9:20 aPs 48:14; Prov 3:5,6 20 If sometimes the cloud remained a few days over the tabernacle, [a]according to the command of the LORD they remained camped. Then according to the command of the LORD they set out.

21 If sometimes the cloud remained from evening until morning, when the cloud was lifted in the morning, they would move out; or *if it remained* in the daytime and at night, whenever the cloud was lifted, they would set out.

9:22 aEx 40:36,37 22 Whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but [a]when it was lifted, they did set out.

9:23 aPs 73:24; 107:7; Is 63:14 23 [a]At the command of the LORD they camped, and at the command of the LORD they set out; they kept the LORD'S charge, according to the command of the LORD through Moses.

10 The LORD spoke further to Moses, saying,

2"Make yourself two trumpets of silver, of hammered work you shall make them; and you shall use them for [a]summoning the congregation and for having the camps set out. *10:2 aIs 1:13

3"[a]When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting. *10:3 aJer 4:5; Joel 2:15

4"Yet if *only* one is blown, then the [a]leaders, the heads of the divisions of Israel, shall assemble before you. 10:4 aEx 18:21; Num 1:16; 7:2

5"But when you blow an alarm, the camps that are pitched [a]on the east side shall set out. *10:5 aNum 10:14

6"When you blow an alarm the second time, the camps that are pitched on [a]the south side shall set out; an alarm is to be blown for them to set out. 10:6 aNum 10:18

7"When convening the assembly, however, you shall blow without [a]sounding an alarm. 10:7 aJoel 2:1

8"[a]The priestly sons of Aaron, moreover, shall blow the trumpets; and this shall be for you a perpetual statute throughout your generations. 10:8 aNum 31:6; Josh 6:4; 2 Chr 13:12

9"When you go to war in your land against the adversary who [a]attacks you, then you shall sound an alarm with the trumpets, that you may be [b]remembered before the LORD your God, and be saved from your enemies. 10:9 aJudg 2:18; 1 Sam 10:18; Ps 106:42 bGen 8:1; Ps 106:4

10"Also in the day of your gladness and in your appointed feasts, and on the first *days* of your months, [a]you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you be- 10:10 aPs 81:3-5

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which He guided Israel. See notes on Ex. 13:21–22 and 40:34–38.

10:2 *two trumpets of silver.* According to representations on Jewish coins and on the Arch of Titus in Rome, these were long, straight tubes, flared at the end. They were used either to summon the people to the Tabernacle or to alert them that they were about to break camp.

10:3 *blown.* To assemble for marching (vv. 5–6), for battle (v. 9), and for festivals (v. 10).

10:5–6 For the marching order of the tribes, see note on 2:17.

fore your God. I am the LORD your God."

II ISRAEL MARCHING TO KADESH-BARNEA, 10:11–12:16

A The March Begun, 10:11–36

*10:11 a Ex 40:17
11 Now it came about in [a]the second year, in the second month, on the twentieth of the month, that the cloud was lifted from over the tabernacle of the testimony;

10:12 a Ex 40:36 b Gen 21:21; Num 12:16
12 and the sons of Israel set out on [a]their journeys from the wilderness of Sinai. Then the cloud settled down in the [b]wilderness of Paran.

10:13 a Deut 1:6
13 [a]So they moved out for the first time according to the commandment of the LORD through Moses.

10:14 a Num 2:3-9
14 The standard of the camp of the sons of Judah, according to their armies, [a]set out first, with Nahshon the son of Amminadab, over its army,

15 and Nethanel the son of Zuar, over the tribal army of the sons of Issachar;

16 and Eliab the son of Helon over the tribal army of the sons of Zebulun.

10:17 a Num 4:21-32
17 [a]Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who were carrying the tabernacle, set out.

10:18 a Num 2:10-16
18 Next [a]the standard of the camp of Reuben, according to their armies, set out with Elizur the son of Shedeur, over its army,

19 and Shelumiel the son of Zurishaddai over the tribal army of the sons of Simeon,

20 and Eliasaph the son of Deuel was over the tribal army of the sons of Gad.

10:21 a Num 4:4-20
21 [a]Then the Kohathites set out, carrying the holy *objects;* and [b]the tabernacle was set up before their arrival. 10:21 b Num 10:17

22 [a]Next the standard of the camp of the sons of Ephraim, according to their armies, was set out, with Elishama the son of Ammihud over its army, 10:22 a Num 2:18-24

23 and Gamaliel the son of Pedahzur over the tribal army of the sons of Manasseh;

24 and Abidan the son of Gideoni over the tribal army of the sons of Benjamin.

25 [a]Then the standard of the camp of the sons of Dan, according to their armies, *which formed* the [b]rear guard for all the camps, set out, with Ahiezer the son of Ammishaddai over its army, 10:25 a Num 2:25-31 b Josh 6:9,13

26 and Pagiel the son of Ochran over the tribal army of the sons of Asher;

27 and Ahira the son of Enan over the tribal army of the sons of Naphtali.

28 This was the order of march of the sons of Israel by their armies as they set out.

*10:29 a Judg 4:11 b Ex 2:18; 3:1; 18:12 c Gen 12:7; Ex 6:4-8 d Ps 95:1-7; 100:1-5 e Deut 4:40; 30:5
29 Then Moses said to [a]Hobab the son of [b]Reuel the Midianite, Moses' father-in-law, "We are setting out to the place of which the LORD said, '[c]I will give it to you'; [d]come with us and we will do you good, for the LORD [e]has promised good concerning Israel."

10:30 a Judg 1:16; Matt 21:28,29
30 But he said to him, "[a]I will not come, but rather will go to my *own* land and relatives."

10:31 a Job 29:15
31 Then he said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness, and you [a]will be as eyes for us.

10:32 a Ps 22:27-31; 67:5-7 b Lev 19:34; Deut 10:18
32 "So it will be, if you go with us, it will come about that [a]whatever good the LORD does for us, [b]we will do for you."

10:33 a Num 10:12
33 [a]Thus they set out from the mount of the LORD three days'

10:11 After 11 months in Sinai, the people started for the Promised Land.

10:29–32 Moses asked *Hobab,* his brother-in-law (see note on Ex. 2:18), to accompany them and give them the benefit of his knowledge of that area. This paragraph does not say that he agreed, though apparently he did, because the people of the Midianite family, the Kenites, eventually settled in Canaan (cf. Judg. 1:16; 4:11). Divine guidance does not exclude using human help.

journey, with [b]the ark of the covenant of the LORD journeying in front of them for the three days, to seek out [c]a resting place for them.

34 [a]The cloud of the LORD was over them by day when they set out from the camp.

35 Then it came about when the ark set out that Moses said,

"[a]Rise up, O LORD!
And let Your enemies be scattered,
And let those [b]who hate You flee before You."

36 When it came to rest, he said,

"[a]Return, O LORD,
To the myriad [b]thousands of Israel."

B The Murmurings Begun, 11:1–12:16

1 *The murmuring of the people (the seventy elders and the quail),* 11:1–35

11 Now the people became like [a]those who complain of adversity [b]in the hearing of the LORD; and when the LORD heard *it,* His anger was kindled, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp.

2 [a]The people therefore cried out to Moses, and Moses prayed to the LORD and the fire died out.

3 So the name of that place was called [a]Taberah, because the fire of the LORD burned among them.

4 The [a]rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "[b]Who will give us meat to eat?

5"[a]We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic,

6 but now [a]our appetite is gone. There is nothing at all to look at except this manna."

7 [a]Now the manna was like coriander seed, and its appearance like that of [b]bdellium.

8 The people would go about and gather *it* and grind *it* between two millstones or beat *it* in the mortar, and boil *it* in the pot and make cakes with it; and its taste was as the taste of cakes baked with oil.

9 [a]When the dew fell on the camp at night, the manna would fall with it.

10 Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the LORD was kindled greatly, and Moses was displeased.

11 [a]So Moses said to the LORD, "Why have You been so hard on Your servant? And why have I not found favor in Your sight, that You have laid the burden of all this people on me?

12"Was it I who conceived all this people? Was it I who brought them forth, that You should say to me, 'Carry them in your bosom as a [a]nurse carries a nursing infant, to the land which [b]You swore to their fathers'?

13"Where am I to get meat to give to [a]all this people? For they weep before me, saying, 'Give us meat that we may eat!'

14"[a]I alone am not able to carry all this people, because it is too burdensome for me.

15"[a]So if You are going to deal thus with me, please kill me at once, if I have found favor in Your sight, and do not let me see my wretchedness."

16 The LORD therefore said to

10:33 [b]Deut 1:33 [c]Is 11:10
10:34 [a]Num 9:15-23
10:35 [a]Ps 68:1,2; Is 17:12-14 [b]Deut 7:10; 32:41
10:36 [a]Is 63:17 [b]Deut 1:10
*11:1 [a]Num 14:2; 16:11; 17:5 [b]Num 11:18; 14:28
11:2 [a]Num 12:11, 13; 21:7
11:3 [a]Deut 9:22
*11:4 [a]Ex 12:38; 1 Cor 10:6 [b]Ps 78:20
*11:5 [a]Ex 16:3
11:6 [a]Num 21:5
*11:7 [a]Ex 16:31 [b]Gen 2:12
11:9 [a]Ex 16:13,14
11:11 [a]Ex 5:22; Deut 1:12
11:12 [a]2 Kin 10:1,5; Is 49:23 [b]Gen 24:7; Ex 13:5,11; 33:1
11:13 [a]Num 11:21, 22; John 6:5-9
11:14 [a]Ex 18:18; Deut 1:12
11:15 [a]Ex 32:32
*11:16

11:1–3 It is not said whether the fire of God's judgment extended only to tents on the outskirts of the camp or to people or (most likely) to both. *Taberah* means "burning."

11:4 *The rabble.* See note on Ex. 12:38.

11:5 They craved tasty food instead of the plain manna. *leeks* had an onionlike bulb and stem, both of which were used for food.

11:7 *manna.* See note on Ex. 16:15. *coriander seed* is round and gray. *bdellium* is pearl-like and grayish-white.

11:16–17 God helped His overwrought prophet by giving him the assistance of 70 elders.

11:16 [a]Ex 24:1,9 [b]Ex 18:25
Moses, "Gather for Me [a]seventy men from the elders of Israel, [b]whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you.

11:17 [a]Num 11:25 [b]1 Sam 10:6; Joel 2:28
17 "[a]Then I will come down and speak with you there, and I will take of [b]the Spirit who is upon you, and will put *Him* upon them; and they shall bear the burden of the people with you, so that you shall not bear *it* all alone.

*11:18 [a]Ex 19:10,22 [b]Num 11:1
18 "Say to the people, '[a]Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept [b]in the ears of the LORD, saying, "Oh that someone would give us meat to eat! For we were well-off in Egypt." Therefore the LORD will give you meat and you shall eat.

19 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

11:20 [a]Josh 24:27; 1 Sam 10:19
20 but a whole month, until it comes out of your nostrils and becomes loathsome to you; because [a]you have rejected the LORD who is among you and have wept before Him, saying, "Why did we ever leave Egypt?" ' "

*11:21
21 But Moses said, "The people, among whom I am, are 600,000 on foot; yet You have said, 'I will give them meat in order that they may eat for a whole month.'

22 "Should flocks and herds be slaughtered for them, to be sufficient for them? Or should all the fish of the sea be gathered together for them, to be sufficient for them?"

11:23 [a]Is 50:2; 59:1 [b]Ezek 12:25; 24:14
23 The LORD said to Moses, "Is [a]the LORD's power limited? Now you shall see whether [b]My word will come true for you or not."

24 So Moses went out and [a]told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent.

11:24 [a]Num 11:16

25 [a]Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed *Him* upon the seventy elders. And it came about that when the Spirit rested upon them, they prophesied. But they did not do *it* again.

11:25 [a]Num 11:17; 12:5

26 But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And [a]the Spirit rested upon them (now they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp.

11:26 [a]Num 24:2; 1 Sam 10:6; 2 Chr 15:1; Neh 9:30

27 So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp."

28 Then [a]Joshua the son of Nun, the attendant of Moses from his youth, answered and said, "[b]Moses, my lord, restrain them."

11:28 [a]Ex 33:11; Josh 1:1 [b]Mark 9:38-40

29 But Moses said to him, "Are you jealous for my sake? [a]Would that all the LORD's people were prophets, that the LORD would put His Spirit upon them!"

*11:29 [a]1 Cor 14:5

30 Then Moses returned to the camp, *both* he and the elders of Israel.

31 [a]Now there went forth a wind from the LORD and it brought quail from the sea, and let *them* fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp and about two cubits *deep* on the surface of the ground.

*11:31 [a]Ex 16:13; Ps 78:26-28; 105:40

32 The people spent all day and

*11:32

11:18–20 God answered the complaint of the people by promising they would soon be surfeited with flesh.

11:21 The 600,000 is a round number. See 1:46 for the exact census number.

11:29 Moses' magnanimous reply to Joshua's suggestion that he silence the two prophets, Eldad and Medad, showed that he was not motivated by any desire for self-exaltation.

11:31 *two cubits deep* (better, high). The quail flew about three ft (.9 m) off the ground so that the people could knock them down and kill them easily.

11:32 *ten homers*. More than 60 bushels, or 2.2 kl.

11:32 [a]Ezek 45:11 all night and all the next day, and gathered the quail (he who gathered least gathered ten [a]homers) and they spread *them* out for themselves all around the camp.

11:33 [a]Ps 78:29-31; 106:15 33 [a]While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague.

*11:34 [a]Deut 9:22 34 So the name of that place was called [a]Kibroth-hattaavah, because there they buried the people who had been greedy.

11:35 [a]Num 33:17 35 From Kibroth-hattaavah [a]the people set out for Hazeroth, and they remained at Hazeroth.

2 *The murmuring of Miriam and Aaron (the leprosy of Miriam),* 12:1–16

*12:1 [a]Ex 2:21 **12** Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a [a]Cushite woman);

12:2 [a]Num 16:3 2 [a]and they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?" And the LORD heard it.

12:3 [a]Matt 11:29 3 (Now the man Moses was [a]very humble, more than any man who was on the face of the earth.)

4 Suddenly the LORD said to Moses and Aaron and to Miriam, "You three come out to the tent of meeting." So the three of them came out.

12:5 [a]Ex 19:9; 34:5 5 [a]Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward,

6 He said,
"Hear now My words:
If there is a prophet among you,
I, the LORD, shall make
Myself known to him in a [a]vision.
I shall speak with him in a [b]dream.

*12:6 [a]Gen 46:2; 1 Sam 3:15 [b]Gen 31:11; 1 Kin 3:5,15

7 "Not so, with [a]My servant Moses,
[b]He is faithful in all My household;

12:7 [a]Josh 1:1 [b]Heb 3:2,5

8 [a]With him I speak mouth to mouth,
Even openly, and not in dark sayings,
And he beholds [b]the form of the LORD.
Why then were you not afraid
To speak against My servant, against Moses?"

12:8 [a]Deut 34:10; Hos 12:13 [b]Ex 20:4; 24:10,11; Deut 5:8; Ps 17:15

9 So the anger of the LORD burned against them and [a]He departed.

12:9 [a]Gen 17:22; 18:33

10 But when the cloud had withdrawn from over the tent, behold, [a]Miriam *was* leprous, as [b]*white as* snow. As Aaron turned toward Miriam, behold, she *was* leprous.

*12:10 [a]Deut 24:9 [b]Ex 4:6; 2 Kin 5:27

11 Then Aaron said to Moses, "Oh, my lord, I beg you, [a]do not account *this* sin to us, in which we have acted foolishly and in which we have sinned.

12:11 [a]2 Sam 19:19; 24:10

12 "Oh, do not let her be like one dead, whose flesh is half eaten away when he comes from his mother's womb!"

13 Moses cried out to the LORD, saying, "O God, [a]heal her, I pray!"

12:13 [a]Ps 30:2; 41:4; Is 30:26; Jer 17:14

14 But the LORD said to Moses, "If her father had but [a]spit in her

*12:14 [a]Deut 25:9; Job 17:6; 30:10; Is 50:6

11:34 *Kibroth-hattaavah.* Lit., graves of craving.

12:1 *spoke against.* The verb is feminine singular, indicating that Miriam led in this criticism. The pretext used was Moses' marriage to a foreign woman (which could refer to Zipporah, Ex. 2:21, though likely it refers to a second marriage after her death), but the real cause was jealousy (v. 2).

12:6–8 The meaning is this: God spoke to prophets through *visions* and *dreams*; but He spoke to Moses directly, *openly, and not in dark sayings* (riddles).

12:10 *leprous.* See note on leprosy at Lev. 13:2. Miriam had rebelled against God's appointed leader and thus against God. Had God not forgiven, she would have been an outcast.

12:14 *If her father had but spit in her face.* If a father had to rebuke a daughter in this manner, a period of shame would follow (cf. Deut. 25:9; Isa. 50:6); how much more should Miriam be shamed seven days for flouting God's authority. The public nature of her sin called for public punishment (cf. 1 Tim. 5:20).

face, would she not bear her shame for seven days? Let her be shut up for seven days [b]outside the camp, and afterward she may be received again."

12:14 [b] Num 5:1-4

15 So [a]Miriam was shut up outside the camp for seven days, and the people did not move on until Miriam was received again.

12:15 [a] Deut 24:9

16 Afterward, however, the people moved out from Hazeroth and camped in the wilderness of Paran.

III ISRAEL AT KADESH-BARNEA, 13:1–20:13

A The Defiance of God, 13:1–14:45

1 The reconnaissance and report of the spies, 13:1–33

13 Then [a]the LORD spoke to Moses saying,

13:1 [a] Deut 1:22,23

2 "[a]Send out for yourself men so that they may spy out the land of Canaan, which I am going to give to the sons of Israel; you shall send a man from each of their fathers' tribes, every one a leader among them."

*13:2 [a] Deut 1:22; 9:23

3 So Moses sent them from the wilderness of Paran at the command of the LORD, all of them men who were heads of the sons of Israel.

4 These then *were* their names: from the tribe of Reuben, Shammua the son of Zaccur;

5 from the tribe of Simeon, Shaphat the son of Hori;

6 from the tribe of Judah, [a]Caleb the son of Jephunneh;

13:6 [a] Num 14:6,30; Josh 14:6

7 from the tribe of Issachar, Igal the son of Joseph;

8 from the tribe of Ephraim, [a]Hoshea the son of Nun;

13:8 [a] Num 13:16; Deut 32:44

9 from the tribe of Benjamin, Palti the son of Raphu;

10 from the tribe of Zebulun, Gaddiel the son of Sodi;

11 from the tribe of Joseph, from the tribe of Manasseh, Gaddi the son of Susi;

12 from the tribe of Dan, Ammiel the son of Gemalli;

13 from the tribe of Asher, Sethur the son of Michael;

14 from the tribe of Naphtali, Nahbi the son of Vophsi;

15 from the tribe of Gad, Geuel the son of Machi.

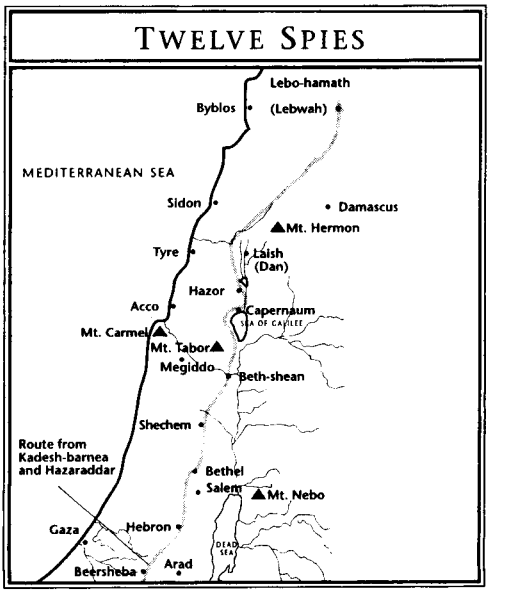
16 These are the names of the men whom Moses sent to spy out the land; but Moses called [a]Hoshea the son of Nun, Joshua.

*13:16 [a] Num 13:8; Deut 32:44

17 When Moses sent them to spy out the land of Canaan, he

13:2 *Send out . . . men.* Apparently the command of the Lord was given after the people requested spies be sent (cf. Deut. 1:22).

13:16 *Hoshea* means "salvation." To this is prefixed an abbreviation of the covenant name of God (Yahweh). Thus, *Joshua* means "God is salvation."



13:17 said to them, "Go up there into [a]the Negev; then go up into the hill country.
18 "See what the land is like, and whether the people who live in it are strong *or* weak, whether they are few or many.
19 "How is the land in which they live, is it good or bad? And how are the cities in which they live, are *they* like *open* camps or with fortifications?
13:20 20 "[a]How is the land, is it fat or lean? Are there trees in it or not? Make an [b]effort then to get some of the fruit of the land." Now the time was the time of the first ripe grapes.
*13:21 21 So they went up and spied out the land from [a]the wilderness of Zin as far as Rehob, [b]at Lebo-hamath.
*13:22 22 When they had gone up into [a]the Negev, they came to Hebron where [b]Ahiman, Sheshai and Talmai, the descendants of [c]Anak were. (Now Hebron was built seven years before [d]Zoan in Egypt.)
13:23 23 Then they came to the valley of [a]Eshcol and from there cut down a branch with a single cluster of grapes; and they carried it on a pole between two *men,* with some of the pomegranates and the figs.
*13:24 24 That place was called the valley of Eshcol, because of the cluster which the sons of Israel cut down from there.
25 When they returned from spying out the land, at the end of forty days,
26 they proceeded to come to Moses and Aaron and to all the congregation of the sons of Israel in the wilderness of Paran, at [a]Kadesh; and they brought back word to them and to all the congregation and showed them the fruit of the land.
*13:27 27 Thus they told him, and said, "We went in to the land where you sent us; and [a]it certainly does flow with milk and honey, and [b]this is its fruit.
13:28 28 "Nevertheless, [a]the people who live in the land are strong, and the cities are fortified *and* very large; and moreover, we saw [b]the descendants of Anak there.
13:29 29 "Amalek is living in the land of [a]the Negev and the Hittites and the Jebusites and [b]the Amorites are living in the hill country, and [c]the Canaanites are living by the sea and by the side of the Jordan."
30 Then Caleb quieted the people before Moses and said, "We should by all means go up and take possession of it, for we shall surely overcome it."
13:31 31 But the men who had gone up with him said, "[a]We are not able to go up against the people, for they are too strong for us."
*13:32 32 So they gave out to the sons of Israel [a]a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is [b]a land that devours its inhabitants; and [c]all the people whom we saw in it are men of *great* size.
*13:33 33 "There also we saw the [a]Nephilim (the sons of Anak are part of the Nephilim); and [b]we became like grasshoppers in our

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13:21 *the wilderness of Zin.* The northern half of the Negev. *Rehob.* A town in Lebanon. The spies went from south to north.

13:22 *Hebron* later was Caleb's inheritance (Josh. 14:13–15). *descendants of Anak.* A tribe of giants (v. 33; Deut. 9:2) and foes of Israel for years (Josh. 15:13–14).

13:24 *the valley of Eshcol.* Lit., the wadi (a dried river bed) Eshcol (meaning "cluster"). Situated N of Hebron, this wadi is still noted for its grapes.

13:27–29 The report of the spies was factual: the land was fruitful, the cities were fortified, and the population mixed. All had the same facts; but Joshua and Caleb also had faith (cf. Heb. 3:19).

13:32 *a land that devours its inhabitants.* Various groups fought to possess it because it was such a good land.

13:33 *Nephilim* (the sons of Anak were part of the Nephilim). Anak was a tribe that lived near Hebron in southern Palestine. Some Anakites remained even after Joshua's conquest of the land (Josh. 11:21–22). They were apparently large of stature (cf. Deut. 2:10). The only other occurrence of Nephilim in the OT refers to an antediluvian race (Gen. 6:4).

own sight, and so we were in their sight."

2 *The reaction and judgment of the people,* 14:1–45

14 Then all the congregation lifted up their voices and cried, and the people wept that night.

14:2 2 All the sons of Israel [a]grumbled against Moses and Aaron; and the whole congregation said to them, "[b]Would that we had died in the land of Egypt! Or would that we had died in this wilderness!

14:3 3"Why is the LORD bringing us into this land, [a]to fall by the sword? [b]Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?"

14:4 4 So they said to one another, "[a]Let us appoint a leader and return to Egypt."

14:5 5 [a]Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.

★14:6 6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;

14:7 7 and they spoke to all the congregation of the sons of Israel, saying, "[a]The land which we passed through to spy out is an exceedingly good land.

14:8 8"[a]If the LORD is pleased with us, then He will bring us into this land and give it to us— [b]a land which flows with milk and honey.

14:9 9"Only [a]do not rebel against the LORD; and do not [b]fear the people of the land, for they shall be our prey. Their protection has been removed from them, and the LORD is with us; do not fear them."

14:10 10 [a]But all the congregation said to stone them with stones. Then [b]the glory of the LORD appeared in the tent of meeting to all the sons of Israel.

★14:11 11 [a]The LORD said to Moses, "How long will this people spurn Me? And how long will [b]they not believe in Me, despite all the signs which I have performed in their midst?

★14:12 12"I will smite them with [a]pestilence and dispossess them, and I [b]will make you into a nation greater and mightier than they."

14:13 13 [a]But Moses said to the LORD, "Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst,

14:14 14 and they will tell *it* to the inhabitants of this land. They have heard that You, O LORD, are in the midst of this people, for [a]You, O LORD, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night.

14:15 15"Now if You slay this people as one man, [a]then the nations who have heard of Your fame will say,

14:16 16 'Because the LORD [a]could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.'

17"But now, I pray, let the power of the Lord be great, just as You have declared,

★14:18 18 '[a]The LORD is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but [b]He will by no means clear *the guilty,* [c]visiting the iniquity of the fathers on the children to the third and the fourth *generations.*'

14:19 19"[a]Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You also have forgiven this

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14:6 *tore their clothes,* as a sign of mourning (cf. Lev. 10:6).

14:11 The purpose of *signs* performed in Egypt was to encourage the people's faith in God (see Ex. 4:5).

14:12 For the second time God offered to make of Moses a new nation in place of this one (see Ex. 32:10).

14:18 *lovingkindness.* Heb., *hesed,* referring to God's steadfast, loyal love. See note on Hos. 2:19.

people, from Egypt even until now."

14:20 [a]Mic 7:18-20
20 So the LORD said, "[a]I have pardoned *them* according to your word;

14:21 [a]Num 14:28; Deut 32:40; Is 49:18 [b]Is 6:3; Hab 2:14
21 but indeed, [a]as I live, [b]all the earth will be filled with the glory of the LORD.

***14:22** [a]1 Cor 10:5 [b]Ex 5:21; 14:11; 15:24; 16:2; 17:2,3; 32:1; Num 11:1,4; 12:1; 14:2
22 "Surely [a]all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet [b]have put Me to the test these ten times and have not listened to My voice,

14:23 [a]Num 26:65; 32:11; Heb 3:18
23 [a]shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it.

***14:24** [a]Num 14:6-9 [b]Num 26:65; 32:12; Deut 1:36; Josh 14:6-15
24 "But My servant Caleb, [a]because he has had a different spirit and has followed Me fully, [b]I will bring into the land which he entered, and his descendants shall take possession of it.

***14:25** [a]Num 13:29
25 "[a]Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea."

26 The LORD spoke to Moses and Aaron, saying,

14:27 [a]Num 11:1
27 "How long *shall I bear* with this evil congregation who are [a]grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me.

14:28 [a]Num 14:21 [b]Num 14:2; Deut 2:14,15; Heb 3:17
28 "Say to them, '[a]As I live,' says the LORD, 'just as [b]you have spoken in My hearing, so I will surely do to you;

14:29 [a]Heb 3:17 [b]Num 1:45,46
29 [a]your corpses shall fall in this wilderness, even all [b]your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me.

30 'Surely you shall not come into the land in which I swore to settle you, [a]except Caleb the son of Jephunneh and Joshua the son of Nun.

14:30 [a]Num 14:24

14:31 [a]Num 14:3
31 '[a]Your children, however, whom you said would become a prey—I will bring them in, and they shall know the land which you have rejected.

14:32 [a]Num 26:64, 65; 32:13; 1 Cor 10:5
32 '[a]But as for you, your corpses shall fall in this wilderness.

14:33 [a]Deut 2:7; 8:2, 4; 29:5
33 'Your sons shall be shepherds for [a]forty years in the wilderness, and they shall suffer *for* your unfaithfulness, until your corpses lie in the wilderness.

***14:34** [a]Num 13:25
34 'According to the [a]number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, *even* forty years, and you shall know My opposition.

14:35 [a]Num 23:19
35 '[a]I, the LORD, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they shall die.' "

14:36 [a]Num 13:4-16, 32
36 [a]As for the men whom Moses sent to spy out the land and who returned and made all the congregation grumble against him by bringing out a bad report concerning the land,

14:37 [a]1 Cor 10:10; Heb 3:17,18 [b]Num 16:49
37 even [a]those men who brought out the very bad report of the land died by a [b]plague before the LORD.

38 But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

14:39 [a]Num 14:28-35 [b]Ex 33:4
39 When Moses spoke [a]these words to all the sons of Israel, [b]the people mourned greatly.

14:40 [a]Deut 1:41-44
40 In the morning, however, they rose up early and went up to the ridge of the hill country, saying, "[a]Here we are; we have in-

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14:22 *ten times*: (1) At the Red Sea (Ex. 14:11–12); (2) at Marah (Ex. 15:23–24); (3) in the wilderness of Sin (Ex. 16:2); (4) and (5) in connection with manna (Ex. 16:20, 27); (6) at Rephidim (Ex. 17:1–3); (7) at Horeb (Ex. 32:7); (8) at Taberah (Num. 11:1); (9) the complaint of the rabble (11:4); and (10) at Kadesh-barnea (Num. 14).

14:24 The fulfillment of this promise is recorded in Josh. 14:6–15.

14:25 Though the Israelites were at the edge of the Promised Land, they were commanded to turn back into the wilderness where all who were 20 years of age and older would die (except Joshua and Caleb; cf. vv. 29–30) and where they would wander for 40 more years (cf. v. 33).

14:34 *for every day . . . a year.* One year in the wilderness for each day the spies were on their mission.

deed sinned, but we will go up to the place which the LORD has promised."

14:41 a 2 Chr 24:20
41 But Moses said, "[a]Why then are you transgressing the commandment of the LORD, when it will not succeed?

14:42 a Deut 1:42
42"[a]Do not go up, or you will be struck down before your enemies, for the LORD is not among you.

43"For the Amalekites and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following the LORD. And the LORD will not be with you."

14:44 a Num 31:6
44 But they went up heedlessly to the ridge of the hill country; neither [a]the ark of the covenant of the LORD nor Moses left the camp.

14:45 a Num 21:3
45 Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as [a]Hormah.

B The Discipline from God, 15:1–20:13

***1 Miscellaneous laws concerning offerings, Sabbath-breaking, and garment tassels,* 15:1–41**

15 Now the LORD spoke to Moses, saying,

*15:2 a Lev 23:10
2"[a]Speak to the sons of Israel and say to them, 'When you enter the land where you are to live, which I am giving you,

15:3 a Lev 1:2,3 b Lev 22:21 c Lev 23:1-44 d Gen 8:21; 2 Cor 2:15,16; Phil 4:18
3 then make [a]an offering by fire to the LORD, a burnt offering or a sacrifice to [b]fulfill a special vow, or as a freewill offering or in your [c]appointed times, to make a [d]soothing aroma to the LORD, from the herd or from the flock.

*15:4 a Num 28:1-29:40
4 '[a]The one who presents his offering shall present to the LORD a grain offering of one-tenth *of an ephah* of fine flour mixed with one-fourth of a hin of oil,

15:5 a Lev 1:10; 3:6; Num 15:11
5 and you shall prepare wine for the drink offering, one-fourth of a hin, with the burnt offering or for the sacrifice, for [a]each lamb.

6 'Or for a ram you shall prepare as a grain offering two-tenths *of an ephah* of fine flour mixed with one-third of a hin of oil;

7 and for the drink offering you shall offer one-third of a hin of wine as a soothing aroma to the LORD.

*15:8 a Lev 1:3; 3:1
8 'When you prepare [a]a bull as a burnt offering or a sacrifice, to fulfill a special vow, or for peace offerings to the LORD,

9 then you shall offer with the bull a grain offering of three-tenths *of an ephah* of fine flour mixed with one-half a hin of oil;

10 and you shall offer as the drink offering one-half a hin of wine as an offering by fire, as a soothing aroma to the LORD.

11 'Thus it shall be done for each ox, or for each ram, or for each of the male lambs, or of the goats.

12 'According to the number that you prepare, so you shall do for everyone according to their number.

13 'All who are native shall do these things in this manner, in presenting an offering by fire, as a soothing aroma to the LORD.

*15:14
14 'If an alien sojourns with you, or one who may be among you throughout your generations, and he *wishes to* make an offering by fire, as a soothing aroma to the LORD, just as you do so he shall do.

15:15 a Num 9:14; 15:29
15 '*As for* the assembly, there shall be [a]one statute for you and

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15:2 In spite of their disobedience, God would fulfill His promise to Abraham to give Israel the *land* of Canaan (cf. Gen. 15:18–21).

15:4–5 *one-tenth of an ephah.* About two qt (1.9 lit). *one-fourth of a hin.* About one qt (.95 lit). Note that the amounts of oil, flour, and wine increase with the size of the animal offered (vv. 6–7 and 9–10). A drink offering accompanied all burnt and peace offerings. See note on Lev. 23:10–14.

15:8 There were three categories of *peace,* or fellowship, offerings. See note on Lev. 7:12–17.

15:14 The *alien* was welcome to live among the Israelites and to worship according to God's law.

for the alien who sojourns *with you,* a perpetual statute throughout your generations; as you are, so shall the alien be before the LORD.

15:16 16 'There is to be [a]one law and
[a] Lev 24:22 one ordinance for you and for the alien who sojourns with you.' "

17 Then the LORD spoke to Moses, saying,

18 "Speak to the sons of Israel and say to them, 'When you enter the land where I bring you,

*15:19 19 then it shall be, that when
[a] Josh 5:11,12 you eat of the [a]food of the land, you shall lift up an offering to the LORD.

15:20 20 '[a]Of the first of your dough
[a] Ex 34:26; Lev 23:14 [b] Deut 14:22, 23; 16:13 you shall lift up a cake as an offering; as [b]the offering of the threshing floor, so you shall lift it up.

21 'From the first of your dough you shall give to the LORD an offering throughout your generations.

*15:22 22 'But when you [a]unwittingly fail and do not observe all these
[a] Lev 4:2 commandments, which the LORD has spoken to Moses,

23 *even* all that the LORD has commanded you through Moses, from the day when the LORD gave commandment and onward throughout your generations,

15:24 24 then it shall be, if it is done
[a] Lev 4:2,22,27; 5:15,18 [b] Num 15:8-10 [a]unintentionally, without the knowledge of the congregation, that all the congregation shall offer one bull for a burnt offering, as a soothing aroma to the LORD, [b]with its grain offering and its drink offering, according to the ordinance, and one male goat for a sin offering.

15:25 25 'Then [a]the priest shall make
[a] Lev 4:20; Heb 2:17 atonement for all the congregation of the sons of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering by fire to the LORD, and their sin offering before the LORD, for their error.

15:26 26 'So all the congregation of
[a] Num 15:24 the sons of Israel will be forgiven, with the alien who sojourns among them, for *it happened* to all the people through [a]error.

15:27 27 'Also if one person sins [a]un-
[a] Lev 4:27-31; Luke 12:48 intentionally, then he shall offer a one year old female goat for a sin offering.

15:28 28 '[a]The priest shall make
[a] Lev 4:35 atonement before the LORD for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven.

29 'You shall have one law for him who does *anything* unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them.

*15:30 30 'But the person who does
[a] Num 14:40-44; Deut 1:43; 17:12,13 *anything* [a]defiantly, whether he is native or an alien, that one is blaspheming the LORD; and that person shall be cut off from among his people.

15:31 31 'Because he has [a]despised
[a] 2 Sam 12:9; Prov 13:13 [b] Ezek 18:20 the word of the LORD and has broken His commandment, that person shall be completely cut off; [b]his guilt *shall be* on him.' "

*15:32 32 Now while the sons of Israel
[a] Ex 31:14,15; 35:2,3 were in the wilderness, they found a man [a]gathering wood on the sabbath day.

33 Those who found him gathering wood brought him to Moses and Aaron and to all the congregation;

15:34 34 and they put him in custody
[a] Num 9:8 [a]because it had not been declared what should be done to him.

35 Then the LORD said to Moses, "The man shall surely be put to

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15:19–21 The *offering* (lit., heave offering) symbolically set aside the animal (see note on Lev. 7:32) or grain (as here) as a contribution to the Lord of the first of the harvest after entering Canaan. Apparently it was for the priest to eat.

15:22–29 These verses describe the offerings to be brought when the nation or an individual sinned unwittingly or unintentionally.

15:30–31 No propitiatory offering, only judgment, awaited the one who sinned *defiantly* (lit., with a high hand; i.e., with a raised, clenched fist in defiance of God and His commands). See Ex. 14:8, where the same word is used.

15:32–36 These verses furnish an example (breaking the Sabbath) of a sin committed with a high hand and the punishment that resulted (cf. Ex. 35:2).

15:35 [a]Lev 20:2,27; 24:14-23; Deut 21:21
death; [a]all the congregation shall stone him with stones outside the camp."

36 So all the congregation brought him outside the camp and stoned him to death with stones, just as the LORD had commanded Moses.

*15:37 37 The LORD also spoke to Moses, saying,

15:38 [a]Deut 22:12; Matt 23:5
38 "Speak to the sons of Israel, and tell them that they shall make for themselves [a]tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.

15:39 [a]Deut 4:23; 6:12; 8:11,14, 19
39 "It shall be a tassel for you to look at and [a]remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot,

15:40 [a]Lev 11:44,45
40 in order that you may remember to do all My commandments and [a]be holy to your God.

41 "I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God."

2 *The rebellion of Korah,* 16:1–50

16 Now [a]Korah the son of Izhar, the son of Kohath, the son of Levi, with [b]Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took *action,*

*16:1 [a]Ex 6:21; Jude 11 [b]Num 26:9; Deut 11:6

2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, [a]chosen in the assembly, men of renown.

16:2 [a]Num 1:16; 26:9

3 They assembled together [a]against Moses and Aaron, and said to them, "[b]You have gone far enough, for all the congregation are holy, every one of them, and [c]the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?"

16:3 [a]Num 12:2; Ps 106:16 [b]Num 16:7 [c]Num 5:3

4 When Moses heard *this,* [a]he fell on his face;

16:4 [a]Num 14:5

ISRAEL'S COMPLAINTS IN THE WILDERNESS

Complaint	Moses' Response	God's Response	Reference
Pharaoh's army	encouraged Israel to trust God	divided the Red Sea and drowned the Egyptians	Exodus 14:1-31
bitter water	prayer	made the water drinkable	Exodus 15:22-27
lack of food	rebuked Israel	sent manna from heaven	Exodus 16:1-36
lack of water	prayer	supplied water from the rock	Exodus 17:1-7
hardships of desert life	prayer	sent fire to consume part of the camp	Numbers 11:1-3
lack of meat	frustration & prayer	sent quail and plague	Numbers 11:4-35
size & power of those living in the land	prayer	made them wander 40 years; generation dies off	Numbers 14:1-35
authority & leadership of Moses and Aaron	rebuke, anger, and prayer	killed Korah & those who rebelled with him	Numbers 16:1-35
killing Korah & those who rebelled with him	sent Aaron to make atonement	sent a plague	Numbers 16:41-50
lack of water	rebuked Israel & struck the rock	denied Moses entry into the Promised Land	Numbers 20:1-13
manna & being brought into the desert	made the bronze serpent on a pole	sent poisonous snakes	Numbers 21:4-9

15:37–41 Like "tying a string around the finger," the *tassels* and *cord* of blue on the edges of their garments were to remind Israel to obey God's commands.

16:1–3 *Korah,* a great-grandson of Levi and younger contemporary of Moses. He was joined in this attempted revolt against the authority of Moses and Aaron (who were also Levites) by Dathan, Abiram, and On (all Reubenites) and by 250 representatives of the tribes of Israel. They charged that Moses and Aaron took too much authority to themselves in view of the fact that *all the congregation are holy.* Though it was true that all the congregation was holy (cf. Ex. 19:6), they failed to recognize that Moses and Aaron were God-appointed leaders. See note on Jude 11.

16:5 [a]Lev 10:3; Ps 65:4 [b]Num 17:5,8

5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His, and [a]who is holy, and will bring *him* near to Himself; even [b]the one whom He will choose, He will bring near to Himself.

6"Do this: take censers for yourselves, Korah and all your company,

16:7 [a]Num 16:3

7 and put fire in them, and lay incense upon them in the presence of the LORD tomorrow; and the man whom the LORD chooses *shall be* the one who is holy. [a]You have gone far enough, you sons of Levi!"

8 Then Moses said to Korah, "Hear now, you sons of Levi,

*16:9 [a]Is 7:13 [b]Num 3:6,9; Deut 10:8

9 [a]is it not enough for you that the God of Israel has separated you from the *rest of* the congregation of Israel, [b]to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them;

16:10 [a]Num 3:10; 18:1-7

10 and that He has brought you near, *Korah,* and all your brothers, sons of Levi, with you? And are you [a]seeking for the priesthood also?

16:11 [a]Ex 16:7 [b]1 Cor 10:10

11"Therefore you and all your company are gathered together [a]against the LORD; but as for Aaron, who is he that [b]you grumble against him?"

*16:12

12 Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, "We will not come up.

16:13 [a]Ex 16:3; Num 11:4-6 [b]Num 14:2,3

13"Is it not enough that you have brought us up out of a [a]land flowing with milk and honey [b]to have us die in the wilderness, but you would also lord it over us?

16:14 [a]Num 13:27; 14:8

14"Indeed, you have not brought us [a]into a land flowing with milk and honey, nor have you given us an inheritance of [b]fields and vineyards. Would you [c]put out the eyes of these men? We will not come up!"

16:14 [b]Ex 22:5; 23:10,11; Num 20:5 [c]Judg 16:21; 1 Sam 11:2

15 Then Moses became very angry and said to the LORD, "[a]Do not regard their offering! [b]I have not taken a single donkey from them, nor have I done harm to any of them."

16:15 [a]Gen 4:4,5 [b]1 Sam 12:3

16 Moses said to Korah, "You and all your company be present before the LORD tomorrow, both you and they along with Aaron.

17"Each of you take his firepan and put incense on it, and each of you bring his censer before the LORD, two hundred and fifty firepans; also you and Aaron *shall* each *bring* his firepan."

18 So they each took his *own* censer and put fire on it, and laid incense on it; and they stood at the doorway of the tent of meeting, with Moses and Aaron.

19 Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And [a]the glory of the LORD appeared to all the congregation.

16:19 [a]Num 14:10; 16:42; 20:6

20 Then the LORD spoke to Moses and Aaron, saying,

*16:20

21"[a]Separate yourselves from among this congregation, [b]that I may consume them instantly."

16:21 [a]Num 16:45 [b]Ex 32:10,12

22 But they fell on their faces and said, "O God, [a]God of the spirits of all flesh, [b]when one man sins, will You be angry with the entire congregation?"

16:22 [a]Num 27:16 [b]Gen 18:23-32; Lev 4:3

23 Then the LORD spoke to Moses, saying,

24"Speak to the congregation, saying, '[a]Get back from around the dwellings of Korah, Dathan and Abiram.' "

16:24 [a]Num 16:45

25 Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him,

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16:9–10 The important service of the Kohathites is described in 4:1–20. But they coveted more—namely, the priestly functions assigned to Aaron.

16:12–14 *Dathan and Abiram,* when summoned by Moses, charged him with ambitions of wanting to *lord it over* the people and of throwing dust in their eyes (this is the meaning of *put out the eyes,* v. 14). In fact, however, this charge was a cover-up for their own selfish ambitions. How quickly they forgot their miserable existence in Egypt (v. 13)!

16:20–22 Only Moses' and Aaron's intercession saved the entire nation from destruction.

16:26 [a]Is 52:11 [b]Gen 19:15,17
26 and he spoke to the congregation, saying, "[a]Depart now from the tents of these wicked men, and touch nothing that belongs to them, [b]or you will be swept away in all their sin."

16:27 [a]Num 26:11
27 So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out *and* stood at the doorway of their tents, along with their wives and [a]their sons and their little ones.

16:28 [a]Ex 3:12-15; 4:12,15
28 Moses said, "By this you shall know that [a]the LORD has sent me to do all these deeds; for this is not my doing.

16:29 [a]Eccl 3:19
29 "If these men die the death of all men or if they suffer the [a]fate of all men, *then* the LORD has not sent me.

*16:30 [a]Job 31:2,3 [b]Ps 55:15
30 "But [a]if the LORD brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they [b]descend alive into Sheol, then you will understand that these men have spurned the LORD."

31 Then it came about as he finished speaking all these words, that the ground that was under them split open;

*16:32 [a]Num 26:10; Deut 11:6; Ps 106:17 [b]Num 26:11
32 and [a]the earth opened its mouth and swallowed them up, and their households, and [b]all the men who belonged to Korah with *their* possessions.

33 So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly.

34 All Israel who *were* around them fled at their outcry, for they said, "The earth may swallow us up!"

16:35 [a]Num 11:1-3; 26:10
35 [a]Fire also came forth from the LORD and consumed the [b]two hundred and fifty men who were offering the incense.

16:35 [b]Num 16:2

36 Then the LORD spoke to Moses, saying, *16:36

37 "Say to Eleazar, the son of Aaron the priest, that he shall take up the censers out of the midst of the blaze, for they are holy; and you scatter the burning coals abroad.

16:38 [a]Ezek 14:8; 2 Pet 2:6
38 "As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the LORD and they are holy; and [a]they shall be for a sign to the sons of Israel."

39 So Eleazar the priest took the bronze censers which the men who were burned had offered, and they hammered them out as a plating for the altar,

16:40 [a]Num 1:51 [b]Ex 30:7-10
40 as a reminder to the sons of Israel that [a]no layman who is not of the descendants of Aaron should come near [b]to burn incense before the LORD; that he might not become like Korah and his company—just as the LORD had spoken to him through Moses.

*16:41 [a]Num 16:3
41 But on the next day all the congregation of the sons of Israel [a]grumbled against Moses and Aaron, saying, "You are the ones who have caused the death of the LORD's people."

16:42 [a]Num 16:19
42 It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and [a]the glory of the LORD appeared.

43 Then Moses and Aaron

16:30 *Sheol.* I.e., the grave. See note on Gen. 37:35.

16:32 The sons of Korah, who likely did not take part in their father's crime, did not die with him (26:11).

16:36–40 The rebels' censers, because they had been used illegally, were beaten into plates to cover the altar and thus to be a constant warning to others who might be tempted to follow Korah's example.

16:41–50 The people blamed Moses and Aaron for the deaths of the rebels. Once again God prepared to destroy the nation. Aaron quickly took his censer (which carried the legitimate fire and incense) and made atonement for the people. Nevertheless, 14,700 people died.

came to the front of the tent of meeting,

44 and the LORD spoke to Moses, saying,

16:45 45 "[a]Get away from among this congregation, that I may consume them instantly." Then they fell on their faces.

16:46 46 Moses said to Aaron, "Take your censer and put in it fire from the altar, and lay incense *on it;* then bring it quickly to the congregation and [a]make atonement for them, for [b]wrath has gone forth from the LORD, the plague has begun!"

16:47 47 Then Aaron took *it* as Moses had spoken, and ran into the midst of the assembly, for behold, the plague had begun among the people. [a]So he put *on* the incense and made atonement for the people.

48 He took his stand between the dead and the living, so that the plague was checked.

16:49 49 [a]But those who died by the plague were 14,700, besides those who [b]died on account of Korah.

50 Then Aaron returned to Moses at the doorway of the tent of meeting, for the plague had been checked.

3 *Validation of the Aaronic priesthood: Aaron's rod that budded,* 17:1–13

17 Then the LORD spoke to Moses, saying,

2 "Speak to the sons of Israel, and get from them a rod for each father's household: twelve rods, from all their leaders according to their fathers' households. You shall write each name on his rod,

3 and write Aaron's name on the rod of Levi; for there is one rod for the head *of each* of their fathers' households.

4 "You shall then deposit them in the tent of meeting in front of [a]the testimony, where I meet with you.

17:4 [a]Ex 25:16,21, 22; Num 17:7

5 "It will come about that the rod of [a]the man whom I choose will sprout. Thus I shall lessen from upon Myself the grumblings of the sons of Israel, who are grumbling against you."

17:5 [a]Num 16:5

6 Moses therefore spoke to the sons of Israel, and all their leaders gave him a rod apiece, for each leader according to their fathers' households, twelve rods, with the rod of Aaron among their rods.

7 So Moses deposited the rods before the LORD in [a]the tent of the testimony.

17:7 [a]Num 1:50,53; 9:15

8 Now it came about on the next day that Moses went into the tent of the testimony; and behold, [a]the rod of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds.

★17:8 [a]Ezek 17:24; Heb 9:4

9 Moses then brought out all the rods from the presence of the LORD to all the sons of Israel; and they looked, and each man took his rod.

10 But the LORD said to Moses, "Put back the rod of Aaron [a]before the testimony to be kept as a sign against the [b]rebels, that you may put an end to their grumblings against Me, so that they will not die."

★17:10 [a]Num 17:4 [b]Deut 9:7,24

11 Thus Moses did; just as the LORD had commanded him, so he did.

12 Then the sons of Israel spoke to Moses, saying, "[a]Behold, we perish, we are dying, we are all dying!

★17:12 [a]Is 6:5

13 "[a]Everyone who comes near, who comes near to the tabernacle of the LORD, must die. Are we to perish completely?"

17:13 [a]Num 1:51

17:8 *on the next day.* The brief time that elapsed gave added evidence of the miraculous nature of this blossoming. This confirmed exclusive legitimacy of the Levitical/Aaronic priesthood.

17:10 Aaron's rod was placed in or near the ark in the Tabernacle, along with the tablets of the law (Ex. 25:16) and the pot of manna (Ex. 16:33–34).

17:12–13 The people were still pitying themselves rather than praising God for His power and deliverance.

4 *The duties and support of the Levites,* 18:1–32

*18:1 [a]Ex 28:38; Lev 10:17; 22:16

18 So the LORD said to Aaron, "You and your sons and your father's household with you shall [a]bear the guilt in connection with the sanctuary, and you and your sons with you shall bear the guilt in connection with your priesthood.

*18:2 [a]Num 3:5-10

2"But bring with you also your brothers, the tribe of Levi, the tribe of your father, that they may be [a]joined with you and serve you, while you and your sons with you are before the tent of the testimony.

18:3 [a]Num 4:15-20 [b]Num 1:51; 18:7

3"And they shall thus attend to your obligation and the obligation of all the tent, but [a]they shall not come near to the furnishings of the sanctuary and [b]the altar, or both they and you will die.

4"They shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; but an outsider may not come near you.

18:5 [a]Ex 27:21; Lev 24:3 [b]Num 16:46

5"So you shall attend to the [a]obligations of the sanctuary and the obligations of the altar, [b]that there may no longer be wrath on the sons of Israel.

18:6 [a]Num 3:12,45 [b]Num 3:9

6"Behold, I Myself [a]have taken your fellow Levites from among the sons of Israel; they are [b]a gift to you, dedicated to the LORD, to perform the service for the tent of meeting.

18:7 [a]Ex 29:9 [b]Num 18:20; Deut 18:2; Matt 10:8; 1 Pet 5:2,3

7"But you and your sons with you shall [a]attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as [b]a bestowed service, but [c]the outsider who comes near shall be put to death."

18:7 [c]Num 1:51

8 Then the LORD spoke to Aaron, "Now behold, I Myself have given you charge of My [a]offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment.

*18:8 [a]Lev 6:16,18; 7:28-34

9"This shall be yours from the most holy *gifts reserved* from the fire; every offering of theirs, even [a]every grain offering and every [b]sin offering and every guilt offering, which they shall render to Me, shall be most holy for you and for your sons.

18:9 [a]Lev 2:1-16 [b]Lev 6:30

10"As the most holy *gifts* you shall eat it; every male shall eat it. It shall be holy to you.

11"This also is yours, [a]the offering of their gift, even all the wave offerings of the sons of Israel; I have [b]given them to you and to your sons and daughters with you as a perpetual allotment. Everyone of your household who is clean may eat it.

18:11 [a]Num 18:1; Deut 18:3 [b]Lev 22:1-16

12"[a]All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you.

18:12 [a]Deut 18:4; 32:14; Ps 81:16; 147:14

13"[a]The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours; everyone of your household who is clean may eat it.

18:13 [a]Ex 22:29; 23:19; 34:26

14"[a]Every devoted thing in Israel shall be yours.

18:14 [a]Lev 27:1-33

15"[a]Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn

18:15 [a]Ex 13:13,15; Num 3:46

18:1 Aaron and his sons, who were responsible for priestly ministries, were also responsible for the consequences of any defilement that might come to them or the sanctuary (cf. Ex. 28:38; Lev. 22:16).

18:2–7 Other Levites were given to Aaron and his sons (v. 6), to serve them while they officiated in the Tabernacle (v. 7).

18:8–20 These verses give instructions for the maintenance of the priests and their families (v. 11) by the various offerings brought by the people. Included were *offerings* (lit., heave offerings, v. 8; see note on Lev. 7:32); whatever was not consumed by the altar fire (v. 9; see notes on Lev. 6:19–23, 24–30); every *wave* offering (vv. 11–13; see note on Lev. 7:30–31); *devoted* things (v. 14; see note on Lev. 27:28); and the revenue from the redemption of the firstborn of man and beast (vv. 15–18; see note on Ex. 22:29–30). These arrangements formed a *covenant of salt* (v. 19), an indissoluble arrangement. See note on Lev. 2:13.

of unclean animals you shall redeem.

16"As to their redemption price, from a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs.

18:17 17"But [a]the firstborn of an ox [a] Deut 15:19 [b] Lev 3:2
or the firstborn of a sheep or the firstborn of a goat, you shall not redeem; they are holy. [b]You shall sprinkle their blood on the altar and shall offer up their fat in smoke *as* an offering by fire, for a soothing aroma to the LORD.

18:18 18"Their meat shall be yours; it [a] Lev 7:31
shall be yours like the [a]breast of a wave offering and like the right thigh.

18:19 19"[a]All the offerings of the [a] Num 18:11 [b] 2 Chr 13:5
holy *gifts,* which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is [b]an everlasting covenant of salt before the LORD to you and your descendants with you."

18:20 20 Then the LORD said to Aaron, [a] Deut 10:9; 12:12; 14:27, 29 [b] Deut 18:2; Josh 13:33; Ezek 44:28
"[a]You shall have no inheritance in their land nor own any portion among them; [b]I am your portion and your inheritance among the sons of Israel.

18:21 21"To the sons of Levi, behold, [a] Lev 27:30-33; Deut 14:22-29
I have given all the [a]tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting.

18:22 22"[a]The sons of Israel shall not [a] Num 1:51
come near the tent of meeting again, or they will bear sin and die.

18:23 23"Only the Levites shall per- [a] Num 18:1 [b] Num 18:20
form the service of the tent of meeting, and they shall [a]bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel [b]they shall have no inheritance.

24"For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, '[a]They shall have no inheritance among the sons of Israel.' " **18:24** [a] Deut 10:9

25 Then the LORD spoke to Moses, saying,

26"Moreover, you shall speak to the Levites and say to them, 'When you take from the sons of Israel [a]the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a [b]tithe of the tithe. **18:26** [a] Num 18:21 [b] Neh 10:38

27 'Your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat.

28 'So you shall also present an offering to the LORD from your tithes, which you receive from the sons of Israel; and from it you shall give the LORD'S offering to Aaron the priest.

29 'Out of all your gifts you shall present every offering due to the LORD, from all the best of them, the sacred part from them.'

30"You shall say to them, 'When you have offered from it the best of it, then *the rest* shall be reckoned to the Levites as the product of the threshing floor, and as the product of the wine vat.

31 'You may eat it anywhere, you and your households, for it is your compensation in return for your service in the tent of meeting.

32 'You shall bear no sin by reason of it when you have offered the best of it. But you shall not [a]profane the sacred gifts of the sons of Israel, or you will die.' " **18:32** [a] Lev 22:15,16

5 *The red heifer sacrifice,* 19:1-22

19 Then the LORD spoke to Moses and Aaron, saying,

2"This is the statute of the *19:2

19:2-10 The ritual of the *red heifer* provided cleansing for those who were defiled because of contact with a corpse. Preparations for the ritual required that the ashes of an unblemished, unyoked red heifer be mixed with water (called *water to remove impurity*; i.e., water to remove im-

19:2 [a]Lev 22:20-25 [b]Deut 21:3
law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an [a]unblemished red heifer in which is no defect *and* [b]on which a yoke has never been placed.

19:3 [a]Num 3:4 [b]Lev 4:11,12, 21; Num 19:9
3 'You shall give it to [a]Eleazar the priest, and it shall [b]be brought outside the camp and be slaughtered in his presence.

19:4 [a]Lev 4:6,17; 16:14
4 'Next Eleazar the priest shall take some of its blood with his finger and [a]sprinkle some of its blood toward the front of the tent of meeting seven times.

19:5 [a]Ex 29:14; Lev 4:11,12
5 'Then the heifer shall be burned in his sight; [a]its hide and its flesh and its blood, with its refuse, shall be burned.

19:6 [a]Lev 14:4
6 'The priest shall take [a]cedar wood and hyssop and scarlet *material* and cast it into the midst of the burning heifer.

19:7 [a]Lev 16:26,28; 22:6
7 'The priest [a]shall then wash his clothes and bathe his body in water, and afterward come into the camp, but the priest shall be unclean until evening.

8 'The one who burns it shall also wash his clothes in water and bathe his body in water, and shall be unclean until evening.

19:9 [a]Num 8:7; 31:23
9 'Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as [a]water to remove impurity; it is purification from sin.

19:10 [a]Num 19:7
10 'The one who gathers the ashes of the heifer [a]shall wash his clothes and be unclean until evening; and it shall be a perpetual statute to the sons of Israel and to the alien who sojourns among them.

19:11 [a]Lev 21:1,11; Num 5:2; 6:6; Acts 21:26,27
11 '[a]The one who touches the corpse of any person shall be unclean for seven days.

12 'That one shall [a]purify himself from uncleanness with the water on the third day and on the seventh day, *and then* he shall be clean; but if he does not purify himself on the third day and on the seventh day, he shall not be clean. *19:12 [a]Num 19:19; 31:19

13 '[a]Anyone who touches a corpse, the body of a man who has died, and does not purify himself, [b]defiles the tabernacle of the LORD; and that person shall be cut off from Israel. Because the water for impurity was not [c]sprinkled on him, he shall be unclean; his uncleanness is still on him. *19:13 [a]Lev 7:21; 22:3-7 [b]Lev 15:31; 20:3; Num 19:20 [c]Num 19:19

14 'This is the law when a man dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days.

15 'Every open vessel, which has no covering tied down on it, shall be unclean.

16 '[a]Also, anyone who in the open field touches one who has been slain with a sword or who has died *naturally,* or a human bone or a grave, shall be unclean for seven days. *19:16 [a]Num 31:19

17 'Then for the unclean *person* they shall take some of the ashes of the burnt [a]purification from sin and flowing water shall be added to them in a vessel. 19:17 [a]Num 19:9

18 'A clean person shall take hyssop and dip *it* in the water, and sprinkle *it* on the tent and on all the furnishings and on the persons who were there, and on the one who touched the bone or the one slain or the one dying *naturally* or the grave.

19 'Then the clean *person* [a]shall sprinkle on the unclean on the third day and on the seventh day; and on the seventh day 19:19 [a]Ezek 36:25; Heb 10:22

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purity). This served as a *purification from sin* (lit., a sin offering, as also in v. 17; see Heb. 9:13).

19:12 *purify.* Lit., de-sin or un-sin, as also in 8:21.

19:13 A defilement that was not cleansed would pollute the Tabernacle as well. *sprinkled on him.* Lit., thrown or dashed on him.

19:16–19 People could not help becoming defiled occasionally; thus, the water was always available and any undefiled person (not just a priest) could dash it on the one defiled. This ritual pictured the cleansing power of the blood of Christ (cf. Heb. 9:13–14; 1 John 1:7–9).

he shall purify him from uncleanness, and he shall wash his clothes and bathe *himself* in water and shall be clean by evening.

19:20 [a]Num 19:13
20 'But the man who is unclean and does not purify himself from uncleanness, that person shall be cut off from the midst of the assembly, because he has [a]defiled the sanctuary of the LORD; the water for impurity has not been sprinkled on him, he is unclean.

19:21 [a]Num 19:7
21 'So it shall be a perpetual statute for them. And he [a]who sprinkles the water for impurity shall wash his clothes, and he who touches the water for impurity shall be unclean until evening.

19:22 [a]Lev 5:2,3; 7:21; 22:5,6
22 '[a]Furthermore, anything that the unclean *person* touches shall be unclean; and the person who touches *it* shall be unclean until evening.' "

6 *The sin of Moses,* 20:1–13

*20:1 [a]Num 13:21; 27:14; 33:36
20 Then the sons of Israel, the whole congregation, came to the [a]wilderness of Zin in the first month; and the people stayed at Kadesh. Now Miriam died there and was buried there.

20:2 [a]Ex 17:1 [b]Num 16:19,42
2 [a]There was no water for the congregation, [b]and they assembled themselves against Moses and Aaron.

20:3 [a]Ex 17:2 [b]Num 14:2,3 [c]Num 16:31-35
3 [a]The people thus contended with Moses and spoke, saying, "[b]If only we had perished [c]when our brothers perished before the LORD!

20:4 [a]Ex 17:3
4"[a]Why then have you brought the LORD's assembly into this wilderness, for us and our beasts to die here?

5"Why have you made us come up from Egypt, to bring us in to this wretched place? [a]It is not a place of grain or figs or vines or pomegranates, nor is there water to drink."

20:5 [a]Num 16:14

6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting and [a]fell on their faces. Then the glory of the LORD appeared to them;

20:6 [a]Num 14:5

7 and the LORD spoke to Moses, saying,

8"Take [a]the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink."

*20:8 [a]Ex 4:17,20; 17:5,6

9 So Moses took the rod [a]from before the LORD, just as He had commanded him;

20:9 [a]Num 17:10

10 and Moses and Aaron gathered the assembly before the rock. And he said to them, "[a]Listen now, you rebels; shall we bring forth water for you out of this rock?"

20:10 [a]Ps 106:33

11 Then Moses lifted up his hand and struck the rock twice with his rod; and [a]water came forth abundantly, and the congregation and their beasts drank.

*20:11 [a]Ps 78:16; Is 48:21; 1 Cor 10:4

12 But the LORD said to Moses and Aaron, "[a]Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them."

*20:12 [a]Num 20:24; 27:14; Deut 1:37; 3:26,27

13 Those *were* the waters of [a]Meribah, because the sons of Israel contended with the LORD, and He proved Himself holy among them.

*20:13 [a]Ex 17:7; Ps 95:8

20:1 *in the first month.* Forty years after the Exodus from Egypt. *wilderness of Zin.* See note on 13:21. *Miriam.* The elder sister of Moses and Aaron. See also notes on Ex. 15:20 and Num. 12:1.

20:8 *the rod.* The same rod with which Moses had performed previous miracles (cf. Ex. 7:20; 14:16; 17:6). God instructed Moses and Aaron (the verb is plural) to *speak* to the rock, not strike it. In anger and self-glorification, Moses struck it (v. 11; cf. Ps. 106:32–33).

20:11 The sin of Moses and Aaron was taking glory to themselves and not obeying the detail of God's command to speak to the rock.

20:12 Because of their sin, Moses and Aaron were not permitted to enter the Promised Land. Here is a warning to us that forgiveness of sin does not always carry with it alleviation of the consequences of that sin.

20:13 *Meribah.* A wordplay (in the Hebrew) on the verb "to strive."

IV ISRAEL MARCHING TO MOAB, 20:14–21:35

A The Defiance of Edom, 20:14–22

*20:14 [a]Gen 36:31-39; Deut 2:4 [b]Josh 2:9,10; 9:9,10,24

14 From Kadesh Moses then sent messengers to [a]the king of Edom: "Thus your brother Israel has said, 'You [b]know all the hardship that has befallen us;

15 that our fathers went down to Egypt, and we stayed in Egypt a long time, and the Egyptians treated us and our fathers badly.

20:16 [a]Ex 2:23; 3:7 [b]Ex 14:19

16 'But [a]when we cried out to the LORD, He heard our voice and sent [b]an angel and brought us out from Egypt; now behold, we are at Kadesh, a town on the edge of your territory.

*20:17 [a]Num 21:22

17 'Please [a]let us pass through your land. We shall not pass through field or through vineyard; we shall not even drink water from a well. We shall go along the king's highway, not turning to the right or left, until we pass through your territory.' "

20:18 [a]Num 24:18

18 [a]Edom, however, said to him, "You shall not pass through us, or I will come out with the sword against you."

20:19 [a]Ex 12:38 [b]Deut 2:6,28

19 Again, the sons of Israel said to him, "We shall go up by the highway, and if I and [a]my livestock do drink any of your water, [b]then I will pay its price. Let me only pass through on my feet, nothing *else.*"

20:20 [a]Judg 11:17

20 But he said, "[a]You shall not pass through." And Edom came out against him with a heavy force and with a strong hand.

20:21 [a]Judg 11:17 [b]Deut 2:8

21 [a]Thus Edom refused to allow Israel to pass through his territory; [b]so Israel turned away from him.

*20:22 [a]Num 20:1,14

22 Now when they set out from [a]Kadesh, the sons of Israel, the whole congregation, came to Mount Hor.

B The Death of Aaron, 20:22–29

20:23 [a]Num 33:37

23 Then the LORD spoke to Moses and Aaron at [a]Mount Hor by the border of the land of Edom, saying,

20:24 [a]Gen 25:8 [b]Num 20:5,10

24 "Aaron shall be [a]gathered to his people; for he shall not enter the land which I have given to the sons of Israel, because [b]you rebelled against My command at the waters of Meribah.

20:25 [a]Num 3:4

25 "Take Aaron and his son [a]Eleazar and bring them up to Mount Hor;

20:26 [a]Num 20:24

26 and strip Aaron of his garments and put them on his son Eleazar. So Aaron will be [a]gathered *to his people,* and will die there."

27 So Moses did just as the LORD had commanded, and they went up to Mount Hor in the sight of all the congregation.

*20:28 [a]Ex 29:29 [b]Num 33:38; Deut 10:6; 32:50

28 After Moses had stripped Aaron of his garments and [a]put them on his son Eleazar, [b]Aaron died there on the mountain top. Then Moses and Eleazar came down from the mountain.

20:29 [a]Gen 1:5; 50:3, 10; Deut 34:8

29 When all the congregation saw that Aaron had died, all the house of Israel wept for Aaron thirty [a]days.

C The Defeat of Arad, 21:1–3

*21:1 [a]Num 33:40; Josh 12:14; Judg 1:16

21 When the Canaanite, the king of [a]Arad, who lived in the Negev, heard that Israel was coming by the way of Atharim, then he fought against Israel and took some of them captive.

21:2 [a]Gen 28:20; Judg 11:30

2 So [a]Israel made a vow to the LORD and said, "If You will indeed deliver this people into my

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20:14 *Edom.* See the Introduction to the book of Obadiah and notes on Gen. 25:22. The Israelites wanted to go east from Kadesh through Edom, which occupied the territory S of the Dead Sea (cf. v. 17). Their request was refused with a show of force (v. 20).

20:17 *the king's highway.* A public caravan route from Arabia to Damascus.

20:22 The location of *Mount Hor* is uncertain, though it apparently was on the border of Edom near Kadesh (see 33:37). Here the Israelites began their detour around Edom.

20:28–29 The death of Aaron was in the fortieth year after the Exodus. His death at the age of 123 (see 33:38–39) stands in sharp contrast to the eternal priesthood of Christ (cf. Heb. 7:23–24).

21:1ff. For places in this chapter, see Map 3 at the end of this volume.

hand, then I will utterly destroy their cities."

*21:3 [a]Num 14:45 3 The LORD heard the voice of Israel and delivered up the Canaanites; then they utterly destroyed them and their cities. Thus the name of the place was called [a]Hormah.

D The Discipline of Israel: the Bronze Serpent, 21:4–9

*21:4 [a]Deut 2:8 **4** Then they set out from Mount Hor by the way of the Red Sea, to [a]go around the land of Edom; and the people became impatient because of the journey.

21:5 [a]Num 14:2,3 [b]Num 11:6 5 The people spoke against God and Moses, "[a]Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and [b]we loathe this miserable food."

*21:6 [a]Deut 8:15 [b]Jer 8:17 [c]1 Cor 10:9 6 [a]The LORD sent fiery serpents among the people and [b]they bit the people, so that [c]many people of Israel died.

21:7 [a]Num 11:2; Ps 78:34; Is 26:16; Hos 5:15 [b]Ex 8:8; 1 Sam 12:19; Acts 8:24 7 [a]So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; [b]intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people.

*21:8 [a]Is 14:29; 30:6; John 3:14 8 Then the LORD said to Moses, "Make a [a]fiery *serpent,* and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live."

21:9 [a]2 Kin 18:4; John 3:14,15 9 And Moses made a [a]bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.

E The Defeat of Sihon and Og, 21:10–35

21:10 [a]Num 33:43,44 **10** [a]Now the sons of Israel moved out and camped in Oboth.

11 They journeyed from Oboth and camped at Iyeabarim, in the wilderness which is opposite Moab, to the east.

21:12 [a]Num 33:45 12 [a]From there they set out and camped in Wadi Zered.

21:13 [a]Num 22:36; Judg 11:18 13 From there they journeyed and camped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites, [a]for the Arnon is the border of Moab, between Moab and the Amorites.

14 Therefore it is said in the Book of the Wars of the LORD, *21:14

"Waheb in Suphah,
And the wadis of the Arnon,

21:15 [a]Num 21:28; Deut 2:9,18,29 15 And the slope of the wadis
That extends to the site of [a]Ar,
And leans to the border of Moab."

21:16 [a]Num 33:46-49 16 [a]From there *they continued* to Beer, that is the well where the LORD said to Moses, "Assemble the people, that I may give them water."

21:17 [a]Ex 15:1; Ps 105:2 17 [a]Then Israel sang this song:
"Spring up, O well! Sing to it!

18 "The well, which the leaders sank,
Which the nobles of the people dug,
With the scepter *and* with their staffs."

And from the wilderness *they continued* to Mattanah,

19 and from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 and from Bamoth to the valley that is in the land of Moab, at the top of Pisgah which overlooks the wasteland.

*21:21 [a]Deut 2:26-37; Judg 11:19 **21** [a]Then Israel sent messen-

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21:3 *Hormah* means "destruction." The area was about 25 mi (40 km) S of Hebron.

21:4 *the Red Sea.* I.e., the NE prong of the Red Sea, the Gulf of Aqaba.

21:6 *fiery serpents.* Venomous snakes with a burning, lethal bite.

21:8–9 Only those who believed God and looked on the *bronze* serpent lived. The NT uses this incident as an illustration of Christ's vicarious death on the cross and of the necessity of personal faith for salvation (John 3:14–15).

21:14 *the Book of the Wars of the LORD.* Apparently a collection of war songs.

21:21 *the Amorites.* See notes on Gen. 14:5 and Amos 2:9. They inhabited the area N of the Arnon River (cf. v. 13), which flowed into the Dead Sea just N of its midpoint.

gers to Sihon, king of the Amorites, saying,

21:22 [a]Num 20:16,17
22 "[a]Let me pass through your land. We will not turn off into field or vineyard; we will not drink water from wells. We will go by the king's highway until we have passed through your border."

*21:23 [a]Num 20:21 [b]Deut 2:32
23 [a]But Sihon would not permit Israel to pass through his border. So Sihon gathered all his people and went out against Israel in the wilderness, and came to [b]Jahaz and fought against Israel.

*21:24 [a]Amos 2:9 [b]Deut 2:37
24 Then [a]Israel struck him with the edge of the sword, and took possession of his land from the Arnon to the Jabbok, as far as the sons of Ammon; for the [b]border of the sons of Ammon *was* Jazer.

*21:25 [a]Amos 2:10
25 Israel took all these cities and [a]Israel lived in all the cities of the Amorites, in Heshbon, and in all her villages.

26 For Heshbon was the city of Sihon, king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, as far as the Arnon.

27 Therefore those who use proverbs say,

"Come to Heshbon! Let it be built!
So let the city of Sihon be established.

21:28 [a]Jer 48:45 [b]Num 21:15 [c]Num 22:41; Is 15:2; 16:12
28 "[a]For a fire went forth from Heshbon,
A flame from the town of Sihon;
It devoured [b]Ar of Moab,
The [c]dominant heights of the Arnon.

21:29 [a]Jer 48:46 [b]Judg 11:24; 1 Kin 11:33; 2 Kin 23:13
29 "[a]Woe to you, O Moab!
You are ruined, O people of [b]Chemosh!
[c]He has given his sons as fugitives,
[d]And his daughters into captivity,
To an Amorite king, Sihon.

21:29 [c]Is 15:5 [d]Is 16:2

30 "But we have cast them down,
Heshbon is ruined as far as [a]Dibon,
Then we have laid waste even to Nophah,
Which *reaches* to Medeba."

21:30 [a]Num 32:3,34; Jer 48:18,22

31 Thus Israel lived in the land of the Amorites.

32 Moses sent to spy out [a]Jazer, and they captured its villages and dispossessed the Amorites who *were* there.

21:32 [a]Num 32:1,3,35; Jer 48:32

*21:33 [a]Deut 3:1-7 [b]Josh 13:12
33 [a]Then they turned and went up by the way of Bashan, and Og the king of Bashan went out with all his people, for battle at [b]Edrei.

21:34 [a]Deut 3:2
34 But the LORD said to Moses, "[a]Do not fear him, for I have given him into your hand, and all his people and his land; and you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon."

21:35 [a]Deut 3:3,4
35 So [a]they killed him and his sons and all his people, until there was no remnant left him; and they possessed his land.

V ISRAEL ON THE PLAINS OF MOAB, 22:1–36:13

A Balak Propositions Balaam to Curse Israel, 22:1–41

*22:1 [a]Num 33:48,49
22 [a]Then the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan *opposite* Jericho.

22:2 [a]Judg 11:25
2 Now [a]Balak the son of Zippor saw all that Israel had done to the Amorites.

22:3 [a]Ex 15:15
3 [a]So Moab was in great fear because of the people, for they

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21:23 *Jahaz.* Just N of the Arnon.

21:24 *Jabbok.* A tributary of the Jordan, flowing into it about 24 mi (38.4 km) N of the Dead Sea.

21:25–26 These two verses give the historical facts on which the poem in verses 27–30 is based. The essence of the poem is, "You Amorites have beaten the Moabites, but we Israelites have beaten you."

21:33 *Bashan* occupied the area E of the Sea of Galilee and the Jordan River. Israel controlled the land from the Arnon to Mount Hermon (cf. Deut. 3:8).

22:1 *Moab.* See notes on Gen. 19:31 and Amos 2:1. *the plains of Moab.* The staging area just NE of the Dead Sea from which Israel would cross into Canaan.

were numerous; and Moab was in dread of the sons of Israel.

*22:4 [a]Num 25:15-18; 31:1-3

4 Moab said to the elders of [a]Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

*22:5 [a]Josh 24:9; 2 Pet 2:15f; Jude 11 [b]Deut 23:4

5 So he sent messengers to [a]Balaam the son of Beor, at [b]Pethor, which is near the River, *in* the land of the sons of his people, to call him, saying, "Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me.

*22:6 [a]Num 22:17; 23:7,8 [b]Num 22:12; 24:9

6"[a]Now, therefore, please come, [b]curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed."

22:7 [a]Num 23:23; 24:1; Josh 13:22

7 So the elders of Moab and the elders of Midian departed with the *fees for* [a]divination in their hand; and they came to Balaam and repeated Balak's words to him.

8 He said to them, "Spend the night here, and I will bring word back to you as the LORD may speak to me." And the leaders of Moab stayed with Balaam.

*22:9 [a]Gen 20:3

9 Then [a]God came to Balaam and said, "Who are these men with you?"

10 Balaam said to God, "Balak the son of Zippor, king of Moab, has sent *word* to me,

11 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them and drive them out.' "

12 God said to Balaam, "Do not go with them; [a]you shall not curse the people, for they [b]are blessed."

22:12 [a]Num 23:8; 24:9 [b]Gen 12:2; 22:17

13 So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for the LORD has refused to let me go with you."

14 The leaders of Moab arose and went to Balak and said, "Balaam refused to come with us."

15 Then Balak again sent leaders, more numerous and more distinguished than the former.

16 They came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me;

17 for I will indeed honor you richly, and I will do whatever you say to me. [a]Please come then, curse this people for me.' "

22:17 [a]Num 22:6

22:18 [a]Num 22:38; 24:13; 1 Kin 22:14; 2 Chr 18:13

18 Balaam answered and said to the servants of Balak, "[a]Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God.

19"Now please, you also stay here tonight, and I will find out what else the LORD will speak to me."

22:20 [a]Num 22:35; 23:5,12,16,26; 24:13

20 God came to Balaam at night and said to him, "If the men have come to call you, rise up *and* go with them; but [a]only the word which I speak to you shall you do."

22:21 [a]2 Pet 2:15

21 [a]So Balaam arose in the morning, and saddled his donkey and went with the leaders of Moab.

*22:22 [a]Ex 23:20

22 But God was angry because he was going, [a]and the angel of

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22:4 Because of his fear of the Israelites, Balak sought an alliance with the Midianites to the E. See note on Ex. 2:15.

22:5 *Pethor.* Located on the W bank of the Euphrates in northern Mesopotamia (Deut. 23:4).

22:6–7 Apparently Balaam enjoyed considerable reputation as a successful prophet. *fees for divination.* I.e., payment for his services.

22:9–20 Balaam knew the true God, though he also used omens (v. 7; 24:1) and soothsaying (Josh. 13:22). *what else* (v. 19). These words belie the grandiose affirmation of verse 18, for though the Lord had told him not to go (v. 12), Balaam was hoping He would change His mind and permit him to go. God did grant permission (v. 20), but also expressed His displeasure with Balaam for his love of money (v. 22; cf. 2 Peter 2:15).

22:22–35 The experience with his *donkey* and *the angel of the* LORD (see note on Gen. 16:9) was designed to reinforce God's displeasure with Balaam's motive for going. Balaam offered to return home (v. 34), but God told him to go on.

the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.

23 When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way.

24 Then the angel of the LORD stood in a narrow path of the vineyards, *with* a wall on this side and a wall on that side.

25 When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again.

26 The angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left.

22:27 [a]James 1:19
27 When the donkey saw the angel of the LORD, she lay down under Balaam; so [a]Balaam was angry and struck the donkey with his stick.

*22:28 [a]2 Pet 2:16
28 And [a]the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

22:29 [a]Prov 12:10; Matt 15:19
29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, [a]I would have killed you by now."

30 The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."

22:31 [a]Josh 5:13-15
31 Then the LORD opened the eyes of Balaam, and he saw [a]the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground.

22:32 [a]2 Pet 2:15
32 The angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was [a]contrary to me.

33 "But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live."

22:34 [a]Num 14:40
34 Balaam said to the angel of the LORD, "[a]I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back."

22:35 [a]Num 22:20
35 But the angel of the LORD said to Balaam, "Go with the men, but [a]you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak.

36 When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, at the extreme end of the border.

37 Then Balak said to Balaam, *22:37 "Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?"

22:38 [a]Num 22:18
38 So Balaam said to Balak, "Behold, I have come now to you! [a]Am I able to speak anything at all? The word that God puts in my mouth, that I shall speak."

39 And Balaam went with Balak, and they came to Kiriath-huzoth.

40 Balak sacrificed oxen and *22:40 sheep, and sent *some* to Balaam and the leaders who were with him.

41 Then it came about in the *22:41 morning that Balak took Balaam

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22:28 Balaam did not seem surprised when God caused the donkey to speak (Gen. 3:1). Perhaps he had had previous experiences with animals speaking through demonic power.

22:37–38 Balak assumed that Balaam's presence meant he would curse Israel, and Balaam's reply is deftly ambiguous. Perhaps he yet hoped God would allow him to curse Israel and so obtain the promised rewards.

22:40 Balak likely sent Balaam the livers of the animals to use in his divinations.

22:41 *high places of Baal.* Actually elevated so as to be closer to the Canaanite god, Baal.

22:41 and brought him up to [a]the high places of Baal, and he saw from there a [b]portion of the people.

[a] Num 21:28
[b] Num 23:13

B Balaam Blesses Israel, 23:1–24:25

23 Then Balaam said to Balak, "Build seven altars for me here, and prepare seven bulls and seven rams for me here."

2 Balak did just as Balaam had spoken, and Balak and Balaam offered up a bull and a ram on each altar.

3 Then Balaam said to Balak, "Stand beside your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you." So he went to a bare hill.

4 Now God met Balaam, and he said to Him, "I have set up the seven altars, and I have offered up a bull and a ram on each altar."

23:5 5 Then the LORD [a]put a word in Balaam's mouth and said, "Return to Balak, and you shall speak thus."

[a] Num 22:20; Deut 18:18; Jer 1:9

6 So he returned to him, and behold, he was standing beside his burnt offering, he and all the leaders of Moab.

*23:7 7 He took up his discourse and said,

[a] Num 22:5; Deut 23:4
[b] Num 22:6

"From [a]Aram Balak has brought me,
Moab's king from the mountains of the East,
'[b]Come curse Jacob for me,
And come, denounce Israel!'

23:8 8"[a]How shall I curse whom God has not cursed?
And how can I denounce whom the LORD has not denounced?

[a] Num 22:12

9"As I see him from the top of the rocks,
And I look at him from the hills;
[a]Behold, a people *who* dwells apart,
And shall not be reckoned among the nations.

23:9 [a] Deut 32:8; 33:28

10"[a]Who can count the dust of Jacob,
Or number the fourth part of Israel?
[b]Let me die the death of the upright,
[c]And let my end be like his!"

23:10 [a] Gen 13:16; 28:14
[b] Is 57:1
[c] Ps 37:37

11 Then Balak said to Balaam, "What have you done to me? [a]I took you to curse my enemies, but behold, you have actually blessed them!"

23:11 [a] Neh 13:2

12 He answered and said, "Must I not be careful to speak [a]what the LORD puts in my mouth?"

23:12 [a] Num 22:20

13 Then Balak said to him, "Please come with me to another place from where you may see them, although you will only see the extreme end of them and will not see all of them; and curse them for me from there."

14 So he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on *each* altar.

*23:14

15 And he said to Balak, "Stand here beside your burnt offering while I myself meet *the* LORD over there."

16 Then the LORD met Balaam and [a]put a word in his mouth and said, "Return to Balak, and thus you shall speak."

23:16 [a] Num 22:20

17 He came to him, and behold, he was standing beside his burnt offering, and the leaders of Moab with him. And Balak said to him, "What has the LORD spoken?"

23:7–10 Balaam's first oration (in the form of a poem) stated that Israel could not be cursed, that she was a nation separate from all other nations, that she was a large nation so that even the *fourth part* (v. 10) of what he could see could not be numbered, and that he wished he might die sharing Israel's blessings.

23:14 *Pisgah* is sometimes identified with Mount Nebo (Deut. 34:1). Here it may refer to the range of mountains that extend toward the NE corner of the Dead Sea, of which Nebo is the highest peak. From this vantage point, Balaam saw another part of the camp of Israel. Once again he predicted even greater blessing, not cursing, for Israel (vv. 18–24).

18 Then he took up his discourse and said,
"Arise, O Balak, and hear;
Give ear to me, O son of Zippor!
23:19 19 "[a]God is not a man, that He should lie,
Nor a son of man, that He should repent;
[b]Has He said, and will He not do it?
Or has He spoken, and will He not make it good?
23:20 20 "Behold, I have received *a command* to bless;
[a]When He has blessed, then [b]I cannot revoke it.
*23:21 21 "[a]He has not observed misfortune in Jacob;
[b]Nor has He seen trouble in Israel;
[c]The LORD his God is with him,
[d]And the shout of a king is among them.
23:22 22 "[a]God brings them out of Egypt,
He is for them like the [b]horns of the wild ox.
23:23 23 "[a]For there is no omen against Jacob,
Nor is there any divination against Israel;
At the proper time it shall be said to Jacob
And to Israel, what God has done!
23:24 24 "[a]Behold, a people rises like a lioness,
And as a lion it lifts itself;
It shall not lie down until it devours the prey,
And drinks the blood of the slain."
25 Then Balak said to Balaam, "Do not curse them at all nor bless them at all!"
26 But Balaam answered and said to Balak, "Did I not tell you, 23:26 [a]Whatever the LORD speaks, that I must do'?"
27 Then Balak said to Balaam, "Please come, I will take you to another place; perhaps it will be agreeable with God that you curse them for me from there."
28 So Balak took Balaam to the top of Peor which overlooks the wasteland. *23:28
29 Balaam said to Balak, "Build seven altars for me here and prepare seven bulls and seven rams for me here."
30 Balak did just as Balaam had said, and offered up a bull and a ram on *each* altar.

24 When Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times to seek [a]omens but he set his face toward the [b]wilderness.
2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and [a]the Spirit of God came upon him.
3 He took up his discourse and said,
"[a]The oracle of Balaam the son of Beor,
And the oracle of the man whose eye is opened;
4 The oracle of him who *24:4 [a]hears the words of God,
Who sees the [b]vision of the Almighty,
Falling down, yet having his eyes uncovered,
5 How fair are your tents, O Jacob,
Your dwellings, O Israel!
6 "Like valleys that stretch out, *24:6
Like gardens beside the river,
Like [a]aloes planted by the LORD,

24:1 [a]Num 22:7; 23:23 [b]Num 23:28
24:2 [a]Num 11:26; 1 Sam 19:20; Rev 1:10
24:3 [a]Num 24:15,16
*24:4 [a]Num 22:20 [b]Gen 15:1; Num 12:6
*24:6 [a]Ps 45:8

23:21–23 *the shout of a king.* A shout of triumph, which renders *omen* and *divination* powerless against Israel (v. 23).

23:28 *Peor.* In the northern part of the range (see note on 23:14), from which Balaam could see the camp of Israel (24:2). It also overlooked the *wasteland.*

24:4 *Almighty* (Heb., *shaddai*). See note on Gen. 17:1. This time Balaam received a vision from God as he lay prostrate (*Falling down,* not into a trance) with *his eyes uncovered;* i.e., with uncluttered spiritual vision.

24:6 *aloes.* Very valuable 100–120 ft (30–36.5 m) high trees whose resinous wood was used in perfume (Ps. 45:8). Balaam was predicting prosperity for Israel.

24:6 [b]Ps 1:3
Like [b]cedars beside the waters.

*24:7 [a]Num 24:20; 1 Sam 15:8 [b]Ps 145:11-13
7 "Water shall flow from his buckets,
And his seed *shall be* by many waters,
And his king shall be higher than [a]Agag,
[b]And his kingdom shall be exalted.

24:8 [a]Num 23:22 [b]Num 23:24; Ps 2:9 [c]Ps 45:5
8 "[a]God brings him out of Egypt,
He is for him like the horns of the wild ox.
[b]He shall devour the nations *who are* his adversaries,
And shall crush their bones in pieces,
And shatter *them* with his [c]arrows.

24:9 [a]Gen 49:9; Num 23:24 [b]Gen 12:3; 27:29
9 "[a]He couches, he lies down as a lion,
And as a lion, who dares rouse him?
[b]Blessed is everyone who blesses you,
And cursed is everyone who curses you."

10 Then Balak's anger burned against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, but behold, you have persisted in blessing them these three times!

11 "Therefore, flee to your place now. I said I would honor you greatly, but behold, the LORD has held you back from honor."

24:12 [a]Num 22:18
12 Balaam said to Balak, "[a]Did I not tell your messengers whom you had sent to me, saying,

24:13 [a]Num 16:28
13 'Though Balak were to give me his house full of silver and gold, I could not do anything contrary to the command of the LORD, either good or bad, [a]of my own accord. [b]What the LORD speaks, that I will speak'?

24:13 [b]Num 22:20

24:14 [a]Num 31:8,16; Josh 13:22
14 "And now, behold, [a]I am going to my people; come, *and* I will advise you what this people will do to your people in the days to come."

*24:15 [a]Num 24:3,4
15 He took up his discourse and said,
"[a]The oracle of Balaam the son of Beor,
And the oracle of the man whose eye is opened,
16 The oracle of him who hears the words of God,
And knows the knowledge of the Most High,
Who sees the vision of the Almighty,
Falling down, yet having his eyes uncovered.

24:17 [a]Gen 49:10 [b]Num 21:29; Is 15:1-16:14
17 "I see him, but not now;
I behold him, but not near;
A star shall come forth from Jacob,
[a]A scepter shall rise from Israel,
[b]And shall crush through the forehead of Moab,
And tear down all the sons of Sheth.

*24:18 [a]Gen 27:29; Amos 9:11,12 [b]Gen 32:3
18 "[a]Edom shall be a possession,
[b]Seir, its enemies, also shall be a possession,
While Israel performs valiantly.
19 "One from Jacob shall have dominion,
And shall destroy the remnant from the city."

24:20 [a]Num 24:24
20 And he looked at Amalek and took up his discourse and said,
"Amalek was the first of the nations,
[a]But his end *shall be* destruction."

24:21 [a]Gen 15:19
21 And he looked at the [a]Ke-

24:7 *Agag* was the king Samuel killed (1 Sam. 15:32–33). Balaam here predicts Israel's dominance.

24:15–25 Before Balaam left for home, he made four predictions: (1) the coming of the Messiah-Ruler of Israel (v. 17)—the *star* and *scepter* referring to the coming Messiah (Rev. 22:16) and *the sons of Sheth* a general reference to tumult; (2) victory over Moab, Edom, the Amalekites, and the Kenites (vv. 17–21); (3) the Assyrian (= *Asshur*) captivity of Israel (v. 22); (4) the affliction of Assyria and *Eber* (the Hebrews) by people from the Mediterranean area (*Kittim,* v. 24).

24:18–19 *Seir* is another name for Edom. *the city* is likely Sela, later called Petra.

nite, and took up his discourse and said,

"Your dwelling place is enduring,
And your nest is set in the cliff.

24:22 [a]Gen 10:21,22
22 "Nevertheless Kain shall be consumed;
How long shall [a]Asshur keep you captive?"

23 He took up his discourse and said,

"Alas, who can live except God has ordained it?

24:24 [a]Gen 10:4; Ezek 27:6 [b]Gen 10:21 [c]Num 24:20
24 "But ships *shall come* from the coast of [a]Kittim,
And they shall afflict Asshur and shall afflict [b]Eber;
[c]So they also *shall come* to destruction."

24:25 [a]Num 24:14
25 Then Balaam arose and departed and returned to [a]his place, and Balak also went his way.

C Israel Worships Baal of Peor, 25:1–18

*25:1 [a]Num 33:49; Josh 2:1 [b]Num 31:16; 1 Cor 10:8; Rev 2:14
25 While Israel remained at [a]Shittim, the people began [b]to play the harlot with the daughters of Moab.

*25:2 [a]Ex 34:15; Deut 32:38
2 For [a]they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

*25:3 [a]Ps 106:28,29; Hos 9:10
3 So [a]Israel joined themselves to Baal of Peor, and the LORD was angry against Israel.

*25:4 [a]Deut 13:17
4 The LORD said to Moses, "Take all the leaders of the people and execute them in broad daylight before the LORD, [a]so that the fierce anger of the LORD may turn away from Israel."

25:5 [a]Ex 32:27
5 So Moses said to the judges of Israel, "Each of you [a]slay his men who have joined themselves to Baal of Peor."

25:6 [a]Num 22:4 [b]Joel 2:17
6 Then behold, one of the sons of Israel came and brought to his relatives a [a]Midianite woman, in the sight of Moses and in the sight of all the congregation of the sons of Israel, [b]while they were weeping at the doorway of the tent of meeting.

25:7 [a]Ps 106:30
7 [a]When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation and took a spear in his hand,

25:8 [a]Num 16:46-48
8 and he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman, through the body. [a]So the plague on the sons of Israel was checked.

*25:9 [a]Num 14:37; 16:48-50; 31:16
9 [a]Those who died by the plague were 24,000.

10 Then the LORD spoke to Moses, saying,

25:11 [a]Ps 106:30 [b]Ex 20:5
11 "[a]Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel [b]in My jealousy.

25:12 [a]Ps 106:30,31 [b]Is 54:10; Ezek 34:25; 37:26
12 "Therefore say, '[a]Behold, I give him My [b]covenant of peace;
13 and it shall be for him and his descendants after him, a covenant of a [a]perpetual priesthood, because he was jealous for his God and [b]made atonement for the sons of Israel.' "

*25:13 [a]Ex 29:9 [b]Num 16:46

14 Now the name of the slain man of Israel who was slain with the Midianite woman, was Zimri

*25:14

25:1 *Shittim* was the last stop before Israel crossed the Jordan (Josh. 2:1).

25:2 *they* is feminine, referring to the women of Moab. Apparently Balaam advised this (cf. 31:16) in order to compromise Israel, whom he could not curse. (See Rev. 2:14 for our Lord's use of this incident to condemn the church at Pergamum.)

25:3 *Baal of Peor.* The local, heathen god Baal that was worshiped at Peor. Prostitution (cf. v. 1) was part of that worship.

25:4 The Israelite *leaders* of the worship of Baal were to be executed *in broad daylight* publicly as a vivid warning to others.

25:9 See note on 1 Cor. 10:8 concerning the number 24,000.

25:13 Because of his hatred of sin (vv. 7–8), Phinehas's family was promised the high priesthood in Israel, thus bypassing the other grandsons of Aaron.

25:14–18 The flagrant sin (v. 6) of *Zimri* (a Simeonite) may indicate that many Simeonites were also involved and may account for the great decrease in the population of that tribe. See note on 26:5–51. The Midianites were to be treated as enemies (31:1–24) because of *Cozbi*'s sin and their

the son of Salu, a leader of a father's household among the Simeonites.

25:15 15 The name of the Midianite woman who was slain was [a]Cozbi the daughter of [b]Zur, who was head of the people of a father's household in Midian.

16 Then the LORD spoke to Moses, saying,

25:17 17 "[a]Be hostile to the Midianites and strike them;

18 for they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague because of Peor."

D The New Generation Numbered, 26:1–65

26:1 26 Then it came about after the [a]plague, that the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying,

26:2 2 "[a]Take a census of all the congregation of the sons of Israel from twenty years old and upward, by their fathers' households, whoever is able to go out to war in Israel."

26:3 3 So Moses and Eleazar the priest spoke with them [a]in the plains of Moab by the Jordan at Jericho, saying,

4 "*Take a census of the people* from twenty years old and upward, as the LORD has commanded Moses."

Now the sons of Israel who came out of the land of Egypt *were:*

*26:5 5 Reuben, Israel's firstborn, the sons of Reuben: *of* Hanoch, the family of the Hanochites; of Pallu, the family of the Palluites;

6 of Hezron, the family of the Hezronites; of Carmi, the family of the Carmites.

26:7 7 These are the families of the Reubenites, and those who were numbered of them were [a]43,730.

8 The son of Pallu: Eliab.

26:9 9 The sons of Eliab: Nemuel and Dathan and Abiram. These are the Dathan and Abiram who were [a]called by the congregation, who contended against Moses and against Aaron in the company of Korah, when they contended against the LORD,

26:10 10 and [a]the earth opened its mouth and swallowed them up along with Korah, when that company died, [b]when the fire devoured 250 men, so that they became a warning.

26:11 11 [a]The sons of Korah, however, did not die.

12 The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites;

13 of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites.

26:14 14 These are the families of the Simeonites, [a]22,200.

15 The sons of Gad according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

16 of Ozni, the family of the Oznites; of Eri, the family of the Erites;

17 of Arod, the family of the Arodites; of Areli, the family of the Arelites.

26:18 18 These are the families of the sons of Gad according to those who were numbered of them, [a]40,500.

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involvement with Balak (22:4, 7).

26:5–51 In comparing this census with the one taken 38 years earlier, we note the following: Reuben had decreased by 2,770 (v. 7; cf. 1:21); Simeon had lost 37,100 (v. 14; cf. 1:23); Gad had decreased by 5,150 (v. 18; cf. 1:25); Judah had gained 1,900 (v. 22; cf. 1:27); Issachar had gained 9,900 (v. 25; cf. 1:29); Zebulun had gained 3,100 (v. 27; cf. 1:31); Manasseh had gained 20,500 (v. 34; cf. 1:35); Ephraim had lost 8,000 (v. 37; cf. 1:33); Benjamin had increased by 10,200 (v. 41; cf. 1:37); Dan had gained 1,700 (v. 43; cf. 1:39); Asher had gained 11,900 (v. 47; cf. 1:41); and Naphtali had decreased by 8,000 (v. 50; cf. 1:43). The total number of adult males had decreased by only 1,820, positioning them at full strength to enter Canaan (v. 51; cf. 1:46). During the years of wandering 1,200,000 people had died.

26:19 [a]Gen 38:2; 46:12
19 The [a]sons of Judah *were* Er and Onan, but Er and Onan died in the land of Canaan.

26:20 [a]Gen 49:8; 1 Chr 2:3; Rev 7:5
20 The [a]sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites.

21 The sons of Perez were: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites.

26:22 [a]Num 1:27
22 These are the families of Judah according to those who were numbered of them, [a]76,500.

26:23 [a]Gen 46:13; 1 Chr 7:1
23 The [a]sons of Issachar according to their families: *of* Tola, the family of the Tolaites; of Puvah, the family of the Punites;

24 of Jashub, the family of the Jashubites; of Shimron, the family of the Shimronites.

26:25 [a]Num 1:29
25 These are the families of Issachar according to those who were numbered of them, [a]64,300.

26:26 [a]Gen 46:14
26 The [a]sons of Zebulun according to their families: of Sered, the family of the Seredites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

26:27 [a]Num 1:31
27 These are the families of the Zebulunites according to those who were numbered of them, [a]60,500.

26:28 [a]Gen 46:20; Deut 33:16f
28 The [a]sons of Joseph according to their families: Manasseh and Ephraim.

26:29 [a]Josh 17:1; 1 Chr 7:14f
29 The sons of Manasseh: of Machir, the family of the Machirites; and [a]Machir became the father of Gilead: of Gilead, the family of the Gileadites.

26:30 [a]Judg 6:11,24, 34
30 These are the sons of Gilead: *of* Iezer, the family of the [a]Iezerites; of Helek, the family of the Helekites;

31 and *of* Asriel, the family of the Asrielites; and *of* Shechem, the family of the Shechemites;

32 and *of* Shemida, the family of the Shemidaites; and *of* Hepher, the family of the Hepherites.

33 Now Zelophehad the son of Hepher had no sons, but only daughters; and [a]the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah and Tirzah.

26:33 [a]Num 27:1

34 These are the families of Manasseh; and those who were numbered of them were [a]52,700.

26:34 [a]Num 1:35

35 These are the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Becherites; of Tahan, the family of the Tahanites.

36 These are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those who were numbered of them, [a]32,500. These are the sons of Joseph according to their families.

26:37 [a]Num 1:33

38 The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;

39 of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.

40 The sons of Bela were Ard and Naaman: *of Ard,* the family of the Ardites; of Naaman, the family of the Naamites.

41 These are the sons of Benjamin according to their families; and those who were numbered of them were [a]45,600.

26:41 [a]Num 1:37

42 These are the sons of Dan according to their families: of Shuham, the family of the Shuhamites. These are the families of Dan according to their families.

43 All the families of the Shuhamites, according to those who were numbered of them, were [a]64,400.

26:43 [a]Num 1:39

44 The [a]sons of Asher according to their families: of Imnah, the family of the Imnites; of Ishvi, the family of the Ishvites; of Beriah, the family of the Beriites.

26:44 [a]Gen 46:17; 1 Chr 7:30

45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46 The name of the daughter of Asher *was* Serah.

26:47 47 These are the families of the
[a] Num 1:41 sons of Asher according to those who were numbered of them, [a]53,400.

26:48 48 The [a]sons of Naphtali ac-
[a] Gen 46:24; 1 Chr 7:13 cording to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;

26:49 49 of Jezer, the family of the
[a] 1 Chr 7:13 Jezerites; of [a]Shillem, the family of the Shillemites.

26:50 50 These are the families of
[a] Num 1:43 Naphtali according to their families; and those who were numbered of them were [a]45,400.

26:51 51 These are those who were
[a] Ex 12:37; 38:26; Num 1:46; 11:21 numbered of the sons of Israel, [a]601,730.

52 Then the LORD spoke to Moses, saying,

*26:53 53 "Among these the land shall be divided for an inheritance according to the number of names.

26:54 54 "[a]To the larger *group* you
[a] Num 33:54 shall increase their inheritance, and to the smaller *group* you shall diminish their inheritance; each shall be given their inheritance according to those who were numbered of them.

26:55 55 "But the land shall be [a]di-
[a] Num 33:54; 34:13 vided by lot. They shall receive their inheritance according to the names of the tribes of their fathers.

56 "According to the selection by lot, their inheritance shall be divided between the larger and the smaller *groups.*"

26:57 57 [a]These are those who were
[a] Gen 46:11; Ex 6:16; 1 Chr 6:1,16 numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.

26:58 58 These are the families of
[a] Ex 6:20 Levi: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites. [a]Kohath became the father of Amram.

59 The name of Amram's wife [a]was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram: Aaron and Moses and their sister Miriam.

26:59 [a] Ex 2:1,2; 6:20

60 [a]To Aaron were born Nadab and Abihu, Eleazar and Ithamar.

26:60 [a] Num 3:2

61 [a]But Nadab and Abihu died when they offered strange fire before the LORD.

26:61 [a] Lev 10:1,2; Num 3:4

62 Those who were numbered of them were [a]23,000, every male from a month old and upward, for [b]they were not numbered among the sons of Israel [c]since no inheritance was given to them among the sons of Israel.

26:62 [a] Num 3:39 [b] Num 1:47 [c] Num 18:23,24

63 These are those who were numbered by Moses and Eleazar the priest, who numbered the sons of Israel in the plains of Moab by the Jordan at Jericho.

64 [a]But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai.

26:64 [a] Num 14:29-35; Deut 2:14-16; Heb 3:17

65 For the LORD had said of them, "[a]They shall surely die in the wilderness." And not a man was left of them, [b]except Caleb the son of Jephunneh and Joshua the son of Nun.

26:65 [a] Num 14:26-35; Ps 90:3-10; 1 Cor 10:5 [b] Deut 1:36; Josh 14:6-10

E The People Instructed, 27:1–30:16

1 The laws of inheritance, 27:1–11

27 Then [a]the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph, came near; and these are [b]the names of his daughters: Mahlah, Noah and Hoglah and Milcah and Tirzah.

27:1 [a] Num 26:33; 36:1 [b] Num 26:33

2 They stood before Moses

26:53–54 This census furnished the basis for dividing the land, each tribe receiving more or less land, depending on its size. The actual location was decided by lot.

and before Eleazar the priest and before the leaders and all the congregation, at the doorway of the tent of meeting, saying,

*27:3 [a]Num 26:64,65 [b]Num 26:33
3 "Our father [a]died in the wilderness, yet he was not among the company of those who gathered themselves together against the LORD in the company of Korah; but he died in his own sin, and [b]he had no sons.

4 "Why should the name of our father be withdrawn from among his family because he had no son? Give us a possession among our father's brothers."

27:5 [a]Num 9:8; 27:21
5 [a]And Moses brought their case before the LORD.

6 Then the LORD spoke to Moses, saying,

*27:7 [a]Num 36:2; Josh 17:4
7 "[a]The daughters of Zelophehad are right in *their* statements. You shall surely give them a hereditary possession among their father's brothers, and you shall transfer the inheritance of their father to them.

8 "Further, you shall speak to the sons of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter.

9 'If he has no daughter, then you shall give his inheritance to his brothers.

10 'If he has no brothers, then you shall give his inheritance to his father's brothers.

27:11 [a]Num 35:29
11 'If his father has no brothers, then you shall give his inheritance to his nearest relative in his own family, and he shall possess it; and it shall be a [a]statutory ordinance to the sons of Israel, just as the LORD commanded Moses.' "

2 *The appointment of Joshua,* 27:12–23

*27:12 [a]Deut 3:23-27; 32:48-52 [b]Num 33:47,48
12 [a]Then the LORD said to Moses, "Go up to this [b]mountain of Abarim, and see the land which I have given to the sons of Israel.

27:13 [a]Num 31:2 [b]Num 20:24, 28; Deut 10:6
13 "When you have seen it, you too [a]shall be gathered to your people, [b]as Aaron your brother was;

*27:14 [a]Num 20:12; Deut 32:51; Ps 106:32
14 for in the wilderness of Zin, during the strife of the congregation, [a]you rebelled against My command to treat Me as holy before their eyes at the water." (These are the waters of Meribah of Kadesh in the wilderness of Zin.)

15 Then Moses spoke to the LORD, saying,

*27:16 [a]Num 16:22
16 "[a]May the LORD, the God of the spirits of all flesh, appoint a man over the congregation,

27:17 [a]Deut 31:2; 2 Chr 1:10 [b]1 Kin 22:17; Ezek 34:5; Matt 9:36; Mark 6:34
17 who [a]will go out and come in before them, and who will lead them out and bring them in, that the congregation of the LORD may not be [b]like sheep which have no shepherd."

27:18 [a]Num 11:25-29; Deut 34:9 [b]Num 27:23
18 So the LORD said to Moses, "Take Joshua the son of Nun, a man [a]in whom is the Spirit, and [b]lay your hand on him;

27:19 [a]Deut 3:28; 31:3,7,8,23
19 and have him stand before Eleazar the priest and before all the congregation, and [a]commission him in their sight.

20 "You shall put some of your authority on him, in order that all the congregation of the sons of Israel may obey *him.*

*27:21 [a]Ex 28:30; 1 Sam 28:6
21 "Moreover, he shall stand before Eleazar the priest, who shall inquire for him [a]by the judgment of the Urim before the LORD. At his command they shall

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27:3 The question brought to Moses was this: What would happen to the property of a man who died *in his own sin* (i.e., he shared the general sin of those who balked at Kadesh) without sons (see 26:33)?

27:7–11 Moses announced a new law of inheritance whereby a daughter could inherit.

27:12 *Abarim.* The range of mountains overlooking (from the E) the Jordan valley and the Dead Sea. See note on 23:14.

27:14 See note on 20:8 concerning Moses' and Aaron's disobedience. *Meribah.* See note on 20:13.

27:16–23 Disqualified from going into Canaan himself, Moses now asks *the God of the spirits of all flesh* (the omniscient one) for a successor. Moses was told to commission Joshua publicly and begin to turn over some of his authority to him.

27:21 God's will for Joshua was discovered through the use of the *Urim,* rather than directly, as in the case of Moses. See note on Ex. 28:30.

go out and at his command they shall come in, *both* he and the sons of Israel with him, even all the congregation."

22 Moses did just as the LORD commanded him; and he took Joshua and set him before Eleazar the priest and before all the congregation.

27:23 23 Then he laid his hands on him and [a]commissioned him, just as the LORD had spoken through Moses.

[a] Deut 31:23

3 *The order of offerings and festivals,* 28:1–29:40

*28:1 **28** Then the LORD spoke to Moses, saying,

28:2 2"Command the sons of Israel and say to them, 'You shall be careful to present My offering, My [a]food for My offerings by fire, of a soothing aroma to Me, at their appointed time.'

[a] Lev 3:11

*28:3 3"[a]You shall say to them, 'This is the offering by fire which you shall offer to the LORD: two male lambs one year old without defect *as* a continual burnt offering every day.

[a] Ex 29:38-42

4 'You shall offer the one lamb in the morning and the other lamb you shall offer at twilight;

28:5 5 also [a]a tenth of an ephah of fine flour for a [b]grain offering, mixed with a fourth of a hin of beaten oil.

[a] Ex 16:36; Num 15:4
[b] Lev 2:1

6 'It is a continual burnt offering which was ordained in Mount Sinai as a soothing aroma, an offering by fire to the LORD.

28:7 7 'Then the drink offering with it *shall be* a fourth of a hin for each lamb, [a]in the holy place you shall pour out a drink offering of strong drink to the LORD.

[a] Ex 29:42

8 'The other lamb you shall offer at twilight; as the grain offering of the morning and as its drink offering, you shall offer it, an offering by fire, a soothing aroma to the LORD.

*28:9 9 'Then on the sabbath day two male lambs one year old without defect, and two-tenths *of an ephah* of fine flour mixed with oil as a grain offering, and its drink offering:

28:10 10 '*This is* the burnt offering of every sabbath in addition to the [a]continual burnt offering and its drink offering.

[a] Num 28:3

*28:11 11 'Then [a]at the beginning of each of your months you shall present a burnt offering to the LORD: two bulls and one ram, seven male lambs one year old without defect;

[a] Num 10:10; Ezek 46:6,7

28:12 12 [a]and three-tenths *of an ephah* of fine flour mixed with oil for a grain offering, for each bull; and two-tenths of fine flour mixed with oil for a grain offering, for the one ram;

[a] Num 15:4-12

13 and a tenth *of an ephah* of fine flour mixed with oil for a grain offering for each lamb, for a burnt offering of a soothing aroma, an offering by fire to the LORD.

14 'Their drink offerings shall be half a hin of wine for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year.

28:15 15 'And one male goat for a sin offering to the LORD; it shall be offered with its drink offering in addition to the [a]continual burnt offering.

[a] Num 28:3

28:16 **16** '[a]Then on the fourteenth day of the first month shall be the LORD's Passover.

[a] Ex 12:1-20; Lev 23:5-8; Deut 16:1-8

*28:17 17 '[a]On the fifteenth day of this month *shall be* a [b]feast, unleavened bread *shall be* eaten for seven days.

[a] Lev 23:6
[b] Ex 23:15; 34:18; Deut 16:3-8

28:1–2 The regulations concerning sacrifices and festivals are stated again in chaps. 28 and 29, just before Israel entered the land of Canaan.

28:3–8 These verses describe the daily offerings. See notes on Ex. 29:38 and Lev. 6:19. *at twilight* (v. 4). Lit., between the evenings. See note on Ex. 12:6.

28:9–10 On the Sabbath special offerings were made in addition to the daily ones.

28:11–15 At the beginning of each month, a substantial burnt offering plus grain, drink, and sin offerings were made. The trumpets were also blown (see 10:10).

28:17–25 For the Feast of Unleavened Bread, see note on Ex. 12:15–20. Substantial offerings were brought each day for seven days (vv. 19–24).

18 'On the [a]first day *shall be* a holy convocation; you shall do no laborious work.
28:18 [a]Lev 23:7

19 'You shall present an offering by fire, a burnt offering to the LORD: two bulls and one ram and seven male lambs one year old, [a]having them without defect.
28:19 [a]Deut 15:21

20 'For their grain offering, you shall offer fine flour mixed with oil: three-tenths *of an ephah* for a bull and two-tenths for the ram.

21 'A tenth *of an ephah* you shall offer for each of the seven lambs;

22 and one male goat for a [a]sin offering to make atonement for you.
28:22 [a]Lev 16:18; Rom 8:3; Gal 4:4f

23 'You shall present these besides [a]the burnt offering of the morning, which is for a continual burnt offering.
28:23 [a]Num 28:3

24 'After this manner you shall present daily, for seven days, [a]the food of the offering by fire, of a soothing aroma to the LORD; it shall be presented with its drink offering in addition to the [b]continual burnt offering.
28:24 [a]Lev 3:11 [b]Num 28:3

25 'On the seventh day you shall have a holy convocation; [a]you shall do no laborious work.
28:25 [a]Num 28:18

26 'Also on [a]the day of the first fruits, when you present a new grain offering to the LORD in your *Feast of* Weeks, you shall have a holy convocation; [b]you shall do no laborious work.
★28:26 [a]Ex 23:16; 34:22; Lev 23:15-21; Deut 16:9-12 [b]Num 28:18

27 'You shall offer a burnt offering for a soothing aroma to the LORD: two young bulls, one ram, seven male lambs one year old;

28 and their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for each bull, two-tenths for the one ram,

29 a tenth for each of the seven lambs;

30 *also* one male goat to make atonement for you.

31 '[a]Besides the continual burnt offering and its grain offering, you shall present *them* with their drink offerings. They shall be without defect.
28:31 [a]Num 28:3

29 '[a]Now in the seventh month, on the first day of the month, you shall also have a holy convocation; [b]you shall do no laborious work. It will be to you a day for blowing trumpets.
★29:1 [a]Ex 23:16; 34:22; Lev 23:23-25 [b]Num 28:26

2 'You shall offer a burnt offering as a soothing aroma to the LORD: one bull, one ram, *and* seven male lambs one year old without defect;

3 also their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the ram,

4 and one-tenth for each of the seven lambs.

5 '*Offer* one male goat for a sin offering, to make atonement for you,

6 [a]besides the burnt offering of the new moon and its grain offering, and the [b]continual burnt offering and its grain offering, and their drink offerings, according to their ordinance, for a soothing aroma, an offering by fire to the LORD.
29:6 [a]Num 28:27 [b]Num 28:3

7 'Then on [a]the tenth day of this seventh month you shall have a holy convocation, and you shall humble yourselves; you shall not do any work.
★29:7 [a]Lev 16:29-34; 23:26-32

8 'You shall present a burnt offering to the LORD *as* a soothing aroma: one bull, one ram, seven male lambs one year old, [a]having them without defect;
29:8 [a]Lev 22:20; Deut 15:21; 17:1

9 and their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for the bull, two-tenths for the one ram,

10 a tenth for each of the seven lambs;

11 one male goat for a sin offering, besides [a]the sin offering of atonement and [b]the continual burnt offering and its grain offering, and their drink offerings.
29:11 [a]Lev 16:3,5 [b]Num 28:3

28:26 *on the day of the first fruits.* I.e., 50 days after the Feast of Unleavened Bread, or on the Day of Pentecost. See note on Lev. 23:15.

29:1–6 For the Feast of Trumpets, see note on Lev. 23:24.

29:7–11 For the Day of Atonement, see notes on Lev. 16.

*29:12 [a]Lev 23:33-35; Deut 16:13-15 [b]Num 29:1
12 'Then on [a]the fifteenth day of the seventh month you shall have a holy convocation; you [b]shall do no laborious work, and you shall observe a feast to the LORD for seven days.
13 'You shall present a burnt offering, an offering by fire as a soothing aroma to the LORD: thirteen bulls, two rams, fourteen male lambs one year old, which are without defect;
14 and their grain offering, fine flour mixed with oil: three-tenths *of an ephah* for each of the thirteen bulls, two-tenths for each of the two rams,
15 and a tenth for each of the fourteen lambs;
29:16 [a]Num 28:3
16 and one male goat for a sin offering, [a]besides the continual burnt offering, its grain offering and its drink offering.
29:17 [a]Lev 23:36
17 'Then on [a]the second day: twelve bulls, two rams, fourteen male lambs one year old without defect;
29:18 [a]Lev 2:1-16
18 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number [a]according to the ordinance;
29:19 [a]Num 28:8
19 and one male goat for a sin offering, [a]besides the continual burnt offering and its grain offering, and their drink offerings.
20 'Then on the third day: eleven bulls, two rams, fourteen male lambs one year old without defect;
21 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;
22 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.
23 'Then on the fourth day: ten bulls, two rams, fourteen male lambs one year old without defect;
24 their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;
25 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.
29:26 [a]Heb 7:26
26 'Then on the fifth day: nine bulls, two rams, fourteen male lambs one year old [a]without defect;
27 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;
28 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.
29 'Then on the sixth day: eight bulls, two rams, fourteen male lambs one year old without defect;
30 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;
31 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offerings.
32 'Then on the seventh day: seven bulls, two rams, fourteen male lambs one year old without defect;
33 and their grain offering and their drink offerings for the bulls, for the rams and for the lambs, by their number according to the ordinance;
34 and one male goat for a sin offering, besides the continual burnt offering, its grain offering and its drink offering.
29:35 [a]Lev 23:36
35 '[a]On the eighth day you shall have a solemn assembly; you shall do no laborious work.
36 'But you shall present a burnt offering, an offering by fire, as a soothing aroma to the LORD: one bull, one ram, seven male lambs one year old without defect;
37 their grain offering and their drink offerings for the bull, for the

29:12–38 For the Feast of Tabernacles, or Booths, see note on Lev. 23:34–43. Except for Passover and the Day of Atonement, these festivals were happy occasions for the people.

ram and for the lambs, by their number according to the ordinance;

38 and one male goat for a sin offering, besides the continual burnt offering and its grain offering and its drink offering.

*29:39 39 'You shall present these to
a Lev 23:2 the LORD at your [a]appointed times, besides your votive offerings and your freewill offerings, for your burnt offerings and for your grain offerings and for your drink offerings and for your peace offerings.' "

40 Moses spoke to the sons of Israel in accordance with all that the LORD had commanded Moses.

4 *The law for vows,* 30:1–16

30:1 **30** Then Moses spoke to [a]the
a Num 1:4,16; 7:2 heads of the tribes of the sons of Israel, saying, "This is the word which the LORD has commanded.

*30:2 2"[a]If a man makes a vow to
a Deut 23:21-23; Matt 5:33 the LORD, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.

*30:3 3"Also if a woman makes a vow to the LORD, and binds herself by an obligation in her father's house in her youth,

4 and her father hears her vow and her obligation by which she has bound herself, and her father says nothing to her, then all her vows shall stand and every obligation by which she has bound herself shall stand.

5"But if her father should forbid her on the day he hears *of it,* none of her vows or her obligations by which she has bound herself shall stand; and the LORD will forgive her because her father had forbidden her.

6"However, if she should marry while under her vows or the rash statement of her lips by which she has bound herself,

7 and her husband hears of it and says nothing to her on the day he hears *it,* then her vows shall stand and her obligations by which she has bound herself shall stand.

8"But if on the day her husband hears *of it,* he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and the LORD will forgive her.

9"But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her.

10"However, if she vowed in her husband's house, or bound herself by an obligation with an oath,

11 and her husband heard *it,* but said nothing to her *and* did not forbid her, then all her vows shall stand and every obligation by which she bound herself shall stand.

12"But if her husband indeed annuls them on the day he hears *them,* then whatever proceeds out of her lips concerning her vows or concerning the obligation of herself shall not stand; her husband has annulled them, and the LORD will forgive her.

13"Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it.

14"But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them.

15"But if he indeed annuls *30:15
them after he has heard them, then he shall bear her guilt."

29:39 Private offerings (*votive,* or vows, and *freewill*) were made in addition to the ones prescribed for the festivals.

30:2 A man was unconditionally bound by any vow he made.

30:3–16 A vow made by a woman could be invalidated by her father (in the case of an unmarried daughter) or by her husband (in the case of a wife). A widow or divorced woman was responsible for her own vows (v. 9).

30:15 If a husband invalidated his wife's vow some time later, he was held responsible.

16 These are the statutes which the LORD commanded Moses, *as* between a man and his wife, *and as* between a father and his daughter, *while she is* in her youth in her father's house.

F The People Defeat the Midianites, 31:1–54

31 Then the LORD spoke to Moses, saying,

*31:2 [a]Num 25:1,16, 17 [b]Num 20:24, 26; 27:13

2"[a]Take full vengeance for the sons of Israel on the Midianites; afterward you will be [b]gathered to your people."

31:3 [a]Lev 26:25

3 Moses spoke to the people, saying, "Arm men from among you for the war, that they may go against Midian to execute [a]the LORD's vengeance on Midian.

4"A thousand from each tribe of all the tribes of Israel you shall send to the war."

5 So there were furnished from the thousands of Israel, a thousand from each tribe, twelve thousand armed for war.

31:6 [a]Num 14:44 [b]Num 10:8,9

6 Moses sent them, a thousand from each tribe, to the war, and Phinehas the son of Eleazar the priest, to the war with them, [a]and the holy vessels and [b]the trumpets for the alarm in his hand.

31:7 [a]Deut 20:13; Judg 21:11; 1 Kin 11:15,16

7 So they made war against Midian, just as the LORD had commanded Moses, and [a]they killed every male.

*31:8 [a]Josh 13:21 [b]Num 25:15 [c]Num 31:16; Josh 13:22

8 They killed the kings of Midian along with the *rest of* their slain: [a]Evi and Rekem and [b]Zur and Hur and Reba, the five kings of Midian; they also killed [c]Balaam the son of Beor with the sword.

9 The sons of Israel captured the women of Midian and their little ones; and all their cattle and all their flocks and all their goods they plundered.

10 Then they burned all their cities where they lived and all their camps with fire.

31:11 [a]Deut 20:14

11 [a]They took all the spoil and all the prey, both of man and of beast.

12 They brought the captives and the prey and the spoil to Moses, and to Eleazar the priest and to the congregation of the sons of Israel, to the camp at the plains of Moab, which are by the Jordan *opposite* Jericho.

13 Moses and Eleazar the priest and all the leaders of the congregation went out to meet them outside the camp.

14 Moses was angry with the officers of the army, the captains of thousands and the captains of hundreds, who had come from service in the war.

31:15 [a]Deut 20:14

15 And Moses said to them, "Have you spared [a]all the women?

31:16 [a]Num 25:1-9 [b]Num 31:8

16"[a]Behold, these caused the sons of Israel, through the counsel of [b]Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

*31:17 [a]Deut 7:2; 20:16-18

17"[a]Now therefore, kill every male among the little ones, and kill every woman who has known man intimately.

18"But all the girls who have not known man intimately, spare for yourselves.

*31:19 [a]Num 19:11-22

19"[a]And you, camp outside the camp seven days; whoever has killed any person and whoever has touched any slain, purify yourselves, you and your captives, on the third day and on the seventh day.

20"You shall purify for yourselves every garment and every article of leather and all the work of goats' *hair,* and all articles of wood."

31:2 The time had come to carry out the command of 25:16–18. The *Midianites* were responsible for corrupting Israel through adultery and idolatry, and therefore had to be destroyed.

31:8 For his part in seducing the Israelites to adultery and idolatry, Balaam is killed (v. 16).

31:17–18 All male Midianite children and all females who were not virgins were to be killed, lest they endanger the inheritance of Israel's sons by being allowed to grow up among the Israelites.

31:19–24 Every soldier and every thing had to be purified, the former with the water mixed with the ashes of the red heifer (see note on 19:2–10) and the latter by fire and water.

21 Then Eleazar the priest said to the men of war who had gone to battle, "This is the statute of the law which the LORD has commanded Moses:

22 only the gold and the silver, the bronze, the iron, the tin and the lead,

31:23 [a]Num 19:9,17

23 everything that can stand the fire, you shall pass through the fire, and it shall be clean, but it shall be purified with [a]water for impurity. But whatever cannot stand the fire you shall pass through the water.

24 "And you shall wash your clothes on the seventh day and be clean, and afterward you may enter the camp."

*31:25

25 Then the LORD spoke to Moses, saying,

26 "You and Eleazar the priest and the heads of the fathers' *households* of the congregation take a count of the booty that was captured, both of man and of animal;

31:27 [a]Josh 22:8

27 and [a]divide the booty between the warriors who went out to battle and all the congregation.

*31:28 [a]Num 18:21-30

28 "[a]Levy a tax for the LORD from the men of war who went out to battle, one in five hundred of the persons and of the cattle and of the donkeys and of the sheep;

29 take it from their half and give it to Eleazar the priest, as an offering to the LORD.

*31:30 [a]Num 3:7,8,25, 26,31,36,37; 18:3,4

30 "From the sons of Israel's half, you shall take one drawn out of every fifty of the persons, of the cattle, of the donkeys and of the sheep, from all the animals, and give them to the Levites who [a]keep charge of the tabernacle of the LORD."

31 Moses and Eleazar the priest did just as the LORD had commanded Moses.

32 Now the booty that remained from the spoil which the men of war had plundered was 675,000 sheep,

33 and 72,000 cattle,

34 and 61,000 donkeys,

35 and of human beings, of the women who had not known man intimately, all the persons were 32,000.

36 The half, the portion of those who went out to war, was *as follows:* the number of sheep was 337,500,

37 and the LORD's levy of the sheep was 675;

38 and the cattle were 36,000, from which the LORD's levy was 72;

39 and the donkeys were 30,500, from which the LORD's levy was 61;

40 and the human beings were 16,000, from whom the LORD's levy was 32 persons.

31:41 [a]Num 5:9,10; 18:19

41 Moses gave the levy *which was* the LORD's offering to Eleazar the priest, just [a]as the LORD had commanded Moses.

42 As for the sons of Israel's half, which Moses separated from the men who had gone to war—

43 now the congregation's half was 337,500 sheep,

44 and 36,000 cattle,

45 and 30,500 donkeys,

46 and the human beings were 16,000—

47 and from the sons of Israel's half, Moses took one drawn out of every fifty, both of man and of animals, and gave them to the Levites, who kept charge of the tabernacle of the LORD, just as the LORD had commanded Moses.

48 Then the officers who were over the thousands of the army, the captains of thousands and the captains of hundreds, approached Moses,

49 and they said to Moses, "Your servants have taken a census of men of war who are in our

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31:25-27 The spoil was divided equally between those who fought and those who stayed at home (cf. 1 Sam. 30:24-25).

31:28-29 The soldiers were to dedicate one out of every 500 captured persons and animals to the Lord.

31:30-31 Those who stayed home gave one out of every 50 captive persons and animals to the Levites.

charge, and no man of us is missing.

31:50 [a]Ex 30:12-16
50 "So we have brought as an offering to the LORD what each man found, articles of gold, armlets and bracelets, signet rings, earrings and necklaces, [a]to make atonement for ourselves before the LORD."

51 Moses and Eleazar the priest took the gold from them, all kinds of wrought articles.

*31:52
52 All the gold of the offering which they offered up to the LORD, from the captains of thousands and the captains of hundreds, was 16,750 shekels.

31:53 [a]Num 31:32; Deut 20:14
53 [a]The men of war had taken booty, every man for himself.

31:54 [a]Ex 30:16
54 So Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it to the tent of meeting as [a]a memorial for the sons of Israel before the LORD.

G Transjordan Settled by Two-and-a-Half Tribes, 32:1–42

*32:1 [a]Ex 12:38 [b]Num 21:32
32 Now the sons of Reuben and the sons of Gad had an [a]exceedingly large number of livestock. So when they saw the land of [b]Jazer and the land of Gilead, that it was indeed a place suitable for livestock,

2 the sons of Gad and the sons of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the congregation, saying,

32:3 [a]Num 32:34-38
3 "[a]Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo and Beon,

32:4 [a]Num 21:34
4 the land [a]which the LORD conquered before the congregation of Israel, is a land for livestock, and your servants have livestock."

5 They said, "If we have found favor in your sight, let this land be given to your servants as a possession; do not take us across the Jordan."

*32:6
6 But Moses said to the sons of Gad and to the sons of Reuben, "Shall your brothers go to war while you yourselves sit here?

32:7 [a]Num 13:27-14:4
7 "[a]Now why are you discouraging the sons of Israel from crossing over into the land which the LORD has given them?

32:8 [a]Num 13:3,26; Deut 1:19-25
8 "This is what your fathers did when I sent them from [a]Kadesh-barnea to see the land.

32:9 [a]Num 13:24; Deut 1:24
9 "For when they went up to [a]the valley of Eshcol and saw the land, they discouraged the sons of Israel so that they did not go into the land which the LORD had given them.

32:10 [a]Num 14:11f; Deut 1:34
10 "So [a]the LORD's anger burned in that day, and He swore, saying,

32:11 [a]Num 14:28-30
11 '[a]None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully,

32:12 [a]Deut 1:36; Josh 14:8f
12 except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, [a]for they have followed the LORD fully.'

32:13 [a]Num 14:33-35
13 "[a]So the LORD's anger burned against Israel, and He made them wander in the wilderness forty years, until the entire generation of those who had done evil in the sight of the LORD was destroyed.

32:14 [a]Deut 1:34f
14 "Now behold, you have risen up in your fathers' place, a brood of sinful men, to add still more to the burning [a]anger of the LORD against Israel.

32:15 [a]Deut 30:17, 18; 2 Chr 7:19, 20
15 "For if you [a]turn away from following Him, He will once more abandon them in the wilderness, and you will destroy all these people."

16 Then they came near to him and said, "We will build here sheepfolds for our livestock and cities for our little ones;

31:52 The gold booty was approximately 6,700 oz (190 kg), an enormous amount.

32:1 The Reubenites and Gadites requested permission of Moses to settle in *Jazer* and *Gilead* (E of the Jordan River), a good area for raising cattle.

32:6–15 Moses feared that the proposal of the sons of Gad and the sons of Reuben (vv. 2–5) would infect the other tribes so that they would not proceed to conquer the land W of the Jordan. It would be the defection at Kadesh (14:1–10) all over again.

32:17 a Josh 4:12,13
17 a but we ourselves will be armed ready *to go* before the sons of Israel, until we have brought them to their place, while our little ones live in the fortified cities because of the inhabitants of the land.

32:18 a Josh 22:1-4
18 "a We will not return to our homes until every one of the sons of Israel has possessed his inheritance.

32:19 a Josh 12:1; 13:8
19 "For we will not have an inheritance with them on the other side of the Jordan and beyond, because our inheritance has fallen to us a on this side of the Jordan toward the east."

32:20 a Deut 3:18
20 a So Moses said to them, "If you will do this, if you will arm yourselves before the LORD for the war,

21 and all of you armed men cross over the Jordan before the LORD until He has driven His enemies out from before Him,

32:22 a Deut 3:20
22 a and the land is subdued before the LORD, then afterward you shall return and be free of obligation toward the LORD and toward Israel, and this land shall be yours for a possession before the LORD.

23 "But if you will not do so, behold, you have sinned against the LORD, and be sure a your sin will find you out.

★32:23 a Gen 4:7; 44:16; Is 59:12

24 "Build yourselves cities for your little ones, and sheepfolds for your sheep, and a do what you have promised."

32:24 a Num 30:2

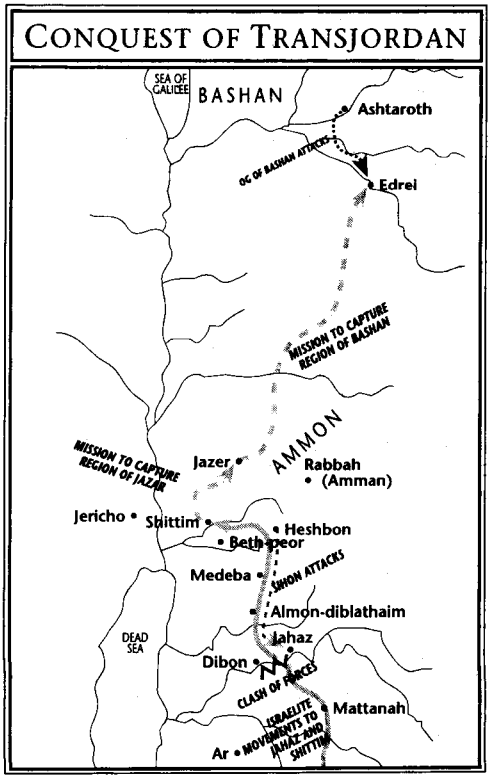
25 The sons of Gad and the sons of Reuben spoke to Moses, saying, "Your servants will do just as my lord commands.

26 "a Our little ones, our wives, our livestock and all our cattle shall remain there in the cities of Gilead;

32:26 a Josh 1:14

27 while your servants, everyone who is armed for war, will a cross over in the presence of the

32:27 a Josh 4:12



32:23 *be sure your sin will find you out.* I.e., "if you fail to keep your agreement to assist in the conquest of the land W of the Jordan before settling yourselves E of the Jordan."

LORD to battle, just as my lord says."

28 So Moses gave command concerning them to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers' *households* of the tribes of the sons of Israel.

29 Moses said to them, "If the sons of Gad and the sons of Reuben, everyone who is armed for battle, will cross with you over the Jordan in the presence of the LORD, and the land will be subdued before you, then you shall give them the land of Gilead for a possession;

30 but if they will not cross over with you armed, they shall have possessions among you in the land of Canaan."

31 The sons of Gad and the sons of Reuben answered, saying, "As the LORD has said to your servants, so we will do.

32 "We ourselves will cross over armed in the presence of the LORD into the land of Canaan, and the possession of our inheritance *shall remain* with us across the Jordan."

32:33 [a]Deut 3:8-17; Josh 12:1-6

33 [a]So Moses gave to them, to the sons of Gad and to the sons of Reuben and to the half-tribe of Joseph's son Manasseh, the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities with *their* territories, the cities of the surrounding land.

32:34 [a]Deut 2:36

34 The sons of Gad built Dibon and Ataroth and [a]Aroer,

35 and Atroth-shophan and Jazer and Jogbehah,

32:36 [a]Num 32:3

36 and [a]Beth-nimrah and Beth-haran as fortified cities, and sheepfolds for sheep.

37 The sons of Reuben built Heshbon and Elealeh and Kiriathaim,

32:38 [a]Is 46:1

38 and [a]Nebo and Baal-meon —*their* names being changed —and Sibmah, and they gave *other* names to the cities which they built.

39 The sons of [a]Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who were in it.

*32:39 [a]Gen 50:23

40 So Moses gave [a]Gilead to Machir the son of Manasseh, and he lived in it.

32:40 [a]Deut 3:12,13, 15; Josh 17:1

41 Jair the son of Manasseh went and took its towns, and called them [a]Havvoth-jair.

32:41 [a]Deut 3:14; Judg 10:4

42 Nobah went and took Kenath and its villages, and called it Nobah after [a]his own name.

32:42 [a]2 Sam 18:18; Ps 49:11

H The Journey from Egypt to Moab Reviewed, 33:1–49

33 These are the journeys of the sons of Israel, by which they came out from the land of Egypt by their armies, under [a]the leadership of Moses and Aaron.

*33:1 [a]Ps 77:20; 105:26; Mic 6:4

2 Moses recorded their starting places according to their journeys by the command of the LORD, and these are their journeys according to their starting places.

*33:2

3 [a]They journeyed from Rameses in the first month, on the fifteenth day of the first month; on the next day after the Passover the sons of Israel [b]started out boldly in the sight of all the Egyptians,

33:3 [a]Ex 12:37 [b]Ex 14:8

4 while the Egyptians were burying all their firstborn whom the LORD had struck down among them. The LORD had also executed judgments [a]on their gods.

33:4 [a]Ex 12:12

5 Then [a]the sons of Israel journeyed from Rameses and camped in Succoth.

33:5 [a]Ex 12:37

6 [a]They journeyed from Succoth and camped in Etham, which is on the edge of the wilderness.

33:6 [a]Ex 13:20

7 [a]They journeyed from Etham and turned back to Pi-hahiroth, which faces Baal-

33:7 [a]Ex 14:1,2

32:39 *Manasseh.* This tribe was also given permission to settle E of the Jordan because she had conquered some of that territory. She had a share on the W side as well (cf. Josh. 22:7).

33:1ff. This chapter records the itinerary of the Israelites from Egypt to the Jordan. Listed are 41 stages in their journey of 40 years. Because these places were camp sites, not towns, most are unknown today. Moses himself recorded this itinerary (v. 2) as a reminder of God's care.

33:2 *their starting places.* Lit., the plucking up, or breaking camp.

zephon, and they camped before Migdol.

33:8 aEx 14:22 bEx 15:22,23
8 aThey journeyed from before Hahiroth and passed through the midst of the sea into the wilderness; and bthey went three days' journey in the wilderness of Etham and camped at Marah.

33:9 aEx 15:27
9 aThey journeyed from Marah and came to Elim; and in Elim there were twelve springs of water and seventy palm trees, and they camped there.

10 They journeyed from Elim and camped by the Red Sea.

33:11 aEx 16:1
11 They journeyed from the Red Sea and camped in athe wilderness of Sin.

12 They journeyed from the wilderness of Sin and camped at Dophkah.

13 They journeyed from Dophkah and camped at Alush.

33:14 aEx 17:1
14 They journeyed from Alush and camped aat Rephidim; now it was there that the people had no water to drink.

33:15 aEx 19:1
15 They journeyed from Rephidim and camped in athe wilderness of Sinai.

33:16 aNum 11:34
16 They journeyed from the wilderness of Sinai and camped at aKibroth-hattaavah.

33:17 aNum 11:35
17 They journeyed from Kibroth-hattaavah and camped at aHazeroth.

18 They journeyed from Hazeroth and camped at Rithmah.

19 They journeyed from Rithmah and camped at Rimmon-perez.

33:20 aDeut 1:1
20 They journeyed from Rimmon-perez and camped at aLibnah.

21 They journeyed from Libnah and camped at Rissah.

22 They journeyed from Rissah and camped in Kehelathah.

23 They journeyed from Kehelathah and camped at Mount Shepher.

24 They journeyed from Mount Shepher and camped at Haradah.

25 They journeyed from Haradah and camped at Makheloth.

26 They journeyed from Makheloth and camped at Tahath.

27 They journeyed from Tahath and camped at Terah.

28 They journeyed from Terah and camped at Mithkah.

29 They journeyed from Mithkah and camped at Hashmonah.

30 They journeyed from Hashmonah and camped at aMoseroth. 33:30 aDeut 10:6

31 They journeyed from Moseroth and camped at Bene-jaakan.

32 They journeyed from aBene-jaakan and camped at Hor-haggidgad. 33:32 aGen 36:27; Deut 10:6; 1 Chr 1:42

33 They journeyed from Hor-haggidgad and camped at aJotbathah. 33:33 aDeut 10:7

34 They journeyed from Jotbathah and camped at Abronah.

35 They journeyed from Abronah and camped at aEzion-geber. 33:35 aDeut 2:8

36 They journeyed from Ezion-geber and camped in the wilderness of aZin, that is, Kadesh. 33:36 aNum 20:1

37 They journeyed from Kadesh and camped at aMount Hor, bat the edge of the land of Edom. 33:37 aNum 20:22 bNum 20:16

38 aThen Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the sons of Israel had come from the land of Egypt, on the first *day* in the fifth month. *33:38 aNum 20:28; Deut 10:6

39 Aaron was one hundred twenty-three years old when he died on Mount Hor.

40 Now the Canaanite, the king of aArad who lived in the Negev in the land of Canaan, heard of the coming of the sons of Israel. 33:40 aNum 21:1

41 Then they journeyed from Mount Hor and camped at Zalmonah.

42 They journeyed from Zalmonah and camped at Punon.

43 They journeyed from Punon and camped at aOboth. 33:43 aNum 21:10,11

44 They journeyed from Oboth

33:38 On *Mount Hor* and the death of Aaron, see notes on 20:22 and 20:28–29.

and camped at Iye-abarim, at the border of Moab.

45 They journeyed from Iyim and camped at Dibon-gad.

46 They journeyed from Dibon-gad and camped at Almon-diblathaim.

33:47 47 They journeyed from
[a] Num 27:12 Almon-diblathaim and camped in the mountains of [a]Abarim, before Nebo.

33:48 48 They journeyed from the
[a] Num 22:1 mountains of Abarim and [a]camped in the plains of Moab by the Jordan *opposite* Jericho.

33:49 49 They camped by the Jordan,
[a] Num 25:1 from Beth-jeshimoth as far as [a]Abel-shittim in the plains of Moab.

I Instructions for Possessing the Land, 33:50–56

50 Then the LORD spoke to Moses in the plains of Moab by the Jordan *opposite* Jericho, saying,

33:51 51"Speak to the sons of Israel
[a] Josh 3:17 and say to them, '[a]When you cross over the Jordan into the land of Canaan,

33:52 52 then you shall drive out all
[a] Ex 23:24; Lev 26:1; Deut 7:5; 12:3,30; Ps 106:34-36 the inhabitants of the land from before you, and [a]destroy all their figured stones, and destroy all their molten images and demolish all their high places;

33:53 53 [a]and you shall take posses-
[a] Deut 11:31; 17:14; Josh 21:43 sion of the land and live in it, for I have given the land to you to possess it.

*33:54 54 '[a]You shall inherit the land
[a] Num 26:53-56 by lot according to your families; to the larger you shall give more inheritance, and to the smaller you shall give less inheritance. Wherever the lot falls to anyone, that shall be his. You shall inherit according to the tribes of your fathers.

55 'But if you do not drive out *33:55
the inhabitants of the land from [a] Josh 23:13
before you, then it shall come about that those whom you let remain of them *will become* [a]as pricks in your eyes and as thorns in your sides, and they shall trouble you in the land in which you live.

56 'It shall come about that as I plan to do to them, so I will do to you.' "

J The Division of the Land of Canaan, 34:1–36:13

1 *The boundaries,* 34:1–12

34 Then the LORD spoke to Moses, saying,

34:2 2"Command the sons of Israel
[a] Gen 17:8; Ps 78:54,55; 105:11 and say to them, 'When you enter [a]the land of Canaan, this is the land that shall fall to you as an inheritance, *even the* land of Canaan according to its borders.

*34:3 3 '[a]Your southern sector
[a] Josh 15:1-3 [b] Josh 15:5 shall extend from the wilderness of Zin along the side of Edom, and your southern border shall extend from the end of the Salt Sea [b]eastward.

34:4 4 'Then your border shall turn
[a] Num 32:8 *direction* from the south to the ascent of Akrabbim and continue to Zin, and its termination shall be to the south of [a]Kadesh-barnea; and it shall reach Hazaraddar and continue to Azmon.

34:5 5 'The border shall turn *direc-*
[a] Josh 15:4 *tion* from Azmon to the brook of Egypt, and its termination shall be at [a]the sea.

*34:6 6 'As for the western border,
you shall have the Great Sea, that is, *its* coastline; this shall be your west border.

*34:7 7 '[a]And this shall be your
[a] Ezek 47:15-17 north border: you shall draw your

33:54 See note on 26:53–54 for the procedure for dividing the land.

33:55 Israel did fail to completely exterminate the Canaanites, whose pernicious influence plagued Israel and eventually resulted in the Assyrian and Babylonian captivities.

34:3–5 The southern boundary of Canaan ran from the *Salt Sea* (Dead Sea) SW along the border of *Edom,* across the *wilderness of Zin* (see note on 13:21) to *Kadesh-barnea,* then NW to the *brook of Egypt* (the Wadi el-Arish).

34:6 The Mediterranean Sea formed the western border.

34:7–9 The northern border included *Mount Hor* (possibly Mount Hermon, but not the Hor of 20:22, where Aaron died), *Lebo-hamath* (a town in what is today southern Syria), *Zedad* (possibly a town about 65 mi, or 104 km, NE of Damascus),

border line from the Great Sea to Mount Hor.

34:8 [a]Josh 13:5 8 'You shall draw a line from Mount Hor to [a]the Lebo-hamath, and the termination of the border shall be at Zedad;

9 and the border shall proceed to Ziphron, and its termination shall be at Hazar-enan. This shall be your north border.

10 'For your eastern border you shall also draw a line from Hazar-enan to Shepham,

*34:11 [a]2 Kin 23:33 [b]Deut 3:17; Josh 13:27 11 and the border shall go down from Shepham to [a]Riblah on the east side of Ain; and the border shall go down and reach to the slope on the east side of the Sea of [b]Chinnereth.

12 'And the border shall go down to the Jordan and its termination shall be at the Salt Sea. This shall be your land according to its borders all around.' "

2 *The allotment,* 34:13–29

34:13 [a]Gen 15:18; Num 26:52-56; Deut 11:24; Josh 14:1-5 13 So Moses commanded the sons of Israel, saying, "[a]This is the land that you are to apportion by lot among you as a possession, which the LORD has commanded to give to the nine and a half tribes.

34:14 [a]Num 32:33 14"[a]For the tribe of the sons of Reuben have received *theirs* according to their fathers' households, and the tribe of the sons of Gad according to their fathers' households, and the half-tribe of Manasseh have received their possession.

*34:15 15"The two and a half tribes have received their possession across the Jordan opposite Jericho, eastward toward the sunrising."

*34:16 16 Then the LORD spoke to Moses, saying,

34:17 [a]Josh 14:1,2 17"[a]These are the names of the men who shall apportion the land to you for inheritance: Eleazar the priest and Joshua the son of Nun.

18"You shall take one leader of every tribe to apportion the land for inheritance.

19"These are the names of the men: of the tribe of [a]Judah, [b]Caleb the son of Jephunneh.

34:19 [a]Gen 29:35; Deut 33:7; Ps 60:7 [b]Num 13:6,30; 26:65; Deut 1:36

20"Of the tribe of the sons of [a]Simeon, Samuel the son of Ammihud.

34:20 [a]Gen 29:33; 49:5; Ezek 48:24

21"Of the tribe of [a]Benjamin, Elidad the son of Chislon.

34:21 [a]Gen 49:27; Deut 33:12; Ps 68:27

22"Of the tribe of the sons of Dan a leader, Bukki the son of Jogli.

23"Of the sons of Joseph: of the tribe of the sons of Manasseh a leader, Hanniel the son of Ephod.

24"Of the tribe of the sons of Ephraim a leader, Kemuel the son of Shiphtan.

25"Of the tribe of the sons of Zebulun a leader, Elizaphan the son of Parnach.

26"Of the tribe of the sons of Issachar a leader, Paltiel the son of Azzan.

27"Of the tribe of the sons of Asher a leader, Ahihud the son of Shelomi.

28"Of the tribe of the sons of Naphtali a leader, Pedahel the son of Ammihud."

29 These are those whom the LORD commanded to apportion the inheritance to the sons of Israel in the land of Canaan.

3 *The cities of the Levites,* 35:1–8

35:1 [a]Lev 25:32-34 35 [a]Now the LORD spoke to Moses in the plains of Moab by the Jordan *opposite* Jericho, saying,

*35:2 2"Command the sons of Israel that they give to the Levites from the inheritance of their possession cities to live in; and you

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Ziphron and *Hazar-enan* (possibly towns about 75 mi, or 120 km, NE of Damascus).

34:11 *the Sea of Chinnereth.* The Sea of Galilee. From there the eastern boundary followed the Jordan to the Dead Sea.

34:15 The entire area of the Jordan is here associated with the most commanding fortress in the valley, Jericho.

34:16–29 The allotment of the land was to be supervised by *Eleazar, Joshua,* and one leader from each of the tribes.

35:2 Because all the *Levites* were not occupied at the Tabernacle, they were given 48 cities in which to live and *pasture lands* around them.

shall give to the Levites pasture lands around the cities.

3"The cities shall be theirs to live in; and their pasture lands shall be for their cattle and for their herds and for all their beasts.

*35:4 4"The pasture lands of the cities which you shall give to the Levites *shall extend* from the wall of the city outward a thousand cubits around.

5"You shall also measure outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the center. This shall become theirs as pasture lands for the cities.

35:6 [a]Josh 20:7-9 6"The cities which you shall give to the Levites *shall be* the [a]six cities of refuge, which you shall give for the manslayer to flee to; and in addition to them you shall give forty-two cities.

35:7 [a]Josh 21:41 7"All the cities which you shall give to the Levites *shall be* [a]forty-eight cities, together with their pasture lands.

8"[a]As for the cities which you shall give from the possession of the sons of Israel, you shall take more from the larger and you shall take less from the smaller; each shall give some of his cities to the Levites in proportion to his possession which he inherits."

35:8 [a]Lev 25:32-34; Num 26:54; 33:54; Josh 21:1-42

4 *The cities of refuge,* 35:9-34

9 Then the LORD spoke to Moses, saying,

10"[a]Speak to the sons of Israel and say to them, 'When you cross the Jordan into the land of Canaan,

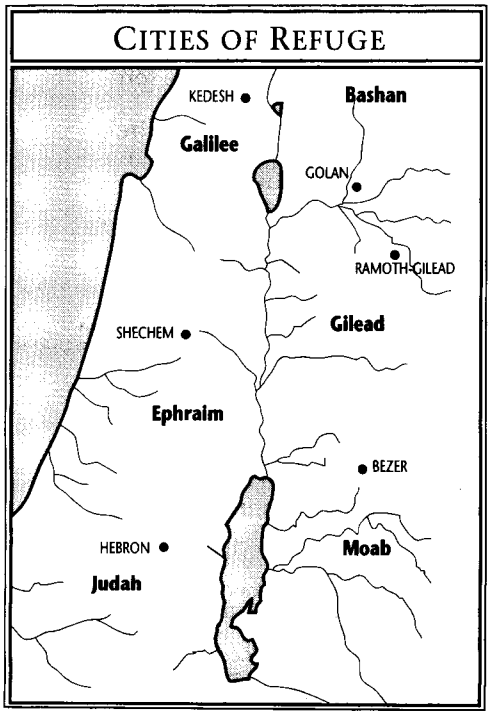
35:10 [a]Josh 20:1-9

11 [a]then you shall select for yourselves cities to be your [b]cities of refuge, that the manslayer who has killed any person [c]unintentionally may flee there.

*35:11 [a]Deut 19:1-13 [b]Josh 20:2f [c]Ex 21:13; Lev 4:2f,22f; Num 35:22-25

12 '[a]The cities shall be to you as a refuge from the avenger, so that the manslayer may not die until he stands before the congregation for trial.

35:12 [a]Deut 19:4-6; Josh 20:2,3



35:4–5 The *pasture lands* included two areas around each city: one was 1,000 cubits (500 yd, or 457 m) from the wall of the city outward on each side, and the second was 2,000 additional cubits (1,000 yd, or 914 m) beyond the first one.

35:11–12 The Lord provided six *cities of refuge* (see map on this page), in which those guilty of accidental homicide might seek refuge from the *avenger* (the nearest relative of the murdered person) until they could be tried. (Also see Map 4 at the end of this volume.)

13 'The cities which you are to give shall be your six cities of refuge.

35:14 [a]Deut 4:41
14 'You [a]shall give three cities across the Jordan and three cities in the land of Canaan; they are to be cities of refuge.

35:15 [a]Num 35:11
15 'These six cities shall be for refuge for the sons of Israel, and for the alien and for the sojourner among them; that anyone who kills a person [a]unintentionally may flee there.

*35:16 [a]Ex 21:12,14; Lev 24:17
16 '[a]But if he struck him down with an iron object, so that he died, he is a murderer; the murderer shall surely be put to death.

35:17 [a]Num 35:31
17 'If he struck him down with a stone in the hand, by which he may die, and *as a result* he died, he is a murderer; the murderer [a]shall surely be put to death.

18 'Or if he struck him with a wooden object in the hand, by which he may die, and *as a result* he died, he is a murderer; the murderer shall surely be put to death.

19 'The blood avenger himself shall put the murderer to death; he shall put him to death when he meets him.

35:20 [a]Gen 4:8; 2 Sam 3:27; 20:10 [b]Ex 21:14; Deut 19:11
20 '[a]If he pushed him of hatred, or threw something at him [b]lying in wait and *as a result* he died,

21 or if he struck him down with his hand in enmity, and *as a result* he died, the one who struck him shall surely be put to death, he is a murderer; the blood avenger shall put the murderer to death when he meets him.

35:22 [a]Num 35:11
22 '[a]But if he pushed him suddenly without enmity, or threw something at him without lying in wait,

23 or with any deadly object of stone, and without seeing it dropped on him so that he died, while he was not his enemy nor seeking his injury,

35:24 [a]Josh 20:6
24 then [a]the congregation shall judge between the slayer and the blood avenger according to these ordinances.

*35:25
25 'The congregation shall deliver the manslayer from the hand of the blood avenger, and the congregation shall restore him to his city of refuge to which he fled; and he shall live in it until the death of the high priest who was anointed with the holy oil.

26 'But if the manslayer shall at any time go beyond the border of his city of refuge to which he may flee,

27 and the blood avenger finds him outside the border of his city of refuge, and the blood avenger kills the manslayer, he shall not be guilty of blood

28 because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer shall return to the land of his possession.

35:29 [a]Num 27:11
29 'These things shall be for a [a]statutory ordinance to you throughout your generations in all your dwellings.

35:30 [a]Num 35:16 [b]Deut 17:6; 19:15; Matt 18:16; John 7:51; 8:17,18
30 '[a]If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but [b]no person shall be put to death on the testimony of one witness.

31 'Moreover, you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death.

32 'You shall not take ransom for him who has fled to his city of refuge, that he may return to live in the land before the death of the priest.

35:33 [a]Deut 21:7,8; Ps 106:38
33 '[a]So you shall not pollute the land in which you are; for blood pollutes the land and no ex-

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35:16–24 These verses differentiate between deliberate and accidental homicide (murder and manslaughter).

35:25–34 These verses list criteria for judging various types of cases. If a verdict was manslaughter, the slayer could live as long as he stayed within a city of refuge until the death of the high priest; after that, he could safely return home (v. 28). More than one witness to a murder was required (v. 30). No ransom was permitted so that the life of a murderer could be spared (v. 31) or so that the one guilty of manslaughter could return home (v. 32), because killing polluted the land (v. 33).

piation can be made for the land for the blood that is shed on it, except [b]by the blood of him who shed it.

34 'You shall not [a]defile the land in which you live, in the midst of which [b]I dwell; for I the LORD am dwelling in the midst of the sons of Israel.' "

5 *The inheritance of women,* 36:1–13

36 [a]And the heads of the fathers' *households* of the family of the sons of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses and before the leaders, the heads of the fathers' *households* of the sons of Israel,

2 and they said, "The LORD commanded my lord to give the land by lot to the sons of Israel as an inheritance, and my lord [a]was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters.

3 "But if they marry one of the sons of the *other* tribes of the sons of Israel, their inheritance will be withdrawn from the inheritance of our fathers and will be added to the inheritance of the tribe to which they belong; thus it will be withdrawn from our allotted inheritance.

4 "When the [a]jubilee of the sons of Israel comes, then their inheritance will be added to the inheritance of the tribe to which they belong; so their inheritance will be withdrawn from the inheritance of the tribe of our fathers."

5 Then Moses commanded the sons of Israel according to the word of the LORD, saying, "The tribe of the sons of Joseph are right in *their* statements.

6 "[a]This is what the LORD has commanded concerning the daughters of Zelophehad, saying, 'Let them marry whom they wish; only they must marry within the family of the tribe of their father.'

7 "Thus [a]no inheritance of the sons of Israel shall be transferred from tribe to tribe, for the sons of Israel shall each hold to the inheritance of the tribe of his fathers.

8 "[a]Every daughter who comes into possession of an inheritance of any tribe of the sons of Israel shall be wife to one of the family of the tribe of her father, so that the sons of Israel each may possess the inheritance of his fathers.

9 "Thus no inheritance shall be transferred from one tribe to another tribe, for the tribes of the sons of Israel shall each hold to his own inheritance."

10 Just as the LORD had commanded Moses, so the daughters of Zelophehad did:

11 [a]Mahlah, Tirzah, Hoglah, Milcah and Noah, the daughters of Zelophehad married their uncles' sons.

12 They married *those* from the families of the sons of Manasseh the son of Joseph, and their inheritance remained with the tribe of the family of their father.

13 [a]These are the commandments and the ordinances which the LORD commanded to the sons of Israel through Moses in the plains of Moab by the Jordan *opposite* Jericho.

35:33 [b]Gen 9:6
35:34 [a]Lev 18:24,25 [b]Num 5:3
*36:1 [a]Num 27:1
36:2 [a]Num 27:5-7
36:4 [a]Lev 25:10
36:6 [a]Num 27:7
36:7 [a]1 Kin 21:3
36:8 [a]1 Chr 23:22
36:11 [a]Num 26:33
36:13 [a]Lev 26:46; 27:34; Num 22:1

36:1–9 An additional question arose concerning the right of daughters to inherit their fathers' land if they had no brothers (cf. 27:1–11). If such an heiress married someone from another tribe, her land would have become the property of that other tribe, and permanently so after the year of jubilee (cf. Lev. 25:10). To prevent this from happening, Moses commanded that an heiress should marry within her father's tribe (v. 8).

DEUTERONOMY

INTRODUCTION

AUTHOR: Moses DATE: 1410 B.C.

Title The English title (from the Greek Septuagint) means "second law-giving" and comes from the mistranslation of 17:18, which actually says "a copy of this law." The Jewish title (which means "words") comes from the first verse and is typical of the beginning of ancient suzerainty treaties (see note on Ex. 19:3). Much of the material in the book follows the treaty pattern, elaborating the responsibilities of Israel as God's covenant people. Included are repetitions of many of the laws contained in Exodus, Leviticus, and Numbers.

Historical Setting The book contains the addresses that Moses gave during the final months of his life, when the Israelites were encamped in the plains of Moab prior to their entrance into the Promised Land. The people were facing war, temptations, and a new, settled way of life—all under the unproved leadership of Joshua. Moses' congregation here had not personally experienced the deliverance at the Red Sea or the giving of the law at Sinai; they needed to be reminded of God's power and God's laws.

Authorship of Chapter 34 The account of Moses' death in chap. 34 could not have been written by Moses, but that obvious truth in no way negates the Mosaic authorship of the rest of the book. It was quite customary to append an obituary to the final work of a great man, and it is unthinkable that someone (most likely Joshua) would not have made such an addition to the last writing of Moses.

Contents The book may be viewed as a constitution for the theocracy of Israel once she was established in the land. Its structure parallels that of a typical suzerainty treaty of that period: (1) preamble, 1:1–5; (2) historical prologue, 1:6–4:49; (3) main provisions, 5:1–26:19; (4) curses and blessings, 27:1–30:20; and (5) arrangements for continuation of the covenant, 31:1–33:29.

Jesus Christ quoted from this book to refute the devil (Matt. 4:1–11) and to summarize the law (Matt. 22:37). Of the 27 books of the New Testament, 17 quote from Deuteronomy.

Some especially important passages include: 5:6–21 (the Ten Commandments); 6:4–9 (the Shema, "Hear, O Israel"); 13:1–5 (on false prophets); 18:9–15 (on false diviners); 29:1–30:20 (the Palestinian covenant).

OUTLINE OF DEUTERONOMY

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II. **Recapitulation of Israel's Wanderings: Historical, 1:6–4:43**
   A. Israel at Sinai, 1:6–18
   B. Israel at Kadesh-barnea, 1:19–46
   C. Israel's Journey from Kadesh to Moab, 2:1–3:29
      1. The journey to Transjordan, 2:1–23
      2. The conquest of Transjordan, 2:24–3:11
      3. The allotment of Transjordan, 3:12–29

D. Israel on the Plains of Moab, 4:1–43
   1. A call to obedience, 4:1–40
   2. The cities of refuge, 4:41–43

III. Rehearsal of Israel's Law: Legal, 4:44–26:19
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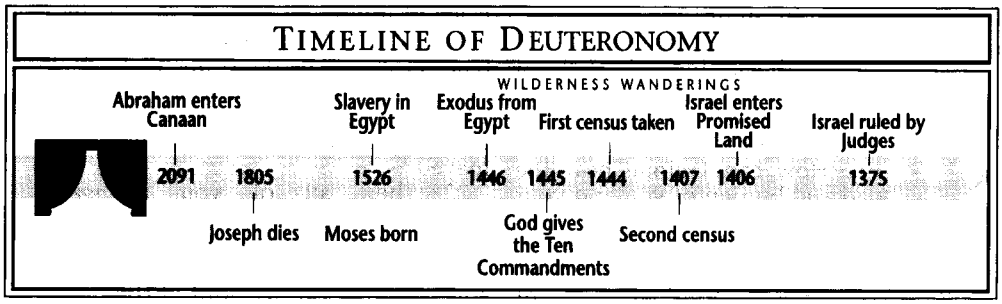

THE BOOK OF DEUTERONOMY

I INTRODUCTION, 1:1–5

1 These are the words which Moses spoke to all Israel [a]across the Jordan in the wilderness, in the [b]Arabah opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab.

2 It is eleven days' *journey* from [a]Horeb by the way of Mount [b]Seir to [c]Kadesh-barnea.

3 It came about in the [a]fortieth year, on the first *day* of the eleventh month, that Moses spoke to the children of Israel, [b]according to all that the LORD had commanded him *to give* to them,

4 after he had [a]defeated Sihon the king of the Amorites, who lived in Heshbon, and [b]Og the king of Bashan, who lived in [c]Ashtaroth and Edrei.

5 Across the Jordan in the land of Moab, Moses undertook to expound this law, saying,

II RECAPITULATION OF ISRAEL'S WANDERINGS: HISTORICAL, 1:6–4:43

A Israel at Sinai, 1:6–18

6 "The LORD our God [a]spoke to us at Horeb, saying, 'You have stayed long enough at this mountain.

7 'Turn and set your journey, and go to [a]the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in [b]the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates.

8 'See, I have placed the land before you; go in and possess the land which the LORD [a]swore to give to your fathers, to Abraham, to Isaac, and to Jacob, to them and their descendants after them.'

9 "I spoke to you at that time, saying, '[a]I am not able to bear *the burden* of you alone.

10 'The LORD your God has [a]multiplied you, and behold,

*1:1 [a]Deut 4:46 [b]Deut 2:8
*1:2 [a]Ex 3:1; 17:6 [b]Gen 32:3 [c]Num 13:26; 32:8; Deut 9:23
*1:3 [a]Num 33:38 [b]Deut 4:1,2
1:4 [a]Num 21:21-26; Deut 2:26-35; Josh 13:10; Neh 9:22 [b]Num 21:33-35; Josh 13:12 [c]Josh 12:4
1:6 [a]Num 10:11-13
*1:7 [a]Gen 15:18; Deut 11:24; Josh 10:40 [b]Gen 12:9
*1:8 [a]Gen 12:7; 26:3; 28:13; Ex 33:1; Num 14:23; 32:11; Heb 6:13,14
*1:9 [a]Ex 18:18,24; Num 11:14
1:10 [a]Gen 15:5; 22:17; Ex 32:13; Deut 7:7; 10:22; 26:5; 28:62

1:1 *across the Jordan.* I.e., Transjordan. See note on Num. 34:15. *Arabah.* The rift valley extending from the Sea of Galilee to the Gulf of Aqaba.

1:2 *Horeb* is another name for Mount Sinai (Ex. 3:1, 12; cf. Ex. 19:1). *Kadesh-barnea,* the place where Israel refused to believe God and enter Canaan from the SW, was located about 50 mi (80 km) SW of Beersheba. Now, 38 years later, Israel was poised on the eastern frontier of Canaan.

1:3 *fortieth year* after leaving Egypt, two years of which were spent at Mount Sinai and traveling to Kadesh-barnea, and 38 years wandering in the wilderness (2:14). *eleventh month.* Jan.-Feb.

1:7 *the lowland* is situated between the coastal plain and the central highlands. It is known as the Shephelah. *the Negev.* About 4,500 sq mi (11,650 sq km) of desert in the southern part of Canaan.

1:8 See note on Gen. 15:18–21 concerning this promise.

1:9–18 See note on Ex. 18:13–27 concerning the appointment of judges from each tribe.

you are this day as the stars of heaven for multitude.

1:11 [a]Deut 1:8,10
11 'May the LORD, the God of your fathers, increase you a thousand-fold more than you are and bless you, [a]just as He has promised you!

12 'How can I alone bear the load and burden of you and your strife?

1:13 [a]Ex 18:21
13 '[a]Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.'

14"You answered me and said, 'The thing which you have said to do is good.'

15"So I took the heads of your tribes, wise and experienced men, and appointed them heads over you, leaders of thousands and of hundreds, of fifties and of tens, and officers for your tribes.

1:16 [a]Deut 16:18; John 7:24
16"Then I charged your judges at that time, saying, 'Hear *the cases* between your fellow countrymen, and [a]judge righteously between a man and his fellow countryman, or the alien who is with him.

1:17 [a]Deut 10:17; 16:19; 24:17; 2 Chr 19:5,6; Prov 24:23-26; Acts 10:34; James 2:1,9 [b]Prov 29:25 [c]Ex 18:22,26
17 '[a]You shall not show partiality in judgment; you shall hear the small and the great alike. You shall [b]not fear man, for the judgment is God's. [c]The case that is too hard for you, you shall bring to me, and I will hear it.'

1:18 [a]Ex 18:20
18"[a]I commanded you at that time all the things that you should do.

B Israel at Kadesh-barnea, 1:19–46

*1:19 [a]Deut 1:2 [b]Deut 2:7; 8:15; 32:10; Jer 2:6 [c]Deut 1:7
19"Then we set out from [a]Horeb, and went through all that [b]great and terrible wilderness which you saw on the way to the [c]hill country of the Amorites, just as the LORD our God had commanded us; and we came to [a]Kadesh-barnea.

20"I said to you, 'You have come to the hill country of the Amorites which the LORD our God is about to give us.

1:21 [a]Josh 1:6,9
21 'See, the LORD your God has placed the land before you; go up, take possession, as the LORD, the God of your fathers, has spoken to you. [a]Do not fear or be dismayed.'

1:22 [a]Num 13:1-3
22"[a]Then all of you approached me and said, 'Let us send men before us, that they may search out the land for us, and bring back to us word of the way by which we should go up and the cities which we shall enter.'

23"The thing pleased me and I took twelve of your men, one man for each tribe.

1:24 [a]Num 13:21-25
24"[a]They turned and went up into the hill country, and came to the valley of Eshcol and spied it out.

25"Then they took *some* of the fruit of the land in their hands and brought it down to us; and they brought us back a report and said, 'It is a good land which the LORD our God is about to give us.'

1:26 [a]Num 14:1-4 [b]Deut 9:23
26"[a]Yet you were not willing to go up, but [b]rebelled against the command of the LORD your God;

1:27 [a]Deut 9:28; Ps 106:25
27 and [a]you grumbled in your tents and said, 'Because the LORD hates us, He has brought us out of the land of Egypt to deliver us into the hand of the Amorites to destroy us.

1:28 [a]Num 13:28, 33; Deut 9:2
28 'Where can we go up? Our brethren have made our hearts melt, saying, "The people are bigger and taller than we; the cities are large and fortified to heaven. And besides, we saw [a]the sons of the Anakim there." '

29"Then I said to you, 'Do not be shocked, nor fear them.

1:30 [a]Ex 14:14; Deut 3:22; 20:4; Neh 4:20
30 'The LORD your God who goes before you will [a]Himself fight on your behalf, just as He did for you in Egypt before your eyes,

1:31 [a]Deut 32:10-12; Is 46:3,4; 63:9; Hos 11:3; Acts 13:18
31 and in the wilderness where you saw how [a]the LORD your God

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1:19–46 See notes on Num. 13 and 14. Moses repeatedly emphasized that it was a *good land* that God was about to give them (v. 25; 3:25; 4:21, 22; 6:18; 8:7, 10; 9:6; 11:17). *sons of the Anakim* (v. 28). See note on Num. 13:33.

carried you, just as a man carries his son, in all the way which you have walked until you came to this place.'

1:32 [a]Num 14:11; Ps 106:24; Heb 3:19; 4:2; Jude 5
32"But [a]for all this, you did not trust the LORD your God,

*1:33 [a]Ex 13:21; Num 9:15-23; Neh 9:12; Ps 78:14 [b]Num 10:33
33 [a]who goes before you on *your* way, [b]to seek out a place for you to encamp, in fire by night and cloud by day, to show you the way in which you should go.

1:34 [a]Num 14:28-30; Heb 3:18
34"Then the LORD heard the sound of your words, and He was angry and [a]took an oath, saying,

1:35 [a]Ps 95:11; 106:26; Ezek 20:15; 1 Cor 10:5; Heb 3:14-19
35 '[a]Not one of these men, this evil generation, shall see the good land which I swore to give your fathers,

1:36 [a]Num 14:24; Josh 14:9
36 except Caleb the son of Jephunneh; he shall see it, and [a]to him and to his sons I will give the land on which he has set foot, because he has followed the LORD fully.'

*1:37 [a]Num 20:12; Deut 3:26; 4:21 [b]Num 27:13,18
37"[a]The LORD was angry with me also on your account, saying, '[b]Not even you shall enter there.

1:38 [a]Num 14:30 [b]Num 34:17; Deut 3:28; 31:7; Josh 11:23
38 'Joshua the son of Nun, who stands before you, [a]he shall enter there; encourage him, for [b]he shall cause Israel to inherit it.

1:39 [a]Num 14:3,31 [b]Is 7:15,16
39 'Moreover, [a]your little ones who you said would become a prey, and your sons, who this day have [b]no knowledge of good or evil, shall enter there, and I will give it to them and they shall possess it.

1:40 [a]Num 14:25
40 'But as for you, [a]turn around and set out for the wilderness by the way to the Red Sea.'

1:41 [a]Num 14:40
41"[a]Then you answered and said to me, 'We have sinned against the LORD; we will indeed go up and fight, just as the LORD our God commanded us.' And every man of you girded on his weapons of war, and regarded it as easy to go up into the hill country.

1:42 [a]Num 14:41-43
42"[a]And the LORD said to me, 'Say to them, "Do not go up nor fight, for I am not among you; otherwise you will be defeated before your enemies." '

1:43 [a]Num 14:40
43"So I spoke to you, but you would not listen. Instead [a]you rebelled against the command of the LORD, and acted presumptuously and went up into the hill country.

1:44 [a]Num 14:45 [b]Ps 118:12
44"[a]The Amorites who lived in that hill country came out against you and chased you [b]as bees do, and crushed you from Seir to Hormah.

1:45 [a]Job 27:8,9; Ps 66:18; John 9:31
45"Then you returned and wept before the LORD; but the [a]LORD did not listen to your voice nor give ear to you.

1:46 [a]Num 20:1,22; Deut 2:7,14; Judg 11:17
46"So you remained in [a]Kadesh many days, the days that you spent *there.*

C Israel's Journey from Kadesh to Moab, 2:1–3:29

1 *The journey to Transjordan,* 2:1–23

2:1 [a]Num 21:4 [b]Deut 1:2
2 "[a]Then we turned and set out for the wilderness by the way to the Red Sea, as the LORD spoke to me, and circled [b]Mount Seir for many days.

2"And the LORD spoke to me, saying,

3 'You have circled this mountain long enough. *Now* turn north,

2:4 [a]Num 20:14-21 [b]Gen 36:8 [c]Ex 15:15,16
4 [a]and command the people, saying, "You will pass through the [b]territory of your brothers the sons of Esau who live in Seir; and [c]they will be afraid of you. So be very careful;

*2:5 [a]Gen 36:8; Josh 24:4
5 do not provoke them, for I will not give you any of their land, even *as little as* a footstep [a]because I have given Mount Seir to Esau as a possession.

6"You shall buy food from them with money so that you may eat, and you shall also pur-

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1:33 *fire . . . cloud.* See notes on Ex. 13:21–22 and 40:34–38.

1:37 Though the announcement of Moses' exclusion from the land occurred 38 years after that of the Israelites at Kadesh, the reasons for them were the same—unbelief (cf. v. 32 with Num. 20:12).

2:5 The descendants of *Esau* were given the land of *Seir* (the entire area of Edom, the mountainous region S of the Dead Sea; see Gen. 36:6–8).

chase water from them with money so that you may drink.

2:7 [a]Deut 1:19 [b]Num 14:33, 34; 32:13; Deut 2:14

7 "For the LORD your God has blessed you in all that you have done; He has known your wanderings through this [a]great wilderness. These [b]forty years the LORD your God has been with you; you have not lacked a thing." '

*2:8 [a]Deut 1:1 [b]Num 33:35; 1 Kin 9:26

8 "So we passed beyond our brothers the sons of Esau, who live in Seir, away from the [a]Arabah road, away from Elath and [b]from Ezion-geber. And we turned and passed through by the way of the wilderness of Moab.

*2:9 [a]Num 21:15, 28; Deut 2:18, 29 [b]Gen 19:36,37

9 "Then the LORD said to me, 'Do not harass Moab, nor provoke them to war, for I will not give you any of their land as a possession, because I have given [a]Ar to [b]the sons of Lot as a possession.

2:10 [a]Gen 14:5

10 (The [a]Emim lived there formerly, a people as great, numerous, and tall as the Anakim.

2:11 [a]Gen 14:5; Deut 2:20

11 Like the Anakim, they are also regarded as [a]Rephaim, but the Moabites call them Emim.

2:12 [a]Gen 36:20; Deut 2:22 [b]Num 21:25,35

12 [a]The Horites formerly lived in Seir, but the sons of Esau dispossessed them and destroyed them from before them and settled in their place, [b]just as Israel did to the land of their possession which the LORD gave to them.)

13 'Now arise and cross over the brook Zered yourselves.' So we crossed over the brook Zered.

2:14 [a]Deut 2:7 [b]Num 14:29-35; 26:64,65; Ps 106:26; 1 Cor 10:5 [c]Deut 1:34,35

14 "Now the time that it took for us to come from Kadesh-barnea until we crossed over the brook Zered was [a]thirty-eight years, until [b]all the generation of the men of war perished from within the camp, as [c]the LORD had sworn to them.

2:15 [a]Jude 5

15 "[a]Moreover the hand of the LORD was against them, to destroy them from within the camp until they all perished.

2:16 [a]Deut 2:14

16 "So it came about when [a]all the men of war had finally perished from among the people,

17 that the LORD spoke to me, saying,

2:18 [a]Deut 2:9

18 'Today you shall cross over [a]Ar, the border of Moab.

*2:19 [a]Gen 19:38 [b]Deut 2:9

19 'When you come opposite the [a]sons of Ammon, do not harass them nor provoke them, for I will not give you any of the land of the sons of Ammon as a possession, because I have given it to [b]the sons of Lot as a possession.'

*2:20 [a]Deut 2:11

20 (It is also regarded as the land of the [a]Rephaim, *for* Rephaim formerly lived in it, but the Ammonites call them Zamzummin,

21 a people as great, numerous, and tall as the Anakim, but the LORD destroyed them before them. And they dispossessed them and settled in their place,

2:22 [a]Gen 36:8; Deut 2:5 [b]Deut 2:12

22 just as He did for the sons of Esau, who [a]live in Seir, when He destroyed [b]the Horites from before them; they dispossessed them and settled in their place even to this day.

2:23 [a]Josh 13:3 [b]Gen 10:14; 1 Chr 1:12 [c]Jer 47:4; Amos 9:7

23 And the [a]Avvim, who lived in villages as far as Gaza, the [b]Caphtorim who came from [c]Caphtor, destroyed them and lived in their place.)

2 *The conquest of Transjordan,* 2:24–3:11

*2:24 [a]Num 21:13, 14; Judg 11:18

24 'Arise, set out, and pass through the [a]valley of Arnon. Look! I have given Sihon the Amorite, king of Heshbon, and his land into your hand; begin to take possession and contend with him in battle.

2:25 [a]Ex 23:27; Deut 11:25; Josh 2:9

25 'This day I will begin to put [a]the dread and fear of you upon

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2:8 The Edomites refused Israel passage across their territory. See note on Num. 20:14.

2:9 Concerning the Moabites, see notes on Gen. 19:31–38 and Amos 2:1.

2:19 Concerning the *sons of Ammon,* see notes on Gen. 19:31–38 and Amos 1:13.

2:20 *the land of the Rephaim.* Refers to a race of giant people who inhabited Palestine on both sides of the Jordan. See notes on Gen. 14:5 and Deut. 3:11.

2:24–37 Compare Num. 21:21–32. The Amorites were an alien race (not related to the Israelites) that had spread across the E side of the Jordan. As a result of sinking into idolatry, they had to be destroyed. See notes on Gen. 15:13–16 and Deut. 7:2.

2:25 [b] Ex 15:14-16 the peoples everywhere under the heavens, who, when they hear the report of you, [b]shall tremble and be in anguish because of you.'

2:26 [a] Num 21:21-32; Deut 1:4; Judg 11:19-21 **26** "[a]So I sent messengers from the wilderness of Kedemoth to Sihon king of Heshbon with words of peace, saying,

27 'Let me pass through your land, I will travel only on the highway; I will not turn aside to the right or to the left.

2:28 [a] Num 20:19 28 'You will sell me food for money so that I may eat, and give me water for money so that I may drink, [a]only let me pass through on foot,

2:29 [a] Deut 2:9 29 just as the sons of Esau who live in Seir and the Moabites who live in [a]Ar did for me, until I cross over the Jordan into the land which the LORD our God is giving to us.'

*2:30 [a] Num 21:23 [b] Ex 4:21; Josh 11:20 30 "But [a]Sihon king of Heshbon was not willing for us to pass through his land; for the [b]LORD your God hardened his spirit and made his heart obstinate, in order to deliver him into your hand, as *he is* today.

31 "The LORD said to me, 'See, I have begun to deliver Sihon and his land over to you. Begin to occupy, that you may possess his land.'

32 "Then Sihon with all his people came out to meet us in battle at Jahaz.

2:33 [a] Ex 23:31; Deut 7:2 [b] Deut 29:7 33 "[a]The LORD our God delivered him over to us, and we [b]defeated him with his sons and all his people.

2:34 [a] Deut 3:6; 7:2 34 "So we captured all his cities at that time and [a]utterly destroyed the men, women and children of every city. We left no survivor.

2:35 [a] Deut 3:7 35 "We took [a]only the animals as our booty and the spoil of the cities which we had captured.

36 "From [a]Aroer which is on the edge of the valley of Arnon and *from* the city which is in the valley, even to Gilead, there was no city that was too high for us; the LORD our God delivered all over to us.

*2:36 [a] Deut 3:12; 4:48; Josh 12:2; 13:9

2:37 [a] Deut 2:19 [b] Gen 32:22; Num 21:24; Deut 3:16 37 "[a]Only you did not go near to the land of the sons of Ammon, all along the river [b]Jabbok and the cities of the hill country, and wherever the LORD our God had commanded us.

*3:1 [a] Num 21:33-35 **3** "[a]Then we turned and went up the road to Bashan, and Og, king of Bashan, with all his people came out to meet us in battle at Edrei.

2 "But the LORD said to me, 'Do not fear him, for I have delivered him and all his people and his land into your hand; and you shall do to him just as you did to Sihon king of the Amorites, who lived at Heshbon.'

3 "So the LORD our God delivered Og also, king of Bashan, with all his people into our hand, and we smote them until no survivor was left. *3:3

3:4 [a] Deut 3:13,14; 1 Kin 4:13 4 "We captured all his cities at that time; there was not a city which we did not take from them: sixty cities, all the region of [a]Argob, the kingdom of Og in Bashan.

5 "All these were cities fortified with high walls, gates and bars, besides a great many unwalled towns.

3:6 [a] Deut 1:4 [b] Deut 2:34 6 "We utterly destroyed them, as we did to [a]Sihon king of Heshbon, [b]utterly destroying the men, women and children of every city.

3:7 [a] Deut 2:35 7 "[a]But all the animals and the spoil of the cities we took as our booty.

*3:8 [a] Num 32:33; Josh 12:1-7; 13:8-12 8 "[a]Thus we took the land at that time from the hand of the

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2:30 *hardened . . . obstinate.* Stated from the Hebrew viewpoint that God controls all history, though Sihon made his own decision (Num. 21:23).

2:36 *too high.* High-walled cities terrified the Israelites (1:28).

3:1 *Bashan.* A productive area E of the Sea of Galilee and the Jordan River. See note on Num. 21:33.

3:3 The people rightly attributed this victory to the Lord, as they also did the one over Sihon. See note on 2:30.

3:8 *Mount Hermon.* About 9,200 ft (2,800 m), this snowcapped peak formed the northern

two kings of the Amorites who were beyond the Jordan, from the valley of Arnon to Mount Hermon

9 (Sidonians [a]call Hermon [b]Sirion, and the Amorites call it [c]Senir):

10 all the cities of the plateau and all Gilead and [a]all Bashan, as far as Salecah and Edrei, cities of the kingdom of Og in Bashan.

11 (For only Og king of Bashan was left of the remnant of the [a]Rephaim. Behold, his bedstead was an iron bedstead; it is in [b]Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

3 *The allotment of Transjordan,* 3:12–29

12"So we took possession of this land at that time. From [a]Aroer, which is by the valley of Arnon, and half the hill country of [b]Gilead and its cities I gave to the Reubenites and to the Gadites.

13"The rest of Gilead and all Bashan, the kingdom of Og, I gave to the half-tribe of Manasseh, all the region of Argob (concerning all Bashan, it is called the land of Rephaim.

14 [a]Jair the son of Manasseh took all the region of Argob as far as the border of the Geshurites and the Maacathites, and called it, *that is,* Bashan, after his own name, Havvoth-jair, *as it is* to this day.)

15"[a]To Machir I gave Gilead.

16"To the Reubenites and to the Gadites I gave from Gilead even as far as the valley of Arnon, the middle of the valley as a border and as far as the river [a]Jabbok, the border of the sons of Ammon;

17 the Arabah also, with the Jordan as *a* border, from [a]Chinnereth [b]even as far as the sea of the Arabah, [c]the Salt Sea, at the foot of the slopes of Pisgah on the east.

18"Then I commanded you at that time, saying, '[a]The LORD your God has given you this land to possess it; [b]all you valiant men shall cross over armed before your brothers, the sons of Israel.

19 '[a]But your wives and your little ones and your livestock (I know that you have [b]much livestock) shall remain in your cities which I have given you,

20 [a]until the LORD gives rest to your fellow countrymen as to you, and they also possess the land which the LORD your God will give them beyond the Jordan. [b]Then you may return every man to his possession which I have given you.'

21"I commanded Joshua at that time, saying, 'Your eyes have seen all that the LORD your God has done to these two kings; so the LORD shall do to all the kingdoms into which you are about to cross.

22 'Do not fear them, for the LORD your God [a]is the one fighting for you.'

23"I also pleaded with the LORD at that time, saying,

24 'O Lord GOD, You have begun to show Your servant [a]Your greatness and Your strong hand; for what [b]god is there in heaven or on earth who can do such works and mighty acts as Yours?

25 'Let me, I pray, cross over and see the [a]fair land that is beyond the Jordan, that good hill country and Lebanon.'

26"But [a]the LORD was angry

3:9 [a]Deut 4:48; Josh 11:17; Ps 42:6; 133:3 [b]Ps 29:6 [c]1 Chr 5:23
3:10 [a]Josh 13:11
*3:11 [a]Gen 14:5; Deut 2:11,20 [b]2 Sam 11:1; 12:26; Jer 49:2
*3:12 [a]Deut 2:36 [b]Num 32:32-38; Josh 13:8-13
3:14 [a]Num 32:41; 1 Chr 2:22
3:15 [a]Num 32:39,40
3:16 [a]Num 21:24; Deut 2:37
3:17 [a]Num 34:11; Josh 13:27 [b]Josh 12:3 [c]Gen 14:3; Josh 3:16
*3:18 [a]Josh 1:13 [b]Num 32:20; Josh 4:12,13
3:19 [a]Josh 1:14 [b]Ex 12:38
3:20 [a]Josh 1:15 [b]Josh 22:4
3:22 [a]Ex 14:14; Deut 1:30; 20:4; Neh 4:20
3:24 [a]Deut 11:2 [b]Ex 8:10; 15:11; 2 Sam 7:22; Ps 71:19; 86:8
3:25 [a]Deut 4:22
*3:26 [a]Deut 1:37

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boundary of the territory Israel captured from the Amorites. The *two kings* are Sihon and Og.

3:11 *Og.* The last of the Rephaim, or giant race, that inhabited Palestine. See note on 2:20. His *iron bedstead* has been understood as an iron-trimmed stone coffin or an iron-decorated couch to be placed in his tomb or as a monument made of basalt (an iron-bearing rock). In any case, the size of the bed (13.5 x 6 ft, or 4.1 x 1.8 m) indicates how huge Og was.

3:12–17 See notes on Num. 32. *Chinnereth.* The Sea of Galilee. *the Salt Sea.* The Dead Sea.

3:18–20 The condition placed on Reuben, Gad, and Manasseh was that the men must join those of the other tribes in conquering the land W of the Jordan before they could settle in the land Moses gave them E of the Jordan.

3:26 *the LORD was angry with me.* For Moses' disobedience and disbelief at Meribah, see note on Num. 20:8.

with me on your account, and would not listen to me; and the LORD said to me, 'Enough! Speak to Me no more of this matter.

3:27 27 'Go up to the top of [a]Pisgah and lift up your eyes to the west and north and south and east, and see *it* with your eyes, [b]for you shall not cross over this Jordan.

3:28 28 '[a]But charge Joshua and encourage him and strengthen him, [b]for he shall go across at the head of this people, and he shall give them as an inheritance the land which you will see.'

3:29 29"So we remained in the valley opposite [a]Beth-peor.

D Israel on the Plains of Moab, 4:1–43

1 *A call to obedience,* 4:1–40

4:1 4 "Now, O Israel, listen to the statutes and the judgments which [a]I am teaching you to perform, in order that [b]you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you.

***4:2** 2"[a]You shall not add to the word which [b]I am commanding you, nor take away from it, that you may keep the commandments of the LORD your God which I command you.

***4:3** 3"[a]Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed them from among you.

4"But you who held fast to the LORD your God are alive today, every one of you.

4:5 5"See, I have taught you statutes and judgments [a]just as the LORD my God commanded me, that you should do thus in the land where you are entering to possess it.

4:6 6"So keep and do *them,* [a]for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'

4:7 7"For [a]what great nation is there that has a god [b]so near to it as is the LORD our God [c]whenever we call on Him?

***4:8** 8"Or what great nation is there that has [a]statutes and judgments as righteous as this whole law which I am setting before you today?

4:9 9"Only [a]give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart [b]all the days of your life; but [c]make them known to your sons and your grandsons.

***4:10** 10"*Remember* the day you stood before the LORD your God at Horeb, when the LORD said to me, 'Assemble the people to Me, that I may let them hear My words [a]so they may learn to fear Me all the days they live on the earth, and that they may [b]teach their children.'

4:11 11"You came near and stood at the foot of the mountain, [a]and the mountain burned with fire to the *very* heart of the heavens: darkness, cloud and thick gloom.

12"Then the LORD spoke to you from the midst of the fire; you heard the sound of words, but you saw no form—only a voice.

4:13 13"So He declared to you His covenant which He commanded you to perform, *that is,* [a]the Ten

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3:27 *Pisgah.* See note on Num. 23:14.

4:2 This same warning against adding to or abridging God's *word* is repeated in 12:32 and Rev. 22:18–19.

4:3–4 The story is in Num. 25:1–9. See notes there. A total of 24,000 died in the plague.

4:8 The Mosaic Law was given to the *nation* Israel not to be a burden but to distinguish that people from all others by making her wise, great, and pleasing to a holy God. As a rule of life for God's people, the Mosaic code has been replaced for the Christian by the law of Christ (see note on 2 Cor. 3:11), though some of the specific commands of the old code are reincorporated as requirements of the new code (cf. Rom. 13:9). As part of the inspired Scripture, the old as well as the new code is profitable to people of all times (cf. 1 Tim. 1:8–10; 2 Tim. 3:16).

4:10 *Horeb.* Mount Sinai; the story is found in Ex. 19.

Commandments; and [b]He wrote them on two tablets of stone.

14 "The LORD commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.

15 "So [a]watch yourselves carefully, since you did not see any [b]form on the day the LORD spoke to you at Horeb from the midst of the fire,

16 so that you do not [a]act corruptly and [b]make a graven image for yourselves in the form of any figure, the likeness of male or female,

17 the likeness of any animal that is on the earth, the likeness of [a]any winged bird that flies in the sky,

18 the likeness of anything that creeps on the ground, the likeness of any fish that is in the water below the earth.

19 "And *beware* not to lift up your eyes to heaven and see the sun and the moon and the stars, [a]all the host of heaven, [b]and be drawn away and worship them and serve them, those which the LORD your God has allotted to all the peoples under the whole heaven.

20 "But the LORD has taken you and brought you out of [a]the iron furnace, from Egypt, to [b]be a people for His own possession, as today.

21 "[a]Now the LORD was angry with me on your account, and swore that I would not cross the Jordan, and that I would not enter the good land which the LORD your God is giving you as an inheritance.

22 "For [a]I shall die in this land, I shall not cross the Jordan, but you shall cross and take possession of this [b]good land.

23 "So watch yourselves, [a]that you do not forget the covenant of the LORD your God which He made with you, and [b]make for yourselves a graven image in the form of anything *against* which the LORD your God has commanded you.

24 "For the LORD your God is a [a]consuming fire, a [b]jealous God.

25 "When you become the father of children and children's children and have remained long in the land, and [a]act corruptly, and [b]make an idol in the form of anything, and [c]do that which is evil in the sight of the LORD your God *so as* to provoke Him to anger,

26 I [a]call heaven and earth to witness against you today, that you shall [b]surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but shall be utterly destroyed.

27 "The LORD will [a]scatter you among the peoples, and you shall be left few in number among the nations where the LORD shall drive you.

28 "[a]There you will serve gods, the work of man's hands, [b]wood and stone, [c]which neither see nor hear nor eat nor smell.

29 "[a]But from there you will seek the LORD your God, and you will find *Him* if you search for Him [b]with all your heart and all your soul.

30 "When you [a]are in distress and all these things have come upon you, [b]in the latter days [c]you will return to the LORD your God and listen to His voice.

4:13 [b]Ex 31:18; 34:1,28

4:15 [a]Josh 23:11 [b]Is 40:18

★4:16 [a]Deut 4:25; 9:12; 31:29 [b]Ex 20:4; Lev 26:1; Deut 5:8, 9; 27:15; Rom 1:23

4:17 [a]Rom 1:23

★4:19 [a]Gen 2:1; Deut 17:3; 2 Kin 17:16; 21:3 [b]Deut 13:5,10; Job 31:26-28

4:20 [a]1 Kin 8:51; Jer 11:4 [b]Ex 19:5; Deut 7:6; 14:2; 26:18; Titus 2:14; 1 Pet 2:9

4:21 [a]Num 20:12; Deut 1:37

4:22 [a]Num 27:13,14 [b]Deut 3:25

4:23 [a]Deut 4:9 [b]Deut 4:16

★4:24 [a]Ex 24:17; Deut 9:3; Is 30:27; 33:14; Heb 12:29 [b]Deut 5:9; 6:15

★4:25 [a]Deut 4:16 [b]Deut 4:23 [c]2 Kin 17:17

4:26 [a]Deut 30:19; 31:28; 32:1; Is 1:2; Mic 6:2 [b]Deut 7:4; 8:19,20

★4:27 [a]Lev 26:33; Deut 28:64; 29:28; Neh 1:8

4:28 [a]Deut 28:36, 64; Jer 16:13 [b]Deut 29:17 [c]Ps 115:4-8; 135:15-18; Is 44:12-20

4:29 [a]Deut 30:1-3, 10; 2 Chr 15:4; Is 55:6; Jer 29:13 [b]Deut 6:5; 10:12

4:30 [a]Ps 18:6; 59:16; 107:6, 13 [b]Deut 31:29; Jer 23:20; Hos 3:5; Heb 1:2 [c]Jer 4:1,2

4:16 *a graven image.* See note on Ex. 20:4–6.

4:19 Astral worship was common in the Near East at that time. The last part of this verse means that the stars were created for the benefit of all, not as powers controlling men's destinies.

4:24 *fire.* A symbol of God's holiness. *a jealous God.* Here the term has the connotation of a God who maintains His rights.

4:25 *When* can be translated "If."

4:27–31 Here is Moses' first prophecy of Israel's removal from the land if she proved disobedient. Yet, if she would turn to God, He would be merciful and restore her. Israel experienced such removals in the Assyrian and Babylonian captivities as well as in her dispersion after her rejection of Christ. *latter days.* Times subsequent to the prophet's message and culminating in the final restoration of Israel at the second coming of Jesus Christ.

4:31 [a]Ex 34:6; 2 Chr 30:9; Neh 9:31; Ps 103:8; 111:4; 116:5; Jon 4:2 [b]Deut 31:6,8; Josh 1:5; 1 Chr 28:20; Heb 13:5 [c]Jer 30:11 [d]Lev 26:45

31 "For the LORD your God is a [a]compassionate God; [b]He will not fail you nor [c]destroy you nor [d]forget the covenant with your fathers which He swore to them.

4:32 [a]Deut 32:7; Job 8:8 [b]Gen 1:27; Is 45:12 [c]Deut 28:64; Matt 24:31 [d]Deut 4:7; 2 Sam 7:23

32 "Indeed, [a]ask now concerning the former days which were before you, since the [b]day that God created man on the earth, and *inquire* [c]from one end of the heavens to the other. [d]Has *anything* been done like this great thing, or has *anything* been heard like it?

4:33 [a]Ex 20:22; Deut 5:24,26

33 "[a]Has *any* people heard the voice of God speaking from the midst of the fire, as you have heard *it,* and survived?

4:34 [a]Ex 14:30; Deut 33:29 [b]Deut 7:19 [c]Deut 5:15; 6:21; Ps 136:12

34 "[a]Or has a god tried to go to take for himself a nation from within *another* nation [b]by trials, by signs and wonders and by war and [c]by a mighty hand and by an outstretched arm and by great terrors, as the LORD your God did for you in Egypt before your eyes?

★4:35 [a]Ex 8:10; 9:14; Deut 4:39; 32:12,39; 1 Sam 2:2; Is 43:10-12; 44:6-8; 45:5-7; Mark 12:32

35 "To you it was shown that you might know that the LORD, He is God; [a]there is no other besides Him.

4:36 [a]Ex 19:9,19; 20:18,22; Deut 4:33; Neh 9:13; Heb 12:25 [b]Deut 8:5

36 "[a]Out of the heavens He let you hear His voice [b]to discipline you; and on earth He let you see His great fire, and you heard His words from the midst of the fire.

4:37 [a]Deut 7:7,8; 10:15; 33:3 [b]Ex 33:14; Is 63:9

37 "[a]Because He loved your fathers, therefore He chose their descendants after them. And He [b]personally brought you from Egypt by His great power,

4:38 [a]Num 32:4; 34:14,15

38 driving out from before you nations greater and mightier than you, to bring you in *and* [a]to give you their land for an inheritance, as it is today.

4:39 [a]Deut 4:35; Josh 2:11

39 "Know therefore today, and take it to your heart, that [a]the LORD, He is God in heaven above and on the earth below; there is no other.

4:40 [a]Lev 22:31; Deut 4:2; Ps 105:45

40 "[a]So you shall keep His statutes and His commandments which I am giving you today, that [b]it may go well with you and with your children after you, and [c]that you may live long on the land which the LORD your God is giving you for all time."

4:40 [b]Deut 4:1; 5:16,29,33; 6:3,18; 12:25, 28; 22:7 [c]Ex 23:26; Deut 32:47

2 *The cities of refuge,* 4:41-43

★4:41 [a]Num 35:6; Deut 19:2-13; Josh 20:7-9

41 [a]Then Moses set apart three cities across the Jordan to the east,

42 that a manslayer might flee there, who unintentionally slew his neighbor without having enmity toward him in time past; and by fleeing to one of these cities he might live:

4:43 [a]Josh 20:8

43 [a]Bezer in the wilderness on the plateau for the Reubenites, and Ramoth in Gilead for the Gadites, and Golan in Bashan for the Manassites.

III REHEARSAL OF ISRAEL'S LAW: LEGAL, 4:44-26:19

A Commands Concerning God, 4:44-12:32

1 *The Ten Commandments,* 4:44-5:33

44 Now this is the law which Moses set before the sons of Israel;

45 these are the testimonies and the statutes and the ordinances which Moses spoke to the sons of Israel, when they came out from Egypt,

4:46 [a]Deut 3:29 [b]Num 21:21-25

46 across the Jordan, in the valley [a]opposite Beth-peor, in the land of [b]Sihon king of the Amorites who lived at Heshbon, whom Moses and the sons of Israel defeated when they came out from Egypt.

4:47 [a]Deut 1:4; 3:3, 4

47 They took possession of his land and the land of [a]Og king of Bashan, the two kings of the Amorites, *who were* across the Jordan to the east,

★4:48 [a]Deut 2:36; 3:12 [b]Deut 3:9; Ps 133:3

48 from [a]Aroer, which is on the edge of the valley of Arnon, even as far as [b]Mount Sion (that is, Hermon),

49 with all the Arabah across

4:35 A clear declaration of absolute monotheism (as also v. 39).

4:41-43 Moses *set apart* three cities of refuge in Transjordan. See note on Num. 35:11-12. Three cities on the W side of the Jordan were also designated as cities of refuge (cf. 19:1-13).

4:48 *Sion.* Better, Sirion. A Canaanite name for Mount Hermon, in the N (cf. 3:9).

the Jordan to the east, even as far as the sea of the Arabah, at the foot of the slopes of Pisgah.

5 Then Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully.

2 "The LORD our God made [a] a covenant with us at Horeb.

3 "[a] The LORD did not make this covenant with our fathers, but with us, *with* all those of us alive here today.

4 "The LORD spoke to you [a] face to face at the mountain [b] from the midst of the fire,

5 *while* [a] I was standing between the LORD and you at that time, to declare to you the word of the LORD; [b] for you were afraid because of the fire and did not go up the mountain. He said,

6 '[a] I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery.

7 '[a] You shall have no other gods before Me.

8 '[a] You shall not make for yourself an idol, *or* any likeness *of* what is in heaven above or on the earth beneath or in the water under the earth.

9 'You shall not worship them or serve them; for I, the LORD your God, am a jealous God, [a] visiting the iniquity of the fathers on the children, and on the third and the fourth *generations* of those who hate Me,

10 but [a] showing lovingkindness to thousands, to those who love Me and keep My commandments.

11 '[a] You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

12 '[a] Observe the sabbath day to keep it holy, as the LORD your God commanded you.

13 'Six days you shall labor and do all your work,

14 but [a] the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.

15 '[a] You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.

16 '[a] Honor your father and your mother, as the LORD your God has commanded you, [b] that your days may be prolonged and that it may go well with you on the land which the LORD your God gives you.

17 '[a] You shall not murder.

18 '[a] You shall not commit adultery.

19 '[a] You shall not steal.

20 '[a] You shall not bear false witness against your neighbor.

21 '[a] You shall not covet your neighbor's wife, and you shall not desire your neighbor's house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.'

22 "These words the LORD spoke to all your assembly at the moun-

5:2 [a] Ex 19:5; Mal 4:4
*5:3 [a] Jer 31:32; Heb 8:9
5:4 [a] Num 14:14; Deut 34:10 [b] Deut 4:33
5:5 [a] Gal 3:19 [b] Ex 19:16, 21-24; 20:18; Heb 12:18-21
*5:6 [a] Ex 20:2-17; Lev 26:1; Deut 6:4; Ps 81:10
5:7 [a] Ex 20:3
5:8 [a] Ex 20:4-6; Lev 26:1; Deut 4:15-18; 27:15; Ps 97:7
5:9 [a] Ex 34:7; Num 14:18; Deut 7:10
5:10 [a] Num 14:18; Deut 7:9; Jer 32:18
*5:11 [a] Ex 20:7; Lev 19:12; Deut 6:13; 10:20; Matt 5:33
5:12 [a] Ex 16:23-30; 20:8-11; 31:13f; Mark 2:27f
5:14 [a] Gen 2:2; Heb 4:4
5:15 [a] Ex 20:11
5:16 [a] Ex 20:12; Lev 19:3; Deut 27:16; Matt 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20; Eph 6:2, 3; Col 3:20 [b] Deut 4:40
5:17 [a] Gen 9:6; Ex 20:13; Lev 24:17; Matt 5:21f; 19:18; Mark 10:19; Rom 13:9; James 2:11
5:18 [a] Ex 20:14; Lev 20:10; Matt 5:27f; 19:18; Mark 10:19; Luke 18:20; Rom 13:9; James 2:11
5:19 [a] Ex 20:15; Lev 19:11
5:20 [a] Ex 20:16; 23:1; Matt 19:18
5:21 [a] Ex 20:17; Rom 7:7; 13:9
*5:22

5:3 The verse may mean that (1) the covenant was given not only to those who were at Sinai but also to the generation Moses was now addressing, or (2) the Sinaitic covenant was given not to the patriarchs (they had the Abrahamic covenant; cf. 4:31) but to those who came out of Egypt (5:6).

5:6–21 The Ten Commandments are reiterated. For an exposition of them, see the notes on Ex. 20. To the tenth commandment Moses added a prohibition against coveting another's *field* (v. 21), because the people were about to become landowners.

5:11 *in vain.* I.e., for wrong purposes, such as manipulation or magic or selfish desires. This can even be done when we pray (James 4:3).

5:22–31 The scene at Sinai that Moses recalled was of the overpowering awesomeness of the holiness of God (see Heb. 12:18–21).

tain from the midst of the fire, *of* the cloud and *of* the thick gloom, with a great voice, and He added no more. [a]He wrote them on two tablets of stone and gave them to me.

23"And it came about, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders.

24"You said, 'Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.

25 '[a]Now then why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any longer, then we shall die.

26 'For [a]who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we *have,* and lived?

27 'Go near and hear all that the LORD our God says; then speak to us all that the LORD our God will speak to you, and we will hear and do *it.*'

28"The LORD heard the voice of your words when you spoke to me, [a]and the LORD said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken.

29 '[a]Oh that they had such a heart in them, that they would fear Me and [b]keep all My commandments always, that [c]it may be well with them and with their sons forever!

30 'Go, say to them, "Return to your tents."

31 '[a]But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe *them* in the land which I give them to possess.'

32"So you shall observe to do just as the LORD your God has commanded you; [a]you shall not turn aside to the right or to the left.

33"[a]You shall walk in all the way which the LORD your God has commanded you, [b]that you may live and that it may be well with you, and that you may prolong *your* days in the land which you shall possess.

2 *The command to love the Lord,* 6:1–25

6 "Now this is the commandment, the statutes and the judgments which the LORD your God has commanded *me* to teach you, that you might do *them* in the land where you are going over to possess it,

2 so that you and your son and your grandson might [a]fear the LORD your God, to keep all His statutes and His commandments which I command you, [b]all the days of your life, and that your days may be prolonged.

3"O Israel, you should listen and be careful to do *it,* that [a]it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, *in* [b]a land flowing with milk and honey.

4"[a]Hear, O Israel! The LORD is our God, the [b]LORD is one!

5:22 [a]Ex 24:12; 31:18; Deut 4:13

5:25 [a]Ex 20:18,19; Deut 18:16

5:26 [a]Deut 4:33

5:28 [a]Deut 18:17

5:29 [a]Ps 81:13; Is 48:18 [b]Deut 11:1 [c]Deut 5:16,33

5:31 [a]Ex 24:12

5:32 [a]Deut 17:20; 28:14; Josh 1:7; 23:6; Prov 4:27

5:33 [a]Deut 10:12; Jer 7:23; Luke 1:6 [b]Deut 4:1,40; 12:25,28; 22:7; Eph 6:3

6:2 [a]Ex 20:20; Deut 10:12; Ps 111:10; 128:1; Eccl 12:13 [b]Deut 4:9

*6:3 [a]Deut 5:33 [b]Ex 3:8,17

*6:4 [a]Matt 22:37; Mark 12:29,30; Luke 10:27 [b]Deut 4:35,39; John 10:30; 1 Cor 8:4; Eph 4:6

6:3 A *land flowing with milk and honey* was a desert-dweller's dream, for it implied a land well watered (this phrase is repeated in 11:9; 26:9, 15; 27:3; 31:20). See note on Ex. 3:8.

6:4 Here begins the celebrated *Shema* (from the first word, *Hear*), which became Judaism's basic confession of faith. According to rabbinic tradition, the Shema originally consisted only of verse 4 but was later expanded to include verses 5–9; 11:13–21; and Num. 15:37–41. According to rabbinic law, it was to be recited morning and night (cf. v. 7). Verse 4 is subject to various translations, though the statement is likely stressing the uniqueness of Yahweh and should be translated, "The LORD is our God, the LORD alone." A secondary emphasis, His indivisibility, is apparent in most English translations. The Lord's uniqueness precludes the worship of any other and demands a total love commitment (v. 5). This confession does not preclude the later revelation of the Trini-

***6:5** [a]Matt 22:37; Mark 12:30; Luke 10:27 [b]Deut 4:29; 10:12
6:6 [a]Deut 11:18
6:7 [a]Deut 4:9; 11:19; Eph 6:4
***6:8** [a]Ex 12:14; 13:9,16; Deut 11:18; Prov 3:3; 6:21; 7:3
***6:9** [a]Deut 11:20
6:10 [a]Deut 9:1; 19:1; Josh 24:13; Ps 105:44
6:11 [a]Deut 8:10; 11:15; 14:29
6:12 [a]Deut 4:9
***6:13** [a]Deut 13:4; Matt 4:10; Luke 4:8 [b]Deut 5:11; 10:20; Ps 63:11; Matt 5:33
***6:14** [a]Jer 25:6
6:15 [a]Deut 4:24; 5:9

5 "[a]You shall love the LORD your God [b]with all your heart and with all your soul and with all your might.

6 "[a]These words, which I am commanding you today, shall be on your heart.

7 [a]You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

8 "[a]You shall bind them as a sign on your hand and they shall be as frontals on your forehead.

9 "[a]You shall write them on the doorposts of your house and on your gates.

10 "Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, [a]great and splendid cities which you did not build,

11 and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and [a]you shall eat and be satisfied,

12 then watch yourself, that [a]you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery.

13 "[a]You shall fear *only* the LORD your God; and you shall worship Him and [b]swear by His name.

14 "[a]You shall not follow other gods, any of the gods of the peoples who surround you,

15 for the LORD your God in the midst of you is a [a]jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth.

16 "[a]You shall not put the LORD your God to the test, [b]as you tested *Him* at Massah.

17 "[a]You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you.

18 "You shall do what is right and good in the sight of the LORD, that [a]it may be well with you and that you may go in and possess the good land which the LORD swore to *give* your fathers,

19 by driving out all your enemies from before you, as the LORD has spoken.

20 "[a]When your son asks you in time to come, saying, 'What *do* the testimonies and the statutes and the judgments *mean* which the LORD our God commanded you?'

21 then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand.

22 'Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household;

23 He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.'

24 "So the LORD commanded us to observe all these statutes, [a]to fear the LORD our God for our good always and [b]for our survival, as *it is* today.

25 "[a]It will be righteousness for us if we are careful to observe

***6:16** [a]Matt 4:7; Luke 4:12 [b]Ex 17:7
6:17 [a]Deut 11:22; Ps 119:4
6:18 [a]Deut 4:40
6:20 [a]Ex 13:8,14
6:24 [a]Deut 10:12; Jer 32:39 [b]Ps 41:2; Luke 10:28
***6:25** [a]Deut 24:13; Rom 10:3

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ty, for the word *God* (Elohim) is a plural word, and the word *one* is also used of the union of Adam and Eve (Gen. 2:24) to describe two persons in one flesh.

6:5 Jesus Christ called this the first and great commandment and added to it the phrase "with all your mind" (Mark 12:30).

6:8 See note on Ex. 13:9. The Jews practiced this commandment later by wearing phylacteries.

6:9 Later the Jews placed a copy of the Shema in a small metal box or skin bag and placed it on the door. It is called a "mezuzah" (= doorpost).

6:13 When tempted by Satan, our Lord quoted from this verse, as well as 6:16 and 8:3 (see Matt. 4: 4, 7, 10).

6:14 The people were warned against entanglement with the gods of Canaan.

6:16 *test.* See note on Ex. 17:2.

6:25 *It will be righteousness for us.* I.e., obedience to the law could not guarantee eternal life, but such obedience constituted the right to the blessings of the covenant, particularly title to the land.

all this commandment before the LORD our God, just as He commanded us.

3 *The command to destroy the Canaanites,* 7:1–26

7:1 [a]Deut 20:16-18 [b]Acts 13:19

7 "[a]When the LORD your God shall bring you into the land where you are entering to possess it, and shall clear away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, [b]seven nations greater and stronger than you,

★7:2 [a]Num 31:17; Josh 11:11 [b]Ex 23:32 [c]Deut 7:16; 13:8

2 and when the LORD your God shall deliver them before you and you shall defeat them, [a]then you shall utterly destroy them. [b]You shall make no covenant with them [c]and show no favor to them.

★7:3 [a]Ex 34:15,16; Josh 23:12; Ezra 9:2

3 "Furthermore, [a]you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons.

7:4 [a]Deut 4:26

4 "For they will turn your sons away from following Me to serve other gods; then the anger of the LORD will be kindled against you and [a]He will quickly destroy you.

★7:5 [a]Ex 23:24; 34:13; Deut 12:3

5 "But thus you shall do to them: [a]you shall tear down their altars, and smash their *sacred* pillars, and hew down their Asherim, and burn their graven images with fire.

★7:6 [a]Ex 19:6; Deut 14:2,21; Ps 50:5; Jer 2:3 [b]Ex 19:5; Deut 4:20; 14:2; 26:18; Ps 135:4; Titus 2:14; 1 Pet 2:9

6 "For you are [a]a holy people to the LORD your God; the LORD your God has chosen you to be [b]a people for His own possession out of all the peoples who are on the face of the earth.

7:7 [a]Deut 4:37

7 "[a]The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

7:8 [a]Ex 32:13 [b]Ex 13:3

8 but because the LORD loved you and kept the [a]oath which He swore to your forefathers, [b]the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

7:9 [a]Deut 4:35,39 [b]Is 49:7; 1 Cor 1:9; 1 Thess 5:24; 2 Tim 2:13 [c]Ex 20:6; Dan 9:4 [d]Deut 5:10

9 "Know therefore that the LORD your God, [a]He is God, [b]the faithful God, [c]who keeps His covenant and His lovingkindness to a thousandth generation with those who [d]love Him and keep His commandments;

7:10 [a]Is 59:18; Nah 1:2

10 but [a]repays those who hate Him to their faces, to destroy them; He will not delay with him who hates Him, He will repay him to his face.

11 "Therefore, you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them.

★7:12 [a]Lev 26:3-13; Deut 28:1-14

12 "[a]Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.

7:13 [a]Ps 146:8; Prov 15:9; John 14:21 [b]Lev 26:9; Deut 13:17; 30:5

13 "He will [a]love you and bless you and [b]multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new wine and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you.

14 "You shall be blessed above

7:2 *utterly destroy.* From the Hebrew root word for "devote," meaning here "to devote to destruction, to exterminate." The Canaanites, the most morally corrupt people of that time and haters of God (7:10), deserved to die for their sins (9:5).

7:3–4 Marriage to a heathen would almost inevitably result in worshiping the heathen's gods (cf. Mal. 2:11).

7:5 *pillars . . . Asherim.* Pillars were associated with Baal worship, and Asherim were images of Asherah, the mother of 70 gods, including Baal.

7:6–11 God's sovereign choice of Israel was not based on the size of the nation (Abraham received the promise while still childless, and Jacob's immediate family consisted of only 70 individuals) but stemmed from His love and from faithfulness to His covenant purpose for them. *holy.* Separate from all around them and to the Lord for His use. *lovingkindness* (v. 9). See note on Hos. 2:19.

7:12–13 Enjoyment of the blessings of God's unconditional relationship to His people was conditioned on their obedience.

7:14 [a]Ex 23:26 all peoples; there shall be no male or female [a]barren among you or among your cattle.

*7:15 [a]Ex 15:26 15"[a]The LORD will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known, but He will lay them on all who hate you.

7:16 [a]Deut 7:2 [b]Ex 23:33; Judg 8:27; Ps 106:36 16"You shall consume all the peoples whom the LORD your God will deliver to you; [a]your eye shall not pity them, neither shall you serve their gods, for that *would be* [b]a snare to you.

7:17 [a]Num 33:53 17"If you should say in your heart, 'These nations are greater than I; how can I [a]dispossess them?'

7:18 [a]Ps 105:5 18 you shall not be afraid of them; you shall well [a]remember what the LORD your God did to Pharaoh and to all Egypt:

7:19 [a]Deut 4:34 19 [a]the great trials which your eyes saw and the signs and the wonders and the mighty hand and the outstretched arm by which the LORD your God brought you out. So shall the LORD your God do to all the peoples of whom you are afraid.

*7:20 [a]Ex 23:28; Josh 24:12 20"Moreover, the LORD your God will send [a]the hornet against them, until those who are left and hide themselves from you perish.

7:21 [a]Ex 29:45; Josh 3:10 [b]Deut 10:17; Neh 1:5; 9:32 21"You shall not dread them, for [a]the LORD your God is in your midst, [b]a great and awesome God.

*7:22 [a]Ex 23:29,30 22"[a]The LORD your God will clear away these nations before you little by little; you will not be able to put an end to them quickly, for the wild beasts would grow too numerous for you.

7:23 [a]Ex 23:27; Josh 10:10 23"[a]But the LORD your God shall deliver them before you, and will throw them into great confusion until they are destroyed.

7:24 [a]Josh 6:2; 10:23-25 [b]Deut 11:25; Josh 1:5; 10:8; 23:9 24"[a]He will deliver their kings into your hand so that you shall make their name perish from under heaven; [b]no man will be able to stand before you until you have destroyed them.

7:25 [a]Ex 32:20; Deut 12:3; 1 Chr 14:12 [b]Ex 20:17 [c]Deut 7:16; Judg 8:27 [d]Deut 17:1 25"The graven images of their gods you are to [a]burn with fire; you shall [b]not covet the silver or the gold that is on them, nor take it for yourselves, or you will be [c]snared by it, for it is an [d]abomination to the LORD your God.

*7:26 [a]Lev 27:28f 26"You shall not bring an abomination into your house, and like it come under the [a]ban; you shall utterly detest it and you shall utterly abhor it, for it is something banned.

4 *The command to remember God's past dealings,* 8:1–10:11

8:1 [a]Deut 4:1 8 "All the commandments that I am commanding you today you shall be careful to do, that you [a]may live and multiply, and go in and possess the land which the LORD swore *to give* to your forefathers.

8:2 [a]Deut 8:16 [b]Ps 136:16; Amos 2:10 [c]Ex 15:25; 20:20; 2 Chr 32:31 2"[a]You shall remember all the way which the LORD your God has [b]led you in the wilderness these forty years, that He might humble you, [c]testing you, to know what was in your heart, whether you would keep His commandments or not.

*8:3 [a]Matt 4:4; Luke 4:4 3"He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that [a]man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.

7:15 *the harmful diseases of Egypt.* These included ophthalmia, dysentery, smallpox, and elephantiasis.

7:20 *the hornet.* Actual hornets or the Egyptian army. See note on Ex. 23:28.

7:22 The conquest of Canaan would be progressive so that there would not be an excessive accumulation of corpses and desolate land to attract dangerous animals.

7:26 Achan disobeyed this admonition (Josh. 7:1).

8:3 *manna.* See note on Ex. 16:15. Manna was given to Israel as the source of all sustenance. Jesus quoted the latter part of this verse when tempted by the devil (Matt. 4:4).

*8:4 [a]Deut 29:5; Neh 9:21
4 "[a]Your clothing did not wear out on you, nor did your foot swell these forty years.

8:5 [a]Deut 4:36; 2 Sam 7:14; Prov 3:12; Heb 12:6; Rev 3:19
5 "[a]Thus you are to know in your heart that the LORD your God was disciplining you just as a man disciplines his son.

6 "Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.

8:7 [a]Deut 11:9-12; Jer 2:7
7 "For [a]the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills;

8 a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey;

*8:9
9 a land where you shall eat food without scarcity, in which you shall not lack anything; a land whose stones are iron, and out of whose hills you can dig copper.

8:10 [a]Deut 6:11
10 "When [a]you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you.

8:11 [a]Deut 4:9
11 "Beware that you do not [a]forget the LORD your God by not keeping His commandments and His ordinances and His statutes which I am commanding you today;

8:12 [a]Prov 30:9; Hos 13:6
12 otherwise, [a]when you have eaten and are satisfied, and have built good houses and lived *in them,*

13 and when your herds and your flocks multiply, and your silver and gold multiply, and all that you have multiplies,

8:14 [a]Deut 8:11; Ps 106:21
14 then your heart will become proud and you will [a]forget the LORD your God who brought you out from the land of Egypt, out of the house of slavery.

8:15 [a]Deut 1:19; Jer 2:6
15 "He led you through [a]the great and terrible wilderness, *with* *its* [b]fiery serpents and scorpions and thirsty ground where there was no water; He [c]brought water for you out of the rock of flint.

8:15 [b]Num 21:6 [c]Ex 17:6; Num 20:11; Deut 32:13; Ps 78:15; 114:8
16 "In the wilderness He fed you manna [a]which your fathers did not know, that He might humble you and that He might [b]test you, to do good for you in the end.

8:16 [a]Ex 16:15 [b]Deut 8:2
17 "Otherwise, [a]you may say in your heart, 'My power and the strength of my hand made me this wealth.'

8:17 [a]Deut 9:4
18 "But you shall remember the LORD your God, for [a]it is He who is giving you power to make wealth, that He may confirm His covenant which He swore to your fathers, as *it is* this day.

*8:18 [a]Prov 10:22; Hos 2:8
19 "It shall come about if you ever forget the LORD your God and go after other gods and serve them and worship them, [a]I testify against you today that you shall surely perish.

*8:19 [a]Deut 4:26; 30:18
20 "Like the nations that the LORD makes to perish before you, so [a]you shall perish; because you would not listen to the voice of the LORD your God.

9:1 [a]Deut 4:38; 7:1; 11:23 [b]Deut 1:28
9 "Hear, O Israel! You are crossing over the Jordan today to go in to dispossess [a]nations greater and mightier than you, great cities [b]fortified to heaven,

*9:2 [a]Num 13:22, 28,33; Josh 11:21,22
2 a people great and tall, the sons of the Anakim, whom you know and of whom you have heard *it said,* '[a]Who can stand before the sons of Anak?'

9:3 [a]Deut 31:3; Josh 3:11 [b]Deut 4:24; Heb 12:29 [c]Ex 23:31; Deut 7:24
3 "Know therefore today that [a]it is the LORD your God who is crossing over before you as [b]a consuming fire. He will destroy them and He will subdue them before you, so that [c]you may drive them out and destroy them quickly, just as the LORD has spoken to you.

9:4 [a]Deut 8:17; 9:7,24; 31:27
4 "[a]Do not say in your heart when the LORD your God has driv-

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8:4 Even their clothing was adequately supplied, perhaps partly through bartering with other people and partly miraculously (cf. 29:5).

8:9 Both *iron* and *copper* are found in Palestine.

8:18 This is an important lesson to remember: all we have is of God's grace (cf. 1 Cor. 4:7).

8:19–20 Like *the nations* under Sihon and Og (2:26–3:11), Israel will be destroyed if she forgets the Lord.

9:2 See note on Num. 13:33 regarding the *Anakim.*

9:4 [b]Lev 18:3, 24-30; Deut 12:31; 18:9-14

en them out before you, 'Because of my righteousness the LORD has brought me in to possess this land,' but *it is* [b]because of the wickedness of these nations *that* the LORD is dispossessing them before you.

*9:5 [a]Titus 3:5 [b]Gen 12:7; 13:15; 15:7; 17:8; 26:4; 28:13

5"It is [a]not for your righteousness or for the uprightness of your heart that you are going to possess their land, but *it is* because of the wickedness of these nations *that* the LORD your God is driving them out before you, in order to confirm [b]the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.

*9:6 [a]Deut 9:13; 10:16; 31:27

6"Know, then, *it is* not because of your righteousness *that* the LORD your God is giving you this good land to possess, for you are [a]a stubborn people.

9:7 [a]Ex 14:10f; Num 14:22

7"Remember, do not forget how you provoked the LORD your God to wrath in the wilderness; [a]from the day that you left the land of Egypt until you arrived at this place, you have been rebellious against the LORD.

*9:8 [a]Ex 32:7-10; Ps 106:19

8"Even [a]at Horeb you provoked the LORD to wrath, and the LORD was so angry with you that He would have destroyed you.

9:9 [a]Ex 24:18; 34:28; Deut 8:3; 9:18

9"When I went up to the mountain to receive the tablets of stone, the tablets of the covenant which the LORD had made with you, then I remained on the mountain forty days and nights; [a]I neither ate bread nor drank water.

*9:10 [a]Deut 4:13

10"The LORD gave me the two tablets of stone [a]written by the finger of God; and on them *were* all the words which the LORD had spoken with you at the mountain from the midst of the fire on the day of the assembly.

9:11 [a]Deut 9:9

11"It came about [a]at the end of forty days and nights that the LORD gave me the two tablets of stone, the tablets of the covenant.

9:12 [a]Ex 32:7,8

12"[a]Then the LORD said to me, 'Arise, go down from here quickly, for your people whom you brought out of Egypt have acted corruptly. They have [b]quickly turned aside from the way which I commanded them; they have made a molten image for themselves.'

9:12 [b]Judg 2:17

13"The [a]LORD spoke further to me, saying, 'I have seen this people, and indeed, it is a [b]stubborn people.

9:13 [a]Ex 32:9 [b]Deut 10:16; 31:27; 2 Kin 17:14

14 '[a]Let Me alone, that I may destroy them and [b]blot out their name from under heaven; and I will make of you a nation mightier and greater than they.'

9:14 [a]Ex 32:10 [b]Ps 9:5; 109:13

15"[a]So I turned and came down from the mountain while the mountain was burning with fire, and the two tablets of the covenant were in my two hands.

9:15 [a]Ex 32:15-19

16"And I saw that you had indeed sinned against the LORD your God. You had made for yourselves a molten calf; you had turned aside quickly from the way which the LORD had commanded you.

17"I took hold of the two tablets and threw them from my hands and smashed them before your eyes.

18"[a]I fell down before the LORD, [b]as at the first, forty days and nights; [c]I neither ate bread nor drank water, [d]because of all your sin which you had committed in doing what was evil in the sight of the LORD to provoke Him to anger.

9:18 [a]Ex 34:28 [b]Deut 10:10 [c]Deut 9:9 [d]Ex 34:9

19"For [a]I was afraid of the anger and hot displeasure with which the LORD was wrathful against you in order to destroy you, [b]but the LORD listened to me that time also.

9:19 [a]Ex 32:10f; Heb 12:21 [b]Ex 34:10; Deut 10:10

20"The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time.

21"[a]I took your sinful *thing,* the calf which you had made, and burned it with fire and crushed it,

9:21 [a]Ex 32:20

9:5 *in order to confirm the oath* in Gen. 13:15.

9:6 *stubborn.* The figure is that of a stubborn ox who refuses to submit to the yoke.

9:8–21 Moses reminded the people of the sin of making the golden calf (cf. Ex. 32). God's anger with Aaron (v. 20) is not mentioned in Exodus.

9:10 *finger of God* indicates the power of God. See note on Ex. 8:18–19.

grinding it very small until it was as fine as dust; and I threw its dust into the brook that came down from the mountain.

*9:22 [a]Num 11:3 [b]Ex 17:7 [c]Num 11:34
22 "Again at [a]Taberah and at [b]Massah and at [c]Kibroth-hattaavah you provoked the LORD to wrath.

*9:23 [a]Deut 1:2 [b]Deut 1:21 [c]Deut 1:26; Ps 106:24
23 "When the LORD sent you from [a]Kadesh-barnea, saying, '[b]Go up and possess the land which I have given you,' then you rebelled against the command of the LORD your God; [c]you neither believed Him nor listened to His voice.

9:24 [a]Deut 9:7; 31:27
24 "[a]You have been rebellious against the LORD from the day I knew you.

9:25 [a]Deut 9:18
25 "[a]So I fell down before the LORD the forty days and nights, which I did because the LORD had said He would destroy you.

9:26 [a]Ex 32:11-13; 1 Sam 7:9; Jer 15:1
26 "[a]I prayed to the LORD and said, 'O Lord GOD, do not destroy Your people, even Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand.

27 'Remember Your servants, Abraham, Isaac, and Jacob; do not look at the stubbornness of this people or at their wickedness or their sin.

9:28 [a]Ex 32:12; Num 14:16
28 'Otherwise the land from which You brought us may say, "[a]Because the LORD was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness."

9:29 [a]Deut 4:20; 1 Kin 8:51; Neh 1:10; Ps 106:40 [b]Deut 4:34
29 'Yet they are Your people, even [a]Your inheritance, whom You have brought out by Your [b]great power and Your outstretched arm.'

*10:1 [a]Ex 34:1
10 "At that time the LORD said to me, '[a]Cut out for yourself two tablets of stone like the former ones, and come up to Me on the mountain, and [b]make an ark of wood for yourself.

10:1 [b]Ex 25:10

10:2 [a]Deut 4:13 [b]Ex 25:16
2 '[a]I will write on the tablets the words that were on the former tablets which you shattered, and [b]you shall put them in the ark.'

*10:3 [a]Ex 25:5; 37:1-9 [b]Ex 34:4
3 "So [a]I made an ark of acacia wood and [b]cut out two tablets of stone like the former ones, and went up on the mountain with the two tablets in my hand.

10:4 [a]Ex 34:28; Deut 4:13 [b]Ex 20:1 [c]Deut 9:10; 18:16
4 "He wrote on the tablets, like the former writing, [a]the Ten Commandments [b]which the LORD had spoken to you on the mountain from the midst of the fire [c]on the day of the assembly; and the LORD gave them to me.

10:5 [a]Ex 34:29 [b]Ex 40:20 [c]1 Kin 8:9
5 "Then I turned and [a]came down from the mountain and [b]put the tablets in the ark which I had made; [c]and there they are, as the LORD commanded me."

10:6 [a]Num 33:30,31 [b]Num 20:25-28; 33:38
6 (Now the sons of Israel set out from Beeroth [a]Bene-jaakan to Moserah. [b]There Aaron died and there he was buried and Eleazar his son ministered as priest in his place.

10:7 [a]Num 33:33,34
7 [a]From there they set out to Gudgodah, and from Gudgodah to Jotbathah, a land of brooks of water.

10:8 [a]Num 3:6; 18:1-7; Deut 31:9 [b]Deut 17:12; 18:5; 21:5
8 [a]At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD [b]to serve Him and to bless in His name until this day.

10:9 [a]Num 18:20, 24; Deut 18:1, 2; Ezek 44:28
9 [a]Therefore, Levi does not have a portion or inheritance with his brothers; the LORD is his inheritance, just as the LORD your God spoke to him.)

10:10 [a]Ex 34:28; Deut 9:18
10 "[a]I, moreover, stayed on the mountain forty days and forty nights like the first time, and the LORD listened to me that time also; the LORD was not willing to destroy you.

11 "Then the LORD said to me, 'Arise, proceed on your journey

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9:22 The incident at *Taberah* is recorded in Num. 11:1–3; at *Massah,* in Ex. 17:1–7; and at *Kibroth-hattaavah,* in Num. 11:31–34.

9:23 Unbelief was their cardinal sin (cf. Heb. 3–4).

10:1 *ark.* See note on Ex. 25:10–16.

10:3 *acacia wood.* See note on Ex. 25:1–7.

ahead of the people, that they may go in and possess the land which I swore to their fathers to give them.'

5 *The call to commitment,* 10:12–11:32

12"[a]Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and [b]love Him, and to serve the LORD your God with [c]all your heart and with all your soul,

13 *and* to keep the LORD's commandments and His statutes which I am commanding you today for your good?

14"Behold, [a]to the LORD your God belong heaven and the highest heavens, [b]the earth and all that is in it.

15"[a]Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, *even* you above all peoples, as *it is* this day.

16"[a]Circumcise then your heart, and [b]stiffen your neck no more.

17"[a]For the LORD your God is the God of gods and the [b]Lord of lords, the great, the mighty, and the awesome God [c]who does not show partiality nor [d]take a bribe.

18"He executes justice for [a]the orphan and the widow, and shows His love for the alien by giving him food and clothing.

19"[a]So show your love for the alien, for you were aliens in the land of Egypt.

20"You shall fear the LORD your God; you shall serve Him and [a]cling to Him, and [b]you shall swear by His name.

21"He is [a]your praise and He is your God, who has done these great and awesome things for you which your eyes have seen.

22"[a]Your fathers went down to Egypt seventy persons *in all,* [b]and now the LORD your God has made you as numerous as the stars of heaven.

11 "You shall therefore [a]love the LORD your God, and always [b]keep His charge, His statutes, His ordinances, and His commandments.

2"Know this day [a]that I *am* not *speaking* with your sons who have not known and who have not seen the discipline of the LORD your God—His greatness, His mighty hand and His outstretched arm,

3 and [a]His signs and His works which He did in the midst of Egypt to Pharaoh the king of Egypt and to all his land;

4 and what He did to Egypt's army, to its horses and its chariots, [a]when He made the water of the Red Sea to engulf them while they were pursuing you, and the LORD completely destroyed them;

5 and what He did to you in the wilderness until you came to this place;

6 and [a]what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben, when the earth opened its mouth and swallowed them, their households, their tents, and [b]every living thing that followed them, among all Israel—

7 but your own eyes have seen all the great work of the LORD which He did.

8"You shall therefore keep every commandment which I am commanding you today, [a]so that you may be strong and go in and

10:12 [a]Mic 6:8 [b]Deut 6:5; Matt 22:37; 1 Tim 1:5 [c]Deut 4:29
10:14 [a]1 Kin 8:27; Neh 9:6; Ps 68:33; 115:16 [b]Ps 24:1
10:15 [a]Deut 4:37
***10:16** [a]Lev 26:41; Jer 4:4 [b]Deut 9:6
***10:17** [a]Josh 22:22; Ps 136:2; Dan 2:47; 1 Tim 6:15; Rev 19:16 [b]Rev 17:14 [c]Deut 1:17; Acts 10:34; Rom 2:11; Gal 2:6; Eph 6:9 [d]Deut 16:19
10:18 [a]Ex 22:22-24; Ps 68:5; 146:9
10:19 [a]Lev 19:34; Ezek 47:22,23
10:20 [a]Deut 11:22; 13:4 [b]Deut 5:11; 6:13; Ps 63:11
10:21 [a]Ps 109:1; 148:14; Jer 17:14
***10:22** [a]Gen 46:27 [b]Gen 15:5; 22:17; Deut 1:10
11:1 [a]Deut 6:5; 10:12 [b]Lev 18:30; 22:9
***11:2** [a]Deut 4:34
11:3 [a]Ex 7:8-21
***11:4** [a]Ex 14:28; Deut 1:40; 2:1
***11:5**
***11:6** [a]Num 16:1-35; Ps 106:16-18 [b]Num 26:10,11
11:8 [a]Deut 31:6,7, 23; Josh 1:6,7

10:16 Circumcision (see note on Gen. 17:9–14) is here used figuratively, meaning "separate yourselves from sin." See note on Jer. 4:4.

10:17 The LORD (Yahweh; see notes on Ex. 3:14, 15) was no mere local deity, but the God of the universe (v. 14). He is also a righteous Judge (v. 18) and Lord of the events of history (cf. v. 21).

10:22 *seventy.* See note on Gen. 46:27.

11:2 *His outstretched arm.* A vivid figure of protection. Moses was particularly reminding those who were under 20 years old at the time of the Exodus of the great miracles they witnessed in connection with their flight from Egypt (cf. v. 7).

11:4 *the Red Sea.* See note on Ex. 13:18.

11:5 *what He did* in feeding, clothing, protecting, and discipling the people.

11:6 *Dathan and Abiram.* See note on Num. 16:12.

possess the land into which you are about to cross to possess it;

11:9 9 [a]so that you may prolong *your* days on the land which the LORD swore to your fathers to give to them and to their descendants, [b]a land flowing with milk and honey.

11:9 [a] Deut 4:40; 5:16,33; 6:2; Prov 10:27 [b] Ex 3:8

***11:10** 10"For the land, into which you are entering to possess it, is not like the land of Egypt from which you came, where you used to sow your seed and water it with your foot like a vegetable garden.

11:11 11"But [a]the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven,

11:11 [a] Deut 8:7

11:12 12 a land for which the LORD your God cares; [a]the eyes of the LORD your God are always on it, from the beginning even to the end of the year.

11:12 [a] 1 Kin 9:3

11:13 13"It shall come about, [a]if you listen obediently to my commandments which I am commanding you today, [b]to love the LORD your God and to serve Him [c]with all your heart and all your soul,

11:13 [a] Lev 26:3; Deut 7:12 [b] Deut 11:1 [c] Deut 4:29

***11:14** 14 that [a]He will give the rain for your land in its season, the [b]early and late rain, that you may gather in your grain and your new wine and your oil.

***11:14** [a] Lev 26:4; Deut 28:12 [b] Joel 2:23; James 5:7

11:15 15"[a]He will give grass in your fields for your cattle, and [b]you shall eat and be satisfied.

11:15 [a] Ps 104:14 [b] Deut 6:11

11:16 16"[a]Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them.

11:16 [a] Job 31:27

11:17 17"Or [a]the anger of the LORD will be kindled against you, and He will [b]shut up the heavens [c]so that there will be no rain and the ground will not yield its fruit; and [d]you will perish quickly from the good land which the LORD is giving you.

11:17 [a] Deut 6:15; 9:19 [b] 1 Kin 8:35; 2 Chr 6:26; 7:13 [c] Deut 28:24 [d] Deut 4:26

***11:18** 18"[a]You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead.

***11:18** [a] Ex 13:9,16; Deut 6:8

11:19 19"[a]You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.

11:19 [a] Deut 4:9,10; 6:7; Prov 22:6

11:20 20"[a]You shall write them on the doorposts of your house and on your gates,

11:20 [a] Deut 6:9

11:21 21 so that [a]your days and the days of your sons may be multiplied on the land which the LORD swore to your fathers to give them, as [b]long as the heavens *remain* above the earth.

11:21 [a] Prov 3:2; 4:10; 9:11 [b] Ps 72:5

11:22 22"For if you are [a]careful to keep all this commandment which I am commanding you to do, [b]to love the LORD your God, to walk in all His ways and [c]hold fast to Him,

11:22 [a] Deut 6:17 [b] Deut 11:1 [c] Deut 10:20

11:23 23 then the LORD will [a]drive out all these nations from before you, and you will [b]dispossess nations greater and mightier than you.

11:23 [a] Deut 4:38 [b] Deut 9:1

***11:24** 24"[a]Every place on which the sole of your foot shall tread shall be yours; [b]your border shall be from the wilderness to Lebanon, *and* from the river, the river Euphrates, as far as the western sea.

***11:24** [a] Josh 1:3; 14:9 [b] Gen 15:18; Ex 23:31; Deut 1:7,8

11:25 25"[a]There shall no man be able to stand before you; the LORD your God shall lay the dread of you and the fear of you on all the land on which you set foot, as He has spoken to you.

11:25 [a] Ex 23:27; Deut 7:24

11:26 26"[a]See, I am setting before you today a blessing and a curse:

11:26 [a] Deut 30:1,19

11:27 27 the [a]blessing, if you listen to the commandments of the LORD your God, which I am commanding you today;

11:27 [a] Deut 28:1-14

11:28 28 and the [a]curse, if you do

11:28 [a] Deut 28:15-68

11:10–11 *water it with your foot.* Agriculture in Egypt was dependent on irrigation; the reference may be to waterwheels turned by the feet or to turning the water into small channels with the foot. By contrast, Palestine is watered by rain.

11:14 The *early* rain fell in autumn (Sept.-Oct.) and the *late rain* in the spring (Mar.-Apr.). These rains begin and end the rainy season.

11:18–20 *bind them. . . . write them.* See notes on 6:8 and 6:9.

11:24 *the western sea.* I.e., the Mediterranean. See note on Gen. 15:18.

not listen to the commandments of the LORD your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.

*11:29 [a]Deut 27:12; Josh 8:33

29"It shall come about, when the LORD your God brings you into the land where you are entering to possess it, [a]that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal.

*11:30 [a]Josh 4:19 [b]Gen 12:6

30"Are they not across the Jordan, west of the way toward the sunset, in the land of the Canaanites who live in the Arabah, opposite [a]Gilgal, beside [b]the oaks of Moreh?

11:31 [a]Deut 17:14; Josh 21:43

31"For you are about to cross the Jordan to go in to possess the land which the LORD your God is giving you, and [a]you shall possess it and live in it,

32 and you shall be careful to do all the statutes and the judgments which I am setting before you today.

6 *The command concerning the central sanctuary,* 12:1–32

12:1 [a]Deut 4:9,10; 1 Kin 8:40

12 "These are the statutes and the judgments which you shall carefully observe in the land which the LORD, the God of your fathers, has given you to possess [a]as long as you live on the earth.

12:2 [a]2 Kin 16:4; 17:10,11

2"You shall utterly destroy all the places where the nations whom you shall dispossess serve their gods, on the [a]high mountains and on the hills and under every green tree.

*12:3 [a]Num 33:52; Deut 7:5; Judg 2:2

3"[a]You shall tear down their altars and smash their *sacred* pillars and burn their Asherim with fire, and you shall cut down the engraved images of their gods and [b]obliterate their name from that place.

12:3 [b]Ex 23:13; Ps 16:4; Zech 13:2

4"You shall not act like this toward the LORD your God.

5"[a]But you shall seek *the* LORD at the place which the LORD your God shall choose from all your tribes, to establish His name there for His dwelling, and there you shall come.

*12:5 [a]Ex 20:24; Deut 12:11,13; 2 Chr 7:12; Ps 78:68

6"There you shall bring your burnt offerings, your sacrifices, [a]your tithes, the contribution of your hand, your votive offerings, your freewill offerings, and the firstborn of your herd and of your flock.

*12:6 [a]Deut 14:22

7"There also you and your households shall eat before the LORD your God, and [a]rejoice in all your undertakings in which the LORD your God has blessed you.

12:7 [a]Lev 23:40; Deut 12:12,18; 14:26; 28:47; Ecc 3:12,13; 5:18-20

8"You shall not do at all what we are doing here today, every man *doing* whatever is right in his own eyes;

*12:8

9 for you have not as yet come to [a]the resting place and the [b]inheritance which the LORD your God is giving you.

12:9 [a]Deut 3:20; 25:19; Ps 95:11 [b]Deut 4:21

10"When you cross the Jordan and live in the land which the LORD your God is giving you to inherit, and [a]He gives you rest from all your enemies around *you* so that you live in security,

12:10 [a]Josh 11:23

11 [a]then it shall come about that the place in which the LORD your God shall choose for His name to dwell, there you shall

12:11 [a]Deut 12:5; 15:20; 16:2; 17:8; 18:6

11:29 The choice between blessing and cursing (vv. 26–28) was dramatized by relating it to the cleavage between two mountains in the central part of Palestine that rise about 3,000 ft (914 m) on either side of Shechem: *Mount Gerizim* (which stood for blessing) and *Mount Ebal* (which stood for cursing). This is elaborated on in Deut. 27–28.

11:30 Concerning the *Arabah,* see note on 1:1.

12:3 All vestiges of idolatry must be destroyed throughout the land. On *pillars* (sacred stones) and *Asherim* (Asherah poles), see note on 7:5.

12:5 In contrast to heathen worship at various sites throughout the land, the worship of the *LORD* (Yahweh) was to be centered in the place of His designation. Gilgal, Bethel, and Shiloh were temporary centers before the Temple was built in Jerusalem. Today worship is centered in the Word (Christ) who became flesh.

12:6 *burnt offerings.* See note on Lev. 1:3. *tithes.* See note on Lev. 27:30. *contribution.* See note on Lev. 7:32. *votive offerings.* See note on Lev. 7:12–17.

12:8–9 *what we are doing here.* In the wilderness wanderings, Israel could not always perform all the specifics of the sacrificial rituals as they would be able to do when settled in Canaan.

bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD.

12:12 [a]Deut 12:7 [b]Deut 12:18, 19; 26:11-13 [c]Deut 10:9; 14:29

12"And you shall [a]rejoice before the LORD your God, you and your sons and daughters, your male and female servants, and the [b]Levite who is within your gates, since [c]he has no portion or inheritance with you.

12:13 [a]Deut 12:5,11

13"[a]Be careful that you do not offer your burnt offerings in every *cultic* place you see,

14 but in the place which the LORD chooses in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.

*12:15 [a]Deut 12:20-23 [b]Deut 12:22; 14:5; 15:22

15"[a]However, you may slaughter and eat meat within any of your gates, whatever you desire, according to the blessing of the LORD your God which He has given you; the unclean and the clean may eat of it, as of [b]the gazelle and the deer.

*12:16 [a]Gen 9:4; Lev 7:26; 17:10-12; 1 Sam 14:33f; Acts 15:20,29 [b]Deut 15:23

16"[a]Only you shall not eat the blood; [b]you are to pour it out on the ground like water.

*12:17 [a]Deut 12:26

17"[a]You are not allowed to eat within your gates the tithe of your grain or new wine or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your free-will offerings, or the contribution of your hand.

12:18 [a]Deut 14:23 [b]Deut 12:5 [c]Deut 12:12 [d]Deut 12:7; Eccl 3:12f; 5:18-20

18"But [a]you shall eat them before the LORD your God in [b]the place which the LORD your God will choose, you and your son and daughter, and your male and female servants, and the [c]Levite who is within your gates; and you shall [d]rejoice before the LORD your God in all your undertakings.

12:19 [a]Deut 14:27

19"[a]Be careful that you do not forsake the Levite as long as you live in your land.

12:20 [a]Gen 15:18; Deut 11:24; 19:8

20"When the LORD your God extends your border [a]as He has promised you, and you say, 'I will eat meat,' because you desire to eat meat, *then* you may eat meat, whatever you desire.

21"If the place which the LORD your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the LORD has given you, as I have commanded you; and you may eat within your gates whatever you desire.

22"Just as a gazelle or a deer is eaten, so you shall eat it; the unclean and the clean alike may eat of it.

12:23 [a]Gen 9:4; Lev 17:10-14; Deut 12:16

23"Only be sure [a]not to eat the blood, for the blood is the life, and you shall not eat the life with the flesh.

24"You shall not eat it; you shall pour it out on the ground like water.

12:25 [a]Deut 4:40; Is 3:10 [b]Ex 15:26; 1 Kin 11:38

25"You shall not eat it, in order that [a]it may be well with you and your sons after you, for [b]you will be doing what is right in the sight of the LORD.

12:26 [a]Num 5:9f; 18:19; Deut 12:17

26"[a]Only your holy things which you may have and your votive offerings, you shall take and go to the place which the LORD chooses.

12:27 [a]Lev 1:9,13 [b]Lev 3:1-17

27"And [a]you shall offer your burnt offerings, the flesh and the blood, on the altar of the LORD your God; and the blood of your sacrifices shall be poured out on the altar of the LORD your God, and [b]you shall eat the flesh.

12:28 [a]Deut 4:40; Eccl 8:12

28"Be careful to listen to all these words which I command you, in order that [a]it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God.

12:29 [a]Josh 23:4

29"When [a]the LORD your God

12:15 Family feasts could, of course, be held at home. Meat was not prominent in the diet of most Israelites.

12:16 Two reasons for this restriction are given in the note on Lev. 17:11.

12:17–18 The *tithe* had to be taken to the central sanctuary. This referred to what was known as the second tithe. See note on Mal. 3:8 and further elaboration of this command in 14:22–29.

cuts off before you the nations which you are going in to dispossess, and you dispossess them and dwell in their land,

*12:30 30 beware that you are not ensnared to follow them, after they are destroyed before you, and that you do not inquire after their gods, saying, 'How do these nations serve their gods, that I also may do likewise?'

12:31 [a]Deut 9:5 [b]Lev 18:21; Deut 18:10; Ps 106:37; Jer 32:35

31"[a]You shall not behave thus toward the LORD your God, for every abominable act which the LORD hates they have done for their gods; for [b]they even burn their sons and daughters in the fire to their gods.

12:32 [a]Deut 4:2; Josh 1:7 [b]Prov 30:6; Rev 22:18

32"[a]Whatever I command you, you shall be careful to do; [b]you shall not add to nor take away from it.

B Commands Concerning False Prophets, 13:1–18

*13:1 [a]Matt 24:24; Mark 13:22; 2 Thess 2:9

13 "[a]If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,

13:2 [a]Deut 13:6,13

2 and the sign or the wonder comes true, concerning which he spoke to you, saying, '[a]Let us go after other gods (whom you have not known) and let us serve them,'

13:3 [a]Ex 20:20; Deut 8:2,16; 1 Cor 11:19 [b]Deut 6:5

3 you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is [a]testing you to find out if [b]you love the LORD your God with all your heart and with all your soul.

13:4 [a]2 Kin 23:3; 2 Chr 34:31; 2 John 6 [b]Deut 10:20

4"[a]You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and [b]cling to Him.

13:5 [a]Deut 13:9,15; 17:5; 1 Kin 18:40 [b]Deut 4:19; 13:10 [c]1 Cor 5:13

5"But that prophet or that dreamer of dreams shall be [a]put to death, because he has counseled rebellion against the LORD your God who brought you from the land of Egypt and redeemed you from the house of slavery, [b]to seduce you from the way in which the LORD your God commanded you to walk. [c]So you shall purge the evil from among you.

13:6 [a]Deut 17:2-7; 29:18 [b]Deut 13:2

6"[a]If your brother, your mother's son, or your son or daughter, or the wife you cherish, or your friend who is as your own soul, entice you secretly, saying, '[b]Let us go and serve other gods' (whom neither you nor your fathers have known,

7 of the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end),

13:8 [a]Prov 1:10 [b]Deut 7:2

8 [a]you shall not yield to him or listen to him; [b]and your eye shall not pity him, nor shall you spare or conceal him.

*13:9 [a]Deut 13:5 [b]Lev 24:14; Deut 17:7

9"[a]But you shall surely kill him; [b]your hand shall be first against him to put him to death, and afterwards the hand of all the people.

13:10 [a]Deut 13:5

10"So you shall stone him to death because he has sought [a]to seduce you from the LORD your God who brought you out from the land of Egypt, out of the house of slavery.

13:11 [a]Deut 19:20

11"Then [a]all Israel will hear and be afraid, and will never again do such a wicked thing among you.

12"If you hear in one of your cities, which the LORD your God is giving you to live in, *anyone* saying *that*

*13:13 13 some worthless men have

12:30 The Israelites were not even to inquire about the worship of the Canaanites, lest they be tempted to incorporate aspects of it into their worship of God (cf. a similar admonition in Rom. 16:19).

13:1–5 *a sign or a wonder.* I.e., a prediction concerning the future. Note that a false prophet's prediction might very well come to pass. The determination of whether he was a true or false prophet was not made on this basis but on whether or not he led the people away from God. The success of false prophets was permitted in order to test God's people (v. 3). *purge the evil* (v. 5) by capital punishment.

13:9 A person who enticed another to idolatry was also subject to capital punishment.

13:13–18 If a city was enticed to idolatry by *worthless men,* then it was to be completely destroyed. God places first priority on undivided loyalty to Himself.

gone out from among you and
13:13 a Deut 13:2 have seduced the inhabitants of their city, saying, 'aLet us go and serve other gods' (whom you have not known),

14 then you shall investigate and search out and inquire thoroughly. If it is true *and* the matter established that this abomination has been done among you,

13:15 a Deut 13:5 15 ayou shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it and all that is in it and its cattle with the edge of the sword.

13:16 a Deut 7:25,26 b Josh 8:28; Is 17:1; 25:2; Jer 49:2 16"aThen you shall gather all its booty into the middle of its open square and burn the city and all its booty with fire as a whole burnt offering to the LORD your God; and it shall be a bruin forever. It shall never be rebuilt.

13:17 a Ex 32:12; Num 25:4 b Deut 30:3 c Deut 7:13 d Gen 22:17; 26:4,24; 28:14 17"Nothing from that which is put under the ban shall cling to your hand, in order that the LORD may turn from aHis burning anger and bshow mercy to you, and have compassion on you and cmake you increase, just das He has sworn to your fathers,

18 if you will listen to the voice of the LORD your God, keeping all His commandments which I am commanding you today, and doing what is right in the sight of the LORD your God.

C Commands Concerning Food, 14:1–21

*14:1 a Rom 8:16; 9:8,26; Gal 3:26; 1 John 3:1 b Lev 19:28; 21:5; Jer 16:6; 41:5 14:2 a Lev 20:26; Deut 7:6; Rom 12:1 b Ex 19:5; Deut 4:20; 26:18; Titus 2:14; 1 Pet 2:9 *14:3 a Ezek 4:14 14 "You are athe sons of the LORD your God; byou shall not cut yourselves nor shave your forehead for the sake of the dead.

2"For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

3"aYou shall not eat any detestable thing.

4"aThese are the animals which you may eat: the ox, the sheep, the goat,

14:4 a Lev 11:2-45; Acts 10:14

5 the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope and the mountain sheep.

*14:5

6"Any animal that divides the hoof and has the hoof split in two *and* chews the cud, among the animals, that you may eat.

7"Nevertheless, you are not to eat of these among those which chew the cud, or among those that divide the hoof in two: the camel and the rabbit and the rock-badger, for though they chew the cud, they do not divide the hoof; they are unclean for you.

8"The pig, because it divides the hoof but *does* not *chew* the cud, it is unclean for you. You shall not eat any of their flesh nor touch their carcasses.

9"These you may eat of all that are in water: anything that has fins and scales you may eat,

10 but anything that does not have fins and scales you shall not eat; it is unclean for you.

11"You may eat any clean bird.

12"But athese are the ones which you shall not eat: the eagle and the vulture and the buzzard,

*14:12 a Lev 11:13

13 and the red kite, the falcon, and the kite in their kinds,

14 and every raven in its kind,

15 and the ostrich, the owl, the sea gull, and the hawk in their kinds,

16 the little owl, the great owl, the white owl,

17 the pelican, the carrion vulture, the cormorant,

18 the stork, and the heron in their kinds, and the hoopoe and the bat.

19"And all the teeming life with wings are unclean to you; they shall not be eaten.

20"You may eat any clean bird.

14:1 These signs of mourning for the dead, which were practiced by the Canaanites as an acknowledgment of the divinity of the dead person, were strictly forbidden to God's people (cf. Lev. 19:27–28; Jer. 16:6).

14:3 *detestable.* I.e., unclean. On distinctions between clean and unclean animals, see the notes on Lev. 11.

14:5 *ibex* = antelope. *antelope* = wild ox.

14:12–18 These birds are identified in the note on Lev. 11:13.

14:21 [a]Lev 17:15; 22:8; Ezek 4:14; 44:31 [b]Deut 14:2 [c]Ex 23:19; 34:26

21"[a]You shall not eat anything which dies *of itself.* You may give it to the alien who is in your town, so that he may eat it, or you may sell it to a foreigner, for you are [b]a holy people to the LORD your God. [c]You shall not boil a young goat in its mother's milk.

D Commands Concerning Tithes, 14:22–29

*14:22 [a]Lev 27:30; Deut 12:6,17; Neh 10:37

22"You [a]shall surely tithe all the produce from what you sow, which comes out of the field every year.

14:23 [a]Deut 12:5 [b]Deut 4:10; Ps 2:11; 111:10; 147:11; Is 8:13; Jer 32:38-40

23"You shall eat in the presence of the LORD your God, [a]at the place where He chooses to establish His name, the tithe of your grain, your new wine, your oil, and the firstborn of your herd and your flock, in order that you may [b]learn to fear the LORD your God always.

14:24 [a]Deut 12:5,21

24"If the distance is so great for you that you are not able to bring *the tithe,* since the place where the LORD your God chooses [a]to set His name is too far away from you when the LORD your God blesses you,

25 then you shall exchange *it* for money, and bind the money in your hand and go to the place which the LORD your God chooses.

*14:26 [a]Deut 12:7

26"You may spend the money for whatever your heart desires: for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and [a]there you shall eat in the presence of the LORD your God and rejoice, you and your household.

14:27 [a]Deut 12:12

27"Also you shall not neglect [a]the Levite who is in your town, [b]for he has no portion or inheritance among you.

14:27 [b]Num 18:20; Deut 10:9; 18:12

*14:28 [a]Deut 26:12

28"[a]At the end of every third year you shall bring out all the tithe of your produce in that year, and shall deposit *it* in your town.

14:29 [a]Deut 10:9 [b]Deut 16:11, 14; 24:19-21; 26:12; Ps 94:6; Is 1:17 [c]Deut 6:11 [d]Deut 15:10; Mal 3:10

29"The Levite, [a]because he has no portion or inheritance among you, and [b]the alien, the orphan and the widow who are in your town, shall come and [c]eat and be satisfied, in order that [d]the LORD your God may bless you in all the work of your hand which you do.

E Commands Concerning the Sabbath Year, 15:1–23

*15:1 [a]Deut 31:10

15 "[a]At the end of *every* seven years you shall grant a remission *of debts.*

2"This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the LORD's remission has been proclaimed.

15:3 [a]Deut 23:20

3"[a]From a foreigner you may exact *it,* but your hand shall release whatever of yours is with your brother.

15:4 [a]Deut 28:8

4"However, there shall be no poor among you, since [a]the LORD will surely bless you in the land which the LORD your God is giving you as an inheritance to possess,

5 if only you listen obediently to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today.

15:6 [a]Deut 28:12,13

6"[a]For the LORD your God shall bless you as He has promised you, and you will lend to many nations, but you will not borrow;

14:22–27 This command was considered by Jewish interpreters to be for a second tithe (see Lev. 27:30 and Num. 18:21 for the first; also the note on Mal. 3:8), which was brought to the central sanctuary either in kind or in money. Apparently the offerer could use a part of this tithe for a feast at the sanctuary (vv. 26–27).

14:26 *strong drink.* Some think this was fermented, but low in alcohol content, beer. Others note that Num. 28:7 uses this same word for the content of a strong drink offering, indicating perhaps that the strong drink was not drunk by the offerer but used in a drink offering to the Lord. Proverbs 20:1 warns against its use, and Israel did not consume wine or strong drink during the 40 years in the wilderness (Deut. 29:6).

14:28–29 Every third year, the second tithe was not brought to the sanctuary but kept at home and used to feed the Levites and the poor.

15:1–6 Every seventh year, there was to be an unconditional remission of the debts of fellow Israelites. Foreigners still had to pay, for unlike sojourners, who were permanent members of the community, foreigners were temporary, commercial visitors. These regulations helped keep poverty out of the nation.

and you will rule over many nations, but they will not rule over you.

15:7 [a] Lev 25:35; Deut 15:11 [b] 1 John 3:17

7 "If there is [a] a poor man with you, one of your brothers, in any of your towns in your land which the LORD your God is giving you, [b] you shall not harden your heart, nor close your hand from your poor brother;

15:8 [a] Matt 5:42; Luke 6:34; Gal 2:10

8 but [a] you shall freely open your hand to him, and shall generously lend him sufficient for his need *in* whatever he lacks.

★15:9 [a] Deut 15:1 [b] Matt 20:15 [c] Ex 22:23; Deut 24:15; Job 34:28; Ps 12:5; James 5:4

9 "Beware that there is no base thought in your heart, saying, '[a] The seventh year, the year of remission, is near,' and [b] your eye is hostile toward your poor brother, and you give him nothing; then he [c] may cry to the LORD against you, and it will be a sin in you.

15:10 [a] Deut 14:29; Ps 41:1; Prov 22:9

10 "You shall generously give to him, and your heart shall not be grieved when you give to him, because [a] for this thing the LORD your God will bless you in all your work and in all your undertakings.

15:11 [a] Matt 26:11; Mark 14:7; John 12:8

11 "[a] For the poor will never cease *to be* in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.'

★15:12 [a] Ex 21:2-6; Lev 25:39-43; Jer 34:14

12 "[a] If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free.

13 "When you set him free, you shall not send him away empty-handed.

14 "You shall furnish him liberally from your flock and from your threshing floor and from your wine vat; you shall give to him as the LORD your God has blessed you.

15 "You shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you; therefore I command you this today.

15:16 [a] Ex 21:5,6

16 "It shall come about [a] if he says to you, 'I will not go out from you,' because he loves you and your household, since he fares well with you;

17 then you shall take an awl and pierce it through his ear into the door, and he shall be your servant forever. Also you shall do likewise to your maidservant.

★15:18

18 "It shall not seem hard to you when you set him free, for he has given you six years *with* double the service of a hired man; so the LORD your God will bless you in whatever you do.

★15:19 [a] Ex 13:2,12

19 "[a] You shall consecrate to the LORD your God all the firstborn males that are born of your herd and of your flock; you shall not work with the firstborn of your herd, nor shear the firstborn of your flock.

15:20 [a] Lev 7:15-18; Deut 12:5; 14:23

20 "[a] You and your household shall eat it every year before the LORD your God in the place which the LORD chooses.

15:21 [a] Lev 22:19-25; Deut 17:1

21 "[a] But if it has any defect, *such as* lameness or blindness, *or* any serious defect, you shall not sacrifice it to the LORD your God.

15:22 [a] Deut 12:15, 16,22

22 "You shall eat it within your gates; [a] the unclean and the clean alike *may eat it,* as [a] a gazelle or a deer.

15:23 [a] Gen 9:4; Lev 7:26; 17:10; 19:26; Deut 12:16,23

23 "Only [a] you shall not eat its blood; you are to pour it out on the ground like water.

F Commands Concerning Festivals, 16:1–17

★16:1 [a] Ex 12:2 [b] Num 28:16

16 "Observe [a] the month of Abib and [b] celebrate the Passover to the LORD your God, for in the month of Abib the LORD

15:9 It was a *sin* to refuse to help the poor just because the seventh year was at hand (when the debt would be canceled).

15:12–18 See note on Ex. 21:1–6 concerning freeing slaves.

15:18 It would have cost *double* to hire someone to do the slave's work.

15:19–22 The *firstborn* of the animals belonged to the Lord; however, to be accepted they had to be without blemish (cf. Ex. 22:29; Num. 18:17–18; Mal. 1:8).

16:1–17 These verses give instructions concerning the three annual pilgrimages that men were to make to the central sanctuary (see note on

your God brought you out of Egypt by night.

2"You shall sacrifice the Passover to the LORD your God from the flock and the herd, in the place where the LORD chooses to establish His name.

16:3 3"[a]You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), in order that you may remember [b]all the days of your life the day when you came out of the land of Egypt.

16:4 4"For seven days no leaven shall be seen with you in all your territory, and [a]none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning.

5"You are not allowed to sacrifice the Passover in any of your towns which the LORD your God is giving you;

16:6 6 but [a]at the place where the LORD your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt.

***16:7** 7"You shall [a]cook and eat *it* in the place which the LORD your God chooses. In the morning you are to return to your tents.

16:8 8"Six days you shall eat unleavened bread, and [a]on the seventh day there shall be [b]a solemn assembly to the LORD your God; you shall do no work *on it.*

16:9 9"[a]You shall count seven weeks for yourself; you shall begin to count seven weeks from the time you begin to put the sickle to the standing grain.

10"Then you shall celebrate the Feast of Weeks to the LORD your God with a tribute of a freewill offering of your hand, which you shall give just as the LORD your God blesses you;

16:11 11 and you shall [a]rejoice before the LORD your God, you and your son and your daughter and your male and female servants and [b]the Levite who is in your town, and [c]the stranger and the orphan and the widow who are in your midst, in the place where the LORD your God chooses to establish His name.

12"[a]You shall remember that you were a slave in Egypt, and you shall be careful to observe these statutes.

16:13 13"[a]You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat;

16:14 14 and you shall [a]rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns.

15"Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you shall be altogether joyful.

16:16 16"[a]Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and [b]they shall not appear before the LORD empty-handed.

17"Every man shall give as he is able, according to the blessing of the LORD your God which He has given you.

G Commands Concerning Leaders, 16:18–18:22

1 Judges, 16:18–17:13

***16:18** 18"You shall appoint for yourself judges and officers in all your towns which the LORD your God is giving you, according to your

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Ex. 23:14–17): Passover and Unleavened Bread (vv. 1–8; see notes on Ex. 12); Weeks, or Pentecost (vv. 9–12; see note on Lev. 23:15–23); and Booths (vv. 13–15; see note on Lev. 23:34–43).

16:7 *to your tents.* Temporary lodgings while at the central sanctuary.

16:18 *officers.* Bailiffs who assisted in executing the sentences of the *judges.*

tribes, and they shall judge the people with righteous judgment.

★16:19 [a]Ex 23:2; Lev 19:15; Deut 1:17; 10:17 [b]Prov 24:23 [c]Ex 23:8; Prov 17:23; Eccl 7:7

19"[a]You shall not distort justice; [b]you shall not be partial, and [c]you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.

16:20 [a]Deut 4:1

20"Justice, *and only* justice, you shall pursue, that [a]you may live and possess the land which the LORD your God is giving you.

★16:21 [a]Deut 7:5; 2 Kin 17:16; 21:3; 2 Chr 33:3

21"[a]You shall not plant for yourself an Asherah of any kind of tree beside the altar of the LORD your God, which you shall make for yourself.

16:22 [a]Lev 26:1

22"[a]Neither shall you set up for yourself a *sacred* pillar which the LORD your God hates.

17:1 [a]Deut 15:21

17 "[a]You shall not sacrifice to the LORD your God an ox or a sheep which has a blemish *or* any defect, for that is a detestable thing to the LORD your God.

17:2 [a]Deut 13:6-11

2"[a]If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by transgressing His covenant,

★17:3 [a]Ex 22:20 [b]Job 31:26-28 [c]Jer 7:22

3 and has gone and [a]served other gods and worshiped them, [b]or the sun or the moon or any of the heavenly host, [c]which I have not commanded,

4 and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Israel,

5 then you shall bring out that man or that woman who has done this evil deed to your gates, *that is,* the man or the woman, and [a]you shall stone them to death.

17:5 [a]Lev 24:14; Josh 7:25

★17:6 [a]Num 35:30; Deut 19:15; Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28

17:7 [a]Lev 24:14; Deut 13:9 [b]1 Cor 5:13

6"[a]On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

7"[a]The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. [b]So you shall purge the evil from your midst.

★17:8 [a]2 Chr 19:10; Hag 2:11 [b]Deut 12:5; Ps 122:5

8"[a]If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall arise and go up to [b]the place which the LORD your God chooses.

17:9 [a]Deut 19:17

9"So you shall come to [a]the Levitical priest or the judge who is *in office* in those days, and you shall inquire *of them* and they will declare to you the verdict in the case.

10"You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you.

17:11 [a]Deut 25:1

11"[a]According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left.

17:12 [a]Num 15:30; Deut 1:43; 17:13; 18:20; Hos 4:4

12"The man who acts [a]presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die;

16:19 Judges are warned against perverting justice, showing partiality, and taking bribes.

16:21 *Asherah.* See note on 7:5.

17:3 On the worship of the stars, see note on 4:19.

17:6–7 A minimum of two witnesses was required, and they had to be sure enough of their own testimony to be willing to cast the first stones. In a stoning, the victim was stripped naked and his hands bound; then he was paraded out of town, where he was placed on a scaffold about nine feet high. The first witness pushed him off the scaffold; the second dropped a large stone on his head or chest. Then bystanders pelted the dying man with stones. No mourning was permitted for the dead man.

17:8–13 *any case* (v. 8) that proved too difficult for the local court to decide was taken to the priests and judges at the central sanctuary. Their decisions were binding.

thus you shall purge the evil from Israel.

17:13 [a] Deut 17:12
13 "Then all the people will hear and be afraid, and will not act [a]presumptuously again.

2 *Kings,* 17:14–20

*17:14 [a] Deut 11:31; Josh 21:43 [b] 1 Sam 8:5,19, 20; 10:19
14 "When you enter the land which the LORD your God gives you, and you [a]possess it and live in it, and you say, '[b]I will set a king over me like all the nations who are around me,'

*17:15 [a] Jer 30:21
15 you shall surely set a king over you whom the LORD your God chooses, *one* [a]from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.

17:16 [a] 1 Kin 4:26; 10:26-29; Ps 20:7 [b] Is 31:1; Ezek 17:15 [c] Ex 13:17,18; Hos 11:5
16 "[a]Moreover, he shall not multiply horses for himself, nor shall he [b]cause the people to return to Egypt to multiply horses, since [c]the LORD has said to you, 'You shall never again return that way.'

17:17 [a] 2 Sam 5:13; 12:11; 1 Kin 11:3,4
17 "[a]Neither shall he multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.

17:18 [a] Deut 31:24-26
18 "Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll [a]in the presence of the Levitical priests.

17:19 [a] Deut 4:9,10; Josh 1:8
19 "It shall be with him and he shall read it [a]all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes,

20 that his heart may not be lifted up above his countrymen [a]and that he may not turn aside from the commandment, to the right or the left, in order that he and his sons may continue long in his kingdom in the midst of Israel.

17:20 [a] Deut 5:32; 1 Kin 15:5

3 *Levites,* 18:1–8

18 "[a]The Levitical priests, the whole tribe of Levi, shall have no portion or inheritance with Israel; they shall eat the LORD's offerings by fire and His portion.

*18:1 [a] Deut 10:9; 1 Cor 9:13

2 "[a]They shall have no inheritance among their countrymen; the LORD is their inheritance, as He promised them.

18:2 [a] Num 18:20

3 "[a]Now this shall be the priests' due from the people, from those who offer a sacrifice, either an ox or a sheep, of which they shall give to the priest the shoulder and the two cheeks and the stomach.

18:3 [a] Lev 7:32-34; Num 18:11,12

4 "You shall give him the [a]first fruits of your grain, your new wine, and your oil, and the first shearing of your sheep.

18:4 [a] Num 18:12

5 "[a]For the LORD your God has chosen him and his sons from all your tribes, to [b]stand and serve in the name of the LORD forever.

18:5 [a] Ex 29:9 [b] Deut 10:8

6 "Now if a Levite comes from any of your towns throughout Israel where he [a]resides, and comes whenever he desires to the place which the LORD chooses,

*18:6 [a] Num 35:2,3

7 then he shall serve in the name of the LORD his God, like all his fellow Levites who stand there before the LORD.

8 "[a]They shall eat equal portions, except *what they receive* from the sale of their fathers' *estates.*

18:8 [a] Lev 27:30-33; Num 18:21-24; 2 Chr 31:4; Neh 12:44

17:14 The Israelites did this very thing (1 Sam. 8:5).

17:15–20 In the future, the king was (1) to be chosen by God, (2) to be an Israelite, (3) not to imitate royal courts of other nations in his desire for horses, wives, and money (cf. 1 Kings 10:28–11:4), (4) to have a copy of the law (the original was deposited in the central sanctuary; cf. Deut. 31:9) and obey it.

18:1 *The Levitical priests* were the special class of qualified ministering priests chosen from among *the whole tribe of Levi. no portion or inheritance.* I.e., no allotment of land as other tribes had, though 48 cities were designated for the Levites. See notes on Num. 35:2 and 35:4–5. Their portion of the offerings is assigned in verses 3–5.

18:6–8 If a *Levite* decided to serve at the central sanctuary, he had a right to his share of work and remuneration. He could also keep anything received from the sale of property at home (see also Lev. 25:33).

4 *False Diviners,* 18:9–14

18:9 [a]Deut 9:5

9 "When you enter the land which the LORD your God gives you, you shall not learn to [a]imitate the detestable things of those nations.

*18:10 [a]Deut 12:31 [b]Ex 22:18; Lev 19:26,31; 20:6; Jer 27:9,10; Mal 3:5

10 "There shall not be found among you anyone [a]who makes his son or his daughter pass through the fire, one who uses divination, one [b]who practices witchcraft, or one who interprets omens, or a sorcerer,

18:11 [a]Lev 19:31

11 or one who casts a spell, [a]or a medium, or a spiritist, or one who calls up the dead.

18:12 [a]Lev 18:24

12 "For whoever does these things is detestable to the LORD; and [a]because of these detestable things the LORD your God will drive them out before you.

18:13 [a]Gen 6:9; 17:1; Matt 5:48

13 "[a]You shall be blameless before the LORD your God.

18:14 [a]2 Kin 21:6

14 "For those nations, which you shall dispossess, listen to those who [a]practice witchcraft and to diviners, but as for you, the LORD your God has not allowed you *to do* so.

5 *Messiah,* 18:15–19

*18:15 [a]Matt 21:11; Luke 2:25-34; 7:16; 24:19; John 1:21,25; 4:19; Acts 3:22; 7:37

15 "[a]The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

18:16 [a]Ex 20:18,19; Deut 5:23-27

16 "This is [a]according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.'

18:17 [a]Deut 5:28

17 "[a]The LORD said to me, 'They have spoken well.

18 'I will raise up a prophet from among their countrymen like you, and [a]I will put My words in his mouth, and [b]he shall speak to them all that I command him.

18:18 [a]Is 51:16; John 17:8 [b]John 4:25; 8:28; 12:49,50

19 '[a]It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him.

18:19 [a]Acts 3:23; Heb 12:25

6 *Prophets,* 18:20–22

*18:20 [a]Deut 13:5; 17:12 [b]Deut 13:1,2; Jer 14:14; Zech 13:3

20 'But the prophet who shall speak a word [a]presumptuously in My name which I have not commanded him to speak, or [b]which he shall speak in the name of other gods, that prophet shall die.'

21 "You may say in your heart, 'How shall we know the word which the LORD has not spoken?'

22 "[a]When a prophet speaks in the name of the LORD, if the thing does not come about or come true, that is the thing which the LORD has not spoken. The prophet has spoken it [b]presumptuously; you shall not be afraid of him.

18:22 [a]Jer 28:9 [b]Deut 18:20

H Commands Concerning Human Relationships, 19:1–26:19

1 *The cities of refuge,* 19:1–13

19:1 [a]Deut 6:10,11

19 "[a]When the LORD your God cuts off the nations, whose land the LORD your God gives you, and you dispossess them and settle in their cities and in their houses,

*19:2 [a]Deut 4:41; Josh 20:2

2 [a]you shall set aside three cities for yourself in the midst of your land, which the LORD your God gives you to possess.

*19:3

3 "You shall prepare the roads for yourself, and divide into three

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18:10–11 *pass through the fire.* The worship of Molech sometimes involved human sacrifice in the fire. *divination.* A general term covering the types of magic that follow. *one who practices witchcraft.* The idea is that of practicing hidden arts. *one who interprets omens.* Balaam did this (cf. Num. 24:1). *sorcerer.* A practitioner of spells and occult magic. *a spiritist.* One who pretends to know about the unseen world.

18:15 *a prophet.* This role was ultimately fulfilled by Jesus of Nazareth. See note on Acts 3:22. *like me.* Moses was a type of Christ in his service (Heb. 3:2) and in his office as a prophet (cf. Deut. 34:10 with Luke 24:19).

18:20 False prophets had to die (13:1–11). They would be exposed by the failure of their prophecies to come to pass (18:22). However, a prophet's prediction coming to pass did not necessarily prove he was of God. See note on 13:1–5.

19:2 Having already set aside three cities of refuge on the E side of the Jordan, Moses did the same for the W side. See notes on 4:41 and Num. 35:11. See also Map 4 at the end of this volume.

19:3 *roads.* Those leading to the cities of

parts the territory of your land which the LORD your God will give you as a possession, so that any manslayer may flee there.

19:4 [a]Num 35:9-34
4"[a]Now this is the case of the manslayer who may flee there and live: when he kills his friend unintentionally, not hating him previously—

5 as when *a man* goes into the forest with his friend to cut wood, and his hand swings the axe to cut down the tree, and the iron *head* slips off the handle and strikes his friend so that he dies—he may flee to one of these cities and live;

*19:6
6 otherwise the avenger of blood might pursue the manslayer in the heat of his anger, and overtake him, because the way is long, and take his life, though he was not deserving of death, since he had not hated him previously.

7"Therefore, I command you, saying, 'You shall set aside three cities for yourself.'

19:8 [a]Gen 15:18
8"If the LORD your God [a]enlarges your territory, just as He has sworn to your fathers, and gives you all the land which He promised to give your fathers—

*19:9 [a]Deut 6:5 [b]Josh 20:7
9 if you carefully observe all this commandment which I command you today, [a]to love the LORD your God, and to walk in His ways always— [b]then you shall add three more cities for yourself, besides these three.

19:10 [a]Num 35:33; Deut 21:1-9
10"So innocent blood will not be shed in the midst of your land which the LORD your God gives you as an inheritance, and [a]bloodguiltiness be on you.

19:11 [a]Ex 21:12; Num 35:16; 1 John 3:15
11"But [a]if there is a man who hates his neighbor and lies in wait for him and rises up against him and strikes him so that he dies, and he flees to one of these cities,

12 then the elders of his city shall send and take him from there and deliver him into the hand of the avenger of blood, that he may die.

19:13 [a]Deut 7:2 [b]1 Kin 2:31
13"[a]You shall not pity him, but [b]you shall purge the blood of the innocent from Israel, that it may go well with you.

2 *The boundary mark,* 19:14

*19:14 [a]Deut 27:17; Job 24:2; Prov 22:28; Hos 5:10
14"[a]You shall not move your neighbor's boundary mark, which the ancestors have set, in your inheritance which you shall inherit in the land that the LORD your God gives you to possess.

3 *Witnesses,* 19:15–21

*19:15 [a]Num 35:30; Deut 17:6; Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28
15"[a]A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

19:16 [a]Ex 23:1; Ps 27:12
16"[a]If a malicious witness rises up against a man to accuse him of wrongdoing,

19:17 [a]Deut 17:9
17 then both the men who have the dispute shall stand [a]before the LORD, before the priests and the judges who will be *in office* in those days.

19:18 [a]Deut 25:1
18"The judges [a]shall investigate thoroughly, and if the witness is a false witness *and* he has accused his brother falsely,

19:19 [a]Prov 19:5
19 then [a]you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you.

19:20 [a]Deut 17:13; 21:21
20"[a]The rest will hear and be afraid, and will never again do such an evil thing among you.

19:21 [a]Deut 19:13 [b]Ex 21:23; Lev 24:20 [c]Matt 5:38
21"Thus [a]you shall not show pity: [b]life for life, [c]eye for eye, tooth for tooth, hand for hand, foot for foot.

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refuge.

19:6 *the avenger of blood.* The nearest relative of the deceased.

19:9 *three more cities.* In addition to the six already designated. These were never added, because Israel did not occupy all the territory promised to Abraham (cf. Gen. 15:18). David subdued and took tribute from that larger area, and Solomon inherited it (cf. 1 Kings 4:21), but it remained foreign and was soon lost.

19:14 To do this was equivalent to stealing (cf. 27:17; Job 24:2; Prov. 22:28).

19:15–21 The requirements concerning evidence, already given for capital cases (cf. 17:6), were extended to all criminal cases. On the *lex talionis* (v. 21), see note on Lev. 24:20.

4 *Warfare,* 20:1–20

20 "When you go out to battle against your enemies and see [a]horses and chariots *and* people more numerous than you, [b]do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you.

2"Now it shall come about that when you are approaching the battle, the priest shall come near and speak to the people.

3"He shall say to them, 'Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. [a]Do not be afraid, or panic, or tremble before them,

4 for the LORD your God [a]is the one who goes with you, to fight for you against your enemies, to save you.'

5"The officers also shall speak to the people, saying, 'Who is the man that has built a new house and has not [a]dedicated it? Let him depart and return to his house, otherwise he might die in the battle and another man would dedicate it.

6 'Who is the man that has planted a vineyard and has not begun to use its fruit? Let him depart and return to his house, otherwise he might die in the battle and another man would begin to use its fruit.

7 '[a]And who is the man that is engaged to a woman and has not married her? Let him depart and return to his house, otherwise he might die in the battle and another man would marry her.'

8"Then the officers shall speak further to the people and say, '[a]Who is the man that is afraid and fainthearted? Let him depart and return to his house, so that he might not make his brothers' hearts melt like his heart.'

9"It shall come about that when the officers have finished speaking to the people, they shall appoint commanders of armies at the head of the people.

10"When you approach a city to fight against it, you shall offer it terms of peace.

11"It shall come about, if it agrees to make peace with you and opens to you, then it shall be that all the people who are found in it shall become your [a]forced labor and shall serve you.

12"However, if it does not make peace with you, but makes war against you, then you shall besiege it.

13"When the LORD your God gives it into your hand, [a]you shall strike all the men in it with the edge of the sword.

14"Only the women and the children and [a]the animals and all that is in the city, all its spoil, you shall take as booty for yourself; and you shall use the spoil of your enemies which the LORD your God has given you.

15"Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations nearby.

16"[a]Only in the cities of these peoples that the LORD your God is giving you as an inheritance, you shall not leave alive anything that breathes.

17"But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the LORD your God has commanded you,

18 in order that they may not teach you to do [a]according to all their detestable things which they have done for their gods, so that

*20:1 [a]Deut 3:22; 7:18; 31:6,8; Ps 20:7; Is 31:1 [b]2 Chr 32:7,8; Ps 23:4; Is 41:10

20:3 [a]Deut 20:1; Josh 23:10

20:4 [a]Deut 1:30; 3:22; Josh 23:10

*20:5 [a]Neh 12:27

20:7 [a]Deut 24:5

20:8 [a]Judg 7:3

*20:10

*20:11 [a]1 Kin 9:21

20:13 [a]Num 31:7

20:14 [a]Josh 8:2

*20:16 [a]Ex 23:31-33; Num 21:2,3; Deut 7:1-5; Josh 11:14

20:18 [a]Ex 34:12-16; Deut 7:4; 9:5; 12:30,31

20:1 Moses often used the deliverance from Egypt to encourage noble purposes in the lives of the Israelites (see also 4:20; 5:15; 6:12; 8:14; 10:19; 11:2–3; 24:18, 22; 26:5, 8).

20:5–9 These liberal exemptions helped insure that victory would be ascribed to the Lord (cf. v. 4) and showed that military matters were not paramount. On verse 8, see Judg. 7:2–3.

20:10–15 This procedure applied only to cities outside of Canaan.

20:11 *shall serve you.* A fulfillment of Noah's curse on Canaan. See note on Gen. 9:25.

20:16–18 Canaanite cities had to be utterly destroyed. See note on 7:2.

20:18 you would [b]sin against the LORD your God.
[b] Ex 23:33; 2 Kin 21:3-15; Ps 106:34-41

19 "When you besiege a city a long time, to make war against it in order to capture it, you shall not destroy its trees by swinging an axe against them; for you may eat from them, and you shall not cut them down. For is the tree of the field a man, that it should be besieged by you?

*20:20 20 "Only the trees which you know are not fruit trees you shall destroy and cut down, that you may construct siegeworks against the city that is making war with you until it falls.

5 *Manslaughter,* 21:1–9

*21:1 21 "If a slain person is found lying in the open country in the land which the LORD your God gives you to possess, *and* it is not known who has struck him,

2 then your elders and your judges shall go out and measure *the distance* to the cities which are around the slain one.

3 "It shall be that the city which is nearest to the slain man, that is, the elders of that city, shall take a heifer of the herd, which has not been worked and which has not pulled in a yoke;

*21:4 4 and the elders of that city shall bring the heifer down to a valley with running water, which has not been plowed or sown, and shall break the heifer's neck there in the valley.

21:5 [a] Deut 17:9-11; 19:17; 1 Chr 23:13 5 "Then [a]the priests, the sons of Levi, shall come near, for the LORD your God has chosen them to serve Him and to bless in the name of the LORD; and every dispute and every assault shall be settled by them.

6 "All the elders of that city which is nearest to the slain man shall [a]wash their hands over the heifer whose neck was broken in the valley;

7 and they shall answer and say, 'Our hands did not shed this blood, nor did our eyes see *it.*

*21:6 [a] Matt 27:24

8 'Forgive Your people Israel whom You have redeemed, O LORD, and do not place the guilt of [a]innocent blood in the midst of Your people Israel.' And the bloodguiltiness shall be forgiven them.

*21:8 [a] Num 35:33, 34; Jon 1:14

9 "[a]So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the LORD.

21:9 [a] Deut 19:13

6 *Marriage and family life,* 21:10–22:30

10 "When you go out to battle against your enemies, and [a]the LORD your God delivers them into your hands and you take them away captive,

*21:10 [a] Josh 21:44

11 and see among the captives a beautiful woman, and have a desire for her and would take her as a wife for yourself,

12 then you shall bring her home to your house, and she shall [a]shave her head and trim her nails.

21:12 [a] Lev 14:8,9; Num 6:9

13 "She shall also remove the clothes of her captivity and shall remain in your house, and [a]mourn her father and mother a full month; and after that you may go in to her and be her husband and she shall be your wife.

21:13 [a] Ps 45:10

14 "It shall be, if you are not pleased with her, then you shall

*21:14

20:20 Fruit-bearing trees were to be spared in a siege. Other trees could be cut for *siegeworks,* which may have included ladders, towers, and battering rams.

21:1–9 In the event of undetected homicide in the open countryside, the elders of the nearest city had to make atonement according to this prescribed ritual, under the jurisdiction of the priests.

21:4 *break the heifer's neck.* To indicate that the crime deserved capital punishment.

21:6 *wash their hands* to symbolize their innocence. (Pilate did this; see note on Matt. 27:24.)

21:8 *forgiven.* Apparently the city incurred guilt by not making nearby roads safe for travel.

21:10–13 This exception to 7:3–4 applied to captives taken outside Canaan (20:15). The rites of verses 12–13 indicated her transference from her old life and perhaps also her mourning for parents she left or who were killed.

21:14 *let her go.* This assumes granting a divorce according to 24:1–4.

21:14 [a]Gen 34:2 let her go wherever she wishes; but you shall certainly not sell her for money, you shall not mistreat her, because you have [a]humbled her.

*21:15 [a]Gen 29:33 15"If a man has two wives, the one loved and [a]the other unloved, and *both* the loved and the unloved have borne him sons, if the firstborn son belongs to the unloved,

16 then it shall be in the day he wills what he has to his sons, he cannot make the son of the loved the firstborn before the son of the unloved, who is the firstborn.

*21:17 [a]Gen 49:3 [b]Gen 25:31 17"But he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the [a]beginning of his strength; [b]to him belongs the right of the firstborn.

*21:18 [a]Ex 20:12; Lev 19:3; Prov 1:8; Eph 6:1-3 18"If any man has a stubborn and rebellious son who will [a]not obey his father or his mother, and when they chastise him, he will not even listen to them,

19 then his father and mother shall seize him, and bring him out to the elders of his city at the gateway of his home town.

20"They shall say to the elders of his city, 'This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a drunkard.'

21:21 [a]Lev 20:2,27; 24:14-23; Num 15:25,36 [b]Deut 19:19 [c]Deut 13:11 21"[a]Then all the men of his city shall stone him to death; so [b]you shall remove the evil from your midst, and [c]all Israel shall hear *of it* and fear.

*21:22 [a]Deut 22:26; Matt 26:66; Mark 14:64; Acts 23:29 22"If a man has committed a sin [a]worthy of death and he is put to death, and you hang him on a tree,

21:23 [a]Josh 8:29; 10:26,27; John 19:31 [b]Gal 3:13 [c]Lev 18:25; Num 35:34 23 [a]his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for [b]he who is hanged is accursed of God), so that you [c]do not defile your land which the LORD your God gives you as an inheritance.

22:1 [a]Ex 23:4,5; Prov 27:10; Zech 7:9 **22** "[a]You shall not see your countryman's ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman.

2"If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him.

3"Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to neglect *them.*

4"You shall not see your countryman's donkey or his ox fallen down on the way, and pay no attention to them; you shall certainly help him to raise *them* up.

*22:5 5"A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to the LORD your God.

22:6 [a]Lev 22:28 6"If you happen to come upon a bird's nest along the way, in any tree or on the ground, with young ones or eggs, and the mother sitting on the young or on the eggs, [a]you shall not take the mother with the young;

21:15 *unloved.* Relatively speaking, in comparison to the other wife.

21:17 The *firstborn* received a double share of the father's estate (cf. Gen. 48:22; 2 Kings 2:9; 1 Chron. 5:1). *his strength.* His procreative activity.

21:18–21 An example of rebellion was given in 13:6–11. Anarchy in the home breeds anarchy in society; that is why this was such a serious matter. However, the elders were the final authority, not the father. According to Jewish tradition, this punishment was never carried out, though it was a strong deterrent to juvenile delinquency!

21:22–23 Hanging was not the usual means of death but a sequel to death, in order to expose the corpse to ultimate disgrace. See note on Gal. 3:13.

22:5 In that society male and female dress were similar, making distinctive styles for the sexes especially important to help prevent transvestism and homosexuality.

22:7 [a]Deut 4:40
7 you shall certainly let the mother go, but the young you may take for yourself, [a]in order that it may be well with you and that you may prolong your days.

*22:8
8"When you build a new house, you shall make a parapet for your roof, that you may not bring bloodguilt on your house if anyone falls from it.

22:9 [a]Lev 19:19
9"[a]You shall not sow your vineyard with two kinds of seed, or all the produce of the seed which you have sown and the increase of the vineyard will become defiled.

*22:10 [a]2 Cor 6:14-16
10"[a]You shall not plow with an ox and a donkey together.

*22:11 [a]Lev 19:19
11"[a]You shall not wear a material mixed of wool and linen together.

*22:12 [a]Num 15:37-41; Matt 23:5
12"[a]You shall make yourself tassels on the four corners of your garment with which you cover yourself.

22:13 [a]Gen 29:21; Deut 24:1; Judg 15:1
13"[a]If any man takes a wife and goes in to her and *then* turns against her,

14 and charges her with shameful deeds and publicly defames her, and says, 'I took this woman, *but* when I came near her, I did not find her a virgin,'

15 then the girl's father and her mother shall take and bring out the *evidence* of the girl's virginity to the elders of the city at the gate.

16"The girl's father shall say to the elders, 'I gave my daughter to this man for a wife, but he turned against her;

*22:17
17 and behold, he has charged her with shameful deeds, saying, "I did not find your daughter a virgin." But this is the evidenceof my daughter's virginity.' And they shall spread the garment before the elders of the city.

*22:18 [a]Ex 18:21; Deut 1:9-18
18"So [a]the elders of that city shall take the man and chastise him,

*22:19
19 and they shall fine him a hundred *shekels* of silver and give it to the girl's father, because he publicly defamed a virgin of Israel. And she shall remain his wife; he cannot divorce her all his days.

22:20 [a]Deut 17:4
20"But if this [a]charge is true, that the girl was not found a virgin,

22:21 [a]Gen 34:7; Lev 19:29; 21:9; Deut 23:17,18; Judg 20:5-10; 2 Sam 13:12, 13 [b]Deut 13:5; 17:7; 19:19
21 then they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death because she has [a]committed an act of folly in Israel by playing the harlot in her father's house; thus [b]you shall purge the evil from among you.

22:22 [a]Lev 20:10; Ezek 16:38; Matt 5:27,28; John 8:5; 1 Cor 6:9; Heb 13:4
22"[a]If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.

*22:23 [a]Lev 19:20-22; Matt 1:18,19
23"[a]If there is a girl who is a virgin engaged to a man, and *another* man finds her in the city and lies with her,

24 then you shall bring them both out to the gate of that city and you shall stone them to death; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor's wife. Thus you shall purge the evil from among you.

*22:25
25"But if in the field the man finds the girl who is engaged, and the man forces her and lies with her, then only the man who lies with her shall die.

26"But you shall do nothing to the girl; there is no sin in the girl worthy of death, for just as a man

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22:8 *parapet.* A wall to keep anyone on the flat roof from falling off.

22:10 The step and pull of the two beasts is unequal.

22:11 It is said that idolatrous priests wore garments of this mixture, thinking it to be magical.

22:12 See note on Num. 15:37–41 concerning *tassels.*

22:17 *the garment.* A blood-stained garment or bed sheet from the wedding night.

22:18 *chastise him* by whipping him with 40 stripes (cf. 25:3).

22:19 The fine was equivalent to about 48 oz (1.1 kg) of silver. See the case of Mary and the note on Matt. 1:19.

22:23 Betrothal was considered equally as binding as marriage.

22:25–27 Rape of a betrothed girl demanded the death of the man involved.

rises against his neighbor and murders him, so is this case.

27"When he found her in the field, the engaged girl cried out, but there was no one to save her.

*22:28 28"[a]If a man finds a girl who
[a]Ex 22:16 is a virgin, who is not engaged, and seizes her and lies with her and they are discovered,

29 then the man who lay with her shall give to the girl's father fifty *shekels* of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.

*22:30 30"[a]A man shall not take his
[a]Lev 18:8; 20:11; Deut 27:20; 1 Cor 5:1 father's wife so that he shall not uncover his father's skirt.

7 *The assembly,* 23:1–18

*23:1 23 "[a]No one who is emascu-
[a]Lev 21:20; 22:24 lated or has his male organ cut off shall enter the assembly of the LORD.

2"No one of illegitimate birth shall enter the assembly of the LORD; none of his *descendants,* even to the tenth generation, shall enter the assembly of the LORD.

*23:3 3"[a]No Ammonite or Moab-
[a]Neh 13:1,2 ite shall enter the assembly of the LORD; none of their *descendants,* even to the tenth generation, shall ever enter the assembly of the LORD,

23:4 4 [a]because they did not meet
[a]Neh 13:2 [b]Num 22:5; 23:7; Josh 24:9; 2 Pet 2:15; Jude 11 you with food and water on the way when you came out of Egypt, and because they hired against you [b]Balaam the son of Beor from Pethor of Mesopotamia, to curse you.

5"Nevertheless, the LORD your God was not willing to listen to Balaam, but the LORD your God [a]turned the curse into a blessing for you because the LORD your God [b]loves you.

23:5 [a]Prov 26:2 [b]Deut 4:37

6"[a]You shall never seek their
23:6 [a]Ezra 9:12 peace or their prosperity all your days.

7"You shall not detest an
*23:7 [a]Gen 25:24-26; Obad 10,12 [b]Ex 22:21; 23:9; Lev 19:34; Deut 10:19 Edomite, for [a]he is your brother; you shall not detest an Egyptian, [b]because you were an alien in his land.

8"The sons of the third generation who are born to them may enter the assembly of the LORD.

9"When you go out as an army against your enemies, then you shall keep yourself from every evil thing.

23:10 10"[a]If there is among you any
[a]Lev 15:16 man who is unclean because of a nocturnal emission, then he must go outside the camp; he may not reenter the camp.

11"But it shall be when evening approaches, he shall bathe himself with water, and at sundown he may reenter the camp.

12"You shall also have a place outside the camp and go out there,

13 and you shall have a spade
*23:13 among your tools, and it shall be when you sit down outside, you shall dig with it and shall turn to cover up your excrement.

14"Since [a]the LORD your God
23:14 [a]Lev 26:12 [b]Ex 3:5 walks in the midst of your camp to deliver you and to defeat your enemies before you, therefore your camp must be [b]holy; and He must not see anything indecent among you or He will turn away from you.

15"[a]You shall not hand over
*23:15 [a]1 Sam 30:15 to his master a slave who has escaped from his master to you.

16"He shall live with you in

22:28–29 Rape of a virgin obliged the man to marry her. *fifty shekels* was the customary price for a bride.

22:30 Marrying one's stepmother was prohibited. See notes on Lev. 18:6 and 18:8.

23:1 This restriction concerning emasculated persons and eunuchs was perhaps partially designed to prevent the copying of certain heathen practices.

23:3–6 The masculine forms indicate that a male *Ammonite or Moabite* is meant. Female proselytes, like Ruth of Moab, could marry male Israelites.

23:7 The Edomites descended from Esau, the *brother* of Jacob. See notes on Gen. 25:22–23 and Introduction to Obadiah.

23:13 This important sanitary rule related to the army on maneuvers.

23:15–16 This regulation refers to a non-Israelite slave fleeing from a cruel Canaanite master.

your midst, in the place which he shall choose in one of your towns where it pleases him; [a]you shall not mistreat him.

17"[a]None of the daughters of Israel shall be a cult prostitute, [b]nor shall any of the sons of Israel be a cult prostitute.

18"You shall not bring the hire of a harlot or the wages of a [a]dog into the house of the LORD your God for any votive offering, for both of these are an abomination to the LORD your God.

8 *Protection for the weak,* 23:19–25:19

19"[a]You shall not charge interest to your countrymen: interest on money, food, *or* anything that may be loaned at interest.

20"[a]You may charge interest to a foreigner, but to your countrymen you shall not charge interest, so that [b]the LORD your God may bless you in all that you undertake in the land which you are about to enter to possess.

21"[a]When you make a vow to the LORD your God, you shall not delay to pay it, for it would be sin in you, and the LORD your God will surely require it of you.

22"However, if you refrain from vowing, it would not be sin in you.

23"You shall be careful to perform what goes out from your lips, just as you have voluntarily vowed to the LORD your God, what you have promised.

24"When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied, but you shall not put any in your basket.

25"[a]When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain.

24 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some [a]indecency in her, and [b]he writes her a certificate of divorce and puts *it* in her hand and sends her out from his house,

2 and she leaves his house and goes and becomes another man's *wife,*

3 and if the latter husband turns against her and writes her a certificate of divorce and puts *it* in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife,

4 *then* her [a]former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God gives you as an inheritance.

5"[a]When a man takes a new wife, he shall not go out with the army nor be charged with any duty; he shall be free at home one year and shall [b]give happiness to his wife whom he has taken.

6"No one shall take a handmill or an upper millstone in pledge, for he would be taking a life in pledge.

7"[a]If a man is caught kidnapping any of his countrymen of the

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23:17 *daughters . . . sons.* Refers to both female and male cult prostitutes common in Canaanite religion.

23:18 *dog.* A Hebrew epithet for a male prostitute or sodomite.

23:24–25 This liberty, which allowed a man to take from his neighbor's vineyard or field what he needed to eat, was kept from becoming license by prohibiting him from carrying anything away. See note on Matt. 12:2.

24:1–4 The meaning of this central OT passage on divorce is this: If the events of verses 1–3 take place (i.e., a woman is divorced from her first husband and marries a second one who also divorces her or dies), then the restriction of verse 4 applies (i.e., her first husband cannot remarry her). The passage cannot be construed as commanding divorce, only as regulating an existing practice. See notes on Matt. 19:3–10. *indecency in her.* Apparently this meant some repulsive or indecent exposure, rather than adultery (for which there was a test, Num. 5:11–31).

24:6 If either stone were removed, then grain necessary for daily food could not be ground. See note on Matt. 18:6.

sons of Israel, and he deals with him violently or sells him, then that thief shall die; so you shall purge the evil from among you.

***24:8** [a]Lev 13:1-14, 57
8"[a]Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests shall teach you; as I have commanded them, so you shall be careful to do.

24:9 [a]Num 12:10
9"Remember what the LORD your God did [a]to Miriam on the way as you came out of Egypt.

***24:10** [a]Ex 22:26,27
10"[a]When you make your neighbor a loan of any sort, you shall not enter his house to take his pledge.

11"You shall remain outside, and the man to whom you make the loan shall bring the pledge out to you.

12"If he is a poor man, you shall not sleep with his pledge.

24:13 [a]Ex 22:26 [b]Deut 6:25; Ps 106:31; Dan 4:27
13"[a]When the sun goes down you shall surely return the pledge to him, that he may sleep in his cloak and bless you; and [b]it will be righteousness for you before the LORD your God.

24:14 [a]Lev 19:13; 25:35-43; Deut 15:7-18; Prov 14:31; Amos 4:1; 1 Tim 5:18
14"[a]You shall not oppress a hired servant *who is* poor and needy, whether *he is* one of your countrymen or one of your aliens who is in your land in your towns.

24:15 [a]Lev 19:13; Jer 22:13; James 5:4 [b]Ex 22:23; Deut 15:9; Job 35:9; James 5:4
15"[a]You shall give him his wages on his day before the sun sets, for he is poor and sets his heart on it; so that [b]he may not cry against you to the LORD and it become sin in you.

24:16 [a]2 Kin 14:6; 2 Chr 25:4; Jer 31:29,30; Ezek 18:20
16"[a]Fathers shall not be put to death for *their* sons, nor shall sons be put to death for *their* fathers; everyone shall be put to death for his own sin.

24:17 [a]Ex 23:9; Lev 19:33; Deut 1:17; 10:17; 16:19; 27:19
17"[a]You shall not pervert the justice due an alien *or* an orphan, nor [b]take a widow's garment in pledge.

24:17 [b]Ex 22:22

18"But you shall remember that you were a slave in Egypt, and that the LORD your God redeemed you from there; therefore I am commanding you to do this thing.

***24:19** [a]Lev 19:9,10; 23:22 [b]Deut 14:29 [c]Prov 19:17
19"[a]When you reap your harvest in your field and have forgotten a sheaf in the field, you shall not go back to get it; it shall be [b]for the alien, for the orphan, and for the widow, in order that the LORD your God [c]may bless you in all the work of your hands.

24:20 [a]Lev 19:10 [b]Deut 24:19
20"[a]When you beat your olive tree, you shall not go over the boughs again; it shall be [b]for the alien, for the orphan, and for the widow.

21"When you gather the grapes of your vineyard, you shall not go over it again; it shall be for the alien, for the orphan, and for the widow.

22"You shall remember that you were a slave in the land of Egypt; therefore I am commanding you to do this thing.

25:1 [a]Deut 17:8-13; 19:17 [b]Deut 1:16,17
25 "[a]If there is a dispute between men and they go to court, and the judges decide their case, [b]and they justify the righteous and condemn the wicked,

25:2 [a]Prov 19:29; Luke 12:48
2 then it shall be if the wicked man [a]deserves to be beaten, the judge shall then make him lie down and be beaten in his presence with the number of stripes according to his guilt.

***25:3** [a]2 Cor 11:24 [b]Job 18:3
3"[a]He may beat him forty times *but* no more, so that he does not beat him with many more stripes than these and your brother is not [b]degraded in your eyes.

***25:4** [a]Prov 12:10; 1 Cor 9:9; 1 Tim 5:18
4"[a]You shall not muzzle the ox while he is threshing.

***25:5**
5"When brothers live togeth-

24:8 *leprosy*. See note on Lev. 13:2.

24:10–13 Though a fellow Israelite could not be charged interest on a loan, a pledge could be taken, but no pledge that would jeopardize his livelihood or his life (e.g., a millstone, v. 6; or his mantle used as a cover when asleep, v. 13, cf. Amos 2:8; or his daily wage, vv. 14–15).

24:19 Ruth benefitted from this law (cf. Ruth 2:3).

25:3 *forty times*. See note on 2 Cor. 11:24.

25:4 Paul used this verse to show that the human laborer is also worthy of his hire (1 Cor. 9:9–10; 1 Tim. 5:18).

25:5–10 These verses announce the law of levirate (from the Latin meaning "husband's brother") marriage, designed to prevent extinction of the family name. See note on Matt. 22:24.

er and one of them dies and has no son, the wife of the deceased shall not be *married* outside *the family* to a strange man. [a]Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her.

25:5 [a]Matt 22:24; Mark 12:19; Luke 20:28

6"It shall be that the firstborn whom she bears shall assume the name of his dead brother, that [a]his name may not be blotted out from Israel.

25:6 [a]Ruth 4:5,10

7"[a]But if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband's brother to me.'

25:7 [a]Ruth 4:5,6

8"Then the elders of his city shall summon him and speak to him. And *if* he persists and says, 'I do not desire to take her,'

9 [a]then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and [b]spit in his face; and she shall declare, 'Thus it is done to the man who does not build up his brother's house.'

*25:9 [a]Ruth 4:7,8 [b]Num 12:14

10"In Israel his name shall be called, 'The house of him whose sandal is removed.'

11"If *two* men, a man and his countryman, are struggling together, and the wife of one comes near to deliver her husband from the hand of the one who is striking him, and puts out her hand and seizes his genitals,

12 then you shall cut off her hand; [a]you shall not show pity.

25:12 [a]Deut 7:2; 19:13

13"[a]You shall not have in your bag differing weights, a large and a small.

25:13 [a]Lev 19:35-37; Prov 11:1; 20:23; Ezek 45:10; Mic 6:11

14"You shall not have in your house differing measures, a large and a small.

15"You shall have a full and just weight; you shall have a full and just measure, [a]that your days may be prolonged in the land which the LORD your God gives you.

25:15 [a]Ex 20:12

16"For [a]everyone who does these things, everyone who acts unjustly is an abomination to the LORD your God.

25:16 [a]Prov 11:1

17"[a]Remember what Amalek did to you along the way when you came out from Egypt,

*25:17 [a]Ex 17:8-16

18 how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary; and he [a]did not fear God.

25:18 [a]Ps 36:1; Rom 3:18

19"Therefore it shall come about when the LORD your God has given you [a]rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you must not forget.

25:19 [a]Deut 12:9

9 *First Fruits,* 26:1–19

26 "Then it shall be, when you enter the land which the LORD your God gives you as an inheritance, and you possess it and live in it,

*26:1

2 that you shall take some of [a]the first of all the produce of the ground which you shall bring in from your land that the LORD your God gives you, and you shall put *it* in a basket and [b]go to the place where the LORD your God chooses to establish His name.

26:2 [a]Ex 22:29; 23:16,19; Num 18:13; Prov 3:9 [b]Deut 12:5

3"You shall go to the priest who is in office at that time and say to him, 'I declare this day to the LORD my God that I have en-

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25:9 *pull his sandal off his foot.* This act signified that he had abandoned his duty. *spit in his face.* A sign of contempt.

25:17 *Amalek.* See note on Ex. 17:8. The Amalekites were perhaps the most savage and inhumane of the Canaanites.

26:1–11 This particular offering apparently was made only once after the first harvest in the land to remember the meager beginnings of the people and to celebrate their arrival there. There was also an annual offering of firstfruits, a pledge of the full harvest to come. See note on Lev. 23:10–14. *a wandering Aramean* (v. 5). A reference to Jacob, who resided for a long time in Syria (Mesopotamia; cf. Gen. 28:5) and whose family ties were for the most part with Paddan-aram.

tered the land which the LORD swore to our fathers to give us.'

4"Then the priest shall take the basket from your hand and set it down before the altar of the LORD your God.

26:5 5"You shall answer and say before the LORD your God, '[a]My father was a wandering Aramean, and he went down to Egypt and sojourned there, [b]few in number; but there he became a [c]great, mighty and populous nation.

26:6 6 'And the [a]Egyptians treated us harshly and afflicted us, and imposed hard labor on us.

26:7 7 'Then [a]we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression;

26:8 8 [a]and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders;

26:9 9 and He has brought us to this place and has given us this land, [a]a land flowing with milk and honey.

26:10 10 'Now behold, I have brought the first of the produce of the ground [a]which You, O LORD have given me.' And you shall set it down before the LORD your God, and worship before the LORD your God;

26:11 11 and you and [a]the Levite and the alien who is among you shall [b]rejoice in all the good which the LORD your God has given you and your household.

***26:12** 12"[a]When you have finished paying all the tithe of your increase in the third year, the year of tithing, then you shall give it to the Levite, to the stranger, to the orphan and to the widow, that they may eat in your towns and be satisfied.

***26:13** 13"You shall say before the LORD your God, 'I have removed the sacred *portion* from *my* house, and also have given it to the Levite and the alien, the orphan and the widow, according to all Your commandments which You have commanded me; [a]I have not transgressed or forgotten any of Your commandments.

14 'I have not eaten of it while mourning, nor have I removed any of it while I was unclean, nor offered any of it to the dead. I have listened to the voice of the LORD my God; I have done according to all that You have commanded me.

26:15 15 '[a]Look down from Your holy habitation, from heaven, and bless Your people Israel, and the ground which You have given us, [b]a land flowing with milk and honey, as You swore to our fathers.'

26:16 16"This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them [a]with all your heart and with all your soul.

26:17 17"[a]You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.

26:18 18"The LORD has today declared you to be [a]His people, a treasured possession, as He promised you, and that you should keep all His commandments;

26:19 19 and that He shall [a]set you high above all nations which He has made, for praise, fame, and honor; and that you shall be [b]a consecrated people to the LORD your God, as He has spoken."

26:13 [a]Ps 119:141, 153,176

26:15 [a]Ps 80:14; Is 63:15; Zech 2:13 [b]Deut 26:9

26:16 [a]Deut 4:29

26:17 [a]Ps 48:14

26:18 [a]Ex 6:7; 19:5; Deut 4:20; 7:6; 14:2; 28:9; 29:13; Titus 2:14; 1 Pet 2:9

26:19 [a]Deut 4:7,8; 28:1,13 [b]Ex 19:6; Deut 7:6; Is 62:12; Jer 2:3; 1 Pet 2:9

IV RATIFICATION OF ISRAEL'S COVENANT, 27:1–30:20

A Prerequisite Ceremonies, 27:1–26

27 Then Moses and the elders of Israel charged the people, saying, "Keep all the com-

26:5 [a]Gen 43:1-14 [b]Gen 46:27 [c]Deut 1:10; 10:22

26:6 [a]Ex 1:8-11

26:7 [a]Ex 2:23-25; 3:9

26:8 [a]Deut 4:34; 34:11,12

26:9 [a]Ex 3:8,17

26:10 [a]Deut 8:18; Prov 10:22

26:11 [a]Deut 12:12 [b]Deut 12:7; 16:11; Eccl 3:12,13; 5:18-20

***26:12** [a]Lev 27:30; Num 18:24; Deut 14:28,29; Heb 7:5,9,10

***26:13**

26:12 *the third year.* See note on 14:28.

26:13–14 The worshiper had to attest that he had given the tithe to the poor and had not used it for any purpose that God did not approve.

mandments which I command you today.

*27:2 2 "[a]So it shall be on the day
[a] Josh 8:30-32 when you shall cross the Jordan to the land which the LORD your God gives you, that you shall set up for yourself large stones and coat them with lime

27:3 3 and write on them all the
[a] Deut 26:9 words of this law, when you cross over, in order that you may enter the land which the LORD your God gives you, [a]a land flowing with milk and honey, as the LORD, the God of your fathers, promised you.

*27:4 4 "So it shall be when you
[a] Deut 11:29; Josh 8:30 cross the Jordan, you shall set up [a]on Mount Ebal, these stones, as I am commanding you today, and you shall coat them with lime.

27:5 5 "Moreover, you shall build
[a] Ex 20:25; Josh 8:31 there an altar to the LORD your God, an altar of stones; you [a]shall not wield an iron *tool* on them.

*27:6 6 "You shall build the altar of the LORD your God of uncut stones, and you shall offer on it burnt offerings to the LORD your God;

27:7 7 and you shall sacrifice peace
[a] Deut 26:11 offerings and eat there, and [a]rejoice before the LORD your God.

*27:8 8 "You shall write on the stones all the words of this law very distinctly."

9 Then Moses and the Levitical priests spoke to all Israel, saying, "Be silent and listen, O Israel! This day you have become a people for the LORD your God.

10 "You shall therefore obey the LORD your God, and do His commandments and His statutes which I command you today."

11 Moses also charged the people on that day, saying, *27:11

12 "When you cross the Jordan, 27:12
these shall stand on [a]Mount Gerizim to bless the people: [b]Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. [a] Deut 11:29 [b] Josh 8:33-35

13 "For the curse, these shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

14 "The Levites shall then answer and say to all the men of Israel with a loud voice,

15 'Cursed is the man who *27:15
makes [a]an idol or a molten image, an abomination to the LORD, the work of the hands of the craftsman, and sets *it* up in secret.' And [b]all the people shall answer and say, 'Amen.' [a] Ex 20:4,23; 34:17; Lev 19:4; 26:1; Deut 4:16,23; 5:8; Is 44:9 [b] 1 Cor 14:16

16 '[a]Cursed is he who dishon- 27:16
ors his father or mother.' And all the people shall say, 'Amen.' [a] Ex 20:12; 21:17; Lev 19:3; 20:9; Deut 5:16; Ezek 22:7

17 '[a]Cursed is he who moves 27:17
his neighbor's boundary mark.' And all the people shall say, 'Amen.' [a] Deut 19:14; Prov 22:28

18 '[a]Cursed is he who misleads 27:18
a blind *person* on the road.' And all the people shall say, 'Amen.' [a] Lev 19:14

19 '[a]Cursed is he who distorts 27:19
the justice due an alien, orphan, and widow.' And all the people shall say, 'Amen.' [a] Ex 22:21; 23:9; Lev 19:33; Deut 10:18; 24:17

20 '[a]Cursed is he who lies with 27:20
his father's wife, because he has uncovered his father's skirt.' And all the people shall say, 'Amen.' [a] Lev 18:8; 20:11; Deut 22:30; 1 Cor 5:1

21 '[a]Cursed is he who lies with 27:21
any animal.' And all the people shall say, 'Amen.' [a] Ex 22:19; Lev 18:23; 20:15

22 '[a]Cursed is he who lies with 27:22
his sister, the daughter of his father or of his mother.' And all the people shall say, 'Amen.' [a] Lev 18:9; 20:17

23 '[a]Cursed is he who lies with 27:23
[a] Lev 20:14

27:2 *lime.* Produced by roasting gypsum, which was available in the Jordan and Dead Sea valleys. When the stones were whitewashed with this, the writing would be clearly visible. Joshua carried out these instructions (Josh. 8:30–35).

27:4 *Mount Ebal.* See note on 11:29.

27:6 *uncut stones.* In accordance with Ex. 20:25.

27:8 *all the words of this law.* Probably a reference to the curses and blessings of this and the following chapter.

27:11–26 This passage describes a ceremony of ratification of the covenant. Six tribes stood on *Gerizim* (descendants of Jacob by Leah and Rachel) and six on *Ebal* (descendants of Jacob by Reuben, Zebulun, Zilpah, and Bilhah), and the *Levites* in the valley between. The Levites spoke the 12 curses, and after each all the people responded with *Amen* (lit., firm or assured; thus, "be it assured").

27:15 God sees things done *in secret.*

his mother-in-law.' And all the people shall say, 'Amen.'

27:24 [a]Ex 21:12; Lev 24:17; Num 35:30,31

24 '[a]Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.'

27:25 [a]Ex 23:7; Deut 10:17; Ps 15:5; Ezek 22:12

25 '[a]Cursed is he who accepts a bribe to strike down an innocent person.' And all the people shall say, 'Amen.'

***27:26** [a]Ps 119:21; Jer 11:3; Gal 3:10

26 '[a]Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

B Promise of Blessings, 28:1–14

28:1 [a]Ex 15:26; 23:22-27; Lev 26:3-13; Deut 7:12-26; 11:13 [b]Deut 28:13; 26:19; 1 Chr 14:2

28 "[a]Now it shall be, if you will diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God [b]will set you high above all the nations of the earth.

28:2 [a]Zech 1:6

2"All these blessings shall come upon you and [a]overtake you if you obey the LORD your God:

28:3 [a]Gen 39:5

3"Blessed *shall* you *be* in the city, and blessed *shall* you *be* [a]in the country.

4"Blessed *shall be* the offspring of your body and the produce of your ground and the offspring of your beasts, the increase of your herd and the young of your flock.

***28:5**

5"Blessed *shall be* your basket and your kneading bowl.

28:6 [a]Ps 121:8

6"Blessed *shall* you *be* [a]when you come in, and blessed *shall* you *be* when you go out.

7"The LORD will cause your enemies who rise up against you to be defeated before you; they shall come out against you one way and shall flee before you seven ways.

28:8 [a]Deut 15:10

8"The LORD will command the blessing upon you in your barns and in [a]all that you put your hand to, and He will bless you in the land which the LORD your God gives you.

9"[a]The LORD will establish you as a holy people to Himself, as He swore to you, if you will keep the commandments of the LORD your God and walk in His ways.

28:9 [a]Ex 19:5

10"So all the peoples of the earth shall see that [a]you are called by the name of the LORD, and they shall be afraid of you.

28:10 [a]2 Chr 7:14

11"[a]The LORD will make you abound in prosperity, in the offspring of your body and in the offspring of your beast and in the produce of your ground, in the land which the LORD swore to your fathers to give you.

28:11 [a]Deut 28:4; Prov 10:22

12"The LORD will open for you His good storehouse, the heavens, to give rain to your land in its season and to bless all the work of your hand; and [a]you shall lend to many nations, but you shall not borrow.

***28:12** [a]Deut 23:20

13"[a]The LORD shall make you the head and not the tail, and you only shall be above, and you shall not be underneath, if you will listen to the commandments of the LORD your God, which I charge you today, to observe *them* carefully,

***28:13** [a]Deut 28:1,44

14 and [a]do not turn aside from any of the words which I command you today, to the right or to the left, to go after other gods to serve them.

28:14 [a]Deut 5:32; Josh 1:7

C Promise of Curses, 28:15–68

28:15 [a]Lev 26:14-43; Josh 23:15; Dan 9:11

15"[a]But it shall come about, if you will not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses shall come upon you and overtake you.

28:16 [a]Deut 28:3

16"[a]Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the country.

27:26 Paul used this verse (Gal. 3:10) to show that no one could have eternal life by obeying the law.

28:5 This verse promises plenty of food. *your kneading bowl.* A wide, shallow bowl used to prepare dough for making bread.

28:12 God, not Baal, provides rain from His storehouse to make the land fertile.

28:13 *the head and not the tail.* An expression to indicate that, if obedient, Israel would be an independent power and leader among nations.

28:17 [a]Deut 28:5
17"[a]Cursed *shall be* your basket and your kneading bowl.

28:18 [a]Deut 28:4
18"[a]Cursed *shall be* the offspring of your body and the produce of your ground, the increase of your herd and the young of your flock.

28:19 [a]Deut 28:6
19"[a]Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out.

28:20 [a]Deut 28:8; Mal 2:2 [b]Ps 80:16; Is 51:20; 66:15 [c]Deut 4:26
20"[a]The LORD will send upon you curses, confusion, and [b]rebuke, in all you undertake to do, until you are destroyed and until [c]you perish quickly, on account of the evil of your deeds, because you have forsaken Me.

***28:21** [a]Lev 26:25; Num 14:12; Jer 24:10; Amos 4:10
21"[a]The LORD will make the pestilence cling to you until He has consumed you from the land where you are entering to possess it.

***28:22** [a]Lev 26:16 [b]Amos 4:9 [c]Deut 4:26
22"[a]The LORD will smite you with consumption and with fever and with inflammation and with fiery heat and with the sword and [b]with blight and with mildew, and they shall pursue you until [c]you perish.

***28:23**
23"The heaven which is over your head shall be bronze, and the earth which is under you, iron.

***28:24** [a]Deut 11:17; 28:12
24"[a]The LORD will make the rain of your land powder and dust; from heaven it shall come down on you until you are destroyed.

28:25 [a]Deut 28:7; Is 30:17 [b]2 Chr 29:8; Jer 15:4; 24:9; Ezek 23:46
25"[a]The LORD will cause you to be defeated before your enemies; you shall go out one way against them, but you shall flee seven ways before them, and you shall [b]be *an example of* terror to all the kingdoms of the earth.

28:26 [a]Jer 7:33; 16:4; 19:7; 34:20
26"[a]Your carcasses shall be food to all birds of the sky and to the beasts of the earth, and there shall be no one to frighten *them* away.

***28:27** [a]Ex 9:9; Deut 7:15; 28:60,61
27"[a]The LORD will smite you with the boils of Egypt and with [b]tumors and with the scab and with the itch, from which you cannot be healed.

28:27 [b]1 Sam 5:6

28"The LORD will smite you with madness and with blindness and with bewilderment of heart;

28:29 [a]Ex 10:21
29 and you shall [a]grope at noon, as the blind man gropes in darkness, and you shall not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you.

28:30 [a]Job 31:10; Jer 8:10 [b]Amos 5:11
30"[a]You shall betroth a wife, but another man shall violate her; [b]you shall build a house, but you shall not live in it; you shall plant a vineyard, but you shall not use its fruit.

31"Your ox shall be slaughtered before your eyes, but you shall not eat of it; your donkey shall be torn away from you, and shall not be restored to you; your sheep shall be given to your enemies, and you shall have none to save you.

28:32 [a]Deut 28:41
32"[a]Your sons and your daughters shall be given to another people, while your eyes shall look on and yearn for them continually; but there shall be nothing you can do.

28:33 [a]Jer 5:15,17
33"[a]A people whom you do not know shall eat up the produce of your ground and all your labors, and you shall never be anything but oppressed and crushed continually.

34"You shall be driven mad by the sight of what you see.

28:35 [a]Deut 28:27
35"[a]The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head.

***28:36** [a]2 Kin 17:4,6; 24:12,14; 25:7, 11; 2 Chr 36:1-21; Jer 39:1-9
36"[a]The LORD will bring you and your king, whom you shall set over you, to a nation which neither you nor your fathers have

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28:21 *pestilence.* I.e., an epidemic.

28:22 *consumption.* A disease that would cause them to waste away.

28:23 These figures are used to characterize a long drought.

28:24 *powder and dust.* The "rain" would be one of sand and dust from the desert.

28:27 *the scab.* Scurvy. *the itch.* Probably scabies.

28:36 A prediction of the Assyrian and Babylonian captivities, which would be more than 700 years in the future. *king.* See 17:14.

28:36 [b]Deut 4:28; Jer 16:13
known, and there you shall serve other gods, [b]wood and stone.

28:37 [a]1 Kin 9:7,8; Jer 19:8; 24:9; 25:9; 29:18
37"[a]You shall become a horror, a proverb, and a taunt among all the people where the LORD will drive you.

28:38 [a]Is 5:10; Mic 6:15; Hag 1:6 [b]Ex 10:4; Joel 1:4
38"[a]You shall bring out much seed to the field but you shall gather in little, for [b]the locust shall consume it.

28:39 [a]Is 5:10; 17:10,11
39"[a]You shall plant and cultivate vineyards, but you shall neither drink of the wine nor gather *the grapes,* for the worm shall devour them.

28:40 [a]Jer 11:16; Mic 6:15
40"[a]You shall have olive trees throughout your territory but you shall not anoint yourself with the oil, for your olives shall drop off.

28:41 [a]Deut 28:32
41"[a]You shall have sons and daughters but they shall not be yours, for they shall go into captivity.

28:42 [a]Deut 28:38
42"[a]The cricket shall possess all your trees and the produce of your ground.

28:43 [a]Deut 28:13
43"[a]The alien who is among you shall rise above you higher and higher, but you shall go down lower and lower.

28:44 [a]Deut 28:12 [b]Deut 28:13
44"[a]He shall lend to you, but you shall not lend to him; [b]he shall be the head, and you shall be the tail.

28:45 [a]Deut 4:25,26
45"So all these curses shall come on you and pursue you and overtake you [a]until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you.

28:46 [a]Num 26:10; Is 8:18; Ezek 5:15; 14:8
46"They shall become [a]a sign and a wonder on you and your descendants forever.

28:47 [a]Deut 12:7; Neh 9:35-37
47"[a]Because you did not serve the LORD your God with joy and a glad heart, for the abundance of all things;

28:48 [a]Lam 4:4-6
48 therefore you shall serve your enemies whom the LORD shall send against you, [a]in hunger, in thirst, in nakedness, and in the lack of all things; and He [b]will put an iron yoke on your neck until He has destroyed you.

28:48 [b]Jer 28:13,14

49"[a]The LORD will bring a nation against you from afar, from the end of the earth, [b]as the eagle swoops down, a nation whose language you shall not understand,

★28:49 [a]Is 5:26-30; 7:18-20; Jer 5:15; 6:22,23 [b]Jer 48:40; 49:22; Lam 4:19; Hos 8:1

50 a nation of fierce countenance who shall [a]have no respect for the old, nor show favor to the young.

28:50 [a]Is 47:6

51"Moreover, it shall eat the offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new wine, or oil, nor the increase of your herd or the young of your flock until they have caused you to perish.

52"[a]It shall besiege you in all your towns until your high and fortified walls in which you trusted come down throughout your land, and it shall besiege you in all your towns throughout your land which the LORD your God has given you.

28:52 [a]Jer 10:17,18; Zeph 1:15,16

53"[a]Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the distress by which your enemy shall oppress you.

28:53 [a]Lev 26:29; 2 Kin 6:28,29; Jer 19:9; Lam 2:20; 4:10

54"The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain,

55 so that he will not give *even* one of them any of the flesh of his children which he shall eat, since he has nothing *else* left, during the siege and the distress by which your enemy shall oppress you in all your towns.

56"[a]The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicate-

28:56 [a]Lam 4:10

28:49 *a nation.* Evidently Babylon, which is likened to an *eagle* (Jer. 48:40). There follows, in verses 52–57, a description of the Babylonian siege of Jerusalem (cf. Lam. 4). This prophecy may also have had other fulfillments in other sieges of Jerusalem, especially that by the Romans in A.D. 70.

ness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter,

28:57 [a]2 Kin 6:28,29; Lam 4:10
57 and toward her afterbirth which issues from between her legs and toward her children whom she bears; for [a]she shall eat them secretly for lack of anything *else,* during the siege and the distress by which your enemy shall oppress you in your towns.

*28:58 [a]Ps 99:3; Mal 1:14 [b]Is 42:8
58"If you are not careful to observe all the words of this law which are written in this book, to [a]fear this honored and awesome [b]name, the LORD your God,

59 then the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses.

28:60 [a]Deut 28:27
60"[a]He will bring back on you all the diseases of Egypt of which you were afraid, and they shall cling to you.

28:61 [a]Deut 4:25,26
61"Also every sickness and every plague which, not written in the book of this law, the LORD will bring on you [a]until you are destroyed.

28:62 [a]Deut 1:10; Neh 9:23
62"Then you shall be left few in number, [a]whereas you were as the stars of heaven for multitude, because you did not obey the LORD your God.

28:63 [a]Jer 32:41 [b]Prov 1:26 [c]Jer 12:14; 45:4
63"It shall come about that as the LORD [a]delighted over you to prosper you, and multiply you, so the LORD will [b]delight over you to make you perish and destroy you; and you shall be [c]torn from the land where you are entering to possess it.

*28:64 [a]Lev 26:33; Deut 4:27; Neh 1:8 [b]Deut 4:28; 29:26; 32:17
64"Moreover, the LORD will [a]scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall [b]serve other gods, wood and stone, which you or your fathers have not known.

28:65 [a]Lam 1:3 [b]Lev 26:36
65"[a]Among those nations you shall find no rest, and there shall be no resting place for the sole of your foot; but there [b]the LORD will give you a trembling heart, failing of eyes, and despair of soul.

66"So your life shall hang in doubt before you; and you shall be in dread night and day, and shall have no assurance of your life.

28:67 [a]Job 7:4
67"[a]In the morning you shall say, 'Would that it were evening!' And at evening you shall say, 'Would that it were morning!' because of the dread of your heart which you dread, and for the sight of your eyes which you shall see.

68"The LORD will bring you back to Egypt in ships, by the way about which I spoke to you, 'You will never see it again!' And there you shall offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

D Provisions of the Palestinian Covenant, 29:1–30:20

*29:1 [a]Lev 26:46; 27:34 [b]Deut 5:2,3
29 [a]These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the [b]covenant which He had made with them at Horeb.

2 And Moses summoned all Israel and said to them, "You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and all his servants and all his land;

29:3 [a]Deut 4:34; 7:19
3 [a]the great trials which your

28:58 *the LORD your God.* Most often-used name for God in Deuteronomy. Other names include the living God (5:26), the LORD God of thy fathers (6:3), God of gods, and Lord of lords (10:17), the Rock (32:4), the Most High (32:8), and the eternal God (33:27).

28:64–68 A prophecy of the dispersion of the Jewish people among *all peoples* (nations) after the destruction of Jerusalem by the Romans in A.D. 70. At that time, according to Josephus, many were consigned to slavery and transported in *ships* to *Egypt* (v. 68).

29:1 *the covenant.* Moses now details the agreement under which the people would enter the land of Palestine. This Palestinian covenant was in addition to the Mosaic covenant given at Sinai (*Horeb*).

eyes have seen, those great signs and wonders.

★29:4 [a]Is 6:9,10; Ezek 12:2; Matt 13:14; Acts 28:26,27; Rom 11:8
4 "Yet to this day [a]the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.

★29:5 [a]Deut 8:4
5 "I have led you forty years in the wilderness; [a]your clothes have not worn out on you, and your sandal has not worn out on your foot.

29:6 [a]Deut 8:3
6 "[a]You have not eaten bread, nor have you drunk wine or strong drink, in order that you might know that I am the LORD your God.

★29:7 [a]Num 21:21-24,33,35; Deut 2:26-3:17
7 "[a]When you reached this place, Sihon the king of Heshbon and Og the king of Bashan came out to meet us for battle, but we defeated them;

29:8 [a]Num 32:32, 33; Deut 3:12, 13
8 and we took their land and [a]gave it as an inheritance to the Reubenites, the Gadites, and the half-tribe of the Manassites.

29:9 [a]Deut 4:6; 1 Kin 2:3 [b]Josh 1:7
9 "[a]So keep the words of this covenant to do them, [b]that you may prosper in all that you do.

10 "You stand today, all of you, before the LORD your God: your chiefs, your tribes, your elders and your officers, *even* all the men of Israel,

29:11 [a]Josh 9:21,23, 27
11 your little ones, your wives, and the alien who is within your camps, from [a]the one who chops your wood to the one who draws your water,

12 that you may enter into the covenant with the LORD your God, and into His oath which the LORD your God is making with you today,

29:13 [a]Gen 17:7; Ex 6:7
13 in order that He may establish you today as His people and that [a]He may be your God, just as He spoke to you and as He swore to your fathers, to Abraham, Isaac, and Jacob.

14 "Now not with you alone am I [a]making this covenant and this oath,

29:14 [a]Jer 31:31; Heb 8:7,8
29:15 [a]Acts 2:39
15 [a]but both with those who stand here with us today in the presence of the LORD our God and with those who are not with us here today

★29:16
16 (for you know how we lived in the land of Egypt, and how we came through the midst of the nations through which you passed;

29:17 [a]Ex 20:23; Deut 4:28; 28:36
17 moreover, you have seen their abominations and their idols *of* [a]wood, stone, silver, and gold, which *they had* with them);

★29:18 [a]Deut 13:6 [b]Deut 32:32; Heb 12:15
18 [a]so that there will not be among you a man or woman, or family or tribe, whose heart turns away today from the LORD our God, to go and serve the gods of those nations; that there will not be among you [b]a root bearing poisonous fruit and wormwood.

19 "It shall be when he hears the words of this curse, that he will boast, saying, 'I have peace though I walk in the stubbornness of my heart in order to destroy the watered *land* with the dry.'

29:20 [a]Ps 79:5; Ezek 23:25 [b]Ps 74:1; 80:4 [c]Ex 32:33; Deut 9:14; 2 Kin 14:27
20 "The LORD shall never be willing to forgive him, but rather the anger of the LORD and [a]His jealousy will [b]burn against that man, and every curse which is written in this book will rest on him, and the LORD will [c]blot out his name from under heaven.

29:21 [a]Deut 30:10
21 "Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant [a]which are written in this book of the law.

29:22 [a]Jer 19:8; 49:17; 50:13
22 "Now the generation to come, your sons who rise up after you and [a]the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the LORD has afflicted it, will say,

★29:23 [a]Gen 19:24; Is 34:9; Jer 17:6; Zeph 2:9
23 'All its land is [a]brimstone

29:4 The people were blind to the meaning of all that God had done for them (cf. Ps. 106:7).
29:5 See note on 8:4 concerning their *clothes*.
29:7–8 See notes on Num. 21:21–33 and Num. 32.
29:16 *the nations.* Edom, Ammon, and Moab.
29:18 *wormwood.* A bitter plant. An idolatrous individual or group could infect the entire nation with the poison of idolatry. A similar warning is found in Heb. 12:15.
29:23 *brimstone.* Sulphur or the stifling sulfurous gases that come from volcanic eruption. *Admah . . . Zeboiim.* Cities in league with Sodom. See note on Gen. 14:2.

29:23 [b]Is 1:7; 64:11 [c]Jude 7

and salt, [b]a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of [c]Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.'

29:24 [a]1 Kin 9:8; Jer 22:8

24"All the nations shall say, '[a]Why has the LORD done thus to this land? Why this great outburst of anger?'

29:25 [a]2 Kin 17:9-23; 2 Chr 36:13-21

25"Then *men* shall say, '[a]Because they forsook the covenant of the LORD, the God of their fathers, which He made with them when He brought them out of the land of Egypt.

26 'They went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them.

29:27 [a]Dan 9:11

27 'Therefore, the anger of the LORD burned against that land, [a]to bring upon it every curse which is written in this book;

29:28 [a]2 Chr 7:20; Ps 52:5; Prov 2:22; Ezek 19:12,13

28 and [a]the LORD uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as *it is* this day.'

*29:29 [a]Acts 1:7 [b]John 5:39; Acts 17:11; 2 Tim 3:16

29"[a]The secret things belong to the LORD our God, but [b]the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

*30:1 [a]Deut 11:26; 30:15,19 [b]Lev 26:40-45; Deut 28:64; 29:28; 1 Kin 8:47

30 "So it shall be when all of these things have come upon you, [a]the blessing and the curse which I have set before you, and you call *them* to mind [b]in all nations where the LORD your God has banished you,

30:2 [a]Deut 4:29,30; Neh 1:9 [b]Deut 4:29

2 and you [a]return to the LORD your God and obey Him [b]with all your heart and soul according to all that I command you today, you and your sons,

30:3 [a]Gen 28:15; 48:21; Ps 126:1,4; Jer 29:14 [b]Ps 147:2; Jer 32:37; Ezek 34:13 [c]Deut 4:27

3 then the LORD your God will [a]restore you from captivity, and have compassion on you, and [b]will gather you again from all the peoples where the LORD your God has [c]scattered you.

30:4 [a]Neh 1:9; Is 43:6; 48:20; 62:11

4"If your outcasts are at the ends of the earth, [a]from there the LORD your God will gather you, and from there He will bring you back.

30:5 [a]Jer 29:14; 30:3 [b]Deut 7:13; 13:17

5"[a]The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and [b]multiply you more than your fathers.

30:6 [a]Deut 10:16 [b]Deut 6:5

6"Moreover [a]the LORD your God will circumcise your heart and the heart of your descendants, [b]to love the LORD your God with all your heart and with all your soul, in order that you may live.

30:7 [a]Deut 7:15

7"[a]The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you.

8"And you shall again obey the LORD, and observe all His commandments which I command you today.

30:9 [a]Jer 31:27,28 [b]Jer 32:41

9"[a]Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for [b]the LORD will again rejoice over you for good, just as He rejoiced over your fathers;

30:10 [a]Deut 29:21 [b]Deut 4:29

10 if you obey the LORD your God to keep His commandments and His statutes which [a]are written in this book of the law, if you turn to the LORD your God [b]with all your heart and soul.

*30:11

11"For this commandment

29:29 This important verse sets the limits and purpose of God's revelation: some things He chooses to keep to Himself, but what He has revealed (through the law, in this instance) is the business of His children to obey.

30:1–10 A prediction of the regathering of Israel from all the nations to which she was scattered. This regathering will occur at the second coming of Christ (v. 3; cf. Mark 13:26–27) and will include: (1) restoration to the land of Palestine (v. 5), (2) a work of grace in the people's hearts (v. 6; see notes on 10:16 and Jer. 31:31–34), (3) judgment of Israel's enemies (v. 7; cf. Joel 3:1–2), and (4) prosperity in the land (v. 9; cf. Amos 9:11–15).

30:11–14 Some things are known only to God (29:29), but the commands of His voice (30:8) written down for all to read (30:10) were His clear and accessible revelation to Israel, to be accepted in the heart. See Paul's use of this passage in

which I command you today is not too difficult for you, nor is it out of reach.

30:12 [a] Rom 10:6-8
12 "It is not in heaven, that you should say, '[a]Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?'

13 "Nor is it beyond the sea, that you should say, 'Who will cross the sea for us to get it for us and make us hear it, that we may observe it?'

14 "But the word is very near you, in your mouth and in your heart, that you may observe it.

30:15 [a] Deut 11:26
15 "See, [a]I have set before you today life and prosperity, and death and adversity;

30:16 [a] Deut 6:5 [b] Deut 4:1; 30:19
16 in that I command you today [a]to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you [b]may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it.

17 "But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them,

30:18 [a] Deut 4:26; 8:19
18 I declare to you today that [a]you shall surely perish. You shall not prolong *your* days in the land where you are crossing the Jordan to enter and possess it.

30:19 [a] Deut 4:26 [b] Deut 30:1
19 "[a]I call heaven and earth to witness against you today, that I have set before you life and death, [b]the blessing and the curse. So choose life in order that you may live, you and your descendants,

30:20 [a] Deut 6:5 [b] Deut 10:20 [c] Deut 4:1; 32:47; Acts 17:25,28 [d] Gen 12:7; 17:1-8
20 [a]by loving the LORD your God, by obeying His voice, and [b]by holding fast to Him; [c]for this is your life and the length of your days, that you may live in [d]the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them."

V CONCLUSION, 31:1–34:12

A Charges Related to Moses, 31:1–29

31 So Moses went and spoke these words to all Israel.

*31:2 [a] Deut 34:7 [b] Num 27:17; 1 Kin 3:7 [c] Deut 1:37; 3:27
2 And he said to them, "I am [a]a hundred and twenty years old today; [b]I am no longer able to come and go, and the LORD has said to me, '[c]You shall not cross this Jordan.'

31:3 [a] Deut 9:3 [b] Num 27:18
3 "[a]It is the LORD your God who will cross ahead of you; He will destroy these nations before you, and you shall dispossess them. [b]Joshua is the one who will cross ahead of you, just as the LORD has spoken.

*31:4
4 "The LORD will do to them just as He did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them.

31:5 [a] Deut 7:2
5 "[a]The LORD will deliver them up before you, and you shall do to them according to all the commandments which I have commanded you.

31:6 [a] Josh 10:25; 1 Chr 22:13 [b] Deut 1:29; 7:18; 20:1 [c] Deut 20:4 [d] Josh 1:5; Heb 13:5
6 "[a]Be strong and courageous, [b]do not be afraid or tremble at them, for [c]the LORD your God is the one who goes with you. [d]He will not fail you or forsake you."

*31:7 [a] Deut 1:38; 3:28
7 Then Moses called to Joshua and said to him in the sight of all Israel, "[a]Be strong and courageous, for you shall go with this people into the land which the LORD has sworn to their fathers to give them, and you shall give it to them as an inheritance.

31:8 [a] Ex 13:21; 33:14 [b] Deut 31:6; Josh 1:5; Heb 13:5
8 "[a]The LORD is the one who goes ahead of you; He will be with you. [b]He will not fail you or forsake you. Do not fear or be dismayed."

*31:9
9 So Moses wrote this law and

Rom. 10:6–10.

31:2 *I am no longer able to come and go.* Physically, Moses was capable (34:7), but he had been forbidden to go into the Promised Land with the people (Num. 20:12).

31:4 *did to Sihon and Og.* See 2:26–3:11.

31:7–8 Long before, Joshua had been made leader of the army (Ex. 17:9) and more recently had been invested with some of Moses' authority (Num. 27:18–23).

31:9–13 The deposit of a written copy with the *priests* (v. 9, symbolizing the transfer of responsibility for enforcement to the priests) and the regulation for reading the covenant periodically (v. 10) were typical conditions of imperial treaties of that time. *place which He will choose*

gave it to the priests, the sons of Levi [a]who carried the ark of the covenant of the LORD, and to all the elders of Israel.

10 Then Moses commanded them, saying, "At the end of *every* seven years, at the time of [a]the year of remission of debts, at the [b]Feast of Booths,

11 when all Israel comes [a]to appear before the LORD your God at [b]the place which He will choose, [c]you shall read this law in front of all Israel in their hearing.

12 "Assemble the people, the men and the women and children and the alien who is in your town, in order that they may hear and [a]learn and fear the LORD your God, and be careful to observe all the words of this law.

13 "Their children, who have not known, will hear and learn to fear the LORD your God, as long as you live on the land which you are about to cross the Jordan to possess."

14 Then the LORD said to Moses, "Behold, [a]the time for you to die is near; call Joshua, and present yourselves at the tent of meeting, that I may commission him." [b]So Moses and Joshua went and presented themselves at the tent of meeting.

15 [a]The LORD appeared in the tent in a pillar of cloud, and the pillar of cloud stood at the doorway of the tent.

16 The LORD said to Moses, "Behold, [a]you are about to lie down with your fathers; and [b]this people will arise and play the harlot with the strange gods of the land, into the midst of which they are going, and [c]will forsake Me and break My covenant which I have made with them.

17 "[a]Then My anger will be kindled against them in that day, and [b]I will forsake them and

31:9 [a]Num 4:5,6,15; Deut 10:8; 31:25,26; Josh 3:3

31:10 [a]Deut 15:1,2 [b]Lev 23:34; Deut 16:13

31:11 [a]Deut 16:16 [b]Deut 12:5 [c]Josh 8:34; 2 Kin 23:2

31:12 [a]Deut 4:10

*31:14 [a]Num 27:12, 13; Deut 4:22; 32:50 [b]Ex 33:9-11

31:15 [a]Ex 33:9

31:16 [a]Gen 15:15 [b]Ex 34:15; Deut 4:25-28; Judg 2:11,12, 17 [c]Judg 10:6; 1 Kin 18:18; 19:10; Jer 2:13

31:17 [a]Judg 2:14; 6:13 [b]2 Chr 15:2; 24:20

THE MIRACLES OF MOSES

Nile turned to blood	Exodus 7:14-24
Frogs cover the land of Egypt	Exodus 8:1-15
Swarm of gnats	Exodus 8:16-19
Swarm of flies	Exodus 8:20-32
Plague kills Egyptian livestock	Exodus 9:1-7
Boils on Egyptians & their animals	Exodus 9:8-12
Hail destroys slaves, animals, and crops	Exodus 9:13-25
Locusts destroy remainder of crops	Exodus 10:1-20
Darkness over Egypt	Exodus 10:21-29
Death of the firstborn males	Exodus 11:1-12:36
Israel led by pillars of cloud and fire	Exodus 13:20-22
Parted the Red Sea	Exodus 14:1-22
Egyptians drowned in the Red Sea	Exodus 14:23-31
Marah's bitter water made drinkable	Exodus 15:22-27
Quail & manna to feed the Israelites	Exodus 16:1-36; Numbers 11:1-35
Supplied water from a rock	Exodus 17:1-7
Defeat of the Amalekites	Exodus 17:8-16
Healing of Miriam's leprosy	Numbers 12:1-16
Earth swallows Korah & those who rebelled with him	Numbers 16:1-35
Healed snakebites with the bronze serpent on a pole	Numbers 21:4-9

(v. 11). The central sanctuary. See note on 12:5.

31:14 At this point, God spoke to Moses face to face for the last time on earth.

31:17 [c]hide My face from them, and they shall be consumed, [d]and many evils and troubles shall come upon them; so that they will say in that day, '[d]Is it not because our God is not among us that these evils have come upon us?'

18"But I will surely hide My face in that day because of all the evil which they will do, for they will turn to other gods.

*31:19 [a]write this song for yourselves, and teach it to the sons of Israel; put it on their lips, in order that this song may be a witness for Me against the sons of Israel.

31:20 [a]"For when I bring them into the land flowing with milk and honey, which I swore to their fathers, and they have eaten and are satisfied and [b]become prosperous, then they will turn to other gods and serve them, and spurn Me and break My covenant.

31:21 "Then it shall come about, [a]when many evils and troubles have come upon them, that this song will testify before them as a witness (for it shall not be forgotten from the lips of their descendants); for [b]I know their intent which they are developing today, before I have brought them into the land which I swore."

31:22 So Moses wrote this song the same day, and taught it to the sons of Israel.

*31:23 Then He commissioned Joshua the son of Nun, and said, "[b]Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and [c]I will be with you."

*31:24 It came about, when Moses finished writing the words of this law in a book until they were complete,

31:25 that Moses commanded the Levites [a]who carried the ark of the covenant of the LORD, saying,

26"Take this book of the law and place it beside the ark of the covenant of the LORD your God, that it may remain there as a witness against you.

27"For I know [a]your rebellion and [b]your stubbornness; behind, while I am still alive with you today, you have been rebellious against the LORD; how much more, then, after my death?

28"Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and [a]call the heavens and the earth to witness against them.

29"For I know that after my death you will [a]act corruptly and turn from the way which I have commanded you; and evil will befall you in the latter days, for you will do that which is evil in the sight of the LORD, provoking Him to anger with the work of your hands."

B Song of Moses, 31:30–32:47

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song, until they were complete:

32 "[a]Give ear, O heavens, and let me speak;
And let the earth hear the words of my mouth.
2"[a]Let my teaching drop as the rain,
My speech distill as the dew,
[b]As the droplets on the fresh grass
And as the showers on the herb.
3"[a]For I proclaim the name of the LORD;
[b]Ascribe greatness to our God!
4"[a]The Rock! His work is perfect,
[b]For all His ways are just;

31:17 [c]Ps 104:29; Is 8:17; [d]Num 14:42
*31:19 [a]Deut 31:22
31:20 [a]Deut 6:10-12; 8:10,19; 11:16,17; [b]Deut 32:15-17
31:21 [a]Lev 26:41; Deut 4:30; [b]1 Chr 28:9; John 2:24,25
31:22 [a]Deut 31:19
*31:23 [a]Num 27:23; Deut 31:7; [b]Josh 1:6; [c]Ex 3:12
31:25 [a]Deut 31:9
31:27 [a]Deut 9:7,24; [b]Ex 32:9; Deut 9:6,13
31:28 [a]Deut 4:26; 30:19; 32:1
31:29 [a]Judg 2:19
32:1 [a]Deut 4:26; Ps 50:4; Is 1:2; Jer 6:19
32:2 [a]Is 55:10,11; [b]Ps 72:6
32:3 [a]Ex 33:19; 34:5,6; [b]Deut 3:24; 5:24
*32:4 [a]Deut 32:15, 18,30; 2 Sam 22:31; [b]Gen 18:25; Dan 4:37

31:19 Moses and Joshua (the verb is plural) are commissioned to write a *song,* a means of helping the people remember more easily the requirements of the covenant.

31:23 Joshua was now directly commissioned by God.

31:24 *the words of this law.* The contents of Deuteronomy.

32:4 *Rock.* A symbol of God's power as a refuge for frail men (see also vv. 13, 15, 18, 30, 31, 37).

32:4 [c] Deut 7:9
[c]A God of faithfulness
and without injustice,
Righteous and upright is
He.
32:5 [a] Deut 4:25; 31:29 [b] Matt 17:17
5"[a]They have acted
corruptly toward Him,
They are not His children,
because of their defect;
[b]*But are* a perverse and
crooked generation.
32:6 [a] Ps 116:12 [b] Deut 32:28 [c] Deut 1:31; Ps 74:2; Is 63:16 [d] Deut 32:15
6"Do you thus [a]repay the
LORD,
[b]O foolish and unwise
people?
[c]Is not He your Father
who has bought you?
[d]He has made you and
established you.
*32:7 [a] Ex 12:26; Ps 78:5-8
7"Remember the days of
old,
Consider the years of all
generations.
[a]Ask your father, and he
will inform you,
Your elders, and they will
tell you.
32:8 [a] Acts 17:26 [b] Num 23:9; Deut 33:28
8"[a]When the Most High
gave the nations their
inheritance,
When He separated the
sons of man,
He set the boundaries of
the peoples
[b]According to the number
of the sons of Israel.
32:9 [a] 1 Sam 10:1; 1 Kin 8:51,53; Jer 10:16
9"[a]For the LORD's portion is
His people;
Jacob is the allotment of
His inheritance.
32:10 [a] Deut 1:19 [b] Ps 17:8; Prov 7:2; Zech 2:8
10"[a]He found him in a desert
land,
And in the howling waste
of a wilderness;
He encircled him, He cared
for him,
He guarded him as [b]the
pupil of His eye.
32:11 [a] Ex 19:4; Deut 33:12
11"[a]Like an eagle that stirs
up its nest,
That hovers over its young,
[b]He spread His wings and
caught them,
He carried them on His
pinions.
32:11 [b] Ps 18:10-18
12"[a]The LORD alone guided
him,
[b]And there was no foreign
god with him.
32:12 [a] Deut 4:35,39 [b] Deut 32:39; Is 43:12
13"[a]He made him ride on the
high places of the earth,
And he ate the produce of
the field;
[b]And He made him suck
honey from the rock,
And [c]oil from the flinty
rock,
32:13 [a] Is 58:14 [b] Deut 8:8; Ps 81:16 [c] Job 29:6
14 Curds of cows, and milk of
the flock,
With fat of lambs,
And rams, the breed of
Bashan, and goats,
[a]With the finest of the
wheat—
And of the [b]blood of
grapes you drank wine.
32:14 [a] Ps 81:16; 147:14 [b] Gen 49:11
*32:15 [a] Deut 31:20 [b] Judg 10:6 [c] Deut 32:6 [d] Deut 32:4; Ps 89:26
15"[a]But Jeshurun grew fat
and kicked—
You are grown fat, thick,
and sleek—
[b]Then he forsook God
[c]who made him,
And scorned [d]the Rock of
his salvation.
32:16 [a] Ps 78:58 [b] Ps 106:29
16"[a]They made Him jealous
with strange *gods;*
[b]With abominations they
provoked Him to anger.
32:17 [a] Lev 17:7; 1 Cor 10:20 [b] Deut 28:64 [c] Judg 5:8
17"[a]They sacrificed to
demons who were not
God,
[b]To gods whom they have
not known,
[c]New *gods* who came
lately,
Whom your fathers did not
dread.
32:18 [a] Deut 32:4
18"You neglected [a]the Rock
who begot you,

32:7–14 These verses furnish an historical background: the dividing of the nations (v. 8; cf. Gen. 10–11), the choosing of Jacob (v. 9), and the deliverance from Egypt (v. 12). *the pupil of His eye* (v. 10). See Zech. 2:8. The protection and training of Israel are described in the illustration of the *eagle* (v. 11). Verses 13–14 refer to experiences in Transjordan, where the people had enjoyed *honey* and olive *oil* (the olive tree yields abundantly when growing on limestone terraces, *flinty rock*), dairy products, meat (concerning *Bashan,* see note on Amos 4:1), the richest grain, and wine.

32:15–18 Details of Israel's rebellion. *Jeshurun* means "upright one" and is a term of endearment. See note on Isa. 44:2. On verse 17, see Lev. 17:7 and Ps. 106:37.

32:18 [b] Ps 106:21
[b] And forgot the God who gave you birth.

32:19 [a] Lev 26:30; Ps 106:40 [b] Jer 44:21-23
19 "[a] The LORD saw *this,* and spurned *them*
[b] Because of the provocation of His sons and daughters.

32:20 [a] Deut 31:29 [b] Deut 32:5 [c] Deut 9:23
20 "Then He said, 'I will hide My face from them,
[a] I will see what their end *shall be;*
[b] For they are a perverse generation,
[c] Sons in whom is no faithfulness.

32:21 [a] Deut 32:16; 1 Cor 10:22 [b] Deut 32:17; 1 Kin 16:13,26 [c] Rom 10:19
21 '[a] They have made Me jealous with *what* is not God;
They have provoked Me to anger with their [b] idols.
[c] So I will make them jealous with *those who* are not a people;
I will provoke them to anger with a foolish nation,

*32:22 [a] Num 16:33-35; Ps 18:7,8; Lam 4:11 [b] Lev 26:20
22 [a] For a fire is kindled in My anger,
And burns to the lowest part of Sheol,
[b] And consumes the earth with its yield,
And sets on fire the foundations of the mountains.

32:23 [a] Deut 29:21 [b] Ps 18:14; 45:5
23 '[a] I will heap misfortunes on them;
[b] I will use My arrows on them.

32:24 [a] Deut 28:22,48 [b] Ps 91:6 [c] Lev 26:22 [d] Amos 5:18,19
24 '[a] *They shall be* wasted by famine, and consumed by plague
[b] And bitter destruction;
[c] And the teeth of beasts I will send upon them,
[d] With the venom of crawling things of the dust.

32:25 [a] Lam 1:20; Ezek 7:15
25 '[a] Outside the sword shall bereave,
And inside terror—
[b] Both young man and virgin,
The nursling with the man of gray hair.

32:25 [b] 2 Chr 36:17; Lam 2:21

32:26 [a] Deut 4:27; 28:64 [b] Deut 9:14
26 'I would have said, "[a] I will cut them to pieces,
[b] I will remove the memory of them from men,"

*32:27 [a] Num 15:30
27 Had I not feared the provocation by the enemy,
That their adversaries would misjudge,
That they would say,
"[a] Our hand is triumphant,
And the LORD has not done all this." '

32:28 [a] Deut 32:6
28 "[a] For they are a nation lacking in counsel,
And there is no understanding in them.

32:29 [a] Deut 5:29 [b] Deut 31:29
29 "[a] Would that they were wise, that they understood this,
[b] That they would discern their future!

32:30 [a] Lev 26:7,8 [b] Deut 32:4; Ps 44:12
30 "[a] How could one chase a thousand,
And two put ten thousand to flight,
Unless their [b] Rock had sold them,
And the LORD had given them up?

32:31 [a] Ex 14:25
31 "Indeed their rock is not like our Rock,
[a] Even our enemies themselves judge this.

*32:32 [a] Deut 29:18
32 "For their vine is from the vine of Sodom,
And from the fields of Gomorrah;
Their grapes are grapes of [a] poison,
Their clusters, bitter.
33 "Their wine is the venom of serpents,
And the deadly poison of cobras.

32:22 *Sheol.* See note on Gen. 37:35.

32:27–31 *Our hand is triumphant.* God would limit the victories of Israel's enemies over her, lest they think they accomplished them in their own power and thus take glory from God. Moses longed for Israel to understand that God used her enemies for His purposes.

32:32 The heathen are characterized as coming from wicked stock.

*32:34 [a]Job 14:17; Jer 44:21
32:35 [a]Ps 94:1; Rom 12:19; Heb 10:30 [b]Jer 23:12 [c]Ezek 7:5-10
32:36 [a]Ps 135:14; Heb 10:30 [b]Lev 26:43-45; Deut 30:1-3
32:37 [a]Judg 10:14; Jer 2:28
32:38 [a]Num 25:1,2 [b]Jer 11:12
*32:39 [a]Is 41:4; 43:10 [b]Deut 32:12; Is 45:5 [c]1 Sam 2:6; Ps 68:20 [d]Ps 51:8 [e]Ps 50:22
32:40 [a]Ezek 20:5,6; 21:4,5
32:41 [a]Is 34:6-8 [b]Jer 50:28-32

34 '[a]Is it not laid up in store
with Me,
Sealed up in My treasuries?
35 '[a]Vengeance is Mine, and
retribution,
[b]In due time their foot
will slip;
[c]For the day of their
calamity is near,
And the impending things
are hastening upon
them.'
36"[a]For the LORD will
vindicate His people,
[b]And will have
compassion on His
servants,
When He sees that *their*
strength is gone,
And there is none
remaining, bond or free.
37"And He will say, '[a]Where
are their gods,
The rock in which they
sought refuge?
38 '[a]Who ate the fat of their
sacrifices,
And drank the wine of
their drink offering?
[b]Let them rise up and
help you,
Let them be your hiding
place!
39 '[a]See now that I, I am He,
[b]And there is no god
besides Me;
[c]It is I who put to death
and give life.
[d]I have wounded and it is
I who heal,
[e]And there is no one who
can deliver from My
hand.
40 'Indeed, [a]I lift up My hand
to heaven,
And say, as I live forever,
41 [a]If I sharpen My flashing
sword,
And My hand takes hold
on justice,
[b]I will render vengeance
on My adversaries,
And I will repay those who
hate Me.
42 '[a]I will make My arrows
drunk with blood,
[b]And My sword shall
devour flesh,
With the blood of the slain
and the captives,
From the long-haired
leaders of the enemy.'
43"[a]Rejoice, O nations, *with*
His people;
[b]For He will avenge the
blood of His servants,
[c]And will render
vengeance on His
adversaries,
[d]And will atone for His
land *and* His people."

32:42 [a]Deut 32:23 [b]Jer 12:12; 46:10,14
32:43 [a]Rom 15:10 [b]2 Kin 9:7; Rev 6:10; 19:2 [c]Is 1:24,25 [d]Ps 65:3; 79:9; 85:1

44 Then Moses came and spoke all the words of this song in the hearing of the people, he, with [a]Joshua the son of Nun.

*32:44 [a]Num 13:8,16

45 When Moses had finished speaking all these words to all Israel,

46 he said to them, "[a]Take to your heart all the words with which I am warning you today, which you shall command [b]your sons to observe carefully, *even* all the words of this law.

32:46 [a]Ezek 40:4; 44:5 [b]Deut 4:9

47"For it is not an idle word for you; indeed [a]it is your life. And [b]by this word you shall prolong your days in the land, which you are about to cross the Jordan to possess."

32:47 [a]Deut 8:3; 30:20 [b]Deut 4:40; 33:25

C Testament of Moses, 32:48–33:29

48 [a]The LORD spoke to Moses that very same day, saying,

32:48 [a]Num 27:12

49"[a]Go up to this mountain of the Abarim, Mount Nebo, which is in the land of Moab opposite Jericho, and look at the land of Canaan, which I am giving to the sons of Israel for a possession.

*32:49 [a]Num 27:12-14; Deut 3:27

50"Then die on the mountain

*32:50

32:34 *it.* The wickedness of Israel's enemies, whom God will punish in due time.

32:39–43 God is absolutely sovereign (v. 39) and will ultimately judge Israel's enemies and restore His chosen people.

32:44 *Joshua.* Lit., Hoshea. See note on Num. 13:16.

32:49 *Abarim.* See note on Num. 27:12. *Nebo.* See note on Num. 23:14.

32:50 *Hor.* See note on Num. 20:22.

32:50 [a]Gen 25:8
where you ascend, and be [a]gathered to your people, as Aaron your brother died on Mount Hor and was gathered to his people,

*32:51 [a]Num 20:12 [b]Num 27:14
51 [a]because you broke faith with Me in the midst of the sons of Israel at the waters of Meribah-kadesh, in the [b]wilderness of Zin, because you did not treat Me as holy in the midst of the sons of Israel.

32:52 [a]Deut 34:1-3 [b]Deut 1:37; 3:27
52"[a]For you shall see the land at a distance, but [b]you shall not go there, into the land which I am giving the sons of Israel."

*33:1 [a]Josh 14:6
33 Now this is the blessing with which Moses [a]the man of God blessed the sons of Israel before his death.

33:2 [a]Ex 19:18,20; Ps 68:8,17 [b]Judg 5:4 [c]Num 10:12; Hab 3:3 [d]Dan 7:10; Acts 7:53 [e]Ex 23:20-22
2 He said,
"[a]The LORD came from Sinai,
[b]And dawned on them from Seir;
[c]He shone forth from Mount Paran,
And He came from [d]the midst of ten thousand holy ones;
[e]At His right hand there was flashing lightning for them.

33:3 [a]Deut 4:37; Mal 1:2 [b]Deut 7:6; 14:2 [c]Deut 6:1-9; Luke 10:39
3"[a]Indeed, He loves the people;
[b]All Your holy ones are in Your hand,
[c]And they followed in Your steps;
Everyone receives of Your words.

33:4 [a]Deut 4:2; John 7:19 [b]Ps 119:111
4"[a]Moses charged us with a law,
[b]A possession for the assembly of Jacob.

33:5 [a]Num 23:21
5"[a]And He was king in Jeshurun,
When the heads of the people were gathered,
The tribes of Israel together.

*33:6 [a]Gen 49:3,4
6"[a]May Reuben live and not die,
Nor his men be few."

*33:7 [a]Gen 49:8-12
7 [a]And this regarding Judah; so he said,
"Hear, O LORD, the voice of Judah,
And bring him to his people.
With his hands he contended for them,
And may You be a help against his adversaries."

*33:8 [a]Ex 28:30; Lev 8:8 [b]Ps 106:16 [c]Ex 17:7; Num 20:13,24; Deut 6:16
8 Of Levi he said,
"*Let* Your [a]Thummim and Your Urim *belong* to Your [b]godly man,
[c]Whom You proved at Massah,
With whom You contended at the waters of Meribah;

33:9 [a]Ex 32:27-29 [b]Mal 2:5
9 [a]Who said of his father and his mother,
'I did not consider them'
And he did not acknowledge his brothers,
Nor did he regard his own sons,
For [b]they observed Your word,
And kept Your covenant.

33:10 [a]Lev 10:11; Deut 31:9-13 [b]Lev 16:12,13 [c]Ps 51:19
10"[a]They shall teach Your ordinances to Jacob,
And Your law to Israel.
[b]They shall put incense before You,
And [c]whole burnt offerings on Your altar.

11"O LORD, bless his substance,

32:51 *Meribah-kadesh.* See note on Num. 20:13.

33:1–5 Moses, in introducing his *blessing* (cf. Jacob's in Gen. 49), recounts God's advancing with His people from *Sinai, Seir* (Edom), and *Paran* (NE part of the Sinai Peninsula). He came *from the midst of . . . holy ones.* A reference to angels. However, the *holy ones* in verse 3 refer to Israel, God's separated people. *Jeshurun.* See note on 32:15.

33:6 The prayer for Reuben reflects the danger of the tribe's decline, exposed as it was to Moab on the E side of the Jordan. The LXX makes the last half of the verse refer to Simeon, who is omitted from the list. This omission was probably because Simeon's portion of land in Canaan was within the border of Judah (Josh. 19:1–9).

33:7 Moses prayed that Judah would take her place of leadership in Israel (cf. Gen. 49:8–12).

33:8 Concerning the *Thummim* and *Urim,* see note on Ex. 28:30. Levi was to be faithful, as Moses was at *Massah* and *Meribah.* See note on Ex. 17:2. The Levites' duties are listed in verses 10–11.

And accept the work of his hands;
Shatter the loins of those who rise up against him,
And those who hate him, so that they may not rise *again*."

***33:12**
[a] Deut 4:37f; 12:10
[b] Deut 32:11
[c] Ex 28:12

12 Of Benjamin he said,
"[a]May the beloved of the LORD dwell in security by Him,
[b]Who shields him all the day,
[c]And he dwells between His shoulders."

***33:13**
[a] Gen 27:27,28; 49:22-26

13 Of Joseph he said,
"[a]Blessed of the LORD *be* his land,
With the choice things of heaven, with the dew,
And from the deep lying beneath,
14 And with the choice yield of the sun,
And with the choice produce of the months.
33:15
[a] Hab 3:6
15 "And with the best things of [a]the ancient mountains,
And with the choice things of the everlasting hills,
33:16
[a] Ex 2:2-6; 3:2, 4
16 And with the choice things of the earth and its fullness,
And the favor [a]of Him who dwelt in the bush.
Let it come to the head of Joseph,
And to the crown of the head of the one distinguished among his brothers.
33:17
[a] Num 23:22
17 "As the firstborn of his ox, majesty is his,
And his horns are the horns of [a]the wild ox;
With them he shall [b]push the peoples,
All at once, *to* the ends of the earth.
And those are the ten thousands of Ephraim,
And those are the thousands of Manasseh."

33:17
[b] 1 Kin 22:11; Ps 44:5

***33:18**
[a] Gen 49:13-15

18 [a]Of Zebulun he said,
"Rejoice, Zebulun, in your going forth,
And, Issachar, in your tents.
19 "[a]They shall call peoples *to* the mountain;
There they shall offer [b]righteous sacrifices;
For they shall draw out [c]the abundance of the seas,
And the hidden treasures of the sand."

33:19
[a] Ex 15:17; Ps 2:6; Is 2:3
[b] Ps 4:5; 51:19
[c] Is 60:5

***33:20**
[a] Gen 49:19
[b] Gen 49:9

20 [a]Of Gad he said,
"Blessed is the one who enlarges Gad;
He lies down [b]as a lion,
And tears the arm, also the crown of the head.
21 "[a]Then he provided the first *part* for himself,
[b]For there the ruler's portion was reserved;
[c]And he came *with* the leaders of the people;
[d]He executed the justice of the LORD,
And His ordinances with Israel."

33:21
[a] Num 32:1-5
[b] Num 34:14
[c] Josh 4:12
[d] Josh 22:1-3

***33:22**
[a] Gen 49:16
[b] Ezek 19:2,3

22 [a]Of Dan he said,
"Dan is [b]a lion's whelp,
That leaps forth from Bashan."

***33:23**
[a] Gen 49:21

23 Of Naphtali he said,
"[a]O Naphtali, satisfied with favor,

33:12 The site of the future Temple in Jerusalem would be situated in the territory of *Benjamin. he dwells.* I.e., the Lord shall dwell.

33:13–17 *Joseph,* represented by his two sons *Ephraim* and *Manasseh* (v. 17), would have the choicest part of the land.

33:18–19 *Zebulun* was assured success in commercial dealings, including sea trade, and *Issachar,* in his agricultural pursuits (*in your tents*).

33:20–21 *Gad,* swift and strong as *a lion* (v. 20), got a piece of land fit for a *ruler,* yet he helped the other tribes in the conquest of Canaan (cf. v. 21b).

33:22 *Dan,* like an aggressive *lion's whelp* (cub), established a foothold in *Bashan* in the N, though his original allotment was in the S (see Judg. 18).

33:23 *Naphtali* occupied the fertile land W and S of the Lake of Galilee.

And full of the blessing of the LORD,
Take possession of the sea and the south."

***33:24** 24 [a]Of Asher he said,
"More blessed than sons is Asher;
May he be favored by his brothers,
[b]And may he dip his foot in oil.

33:25 25"[a]Your locks shall be iron and bronze,
[b]And according to your days, so shall your leisurely walk be.

***33:26** 26"[a]There is none like the God of Jeshurun,
[b]Who rides the heavens to your help,
And through the skies in His majesty.

33:27 27"[a]The eternal God is a dwelling place,
[b]And underneath are the everlasting arms;
[c]And He drove out the enemy from before you,
[d]And said, 'Destroy!'

33:28 28"[a]So Israel dwells in security,
[b]The fountain of Jacob secluded,
[c]In a land of grain and new wine;
[d]His heavens also drop down dew.

33:29 29"[a]Blessed are you, O Israel;
[b]Who is like you, a people saved by the LORD,
[c]Who is the shield of your help
[d]And the sword of your majesty!
[e]So your enemies shall cringe before you,
[f]And you shall tread upon their high places."

D Death of Moses, 34:1–12

34 [a]Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD [b]showed him all the land, Gilead as far as Dan,

***34:1** [a]Deut 32:49 [b]Deut 32:52

2 and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the [a]western sea,

***34:2** [a]Deut 11:24

3 and the Negev and the plain in the valley of Jericho, [a]the city of palm trees, as far as Zoar.

34:3 [a]Judg 1:16; 3:13; 2 Chr 28:15

4 Then the LORD said to him, "This is the land which [a]I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see *it* with your eyes, but you shall not go over there."

34:4 [a]Gen 12:7; 26:3; 28:13

5 So Moses [a]the servant of the LORD [b]died there in the land of Moab, according to the word of the LORD.

34:5 [a]Num 12:7; Josh 1:1,2 [b]Deut 32:50

6 And He buried him in the valley in the land of Moab, [a]opposite Beth-peor; but [b]no man knows his burial place to this day.

***34:6** [a]Deut 3:29; 4:46 [b]Jude 9

7 Although Moses was [a]one hundred and twenty years old when he died, [b]his eye was not dim, nor his vigor abated.

***34:7** [a]Deut 31:2 [b]Gen 27:1; 48:10

8 So the sons of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping *and* mourning for Moses came to an end.

9 Now Joshua the son of Nun was [a]filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the LORD had commanded Moses.

34:9 [a]Num 27:18, 23; Is 11:2

10 Since then [a]no prophet has risen in Israel like Moses, whom [b]the LORD knew face to face,

***34:10** [a]Deut 18:15,18 [b]Ex 33:11; Num 12:8; Deut 5:4

11 for all the signs and wonders

33:24–25 The territory of *Asher* was famous for its olives (*oil*). Asher would be given strength to secure Israel's northern border (v. 25).

33:26–29 God is above, beneath, and before His people, an eternal refuge.

34:1 *Pisgah.* See note on Num. 23:14.

34:2–3 *the western sea.* The Mediterranean. Moses' panorama was toward the NE, then W and S, and finally back to the plain between Jericho and Nebo. *Zoar.* Located at the S end of the Dead Sea.

34:6 Though Moses' exact burial place is unknown, it was in the area where the people were camped (*Beth-peor,* about 10 mi, or 16 km, E of the Jordan at its mouth; cf. 3:29; 4:46).

34:7 Moses' death was not due to physical weakness. See note on 31:2.

34:10 With Moses, God spoke *face to face* (cf.

which the LORD sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land,

12 and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.

Ex. 33:11; Num. 12:8). Joshua needed the priests' help to discover the will of God (cf. Num. 27:21).

JOSHUA

INTRODUCTION

AUTHOR: Joshua DATE: 1400–1370 B.C.

Authorship Basically the book was composed by Joshua himself. To be sure, a few sections —such as 15:13–17 (cf. Judg. 1:9–13) and 24:29–31—could not have been written by him. These were probably added by Eleazar the priest or by Phinehas, his son. But Joshua is specifically identified as the author of 24:1–26, and clearly the author was an eyewitness of many of the events recorded—see, for example, 5:1 (contains "we" in some mss.) and 5:6 ("us"). It is also evident that the book was written not long after the events happened (6:25).

Background The book describes the conquest and division of the land of Canaan and is set against the background of the corrupt and brutal features of Canaanite religion, depicted clearly in the Ras Shamra Tablets. Prostitution of both sexes, infant sacrifice, and religious syncretism were some of the evils for which God commanded the Israelites to exterminate the inhabitants of Canaan. Much of the later spiritual declension in Israel was due to the fact that the Canaanites were not completely destroyed. As a result, their religion was tolerated and frequently absorbed by the Israelites.

The events of Joshua begin where those of Deuteronomy conclude. For a discussion of the time of the Conquest, see the Introduction to Exodus.

Joshua the Man Evidently born in Egypt, Joshua (whose name means "Yahweh is salvation"; see note on Num. 13:16) may have served in Pharaoh's army. In any case, he was well qualified to command the Israelite forces against the Amalekites at Rephidim (Ex. 17:8–16). He served as personal attendant to Moses during the year at Mount Sinai (Ex. 24:13). As the representative of the tribe of Ephraim, he scouted the land of Canaan with the other eleven spies and, with Caleb, opposed the majority report not to try to conquer the land (Num. 14:6–9). Before Moses' death he was commissioned as successor (Num. 27:18–23) and led the people in their conquest of Canaan. His outstanding qualities were faith, courage, obedience, and devotion to the law of God.

Date Assuming the earlier date for the Exodus from Egypt (see Introduction to Exodus), the conquest of Canaan under Joshua took place around 1400 B.C. The later date for the Exodus places the conquest of Canaan around 1240, a date more difficult to harmonize with the slight mention in the book of Joshua (13:2–3) of the Philistines, who were strong in Palestine around 1200.

Important Emphases The book emphasizes (1) the faithfulness of God to give Israel the land of Canaan (cf. Gen. 13:15); (2) the importance of the written law of God (Josh. 1:8; 8:32–35; 23:6–16; 24:26–27); and (3) the holiness of God in judging the sins of the Canaanites (cf. Deut. 7:1–6).

OUTLINE OF JOSHUA

I. **Entering the Land of Canaan,** 1:1–5:15
   A. The Commission of God to Joshua, 1:1–9
   B. The Command of Joshua to the People, 1:10–18

C. The Canvassing of Jericho: Rahab and the Spies, 2:1–24
D. The Crossing of the Jordan River, 3:1–17
E. The Commemoration of the Crossing, 4:1–24
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G. The Commander of the Lord's Army, 5:13–15

II. Conquering the Land of Canaan, 6:1–12:24
A. Conquest of Central Canaan, 6:1–8:35
1. Victory at Jericho, 6:1–27
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2. Inheritance of Judah, 14:6–15:63
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5. Survey of remaining land, 18:1–10
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8. Inheritance of Zebulun, 19:10–16
9. Inheritance of Issachar, 19:17–23
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F. Joshua's Farewell Messages, 22:1–24:28
1. To the two-and-a-half tribes, 22:1–34
2. To the rulers, 23:1–16
3. To the people, 24:1–28
G. The Death of Joshua, 24:29–33

TIMELINE OF JOSHUA

WILDERNESS WANDERINGS

Abraham enters Canaan	Slavery in Egypt	Exodus from Egypt	Israel enters Promised Land	Israel ruled by Judges
2091	1526	1446	1406	1375

Conquering of Promised Land

THE BOOK OF JOSHUA

I ENTERING THE LAND OF CANAAN, 1:1–5:15

A The Commission of God to Joshua, 1:1–9

*1:1 1 Now it came about after the death of Moses the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' servant, saying,

*1:2 [a]Num 12:7; Deut 34:5 [b]Josh 1:11 2"Moses [a]My servant is dead; now therefore arise, [b]cross this Jordan, you and all this people, to the land which I am giving to them, to the sons of Israel.

1:3 [a]Deut 11:24 3"[a]Every place on which the sole of your foot treads, I have given it to you, just as I spoke to Moses.

*1:4 [a]Gen 15:18; Num 34:3 4"[a]From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

1:5 [a]Deut 7:24 [b]Deut 31:6,7; Heb 13:5 5"[a]No man will *be able to* stand before you all the days of your life. Just as I have been with Moses, I will be with you; [b]I will not fail you or forsake you.

1:6 [a]Deut 31:6,7, 23 6"[a]Be strong and courageous, for you shall give this people possession of the land which I swore to their fathers to give them.

1:7 [a]Deut 5:32 7"Only be strong and very courageous; [a]be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may have success wherever you go.

*1:8 [a]Deut 31:24; Josh 8:34 [b]Deut 29:9; Ps 1:1-3 8"[a]This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; [b]for then you will make your way prosperous, and then you will have success.

1:9 [a]Josh 1:7 [b]Deut 31:8 9"Have I not commanded you? [a]Be strong and courageous! [b]Do not tremble or be dismayed, for the LORD your God is with you wherever you go."

B The Command of Joshua to the People, 1:10–18

10 Then Joshua commanded the officers of the people, saying,

*1:11 [a]Josh 3:2 11"Pass through the midst of the camp and command the people, saying, 'Prepare provisions for yourselves, for within [a]three days you are to cross this Jordan, to go in to possess the land which the LORD your God is giving you, to possess it.' "

*1:12 [a]Num 32:20-22 12 [a]To the Reubenites and to the Gadites and to the half-tribe of Manasseh, Joshua said,

1:13 [a]Deut 3:18-20 13"Remember the word which Moses the servant of the LORD commanded you, saying, '[a]The LORD your God gives you rest and will give you this land.'

14"Your wives, your little ones, and your cattle shall remain in the land which Moses gave you beyond the Jordan, but you shall cross before your brothers in bat-

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1:1 *the death of Moses* occurred about 1405 B.C.

1:2 *Moses* was forbidden to enter Palestine because of his unbelief in striking the rock for water (see Num. 20:12). The *Jordan,* then at flood stage (Josh. 3:15), would be difficult to cross, its width ranging from 200 yd (183 m) to one mi (1.6 km).

1:4 The southern boundary of the land was the *wilderness* of Arabia; the northern, *Lebanon;* the eastern, the *Euphrates* River; and the western, the Mediterranean. *the land of the Hittites* is usually understood to mean northern Syria, though this phrase is not found in this verse in the LXX nor in Deut. 11:24. This was the land promised to Abraham, though never yet permanently possessed by Israel nor will it be until the Millennium. See note on Gen. 15:18–21.

1:8 The success of Joshua's mission would lie in his personal obedience to the *law* of God. *meditate.* To ponder, muse, involving half-aloud reading and rereading of the Word (Ps. 1:2). Notice that the law was already *written* at this time and was held to be authoritative.

1:11 *within three days.* The mission of the spies (chap. 2) apparently took place before this command to prepare was given. What is described in 3:2 may be the same as in 1:11 or may have followed it.

1:12–15 See notes on Num. 32 concerning the commitment of the 2 ½ tribes.

tle array, all your valiant warriors, and shall help them,

1:15 15 until the LORD gives your
[a] Josh 22:4 brothers rest, as *He gives* you, and
[b] Josh 1:1 they also possess the land which the LORD your God is giving them. [a]Then you shall return to your own land, and possess that which Moses [b]the servant of the LORD gave you beyond the Jordan toward the sunrise."

16 They answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go.

1:17 17"Just as we obeyed Moses in
[a] Josh 1:5,9 all things, so we will obey you; only [a]may the LORD your God be with you as He was with Moses.

18"Anyone who rebels against your command and does not obey your words in all that you command him, shall be put to death; only be strong and courageous."

C The Canvassing of Jericho: Rahab and the Spies, 2:1–24

*2:1 2 Then Joshua the son of Nun
[a] Num 25:1; Josh 3:1 sent two men as spies secretly
[b] Heb 11:31; James 2:25 from [a]Shittim, saying, "Go, view the land, especially Jericho." So they went and came into the house of [b]a harlot whose name was Rahab, and lodged there.

*2:2 2 It was told the king of Jericho, saying, "Behold, men from the sons of Israel have come here tonight to search out the land."

3 And the king of Jericho sent *word* to Rahab, saying, "Bring out the men who have come to you, who have entered your house, for they have come to search out all the land."

4 But the [a]woman had taken *2:4
[a] 2 Sam 17:19 the two men and hidden them, and she said, "Yes, the men came to me, but I did not know where they were from.

5"It came about when *it was time* to shut the gate at dark, that the men went out; I do not know where the men went. Pursue them quickly, for you will overtake them."

6 But [a]she had brought them *2:6
[a] James 2:25 up to the roof and hidden them in the stalks of flax which she had laid in order on the roof.

7 So the men pursued them *2:7 on the road to the Jordan to the fords; and as soon as those who were pursuing them had gone out, they shut the gate.

8 Now before they lay down, she came up to them on the roof,

9 and said to the men, "[a]I *2:9
[a] Num 20:24; Josh 9:24
[b] Ex 23:27; Deut 2:25; Josh 9:9,10 know that the LORD has given you the land, and that the [b]terror of you has fallen on us, and that all the inhabitants of the land have melted away before you.

10"[a]For we have heard how *2:10
[a] Ex 14:21; Num 23:22; 24:8
[b] Num 21:21-35 the LORD dried up the water of the Red Sea before you when you came out of Egypt, and [b]what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.

11"When we heard *it,* [a]our 2:11
[a] Josh 5:1; 7:5; Ps 22:14; Is 13:7; 19:1
[b] Deut 4:39 hearts melted and no courage remained in any man any longer because of you; for the [b]LORD your God, He is God in heaven above and on earth beneath.

2:1 *secretly.* Joshua, having learned an important lesson from his experience at Kadesh-barnea (Num. 13–14), concealed the spy mission even from the Israelites so that, if an unfavorable report were returned, the people would not be disheartened. *Shittim.* See note on Num. 25:1.

2:2 *the king of Jericho.* The local chief of the city-state of Jericho, not a ruler of an extensive area.

2:4–5 Rahab's actions, though not in conformity with the scriptural prohibition against lying, were evidence that she believed the God of Israel was the true God (vv. 10–13). The Bible commends her faith, not her lying (Heb. 11:31; James 2:25). God's grace is remarkably demonstrated in giving her faith, sparing her, and including her in the messianic line (Matt. 1:5).

2:6 *stalks of flax.* Three- or four-foot stems, previously soaked in water, laid out on the flat roof to dry.

2:7 *the fords* were to the E of the city. Rahab's house was apparently on the western wall (toward the mountains, v. 16). She sent the soldiers in the opposite direction from the spies.

2:9 *the terror of you.* See the promise of Deut. 2:25.

2:10 *Egypt . . . Amorites . . . Og.* See notes on Ex. 14:19–22; Num. 21:21; and Deut. 3:11.

*2:12 [a]Josh 2:18,19 12"Now therefore, please swear to me by the LORD, since I have dealt kindly with you, that you also will deal kindly with my father's household, and give me a [a]pledge of truth,

13 and spare my father and my mother and my brothers and my sisters, with all who belong to them, and deliver our lives from death."

*2:14 [a]Gen 24:49 14 So the men said to her, "Our life for yours if you do not tell this business of ours; and it shall come about when the LORD gives us the land that we will [a]deal kindly and faithfully with you."

*2:15 15 Then she let them down by a rope through the window, for her house was on the city wall, so that she was living on the wall.

2:16 [a]James 2:25 16 She said to them, "[a]Go to the hill country, so that the pursuers will not happen upon you, and hide yourselves there for three days until the pursuers return. Then afterward you may go on your way."

2:17 [a]Gen 24:8 17 The men said to her, "[a]We *shall be* free from this oath to you which you have made us swear,

*2:18 [a]Josh 2:12 18 unless, when we come into the land, you tie this cord of scarlet thread in the window through which you let us down, and [a]gather to yourself into the house your father and your mother and your brothers and all your father's household.

2:19 [a]Matt 27:25 19"It shall come about that anyone who goes out of the doors of your house into the street, his blood *shall be* on his own head, and we *shall be* free; but anyone who is with you in the house, [a]his blood *shall be* on our head if a hand is *laid* on him.

20"But if you tell this business of ours, then we shall be free from the oath which you have made us swear."

21 She said, "According to your words, so be it." So she sent them away, and they departed; and she tied the scarlet cord in the window.

22 They departed and came to the hill country, and remained there for three days until the pursuers returned. Now the pursuers had sought *them* all along the road, but had not found *them.* *2:22

23 Then the two men returned and came down from the hill country and crossed over and came to Joshua the son of Nun, and they related to him all that had happened to them.

24 They said to Joshua, "Surely the LORD has given all the land into our hands; moreover, [a]all the inhabitants of the land have melted away before us." 2:24 [a]Josh 2:9

D The Crossing of the Jordan River, 3:1–17

3 Then Joshua rose early in the morning; and he and all the sons of Israel set out from [a]Shittim and came to the Jordan, and they lodged there before they crossed. 3:1 [a]Josh 2:1

2 It came about [a]at the end of three days that the officers went through the midst of the camp; 3:2 [a]Josh 1:11

3 and they commanded the people, saying, "When you see the [a]ark of the covenant of the LORD your God with the Levitical priests carrying it, then you shall set out from your place and go after it. *3:3 [a]Deut 31:9

4"However, there shall be between you and it a distance of *3:4

2:12 *dealt kindly* (Heb., *hesed*). Steadfast loyalty, here between human beings, though usually between God and Israel. See note on Hos. 2:19.

2:14 The meaning is this: May we die instead of you if we fail to keep our bargain.

2:15 *a rope.* A different word than used in verse 18.

2:18 The *scarlet thread* would enable the invading Israelites to identify the house they were to spare.

2:22 *to the hill country.* W of Jericho and full of caves well suited for hiding.

3:3 Normally the Kohathites carried the ark, but on this extraordinary occasion the Levites who were priests carried it (as also in 6:6; 1 Kings 8:3–6).

3:4 The people were to be spread around at a distance of 3,000 ft (914 m) from the ark so that all could see it and be guided by it.

about 2,000 cubits by measure. Do not come near it, that you may know the way by which you shall go, for you have not passed this way before."

3:5 [a]Ex 19:10,11; Josh 7:13

5 Then Joshua said to the people, "[a]Consecrate yourselves, for tomorrow the LORD will do wonders among you."

6 And Joshua spoke to the priests, saying, "Take up the ark of the covenant and cross over ahead of the people." So they took up the ark of the covenant and went ahead of the people.

3:7 [a]Josh 4:14

7 Now the LORD said to Joshua, "This day I will begin to [a]exalt you in the sight of all Israel, that they may know that just as I have been with Moses, I will be with you.

8 "You shall, moreover, command the priests who are carrying the ark of the covenant, saying, 'When you come to the edge of the waters of the Jordan, you shall stand *still* in the Jordan.' "

9 Then Joshua said to the sons of Israel, "Come here, and hear the words of the LORD your God."

*3:10 [a]Deut 5:26; 1 Thess 1:9 [b]Ex 33:2; Deut 7:1

10 Joshua said, "By this you shall know that [a]the living God is among you, and that He will assuredly [b]dispossess from before you the Canaanite, the Hittite, the Hivite, the Perizzite, the Girgashite, the Amorite, and the Jebusite.

3:11 [a]Job 41:11; Ps 24:1; Zech 6:5

11 "Behold, the ark of the covenant of [a]the Lord of all the earth is crossing over ahead of you into the Jordan.

3:12 [a]Josh 4:2

12 "Now then, [a]take for yourselves twelve men from the tribes of Israel, one man for each tribe.

13 "It shall come about when the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off, *and* the waters which are flowing down from above shall [a]stand in one heap."

3:13 [a]Ex 15:8

14 So it came about when the people set out from their tents to cross the Jordan with the priests carrying [a]the ark of the covenant before the people,

3:14 [a]Ps 132:8; Acts 7:44f

15 and when those who carried the ark came into the Jordan, and the feet of the priests carrying the ark were dipped in the edge of the water (for the [a]Jordan overflows all its banks all the days of harvest),

*3:15 [a]1 Chr 12:15; Jer 12:5; 49:19

16 [a]that the waters which were flowing down from above stood *and* rose up in [b]one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were flowing down toward the sea of the [c]Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho.

*3:16 [a]Ps 66:6; 74:15; 114:3,5 [b]Josh 3:13 [c]Deut 1:1

17 And the priests who carried the ark of the covenant of the LORD stood firm [a]on dry ground in the middle of the Jordan while all Israel crossed on dry ground, until all the nation had finished crossing the Jordan.

3:17 [a]Ex 14:21,22, 29

E The Commemoration of the Crossing, 4:1–24

4 Now it came about when all the nation had finished crossing the [a]Jordan, that the LORD spoke to Joshua, saying,

*4:1 [a]Deut 27:2; Josh 3:17

4:2 [a]Josh 3:12

2 "[a]Take for yourselves twelve

3:10 The destruction of the Canaanites was (1) to punish them for their gross wickedness (see notes on Deut. 7:2, 5) and (2) to prevent Israel from being infected by their evil religions.

3:15 *harvest.* April. To funnel 2,000,000 people over the dry river bottom, the river being at flood stage, during the daylight of only one day (4:3) was a stupendous miracle that only God could have accomplished.

3:16 The waters of the Jordan were dammed up at the city of Adam, 18 mi (29 km) upriver from where the Israelites crossed. In addition, the streams that flowed into the Jordan S of Adam were also stopped. Although it is true that a landslide could have stopped the Jordan, it would not have blocked the other streams, certainly not immediately, nor would it have allowed the river to begin to flow again immediately (4:18), nor permitted the people to walk on dry ground (3:17).

4:1–8 The 12 men, previously chosen (3:12), returned to where the priests were standing, to retrieve 12 stones with which to erect a memorial at Gilgal (4:20).

men from the people, one man from each tribe,

4:3 3 and command them, saying, 'Take up for yourselves twelve stones from here out of the middle of the Jordan, from the place where the priests' feet are standing firm, and carry them over with you and lay them down in [a]the lodging place where you will lodge tonight.' "

4 So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe;

5 and Joshua said to them, "Cross again to the ark of the LORD your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel.

4:6 6"Let this be a sign among you, so that [a]when your children ask later, saying, 'What do these stones mean to you?'

4:7 7 then you shall say to them, 'Because the [a]waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed the Jordan, the waters of the Jordan were cut off.' So these stones shall become a [b]memorial to the sons of Israel forever."

4:8 8 Thus the sons of Israel did as Joshua commanded, and took up twelve stones from the middle of the Jordan, just as the LORD spoke to Joshua, according to the number of the tribes of the sons of Israel; and they carried them over with them to [a]the lodging place and put them down there.

*4:9 9 Then Joshua set up twelve [a]stones in the middle of the Jordan at the place where the feet of the priests who carried the ark of the covenant were standing, and they are there to this day.

10 For the priests who carried the ark were standing in the middle of the Jordan until everything was completed that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed;

11 and it came about when all the people had finished crossing, that the ark of the LORD and the priests crossed before the people.

*4:12 12 [a]The sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the sons of Israel, just as Moses had spoken to them;

13 about 40,000 equipped for war, crossed for battle before the LORD to the desert plains of Jericho.

4:14 14 [a]On that day the LORD exalted Joshua in the sight of all Israel; so that they revered him, just as they had revered Moses all the days of his life.

15 Now the LORD said to Joshua,

4:16 16"Command the priests who carry [a]the ark of the testimony that they come up from the Jordan."

17 So Joshua commanded the priests, saying, "Come up from the Jordan."

18 It came about when the priests who carried the ark of the covenant of the LORD had come up from the middle of the Jordan, and the soles of the priests' feet were lifted up to the dry ground, that the waters of the Jordan returned to their place, and went over all its banks as before.

*4:19 19 Now the people came up from the Jordan on the [a]tenth of the first month and camped at Gilgal on the eastern edge of Jericho.

4:20 20 [a]Those twelve stones which they had taken from the Jordan, Joshua set up [b]at Gilgal.

21 He said to the sons of Israel,

4:9 A second memorial of 12 stones was placed in the Jordan itself.

4:12–13 This was less than half the total number of fighting men in these tribes, the others remaining on the E side of the Jordan to protect their lands and families. The 40,000 men led the crossing.

4:19 *Gilgal* was about 1.25 mi (two km) from *Jericho*. The Israelites arrived just in time to select the Passover lamb (see notes on Ex. 12), 40 years after the former generation had left Egypt.

"When your children ask their fathers in time to come, saying, 'What are these stones?'

4:22 [a]Josh 3:17
22 then you shall inform your children, saying, 'Israel crossed this Jordan on [a]dry ground.'

4:23 [a]Ex 14:21
23 "For the LORD your God dried up the waters of the Jordan before you until you had crossed, just as the LORD your God had done to the Red Sea, [a]which He dried up before us until we had crossed;

4:24 [a]1 Kin 8:42; 2 Kin 19:19; Ps 106:8 [b]Ex 15:16; 1 Chr 29:12; Ps 89:13 [c]Ex 14:31; Ps 76:7f; Jer 10:7
24 that [a]all the peoples of the earth may know that the [b]hand of the LORD is mighty, so that you may [c]fear the LORD your God forever."

F The Circumcision of the People, 5:1–12

*5:1 [a]Num 13:29 [b]Josh 2:10,11
5 Now it came about when all the kings of the Amorites who *were* beyond the Jordan to the west, and all the kings of the [a]Canaanites who *were* by the sea, [b]heard how the LORD had dried up the waters of the Jordan before the sons of Israel until they had crossed, that their hearts melted, and there was no spirit in them any longer because of the sons of Israel.

*5:2 [a]Ex 4:25
2 At that time the LORD said to Joshua, "Make for yourself [a]flint knives and circumcise again the sons of Israel the second time."

3 So Joshua made himself flint knives and circumcised the sons of Israel at Gibeath-haaraloth.

5:4 [a]Deut 2:14
4 This is the reason why Joshua circumcised them: [a]all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way after they came out of Egypt.

5 For all the people who came out were circumcised, but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised.

5:6 [a]Deut 2:7,14 [b]Num 14:29-35; 26:63-65
6 For the sons of Israel walked [a]forty years in the wilderness, until all the nation, *that is,* the men of war who came out of Egypt, perished because they did not listen to the voice of the LORD, [b]to whom the LORD had sworn that He would not let them see the land which the LORD had sworn to their fathers to give us, a land flowing with milk and honey.

7 Their children whom He raised up in their place, Joshua circumcised; for they were uncircumcised, because they had not circumcised them along the way.

8 Now it came about when they had finished circumcising all the nation, that they remained in their places in the camp until they were healed.

*5:9 [a]Zeph 2:8
9 Then the LORD said to Joshua, "Today I have rolled away [a]the reproach of Egypt from you." So the name of that place is called Gilgal to this day.

5:10 [a]Ex 12:18 [b]Josh 4:19
10 While the sons of Israel camped at Gilgal [a]they observed the Passover on the evening of the [b]fourteenth day of the month on the desert plains of Jericho.

*5:11
11 On the day after the Passover, on that very day, they ate some of the produce of the land, unleavened cakes and parched *grain.*

*5:12 [a]Ex 16:35
12 [a]The manna ceased on the day after they had eaten some of the produce of the land, so that the sons of Israel no longer had

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5:1 The people of Canaan had counted on the Jordan's acting as a barrier against invasion of their land by the Israelites. Although this would seem to be the best time for Israel to strike, important spiritual matters (circumcision and the Passover) had to come first.

5:2 *circumcise.* The sign of faith in the covenant made with Abraham. See note on Gen. 17:9–14. During the wilderness experience, the rite had not been performed, the nation being under judgment. Now, before taking possession of the land, it was necessary to circumcise all males under 38 (i.e., who were born but not circumcised during the years of wandering in the wilderness).

5:9 *the reproach of Egypt.* The taunts leveled by the Egyptians at the Israelites for their failure to gain their Promised Land. That reproach had now been *rolled away* (*Gilgal* means "the rolling").

5:11 *the produce.* I.e., crops of the harvest being gathered at that very time.

5:12 The *manna* had sustained them for 40 years. See note on Ex. 16:15.

manna, but they ate some of the yield of the land of Canaan during that year.

G The Commander of the Lord's Army, 5:13–15

13 Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, [a]a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, "Are you for us or for our adversaries?"

14 He said, "No; rather I indeed come now *as* captain of the host of the LORD." And Joshua [a]fell on his face to the earth, and bowed down, and said to him, "What has my lord to say to his servant?"

15 The captain of the LORD's host said to Joshua, "[a]Remove your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

II CONQUERING THE LAND OF CANAAN, 6:1–12:24

A Conquest of Central Canaan, 6:1–8:35

1 Victory at Jericho, 6:1–27

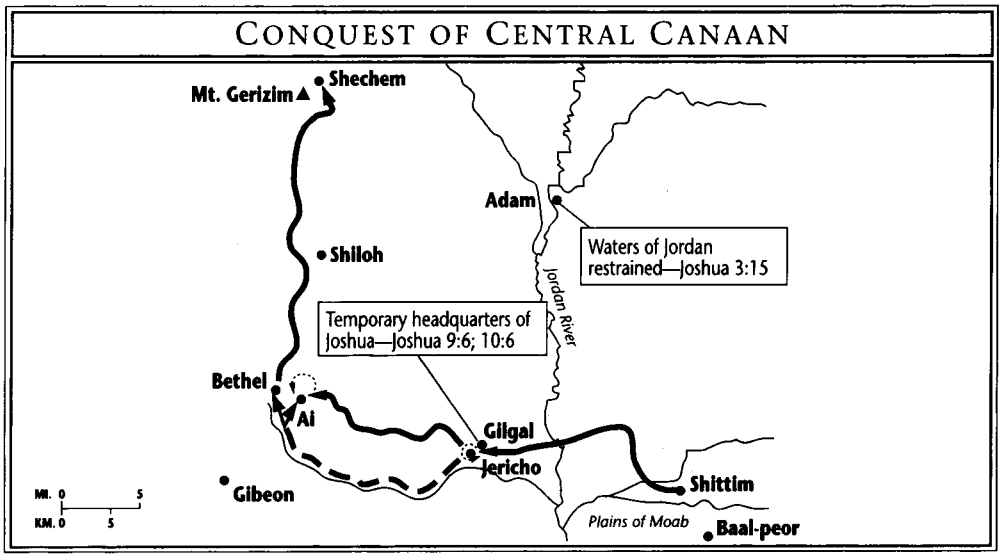
6 Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in.

2 The LORD said to Joshua, "See, I have given Jericho into your hand, with [a]its king *and* the valiant warriors.

3 "You shall march around the city, all the men of war circling the city once. You shall do so for six days.

4 "Also seven priests shall carry seven [a]trumpets of rams' horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

5 "It shall be that when they make a long blast with the ram's



5:13 With retreat back across the Jordan now impossible, Joshua was preoccupied with the coming battle and so did not recognize his visitor.

5:14 Joshua worshiped the *captain of the host of the LORD* as Yahweh (6:2), acknowledging that this was His war and that the Israelites were but a part of the Lord's hosts (which also included angels and the forces of nature).

5:15 *the place . . . is holy.* Cf. Ex. 3:5 and its note.

6:2–5 These verses record the important information the captain of the Lord's hosts communicated to Joshua about taking Jericho. The divine plan to march around Jericho for seven days would test Israel's faith and would accentuate the fear already present in the people of Jericho (2:9). The city covered only about 8.5 acres (3.4 hectares), making it easy to march around *seven times* on the last day.

6:5 *every man straight ahead.* The wall would

horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead."

6 So Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of the LORD."

7 Then he said to the people, "Go forward, and march around the city, and let the armed men go on before the ark of the LORD."

8 And it was *so,* that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them.

6:9 [a]Josh 6:13; Is 52:12

9 The armed men went before the priests who blew the trumpets, and [a]the rear guard came after the ark, while they continued to blow the trumpets.

10 But Joshua commanded the people, saying, "You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, 'Shout!' Then you shall shout!"

11 So he had the ark of the LORD taken around the city, circling *it* once; then they came into the camp and spent the night in the camp.

12 Now Joshua rose early in the morning, and the priests took up the ark of the LORD.

6:13 [a]Josh 6:4 [b]Josh 6:9

13 [a]The seven priests carrying the seven trumpets of rams' horns before the ark of the LORD went on continually, and blew the trumpets; and the armed men went before them and [b]the rear guard came after the ark of the LORD, while they continued to blow the trumpets.

14 Thus the second day they marched around the city once and returned to the camp; they did so for six days.

15 Then it came about on the seventh day that they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times.

6:16 [a]2 Chr 13:14f

16 It came about at the seventh time, when the priests blew the trumpets, Joshua said to the people, "[a]Shout! For the LORD has given you the city.

★6:17 [a]Lev 27:28; Deut 20:17

17"The city shall be [a]under the ban, it and all that is in it belongs to the LORD; only Rahab the harlot and all who are with her in the house shall live, because she hid the messengers whom we sent.

6:18 [a]Josh 7:1

18"But as for you, only keep yourselves from the things under the ban, so that you do not covet *them* and [a]take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it.

6:19 [a]Num 31:11, 12,21-23

19"[a]But all the silver and gold and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD."

★6:20 [a]Heb 11:30

20 So the people shouted, and *priests* blew the trumpets; and it came about, when the people heard the sound of the trumpet, that the people shouted with a great shout and the [a]wall fell down flat, so that the people went up into the city, every man straight ahead, and they took the city.

6:21 [a]Deut 20:16

21 [a]They utterly destroyed everything in the city, both man

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fall all at once (v. 20) so that every person could go in at the same time.

6:17 *under the ban.* The same Hebrew word (*herem*) is translated "utterly destroyed" in verse 21. It means "to ban, destroy, devote," in the sense of belonging to a god or, as here, to the true God. Jericho was completely devoted to God as the firstfruits of Canaan, and no booty was to be taken by the people (vv. 18–19). See note on Lev. 27:28–29.

6:20 *the wall fell down flat.* It may originally have been as high as 30 ft. The part of the wall on which Rahab's house was built did not collapse. Some interpreters claim that an earthquake caused the destruction. If so, it was a remarkable miracle of timing and localization since the camp at Gilgal (a little more than a mile away) and Rahab's house remained intact.

and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

6:22 [a]Josh 2:12-19
22 Joshua said to the two men who had spied out the land, "[a]Go into the harlot's house and bring the woman and all she has out of there, as you have sworn to her."

6:23 [a]Heb 11:31
23 So the young men who were spies went in and [a]brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel.

6:24 [a]Deut 20:16-18
24 [a]They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the house of the LORD.

6:25 [a]Heb 11:31 [b]Josh 2:6
25 However, [a]Rahab the harlot and her father's household and all she had, Joshua spared; and she has lived in the midst of Israel to this day, for [b]she hid the messengers whom Joshua sent to spy out Jericho.

*6:26 [a]1 Kin 16:34
26 Then Joshua made them take an oath at that time, saying, "[a]Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates."

6:27 [a]Gen 39:2; Judg 1:19 [b]Josh 9:1,3
27 So [a]the LORD was with Joshua, and his [b]fame was in all the land.

2 *Defeat at Ai: Achan's sin,* 7:1–26

*7:1 [a]Josh 6:17-19
7 [a]But the sons of Israel acted unfaithfully in regard to the things under the ban, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, from the tribe of Judah, took some of the things under the ban, therefore the anger of the LORD burned against the sons of Israel.

*7:2 [a]Josh 18:12; 1 Sam 13:5; 14:23
2 Now Joshua sent men from Jericho to Ai, which is near [a]Beth-aven, east of Bethel, and said to them, "Go up and spy out the land." So the men went up and spied out Ai.

*7:3
3 They returned to Joshua and said to him, "Do not let all the people go up; *only* about two or three thousand men need go up to Ai; do not make all the people toil up there, for they are few."

7:4 [a]Lev 26:17; Deut 28:25
4 So about three thousand men from the people went up there, but [a]they fled from the men of Ai.

7:5 [a]Lev 26:36; Josh 2:11; Ezek 21:7; Nah 2:10
5 The men of Ai struck down about thirty-six of their men, and pursued them from the gate as far as Shebarim and struck them down on the descent, so the [a]hearts of the people melted and became as water.

7:6 [a]Job 2:12 [b]Job 42:6; Lam 2:10; Rev 18:19
6 Then Joshua [a]tore his clothes and fell to the earth on his face before the ark of the LORD until the evening, *both* he and the elders of Israel; and [b]they put dust on their heads.

7 Joshua said, "Alas, O Lord GOD, why did You ever bring this people over the Jordan, *only* to deliver us into the hand of the Amorites, to destroy us? If only we had been willing to dwell beyond the Jordan!

8 "O Lord, what can I say since Israel has turned *their* back before their enemies?

7:9 [a]Ex 32:12; Deut 9:28
9 "[a]For the Canaanites and all the inhabitants of the land will hear of it, and they will surround us and cut off our name from the earth. And what will You do for Your great name?"

10 So the LORD said to Joshua, "Rise up! Why is it that you have fallen on your face?

*7:11 [a]Josh 6:18,19
11 "Israel has sinned, and [a]they have also transgressed My covenant which I commanded

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6:26 The curse relates to rebuilding Jericho as a fortified city, not to inhabiting it, and was fulfilled on Hiel around 870 B.C. (1 Kings 16:34).

7:1 *acted unfaithfully.* Lit., broke faith. Achan's action was a breach of covenant law (v. 11).

7:2 *Ai* was located in the central hill country of Palestine, E of Bethel and about 15 mi (24 km) from Jericho.

7:3 *few.* In reality there were 12,000 (8:25).

7:11 *Israel has sinned.* The sin of Achan was imputed to the nation.

them. And they have even taken some of the things under the ban and have both stolen and deceived. Moreover, they have also put *them* among their own things.

7:12 12 "Therefore the [a]sons of Israel cannot stand before their enemies; they turn *their* backs before their enemies, for they have become accursed. I will not be with you anymore unless you destroy the things under the ban from your midst.

★7:13 13 "Rise up! [a]Consecrate the people and say, 'Consecrate yourselves for tomorrow, for thus the LORD, the God of Israel, has said, "[b]There are things under the ban in your midst, O Israel. You cannot stand before your enemies until you have removed the things under the ban from your midst."

7:14 14 'In the morning then you shall come near by your tribes. And it shall be that the tribe which [a]the LORD takes *by lot* shall come near by families, and the family which the LORD takes shall come near by households, and the household which the LORD takes shall come near man by man.

7:15 15 '[a]It shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of the LORD, and because he [b]has committed a disgraceful thing in Israel.' "

16 So Joshua arose early in the morning and brought Israel near by tribes, and the tribe of Judah was taken.

17 He brought the family of Judah near, and he took the family of the Zerahites; and he brought the family of the Zerahites near man by man, and Zabdi was taken.

18 He brought his household near man by man; and [a]Achan, son of Carmi, son of Zabdi, son of Zerah, from the tribe of Judah, was taken.

7:18

19 Then Joshua said to Achan, "My son, I implore you, [a]give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me."

7:19

20 So Achan answered Joshua and said, "Truly, I have sinned against the LORD, the God of Israel, and this is what I did:

★7:21 21 when I saw among the spoil a beautiful mantle from Shinar and two hundred shekels of silver and a bar of gold fifty shekels in weight, then I [a]coveted them and took them; and behold, they are concealed in the earth inside my tent with the silver underneath it."

22 So Joshua sent messengers, and they ran to the tent; and behold, it was concealed in his tent with the silver underneath it.

23 They took them from inside the tent and brought them to Joshua and to all the sons of Israel, and they poured them out before the LORD.

★7:24 24 Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent and all that belonged to him; and they brought them up to [a]the valley of Achor.

★7:25 25 Joshua said, "Why have you [a]troubled us? The LORD will trouble you this day." And all Israel stoned them with stones; and they burned them with fire after they had stoned them with stones.

★7:26 26 They raised over him a great heap of stones that stands to this day, and the LORD turned from the

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7:13 *Consecrate yourselves* by acts of purification. See note on Ex. 19:10–15.

7:21 *a beautiful mantle from Shinar.* A long robe woven of gold and silk threads. *two hundred shekels* weighed about 5 lb (2.3 kg). A *bar of gold.* It weighed 1.25 lb (.6 kg). Such a bar, probably similar to Achan's and measuring 10 x 1 x .5 in (25 x 2.5 x 1.2 cm), has been unearthed.

7:24 Achan's family must have been accomplices (cf. Deut. 24:16).

7:25 On stoning, see note on Deut. 17:6–7.

7:26 *Achor* means "trouble." The valley is about one mi (1.6 km) S of Jericho.

7:26 fierceness of His anger. Therefore
[a] Is 65:10; Hos 2:15 the name of that place has been called [a]the valley of Achor to this day.

3 *Victory at Ai,* 8:1–29

8:1 [a] Josh 1:9; 10:8 [b] Josh 6:2 8 Now the LORD said to Joshua, "[a]Do not fear or be dismayed. Take all the people of war with you and arise, go up to Ai; see, [b]I have given into your hand the king of Ai, his people, his city, and his land.

*8:2 [a] Deut 20:14; Josh 8:27 2"You shall do to Ai and its king just as you did to Jericho and its king; you shall [a]take only its spoil and its cattle as plunder for yourselves. Set an ambush for the city behind it."

*8:3 3 So Joshua rose with all the people of war to go up to Ai; and Joshua chose 30,000 men, valiant warriors, and sent them out at night.

*8:4 [a] Judg 20:29 4 He commanded them, saying, "See, you are [a]going to ambush the city from behind it. Do not go very far from the city, but all of you be ready.

8:5 [a] Judg 20:32 5"Then I and all the people who are with me will approach the city. And it will come about when they come out to meet us as at the first, that [a]we will flee before them.

6"They will come out after us until we have drawn them away from the city, for they will say, '*They* are fleeing before us as at the first.' So we will flee before them.

7"And you shall rise from *your* ambush and take possession of the city, for the LORD your God will deliver it into your hand.

8:8 [a] Deut 20:16-18; Josh 8:2 8"Then it will be when you have seized the city, that you shall set the city on fire. You shall do *it* [a]according to the word of the LORD. See, I have commanded you."

9 So Joshua sent them away, and they went to the place of ambush and remained between Bethel and Ai, on the west side of Ai; but Joshua spent that night among the people.

8:10 [a] Gen 22:3 10 Now Joshua [a]rose early in the morning and mustered the people, and he went up with the elders of Israel before the people to Ai.

11 Then all the people of war who *were* with him went up and drew near and arrived in front of the city, and camped on the north side of Ai. Now *there was* a valley between him and Ai.

*8:12 [a] Gen 12:8; 28:19; Judg 1:22 12 And he took about 5,000 men and set them in ambush between [a]Bethel and Ai, on the west side of the city.

13 So they stationed the people, all the army that was on the north side of the city, and its rear guard on the west side of the city, and Joshua spent that night in the midst of the valley.

14 It came about when the king of Ai saw *it,* that the men of the city hurried and rose up early and went out to meet Israel in battle, he and all his people at the appointed place before the desert plain. But he did not know that *there was* an ambush against him behind the city.

8:15 [a] Josh 15:61; 16:1; 18:12 15 Joshua and all Israel pretended to be beaten before them, and fled [a]by the way of the wilderness.

8:16 [a] Judg 20:31 16 And all the people who were in the city were called together to pursue them, and they pursued Joshua and [a]were drawn away from the city.

17 So not a man was left in Ai or Bethel who had not gone out after Israel, and they left the city unguarded and pursued Israel.

18 Then the LORD said to Josh- *8:18

8:2 This time the Israelites could keep the spoil. Achan should have been more patient!

8:3 *30,000.* A seemingly large number for an ambush. It has been suggested that "thousand" should read "chief." If so, Joshua sent 30 chiefs on a commando-type ambush.

8:4 *behind it.* I.e., on the W side (v. 9).

8:12 This second force of 5,000 was sent to prevent attack by the men of Bethel. Joshua's main army on the N (v. 11) was to decoy the men of Ai out of their city.

8:18–19 Joshua's *javelin* signaled the ambushing party by reflecting the sun from its flat blade.

8:18 [a]Ex 14:16; 17:9-13; Josh 8:26

ua, "[a]Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand." So Joshua stretched out the javelin that was in his hand toward the city.

19 The *men in* ambush rose quickly from their place, and when he had stretched out his hand, they ran and entered the city and captured it, and they quickly set the city on fire.

20 When the men of Ai turned back and looked, behold, the smoke of the city ascended to the sky, and they had no place to flee this way or that, for the people who had been fleeing to the wilderness turned against the pursuers.

21 When Joshua and all Israel saw that the *men in* ambush had captured the city and that the smoke of the city ascended, they turned back and slew the men of Ai.

8:22 [a]Josh 8:8

22 The others came out from the city to encounter them, so that they were *trapped* in the midst of Israel, some on this side and some on that side; and they slew them until [a]no one was left of those who survived or escaped.

23 But they took alive the king of Ai and brought him to Joshua.

24 Now it came about when Israel had finished killing all the inhabitants of Ai in the field in the wilderness where they pursued them, and all of them were fallen by the edge of the sword until they were destroyed, then all Israel returned to Ai and struck it with the edge of the sword.

8:25 [a]Deut 20:16-18

25 [a]All who fell that day, both men and women, were 12,000—all the people of Ai.

8:26 [a]Ex 17:11,12

26 For Joshua [a]did not withdraw his hand with which he stretched out the javelin until he had utterly destroyed all the inhabitants of Ai.

8:27 [a]Josh 8:2

27 [a]Israel took only the cattle and the spoil of that city as plunder for themselves, according to the word of the LORD which He had commanded Joshua.

8:28 [a]Deut 13:16

28 So Joshua burned Ai and made it [a]a heap forever, a desolation until this day.

*8:29 [a]Deut 21:22,23

29 [a]He hanged the king of Ai on a tree until evening; and at sunset Joshua gave command and they took his body down from the tree and threw it at the entrance of the city gate, and raised over it a great heap of stones *that stands* to this day.

4 *Worship at Ebal,* 8:30–35

*8:30 [a]Deut 27:2-8

30 Then Joshua built an altar to the LORD, the God of Israel, in [a]Mount Ebal,

*8:31 [a]Ex 20:25

31 just as Moses the servant of the LORD had commanded the sons of Israel, as it is written in the book of the law of Moses, [a]an altar of uncut stones on which no man had wielded an iron *tool;* and they offered burnt offerings on it to the LORD, and sacrificed peace offerings.

*8:32 [a]Deut 27:2,3,8

32 He [a]wrote there on the stones a copy of the law of Moses, which he had written, in the presence of the sons of Israel.

8:33 [a]Deut 27:11-14 [b]Deut 11:29

33 [a]All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, the stranger as well as the native. Half of them *stood* in front of [b]Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had given command at first to bless the people of Israel.

8:34 [a]Josh 1:8

34 Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in [a]the book of the law.

8:29 *hanged.* See note on Deut. 21:22–23.

8:30 The fortress city of Shechem, which guarded the entrance to the valley between *Mount Ebal* and Mount Gerizim (see note on Deut. 11:29) may have surrendered, been captured, or been friendly at this time.

8:31 *an altar.* See note on Ex. 20:24–26.

8:32 *stones.* Not of the altar, but of a large pillar.

8:35 [a]Ex 12:38; Deut 31:12; Zech 8:23

35 There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel [a]with the women and the little ones and the strangers who were living among them.

B Conquest of Southern Canaan, 9:1–10:43

1 *Deception of the Gibeonites,* 9:1–27

9:1 [a]Num 13:29; Josh 3:10 [b]Num 34:6 [c]Ex 3:17; 23:23

9 Now it came about when [a]all the kings who were beyond the Jordan, in the hill country and in the lowland and on all the [b]coast of the Great Sea toward Lebanon, [c]the Hittite and the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite, heard of it,

9:2 [a]Ps 83:3,5

2 that they gathered themselves together with [a]one accord to fight with Joshua and with Israel.

★9:3 [a]Josh 9:17,22; 10:2; 21:17

3 When the inhabitants of [a]Gibeon heard what Joshua had done to Jericho and to Ai,

4 they also acted craftily and set out as envoys, and took worn-out sacks on their donkeys, and wineskins worn-out and torn and mended,

5 and worn-out and patched sandals on their feet, and worn-out clothes on themselves; and all the bread of their provision was dry *and* had become crumbled.

9:6 [a]Josh 5:10

6 They went to Joshua to the [a]camp at Gilgal and said to him and to the men of Israel, "We have come from a far country; now therefore, make a covenant with us."

★9:7 [a]Josh 9:1; 11:19 [b]Ex 23:32; Deut 7:2

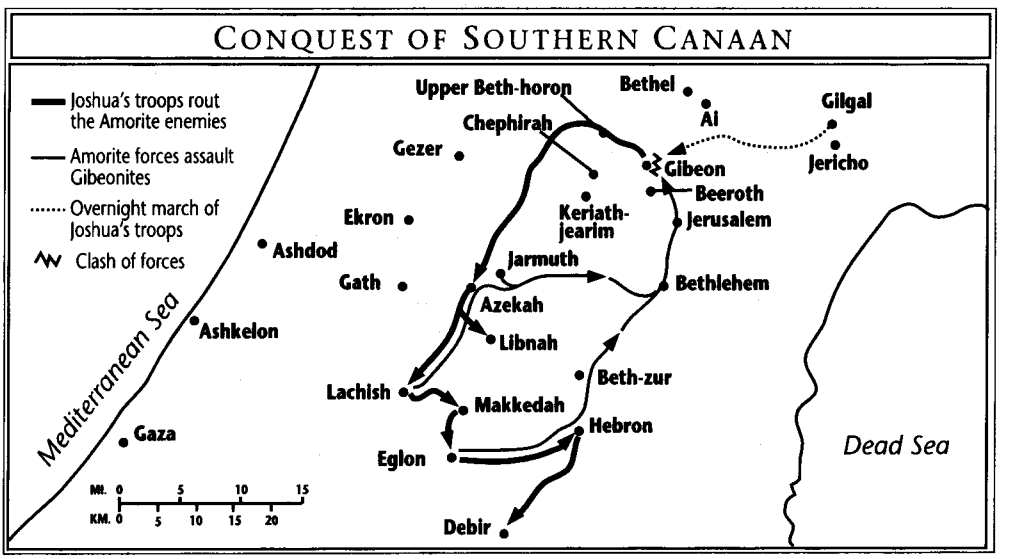
7 The men of Israel said to the [a]Hivites, "Perhaps you are living within our land; [b]how then shall we make a covenant with you?"

9:8 [a]Deut 20:11; 2 Kin 10:5

8 But they said to Joshua, "[a]We are your servants." Then Joshua said to them, "Who are you and where do you come from?"

9:9 [a]Josh 9:16,17 [b]Josh 2:9; 9:24

9 They said to him, "Your servants have come from [a]a very far country because of the fame of the LORD your God; for [b]we have



9:3–27 Though Israel could make peace with more distant cities, she was obliged to destroy the cities of the Canaanites (Deut. 7:1–2; 20:11–15). Because *Gibeon* was located just 6.5 mi (10.5 km) SW of Ai, its envoys had to pretend they came from a great distance if they were to have any hope of escaping the invading Israelites.

9:7 *Hivites* were apparently the same as the Horites (cf. Gen. 36:2, 20), who are identified as Hurrians, settlers in Palestine before the time of Joshua.

heard the report of Him and all that He did in Egypt,

*9:10 10 and all that He did to the two kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan who was at Ashtaroth.

9:11 [a]Josh 9:8 11"So our elders and all the inhabitants of our country spoke to us, saying, 'Take provisions in your hand for the journey, and go to meet them and say to them, "[a]We are your servants; now then, make a covenant with us." '

12"This our bread *was* warm *when* we took it for our provisions out of our houses on the day that we left to come to you; but now behold, it is dry and has become crumbled.

13"These wineskins which we filled were new, and behold, they are torn; and these our clothes and our sandals are worn out because of the very long journey."

*9:14 [a]Num 27:21 14 So the men *of Israel* took some of their provisions, and [a]did not ask for the counsel of the LORD.

9:15 [a]Ex 23:32 15 [a]Joshua made peace with them and made a covenant with them, to let them live; and the leaders of the congregation swore *an oath* to them.

16 It came about at the end of three days after they had made a covenant with them, that they heard that they were neighbors and that they were living within their land.

9:17 [a]Josh 18:25 17 Then the sons of Israel set out and came to their cities on the third day. Now their cities *were* [a]Gibeon and Chephirah and Beeroth and Kiriath-jearim.

*9:18 18 The sons of Israel did not strike them because the leaders of the congregation had sworn to them by the LORD the God of Israel. And the whole congregation grumbled against the leaders.

19 But all the leaders said to the whole congregation, "We have sworn to them by the LORD, the God of Israel, and now we cannot touch them.

20"This we will do to them, even let them live, so that wrath will not be upon us for the oath which we swore to them." *9:20

9:21 [a]Deut 29:11 21 The leaders said to them, "Let them live." So they became [a]hewers of wood and drawers of water for the whole congregation, just as the leaders had spoken to them.

9:22 [a]Josh 9:16 22 Then Joshua called for them and spoke to them, saying, "Why have you deceived us, saying, 'We are very far from you,' [a]when you are living within our land?

9:23 [a]Gen 9:25 23"Now therefore, you are [a]cursed, and you shall never cease being slaves, both hewers of wood and drawers of water for the house of my God."

9:24 [a]Josh 9:9 24 So they answered Joshua and said, "[a]Because it was certainly told your servants that the LORD your God had commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land before you; therefore we feared greatly for our lives because of you, and have done this thing.

9:25 [a]Gen 16:6 25"Now behold, [a]we are in your hands; do as it seems good and right in your sight to do to us."

26 Thus he did to them, and delivered them from the hands of the sons of Israel, and they did not kill them.

27 But Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the LORD, to this

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9:10 The Gibeonites were clever not to mention Israel's recent victories—news they would not have known had they come a long distance.

9:14 Israel's sin was in not asking the Lord's counsel in the matter.

9:18 Even though made under false pretenses, the treaty of peace (v. 15) was inviolable. *grumbled,* probably because the people could not take possession of the Gibeonite cities and goods.

9:20–21 The Gibeonites were allowed to live because of *the oath* (cf. Num. 30:2) but had to become wood choppers and water carriers for the Tabernacle. See note on Ezra 2:43. Thinking their ruse would make them free, they actually became slaves; yet their service exposed them to the worship of the true God at the Tabernacle.

day, [a]in the place which He would choose.

9:27 [a]Deut 12:5

2 *Destruction of the Amorite coalition,* 10:1–43

10 Now it came about when Adoni-zedek king of Jerusalem heard that Joshua had captured Ai, and had utterly destroyed it (just [a]as he had done to Jericho and its king, so he had done to Ai and its king), and that the inhabitants of Gibeon had [b]made peace with Israel and were within their land,

10:1 *[a]Josh 8:21f [b]Josh 9:15

2 that he [a]feared greatly, because Gibeon *was* a great city, like one of the royal cities, and because it was greater than Ai, and all its men *were* mighty.

10:2 [a]Ex 15:14-16

3 Therefore Adoni-zedek king of Jerusalem sent *word* [a]to Hoham king of Hebron and to Piram king of Jarmuth and to Japhia king of Lachish and to Debir king of Eglon, saying,

10:3 [a]Josh 10:23

4"Come up to me and help me, and let us attack Gibeon, for it has [a]made peace with Joshua and with the sons of Israel."

10:4 [a]Josh 9:15

5 So the five kings of [a]the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon, gathered together and went up, they with all their armies, and camped by Gibeon and fought against it.

10:5 [a]Num 13:29

6 Then the men of Gibeon sent *word* to Joshua to the camp at Gilgal, saying, "Do not abandon your servants; come up to us quickly and save us and help us, for all the kings of the Amorites that live in the hill country have assembled against us."

7 So Joshua went up from Gilgal, he and [a]all the people of war with him and all the valiant warriors.

10:7 [a]Josh 8:1

8 The LORD said to Joshua, "[a]Do not fear them, for I have given them into your hands; not one of them shall stand before you."

10:8 [a]Josh 1:5,9

9 So Joshua came upon them suddenly by marching all night from Gilgal.

*10:9

10 [a]And the LORD confounded them before Israel, and He slew them with a great slaughter at Gibeon, and pursued them by the way of the ascent of Beth-horon and struck them as far as Azekah and Makkedah.

10:10 [a]Deut 7:23

11 It came about as they fled from before Israel, *while* they were at the descent of Beth-horon, that [a]the LORD threw large stones from heaven on them as far as Azekah, and they died; *there were* more who died from the hailstones than those whom the sons of Israel killed with the sword.

10:11 [a]Ps 18:12f; Is 28:2

12 Then Joshua spoke to the LORD in the day when the LORD de-

*10:12

THE MIRACLES OF JOSHUA	
Parts the Jordan River	*Joshua 3:7-17*
Destruction of Jericho	*Joshua 6:1-27*
Hail and sword destroy the Gibeonites	*Joshua 10:1-11*
Sun and moon stand still	*Joshua 10:12-15*

10:1–6 News of the treaty between the Gibeonites and Israelites prompted five of the kings of the Amorites to unite and attack the Gibeonites, who then called for help from Joshua.

10:9–11 After marching 25 mi (40 km) uphill during the night, Joshua routed the coalition of kings, and the Lord sent *hailstones* to kill even more. Miraculously, none of the hailstones harmed the Israelites.

10:12–14 Views concerning this phenomenon fall into two categories. The first assumes a slowing or suspending of the normal rotation of the earth so that there were extra hours that day (either 12 or 24). God did this so that Joshua's

10:12 [a]Hab 3:11
livered up the Amorites before the sons of Israel, and he said in the sight of Israel,
"O [a]sun, stand still at Gibeon,
And O moon in the valley of Aijalon."

10:13 [a]Hab 3:11 [b]2 Sam 1:18 [c]Is 38:8
13 [a]So the sun stood still,
and the moon stopped,
Until the nation avenged themselves of their enemies.
Is it not written in [b]the book of Jashar? And [c]the sun stopped in the middle of the sky and did not hasten to go *down* for about a whole day.

10:14 [a]Ex 14:14; Deut 1:30; Josh 10:42
14 There was no day like that before it or after it, when the LORD listened to the voice of a man; for [a]the LORD fought for Israel.

15 Then Joshua and all Israel with him returned to the camp to Gilgal.

10:16 [a]Josh 10:5
16 Now these [a]five kings had fled and hidden themselves in the cave at Makkedah.

17 It was told Joshua, saying, "The five kings have been found hidden in the cave at Makkedah."

18 Joshua said, "Roll large stones against the mouth of the cave, and assign men by it to guard them,

19 but do not stay *there* yourselves; pursue your enemies and attack them in the rear. Do not allow them to enter their cities, for the LORD your God has delivered them into your hand."

10:20 [a]Deut 20:16
20 It came about when Joshua and the sons of Israel had finished slaying them with a very great slaughter, [a]until they were destroyed, and the survivors *who* remained of them had entered the fortified cities,

21 that all the people returned to the camp to Joshua at Makkedah in peace. No one uttered a word against any of the sons of Israel.

22 Then Joshua said, "Open the mouth of the cave and bring these five kings out to me from the cave."

10:23 [a]Deut 7:24
23 They did so, and [a]brought these five kings out to him from the cave: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

★10:24 [a]Mal 4:3
24 it came about when they brought these kings out to Joshua, that Joshua called for all the men of Israel, and said to the chiefs of the men of war who had gone with him, "Come near, [a]put your feet on the necks of these kings." So they came near and put their feet on their necks.

10:25 [a]Josh 10:8
25 Joshua then said to them, "[a]Do not fear or be dismayed! Be strong and courageous, for thus the LORD will do to all your enemies with whom you fight."

10:26 [a]Josh 8:29
26 So afterward Joshua struck them and put them to death, and he [a]hanged them on five trees; and they hung on the trees until evening.

10:27 [a]Deut 21:22,23
27 It came about at sunset that Joshua commanded and [a]they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave, to this very day.

★10:28
28 Now Joshua captured Mak-

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forces could complete their victory before the enemy had a night for rest and regrouping. The Hebrew for "stood still" (v. 13) is a verb of motion, indicating a slowing or stopping of the rotation of the earth on its axis (which would not affect the earth's movement around the sun). Verse 14 indicates that this was a unique day in the history of the world. The second category includes views that assume no irregularity in the rotation of the earth. One such view argues for the prolonging of daylight by some sort of unusual refraction of the sun's rays. Thus, there were more daylight hours but not more hours in the day. Another view supposes a prolonging of semi-darkness to give Joshua's men relief from the blazing summer sun, accomplished by God's sending an unusual summer hailstorm. This view takes *stood still* in verse 13 to mean "be still" or "cease," indicating that the sun was clouded by the storm and no extra hours were added to the day. Verses 12–15 are quoted from the *book of Jashar,* a collection of songs praising the heroes of Israel (also in 2 Sam. 1:18).

10:24 *put your feet on the necks.* A symbol of complete subjugation.

10:28–40 Joshua now used lightning-like raids against key cities in the southern part of Ca-

kedah on that day, and struck it and its king with the edge of the sword; [a]he utterly destroyed it and every person who was in it. He left no survivor. Thus he did to the king of Makkedah [b]just as he had done to the king of Jericho.

10:28 [a]Deut 20:16 [b]Josh 6:21

29 Then Joshua and all Israel with him passed on from Makkedah to [a]Libnah, and fought against Libnah.

10:29 [a]Josh 15:42; 21:13

30 The LORD gave it also with its king into the hands of Israel, and he struck it and every person who *was* in it with the edge of the sword. He left no survivor in it. Thus he did to its king just as he had done to the king of Jericho.

31 And Joshua and all Israel with him passed on from Libnah to Lachish, and they camped by it and fought against it.

32 The LORD gave Lachish into the hands of Israel; and he captured it on the second day, and struck it and every person who *was* in it with the edge of the sword, according to all that he had done to Libnah.

33 Then Horam king of [a]Gezer came up to help Lachish, and Joshua defeated him and his people until he had left him no survivor.

10:33 [a]Josh 16:3,10; Judg 1:29; 1 Kin 9:16f

34 And Joshua and all Israel with him passed on from Lachish to Eglon, and they camped by it and fought against it.

35 They captured it on that day and struck it with the edge of the sword; and he utterly destroyed that day every person who *was* in it, according to all that he had done to Lachish.

36 Then Joshua and all Israel with him went up from Eglon to [a]Hebron, and they fought against it.

10:36 [a]Num 13:22; Judg 1:10,20; 2 Sam 5:1,3,5, 13; 2 Chr 11:10

37 They captured it and struck it and its king and all its cities and all the persons who *were* in it with the edge of the sword. He left no survivor, according to all that he had done to Eglon. And he utterly destroyed it and every person who *was* in it.

38 Then Joshua and all Israel with him returned to [a]Debir, and they fought against it.

10:38 [a]Josh 15:15; Judg 1:11; 1 Chr 6:58

39 He captured it and its king and all its cities, and they struck them with the edge of the sword, and utterly destroyed every person *who was* in it. He left no survivor. Just as he had done to Hebron, so he did to Debir and its king, as he had also done to Libnah and its king.

40 Thus Joshua struck all the land, [a]the hill country and the Negev and the lowland and the slopes and [b]all their kings. He left no survivor, but [c]he utterly destroyed all who breathed, just as the LORD, the God of Israel, had commanded.

10:40 [a]Deut 1:7 [b]Deut 7:24 [c]Deut 20:16

41 Joshua struck them from Kadesh-barnea even as far as Gaza, and all the country of [a]Goshen even as far as Gibeon.

*10:41 [a]Josh 11:16; 15:51

42 Joshua captured all these kings and their lands at one time, because [a]the LORD, the God of Israel, fought for Israel.

10:42 [a]Josh 10:14

43 So Joshua and all Israel with him returned to the camp at Gilgal.

C Conquest of Northern Canaan, 11:1–15

11 Then it came about, when Jabin king of [a]Hazor heard *of it,* that he sent to Jobab king of Madon and to the king of Shimron and to the king of Achshaph,

*11:1 [a]Josh 11:10

2 and to the kings who were of the north in the hill country, and in the [a]Arabah—south of Chinneroth and in the lowland and on

*11:2 [a]Josh 12:3; 13:27

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naan, W of the Dead Sea. *Makkedah* was about 20 mi (32 km) SW of Jerusalem (v. 28).

10:41 This thrust was even further S and W. *Goshen.* Not in Egypt but an area in southern Canaan.

11:1 News of Joshua's victories in the S prompted the kings of the city-states in the areas of Galilee and westward to form a coalition. This alliance was led by the king of *Hazor,* a city 5 mi (8 km) SW of the now-drained Lake Huleh, 10 mi (16 km) N of the Sea of Galilee.

11:2 *Chinneroth* is the Sea of Galilee. *Dor* was on the Mediterranean coast between Caesarea and Mount Carmel.

the heights of Dor on the west—

11:3 3 to the Canaanite on the east
a Deut 7:1; Judg 3:3,5; 1 Kin 9:20 and on the west, and the Amorite
b Josh 11:17; 13:5,11 and the Hittite and the Perizzite
c Josh 15:38; 18:26 and the Jebusite in the hill country, and [a]the Hivite at the foot of [b]Hermon in the land of [c]Mizpeh.

*11:4 4 They came out, they and all
a Judg 7:12 their armies with them, [a]*as* many people as the sand that is on the seashore, with very many horses and chariots.

*11:5 5 So all of these kings having agreed to meet, came and encamped together at the waters of Merom, to fight against Israel.

*11:6 6 Then the LORD said to Josh-
a Josh 10:8 ua, "[a]Do not be afraid because of
b 2 Sam 8:4 them, for tomorrow at this time I will deliver all of them slain before Israel; you shall [b]hamstring their horses and burn their chariots with fire."

7 So Joshua and all the people of war with him came upon them suddenly by the waters of Merom, and attacked them.

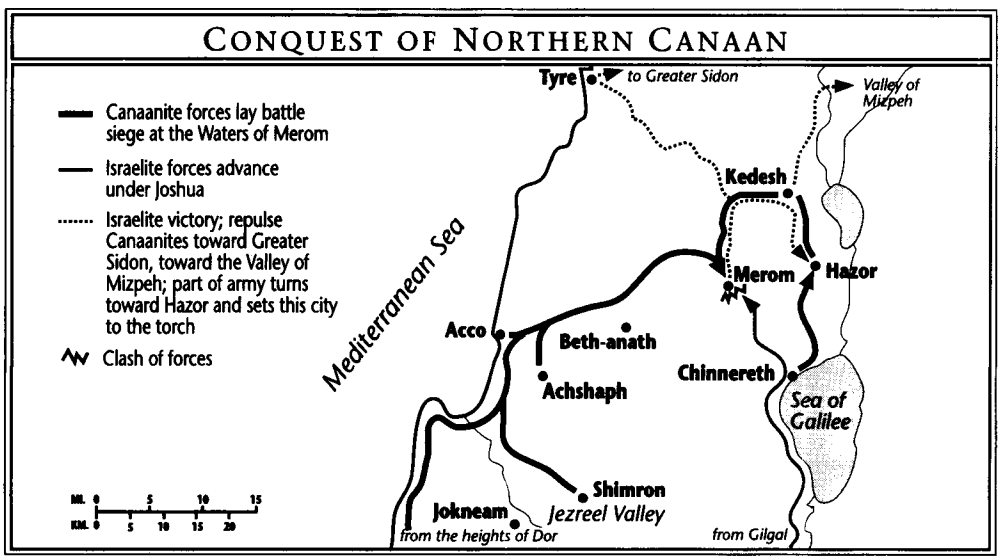
8 The LORD delivered them 11:8
a Josh 13:6
b Josh 11:3 into the hand of Israel, so that they defeated them, and pursued them as far as Great Sidon and [a]Misrephoth-maim and the valley of [b]Mizpeh to the east; and they struck them until no survivor was left to them.

9 Joshua did to them as the 11:9
a Josh 11:6 LORD had told him; he [a]hamstrung their horses and burned their chariots with fire.

10 Then Joshua turned back at 11:10
a Josh 11:1 that time, and captured [a]Hazor and struck its king with the sword; for Hazor formerly was the head of all these kingdoms.

11 [a]They struck every person 11:11
a Deut 20:16 who was in it with the edge of the sword, utterly destroying *them;* there was no one left who breathed. And he burned Hazor with fire.

12 Joshua captured all the cities 11:12
a Num 33:50-52; Deut 7:2; 20:16f of these kings, and all their kings, and he struck them with the edge of the sword, *and* utterly destroyed them; just [a]as Moses the



11:4 *all their armies.* Though possibly an exaggeration, Josephus said that the northern armies had 300,000 infantry, 10,000 calvary, and 20,000 chariots.

11:5 *the waters of Merom.* Evidently not Lake Huleh, but an area of copious springs between Huleh and the Sea of Galilee, about 10 mi (16 km) W. Here the armies of the northern coalition massed.

11:6 *hamstring.* Joshua was commanded to cripple the enemies' horses and burn their chariots, rather than capture them. In this way the Israelites would not put their trust in horses and chariots.

servant of the LORD had commanded.

*11:13 13 However, Israel did not burn any cities that stood on their mounds, except Hazor alone, *which* Joshua burned.

11:14 a Num 31:11,12 14 [a]All the spoil of these cities and the cattle, the sons of Israel took as their plunder; but they struck every man with the edge of the sword, until they had destroyed them. They left no one who breathed.

15 Just as the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that the LORD had commanded Moses.

D Summary of the Conquest, 11:16–12:24

11:16 a Josh 10:40,41 b Josh 11:2 16 Thus Joshua took all that land: [a]the hill country and all the Negev, all that land of Goshen, the lowland, [b]the Arabah, the hill country of Israel and its lowland

*11:17 a Josh 12:7 b Deut 7:24 17 from [a]Mount Halak, that rises toward Seir, even as far as Baal-gad in the valley of Lebanon at the foot of Mount Hermon. And he captured [b]all their kings and struck them down and put them to death.

18 Joshua waged war a long time with all these kings.

11:19 a Josh 9:3,7 19 There was not a city which made peace with the sons of Israel except [a]the Hivites living in Gibeon; they took them all in battle.

11:20 a Ex 14:17 b Deut 7:16 20 [a]For it was of the LORD to harden their hearts, to meet Israel in battle in order that he might [b]utterly destroy them, that they might receive no mercy, but that he might destroy them, just as the LORD had commanded Moses.

*11:21 a Num 13:33; Deut 9:2 21 Then Joshua came at that time and cut off [a]the Anakim from the hill country, from Hebron, from Debir, from Anab and from all the hill country of Judah and from all the hill country of Israel. Joshua utterly destroyed them with their cities.

11:22 a 1 Sam 17:4; 1 Kin 2:39; 1 Chr 8:13 b Josh 15:46f; 1 Sam 5:1; Is 20:1 22 There were no Anakim left in the land of the sons of Israel; only in Gaza, in [a]Gath, and in [b]Ashdod some remained.

11:23 a Deut 1:38 b Deut 12:9,10; 25:19; Heb 4:8 23 So Joshua took the whole land, according to all that the LORD had spoken to Moses, and [a]Joshua gave it for an inheritance to Israel according to their divisions by their tribes. [b]Thus the land had rest from war.

*12:1 a Num 32:33; Deut 3:8-17 **12** Now these are the [a]kings of the land whom the sons of Israel defeated, and whose land they possessed beyond the Jordan toward the sunrise, from the valley of the Arnon as far as Mount Hermon, and all the Arabah to the east:

12:2 a Deut 2:36 2 Sihon king of the Amorites, who lived in Heshbon, *and* ruled [a]from Aroer, which is on the edge of the valley of the Arnon, both the middle of the valley and half of Gilead, even as far as the brook Jabbok, the border of the sons of Ammon;

12:3 a Josh 11:2 b Josh 13:20 3 and the [a]Arabah as far as the Sea of Chinneroth toward the east, and as far as the sea of the Arabah, *even* the Salt Sea, eastward toward [b]Beth-jeshimoth, and on the south, at the foot of the slopes of Pisgah;

12:4 a Deut 3:11 b Deut 1:4 4 and the territory of Og king of Bashan, one of [a]the remnant of Rephaim, who lived at [b]Ashtaroth and at Edrei,

12:5 a Deut 3:10; Josh 13:11; 1 Chr 5:11 b Deut 3:14; 1 Sam 27:8 5 and ruled over Mount Hermon and [a]Salecah and all Bashan, as far as [b]the border of the Geshurites and the Maacathites, and half of Gilead, *as far as* the border of Sihon king of Heshbon.

6 Moses the servant of the LORD and the sons of Israel defeat-

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11:13 *mounds.* Tells, or hills, of accumulated debris from earlier towns.

11:17 *Halak* was about 23 mi (37 km) SE of Beersheba in the S. *Hermon* is about 40 mi (64 km) NE of the Sea of Galilee in the N. Joshua had subdued the whole land.

11:21 *Anakim.* Giants living in the S who had terrified the spies more than 40 years before. See note on Num. 13:33.

12:1–6 Summary of the victories under Moses on the E side of the Jordan. See notes on Num. 21 and Deut. 2:24–3:17.

ed them; and [a]Moses the servant of the LORD gave it to the Reubenites and the Gadites and the half-tribe of Manasseh as a possession.

12:6 [a]Num 32:33; Deut 3:12

7 Now these are the kings of the land whom Joshua and the sons of Israel defeated beyond the Jordan toward the west, from Baal-gad in the valley of Lebanon even as far as [a]Mount Halak, which rises toward Seir; and Joshua gave it to the tribes of Israel as a possession according to their divisions,

12:7 [a]Josh 11:17

8 in [a]the hill country, in the lowland, in the Arabah, on the slopes, and in the wilderness, and in the Negev; the Hittite, the Amorite and the Canaanite, the Perizzite, the Hivite and the Jebusite:

12:8 [a]Josh 11:16

9 the [a]king of Jericho, one; the [b]king of Ai, which is beside Bethel, one;

*12:9 [a]Josh 6:2 [b]Josh 8:29

10 the [a]king of Jerusalem, one; the king of Hebron, one;

12:10 [a]Josh 10:23

11 the king of Jarmuth, one; the king of Lachish, one;

12 the king of Eglon, one; the king of Gezer, one;

13 the king of Debir, one; the king of Geder, one;

14 the king of Hormah, one; the king of [a]Arad, one;

12:14 [a]Num 21:1

15 the king of Libnah, one; the king of Adullam, one;

16 the king of Makkedah, one; the king of Bethel, one;

17 the king of Tappuah, one; the [a]king of Hepher, one;

*12:17 [a]1 Kin 4:10

18 the king of [a]Aphek, one; the king of Lasharon, one;

12:18 [a]Josh 13:4; 2 Kin 13:17

19 the king of Madon, one; the king of Hazor, one;

20 the king of Shimron-meron, one; the king of Achshaph, one;

21 the king of Taanach, one; the king of Megiddo, one;

12:22 [a]Josh 19:37; 20:7; 21:32

22 the king of [a]Kedesh, one; the king of Jokneam in Carmel, one;

23 the king of Dor in the heights of Dor, one; the king of [a]Goiim in Gilgal, one;

12:23 [a]Gen 14:1

24 the king of Tirzah, one: [a]in all, thirty-one kings.

12:24 [a]Deut 7:24

III DIVIDING THE LAND OF CANAAN, 13:1–24:33

A Instructions to Joshua, 13:1–7

13 [a]Now [a]Joshua was old *and* advanced in years when the LORD said to him, "You are old *and* advanced in years, and very much of the land remains to be possessed.

*13:1 [a]Josh 14:10

2 "This is the land that remains: all the regions *of* the Philistines and all *those of* the [a]Geshurites;

*13:2 [a]Josh 13:11; 1 Sam 27:8

3 from the Shihor which is east of Egypt, even as far as the border of Ekron to the north (it is counted as Canaanite); the [a]five lords of the Philistines: the Gazite, the Ashdodite, the Ashkelonite, the Gittite, the Ekronite; and the Avvite

*13:3 [a]1 Sam 6:4,16

4 to the south, all the land of the Canaanite, and Mearah that belongs to the Sidonians, as far as [a]Aphek, to the border of the [b]Amorite;

13:4 [a]Josh 12:18; 19:30; 1 Sam 4:1; 1 Kin 20:26,30 [b]Ezek 16:3; Amos 2:10

5 and the land of the [a]Gebalite, and all of Lebanon, toward the east, [b]from Baal-gad below Mount Hermon as far as Lebo-hamath.

13:5 [a]1 Kin 5:18 [b]Josh 12:7

6 "All the inhabitants of the hill country from Lebanon as far as [a]Misrephoth-maim, all the Sidonians, I will drive them out from before the sons of Israel; [b]only allot it to Israel for an inheritance as I have commanded you.

13:6 [a]Josh 11:8 [b]Num 33:54

7 "Now therefore, apportion

12:9–16 Kings in southern Canaan.

12:17–24 Kings in northern Canaan. All of these victories were accomplished through the power of the living God as His people trusted in Him.

13:1 Joshua was 90 or 100 years old at this time (cf. 23:1; 24:29). *to be possessed.* The area yet to be subdued by the tribes is described in verses 2–6, moving from S to N.

13:2 Mention of the *Philistines* (see note on Gen. 21:32) may be an editorial note explaining that what was later their territory belonged to the Canaanites in Joshua's day.

13:3 *Shihor* may refer to the easternmost branch of the Nile or to the River of Egypt (Wadi el-Arish).

this land for an inheritance to the nine tribes and the half-tribe of Manasseh."

B Division of Transjordan, 13:8–33

*13:8 [a]Josh 12:1-6

8 With the other half-tribe, the Reubenites and the Gadites received their inheritance which Moses gave them [a]beyond the Jordan to the east, just as Moses the servant of the LORD gave to them;

9 from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley, and all the plain of Medeba, as far as Dibon;

10 and all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the border of the sons of Ammon;

13:11 [a]Gen 37:25; Num 32:29; Josh 13:25; 17:5f

11 and [a]Gilead, and the territory of the Geshurites and Maacathites, and all Mount Hermon, and all Bashan as far as Salecah;

13:12 [a]Deut 3:11 [b]Num 21:24

12 all the kingdom of [a]Og in Bashan, who reigned in Ashtaroth and in Edrei (he alone was left of the remnant of the Rephaim); for Moses [b]struck them and dispossessed them.

13 But the sons of Israel did not dispossess the Geshurites or the Maacathites; for Geshur and Maacath live among Israel until this day.

*13:14 [a]Deut 18:1,2

14 [a]Only to the tribe of Levi he did not give an inheritance; the offerings by fire to the LORD, the God of Israel, are their inheritance, as He spoke to him.

*13:15

15 So Moses gave *an inheritance* to the tribe of the sons of Reuben according to their families.

13:16 [a]Josh 13:9

16 Their territory was [a]from Aroer, which is on the edge of the valley of the Arnon, with the city which is in the middle of the valley and all the plain by Medeba;

17 Heshbon, and all its cities which are on the plain: Dibon and Bamoth-baal and Beth-baal-meon,

18 and [a]Jahaz and Kedemoth and Mephaath, 13:18 [a]Num 21:23; Judg 11:20; Is 15:4; Jer 48:34

19 and [a]Kiriathaim and Sibmah and Zereth-shahar on the hill of the valley, 13:19 [a]Num 32:37; Jer 48:1,23; Ezek 25:9

20 and Beth-peor and the slopes of Pisgah and Beth-jeshimoth,

21 even all the cities of the plain and all the kingdom of Sihon king of the Amorites who reigned in Heshbon, whom Moses struck with the chiefs of Midian, [a]Evi and Rekem and Zur and Hur and Reba, the princes of Sihon, who lived in the land. 13:21 [a]Num 31:8

22 The sons of Israel also killed [a]Balaam the son of Beor, the diviner, with the sword among *the rest of* their slain. 13:22 [a]Num 31:8

23 The border of the sons of Reuben was the Jordan. This was the inheritance of the sons of Reuben according to their families, the cities and their villages.

*13:24

24 Moses also gave *an inheritance* to the tribe of Gad, to the sons of Gad, according to their families.

13:25 [a]Num 21:32; Josh 21:39; 2 Sam 24:5; 1 Chr 6:81; 26:31; Is 16:8f; Jer 48:32

25 Their territory was [a]Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, as far as Aroer which is before Rabbah;

26 and from Heshbon as far as Ramath-mizpeh and Betonim, and from Mahanaim as far as the border of Debir;

13:27 [a]Num 34:11; Deut 3:17

27 and in the valley, Beth-haram and Beth-nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon king of Heshbon, with the Jordan as a border, as far as the *lower* end of the Sea of [a]Chinnereth beyond the Jordan to the east.

28 This is the inheritance of the sons of Gad according to their

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13:8 *which Moses gave them.* See notes on Num. 32:1 and 32:39.

13:14 Concerning *offerings* given to Levites, see note on Deut. 18:1.

13:15–23 The territory given to Reuben, previously occupied by Moab, was just to the E of the Dead Sea.

13:24–28 The area given to the tribe of Gad, N of the Dead Sea, was originally a part of Gilead.

families, the cities and their villages.

*13:29 29 Moses also gave *an inheritance* to the half-tribe of Manasseh; and it was for the half-tribe of the sons of Manasseh according to their families.

13:30 [a] Num 32:41 30 Their territory was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all [a]the towns of Jair, which are in Bashan, sixty cities;

13:31 [a] Josh 9:10; 12:4; 13:12; Judg 10:6; 1 Sam 7:3f; 12:10; 1 Chr 6:71 31 also half of Gilead, with [a]Ashtaroth and Edrei, the cities of the kingdom of Og in Bashan, *were* for the sons of Machir the son of Manasseh, for half of the sons of Machir according to their families.

32 These are *the territories* which Moses apportioned for an inheritance in the plains of Moab, beyond the Jordan at Jericho to the east.

13:33 [a] Deut 18:1f; Josh 13:14 33 But [a]to the tribe of Levi, Moses did not give an inheritance; the LORD, the God of Israel, is their inheritance, as He had promised to them.

C Division of Canaan, 14:1–19:51

1 *Introduction,* 14:1–5

14 Now these are *the territories* which the sons of Israel inherited in the land of Canaan, which [a]Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel apportioned to them for an inheritance,

*14:1 [a] Num 34:16-29

2 by the [a]lot of their inheritance, as the LORD commanded through Moses, for the nine tribes and the half-tribe.

14:2 [a] Num 26:55; 33:54; 34:13

3 For [a]Moses had given the inheritance of the two tribes and the half-tribe beyond the Jordan; but [b]he did not give an inheritance to the Levites among them.

14:3 [a] Num 32:33 [b] Josh 13:14

4 For the sons of Joseph were two tribes, [a]Manasseh and Ephraim, and they did not give a portion to the Levites in the land, except cities to live in, with their pasture lands for their livestock and for their property.

*14:4 [a] Gen 41:51f; 46:20; 48:1,5; Num 26:28; 2 Chr 30:1

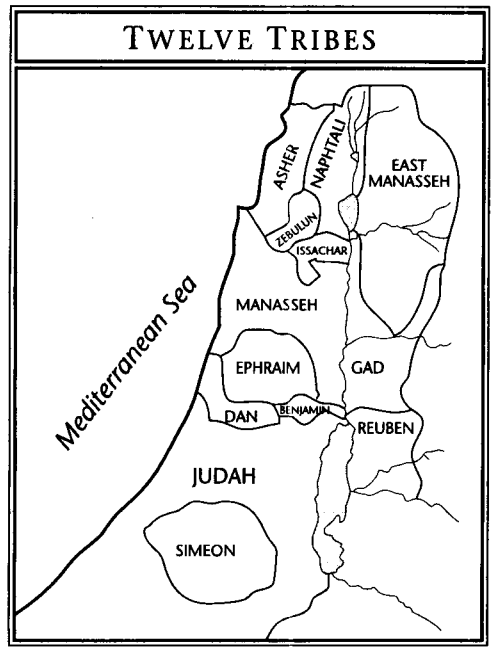
5 Thus the sons of Israel did just [a]as the LORD had command-

14:5 [a] Num 35:1f; Josh 21:2

13:29–31 Half of the tribe of Manasseh settled E of the Jordan; the other half chose to settle W of the Jordan.

14:1 *apportioned . . . for an inheritance.* See note on Num. 34:16–29.

14:4 The double-portion right of the firstborn was given to Joseph's two sons. See note on Gen. 48:5. The Levites were given certain *cities* and *pasture lands.* See notes on Num. 35:2 and 35:4–5.



ed Moses, and they divided the land.

2 *Inheritance of Judah,* 14:6–15:63

*14:6 [a]Num 13:6,30; 14:6,24,30

6 Then the sons of Judah drew near to Joshua in Gilgal, and [a]Caleb the son of Jephunneh the Kenizzite said to him, "You know the word which the LORD spoke to Moses the man of God concerning you and me in Kadesh-barnea.

14:7 [a]Num 13:1-31

7 "I was forty years old when [a]Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought word back to him as *it was* in my heart.

14:8 [a]Num 14:24; Deut 1:36

8 "Nevertheless my brethren who went up with me made the heart of the people melt with fear; but [a]I followed the LORD my God fully.

14:9 [a]Deut 1:36

9 "So Moses swore on that day, saying, 'Surely [a]the land on which your foot has trodden shall be an inheritance to you and to your children forever, because you have followed the LORD my God fully.'

10 "Now behold, the LORD has let me live, just as He spoke, these forty-five years, from the time that the LORD spoke this word to Moses, when Israel walked in the wilderness; and now behold, I am eighty-five years old today.

14:11 [a]Deut 34:7 [b]Deut 31:2

11 "[a]I am still as strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and for [b]going out and coming in.

14:12 [a]Num 13:33

12 "Now then, give me this hill country about which the LORD spoke on that day, for you heard on that day that [a]Anakim *were* there, with great fortified cities; perhaps the LORD will be with me, and I shall drive them out as the LORD has spoken."

13 So Joshua [a]blessed him and [b]gave Hebron to Caleb the son of Jephunneh for an inheritance.

14:13 [a]Josh 22:6 [b]Judg 1:20; 1 Chr 6:55f

14 Therefore, Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day, because he followed the LORD God of Israel fully.

15 Now the name of Hebron was formerly Kiriath-arba; *for Arba* was the greatest man among the Anakim. [a]Then the land had rest from war.

14:15 [a]Josh 11:23

*15:1 [a]Num 34:3,4 [b]Num 20:16 [c]Deut 32:51

15 [a]Now [a]the lot for the tribe of the sons of Judah according to their families reached the [b]border of Edom, southward to the [c]wilderness of Zin at the extreme south.

2 Their south border was from the lower end of the Salt Sea, from the bay that turns to the south.

3 Then it proceeded southward to the ascent of Akrabbim and continued to Zin, then went up by the south of Kadesh-barnea and continued to Hezron, and went up to Addar and turned about to Karka.

15:4 [a]Num 34:5 [b]Gen 15:18; 1 Kin 8:65

4 It [a]continued to Azmon and proceeded to the [b]brook of Egypt, and the border ended at the sea. This shall be your south border.

15:5 [a]Num 34:3, 10-12 [b]Josh 18:15-19

5 The [a]east border *was* the Salt Sea, as far as the mouth of the Jordan. And the [b]border of the north side was from the bay of the sea at the mouth of the Jordan.

6 Then the border went up to Beth-hoglah, and continued on the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben.

15:7 [a]Josh 7:24

7 The border went up to Debir from [a]the valley of Achor, and turned northward toward Gilgal which is opposite the ascent of Adummim, which is on the south

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14:6–15 Caleb, who with Joshua had brought the minority report at Kadesh-barnea, asked for and received the city of Hebron as his special inheritance (cf. 15:13). Still vigorous at 85 he helped drive out the *Anakim* (14:12) and later willingly gave up Hebron to the Levites and lived in the pasture lands (21:12).

15:1–12 Judah's southern border extended from the southern end of the *Salt Sea* (Dead Sea) westward to the *brook of Egypt.* Her northern border extended from the northern tip of the Dead Sea to the Mediterranean (these representing the eastern and western limits).

of the valley; and the border continued to the waters of Enshemesh and it ended at En-rogel.

15:8 [a]Josh 15:63 8 Then the border went up the valley of Ben-hinnom to the slope of the [a]Jebusite on the south (that is, Jerusalem); and the border went up to the top of the mountain which is before the valley of Hinnom to the west, which is at the end of the valley of Rephaim toward the north.

15:9 [a]1 Chr 13:6 [b]Judg 18:12 9 From the top of the mountain the border curved to the spring of the waters of Nephtoah and proceeded to the cities of Mount Ephron, then the border curved to [a]Baalah (that is, [b]Kiriath-jearim).

15:10 [a]Gen 38:13; Judg 14:1 10 The border turned about from Baalah westward to Mount Seir, and continued to the slope of Mount Jearim on the north (that is, Chesalon), and went down to Beth-shemesh and continued through [a]Timnah.

11 The border proceeded to the side of Ekron northward. Then the border curved to Shikkeron and continued to Mount Baalah and proceeded to Jabneel, and the border ended at the sea.

15:12 [a]Num 34:6 12 The west border *was* [a]at the Great Sea, even *its* coastline. This is the border around the sons of Judah according to their families.

*15:13 [a]Josh 14:13-15 [b]Num 13:6 13 Now [a]he gave to Caleb the son of Jephunneh a portion [b]among the sons of Judah, according to the command of the LORD to Joshua, *namely,* Kiriath-arba, *Arba being* the father of Anak (that is, Hebron).

15:14 [a]Josh 11:21,22 [b]Num 13:33; Deut 9:2 14 [a]Caleb drove out from there the three [b]sons of Anak: Sheshai and Ahiman and Talmai, the children of Anak.

15:15 [a]Josh 10:38 15 Then [a]he went up from there against the inhabitants of Debir; now the name of Debir formerly was Kiriath-sepher.

16 And Caleb said, "The one who attacks Kiriath-sepher and captures it, I will give him Achsah my daughter as a wife."

15:17 [a]Judg 1:13; 3:9 17 [a]Othniel the son of Kenaz, the brother of Caleb, captured it; so he gave him Achsah his daughter as a wife.

15:18 [a]Judg 1:14 18 [a]It came about that when she came *to him,* she persuaded him to ask her father for a field. So she alighted from the donkey, and Caleb said to her, "What do you want?"

19 Then she said, "Give me a blessing; since you have given me the land of the Negev, give me also springs of water." So he gave her the upper springs and the lower springs.

*15:20 20 This is the inheritance of the tribe of the sons of Judah according to their families.

15:21 [a]Gen 35:21 21 Now the cities at the extremity of the tribe of the sons of Judah toward the border of Edom in the south were Kabzeel and [a]Eder and Jagur,

22 and Kinah and Dimonah and Adadah,

23 and Kedesh and Hazor and Ithnan,

24 Ziph and Telem and Bealoth,

25 and Hazor-hadattah and Kerioth-hezron (that is, Hazor),

26 Amam and Shema and Moladah,

27 and Hazar-gaddah and Heshmon and Beth-pelet,

15:28 [a]Gen 21:31 28 and Hazar-shual and [a]Beer-sheba and Biziothiah,

29 Baalah and Iim and Ezem,

30 and Eltolad and Chesil and Hormah,

15:31 [a]1 Sam 27:6; 30:1 31 and [a]Ziklag and Madmannah and Sansannah,

*15:32 32 and Lebaoth and Shilhim

15:13–19 *Othniel* made a second assault on Debir after Joshua's lightning attack (10:38–39). He later became a judge of Israel (Judg. 3:9–11).

15:20–62 The cities of Judah are listed by four geographical areas: (1) the south (vv. 20–32); (2) the Shephelah (western foothills, vv. 33–47); (3) the hill country (vv. 48–60); and (4) the desert (or wilderness) of Judea that slopes down to the Dead Sea (vv. 61–62).

15:32 *twenty-nine cities.* Since 38 locations are listed, perhaps nine of these were too small to be called "cities," or they may have been in part of Simeon's territory (19:9).

and Ain and Rimmon; in all, twenty-nine cities with their villages.

15:33 33 In the lowland: [a]Eshtaol
[a]Judg 13:25; 16:31 and Zorah and Ashnah,
34 and Zanoah and En-gannim, Tappuah and Enam,

15:35 35 Jarmuth and [a]Adullam, So-
[a]1 Sam 22:1 coh and Azekah,
36 and Shaaraim and Adithaim and Gederah and Gederothaim; fourteen cities with their villages.
37 Zenan and Hadashah and Migdal-gad,
38 and Dilean and Mizpeh and Joktheel,

15:39 39 [a]Lachish and Bozkath and
[a]Josh 10:3; 2 Kin 14:19 Eglon,
40 and Cabbon and Lahmas and Chitlish,
41 and Gederoth, Beth-dagon and Naamah and Makkedah; sixteen cities with their villages.
42 Libnah and Ether and Ashan,
43 and Iphtah and Ashnah and Nezib,
44 and Keilah and Achzib and Mareshah; nine cities with their villages.
45 Ekron, with its towns and its villages;
46 from Ekron even to the sea, all that were by the side of Ashdod, with their villages.

15:47 47 Ashdod, its towns and its
[a]Josh 15:4 villages; Gaza, its towns and its villages; as far as [a]the brook of Egypt and the Great Sea, even *its* coastline.
48 In the hill country: Shamir and Jattir and Socoh,
49 and Dannah and Kiriath-sannah (that is, Debir),
50 and Anab and Eshtemoh and Anim,
51 and Goshen and Holon and Giloh; eleven cities with their villages.
52 Arab and Dumah and Eshan,
53 and Janum and Beth-tappuah and Aphekah,
54 and Humtah and Kiriath-arba (that is, Hebron), and Zior; nine cities with their villages.
55 Maon, Carmel and Ziph and Juttah,
56 and Jezreel and Jokdeam and Zanoah,
57 Kain, Gibeah and Timnah; ten cities with their villages.
58 Halhul, Beth-zur and Gedor,
59 and Maarath and Beth-anoth and Eltekon; six cities with their villages.
60 Kiriath-baal (that is, Kiriath-jearim), and Rabbah; two cities with their villages.
61 In the wilderness: Beth-arabah, Middin and Secacah,
62 and Nibshan and the City of Salt and Engedi; six cities with their villages.

★15:63 63 Now as for the [a]Jebusites,
[a]Judg 1:21; 2 Sam 5:6; 1 Chr 11:4 the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day.

3 *Inheritance of Ephraim,* 16:1–10

★16:1 16 Then the lot for the sons of
[a]Josh 8:15; 18:12 Joseph went from the Jordan at Jericho to the waters of Jericho on the east into [a]the wilderness, going up from Jericho through the hill country to Bethel.

16:2 2 It went from Bethel to Luz,
[a]Josh 18:13 and [a]continued to the border of the Archites at Ataroth.

16:3 3 It went down westward to
[a]Josh 18:13; 1 Kin 9:17 [b]Josh 10:33 the territory of the Japhletites, as far as the territory of lower [a]Beth-horon even to [b]Gezer, and it ended at the sea.

16:4 4 The [a]sons of Joseph, Ma-
[a]Josh 17:14 nasseh and Ephraim, received their inheritance.

★16:5 5 Now *this* was the territory of

15:63 The men of Judah did capture the lower city (Judg. 1:8, 21), but only later did King David capture the upper city and eliminate the Jebusites (2 Sam. 5:6–7).

16:1–4 Jacob adopted Joseph's two sons, Ephraim and Manasseh, who became heads of two tribes (the division of the land still being among 12 tribes since Levi did not receive one). See note on Gen. 48:5.

16:5–10 Ephraim was allotted the southern part of the central hill country, from the Jordan to the Mediterranean.

16:5 [a]Josh 18:13 the sons of Ephraim according to their families: the border of their inheritance eastward was [a]Ataroth-addar, as far as upper Beth-horon.

16:6 [a]Josh 17:7 6 Then the border went westward at [a]Michmethath on the north, and the border turned about eastward to Taanath-shiloh and continued *beyond* it to the east of Janoah.

16:7 [a]1 Chr 7:28 7 It went down from Janoah to Ataroth and to [a]Naarah, then reached Jericho and came out at the Jordan.

16:8 [a]Josh 17:8 8 From [a]Tappuah the border continued westward to the brook of Kanah, and it ended at the sea. This is the inheritance of the tribe of the sons of Ephraim according to their families,

9 *together* with the cities which were set apart for the sons of Ephraim in the midst of the inheritance of the sons of Manasseh, all the cities with their villages.

16:10 [a]Judg 1:29; 1 Kin 9:16 [b]Josh 17:12,13 10 [a]But they did not drive out the Canaanites who lived in Gezer, so [b]the Canaanites live in the midst of Ephraim to this day, and they became forced laborers.

4 *Inheritance of half-tribe of Manasseh,* 17:1–18

★17:1 [a]Gen 41:51; 46:20; 48:17f 17 Now *this* was the lot for the tribe of [a]Manasseh, for he was the firstborn of Joseph. To Machir the firstborn of Manasseh, the father of Gilead, were allotted Gilead and Bashan, because he was a man of war.

2 So *the lot* was *made* for the rest of the sons of Manasseh according to their families: for the sons of Abiezer and for the sons of Helek and for the sons of Asriel and for the sons of Shechem and for the sons of Hepher and for the sons of Shemida; these *were* the male descendants of Manasseh the son of Joseph according to their families.

★17:3 [a]Num 26:33; 27:1-7 3 However, [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, only daughters; and these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah and Tirzah.

17:4 [a]Num 27:5-7 4 They came near before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, "The LORD commanded Moses to give us an inheritance among our brothers." So [a]according to the command of the LORD he gave them an inheritance among their father's brothers.

★17:5 5 Thus there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which is beyond the Jordan,

17:6 [a]Josh 13:30,31 6 because the daughters of Manasseh received an inheritance among his sons. And the [a]land of Gilead belonged to the rest of the sons of Manasseh.

★17:7 7 The border of Manasseh ran from Asher to Michmethath which was east of Shechem; then the border went southward to the inhabitants of En-tappuah.

17:8 [a]Josh 16:8 8 The land of Tappuah belonged to Manasseh, but [a]Tappuah on the border of Manasseh *belonged* to the sons of Ephraim.

17:9 [a]Josh 16:8f 9 The [a]border went down to the brook of Kanah, southward of the brook (these cities *belonged* to Ephraim among the cities of Manasseh), and the border of Manasseh *was* on the north side of the brook and it ended at the sea.

10 The south side *belonged* to Ephraim and the north side to Manasseh, and the sea was their border; and they reached to Asher

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17:1 *Manasseh,* Joseph's firstborn, was bypassed in favor of Ephraim, the younger. See note on Gen. 48:14.

17:3–4 Moses had said that a daughter could inherit from her father. See notes on Num. 27:3 and 27:7–11.

17:5 *Gilead.* See note on 13:24–28.

17:7–11 Manasseh controlled the northern part of the central hill country up to the valley of Jezreel. *the third is Napheth* (v. 11). The word *Napheth* (countries) does not occur elsewhere. It may refer to three districts, towns, or mountains, or it may be explaining that Dor (third on the list) is Naphath-dor.

on the north and to Issachar on the east.

17:11 [a] 1 Chr 7:29 [b] Josh 11:2; 12:23

11 In Issachar and in Asher, [a]Manasseh had Beth-shean and its towns and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, the third is [b]Napheth.

★17:12 [a] Judg 1:27

12 [a]But the sons of Manasseh could not take possession of these cities, because the Canaanites persisted in living in that land.

17:13 [a] Josh 16:10

13 It came about when the sons of Israel became strong, [a]they put the Canaanites to forced labor, but they did not drive them out completely.

17:14 [a] Num 13:7

14 Then the [a]sons of Joseph spoke to Joshua, saying, "Why have you given me only one lot and one portion for an inheritance, since I am a numerous people whom the LORD has thus far blessed?"

15 Joshua said to them, "If you are a numerous people, go up to the forest and clear a place for yourself there in the land of the Perizzites and of the Rephaim, since the hill country of Ephraim is too narrow for you."

17:16 [a] Josh 17:18; Judg 1:19; 4:3, 13

16 The sons of Joseph said, "The hill country is not enough for us, and all the Canaanites who live in the valley land have [a]chariots of iron, both those who are in Beth-shean and its towns and those who are in the valley of Jezreel."

17 Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, "You are a numerous people and have great power; you shall not have one lot *only,*

18 but the hill country shall be yours. For though it is a forest, you shall clear it, and to its farthest borders it shall be yours; for you shall drive out the Canaanites, even though they have [a]chariots of iron *and* though they are strong."

17:18 [a] Josh 17:16

5 *Survey of remaining land,* 18:1–10

18 Then the whole congregation of the sons of Israel assembled themselves at [a]Shiloh, and set up the tent of meeting there; and the land was subdued before them.

★18:1 [a] Judg 21:19; Jer 7:12; 26:6, 9

2 There remained among the sons of Israel seven tribes who had not divided their inheritance.

★18:2

3 So Joshua said to the sons of Israel, "[a]How long will you put off entering to take possession of the land which the LORD, the God of your fathers, has given you?

18:3 [a] Judg 18:9

4"Provide for yourselves three men from each tribe that I may send them, and that they may arise and walk through the land and write a description of it according to their inheritance; then they shall return to me.

5"They shall divide it into seven portions; [a]Judah shall stay in its territory on the south, and the house of Joseph shall stay in their territory on the north.

18:5 [a] Josh 15:1

6"You shall describe the land in seven divisions, and bring *the description* here to me. [a]I will cast lots for you here before the LORD our God.

18:6 [a] Josh 14:2

7"For [a]the Levites have no portion among you, because the priesthood of the LORD is their inheritance. Gad and Reuben and the half-tribe of Manasseh also have received their inheritance eastward beyond the Jordan, which Moses the servant of the LORD gave them."

18:7 [a] Num 18:7,20; Josh 13:33

8 Then the men arose and

17:12–18 The children of Joseph did not eliminate the Canaanites in their territory but put them under tribute; then they complained about not having enough land. Joshua suggested that they clear trees and settle in the forested hill country. *chariots of iron* (v.18). Probably wooden chariots with iron axles.

18:1 From Gilgal the congregation moved to Shiloh, 10 mi (16 km) N of Bethel, pitching the Tabernacle there, where it remained during the period of the judges (see 22:9, 12; 1 Sam. 1:3).

18:2–9 Joshua appointed a commission of 21 men to survey the land not already allotted to Judah, Manasseh, and Ephraim.

went, and Joshua commanded those who went to describe the land, saying, "Go and walk through the land and describe it, and return to me; then I will cast lots for you here before the LORD in [a]Shiloh."

9 So the men went and passed through the land, and described it by cities in seven divisions in a book; and they came to Joshua to the camp at Shiloh.

10 And [a]Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the sons of Israel according to their divisions.

6 *Inheritance of Benjamin,* 18:11–28

11 Now the lot of the tribe of the sons of Benjamin came up according to their families, and the territory of their lot lay between the sons of Judah and the sons of Joseph.

12 [a]Their border on the north side was from the Jordan, then the border went up to the side of Jericho on the north, and went up through the hill country westward, and it ended at the wilderness of Beth-aven.

13 From there the border continued to [a]Luz, to the side of Luz (that is, Bethel) southward; and the border went down to Ataroth-addar, near the hill which *lies* on the south of [b]lower Beth-horon.

14 The border extended *from there* and turned round on the west side southward, from the hill which *lies* before Beth-horon southward; and it ended at Kiriath-baal (that is, Kiriath-jearim), a city of the sons of Judah. This *was* the west side.

15 Then the [a]south side *was* from the edge of Kiriath-jearim, and the border went westward and went to the fountain of the waters of Nephtoah.

16 The border went down to the edge of the hill which is in the [a]valley of Ben-hinnom, which is in the valley of Rephaim northward; and it went down to the valley of Hinnom, to the slope of the Jebusite southward, and went down to En-rogel.

17 It extended northward and went to En-shemesh and went to Geliloth, which is opposite the ascent of Adummim, and it went down to the [a]stone of Bohan the son of Reuben.

18 It continued to the side in front of the Arabah northward and went down to the Arabah.

19 The border continued to the side of Beth-hoglah northward; and the border ended at the north bay of the Salt Sea, at the south end of the Jordan. This *was* the south border.

20 Moreover, the Jordan was its border on the east side. This *was* the inheritance of the sons of Benjamin, according to their families *and* according to its borders all around.

21 Now the cities of the tribe of the sons of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz,

22 and Beth-arabah and Zemaraim and Bethel,

23 and Avvim and Parah and Ophrah,

24 and Chephar-ammoni and Ophni and [a]Geba; twelve cities with their villages.

25 Gibeon and Ramah and Beeroth,

26 and Mizpeh and Chephirah and Mozah,

27 and Rekem and Irpeel and Taralah,

28 and [a]Zelah, Haeleph and the Jebusite (that is, Jerusalem), Gibeah, Kiriath; fourteen cities with their villages. This is the inheritance of the [b]sons of Benjamin according to their families.

18:11–28 *Benjamin* drew an allotment of land between the territories of Judah and Ephraim, including Jerusalem (in fulfillment of Deut. 33:12).

7 *Inheritance of Simeon,* 19:1–9

*19:1 **19** Then the second lot fell to Simeon, to the tribe of the sons of Simeon according to their families, and their inheritance was in the midst of the inheritance of the sons of Judah.

2 So they had as their inheritance Beersheba or Sheba and Moladah,

3 and Hazar-shual and Balah and Ezem,

4 and Eltolad and Bethul and Hormah,

5 and Ziklag and Beth-marcaboth and Hazar-susah,

6 and Beth-lebaoth and Sharuhen; thirteen cities with their villages;

7 Ain, Rimmon and Ether and Ashan; four cities with their villages;

8 and all the villages which *were* around these cities as far as Baalath-beer, Ramah of the Negev. This *was* the inheritance of the tribe of the sons of Simeon according to their families.

9 The inheritance of the sons of Simeon *was taken* from the portion of the sons of Judah, for the share of the sons of Judah was too large for them; so the sons of Simeon received *an* inheritance in the midst of Judah's inheritance.

8 *Inheritance of Zebulun,* 19:10–16

*19:10 **10** Now the third lot came up for the sons of Zebulun according to their families. And the territory of their inheritance was as far as Sarid.

11 Then their border went up to the west and to Maralah, it then touched Dabbesheth and reached to the brook that is before Jokneam.

12 Then it turned from Sarid to the east toward the sunrise as far as the border of Chisloth-tabor, and it proceeded to Daberath and up to Japhia.

13 From there it continued eastward toward the sunrise to Gath-hepher, to Eth-kazin, and it proceeded to Rimmon which stretches to Neah.

14 The border circled around it on the north to Hannathon, and it ended at the valley of Iphtahel.

15 *Included* also *were* Kattah and Nahalal and Shimron and Idalah and Bethlehem; twelve cities with their villages.

16 This *was* the inheritance of the sons of Zebulun according to their families, these cities with their villages.

9 *Inheritance of Issachar,* 19:17–23

17 The fourth lot fell to Issa- *19:17
char, to the sons of Issachar according to their families.

18 Their territory was to Jezreel 19:18
and *included* Chesulloth and [a]1 Sam 28:4; 2 Kin 4:8
[a]Shunem,

19 and Hapharaim and Shion and Anaharath,

20 and Rabbith and Kishion and Ebez,

21 and Remeth and En-gannim and En-haddah and Beth-pazzez.

22 The border reached to [a]Ta- 19:22
bor and Shahazumah and Beth- [a]Judg 4:6; Ps 89:12
shemesh, and their border ended at the Jordan; sixteen cities with their villages.

23 This *was* the inheritance of the tribe of the sons of Issachar according to their families, the cities with their villages.

10 *Inheritance of Asher,* 19:24–31

24 Now the fifth lot fell to the *19:24

19:1–9 *Simeon* was given land in the southern section of Judah's territory in fulfillment of Jacob's prophecy. See note on Gen. 49:5. Simeon eventually migrated N when its territory was incorporated into Judah's. See note on 1 Kings 11:13.

19:10–16 *Zebulun* was allotted a landlocked area in lower Galilee that included Nazareth and was traversed by trade routes.

19:17–23 The territory of *Issachar* was N of that given to Manasseh and reached from Mount Tabor on the W to the southern tip of the Sea of Galilee.

19:24–31 *Asher* settled along the Mediter-

tribe of the sons of Asher according to their families.

25 Their territory was Helkath and Hali and Beten and Achshaph,

26 and Allammelech and Amad and Mishal; and it reached to Carmel on the west and to Shihor-libnath.

19:27 a 1 Kin 9:13 27 It turned toward the east to Beth-dagon and reached to Zebulun, and to the valley of Iphtahel northward to Beth-emek and Neiel; then it proceeded on north to [a]Cabul,

19:28 a Gen 10:19; Judg 1:31; Acts 27:3 28 and Ebron and Rehob and Hammon and Kanah, as far as Great [a]Sidon.

19:29 a Judg 1:31 29 The border turned to Ramah and to the fortified city of Tyre; then the border turned to Hosah, and it ended at the sea by the region of [a]Achzib.

30 *Included* also *were* Ummah, and Aphek and Rehob; twenty-two cities with their villages.

31 This *was* the inheritance of the tribe of the sons of Asher according to their families, these cities with their villages.

11 Inheritance of Naphtali, 19:32–39

*19:32 32 The sixth lot fell to the sons of Naphtali; to the sons of Naphtali according to their families.

33 Their border was from Heleph, from the oak in Zaanannim and Adami-nekeb and Jabneel, as far as Lakkum, and it ended at the Jordan.

34 Then the border turned westward to Aznoth-tabor and proceeded from there to Hukkok; and it reached to Zebulun on the south and touched Asher on the west, and to Judah at the Jordan toward the east.

19:35 a Gen 10:18; 1 Kin 8:65 b Deut 3:17 35 The fortified cities *were* Ziddim, Zer and [a]Hammath, Rakkath and [b]Chinnereth,

36 and Adamah and Ramah and Hazor,

37 and Kedesh and Edrei and En-hazor,

38 and Yiron and Migdal-el, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages.

39 This *was* the inheritance of the tribe of the sons of Naphtali according to their families, the cities with their villages.

12 Inheritance of Dan, 19:40–48

*19:40 **40** The seventh lot fell to the tribe of the sons of Dan according to their families.

41 The territory of their inheritance was Zorah and Eshtaol and Ir-shemesh,

42 and Shaalabbin and Aijalon and Ithlah,

43 and Elon and Timnah and Ekron,

44 and Eltekeh and Gibbethon and Baalath,

45 and Jehud and Bene-berak and Gath-rimmon,

46 and Me-jarkon and Rakkon, with the territory over against Joppa.

19:47 a Judg 18:1 b Judg 18:29 47 The territory of the [a]sons of Dan proceeded beyond them; for the sons of Dan went up and fought with Leshem and captured it. Then they struck it with the edge of the sword and possessed it and settled in it; and they called [b]Leshem Dan after the name of Dan their father.

48 This *was* the inheritance of the tribe of the sons of Dan according to their families, these cities with their villages.

13 Special inheritances, 19:49–51

*19:49 **49** When they finished apportioning the land for inheritance

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ranean coast from Mount Carmel N to Tyre, where the Phoenicians were.

19:32–39 To the E of Asher was the territory of *Naphtali.*

19:40–48 *Dan* was allotted a small section between the territory of Benjamin and the Mediterranean (cf. Judg. 1:34; 18:1–31). *proceeded beyond them* (v. 47). Lit., went out from them; i.e., was extended to *Leshem* (Laish, renamed Dan), in the far N. See notes on Judg. 1:34; 18:1–31.

19:49–50 After all the land had been allocated, the people gave Joshua *Timnath-serah,* in the

by its borders, the sons of Israel gave an inheritance in their midst to Joshua the son of Nun.

19:50 [a]Num 13:8; Josh 24:30
50 In accordance with the command of the LORD they gave him the city for which he asked, [a]Timnath-serah in the hill country of Ephraim. So he built the city and settled in it.

19:51 [a]Josh 18:10
51 [a]These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the households of the tribes of the sons of Israel distributed by lot in Shiloh before the LORD at the doorway of the tent of meeting. So they finished dividing the land.

D Cities of Refuge, 20:1–9

*20:1 **20** Then the LORD spoke to Joshua, saying,

20:2 [a]Num 35:6-34; Deut 4:41-43; 19:2ff
2 "Speak to the sons of Israel, saying, 'Designate [a]the cities of refuge, of which I spoke to you through Moses,

3 that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood.

20:4 [a]Ruth 4:1; Job 5:4; Jer 38:7
4 'He shall flee to one of these cities, and shall stand at the entrance of the [a]gate of the city and state his case in the hearing of the elders of that city; and they shall take him into the city to them and give him a place, so that he may dwell among them.

20:5 [a]Num 35:12
5 'Now [a]if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, because he struck his neighbor without premeditation and did not hate him beforehand.

6 'He shall dwell in that city 20:6 [a]Num 35:12
[a]until he stands before the congregation for judgment, until the death of the one who is high priest in those days. Then the manslayer shall return to his own city and to his own house, to the city from which he fled.' "

7 So they set apart [a]Kedesh 20:7 [a]Josh 21:32; 1 Chr 6:76 [b]Josh 21:11; Luke 1:39
in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim, and Kiriath-arba (that is, Hebron) in [b]the hill country of Judah.

8 Beyond the Jordan east of Jericho, they designated Bezer in the wilderness on the plain from the tribe of Reuben, and Ramoth in Gilead from the tribe of Gad, and Golan in Bashan from the tribe of Manasseh.

9 [a]These were the appointed 20:9 [a]Num 35:13ff
cities for all the sons of Israel and for the stranger who sojourns among them, that whoever kills any person unintentionally may flee there, and not die by the hand of the avenger of blood until he stands before the congregation.

E Cities of the Levites, 21:1–45

21 Then the heads of house- 21:1 [a]Num 35:1-8
holds of [a]the Levites approached Eleazar the priest, and Joshua the son of Nun, and the heads of households of the tribes of the sons of Israel.

2 They spoke to them at Shi- *21:2 [a]Num 35:2
loh in the land of Canaan, saying, "[a]The LORD commanded through Moses to give us cities to live in, with their pasture lands for our cattle."

3 So the sons of Israel gave the Levites from their inheritance

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hill country of Ephraim, about 12 mi (19 km) NE of Lydda (Lod).

20:1–9 Six *cities of refuge* are designated (as Moses had instructed; see note on Num. 35:11–12), three on each side of the Jordan, for protection of the unwitting slayer; see Map 4 at the end of this volume. This protection was provided only in cases of unpremeditated murder. The procedure indicated in verse 6 required that a person fleeing to one of these cities later had to stand trial in the community nearest the scene of the crime. If found innocent of premeditated murder, he was returned to the city of refuge. After the death of the high priest, he was free to return with impunity to his home city. See Num. 35:25–34 for criteria for judging.

21:2 See notes on Num. 35:2 and 35:4–5. The Levites were given 48 *cities* with their *pasture lands*. This distribution provided a spiritual influence over all the people, since no one lived more than 10 mi (16 km) from a city in which Levites lived.

these cities with their pasture lands, according to the command of the LORD.

*21:4 4 Then the lot came out for the families of the Kohathites. And the sons of Aaron the priest, who were of the Levites, received thirteen cities by lot from the tribe of Judah and from the tribe of the Simeonites and from the tribe of Benjamin.

5 The rest of the sons of Kohath received ten cities by lot from the families of the tribe of Ephraim and from the tribe of Dan and from the half-tribe of Manasseh.

6 The sons of Gershon received thirteen cities by lot from the families of the tribe of Issachar and from the tribe of Asher and from the tribe of Naphtali and from the half-tribe of Manasseh in Bashan.

7 The sons of Merari according to their families received twelve cities from the tribe of Reuben and from the tribe of Gad and from the tribe of Zebulun.

8 Now the [a]sons of Israel gave by lot to the Levites these cities with their pasture lands, as the LORD had commanded through Moses.

21:8 [a]Gen 49:5ff

9 They gave these cities which are *here* mentioned by name from the tribe of the sons of Judah and from the tribe of the sons of Simeon;

10 and they were for the sons of Aaron, one of the families of the Kohathites, of the sons of Levi, for the lot was theirs first.

11 Thus [a]they gave them Kiriath-arba, *Arba being* the [b]father of Anak (that is, Hebron), in the hill country of Judah, with its surrounding pasture lands.

21:11 [a]1 Chr 6:55 [b]Josh 14:15; 15:13

12 But the fields of the city and its villages they gave to Caleb the

LEVITICAL CITIES & CITIES OF REFUGE

Note: Cities of Refuge are indicated by boldface type. See Map 4 for some locations.

Levitical Family	Tribal Location	Cities
KOHATHITES	Judah & Simeon	**Hebron**, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, Beth-shemesh
	Benjamin	Gibeon, Geba, Anathoth, Almon
REMAINDER OF KOHATHITES	Ephraim	**Shechem**, Gezer, Kibzaim, Beth-horon
	Dan	Elteke, Gibbethon, Aijalon, Gath-rimmon
	West Manasseh	Taanach, Gath-rimmon
	East Manasseh	**Golan** in Bashan, Be-eshterah
GERSHONITES	Issachar	Kishion, Daberath, Jarmuth, En-gannim
	Asher	Mishal, Abdon, Helkath, Rehob
	Naphtali	**Kedesh** in Galilee, Hammoth-dor, Kartan
	Zebulun	Jokneam, Kartah, Dimnah, Nahalal
MERARITES	Reuben	**Bezer**, Jahaz, Kedemoth, Mephaath
	Gad	**Ramoth** in Gilead, Mahanaim, Heshbon, Jazer

21:4 *Kohathites* had special responsibilities related to the Tabernacle. See note on 1 Chron. 6:33. The cities given to the Gershonites and Merarites, the other sons of Levi, are listed in verses 27–40.

son of Jephunneh as his possession.

21:13 a 1 Chr 6:57 b Josh 15:54 c Josh 15:42
13 So [a]to the sons of Aaron the priest they gave [b]Hebron, the city of refuge for the manslayer, with its pasture lands, and [c]Libnah with its pasture lands,

21:14 a Josh 15:48 b Josh 15:50
14 and [a]Jattir with its pasture lands and [b]Eshtemoa with its pasture lands,

21:15 a Josh 15:49
15 and Holon with its pasture lands and [a]Debir with its pasture lands,

21:16 a Josh 15:55 b Josh 15:10
16 and Ain with its pasture lands and [a]Juttah with its pasture lands *and* [b]Beth-shemesh with its pasture lands; nine cities from these two tribes.

21:17 a Josh 18:25 b Josh 18:24
17 From the tribe of Benjamin, [a]Gibeon with its pasture lands, [b]Geba with its pasture lands,

18 Anathoth with its pasture lands and Almon with its pasture lands; four cities.

19 All the cities of the sons of Aaron, the priests, were thirteen cities with their pasture lands.

21:20 a 1 Chr 6:66
20 Then the cities from the tribe of Ephraim were allotted to the [a]families of the sons of Kohath, the Levites, *even to* the rest of the sons of Kohath.

21:21 a Josh 20:7
21 They gave them [a]Shechem, the city of refuge for the manslayer, with its pasture lands, in the hill country of Ephraim, and Gezer with its pasture lands,

22 and Kibzaim with its pasture lands and Beth-horon with its pasture lands; four cities.

23 From the tribe of Dan, Elteke with its pasture lands, Gibbethon with its pasture lands,

24 Aijalon with its pasture lands, Gath-rimmon with its pasture lands; four cities.

25 From the half-tribe of Manasseh, *they allotted* Taanach with its pasture lands and Gath-rimmon with its pasture lands; two cities.

26 All the cities with their pasture lands for the families of the rest of the sons of Kohath were ten.

21:27 a 1 Chr 6:71
27 [a]To the sons of Gershon, one of the families of the Levites, from the half-tribe of Manasseh, *they gave* Golan in Bashan, the city of refuge for the manslayer, with its pasture lands, and Be-eshterah with its pasture lands; two cities.

28 From the tribe of Issachar, *they gave* Kishion with its pasture lands, Daberath with its pasture lands,

29 Jarmuth with its pasture lands, En-gannim with its pasture lands; four cities.

30 From the tribe of Asher, *they gave* Mishal with its pasture lands, Abdon with its pasture lands,

31 Helkath with its pasture lands and Rehob with its pasture lands; four cities.

21:32 a Josh 20:7
32 From the tribe of Naphtali, *they gave* [a]Kedesh in Galilee, the city of refuge for the manslayer, with its pasture lands and Hammoth-dor with its pasture lands and Kartan with its pasture lands; three cities.

33 All the cities of the Gershonites according to their families were thirteen cities with their pasture lands.

21:34 a 1 Chr 6:77
34 To the families of [a]the sons of Merari, the rest of the Levites, *they gave* from the tribe of Zebulun, Jokneam with its pasture lands and Kartah with its pasture lands.

35 Dimnah with its pasture lands, Nahalal with its pasture lands; four cities.

21:36 a Deut 4:43; Josh 20:8
36 From the tribe of Reuben, *they gave* [a]Bezer with its pasture lands and Jahaz with its pasture lands,

37 Kedemoth with its pasture lands and Mephaath with its pasture lands; four cities.

21:38 a Deut 4:43; 1 Kin 4:13 b Gen 32:2; 2 Sam 2:8
38 From the tribe of Gad, *they gave* [a]Ramoth in Gilead, the city of refuge for the manslayer, with its pasture lands and [b]Mahanaim with its pasture lands,

39 Heshbon with its pasture lands, Jazer with its pasture lands; four cities in all.

40 All *these were* the cities of the sons of Merari according to their families, the rest of the families of the Levites; and their lot was twelve cities.

21:41 a Num 35:7
41 [a]All the cities of the Levites

in the midst of the possession of the sons of Israel were forty-eight cities with their pasture lands.

42 These cities each had its surrounding pasture lands; thus *it was* with all these cities.

*21:43 [a]Deut 34:4 [b]Num 33:53; Deut 11:31; 17:14

43 [a]So the LORD gave Israel all the land which He had sworn to give to their fathers, and [b]they possessed it and lived in it.

21:44 [a]Josh 1:13; 23:1 [b]Deut 7:24 [c]Ex 23:31

44 And the LORD [a]gave them rest on every side, according to all that He had sworn to their fathers, and [b]no one of all their enemies stood before them; [c]the LORD gave all their enemies into their hand.

21:45 [a]Josh 23:14; 1 Kin 8:56

45 [a]Not one of the good promises which the LORD had made to the house of Israel failed; all came to pass.

F Joshua's Farewell Messages, 22:1–24:28

1 *To the two-and-a-half tribes,* 22:1–34

22:1 [a]Num 32:20-22

22 [a]Then Joshua summoned the Reubenites and the Gadites and the half-tribe of Manasseh,

*22:2 [a]Josh 1:12-18

2 and said to them, "You have kept all that Moses the servant of the LORD commanded you, [a]and have listened to my voice in all that I commanded you.

3 "You have not forsaken your brothers these many days to this day, but have kept the charge of the commandment of the LORD your God.

22:4 [a]Num 32:18; Deut 3:20

4 "And now [a]the LORD your God has given rest to your brothers, as He spoke to them; therefore turn now and go to your tents, to the land of your possession, which Moses the servant of the LORD gave you beyond the Jordan.

*22:5 [a]Deut 5:10 [b]Deut 4:29

5 "Only be very careful to observe the commandment and the law which Moses the servant of the LORD commanded you, to [a]love the LORD your God and walk in all His ways and keep His commandments and hold fast to Him and serve Him [b]with all your heart and with all your soul."

22:6 [a]Gen 47:7; Josh 14:13; 2 Sam 6:18; Luke 24:50

6 So Joshua [a]blessed them and sent them away, and they went to their tents.

22:7 [a]Num 32:33 [b]Josh 17:1-13

7 Now [a]to the one half-tribe of Manasseh Moses had given *a possession* in Bashan, but [b]to the other half Joshua gave *a possession* among their brothers westward beyond the Jordan. So when Joshua sent them away to their tents, he blessed them,

22:8 [a]Num 31:27; 1 Sam 30:16

8 and said to them, "Return to your tents with great riches and with very much livestock, with silver, gold, bronze, iron, and with very many clothes; [a]divide the spoil of your enemies with your brothers."

22:9 [a]Num 32:1,26, 29

9 The sons of Reuben and the sons of Gad and the half-tribe of Manasseh returned *home* and departed from the sons of Israel at Shiloh which is in the land of Canaan, to go to the [a]land of Gilead, to the land of their possession which they had possessed, according to the command of the LORD through Moses.

*22:10

10 When they came to the region of the Jordan which is in the land of Canaan, the sons of Reuben and the sons of Gad and the

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21:43–45 God had kept His promise to give Israel the land of Canaan as recorded in Gen. 17:8. It is true that the Israelites had not yet fully conquered it, but God had told them they would do so gradually. See note on Deut. 7:22. The promise of Gen. 15:18–20 involving a larger territory will be fulfilled in the Millennium.

22:2 *all that Moses . . . commanded.* See notes on Num. 32. Read also of their obedience in Josh. 1:16–18 and 4:12–14.

22:5 Having discharged their military commitments, the 2 ½ tribes are reminded by Joshua of their continuing spiritual responsibilities. It is unnecessary to suppose that these tribes were not in God's will in settling E of the Jordan. God had given them that land (24:8), and it was part of Palestine, the mountains of Gilead, E of the Jordan (and not the Jordan itself), being the eastern boundary of Palestine.

22:10–11 The 2 ½ tribes unwisely, but innocently, built an altar on the W side of the Jordan before crossing over, to serve as a witness that they too shared in the inheritance of the Lord. It was a needless act, for God had ordained that all the males should appear at the sanctuary three times each year (see note on Ex. 23:14) in order to preserve the unity of the tribes.

half-tribe of Manasseh built an altar there by the Jordan, a large altar in appearance.

22:11 [a]Deut 12:5; Josh 22:19
11 And the sons of Israel heard *it* said, "Behold, the sons of Reuben and the sons of Gad and the half-tribe of Manasseh have [a]built an altar at the frontier of the land of Canaan, in the region of the Jordan, on the side *belonging to* the sons of Israel."

*22:12 [a]Josh 18:1
12 When the sons of Israel heard *of it,* the whole congregation of the sons of Israel gathered themselves at [a]Shiloh to go up against them in war.

22:13 [a]Num 25:7,11; 31:6
13 Then the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, into the land of Gilead, [a]Phinehas the son of Eleazar the priest,

22:14 [a]Num 1:4
14 and with him ten chiefs, one chief for each father's household from each of the tribes of Israel; and [a]each one of them *was* the head of his father's household among the thousands of Israel.

15 They came to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, to the land of Gilead, and they spoke with them saying,

22:16 [a]Josh 22:11
16"Thus says the whole congregation of the LORD, 'What is this unfaithful act which you have committed against the God of Israel, turning away from following the LORD this day, by [a]building yourselves an altar, to rebel against the LORD this day?

22:17 [a]Num 25:1-9
17 'Is not [a]the iniquity of Peor enough for us, from which we have not cleansed ourselves to this day, although a plague came on the congregation of the LORD,

22:18 [a]Num 16:22
18 that you must turn away this day from following the LORD? And it will come about if you rebel against the LORD today, that [a]He will be angry with the whole congregation of Israel tomorrow.

22:19 [a]Josh 22:11
19 'If, however, the land of your possession is unclean, then cross into the land of the possession of the LORD, where the LORD's tabernacle stands, and take possession among us. Only do not rebel against the LORD, or rebel against us by [a]building an altar for yourselves, besides the altar of the LORD our God.

22:20 [a]Josh 7:1-26
20 'Did not [a]Achan the son of Zerah act unfaithfully in the things under the ban, and wrath fall on all the congregation of Israel? And that man did not perish alone in his iniquity.' "

21 Then the sons of Reuben and the sons of Gad and the half-tribe of Manasseh answered and spoke to the heads of the families of Israel.

*22:22 [a]Deut 10:17 [b]1 Kin 8:39; Job 10:7; Ps 44:21
22"The [a]Mighty One, God, the LORD, the Mighty One, God, the LORD! [b]He knows, and may Israel itself know. If *it was* in rebellion, or if in an unfaithful act against the LORD do not save us this day!

22:23 [a]Deut 12:11
23"If we have built us an altar to turn away from following the LORD, or if to [a]offer a burnt offering or grain offering on it, or if to offer sacrifices of peace offerings on it, may the LORD Himself require it.

24"But truly we have done this out of concern, for a reason, saying, 'In time to come your sons may say to our sons, "What have you to do with the LORD, the God of Israel?

25"For the LORD has made the Jordan a border between us and you, *you* sons of Reuben and sons of Gad; you have no portion in the LORD." So your sons may make our sons stop fearing the LORD.'

26"Therefore we said, 'Let us

22:12–20 The other tribes, ready to go to war over the matter of the altar, wisely sent a delegation headed by *Phinehas* (v. 13) to investigate first. *unfaithful act* (v. 16). The same word was used of Achan's sin (v. 20; 7:1). Regarding *the iniquity of Peor* (v. 17), which was idolatry and disobedience, see notes on Num. 25.

22:22 The 2 ½ tribes swore their innocence by combining three names of God (*El, Elohim, Yahweh*) and repeating the combination twice. The matter had a happy ending (vv. 33–34).

build an altar, not for burnt offering or for sacrifice;

22:27 27 rather it shall be [a]a witness between us and you and between our generations after us, that we are to [b]perform the service of the LORD before Him with our burnt offerings, and with our sacrifices and with our peace offerings, that your sons may not say to our sons in time to come, "You have no portion in the LORD." '

28"Therefore we said, 'It shall also come about if they say *this* to us or to our generations in time to come, then we shall say, "See the copy of the altar of the LORD which our fathers made, not for burnt offering or for sacrifice; rather it is a witness between us and you." '

22:29 29"Far be it from us that we should rebel against the LORD and turn away from following the LORD this day, by [a]building an altar for burnt offering, for grain offering or for sacrifice, besides the altar of the LORD our God which is before His tabernacle."

30 So when Phinehas the priest and the leaders of the congregation, even the heads of the families of Israel who *were* with him, heard the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spoke, it pleased them.

22:31 31 And Phinehas the son of Eleazar the priest said to the sons of Reuben and to the sons of Gad and to the sons of Manasseh, "Today we know that the [a]LORD is in our midst, because you have not committed this unfaithful act against the LORD; now you have delivered the sons of Israel from the hand of the LORD."

32 Then Phinehas the son of Eleazar the priest and the leaders returned from the sons of Reuben and from the sons of Gad, from the land of Gilead to the land of Canaan, to the sons of Israel, and brought back word to them.

33 The word pleased the sons of Israel, and the sons of Israel [a]blessed God; and they did not speak of going up against them in war to destroy the land in which the sons of Reuben and the sons of Gad were living.

22:33 [a]1 Chr 29:20; Dan 2:19; Luke 2:28

34 The sons of Reuben and the sons of Gad [a]called the altar *Witness;* "For," *they said,* "it is a witness between us that the LORD is God."

22:34 [a]Gen 31:47-49

2 *To the rulers,* 23:1–16

23 Now it came about after many days, when the LORD had given [a]rest to Israel from all their enemies on every side, and Joshua was old, advanced in years,

★23:1 [a]Josh 21:44

2 that [a]Joshua called for all Israel, for their elders and their heads and their judges and their officers, and said to them, "I am old, advanced in years.

23:2 [a]Josh 24:1

3"And you have seen all that the LORD your God has done to all these nations because of you, for [a]the LORD your God is He who has been fighting for you.

23:3 [a]Deut 1:30

4"See, [a]I have apportioned to you these nations which remain as an inheritance for your tribes, with all the nations which I have cut off, from the Jordan even to the Great Sea toward the setting of the sun.

23:4 [a]Ex 23:30

5"The LORD your God, He shall thrust them out from before you and [a]drive them from before you; and [b]you shall possess their land, just as the LORD your God promised you.

23:5 [a]Ex 23:20 [b]Num 33:53

6"[a]Be very firm, then, to keep and do all that is written in the book of the law of Moses, so that you may not turn aside from it to the right hand or to the left,

23:6 [a]Deut 5:32; Josh 1:7

7 in order that you may not associate with these nations, these which remain among you, or [a]mention the name of their gods, or [b]make *anyone* swear *by*

★23:7 [a]Ex 23:13; Ps 16:4 [b]Deut 6:13; 10:20

23:1–2 These words were spoken to the leaders, whereas those in chap. 24 were spoken to the entire nation, to renew the covenant. *old.* Joshua was about 110.

23:7 *in order that you may not associate with these nations.* I.e., do not mix with them.

23:7 [c]Ex 20:5
them, or [c]serve them, or bow down to them.

8"But you are to cling to the LORD your God, as you have done to this day.

23:9 [a]Ex 23:23,30 [b]Deut 7:24
9"[a]For the LORD has driven out great and strong nations from before you; and as for you, [b]no man has stood before you to this day.

23:10 [a]Lev 26:8; Deut 28:7; 32:20 [b]Deut 3:22; Josh 23:3
10"[a]One of your men puts to flight a thousand, for the LORD your God is [b]He who fights for you, just as He promised you.

11"So take diligent heed to yourselves to love the LORD your God.

23:12 [a]Ex 34:15,16; Ps 106:34,35 [b]Deut 7:3,4; Ezra 9:2; Neh 13:25
12"For if you ever go back and [a]cling to the rest of these nations, these which remain among you, and [b]intermarry with them, so that you associate with them and they with you,

23:13 [a]Ex 23:33; 34:12; Deut 7:16
13 know with certainty that the LORD your God will not continue to drive these nations out from before you; but they shall be a [a]snare and a trap to you, and a whip on your sides and thorns in your eyes, until you perish from off this good land which the LORD your God has given you.

23:14 [a]1 Kin 2:2 [b]Josh 21:45
14"Now behold, today [a]I am going the way of all the earth, and you know in all your hearts and in all your souls that [b]not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed.

23:15 [a]Lev 26:14-33; Deut 28:15
15"It shall come about that just as all the good words which the LORD your God spoke to you have come upon you, so [a]the LORD will bring upon you all the threats, until He has destroyed you from off this good land which the LORD your God has given you.

23:16 [a]Deut 4:25,26
16"[a]When you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them, then the anger of the LORD will burn against you, and you shall perish quickly from off the good land which He has given you."

3 *To the people,* 24:1-28

24 [a]Then [a]Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel and for their heads and their judges and their officers; and they presented themselves before God. *24:1 [a]Josh 23:2

2 Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the River, *namely,* [a]Terah, the father of Abraham and the father of Nahor, and they served other gods. 24:2 [a]Gen 11:27-32

3 'Then [a]I took your father Abraham from beyond the River, and led him through all the land of Canaan, and [b]multiplied his descendants and gave him [c]Isaac. *24:3 [a]Gen 12:1; 24:7 [b]Gen 15:5 [c]Gen 21:3

4 'To Isaac I gave [a]Jacob and Esau, and [b]to Esau I gave Mount Seir to possess it; but [c]Jacob and his sons went down to Egypt. 24:4 [a]Gen 25:25,26 [b]Gen 36:8; Deut 2:5 [c]Gen 46:6,7

5 'Then [a]I sent Moses and Aaron, and I plagued Egypt by what I did in its midst; and afterward I brought you out. 24:5 [a]Ex 4:14-17

6 'I brought your fathers out of Egypt, and [a]you came to the sea; and Egypt pursued your fathers with chariots and horsemen to the Red Sea. 24:6 [a]Ex 14:2-31

7 'But when they cried out to the LORD, He put darkness between you and the Egyptians, and brought the sea upon them and covered them; and your own eyes saw what I did in Egypt. And

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24:1 Joshua called on the people to reaffirm their commitment to God and His covenant. The chapter takes the customary form of a suzerainty treaty (between a king and his vassals). See notes on Ex. 19:3 and Deut. 31:9-14. The form includes a preamble (vv. 1-2), historical prologue (vv. 2-13), stipulations of the covenant (vv. 14-24), and the writing and depositing of the agreement (vv. 25-28). The reaffirmation was made at *Shechem* (v. 1), where Abraham built his first altar to the Lord in Canaan. See note on Gen. 12:6.

24:3 *from beyond the River.* I.e., from the area N and E of the Euphrates.

24:7 [a]you lived in the wilderness for a long time.
[a]Deut 1:46; 2:14

24:8 8 'Then [a]I brought you into the land of the Amorites who lived beyond the Jordan, and they fought with you; and I gave them into your hand, and you took possession of their land when I destroyed them before you.
[a]Num 21:21-32

*24:9 9 'Then [a]Balak the son of Zippor, king of Moab, arose and fought against Israel, and he sent and summoned Balaam the son of Beor to curse you.
[a]Num 22:2-6

24:10 10 'But I [a]was not willing to listen to Balaam. So he had to bless you, and I delivered you from his hand.
[a]Deut 23:5

24:11 11 '[a]You crossed the Jordan and came to Jericho; and the citizens of Jericho fought against you, *and* [b]the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite. Thus [c]I gave them into your hand.
[a]Josh 3:14-17 [b]Ex 23:23,28; Deut 7:1 [c]Ex 23:31

*24:12 12 'Then I [a]sent the hornet before you and it drove out the two kings of the Amorites from before you, *but* [b]not by your sword or your bow.
[a]Ex 23:28; Deut 7:20 [b]Ps 44:3

24:13 13 '[a]I gave you a land on which you had not labored, and cities which you had not built, and you have lived in them; you are eating of vineyards and olive groves which you did not plant.'
[a]Deut 6:10,11

*24:14 14"Now, therefore, [a]fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD.
[a]Deut 10:12; 18:13; 1 Sam 12:24

24:15 15"If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or [a]the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the LORD."
[a]Judg 6:10

16 The people answered and said, "Far be it from us that we should forsake the LORD to serve other gods;

17 for the LORD our God is He who brought us and our fathers up out of the land of Egypt, from the house of bondage, and who did these great signs in our sight and preserved us through all the way in which we went and among all the peoples through whose midst we passed.

18"The LORD drove out from before us all the peoples, even the Amorites who lived in the land. We also will serve the LORD, for He is our God."

24:19 19 Then Joshua said to the people, "You will not be able to serve the LORD, [a]for He is a holy God. He is [b]a jealous God; [c]He will not forgive your transgression or your sins.
[a]Lev 19:2; 20:7,26 [b]Ex 20:5; 34:14 [c]Ex 23:21

24:20 20"[a]If you forsake the LORD and serve foreign gods, then He will turn and do you harm and consume you after He has done good to you."
[a]Deut 4:25,26

21 The people said to Joshua, "No, but we will serve the LORD."

24:22 22 Joshua said to the people, "You are witnesses against yourselves that [a]you have chosen for yourselves the LORD, to serve Him." And they said, "We are witnesses."
[a]Ps 119:173

24:23 23"Now therefore, put away the foreign gods which are in your midst, and [a]incline your hearts to the LORD, the God of Israel."
[a]1 Kin 8:57,58; Ps 119:36; 141:4

24:24 24 [a]The people said to Joshua, "We will serve the LORD our God and we will obey His voice."
[a]Ex 19:8; 24:3, 7; Deut 5:27

24:25 25 [a]So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem.
[a]Ex 24:8

*24:26 26 And Joshua [a]wrote these
[a]Deut 31:24

24:9–10 *Balak . . . Balaam.* See notes on Num. 22–24.

24:12 *the hornet.* May be literal or figurative. See note on Ex. 23:28.

24:14 *beyond the River.* See note on verse 3.

24:26 *by the sanctuary of the LORD.* Perhaps a reference to an old altar still standing, perhaps to an altar Joshua built on nearby Mount Ebal (8:30), or perhaps the translation should be "beneath the oak tree which was sacred to the Lord" (cf. Gen. 12:6). The important fact is that the covenant, written on the stone, could be read by all (v. 27).

words in the book of the law of God; and he took a large stone and set it up there under the oak that was by the sanctuary of the LORD.

24:27 [a]Josh 22:27,34

27 Joshua said to all the people, "Behold, [a]this stone shall be for a witness against us, for it has heard all the words of the LORD which He spoke to us; thus it shall be for a witness against you, so that you do not deny your God."

28 Then Joshua dismissed the people, each to his inheritance.

G The Death of Joshua, 24:29–33

29 It came about after these things that Joshua the son of Nun, the servant of the LORD, died, being one hundred and ten years old.

30 And they buried him in the territory of his inheritance in [a]Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.

24:30 [a]Josh 19:50

31 [a]Israel served the LORD all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the LORD which He had done for Israel.

24:31 [a]Judg 2:6f

32 Now [a]they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground [b]which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money; and they became the inheritance of Joseph's sons.

*24:32 [a]Gen 50:24,25; Ex 13:19 [b]Gen 33:19; John 4:5; Acts 7:15f

33 And Eleazar the son of Aaron died; and they buried him at Gibeah of [a]Phinehas his son, which was given him in the hill country of Ephraim.

24:33 [a]Josh 22:13

24:32 The burial of the body of *Joseph* is a reminder of Joseph's faith in God's promise to give Israel the land of Canaan, and of God's faithfulness in fulfilling His promise.

JUDGES

INTRODUCTION

AUTHOR: Anonymous DATE: 1050–1000 B.C.

Historical Background The events of this book cover the turbulent period in Israel's history from about 1380 to 1050 B.C., from the conquest of Palestine to the beginnings of the monarchy. Though the land had been generally conquered and occupied under Joshua, many important Canaanite strongholds had been bypassed, leaving their subjugation to individual Israelite tribes. The book of Judges describes this warfare, as the Hebrews tried to complete their occupation of the land.

The judges were military and civil leaders ruling during this time when the nation was a loose confederacy. Some of the judges ruled concurrently since each one did not necessarily rule over the entire land.

Authorship and Date Though the author of this book is unknown, the Talmud suggests Samuel, and it is possible that he may have written portions. Judges was written after the death of Samson and after the coronation of King Saul, but before the conquest of Jerusalem by David about 990 B.C. (see 1:21; 17:6; 18:1; 19:1; 21:25).

Purpose Historically, the book serves to link the conquest of Palestine and the monarchy. Theologically, it provides many examples of the principle that obedience to the law brings peace, whereas disobedience means oppression and death. Spiritually, the faithfulness of God in forgiving His penitent people is seen even in this period when "every man did what was right in his own eyes" (17:6; 21:25).

A Suggested Chronology of Oppressing Nations and Delivering Judges

Oppressor	*Dates*	*Judge*	*Dates*		*Scripture*
Mesopotamia	1361–1353	Othniel	1353–1313	40 yrs	3:7–11
Moab	1313–1295	Ehud	1295–1215	80 yrs	3:12–30
Philistia	?	Shamgar	?	10 yrs	3:31
Canaan	1215–1195	Deborah and Barak	1195–1155	40 yrs	4:1–5:31
Midian	1155–1148	Gideon	1148–1108	40 yrs	6:1–8:28
		Abimelech	1108–1105	3 yrs	9:1–57
Ammon	1105	Jephthah	1105–1099	6 yrs	10:6–12:7
Philistia	1099–1059	Samson	1085–1065	20 yrs	13:1–16:31

OUTLINE OF JUDGES

I. **Background of the Period of the Judges, 1:1–3:6**
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J. Ibzan's Judgeship, 12:8–10
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   1. The reason for the war, 19:1–20:13
   2. The execution of the war, 20:14–48
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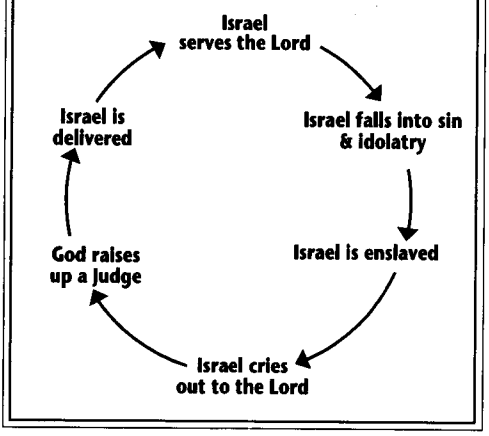
TIMELINE OF JUDGES

Israel enters Promised Land — 1406
Othniel — 1353-1313
Ehud — 1295-1215
Deborah & Barak — 1195-1155
Gideon — 1148-1108
Abimelech — 1108-1105
Jephthah — 1105-1099
Samson — 1085-1065
Samuel born — 1085
Saul becomes king — 1050
David becomes king — 1010

JUDGES AND THE ISRAELITE OPPRESSORS

Judge	Years of Judging	Oppressor	Reference in Judges
Othniel	40	Mesopotamia	3:7-11
Ehud	80	Moab	3:12-30
Shamgar	unknown	Philistia	3:31
Deborah & Barak	40	Canaan	4:1-5:31
Gideon	40	Midian	6:1-8:28
Tola	23	unknown	10:1-2
Jair	22	unknown	10:3-5
Jephthah	6	Ammon	10:6-12:7
Ibzan	7	unknown	12:8-10
Elon	10	unknown	12:11-12
Abdon	8	unknown	12:13-15
Samson	20	Philistia	13:1-16:31

CYCLE OF JUDGES



THE BOOK OF JUDGES

I BACKGROUND OF THE PERIOD OF THE JUDGES, 1:1–3:6

A The Political Background, 1:1–36

1:1 Now it came about after the death of Joshua that the sons of Israel [a]inquired of the LORD, saying, "Who shall go up first for us [b]against the Canaanites, to fight against them?"

1:2 2 The LORD said, "[a]Judah shall go up; behold, I have given the land into his hand."

1:3 3 Then Judah said to Simeon his brother, "Come up with me into the territory allotted me, that we may fight against the Canaanites; and I in turn will go with you into the territory allotted you." So Simeon went with him.

1:4 4 Judah went up, and [a]the LORD gave the Canaanites and the Perizzites into their hands, and they defeated ten thousand men at Bezek.

5 They found Adoni-bezek in Bezek and fought against him, and they defeated the Canaanites and the Perizzites.

1:6 6 But Adoni-bezek fled; and they pursued him and caught him and cut off his thumbs and big toes.

1:7 7 Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to gather up *scraps* under my table; [a]as I have done, so God has repaid me." So they brought him to Jerusalem and he died there.

1:8 8 Then the sons of Judah fought against [a]Jerusalem and captured it and struck it with the edge of the sword and set the city on fire.

1:9 9 Afterward the sons of Judah went down to fight against the Canaanites living in the hill country and in the Negev and in the lowland.

1:10 10 [a]So Judah went against the Canaanites who lived in Hebron (now the name of Hebron formerly *was* Kiriath-arba); and they struck Sheshai and Ahiman and Talmai.

1:11 11 Then [a]from there he went against the inhabitants of Debir (now the name of Debir formerly *was* Kiriath-sepher).

1:12 12 And Caleb said, "The one who attacks Kiriath-sepher and captures it, I will even give him my daughter Achsah for a wife."

1:13 13 [a]Othniel the son of Kenaz, Caleb's younger brother, captured it; so he gave him his daughter Achsah for a wife.

1:14 14 Then [a]it came about when she came *to him,* that she persuaded him to ask her father for a field. Then she alighted from her donkey, and Caleb said to her, "What do you want?"

15 She said to him, "Give me a blessing, since you have given me the land of the Negev, give me also springs of water." So Caleb

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1:1 With the death of Joshua, another era closed, as previously with the death of Moses (Josh. 1:1). *inquired of the LORD.* Perhaps by using the Urim and Thummim. See note on Ex. 28:30. *Canaanites.* Includes all the ethnic groups of Canaan.

1:3 *Judah said to Simeon.* The tribes are referred to under the names of their ancestors. Judah had been given a large territory (see note on Josh. 15:1–12), and Simeon was virtually incorporated into Judah (see note on Josh. 19:1–9).

1:4 The *Perizzites* may have been a race different from the Canaanites.

1:6–7 Cutting off *thumbs* and *big toes* served two purposes: degradation, and inability to use weapons. *Seventy* of the many small city-states of Canaan.

1:8 Jerusalem was only temporarily and partially captured (cf. v. 21 and note on Josh. 15:63).

1:9 *the hill country.* The Judean mountain range, including Jerusalem (2,500 ft, or 762 m, high) and Hebron (3,040 ft, or 926 m, high). *Negev.* The semidesert area that begins just S of Hebron. *the lowland.* The Shephelah, the foothills between the coast and the Judean mountains, the scene of many battles between the Israelites and the Philistines.

1:12–13 For *Othniel's* victory, see note on Josh. 15:13–19.

gave her the upper springs and the lower springs.

*1:16 16 The descendants of [a]the Kenite, Moses' father-in-law, went up from the [b]city of palms with the sons of Judah, to the wilderness of Judah which is in the south of [c]Arad; and they went and lived with the people.

1:17 17 Then Judah went with Simeon his brother, and they struck the Canaanites living in Zephath, and utterly destroyed it. So the name of the city was called [a]Hormah.

*1:18 18 And Judah took [a]Gaza with its territory and Ashkelon with its territory and Ekron with its territory.

*1:19 19 Now the LORD was with Judah, and they took possession of the hill country; but they could not drive out the inhabitants of the valley because they had [a]iron chariots.

*1:20 20 Then they gave Hebron to Caleb, [a]as Moses had promised; and he drove out from there [b]the three sons of Anak.

1:21 21 [a]But the sons of Benjamin did not drive out the [b]Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.

*1:22 22 Likewise the house of Joseph went up against Bethel, and the LORD was with them.

1:23 23 The house of Joseph spied out Bethel ([a]now the name of the city was formerly Luz).

1:24 24 The spies saw a man coming out of the city and they said to him, "Please show us the entrance to the city and [a]we will treat you kindly."

25 So he showed them the entrance to the city, and they struck the city with the edge of the sword, [a]but they let the man and all his family go free. 1:25

26 The man went into the land of the Hittites and built a city and named it Luz which is its name to this day. *1:26

*1:27 27 [a]But Manasseh did not take possession of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so [b]the Canaanites persisted in living in that land.

28 It came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely.

1:29 29 [a]Neither did Ephraim drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.

30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor.

*1:31 31 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob.

32 So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

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[a] Num 10:29-32; Judg 4:11
[b] Deut 34:3; Judg 3:13
[c] Num 21:1
[a] Num 21:3
[a] Josh 11:22
[a] Josh 17:16; Judg 4:3,13
[a] Josh 14:9
[b] Josh 15:14; Judg 1:10
[a] Josh 15:63; Judg 1:8
[b] 1 Chr 11:4
[a] Gen 28:19
[a] Josh 2:12
[a] Josh 6:25
[a] Josh 17:12
[b] Judg 1:1
[a] Josh 16:10

1:16 *the Kenite.* Jethro. See note on Num. 10:29–32. *city of palms.* Jericho. See note on Josh. 6:26.

1:18 *Gaza . . . Ashkelon . . . Ekron.* The principal coastal cities of the Philistines.

1:19 *iron chariots* (wooden with iron fittings, perhaps axles) were the military reason for Israel's defeat, but disobedience to God's commands was the spiritual reason (2:1–3).

1:20 Regarding *Anak,* see note on Num. 13:33.

1:22 *the house of Joseph.* I.e., the tribes of Ephraim and Manasseh. The action now centers in central Palestine. On *Bethel,* see note on Gen. 28:19.

1:26 *the land of the Hittites.* Northern Syria (cf. Josh. 1:4).

1:27 These cities formed an E to W line of Canaanite fortifications along the plain of Esdraelon.

1:31 *Acco.* The NT city of Ptolemais (Acts 21:7), or present-day Acre.

*1:34 34 Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley;

35 yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim; but when the power of the house of Joseph grew strong, they became forced labor.

1:36 [a]Josh 15:3 36 The border of the Amorites ran from the [a]ascent of Akrabbim, from Sela and upward.

B The Spiritual Background, 2:1–3:6

*2:1 [a]Judg 6:11; 13:2-21 [b]Judg 2:5 [c]Ex 20:2 [d]Gen 17:7,8; Lev 26:42,44; Deut 7:9 2 Now [a]the angel of the LORD came up from Gilgal to [b]Bochim. And he said, "[c]I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, '[d]I will never break My covenant with you,

*2:2 [a]Ex 23:32; Deut 7:2-5 [b]Ex 34:12,13 2 and as for you, [a]you shall make no covenant with the inhabitants of this land; [b]you shall tear down their altars.' But you have not obeyed Me; what is this you have done?

2:3 [a]Josh 23:13 [b]Num 33:55 3"Therefore I also said, '[a]I will not drive them out before you; but they shall become [b]*as thorns* in your sides and their gods shall be a snare to you.'"

4 It came about when the angel of the LORD spoke these words to all the sons of Israel, that the people lifted up their voices and wept.

5 So they named that place Bochim; and there they sacrificed to the LORD.

2:6 [a]Josh 24:28-31 6 [a]When Joshua had dismissed the people, the sons of Israel went each to his inheritance to possess the land.

7 The people served the LORD all the days of Joshua, and all the days of the elders who survived Joshua, who had seen all the great work of the LORD which He had done for Israel.

8 Then Joshua the son of Nun, the servant of the LORD, died at the age of one hundred and ten.

2:9 [a]Josh 19:49f 9 And they buried him in the territory of [a]his inheritance in Timnath-heres, in the hill country of Ephraim, north of Mount Gaash.

2:10 [a]Ex 5:2; 1 Sam 2:12 10 All that generation also were gathered to their fathers; and there arose another generation after them who [a]did not know the LORD, nor yet the work which He had done for Israel.

2:11 [a]Judg 3:7,12; 4:1; 6:1 [b]Judg 6:25; 8:33; 10:6 11 Then the sons of Israel did [a]evil in the sight of the LORD and served the [b]Baals,

2:12 [a]Deut 31:16 12 and [a]they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from *among* the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.

13 So they forsook the LORD and *2:13 [a]served Baal and the Ashtaroth. [a]Judg 10:6

2:14 [a]Deut 31:17; Ps 106:40-42 [b]Deut 28:25; 32:30 14 [a]The anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and [b]He sold them into the hands of their enemies around *them,* so that they could no longer stand before their enemies.

2:15 [a]Lev 26:14-39; Deut 28:15-68 15 Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and [a]as the LORD had sworn to them, so that they were severely distressed.

*2:16 [a]Ps 106:43-45 16 [a]Then the LORD raised up

1:34 Dan was eventually forced to search for new territory to the N (18:1–31).

2:1 *angel of the LORD.* The Lord Himself. See note on Gen. 16:9. *Bochim* (lit., the weepers, cf. v. 4) was near Gilgal. See note on Josh. 4:19.

2:2 Israel failed to obey God's commands (Deut. 7:1–6).

2:13 *Baal.* The rain and fertility god of the Canaanites. The plural, *Baals* (v. 11), may include all the false deities of the land, for there were many local Baals. *Ashtaroth* (plural of Ashtareth). The female consorts of Baal. See note on Hos. 2:13. The worship of these false gods and goddesses included animal sacrifices, male and female prostitution, and sometimes human sacrifices.

2:16 The *judges* God graciously gave Israel are also called deliverers or saviors (3:9, 15). They served as spiritual, military, and governmental leaders for the people, but were often ignored or rejected (2:17).

judges who delivered them from the hands of those who plundered them.

2:17 17 Yet they did not listen to
[a]Judg 2:7 their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way [a]in which their fathers had walked in obeying the commandments of the LORD; they did not do as *their fathers.*

*2:18 18 When the LORD raised up
[a]Josh 1:5 [b]Deut 32:36; Ps 106:44 judges for them, [a]the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was [b]moved to pity by their groaning because of those who oppressed and afflicted them.

19 But it came about when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways.

*2:20 20 [a]So the anger of the LORD
[a]Judg 2:14 burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice,

2:21 21 [a]I also will no longer drive
[a]Josh 23:4,5, 13 out before them any of the nations which Joshua left when he died,

2:22 22 in order to [a]test Israel by
[a]Deut 8:2; 13:3 them, whether they will keep the way of the LORD to walk in it as their fathers did, or not."

23 So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua.

3 [a]Now these are the nations *3:1
which the LORD left, to test Israel by them (*that is,* all who had not experienced any of the wars of Canaan; [a]Judg 1:1; 2:21,22

2 only in order that the generations of the sons of Israel might be taught war, those who had not experienced it formerly).

3 *These nations are:* the five *3:3
lords of the Philistines and all the [a]Josh 9:7; 11:19
Canaanites and the Sidonians and [a]the Hivites who lived in Mount Lebanon, from Mount Baal-hermon as far as Lebo-hamath.

4 They were for [a]testing Israel, to find out if they would obey the commandments of the LORD, which He had commanded their fathers through Moses. 3:4 [a]Deut 8:2

5 [a]The sons of Israel lived 3:5
among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; [a]Ps 106:35

6 and [a]they took their 3:6
daughters for themselves as wives, [a]Ex 34:15,16; Deut 7:3,4; Josh 23:12
and gave their own daughters to their sons, and served their gods.

II HISTORY OF THE PERIOD OF THE JUDGES, 3:7–16:31

A Mesopotamian Oppression and Othniel's Deliverance, 3:7–11

7 The sons of Israel did [a]what *3:7
was evil in the sight of the LORD, [a]Judg 2:11
and [b]forgot the LORD their God [b]Deut 4:9
and [c]served the Baals and the [c]Judg 2:13
Asheroth.

8 Then the anger of the LORD *3:8
was kindled against Israel, so that He sold them into the hands of Cushan-rishathaim king of Mesopotamia; and the sons of Israel served Cushan-rishathaim eight years.

9 When the sons of Israel *3:9

2:18–19 A description of the recurring cycle of Israel's history during this period.

2:20–3:2 God allowed the Canaanites to remain in the land (1) to punish Israel's apostasy (v. 20), (2) to test Israel's loyalty (v. 22), and (3) to teach Israel how to fight (3:2).

3:1–5 In His providence, God used the failure of the Israelites to drive out the Canaanites by using these pagans to teach the art of warfare to the Israelites who had not been involved in the initial wars under Joshua.

3:3 These were the *lords* of Ashdod, Ashkelon, Ekron, Gath, and Gaza. *Baal-hermon.* Mount Hermon. See note on Deut. 3:8. *Lebo-hamath* was about 14 mi (22.5 km) NE of Baalbek in Syria.

3:7 *Asheroth.* Some kind of wooden representation of the female deity. See note on Jer. 17:2.

3:8 *Cushan-rishathaim* means "doubly-wicked Cushan."

3:9 *Othniel* was already a proved conqueror.

3:9 cried to the LORD, the LORD raised
a Judg 1:13 up a deliverer for the sons of Israel to deliver them, [a]Othniel the son of Kenaz, Caleb's younger brother.

*3:10 10 [a]The Spirit of the LORD
a Num 11:25-29; 24:2 came upon him, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.

11 Then the land had rest forty years. And Othniel the son of Kenaz died.

B Moabite Oppression and Ehud's Deliverance, 3:12–30

3:12 12 Now the sons of Israel again
a Judg 2:11 [a]did evil in the sight of the LORD.
b Judg 2:14 So [b]the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

*3:13 13 And he gathered to himself
a Deut 34:3; Judg 1:16 the sons of Ammon and Amalek; and he went and defeated Israel, and they possessed [a]the city of the palm trees.

14 The sons of Israel served Eglon the king of Moab eighteen years.

*3:15 15 But when the sons of Israel
a Ps 78:34 [a]cried to the LORD, the LORD raised up a deliverer for them, Ehud the son of Gera, the Benjamite, a left-handed man. And the sons of Israel sent tribute by him to Eglon the king of Moab.

*3:16 16 Ehud made himself a sword which had two edges, a cubit in length, and he bound it on his right thigh under his cloak.

17 He presented the tribute to Eglon king of Moab. Now Eglon was a very fat man.

18 It came about when he had finished presenting the tribute, that he sent away the people who had carried the tribute.

19 But he himself turned back from the idols which were at Gilgal, and said, "I have a secret message for you, O king." And he said, "Keep silence." And all who attended him left him.

*3:20 20 Ehud came to him while he was sitting alone in his cool roof chamber. And Ehud said, "I have a message from God for you." And he arose from his seat.

21 Ehud stretched out his left hand, took the sword from his right thigh and thrust it into his belly.

*3:22 22 The handle also went

See note on Josh. 15:13–19.

3:10 The *Spirit of the LORD* came upon many in OT times, as here with Othniel (see 6:34; 11:29; 13:25; 1 Sam. 10:9–10; 16:13; 1 Chron. 12:18). He was also in some people (Num. 27:18; Dan. 4:8; 6:3; 1 Peter 1:11) and filled some for special service (Ex. 31:3; 35:31). These relationships are characterized by the Lord, as the Spirit, being "with" them, in contrast to His permanent indwelling of all believers from the Day of Pentecost on (John 14:17).

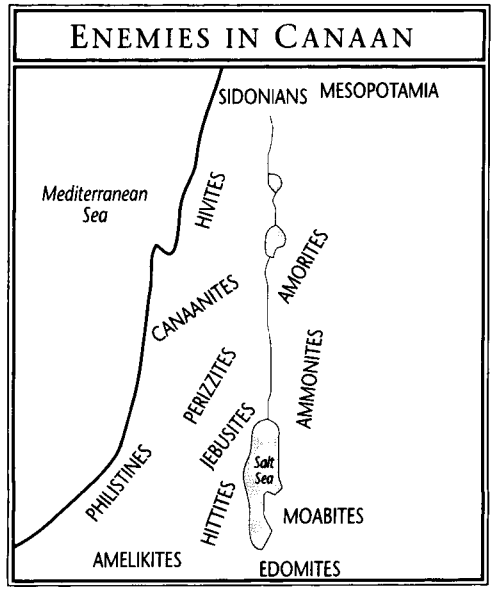
3:13 *Ammon* was E and N of Moab. Regarding *Amalek*, see notes on Ex. 17:8 and Est. 3:1. *the city of the palm trees.* Jericho (cf. 1:16).

3:15 Being *left-handed* Ehud concealed his dagger on his right side, an unexpected place. Many of the tribe of Benjamin were left-handed (20:16) and perhaps ambidextrous (1 Chron. 12:2). He brought a *tribute* of agricultural products and perhaps money.

3:16 *a cubit.* Not the usual Hebrew word for cubit. This dagger was about a foot long.

3:20 *cool roof chamber.* A room on the flat roof with many latticed windows to catch the summer breezes.

3:22 *refuse came out.* Excrement came out



in after the blade, and the fat closed over the blade, for he did not draw the sword out of his belly; and the refuse came out.

23 Then Ehud went out into the vestibule and shut the doors of the roof chamber behind him, and locked *them.*

3:24 a 1 Sam 24:3 24 When he had gone out, his servants came and looked, and behold, the doors of the roof chamber were locked; and they said, "[a]He is only relieving himself in the cool room."

25 They waited until they became anxious; but behold, he did not open the doors of the roof chamber. Therefore they took the key and opened them, and behold, their master had fallen to the floor dead.

26 Now Ehud escaped while they were delaying, and he passed by the idols and escaped to Seirah.

3:27 a Judg 6:34; 1 Sam 13:3 27 It came about when he had arrived, that [a]he blew the trumpet in the hill country of Ephraim; and the sons of Israel went down with him from the hill country, and he *was* in front of them.

3:28 a Judg 7:24; 12:5 28 He said to them, "Pursue *them,* for the LORD has given your enemies the Moabites into your hands." So they went down after him and seized [a]the fords of the Jordan opposite Moab, and did not allow anyone to cross.

29 They struck down at that time about ten thousand Moabites, all robust and valiant men; and no one escaped.

30 So Moab was subdued that day under the hand of Israel. And the land was undisturbed for eighty years.

C Shamgar's Victory over the Philistines, 3:31

31 After him came [a]Shamgar the son of Anath, who struck down six hundred Philistines with an oxgoad; and he also saved Israel. ★3:31 a Judg 5:6

D Canaanite Oppression and Deliverance by Deborah and Barak, 4:1–5:31

1 *The story,* 4:1–24

4 Then [a]the sons of Israel again did evil in the sight of the LORD, after Ehud died. 4:1 a Judg 2:19

2 And the LORD sold them into the hand of [a]Jabin king of Canaan, who reigned in Hazor; and the commander of his army was Sisera, who lived in [b]Harosheth-hagoyim. ★4:2 a Josh 11:1,10 b Judg 4:13,16

3 The sons of Israel cried to the LORD; for he had nine hundred [a]iron chariots, and he oppressed the sons of Israel severely for twenty years. 4:3 a Judg 1:19

4 Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time. ★4:4

5 She used to sit under the [a]palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment. 4:5 a Gen 35:8

6 Now she sent and summoned [a]Barak the son of Abinoam from Kedesh-naphtali, and said to him, "Behold, the LORD, the God of Israel, has commanded, 'Go and march to Mount Tabor, and take with you ten thousand men from the sons of Naphtali and from the sons of Zebulun. 4:6 a Heb 11:32

7 'I will draw out to you Sisera, the commander of Jabin's army, with his chariots and his many ★4:7

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when the dagger plunged through Eglon's fat body.

3:31 An *oxgoad* might have been as long as eight ft (2.4 m) with a spoke on one end and a chisel-shaped blade on the other. Normally used for cleaning a plow, it substituted nicely for a spear.

4:2 This *Jabin* ruled about a century later than the one mentioned in Josh. 11. *Hazor,* the most important stronghold in northern Canaan, was four mi (6.4 km) SW of Lake Huleh on a principal trade route.

4:4 Other *prophetesses* were Miriam (Ex. 15:20), Huldah (2 Kings 22:14), Noadiah (Neh. 6:14), Anna (Luke 2:36), and Philip's four daughters (Acts 21:9).

4:7 *the river Kishon.* A stream that flows through the valley of Jezreel.

4:7 *troops* to the river Kishon, and [a]I will give him into your hand.' "
[a]Ps 83:9

8 Then Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go."

4:9 9 She said, "I will surely go
[a]Judg 4:21 with you; nevertheless, the honor shall not be yours on the journey that you are about to take, [a]for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh.

4:10 10 Barak called [a]Zebulun and
[a]Judg 5:18 [b]Judg 4:14; 5:15 Naphtali together to Kedesh, and ten thousand men went up [b]with him; Deborah also went up with him.

*4:11 11 Now Heber [a]the Kenite had
[a]Judg 1:16 [b]Josh 19:33 separated himself from the Kenites, from the sons of Hobab the father-in-law of Moses, and had pitched his tent as far away as the oak in [b]Zaanannim, which is near Kedesh.

12 Then they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.

4:13 13 Sisera called together all his
[a]Judg 4:3 chariots, [a]nine hundred iron chariots, and all the people who *were* with him, from [b]Harosheth-hagoyim to the river Kishon.
[b]Judg 4:2

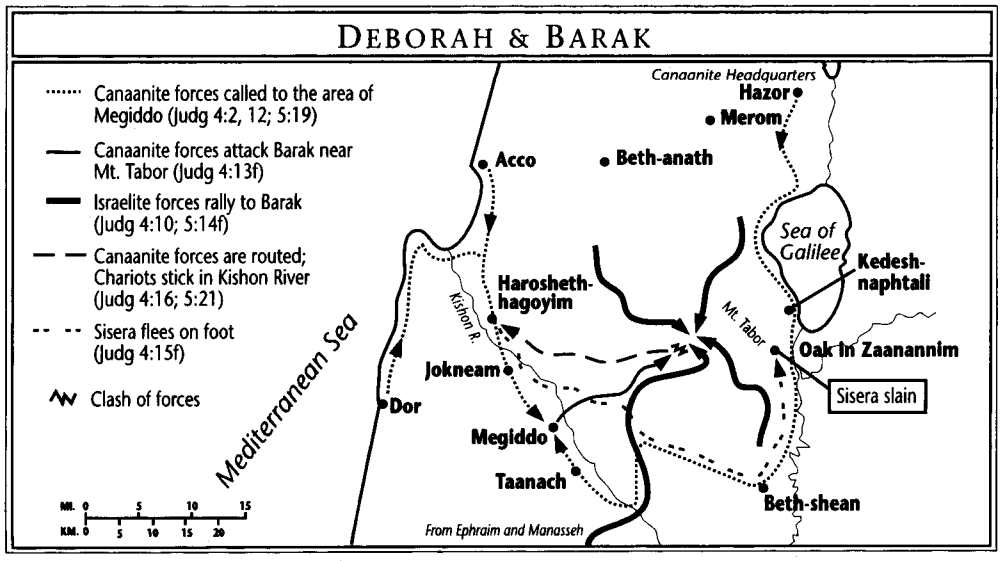
14 Deborah said to Barak, "Arise! For this is the day in which the LORD has given Sisera into your hands; behold, [a]the LORD has gone out before you." So Barak went down from Mount Tabor with ten thousand men following him.
4:14 [a]Deut 9:3; 2 Sam 5:24; Ps 68:7

*4:15 15 [a]The LORD routed Sisera and all *his* chariots and all *his* army with the edge of the sword before Barak; and Sisera alighted from *his* chariot and fled away on foot.
[a]Deut 7:23; Josh 10:10

4:16 16 But Barak pursued the chariots and the army as far as Harosheth-hagoyim, and all the army of Sisera fell by the edge of the sword; [a]not even one was left.
[a]Ex 14:28; Ps 83:9

17 Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite, for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 Jael went out to meet Sisera, and said to him, "Turn aside, my master, turn aside to me! Do not



4:11 A parenthetical note introducing the family of Jael (v. 17). See also note on 1:16.

4:15 According to 5:21 the Lord sent rain that flooded the stream and valley, neutralizing the chariots. A similar thing happened when Napoleon defeated the Turks in the same place in A.D. 1799.

be afraid." And he turned aside to her into the tent, and she covered him with a rug.

*4:19 a Judg 5:24-27
19 [a]He said to her, "Please give me a little water to drink, for I am thirsty." So she opened a bottle of milk and gave him a drink; then she covered him.

20 He said to her, "Stand in the doorway of the tent, and it shall be if anyone comes and inquires of you, and says, 'Is there anyone here?' that you shall say, 'No.' "

*4:21 a Judg 5:26
21 But Jael, Heber's wife, [a]took a tent peg and seized a hammer in her hand, and went secretly to him and drove the peg into his temple, and it went through into the ground; for he was sound asleep and exhausted. So he died.

22 And behold, as Barak pursued Sisera, Jael came out to meet him and said to him, "Come, and I will show you the man whom you are seeking." And he entered with her, and behold Sisera was lying dead with the tent peg in his temple.

4:23 a Neh 9:24; Ps 18:47
23 So [a]God subdued on that day Jabin the king of Canaan before the sons of Israel.

24 The hand of the sons of Israel pressed heavier and heavier upon Jabin the king of Canaan, until they had destroyed Jabin the king of Canaan.

2 *The song,* 5:1–31

*5:1 a Ex 15:1
5 [a]Then Deborah and Barak the son of Abinoam sang on that day, saying,

5:2 a Judg 5:9 b Ps 110:3
2"[a]That the leaders led in Israel,
That [b]the people volunteered,
Bless the LORD!

5:3 a Ps 27:6
3"Hear, O kings; give ear, O rulers!
[a]I—to the LORD, I will sing,
I will sing praise to the LORD, the God of Israel.

*5:4 a Deut 33:2; Ps 68:7 b Ps 68:8,9
4"[a]LORD, when You went out from Seir,
When You marched from the field of Edom,
[b]The earth quaked, the heavens also dripped,
Even the clouds dripped water.

5:5 a Ex 19:18 b Ps 68:8
5"[a]The mountains quaked at the presence of the LORD,
[b]This Sinai, at the presence of the LORD, the God of Israel.

*5:6 a Judg 3:31 b Judg 4:17
6"In the days of [a]Shamgar the son of Anath,
In the days of [b]Jael, the highways were deserted,
And travelers went by roundabout ways.

7"The peasantry ceased, they ceased in Israel,
Until I, Deborah, arose,
Until I arose, a mother in Israel.

*5:8 a Deut 32:17
8"[a]New gods were chosen;
Then war *was* in the gates.
Not a shield or a spear was seen
Among forty thousand in Israel.

5:9 a Judg 5:2
9"My heart *goes out* to [a]the commanders of Israel,
The volunteers among the people;
Bless the LORD!

5:10 a Judg 10:4; 12:14
10"[a]You who ride on white donkeys,
You who sit on *rich* carpets,
And you who travel on the road— sing!

5:11 a Gen 24:11; 29:2,3 b 1 Sam 12:7; Mic 6:5
11"At the sound of those who divide *flocks* among [a]the watering places,
There they shall recount [b]the righteous deeds of the LORD,

4:19 *bottle of milk.* Yogurt (5:25b) from a skin bottle.

4:21 *a tent peg.* Cf. 5:26 for more details. The mallet and tent peg were easily accessible, since pitching a tent was the woman's job.

5:1 This chapter contains the poetic version of the prose account of chap. 4.

5:4 *Seir* = Edom.

5:6 *Shamgar.* See 3:31. Because the Canaanites controlled the *highways,* the Israelites had to use other routes.

5:8 Israel turned to idolatry and was unarmed.

5:11 [c]Judg 5:8
The righteous deeds for His peasantry in Israel.
Then the people of the LORD went down [c]to the gates.

5:12 [a]Ps 57:8 [b]Ps 68:18; Eph 4:8
12"[a]Awake, awake, Deborah;
Awake, awake, sing a song!
Arise, Barak, and [b]take away your captives,
O son of Abinoam.
13"Then survivors came down to the nobles;
The people of the LORD came down to me as warriors.

5:14 [a]Judg 12:15
14"From Ephraim those whose root is [a]in Amalek *came down,*
Following you, Benjamin, with your peoples;
From Machir commanders came down,
And from Zebulun those who wield the staff of office.

*5:15 [a]Judg 4:10
15"And the princes of Issachar *were* with Deborah;
As *was* Issachar, so *was* Barak;
Into the valley they rushed [a]at his heels;
Among the divisions of Reuben
There were great resolves of heart.

5:16 [a]Num 32:1,2, 24,36
16"Why did you sit among [a]the sheepfolds,
To hear the piping for the flocks?
Among the divisions of Reuben
There were great searchings of heart.

5:17 [a]Josh 22:9
17"[a]Gilead remained across the Jordan;
And why did Dan stay in ships?
Asher sat at the seashore,
And remained by its landings.

5:18 [a]Judg 4:6,10
18"[a]Zebulun *was* a people who despised their lives *even* to death,
And Naphtali also, on the high places of the field.

5:19 [a]Josh 11:1-5; Judg 4:13 [b]Judg 1:27 [c]Judg 5:30
19"[a]The kings came *and* fought;
Then fought the kings of Canaan
[b]At Taanach near the waters of Megiddo;
[c]They took no plunder in silver.

*5:20 [a]Josh 10:12-14
20"[a]The stars fought from heaven,
From their courses they fought against Sisera.

5:21 [a]Ex 15:2; Ps 44:5
21"The torrent of Kishon swept them away,
The ancient torrent, the torrent Kishon.
[a]O my soul, march on with strength.

*5:22 [a]Job 39:19-25
22"[a]Then the horses' hoofs beat
From the dashing, the dashing of his valiant steeds.

*5:23 [a]Judg 5:13
23 'Curse Meroz,' said the angel of the LORD,
'Utterly curse its inhabitants;
[a]Because they did not come to the help of the LORD,
To the help of the LORD against the warriors.'

5:24 [a]Judg 4:19-21
24"[a]Most blessed of women is Jael,
The wife of Heber the Kenite;
Most blessed is she of women in the tent.
25"He asked for water *and* she gave him milk;
In a magnificent bowl she brought him curds.
26"She reached out her hand for the tent peg,
And her right hand for the workmen's hammer.

5:15–17 Reuben, Gilead, Dan, and Asher refused to join in the battle against Sisera.
5:20 A reference to the cloudburst God sent.
5:22 Apparently the hooves of the horses stamped the ground in their effort to escape the flood of water.
5:23 The town of *Meroz* did not help the Israelites and was cursed for it.

Then she struck Sisera, she
smashed his head;
And she shattered and
pierced his temple.
27 "Between her feet he bowed,
he fell, he lay;
Between her feet he bowed,
he fell;
Where he bowed, there he
fell dead.

*5:28 28 "Out of the window she
looked and lamented,
The mother of Sisera
through the lattice,
'Why does his chariot delay
in coming?
Why do the hoofbeats of
his chariots tarry?'
29 "Her wise princesses would
answer her,
Indeed she repeats her
words to herself,
5:30 aEx 15:9 30 'aAre they not finding, are
they not dividing the
spoil?
A maiden, two maidens for
every warrior;
To Sisera a spoil of dyed
work,
A spoil of dyed work
embroidered,
Dyed work of double
embroidery on the neck
of the spoiler?'
5:31 aPs 68:2; 92:9 bPs 19:4-6; 89:36,37 31 "aThus let all Your enemies
perish, O LORD;
bBut let those who love
Him be like the rising of
the sun in its might."
And the land was undisturbed for
forty years.

E **Midianite Oppression and Gideon's Deliverance,** 6:1–8:35

1 ***Gideon's call,*** 6:1–40

*6:1 aJudg 2:11 6 Then the sons of Israel adid what was evil in the sight of the LORD; and the LORD gave them into the hands of bMidian seven years.

6:1 bNum 22:4; 25:15-18; 31:1-3

2 The power of Midian prevailed against Israel. Because of Midian the sons of Israel made for themselves athe dens which were in the mountains and the caves and the strongholds.

6:2 a1 Sam 13:6; Heb 11:38

3 For it was when Israel had sown, that the Midianites would come up with the Amalekites and the sons of the east and go against them.

*6:3

4 So they would camp against them and adestroy the produce of the earth as far as Gaza, and bleave no sustenance in Israel as well as no sheep, ox, or donkey.

6:4 aLev 26:16 bDeut 28:31

5 For they would come up with their livestock and their tents, they would come in alike locusts for number, both they and their camels were innumerable; and they came into the land to devastate it.

*6:5 aJudg 7:12; 8:10

6 So Israel was brought avery low because of Midian, and the sons of Israel cried to the LORD.

6:6 aDeut 28:43

7 Now it came about when the sons of Israel cried to the LORD on account of Midian,

8 that the LORD sent a prophet to the sons of Israel, and ahe said to them, "Thus says the LORD, the God of Israel, 'It was I who brought you up from Egypt and brought you out from the house of slavery.

6:8 aJudg 2:1,2

9 'I delivered you from the hands of the Egyptians and from the hands of all your oppressors, and dispossessed them before you and gave you their land,

10 and I said to you, "I am the LORD your God; you ashall not fear the gods of the Amorites in whose land you live. But you have not obeyed Me." ' "

6:10 a2 Kin 17:35; Jer 10:2

11 Then athe angel of the LORD came and sat under the oak that

*6:11 aJudg 2:1; 6:14; 13:3

5:28–30 The scene shifts to Sisera's home. His mother's concern is abated by the assurance that the delay in Sisera's return was caused by the dividing of the spoils.

6:1 *Midian.* See notes on Ex. 2:15 and Num. 31:2.

6:3 *Amalekites.* See 3:13. The *sons of the east* included other nomads from the Syrian desert region.

6:5 These seasonal raiders on Israel's crops are likened to *locusts*—innumerable and devastating. The use of *camels* made long-distance raids possible.

6:11 *the angel of the* LORD. Another theophany.

6:11 [b]Josh 17:2; Judg 6:15 [c]Heb 11:32 was in Ophrah, which belonged to Joash the [b]Abiezrite as his son [c]Gideon was beating out wheat in the wine press in order to save *it* from the Midianites.

12 The angel of the LORD appeared to him and said to him, "The LORD is with you, O valiant warrior."

6:13 [a]Judg 6:1; Ps 44:9 13 Then Gideon said to him, "O my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But [a]now the LORD has abandoned us and given us into the hand of Midian."

6:14 [a]Heb 11:32-34 14 The LORD looked at him and said, "[a]Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?"

6:15 [a]Ex 3:11 15 [a]He said to Him, "O Lord, how shall I deliver Israel? Behold, my family is the least in [b]Manasseh, and I am the youngest in my father's house."

6:15 [b]Judg 6:11

16 [a]But the LORD said to him, "Surely I will be with you, and you shall defeat Midian as one man."

6:16 [a]Ex 3:12; Josh 1:5

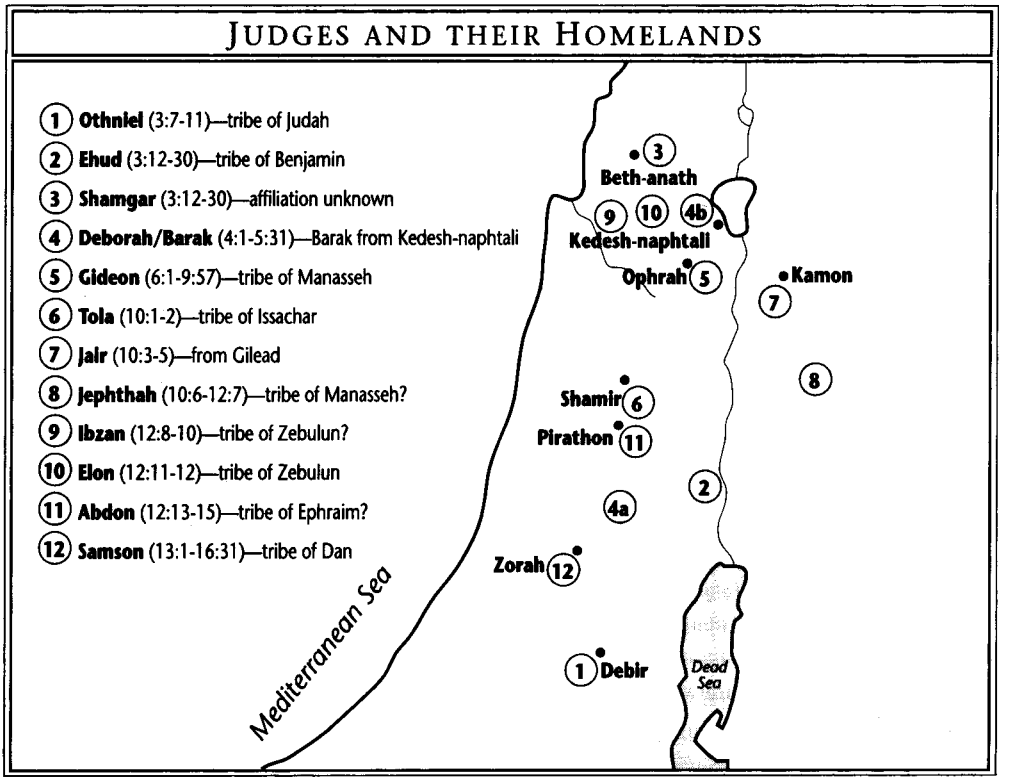
17 So Gideon said to Him, "If now I have found favor in Your sight, then show me [a]a sign that it is You who speak with me.

6:17 [a]Judg 6:37; Is 38:7,8

18 "Please do not depart from here, until I come *back* to You, and bring out my offering and lay it before You." And He said, "I will remain until you return."

19 Then Gideon went in and [a]prepared a young goat and unleavened bread from an ephah of flour; he put the meat in a basket and the broth in a pot, and brought *them* out to him under the oak and presented *them.*

6:19 [a]Gen 18:6-8



See 2:1 and the note on Gen. 16:9. Abiezer was a son of Manasseh (Josh. 17:2). Gideon's threshing *wheat in the wine press* (rather than on an exposed threshing floor) was an act of desperation, lest the Midianites discover and seize even the small amount that could be threshed that way.

20 The angel of God said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so.

*6:21 21 Then the angel of the LORD
a Lev 9:24 put out the end of the staff that was in his hand and touched the meat and the unleavened bread; and [a]fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the LORD vanished from his sight.

6:22 22 [a]When Gideon saw that he
a Gen 32:30; Ex 33:20; Judg 13:21,22 was the angel of the LORD, he said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face."

23 The LORD said to him, "Peace to you, do not fear; you shall not die."

6:24 24 Then Gideon built an altar
a Judg 8:32 there to the LORD and named it The LORD is Peace. To this day it is still [a]in Ophrah of the Abiezrites.

6:25 25 Now the same night it came
a Ex 34:13 about that the LORD said to him, "Take your father's bull and a second bull seven years old, and pull down the altar of Baal which belongs to your father, and cut down the [a]Asherah that is beside it;

*6:26 26 and build an altar to the LORD your God on the top of this stronghold in an orderly manner, and take a second bull and offer a burnt offering with the wood of the Asherah which you shall cut down."

27 Then Gideon took ten men of his servants and did as the LORD had spoken to him; and it came about, because he was too afraid of his father's household and the men of the city to do it by day, that he did it by night.

28 When the men of the city arose early in the morning, behold, the altar of Baal was torn down, and the Asherah which was beside it was cut down, and the second bull was offered on the altar which had been built.

29 They said to one another, "Who did this thing?" And when they searched about and inquired, they said, "Gideon the son of Joash did this thing."

30 Then the men of the city *6:30
said to Joash, "Bring out your son, that he may die, for he has torn down the altar of Baal, and indeed, he has cut down the Asherah which was beside it."

31 But Joash said to all who *6:31
stood against him, "Will you contend for Baal, or will you deliver him? Whoever will plead for him shall be put to death by morning. If he is a god, let him contend for himself, because someone has torn down his altar."

32 Therefore on that day he *6:32
named him [a]Jerubbaal, that is to a Judg 7:1
say, "Let Baal contend against him," because he had torn down his altar.

33 Then all the Midianites and *6:33
the Amalekites and the sons of a Josh 17:16
east assembled themselves; and they crossed over and camped in [a]the valley of Jezreel.

34 So [a]the Spirit of the LORD *6:34
came upon Gideon; and he a Judg 3:10
[b]blew a trumpet, and the Abiez- b Judg 3:27
rites were called together to follow him.

35 He sent messengers 6:35
throughout Manasseh, and they a Judg 4:6,10; 5:18
also were called together to follow b Judg 7:3
him; and he sent messengers to Asher, [a]Zebulun, and Naphtali, and [b]they came up to meet them.

36 Then Gideon said to God, 6:36
"[a]If You will deliver Israel a Judg 6:14,16, 17

6:21 *fire.* The sign of divine acceptance of Gideon's offering (Lev. 9:24).

6:26 *the wood of the Asherah.* See note on 3:7.

6:30 So deep was their commitment to idolatry that these men were eager to kill the one who destroyed *the altar of Baal.*

6:31 Joash's logic is irrefutable: a god who can't save himself is not worth worshiping.

6:32 *Jerubbaal.* The meaning is "let Baal contend."

6:33 *Jezreel* is the eastern part of the plain of Megiddo, an historic battleground in the heart of Palestine.

6:34 Here it is said that the Spirit literally clothed Gideon. See note on 3:10.

through me, as You have spoken,
37 behold, I will put a fleece of wool on the threshing floor. If there is dew on the fleece only, and it is dry on all the ground, then I will know that You will deliver Israel through me, as You have spoken."
38 And it was so. When he arose early the next morning and squeezed the fleece, he drained the dew from the fleece, a bowl full of water.
*6:39 39 Then Gideon said to God,
a Gen 18:32 "[a]Do not let Your anger burn against me that I may speak once more; please let me make a test once more with the fleece, let it now be dry only on the fleece, and let there be dew on all the ground."
40 God did so that night; for it was dry only on the fleece, and dew was on all the ground.

2 *Gideon's conquests,* 7:1–8:35

7:1 a Judg 6:32 b Gen 12:6; Deut 11:30
7 Then [a]Jerubbaal (that is, Gideon) and all the people who were with him, rose early and camped beside the spring of Harod; and the camp of Midian was on the north side of them by the hill of [b]Moreh in the valley.
7:2 a Deut 8:17,18
2 The LORD said to Gideon, "The people who are with you are too many for Me to give Midian into their hands, [a]for Israel would become boastful, saying, 'My own power has delivered me.'
*7:3 a Deut 20:8
3 "Now therefore come, proclaim in the hearing of the people, saying, '[a]Whoever is afraid and trembling, let him return and depart from Mount Gilead.' " So 22,000 people returned, but 10,000 remained.
7:4 a 1 Sam 14:6
4 [a]Then the LORD said to Gideon, "The people are still too many; bring them down to the water and I will test them for you there. Therefore it shall be that he of whom I say to you, 'This one shall go with you,' he shall go with you; but everyone of whom I say to you, 'This one shall not go with you,' he shall not go."
*7:5
5 So he brought the people down to the water. And the LORD said to Gideon, "You shall separate everyone who laps the water with his tongue as a dog laps, as well as everyone who kneels to drink."
6 Now the number of those who lapped, putting their hand to their mouth, was 300 men; but all the rest of the people kneeled to drink water.
7:7 a 1 Sam 14:6
7 The LORD said to Gideon, "I will deliver you [a]with the 300 men who lapped and will give the Midianites into your hands; so let all the *other* people go, each man to his home."
8 So the 300 men took the people's provisions and their trumpets into their hands. And Gideon sent all the *other* men of Israel, each to his tent, but retained the 300 men; and the camp of Midian was below him in the valley.
7:9 a Josh 2:24; 10:8; 11:6
9 Now the same night it came about that the LORD said to him, "Arise, go down against the camp, [a]for I have given it into your hands.
10 "But if you are afraid to go down, go with Purah your servant down to the camp,
7:11 a Judg 7:15; 1 Sam 14:9,10
11 and you will hear what they say; and [a]afterward your hands will be strengthened that you may go down against the camp." So he went with Purah his servant down to the outposts of the army that was in the camp.
12 Now the Midianites and the

6:39 Gideon evidently realized that the previous sign may not have been a sign at all (v. 38), since the ground would naturally have dried before the fleece. *fleece* = shorn wool.

7:3 The well-known *Mount Gilead* is E of the Jordan. This may be another one, otherwise unmentioned; or perhaps *from* should be translated "toward."

7:5 *as a dog laps.* Evidently the 300 used their hands to bring the water to their mouths while standing upright, just as a dog uses his tongue to bring the water to his mouth. This proved them to be watchful and alert in contrast to those who knelt.

7:12 [a]Judg 6:5; 8:10 [b]Josh 11:4

Amalekites and all the sons of the east were lying in the valley [a]as numerous as locusts; and their camels were without number, [b]as numerous as the sea-shore.

*7:13

13 When Gideon came, behold, a man was relating a dream to his friend. And he said, "Behold, I had a dream; a loaf of barley bread was tumbling into the camp of Midian, and it came to the tent and struck it so that it fell, and turned it upside down so that the tent lay flat."

7:14 [a]Josh 2:9

14 His friend answered and said, "This is nothing less than the sword of Gideon the son of Joash, a man of Israel; God has given Midian and all the camp [a]into his hand."

15 It came about when Gideon heard the account of the dream and its interpretation, that he bowed in worship. He returned to the camp of Israel and said, "Arise, for the LORD has given the camp of Midian into your hands."

*7:16

16 He divided the 300 men into three companies, and he put trumpets and empty pitchers into the hands of all of them, with torches inside the pitchers.

17 He said to them, "Look at me and do likewise. And behold, when I come to the outskirts of the camp, do as I do.

18 "When I and all who are with me blow the trumpet, then you also blow the trumpets all around the camp and say, 'For the LORD and for Gideon.' "

*7:19

19 So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just posted the watch; and they blew the trumpets and smashed the pitchers that were in their hands.

20 When the three companies blew the trumpets and broke the pitchers, they held the torches in their left hands and the trumpets in their right hands for blowing, and cried, "A sword for the LORD and for Gideon!"

7:21 [a]2 Kin 7:7

21 Each stood in his place around the camp; and [a]all the army ran, crying out as they fled.

7:22 [a]1 Sam 14:20 [b]1 Kin 4:12; 19:16

22 When they blew 300 trumpets, the [a]LORD set the sword of one against another even throughout the whole army; and the army fled as far as Beth-shittah toward Zererah, as far as the edge of [b]Abel-meholah, by Tabbath.

7:23 [a]Judg 6:35

23 The men of Israel were summoned from [a]Naphtali and Asher and all Manasseh, and they pursued Midian.

7:24 [a]Judg 3:28

24 Gideon sent messengers throughout all the hill country of Ephraim, saying, "Come down against Midian and [a]take the waters before them, as far as Beth-barah and the Jordan." So all the men of Ephraim were summoned and they took the waters as far as Beth-barah and the Jordan.

7:25 [a]Ps 83:11; Is 10:26 [b]Judg 8:4

25 They captured the two leaders of Midian, [a]Oreb and Zeeb, and they killed Oreb at the rock of Oreb, and they killed Zeeb at the wine press of Zeeb, while they pursued Midian; and they brought the heads of Oreb and Zeeb to Gideon [b]from across the Jordan.

*8:1 [a]Judg 12:1

8 Then the men of Ephraim said to him, "[a]What is this thing you have done to us, not calling us when you went to fight against Midian?" And they contended with him vigorously.

2 But he said to them, "What

7:13–15 *barley bread* (rather than wheat bread) aptly represented the poor farmers of Israel, and *tents* the nomadic Midianites. The interpretation by a Midianite gave Gideon final assurance.

7:16 *trumpets.* Ram's horn. *pitchers.* Earthenware vessels in which the provisions mentioned in verse 8 were possibly carried.

7:19 *the beginning of the middle watch.* About 10 P.M. The smashing of the *pitchers* not only made noise but allowed the lights to be seen suddenly.

8:1–3 The Ephraimites complained that they had not been in on the initial rout of the Midianites. Gideon's soft answer, reminding them that they had captured two Midianite chiefs (7:24–25), calmed them.

have I done now in comparison with you? Is not the gleaning *of the grapes* of Ephraim better than the vintage of Abiezer?

3 "God has given the leaders of Midian, Oreb and Zeeb into your hands; and what was I able to do in comparison with you?" Then their anger toward him subsided when he said that.

8:4 [a]Judg 7:25

4 Then Gideon and the 300 men who were with him came [a]to the Jordan *and* crossed over, weary yet pursuing.

*8:5 [a]Gen 33:17

5 He said to the men of [a]Succoth, "Please give loaves of bread to the people who are following me, for they are weary, and I am pursuing Zebah and Zalmunna, the kings of Midian."

8:6 [a]Judg 8:15

6 The leaders of Succoth said, "[a]Are the hands of Zebah and Zalmunna already in your hands, that we should give bread to your army?"

8:7 [a]Judg 7:15

7 Gideon said, "All right, [a]when the LORD has given Zebah and Zalmunna into my hand, then I will thrash your bodies with the thorns of the wilderness and with briers."

*8:8 [a]Gen 32:31

8 He went up from there to [a]Penuel and spoke similarly to them; and the men of Penuel answered him just as the men of Succoth had answered.

8:9 [a]Judg 8:17

9 So he spoke also to the men of Penuel, saying, "When I return safely, [a]I will tear down this tower."

8:10 [a]Judg 6:5; 7:12; Is 9:4

10 Now Zebah and Zalmunna were in Karkor, and their armies with them, about 15,000 men, all who were left of the entire army of the sons of the east; [a]for the fallen were 120,000 swordsmen.

11 Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and attacked the camp when the camp was unsuspecting.

12 When Zebah and Zalmunna fled, he pursued them and captured the two kings of Midian, Zebah and Zalmunna, and routed the whole army.

13 Then Gideon the son of Joash returned from the battle by the ascent of Heres.

14 And he captured a youth from Succoth and questioned him. Then *the youth* wrote down for him the princes of Succoth and its elders, seventy-seven men.

15 He came to the men of Succoth and said, "Behold Zebah and Zalmunna, concerning whom you taunted me, saying, '[a]Are the hands of Zebah and Zalmunna already in your hand, that we should give bread to your men who are weary?' "

8:15 [a]Judg 8:6

*8:16

16 He took the elders of the city, and thorns of the wilderness and briers, and he disciplined the men of Succoth with them.

8:17 [a]Judg 8:9

17 [a]He tore down the tower of Penuel and killed the men of the city.

18 Then he said to Zebah and Zalmunna, "What kind of men *were* they whom you killed at Tabor?" And they said, "They were like you, each one resembling the son of a king."

19 He said, "They *were* my brothers, the sons of my mother. *As* the LORD lives, if only you had let them live, I would not kill you."

*8:20

20 So he said to Jether his firstborn, "Rise, kill them." But the youth did not draw his sword, for he was afraid, because he was still a youth.

*8:21

21 Then Zebah and Zalmunna said, "Rise up yourself, and fall on us; for as the man, so is his

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8:5–6 *Succoth* was E of the Jordan and N of the Jabbok River. The residents did not wish to take a chance helping Gideon until they were certain that he had captured the Midianite chiefs.

8:8 *Penuel* was four mi (6.4 km) E of Succoth. These people also tried to remain neutral. See note on Gen. 32:30.

8:16 Gideon had the leaders of Succoth dragged over thorns, which probably resulted in their deaths.

8:20 For Jether to have performed the execution would have been an honor for the boy and greater humiliation for those to be slain.

8:21 The *ornaments* were worn as amulets (cf. Isa. 3:18).

8:21 [a]Ps 83:11 [b]Judg 8:26
strength." [a]So Gideon arose and killed Zebah and Zalmunna, and [b]took the crescent ornaments which were on their camels' necks.

22 Then the men of Israel said to Gideon, "Rule over us, both you and your son, also your son's son, for you have delivered us from the hand of Midian."

*8:23 [a]1 Sam 8:7; 10:19; 12:12; Ps 10:16
23 But Gideon said to them, "I will not rule over you, nor shall my son rule over you; [a]the LORD shall rule over you."

*8:24 [a]Gen 25:13-16
24 Yet Gideon said to them, "I would request of you, that each of you give me an earring from his spoil." (For they had gold earrings, because they were [a]Ishmaelites.)

25 They said, "We will surely give *them.*" So they spread out a garment, and every one of them threw an earring there from his spoil.

*8:26
26 The weight of the gold earrings that he requested was 1,700 *shekels* of gold, besides the crescent ornaments and the pendants and the purple robes which *were* on the kings of Midian, and besides the neck bands that *were* on their camels' necks.

*8:27 [a]Ex 28:6-35; Judg 17:5; 18:14-20
27 Gideon made it into [a]an ephod, and placed it in his city, Ophrah, and all Israel played the harlot with it there, so that it became a snare to Gideon and his household.

28 So Midian was subdued before the sons of Israel, and they did not lift up their heads anymore. And the land was undisturbed for forty years in the days of Gideon.

8:29 [a]Judg 7:1
29 Then [a]Jerubbaal the son of Joash went and lived in his own house.

*8:30 [a]Judg 9:2,5
30 Now Gideon had [a]seventy sons who were his direct descendants, for he had many wives.

*8:31
31 His concubine who was in Shechem also bore him a son, and he named him Abimelech.

32 And Gideon the son of Joash died at a ripe old age and was buried in the tomb of his father Joash, in Ophrah of the Abiezrites.

*8:33 [a]Judg 2:11,12 [b]Judg 9:4,27, 46
33 Then it came about, as soon as Gideon was dead, [a]that the sons of Israel again played the harlot with the Baals, and made [b]Baal-berith their god.

8:34 [a]Deut 4:9; Judg 3:7
34 Thus the sons of Israel [a]did not remember the LORD their God, who had delivered them from the hands of all their enemies on every side;

8:35 [a]Judg 9:16-18
35 [a]nor did they show kindness to the household of Jerubbaal (*that is,* Gideon) in accord with all the good that he had done to Israel.

F Abimelech's Tyranny, 9:1–57

*9:1 [a]Judg 8:31,35
9 And [a]Abimelech the son of Jerubbaal went to Shechem to his mother's relatives, and spoke to them and to the whole clan of the household of his mother's father, saying,

9:2 [a]Judg 8:30; 9:5,18 [b]Gen 29:14
2"Speak, now, in the hearing of all the leaders of Shechem, 'Which is better for you, that [a]seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you?' Also, remember that I am [b]your bone and your flesh."

3 And his mother's relatives spoke all these words on his be-

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8:23 Gideon declined *rule* and dynasty, affirming rather the kingship of Yahweh.

8:24 *Ishmaelites.* A term for nomadic traders, which the Midianites were. See note on Gen. 37:25.

8:26 This was at least 42.5 lb (19.3 kg) of gold.

8:27 The form of the *ephod* is not known, but clearly it became an object of idolatrous worship.

8:30 *many wives,* proof of Gideon's prosperity (cf. 6:15).

8:31 His *concubine,* as was customary, lived with her family in Shechem.

8:33 Concerning Baal worship, see note on 2:13.

9:1–6 Though Gideon declined to start a dynasty, Abimelech (his son by a concubine from Shechem) had other ideas. He appealed to his family ties in Shechem, received silver from the idol temple treasury, killed all but one of Gideon's other sons, and was made king. *on one stone* (v. 5) implies that the execution was public.

9:3 [a]Gen 29:15 half in the hearing of all the leaders of Shechem; and they were inclined to follow Abimelech, for they said, "He is [a]our relative."

9:4 [a]Judg 8:33 4 They gave him seventy *pieces* of silver from the house of [a]Baal-berith with which Abimelech hired worthless and reckless fellows, and they followed him.

9:5 [a]2 Kin 11:1,2 [b]Judg 8:30; 9:2,18 5 Then he went to his father's house at Ophrah and [a]killed his brothers the sons of Jerubbaal, [b]seventy men, on one stone. But Jotham the youngest son of Jerubbaal was left, for he hid himself.

*9:6 6 All the men of Shechem and all Beth-millo assembled together, and they went and made Abimelech king, by the oak of the pillar which was in Shechem.

*9:7 [a]Deut 11:29,30 7 Now when they told Jotham, he went and stood on the top of [a]Mount Gerizim, and lifted his voice and called out. Thus he said to them, "Listen to me, O men of Shechem, that God may listen to you.

8"Once the trees went forth to anoint a king over them, and they said to the olive tree, 'Reign over us!'

9"But the olive tree said to them, 'Shall I leave my fatness with which God and men are honored, and go to wave over the trees?'

10"Then the trees said to the fig tree, 'You come, reign over us!'

11"But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to wave over the trees?'

12"Then the trees said to the vine, 'You come, reign over us!'

13"But the vine said to them, 'Shall I leave my new wine, which cheers God and men, and go to wave over the trees?'

14"Finally all the trees said to the bramble, 'You come, reign over us!'

*9:15 15"The bramble said to the trees, 'If in truth you are anointing me as king over you, come and take refuge in my shade; but if not, may fire come out from the bramble and consume the cedars of Lebanon.'

*9:16 [a]Judg 8:35 16"Now therefore, if you have dealt in truth and integrity in making Abimelech king, and if you have dealt well with [a]Jerubbaal and his house, and have dealt with him as he deserved—

17 for my father fought for you and risked his life and delivered you from the hand of Midian;

9:18 [a]Judg 8:30; 9:2,5 [b]Judg 8:31 18 but you have risen against my father's house today and have killed [a]his sons, seventy men, on one stone, and have made Abimelech, [b]the son of his maidservant, king over the men of Shechem, because he is your relative—

*9:19 19 if then you have dealt in truth and integrity with Jerubbaal and his house this day, rejoice in Abimelech, and let him also rejoice in you.

20"But if not, let fire come out from Abimelech and consume the men of Shechem and Beth-millo; and let fire come out from the men of Shechem and from Beth-millo, and consume Abimelech."

*9:21 21 Then Jotham escaped and fled, and went to Beer and remained there because of Abimelech his brother.

22 Now Abimelech ruled over Israel three years.

*9:23 [a]1 Sam 16:14; Is 19:2,14 23 [a]Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of

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9:6 *Beth-millo.* Lit., house of the fortress. Perhaps the same as the tower of Shechem (see v. 46 and its note).

9:7 By his standing on a lower slope of Mount Gerizim overlooking Shechem, Jotham's parable could be heard by the people of Shechem.

9:15 The point of Jotham's warning is simply that Abimelech, like a bramble, could offer no real security to the people of Shechem; instead, he would be both the cause and the means of their destruction (see vv. 42–49, 57).

9:16 *Jerubbaal* = Gideon.

9:19–20 If the Shechemites' actions were honorable, then their relationship with Abimelech would be mutually cordial; if not, then they could expect mutual destruction.

9:21 *Beer* means "well."

9:23 *an evil spirit.* A demon, as also in 1 Sam. 16:14 and 2 Cor. 12:7.

9:23 [b]Is 33:1
Shechem [b]dealt treacherously with Abimelech,

9:24 [a]Deut 27:25; Judg 9:56,57 [b]Num 35:33
24 [a]in order that the violence done to the seventy sons of Jerubbaal might come, and [b]their blood might be laid on Abimelech their brother, who killed them, and on the men of Shechem, who strengthened his hands to kill his brothers.

25 The men of Shechem set men in ambush against him on the tops of the mountains, and they robbed all who might pass by them along the road; and it was told to Abimelech.

26 Now Gaal the son of Ebed came with his relatives, and crossed over into Shechem; and the men of Shechem put their trust in him.

*9:27 [a]Judg 8:33; 9:46
27 They went out into the field and gathered *the grapes of* their vineyards and trod *them,* and held a festival; and they went into the house of [a]their god, and ate and drank and cursed Abimelech.

*9:28 [a]Gen 34:2
28 Then Gaal the son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? Is he not the son of Jerubbaal, and *is* Zebul *not* his lieutenant? Serve the men of [a]Hamor the father of Shechem; but why should we serve him?

9:29 [a]2 Sam 15:4
29"[a]Would, therefore, that this people were under my authority! Then I would remove Abimelech." And he said to Abimelech, "Increase your army and come out."

30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

31 He sent messengers to Abimelech deceitfully, saying, "Behold, Gaal the son of Ebed and his relatives have come to Shechem; and behold, they are stirring up the city against you.

32"Now therefore, arise by night, you and the people who are with you, and lie in wait in the field.

33"It shall come about in the morning, as soon as the sun is up, that you shall rise early and rush upon the city; and behold, when he and the people who are with him come out against you, you shall [a]do to them whatever you can."

9:33 [a]1 Sam 10:7

34 So Abimelech and all the people who *were* with him arose by night and lay in wait against Shechem in four companies.

35 Now Gaal the son of Ebed went out and stood in the entrance of the city gate; and Abimelech and the people who *were* with him arose from the ambush.

36 When Gaal saw the people, he said to Zebul, "Look, people are coming down from the tops of the mountains." But Zebul said to him, "You are seeing the shadow of the mountains as *if they were* men."

9:37 [a]Ezek 38:12
37 Gaal spoke again and said, "Behold, people are coming down from [a]the highest part of the land, and one company comes by the way of the diviners' oak."

38 Then Zebul said to him, "Where is your boasting now with which you said, 'Who is Abimelech that we should serve him?' Is this not the people whom you despised? Go out now and fight with them!"

39 So Gaal went out before the leaders of Shechem and fought with Abimelech.

40 Abimelech chased him, and he fled before him; and many fell wounded up to the entrance of the gate.

41 Then Abimelech remained at Arumah, but Zebul drove out Gaal and his relatives so that they could not remain in Shechem.

42 Now it came about the next day, that the people went out to the field, and it was told to Abimelech.

43 So he took his people and divided them into three companies, and lay in wait in the field; when

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9:27 This was at the end of summer.

9:28–29 Gaal appealed to the people to restore the ancient Shechemite aristocracy, hinting that he himself would be a good man to lead them! Regarding *Hamor,* see note on Gen. 34:25–29.

he looked and saw the people coming out from the city, he arose against them and slew them.

44 Then Abimelech and the company who was with him dashed forward and stood in the entrance of the city gate; the other two companies then dashed against all who *were* in the field and slew them.

*9:45 45 Abimelech fought against
a2 Kin 3:25 the city all that day, and he captured the city and killed the people who *were* in it; then he [a]razed the city and sowed it with salt.

*9:46 46 When all the leaders of the
aJudg 8:33 tower of Shechem heard of *it,* they entered the inner chamber of the temple of [a]El-berith.

47 It was told Abimelech that all the leaders of the tower of Shechem were gathered together.

9:48 48 So Abimelech went up to
aPs 68:14 Mount [a]Zalmon, he and all the people who *were* with him; and Abimelech took an axe in his hand and cut down a branch from the trees, and lifted it and laid *it* on his shoulder. Then he said to the people who *were* with him, "What you have seen me do, hurry *and* do likewise."

49 All the people also cut down each one his branch and followed Abimelech, and put *them* on the inner chamber and set the inner chamber on fire over those *inside,* so that all the men of the tower of Shechem also died, about a thousand men and women.

50 Then Abimelech went to Thebez, and he camped against Thebez and captured it.

51 But there was a strong tower in the center of the city, and all the men and women with all the leaders of the city fled there and shut themselves in; and they went up on the roof of the tower.

52 So Abimelech came to the tower and fought against it, and approached the entrance of the tower to burn it with fire.

53 But [a]a certain woman threw an upper millstone on Abimelech's head, crushing his skull. *9:53 a2 Sam 11:21

54 Then [a]he called quickly to the young man, his armor bearer, and said to him, "Draw your sword and kill me, so that it will not be said of me, 'A woman slew him.' " So the young man pierced him through, and he died. *9:54 a1 Sam 31:4

55 When the men of Israel saw that Abimelech was dead, each departed to his home.

56 Thus [a]God repaid the wickedness of Abimelech, which he had done to his father in killing his seventy brothers. 9:56 aGen 9:5,6; Ps 94:23

57 Also God returned all the wickedness of the men of Shechem on their heads, and the curse of Jotham the son of Jerubbaal came upon them. *9:57

G Tola's Judgeship, 10:1–2

10 Now after Abimelech died, Tola the son of Puah, the son of Dodo, a man of Issachar, [a]arose to save Israel; and he lived in Shamir in the hill country of Ephraim. 10:1 aJudg 2:16

2 He judged Israel twenty-three years. Then he died and was buried in Shamir.

H Jair's Judgeship, 10:3–5

3 After him, Jair the Gileadite arose and judged Israel twenty-two years.

4 He had thirty sons who rode on thirty donkeys, and they had thirty cities in the land of Gilead [a]that are called Havvoth-jair to this day. *10:4 aNum 32:41

5 And Jair died and was buried in Kamon.

9:45 *sowed it with salt.* A symbolic ritual, with obvious direct effects, that condemned the land to desolation. Later, Shechem was rebuilt by Jeroboam (1 Kings 12:25).

9:46 *the tower.* Apparently a stronghold outside the city. The nearby temple of Baal, to which the men of the tower fled, was burned down by Abimelech and his men (v. 49).

9:53 A *millstone* was 12–18 inches (30–46 cm) in diameter and four inches (10 cm) thick.

9:54 Abimelech wanted to avoid the disgrace of dying at the hands of a woman.

9:57 *the curse of Jotham.* See verse 20.

10:4 This family had considerable affluence.

I Ammonite Oppression and Jephthah's Deliverance, 10:6–12:7

*10:6 [a]Judg 2:13 [b]Judg 11:24 [c]Deut 31:16, 17; 32:15

6 Then the sons of Israel again did evil in the sight of the LORD, [a]served the Baals and the Ashtaroth, the gods of Aram, the gods of Sidon, the gods of Moab, [b]the gods of the sons of Ammon, and the gods of the Philistines; thus [c]they forsook the LORD and did not serve Him.

*10:7 [a]1 Sam 12:9

7 The anger of the LORD burned against Israel, and He [a]sold them into the hands of the Philistines and into the hands of the sons of Ammon.

8 They afflicted and crushed the sons of Israel that year; for eighteen years they *afflicted* all the sons of Israel who were beyond the Jordan in Gilead in the land of the Amorites.

9 The sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim, so that Israel was greatly distressed.

10:10 [a]1 Sam 12:10

10 Then the [a]sons of Israel cried out to the LORD, saying, "We have sinned against You, for indeed, we have forsaken our God and served the Baals."

10:11 [a]Judg 2:12 [b]Num 21:21-25 [c]Judg 3:13

11 The LORD said to the sons of Israel, "*Did I* not *deliver you* [a]from the Egyptians, [b]the Amorites, [c]the sons of Ammon, and the Philistines?

10:12 [a]Ps 106:42

12 "Also when the Sidonians, the Amalekites and the Maonites [a]oppressed you, you cried out to Me, and I delivered you from their hands.

10:13 [a]Jer 2:13

13 "Yet [a]you have forsaken Me and served other gods; therefore I will deliver you no more.

10:14 [a]Deut 32:37

14 "[a]Go and cry out to the gods which you have chosen; let them deliver you in the time of your distress."

*10:15 [a]1 Sam 3:18

15 The sons of Israel said to the LORD, "We have sinned, [a]do to us whatever seems good to You; only please deliver us this day."

10:16 [a]Josh 24:23 [b]Deut 32:36

16 [a]So they put away the foreign gods from among them and served the LORD; and [b]He could bear the misery of Israel no longer.

*10:17 [a]Judg 11:29

17 Then the sons of Ammon were summoned and they camped in Gilead. And the sons of Israel gathered together and camped in [a]Mizpah.

18 The people, the leaders of Gilead, said to one another, "Who is the man who will begin to fight against the sons of Ammon? He shall become head over all the inhabitants of Gilead."

*11:1 [a]Heb 11:32

11 Now [a]Jephthah the Gileadite was a valiant warrior, but he was the son of a harlot. And Gilead was the father of Jephthah.

2 Gilead's wife bore him sons; and when his wife's sons grew up, they drove Jephthah out and said to him, "You shall not have an inheritance in our father's house, for you are the son of another woman."

*11:3 [a]2 Sam 10:6,8

3 So Jephthah fled from his brothers and lived in the land of [a]Tob; and worthless fellows gathered themselves about Jephthah, and they went out with him.

11:4 [a]Judg 10:9,17

4 It came about after a while that [a]the sons of Ammon fought against Israel.

5 It happened when the sons of Ammon fought against Israel that the elders of Gilead went to get Jephthah from the land of Tob;

6 and they said to Jephthah,

10:6 On *the Baals and the Ashtaroth,* see note on 2:13. *gods of Aram* included Rimmon (2 Kings 5:18). *gods of Sidon.* Baal and Asherah (1 Kings 16:31–33). *gods of Moab.* Chemosh (1 Kings 11:7). *gods of the sons of Ammon.* Molech (1 Kings 11:33). *gods of the Philistines.* Dagon (Judg. 16:23).

10:7 Regarding *Ammon,* see notes on 3:13; Gen. 19:31–38; and Amos 1:13.

10:15–16 The confession was accompanied by a renunciation of the false gods.

10:17 *Mizpah* means "watchtower" and could indicate one of several places.

11:1 Being the son of a *harlot,* Jephthah lost family rights.

11:3 Jephthah became a kind of bandit chief in the outlying area of *Tob,* N of Ammon.

"Come and be our chief that we may fight against the sons of Ammon."

11:7 [a]Gen 26:27
7 Then Jephthah said to the elders of Gilead, "[a]Did you not hate me and drive me from my father's house? So why have you come to me now when you are in trouble?"

11:8 [a]Judg 10:18
8 The elders of Gilead said to Jephthah, "For this reason we have now returned to you, that you may go with us and fight with the sons of Ammon and [a]become head over all the inhabitants of Gilead."

9 So Jephthah said to the elders of Gilead, "If you take me back to fight against the sons of Ammon and the LORD gives them up to me, will I become your head?"

11:10 [a]Gen 31:50; Jer 29:23; 42:5; Mic 1:2
10 The elders of Gilead said to Jephthah, "[a]The LORD is witness between us; surely we will do as you have said."

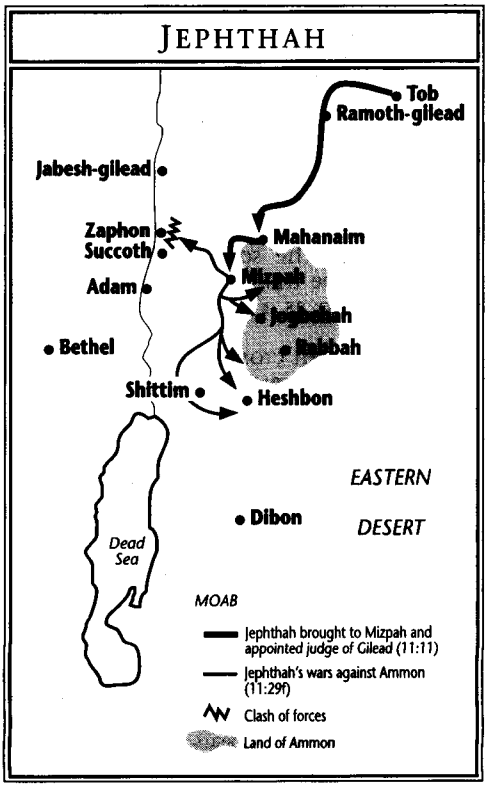
11 Then Jephthah went with the elders of Gilead, and the people made him head and chief over them; and Jephthah spoke all his words before the LORD at [a]Mizpah. *11:11 [a]Judg 10:17; 11:29; 20:1; 1 Sam 10:17

12 Now Jephthah sent messengers to the king of the sons of Ammon, saying, "What is between you and me, that you have come to me to fight against my land?"

13 The king of the sons of Ammon said to the messengers of Jephthah, "Because Israel [a]took away my land when they came up from Egypt, from the Arnon as far as the [b]Jabbok and the Jordan; therefore, return them peaceably now." 11:13 [a]Num 21:24 [b]Gen 32:22

14 But Jephthah sent messengers again to the king of the sons of Ammon, *11:14

15 and they said to him, "Thus says Jephthah, 'Israel did not take away the land of Moab nor the land of the sons of Ammon.



11:11 *spoke all his words before the* LORD. To solemnize the agreement between Jephthah and the elders of Gilead that they would make him their ruler.

11:14–23 Jephthah states the correct facts concerning the Ammonites' claim to the disputed land (v. 13). When Israel first captured it, it belonged to the Amorites, not the Ammonites.

11:16 [a]Num 14:25; Deut 1:40 [b]Num 20:1, 4-21

16 'For when they came up from Egypt, and Israel [a]went through the wilderness to the Red Sea and [b]came to Kadesh,

11:17 [a]Num 20:14-21 [b]Josh 24:9

17 then Israel [a]sent messengers to the king of Edom, saying, "Please let us pass through your land," but the king of Edom would not listen. [b]And they also sent to the king of Moab, but he would not consent. So Israel remained at Kadesh.

11:18 [a]Num 21:4; Deut 2:8 [b]Deut 2:9,18, 19

18 'Then they went through the wilderness and [a]around the land of Edom and the land of Moab, and came to the east side of the land of Moab, and they camped beyond the Arnon; but they [b]did not enter the territory of Moab, for the Arnon *was* the border of Moab.

11:19 [a]Num 21:21-32; Deut 2:26-36

19 'And Israel sent [a]messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, "Please let us pass through your land to our place."

20 'But Sihon did not trust Israel to pass through his territory; so Sihon gathered all his people and camped in Jahaz and fought with Israel.

11:21 [a]Num 21:24; Deut 2:32-34

21 'The LORD, the God of Israel, gave Sihon and all his people into the hand of Israel, and they [a]defeated them; so Israel possessed all the land of the Amorites, the inhabitants of that country.

11:22 [a]Deut 2:36,37

22 '[a]So they possessed all the territory of the Amorites, from the Arnon as far as the Jabbok, and from the wilderness as far as the Jordan.

23 'Since now the LORD, the God of Israel, drove out the Amorites from before His people Israel, are you then to possess it?

*11:24 [a]Num 21:29; 1 Kin 11:7

24 'Do you not possess what [a]Chemosh your god gives you to possess? So whatever the LORD our God has driven out before us, we will possess it.

*11:25 [a]Num 22:2; Josh 24:9; Mic 6:5

25 'Now are you any better than [a]Balak the son of Zippor, king of Moab? Did he ever strive with Israel, or did he ever fight against them?

11:26 [a]Num 21:25, 26; Deut 2:36

26 '[a]While Israel lived in Heshbon and its villages, and in Aroer and its villages, and in all the cities that are on the banks of the Arnon, three hundred years, why did you not recover them within that time?

11:27 [a]Gen 16:5; 18:25; 31:53; 1 Sam 24:12, 15

27 'I therefore have not sinned against you, but you are doing me wrong by making war against me; [a]may the LORD, the Judge, judge today between the sons of Israel and the sons of Ammon.' "

28 But the king of the sons of Ammon disregarded the message which Jephthah sent him.

11:29 [a]Judg 3:10

29 Now [a]the Spirit of the LORD came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon.

30 Jephthah made a vow to the LORD and said, "If You will indeed give the sons of Ammon into my hand,

*11:31

31 then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the LORD'S, and I will offer it up as a burnt offering."

32 So Jephthah crossed over to the sons of Ammon to fight against them; and the LORD gave them into his hand.

11:33 [a]Ezek 27:17

33 He struck them with a very great slaughter from Aroer to the entrance of [a]Minnith, twenty cities, and as far as Abel-keramim. So the sons of Ammon were subdued before the sons of Israel.

11:24 *Chemosh* was the god of Moab, and Milcom (or Molech) of Ammon, though Molech may be a title for Chemosh, who was worshiped by both peoples (since they had much in common).

11:25 Moab made no attempt to regain the territory Israel captured from Sihon until some 300 years later.

11:31 The latter part of the verse may be translated: "shall surely be the LORD'S (if a human being comes first), or I will offer it up for a burnt offering (if an animal appears first)." See note on verse 39.

11:34 [a]Judg 10:17; 11:11 [b]Ex 15:20; 1 Sam 18:6; Jer 31:4

34 When Jephthah came to his house at [a]Mizpah, behold, his daughter was coming out to meet him [b]with tambourines and with dancing. Now she was his one *and* only child; besides her he had neither son nor daughter.

*11:35 [a]Num 30:2; Eccl 5:4,5

35 It came about when he saw her, that he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you are among those who trouble me; for I have given my word to the LORD, and [a]I cannot take *it* back."

11:36 [a]Num 30:2

36 So she said to him, "My father, you have given your word to the LORD; [a]do to me as you have said, since the LORD has avenged you of your enemies, the sons of Ammon."

11:37 [a]Gen 30:23; Luke 1:25

37 She said to her father, "Let this thing be done for me; let me alone two months, that I may go to the mountains and weep because of [a]my virginity, I and my companions."

*11:38

38 Then he said, "Go." So he sent her away for two months; and she left with her companions, and wept on the mountains because of her virginity.

*11:39

39 It came about at the end of two months that she returned to her father, who did to her according to the vow which he had made; and she had no relations with a man. Thus it became a custom in Israel,

40 that the daughters of Israel went yearly to commemorate the daughter of Jephthah the Gileadite four days in the year.

*12:1

12 Then the men of Ephraim were summoned, and they crossed to Zaphon and [a]said to Jephthah, "Why did you cross over to fight against the sons of Ammon without calling us to go with you? We will burn your house down on you."

12:1 [a]Judg 8:1

2 Jephthah said to them, "I and my people were at great strife with the sons of Ammon; when I called you, you did not deliver me from their hand.

12:3 [a]1 Sam 19:5; 28:21; Job 13:14

3 "When I saw that you would not deliver *me,* I [a]took my life in my hands and crossed over against the sons of Ammon, and the LORD gave them into my hand. Why then have you come up to me this day to fight against me?"

*12:4

4 Then Jephthah gathered all the men of Gilead and fought Ephraim; and the men of Gilead defeated Ephraim, because they said, "You are fugitives of Ephraim, O Gileadites, in the midst of Ephraim *and* in the midst of Manasseh."

*12:5 [a]Judg 3:28

5 The Gileadites [a]captured the fords of the Jordan opposite Ephraim. And it happened when *any of* the fugitives of Ephraim said, "Let me cross over," the men of Gilead would say to him, "Are you an Ephraimite?" If he said, "No,"

6 then they would say to him, "Say now, 'Shibboleth.'" But he said, "Sibboleth," for he could not pronounce it correctly. Then they seized him and slew him at the fords of the Jordan. Thus there fell at that time 42,000 of Ephraim.

7 Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried in *one of* the cities of Gilead.

11:35 The joy of victory was suddenly turned to sorrow when Jephthah saw his daughter and remembered his vow (v. 31).

11:38 *wept . . . because of her virginity.* I.e., she would never bear children.

11:39 Some understand that Jephthah's daughter was only dedicated to the service of God in a life of celibacy and not actually slain. Others hold that she was killed according to Canaanite practices, which Jephthah had embraced.

12:1–3 The Ephraimites complained again (cf. 8:1) that they had not been called on to help fight against the Ammonites, which charge Jephthah denied.

12:4 The taunt of the last part of this verse implies that the tribes on the E side of the Jordan had deserted from Ephraim and Manasseh on the W side.

12:5–6 Blocking the fords of the Jordan, the Gileadites applied a linguistic test to screen out the Ephraimites, who pronounced *Shibboleth* as *Sibboleth.*

J Ibzan's Judgeship, 12:8–10

*12:8 8 Now Ibzan of Bethlehem judged Israel after him.

9 He had thirty sons, and thirty daughters *whom* he gave in marriage outside *the family,* and he brought in thirty daughters from outside for his sons. And he judged Israel seven years.

10 Then Ibzan died and was buried in Bethlehem.

K Elon's Judgeship, 12:11–12

11 Now Elon the Zebulunite judged Israel after him; and he judged Israel ten years.

12 Then Elon the Zebulunite died and was buried at Aijalon in the land of Zebulun.

L Abdon's Judgeship, 12:13–15

13 Now Abdon the son of Hillel the Pirathonite judged Israel after him.

*12:14 14 He had forty sons and thirty grandsons who rode on seventy donkeys; and he judged Israel eight years.

15 Then Abdon the son of Hillel the Pirathonite died and was buried at Pirathon in the land of Ephraim, in the hill country of the Amalekites.

M Philistine Oppression and Samson's Career, 13:1–16:31

1 *Annunciation and birth of Samson,* 13:1–25

13:1 [a]Judg 2:11

13 Now the sons of Israel [a]again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years.

13:2 [a]Josh 19:41

2 There was a certain man of [a]Zorah, of the family of the Danites, whose name was Manoah;

*13:3 [a]Judg 6:11,14; 13:6,8,10,11; Luke 1:11-13

and his wife was barren and had borne no *children.*

3 [a]Then the angel of the LORD appeared to the woman and said to her, "Behold now, you are barren and have borne no *children,* but you shall conceive and give birth to a son.

13:4 [a]Num 6:2,3; Luke 1:15

4 "Now therefore, be careful [a]not to drink wine or strong drink, nor eat any unclean thing.

*13:5 [a]Luke 1:15 [b]Num 6:2-5

5 "[a]For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a [b]Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines."

13:6 [a]Judg 6:11; 13:8,10,11

6 Then the woman came and told her husband, saying, "[a]A man of God came to me and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him where he *came* from, nor did he tell me his name.

7 "But he said to me, 'Behold, you shall conceive and give birth to a son, and now you shall not drink wine or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.' "

13:8 [a]Judg 13:3,7

8 Then Manoah entreated the LORD and said, "O Lord, please let [a]the man of God whom You have sent come to us again that he may teach us what to do for the boy who is to be born."

13:9 [a]Judg 13:8

9 God listened to the voice of Manoah; and [a]the angel of God came again to the woman as she was sitting in the field, but Manoah her husband was not with her.

13:10 [a]Judg 13:9

10 So the woman ran quickly and told her husband, "Behold, [a]the man who came the *other* day has appeared to me."

13:11 [a]Judg 13:8

11 Then Manoah arose and followed his wife, and when he came to the man he said to him, "Are you [a]the man who spoke to the woman?" And he said, "I am."

12 Manoah said, "Now when your words come *to pass,* what

12:8 *Bethlehem.* Not where Christ was born, but a town N of Megiddo (Josh. 19:15).

12:14 *seventy donkeys.* A sign of rank and affluence (cf. 10:4).

13:3 *the angel of the* LORD. A theophany. See note on Gen. 16:9.

13:5 On the *Nazirite* vow, see the note on Num. 6:1–8. In this instance it was a lifelong vow.

shall be the boy's mode of life and his vocation?"

13:13 [a]Judg 13:11 [b]Judg 13:4
13 So [a]the angel of the LORD said to Manoah, "[b]Let the woman pay attention to all that I said.

13:14 [a]Num 6:4
14 "She should not eat anything that comes from the [a]vine nor drink wine or strong drink, nor eat any unclean thing; let her observe all that I commanded."

13:15 [a]Judg 13:3
15 Then Manoah said to [a]the angel of the LORD, "Please let us detain you so that we may prepare a young goat for you."

13:16 [a]Judg 6:20
16 The angel of the LORD said to Manoah, "Though you detain me, [a]I will not eat your food, but if you prepare a burnt offering, *then* offer it to the LORD." For Manoah did not know that he was the angel of the LORD.

13:17 [a]Gen 32:29
17 Manoah said to the angel of the LORD, "[a]What is your name, so that when your words come *to pass,* we may honor you?"

★13:18 [a]Is 9:6
18 But the angel of the LORD said to him, "Why do you ask my name, seeing it is [a]wonderful?"

★13:19 [a]Judg 6:20,21
19 So [a]Manoah took the young goat with the grain offering and offered it on the rock to the LORD, and He performed wonders while Manoah and his wife looked on.

13:20 [a]Lev 9:24; 1 Chr 21:16; Ezek 1:28; Matt 17:6
20 For it came about when the flame went up from the altar toward heaven, that the angel of the LORD ascended in the flame of the altar. When Manoah and his wife saw *this,* they [a]fell on their faces to the ground.

13:21 [a]Judg 13:16
21 Now the angel of the LORD appeared no more to Manoah or his wife. [a]Then Manoah knew that he was the angel of the LORD.

13:22 [a]Gen 32:30; Deut 5:26; Judg 6:22
22 So Manoah said to his wife, "[a]We shall surely die, for we have seen God."

23 But his wife said to him, "If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have [a]shown us all these things, nor would He have let us hear *things* like this at this time."

13:23 [a]Ps 25:14

13:24 [a]1 Sam 3:19; Luke 1:80
24 Then the woman gave birth to a son and named him Samson; and the [a]child grew up and the LORD blessed him.

13:25 [a]Judg 3:10 [b]Judg 18:11, 12
25 And [a]the Spirit of the LORD began to stir him in [b]Mahaneh-dan, between Zorah and Eshtaol.

2 *Marriage of Samson,* 14:1–20

14 ★14:1
Then Samson went down to Timnah and saw a woman in Timnah, *one* of the daughters of the Philistines.

2 So he came back and told his father and mother, "I saw a woman in Timnah, *one* of the daughters of the Philistines; now therefore, get her for me as a wife."

14:3 [a]Gen 24:3,4 [b]Ex 34:16; Deut 7:3
3 Then his father and his mother said to him, "Is there no woman among the daughters of your [a]relatives, or among all our people, that you go to [b]take a wife from the uncircumcised Philistines?" But Samson said to his father, "Get her for me, for she looks good to me."

★14:4 [a]Josh 11:20
4 However, his father and mother did not know that [a]it was of the LORD, for He was seeking an occasion against the Philistines. Now at that time the Philistines were ruling over Israel.

5 Then Samson went down to Timnah with his father and mother, and came as far as the vineyards of Timnah; and behold, a young lion *came* roaring toward him.

14:6 [a]Judg 3:10 [b]1 Sam 17:34-36
6 [a]The Spirit of the LORD came upon him mightily, so that [b]he tore him as one tears a young goat though he had nothing in his hand; but he did not tell his father or mother what he had done.

7 So he went down and talked

13:18 *it is wonderful.* The Hebrew is from a root meaning "surpassing," "ineffable."

13:19 *grain offering.* See note on Lev. 2:1.

14:1 *Timnah,* though occupied by the Philistines, was only about four mi (6.4 km) SW of Zorah, Samson's home.

14:4 The undesirable marriage to a Philistine was ultimately used by God for His purposes.

to the woman; and she looked good to Samson.

*14:8 8 When he returned later to take her, he turned aside to look at the carcass of the lion; and behold, a swarm of bees and honey were in the body of the lion.

9 So he scraped the honey into his hands and went on, eating as he went. When he came to his father and mother, he gave *some* to them and they ate *it;* but he did not tell them that he had scraped the honey out of the body of the lion.

*14:10 10 Then his father went down to the woman; and Samson made a feast there, for the young men customarily did this.

*14:11 11 It came about when they saw him that they brought thirty companions to be with him.

*14:12 12 Then Samson said to them, [a]Ezek 17:2 [b]Gen 45:22; 2 Kin 5:22 "Let me now [a]propound a riddle to you; if you will indeed tell it to me within the seven days of the feast, and find it out, then I will give you thirty linen wraps and thirty [b]changes of clothes.

13 "But if you are unable to tell me, then you shall give me thirty linen wraps and thirty changes of clothes." And they said to him, "Propound your riddle, that we may hear it."

14 So he said to them,

"Out of the eater came something to eat,
And out of the strong came something sweet."

But they could not tell the riddle in three days.

14:15 [a]Judg 16:5 [b]Judg 15:6 15 Then it came about on the fourth day that they said to Samson's wife, "[a]Entice your husband, that he may tell us the riddle, [b]or we will burn you and your father's house with fire. Have you invited us to impoverish us? Is this not *so?*"

16 Samson's wife wept before him and said, "[a]You only hate me, and you do not love me; you have propounded a riddle to the sons of my people, and have not told *it* to me." And he said to her, "Behold, I have not told *it* to my father or mother; so should I tell you?" 14:16 [a]Judg 16:15

17 However she wept before him seven days while their feast lasted. And it came about on the seventh day that he told her because she pressed him so hard. She then told the riddle to the sons of her people.

18 So the men of the city said to him on the seventh day before the sun went down, *14:18

"What is sweeter than honey?
And what is stronger than a lion?"

And he said to them,

"If you had not plowed with my heifer,
You would not have found out my riddle."

19 Then [a]the Spirit of the LORD came upon him mightily, and he went down to Ashkelon and killed thirty of them and took their spoil and gave the changes *of clothes* to those who told the riddle. And his anger burned, and he went up to his father's house. *14:19 [a]Judg 3:10; 13:25

20 But Samson's wife was [a]*given* to his companion who had been his friend. *14:20 [a]Judg 15:2

3 *Exploits of Samson,* 15:1–20

15 But after a while, in the time of wheat harvest, it came about that Samson visited *15:1

14:8–9 In the summer heat the carcass dried quickly, leaving a suitable cavity for the bees. To touch the carcass was a violation of the law of the Nazirites (Num. 6:6).

14:10 *feast.* Seven days long (v. 12), including drinking, which violated Samson's Nazirite status (13:7).

14:11 *thirty companions.* Attendants of the bridegroom (Matt. 9:15) who guarded against intruders.

14:12 *linen wraps.* Large rectangular sheets worn next to the skin or slept in at night.

14:18 *my heifer.* A scornful reference to Samson's wife.

14:19 *Ashkelon,* a Philistine city, was on the Mediterranean coast about 23 mi (37 km) away.

14:20 The best man, rather than Samson, consummated the marriage.

15:1 *the time of wheat harvest.* I.e., May.

15:1 his wife [a]with a young goat, and
[a]Gen 38:17 said, "I will go in to my wife in *her* room." But her father did not let him enter.

15:2 2 Her father said, "I really
[a]Judg 14:20 thought that you hated her intensely; so I [a]gave her to your companion. Is not her younger sister more beautiful than she? Please let her be yours instead."

3 Samson then said to them, "This time I shall be blameless in regard to the Philistines when I do them harm."

*15:4 4 Samson went and caught three hundred foxes, and took torches, and turned *the foxes* tail to tail and put one torch in the middle between two tails.

*15:5 5 When he had set fire to the torches, he released the foxes into the standing grain of the Philistines, thus burning up both the shocks and the standing grain, along with the vineyards *and* groves.

15:6 6 Then the Philistines said,
[a]Judg 14:15 "Who did this?" And they said, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion." So the Philistines came up and [a]burned her and her father with fire.

7 Samson said to them, "Since you act like this, I will surely take revenge on you, but after that I will quit."

*15:8 8 He struck them ruthlessly with a great slaughter; and he went down and lived in the cleft of the rock of Etam.

*15:9 9 Then the Philistines went up and camped in Judah, and spread out in Lehi.

10 The men of Judah said, "Why have you come up against us?" And they said, "We have come up to bind Samson in order to do to him as he did to us."

11 Then 3,000 men of Judah went down to the cleft of the rock of Etam and said to Samson, "Do you not know [a]that the Philistines are rulers over us? What then is this that you have done to us?" And he said to them, "As they did to me, so I have done to them."

15:11 [a]Lev 26:25; Deut 28:43f; Judg 13:1; 14:4; Ps 106:40-42

12 They said to him, "We have *15:12 come down to bind you so that we may give you into the hands of the Philistines." And Samson said to them, "Swear to me that you will not kill me."

13 So they said to him, "No, but we will bind you fast and give you into their hands; yet surely we will not kill you." Then they bound him with two new ropes and brought him up from the rock.

15:14 14 When he came to Lehi, the
[a]Judg 14:19; 1 Sam 11:6 Philistines shouted as they met him. And [a]the Spirit of the LORD came upon him mightily so that the ropes that were on his arms were as flax that is burned with fire, and his bonds dropped from his hands.

15:15 15 He found a fresh jawbone of
[a]Lev 26:8; Josh 23:10 a donkey, so he reached out and took it and killed [a]a thousand men with it.

16 Then Samson said,

"With the jawbone of a donkey,
Heaps upon heaps,
With the jawbone of a donkey
I have killed a thousand men."

17 It came about when he had *15:17 finished speaking, that he threw the jawbone from his hand; and he named that place Ramath-lehi.

15:18 18 Then he became very
[a]Judg 16:28 thirsty, and he [a]called to the LORD and said, "You have given this great deliverance by the hand of Your servant, and now shall I

15:4 *foxes* or jackals.
15:5 The three main crops were destroyed.
15:8 *ruthlessly*. Lit., leg on thigh, a wrestling figure indicating a slaughter using brute force.
15:9 *Lehi* means "jawbone." Probably named after these events happened.
15:12 *kill me*. Lit., fall upon me yourselves. Samson asked that the Israelites not attack him, so that he would not be obliged to retaliate and shed Jewish blood.
15:17 *Ramath-lehi* means "the height (hill) of the jawbone."

die of thirst and fall into the hands of the uncircumcised?"

*15:19 19 But God split the hollow
a Is 40:29 place that is in Lehi so that water came out of it. When he drank, [a]his strength returned and he revived. Therefore he named it En-hakkore, which is in Lehi to this day.

15:20 20 So [a]he judged Israel twenty
a Judg 16:31; Heb 11:32 b Judg 13:1 years in [b]the days of the Philistines.

4 *Fall of Samson,* 16:1–31

*16:1 16 Now Samson went to
a Josh 15:47 [a]Gaza and saw a harlot there, and went in to her.

16:2 2 *When it was told* to the Ga-
a 1 Sam 23:26; Ps 118:10-12 zites, saying, "Samson has come here," they [a]surrounded *the place* and lay in wait for him all night at the gate of the city. And they kept silent all night, saying, "*Let us wait* until the morning light, then we will kill him."

*16:3 3 Now Samson lay until midnight, and at midnight he arose and took hold of the doors of the city gate and the two posts and pulled them up along with the bars; then he put them on his shoulders and carried them up to the top of the mountain which is opposite Hebron.

4 After this it came about that he loved a woman in the valley of Sorek, whose name was Delilah.

*16:5 5 The [a]lords of the Philis-
a Josh 13:3 b Judg 14:15 tines came up to her and said to her, "[b]Entice him, and see where his great strength *lies* and how we may overpower him that we may bind him to afflict him. Then we will each give you eleven hundred *pieces* of silver."

6 So Delilah said to Samson, "Please tell me where your great strength is and how you may be bound to afflict you."

7 Samson said to her, "If they *16:7 bind me with seven fresh cords that have not been dried, then I shall become weak and be like any *other* man."

8 Then the lords of the Philistines brought up to her seven fresh cords that had not been dried, and she bound him with them.

9 Now she had *men* lying in *16:9 wait in an inner room. And she said to him, "The Philistines are upon you, Samson!" But he snapped the cords as a string of tow snaps when it touches fire. So his strength was not discovered.

10 Then Delilah said to Samson, "Behold, you have deceived me and told me lies; now please tell me how you may be bound."

11 He said to her, "If they bind me tightly with new ropes which have not been used, then I shall become weak and be like any *other* man."

12 So Delilah took new ropes and bound him with them and said to him, "The Philistines are upon you, Samson!" For the *men* were lying in wait in the inner room. But he snapped the ropes from his arms like a thread.

13 Then Delilah said to Sam- *16:13 son, "Up to now you have deceived me and told me lies; tell me how you may be bound." And he said to her, "If you weave the seven locks of my hair with the web [and fasten it with a pin, then I shall become weak and be like any other man."

14 So while he slept, Delilah took the seven locks of his hair and wove them into the web]. And she fastened *it* with the pin and said to him, "The Philistines

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15:19 *En-hakkore* means "the spring of the caller."

16:1 Gaza was the southernmost of the five principal Philistine cities.

16:3 What incredible strength and endurance Samson had! He carried the doors, door posts, and bar that secured the doors for a distance of 38 mi (61 km), mostly uphill, to Hebron.

16:5 *eleven hundred pieces of silver.* About 27.5 lb (12.5 kg) of silver. Delilah was promised this amount from each of the five lords of the Philistines.

16:7 *fresh cords.* Fresh bowstrings made of twisted gut.

16:9 *tow.* Raw flax fibers used for wicks.

16:13–14 Since Samson was lying with his head in her lap, Delilah could easily begin to weave his hair into the material.

are upon you, Samson!" But he awoke from his sleep and pulled out the pin of the loom and the web.

16:15 [a]Judg 14:16

15 Then she said to him, "[a]How can you say, 'I love you,' when your heart is not with me? You have deceived me these three times and have not told me where your great strength is."

16 It came about when she pressed him daily with her words and urged him, that his soul was annoyed to death.

16:17 [a]Num 6:2,5; Judg 13:5

17 So he told her all *that was* in his heart and said to her, "A razor has never come on my head, for I have been a [a]Nazirite to God from my mother's womb. If I am shaved, then my strength will leave me and I shall become weak and be like any *other* man."

18 When Delilah saw that he had told her all *that was* in his heart, she sent and called the lords of the Philistines, saying, "Come up once more, for he has told me all *that is* in his heart." Then the lords of the Philistines came up to her and brought the money in their hands.

19 She made him sleep on her knees, and called for a man and had him shave off the seven locks of his hair. Then she began to afflict him, and his strength left him.

16:20 [a]Num 14:42, 43; Josh 7:12; 1 Sam 16:14

20 She said, "The Philistines are upon you, Samson!" And he awoke from his sleep and said, "I will go out as at other times and shake myself free." But he did not know that [a]the LORD had departed from him.

*16:21

21 Then the Philistines seized him and gouged out his eyes; and they brought him down to Gaza and bound him with bronze chains, and he was a grinder in the prison.

22 However, the hair of his head began to grow again after it was shaved off.

23 Now the lords of the Philistines assembled to offer a great sacrifice to [a]Dagon their god, and to rejoice, for they said,

"Our god has given Samson
our enemy into our
hands."

*16:23 [a]1 Sam 5:2

24 When the people saw him, [a]they praised their god, for they said,

16:24 [a]1 Sam 31:9; 1 Chr 10:9; Ps 97:7

"Our god has given our
enemy into our hands,
Even the destroyer of our
country,
Who has slain many of
us."

25 It so happened when they were in high spirits, that they said, "Call for Samson, that he may amuse us." So they called for Samson from the prison, and he entertained them. And they made him stand between the pillars.

26 Then Samson said to the boy who was holding his hand, "Let me feel the pillars on which the house rests, that I may lean against them."

*16:26

27 Now the house was full of men and women, and all the lords of the Philistines were there. And about 3,000 men and women were on the roof looking on while Samson was amusing *them*.

16:28 [a]Judg 15:18 [b]Jer 15:15

28 [a]Then Samson called to the LORD and said, "O Lord GOD, please remember me and please strengthen me just this time, O God, that I may at once [b]be avenged of the Philistines for my two eyes."

29 Samson grasped the two middle pillars on which the house rested, and braced himself against them, the one with his right hand and the other with his left.

30 And Samson said, "Let me

*16:30

16:21 Samson was reduced to humiliating slave labor, doing a woman's work.

16:23 *Dagon.* A vegetation god of the Philistines.

16:26 The flat roof, supported by wooden pillars set on stone bases, was made of logs laid from wall to wall.

16:30–31 *more.* Samson had previously killed 1,030 Philistines (14:19; 15:16). A study in contrasts, he exemplifies those who, though greatly endowed by God, fail to use His gifts to His greatest glory. Yet he is listed among the heroes of faith in Heb. 11:32.

die with the Philistines!" And he bent with all his might so that the house fell on the lords and all the people who were in it. So the dead whom he killed at his death were more than those whom he killed in his life.

16:31 31 Then his brothers and all his
[a] Judg 15:20 father's household came down, took him, brought him up and buried him between Zorah and Eshtaol in the tomb of Manoah his father. [a]Thus he had judged Israel twenty years.

III APOSTASY OF THE PERIOD OF THE JUDGES, 17:1–21:25

A Micah and the Migration of the Danites, 17:1–18:31

1 *Micah and his private priest,* 17:1–13

*17:1 17 Now there was a man of the hill country of Ephraim whose name was Micah.

*17:2 2 He said to his mother, "The eleven hundred *pieces* of silver which were taken from you, about which you uttered a curse in my hearing, behold, the silver is with me; I took it." And his mother said, "Blessed be my son by the LORD."

17:3 3 He then returned the eleven
[a] Ex 20:4,23; 34:17 hundred *pieces* of silver to his mother, and his mother said, "I wholly dedicate the silver from my hand to the LORD for my son [a]to make a graven image and a molten image; now therefore, I will return them to you."

*17:4 4 So when he returned the silver to his mother, his mother took two hundred *pieces* of silver and gave them to the silversmith who made them into a graven image and a molten image, and they were in the house of Micah.

5 And the man Micah had a *17:5
[a] Judg 18:24
[b] Judg 8:27; 18:14
[c] Gen 31:19
[d] Num 3:10
[a]shrine and he made an [b]ephod and [c]household idols and consecrated one of his sons, [d]that he might become his priest.

6 In those days [a]there was no 17:6
[a] Judg 18:1; 19:1
[b] Deut 12:8; Judg 21:25
king in Israel; [b]every man did what was right in his own eyes.

7 Now there was a young man *17:7
[a] Judg 19:1; Ruth 1:1,2; Mic 5:2; Matt 2:1
from [a]Bethlehem in Judah, of the family of Judah, who was a Levite; and he was staying there.

8 Then the man departed 17:8
[a] Josh 24:33
from the city, from Bethlehem in Judah, to stay wherever he might find *a place;* and as he made his journey, he came to the [a]hill country of Ephraim to the house of Micah.

9 Micah said to him, "Where do you come from?" And he said to him, "I am a Levite from Bethlehem in Judah, and I am going to stay wherever I may find *a place.*"

10 Micah then said to him, *17:10
[a] Judg 18:19
"Dwell with me and be [a]a father and a priest to me, and I will give you ten *pieces* of silver a year, a suit of clothes, and your maintenance." So the Levite went *in.*

11 The Levite agreed to live with the man, and the young man became to him like one of his sons.

12 So Micah consecrated the *17:12
[a] Num 16:10; 18:1-7
Levite, and the young man [a]became his priest and lived in the house of Micah.

13 Then Micah said, "Now I know that the LORD will prosper me, seeing I have a Levite as priest."

17:1 The remaining chapters of the book are appendices, not in chronological order, that give insights into Israelite life during the period of the judges.

17:2–3 Micah, fearing the curse his mother had placed on the thief who stole her 1,100 shekels of silver (for the value, see note on 16:5), confessed to the crime. Then, hoping to neutralize the curse, his mother dedicated the money to the Lord and ordered that a *graven image* (wood overlaid with silver) and a *molten image* (of solid silver) be made.

17:4 *two hundred pieces of silver.* Five lb, or 2.3 kg.

17:5 *ephod.* See note on Ex. 28:6–14. *household idols.* See note on Gen. 31:19.

17:7 *a Levite* named Jonathan, Moses' grandson (18:30).

17:10 *ten pieces* (shekels). 4 oz, or 110 gm.

17:12–13 Micah now had all the external features of syncretistic religion, along with self-sufficient superstitious belief.

2 *Danite migration,* 18:1–31

18:1 aJudg 17:6; 19:1 bJosh 19:40-48

18 aIn those days there was no king of Israel; and bin those days the tribe of the Danites was seeking an inheritance for themselves to live in, for until that day an inheritance had not been allotted to them as a possession among the tribes of Israel.

18:2 aJudg 13:25 bJudg 17:1

2 So the sons of Dan sent from their family five men out of their whole number, valiant men from aZorah and Eshtaol, to spy out the land and to search it; and they said to them, "Go, search the land." And they came to bthe hill country of Ephraim, to the house of Micah, and lodged there.

3 When they were near the house of Micah, they recognized the voice of the young man, the Levite; and they turned aside there and said to him, "Who brought you here? And what are you doing in this *place?* And what do you have here?"

18:4 aJudg 17:12

4 He said to them, "Thus and so has Micah done to me, and he has hired me and aI have become his priest."

18:5

5 They said to him, "Inquire of God, please, that we may know whether our way on which we are going will be prosperous."

6 The priest said to them, "Go in peace; your way in which you are going has the LORD's approval."

18:7 aJosh 19:47; Judg 18:29

7 Then the five men departed and came to aLaish and saw the people who were in it living in security, after the manner of the Sidonians, quiet and secure; for there was no ruler humiliating *them* for anything in the land, and they were far from the Sidonians and had no dealings with anyone.

8 When they came back to their brothers at Zorah and Eshtaol, their brothers said to them, "What *do* you *report?*"

9 They said, "Arise, and let us go up against them; for we have seen the land, and behold, it is very good. And will you sit still? Do not delay to go, to enter, to possess the land.

10 "When you enter, you shall come to a secure people with a spacious land; for God has given it into your hand, a place where there is no lack of anything that is on the earth."

18:10 aDeut 8:9

11 Then from the family of the Danites, from Zorah and from Eshtaol, six hundred men armed with weapons of war set out.

12 They went up and camped at Kiriath-jearim in Judah. Therefore they called that place aMahaneh-dan to this day; behold, it is west of Kiriath-jearim.

18:12 aJudg 13:25

13 They passed from there to the hill country of Ephraim and came to the house of Micah.

14 Then the five men who went to spy out the country of Laish answered and said to their kinsmen, "Do you know that there are in these houses an ephod and household idols and a graven image and a molten image? Now therefore, consider what you should do."

18:14 aJudg 17:5

15 They turned aside there and came to the house of the young man, the Levite, to the house of Micah, and asked him of his welfare.

16 The six hundred men armed with their weapons of war, who were of the sons of Dan, stood by the entrance of the gate.

17 Now the five men who went to spy out the land went up *and* entered there, *and* took athe graven image and the ephod and household idols and the molten

18:17 aGen 31:19,30; Is 41:29; Mic 5:13

18:1 The Amorites had forced the *Danites* into the mountain areas of their allotted territory (1:34).

18:5–6 Unable to possess their allotment of land (v. 1), the Danites sought God's blessing on their search for other territory. Jonathan, the priest, told them what they wanted to hear. Though outwardly successful, the Danites had abandoned God's revealed will, which resulted in Dan becoming a major center of idolatry (18:30–31; 1 Kings 12:28–30).

18:7 *Laish.* The Leshem of Josh. 19:47, a town N of Israel, which later became known as Dan. It had no internal government and was isolated from other tribes.

image, while the priest stood by the entrance of the gate with the six hundred men armed with weapons of war.

18 When these went into Micah's house and took the graven image, the ephod and household idols and the molten image, the priest said to them, "What are you doing?"

*18:19 19 They said to him, "Be silent, [a]put your hand over your mouth and come with us, and be to us [b]a father and a priest. Is it better for you to be a priest to the house of one man, or to be priest to a tribe and a family in Israel?"

[a] Job 21:5; 29:9; 40:4
[b] Judg 17:10

20 The priest's heart was glad, and he took the ephod and household idols and the graven image and went among the people.

21 Then they turned and departed, and put the little ones and the livestock and the valuables in front of them.

*18:22 22 When they had gone some distance from the house of Micah, the men who *were* in the houses near Micah's house assembled and overtook the sons of Dan.

23 They cried to the sons of Dan, who turned around and said to Micah, "What is *the matter* with you, that you have assembled together?"

24 He said, "You have taken away my gods which I made, and the priest, and have gone away, and what do I have besides? So how can you say to me, 'What is *the matter* with you?' "

25 The sons of Dan said to him, "Do not let your voice be heard among us, or else fierce men will fall upon you and you will lose your life, with the lives of your household."

26 So the sons of Dan went on their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

27 Then they took what Micah had made and the priest who had belonged to him, and came to [a]Laish, to a people quiet and secure, and struck them with the edge of the sword; and they burned the city with fire.

18:27 [a] Josh 19:47; Judg 18:7

28 And there was no one to deliver *them,* because it was far from Sidon and they had no dealings with anyone, and it was in the valley which is near [a]Beth-rehob. And they rebuilt the city and lived in it.

18:28 [a] 2 Sam 10:6

29 [a]They called the name of the city Dan, after the name of Dan their father who was born in Israel; however, the name of the city formerly was Laish.

18:29 [a] Josh 19:47

30 The sons of Dan set up for themselves [a]the graven image; and Jonathan, the son of [b]Gershom, the son of Manasseh, [a]he and his sons were priests to the tribe of the Danites until the day of the captivity of the land.

*18:30 [a] Judg 17:3,5 [b] Ex 2:22; 18:3

31 So they set up for themselves Micah's graven image which he had made, all the time that the [a]house of God was at Shiloh.

18:31 [a] Josh 18:1

B The Benjamite War, 19:1–21:25

1 *The reason for the war,* 19:1–20:13

19 Now it came about in those days, when [a]there was no king in Israel, that there was a certain Levite staying in the remote part of the hill country of Ephraim, who took a concubine for himself from Bethlehem in Judah.

19:1 [a] Judg 18:1

2 But his concubine played

18:19 Jonathan was offered a promotion from household priest to tribal priest!

18:22–26 Micah and some friends chased the Danites in order to try and recover his objects of worship and his priest. But when the Danites threatened their lives, they returned home. Note Micah's bankrupt spiritual condition as he complained that in taking away the gods he had made the Danites had taken away everything (v. 24).

18:30 *son of Manasseh.* Better, son of Moses. The Danite priests traced their lineage to Moses. *until the day of the captivity of the land.* Either a reference to the deportation by Tiglath-Pileser III of Assyria in 733–732 (2 Kings 15:29) or to the time of the exile of the ark from Shiloh in the eleventh century B.C. (1 Sam 4:11). Verse 31 may favor the latter view.

the harlot against him, and she went away from him to her father's house in Bethlehem in Judah, and was there for a period of four months.

19:3 [a]Gen 34:3; 50:21
3 Then her husband arose and went after her to [a]speak tenderly to her in order to bring her back, taking with him his servant and a pair of donkeys. So she brought him into her father's house, and when the girl's father saw him, he was glad to meet him.

4 His father-in-law, the girl's father, detained him; and he remained with him three days. So they ate and drank and lodged there.

19:5 [a]Gen 18:5; Judg 19:8
5 Now it came about on the fourth day that they got up early in the morning, and he prepared to go; and the girl's father said to his son-in-law, "[a]Sustain yourself with a piece of bread, and afterward you may go."

19:6 [a]Judg 16:25; 19:9,22; Ruth 3:7; 1 Kin 21:7; Esth 1:10
6 So both of them sat down and ate and drank together; and the girl's father said to the man, "Please be willing to spend the night, and [a]let your heart be merry."

7 Then the man arose to go, but his father-in-law urged him so that he spent the night there again.

8 On the fifth day he arose to go early in the morning, and the girl's father said, "Please sustain yourself, and wait until afternoon"; so both of them ate.

9 When the man arose to go along with his concubine and servant, his father-in-law, the girl's father, said to him, "Behold now, the day has drawn to a close; please spend the night. Lo, the day is coming to an end; spend the night here that your heart may be merry. Then tomorrow you may arise early for your journey so that you may go home."

*19:10 10 But the man was not willing to spend the night, so he arose and departed and came to *a place* opposite [a]Jebus (that is, Jerusalem). And there were with him a pair of saddled donkeys; his concubine also was with him.

19:10 [a]1 Chr 11:4,5

19:11 [a]Judg 19:19
11 When they *were* near Jebus, the day was almost gone; and [a]the servant said to his master, "Please come, and let us turn aside into this city of the Jebusites and spend the night in it."

12 However, his master said to him, "We will not turn aside into the city of foreigners who are not of the sons of Israel; but we will go on as far as Gibeah."

13 He said to his servant, "Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah."

14 So they passed along and went their way, and the sun set on them near Gibeah which belongs to Benjamin.

15 They turned aside there in *19:15 order to enter *and* lodge in Gibeah. When they entered, they sat down in the open square of the city, for no one took them into *his* house to spend the night.

19:16 [a]Judg 19:1 [b]Judg 19:14
16 Then behold, an old man was coming out of the field from his work at evening. Now the man was from [a]the hill country of Ephraim, and he was staying in Gibeah, but the men of the place [b]were Benjamites.

17 And he lifted up his eyes and saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?"

18 He said to him, "We are passing from Bethlehem in Judah to the remote part of the hill country of Ephraim, *for* I am from there, and I went to Bethlehem in Judah. But I am *now* going to my house, and no man will take me into his house.

19 "Yet there is both straw and fodder for our donkeys, and also bread and wine for me, your

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19:10 Jerusalem is called *Jebus* here and in 1 Chron. 11:4–5, since it was occupied by the Jebusites (cf. Judg. 1:21).

19:15–21 Though they waited in the *open square of the city,* none of the people of Gibeah offered them hospitality, as they should have done. Finally, an Ephraimite sojourning in Gibeah took them in.

maidservant, and [a]the young man who is with your servants; there is no lack of anything."

20 The old man said, "[a]Peace to you. Only let me *take care of* all your needs; however, do not spend the night in the open square."

21 [a]So he took him into his house and gave the donkeys fodder, and they washed their feet and ate and drank.

22 While they were celebrating, behold, [a]the men of the city, certain [b]worthless fellows, surrounded the house, pounding the door; and they spoke to the owner of the house, the old man, saying, "Bring out the man who came into your house that we may have relations with him."

23 Then the man, the owner of the house, went out to them and said to them, "No, my fellows, please do not act so wickedly; since this man has come into my house, [a]do not commit this act of folly.

24"[a]Here is my virgin daughter and his concubine. Please let me bring them out that you may ravish them and do to them whatever you wish. But do not commit such an act of folly against this man."

25 But the men would not listen to him. So the man seized his concubine and brought *her* out to them; and they raped her and abused her all night until morning, then let her go at the approach of dawn.

26 As the day began to dawn, the woman came and fell down at the doorway of the man's house where her master was, until *full* daylight.

27 When her master arose in the morning and opened the doors of the house and went out to go on his way, then behold, his concubine was lying at the doorway of the house with her hands on the threshold.

28 He said to her, "Get up and let us go," [a]but there was no answer. Then he placed her on the donkey; and the man arose and went to his home.

29 When he entered his house, he took a knife and laid hold of his concubine and [a]cut her in twelve pieces, limb by limb, and sent her throughout the territory of Israel.

30 It came about that all who saw *it* said, "Nothing like this has *ever* happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, [a]take counsel and speak up!"

20 Then all the sons of Israel from Dan to Beersheba, including the land of Gilead, came out, and the congregation assembled as one man to the LORD at [a]Mizpah.

2 The chiefs of all the people, *even* of all the tribes of Israel, took their stand in the assembly of the people of God, 400,000 foot soldiers [a]who drew the sword.

3 (Now the sons of Benjamin heard that the sons of Israel had gone up to Mizpah.) And the sons of Israel said, "Tell *us,* how did this wickedness take place?"

4 So the Levite, the husband of the woman who was murdered, answered and said, "I came with my concubine to spend the night at Gibeah which belongs to Benjamin.

5"But the [a]men of Gibeah rose up against me and surround-

19:19 [a]Judg 19:11
19:20 [a]Gen 43:23; Judg 6:23
19:21 [a]Gen 24:32,33
*19:22 [a]Gen 19:4,5; Ezek 16:46-48 [b]Deut 13:13; 1 Sam 2:12; 1 Kin 21:10; 2 Cor 6:15
*19:23 [a]Gen 34:7; Deut 22:21; Judg 20:6; 2 Sam 13:12
19:24 [a]Gen 19:8
*19:28 [a]Judg 20:5
*19:29 [a]1 Sam 11:7
19:30 [a]Judg 20:7; Prov 13:10
*20:1 [a]1 Sam 7:5
20:2 [a]Judg 8:10
20:5 [a]Judg 19:22

19:22 *worthless fellows.* Lit., sons of Belial (better, worthless men). An OT phrase used of those involved in idolatry (Deut. 13:13), drunkenness (1 Sam. 1:16), rebellion (1 Sam. 2:12), and sodomy (as in this case).

19:23–24 On the demands of hospitality, see note on Gen. 19:8.

19:28 *there was no answer* because she was dead.

19:29 The dismemberment and distribution of the body served as a call to action (cf. 1 Sam. 11:7).

20:1 *from Dan to Beersheba.* From the northern to southern boundaries of Israel (from the perspective of the author who wrote after Dan moved north). *as one man.* With one exception (Jabesh-gilead, 21:8–9). *Mizpah.* Not the one E of the Jordan (cf. 10:17), but the one about eight mi (13 km) N of Jerusalem and about three mi (five km) from Gibeah.

20:5 [b]Judg 19:25f
ed the house at night because of me. They intended to kill me; instead, they [b]ravished my concubine so that she died.

20:6 [a]Judg 19:29 [b]Gen 34:7; Josh 7:15
6"And I [a]took hold of my concubine and cut her in pieces and sent her throughout the land of Israel's inheritance; for [b]they have committed a lewd and disgraceful act in Israel.

20:7 [a]Judg 19:30
7"Behold, all you sons of Israel, [a]give your advice and counsel here."

8 Then all the people arose as one man, saying, "Not one of us will go to his tent, nor will any of us return to his house.

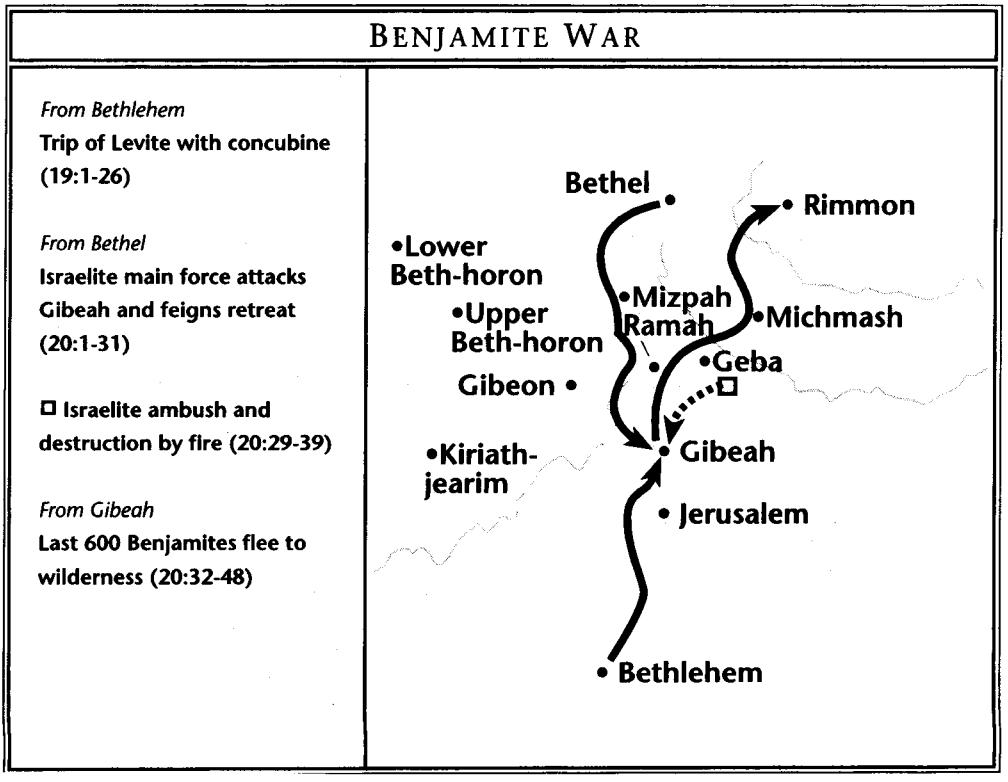
9"But now this is the thing which we will do to Gibeah; *we will go up* against it by lot.

10"And we will take 10 men out of 100 throughout the tribes of Israel, and 100 out of 1,000, and 1,000 out of 10,000 to supply food for the people, that when they come to Gibeah of Benjamin, they may punish *them* for all the disgraceful acts that they have committed in Israel."

11 Thus all the men of Israel were gathered against the city, united as one man.

12 Then the tribes of Israel sent men through the entire tribe of Benjamin, saying, "What is this wickedness that has taken place among you?

*20:13 [a]2 Cor 6:15 [b]Deut 13:5; 17:12; 1 Cor 5:13
13"Now then, deliver up the men, the [a]worthless fellows in Gibeah, that we may put them to death and [b]remove *this* wickedness from Israel." But the sons of Benjamin would not listen to the voice of their brothers, the sons of Israel.



20:13 They only wanted those directly guilty of the crime.

2 *The execution of the war,* 20:14–48

14 The sons of Benjamin gathered from the cities to Gibeah, to go out to battle against the sons of Israel.

20:15 [a]Num 1:36,37; 2:23; 26:41

15 From the cities on that day the [a]sons of Benjamin were numbered, 26,000 men who draw the sword, besides the inhabitants of Gibeah who were numbered, 700 choice men.

*20:16 [a]Judg 3:15; 1 Chr 12:2

16 Out of all these people 700 [a]choice men were left-handed; each one could sling a stone at a hair and not miss.

17 Then the men of Israel besides Benjamin were numbered, 400,000 men who draw the sword; all these were men of war.

20:18 [a]Num 27:21; Judg 20:23,27

18 Now the sons of Israel arose, went up to Bethel, and [a]inquired of God and said, "Who shall go up first for us to battle against the sons of Benjamin?" Then the LORD said, "Judah *shall go up* first."

19 So the sons of Israel arose in the morning and camped against Gibeah.

20 The men of Israel went out to battle against Benjamin, and the men of Israel arrayed for battle against them at Gibeah.

*20:21 [a]Judg 20:25

21 Then the sons of Benjamin came out of Gibeah and [a]felled to the ground on that day 22,000 men of Israel.

22 But the people, the men of Israel, encouraged themselves and arrayed for battle again in the place where they had arrayed themselves the first day.

20:23 [a]Josh 7:6,7 [b]Judg 20:18

23 [a]The sons of Israel went up and wept before the LORD until evening, and [b]inquired of the LORD, saying, "Shall we again draw near for battle against the sons of my brother Benjamin?" And the LORD said, "Go up against him."

24 Then the sons of Israel came against the sons of Benjamin the second day.

25 Benjamin went out against them from Gibeah the second day and felled to the ground again 18,000 men of the sons of Israel; all these drew the sword.

*20:26 [a]Judg 20:23; 21:2

26 Then [a]all the sons of Israel and all the people went up and came to Bethel and wept; thus they remained there before the LORD and fasted that day until evening. And they offered burnt offerings and peace offerings before the LORD.

20:27 [a]Judg 20:18

27 The sons of Israel [a]inquired of the LORD (for the ark of the covenant of God *was* there in those days,

20:28 [a]Judg 7:9

28 and Phinehas the son of Eleazar, Aaron's son, stood before it to *minister* in those days), saying, "Shall I yet again go out to battle against the sons of my brother Benjamin, or shall I cease?" And the LORD said, "Go up, [a]for tomorrow I will deliver them into your hand."

20:29 [a]Josh 8:4

29 [a]So Israel set men in ambush around Gibeah.

30 The sons of Israel went up against the sons of Benjamin on the third day and arrayed themselves against Gibeah as at other times.

*20:31 [a]Josh 8:16

31 [a]The sons of Benjamin went out against the people and were drawn away from the city, and they began to strike and kill some of the people as at other times, on the highways, one of which goes up to Bethel and the other to Gibeah, *and* in the field, about thirty men of Israel.

32 The sons of Benjamin said, "They are struck down before us,

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20:16 On the left-handedness of the Benjamites, see note on 3:15. *a stone* weighing around one lb (.45 kg) could be hurled with uncanny accuracy at 90 mph (145 kph).

20:21 Against 400,000 (v. 17) the Benjamite army of 26,700 (vv. 15–16) inflicted casualties of 22,000 (v. 21) the first day and 18,000 more the second (v. 25).

20:26–28 The presence of the *ark* at Bethel (before its more permanent location at Shiloh) and the mention of *Phinehas* (see Josh. 22:13) indicate that these events happened early in the period of the judges.

20:31 *drawn away from the city.* Joshua used this same strategy in conquering Ai. See note on Josh. 8:12.

as at the first." But the sons of Israel said, "Let us flee that we may draw them away from the city to the highways."

20:33 aJosh 8:19 33 Then all the men of Israel arose from their place and arrayed themselves at Baal-tamar; [a]and the men of Israel in ambush broke out of their place, even out of Maareh-geba.

20:34 aJosh 8:14; Job 21:13 34 When ten thousand choice men from all Israel came against Gibeah, the battle became fierce; [a]but Benjamin did not know that disaster was close to them.

35 And the LORD struck Benjamin before Israel, so that the sons of Israel destroyed 25,100 men of Benjamin that day, all who draw the sword.

20:36 aJosh 8:15 36 So the sons of Benjamin saw that they were defeated. [a]When the men of Israel gave ground to Benjamin because they relied on the men in ambush whom they had set against Gibeah,

*20:37 aJosh 8:19 37 [a]the men in ambush hurried and rushed against Gibeah; the men in ambush also deployed and struck all the city with the edge of the sword.

20:38 aJosh 8:20 38 Now the appointed sign between the men of Israel and the men in ambush was [a]that they would make a great cloud of smoke rise from the city.

20:39 aJudg 20:32 39 Then the men of Israel turned in the battle, and Benjamin began to strike and kill about thirty men of Israel, [a]for they said, "Surely they are defeated before us, as in the first battle."

20:40 aJosh 8:20 40 But when the cloud began to rise from the city in a column of smoke, Benjamin looked [a]behind them; and behold, the whole city was going up *in smoke* to heaven.

41 Then the men of Israel turned, and the men of Benjamin were terrified; for they saw that [a]disaster was close to them.

20:41 aProv 5:22; 11:5,6; 29:6

20:42 aJosh 8:15,24 42 Therefore, they turned their backs before the men of Israel [a]toward the direction of the wilderness, but the battle overtook them while those who came out of the cities destroyed them in the midst of them.

20:43 aHos 9:9; 10:9 43 [a]They surrounded Benjamin, pursued them without rest *and* trod them down opposite Gibeah toward the east.

44 Thus 18,000 men of Benjamin fell; all these were valiant warriors.

20:45 aJudg 21:13 45 The rest turned and fled toward the wilderness to the rock of [a]Rimmon, but they caught 5,000 of them on the highways and overtook them at Gidom and killed 2,000 of them.

46 So all of Benjamin who fell that day were 25,000 men who draw the sword; all these were valiant warriors.

*20:47 47 But 600 men turned and fled toward the wilderness to the rock of Rimmon, and they remained at the rock of Rimmon four months.

48 The men of Israel then turned back against the sons of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that they found; they also set on fire all the cities which they found.

3 *The results of the war,* 21:1–25

*21:1 aJudg 21:7,18 21 Now the men of Israel [a]had sworn in Mizpah, saying, "None of us shall give his daughter to Benjamin in marriage."

21:2 aJudg 20:26 2 [a]So the people came to Bethel and sat there before God

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20:37–42 As Joshua had done at Ai (Josh. 8:4–29), the Israelites here set an ambush. Gibeah was taken when its army, pursuing the main body of the Israelites as they feigned retreat, left the city undefended. Upon seeing the city ablaze, the main Israelite army knew that the ambush had been a success.

20:47 These *600* who escaped and hid for four months until there was a peace treaty (21:13–14) were the only survivors of the entire tribe of Benjamin.

21:1–7 Since almost all the men of Benjamin had been killed (cf. 20:47), and since the other tribes had sworn not to let any of their girls marry a Benjamite, this tribe faced the challenge of preserving themselves from total extinction.

until evening, and lifted up their voices and wept bitterly.

3 They said, "Why, O LORD, God of Israel, has this come about in Israel, so that one tribe should be *missing* today in Israel?"

21:4 [a]Deut 12:5; 2 Sam 24:25

4 It came about the next day that the people arose early and built [a]an altar there and offered burnt offerings and peace offerings.

21:5 [a]Judg 5:23

5 Then the sons of Israel said, "Who is there among all the tribes of Israel who did not come up in the assembly to the LORD?" For they had taken a great oath concerning him [a]who did not come up to the LORD at Mizpah, saying, "He shall surely be put to death."

6 And the sons of Israel were sorry for their brother Benjamin and said, "One tribe is cut off from Israel today.

21:7 [a]Judg 21:1

7 "What shall we do for wives for those who are left, since we have [a]sworn by the LORD not to give them any of our daughters in marriage?"

*21:8

8 And they said, "What one is there of the tribes of Israel who did not come up to the LORD at Mizpah?" And behold, no one had come to the camp from Jabesh-gilead to the assembly.

9 For when the people were numbered, behold, not one of the inhabitants of Jabesh-gilead was there.

21:10 [a]Num 31:17; Judg 5:23; 1 Sam 11:7

10 And the congregation sent 12,000 of the valiant warriors there, and commanded them, saying, "Go and [a]strike the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the little ones.

21:11 [a]Num 31:17

11 "This is the thing that you shall do: you [a]shall utterly destroy every man and every woman who has lain with a man."

12 And they found among the inhabitants of Jabesh-gilead 400 young virgins who had not known a man by lying with him; and they brought them to the camp at Shiloh, which is in the land of Canaan.

21:13 [a]Judg 20:47 [b]Deut 20:10

13 Then the whole congregation sent *word* and spoke to the sons of Benjamin who were [a]at the rock of Rimmon, and [b]proclaimed peace to them.

14 Benjamin returned at that time, and they gave them the women whom they had kept alive from the women of Jabesh-gilead; yet they were not enough for them.

15 And the people were sorry for Benjamin because the LORD had made a breach in the tribes of Israel.

16 Then the elders of the congregation said, "What shall we do for wives for those who are left, since the women are destroyed out of Benjamin?"

17 They said, "*There must be* an inheritance for the survivors of Benjamin, that a tribe may not be blotted out from Israel.

21:18 [a]Judg 21:1

18 "But we cannot give them wives of our daughters." For the sons of Israel [a]had sworn, saying, "Cursed is he who gives a wife to Benjamin."

*21:19 [a]Josh 18:1; Judg 18:31; 1 Sam 1:3

19 So they said, "Behold, there is a feast of the LORD from year to year in [a]Shiloh, which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south side of Lebonah."

20 And they commanded the sons of Benjamin, saying, "Go and lie in wait in the vineyards,

*21:21 [a]Ex 15:20; Judg 11:34

21 and watch; and behold, if the daughters of Shiloh come out to [a]take part in the dances, then you shall come out of the vine-

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21:8 *Jabesh-gilead.* Since this town, on the E side of the Jordan, had sent no troops (cf. 20:1), all its inhabitants were destroyed except 400 virgins, who were given to the Benjamite men who remained (v. 12).

21:19 *a feast.* Probably Tabernacles at the time of grape harvest.

21:21–22 The 200 male Benjamites still left without wives were told to "take" wives from among the maidens of Shiloh who danced at the annual festival. This action allowed the men of Shiloh to keep their oath not to "give" (voluntarily) their girls to the Benjamites.

yards and each of you shall catch his wife from the daughters of Shiloh, and go to the land of Benjamin.

21:22 [a]Judg 21:1,18 22"It shall come about, when their fathers or their brothers come to complain to us, that we shall say to them, 'Give them to us voluntarily, because we did not take for each man *of Benjamin* a wife in battle, [a]nor did you give *them* to them, *else* you would now be guilty.' "

23 The sons of Benjamin did so, and took wives according to their number from those who danced, whom they carried away. And they went and returned to their inheritance and [a]rebuilt the cities and lived in them. 21:23 [a]Judg 20:48

24 The sons of Israel departed from there at that time, every man to his tribe and family, and each one of them went out from there to his inheritance.

25 [a]In those days there was no king in Israel; everyone did what was right in his own eyes. ★21:25 [a]Judg 17:6; 18:1; 19:1

21:25 The verse appropriately summarizes the events of this book!

RUTH

INTRODUCTION

AUTHOR: Uncertain DATE: ca. 1000 B.C.

Authorship The author is unknown to us, though Samuel is suggested by some.

Date Though the events of the book occurred during the period of the judges (the latter part of the twelfth century B.C.), the book itself was not written until later. (Notice that the author felt compelled to explain customs no longer practiced, 4:6–8.) The last verses of the book trace Ruth's descendants only to King David, strongly suggesting that the book was written during his reign. If it had been written later, we would expect the genealogy to be extended beyond David to include Solomon.

Background The book provides a glimpse into the lives of ordinary, though godly, people during the turbulent period of the judges (see Introduction to Judges). It shows an oasis of faithfulness in an age marked by idolatry and unfaithfulness.

Themes (1) Ruth herself shows that Gentiles could believe in the true God. (2) The book gives a partial lineage of David, and thus of Christ, and shows that Gentile blood was in the line of the One who became the Savior for all mankind. (3) Boaz, as the kinsman-redeemer (see note on 3:9), serves as a beautiful type of Christ, in that (a) he was a blood relative (Rom. 1:3; Heb. 2:14); (b) he had the price with which to purchase the forfeited inheritance (1 Peter 1:18–19); (c) he was willing to redeem (Heb. 10:7). (4) The book is a moving example of the sovereignty of God in caring for His people (Ruth 2:12).

OUTLINE OF RUTH

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   B. Her Choice, 1:6–18
   C. Her Arrival in Bethlehem, 1:19–22
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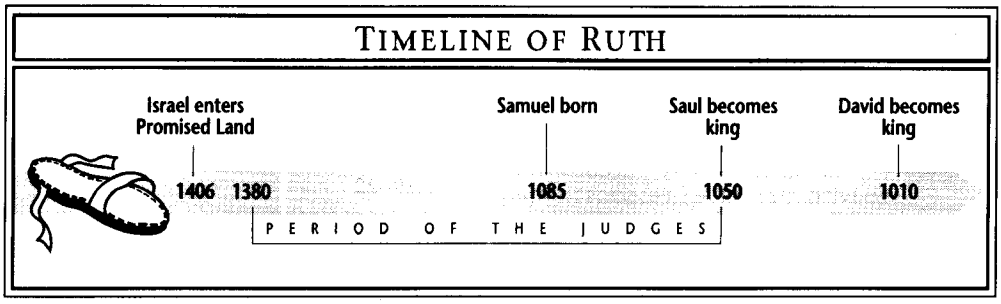
C. A Lineage, 4:18–22



THE BOOK OF RUTH

I RUTH'S RESOLVE, 1:1–22

A Her Background, 1:1–5

1 Now it came about in the days [a]when the judges governed, that there was [b]a famine in the land. And a certain man [c]of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons.

2 The name of the man *was* Elimelech, and the name of his wife, Naomi; and the names of his two sons *were* Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they [a]entered the land of Moab and remained there.

3 Then Elimelech, Naomi's husband, died; and she was left with her two sons.

4 They took for themselves Moabite women *as* wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years.

5 Then both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband.

*1:1 [a]Judg 2:16-18 [b]Gen 12:10; 26:1; 2 Kin 8:1 [c]Judg 17:8; Mic 5:2

1:2 [a]Judg 3:30

*1:4

B Her Choice, 1:6–18

6 Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD had [a]visited His people in [b]giving them food.

7 So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.

8 And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. [a]May the LORD deal kindly

1:6 [a]Ex 4:31; Jer 29:10; Zeph 2:7 [b]Ps 132:15; Matt 6:11

*1:8 [a]2 Tim 1:16

1:1–2 The beautiful romance of Ruth is set against the dark background of the apostasy and foreign oppression of the period of the *judges*. Because of a local *famine, Elimelech* (= my God is King) took his wife *Naomi* (= pleasant, lovely) and his two sons, appropriately named *Mahlon* ("puny") and *Chilion* ("pining"), to visit temporarily in nearby *Moab*. The country of *Moab* was about 50 mi (80 km) from Bethlehem on the E side of the Dead Sea. Moab was the son of Lot by an incestuous union with his older daughter. See note on Gen. 19:31–38. *Ephrathites*. A designation for inhabitants of Bethlehem (1 Sam. 17:12).

1:4 *took . . . wives*. Although such mixed marriages were not specifically forbidden in the Mosaic Law, male offspring could not be admitted into the congregation of Israel to the tenth generation. See note on Deut. 23:3–6.

1:8 Naomi, destitute of husband and sons (for heirs), repeatedly urged her daughters-in-law to return to their Moabite homes (also vv. 12 and 15). *the LORD deal kindly with you*. The Hebrew word *hesed* ("deal kindly," as also in 2:20 and 3:10) expresses Naomi's prayer that the *LORD* (lit., Yahweh, the covenant name of God with Israel; see note on Gen. 2:4) would show His faithful, covenant-keeping love to these two Moabite widows. See note on Hos. 2:19.

with you as you have dealt with the dead and with me.

*1:9 9"May the LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.

10 And they said to her, "*No,* but we will surely return with you to your people."

*1:11 [a]Gen 38:11; Deut 25:5 11 But Naomi said, "Return, my daughters. Why should you go with me? Have I yet sons in my womb, that [a]they may be your husbands?

12"Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons,

*1:13 [a]Judg 2:15; Job 19:21; Ps 32:4 13 would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for [a]the hand of the LORD has gone forth against me."

14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

*1:15 [a]Josh 24:15; Judg 11:24 15 Then she said, "Behold, your sister-in-law has gone back to her people and her [a]gods; return after your sister-in-law."

*1:16 16 But Ruth said, "Do not urge me to leave you *or* turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people *shall be* my people, and your God, my God.

17"Where you die, I will die, and there I will be buried. Thus may [a]the LORD do to me, and worse, if *anything but* death parts you and me." 1:17 [a]1 Sam 3:17; 2 Kin 6:31

18 When [a]she saw that she was determined to go with her, she said no more to her. 1:18 [a]Acts 21:14

C Her Arrival in Bethlehem, 1:19–22

19 So they both went until they came to Bethlehem. And it came about when they had come to Bethlehem, that [a]all the city was stirred because of them, and the women said, "Is this Naomi?" *1:19 [a]Matt 21:10

20 She said to them, "Do not call me Naomi; call me Mara, for [a]the Almighty has dealt very bitterly with me. *1:20 [a]Ex 6:3; Job 6:4

21"I went out full, but [a]the LORD has brought me back empty. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?" 1:21 [a]Job 1:21

22 So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at [a]the beginning of barley harvest. *1:22 [a]Ex 9:31; Lev 23:10,11

II RUTH'S RIGHTS, 2:1–23

A Her Right to Glean, 2:1–3

2 Now Naomi had a kinsman of her husband, a man of great *2:1

1:9 *find rest.* I.e., by finding a second husband.

1:11–12 Naomi's reference to the hopelessness of her having additional sons apparently relates to the custom of levirate marriage, by which the brother of the husband who died childless would marry the widow, so that the deceased would have an heir. See note on Deut. 25:5–10. Naomi is too old even for this.

1:13 *the hand of the LORD.* A common expression for God's activity. In this case it was *against* her, yet she submitted to God's sovereignty.

1:15 *her gods.* Chemosh was the national god of Moab (Num. 21:29 and 1 Kings 11:7). See note on 2 Kings 3:26–27.

1:16–17 Ruth's statement of commitment is perhaps the most beautiful in all literature, well deserving of the place it receives in many Christian wedding ceremonies. Ruth's leaving meant final severance from her nation and her religion. *Thus may the LORD do to me.* A formula invoking divine punishment, the addition of *and worse* indicating the worst possible consequences if Ruth were not true to her vow.

1:19 *all the city.* Mostly the women because the men were out harvesting (v. 22).

1:20 *Naomi* means "pleasant," whereas *Mara* means "bitter." Even though God dealt bitterly with her, Naomi acknowledges Him as El Shaddai, *the Almighty.* See note on Gen. 17:1.

1:22 *the beginning of barley harvest.* Toward the end of April.

2:1 The lineage of Boaz, Elimelech's relative, is traced to Perez, a son of Judah, in 4:18–22. Boaz was *a man of great wealth,* a phrase meaning that he possessed the finest of qualities.

2:1 wealth, of the family of [a]Elimelech, whose name was Boaz.
[a] Ruth 1:2

*2:2 2 And Ruth the Moabitess said
[a] Lev 19:9,10; 23:22; Deut 24:19; Ruth 2:7 to Naomi, "Please let me go to the field and [a]glean among the ears of grain after one in whose sight I may find favor." And she said to her, "Go, my daughter."

*2:3 3 So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

B The Results of Her Gleaning, 2:4–17

1 *Boaz meets Ruth,* 2:4–7

2:4 4 Now behold, Boaz came
[a] Judg 6:12; Ps 129:8; Luke 1:28; 2 Thess 3:16 from Bethlehem and said to the reapers, "[a]May the LORD be with you." And they said to him, "May the LORD bless you."

5 Then Boaz said to his servant who was in charge of the reapers, "Whose young woman is this?"

6 The servant in charge of the reapers answered and said, "She is the young Moabite woman who returned with Naomi from the land of Moab.

*2:7 7 "And she said, 'Please let me glean and gather after the reapers among the sheaves.' Thus she came and has remained from the morning until now; she has been sitting in the house for a little while."

2 *Boaz protects Ruth,* 2:8–13

8 Then Boaz said to Ruth, "Listen carefully, my daughter. Do not go to glean in another field; furthermore, do not go on from this one, but stay here with my maids.

9 "Let your eyes be on the *2:9
field which they reap, and go after them. Indeed, I have commanded the servants not to touch you. When you are thirsty, go to the water jars and drink from what the servants draw."

10 Then she [a]fell on her face, 2:10
[a] 1 Sam 25:23 bowing to the ground and said to him, "Why have I found favor in your sight that you should take notice of me, since I am a foreigner?"

11 Boaz answered and said to her, "All that you have done for your mother-in-law after the death of your husband has been fully reported to me, and how you left your father and your mother and the land of your birth, and came to a people that you did not previously know.

12 "[a]May the LORD reward *2:12
[a] 1 Sam 24:19 [b] Ruth 1:16; Ps 17:8; 36:7; 57:1; 61:4; 63:7; 91:4 your work, and your wages be full from the LORD, the God of Israel, [b]under whose wings you have come to seek refuge."

13 Then she said, "I have found favor in your sight, my lord, for you have comforted me and indeed have spoken kindly to your maidservant, though I am not like one of your maidservants."

3 *Boaz provides for Ruth,* 2:14–16

14 At mealtime Boaz said to *2:14

2:2 *glean.* I.e., pick up the *grain.* In this case barley (v. 17), which the reapers left on purpose for the poor, as provided in the law (Lev. 19:9; 23:22).

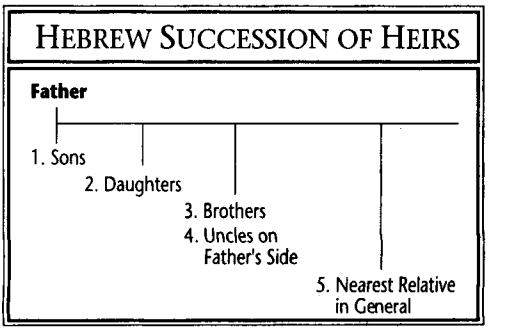
2:3 In the providence of God, Ruth came to the field of her relative, Boaz.

2:7 *sheaves* = bundles of grain. The *house* was probably a temporary shelter for the workers.

2:9 Boaz promised to protect and provide for Ruth.

2:12 *under whose wings.* As a mother bird protects her young by spreading her wings over them, so the Lord protects His people. This figure is also used in Pss. 17:8; 36:7; 57:1; 61:4; 63:7; 91:1, 4; Matt. 23:37.

2:14 The meal consisted of *vinegar* (a sour



2:14 her, "Come here, that you may
[a]Ruth 2:18 eat of the bread and dip your piece of bread in the vinegar." So she sat beside the reapers; and he served her roasted grain, and she ate and was satisfied [a]and had some left.

*2:15 15 When she rose to glean, Boaz commanded his servants, saying, "Let her glean even among the sheaves, and do not insult her.

16"Also you shall purposely pull out for her *some grain* from the bundles and leave *it* that she may glean, and do not rebuke her."

*2:17 17 So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.

C The Report of Her Gleaning, 2:17–23

2:18 18 She took *it* up and went into
[a]Ruth 2:14 the city, and her mother-in-law saw what she had gleaned. She also took *it* out and [a]gave Naomi what she had left after she was satisfied.

*2:19 19 Her mother-in-law then
[a]Ps 41:1 said to her, "Where did you glean today and where did you work? May he who [a]took notice of you be blessed." So she told her mother-in-law with whom she had worked and said, "The name of the man with whom I worked today is Boaz."

*2:20 20 Naomi said to her daughter-
[a]2 Sam 2:5 in-law, "[a]May he be blessed of the LORD who has not withdrawn his kindness to the living and to the dead." Again Naomi said to her, "The man is our relative, he is one of our closest relatives."

21 Then Ruth the Moabitess said, "Furthermore, he said to me, 'You should stay close to my servants until they have finished all my harvest.' "

22 Naomi said to Ruth her daughter-in-law, "It is good, my daughter, that you go out with his maids, so that *others* do not fall upon you in another field."

23 So she stayed close by the *2:23
maids of Boaz in order to glean [a]Deut 16:9
until [a]the end of the barley harvest and the wheat harvest. And she lived with her mother-in-law.

III RUTH'S REQUEST, 3:1–18

A Suggested by Naomi, 3:1–4

3 Then Naomi her mother-in- *3:1
law said to her, "My daughter, shall I not seek security for you, that it may be well with you?

2"Now is not Boaz [a]our kins- *3:2
man, with whose maids you were? [a]Deut 25:5-10
Behold, he winnows barley at the threshing floor tonight.

3"Wash yourself therefore, and anoint yourself and put on your *best* clothes, and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking.

4"It shall be when he lies *3:4
down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do."

5 She said to her, "[a]All that 3:5
you say I will do." [a]Eph 6:1; Col 3:20

B Executed by Ruth, 3:6–9

6 So she went down to the

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wine) and *roasted grain.*

2:15–16 Boaz's kindness exceeded Ruth's legal rights by not only allowing her to glean where the reapers were still working (*among the sheaves*), but also by commanding that loose grain be intentionally left for her.

2:17 After Ruth *beat out* (threshed) her barley, she had an *ephah,* about three-fifths of a bushel (22 lit, or 20 qt), enough to feed herself and Naomi for about 10 days.

2:19 Naomi recognized that the unusually large amount of grain was due to a special favor.

2:20 *relatives.* Here Naomi used the Hebrew word *goel,* "kinsman-redeemer." See note on 3:9.

2:23 *wheat harvest* ended around the end of May or first of June. Ruth, therefore, worked for 4–6 weeks in the fields.

3:1 The *security* that comes from marriage.

3:2–3 The grain had to be threshed and then guarded, both activities being accompanied by festivity. *best clothes.* Likely, a large outer garment to provide warmth during the night.

3:4 *uncover his feet.* I.e., remove Boaz's outer garment so that he would eventually wake up and notice her.

threshing floor and did according to all that her mother-in-law had commanded her.

*3:7 [a]Judg 19:6,9; 2 Sam 13:28; 1 Kin 21:7; Esth 1:10

7 When Boaz had eaten and drunk and [a]his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down.

8 It happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet.

*3:9

9 He said, "Who are you?" And she answered, "I am Ruth your maid. So spread your covering over your maid, for you are a close relative."

C Agreed to by Boaz, 3:10–18

*3:10 [a]Ruth 2:20

10 Then he said, "[a]May you be blessed of the LORD, my daughter. You have shown your last kindness to be better than the first by not going after young men, whether poor or rich.

3:11 [a]Prov 12:4; 31:10

11 "Now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are [a]a woman of excellence.

*3:12

12 "Now it is true I am a close relative; however, there is a relative closer than I.

*3:13 [a]Deut 25:5; Matt 22:24

13 "Remain this night, and when morning comes, [a]if he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, [b]as the LORD lives. Lie down until morning."

3:13 [b]Judg 8:19; Jer 4:2; 12:16

*3:14 [a]Rom 14:16; 2 Cor 8:21

14 So she lay at his feet until morning and rose before one could recognize another; and he said, "[a]Let it not be known that the woman came to the threshing floor."

*3:15

15 Again he said, "Give me the cloak that is on you and hold it." So she held it, and he measured six *measures* of barley and laid *it* on her. Then she went into the city.

16 When she came to her mother-in-law, she said, "How did it go, my daughter?" And she told her all that the man had done for her.

17 She said, "These six *measures* of barley he gave to me, for he said, 'Do not go to your mother-in-law empty-handed.' "

*3:18

18 Then she said, "Wait, my daughter, until you know how the matter turns out; for the man will not rest until he has settled it today."

IV RUTH'S REWARD, 4:1–22

A A Husband, 4:1–12

*4:1 [a]Ruth 3:12

4 Now Boaz went up to the gate and sat down there, and behold, [a]the close relative of whom Boaz spoke was passing by, so he said, "Turn aside, friend, sit down

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3:7 Boaz slept by the grain in order to protect it.

3:9 *spread your covering over your maid.* As a pledge that he would marry her. This expression is used of God's relation to Israel in Ezek. 16:8. The reason for Ruth's request is that Boaz was a *close relative* (Heb., *goel,* "redeemer"). (See note on Isa. 59:17–21 for Christ as kinsman-redeemer.) The responsibilities of the kinsman-redeemer included (1) redeeming family property that had changed ownership, and (2) marrying a childless widow to raise up children in her dead husband's name. According to the law of levirate marriage (see note on 1:11–12), when there was no brother to raise up children in the name of the deceased, the responsibility was extended to the next of kin. Ruth's action was in accord with this law, which required the initiative of the widow in seeking the marriage (Deut. 25:5, 7–10). Ruth was indicating that night her desire to have Boaz, who had given every evidence of willingness to perform the duties of kinsman-redeemer.

3:10 Ruth's *kindness* (Heb., *hesed* as in 1:8 and 2:20) at *first* was her consideration for her mother-in-law. Her kindness at the *last* was wishing to marry Boaz (who evidently belonged to her father-in-law's generation), rather than one of the *young men.*

3:12 The desired arrangement was complicated by the fact that Boaz was not Elimelech's nearest relative.

3:13 *redeem.* I.e., fulfill the role of kinsman-redeemer and marry Ruth.

3:14 Boaz wished to protect Ruth from gossip.

3:15 A gift to Naomi of goodwill and assurance, probably carried on Ruth's head. *six measures.* Probably six seahs, 42 qt (46 lit).

3:18 *the man.* I.e., Boaz wouldn't rest until the matter was settled.

4:1 The city *gate* functioned as a forum for public business, especially the kind described in this chapter.

here." And he turned aside and sat down.

★4:2 2 He took ten men of the [a]elders of the city and said, "Sit down here." So they sat down.

★4:3 3 Then he said to the closest relative, "Naomi, who has come back from the land of Moab, has to sell the piece of land [a]which belonged to our brother Elimelech.

★4:4 4"So I thought to inform you, saying, '[a]Buy *it* before those who are sitting *here,* and before the elders of my people. If you will redeem *it,* redeem *it;* but if not, tell me that I may know; for [b]there is no one but you to redeem *it,* and I am after you.' " And he said, "I will redeem *it.*"

4:5 5 Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also acquire Ruth the Moabitess, the widow of the deceased, in order [a]to raise up the name of the deceased on his inheritance."

4:6 6 [a]The closest relative said, "I cannot redeem *it* for myself, because I would jeopardize my own inheritance. Redeem *it* for yourself; you *may have* my right of redemption, for I cannot redeem *it.*"

★4:7 7 Now this was [a]*the custom* in former times in Israel concerning the redemption and the exchange *of land* to confirm any matter: a man removed his sandal and gave it to another; and this was the *manner of* attestation in Israel.

8 So the closest relative said to Boaz, "Buy *it* for yourself." And he removed his sandal.

9 Then Boaz said to the elders and all the people, "You are witnesses today that I have bought from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon.

4:10 10"Moreover, I have acquired Ruth the Moabitess, the widow of Mahlon, to be my wife in order to raise up the name of the deceased on his inheritance, so [a]that the name of the deceased may not be cut off from his brothers or from the court of his *birth* place; you are witnesses today."

★4:11 11 All the people who were in the court, and the elders, said, "*We are* witnesses. May the LORD make the woman who is coming into your home [a]like Rachel and Leah, both of whom built the house of Israel; and may you achieve wealth in Ephrathah and become famous in Bethlehem.

★4:12 12"Moreover, may your house be like the house of [a]Perez whom Tamar bore to Judah, through the offspring which the LORD shall give you by this young woman."

B A Son, 4:13–17

★4:13 13 So Boaz took Ruth, and she became his wife, and he went in to her. And [a]the LORD enabled her to conceive, and she gave birth to a son.

★4:14 14 Then the [a]women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel.

★4:15 15"May he also be to you a re-

4:2 *ten men* are called on to witness this transaction.

4:3 *sell.* Better, has to sell or is about to sell. because Naomi was destitute. The relative's duty was to buy it so as to keep it in the family.

4:4–6 The nearer kinsman agreed to pay the price of purchasing the land of Elimelech, until he found out that it involved the responsibility of marrying and supporting the widow Ruth. This would *jeopardize* his own inheritance, being a double financial burden by (1) buying the field for Ruth's heir, rather than for his own, and (2) providing for Ruth and her family.

4:7 Handing over the sandal symbolized handing over the right of redemption to Boaz.

4:11 *like Rachel and Leah.* The witnesses hoped that Boaz would be rewarded with a large family, as was Jacob.

4:12 *house of Perez.* From whom Boaz descended (4:18–22).

4:13 *the LORD enabled her to conceive.* Ruth had been childless during her marriage to Mahlon. That children are a gift from God needs to be reemphasized in modern times.

4:14 This *redeemer* (better, kinsman, heir) is Naomi's grandson, Obed (meaning "servant"), the grandfather of David (v. 17).

4:15 Since having seven sons would indicate

storer of life and a sustainer of
4:15 [a]Ruth 1:16,17; 2:11,12 your old age; for your daughter-in-law, who loves you [a]and is better to you than seven sons, has given birth to him."

*4:16 16 Then Naomi took the child and laid him in her lap, and became his nurse.

17 The neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David.

C A Lineage, 4:18–22

*4:18 [a]Matt 1:3-6 **18** Now these are the generations of Perez: [a]to Perez was born Hezron,

19 and to Hezron was born Ram, and to Ram, Amminadab,

20 and to Amminadab was born Nahshon, and to Nahshon, Salmon,

21 and to Salmon was born Boaz, and to Boaz, Obed,

22 and to Obed was born Jesse, and to Jesse, David.

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the blessing of God (1 Sam. 2:5; Job 1:2), to describe Ruth the Moabitess as *better . . . than seven sons* was high praise indeed!

4:16 *laid him in her lap.* Possibly a formal act of adoption. See note on Gen. 30:3–4.

4:18–22 This genealogy traces the line of Judah from Perez, son of Tamar, through Boaz to David.

1 SAMUEL

INTRODUCTION

AUTHORS: Samuel and others DATE: 930 B.C. and later

Authors Though the two books of Samuel are named for the key figure of the early chapters, Samuel could not have written more than part of 1 Samuel, since his death is recorded in chap. 25. That he did in fact write a book is attested to in 1 Samuel 10:25. First Chronicles 29:29 indicates that Nathan and Gad also wrote about the events recorded in Samuel.

Historical Background Samuel emerged as the last judge in the 350-year span of the judges. The book covers a period of about 115 years, from the childhood of Samuel to the beginning of the reign of King David. Appearing on the scene during one of the darkest periods of Israel's history, Samuel called the people to a revival of the true worship of Yahweh (the LORD; Acts 3:24). He was also a kingmaker, anointing both Saul (10:1) and David (16:13). Thus 1 Samuel forms the link between the judges and the monarchy.

Contents First Samuel focuses on three principal characters: Samuel, Saul, and David. (Second Samuel centers exclusively on David.) The principal lesson of the book has to do with the effects of sin and holiness in relation to the people and their leaders. Well-known stories in the book include that of David and Goliath (chap. 17), David and Jonathan (chap. 18), and Saul and the witch of En-dor (chap. 28).

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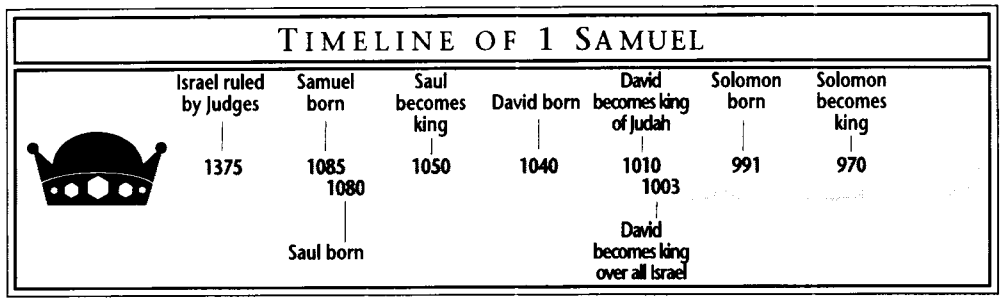

THE FIRST BOOK OF SAMUEL

I SAMUEL, THE LAST JUDGE, 1:1–8:22

A His Early Life and Call, 1:1–3:21

1 *His mother,* 1:1–2:10

a *Her sorrow,* 1:1–8

1 Now there was a certain man from [a]Ramathaim-zophim from the [b]hill country of Ephraim, and his name was [c]Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

2 He had [a]two wives: the name of one was [b]Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

3 Now this man would go up from his city [a]yearly [b]to worship and to sacrifice to the LORD of hosts in [c]Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there.

4 When the day came that Elkanah sacrificed, he [a]would give portions to Peninnah his wife and to all her sons and her daughters;

5 but to Hannah he would give a double portion, for he loved Hannah, [a]but the LORD had closed her womb.

6 Her rival, however, [a]would provoke her bitterly to irritate her, because the LORD had closed her womb.

7 It happened year after year, as often as she went up to the house of the LORD, she would provoke her; so she wept and would not eat.

8 Then Elkanah her husband said to her, "Hannah, why do you weep and why do you not eat and why is your heart sad? [a]Am I not better to you than ten sons?"

b *Her supplication,* 1:9–18

9 Then Hannah rose after eat-

*1:1 [a]1 Sam 1:19 [b]Josh 17:17, 18; 24:33 [c]1 Chr 6:22-28, 33-38

*1:2 [a]Deut 21:15-17 [b]Luke 2:36

*1:3 [a]Ex 34:23; 1 Sam 1:21; Luke 2:41 [b]Ex 23:14; Deut 12:5-7; 16:16 [c]Josh 18:1

1:4 [a]Deut 12:17,18

1:5 [a]Gen 16:1; 30:1

1:6 [a]Job 24:21

*1:8 [a]Ruth 4:15

*1:9

1:1 *Ramathaim-zophim.* Lit., the heights of the Zuphite. A longer name for Ramah (1:19), a city in the hill country of Ephraim, five mi (eight km) N of Jerusalem. Although *Elkanah* was an *Ephraimite* by residence, he was a Levite by birth through the Kohathites who were allotted towns in Ephraim (1 Chron. 6:33–36).

1:2 Though at variance with God's ideal for marriage (Gen. 2:24), polygamy was allowed in the case of a childless first marriage (cf. Deut. 21:15–17) and of a levirate marriage (Deut. 25:5–10), but the practice often caused great misery (cf. vv. 6–7).

1:3 *yearly.* Three times a year male Israelites were required to appear at the central sanctuary—at the festivals of Unleavened Bread, Pentecost, and Booths. See Ex. 23:14–17 and its note. Which festival this was is not said. *LORD of hosts.* A military figure, referring to God as the One who commands the angelic armies of heaven (1 Kings 22:19; Luke 2:13; Rev. 19:14) and the armies of Israel (1 Sam. 17:45). The term emphasizes the sovereignty and omnipotence of God. *Shiloh.* The location of the Tabernacle (Josh. 18:1) and the religious center of the nation until the loss of the ark (1 Sam. 4). It was 20 mi (32 km) N of Jerusalem.

1:8 Elkanah considered his love and care for her a greater blessing than a large family!

1:9 *temple.* I.e., the Tabernacle and additional quarters (3:2–3).

ing and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of [a]the temple of the LORD.

10 She, greatly distressed, prayed to the LORD and wept bitterly.

11 She [a]made a vow and said, "O LORD of hosts, if You will indeed [b]look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to the LORD all the days of his life, and [c]a razor shall never come on his head."

12 Now it came about, as she continued praying before the LORD, that Eli was watching her mouth.

13 As for Hannah, [a]she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk.

14 Then Eli said to her, "[a]How long will you make yourself drunk? Put away your wine from you."

15 But Hannah answered and said, "No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I [a]have poured out my soul before the LORD.

16"Do not consider your maidservant as a worthless woman, for I have spoken until now out of my great concern and provocation."

17 Then Eli answered and said, "[a]Go in peace; and may the God of Israel [b]grant your petition that you have asked of Him."

18 She said, "[a]Let your maidservant find favor in your sight." So the woman went her way and ate, and [b]her face was no longer *sad.*

c Her son, 1:19–23

19 Then they arose early in the morning and worshiped before the LORD, and returned again to their house in [a]Ramah. And Elkanah had relations with Hannah his wife, and [b]the LORD remembered her.

20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, *saying,* "[a]Because I have asked him of the LORD."

21 Then the man Elkanah [a]went up with all his household to offer to the LORD the yearly sacrifice and *pay* his vow.

22 But Hannah did not go up, for she said to her husband, "*I will not go up* until the child is weaned; then I will [a]bring him, that he may appear before the LORD and [b]stay there forever."

23 [a]Elkanah her husband said to her, "Do what seems best to you. Remain until you have weaned him; only [b]may the LORD confirm His word." So the woman remained and nursed her son until she weaned him.

d Her sacrifice, 1:24–28

24 Now when she had weaned him, [a]she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to [b]the house of the LORD in Shiloh, although the child was young.

25 Then [a]they slaughtered the bull, and [b]brought the boy to Eli.

26 She said, "Oh, my lord! [a]As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD.

27"[a]For this boy I prayed, and

1:9 [a]1 Sam 3:3

★1:11 [a]Num 30:6-11 [b]Gen 29:32 [c]Num 6:5; Judg 13:5

★1:13 [a]Gen 24:42-45

1:14 [a]Acts 2:4,13

★1:15 [a]Job 30:16; Ps 42:4; 62:8; Lam 2:19

1:17 [a]Judg 18:6; 1 Sam 25:35; 2 Kin 5:19; Mark 5:34; Luke 7:50 [b]Ps 20:3-5

1:18 [a]Gen 33:15; Ruth 2:13 [b]Rom 15:13

1:19 [a]1 Sam 1:1; 2:11 [b]Gen 21:1; 30:22

★1:20 [a]Gen 41:51,52; Ex 2:10,22; Matt 1:21

1:21 [a]Deut 12:11; 1 Sam 1:3

★1:22 [a]Luke 2:22 [b]1 Sam 1:11, 28

1:23 [a]Num 30:7,10, 11 [b]1 Sam 1:17

★1:24 [a]Num 15:9,10; Deut 12:5,6 [b]Josh 18:1; 1 Sam 4:3,4

1:25 [a]Lev 1:5 [b]Luke 2:22

1:26 [a]2 Kin 2:2,4,6; 4:30

1:27 [a]1 Sam 1:11-13; Ps 6:9; 66:19,20

1:11 Hannah vowed that if she were given a son, he would be dedicated to lifelong levitical service (cf. Num. 4:2–3) and become a lifelong Nazirite. See note on Num. 6:1–8.

1:13 Apparently drunkenness was not uncommon even at the Tabernacle and by women.

1:15 The outpouring of one's soul before God is an excellent description of fervent prayer (cf. Phil. 4:6–7; 1 Peter 5:7).

1:20 Samuel means "name of God" and serves as a continual reminder of God's mercy toward those who call upon His name.

1:22 *weaned.* Hebrew children were normally weaned at two to three years (cf. 2 Macc. 7:27).

1:24 *ephah* = three-fifths of a bushel (20 qt, or 22 lit).

the LORD has given me my petition which I asked of Him.

1:28 28 "[a]So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD." And [b]he worshiped the LORD there.

[a] 1 Sam 1:11, 22
[b] Gen 24:26,52

e *Her song,* 2:1–10

2:1 2 Then Hannah [a]prayed and said,
"My heart exults in the LORD;
[b]My horn is exalted in the LORD,
My mouth speaks boldly against my enemies,
Because [c]I rejoice in Your salvation.
2 "[a]There is no one holy like the LORD,
Indeed, [b]there is no one besides You,
[c]Nor is there any rock like our God.
3 "Boast no more so very proudly,
[a]Do not let arrogance come out of your mouth;
[b]For the LORD is a God of knowledge,
[c]And with Him actions are weighed.
4 "[a]The bows of the mighty are shattered,
[b]But the feeble gird on strength.
5 "Those who were full hire themselves out for bread,
But those who were hungry cease *to hunger.*
[a]Even the barren gives birth to seven,
But [b]she who has many children languishes.
6 "[a]The LORD kills and makes alive;
[b]He brings down to Sheol and raises up.
7 "[a]The LORD makes poor and rich;
[b]He brings low, He also exalts.
8 "[a]He raises the poor from the dust,
[b]He lifts the needy from the ash heap
[c]To make them sit with nobles,
And inherit a seat of honor;
[d]For the pillars of the earth are the LORD's,
And He set the world on them.
9 "[a]He keeps the feet of His godly ones,
[b]But the wicked ones are silenced in darkness;
[c]For not by might shall a man prevail.
10 "[a]Those who contend with the LORD will be shattered;
[b]Against them He will thunder in the heavens,
[c]The LORD will judge the ends of the earth;
[d]And He will give strength to His king,
[e]And will exalt the horn of His anointed."

2:1
[a] 1 Sam 2:1-10; Luke 1:46-55
[b] Deut 33:17; Job 16:15; Ps 75:10; 89:17, 24; 92:10; 112:9
[c] Ps 9:14; 13:5; 35:9; Is 12:2,3

2:2
[a] Ex 15:11; Lev 19:2; Ps 86:8
[b] 2 Sam 22:32
[c] Deut 32:30,31

2:3
[a] Prov 8:13
[b] 1 Sam 16:7; 1 Kin 8:39
[c] Prov 16:2; 24:12

2:4
[a] Ps 37:15; 46:9
[b] Ps 18:39; Heb 11:32-34

2:5
[a] Ruth 4:15; Ps 113:9
[b] Jer 15:9

2:6
[a] Deut 32:39; 2 Kin 5:7; Rev 1:18
[b] Is 26:19

2:7
[a] Deut 8:17,18
[b] Job 5:11; Ps 75:7; James 4:10

2:8
[a] Job 42:10-12; Ps 75:7; 113:7
[b] 2 Sam 7:8; Dan 2:48; James 2:5
[c] Job 36:7; Ps 113:8
[d] Job 38:4-6; Ps 75:3; 104:5

2:9
[a] Ps 91:11,12; 121:3; Prov 3:26; 1 Pet 1:5
[b] Matt 8:12
[c] Ps 33:16,17

2:10
[a] Ex 15:6; Ps 2:9
[b] 1 Sam 7:10; 2 Sam 22:14; Ps 18:13,14
[c] Ps 96:13; 98:9; Matt 25:31,32
[d] Ps 21:1,7
[e] Ps 89:24

2 *His ministry,* 2:11–3:21

a *The situation at Shiloh,* 2:11–36

2:11 11 Then Elkanah went to his home at [a]Ramah. [b]But the boy ministered to the LORD before Eli the priest.

[a] 1 Sam 1:1,19
[b] 1 Sam 1:28; 2:18; 3:1

1:28 *dedicated.* Lit., made him over. The idea is that of a complete and irrevocable giving up of the child to the Lord. Hannah was careful to pay the vow even at great cost (cf. Eccl. 5:4–5).

2:1–10 Hannah's praise is in response to God's answer to her prayer and was probably delivered before the congregation of worshipers. The theme of Hannah's praise is her confidence in God's sovereignty. Hannah praises God for His holiness (v. 2), knowledge (v. 3), power (vv. 4–8), and judgment (vv. 9–10).

2:1 *horn.* An image of invincible strength (cf. Dan. 7:21). Hannah was delivered from disgrace to strength and honor.

2:5 God often reverses human circumstances, humbling the proud and exalting the humble (Prov. 16:18; 18:12).

2:6 *Sheol.* The place of the dead awaiting the resurrection and the great white throne judgment; equivalent to Hades in the NT. See note on Gen. 37:35.

2:8 *pillars of the earth.* I.e., world leaders (cf. Dan. 4:25, 32).

2:12 [a]Jer 2:8; 9:3,6; 2 Cor 6:15

12 Now the sons of Eli were [a]worthless men; they did not know the LORD

*2:13 [a]Lev 7:29-34

13 [a]and the custom of the priests with the people. When any man was offering a sacrifice, the priest's servant would come while the meat was boiling, with a three-pronged fork in his hand.

14 Then he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. Thus they did in Shiloh to all the Israelites who came there.

2:15 [a]Lev 3:3-5,16

15 Also, before [a]they burned the fat, the priest's servant would come and say to the man who was sacrificing, "Give the priest meat for roasting, as he will not take boiled meat from you, only raw."

16 If the man said to him, "They must surely burn the fat first, and then take as much as you desire," then he would say, "No, but you shall give *it to me* now; and if not, I will take it by force."

2:17 [a]Mal 2:7-9

17 Thus the sin of the young men was very great before the LORD, for the men [a]despised the offering of the LORD.

*2:18 [a]1 Sam 2:11; 3:1 [b]1 Sam 2:28; 22:18; 2 Sam 6:14; 1 Chr 15:27

18 Now [a]Samuel was ministering before the LORD, *as* a boy [b]wearing a linen ephod.

2:19 [a]Ex 28:31 [b]1 Sam 1:3,21

19 And his mother would make him a little [a]robe and bring it to him from year to year when she would come up with her husband to offer [b]the yearly sacrifice.

2:20 [a]Luke 2:34

20 Then Eli would [a]bless Elkanah and his wife and say, "May the LORD give you children from this woman in place of the one she [b]dedicated to the LORD." And they went to their own home.

2:20 [b]1 Sam 1:11, 27,28

21 [a]The LORD visited Hannah; and she conceived and gave birth to three sons and two daughters. And [b]the boy Samuel grew before the LORD.

*2:21 [a]Gen 21:1 [b]Judg 13:24; 1 Sam 2:26; 3:19-21; Luke 1:80; 2:40

22 Now Eli was very old; and he heard [a]all that his sons were doing to all Israel, and how they lay with [b]the women who served at the doorway of the tent of meeting.

*2:22 [a]1 Sam 2:13-17 [b]Ex 38:8

23 He said to them, "Why do you do such things, the evil things that I hear from all these people?

24 "No, my sons; for the report is not good [a]which I hear the LORD's people circulating.

*2:24 [a]1 Kin 15:26

25 "If one man sins against another, [a]God will mediate for him; but [b]if a man sins against the LORD, who can intercede for him?" But they would not listen to the voice of their father, for the [c]LORD desired to put them to death.

*2:25 [a]Deut 1:17 [b]Num 15:30; 1 Sam 3:14; Heb 10:26,27 [c]Josh 11:20

26 Now the boy [a]Samuel was growing in stature and in favor both with the LORD and with men.

2:26 [a]1 Sam 2:21; Luke 2:52

27 Then [a]a man of God came to Eli and said to him, "Thus says the LORD, '[b]Did I *not* indeed reveal Myself to the house of your father when they were in Egypt *in bondage* to Pharaoh's house?

*2:27 [a]Deut 33:1; Judg 13:6 [b]Ex 4:14-16; 12:1,43

28 '[a]Did I *not* choose them from all the tribes of Israel to be My priests, to go up to My altar, to burn incense, to carry an ephod before Me; and did I *not* [b]give to the house of your father all the fire *offerings* of the sons of Israel?

2:28 [a]Ex 28:1-4; 30:7,8; Lev 8:7,8 [b]Lev 7:35,36

29 'Why do you [a]kick at My

2:29 [a]1 Sam 2:13-17

2:13–17 The sons of Eli were guilty of taking more of the sacrifice than their allotted portion (Lev. 7:34), of taking the meat before the fat had been burned as a sacrifice to God (Lev. 3:3, 5), and of generally despising the offerings of the Lord (2:17).

2:18 *linen ephod.* A close-fitting, sleeveless, apron-like garment, extending to the hips and worn almost exclusively by the priest; used when officiating before the altar (v. 28). See note on Ex. 28:6–14.

2:21 Hannah provides an example for fervent prayer (1:10–11, 15), obedience (1:28), worship (2:1–10), and devotion to family (1:24; 2:18–19) that resulted in God's blessing.

2:22 *women who served* not as priests but by helping in some way. See note on Ex. 38:8.

2:24 *the LORD's people circulating.* Lit., causing the people of the Lord to transgress.

2:25 *for the LORD . . .* The preposition may denote result; i.e, "therefore the Lord . . ." Note the severe consequences of this sinning against God.

2:27 *a man of God.* I.e., a spokesman for the Lord. See note on 1 Chron. 23:14.

2:29 sacrifice and at My offering
b Deut 12:5-9 b which I have commanded *in My*
c Ps 26:8 c dwelling, and d honor your
d Matt 10:37 sons above Me, by making yourselves fat with the choicest of every offering of My people Israel?'

2:30 30 "Therefore the LORD God of Is-
a Ex 29:9; Num 25:13 rael declares, 'a I did indeed say
b Ps 50:23 that your house and the house of
c Mal 2:9 your father should walk before Me forever'; but now the LORD declares, 'Far be it from Me—for b those who honor Me I will honor, and those c who despise Me will be lightly esteemed.

★2:31 31 'Behold, a the days are com-
a 1 Sam 4:11-18; 22:17-20 ing when I will break your strength and the strength of your father's house so that there will not be an old man in your house.

2:32 32 'You will see a the distress of
a 1 Kin 2:26,27 b Zech 8:4 *My* dwelling, in *spite of* all the good that I do for Israel; and an b old man will not be in your house forever.

33 'Yet I will not cut off every man of yours from My altar that your eyes may fail *from weeping* and your soul grieve, and all the increase of your house will die in the prime of life.

2:34 34 'This will be a the sign to
a 1 Sam 10:7-9; 1 Kin 13:3 b 1 Sam 4:11, 17 you which shall come concerning your two sons, Hophni and Phinehas: b on the same day both of them shall die.

2:35 35 'But a I will raise up for My-
a 1 Sam 3:1; 7:9; 9:12,13 b 1 Sam 8:3-5; 25:28; 2 Sam 7:11,27; 1 Kin 11:38 c 1 Sam 10:9, 10; 12:3; 16:13 self a faithful priest who will do according to what is in My heart and in My soul; and b I will build him an enduring house, and he will walk before c My anointed always.

36 'It shall come about that everyone who is left in your house shall come and bow down to him for a piece of silver or a loaf of bread and say, "Please assign me to one of the priest's offices so that I may eat a piece of bread." ' "

b The summons to Samuel, 3:1–21

3 Now a the boy Samuel was ★3:1
a 1 Sam 2:11, 18 ministering to the LORD before Eli. And b word from the LORD was
b Ps 74:9; Ezek 7:26; Amos 8:11,12 rare in those days, visions were infrequent.

3:2 2 It happened at that time as
a Gen 27:1; 48:10; 1 Sam 4:15 Eli was lying down in his place (now a his eyesight had begun to grow dim *and* he could not see *well*),

★3:3 3 and a the lamp of God had
a Ex 25:31-37; Lev 24:2,3 not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God *was,*

3:4 4 that the LORD called Samuel;
a Is 6:8 and he said, "a Here I am."

5 Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, lie down again." So he went and lay down.

6 The LORD called yet again, "Samuel!" So Samuel arose and went to Eli and said, "Here I am, for you called me." But he answered, "I did not call, my son, lie down again."

★3:7 7 a Now Samuel did not yet
a Acts 19:2; 1 Cor 13:11 know the LORD, nor had the word of the LORD yet been revealed to him.

8 So the LORD called Samuel again for the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli discerned that the LORD was calling the boy.

9 And Eli said to Samuel, "Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.' " So Samuel went and lay down in his place.

2:31–35 The prophet predicts the destruction of the priestly family of Eli, partially fulfilled in the massacre of the priests of Nob (22:11–19) and in the transfer of the priesthood to the family of Zadok in the time of Solomon (1 Kings 2:26–27, 35). The death of Eli's two sons on the same day would be a sign to validate the prophecy.

3:1 Apostasy and prophetic inactivity characterized the days of Eli.

3:3 The *lamp* (golden lampstand in the Holy Place) burned from evening to morning outside the veil (Lev. 24:3; Ex. 27:20–21). In the early morning hours, while Samuel lay near the ark, the Lord commissioned him for his prophetic ministry.

3:7 *did not yet know the* LORD in the experience of receiving direct revelation from Him.

*3:10 10 Then the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your servant is listening."

*3:11 11 The LORD said to Samuel, "Behold, [a]I am about to do a thing in Israel at which both ears of everyone who hears it will tingle.

3:12 12 "In that day [a]I will carry out against Eli all that I have spoken concerning his house, from beginning to end.

*3:13 13 "For [a]I have told him that I am about to judge his house forever for [b]the iniquity which he knew, because [c]his sons brought a curse on themselves and [d]he did not rebuke them.

3:14 14 "Therefore I have sworn to the house of Eli that [a]the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

3:15 15 So Samuel lay down until morning. Then he [a]opened the doors of the house of the LORD. But Samuel was afraid to tell [b]the vision to Eli.

16 Then Eli called Samuel and said, "Samuel, my son." And he said, "Here I am."

3:17 17 He said, "What is the word that He spoke to you? Please do not hide it from me. [a]May God do so to you, and more also, if you hide anything from me of all the words that He spoke to you."

3:18 18 So Samuel told him everything and hid nothing from him. And he said, "[a]It is the LORD; let Him do what seems good to Him."

19 Thus [a]Samuel grew and [b]the LORD was with him and [c]let none of his words fail.

20 All Israel [a]from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD.

21 And [a]the LORD appeared again at Shiloh, [b]because the LORD revealed Himself to Samuel at Shiloh by the word of the LORD.

B His War with the Philistines, 4:1–7:2

1 *The capture of the ark by the Philistines,* 4:1–22

a *The defeat of Israel,* 4:1–11

4 Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside [a]Ebenezer while the Philistines camped in [b]Aphek.

2 The Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield.

*4:3 3 When the people came into the camp, the elders of Israel said, "[a]Why has the LORD defeated us today before the Philistines? [b]Let us take to ourselves from Shiloh the ark of the covenant of the LORD, that it may come among us and deliver us from the power of our enemies."

4 So the people sent to Shiloh, *4:4

3:19 [a]1 Sam 2:21 [b]Gen 21:22; 28:15; 39:2 [c]1 Sam 9:6

*3:20 [a]Judg 20:1

3:21 [a]Gen 12:7 [b]1 Sam 3:10

*4:1 [a]1 Sam 7:12 [b]Josh 12:18; 1 Sam 29:1

*4:3 [a]Josh 7:7,8 [b]Num 10:35; Josh 6:6

*3:11 [a]2 Kin 21:12; Jer 19:3

3:12 [a]1 Sam 2:27-36

*3:13 [a]1 Sam 2:29-31 [b]1 Sam 2:22 [c]1 Sam 2:12, 17,22 [d]Deut 17:12; 21:18

3:14 [a]Lev 15:31; Is 22:14

3:15 [a]1 Chr 15:23 [b]1 Sam 3:10

3:17 [a]2 Sam 3:35

3:18 [a]Ex 34:5-7; Lev 10:3; Job 2:10; Is 39:8

3:10 *listening.* The word means "to hear with a view to obeying." Samuel was listening to God's Word and was determined to obey it.

3:11–14 Samuel's first test as a prophet was to bring an ear-tingling message of doom to Eli. He passed the test (v. 18).

3:13 The epitome of a tragic family situation: rebellious children and failure in the area of parental discipline.

3:20 The expression "from Dan even to Beersheba" (about 150 mi, or 241 km) denotes the whole territory of Israel from its northernmost to its southernmost extremity (cf. Judg. 20:1).

4:1 *Philistines.* The Philistines, or "Sea People," migrated from Crete (Caphtor, Amos 9:7) and other Aegean islands to the eastern Mediterranean coast and settled on the southern coastal plain of Palestine, a region that became known as Philistia. The Philistines were a powerful military people and were the greatest threat to the Israelites during the days of Samson, Samuel, Saul, and David. *Ebenezer* means "stone of help" (cf. 7:12). *Aphek.* A strategic border city at the northern edge of the Philistine territory, 11 mi (17.7 km) NE of Joppa.

4:3 The ark symbolized the presence and power of God, but the Israelites used it superstitiously by placing their faith in it rather than in God Himself.

4:4 *above the cherubim.* A golden cherub was on each end of the lid of the ark of the covenant in the Tabernacle. Between their overarching wings was God's presence (Ex. 26:17–22).

4:4 and from there they carried the ark of the covenant of the LORD of hosts [a]who sits *above* the cherubim; and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.
[a] Ex 25:22; 2 Sam 6:2; Ps 80:1

4:5 5 It happened as the ark of the covenant of the LORD came into the camp, that [a]all Israel shouted with a great shout, so that the earth resounded.
[a] Josh 6:5,20

6 When the Philistines heard the noise of the shout, they said, "What *does* the noise of this great shout in the camp of the Hebrews *mean?*" Then they understood that the ark of the LORD had come into the camp.

*4:7 7 The Philistines were afraid, for they said, "God has come into the camp." And they said, "[a]Woe to us! For nothing like this has happened before.
[a] Ex 15:14

8 "Woe to us! Who shall deliver us from the hand of these mighty gods? These are the gods who smote the Egyptians with all *kinds of* plagues in the wilderness.

4:9 9 "[a]Take courage and be men, O Philistines, or you will become slaves to the Hebrews, [b]as they have been slaves to you; therefore, be men and fight."
[a] 1 Cor 16:13 [b] Judg 13:1; 1 Sam 14:21

4:10 10 So the Philistines fought and [a]Israel was defeated, and [b]every man fled to his tent; and the slaughter was very great, for there fell of Israel thirty thousand foot soldiers.
[a] Deut 28:15, 25; 1 Sam 4:2 [b] 2 Sam 18:17; 19:8; 2 Kin 14:12; 2 Chr 25:22

4:11 11 And the ark of God was taken; and [a]the two sons of Eli, Hophni and Phinehas, died.
[a] 1 Sam 2:34; Ps 78:56-64

b The death of Eli, 4:12–18

*4:12 12 Now a man of Benjamin ran from the battle line and came to Shiloh the same day with [a]his clothes torn and dust on his head.
[a] Josh 7:6; 2 Sam 1:2; 15:32; Neh 9:1; Job 2:12

4:13 13 When he came, behold, [a]Eli was sitting on *his* seat by the road eagerly watching, because his heart was trembling for the ark of God. So the man came to tell *it* in the city, and all the city cried out.
[a] 1 Sam 1:9; 4:18

14 When Eli heard the noise of the outcry, he said, "What *does* the noise of this commotion *mean?*" Then the man came hurriedly and told Eli.

4:15 15 Now Eli was ninety-eight years old, and [a]his eyes were set so that he could not see.
[a] 1 Sam 3:2; 1 Kin 14:4

4:16 16 The man said to Eli, "I am the one who came from the battle line. Indeed, I escaped from the battle line today." And he said, "[a]How did things go, my son?"
[a] 2 Sam 1:4

17 Then the one who brought the news answered and said, "Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken."

*4:18 18 It came about when he mentioned the ark of God that [a]Eli fell off the seat backward beside the gate, and his neck was broken and he died, for he was old and heavy. Thus he judged Israel forty years.
[a] 1 Sam 4:13

c The departure of the glory: Ichabod, 4:19–22

19 Now his daughter-in-law, Phinehas' wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she kneeled down and gave birth, for her pains came upon her.

4:20 20 And about the time of her death the women who stood by her said to her, "[a]Do not be afraid, for you have given birth to a son." But she did not answer or pay attention.
[a] Gen 35:16-19

4:7–8 The Philistines looked upon the ark as an idol, an Israelite god.

4:12 Torn clothing and dust on the head were the signs of mourning for the dead or for national calamity.

4:18 Eli was more stricken by the fate of the ark than by the death of his sons. Only here is it indicated that Eli served as a judge as well as a priest.

*4:21 [a]Ps 26:8; Jer 2:11 [b]1 Sam 4:11

21 And she called the boy Ichabod, saying, "[a]The glory has departed from Israel," because [b]the ark of God was taken and because of her father-in-law and her husband.

22 She said, "The glory has departed from Israel, for the ark of God was taken."

2 *The curse of the ark on the Philistines,* 5:1–12

*5:1 [a]1 Sam 4:1; 7:12 [b]Josh 13:3

5 Now the Philistines took the ark of God and [a]brought it from Ebenezer to [b]Ashdod.

*5:2 [a]Judg 16:23-30; 1 Chr 10:8-10

2 Then the Philistines took the ark of God and brought it to [a]the house of Dagon and set it by Dagon.

5:3 [a]Is 19:1; 46:1, 2 [b]Is 46:7

3 When the Ashdodites arose early the next morning, behold, [a]Dagon had fallen on his face to the ground before the ark of the LORD. So they took Dagon and [b]set him in his place again.

*5:4 [a]Ezek 6:4,6; Mic 1:7

4 But when they arose early the next morning, behold, [a]Dagon had fallen on his face to the ground before the ark of the LORD. And the head of Dagon and both the palms of his hands *were* cut off on the threshold; only the trunk of Dagon was left to him.

5 Therefore neither the priests of Dagon nor all who enter Dagon's house [a]tread on the threshold of Dagon in Ashdod to this day.

5:5 [a]Zeph 1:9

*5:6 [a]Ex 9:3; 1 Sam 5:7,11; Ps 32:4; 145:20; 147:6; Acts 13:11 [b]1 Sam 6:5 [c]Deut 28:27; Ps 78:66

6 Now [a]the hand of the LORD was heavy on the Ashdodites, and [b]He ravaged them and smote them with [c]tumors, both Ashdod and its territories.

7 When the men of Ashdod saw that it was so, they said, "The ark of the God of Israel must not remain with us, for His hand is severe on us and on Dagon our god."

*5:8 [a]1 Sam 5:11; 29:6-11

8 So they sent and [a]gathered all the lords of the Philistines to them and said, "What shall we do with the ark of the God of Israel?" And they said, "Let the ark of the God of Israel be brought around to Gath." And they brought the ark of the God of Israel *around.*

*5:9 [a]Deut 2:15; 1 Sam 5:11; 7:13; 12:15 [b]1 Sam 5:6

9 It came about that after they had brought it around, [a]the hand of the LORD was against the city with very great confusion; and He smote the men of the city, both young and old, so that [b]tumors broke out on them.

*5:10

10 So they sent the ark of God to Ekron. And it happened as the ark of God came to Ekron that the Ekronites cried out, saying, "They have brought the ark of the God

4:21 *Ichabod* means "no glory." The loss of the ark meant the absence of glory in Israel.

5:1 *Ashdod,* located on the Mediterranean coast 33 mi (53 km) W of Jerusalem, was one of the five major Philistine cities (cf. 6:17).

5:2 *Dagon* was a Philistine vegetation god. In ancient literature Baal is sometimes referred to as the "son of Dagon."

5:4 The idol fell before the ark twice. The second time it was destroyed, as divine judgment on the Philistine deity.

5:6 *tumors.* Perhaps the sores were the symptoms of bubonic plague, for mice ravaged the land (6:5).

5:8 *Gath.* Another of the five Philistine cities (6:17) was 12 mi (19.3 km) E of Ashdod.

5:9 *tumors.* See note on 5:6.

5:10 *Ekron.* Another of the five Philistine cities (6:17), six mi (9.6 km) N of Gath.

ARK OF THE COVENANT

of Israel around to us, to kill us and our people."

5:11 a 1 Sam 5:8 b 1 Sam 5:6,9

11 They [a]sent therefore and gathered all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people." For there was a deadly confusion throughout the city; [b]the hand of God was very heavy there.

*5:12 a Ex 12:30; Is 15:3

12 And the men who did not die were smitten with tumors and [a]the cry of the city went up to heaven.

3 *The return of the ark by the Philistines,* 6:1–7:1

6 Now the ark of the LORD had been in the country of the Philistines seven months.

6:2 a Gen 41:8; Ex 7:11; Is 2:6

2 And [a]the Philistines called for the priests and the diviners, saying, "What shall we do with the ark of the LORD? Tell us how we shall send it to its place."

6:3 a Ex 23:15; Deut 16:16 b Lev 5:15,16

3 They said, "If you send away the ark of the God of Israel, [a]do not send it empty; but you shall surely [b]return to Him a guilt offering. Then you shall be healed and it shall be known to you why His hand is not removed from you."

*6:4 a 1 Sam 5:6,9, 12; 6:17 b Josh 13:3; Judg 3:3; 1 Sam 6:17,18

4 Then they said, "What shall be the guilt offering which we shall return to Him?" And they said, "Five golden [a]tumors and five golden mice [b]*according to* the number of the lords of the Philistines, for one plague was on all of you and on your lords.

6:5 a Josh 7:19; 1 Chr 16:28,29; Is 42:12; Jer 13:16; John 9:24; Rev 14:7

5 "So you shall make likenesses of your tumors and likenesses of your mice that ravage the land, and [a]you shall give glory to the God of Israel; perhaps [b]He will ease His hand from you, [c]your gods, and your land.

6:5 b 1 Sam 5:6,11 c 1 Sam 5:3,4,7

6 "Why then do you harden your hearts [a]as the Egyptians and Pharaoh hardened their hearts? When He had severely dealt with them, [b]did they not allow the people to go, and they departed?

6:6 a Ex 7:13; 8:15, 32; 9:34; 14:17 b Ex 12:31

7 "Now therefore, take and [a]prepare a new cart and two milk cows on which there [b]has never been a yoke; and hitch the cows to the cart and take their calves home, away from them.

*6:7 a 2 Sam 6:3 b Num 19:2; Deut 21:3,4

8 "Take the ark of the LORD and place it on the cart; and put [a]the articles of gold which you return to Him as [b]a guilt offering in a box by its side. Then send it away that it may go.

6:8 a 1 Sam 6:4,5 b 1 Sam 6:3

9 "Watch, if it goes up by the way of its own territory to [a]Beth-shemesh, then He has done us this great evil. But if not, then [b]we shall know that it was not His hand that struck us; it happened to us by chance."

*6:9 a Josh 15:10; 21:16 b 1 Sam 6:3

10 Then the men did so, and took two milch cows and hitched them to the cart, and shut up their calves at home.

11 They put the ark of the LORD on the cart, and the box with the golden mice and the likenesses of their tumors.

12 And the cows took the straight way in the direction of [a]Beth-shemesh; they went along [b]the highway, lowing as they went, and did not turn aside to the right or to the left. And the lords of the Philistines followed them to the border of Beth-shemesh.

*6:12 a 1 Sam 6:9 b Num 20:19

13 Now *the people of* Beth- *6:13

5:12 *tumors.* See note on 5:6. One lesson from the experience of the Philistines with the ark seems clear: no matter how sacred, that which is acquired by improper means can never bring blessing to the possessor.

6:4–5 The Philistine priests and diviners suggested that an offering of golden images of the mice and sores would appease the God of Israel and bring an end to the severe judgment. *tumors.* See note on 5:6.

6:7 *milk cows.* Cows still nursing their young.

6:9 The cows' going away from their calves would be a clear indication that they were being led by a supernatural power and would signify to the Philistines that the plague had indeed been the judgment of God.

6:12 *Beth-shemesh* was a levitical city (Josh. 21:16) of the Israelites in the Sorek Valley, eight mi (13 km) E of Ekron, 15 mi (24 km) W of Jerusalem.

6:13 *wheat harvest.* End of May and first of June.

shemesh were reaping their wheat harvest in the valley, and they raised their eyes and saw the ark and were glad to see *it*.

6:14 [a]2 Sam 24:22; 1 Kin 19:21

14 The cart came into the field of Joshua the Beth-shemite and stood there where there *was* a large stone; and they split the wood of the cart and [a]offered the cows as a burnt offering to the LORD.

6:15 [a]Josh 3:3

15 [a]The Levites took down the ark of the LORD and the box that was with it, in which were the articles of gold, and put them on the large stone; and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices that day to the LORD.

6:16 [a]Josh 13:3; Judg 3:3

16 When the [a]five lords of the Philistines saw it, they returned to Ekron that day.

★6:17 [a]1 Sam 6:4

17 [a]These are the golden tumors which the Philistines returned for a guilt offering to the LORD: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, one for Ekron;

6:18 [a]Deut 3:5 [b]1 Sam 6:14, 15

18 and the golden mice, *according* to the number of all the cities of the Philistines belonging to the five lords, [a]both of fortified cities and of country villages. [b]The large stone on which they set the ark of the LORD *is a witness* to this day in the field of Joshua the Beth-shemite.

★6:19 [a]Ex 19:21; Num 4:5,15,20; 2 Sam 6:7

19 [a]He struck down some of the men of Beth-shemesh because they had looked into the ark of the LORD. He struck down of all the people, 50,070 men, and the people mourned because the LORD had struck the people with a great slaughter.

6:20 [a]Lev 11:44,45; 2 Sam 6:9; Mal 3:2; Rev 6:17

20 The men of Beth-shemesh said, "[a]Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?"

★6:21 [a]Josh 9:17; 15:9,60; 1 Chr 13:5,6

21 So they sent messengers to the inhabitants of [a]Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD; come down and take it up to you."

7:1 [a]2 Sam 6:3,4

7 And the men of Kiriath-jearim came and took the ark of the LORD and [a]brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

C His Revival Ministry to Israel, 7:2–17

2 It came about from the day that the ark remained at Kiriath-jearim that the time was long, for it was twenty years; and all the house of Israel lamented after the LORD.

★7:3 [a]1 Kin 8:48; Is 55:7; Hos 6:1; Joel 2:12-14 [b]Gen 35:2; Josh 24:14,23; Judg 10:16 [c]Judg 2:13; 1 Sam 31:10 [d]Deut 13:4; 2 Chr 19:3 [e]Deut 6:13; 10:20; 13:4; Josh 24:14; Matt 4:10; Luke 4:8

3 Then Samuel spoke to all the house of Israel, saying, "[a]If you return to the LORD with all your heart, [b]remove the foreign gods and the [c]Ashtaroth from among you and [d]direct your hearts to the LORD and [e]serve Him alone; and He will deliver you from the hand of the Philistines."

★7:4

4 So the sons of Israel removed the Baals and the Ashtaroth and served the LORD alone.

★7:5 [a]Judg 10:17; 20:1 [b]1 Sam 8:6; 12:17-19

5 Then Samuel said, "Gather all Israel to [a]Mizpah and [b]I will pray to the LORD for you."

6:17 *Ashkelon* is located on the Mediterranean coast, 9.5 mi (15 km) S of Ashdod. *Gaza* is also on the coast, 12 mi (19 km) S of Askelon. There is no indication that the ark was in Askelon or Gaza, but they came under the plague that fell on all the Philistines (6:4).

6:19 The men of Beth-shemesh were guilty of the presumptuous sin of gazing into the ark, apparently a violation of Num. 4:20 (cf. Num. 4:5–6, 15–20). The number *50,070* is doubted by conservative scholars and is probably a copyist's error. The number in the LXX and writings of Josephus (*Antiq.* 6.1.4) is 70.

6:21 *Kiriath-jearim* is located 10 mi (16 km) W of Jerusalem. The ark was not returned to Shiloh, for archaeological data indicates that the city was destroyed about 1050 B.C. (cf. Jer. 26:9), perhaps after the battle at Aphek (1 Sam. 4).

7:3 *Ashtaroth* (plural form of Ashtareth). Canaanite fertility goddess and the female counterpart of Baal. See notes on Judg. 2:13 and Hos. 2:13. Canaanite cultic religion had filtered into Israelite worship. Samuel promised deliverance for repentance.

7:4 *Baals.* The plural of Baal, the supreme fertility deity of the Canaanites, whose domain was the sky, from which he fertilized the land.

7:5 *Mizpah,* located at Tell en-Nasbeh, about seven mi (11 km) N of Jerusalem. Samuel, like Moses, was a praying prophet (cf. 8:6; 12:19, 23; Ps. 99:6; Jer. 15:1).

6 They gathered to Mizpah, and drew water and [a]poured it out before the LORD, and [b]fasted on that day and said there, "[c]We have sinned against the LORD." And Samuel judged the sons of Israel at Mizpah.

7 Now when the Philistines heard that the sons of Israel had gathered to Mizpah, the lords of the Philistines went up against Israel. And when the sons of Israel heard it, [a]they were afraid of the Philistines.

8 Then the sons of Israel said to Samuel, "[a]Do not cease to cry to the LORD our God for us, that He may save us from the hand of the Philistines."

9 Samuel took [a]a suckling lamb and offered it for a whole burnt offering to the LORD; and Samuel cried to the LORD for Israel and [b]the LORD answered him.

10 Now Samuel was offering up the burnt offering, and the Philistines drew near to battle against Israel. But [a]the LORD thundered with a great thunder on that day against the Philistines and [b]confused them, so that they were routed before Israel.

11 The men of Israel went out of Mizpah and pursued the Philistines, and struck them down as far as below Beth-car.

12 Then Samuel [a]took a stone and set it between Mizpah and Shen, and named it Ebenezer, saying, "Thus far the LORD has helped us."

13 [a]So the Philistines were subdued and [b]they did not come anymore within the border of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.

14 The cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath; and Israel delivered their territory from the hand of the Philistines. So there was peace between Israel and [a]the Amorites.

15 Now Samuel [a]judged Israel all the days of his life.

16 He used to go annually on circuit to [a]Bethel and [b]Gilgal and [c]Mizpah, and he judged Israel in all these places.

17 Then his return *was* to [a]Ramah, for his house *was* there, and there he judged Israel; and he [b]built there an altar to the LORD.

D His Warning to Israel Concerning Their Demand for a King, 8:1–22

8 And it came about when Samuel was old that [a]he appointed his sons judges over Israel.

2 Now the name of his firstborn was Joel, and the name of his second, Abijah; *they* were judging in [a]Beersheba.

3 His sons, however, did not walk in his ways, but turned aside after dishonest gain and [a]took bribes and perverted justice.

4 Then all the elders of Israel gathered together and came to Samuel at [a]Ramah;

5 and they said to him, "Behold, you have grown old, and your sons do not walk in your ways. Now [a]appoint a king for us to judge us like all the nations."

6 But the thing was [a]displeasing in the sight of Samuel

*7:6 a 1 Sam 1:15; Ps 62:8; Lam 2:19 b Lev 16:29; Neh 9:1 c Judg 10:10; 1 Kin 8:47; Ps 106:6

7:7 a 1 Sam 13:6; 17:11

7:8 a 1 Sam 12:19-24; Is 37:4

7:9 a Lev 22:27 b Ps 99:6; Jer 15:1

7:10 a 1 Sam 2:10; 2 Sam 22:14, 15; Ps 29:3,4 b Josh 10:10; Ps 18:14

*7:12 a Gen 35:14; Josh 4:9; 24:26

7:13 a Judg 13:1-15 b 1 Sam 13:5

*7:14 a Num 13:29; Josh 10:5-10

7:15 a 1 Sam 7:6

*7:16 a Gen 28:19; 35:6 b Josh 5:9,10 c 1 Sam 7:5

7:17 a 1 Sam 1:1,19; 2:11 b Judg 21:4

8:1 a Deut 16:18,19

*8:2 a Gen 22:19; 1 Kin 19:3; Amos 5:5

*8:3 a Ex 23:6,8; Deut 16:19

8:4 a 1 Sam 7:17

*8:5 a Deut 17:14,15

8:6 a 1 Sam 12:17

7:6 The outpouring of water was a sign of repentance.

7:12 *Ebenezer.* Lit., stone of help (cf. 4:1).

7:14 The third major battle with the Philistines resulted in a victory for Israel and the recovery of Israelite territory as far W as Ekron and Gath. *Amorites.* A general name for the original inhabitants of Canaan. See note on Gen. 14:5–7.

7:16–17 Samuel was a circuit-rider judge. He had civil (7:16), religious (7:6, 17), and military responsibilities (12:11).

8:2 *Beersheba.* A city located at the southern extremity of Israel (cf. 3:20), 48 mi (77 km) S of Jerusalem.

8:3 Samuel's sons used their office and authority for personal gain by taking bribes, something the law specifically prohibited (Ex. 23:8; Deut. 16:19).

8:5 Three reasons are given for the elders' request: (1) the corruption of Samuel's sons, (2) the desire to conform to the pattern of others, (3) the need for a military commander (8:20). God had made provision in the law for the appointment of a king (Deut. 17:14–15), but the error of the elders was in their attitude and in their failure to recognize God as their true King (8:7; 12:12).

8:6 [b]1 Sam 15:11 when they said, "Give us a king to judge us." And [b]Samuel prayed to the LORD.

8:7 [a]Ex 16:8; 1 Sam 10:19 7 The LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for [a]they have not rejected you, but they have rejected Me from being king over them.

8"Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have forsaken Me and served other gods—so they are doing to you also.

8:9 [a]Ezek 3:18 [b]1 Sam 8:11-18; 10:25 9"Now then, listen to their voice; [a]however, you shall solemnly warn them and tell them of [b]the procedure of the king who will reign over them."

*8:10 [a]1 Sam 8:4 **10** So Samuel spoke all the words of the LORD to [a]the people who had asked of him a king.

8:11 [a]Deut 17:14-20; 1 Sam 10:25 [b]1 Sam 14:52 [c]2 Sam 15:1 11 He said, "[a]This will be the procedure of the king who will reign over you: [b]he will take your sons and place *them* for himself in his chariots and among his horsemen and [c]they will run before his chariots.

8:12 [a]Num 31:14; 1 Sam 22:7 12"[a]He will appoint for himself commanders of thousands and of fifties, and *some* to do his plowing and to reap his harvest and to make his weapons of war and equipment for his chariots.

13"He will also take your daughters for perfumers and cooks and bakers.

8:14 [a]1 Kin 21:7; Ezek 46:18 14"[a]He will take the best of your fields and your vineyards and your olive groves and give *them* to his servants.

*8:15 15"He will take a tenth of your seed and of your vineyards and give to his officers and to his servants.

16"He will also take your male servants and your female servants and your best young men and your donkeys and use *them* for his work.

17"He will take a tenth of your flocks, and you yourselves will become his servants.

8:18 [a]Is 8:21 [b]Prov 1:25-28; Is 1:15; Mic 3:4 18"Then [a]you will cry out in that day because of your king whom you have chosen for yourselves, but [b]the LORD will not answer you in that day."

8:19 [a]Is 66:4; Jer 44:16 **19** Nevertheless, the people [a]refused to listen to the voice of Samuel, and they said, "No, but there shall be a king over us,

*8:20 [a]1 Sam 8:5 20 [a]that we also may be like all the nations, that our king may judge us and go out before us and fight our battles."

8:21 [a]Judg 11:11 21 Now after Samuel had heard all the words of the people, [a]he repeated them in the LORD's hearing.

*8:22 [a]1 Sam 8:7 22 The LORD said to Samuel, "[a]Listen to their voice and appoint them a king." So Samuel said to the men of Israel, "Go every man to his city."

II SAUL, THE FIRST KING, 9:1–31:13

A The Rise of Saul, 9:1–11:15

1 The choosing of Saul, 9:1–27

9:1 [a]1 Sam 14:51; 1 Chr 8:33; 9:36-39 **9** Now there was a man of Benjamin whose name was [a]Kish the son of Abiel, the son of Zeror, the son of Becorath, the son of Aphiah, the son of a Benjamite, a mighty man of valor.

2 He had a son whose name

8:10–18 The Lord revealed to Samuel the problems that having a king would bring: the drafting of young men and women (vv. 11–13), the taxation of crops and flocks (vv. 14–15, 17a), the appropriation of servants and animals (v. 16), and the loss of personal liberty (v. 17b).

8:15 *tenth.* In addition to the tenth given to the Lord.

8:20 Conformity to the ways of unbelievers is displeasing to the Lord and indicates spiritual decline (cf. 3 John 11).

8:22 Was it God's will for Israel to have a king? Prophecies dating back to Moses indicate that it was (Gen. 49:10; Num. 24:17; Deut. 17:14–20). It was not God's preceptive will for Israel to acquire a king in the manner in which they were doing it (i.e., at the wrong time and from improper motives), but God allowed it because it was within His permissive will. God in His sovereignty allows even the evil deeds of men to accomplish His purposes (cf. Gen. 50:20; Acts 2:23). With respect to sin and evil, God wills to permit it, but not to effect it, for He cannot commit evil. See note on Isa. 45:7.

was Saul, a [a]choice and handsome *man,* and there was not a more handsome person than he among the sons of Israel; [b]from his shoulders and up he was taller than any of the people.

3 Now the donkeys of Kish, Saul's father, were lost. So Kish said to his son Saul, "Take now with you one of the servants, and arise, go search for the donkeys."

4 He passed through [a]the hill country of Ephraim and passed through the land of [b]Shalishah, but they did not find *them.* Then they passed through the land of [c]Shaalim, but *they were* not *there.* Then he passed through the land of the Benjamites, but they did not find *them.*

5 When they came to the land of [a]Zuph, Saul said to his servant who was with him, "Come, and let us return, [b]or else my father will cease *to be concerned* about the donkeys and will become anxious for us."

6 He said to him, "Behold now, there is [a]a man of God in this city, and the man is held in honor; [b]all that he says surely comes true. Now let us go there, [c]perhaps he can tell us about our journey on which we have set out."

7 Then Saul said to his servant, "But behold, if we go, what shall we bring the man? For the bread is gone from our sack and there is [a]no present to bring to the man of God. What do we have?"

8 The servant answered Saul again and said, "Behold, I have in my hand a fourth of a shekel of silver; I will give *it* to the man of God and he will [a]tell us our way."

9 (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for *he who is called* a prophet now was formerly called [a]a seer.)

10 Then Saul said to his servant, "Well said; come, let us go." So they went to the city where the man of God was.

11 As they went up the slope to the city, [a]they found young women going out to draw water and said to them, "Is the seer here?"

12 They answered them and said, "He is; see, *he is* ahead of you. Hurry now, for he has come into the city today, for [a]the people have a sacrifice on [b]the high place today.

13 "As soon as you enter the city you will find him before he goes up to the high place to eat, for the people will not eat until he comes, because [a]he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up for you will find him at once."

14 So they went up to the city. As they came into the city, behold, Samuel was coming out toward them to go up to the high place.

15 Now a day before Saul's coming, [a]the LORD had revealed *this* to Samuel saying,

16 "About this time tomorrow I will send you a man from the land

9:2 [a]1 Sam 10:24 [b]1 Sam 10:23

9:4 [a]Josh 24:33 [b]2 Kin 4:42 [c]Josh 19:42

9:5 [a]1 Sam 1:1 [b]1 Sam 10:2

9:6 [a]Deut 33:1; 1 Kin 13:1; 2 Kin 5:8 [b]1 Sam 3:19 [c]Gen 24:42

9:7 [a]1 Kin 14:3; 2 Kin 5:15; 8:8, 9; Ezek 13:19

9:8 [a]1 Sam 9:6

9:9 [a]2 Sam 24:11; 2 Kin 17:13; 1 Chr 9:22; 26:28; 29:29; Is 30:10; Amos 7:12

9:11 [a]Gen 24:11,15; 29:8,9; Ex 2:16

9:12 [a]Gen 31:54; Num 28:11-15; 1 Kin 3:2 [b]1 Sam 7:17; 10:5

9:13 [a]Luke 9:16; John 6:11

9:15 [a]1 Sam 15:1; Acts 13:21

9:4 The search would have taken Saul N from his home at Gibeah (10:26) through *Shalishah* and *Shaalim* (unidentified) where he then circled back through Benjamin to Ramah, the home of Samuel (7:17; 9:18). Having been privately anointed by Samuel, he returned home by way of Gibeath-haelohim ("hill of God," 10:5, 10).

9:5 *Zuph.* A region in the hill country of Ephraim (cf. 1:1).

9:8 *fourth of a shekel.* One-tenth of an oz (three gm).

9:9 This explanatory information clarifies for later readers that a "seer" (from "to see") became known in later times as a "prophet." There may once have been a distinction, but not at the time of this writing (cf. v. 11).

9:12 *high place.* An elevated place of worship and sacrifice located on a hill or an artificial platform. The idea was essentially Canaanite (cf. Deut. 12:2–5), but Israel used such facilities before the construction of the Temple. See note on 1 Kings 3:2.

9:16 Anointing involved a consecration or setting apart for service. It was a religious act that established a special relationship between God and the king, who served as His representative and ruler over the people.

9:16 a 1 Sam 10:1 b Ex 3:7,9
of Benjamin, and [a]you shall anoint him to be prince over My people Israel; and he shall deliver My people from the hand of the Philistines. For [b]I have regarded My people, because their cry has come to Me."

9:17 a 1 Sam 16:12
17 When Samuel saw Saul, the LORD said to him, "[a]Behold, the man of whom I spoke to you! This one shall rule over My people."

*9:18
18 Then Saul approached Samuel in the gate and said, "Please tell me where the seer's house is."

19 Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for you shall eat with me today; and in the morning I will let you go, and will tell you all that is on your mind.

*9:20 a 1 Sam 9:3 b 1 Sam 8:5; 12:13
20"[a]As for your donkeys which were lost three days ago, do not set your mind on them, for they have been found. And [b]for whom is all that is desirable in Israel? Is it not for you and for all your father's household?"

9:21 a 1 Sam 15:17 b Judg 20:46-48
21 Saul answered and said, "[a]Am I not a Benjamite, of [b]the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you speak to me in this way?"

22 Then Samuel took Saul and his servant and brought them into the hall and gave them a place at the head of those who were invited, who were about thirty men.

23 Samuel said to the cook, "Bring the portion that I gave you, concerning which I said to you, 'Set it aside.' "

*9:24 a Ex 29:22,27; Lev 7:32,33; Num 18:18
24 Then the cook [a]took up the leg with what was on it and set *it* before Saul. And *Samuel* said, "Here is what has been reserved! Set *it* before you *and* eat, because it has been kept for you until the appointed time, since I said I have invited the people." So Saul ate with Samuel that day.

9:25 a Deut 22:8; Luke 5:19; Acts 10:9
25 When they came down from the high place into the city, *Samuel* spoke with Saul [a]on the roof.

26 And they arose early; and it came about at daybreak that Samuel called to Saul on the roof, saying, "Get up, that I may send you away." So Saul arose, and both he and Samuel went out into the street.

27 As they were going down to the edge of the city, Samuel said to Saul, "Say to the servant that he might go ahead of us and pass on, but you remain standing now, that I may proclaim the word of God to you."

2 *The coronation of Saul,* 10:1-27

10:1 a Ex 30:23-33; 1 Sam 16:13; 2 Kin 9:3,6 b Ps 2:12 c 1 Sam 16:13; 26:9; 2 Sam 1:14 d Deut 32:9; Ps 78:71
10 Then [a]Samuel took the flask of oil, poured it on his head, [b]kissed him and said, "Has not [c]the LORD anointed you a ruler over [d]His inheritance?

*10:2 a Gen 35:16-20; 48:7 b 1 Sam 9:3-5
2"When you go from me today, then you will find two men close to [a]Rachel's tomb in the territory of Benjamin at Zelzah; and they will say to you, '[b]The donkeys which you went to look for have been found. Now behold, your father has ceased to be concerned about the donkeys and is anxious for you, saying, "What shall I do about my son?" '

10:3 a Gen 35:8 b Gen 28:19; 35:1,3,7
3"Then you will go on further from there, and you will come as far as the [a]oak of Tabor, and there three men going up [b]to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of wine;

4 and they will greet you and give you two *loaves* of bread,

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9:18 The providence of God in bringing Saul to Samuel is very clear. God was in control.

9:20 The contrast is between the lost donkeys and all that is precious or desirable; i.e., the kingship.

9:24 Giving Saul the shoulder of the sacrifice (cf. Lev. 7:32–33) was intended to honor him above all the other guests.

10:2–5 Saul was promised three signs that would serve to authenticate Samuel's authority to anoint him king and to confirm God's will in the matter.

which you will accept from their hand.

10:5 a1 Sam 13:2,3 b1 Sam 19:20; 2 Kin 2:3,5,15 c2 Kin 3:15; 1 Chr 25:1-6; 1 Cor 14:1

5"Afterward you will come to [a]the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet [b]a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and [c]they will be prophesying.

★10:6 aNum 11:25, 29; Judg 14:6 b1 Sam 10:10; 19:23,24

6"Then [a]the Spirit of the LORD will come upon you mightily, and [b]you shall prophesy with them and be changed into another man.

★10:7 aEccl 9:10 bJosh 1:5; Judg 6:12; Heb 13:5

7"It shall be when these signs come to you, [a]do for yourself what the occasion requires, for [b]God is with you.

10:8 a1 Sam 11:14; 13:8 b1 Sam 11:15 c1 Sam 13:8

8"And [a]you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and [b]sacrifice peace offerings. [c]You shall wait seven days until I come to you and show you what you should do."

★10:9 a1 Sam 10:6

9 Then it happened when he turned his back to leave Samuel, God [a]changed his heart; and all those signs came about on that day.

10:10 a1 Sam 10:5,6; 19:20

10 [a]When they came to the hill there, behold, a group of prophets met him; and the Spirit of God came upon him mightily, so that he prophesied among them.

★10:11 a1 Sam 19:24; Amos 7:14,15; Matt 13:54-57; John 7:15

11 It came about, when all who knew him previously saw that he prophesied now with the prophets, that the people said to one another, "What has happened to the son of Kish? [a]Is Saul also among the prophets?"

10:12 a1 Sam 19:23, 24

12 A man there answered and said, "Now, who is their father?" Therefore it became a proverb: "[a]Is Saul also among the prophets?"

13 When he had finished prophesying, he came to the high place.

10:14 a1 Sam 14:50 b1 Sam 9:3-6

14 Now [a]Saul's uncle said to him and his servant, "Where did you go?" And he said, "[b]To look for the donkeys. When we saw that they could not be found, we went to Samuel."

15 Saul's uncle said, "Please tell me what Samuel said to you."

10:16 a1 Sam 9:20

16 So Saul said to his uncle, "[a]He told us plainly that the donkeys had been found." But he did not tell him about the matter of the kingdom which Samuel had mentioned.

★10:17 aJudg 20:1; 1 Sam 7:5

17 Thereafter Samuel called the [a]people together to the LORD at Mizpah;

10:18 aJudg 6:8,9

18 and he said to the sons of Israel, "[a]Thus says the LORD, the God of Israel, 'I brought Israel up from Egypt, and I delivered you from the hand of the Egyptians and from the power of all the kingdoms that were oppressing you.'

10:19 a1 Sam 8:6,7; 12:12 bJosh 7:14-18; 24:1; Prov 16:33

19"But you [a]have today rejected your God, who delivers you from all your calamities and your distresses; yet you have said, 'No, but set a king over us!' Now therefore, [b]present yourselves before the LORD by your tribes and by your clans."

★10:20

20 Thus Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken by lot.

21 Then he brought the tribe of Benjamin near by its families, and the Matrite family was taken. And Saul the son of Kish was taken; but

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10:6 The Spirit's coming upon Saul designated him as the true successor to the judges. See note on Judg. 3:10 concerning the Spirit's ministry in the OT.

10:7–8 Saul was instructed to do nothing independently of Samuel, but he disobeyed (13:8–10).

10:9 *God changed his heart.* God gave Saul the qualities necessary to be king and deliverer of Israel.

10:11–12 Some who had known Saul previously were surprised to see someone of a higher class acting like one of the ecstatic prophets, who were of dubious parentage.

10:17 *Mizpah.* See 7:5.

10:20–21 *was taken by lot.* Casting lots was a means of determining God's will through yes and no questions (Josh. 7:15–18), a practice used prior to the permanent indwelling ministry of the Holy Spirit (Acts 1:26).

when they looked for him, he could not be found.

10:22 [a]1 Sam 23:2,4
22 Therefore [a]they inquired further of the LORD, "Has the man come here yet?" So the LORD said, "Behold, he is hiding himself by the baggage."

10:23 [a]1 Sam 9:2
23 So they ran and took him from there, and when he stood among the people, [a]he was taller than any of the people from his shoulders upward.

10:24 [a]Deut 17:15; 2 Sam 21:6 [b]1 Kin 1:25,34, 39
24 Samuel said to all the people, "Do you see him [a]whom the LORD has chosen? Surely there is no one like him among all the people." So all the people shouted and said, "[b]*Long* live the king!"

*10:25 [a]Deut 17:14-20; 1 Sam 8:11-18 [b]Deut 31:26
25 Then Samuel told the people [a]the ordinances of the kingdom, and wrote *them* in the book and [b]placed *it* before the LORD. And Samuel sent all the people away, each one to his house.

*10:26 [a]1 Sam 11:4; 15:34
26 Saul also went [a]to his house at Gibeah; and the valiant *men* whose hearts God had touched went with him.

*10:27 [a]Deut 13:13; 1 Sam 25:17 [b]1 Kin 10:25; 2 Chr 17:5
27 But certain [a]worthless men said, "How can this one deliver us?" And they despised him and [b]did not bring him any present. But he kept silent.

3 *The conquest of the Ammonites,* 11:1–15

*11:1 [a]1 Sam 12:12 [b]Judg 21:8; 1 Sam 31:11 [c]Gen 26:28; 1 Kin 20:34; Job 41:4; Ezek 17:13
11 Now [a]Nahash the Ammonite came up and besieged [b]Jabesh-gilead; and all the men of Jabesh said to Nahash, "Make [c]a covenant with us and we will serve you."

*11:2 [a]Num 16:14
2 But Nahash the Ammonite said to them, "I will make *it* with you on this condition, [a]that I will gouge out the right eye of every one of you, thus I will make it [b]a reproach on all Israel."

11:2 [b]1 Sam 17:26; Ps 44:13
*11:3 [a]1 Sam 8:4
3 [a]The elders of Jabesh said to him, "Let us alone for seven days, that we may send messengers throughout the territory of Israel. Then, if there is no one to deliver us, we will come out to you."

11:4 [a]1 Sam 10:26; 15:34 [b]Gen 27:38; Judg 2:4; 20:23,26; 21:2; 1 Sam 30:4
4 Then the messengers came [a]to Gibeah of Saul and spoke these words in the hearing of the people, and all the people [b]lifted up their voices and wept.

11:5 [a]1 Kin 19:19
5 Now behold, Saul was coming from the field [a]behind the oxen, and he said, "What is *the matter* with the people that they weep?" So they related to him the words of the men of Jabesh.

11:6 [a]Judg 3:10; 6:34; 11:29; 13:25; 14:6; 1 Sam 10:10; 16:13
6 Then [a]the Spirit of God came upon Saul mightily when he heard these words, and he became very angry.

11:7 [a]Judg 19:29 [b]Judg 21:5,8 [c]Judg 20:1
7 He took a yoke of oxen and [a]cut them in pieces, and sent *them* throughout the territory of Israel by the hand of messengers, saying, "[b]Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." Then the dread of the LORD fell on the people, and they came out [c]as one man.

*11:8 [a]Judg 1:5 [b]Judg 20:2
8 He numbered them in [a]Bezek; and the [b]sons of Israel were 300,000, and the men of Judah 30,000.

9 They said to the messengers who had come, "Thus you shall say to the men of Jabesh-gilead, 'Tomorrow, by the time the sun is hot, you shall have deliverance.' " So the messengers went and told the men of Jabesh; and they were glad.

10:25 Samuel wrote the duties of the king, including, undoubtedly, what was prescribed in Deut. 17:14–20.

10:26 *Gibeah,* located just three mi (4.8 km) N of Jerusalem on the main road to Shechem, was Saul's home and the first capital of the monarchy.

10:27 Saul had his supporters (10:26) and his political enemies as well, but he held his peace in order not to provoke the situation.

11:1 Chapter 11 shows how the initial opposition against Saul was overcome, and how the king proved himself. Both Jabesh-gilead and the territory of the Ammonites (descendants of Lot; see note on Gen. 19:31–38) were located E of the Jordan.

11:2 The loss of the right eye would disable a warrior, for the left eye was generally concealed behind his shield.

11:3 Nahash agreed to the proposal, for he was apparently not prepared to take the city by force and did not expect any help to come to the inhabitants of Jabesh.

11:8 *Bezek* was 17 mi (27.3 km) N of Shechem.

11:10 [a] 1 Sam 11:3

10 Then the men of Jabesh said, "[a]Tomorrow we will come out to you, and you may do to us whatever seems good to you."

*11:11 [a] Judg 7:16,20

11 It happened the next morning that Saul put the people [a]in three companies; and they came into the midst of the camp at the morning watch and struck down the Ammonites until the heat of the day. And it came about that those who survived were scattered, so that no two of them were left together.

11:12 [a] 1 Sam 10:27 [b] Luke 19:27

12 Then the people said to Samuel, "[a]Who is he that said, 'Shall Saul reign over us?' [b]Bring the men, that we may put them to death."

11:13 [a] 1 Sam 10:27; 2 Sam 19:22 [b] Ex 14:13,30; 1 Sam 19:5

13 But Saul said, "[a]Not a man shall be put to death this day, for today [b]the LORD has accomplished deliverance in Israel."

*11:14 [a] 1 Sam 7:16; 10:8 [b] 1 Sam 10:25

14 Then Samuel said to the people, "Come and let us go to [a]Gilgal and [b]renew the kingdom there."

11:15 [a] 1 Sam 10:17 [b] 1 Sam 10:8

15 So all the people went to Gilgal, and there they made Saul king [a]before the LORD in Gilgal. There they also [b]offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

B The Reminder by Samuel, 12:1–25

*12:1 [a] 1 Sam 8:7,9,22 [b] 1 Sam 10:24; 11:14,15

12 Then Samuel said to all Israel, "Behold, [a]I have listened to your voice in all that you said to me and I [b]have appointed a king over you.

12:2 [a] 1 Sam 8:20 [b] 1 Sam 8:1,5 [c] 1 Sam 8:3,5 [d] 1 Sam 3:10, 19,20

2"Now, [a]here is the king walking before you, but [b]I am old and gray, and behold [c]my sons are with you. And [d]I have walked before you from my youth even to this day.

*12:3 [a] 1 Sam 10:1; 24:6; 2 Sam 1:14 [b] Ex 20:17; Num 16:15; Acts 20:33 [c] Ex 23:8; Deut 16:19

3"Here I am; bear witness against me before the LORD and [a]His anointed. [b]Whose ox have I taken, or whose donkey have I taken, or whom have I defrauded? Whom have I oppressed, or [c]from whose hand have I taken a bribe to blind my eyes with it? I will restore *it* to you."

4 They said, "You have not defrauded us or oppressed us or taken anything from any man's hand."

12:5 [a] Acts 23:9; 24:20 [b] Ex 22:4

5 He said to them, "The LORD is witness against you, and His anointed is witness this day that [a]you have found nothing [b]in my hand." And they said, "*He is* witness."

*12:6 [a] Ex 6:26; Mic 6:4

6 Then Samuel said to the people, "It is the LORD who [a]appointed Moses and Aaron and who brought your fathers up from the land of Egypt.

12:7 [a] Ezek 20:35; Mic 6:1-5

7"So now, take your stand, [a]that I may plead with you before the LORD concerning all the righteous acts of the LORD which He did for you and your fathers.

12:8 [a] Gen 46:5,6 [b] Ex 2:23-25 [c] Ex 3:10; 4:14-16 [d] 1 Sam 10:18

8"[a]When Jacob went into Egypt and [b]your fathers cried out to the LORD, then [c]the LORD sent Moses and Aaron [d]who brought your fathers out of Egypt and settled them in this place.

12:9 [a] Deut 32:18; Judg 3:7 [b] Judg 4:2 [c] Judg 3:31; 10:7; 13:1 [d] Judg 3:12-30

9"But [a]they forgot the LORD their God, so [b]He sold them into the hand of Sisera, captain of the army of Hazor, and [c]into the hand of the Philistines and [d]into the hand of the king of Moab, and they fought against them.

*12:10 [a] Judg 10:10 [b] Judg 2:13; 3:7 [c] Judg 10:15,16

10"[a]They cried out to the LORD and said, 'We have sinned because we have forsaken the LORD and have served [b]the Baals and the Ashtaroth; but [c]now deliver us from the hands of our enemies, and we will serve You.'

11:11 *morning watch.* The last of three night watches (Lam. 2:19; Judg. 7:19; Ex. 14:24–27), in the early morning hours. Saul employed a surprise tactic.

11:14–15 The ceremonies at Gilgal involved a confirmation of the kingdom in the hands of Saul and an affirmation of commitment to the king.

12:1 In Samuel's farewell address he defended his judicial administration and relinquished leadership of the tribes to Saul. Samuel did, however, continue his priestly and prophetic functions.

12:3 Samuel reminded the people of his own honesty and integrity (in contrast to his sons' failures; cf. 8:3, 5).

12:6–12 Samuel proceeded to rehearse the history of God's righteous acts toward Israel.

12:10 *Baals and Ashtaroth.* See notes on 7:3 and 7:4.

11"Then the LORD sent [a]Jerubbaal and [b]Bedan and [c]Jephthah and [d]Samuel, and delivered you from the hands of your enemies all around, so that you lived in security.

12"When you saw [a]that Nahash the king of the sons of Ammon came against you, you said to me, '[b]No, but a king shall reign over us,' [c]although the LORD your God *was* your king.

13"Now therefore, [a]here is the king whom you have chosen, [b]whom you have asked for, and behold, the LORD has set a king over you.

14"[a]If you will fear the LORD and serve Him, and listen to His voice and not rebel against the command of the LORD, then both you and also the king who reigns over you will follow the LORD your God.

15"[a]If you will not listen to the voice of the LORD, but rebel against the command of the LORD, then [b]the hand of the LORD will be against you, [c]*as it was* against your fathers.

16"Even now, [a]take your stand and see this great thing which the LORD will do before your eyes.

17"[a]Is it not the wheat harvest today? [b]I will call to the LORD, that He may send thunder and rain. Then you will know and see that [c]your wickedness is great which you have done in the sight of the LORD by asking for yourselves a king."

18 So Samuel called to the LORD, and the LORD sent thunder and rain that day; and [a]all the people greatly feared the LORD and Samuel.

19 Then all the people said to Samuel, "[a]Pray for your servants to the LORD your God, so that we may not die, for we have added to all our sins [b]*this* evil by asking for ourselves a king."

20 Samuel said to the people, "Do not fear. You have committed all this evil, yet [a]do not turn aside from following the LORD, but serve the LORD with all your heart.

21"You must not turn aside, for *then you would go* after [a]futile things which can not profit or deliver, because they are futile.

22"For [a]the LORD will not abandon His people [b]on account of His great name, because the LORD [c]has been pleased to make you a people for Himself.

23"Moreover, as for me, [a]far be it from me that I should sin against the LORD by ceasing to pray for you; but [b]I will instruct you in the good and right way.

24"[a]Only fear the LORD and serve Him in truth with all your heart; for consider [b]what great things He has done for you.

25"[a]But if you still do wickedly, [b]both you and your king [c]shall be swept away."

C The Rejection of Saul, 13:1–15:35

1 His sinful offering, 13:1–22

13 Saul was *forty* years old when he began to reign, and he reigned *thirty* two years over Israel.

2 Now Saul chose for himself 3,000 men of Israel, of which 2,000 were with Saul in [a]Mich-

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12:11 *Bedan.* Possibly an unknown judge (but what purpose would this serve in the argument?), but this was probably a copyist's error and intended to be a reference to Barak (so LXX and Syriac; cf. Heb. 11:32).

12:13–18 Samuel warned Israel that the king would procure the anticipated deliverance only if they would fear the Lord and give up their rebellion against God.

12:17–18 Because rain during the wheat harvest (May-June) was uncommon, this thunderstorm was considered a sign from God.

12:22 God's name signifies His reputation and character.

12:23 Samuel regarded failure to pray as a sin against the Lord.

13:1 The original numbers in this verse have apparently been lost in transmission. One way to understand the verse is this: "Saul was _____ years old when he began to reign, and he reigned _____ and two years over Israel." Another suggestion renders it: "Saul was one and _____ years old when he began to reign, and when he had reigned two years over Israel, then Saul chose for himself three thousand men of Israel . . ."

12:11 *12:11 [a]Judg 6:31,32; 7:1 [b]Judg 4:6; 11:1 [c]Judg 11:29 [d]1 Sam 3:20

12:12 [a]1 Sam 11:1,2 [b]1 Sam 8:6,19 [c]Judg 8:23; 1 Sam 8:7

12:13 *12:13 [a]1 Sam 10:24 [b]1 Sam 8:5; 12:17,19; Hos 13:11

12:14 [a]Josh 24:14

12:15 [a]Lev 26:14,15; Josh 24:20; Is 1:20 [b]1 Sam 5:9 [c]1 Sam 12:9

12:16 [a]Ex 14:13,31

12:17 *12:17 [a]Prov 26:1 [b]1 Sam 7:9,10; James 5:16ff [c]1 Sam 8:7

12:18 [a]Ex 14:31

12:19 [a]Ex 9:28; 1 Sam 12:23; Jer 15:1; 1 John 5:16 [b]1 Sam 12:17, 20

12:20 [a]Deut 11:16

12:21 [a]Deut 11:16; Is 41:29; Hab 2:18

12:22 *12:22 [a]Deut 31:6; 1 Kin 6:13 [b]Ex 32:12; Num 14:13; Josh 7:9; Ps 106:8; Jer 14:21 [c]Deut 7:6-11; 1 Pet 2:9

12:23 *12:23 [a]Rom 1:9; 1 Cor 9:16; Col 1:9; 1 Thess 3:10; 2 Tim 1:3 [b]1 Kin 8:36; Ps 34:11; Prov 4:11

12:24 [a]Eccl 12:13 [b]Deut 10:21; Is 5:12

12:25 [a]Is 1:20; 3:11 [b]Josh 24:20 [c]1 Sam 31:1-5; Hos 10:3

13:1 *13:1

13:2 [a]1 Sam 13:5; 14:31

13:2 [b] 1 Sam 10:26

mash and in the hill country of Bethel, while 1,000 were with Jonathan at [b]Gibeah of Benjamin. But he sent away the rest of the people, each to his tent.

*13:3 [a] 1 Sam 10:5 [b] 1 Sam 13:16; 14:5 [c] Judg 3:27; 6:34

3 Jonathan smote [a]the garrison of the Philistines that was in [b]Geba, and the Philistines heard of *it.* Then Saul [c]blew the trumpet throughout the land, saying, "Let the Hebrews hear."

*13:4 [a] Gen 34:30; Ex 5:21; 2 Sam 10:6

4 All Israel heard the news that Saul had smitten the garrison of the Philistines, and also that Israel [a]had become odious to the Philistines. The people were then summoned to Saul at Gilgal.

*13:5 [a] Josh 11:4 [b] Josh 18:12; 1 Sam 14:23

5 Now the Philistines assembled to fight with Israel, 30,000 chariots and 6,000 horsemen, and [a]people like the sand which is on the seashore in abundance; and they came up and camped in Michmash, east of [b]Beth-aven.

6 When the men of Israel saw that they were in a strait (for the people were hard-pressed), then [a]the people hid themselves in caves, in thickets, in cliffs, in cellars, and in pits.

13:6 [a] Judg 6:2

7 Also *some of* the Hebrews crossed the Jordan into the land of [a]Gad and Gilead. But as for Saul, he *was* still in Gilgal, and all the people followed him trembling.

13:7 [a] Num 32:33

8 Now [a]he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him.

*13:8 [a] 1 Sam 10:8

9 So Saul said, "Bring to me the burnt offering and the peace offerings." And [a]he offered the burnt offering.

13:9 [a] Deut 12:5-14; 2 Sam 24:25; 1 Kin 3:4

10 It came about as soon as he finished offering the burnt offering, that behold, Samuel came; and [a]Saul went out to meet him *and* to greet him.

13:10 [a] 1 Sam 15:13

11 But Samuel said, "What have you done?" And Saul said,

*13:11

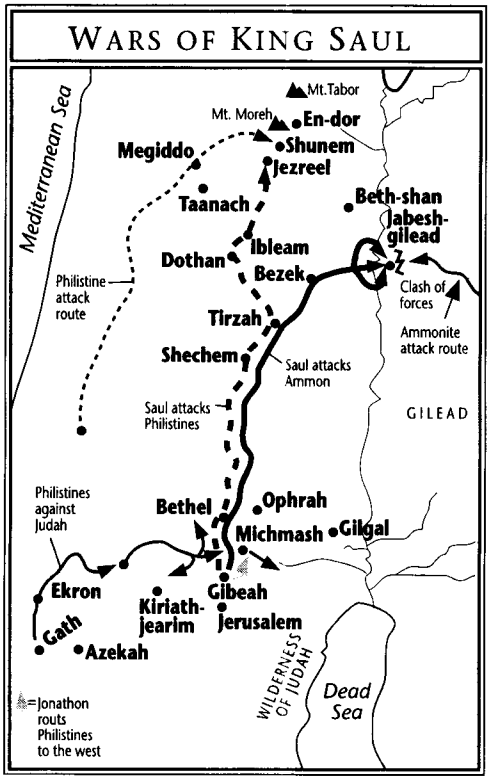
13:3 *Let the Hebrews hear.* I.e., of Jonathan's victory.

13:4 *garrison.* This word may be translated "prefect," the assassination of whom was the signal for revolt.

13:5 Some translations read "three thousand chariots" instead of *30,000.* The hill country where the battle was fought would not accommodate the larger number.

13:8–9 Saul was disobedient to God's spokesman. Rather than waiting on Samuel (10:8), he offered a burnt offering to unite the people and prepare for war. He resorted to situation ethics rather than biblical ethics, and then offered excuses for his conduct but no valid reasons (13:10–12).

13:11–12 Saul tried to justify himself instead of confessing his sin.



13:11 [a]1 Sam 13:2,5, 16,23
"Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that [a]the Philistines were assembling at Michmash,

12 therefore I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the LORD.' So I forced myself and offered the burnt offering."

*13:13 [a]2 Chr 16:9 [b]1 Sam 15:11, 22,28 [c]1 Sam 1:22
13 Samuel said to Saul, "[a]You have acted foolishly; [b]you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel [c]forever.

13:14 [a]1 Sam 15:28 [b]Acts 7:46; 13:22
14 "But [a]now your kingdom shall not endure. [b]The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you."

*13:15 [a]1 Sam 13:2 [b]1 Sam 13:2,6, 7; 14:2
15 Then Samuel arose and went up from Gilgal to [a]Gibeah of Benjamin. And Saul numbered the people who were present with him, [b]about six hundred men.

13:16 [a]1 Sam 13:2,3
16 Now Saul and his son Jonathan and the people who were present with them were staying in [a]Geba of Benjamin while the Philistines camped at Michmash.

*13:17 [a]1 Sam 14:15 [b]Josh 18:23
17 And [a]the raiders came from the camp of the Philistines in three companies: one company turned toward [b]Ophrah, to the land of Shual,

13:18 [a]Josh 16:3; 18:13,14
18 and another company turned toward [a]Beth-horon, and another company turned toward the border which overlooks the valley of [b]Zeboim toward the wilderness.

13:18 [b]Neh 11:34

*13:19 [a]Judg 5:8; 2 Kin 24:14; Jer 24:1; 29:2 [b]Judg 5:8
19 Now [a]no blacksmith could be found in all the land of Israel, for the Philistines said, "Otherwise the Hebrews will make [b]swords or spears."

*13:20
20 So all Israel went down to the Philistines, each to sharpen his plowshare, his mattock, his axe, and his hoe.

*13:21
21 The charge was two-thirds of a shekel for the plowshares, the mattocks, the forks, and the axes, and to fix the hoes.

13:22 [a]Judg 5:8
22 So it came about on the day of battle that [a]neither sword nor spear was found in the hands of any of the people who *were* with Saul and Jonathan, but they were found with Saul and his son Jonathan.

13:23 [a]1 Sam 14:1; 2 Sam 23:14 [b]1 Sam 14:4,5; Is 10:28
23 And [a]the garrison of the Philistines went out to [b]the pass of Michmash.

2 *His rash vows,* 13:23–14:52

14 Now the day came that Jonathan, the son of Saul, said to the young man who was carrying his armor, "Come and let us cross over to the Philistines' garrison that is on the other side." But he did not tell his father.

14:2 [a]1 Sam 13:15, 16 [b]Is 10:28 [c]1 Sam 13:15
2 Saul was staying in the outskirts of [a]Gibeah under the pomegranate tree which is in [b]Migron. And the people who *were* with him *were* [c]about six hundred men,

*14:3 [a]1 Sam 22:9-12,20 [b]1 Sam 4:21
3 and Ahijah, the [a]son of Ahitub, [b]Ichabod's brother, the son of Phinehas, the son of Eli,

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13:13–14 Disobedience may eliminate opportunities for service by disqualifying one from a position of leadership.

13:15 *arose and went up* from Gilgal in the valley to Gibeah in the mountains.

13:17 *raiders* = destroyers. Philistine reinforcements carrying out punitive expeditions against Israel to the N, W, and E (vv. 17–18).

13:19 *blacksmith.* The Philistines had a monopoly on iron and metal-working craftsmen until the time of David (1 Chron. 22:3), accounting in large measure for their superior military power.

13:20 *mattock* = pickax.

13:21 A better translation would be, "And the charge was a pim (two-thirds of a shekel) for the goads and mattocks, for the forks and axes, and to fix the goad points." For sharpening potential weapons to be used against them, the Philistines naturally charged a high price.

14:3 *ephod.* The ephod was used to consult God in a time of crisis. That was probably done by means of the Urim and Thummim attached to the breastplate of the ephod. See notes on Ex. 28:6–30. By yes and no questions the wrong choice between two alternatives could be eliminated.

14:3 [c] 1 Sam 1:3 [d] 1 Sam 2:28
the priest of the LORD at [c]Shiloh, [d]was wearing an ephod. And the people did not know that Jonathan had gone.

14:4 [a] 1 Sam 13:23
4 [a]Between the passes by which Jonathan sought to cross over to the Philistines' garrison, there was a sharp crag on the one side and a sharp crag on the other side, and the name of the one was Bozez, and the name of the other Seneh.

5 The one crag rose on the north opposite Michmash, and the other on the south opposite Geba.

14:6 [a] 1 Sam 17:26, 36; Jer 9:25,26 [b] Judg 7:4,7; 1 Sam 17:46, 47; Ps 115:3; 135:6; Zech 4:6; Matt 19:26
6 Then Jonathan said to the young man who was carrying his armor, "Come and let us cross over to the garrison of [a]these uncircumcised; perhaps the LORD will work for us, for [b]the LORD is not restrained to save by many or by few."

7 His armor bearer said to him, "Do all that is in your heart; turn yourself, *and* here I am with you according to your desire."

14:8 [a] Judg 7:9-14
8 Then Jonathan said, "[a]Behold, we will cross over to the men and reveal ourselves to them.

9 "If they say to us, 'Wait until we come to you'; then we will stand in our place and not go up to them.

14:10 [a] Gen 24:14; Judg 6:36
10 "But if they say, 'Come up to us,' then we will go up, for the LORD has given them into our hands; and [a]this shall be the sign to us."

14:11 [a] 1 Sam 13:6; 14:22
11 When both of them revealed themselves to the garrison of the Philistines, the Philistines said, "Behold, [a]Hebrews are coming out of the holes where they have hidden themselves."

12 So the men of the garrison hailed Jonathan and his armor bearer and said, "Come up to us and [a]we will tell you something." And Jonathan said to his armor bearer, "Come up after me, for [b]the LORD has given them into the hands of Israel."

14:12 [a] 1 Sam 17:43, 44 [b] 2 Sam 5:24

13 Then Jonathan climbed up on his hands and feet, with his armor bearer behind him; and they fell before Jonathan, and his armor bearer put some to death after him.

14 That first slaughter which Jonathan and his armor bearer made was about twenty men within about half a furrow in an acre of land. *14:14

14:15 [a] 1 Sam 13:17, 18 [b] 1 Sam 7:10 [c] Gen 35:5; 2 Kin 7:6
15 And there was a trembling in the camp, in the field, and among all the people. Even the garrison and [a]the raiders trembled, and [b]the earth quaked so [c]that it became a great trembling. *14:15

16 Now Saul's watchmen in Gibeah of Benjamin looked, and behold, the multitude melted away; and they went here and *there.* *14:16

17 Saul said to the people who *were* with him, "Number now and see who has gone from us." And when they had numbered, behold, Jonathan and his armor bearer were not *there.*

14:18 [a] 1 Sam 23:9; 30:7
18 Then Saul said to Ahijah, "[a]Bring the ark of God here." For the ark of God was at that time with the sons of Israel. *14:18

14:19 [a] Num 27:21
19 It happened [a]while Saul talked to the priest, that the commotion in the camp of the Philistines continued and increased; so Saul said to the priest, "Withdraw your hand." *14:19

14:20 [a] Judg 7:22; 2 Chr 20:23
20 Then Saul and all the people who *were* with him rallied and came to the battle; and behold, [a]every man's sword was against

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14:14 The site of the skirmish is identified by its relatively small land area.

14:15 An earthquake added to the panic of the soldiers.

14:16 Saul's spies observed how the Philistine camp was in confusion due to the attack by Jonathan.

14:18 *ark.* The ark at this time was at Kiriath-jearim, from which it was not removed for 20 years (7:2). It may, however, have been brought to Gibeah temporarily. The LXX reads "ephod," an object that could have been used for decision making (cf. 14:3).

14:19 *"Withdraw your hand."* I.e., "Don't consult God now; there is no time!"

his fellow, *and there was* very great confusion.

*14:21 [a]1 Sam 29:4
21 Now the Hebrews *who* were with the Philistines previously, who went up with them all around in the camp, even [a]they also *turned* to be with the Israelites who *were* with Saul and Jonathan.

14:22 [a]1 Sam 13:6
22 When all the [a]men of Israel who had hidden themselves in the hill country of Ephraim heard that the Philistines had fled, even they also pursued them closely in the battle.

14:23 [a]Ex 14:30; 1 Sam 10:19; 14:23; 1 Chr 11:14; 2 Chr 32:22; Ps 44:7 [b]1 Sam 13:5
23 So [a]the LORD delivered Israel that day, and the battle spread beyond [b]Beth-aven.

*14:24 [a]Josh 6:26
24 Now the men of Israel were hard-pressed on that day, for Saul had [a]put the people under oath, saying, "Cursed be the man who eats food before evening, and until I have avenged myself on my enemies." So none of the people tasted food.

25 All *the people of* the land entered the forest, and there was honey on the ground.

14:26 [a]Matt 3:4
26 When the people entered the forest, behold, [a]*there was* a flow of honey; but no man put his hand to his mouth, for the people feared the oath.

14:27 [a]1 Sam 14:43 [b]1 Sam 30:12
27 But Jonathan had not heard when his father put the people under oath; therefore, [a]he put out the end of the staff that *was* in his hand and dipped it in the honeycomb, and put his hand to his mouth, and [b]his eyes brightened.

28 Then one of the people answered and said, "Your father strictly put the people under oath, saying, 'Cursed be the man who eats food today.' " And the people were weary.

14:29 [a]Josh 7:25; 1 Kin 18:18
29 Then Jonathan said, "[a]My father has troubled the land. See now, how my eyes have brightened because I tasted a little of this honey.

30 "How much more, if only the people had eaten freely today of the spoil of their enemies which they found! For now the slaughter among the Philistines has not been great."

14:31 [a]1 Sam 14:5 [b]Josh 10:12
31 They struck among the Philistines that day from [a]Michmash to [b]Aijalon. And the people were very weary.

*14:32 [a]1 Sam 15:19 [b]Gen 9:4; Lev 3:17; 17:10-14; 19:26; Deut 12:16,23; Acts 15:20
32 [a]The people rushed greedily upon the spoil, and took sheep and oxen and calves, and slew *them* on the ground; and the people ate *them* [b]with the blood.

14:33 [a]Lev 7:26,27; 19:26; Deut 12:16,23-25; 15:23
33 Then they told Saul, saying, "Behold, the people are [a]sinning against the LORD by eating with the blood." And he said, "You have acted treacherously; roll a great stone to me today."

*14:34
34 Saul said, "Disperse yourselves among the people and say to them, 'Each one of you bring me his ox or his sheep, and slaughter *it* here and eat; and do not sin against the LORD by eating with the blood.' " So all the people that night brought each one his ox with him and slaughtered *it* there.

14:35 [a]1 Sam 7:12, 17; 2 Sam 24:25; James 4:8
35 And [a]Saul built an altar to the LORD; it was the first altar that he built to the LORD.

14:36 [a]1 Sam 14:3, 18,19
36 Then Saul said, "Let us go down after the Philistines by night and take spoil among them until the morning light, and let us not leave a man of them." And they said, "Do whatever seems good to you." So [a]the priest said, "Let us draw near to God here."

14:37 [a]1 Sam 10:22 [b]1 Sam 28:6
37 Saul [a]inquired of God, "Shall I go down after the Philistines? Will You give them into the hand of Israel?" But [b]He did not answer him on that day.

14:38 [a]Josh 7:11,12; 1 Sam 10:19, 20
38 Saul said, "[a]Draw near

14:21–22 With the report of victory the Israelite deserters (or mercenaries) returned, and those who had avoided the initial confrontation joined in the battle.

14:24–30 So desirous was Saul of avenging himself against his enemies that he neglected the needs of his own men and swore a foolish oath that almost cost the life of his son.

14:24 *hard-pressed.* I.e., fatigued.

14:32 Physically weakened, they disobeyed the prohibition against eating meat with blood (Lev. 17:10–14).

14:34 Saul had the animals slain on an altar so that the blood could be drained.

here, all you chiefs of the people, and investigate and see how this sin has happened today.

***14:39** 39"For [a]as the LORD lives, who delivers Israel, though it is in Jonathan my son, he shall surely die." But not one of all the people answered him.

40 Then he said to all Israel, "You shall be on one side and I and Jonathan my son will be on the other side." And the people said to Saul, "Do what seems good to you."

***14:41** 41 Therefore, Saul said to the LORD, the God of Israel, "[a]Give a perfect *lot.*" And Jonathan and Saul were taken, but the people escaped.

42 Saul said, "Cast *lots* between me and Jonathan my son." And Jonathan was taken.

14:43 43 Then Saul said to Jonathan, "[a]Tell me what you have done." So Jonathan told him and said, "[b]I indeed tasted a little honey with the end of the staff that was in my hand. Here I am, I must die!"

14:44 44 Saul said, "[a]May God do this *to me* and more also, for [b]you shall surely die, Jonathan."

14:45 45 But the people said to Saul, "Must Jonathan die, who has brought about this great deliverance in Israel? Far from it! As the LORD lives, [a]there shall not one hair of his head fall to the ground, for [b]he has worked with God this day." So the people rescued Jonathan and he did not die.

46 Then Saul went up from pursuing the Philistines, and the Philistines went to their own place.

***14:47** 47 Now when Saul had taken the kingdom over Israel, he fought against all his enemies on every side, against Moab, [a]the sons of Ammon, Edom, [b]the kings of Zobah, and [c]the Philistines; and wherever he turned, he inflicted punishment.

48 He acted valiantly and [a]defeated the Amalekites, and delivered Israel from the hands of those who plundered them.

49 Now [a]the sons of Saul were Jonathan and Ishvi and Malchishua; and the names of his two daughters *were these:* the name of the firstborn [b]Merab and the name of the younger [c]Michal.

50 The name of Saul's wife was Ahinoam the daughter of Ahimaaz. And [a]the name of the captain of his army was Abner the son of Ner, Saul's uncle.

51 [a]Kish *was* the father of Saul, and Ner the father of Abner *was* the son of Abiel.

52 Now the war against the Philistines was severe all the days of Saul; and when Saul saw any mighty man or any valiant man, he [a]attached him to his staff.

3 *His partial obedience,* 15:1–35

15 Then Samuel said to Saul, "[a]The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the LORD.

2"Thus says the LORD of hosts, 'I will punish Amalek [a]*for* what he did to Israel, how he set himself against him on the way while he was coming up from Egypt.

***15:3** 3 'Now go and strike Amalek and [a]utterly destroy all that he has, and do not spare him; but [b]put to death both man and woman, child and infant, ox and sheep, camel and donkey.' "

4 Then Saul summoned the ***15:4**

14:47 [b]2 Sam 8:3-10 [c]1 Sam 14:52

***14:48** [a]1 Sam 15:3,7

14:49 [a]1 Sam 31:2; 1 Chr 8:33; 10:2 [b]1 Sam 18:17-19 [c]1 Sam 18:20, 27; 19:12; 2 Sam 6:20-23

14:50 [a]2 Sam 2:8

14:51 [a]1 Sam 9:1,21

14:52 [a]1 Sam 8:11

***15:1** [a]1 Sam 9:16; 10:1

15:2 [a]Ex 17:8-16; Num 24:20; Deut 25:17-19

***15:3** [a]Num 24:20; Deut 20:16-18; Josh 6:17-21 [b]1 Sam 22:19

14:39 Another foolish oath by Saul!

14:41–42 By casting lots it was determined that Jonathan was the one in violation of Saul's foolish oath.

14:47 Saul expanded his kingdom to the S (Edom), E (Ammon and Moab), N (Zobah), and W (Philistia). *inflicted punishment.* Lit., smote; i.e., defeated.

14:48 *Amalekites.* Nomadic descendants of Esau (Gen. 36:12) who fought against Israel at Rephidim (Ex. 17:8–13) and were placed under divine judgment (Deut. 25:19).

15:1 *listen.* I.e., listen with a view to obeying.

15:3 *utterly destroy.* Lit., put under a ban. A ban involved devoting cities, persons, animals, and possessions to the Lord for destruction in accordance with Deut. 7:2–6; 12:2–3; 20:16–18. See note on Josh. 6:17. Although this practice was severe, it was a just punishment.

15:4 *Telaim.* Possibly the Telem of Josh. 15:24,

15:4 [a]Josh 15:24
people and numbered them in [a]Telaim, 200,000 foot soldiers and 10,000 men of Judah.

5 Saul came to the city of Amalek and set an ambush in the valley.

*15:6 [a]Num 24:21; Judg 1:16; 4:11 [b]Ex 18:9,10; Num 10:29-32
6 Saul said to [a]the Kenites, "Go, depart, go down from among the Amalekites, so that I do not destroy you with them; for [b]you showed kindness to all the sons of Israel when they came up from Egypt." So the Kenites departed from among the Amalekites.

*15:7 [a]1 Sam 14:48 [b]Gen 25:18 [c]Gen 16:7; Ex 15:22; 1 Sam 27:8
7 So [a]Saul defeated the Amalekites, from [b]Havilah as you go to [c]Shur, which is east of Egypt.

*15:8 [a]Num 24:7; 1 Sam 15:20; Esth 3:1 [b]1 Sam 27:8,9; 30:1; 2 Sam 8:12
8 He captured [a]Agag the king of the Amalekites alive, and [b]utterly destroyed all the people with the edge of the sword.

15:9 [a]1 Sam 15:3, 15,19
9 But Saul and the people [a]spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed.

10 Then the word of the LORD came to Samuel, saying,

*15:11 [a]Gen 6:6,7; Ex 32:14; 1 Sam 15:35; 2 Sam 24:16 [b]Josh 22:16; 1 Sam 13:13; 1 Kin 9:6,7 [c]Ex 32:11-13; Luke 6:12
11"[a]I regret that I have made Saul king, for [b]he has turned back from following Me and has not carried out My commands." And Samuel was distressed and [c]cried out to the LORD all night.

*15:12 [a]Josh 15:55; 1 Sam 25:2 [b]1 Sam 13:12, 15
12 Samuel rose early in the morning to meet Saul; and it was told Samuel, saying, "Saul came to [a]Carmel, and behold, he set up a monument for himself, then turned and proceeded on down to [b]Gilgal."

*15:13 [a]Gen 14:19; Judg 17:2; Ruth 3:10; 2 Sam 2:5
13 Samuel came to Saul, and Saul said to him, "[a]Blessed are you of the LORD! I have carried out the command of the LORD."

15:14 [a]Ex 32:21-24
14 But Samuel said, "[a]What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"

15:15 [a]Gen 3:12,13; Ex 32:22,23; 1 Sam 15:9,21
15 Saul said, "They have brought them from the Amalekites, for [a]the people spared the best of the sheep and oxen, to sacrifice to the LORD your God; but the rest we have utterly destroyed."

16 Then Samuel said to Saul, "Wait, and let me tell you what the LORD said to me last night." And he said to him, "Speak!"

15:17 [a]1 Sam 9:21; 10:22
17 Samuel said, "Is it not true, [a]though you were little in your own eyes, you were *made* the head of the tribes of Israel? And the LORD anointed you king over Israel,

15:18 [a]1 Sam 15:3
18 and the LORD sent you on a mission, and said, '[a]Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated.'

*15:19 [a]1 Sam 14:32
19"Why then did you not obey the voice of the LORD, [a]but rushed upon the spoil and did what was evil in the sight of the LORD?"

15:20 [a]1 Sam 15:13
20 Then Saul said to Samuel, "[a]I did obey the voice of the LORD, and went on the mission on which the LORD sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites.

15:21 [a]Ex 32:22,23; 1 Sam 15:15
21"But [a]the people took *some* of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal."

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a city located in the Negev a few miles N of Beersheba.

15:6 *Kenites.* Nomadic Midianites who were supportive of Israel from ancient times (Ex. 2:16–18; 18:9–12; Num. 10:29–32; Judg. 1:16).

15:7 The campaign proceeded from *Havilah* (in NW Arabia) E toward *Shur,* which is near the eastern border of Egypt.

15:8–9 By sparing Agag and the best of the spoil, Saul violated the ban and disobeyed God's word through Samuel.

15:11 *I regret.* Not an indication of changeableness in God's nature (15:29; cf. James 1:17), but an expression of sorrow (cf. Gen. 6:6) at the sinful rebellion of Saul.

15:12 *Carmel* was located 7.5 mi (12 km) S of Hebron. Saul erected a *monument* to commemorate his victory.

15:13–15 Saul excused himself and blamed the people (cf. 15:20–21).

15:19 *rushed upon.* I.e., swooped down on like a bird of prey.

22 Samuel said,
"[a]Has the LORD as much
delight in burnt
offerings and sacrifices
As in obeying the voice of
the LORD?
Behold, [b]to obey is better
than sacrifice,
And to heed than the fat of
rams.
23"For rebellion is as the sin
of [a]divination,
And insubordination is as
[b]iniquity and idolatry.
Because you have rejected
the word of the LORD,
[c]He has also rejected you
from *being* king."

24 Then Saul said to Samuel, "[a]I have sinned; [b]I have indeed transgressed the command of the LORD and your words, because I feared the people and listened to their voice.

25"Now therefore, [a]please pardon my sin and return with me, that I may worship the LORD."

26 But Samuel said to Saul, "I will not return with you; for [a]you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."

27 As Samuel turned to go, [a]*Saul* seized the edge of his robe, and it tore.

28 So Samuel said to him, "[a]The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you.

29"Also the [a]Glory of Israel [b]will not lie or change His mind; for He is not a man that He should change His mind."

30 Then he said, "I have sinned; [a]*but* please honor me now before the elders of my people and before Israel, and go back with me, [b]that I may worship the LORD your God."

31 So Samuel went back following Saul, and Saul worshiped the LORD.

32 Then Samuel said, "Bring me Agag, the king of the Amalekites." And Agag came to him cheerfully. And Agag said, "Surely the bitterness of death is past."

33 But Samuel said, "[a]As your sword has made women childless, so shall your mother be childless among women." And Samuel hewed Agag to pieces before the LORD at Gilgal.

34 Then Samuel went to [a]Ramah, but Saul went up to his house at [b]Gibeah of Saul.

35 [a]Samuel did not see Saul again until the day of his death; for Samuel [b]grieved over Saul. And the LORD regretted that He had made Saul king over Israel.

D The Replacement of Saul by David, 16:1–23

1 *David chosen and anointed,* 16:1–13

16 Now the LORD said to Samuel, "[a]How long will you grieve over Saul, since [b]I have rejected him from being king over Israel? [c]Fill your horn with oil and go; I will send you to [d]Jesse the Bethlehemite, for I have [e]selected a king for Myself among his sons."

2 But Samuel said, "How can I go? When Saul hears *of it,* he will

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15:22 Of course, an obedient Israelite would not neglect the required sacrifices.

15:23 *divination.* See note on Deut. 18:10–11. *insubordination.* Arrogance or presumption.

15:26 Though Saul was qualified in many ways to be a great leader, his self-willed spirit prevented fulfillment of that potential.

15:29 *the Glory of Israel.* A unique designation for God, emphasizing His eternal nature. The title is particularly appropriate in this context, which stresses His immutability.

15:30 Saul was concerned that it not appear he had lost Samuel's support.

15:32 *cheerfully.* The Hebrew is unclear. It may mean "cheerfully" or "in fetters." *Surely the bitterness of death is past* may be better translated, "Now comes bitter death."

16:1 The rest of 1 Samuel (chaps. 16–31) portrays the relationship of Saul and David, and David's preparation for kingship. *Jesse* was in the promised royal line. See genealogy and note on Ruth 4:18–22.

16:2 Samuel's fear of Saul was probably justified (18:11). The Lord did not suggest deception, but simply told Samuel to take care of the anointing while he was in Bethlehem on official business.

kill me." And the LORD said, "[a]Take a heifer with you and say, 'I have come to sacrifice to the LORD.'

3"You shall invite Jesse to the sacrifice, and [a]I will show you what you shall do; and [b]you shall anoint for Me the one whom I designate to you."

4 So Samuel did what the LORD said, and came to [a]Bethlehem. And the elders of the city came trembling to meet him and said, "[b]Do you come in peace?"

5 He said, "In peace; I have come to sacrifice to the LORD. [a]Consecrate yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice.

6 Then it came about when they entered, that he looked at [a]Eliab and thought, "Surely the LORD's anointed is before Him."

7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God *sees* not as man sees, for man looks at the outward appearance, [a]but the LORD looks at the heart."

8 Then Jesse called [a]Abinadab and made him pass before Samuel. And he said, "Neither has the LORD chosen this one."

9 Next Jesse made [a]Shammah pass by. And he said, "Neither has the LORD chosen this one."

10 Thus Jesse made seven of his sons pass before Samuel. But Samuel said to Jesse, "The LORD has not chosen these."

11 And Samuel said to Jesse, "Are these all the children?" And he said, "[a]There remains yet the youngest, and behold, he is tending the sheep." Then Samuel said to Jesse, "Send and bring him; for we will not sit down until he comes here."

12 So he sent and brought him in. Now he was ruddy, with [a]beautiful eyes and a handsome appearance. And the LORD said, "[b]Arise, anoint him; for this is he."

13 Then Samuel took the horn of oil and [a]anointed him in the midst of his brothers; and [b]the Spirit of the LORD came mightily upon David from that day forward. And Samuel arose and went to Ramah.

2 *David employed at Saul's court,* 16:14–23

14 [a]Now the Spirit of the LORD departed from Saul, and [b]an evil spirit from the LORD terrorized him.

15 Saul's servants then said to him, "Behold now, an evil spirit from God is terrorizing you.

16"Let our lord now command your servants who are before you. Let them seek a man who is a skillful player on the harp; and it shall come about when the evil spirit from God is on you, that [a]he shall play *the harp* with his hand, and you will be well."

17 So Saul said to his servants, "Provide for me now a man who can play well and bring *him* to me."

18 Then one of the young men answered and said, "Behold, I have seen a son of Jesse the Beth-

16:2 [a]1 Sam 20:29

16:3 [a]Ex 4:15; Acts 9:6 [b]Deut 17:14, 15; 1 Sam 9:16

★16:4 [a]Gen 48:7; Luke 2:4 [b]1 Kin 2:13; 2 Kin 9:22; 1 Chr 12:17,18

★16:5 [a]Gen 35:2; Ex 19:10

16:6 [a]1 Sam 17:13

★16:7 [a]1 Sam 2:3; 1 Kin 8:39; 1 Chr 28:9; Luke 16:15

16:8 [a]1 Sam 17:13

16:9 [a]1 Sam 17:13

16:11 [a]1 Sam 17:12; 2 Sam 13:3

★16:12 [a]Gen 39:6; Ex 2:2; Acts 7:20 [b]1 Sam 9:17

★16:13 [a]1 Sam 10:1 [b]Num 27:18; 1 Sam 10:6,9, 10

★16:14 [a]Judg 16:20; 1 Sam 11:6; 18:12; 28:15 [b]Judg 9:23; 1 Sam 16:15, 16; 18:10; 19:9; 1 Kin 22:19-22

16:16 [a]1 Sam 18:10; 19:9; 2 Kin 3:15

16:4 *Bethlehem* is located about five mi (eight km) S of Jerusalem. The visit of Samuel was unexpected, and the town elders may have thought he had come to pronounce and execute judgment (7:15–16; 15:33).

16:5 *Consecrate.* I.e., set yourselves apart by means of ceremonial washings and purifications.

16:7 Note the contrast between the divine and human perspectives.

16:12 *ruddy.* I.e., reddish. A reference to the color of his hair and complexion, regarded as beautiful in areas where hair and complexion are usually dark.

16:13 This private anointing was the first of three anointings for David. His second came as king of Judah (2 Sam. 2:4) and his third as king over all Israel (2 Sam. 5:3).

16:14 *departed.* The presence of the Holy Spirit in the OT was selective and temporary, whereas today it is universal and permanent among believers. See note on Judg. 3:10. The *evil spirit* was used by God as the instrument of judgment on Saul, resulting in a mental disturbance bordering on madness.

lehemite who is a skillful musician, [a]a mighty man of valor, a warrior, one prudent in speech, and a handsome man; and [b]the LORD is with him."

19 So Saul sent messengers to Jesse and said, "Send me your son David who is with the flock."

20 Jesse [a]took a donkey *loaded with* bread and a jug of wine and a young goat, and sent *them* to Saul by David his son.

21 Then David came to Saul and [a]attended him; and Saul loved him greatly, and he became his armor bearer.

22 Saul sent to Jesse, saying, "Let David now stand before me, for he has found favor in my sight."

23 So it came about whenever [a]the *evil* spirit from God came to Saul, David would take the harp and play *it* with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him.

16:18 [a]1 Sam 17:32-36 [b]1 Sam 3:19
16:20 [a]1 Sam 10:4, 27; Prov 18:16
16:21 [a]Gen 41:46; Prov 22:29
★16:23 [a]1 Sam 16:14-16

E The Rise of David over Saul, 17:1–18:30

1 David's defeat of Goliath, 17:1–58

17 Now [a]the Philistines gathered their armies for battle; and they were gathered at Socoh which belongs to Judah, and they camped between [b]Socoh and [c]Azekah, in [d]Ephes-dammim.

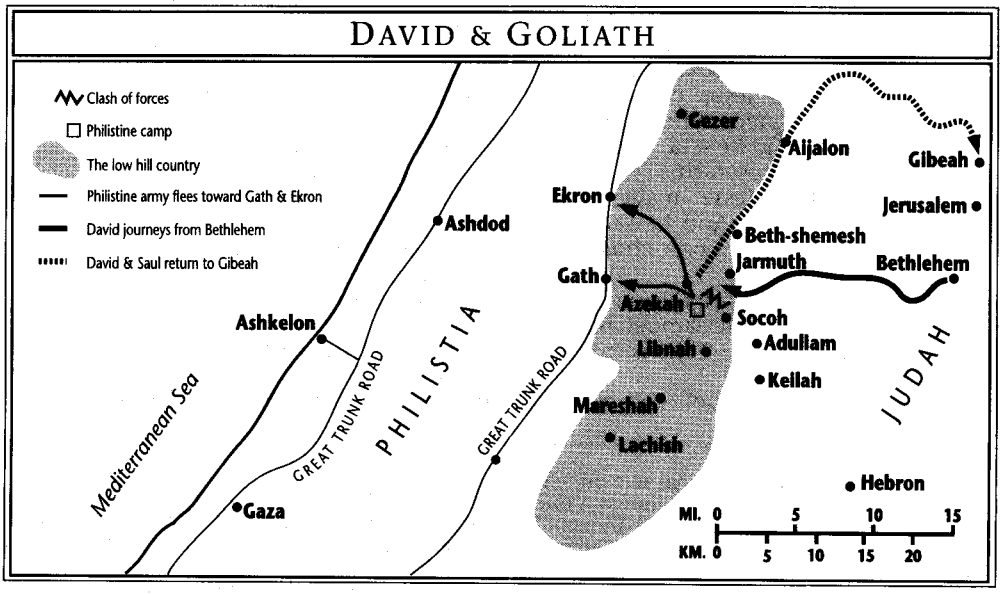
2 Saul and the men of Israel were gathered and camped in [a]the valley of Elah, and drew up in battle array to encounter the Philistines.

3 The Philistines stood on the mountain on one side while Israel stood on the mountain on the other side, with the valley between them.

4 Then a champion came out from the armies of the Philistines named [a]Goliath, from [b]Gath, whose height was six cubits and a span.

5 *He had* a bronze helmet on

★17:1 [a]1 Sam 13:5 [b]Josh 15:35; 2 Chr 28:18 [c]Josh 10:10 [d]1 Chr 11:13
17:2 [a]1 Sam 21:9
★17:4 [a]2 Sam 21:19 [b]Josh 11:22
★17:5



16:23 *the evil spirit from God.* God's total control permitted this (also v. 14). Music temporarily relieved Saul's distress.

17:1–3 The armies were camped on either side of the Elah Valley, 15 mi (24 km) W of Bethlehem. The Philistines were apparently on the hill to the S of the valley, and the Israelites were on the hill to the N.

17:4 A *cubit* was 18 in and a *span* nine in. Goliath's height was 9.75 ft (three m)!

17:5 Goliath's coat of armor weighed about 125 lb (57 kg).

his head, and he was clothed with scale-armor which weighed five thousand shekels of bronze.

*17:6 [a]1 Sam 17:45
6 *He* also *had* bronze greaves on his legs and a [a]bronze javelin *slung* between his shoulders.

*17:7 [a]2 Sam 21:19; 1 Chr 11:23 [b]1 Sam 17:41
7 [a]The shaft of his spear was like a weaver's beam, and the head of his spear *weighed* six hundred shekels of iron; [b]his shield-carrier also walked before him.

*17:8 [a]1 Sam 8:17
8 He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle array? Am I not the Philistine and you [a]servants of Saul? Choose a man for yourselves and let him come down to me.

17:9 [a]2 Sam 2:12-16
9 "[a]If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us."

17:10 [a]1 Sam 17:26, 36,45; 2 Sam 21:21
10 Again the Philistine said, "[a]I defy the ranks of Israel this day; give me a man that we may fight together."

11 When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid.

17:12 [a]Ruth 4:22; 1 Sam 16:18 [b]Gen 35:19 [c]1 Sam 16:10, 11; 1 Chr 2:13-15
12 Now David was [a]the son of the [b]Ephrathite of Bethlehem in Judah, whose name was Jesse, and [c]he had eight sons. And Jesse was old in the days of Saul, advanced *in years* among men.

17:13 [a]1 Sam 16:6,8, 9
13 The three older sons of Jesse had gone after Saul to the battle. And [a]the names of his three sons who went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third Shammah.

17:14 [a]1 Sam 16:11
14 [a]David was the youngest. Now the three oldest followed

17:15 [a]1 Sam 16:21-23
Saul,
15 [a]but David went back and forth from Saul [b]to tend his father's flock at Bethlehem. 17:15 [b]1 Sam 16:11, 19

16 The Philistine came forward morning and evening for forty days and took his stand.

*17:17 [a]1 Sam 25:18
17 Then Jesse said to David his son, "[a]Take now for your brothers an ephah of this roasted grain and these ten loaves and run to the camp to your brothers.

17:18 [a]1 Sam 16:20 [b]Gen 37:13,14
18 "[a]Bring also these ten cuts of cheese to the commander of *their* thousand, [b]and look into the welfare of your brothers, and bring back news of them.

19 "For Saul and they and all the men of Israel are in the valley of Elah, fighting with the Philistines."

*17:20 [a]1 Sam 26:5,7
20 So David arose early in the morning and left the flock with a keeper and took *the supplies* and went as Jesse had commanded him. And he came to the [a]circle of the camp while the army was going out in battle array shouting the war cry.

21 Israel and the Philistines drew up in battle array, army against army.

17:22 [a]Judg 18:21; Is 10:28
22 Then David left his [a]baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers.

17:23 [a]1 Sam 17:8-10
23 As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke [a]these same words; and David heard *them.*

24 When all the men of Israel saw the man, they fled from him and were greatly afraid.

*17:25
25 The men of Israel said, "Have you seen this man who is coming up? Surely he is coming up to defy Israel. And it will be that the king will enrich the man

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17:6 *bronze greaves.* Bronze shin guards.

17:7 *a weaver's beam* was stout and heavy (about 17 lb, or 7.7 kg). The spearhead weighed about 15 lb (seven kg). An attendant, carrying a large protective shield, went ahead of Goliath.

17:8–10 Goliath suggested a contest between individual warriors on behalf of the armies. In ancient times battles were sometimes decided by such a contest.

17:17 *ephah.* A dry measure equivalent to 5.8 gal (three-fifths of a bushel, or 22 lit).

17:20 *circle of the camp.* A circle of wagons that formed a kind of fortification around the camp.

17:25 *free.* I.e., from taxes and forced labor.

17:25 [a] Josh 15:16
who kills him with great riches and [a]will give him his daughter and make his father's house free in Israel."

17:26 [a] 1 Sam 11:2 [b] 1 Sam 14:6; 17:36; Jer 9:25,26 [c] 1 Sam 17:10 [d] Deut 5:26; 2 Kin 19:4; Jer 10:10
26 Then David spoke to the men who were standing by him, saying, "What will be done for the man who kills this Philistine and takes away [a]the reproach from Israel? For who is this [b]uncircumcised Philistine, that he should [c]taunt the armies of [d]the living God?"

17:27 [a] 1 Sam 17:25
27 The people answered him in accord with this word, saying, "[a]Thus it will be done for the man who kills him."

17:28 [a] Gen 37:4, 8-36; Prov 18:19; Matt 10:36
28 Now Eliab his oldest brother heard when he spoke to the men; and [a]Eliab's anger burned against David and he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your insolence and the wickedness of your heart; for you have come down in order to see the battle."

29 But David said, "What have I done now? Was it not just a question?"

17:30 [a] 1 Sam 17:26, 27
30 Then he turned away from him to another and [a]said the same thing; and the people answered the same thing as before.

31 When the words which David spoke were heard, they told *them* to Saul, and he sent for him.

17:32 [a] Deut 20:1-4 [b] 1 Sam 16:18
32 David said to Saul, "[a]Let no man's heart fail on account of him; [b]your servant will go and fight with this Philistine."

17:33 [a] Num 13:31
33 Then Saul said to David, "[a]You are not able to go against this Philistine to fight with him; for you are *but* a youth while he has been a warrior from his youth."

34 But David said to Saul, "Your servant was tending his father's sheep. When a lion or a bear came and took a lamb from the flock,

17:35 [a] Amos 3:12
35 I went out after him and attacked him, and [a]rescued *it* from his mouth; and when he rose up against me, I seized *him* by his beard and struck him and killed him.

36 "Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God."

17:37 [a] 2 Cor 1:10; 2 Tim 4:17,18 [b] 1 Sam 20:13; 1 Chr 22:11,16
37 And David said, "[a]The LORD who delivered me from the paw of the lion and from the paw of the bear, He will deliver me from the hand of this Philistine." And Saul said to David, "[b]Go, and may the LORD be with you."

38 Then Saul clothed David with his garments and put a bronze helmet on his head, and he clothed him with armor.

39 David girded his sword over his armor and tried to walk, for he had not tested *them.* So David said to Saul, "I cannot go with these, for I have not tested *them.*" And David took them off.

17:40 [a] Judg 20:16
40 He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd's bag which he had, even in *his* pouch, and [a]his sling was in his hand; and he approached the Philistine.

41 Then the Philistine came on and approached David, with the shield-bearer in front of him.

★17:42 [a] Ps 123:4; Prov 16:18 [b] 1 Sam 16:12
42 When the Philistine looked and saw David, [a]he disdained him; for he was *but* a youth, and [b]ruddy, with a handsome appearance.

★17:43 [a] 1 Sam 24:14; 2 Sam 3:8; 2 Kin 8:13 [b] 1 Kin 20:10
43 The Philistine said to David, "[a]Am I a dog, that you come to me with sticks?" And [b]the Philistine cursed David by his gods.

17:44 [a] 1 Sam 17:46
44 The Philistine also said to David, "Come to me, and I will give your flesh [a]to the birds of the sky and the beasts of the field."

17:45 [a] 2 Sam 22:35; 2 Chr 32:8; Ps 124:8; Heb 11:32-34
45 Then David said to the Philistine, "You come to me with a sword, a spear, and a javelin, [a]but I come to you in the name of the LORD of hosts, the God of

17:42 *ruddy.* Reddish. See note on 16:12.
17:43 *Am I a dog?* Dogs were treated with contempt in that society.

the armies of Israel, whom you have taunted.

★17:46 46 "This day the LORD will deliver you up into my hands, and I will strike you down and remove your head from you. And I will give the [a]dead bodies of the army of the Philistines this day to the birds of the sky and the wild beasts of the earth, [b]that all the earth may know that there is a God in Israel,

17:47 47 and that all this assembly may know that [a]the LORD does not deliver by sword or by spear; [b]for the battle is the LORD's and He will give you into our hands."

17:48 48 Then it happened when the Philistine rose and came and drew near to meet David, that [a]David ran quickly toward the battle line to meet the Philistine.

49 And David put his hand into his bag and took from it a stone and slung *it,* and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

★17:50 50 Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David's hand.

17:51 51 Then David ran and stood over the Philistine and [a]took his sword and drew it out of its sheath and killed him, and cut off his head with it. [b]When the Philistines saw that their champion was dead, they fled.

17:52 52 The men of Israel and Judah arose and shouted and pursued the Philistines as far as the valley, and to the gates of [a]Ekron. And the slain Philistines lay along the way to [b]Shaaraim, even to Gath and Ekron.

53 The sons of Israel returned from chasing the Philistines and plundered their camps.

54 Then David took the Philistine's head and brought it to Jerusalem, but he put his weapons in his tent.

★17:55 55 Now when Saul saw David going out against the Philistine, he said to Abner the commander of the army, "Abner, whose son is [a]this young man?" And Abner said, "By your life, O king, I do not know."

56 The king said, "You inquire whose son the youth is."

17:57 57 So when David returned from killing the Philistine, Abner took him and [a]brought him before Saul with the Philistine's head in his hand.

17:58 58 Saul said to him, "Whose son are you, young man?" And David answered, "[a]*I am* the son of your servant Jesse the Bethlehemite."

2 *David's friendship with Jonathan,* 18:1–4

★18:1 18 Now it came about when he had finished speaking to Saul, that [a]the soul of Jonathan was knit to the soul of David, and [b]Jonathan loved him as himself.

18:2 2 Saul took him that day and [a]did not let him return to his father's house.

★18:3 3 Then [a]Jonathan made a covenant with David because he loved him as himself.

18:4 4 [a]Jonathan stripped himself of the robe that was on him and gave it to David, with his armor,

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17:46–47 David intended that his victory teach that the *LORD* (Yahweh) is the true God and that He delivers His people.

17:50 A *sling* could be used with deadly accuracy (see Judg. 20:16).

17:54 *Jerusalem.* This must be a reference to the Israelite portion of Jerusalem (Josh. 15:63; Judg. 1:8) outside the Jebusite fortress, which was not taken until David had become king (2 Sam. 5:6–9). *tent.* Perhaps a reference to David's home in Bethlehem. The sword was later deposited in a sanctuary at Nob (cf. 21:9).

17:55 Saul knew David well from contact with him in his court (16:18–23), but evidently he had forgotten the name of David's father and needed to know it to reward David's family for the victory (17:25).

18:1 Chapters 18–20 describe David's service in Saul's court. The story is told in terms of the relationship between David and Jonathan.

18:3 The covenant was unilateral, Jonathan committing himself to the Lord's anointed.

including his sword and his bow and his belt.

3 *David's relations with Saul,* 18:5–16

5 So David went out wherever Saul sent him, *and* prospered; and Saul set him over the men of war. And it was pleasing in the sight of all the people and also in the sight of Saul's servants.

***18:6** 6 It happened as they were coming, when David returned from killing the Philistine, that [a]the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy and with musical instruments.

18:7 7 The women [a]sang as they played, and said,

"[b]Saul has slain his thousands,
[c]And David his ten thousands."

***18:8** 8 Then Saul became very angry, for this saying displeased him; and he said, "They have ascribed to David ten thousands, but to me they have ascribed thousands. Now [a]what more can he have but the kingdom?"

9 Saul looked at David with suspicion from that day on.

18:10 10 Now it came about on the next day that [a]an evil spirit from God came mightily upon Saul, and [b]he raved in the midst of the house, while David was playing *the harp* with his hand, [c]as usual; and [d]a spear *was* in Saul's hand.

18:11 11 [a]Saul hurled the spear for he thought, "I will pin David to the wall." But David escaped from his presence twice.

12 Now [a]Saul was afraid of David, [b]for the LORD was with him but [c]had departed from Saul.

13 Therefore Saul removed him from his presence and appointed him as his commander of a thousand; and [a]he went out and came in before the people.

14 David was prospering in all his ways for [a]the LORD *was* with him.

15 When Saul saw that he was prospering greatly, he dreaded him.

16 But [a]all Israel and Judah loved David, and he went out and came in before them.

4 *David's marriage,* 18:17–30

17 Then Saul said to David, "[a]Here is my older daughter Merab; I will give her to you as a wife, only be a valiant man for me and fight [b]the LORD's battles." For Saul thought, "My hand shall not be against him, but [c]let the hand of the Philistines be against him."

18 But David said to Saul, "[a]Who am I, and what is my life *or* my father's family in Israel, that I should be the king's son-in-law?"

19 So it came about at the time when Merab, Saul's daughter, should have been given to David, that she was given to [a]Adriel [b]the Meholathite for a wife.

20 Now [a]Michal, Saul's daughter, loved David. When they told Saul, the thing was agreeable to him.

21 Saul thought, "I will give her to him that she may become a snare to him, and [a]that the hand of the Philistines may be against him." Therefore Saul said to Da-

18:12 [a]1 Sam 18:15, 29 [b]1 Sam 16:13, 18 [c]1 Sam 16:14; 28:15
18:13 [a]Num 27:17; 1 Sam 18:16; 2 Sam 5:2
18:14 [a]Gen 39:2,3, 23; Josh 6:27; 1 Sam 16:18
18:16 [a]1 Sam 18:5
***18:17** [a]1 Sam 17:25 [b]Num 21:14; 1 Sam 17:36, 47; 25:28 [c]1 Sam 18:21, 25
***18:18** [a]1 Sam 9:21; 18:23; 2 Sam 7:18
18:19 [a]2 Sam 21:8 [b]Judg 7:22; 1 Kin 19:16
18:20 [a]1 Sam 18:28
***18:21** [a]1 Sam 18:17

18:6–7 Women greeted returning victorious warriors with celebration and singing. They made a mistake in praising David more than King Saul.

18:8 *angry.* Saul's jealousy of David was a significant factor in destroying his relationship with David and in bringing about his own decline.

18:17 *as a wife.* Saul had promised his daughter to the slayer of Goliath (17:25), but now the reward is conditioned on further conquests. Saul was hoping that David would be killed by the Philistines.

18:18 Saul compounded his dishonesty by actually giving to another the daughter he had promised David.

18:21 *For a second time.* Better, in a second way; i.e., by an alternative other than the traditional dowry (cf. 18:25).

18:21 [b]1 Sam 18:26
vid, "[b]For a second time you may be my son-in-law today."

22 Then Saul commanded his servants, "Speak to David secretly, saying, 'Behold, the king delights in you, and all his servants love you; now therefore, become the king's son-in-law.' "

18:23 [a]Gen 29:20; 34:12
23 So Saul's servants spoke these words to David. But David said, "Is it trivial in your sight to become the king's son-in-law, [a]since I am a poor man and lightly esteemed?"

24 The servants of Saul reported to him according to these words *which* David spoke.

*18:25 [a]Gen 34:12; Ex 22:17 [b]1 Sam 14:24 [c]1 Sam 18:17
25 Saul then said, "Thus you shall say to David, 'The king does not desire any [a]dowry except a hundred foreskins of the Philistines, [b]to take vengeance on the king's enemies.' " Now [c]Saul planned to make David fall by the hand of the Philistines.

*18:26 [a]1 Sam 18:21
26 When his servants told David these words, it pleased David to become the king's son-in-law. [a]Before the days had expired

18:27 [a]1 Sam 18:17 [b]2 Sam 3:14
27 David rose up and went, [a]he and his men, and struck down two hundred men among the Philistines. Then [b]David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. So Saul gave him Michal his daughter for a wife.

28 When Saul saw and knew that the LORD was with David, and *that* Michal, Saul's daughter, loved him,

29 then Saul was even more afraid of David. Thus Saul was David's enemy continually.

18:30 [a]2 Sam 11:1 [b]1 Sam 18:5
30 Then the commanders of the Philistines [a]went out *to battle,* and it happened as often as they went out, that David [b]behaved himself more wisely than all the servants of Saul. So his name was highly esteemed.

F The Rejection of David by Saul, 19:1–26:25

1 *David protected by Jonathan,* 19:1–10

19 Now Saul told Jonathan his son and all his servants [a]to put David to death. But [b]Jonathan, Saul's son, greatly delighted in David. 19:1 [a]1 Sam 18:8,9 [b]1 Sam 18:1-3

2 So Jonathan told David saying, "Saul my father is seeking to put you to death. Now therefore, please be on guard in the morning, and stay in a secret place and hide yourself.

3 "I will go out and stand beside my father in the field where you are, and I will speak with my father about you; [a]if I find out anything, then I shall tell you." 19:3 [a]1 Sam 20:9, 13

4 Then Jonathan [a]spoke well of David to Saul his father and said to him, "[b]Do not let the king sin against his servant David, since he has not sinned against you, and since his deeds *have been* very beneficial to you. 19:4 [a]1 Sam 20:32; Prov 31:8,9 [b]Gen 42:22; Prov 17:13; Jer 18:20

5 "For [a]he took his life in his hand and struck the Philistine, and [b]the LORD brought about a great deliverance for all Israel; you saw *it* and rejoiced. [c]Why then will you sin against innocent blood by putting David to death without a cause?" 19:5 [a]Judg 9:17; 1 Sam 17:49, 50; 28:21; Ps 119:109 [b]1 Sam 11:13; 1 Chr 11:14 [c]Deut 19:10-13; 1 Sam 20:32; Ps 94:21; Matt 27:4

6 Saul listened to the voice of Jonathan, and Saul vowed, "As the LORD lives, he shall not be put to death."

7 Then Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saul, and he was in his presence as [a]formerly. 19:7 [a]1 Sam 16:21; 18:2,10,13

8 When there was war again, David went out and fought with the Philistines and defeated them with great slaughter, so that they fled before him.

9 Now there was [a]an evil spirit from the LORD on Saul as he was sitting in his house [b]with his spear in his hand, [c]and David 19:9 [a]1 Sam 16:14; 18:10,11 [b]1 Sam 18:10 [c]1 Sam 16:16

18:25 *a hundred foreskins.* Tangible proof that 100 Philistines had been slain (though David killed twice as many, v. 27).

18:26 *the days.* The period before the appointed time for the delivery of the dowry and marriage.

was playing *the harp* with *his* hand.

19:10 [a]1 Sam 18:11; 20:33; Prov 1:16

10 [a]Saul tried to pin David to the wall with the spear, but he slipped away out of Saul's presence, so that he stuck the spear into the wall. And David fled and escaped that night.

2 *David protected by Michal,* 19:11–17

19:11 [a]Judg 16:2; Ps 59: title

11 Then [a]Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, told him, saying, "If you do not save your life tonight, tomorrow you will be put to death."

19:12 [a]Josh 2:15; Acts 9:25; 2 Cor 11:33

12 [a]So Michal let David down through a window, and he went out and fled and escaped.

*19:13 [a]Gen 31:19; Judg 18:14,17

13 Michal took [a]the household idol and laid *it* on the bed, and put a quilt of goats' *hair* at its head, and covered *it* with clothes.

*19:14 [a]Josh 2:5

14 When Saul sent messengers to take David, she said, "[a]He is sick."

15 Then Saul sent messengers to see David, saying, "Bring him up to me on his bed, that I may put him to death."

16 When the messengers entered, behold, the household idol *was* on the bed with the quilt of goats' *hair* at its head.

19:17 [a]2 Sam 2:22

17 So Saul said to Michal, "Why have you deceived me like this and let my enemy go, so that he has escaped?" And Michal said to Saul, "He said to me, 'Let me go! [a]Why should I put you to death?' "

3 *David protected by Samuel,* 19:18–24

*19:18 [a]1 Sam 7:17

18 Now David fled and escaped and came [a]to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in [b]Naioth.

19:18 [b]1 Sam 19:22, 23

19 It was told Saul, saying, "Behold, David is at Naioth in Ramah."

*19:20 [a]1 Sam 19:11, 14; John 7:32 [b]1 Sam 10:5,6, 10 [c]Num 11:25; Joel 2:28

20 Then [a]Saul sent messengers to take David, but when they saw [b]the company of the prophets prophesying, with Samuel standing *and* presiding over them, the Spirit of God came upon the messengers of Saul; and [c]they also prophesied.

21 When it was told Saul, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied.

22 Then he himself went to Ramah and came as far as the large well that is in Secu; and he asked and said, "Where are Samuel and David?" And *someone* said, "Behold, they are at Naioth in Ramah."

19:23 [a]1 Sam 10:10

23 He proceeded there to Naioth in Ramah; and [a]the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah.

19:24 [a]2 Sam 6:20; Is 20:2; Mic 1:8 [b]1 Sam 10:10-12

24 He also stripped off his clothes, and he too prophesied before Samuel and lay down [a]naked all that day and all that night. Therefore they say, "[b]Is Saul also among the prophets?"

4 *David protected by Jonathan,* 20:1–42

20:1 [a]1 Sam 24:9

20 Then David fled from Naioth in Ramah, and came and [a]said to Jonathan, "What have I done? What is my iniquity? And what is my sin before your father, that he is seeking my life?"

2 He said to him, "Far from it, you shall not die. Behold, my father does nothing either great or small without disclosing it to me.

19:13 *household idol.* Heb., *teraphim.* An idol kept in a household shrine. See note on Gen. 31:19.

19:14 Lies and idolatry marred the character of Michal (cf. 19:17).

19:18 *Naioth,* a community in Ramah where the school of the prophets was located (vv. 19–20).

19:20–21 The evil intent of Saul's messengers was thwarted by the Spirit of God. They all joined the school of the prophets and prophesied in spite of themselves.

So why should my father hide this thing from me? It is not so!"

20:3 3 Yet David [a]vowed again, saying, "Your father knows well [a] Deut 6:13 [b] 1 Sam 25:26; 2 Kin 2:6
that I have found favor in your sight, and he has said, 'Do not let Jonathan know this, or he will be grieved.' But truly [b]as the LORD lives and as your soul lives, there is hardly a step between me and death."

4 Then Jonathan said to David, "Whatever you say, I will do for you."

***20:5** 5 So David said to Jonathan, "Behold, tomorrow is [a]the new [a] Num 10:10; 28:11-15; Amos 8:5
moon, and I ought [b]to sit down [b] 1 Sam 20:24, 27
to eat with the king. But let me go, [c] 1 Sam 19:2
[c]that I may hide myself in the field until the third evening.

20:6 6"If your father misses me at [a] 1 Sam 17:58 [b] Deut 12:5; 1 Sam 9:12
all, then say, 'David earnestly asked *leave* of me to run to [a]Bethlehem his city, because it is [b]the yearly sacrifice there for the whole family.'

20:7 7"If he says, 'It is good,' your [a] 1 Sam 25:17
servant *shall be* safe; but if he is very angry, [a]know that he has decided on evil.

20:8 8"Therefore deal kindly with [a] 1 Sam 18:3; 23:18 [b] 2 Sam 14:32
your servant, for [a]you have brought your servant into a covenant of the LORD with you. But [b]if there is iniquity in me, put me to death yourself; for why then should you bring me to your father?"

9 Jonathan said, "Far be it from you! For if I should indeed learn that evil has been decided by my father to come upon you, then would I not tell you about it?"

10 Then David said to Jonathan, "Who will tell me if your father answers you harshly?"

11 Jonathan said to David, "Come, and let us go out into the field." So both of them went out to the field.

12 Then Jonathan said to David, "The LORD, the God of Israel, *be witness!* When I have sounded out my father about this time tomorrow, *or* the third day, behold, if there is good *feeling* toward David, shall I not then send to you and make it known to you?

20:13 13"If it please my father *to do* [a] Ruth 1:17; 1 Sam 3:17 [b] Josh 1:5; 1 Sam 17:37; 18:12; 1 Chr 22:11,16
you harm, [a]may the LORD do so to Jonathan and more also, if I do not make it known to you and send you away, that you may go in safety. And [b]may the LORD be with you as He has been with my father.

***20:14** 14"If I am still alive, will you not show me the lovingkindness of the LORD, that I may not die?

20:15 15"[a]You shall not cut off your [a] 2 Sam 9:1,3
lovingkindness from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth."

***20:16** 16 So Jonathan made a *cov-* [a] Deut 23:21; 1 Sam 25:22
enant with the house of David, *saying,* "[a]May the LORD require *it* at the hands of David's enemies."

20:17 17 Jonathan made David vow [a] 1 Sam 18:1
again because of his love for him, because [a]he loved him as he loved his own life.

20:18 18 Then Jonathan said to him, [a] 1 Sam 20:5, 25
"[a]Tomorrow is the new moon, and you will be missed because your seat will be empty.

***20:19** 19"When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain by the stone Ezel.

20"I will shoot three arrows to the side, as though I shot at a target.

21"And behold, I will send the

20:5 *new moon.* I.e., the New Moon sacrificial meal (see note on Num. 28:11–15), which was both a religious and civil festival.

20:14–15 *lovingkindness.* Heb., *hesed.* See note on Hos. 2:19. Love and loyalty, the two essential aspects of a covenant relationship, are bound together in this word. Jonathan recognized that David would one day be king and requested protection for himself and his family when David would take the throne.

20:16 *require it.* I.e., bring it to pass (even in the face of opposition).

20:19 *on that eventful day.* Either a reference to 19:2 or to some unrecorded occasion when Saul schemed to kill David.

lad, *saying,* 'Go, find the arrows.' If I specifically say to the lad, 'Behold, the arrows are on this side of you, get them,' then come; for there is safety for you and no harm, as the LORD lives.

20:22 22"But if I say to the youth, [a] 'Behold, the arrows are beyond you,' go, for the LORD has sent you away.

20:23 23"[a]As for the agreement of which you and I have spoken, behold, [b]the LORD is between you and me forever."

24 So David hid in the field; and when the new moon came, the king sat down to eat food.

***20:25** 25 The king sat on his seat as usual, the seat by the wall; then Jonathan rose up and Abner sat down by Saul's side, but [a]David's place was empty.

***20:26** 26 Nevertheless Saul did not speak anything that day, for he thought, "It is an accident, [a]he is not clean, surely *he is* not clean."

27 It came about the next day, the second *day* of the new moon, that David's place was empty; so Saul said to Jonathan his son, "Why has the son of Jesse not come to the meal, either yesterday or today?"

20:28 28 Jonathan then answered Saul, "[a]David earnestly asked leave of me *to go* to Bethlehem,

29 for he said, 'Please let me go, since our family has a sacrifice in the city, and my brother has commanded me to attend. And now, if I have found favor in your sight, please let me get away that I may see my brothers.' For this reason he has not come to the king's table."

***20:30** 30 Then Saul's anger burned against Jonathan and he said to him, "You son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother's nakedness?

20:31 31"For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore now, send and bring him to me, for [a]he must surely die."

20:32 32 But Jonathan answered Saul his father and said to him, "[a]Why should he be put to death? What has he done?"

20:33 33 Then [a]Saul hurled his spear at him to strike him down; [b]so Jonathan knew that his father had decided to put David to death.

34 Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him.

35 Now it came about in the morning that Jonathan went out into the field for the appointment with David, and a little lad *was* with him.

20:36 36 He said to his lad, "[a]Run, find now the arrows which I am about to shoot." As the lad was running, he shot an arrow past him.

20:37 37 When the lad reached the place of the arrow which Jonathan had shot, Jonathan called after the lad and said, "[a]Is not the arrow beyond you?"

38 And Jonathan called after the lad, "Hurry, be quick, do not stay!" And Jonathan's lad picked up the arrow and came to his master.

39 But the lad was not aware of anything; only Jonathan and David knew about the matter.

40 Then Jonathan gave his weapons to his lad and said to him, "Go, bring *them* to the city."

***20:41** 41 When the lad was gone, David rose from the south side and fell on his face to the ground, and

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20:25 *Abner* was Saul's cousin and commander of his army (14:50).

20:26 *not clean.* Ritually defiled and thus unable to partake of the festival meal (Lev. 15:16).

20:30 *shame.* Saul vented his anger against Jonathan with the most offensive language. *to the shame of your mother's nakedness.* An expression meaning, "Your mother will be ashamed that she brought you into the world."

20:41 *but David wept the more.* I.e., David broke down with grief.

20:41 [a]bowed three times. And they kissed each other and wept together, but [b]David *wept* the more.
[a] Gen 42:6
[b] 1 Sam 18:3

*20:42 42 Jonathan said to David, "[a]Go in safety, inasmuch as we have sworn to each other in the name of the LORD, saying, '[b]The LORD will be between me and you, and between my descendants and your descendants forever.' " Then he rose and departed, while Jonathan went into the city.
[a] 1 Sam 20:22
[b] 1 Sam 20:15, 16,23

5 *David protected by Ahimelech,* 21:1–9

*21:1 21 Then David came to [a]Nob to Ahimelech the priest; and Ahimelech [b]came trembling to meet David and said to him, "Why are you alone and no one with you?"
[a] 1 Sam 22:19; Neh 11:32; Is 10:32
[b] 1 Sam 16:4

*21:2 2 David said to Ahimelech the priest, "The king has commissioned me with a matter and has said to me, '[a]Let no one know anything about the matter on which I am sending you and with which I have commissioned you; and I have directed the young men to a certain place.'
[a] Ps 141:3

3 "Now therefore, what do you have on hand? Give me five loaves of bread, or whatever can be found."

*21:4 4 The priest answered David and said, "There is no ordinary bread on hand, but there is [a]consecrated bread; if only the young men have [b]kept themselves from women."
[a] Ex 25:30; Lev 24:5-9; Matt 12:4
[b] Ex 19:15

5 David answered the priest and said to him, "[a]Surely women have been kept from us as previously when I set out and the [b]vessels of the young men were holy, though it was an ordinary journey; how much more then today will their vessels *be holy?*"
*21:5
[a] Ex 19:14,15
[b] 1 Thess 4:4

6 So [a]the priest gave him consecrated *bread;* for there was no bread there but the [b]bread of the Presence which was removed from before the LORD, in order to put hot bread *in its place* when it was taken away.
*21:6
[a] Matt 12:3,4; Luke 6:3,4
[b] Lev 24:5-9

7 Now one of the servants of Saul was there that day, detained before the LORD; and his name was [a]Doeg the Edomite, the [b]chief of Saul's shepherds.
*21:7
[a] 1 Sam 14:47; 22:9; Ps 52: title
[b] 1 Chr 27:29, 31

8 David said to Ahimelech, "Now is there not a spear or a sword on hand? For I brought neither my sword nor my weapons with me, because the king's matter was urgent."

9 Then the priest said, "[a]The sword of Goliath the Philistine, whom you killed [b]in the valley of Elah, behold, it is wrapped in a cloth behind the ephod; if you would take it for yourself, take *it.* For there is no other except it here." And David said, "There is none like it; give it to me."
*21:9
[a] 1 Sam 17:51, 54
[b] 1 Sam 17:2

6 *David protected by Achish,* 21:10–15

10 Then David arose and fled that day from Saul, and went to [a]Achish king of Gath.
*21:10
[a] Ps 34: title

20:42 From this point on until Saul's death, David was an outcast from the royal court.

21:1 *Nob.* A small town inhabited by priests, just N of Jerusalem (probably on Mount Scopus). Here *Ahimelech* (= Ahijah of 14:3) innocently gave David the sacred bread and the sword of Goliath. Christ referred to this event to teach that compassion for people's needs is more important than adherence to the Pharisaic interpretation of the law. See notes on Matt. 12:2, 4.

21:2 David's lying and deception eventuated in the tragic deaths of the priests (22:9–18).

21:4 *consecrated bread.* The bread of the Presence. See notes on Ex. 25:23–30 and Matt. 12:4.

21:5 Though the journey had no religious purpose, David assured the priest that the men were ceremonially clean, certainly on this special mission. *vessels.* Perhaps a euphemism for their bodies (as in 1 Thess. 4:4).

21:6 The priest recognized that his moral obligation to preserve David's life by providing bread superseded the ceremonial regulation concerning who could eat the *bread of the Presence* (Lev. 24:5–9). Christ referred to this example when teaching the true meaning of the Sabbath law. See note on Matt. 12:4.

21:7 *Doeg* was detained at the sanctuary at Nob as a proselyte or because of a vow, a need for cleansing, or because he was suspected of leprosy (Lev. 13:4).

21:9 *ephod.* Cf. 2:18.

21:10 David fled for refuge to Philistine territory, wearing Goliath's sword!

*21:11 [a]Ps 56: title [b]1 Sam 18:7; 29:5

11 But the [a]servants of Achish said to him, "Is this not David the king of the land? [b]Did they not sing of this one as they danced, saying,

'Saul has slain his thousands,
And David his ten thousands'?"

21:12 [a]Luke 2:19

12 David [a]took these words to heart and greatly feared Achish king of Gath.

*21:13 [a]Ps 34: title

13 So he [a]disguised his sanity before them, and acted insanely in their hands, and scribbled on the doors of the gate, and let his saliva run down into his beard.

14 Then Achish said to his servants, "Behold, you see the man behaving as a madman. Why do you bring him to me?

15 "Do I lack madmen, that you have brought this one to act the madman in my presence? Shall this one come into my house?"

7 *David and his band of men,* 22:1–26:25

a *In the cave of Adullam and in Mizpah,* 22:1–5

*22:1 [a]Ps 57: title [b]Josh 12:15; 15:35; 2 Sam 23:13; Ps 142: title

22 So David departed from there and [a]escaped to [b]the cave of Adullam; and when his brothers and all his father's household heard *of it,* they went down there to him.

22:2 [a]1 Sam 23:13; 25:13

2 Everyone who was in distress, and everyone who was in debt, and everyone who was discontented gathered to him; and he became captain over them. Now there were [a]about four hundred men with him.

*22:3

3 And David went from there to Mizpah of Moab; and he said to the king of Moab, "Please let my father and my mother come *and stay* with you until I know what God will do for me."

4 Then he left them with the king of Moab; and they stayed with him all the time that David was in the stronghold.

*22:5 [a]2 Sam 24:11; 1 Chr 21:9; 29:29; 2 Chr 29:25

5 [a]The prophet Gad said to David, "Do not stay in the stronghold; depart, and go into the land of Judah." So David departed and went into the forest of Hereth.

22:6 [a]Judg 4:5; 1 Sam 14:2

b *Saul slays the priests,* 22:6–23

6 Then Saul heard that David and the men who were with him had been discovered. Now [a]Saul was sitting in Gibeah, under the tamarisk tree on the height with his spear in his hand, and all his servants were standing around him.

*22:7 [a]1 Sam 8:12; 1 Chr 12:16-18

7 Saul said to his servants who stood around him, "Hear now, O Benjamites! Will the son of Jesse also give to all of you fields and vineyards? [a]Will he make you all commanders of thousands and commanders of hundreds?

*22:8 [a]1 Sam 18:3; 20:16 [b]1 Sam 23:21

8 "For all of you have conspired against me so that there is no one who discloses to me [a]when my son makes *a covenant* with the son of Jesse, and there is none of you [b]who is sorry for me or discloses to me that my son has stirred up my servant against me to lie in ambush, as *it is* this day."

22:9 [a]Ps 52: title [b]1 Sam 21:1 [c]1 Sam 14:3; 21:1

9 Then [a]Doeg the Edomite, who was standing by the servants of Saul, answered and said, "[b]I saw the son of Jesse coming to Nob, to [c]Ahimelech the son of Ahitub.

22:10 [a]Num 27:21; 1 Sam 10:22 [b]1 Sam 21:6

10 "[a]He inquired of the LORD for him, [b]gave him provisions,

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21:11 The anointing of David would not have been known to the Philistines, but his well-known exploits commended him as king.

21:13 *scribbled.* David feigned insanity to persuade Achish to let him leave.

22:1 *cave of Adullam.* A cave near a strategic city at the western edge of the hill country, not far from the Philistine border (10 mi, or 16 km, SE of Gath).

22:3 David took his family to Moab, across the Dead Sea, so that they might be out of reach of Saul. Ruth 1:4 and 4:21–22 record David's family ties with Moab.

22:5 *the forest of Hereth,* to which David returned after his trip to Moab, was only a few miles E of Adullam.

22:7 Appealing to tribal jealousies, Saul reminded his fellow Benjamites that only he, not David, would favor them.

22:8 *lie in ambush.* Saul claimed that David was a revolutionary, not merely a fugitive.

22:10 c1 Sam 21:9 and ᶜgave him the sword of Goliath the Philistine."

11 Then the king sent someone to summon Ahimelech the priest, the son of Ahitub, and all his father's household, the priests who were in Nob; and all of them came to the king.

12 Saul said, "Listen now, son of Ahitub." And he answered, "Here I am, my lord."

13 Saul then said to him, "Why have you and the son of Jesse conspired against me, in that you have given him bread and a sword and have inquired of God for him, so that he would rise up against me ᵃby lying in ambush as *it is* this day?"

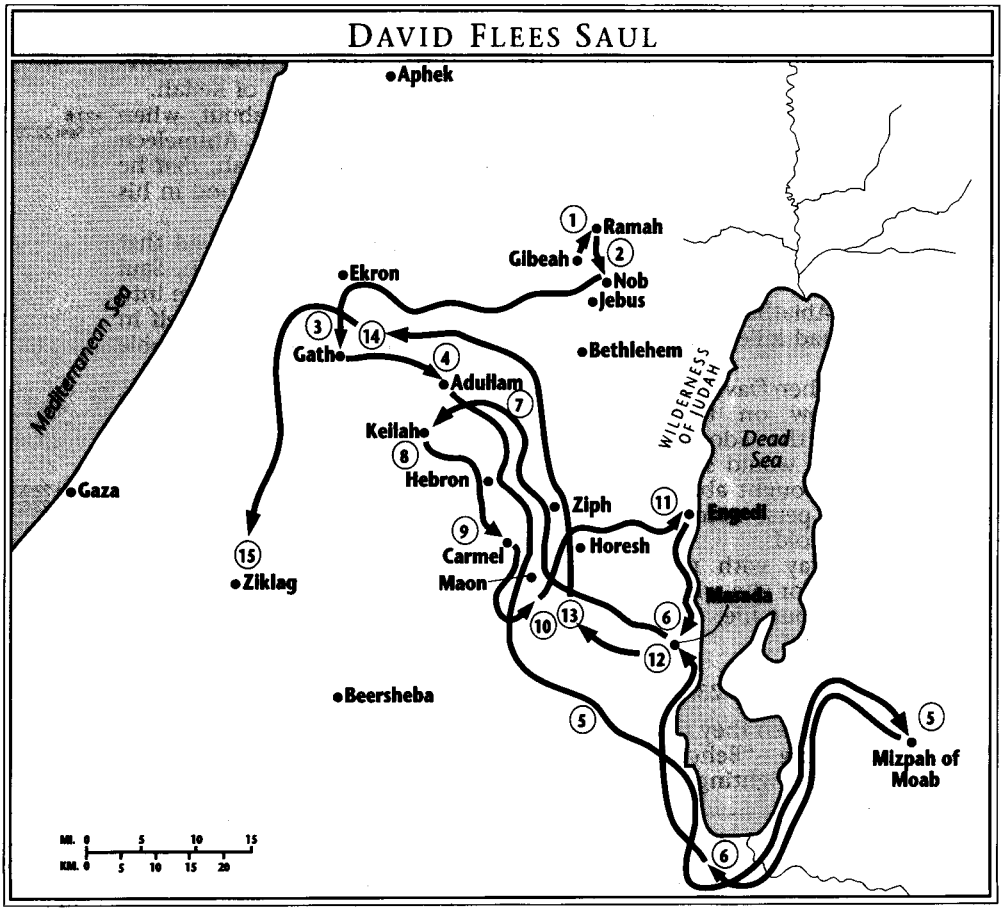
22:13 a1 Sam 22:8

14 ᵃThen Ahimelech answered the king and said, "And who among all your servants is as faithful as David, even the king's son-in-law, who is captain over your guard, and is honored in your house?

*22:14 a1 Sam 19:4,5; 20:32

15 "Did I *just* begin ᵃto inquire of God for him today? Far be it from me! ᵇDo not let the king impute anything to his servant *or* to any of the household of my father, for your servant knows nothing at all of this whole affair."

22:15 a2 Sam 5:19, 23 b2 Sam 19:18, 19



22:14 *who is captain over your guard.* Lit., who turns aside to your bodyguard; i.e., who has access to your bodyguard. The idea is that, since David had free access to those who protected Saul's life, how could he be considered an enemy?

16 But the king said, "You shall surely die, Ahimelech, you and all your father's household!"

22:17 a2 Kin 10:25 bEx 1:17
17 And [a]the king said to the guards who were attending him, "Turn around and put the priests of the LORD to death, because their hand also is with David and because they knew that he was fleeing and did not reveal it to me." But the [b]servants of the king were not willing to put forth their hands to attack the priests of the LORD.

22:18 a1 Sam 2:31 b1 Sam 2:18
18 Then the king said to Doeg, "You turn around and attack the priests." And Doeg the Edomite turned around and attacked the priests, and [a]he killed that day eighty-five men [b]who wore the linen ephod.

22:19 a1 Sam 15:3
19 And [a]he struck Nob the city of the priests with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep *he struck* with the edge of the sword.

*22:20 a1 Sam 23:6,9; 30:7; 1 Kin 2:26,27 b1 Sam 23:6
20 But [a]one son of Ahimelech the son of Ahitub, named Abiathar, [b]escaped and fled after David.

21 Abiathar told David that Saul had killed the priests of the LORD.

*22:22 a1 Sam 21:7
22 Then David said to Abiathar, "I knew on that day, when [a]Doeg the Edomite was there, that he would surely tell Saul. I have brought about *the death* of every person in your father's household.

22:23 a1 Kin 2:26
23 "Stay with me; do not be afraid, for [a]he who seeks my life seeks your life, for you are safe with me."

c *At Keilah,* 23:1–12

*23:1 aJosh 15:44; Neh 3:17,18
23 Then they told David, saying, "Behold, the Philistines are fighting against [a]Keilah and are plundering the threshing floors."

23:2 a1 Sam 23:4,6, 9-12; 2 Sam 5:19,23
2 So David [a]inquired of the LORD, saying, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines and deliver Keilah."

3 But David's men said to him, "Behold, we are afraid here in Judah. How much more then if we go to Keilah against the ranks of the Philistines?"

23:4 aJosh 8:7; Judg 7:7
4 Then David inquired of the LORD once more. And the LORD answered him and said, "Arise, go down to Keilah, for [a]I will give the Philistines into your hand."

5 So David and his men went to Keilah and fought with the Philistines; and he led away their livestock and struck them with a great slaughter. Thus David delivered the inhabitants of Keilah.

*23:6 a1 Sam 22:20
6 Now it came about, when Abiathar the son of Ahimelech [a]fled to David at Keilah, *that* he came down *with* an ephod in his hand.

7 When it was told Saul that David had come to Keilah, Saul said, "God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars."

8 So Saul summoned all the people for war, to go down to Keilah to besiege David and his men.

23:9 a1 Sam 22:20 b1 Sam 23:6; 30:7
9 Now David knew that Saul was plotting evil against him; so he said to [a]Abiathar the priest, "[b]Bring the ephod here."

10 Then David said, "O LORD God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account.

11 "Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Is-

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22:20 *Abiathar,* who in Mark 2:26 is related to the incident of giving bread to David (21:6), evidently served as coadjutor with his father Ahimelech.

22:22 David's deception (21:2) brought devastating consequences, for which he assumed full responsibility.

23:1 *Keilah,* a city of Judah about three mi (five km) S of Adullam, bordered on the territory of the Philistines, who would raid the threshing floors after the Israelites had done the hard work of harvesting and processing the grain.

23:6 On the *ephod,* see note on 2:18.

rael, I pray, tell Your servant." And the LORD said, "He will come down."

23:12 [a]Judg 15:10-13; 1 Sam 23:20
12 Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the LORD said, "[a]They will surrender you."

d In the wilderness of Ziph, 23:13–29

23:13 [a]1 Sam 22:2; 25:13 [b]2 Sam 15:20
13 Then David and his men, [a]about six hundred, arose and departed from Keilah, and they went [b]wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit.

*23:14 [a]Josh 15:55; 2 Chr 11:8 [b]Ps 32:7
14 David stayed in the wilderness in the strongholds, and remained in the hill country in the wilderness of [a]Ziph. And Saul sought him every day, but [b]God did not deliver him into his hand.

*23:15
15 Now David became aware that Saul had come out to seek his life while David was in the wilderness of Ziph at Horesh.

*23:16 [a]1 Sam 30:6; Neh 2:18
16 And Jonathan, Saul's son, arose and went to David at Horesh, and [a]encouraged him in God.

*23:17 [a]Ps 27:1,3; 118:6; Is 54:17; Heb 13:6 [b]1 Sam 20:31; 24:20
17 Thus he said to him, "[a]Do not be afraid, because the hand of Saul my father shall not find you, and you will be king over Israel and I will be next to you; and [b]Saul my father knows that also."

23:18 [a]1 Sam 18:3; 20:12-17,42; 2 Sam 9:1; 21:7
18 So [a]the two of them made a covenant before the LORD; and David stayed at Horesh while Jonathan went to his house.

*23:19 [a]1 Sam 26:1; Ps 54: title
19 Then [a]Ziphites came up to Saul at Gibeah, saying, "Is David not hiding with us in the strongholds at Horesh, on [b]the hill of Hachilah, which is on the south of Jeshimon?

23:19 [b]1 Sam 26:3

20 "Now then, O king, come down according to all the desire of your soul to do so; and [a]our part *shall be* to surrender him into the king's hand."

23:20 [a]1 Sam 23:12

21 Saul said, "May you be blessed of the LORD, [a]for you have had compassion on me.

23:21 [a]1 Sam 22:8

22 "Go now, make more sure, and investigate and see his place where his haunt is, *and* who has seen him there; for I am told that he is very cunning.

23 "So look, and learn about all the hiding places where he hides himself and return to me with certainty, and I will go with you; and it shall come about if he is in the land that I will search him out among all the thousands of Judah."

24 Then they arose and went to Ziph before Saul. Now David and his men were in the wilderness of [a]Maon, in the Arabah to the south of Jeshimon.

*23:24 [a]Josh 15:55; 1 Sam 25:2

25 When Saul and his men went to seek *him,* they told David, and he came down to the rock and stayed in the wilderness of Maon. And when Saul heard *it,* he pursued David in the wilderness of Maon.

26 Saul went on one side of the mountain, and David and his men on the other side of the mountain; and David was hurrying to get away from Saul, for Saul and his men [a]were surrounding David and his men to seize them.

23:26 [a]Ps 17:9

27 But a messenger came to Saul, saying, "Hurry and come, for

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23:14 The *wilderness* of Judah is a desolate, barren area between the hill country and the Dead Sea. David and his men used the many ravines and caves in this area as refuge from Saul. *wilderness of Ziph.* A barren plateau four mi (6.4 km) SE of Hebron.

23:15 *at Horesh.* Somewhere in the area of Ziph.

23:16 Though Saul could not find David, Jonathan located him for this their last meeting.

23:17 Again Jonathan affirms David's kingship (see note on 20:14–15), takes second place to David, and reconfirms the bond between them. Jonathan, with his military prowess, could have been a serious rival to David.

23:19 *Jeshimon* means "desert" or "waste" and refers to the wilderness SE of Hebron (23:24; 26:1, 3).

23:24 *wilderness of Maon.* The wilderness near the city of Maon, five mi (eight km) S of Ziph. *Arabah* which means "wasteland," the Rift Valley N and S of the Dead Sea, but here defined as an area in the wilderness of Judah.

the Philistines have made a raid on the land."

28 So Saul returned from pursuing David and went to meet the Philistines; therefore they called that place the Rock of Escape.

*23:29 [a]Josh 15:62; 2 Chr 20:2

29 David went up from there and stayed in the strongholds of [a]Engedi.

e *At Engedi, David spares Saul,* 24:1–22

24:1 [a]1 Sam 23:28, 29 [b]1 Sam 23:19

24 Now it came about [a]when Saul returned from pursuing the Philistines, [b]he was told, saying, "Behold, David is in the wilderness of Engedi."

24:2 [a]1 Sam 26:2

2 Then [a]Saul took three thousand chosen men from all Israel and went to seek David and his men in front of the Rocks of the Wild Goats.

24:3 [a]Judg 3:24 [b]Ps 57: title; 142: title

3 He came to the sheepfolds on the way, where there *was* a cave; and Saul [a]went in to relieve himself. Now [b]David and his men were sitting in the inner recesses of the cave.

*24:4 [a]1 Sam 23:17; 25:28-30 [b]1 Sam 26:8, 11

4 The men of David said to him, "Behold, [a]*this is* the day of which the LORD said to you, 'Behold; [b]I am about to give your enemy into your hand, and you shall do to him as it seems good to you.' " Then David arose and cut off the edge of Saul's robe secretly.

*24:5 [a]2 Sam 24:10

5 It came about afterward that [a]David's conscience bothered him because he had cut off the edge of Saul's *robe.*

24:6 [a]1 Sam 26:11

6 So he said to his men, "[a]Far be it from me because of the LORD that I should do this thing to my lord, the LORD's anointed, to stretch out my hand against him, since he is the LORD's anointed."

7 David persuaded his men with *these* words and did not allow them to rise up against Saul. And Saul arose, left the cave, and went on *his* way.

*24:8 [a]1 Sam 25:23, 24; 1 Kin 1:31

8 Now afterward David arose and went out of the cave and called after Saul, saying, "My lord the king!" And when Saul looked behind him, [a]David bowed with his face to the ground and prostrated himself.

9 David said to Saul, "Why do you listen to the words of men, saying, 'Behold, David seeks to harm you'?

24:10 [a]Ps 7:3,4 [b]1 Sam 24:4

10"[a]Behold, this day your eyes have seen that the LORD had given you today into my hand in the cave, and [b]some said to kill you, but *my eye* had pity on you; and I said, 'I will not stretch out my hand against my lord, for he is the LORD's anointed.'

24:11 [a]2 Kin 5:13 [b]1 Sam 23:14, 23; 26:20

11"Now, [a]my father, see! Indeed, see the edge of your robe in my hand! For in that I cut off the edge of your robe and did not kill you, know and perceive that there is no evil or rebellion in my hands, and I have not sinned against you, though you [b]are lying in wait for my life to take it.

24:12 [a]Gen 16:5; 31:53; Judg 11:27; 1 Sam 26:10,23

12"[a]May the LORD judge between you and me, and may the LORD avenge me on you; but my hand shall not be against you.

24:13 [a]Matt 7:16-20

13"As the proverb of the ancients says, '[a]Out of the wicked comes forth wickedness'; but my hand shall not be against you.

*24:14 [a]2 Sam 9:8 [b]1 Sam 26:20

14"After whom has the king of Israel come out? Whom are you pursuing? [a]A dead dog, [b]a single flea?

24:15 [a]1 Sam 24:12 [b]Ps 35:1; 43:1; 119:154; Mic 7:9

15"[a]The LORD therefore be judge and decide between you and me; and may He see and [b]plead my cause and deliver me from your hand."

16 Now it came about when David had finished speaking these

23:29 *Engedi.* I.e., the spring of the kid, an oasis E of Hebron above the shores of the Dead Sea; it was known for its lush vineyards (Song 1:14).

24:4 Apparently Saul laid his *robe* to the side when he entered the cave, and David was able to cut off a piece unobserved.

24:5 David's conscience was troubled, for touching Saul's clothing was tantamount to touching his person, and David knew it was wrong to lift up a hand against the Lord's anointed king (24:6, 10).

24:8 David honored Saul as king of Israel, though Saul was his enemy (cf. 1 Peter 2:13, 17).

24:14 David described himself as perfectly harmless to King Saul.

words to Saul, that Saul said, "[a]Is this your voice, my son David?" Then Saul lifted up his voice and wept.

17 [a]He said to David, "You are more righteous than I; for [b]you have dealt well with me, while I have dealt wickedly with you.

18"You have declared today that you have done good to me, that [a]the LORD delivered me into your hand and *yet* you did not kill me.

19"For if a man [a]finds his enemy, will he let him go away safely? May the LORD therefore reward you with good in return for what you have done to me this day.

20"Now, behold, [a]I know that you shall surely be king, and that [b]the kingdom of Israel shall be established in your hand.

21"So now [a]swear to me by the LORD that you will not cut off my descendants after me and that you will not destroy my name from my father's household."

22 David swore to Saul. And Saul went to his home, but David and his men went up to [a]the stronghold.

f David and Abigail, 25:1–44

25 [a]Then Samuel died; and all Israel gathered together and [b]mourned for him, and [c]buried him at his house in Ramah. And David arose and went down to the [d]wilderness of Paran.

2 Now *there was* a man in [a]Maon whose business was in [b]Carmel; and the man was very rich, and he had three thousand sheep and a thousand goats. And it came about while [c]he was shearing his sheep in Carmel

3 (now the man's name was Nabal, and his [a]wife's name was Abigail. And the woman was intelligent and beautiful in appearance, but the man was harsh and evil in *his* dealings, and he was [b]a Calebite),

4 that David heard in the wilderness that Nabal was shearing his sheep.

5 So David sent ten young men; and David said to the young men, "Go up to Carmel, visit Nabal and greet him in my name;

6 and thus you shall say, 'Have a long life, [a]peace be to you, and peace be to your house, and peace be to all that you have.

7 'Now I have heard [a]that you have shearers; now your shepherds have been with us and we have not insulted them, [b]nor have they missed anything all the days they were in Carmel.

8 'Ask your young men and they will tell you. Therefore let *my* young men find favor in your eyes, for we have come on [a]a festive day. Please give whatever you find at hand to your servants and to your son David.' "

9 When David's young men came, they spoke to Nabal according to all these words in David's name; then they waited.

10 But Nabal answered David's servants and said, "[a]Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master.

11"Shall I then [a]take my bread and my water and my meat that I have slaughtered for my

24:16 [a]1 Sam 26:17

★24:17 [a]1 Sam 26:21 [b]Matt 5:44

24:18 [a]1 Sam 26:23

24:19 [a]1 Sam 23:17

24:20 [a]1 Sam 23:17 [b]1 Sam 13:14

24:21 [a]Gen 21:23; 1 Sam 20:14-17; 2 Sam 21:6-8

24:22 [a]1 Sam 23:29

★25:1 [a]1 Sam 28:3 [b]Num 20:29; Deut 34:8 [c]2 Kin 21:18; 2 Chr 33:20 [d]Gen 21:21; Num 10:12; 13:3

★25:2 [a]1 Sam 23:24 [b]Josh 15:55

25:2 [c]Gen 38:13; 2 Sam 13:23

★25:3 [a]Prov 31:10 [b]Josh 15:13; 1 Sam 30:14

25:6 [a]1 Chr 12:18; Ps 122:7; Luke 10:5

25:7 [a]2 Sam 13:23, 24 [b]1 Sam 25:15, 21

★25:8 [a]Neh 8:10-12; Esth 9:19,22

25:10 [a]Judg 9:28

★25:11 [a]Judg 8:6,15

24:17 Saul apparently felt genuinely sorry for the way he treated David, but his remorse was temporary (26:1–2).

25:1 *wilderness of Paran.* A desert area in the Sinai Peninsula, far to the SW of Palestine. The LXX reads "wilderness of Maon," a desert area eight mi (13 km) S of Hebron.

25:2 Nabal's place of business was in Carmel (not the Mount Carmel near Galilee, but a place seven mi, or 11 km, S of Hebron), though his home was actually in Maon, a mile (1.6 km) farther S.

25:3 *Nabal* means "fool," and his conduct indicates that the name was appropriate.

25:8 *festive.* Lit., good. I.e., a day of prosperity and celebration at shearing time (cf. v. 36). David and his men had been protecting the flocks and possessions of Nabal (25:15–16, 21) in return for provisions, and payday had finally arrived.

25:11 Nabal not only refused to pay, but pretended not to know of David or of their agreement.

shearers, and give it to men whose origin I do not know?"

12 So David's young men retraced their way and went back; and they came and told him according to all these words.

25:13 13 David said to his men, "Each *of you* gird on his sword." So each man girded on his sword. And David also girded on his sword, and about [a]four hundred men went up behind David while two hundred [b]stayed with the baggage.

***25:14** 14 But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers from the wilderness to [a]greet our master, and he scorned them.

25:15 15"Yet the men were very good to us, and we were not [a]insulted, nor did we miss anything as long as we went about with them, while we were in the fields.

25:16 16"[a]They were a wall to us both by night and by day, all the time we were with them tending the sheep.

***25:17** 17"Now therefore, know and consider what you should do, for evil is plotted against our master and against all his household; and he is such a worthless man that no one can speak to him."

25:18 18 Then Abigail hurried and [a]took two hundred *loaves* of bread and two jugs of wine and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins and two hundred cakes of figs, and loaded *them* on donkeys.

25:19 19 She said to her young men, "[a]Go on before me; behold, I am coming after you." But she did not tell her husband Nabal.

20 It came about as she was riding on her donkey and coming down by the hidden part of the mountain, that behold, David and his men were coming down toward her; so she met them.

21 Now David had said, "Surely in vain I have guarded all that this *man* has in the wilderness, so that nothing was missed of all that belonged to him; and he has [a]returned me evil for good.

25:21 [a]Ps 109:5; Prov 17:13

25:22 22"[a]May God do so to the enemies of David, and more also, [b]if by morning I leave *as much as* one male of any who belong to him."

***25:23** 23 When Abigail saw David, she hurried and dismounted from her donkey, and fell on her face before David [a]and bowed herself to the ground.

24 She fell at his feet and said, "On me alone, my lord, be the blame. And please let your maidservant speak to you, and listen to the words of your maidservant.

25"Please do not let my lord pay attention to this worthless man, Nabal, for as his name is, so is he. Nabal is his name and folly is with him; but I your maidservant did not see the young men of my lord whom you sent.

26"Now therefore, my lord, as the LORD lives, and as your soul lives, since the LORD has restrained you from shedding blood, and [a]from avenging yourself by your own hand, now then [b]let your enemies and those who seek evil against my lord, be as Nabal.

25:26 [a]Heb 10:30 [b]2 Sam 18:32

27"Now let [a]this gift which your maidservant has brought to my lord be given to the young men who accompany my lord.

25:27 [a]Gen 33:11; 1 Sam 30:26

28"Please forgive [a]the transgression of your maidservant; for [b]the LORD will certainly make for my lord an enduring house, because my lord is [c]fighting the battles of the LORD, and [d]evil shall not be found in you all your days.

25:28 [a]1 Sam 25:24 [b]1 Sam 22:14; 2 Sam 7:11,16 [c]1 Sam 18:17 [d]1 Sam 24:11; Ps 7:3

***25:29** 29"Should anyone rise up to pursue you and to seek your life, then the life of my lord shall be bound in the bundle of the living

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25:14 *scorned.* Lit., yelled or screamed at.

25:17–19 Realizing that she could not reason with her husband, Abigail had the good sense to send compensation ahead to David.

25:23–28 Abigail, taking the blame on herself, offers the remunerative gift and asks forgiveness of David.

25:29 The figure is taken from the custom of binding valuables in a bundle to protect them from injury. God cares for His own as a man does his treasure.

25:29 [a]Jer 10:18 with the LORD your God; but the lives of your enemies [a]He will sling out as from the hollow of a sling.

25:30 [a]1 Sam 13:14 30"And it shall come about when the LORD shall do for my lord according to all the good that He has spoken concerning you, and [a]shall appoint you ruler over Israel,

*25:31 [a]Gen 40:14; 1 Sam 25:30 31 that this will not cause grief or a troubled heart to my lord, both by having shed blood without cause and by my lord having avenged himself. [a]When the LORD shall deal well with my lord, then remember your maidservant."

25:32 [a]Ex 18:10; 1 Kin 1:48; Ps 41:13; 72:18; 106:48; Luke 1:68 32 Then David said to Abigail, "[a]Blessed be the LORD God of Israel, who sent you this day to meet me,

25:33 [a]1 Sam 25:26 33 and blessed be your discernment, and blessed be you, [a]who have kept me this day from bloodshed and from avenging myself by my own hand.

25:34 [a]1 Sam 25:26 34"Nevertheless, as the LORD God of Israel lives, [a]who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light *as much as* one male."

25:35 [a]1 Sam 20:42; 2 Kin 5:19 [b]Gen 19:21 35 So David received from her hand what she had brought him and said to her, "[a]Go up to your house in peace. See, I have listened to you and [b]granted your request."

25:36 [a]2 Sam 13:28 [b]Prov 20:1; Is 5:11; Hos 4:11 [c]1 Sam 25:19 36 Then Abigail came to Nabal, and behold, he was holding [a]a feast in his house, like the feast of a king. And Nabal's heart was merry within him, [b]for he was very drunk; so [c]she did not tell him anything at all until the morning light.

*25:37 37 But it came about in the morning, when the wine had gone out of Nabal, that his wife told him these things, and his heart died within him so that he became *as* a stone.

38 About ten days later, it happened that [a]the LORD struck Nabal and he died.

25:38 [a]1 Sam 26:10; 2 Sam 6:7; Ps 104:29

39 When David heard that Nabal was dead, he said, "Blessed be the LORD, who has [a]pleaded the cause of my reproach from the hand of Nabal and [b]has kept back His servant from evil. The LORD has also returned the evildoing of Nabal on his own head." Then David sent [c]a proposal to Abigail, to take her as his wife.

25:39 [a]1 Sam 24:15; Prov 22:23 [b]1 Sam 25:26, 34 [c]Song 8:8

40 When the servants of David came to Abigail at Carmel, they spoke to her, saying, "David has sent us to you to take you as his wife."

41 She arose [a]and bowed with her face to the ground and said, "Behold, your maidservant is a maid [b]to wash the feet of my lord's servants."

25:41 [a]1 Sam 25:23 [b]Mark 1:7

42 Then [a]Abigail quickly arose, and rode on a donkey, with her five maidens who attended her; and she followed the messengers of David and became his wife.

25:42 [a]Gen 24:61-67

43 David had also taken Ahinoam of [a]Jezreel, and [b]they both became his wives.

*25:43 [a]Josh 15:56 [b]1 Sam 27:3; 30:5

44 Now Saul had given [a]Michal his daughter, David's wife, to Palti the son of Laish, who was from [b]Gallim.

25:44 [a]1 Sam 18:27; 2 Sam 3:14 [b]Is 10:30

g *In the wilderness of Ziph, David spares Saul again,* 26:1–25

26 Then the Ziphites came to Saul at Gibeah, saying, "[a]Is not David hiding on the hill of Hachilah, *which is* before Jeshimon?"

*26:1 [a]1 Sam 23:19; Ps 54: title

2 So Saul arose and went down to the wilderness of Ziph, having with him [a]three thou-

*26:2 [a]1 Sam 13:2; 24:2

25:31 Abigail argued that the needless shedding of blood at this time would not be in David's best interests.

25:37 Nabal apparently suffered a stroke and was paralyzed like a *stone.*

25:43 For note on polygamy, see 1:2.

26:1 The incidents related in chaps. 24 and 26 are similar, but the differences are sufficient to establish that the events are in fact separate. *Jeshimon.* See note on 23:19.

26:2 *wilderness of Ziph.* See note on 23:14.

sand chosen men of Israel, to search for David in the wilderness of Ziph.

26:3 3 Saul camped in the hill of Hachilah, which is before Jeshimon, [a]beside the road, and David was staying in the wilderness. When [b]he saw that Saul came after him into the wilderness,

4 David sent out spies, and he knew that Saul was definitely coming.

26:5 5 David then arose and came to the place where Saul had camped. And David saw the place where Saul lay, and [a]Abner the son of Ner, the commander of his army; and Saul was lying in the circle of the camp, and the people were camped around him.

***26:6** 6 Then David answered and said to Ahimelech [a]the Hittite and to [b]Abishai the son of Zeruiah, Joab's brother, saying, "Who [c]will go down with me to Saul in the camp?" And Abishai said, "I will go down with you."

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping inside the circle of the camp with his spear stuck in the ground at his head; and Abner and the people were lying around him.

8 Then Abishai said to David, "Today God has delivered your enemy into your hand; now therefore, please let me strike him with the spear to the ground with one stroke, and I will not strike him the second time."

***26:9** 9 But David said to Abishai, "Do not destroy him, for [a]who **26:10** can stretch out his hand against the LORD'S anointed and be without guilt?"

10 David also said, "As the LORD lives, [a]surely the LORD will strike him, or [b]his day will come that he dies, or [c]he will go down into battle and perish.

11 "[a]The LORD forbid that I should stretch out my hand against the LORD'S anointed; but now please take the spear that is at his head and the jug of water, and let us go."

12 So David took the spear and the jug of water from *beside* Saul's head, and they went away, but no one saw or knew *it,* nor did any awake, for they were all asleep, because [a]a sound sleep from the LORD had fallen on them.

13 Then David crossed over to the other side and stood on top of the mountain at a distance *with* a large area between them.

14 David called to the people and to Abner the son of Ner, saying, "Will you not answer, Abner?" Then Abner answered and said, "Who are you who calls to the king?"

15 So David said to Abner, "Are you not a man? And who is like you in Israel? Why then have you not guarded your lord the king? For one of the people came to destroy the king your lord.

16 "This thing that you have done is not good. As the LORD lives, *all* of you [a]must surely die, because you did not guard your lord, the LORD'S anointed. And now, see where the king's spear is and the jug of water that was at his head."

17 Then Saul recognized David's voice and said, "[a]Is this your voice, my son David?" And David said, "It is my voice, my lord the king."

18 He also said, "[a]Why then is my lord pursuing his servant? For what have I done? Or what evil is in my hand?

19 "Now therefore, please let ***26:19**

26:6 *Hittite.* See note on Gen. 23:3.

26:9–10 David recognized God's sovereignty over the life of Saul and believed that God would remove him from office in His own perfect time.

26:19 *let Him accept an offering.* David would be willing to offer an atoning sacrifice to God if there were any offense on his own part. But if *men* (i.e., evil men) were the cause of Saul's hostility toward him, they should be judged. *Go, serve other gods.* David believed that his exile from the land (the inheritance from God) was equivalent to forcing him to abandon the worship of the Lord, for there were no sanctuaries of the Lord outside Israelite territory.

my lord the king listen to the words of his servant. If [a]the LORD has stirred you up against me, [b]let Him accept an offering; but [c]if it is men, cursed are they before the LORD, for [d]they have driven me out today so that I would have no attachment with the inheritance of the LORD, saying, 'Go, serve other gods.'

20 "Now then, do not let my blood fall to the ground away from the presence of the LORD; for the king of Israel has come out to search for [a]a single flea, just as one hunts a partridge in the mountains."

21 Then Saul said, "[a]I have sinned. Return, my son David, for I will not harm you again because my life was precious in your sight this day. Behold, I have played the fool and have committed a serious error."

22 David answered and said, "Behold the spear of the king! Now let one of the young men come over and take it.

23 "[a]The LORD will repay each man *for* his righteousness and his faithfulness; for the LORD delivered you into *my* hand today, but [b]I refused to stretch out my hand against the LORD'S anointed.

24 "Now behold, as your life was [a]highly valued in my sight this day, so may my life be highly valued in the sight of the LORD, and may He [b]deliver me from all distress."

25 Then Saul said to David, "[a]Blessed are you, my son David; you will both accomplish much and surely prevail." So [b]David went on his way, and Saul returned to his place.

26:19 [a]2 Sam 16:11 [b]Gen 8:21 [c]1 Sam 24:9 [d]Josh 22:25-27

***26:20** [a]1 Sam 24:14

26:21 [a]Ex 9:27; 1 Sam 15:24, 30; 24:17

26:23 [a]1 Sam 24:19; Ps 7:8; 18:20; 62:12 [b]1 Sam 24:12

26:24 [a]1 Sam 18:30 [b]Ps 54:7

26:25 [a]1 Sam 24:19 [b]1 Sam 24:22

G The Refuge of David in Philistine Territory, 27:1–31:13

1 *David becomes a Philistine servant,* 27:1–28:2

27 Then David said to himself, "Now I will perish one day by the hand of Saul. [a]There is nothing better for me than to escape into the land of the Philistines. Saul then will despair of searching for me anymore in all the territory of Israel, and I will escape from his hand."

2 So David arose and crossed over, he and [a]the six hundred men who were with him, to [b]Achish the son of Maoch, king of Gath.

3 And David lived with Achish at Gath, he and his men, [a]each with his household, *even* David with [b]his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's widow.

4 Now it was told Saul that David had fled to Gath, so he no longer searched for him.

5 Then David said to Achish, "If now I have found favor in your sight, let them give me a place in one of the cities in the country, that I may live there; for why should your servant live in the royal city with you?"

6 So Achish gave him Ziklag that day; therefore [a]Ziklag has belonged to the kings of Judah to this day.

7 The number of days that David lived in the country of the Philistines was [a]a year and four months.

8 Now David and his men went up and raided [a]the Geshurites and the Girzites and [b]the Amalekites; for they were the inhabitants of the land from an-

***27:1** [a]1 Sam 26:19

27:2 [a]1 Sam 25:13 [b]1 Sam 21:10; 1 Kin 2:39

27:3 [a]1 Sam 30:3; 2 Sam 2:3 [b]1 Sam 25:42, 43

27:6 [a]Josh 15:31; 19:5; Neh 11:28

27:7 [a]1 Sam 29:3

***27:8** [a]Josh 13:2,13 [b]Ex 17:8; 1 Sam 15:7,8

26:20 Like a *flea,* David was a difficult and useless catch (cf. 24:14).

27:1 David, placing no confidence in Saul's blessing (26:25), sought refuge from Saul outside Israelite territory.

27:2 David returned to Achish, king of Gath (cf. 21:10–15), who welcomed him, no doubt having heard of the split between David and Saul and desirous of strengthening his army with David's 600 fighting men. *Gath.* See 5:8.

27:6 *Ziklag.* A city located about 12 mi (19 km) N of Beersheba. The move was probably motivated by David's desire to be free from Philistine surveillance and to avoid pagan influence.

27:8–10 David used Ziklag as a base for his raids on the northern Sinai desert tribes, which were enemies of Judah, while he pretended to serve the interests of Achish.

cient times, as you come to [c]Shur even as far as the land of Egypt.

27:8 [c]Ex 15:22

9 David attacked the land and did not leave a man or a woman alive, and he [a]took away the sheep, the cattle, the donkeys, the camels, and the clothing. Then he returned and came to Achish.

27:9 [a]1 Sam 15:3; Job 1:3

10 Now Achish said, "Where have you [a]made a raid today?" And David said, "Against the Negev of Judah and against the Negev of [b]the Jerahmeelites and against the Negev of [c]the Kenites."

*27:10 [a]1 Sam 23:27 [b]1 Sam 30:29; 1 Chr 2:9,25 [c]Judg 1:16; 4:11

11 David did not leave a man or a woman alive to bring to Gath, saying, "Otherwise they will tell about us, saying, 'So has David done and so *has been* his practice all the time he has lived in the country of the Philistines.' "

*27:11

12 So Achish believed David, saying, "He has surely made himself odious among his people Israel; therefore he will become my servant forever."

28 Now it came about in those days that [a]the Philistines gathered their armed camps for war, to fight against Israel. And Achish said to David, "Know assuredly that you will go out with me in the camp, you and your men."

28:1 [a]1 Sam 29:1

2 David said to Achish, "Very well, you shall know what your servant can do." So Achish said to David, "Very well, I will make you my bodyguard [a]for life."

*28:2 [a]1 Sam 1:22, 28

2 *Saul consults the medium at En-dor,* 28:3–25

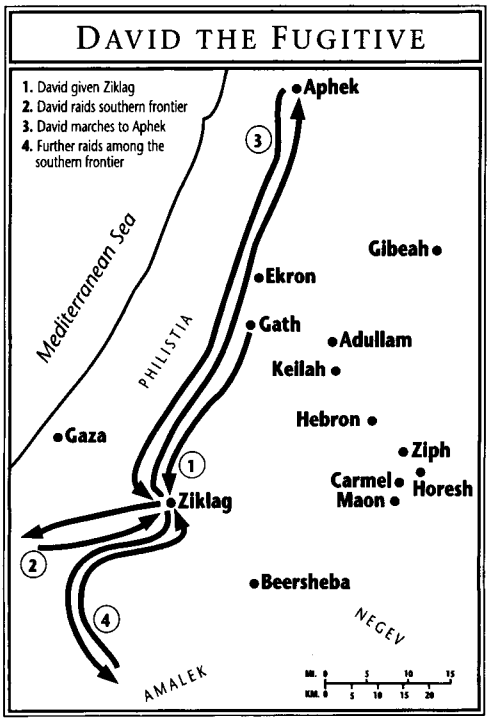
3 Now [a]Samuel was dead, and all Israel had lamented him and buried him [b]in Ramah, his own city. And Saul had removed from the land those who [c]were mediums and spiritists.

*28:3 [a]1 Sam 25:1 [b]1 Sam 7:17 [c]Lev 19:31; 20:27; Deut 18:10; 1 Sam 15:23

4 So the Philistines gathered together and came and camped [a]in Shunem; and Saul gathered all Israel together and they camped in [b]Gilboa.

*28:4 [a]Josh 19:18; 1 Sam 28:4; 1 Kin 1:3; 2 Kin 4:8 [b]1 Sam 31:1

5 When Saul saw the camp of the Philistines, he was afraid and his heart trembled greatly.



27:10 *Negev.* The geographical region S of the hill country of Judah, the center of which is Beersheba.

27:11–12 David killed everyone so that his lying about raiding Judah would not be discovered. The deception had Achish believing that David would serve him forever.

28:2 David's response to Achish's summons to join in war against the Israelites was ambiguous. He dared not refuse; yet to accede would have pitted him against his own people. This aspect of the story resumes in 29:1.

28:3 In obedience to the law, Saul had removed those who practiced spiritism. See notes on Ex. 22:18 and Deut. 18:10–11.

28:4–5 Saul was in a panic because the Philistines were poised at *Shunem* (seven miles E of Megiddo), ready to battle the Israelites in the plain of Jezreel, where their sophisticated weapons could be used more advantageously to crush the Israelites.

6 [a]When Saul inquired of the LORD, [b]the LORD did not answer him, either by [c]dreams or by [d]Urim or by prophets.

7 Then Saul said to his servants, "Seek for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, [a]there is a woman who is a medium at [b]En-dor."

8 Then Saul [a]disguised himself by putting on other clothes, and went, he and two men with him, and they came to the woman by night; and he said, "[b]Conjure up for me, please, and [c]bring up for me whom I shall name to you."

9 But the woman said to him, "Behold, you know [a]what Saul has done, how he has cut off those who are mediums and spiritists from the land. Why are you then laying a snare for my life to bring about my death?"

10 Saul vowed to her by the LORD, saying, "As the LORD lives, there shall no punishment come upon you for this thing."

11 Then the woman said, "Whom shall I bring up for you?" And he said, "Bring up Samuel for me."

12 When the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, "Why have you deceived me? For you are Saul."

13 The king said to her, "Do not be afraid; but what do you see?" And the woman said to Saul, "I see a divine being coming up out of the earth."

14 He said to her, "What is his form?" And she said, "An old man is coming up, and [a]he is wrapped with a robe." And Saul knew that it was Samuel, and [b]he bowed with his face to the ground and did homage.

15 Then Samuel said to Saul, "Why have you disturbed me by bringing me up?" And Saul answered, "I am greatly distressed; for the Philistines are waging war against me, and [a]God has departed from me and [b]answers me no more, either through prophets or by dreams; therefore I have called you, that you may make known to me what I should do."

16 Samuel said, "Why then do you ask me, since the LORD has departed from you and has become your adversary?

17 "The LORD has done accordingly [a]as He spoke through me; for the LORD has torn the kingdom out of your hand and given it to your neighbor, to David.

18 "As [a]you did not obey the LORD and did not execute His fierce wrath on Amalek, so the LORD has done this thing to you this day.

19 "Moreover the LORD will also give over Israel along with you into the hands of the Philistines, therefore tomorrow [a]you and your sons will be with me. Indeed the LORD will give over the army of Israel into the hands of the Philistines!"

20 Then Saul immediately fell full length upon the ground and was very afraid because of the words of Samuel; also there was no strength in him, for he had eaten no food all day and all night.

21 The woman came to Saul

*28:6 a 1 Chr 10:13, 14; b 1 Sam 14:37; Prov 1:24-31; c Num 12:6; Joel 2:28; d Ex 28:30; Num 27:21
*28:7 a Acts 16:16; b Josh 17:11; Ps 83:10
28:8 a 2 Chr 18:29; 35:22; b 1 Chr 10:13; Is 8:19; c Deut 18:10,11
28:9 a 1 Sam 28:3
*28:12
*28:13
28:14 a 1 Sam 15:27; b 1 Sam 24:8
28:15 a 1 Sam 16:14; 18:12; b 1 Sam 28:6
28:17 a 1 Sam 15:28
*28:18 a 1 Sam 15:20, 26; 1 Kin 20:42
*28:19 a 1 Sam 31:2; Job 3:17-19

28:6 *Urim.* See notes on 14:3 and Ex. 28:30. Saul may have set up under Zadok a rival priesthood to Abiathar's and so could get no guidance from God.

28:7 *a woman who is a medium.* One who practices necromancy, consulting the dead to determine the future, strictly forbidden by the law (Lev. 19:31). At *En-dor,* between Mount Tabor and the Hill of Moreh, lived a medium who had escaped Saul's purge.

28:12 The medium shrieked with fear when Samuel himself actually appeared, rather than some spirit that would impersonate him. On this occasion God miraculously permitted the actual spirit of Samuel to speak and announce Saul's imminent death (v. 19). The medium's cry of astonishment shows that this appearance was not the result of her usual tricks.

28:13 a divine being. A superhuman figure or spirit of the dead (Samuel).

28:18 On *Amalek,* see notes on Ex. 17:8 and 1 Sam. 30:1.

28:19 *with me.* I.e., in death.

and saw that he was terrified, and said to him, "Behold, your maidservant has obeyed you, and [a]I have taken my life in my hand and have listened to your words which you spoke to me.

22"So now also, please listen to the voice of your maidservant, and let me set a piece of bread before you that *you may* eat and have strength when you go on *your* way."

23 But he refused and said, "[a]I will not eat." [b]However, his servants together with the woman urged him, and he listened to them. So he arose from the ground and sat on [c]the bed.

24 The woman had a [a]fattened calf in the house, and she quickly slaughtered it; and she [b]took flour, kneaded it and baked unleavened bread from it.

25 She brought *it* before Saul and his servants, and they ate. Then they arose and went away that night.

3 *David dismissed by the Philistines,* 29:1–11

29 Now [a]the Philistines gathered together all their armies to [b]Aphek, while the Israelites were camping by the spring which is in [c]Jezreel.

2 And the lords of the Philistines were proceeding on by hundreds and by thousands, and [a]David and his men were proceeding on in the rear with Achish.

3 Then the commanders of the Philistines said, "What *are* these Hebrews *doing here?*" And Achish said to the commanders of the Philistines, "Is this not David, the servant of Saul the king of Israel, [a]who has been with me these days, or *rather* these years, and [b]I have found no fault in him from the day he deserted *to me* to this day?"

4 But the commanders of the Philistines were angry with him, and the commanders of the Philistines said to him, "Make the man go back, that he may return [a]to his place where you have assigned him, and do not let him go down to battle with us, [b]or in the battle he may become an adversary to us. For with what could this *man* make himself acceptable to his lord? *Would it* not *be* with the heads of these men?

5"Is this not David, [a]of whom they sing in the dances, saying,

'Saul has slain his thousands,
And David his ten thousands'?"

6 Then Achish called David and said to him, "*As* the LORD lives, you *have been* upright, and [a]your going out and your coming in with me in the army are pleasing in my sight; [b]for I have not found evil in you from the day of your coming to me to this day. Nevertheless, you are not pleasing in the sight of the lords.

7"Now therefore return and go in peace, that you may not displease the lords of the Philistines."

8 David said to Achish, "[a]But what have I done? And what have you found in your servant from the day when I came before you to this day, that I may not go and fight against the enemies of my lord the king?"

9 But Achish answered and said to David, "I know that you are pleasing in my sight, [a]like an angel of God; nevertheless [b]the commanders of the Philistines have said, 'He must not go up with us to the battle.'

10"Now then arise early in the morning [a]with the servants of your lord who have come with you, and as soon as you have arisen early in the morning and have light, depart."

11 So David arose early, he and

28:21 [a]Judg 12:3; 1 Sam 19:5; Job 13:14

28:23 [a]1 Kin 21:4 [b]2 Kin 5:13 [c]Esth 1:6; Ezek 23:41

28:24 [a]Gen 18:7; Luke 15:23,27,30 [b]Gen 18:6

29:1 [a]1 Sam 28:1 [b]Josh 12:18; 19:30; 1 Sam 4:1; 1 Kin 20:30 [c]1 Kin 21:1; 2 Kin 9:30

***29:2** [a]1 Sam 28:1,2

29:3 [a]1 Sam 27:7 [b]1 Sam 27:1-6; 1 Chr 12:19,20; Dan 6:5

29:4 [a]1 Sam 27:6 [b]1 Sam 14:21

29:5 [a]1 Sam 18:7; 21:11

29:6 [a]2 Sam 3:25; 2 Kin 19:27; Is 37:28 [b]1 Sam 27:8-12; 29:3

29:8 [a]1 Sam 27:10-12

***29:9** [a]2 Sam 14:17, 20; 19:27 [b]1 Sam 29:4

29:10 [a]1 Chr 12:19, 22

***29:11**

29:2 The *lords of the Philistines.* Civil rulers of the Philistine cities (of whom Achish was one).

29:9 *like an angel of God.* A common expression of courtesy.

29:11 The Lord used the suspicion of the Philistines to deliver David from the distressing

his men, to depart in the morning to return to the land of the Philistines. And the Philistines went up to Jezreel.

4 *David destroys the Amalekites,* 30:1–31

*30:1 a1 Sam 29:4, 11 b1 Sam 15:7; 27:8-10 c1 Sam 27:6,8

30 Then it happened when David and his men came to [a]Ziklag on the third day, that [b]the Amalekites had made a raid on the Negev and on [c]Ziklag, and had overthrown Ziklag and burned it with fire;

*30:2 a1 Sam 27:11

2 and they took captive the women *and all* who were in it, both small and great, [a]without killing anyone, and carried *them* off and went their way.

3 When David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive.

30:4 aNum 14:1

4 Then David and the people who were with him [a]lifted their voices and wept until there was no strength in them to weep.

30:5 a1 Sam 25:42, 43; 2 Sam 2:2

5 Now [a]David's two wives had been taken captive, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite.

30:6 aEx 17:4; John 8:59 b1 Sam 23:16; Ps 18:2; 27:14; 31:24; 71:4,5; Rom 4:20

6 Moreover David was greatly distressed because [a]the people spoke of stoning him, for all the people were embittered, each one because of his sons and his daughters. But [b]David strengthened himself in the LORD his God.

*30:7 a1 Sam 23:6,9 b1 Sam 22:20-23

7 Then [a]David said to [b]Abiathar the priest, the son of Ahimelech, "Please bring me the ephod." So Abiathar brought the ephod to David.

30:8 a1 Sam 23:2,4; Ps 50:15; 91:15 bEx 15:9 c1 Sam 30:18

8 [a]David inquired of the LORD, saying, "[b]Shall I pursue this band? Shall I overtake them?" And He said to him, "Pursue, for you shall surely overtake them, [c]and you shall surely rescue *all.*"

*30:9 a1 Sam 27:2

9 So David went, [a]he and the six hundred men who were with him, and came to the brook Besor, *where* those left behind remained.

30:10 a1 Sam 30:9, 21

10 But David pursued, he and four hundred men, for [a]two hundred who were too exhausted to cross the brook Besor remained *behind.*

11 Now they found an Egyptian in the field and brought him to David, and gave him bread and he ate, and they provided him water to drink.

30:12 aJudg 15:19

12 They gave him a piece of fig cake and two clusters of raisins, and he ate; [a]then his spirit revived. For he had not eaten bread or drunk water for three days and three nights.

13 David said to him, "To whom do you belong? And where are you from?" And he said, "I am a young man of Egypt, a servant of an Amalekite; and my master left me behind when I fell sick three days ago.

30:14 a1 Sam 30:1, 16; 2 Sam 8:18; 1 Kin 1:38,44; Ezek 25:16; Zeph 2:5 bJosh 14:13; 15:13; 21:12 c1 Sam 30:1

14 "We made a raid on [a]the Negev of the Cherethites, and on that which belongs to Judah, and on [b]the Negev of Caleb, and [c]we burned Ziklag with fire."

15 Then David said to him, "Will you bring me down to this band?" And he said, "Swear to me by God that you will not kill me or deliver me into the hands of my master, and I will bring you down to this band."

30:16 aLuke 12:19; 17:27f b1 Sam 30:14

16 When he had brought him down, behold, they were spread over all the land, [a]eating and drinking and dancing because of [b]all the great spoil that they had taken from the land of the Philistines and from the land of Judah.

30:17 a1 Sam 11:11 bJudg 7:12; 1 Sam 15:3

17 David slaughtered them [a]from the twilight until the evening of the next day; and not a man of them escaped, except four hundred young men who rode on [b]camels and fled.

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predicament of fighting Israel or being killed by Achish for disloyalty.

30:1 The *Amalekites,* whom Saul failed to destroy completely (15:2–3, 10–19), continued to be a curse to the Israelites.

30:2 They intended to make their captives slaves.

30:7 *ephod.* Used to determine God's will. See note on 14:3.

30:9 *the brook Besor* is the major wadi (a usually dry river bed) that drains the Negev and empties into the Mediterranean just S of Gaza.

18 So David [a]recovered all that the Amalekites had taken, and rescued his two wives.
19 But nothing of theirs was missing, whether small or great, sons or daughters, spoil or anything that they had taken for themselves; [a]David brought *it* all back.
20 So David had captured all the sheep and the cattle *which the people* drove ahead of the *other* livestock, and they said, "[a]This is David's spoil."
21 When [a]David came to the two hundred men who were too exhausted to follow David, who had also been left at the brook Besor, and they went out to meet David and to meet the people who were with him, then David approached the people and greeted them.
22 Then all the wicked and worthless men among those who went with David answered and said, "Because they did not go with us, we will not give them any of the spoil that we have recovered, except to every man his wife and his children, that they may lead *them* away and depart."
23 Then David said, "You must not do so, my brothers, with what the LORD has given us, who has kept us and delivered into our hand the band that came against us.
24 "And who will listen to you in this matter? For [a]as his share is who goes down to the battle, so shall his share be who stays by the baggage; they shall share alike."
25 So it has been from that day forward, that he made it a statute and an ordinance for Israel to this day.

30:18 [a]Gen 14:16
30:19 [a]1 Sam 30:8
*30:20 [a]1 Sam 30:26-31
30:21 [a]1 Sam 30:10
30:24 [a]Num 31:27; Josh 22:8

26 Now when David came to Ziklag, he sent *some* of the spoil to the elders of Judah, to his friends, saying, "Behold, [a]a gift for you from the spoil of [b]the enemies of the LORD:
27 to those who were in [a]Bethel, and to those who were in [b]Ramoth of the Negev, and to those who were in [c]Jattir,
28 and to those who were in [a]Aroer, and to those who were in Siphmoth, and to those who were in [b]Eshtemoa,
29 and to those who were in Racal, and to those who were in the cities of [a]the Jerahmeelites, and to those who were in the cities of [b]the Kenites,
30 and to those who were in [a]Hormah, and to those who were in [b]Bor-ashan, and to those who were in Athach,
31 and to those who were in [a]Hebron, and to all the places where David himself and his men were accustomed to [b]go."

*30:26 [a]1 Sam 25:27 [b]1 Sam 18:17; 25:28
*30:27 [a]Gen 12:8; Josh 7:2; 8:9; 16:1 [b]Josh 19:8 [c]Josh 15:48; 21:14
30:28 [a]Josh 13:16; 1 Chr 11:44 [b]Josh 15:50
30:29 [a]1 Sam 27:10 [b]Judg 1:16; 1 Sam 15:6
30:30 [a]Num 14:45; 21:3; Josh 12:14; 15:30; 19:4; Judg 1:17 [b]Josh 15:42; 19:7
30:31 [a]Num 13:22; Josh 14:13-15; 21:11-13; 2 Sam 2:1 [b]1 Sam 23:22

5 *The Philistines and the death of Saul,* 31:1–13

31 [a]Now the Philistines were fighting against Israel, and the men of Israel fled from before the Philistines and fell slain [b]on Mount Gilboa.
2 The Philistines overtook Saul and his sons; and the Philistines killed [a]Jonathan and Abinadab and Malchi-shua the sons of Saul.
3 [a]The battle went heavily against Saul, and the archers hit him; and he was badly wounded by the archers.
4 [a]Then Saul said to his armor bearer, "Draw your sword

*31:1 [a]1 Chr 10:1-12 [b]1 Sam 28:4
*31:2 [a]1 Chr 8:33f
31:3 [a]2 Sam 1:6
*31:4 [a]Judg 9:54; 1 Chr 10:4

30:20 David used his *spoil* as presents for his friends in Judah (vv. 26–31).

30:26–31 David reestablished contact with the citizens of Judah who were later to name him king (2 Sam. 2:1–4). All the cities mentioned were in the territory of Judah and Simeon.

30:27 *Bethel.* Not the Bethel in the territory of Benjamin, but probably the Bethul of Josh. 19:4.

31:1 *Mount Gilboa.* A range of mountains at the SE end of the plain of Jezreel (Esdraelon) about 1,600 ft (487 m) high.

31:2 The deaths of Saul and his sons fulfilled Samuel's prophecy (28:19). Somehow Saul's son Ish-bosheth survived and was later made king by Abner (2 Sam. 2:8–9).

31:4 *uncircumcised . . . make sport of me.* Remembering how the Philistines abused and tormented Samson, Saul wished to prevent such from happening to him, especially since he was the Lord's anointed. For other recorded suicides in the Bible, see note on 2 Sam. 17:23.

31:4 [b] Judg 14:3; 1 Sam 14:6; 17:26,36 [c] 2 Sam 1:6,10

and pierce me through with it, otherwise [b]these uncircumcised will come and pierce me through and make sport of me." But his armor bearer would not, for he was greatly afraid. [c]So Saul took his sword and fell on it.

5 When his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

6 Thus Saul died with his three sons, his armor bearer, and all his men on that day together.

★31:7 7 When the men of Israel who were on the other side of the valley, with those who were beyond the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they abandoned the cities and fled; then the Philistines came and lived in them.

8 It came about on the next day when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa.

9 They cut off his head and stripped off his weapons, and sent *them* throughout the land of the Philistines, [a]to carry the good news [b]to the house of their idols and to the people.

31:9 [a] 2 Sam 1:20 [b] Judg 16:23, 24

10 They put his weapons in the temple of [a]Ashtaroth, and [b]they fastened his body to the wall of [c]Beth-shan.

★31:10 [a] Judg 2:13; 1 Sam 7:3 [b] 1 Sam 31:12; 2 Sam 21:12 [c] Josh 17:11

11 Now when [a]the inhabitants of Jabesh-gilead heard what the Philistines had done to Saul,

★31:11 [a] 1 Sam 11:1-13

12 [a]all the valiant men rose and walked all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Jabesh and [b]burned them there.

★31:12 [a] 2 Sam 2:4-7 [b] 2 Chr 16:14

13 They took their bones and [a]buried them under [b]the tamarisk tree at Jabesh, and [c]fasted seven days.

★31:13 [a] 2 Sam 21:12-14 [b] 1 Sam 22:6 [c] 2 Sam 1:12

31:7 *valley* of Jezreel.

31:10 The house of *Ashtaroth* was the temple of Astarte, the Canaanite fertility goddess and counterpart of Baal, and was located in the strategic city of *Beth-shan* (at the junction of the Jezreel and Jordan valleys). The bodies of the fallen warriors were hung on the wall along the open square of the city (cf. 2 Sam. 21:12).

31:11–13 The bodies were recovered and buried by the men of Jabesh-gilead, who had not forgotten how Saul once rescued them (11:1–11).

31:12 Cremation was not the general Hebrew practice except in the case of criminals (Josh. 7:25). The bodies may have been burned because they had been badly mutilated; even so, the bones were preserved and buried.

31:13 The week of fasting was a sign of public mourning for the king of Israel. Saul's great failure as king was his disobedience, which eventually disqualified him from holding the office. Had Saul been obedient to God, perhaps his life would have ended in great glory rather than in dark, tragic defeat (cf. John 14:15).

2 SAMUEL

INTRODUCTION

AUTHORS: Samuel and others DATE: 930 B.C. and later

Relation to 1 Samuel In the Hebrew Bible, 1 and 2 Samuel form a single book. On matters of authorship, date, and background, see the Introduction to 1 Samuel.

Contents First Samuel closes with the death of Israel's first king, Saul. Second Samuel records the history of King David's reign, including his making Jerusalem the political and religious center of the nation, the establishing of the Davidic dynasty, David's great military victories, his shameful sin with Bathsheba, and his mistake in numbering the people. Second Samuel 7:4–14 records the important (and still partly unfulfilled) covenant God made with David and his posterity.

OUTLINE OF 2 SAMUEL

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   A. The Time of the Coronation (After Saul's Death), 1:1–27
      1. The report of Saul's death, 1:1–10
      2. The reaction to Saul's death, 1:11–16
      3. The remorse over Saul's death, 1:17–27
   B. The Extent of the Kingdom (over Judah), 2:1–7
   C. The Effort to Include the Other Tribes, 2:8–4:12
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II. **David's Consolidation of the Kingdom, 5:7–6:23**
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   A. The Death of His Baby and the Restoration to Power, 12:1–31
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      3. Absalom routs David, 15:13–16:14
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      5. Absalom is defeated and dies, 17:24–18:33
   D. Disorder in the Kingdom, 19:1–39
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VII. **David's Conclusion in the Kingdom, 21:1–24:25**
   A. The Famine, 21:1–14
   B. The Exploits, 21:15–22
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   D. The Last Words of David, 23:1–7
   E. The Deeds of David's Mighty Men, 23:8–39
   F. The Census and Plague, 24:1–25

TIMELINE OF 2 SAMUEL

Saul becomes king — 1050

1040 — David born

David becomes king of Judah — 1010

1003 — David becomes king over all Israel

Solomon born — 991

Solomon becomes king — 970

THE SECOND BOOK OF SAMUEL

I DAVID'S CORONATION OVER THE KINGDOM, 1:1–5:6

A The Time of the Coronation (After Saul's Death), 1:1–27

1 The report of Saul's death, 1:1–10

1 Now it came about after [a]the death of Saul, when David had returned from [b]the slaughter of the Amalekites, that David remained two days in Ziklag.

2 And it happened on the third day, that behold, [a]a man came out of the camp from Saul, [b]with his clothes torn and dust on his head. And it came about when he came to David that [c]he fell to the ground and prostrated himself.

3 Then David said to him, "From where do you come?" And he said to him, "I have escaped from the camp of Israel."

4 David said to him, "[a]How did things go? Please tell me." And he said, "The people have fled from the battle, and also many of the people have fallen and are dead; and Saul and Jonathan his son are dead also."

5 So David said to the young man who told him, "How do you know that Saul and his son Jonathan are dead?"

6 The young man who told him said, "By chance I happened to be on [a]Mount Gilboa, and behold, [b]Saul was leaning on his spear. And behold, the chariots and the horsemen pursued him closely.

7 "When he looked behind him, he saw me and called to me. And I said, 'Here I am.'

8 "He said to me, 'Who are you?' And I answered him, '[a]I am an Amalekite.'

9 "Then he said to me, 'Please stand beside me and kill me, for agony has seized me because my life still lingers in me.'

10 "So I stood beside him [a]and killed him, because I knew that he could not live after he had fallen. And [b]I took the crown which *was* on his head and the bracelet which *was* on his arm, and I have brought them here to my lord."

2 The reaction to Saul's death, 1:11–16

11 Then [a]David took hold of his clothes and tore them, and *so* also *did* all the men who *were* with him.

12 They mourned and wept and [a]fasted until evening for Saul and his son Jonathan and for the people of the LORD and the house of Israel, because they had fallen by the sword.

13 David said to the young man who told him, "Where are you from?" And he answered, "[a]I am the son of an alien, an Amalekite."

14 Then David said to him, "How is it you were not afraid [a]to stretch out your hand to destroy the LORD's anointed?"

15 And David called one of the young men and said, "Go, cut him down." [a]So he struck him and he died.

16 David said to him, "[a]Your blood is on your head, for [b]your mouth has testified against you, saying, 'I have killed the LORD's anointed.' "

*1:1 [a]1 Sam 31:6 [b]1 Sam 30:1, 17,26

*1:2 [a]2 Sam 4:10 [b]1 Sam 4:12 [c]1 Sam 25:23

1:4 [a]1 Sam 4:16

*1:6 [a]1 Sam 28:4; 31:1-6; 1 Chr 10:4-10 [b]1 Sam 31:2-4

1:8 [a]1 Sam 15:3; 30:1,13,17

1:10 [a]Judg 9:54 [b]2 Kin 11:12

*1:11 [a]Gen 37:29,34; Josh 7:6; 2 Chr 34:27; Ezra 9:3

1:12 [a]2 Sam 3:35

1:13 [a]2 Sam 1:8

1:14 [a]1 Sam 24:6; 26:9,11,16

*1:15 [a]2 Sam 4:10, 12

1:16 [a]1 Sam 26:9; 2 Sam 3:28,29; 1 Kin 2:32 [b]2 Sam 1:10; Luke 19:22

1:1 *Ziklag* was located in the Negev about 12 mi (19 km) N of Beersheba.

1:2 *clothes torn and dust on his head.* Signs of mourning, because of the death of Saul.

1:6–10 The Amalekite's story is at variance with the record of 1 Sam. 31:3–6 and is clearly a fabrication. He apparently sought recognition or reward for claiming to have killed Saul (who in reality committed suicide). As a mercenary or looter, he came across Saul's body and took the king's crown and bracelet to substantiate his fabrication.

1:11 *tore.* A sign of mourning.

1:15–16 David apparently believed the account and had the Amalekite executed on the basis of his own testimony of having slain the king.

3 *The remorse over Saul's death,* 1:17–27

1:17 [a]2 Chr 35:25
17 Then David [a]chanted with this lament over Saul and Jonathan his son,

*1:18 [a]Josh 10:13
18 and he told *them* to teach the sons of Judah *the song of* the bow; behold, it is written in [a]the book of Jashar.

*1:19 [a]2 Sam 1:25, 27
19 "Your beauty, O Israel, is slain on your high places!
[a]How have the mighty fallen!

*1:20 [a]1 Sam 31:8-13; Mic 1:10 [b]Ex 15:20,21; 1 Sam 18:6 [c]1 Sam 14:6
20 "[a]Tell *it* not in Gath,
Proclaim it not in the streets of Ashkelon,
Or [b]the daughters of the Philistines will rejoice,
The daughters of [c]the uncircumcised will exult.

*1:21 [a]1 Sam 31:1 [b]Ezek 31:15 [c]Is 21:5
21 "[a]O mountains of Gilboa,
[b]Let not dew or rain be on you, nor fields of offerings;
For there the shield of the mighty was defiled,
The shield of Saul, not [c]anointed with oil.

1:22 [a]Deut 32:42; Is 34:6 [b]1 Sam 18:4
22 "[a]From the blood of the slain, from the fat of the mighty,
[b]The bow of Jonathan did not turn back,
And the sword of Saul did not return empty.

1:23 [a]Jer 4:13
23 "Saul and Jonathan, beloved and pleasant in their life,
And in their death they were not parted;
[a]They were swifter than eagles,
[b]They were stronger than lions. 1:23 [b]Judg 14:18
24 "O daughters of Israel, weep over Saul,
Who clothed you luxuriously in scarlet,
Who put ornaments of gold on your apparel.
25 "[a]How have the mighty fallen in the midst of the battle! 1:25 [a]2 Sam 1:19, 27
Jonathan is slain on your high places.
26 "I am distressed for you, my brother Jonathan; *1:26 [a]1 Sam 18:1-4
You have been very pleasant to me.
[a]Your love to me was more wonderful
Than the love of women.
27 "[a]How have the mighty fallen, *1:27 [a]2 Sam 1:19, 25
And [b]the weapons of war perished!" [b]Is 13:5

B The Extent of the Kingdom (over Judah), 2:1–7

2 Then it came about afterwards that [a]David inquired of the LORD, saying, "Shall I go up to one of the cities of Judah?" And the LORD said to him, "Go up." So David said, "Where shall I go up?" And He said, "[b]To Hebron." *2:1 [a]1 Sam 23:2,4, 9-12 [b]Josh 14:13; 1 Sam 30:31

2 So David went up there, and [a]his two wives also, Ahinoam the Jezreelitess and Abigail the widow of Nabal the Carmelite. 2:2 [a]1 Sam 25:42, 43

3 And [a]David brought up his men who *were* with him, each with his household; and they lived in the cities of Hebron. 2:3 [a]1 Sam 30:9; 1 Chr 12:1

4 Then the men of Judah *2:4

1:18 *book of Jashar.* A history of Israel's wars in which some important events and great men were commemorated poetically (cf. Josh. 10:13).

1:19 *high places.* I.e., Mount Gilboa, where Saul died.

1:20 *Tell it not in Gath* and *Ashkelon,* two chief cities of the Philistines, so that the women would not know to celebrate this temporary setback for Israel in the death of Saul. See note on 1 Sam. 18:6–7.

1:21 *not anointed with oil.* Saul's shield was not cleansed and polished with oil, but was discarded.

1:26 Jonathan's selfless commitment to David, even though he recognized that David would succeed his father as king, is likened to the loyalty and devotion of marital love (cf. 1 Sam. 20:12–17).

1:27 *weapons of war.* A figurative reference to the fallen warriors, Saul and Jonathan.

2:1 Chapters 2–4 record the conflict between two rivals: David, who took the throne of Judah, and Ish-bosheth, Saul's surviving son, who occupied the throne in Israel.

2:4 This was David's second anointing (as king over Judah). The first was by Samuel more than 15 years earlier (1 Sam. 16:13), and a third would designate him king over all Israel (5:3).

2:4 [a]1 Sam 16:13; 2 Sam 5:3,5 [b]1 Sam 31:11-13
came and there [a]anointed David king over the house of Judah.
And they told David, saying, "It was [b]the men of Jabesh-gilead who buried Saul."

2:5 [a]1 Sam 23:21; Ps 115:15
5 David sent messengers to the men of Jabesh-gilead, and said to them, "[a]May you be blessed of the LORD because you have shown this kindness to Saul your lord, and have buried him.

2:6 [a]Ex 34:6; 2 Tim 1:16
6"Now [a]may the LORD show lovingkindness and truth to you; and I also will show this goodness to you, because you have done this thing.

*2:7
7"Now therefore, let your hands be strong and be valiant; for Saul your lord is dead, and also the house of Judah has anointed me king over them."

C The Effort to Include the Other Tribes, 2:8–4:12

1 *The rival, Ish-bosheth,* 2:8–11

*2:8 [a]1 Sam 14:50 [b]Gen 32:2; 2 Sam 17:24
8 But [a]Abner the son of Ner, commander of Saul's army, had taken Ish-bosheth the son of Saul and brought him over to [b]Mahanaim.

2:9 [a]Josh 22:9 [b]Judg 1:32 [c]1 Sam 29:1
9 He made him king over [a]Gilead, over the [b]Ashurites, over [c]Jezreel, over Ephraim, and over Benjamin, even over all Israel.

*2:10
10 Ish-bosheth, Saul's son, was forty years old when he became king over Israel, and he was king for two years. The house of Judah, however, followed David.

2:11 [a]2 Sam 5:5
11 [a]The time that David was king in Hebron over the house of Judah was seven years and six months.

2 *The civil war,* 2:12–4:12

a *Abner vs. Joab,* 2:12–32

12 Now Abner the son of Ner, went out from Mahanaim to [a]Gibeon with the servants of Ish-bosheth the son of Saul. 2:12 [a]Josh 10:12; 18:25

13 And [a]Joab the son of Zeruiah and the servants of David went out and met them by the pool of Gibeon; and they sat down, one on the one side of the pool and the other on the other side of the pool. *2:13 [a]2 Sam 8:16; 1 Chr 2:16; 11:6

14 Then Abner said to Joab, "Now let the young men arise and [a]hold a contest before us." And Joab said, "Let them arise." *2:14 [a]2 Sam 2:16, 17

15 So they arose and went over by count, twelve for Benjamin and Ish-bosheth the son of Saul, and twelve of the servants of David.

16 Each one of them seized his opponent by the head and *thrust* his sword in his opponent's side; so they fell down together. Therefore that place was called Helkath-hazzurim, which is in Gibeon. *2:16

17 That day the battle was very severe, and [a]Abner and the men of Israel were beaten before the servants of David. 2:17 [a]2 Sam 3:1

18 Now [a]the three sons of Zeruiah were there, Joab and Abishai and Asahel; and Asahel *was* [b]as swift-footed as one of the gazelles which is in the field. *2:18 [a]1 Chr 2:16 [b]1 Chr 12:8; Hab 3:19

19 Asahel pursued Abner and did not turn to the right or to the left from following Abner.

20 Then Abner looked behind *2:20

2:7 This tacit invitation to the people of Jabesh-gilead to join his kingdom was also a shrewd play by David, since the people lived to the N of Ish-bosheth's capital, Mahanaim (v. 8; cf. Gen. 32:1–2).

2:8–9 Ish-bosheth ("man of shame") was crowned king over the northern tribes and Transjordan. See note on 1 Chron. 8:34. Abner used this weak king as a front for his own ambitions (3:11; 4:1).

2:10–11 The difference in lengths of reigns (Ish-bosheth, two years; David, 7 ½ years) may be because Ish-bosheth did not take the throne immediately, but required five years to recover the northern territory from the Philistines.

2:13 *Joab,* David's nephew, commanded David's army and was a valiant, capable, and unscrupulous warrior devoted to his king.

2:14 *hold a contest.* I.e., have a contest between champions in behalf of the opposing armies.

2:16 *Helkath-hazzurim* = Field of Sword-edges. The death of all 24 contestants made the representative battle inconclusive and a general battle was necessary (v. 17).

2:18 *Zeruiah.* David's sister (1 Chron. 2:16).

2:20 *Asahel,* Joab's younger brother, pursued Abner who, after two warnings, killed him (v. 23).

him and said, "Is that you, Asahel?" And he answered, "It is I."

21 So Abner said to him, "Turn to your right or to your left, and take hold of one of the young men for yourself, and take for yourself his spoil." But Asahel was not willing to turn aside from following him.

2:22 22 Abner repeated again to Asa-
[a] 2 Sam 3:27 hel, "Turn aside from following me. Why should I strike you to the ground? [a]How then could I lift up my face to your brother Joab?"

*2:23 23 However, he refused to turn
[a] 2 Sam 20:12 aside; therefore Abner struck him in the belly with the butt end of the spear, so that the spear came out at his back. And he fell there and died on the spot. And it came about that all who came to the place where [a]Asahel had fallen and died, stood still.

*2:24 24 But Joab and Abishai pursued Abner, and when the sun was going down, they came to the hill of Ammah, which is in front of Giah by the way of the wilderness of Gibeon.

25 The sons of Benjamin gathered together behind Abner and became one band, and they stood on the top of a certain hill.

26 Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the end? How long will you refrain from telling the people to turn back from following their brothers?"

*2:27 27 Joab said, "As God lives, if you had not spoken, surely then the people would have gone away in the morning, each from following his brother."

28 So Joab blew the trumpet; and all the people halted and pursued Israel no longer, [a]nor did they continue to fight anymore.

2:28 [a] 2 Sam 3:1

29 Abner and his men then went through the Arabah all that night; so they crossed the Jordan, walked all morning, and came to [a]Mahanaim.

*2:29 [a] 2 Sam 2:8

30 Then Joab returned from following Abner; when he had gathered all the people together, nineteen of David's servants besides Asahel were missing.

31 But the servants of David had struck down many of Benjamin and Abner's men, *so that* three hundred and sixty men died.

32 And they took up Asahel and buried him [a]in his father's tomb which was in Bethlehem. Then Joab and his men went all night until the day dawned at Hebron.

2:32 [a] Gen 47:29,30; Judg 8:32

b *Abner deserts Ish-bosheth,* 3:1–21

3 Now [a]there was a long war between the house of Saul and the house of David; and David grew steadily stronger, but the house of Saul grew weaker continually.

3:1 [a] 1 Kin 14:30; Ps 46:9

2 [a]Sons were born to David at Hebron: his firstborn was Amnon, by [b]Ahinoam the Jezreelitess;

*3:2 [a] 1 Chr 3:1-3 [b] 1 Sam 25:42, 43

3 and his second, Chileab, by Abigail the widow of Nabal the Carmelite; and the third, Absalom the son of [a]Maacah, the daughter of Talmai, king of [b]Geshur;

3:3 [a] 1 Sam 27:8; 1 Chr 3:2 [b] 2 Sam 14:32; 15:8

4 and the fourth, [a]Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

3:4 [a] 1 Kin 1:5

5 and the sixth, Ithream, by David's wife Eglah. These were born to David at Hebron.

6 It came about while there was war between the house of

2:23 The *butt end* of the spear was pointed so that it might be stuck in the ground (1 Sam. 26:7). *stood still* to mourn his death.

2:24 Asahel's brothers sought revenge but agreed to a truce (v. 26).

2:27 Had Abner not issued a challenge (2:14), the conflict would have been avoided altogether.

2:29 *Arabah.* The wasteland of the Rift Valley N and S of the Dead Sea.

3:2–5 Although David's six marriages helped forge alliances with other states, the law forbade this (Deut. 17:17). *Amnon*'s miserable end is described in chap. 13, *Absalom*'s history in chaps. 13–18, *Adonijah*'s rebellion in 1 Kings 1. *Geshur.* NE of the Sea of Galilee.

3:6 [a]2 Sam 2:8,9 Saul and the house of David that [a]Abner was making himself strong in the house of Saul.

*3:7 [a]2 Sam 21:8-11 7 Now Saul had a concubine whose name was [a]Rizpah, the daughter of Aiah; and Ish-bosheth said to Abner, "Why have you gone in to my father's concubine?"

*3:8 [a]1 Sam 24:14; 2 Sam 9:8 8 Then Abner was very angry over the words of Ish-bosheth and said, "[a]Am I a dog's head that belongs to Judah? Today I show kindness to the house of Saul your father, to his brothers and to his friends, and have not delivered you into the hands of David; and yet today you charge me with a guilt concerning the woman.

3:9 [a]1 Kin 19:2 [b]1 Sam 15:28 9 "[a]May God do so to Abner, and more also, if [b]as the LORD has sworn to David, I do not accomplish this for him,

*3:10 [a]1 Sam 15:28 [b]1 Sam 3:20 10 [a]to transfer the kingdom from the house of Saul and to establish the throne of David over Israel and over Judah, [b]from Dan even to Beersheba."

11 And he could no longer answer Abner a word, because he was afraid of him.

12 Then Abner sent messengers to David in his place, saying, "Whose is the land? Make your covenant with me, and behold, my hand shall be with you to bring all Israel over to you."

*3:13 [a]Gen 43:3 [b]1 Sam 18:20; 19:11 13 He said, "Good! I will make a covenant with you, but I demand one thing of you, namely, [a]you shall not see my face unless you [b]first bring Michal, Saul's daughter, when you come to see me."

3:14 [a]1 Sam 18:25, 27 14 So David sent messengers to Ish-bosheth, Saul's son, saying, "Give me my wife Michal, to whom I was betrothed [a]for a hundred foreskins of the Philistines."

15 Ish-bosheth sent and took her from *her* husband, from Paltiel the son of Laish.

3:16 [a]2 Sam 16:5; 19:16 16 But her husband went with her, weeping as he went, and followed her as far as [a]Bahurim. Then Abner said to him, "Go, return." So he returned.

3:17 [a]1 Sam 8:4 17 Now Abner had consultation with [a]the elders of Israel, saying, "In times past you were seeking for David to be king over you.

3:18 [a]1 Sam 9:16; 15:28 18 "Now then, do *it!* For the LORD has spoken of David, saying, '[a]By the hand of My servant David I will save My people Israel from the hand of the Philistines and from the hand of all their enemies.' "

3:19 [a]1 Sam 10:20, 21; 1 Chr 12:29 19 Abner also spoke in the hearing of Benjamin; and in addition Abner went to speak in the hearing of David in Hebron all that seemed good to Israel and to [a]the whole house of Benjamin.

20 Then Abner and twenty men with him came to David at Hebron. And David made a feast for Abner and the men who were with him.

3:21 [a]2 Sam 3:10, 12 [b]1 Kin 11:37 21 Abner said to David, "Let me arise and go and [a]gather all Israel to my lord the king, that they may make a covenant with you, and that [b]you may be king over all that your soul desires." So David sent Abner away, and he went in peace.

c *Joab murders Abner,* 3:22–39

3:22 [a]1 Sam 27:8 22 And behold, [a]the servants of David and Joab came from a raid and brought much spoil with them; but Abner was not with David in Hebron, for he had sent

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3:7 *concubine.* A slave woman who was the legal chattel of her master and often served to raise him an heir. By the time of the kings, the possession of concubines appears to have been a royal prerogative. Having intercourse with a king's concubine was a treasonous act, for it was in essence making a claim to the throne (cf. 16:20–21).

3:8 *Am I a dog's head that belongs to Judah?* I.e., Am I a contemptible traitor?

3:10 *from Dan even to Beersheba.* All of the territory of Israel, from N to S. See note on 1 Sam. 3:20.

3:13 David wanted his wife (*Michal, Saul's daughter,*) back in order to strengthen his claim to Saul's throne.

him away, and he had gone in peace.

23 When Joab and all the army that was with him arrived, they told Joab, saying, "Abner the son of Ner came to the king, and he has sent him away, and he has gone in peace."

24 Then Joab came to the king and said, "What have you done? Behold, Abner came to you; why then have you sent him away and he is already gone?

3:25 [a]Deut 28:6; 1 Sam 29:6; Is 37:28

25 "You know Abner the son of Ner, that he came to deceive you and to learn of [a]your going out and coming in and to find out all that you are doing."

26 When Joab came out from David, he sent messengers after Abner, and they brought him back from the well of Sirah; but David did not know *it.*

*3:27 [a]2 Sam 2:23; 20:9,10; 1 Kin 2:5

27 So when Abner returned to Hebron, Joab took him aside into the middle of the gate to speak with him privately, and there [a]he struck him in the belly so that he died on account of the blood of Asahel his brother.

28 Afterward when David heard it, he said, "I and my kingdom are innocent before the LORD forever of the blood of Abner the son of Ner.

*3:29 [a]Deut 21:6-9; 1 Kin 2:31-33 [b]Lev 13:46

29 "[a]May it fall on the head of Joab and on all his father's house; and may there not fail from the house of Joab [b]one who has a discharge, or who is a leper, or who takes hold of a distaff, or who falls by the sword, or who lacks bread."

3:30 [a]2 Sam 2:23

30 So Joab and Abishai his brother killed Abner [a]because he had put their brother Asahel to death in the battle at Gibeon.

3:31 [a]Gen 37:34; Judg 11:35

31 Then David said to Joab and to all the people who were with him, "[a]Tear your clothes and gird on sackcloth and lament before Abner." And King David walked behind the bier.

32 Thus they buried Abner in Hebron; and the king lifted up his voice and wept at [a]the grave of Abner, and all the people wept.

3:32 [a]Job 31:28,29; Prov 24:17

33 [a]The king chanted a *lament* for Abner and said,

*3:33 [a]2 Sam 1:17; 2 Chr 35:25

"Should Abner die as a fool dies?

34 "Your hands were not bound,
nor your feet put in fetters;
As one falls before the wicked, you have fallen."

And all the people wept again over him.

35 Then all the people came [a]to persuade David to eat bread while it was still day; but David vowed, saying, "[b]May God do so to me, and more also, if I taste bread or anything else [c]before the sun goes down."

3:35 [a]2 Sam 12:17 [b]1 Sam 3:17 [c]2 Sam 1:12

36 Now all the people took note *of it,* and it pleased them, just as everything the king did pleased all the people.

37 So all the people and all Israel understood that day that it had not been *the will* of the king to put Abner the son of Ner to death.

38 Then the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?

39 "I am [a]weak today, though anointed king; and these men [b]the sons of Zeruiah are too difficult for me. [c]May the LORD repay the evildoer according to his evil."

3:39 [a]1 Chr 29:1; 2 Chr 13:7 [b]2 Sam 19:5-7 [c]1 Kin 2:32-34

d The murder of Ish-bosheth, 4:1–12

4 Now when Ish-bosheth, Saul's son, heard that [a]Abner had died in Hebron, [b]he lost

4:1 [a]2 Sam 3:27 [b]Ezra 4:4

3:27 The murder was Joab's vengeance for Abner's slaying Asahel during battle (2:23).

3:29 The strong curse uttered by David indicates that he did not consider Joab's actions in the least justified. Hebron, where Joab slew Abner, was a city of refuge (Josh. 21:13), and in such a city not even a blood avenger could slay a murderer without a trial (Num. 35:22–25). *who takes hold of a distaff.* I.e., one fit for women's work (effeminate).

3:33–34 The meaning is this: Only because of treachery could such an ignoble death, befitting a fool, be the fate of so great a warrior.

courage, and all Israel was disturbed.

4:2 [a]Josh 9:17 [b]Josh 18:25
2 Saul's son *had* two men who were commanders of bands: the name of the one was Baanah and the name of the other Rechab, sons of Rimmon the Beerothite, of the sons of Benjamin (for [a]Beeroth is also considered [b]*part* of Benjamin,

4:3 [a]Neh 11:33
3 and the Beerothites fled to [a]Gittaim and have been aliens there until this day).

★4:4 [a]2 Sam 9:3,6 [b]1 Sam 31:1-4 [c]1 Chr 8:34; 9:40
4 Now [a]Jonathan, Saul's son, had a son crippled in his feet. He was five years old when the [b]report of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it happened that in her hurry to flee, he fell and became lame. And his name was [c]Mephibosheth.

4:5 [a]2 Sam 2:8
5 So the sons of Rimmon the Beerothite, Rechab and Baanah, departed and came to the house of [a]Ish-bosheth in the heat of the day while he was taking his midday rest.

★4:6 [a]2 Sam 2:23
6 They came to the middle of the house as if to get wheat, and [a]they struck him in the belly; and Rechab and Baanah his brother escaped.

4:7 [a]2 Sam 2:29
7 Now when they came into the house, as he was lying on his bed in his bedroom, they struck him and killed him and beheaded him. And they took his head and [a]traveled by way of the Arabah all night.

★4:8 [a]1 Sam 24:4; 25:29
8 Then they brought the head of Ish-bosheth to David at Hebron and said to the king, "Behold, the head of Ish-bosheth [a]the son of Saul, your enemy, who sought your life; thus the LORD has given my lord the king vengeance this day on Saul and his descendants."

4:9 [a]Gen 48:16; 1 Kin 1:29; Ps 31:7
9 David answered Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said to them, "As the LORD lives, [a]who has redeemed my life from all distress,

4:10 [a]2 Sam 1:2,4, 15
10 [a]when one told me, saying, 'Behold, Saul is dead,' and thought he was bringing good news, I seized him and killed him in Ziklag, which was the reward I gave him for *his* news.

★4:11 [a]Gen 9:5; Ps 9:12
11 "How much more, when wicked men have killed a righteous man in his own house on his bed, shall I not now [a]require his blood from your hand and destroy you from the earth?"

4:12 [a]2 Sam 1:15 [b]2 Sam 3:32
12 Then [a]David commanded the young men, and they killed them and cut off their hands and feet and hung them up beside the pool in Hebron. But they took the head of Ish-bosheth [b]and buried it in the grave of Abner in Hebron.

D David Enthroned over All the Tribes, 5:1–6

★5:1 [a]1 Chr 11:1-3 [b]2 Sam 19:13
5 [a]Then all the tribes of Israel came to David at Hebron and said, "Behold, we are [b]your bone and your flesh.

5:2 [a]1 Sam 18:5, 13,16 [b]Gen 49:24; 2 Sam 7:7 [c]1 Sam 25:30
2 "Previously, when Saul was king over us, [a]you were the one who led Israel out and in. And the LORD said to you, '[b]You will shepherd My people Israel, and you will be [c]a ruler over Israel.' "

★5:3 [a]2 Sam 3:21 [b]1 Sam 16:13; 2 Sam 2:4
3 So all the elders of Israel came to the king at Hebron, and King David [a]made a covenant with them before the LORD at Hebron; then [b]they anointed David king over Israel.

4:4 *Jezreel.* The plain where the Philistines engaged Israel in battle (1 Sam. 29:1, 11). Regarding the name *Mephibosheth,* see note on 1 Chron. 8:34. His story is resumed in 2 Sam. 9. His lameness disqualified him from serving as king.

4:6 They entered the house under the pretext of getting *wheat,* probably for their soldiers.

4:8–12 Expecting commendation for killing Ish-bosheth, instead the two assassins were put to death and further dishonored by the public display of their mutilated bodies.

4:11 Ish-bosheth was called *righteous* in that he was not guilty of any wicked deed or crime. He had merely assumed the throne upon Saul's death, at the encouragement of Abner.

5:1 Chapters 5–10 recount the reign of David over all Israel at Jerusalem. During these years he enjoyed great prosperity and blessing from God.

5:3 This was David's third anointing, and resulted in the unification of the 12 tribes under one king (cf. 1 Sam. 16:13; 2 Sam. 2:4).

5:4 [a]Gen 41:46; Num 4:3; Luke 3:23 [b]1 Kin 2:11; 1 Chr 26:31

4 David was [a]thirty years old when he became king, *and* [b]he reigned forty years.

5:5 [a]2 Sam 2:11; 1 Chr 3:4; 29:27

5 At Hebron [a]he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

*5:6 [a]1 Chr 11:4-9 [b]Josh 15:63; 18:28; Judg 1:21

6 [a]Now the king and his men went to [b]Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, "You shall not come in here, but the blind and lame shall turn you away"; thinking, "David cannot enter here."

II DAVID'S CONSOLIDATION OF THE KINGDOM, 5:7–6:23

A The Government Established in Jerusalem, 5:7–25

*5:7 [a]2 Sam 6:12, 16; 1 Kin 2:10; 9:24

7 Nevertheless, David captured the stronghold of Zion, that is [a]the city of David.

8 David said on that day, "Whoever would strike the Jebusites, let him reach the lame and the blind, who are hated by David's soul, through the water tunnel." Therefore they say, "The blind or the lame shall not come into the house."

9 So David lived in the stronghold and called it [a]the city of David. And David built all around from the [b]Millo and inward.

*5:9 [a]2 Sam 5:7 [b]1 Kin 9:15,24

10 [a]David became greater and greater, for the LORD God of hosts was with him.

5:10 [a]2 Sam 3:1

*5:11 [a]1 Kin 5:1,10, 18; 1 Chr 14:1 [b]Ps 30: title

11 [a]Then Hiram king of Tyre sent messengers to David with cedar trees and carpenters and stonemasons; and [b]they built a house for David.

12 And David realized that the LORD had established him as king over Israel, and that He had exalted his kingdom for the sake of His people Israel.

*5:13 [a]Deut 17:17; 1 Chr 3:9

13 Meanwhile [a]David took more concubines and wives from Jerusalem, after he came from Hebron; and more sons and daughters were born to David.

5:14 [a]1 Chr 3:5-8

14 Now [a]these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,

15 Ibhar, Elishua, Nepheg, Japhia,

16 Elishama, Eliada and Eliphelet.

*5:17 [a]1 Sam 29:1

17 When the Philistines heard that they had anointed David king over Israel, [a]all the Philistines went up to seek out David;

5:6 The Jebusites boasted that the blind and the lame could easily defend Jerusalem, but the city was taken by entering through the water tunnel (v. 8).

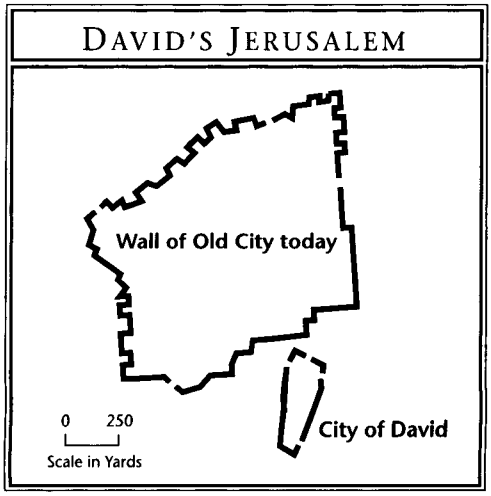
5:7 David established his capital in neutral territory between Israel and Judah. Jerusalem was an excellent fortress city, for it was naturally defensible on the S, E, and W (due to valleys) and had a good water supply, the Gihon spring. Joab led the campaign (1 Chron. 11:6).

5:9 *Millo.* From the Hebrew "to fill"; hence a "mound" or "terrace." It served as part of Jerusalem's northern defenses (1 Kings 9:24).

5:11 *Hiram king of Tyre* (a seaport on the Mediterranean N of Israel) established relations with David, an astute move economically and politically. This same Hiram later supplied Solomon with materials for the Temple (1 Kings 5:1).

5:13 The multiplication of David's wives was a direct violation of Deut. 17:17. In antiquity, international alliances were often sealed by the marriage of a king's daughter to the other participant in the treaty. This practice accounts for some of David's and Solomon's many wives (cf. 1 Kings 11:1–3). See note on 3:2–5.

5:17 *stronghold.* The cave of Adullam (23:13–14), or possibly Jerusalem (5:7).



5:17 and when David heard *of it,* he
b2 Sam 23:14; 1 Chr 11:16 went down to the [b]stronghold.

*5:18 18 Now the Philistines came
a Gen 14:5; Josh 15:8; 17:15; 18:16 and spread themselves out in [a]the valley of Rephaim.

5:19 19 Then [a]David inquired of
a 1 Sam 23:2
b 2 Sam 2:1 the LORD, saying, "Shall I go up against the Philistines? Will You give them into my hand?" And [b]the LORD said to David, "Go up, for I will certainly give the Philistines into your hand."

*5:20 20 So David came to [a]Baal-
a 1 Chr 14:11; Is 28:21 perazim and defeated them there; and he said, "The LORD has broken through my enemies before me like the breakthrough of waters." Therefore he named that place Baal-perazim.

5:21 21 They abandoned their idols
a 1 Chr 14:12 there, so [a]David and his men carried them away.

5:22 22 Now [a]the Philistines came
a 2 Sam 5:18 up once again and spread themselves out in the valley of Rephaim.

*5:23 23 When [a]David inquired of
a 2 Sam 5:19 the LORD, He said, "You shall not go *directly* up; circle around behind them and come at them in front of the balsam trees.

24 "It shall be, when [a]you hear 5:24
a 2 Kin 7:6
b Judg 4:14 the sound of marching in the tops of the balsam trees, then you shall act promptly, for then [b]the LORD will have gone out before you to strike the army of the Philistines."

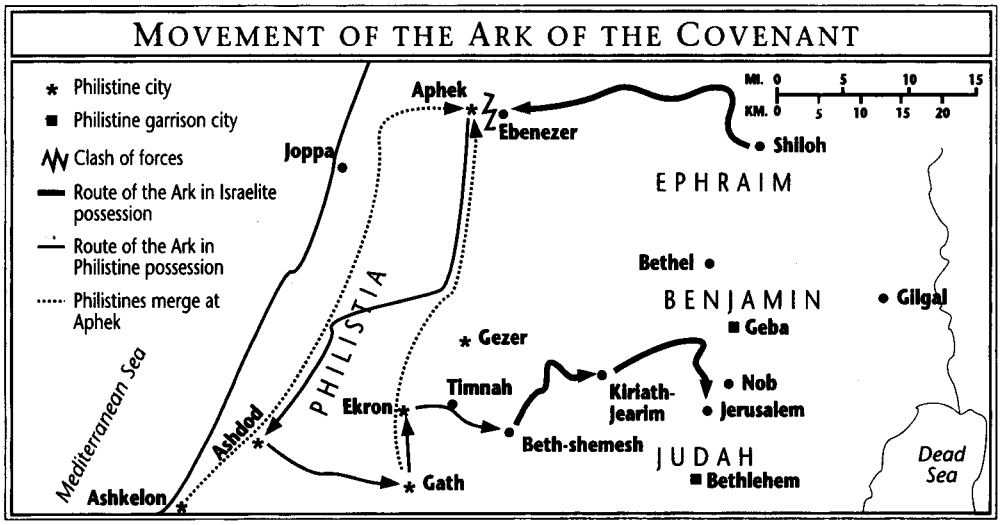
25 Then David did so, just as *5:25
a Is 28:21
b Josh 12:12; 21:21 the LORD had commanded him, and struck down the Philistines from [a]Geba as far as [b]Gezer.

B The Ark Brought to Jerusalem, 6:1–23

6 [a]Now David again gathered 6:1
a 1 Chr 13:5-14 all the chosen men of Israel, thirty thousand.

2 And David arose and went *6:2
a Josh 15:9,10; 1 Sam 7:1
b Lev 24:16
c Ex 25:22 with all the people who were with him to [a]Baale-judah, to bring up from there the ark of God which is called by the [b]Name, the very name of the LORD of hosts who [c]is enthroned *above* the cherubim.

3 They placed the ark of God *6:3



5:18 *the valley of Rephaim.* The most direct approach to Jerusalem from Philistia.

5:20 *Baal-perazim.* Lit., the Lord of breaking forth. The image is of flooding waters breaking through a dam, as David's troops broke through the Philistine assault.

5:23–24 *balsam trees.* Baka-shrubs, from which sap or resin came. The divine signal to David would be a *sound of marching* in the treetops.

5:25 After mopping up the nearby Philistine opposition, David was free to take further steps to build his kingdom into an empire.

6:2 *Baale-judah.* Also known as Kiriath-jearim. See note on 1 Sam. 6:21.

6:3 The ark was to be carried by the sons of Kohath (Ex. 25:14–15; Num. 3:30–31; 4:15; 7:9),

6:3 [a]Num 7:4-9; 1 Sam 6:7
on [a]a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart.

6:4 [a]1 Sam 7:1; 1 Chr 13:7
4 So [a]they brought it with the ark of God from the house of Abinadab, which was on the hill; and Ahio was walking ahead of the ark.

6:5 [a]1 Sam 18:6,7 [b]1 Chr 13:8
5 Meanwhile, David and all the house of Israel [a]were celebrating before the LORD [b]with all kinds of *instruments made of* fir wood, and with lyres, harps, tambourines, castanets and cymbals.

*6:6 [a]1 Chr 13:9 [b]Num 4:15,19, 20
6 But when they came to the [a]threshing floor of Nacon, Uzzah [b]reached out toward the ark of God and took hold of it, for the oxen nearly upset *it*.

6:7 [a]1 Sam 6:19
7 And the anger of the LORD burned against Uzzah, and [a]God struck him down there for his irreverence; and he died there by the ark of God.

*6:8
8 David became angry because of the LORD'S outburst against Uzzah, and that place is called Perez-uzzah to this day.

6:9 [a]Ps 119:120; Luke 5:8
9 So [a]David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?"

*6:10 [a]1 Chr 26:4-8
10 And David was unwilling to move the ark of the LORD into the city of David with him; but David took it aside to the house of [a]Obed-edom the Gittite.

6:11 [a]Gen 30:27; 39:5
11 Thus the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD [a]blessed Obed-edom and all his household.

12 Now it was told King David, saying, "The LORD has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God." [a]David went and brought up the ark of God from the house of Obed-edom into [b]the city of David with gladness.

6:12 [a]1 Chr 15:25-16:3 [b]1 Kin 8:1

13 And so it was, that when the [a]bearers of the ark of the LORD had gone six paces, he sacrificed an [b]ox and a fatling.

*6:13 [a]Num 4:15; Josh 3:3; 1 Chr 15:2,15 [b]1 Kin 8:5

14 And [a]David was dancing before the LORD with all *his* might, and David was [b]wearing a linen ephod.

*6:14 [a]Ex 15:20,21; Judg 11:34 [b]Ex 19:6; 1 Sam 2:18,28

15 So David and all the house of Israel were bringing up the ark of the LORD with shouting and the sound of the trumpet.

16 Then it happened *as* the ark of the LORD came into the city of David that [a]Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised him in her heart.

*6:16 [a]2 Sam 3:14

17 So they brought in the ark of the LORD and set it [a]in its place inside the tent which David had pitched for it; and [b]David offered burnt offerings and peace offerings before the LORD.

*6:17 [a]1 Chr 15:1; 2 Chr 1:4 [b]1 Kin 8:62-65

18 When David had finished offering the burnt offering and the peace offering, [a]he blessed the people in the name of the LORD of hosts.

6:18 [a]1 Kin 8:14,15

19 Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

20 But when David returned to *6:20

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not by a cart or vehicle. David adopted a Philistine expediency (cf. 1 Sam. 6:7–8). See 1 Chron. 13 and 15 for a parallel account.

6:6–7 The sin of Uzzah in touching the ark (cf. Num. 4:15) arose from the fact that it was not being carried by the Levites as God had directed. The violation of God's holiness, represented by the ark, cost him his life.

6:8 David's anger was not directed against the Lord but arose because of the calamity that occurred through his own carelessness.

6:10 *Obed-edom* was a Levite (1 Chron. 13:13) from Gittim (Gath-rimmon, Josh. 21:24–25).

6:13 In David's second attempt to bring the ark to Jerusalem, it was transferred in the prescribed manner (cf. 6:3).

6:14 *linen ephod.* A sleeveless priestly garment extending to the hips and used when officiating before the altar. See note on 1 Sam. 2:18.

6:16 *dancing.* Lit., whirling around.

6:17 David was entitled to do these things because he was king (cf. 1 Kings 8:62–65).

6:20 Michal sarcastically rebuked David for celebrating with the people in a manner that she considered unbefitting a king. *uncovered.* David had appeared clothed only in an ephod (v. 14),

6:20 bless his household, Michal the daughter of Saul came out to meet David and said, "How the king of Israel distinguished himself today! [a]He uncovered himself today in the eyes of his servants' maids as one of the [b]foolish ones shamelessly uncovers himself!"

6:21 21 So David said to Michal, "[a]*It was* before the LORD, who chose me above your father and above all his house, to appoint me ruler over the people of the LORD, over Israel; therefore I will celebrate before the LORD.

*6:22 22"I will be more lightly esteemed than this and will be humble in my own eyes, but with the maids of whom you have spoken, with them I will be distinguished."

*6:23 23 Michal the daughter of Saul had no child to the day of her death.

III DAVID'S COVENANT CONCERNING THE KINGDOM, 7:1–29

A David's Proposal, 7:1–3

7:1 7 [a]Now it came about when the king lived in his house, and the LORD had given him rest on every side from all his enemies,

*7:2 2 that the king said to [a]Nathan the prophet, "See now, I dwell in [b]a house of cedar, but the ark of God [c]dwells within tent curtains."

7:3 3 Nathan said to the king, "[a]Go, do all that is in your mind, for the LORD is with you."

B God's Disposal, 7:4–29

1 God's promise, 7:4–17

4 But it came about in the same night that the word of the LORD came to Nathan, saying,

7:5 5"Go and say to My servant David, 'Thus says the LORD, "[a]Are you the one who should build Me a house to dwell in?

*7:6 6"For [a]I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about [b]in a tent, even in a tabernacle.

7:7 7"[a]Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, [b]which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?' " '

7:8 8"Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "[a]I took you from the pasture, from following the sheep, [b]to be ruler over My people Israel.

7:9 9"[a]I have been with you wherever you have gone and [b]have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.

7:10 10"I will also appoint a place for My people Israel and [a]will plant them, that they may live in their own place and not be disturbed again, [b]nor will the wicked afflict them any more as formerly,

*7:11 11 even [a]from the day that I commanded judges to be over My people Israel; and [b]I will give you rest from all your enemies. The LORD also declares to you that [c]the LORD will make a house for you.

*7:12 12"[a]When your days are

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rather than in his royal robes.

6:22 David was quite willing to be lowly esteemed and humbled, realizing that the Lord exalts such ones (1 Sam. 2:7–8; cf. Matt. 23:12).

6:23 The Lord condemned Michal to the disgrace of childlessness.

7:2 David's zeal for the Lord is evidenced by his desire to build a temple to house the ark.

7:6–7 Since the Exodus, the ark had always been in a tent. God had never asked for a house.

7:11 David was denied his request to build a house for the Lord, but God promised instead that He would build a house for David (i.e., a royal dynasty).

7:12–16 This great covenant that God graciously made with David included the following provisions: (1) David would have a son who would succeed him and establish his kingdom (v. 12); (2) that son (Solomon), rather than David, would build the Temple (v. 13a); (3) the throne of Solomon's kingdom would be established forever (v. 13b); (4) though David's sins

7:12 [b]Deut 31:16; Acts 13:36 [c]1 Kin 8:20; Ps 132:11
complete and you [b]lie down with your fathers, [c]I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

7:13 [a]1 Kin 6:12; 8:19 [b]Is 9:7; 49:8
13"[a]He shall build a house for My name, and [b]I will establish the throne of his kingdom forever.

7:14 [a]Ps 89:26,27; 2 Cor 6:18; Heb 1:5 [b]1 Kin 11:34; Ps 89:30-33
14"[a]I will be a father to him and he will be a son to Me; [b]when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

7:15 [a]1 Sam 15:23; 16:14
15 but My lovingkindness shall not depart from him, [a]as I took *it* away from Saul, whom I removed from before you.

7:16 [a]2 Sam 7:13; Ps 89:36,37
16"[a]Your house and your kingdom shall endure before Me forever; your throne shall be established forever." ' "

17 In accordance with all these words and all this vision, so Nathan spoke to David.

2 *David's praise,* 7:18–29

*7:18 [a]Ex 3:11; 1 Sam 18:18
18 Then David the king went in and sat before the LORD, and he said, "[a]Who am I, O Lord GOD, and what is my house, that You have brought me this far?

7:19 [a]2 Sam 7:11-16; 1 Chr 17:17 [b]Is 55:8,9
19"And yet this was insignificant in Your eyes, O Lord GOD, [a]for You have spoken also of the house of Your servant concerning the distant future. And [b]this is the custom of man, O Lord GOD.

7:20 [a]1 Sam 16:7; John 21:17
20"Again what more can David say to You? For [a]You know Your servant, O Lord GOD!

7:21 [a]1 Chr 17:19; Eph 4:32
21"[a]For the sake of Your word, and according to Your own heart, You have done all this greatness to let Your servant know.

22"For this reason [a]You are great, O Lord GOD; for [b]there is none like You, and there is no God besides You, [c]according to all that we have heard with our ears.

7:22 [a]Deut 3:24; Ps 48:1; 86:10 [b]Ex 15:11; 1 Sam 2:2 [c]Ex 10:2; Ps 44:1

23"And [a]what one nation on the earth is like Your people Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and [b]to do a great thing for You and awesome things for Your land, before [c]Your people whom [d]You have redeemed for Yourself from Egypt, *from* nations and their gods?

7:23 [a]Deut 4:32-38 [b]Deut 10:21 [c]Deut 15:15 [d]Deut 9:26

24"For [a]You have established for Yourself Your people Israel as Your own people forever, and [b]You, O LORD, have become their God.

7:24 [a]Deut 32:6 [b]Gen 17:7,8; Ex 6:7

25"Now therefore, O LORD God, the word that You have spoken concerning Your servant and his house, confirm *it* forever, and do as You have spoken,

26 [a]that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; and may the house of Your servant David be established before You.

7:26 [a]Ps 72:18,19; Matt 6:9

27"For You, O LORD of hosts, the God of Israel, have made a revelation to Your servant, saying, '[a]I will build you a house'; therefore Your servant has found courage to pray this prayer to You.

7:27 [a]2 Sam 7:13

28"Now, O Lord GOD, You are God, and [a]Your words are truth, and You have promised this good thing to Your servant.

7:28 [a]Ex 34:6; John 17:17

29"Now therefore, may it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken; and [a]with Your

7:29 [a]Num 6:24-26

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justified chastening, God's *lovingkindness* (Heb., *hesed,* steadfast love; see note on Hos. 2:19) would be forever (vv. 14–15); (5) David's house, kingdom, and throne would be established forever (v. 16). The covenant did not guarantee uninterrupted rule by David's family (and, in fact, the Babylonian Exile interrupted it), but it did promise that the right to rule would always remain with David's dynasty. Jesus Christ is the ultimate fulfillment of these promises (Luke 1:31–33) and, although at this present time He is not ruling from the throne of David (Heb. 12:2), at His second coming He will assume this throne. See notes on Matt. 1:11; 19:28; Acts 15:15.

7:18–29 David's prayer exemplifies the proper response of a believer to God's revealed will. Rather than mourn the loss of the privilege of building the Temple, David rejoiced in the promise of future blessing and acknowledged God's sovereignty.

7:18 *sat.* I.e., sat back on his heels in a position of prayer.

blessing may the house of Your servant be blessed forever."

IV DAVID'S CONQUESTS FOR THE KINGDOM, 8:1–10:19

A He Defeats Philistia, Moab, Zobah, Aram, Edom, 8:1–18

*8:1 a1 Chr 18
8 [a]Now after this it came about that David defeated the Philistines and subdued them; and David took control of the chief city from the hand of the Philistines.

*8:2 a Num 24:17 b 1 Sam 22:3,4 c 2 Sam 8:6; 1 Kin 4:21 d 2 Kin 3:4; 17:3
2 [a]He defeated [b]Moab, and measured them with the line, making them lie down on the ground; and he measured two lines to put to death and one full line to keep alive. And [c]the Moabites became servants to David, [d]bringing tribute.

*8:3 a 1 Sam 14:47; 2 Sam 10:16, 19 b 2 Sam 10:15-19
3 Then David defeated [a]Hadadezer, the son of Rehob king of Zobah, as [b]he went to restore his rule at the River.

*8:4 a Josh 11:6,9
4 David captured from him 1,700 horsemen and 20,000 foot soldiers; and David [a]hamstrung the chariot horses, but reserved *enough* of them for 100 chariots.

*8:5 a 1 Kin 11:23-25
5 When [a]the Arameans of Damascus came to help Hadadezer, king of Zobah, David killed 22,000 Arameans.

8:6 a 2 Sam 8:2 b 2 Sam 3:18
6 Then David put garrisons among the Arameans of Damascus, and [a]the Arameans became servants to David, bringing tribute. And [b]the LORD helped David wherever he went.

7 David took the shields of gold which were carried by the servants of Hadadezer and brought them to Jerusalem.

*8:8 a Ezek 47:16
8 From Betah and from [a]Berothai, cities of Hadadezer, King David took a very large amount of bronze.

*8:9 a 1 Kin 8:65; 2 Chr 8:4
9 Now when Toi king of [a]Hamath heard that David had defeated all the army of Hadadezer,

10 Toi sent Joram his son to King David to greet him and bless him, because he had fought against Hadadezer and defeated him; for Hadadezer had been at war with Toi. And *Joram* brought with him articles of silver, of gold and of bronze.

8:11 a 1 Kin 7:51
11 King David also [a]dedicated these to the LORD, with the silver and gold that he had dedicated from all the nations which he had subdued:

8:12 a 2 Sam 8:2 b 2 Sam 10:14 c 2 Sam 5:17-25 d 1 Sam 27:8; 30:17-20
12 from Aram and [a]Moab and [b]the sons of Ammon and [c]the Philistines and [d]Amalek, and from the spoil of Hadadezer, son of Rehob, king of Zobah.

*8:13 a 2 Sam 7:9 b 2 Kin 14:7
13 So [a]David made a name *for himself* when he returned from killing 18,000 Arameans in [b]the Valley of Salt.

8:14 a Gen 27:37-40; Num 24:17,18 b 2 Sam 8:6
14 He put garrisons in Edom. In all Edom he put garrisons, and [a]all the Edomites became servants to David. And [b]the LORD helped David wherever he went.

15 So David reigned over all Israel; and David administered justice and righteousness for all his people.

8:16 a 1 Chr 11:6 b 1 Kin 4:3 c 2 Kin 18:18, 37
16 [a]Joab the son of Zeruiah *was* over the army, and [b]Jehoshaphat the son of Ahilud *was* [c]recorder.

8:1 This chapter records the expansion of David's kingdom under the blessing of God. *control of the chief city* (Heb., *Metheg-ammah*). Probably a reference to Gath (1 Chron. 18:1), a key Philistine city that David captured and controlled.

8:2 The verse may be understood to mean that David spared the young Moabites (whose heights were equal to that of one measuring *line*) and executed the adults (whose heights were equal to two lines). Or it may mean that one out of three rows of soldiers was spared.

8:3 *Zobah.* An Aramean (Syrian) kingdom N of Damascus.

8:4 *1,700 horsemen.* Apparently a copyist's error in place of "1,000 chariots and 7,000 horsemen" (cf. LXX and 1 Chron. 18:4). *hamstrung.* I.e., disabled them for military activity by cutting the back sinews of the hind legs.

8:5 *Arameans.* Syrians. As a political entity, Syria began in the Hellenistic period (332 B.C.–63 B.C.). In the OT the region was called Aram, and the people Arameans.

8:8 *Betah* = Tibhath of 1 Chron. 18:8.

8:9 *Hamath* was another Aramean state located about 100 mi (160 km) N of Damascus.

8:13 *Arameans.* Probably a copyist's error and a reference to Edom rather than Aram (cf. 1 Chron. 18:12; Psalm 60, title).

17 [a]Zadok the son of Ahitub and Ahimelech the son of Abiathar *were* [b]priests, and Seraiah *was* [c]secretary.

18 [a]Benaiah the son of Jehoiada was over the [b]Cherethites and the Pelethites; and David's sons were [c]chief ministers.

*8:17 a1 Chr 6:4-8 b1 Chr 16:39, 40 c2 Kin 18:18

8:18 a1 Kin 4:4 b1 Sam 30:14; 2 Sam 15:18; 20:7,23; 1 Kin 1:38,44 c1 Chr 18:17

B He Shows Kindness to Mephibosheth, 9:1–13

9 Then David said, "Is there yet anyone left of the house of Saul, [a]that I may show him kindness for Jonathan's sake?"

2 Now there was a servant of the house of Saul whose name was Ziba, and they called him to David; and the king said to him, "Are you [a]Ziba?" And he said, "*I am* your servant."

3 The king said, "Is there not yet anyone of the house of Saul to whom I may show the [a]kindness of God?" And Ziba said to the king, "[b]There is still a son of Jonathan who is crippled in both feet."

4 So the king said to him, "Where is he?" And Ziba said to the king, "Behold, he is [a]in the house of Machir the son of Ammiel in Lo-debar."

5 Then King David sent and brought him from the house of Machir the son of Ammiel, from Lo-debar.

6 [a]Mephibosheth, the son of Jonathan the son of Saul, came to David and [b]fell on his face and prostrated himself. And David said, "Mephibosheth." And he said, "Here is your servant!"

7 David said to him, "Do not fear, for [a]I will surely show kindness to you for the sake of your father Jonathan, and [b]will restore to you all the land of your grandfather Saul; and [c]you shall eat at my table regularly."

8 Again he prostrated himself and said, "What is your servant, that you should regard [a]a dead dog like me?"

9 Then the king called Saul's servant Ziba and said to him, "[a]All that belonged to Saul and to all his house I have given to your master's grandson.

10 "You and your sons and your servants shall cultivate the land for him, and you shall bring in *the produce* so that your master's grandson may have food; nevertheless [a]Mephibosheth your master's grandson [b]shall eat at my table regularly." Now Ziba had fifteen sons and twenty servants.

11 Then Ziba said to the king, "According [a]to all that my lord the king commands his servant so your servant will do." So Mephibosheth ate at David's table as one of the king's sons.

12 Mephibosheth had a young son whose name was Mica. And all who lived in the house of Ziba were servants to Mephibosheth.

13 So Mephibosheth lived in Jerusalem, for [a]he ate at the king's table regularly. Now [b]he was lame in both feet.

*9:1 a1 Sam 20:14-17,42

9:2 a2 Sam 16:1-4; 19:17,29

9:3 a1 Sam 20:14 b2 Sam 4:4

*9:4 a2 Sam 17:27-29

9:6 a2 Sam 16:4; 19:24-30 b1 Sam 25:23

9:7 a2 Sam 9:1,3 b2 Sam 12:8 c2 Sam 19:28; 1 Kin 2:7; 2 Kin 25:29

*9:8 a2 Sam 16:9; 24:14

9:9 a2 Sam 16:4; 19:29

*9:10 a2 Sam 9:7,11, 13 b2 Sam 19:28; 1 Kin 2:7

9:11 a2 Sam 16:1-4; 19:24-30

9:13 a2 Sam 9:7,11 b2 Sam 9:3

C He Defeats Ammon, 10:1–19

10 [a]Now it happened afterwards that [b]the king of the Ammonites died, and Hanun his son became king in his place.

*10:1 a1 Chr 19:1-19 b1 Sam 11:1

8:17 The priestly line of *Zadok,* a descendant of Aaron through Eleazar (1 Chron. 6:4–8), eventually replaced that of Abiathar, which Samuel predicted would come to an end (1 Sam. 3:10–14). See notes on 1 Kings 2:26–27 and Ezek. 40:46.

9:1 *kindness.* Loyal love (Heb., *hesed,* here and v. 3; see note on Hos. 2:19). David displayed covenant loyalty (1 Sam. 20:42) toward Mephibosheth, the crippled son of Jonathan, by restoring his property and providing for his physical needs, thereby giving a beautiful illustration of grace.

9:4 Wealthy *Machir* supported Mephibosheth and later helped David (17:27).

9:8 *a dead dog.* I.e., someone contemptible and useless.

9:10 This meant that although David would provide the necessities of life for Mephibosheth, Mephibosheth had to care for the maintenance of his family and servants (v. 12).

10:1 Chapter 10 records the details of David's conflict with the Ammonites and Arameans, incidentally mentioned in 8:12. It also furnishes the backdrop against which the drama of David's great sin will be enacted (chap. 11).

2 Then David said, "I will show kindness to Hanun the son of [a]Nahash, just as his father showed kindness to me." So David sent some of his servants to console him concerning his father. But when David's servants came to the land of the Ammonites,

3 the princes of the Ammonites said to Hanun their lord, "Do you think that David is honoring your father because he has sent consolers to you? [a]Has David not sent his servants to you in order to search the city, to spy it out and overthrow it?"

4 So Hanun took David's servants and [a]shaved off half of their beards, and [b]cut off their garments in the middle as far as their hips, and sent them away.

5 When they told *it* to David, he sent to meet them, for the men were greatly humiliated. And the king said, "Stay at Jericho until your beards grow, and *then* return."

6 Now when the sons of Ammon saw that [a]they had become odious to David, the sons of Ammon sent and [b]hired the Arameans of [c]Beth-rehob and the [d]Arameans of Zobah, 20,000 foot soldiers, and the king of [e]Maacah with 1,000 men, and the men of Tob with 12,000 men.

7 When David heard *of it,* he sent Joab and all the army, the mighty men.

8 The sons of Ammon came out and drew up in battle array [a]at the entrance of the city, while the Arameans of Zobah and of Rehob and the men of [b]Tob and Maacah *were* by themselves in the field.

9 Now when Joab saw that the battle was set against him in front and in the rear, he selected from all the choice men of Israel, and arrayed *them* against the Arameans.

10 But the remainder of the people he placed in the hand of Abishai his brother, and he arrayed *them* against the sons of Ammon.

11 He said, "If the Arameans are too strong for me, then you shall help me, but if the sons of Ammon are too strong for you, then I will come to help you.

12 "[a]Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God; and [b]may the LORD do what is good in His sight."

13 So Joab and the people who were with him drew near to the battle against the Arameans, and [a]they fled before him.

14 When the sons of Ammon saw that the Arameans fled, they *also* fled before Abishai and entered the city. [a]Then Joab returned from *fighting* against the sons of Ammon and came to Jerusalem.

15 When the Arameans saw that they had been defeated by Israel, they gathered themselves together.

16 [a]And Hadadezer sent and brought out the Arameans who were beyond the River, and they came to Helam; and [b]Shobach the commander of the army of Hadadezer led them.

17 Now when it was told David, he gathered all Israel together and crossed the Jordan, and came to Helam. And the Arameans arrayed themselves to meet David and fought against him.

18 But the Arameans fled before Israel, and David killed [a]700 charioteers of the Arameans and 40,000 horsemen and struck

***10:2** [a] 1 Sam 11:1
10:3 [a] Gen 42:9,16
***10:4** [a] Is 15:2; Jer 41:5 [b] Is 20:4
***10:6** [a] Gen 34:30; 1 Sam 27:12 [b] 2 Sam 8:3,5; 2 Kin 7:6 [c] Judg 18:28 [d] 2 Sam 8:3 [e] Deut 3:14
10:8 [a] 1 Chr 19:9 [b] Judg 11:3,5
10:12 [a] Deut 31:6; Josh 1:6; 1 Cor 16:13 [b] 1 Sam 3:18
10:13 [a] 1 Kin 20:13-21
10:14 [a] 2 Sam 11:1
***10:15**
10:16 [a] 2 Sam 8:3-8 [b] 1 Chr 19:16
***10:18** [a] 1 Chr 19:18

10:2 *as his father showed kindness.* Perhaps when David was a refugee.

10:4 Shaving off a person's beard is still regarded by the Arabs as a great indignity.

10:6 *Arameans.* Syrians (and so throughout chap. 10). See note on 8:5.

10:15–18 In the second campaign, Hadadezer enlisted the support of the Arameans beyond the Euphrates. The armies were engaged at Helam, in Transjordan, where David brought Israel another victory.

10:18 *700.* Probably a copyist's error, in place of 7,000 (cf. 1 Chron. 19:18).

down Shobach the commander of their army, and he died there.

10:19 [a]2 Sam 8:6

19 When all the kings, servants of Hadadezer, saw that they were defeated by Israel, [a]they made peace with Israel and served them. So the Arameans feared to help the sons of Ammon anymore.

V DAVID'S CRIMES WITHIN THE KINGDOM, 11:1–27

A Adultery, 11:1–13

*11:1 [a]1 Chr 20:1 [b]2 Sam 10:14; 1 Kin 20:22,26 [c]2 Sam 12:26-29; Jer 49:2,3; Amos 1:14

11 [a]Then it happened [b]in the spring, at the time when kings go out *to battle,* that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and [c]besieged Rabbah. But David stayed at Jerusalem.

*11:2 [a]Deut 22:8; 1 Sam 9:25; Matt 24:17; Acts 10:9

2 Now when evening came David arose from his bed and walked around on [a]the roof of the king's house, and from the roof he saw a woman bathing; and the woman was very beautiful in appearance.

*11:3 [a]1 Chr 3:5 [b]2 Sam 23:39

3 So David sent and inquired about the woman. And one said, "Is this not [a]Bathsheba, the daughter of Eliam, the wife of [b]Uriah the Hittite?"

*11:4 [a]Ps 51: title; James 1:14,15 [b]Lev 12:2-5; 15:18-28; 18:19

4 David sent messengers and took her, and when she came to him, [a]he lay with her; [b]and when she had purified herself from her uncleanness, she returned to her house.

11:5 [a]Lev 20:10; Deut 22:22

5 The woman conceived; and she sent and told David, and said, "[a]I am pregnant."

6 Then David sent to Joab, *saying,* "Send me Uriah the Hittite." So Joab sent Uriah to David.

11:7 [a]Gen 37:14; 1 Sam 17:22

7 When Uriah came to him, [a]David asked concerning the welfare of Joab and the people and the state of the war.

*11:8 [a]Gen 43:24; Luke 7:44

8 Then David said to Uriah, "Go down to your house, and [a]wash your feet." And Uriah went out of the king's house, and a present from the king was sent out after him.

11:9 [a]1 Kin 14:27, 28

9 But Uriah slept [a]at the door of the king's house with all the servants of his lord, and did not go down to his house.

10 Now when they told David, saying, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

*11:11 [a]2 Sam 7:2,6 [b]2 Sam 20:6

11 Uriah said to David, "[a]The ark and Israel and Judah are staying in temporary shelters, and my lord Joab and [b]the servants of my lord are camping in the open field. Shall I then go to my house to eat and to drink and to lie with my wife? By your life and the life of your soul, I will not do this thing."

11:12 [a]Job 20:12-14

12 Then David said to Uriah, "[a]Stay here today also, and tomorrow I will let you go." So Uriah remained in Jerusalem that day and the next.

11:13 [a]Prov 20:1; 23:29-35

13 Now David called him, and he ate and drank before him, and he [a]made him drunk; and in the evening he went out to lie on his

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11:1 Chapters 11–20 record David's troubles in the areas of morals, politics, and family relationships, and illustrates repeatedly the inevitable and devastating consequences of sin. *in the spring.* Spring was an advantageous time to wage war because of good weather and available provisions from the harvest.

11:2 Oriental homes had an enclosed courtyard that was considered part of the house. Bathsheba, bathing herself by lamplight, was not immodest for she was in her house. However, the interior of the courtyard could be seen from the roof of David's house, situated as it was on the higher elevation of Mount Zion.

11:3 There were three steps to David's sin: (1) he saw (v. 2); (2) he inquired (v. 3); (3) he yielded to temptation (v. 4). David was carried away by his lust, which gave birth to sin, which resulted in judgment (death; cf. James 1:14–15). *Uriah the Hittite.* Though a Hittite, Uriah must have worshiped Yahweh (the LORD), since his name means "Yahweh is my light."

11:4 Bathsheba evidently was not an unwilling participant in this sin. Purification after intercourse was required by Mosaic Law (Lev. 15:18).

11:8 *wash your feet.* A contemporary idiom meaning "spend some time at home."

11:11 Uriah exemplified the epitome of dedication to his men and to his mission (see also v. 13). Uriah's refusal to go to his wife thwarted David's scheme to make it appear that the baby was Uriah's. Even getting him drunk (v. 13) did not work.

bed [b]with his lord's servants, but he did not go down to his house.

[b] 11:13 2 Sam 11:9

B Murder, 11:14–27

14 Now it came about in the morning that David [a]wrote a letter to Joab and sent *it* by the hand of Uriah.

[a] ★11:14 1 Kin 21:8-10

15 [a]He had written in the letter, saying, "Place Uriah in the front line of the fiercest battle and withdraw from him, [b]so that he may be struck down and die."

[a] 11:15 Eccl 8:11; Jer 17:9
[b] 11:15 2 Sam 12:9

16 So it was as Joab kept watch on the city, that he put Uriah at the place where he knew there *were* valiant men.

17 The men of the city went out and fought against Joab, and some of the people among David's servants fell; and [a]Uriah the Hittite also died.

[a] 11:17 2 Sam 11:21

18 Then Joab sent and reported to David all the events of the war.

19 He charged the messenger, saying, "When you have finished telling all the events of the war to the king,

20 and if it happens that the king's wrath rises and he says to you, 'Why did you go so near to the city to fight? Did you not know that they would shoot from the wall?

21 'Who [a]struck down Abimelech the son of Jerubbesheth? Did not a woman throw an upper millstone on him from the wall so that he died at Thebez? Why did you go so near the wall?'—then you shall say, 'Your servant Uriah the Hittite is dead also.' "

[a] ★11:21 Judg 9:50-54

22 So the messenger departed and came and reported to David all that Joab had sent him *to tell.*

23 The messenger said to David, "The men prevailed against us and came out against us in the field, but we pressed them as far as the entrance of the gate.

24 "Moreover, the archers shot at your servants from the wall; so some of the king's servants are dead, and your servant Uriah the Hittite is also dead."

25 Then David said to the messenger, "Thus you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another; make your battle against the city stronger and overthrow it'; and *so* encourage him."

26 Now when the wife of Uriah heard that Uriah her husband was dead, [a]she mourned for her husband.

[a] 11:26 Gen 50:10; Deut 34:8; 1 Sam 31:13

27 When the *time of* mourning was over, David sent and brought her to his house and [a]she became his wife; then she bore him a son. But [b]the thing that David had done was evil in the sight of the LORD.

[a] ★11:27 2 Sam 12:9
[b] Ps 51:4,5

VI DAVID'S CONFLICTS IN THE KINGDOM, 12:1–20:26

A The Death of His Baby and the Restoration to Power, 12:1–31

12 Then the LORD sent [a]Nathan to David. And [b]he came to him and said,

"There were two men in
one city, the one rich
and the other poor.
2 "The rich man had a great
many flocks and herds.
3 "But the poor man had
nothing except [a]one
little ewe lamb
Which he bought and
nourished;
And it grew up together
with him and his
children.
It would eat of his bread
and drink of his cup
and lie in his bosom,
And was like a daughter to
him.

[a] ★12:1 2 Sam 7:2,4, 17
[b] Ps 51: title
[a] 12:3 2 Sam 11:3

11:14 David now resorted to Uriah's murder and coldly sent the letter of instructions by the victim himself.

11:21 *Jerubbesheth* is a variation of Jerubbaal of Judg. 9:57 (= Gideon, Judg. 7:1).

11:27 Although sin may be concealed from the public, the omniscient God sees it.

12:1 Nathan the prophet used a parable to lead David to condemn his own actions and bring about repentance.

4"Now a traveler came to the rich man,
And he was unwilling to take from his own flock or his own herd,
To prepare for the wayfarer who had come to him;
Rather he took the poor man's ewe lamb and prepared it for the man who had come to him."

*12:5 [a]1 Sam 26:16
5 Then David's anger burned greatly against the man, and he said to Nathan, "As the LORD lives, surely the man who has done this [a]deserves to die.

*12:6 [a]Ex 22:1; Luke 19:8
6"He must make restitution for the lamb [a]fourfold, because he did this thing and had no compassion."

12:7 [a]1 Kin 20:42 [b]1 Sam 16:13
7 Nathan then said to David, "[a]You are the man! Thus says the LORD God of Israel, '[b]It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul.

*12:8 [a]2 Sam 9:7
8 'I also gave you [a]your master's house and your master's wives into your care, and I gave you the house of Israel and Judah; and if *that had been* too little, I would have added to you many more things like these!

12:9 [a]1 Sam 15:23, 26 [b]2 Sam 11:14-17 [c]2 Sam 11:27
9 'Why [a]have you despised the word of the LORD by doing evil in His sight? [b]You have struck down Uriah the Hittite with the sword, [c]have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.

*12:10 [a]2 Sam 13:28; 18:14; 1 Kin 2:25
10 'Now therefore, [a]the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'

12:11 [a]Deut 28:30; 2 Sam 16:21, 22
11"Thus says the LORD, 'Behold, I will raise up evil against you from your own household; [a]I will even take your wives before your eyes and give *them* to your companion, and he shall lie with your wives in broad daylight.

12 'Indeed [a]you did it secretly, but [b]I will do this thing before all Israel, and under the sun.' "

12:12 [a]2 Sam 11:4-15 [b]2 Sam 16:22

13 Then David said to Nathan, "[a]I have sinned against the LORD." And Nathan said to David, "The LORD also has [b]taken away your sin; you shall not die.

*12:13 [a]1 Sam 15:24, 30; 2 Sam 24:10; Luke 18:13 [b]Lev 20:10; 24:17; Prov 28:13; Mic 7:18

14"However, because by this deed you have [a]given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die."

*12:14 [a]Is 52:5; Rom 2:24

15 So Nathan went to his house.

Then the LORD struck the child that Uriah's widow bore to David, so that he was *very* sick.

12:16 [a]Neh 1:4 [b]2 Sam 13:31
16 David therefore inquired of God for the child; and David [a]fasted and went and [b]lay all night on the ground.

12:17 [a]Gen 24:2
17 [a]The elders of his household stood beside him in order to raise him up from the ground, but he was unwilling and would not eat food with them.

18 Then it happened on the seventh day that the child died. And the servants of David were afraid to tell him that the child was dead, for they said, "Behold, while the child was *still* alive, we spoke to him and he did not listen to our voice. How then can we tell him that the child is dead, since he might do *himself* harm!"

19 But when David saw that his servants were whispering together, David perceived that the child was dead; so David said to his servants, "Is the child dead?" And they said, "He is dead."

12:20 [a]Ruth 3:3; Matt 6:17
20 So David arose from the ground, [a]washed, anointed *him-*

12:5 David himself deserved death for adultery (Lev. 20:10) and murder (Lev. 24:17).

12:6 David demanded restitution according to the Mosaic Law (Ex. 22:1).

12:8 The harem of the preceding king (Saul) was given to his successor (David).

12:10–11 These predictions of judgment were fulfilled in the violent deaths of Amnon (13:28–29) and Absalom (18:15), and in Absalom's public appropriation of David's royal concubines (16:22).

12:13 David's confession (given fuller expression in Ps. 51) was immediate, as was God's gracious forgiveness (Ps. 32).

12:14 For the sake of God's holy reputation among the nations, the sin of adultery had to be judged.

12:20 [b]Ps 95:6-8; 103:1,8-17; Prov 3:7

self, and changed his clothes; and he came into the house of the LORD and [b]worshiped. Then he came to his own house, and when he requested, they set food before him and he ate.

21 Then his servants said to him, "What is this thing that you have done? While the child was alive, you fasted and wept; but when the child died, you arose and ate food."

12:22 [a]Is 38:1-3 [b]Jon 3:9

22 He said, "While the child was *still* alive, [a]I fasted and wept; for I said, '[b]Who knows, the LORD may be gracious to me, that the child may live.'

*12:23 [a]Gen 37:35 [b]Job 7:8-10

23"But now he has died; why should I fast? Can I bring him back again? [a]I shall go to him, but [b]he will not return to me."

12:24 [a]1 Chr 22:9; Matt 1:6

24 Then David comforted his wife Bathsheba, and went in to her and lay with her; and she gave birth to a son, and [a]he named him Solomon. Now the LORD loved him

*12:25

25 and sent *word* through Nathan the prophet, and he named him Jedidiah for the LORD's sake.

12:26 [a]1 Chr 20:1-3 [b]Deut 3:11

26 [a]Now Joab fought against [b]Rabbah of the sons of Ammon and captured the royal city.

*12:27

27 Joab sent messengers to David and said, "I have fought against Rabbah, I have even captured the city of waters.

28"Now therefore, gather the rest of the people together and camp against the city and capture it, or I will capture the city myself and it will be named after me."

29 So David gathered all the people and went to Rabbah, fought against it and captured it.

*12:30 [a]1 Chr 20:2

30 Then [a]he took the crown of their king from his head; and its weight *was* a talent of gold, and *in it was* a precious stone; and it was *placed* on David's head. And he brought out the spoil of the city in great amounts.

*12:31 [a]1 Chr 20:3; Heb 11:37

31 He also brought out the people who were in it, and [a]set *them* under saws, sharp iron instruments, and iron axes, and made them pass through the brickkiln. And thus he did to all the cities of the sons of Ammon. Then David and all the people returned *to* Jerusalem.

B The Incest of Amnon, 13:1–39

*13:1 [a]2 Sam 3:2,3; 1 Chr 3:2 [b]1 Chr 3:9 [c]2 Sam 3:2

13 Now it was after this that [a]Absalom the son of David had a beautiful sister whose name was [b]Tamar, and [c]Amnon the son of David loved her.

*13:2

2 Amnon was so frustrated because of his sister Tamar that he made himself ill, for she was a virgin, and it seemed hard to Amnon to do anything to her.

13:3 [a]1 Sam 16:9

3 But Amnon had a friend whose name was Jonadab, the son of [a]Shimeah, David's brother; and Jonadab was a very shrewd man.

4 He said to him, "O son of the king, why are you so depressed morning after morning? Will you not tell me?" Then Amnon said to him, "I am in love with Tamar, the sister of my brother Absalom."

12:23 Although the verse may lend support to the view that infants who die are taken to heaven, the emphasis here is not on existence after death, but on the inevitability of death. The child could not return to life, but David would someday join his son in death.

12:25 *Jedidiah* means "beloved of the Lord." The name marked Solomon as successor to the throne.

12:27 *the city of waters.* I.e., that part of Rabbah that linked it to its water supply.

12:30 *a talent of gold.* About 75 lb (34 kg).

12:31 *set them under saws.* Lit., put them to the saw. There are two views as to the meaning of this verse: (1) David imposed hard labor on the captives. However, this requires a change from "pass through" (KJV and NASB) to "toil at" (NIV, "work at"). (2) David had them killed in accordance with cruel Ammonite ways (cf. 1 Sam. 11:2; Amos 1:13).

13:1–29 The tragedy of the rape of Tamar and murder of Amnon is clearly a fulfillment of God's promised judgment on David for his sin with Bathsheba (12:11). Amnon and Tamar were David's children by Ahinoam (3:2) and Maacah (3:3) respectively.

13:2 *frustrated.* I.e., sexually frustrated. A marriage relationship with one's half sister was forbidden by Mosaic Law (Lev. 18:11).

5 Jonadab then said to him, "Lie down on your bed and pretend to be ill; when your father comes to see you, say to him, 'Please let my sister Tamar come and give me *some* food to eat, and let her prepare the food in my sight, that I may see *it* and eat from her hand.' "

13:6 [a]Gen 18:6
6 So Amnon lay down and pretended to be ill; when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and [a]make me a couple of cakes in my sight, that I may eat from her hand."

7 Then David sent to the house for Tamar, saying, "Go now to your brother Amnon's house, and prepare food for him."

8 So Tamar went to her brother Amnon's house, and he was lying down. And she took dough, kneaded *it,* made cakes in his sight, and baked the cakes.

13:9 [a]Gen 45:1
9 She took the pan and dished *them* out before him, but he refused to eat. And Amnon said, "[a]Have everyone go out from me." So everyone went out from him.

10 Then Amnon said to Tamar, "Bring the food into the bedroom, that I may eat from your hand." So Tamar took the cakes which she had made and brought them into the bedroom to her brother Amnon.

13:11 [a]Gen 39:12
11 When she brought *them* to him to eat, he [a]took hold of her and said to her, "Come, lie with me, my sister."

13:12 [a]Lev 20:17 [b]Judg 19:23; 20:6
12 But she answered him, "No, my brother, do not violate me, for [a]such a thing is not done in Israel; do not do this [b]disgraceful thing!

13 "As for me, where could I get rid of my reproach? And as for you, you will be like one of the fools in Israel. Now therefore, please speak to the king, for [a]he will not withhold me from you."

13:13 [a]Gen 20:12

14 However, he would not listen to her; since he was stronger than she, he [a]violated her and lay with her.

13:14 [a]Lev 18:9; Deut 22:25; 27:22; 2 Sam 12:11

15 Then Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up, go away!"

*13:15

16 But she said to him, "No, because this wrong in sending me away is greater than the other that you have done to me!" Yet he would not listen to her.

*13:16

17 Then he called his young man who attended him and said, "Now throw this woman out of my *presence,* and lock the door behind her."

18 Now she had on [a]a long-sleeved garment; for in this manner the virgin daughters of the king dressed themselves in robes. Then his attendant took her out and locked the door behind her.

*13:18 [a]Gen 37:3,23

19 [a]Tamar put ashes on her head and [b]tore her long-sleeved garment which *was* on her; and [c]she put her hand on her head and went away, crying aloud as she went.

*13:19 [a]1 Sam 4:12; Esth 4:1 [b]Gen 37:29; 2 Sam 1:11 [c]Jer 2:37

20 Then Absalom her brother said to her, "Has Amnon your brother been with you? But now keep silent, my sister, he is your brother; do not take this matter to heart." So Tamar remained and was desolate in her brother Absalom's house.

*13:20

21 Now when King David heard of all these matters, he was very angry.

*13:21

22 But Absalom did not speak to Amnon [a]either good or bad;

13:22 [a]Gen 31:24

13:15 Amnon's "love" was really lust, which when gratified turned to hatred.

13:16 *this wrong . . . is greater* because, having violated her, he was obliged to marry her (Deut. 22:29).

13:18 *a long-sleeved garment.* See note on Gen. 37:3.

13:19 Tamar's actions were those of a widow mourning for her husband.

13:20 Absalom quieted the matter, determining to take revenge when Amnon least expected it (v. 22).

13:21 David was angry but did not execute Amnon as he should have (Lev. 20:17). This may be due to the fact that Amnon was David's firstborn (1 Chron. 3:1) and would be expected to inherit the throne.

13:22 [b]Lev 19:17; 1 John 2:9,11; 3:10,12,15

for [b]Absalom hated Amnon because he had violated his sister Tamar.

13:23 [a]1 Sam 25:7

23 Now it came about after two full years that Absalom [a]had sheepshearers in Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons.

24 Absalom came to the king and said, "Behold now, your servant has sheepshearers; please let the king and his servants go with your servant."

25 But the king said to Absalom, "No, my son, we should not all go, for we will be burdensome to you." Although he urged him, he would not go, but blessed him.

13:26 [a]2 Sam 3:27; 11:13-15

26 Then [a]Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"

27 But when Absalom urged him, he let Amnon and all the king's sons go with him.

13:28 [a]Judg 19:6,9, 22; 1 Sam 25:36-38

28 Absalom commanded his servants, saying, "See now, [a]when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' then put him to death. Do not fear; have not I myself commanded you? Be courageous and be valiant."

13:29 [a]2 Sam 18:9; 1 Kin 1:33,38

29 The servants of Absalom did to Amnon just as Absalom had commanded. Then all the king's sons arose and each mounted [a]his mule and fled.

*13:30

30 Now it was while they were on the way that the report came to David, saying, "Absalom has struck down all the king's sons, and not one of them is left."

13:31 [a]2 Sam 1:11 [b]2 Sam 12:16

31 Then the king arose, [a]tore his clothes and [b]lay on the ground; and all his servants were standing by with clothes torn.

13:32 [a]2 Sam 13:3-5

32 [a]Jonadab, the son of Shimeah, David's brother, responded, "Do not let my lord suppose they have put to death all the young men, the king's sons, for Amnon alone is dead; because by the intent of Absalom this has been determined since the day that he violated his sister Tamar.

13:33 [a]2 Sam 19:19

33 "Now therefore, do not let my lord the king [a]take the report to heart, namely, 'all the king's sons are dead,' for only Amnon is dead."

13:34 [a]2 Sam 13:37, 38 [b]2 Sam 18:24

34 Now [a]Absalom had fled. And [b]the young man who was the watchman raised his eyes and looked, and behold, many people were coming from the road behind him by the side of the mountain.

35 Jonadab said to the king, "Behold, the king's sons have come; according to your servant's word, so it happened."

36 It came about as soon as he had finished speaking, that behold, the king's sons came and lifted their voices and wept; and also the king and all his servants wept very bitterly.

13:37 [a]2 Sam 13:34 [b]2 Sam 3:3 [c]2 Sam 14:23, 32

37 Now [a]Absalom fled and went to [b]Talmai the son of Ammihud, the king of [c]Geshur. And *David* mourned for his son every day.

13:38 [a]2 Sam 13:34

38 [a]So Absalom had fled and gone to Geshur, and was there three years.

*13:39 [a]2 Sam 12:19-23

39 *The heart of* King David longed to go out to Absalom; for [a]he was comforted concerning Amnon, since he was dead.

C The Rebellion of Absalom, 14:1–18:33

1 *Absalom returns,* 14:1–33

*14:1 [a]2 Sam 13:39

14 Now Joab the son of Zeruiah perceived that [a]the king's heart *was inclined* toward Absalom.

*14:2 [a]2 Sam 23:26; 2 Chr 11:6; Amos 1:1

2 So Joab sent to [a]Tekoa and brought a wise woman from there and said to her, "Please pretend to

13:30–33 The report received by David was exaggerated, but Jonadab perceived the truth and reassured the king.

13:39 David gradually accepted the fact of Amnon's death and became anxious to see Absalom again.

14:1–20 Joab used a subtle method to enable David to be reunited with Absalom after a three-year separation.

14:2 On *Tekoa* (10 mi, or 16 km, S of Jerusalem), see Introduction to the book of Amos.

14:2 [b] 2 Sam 12:20
be a mourner, and put on mourning garments now, and do not [b]anoint yourself with oil, but be like a woman who has been mourning for the dead many days;

14:3 [a] 2 Sam 14:19
3 then go to the king and speak to him in this manner." So Joab put [a]the words in her mouth.

14:4 [a] 1 Sam 25:23 [b] 2 Kin 6:26-28
4 Now when the woman of Tekoa spoke to the king, she fell on her face to the ground and [a]prostrated herself and said, "[b]Help, O king."

5 The king said to her, "What is your trouble?" And she answered, "Truly I am a widow, for my husband is dead.

6 "Your maidservant had two sons, but the two of them struggled together in the field, and there was no one to separate them, so one struck the other and killed him.

*14:7 [a] Num 35:19; Deut 19:12,13 [b] Matt 21:38
7 "Now behold, [a]the whole family has risen against your maidservant, and they say, 'Hand over the one who struck his brother, that we may put him to death for the life of his brother whom he killed, [b]and destroy the heir also.' Thus they will extinguish my coal which is left, so as to leave my husband neither name nor remnant on the face of the earth."

*14:8
8 Then the king said to the woman, "Go to your house, and I will give orders concerning you."

14:9 [a] Gen 43:9; 1 Sam 25:24 [b] 1 Kin 2:33
9 The woman of Tekoa said to the king, "O my lord, the king, [a]the iniquity is on me and my father's house, but [b]the king and his throne are guiltless."

*14:10
10 So the king said, "Whoever speaks to you, bring him to me, and he will not touch you anymore."

11 Then she said, "Please let the king remember the LORD your God, [a]*so that* the avenger of blood may not continue to destroy, otherwise they will destroy my son." And he said, "[b]As the LORD lives, not one hair of your son shall fall to the ground."

*14:11 [a] Num 35:19, 21; Deut 19:4-10 [b] 1 Sam 14:45; 1 Kin 1:52; Matt 10:30

12 Then the woman said, "Please let your maidservant speak a word to my lord the king." And he said, "Speak."

13 The woman said, "[a]Why then have you planned such a thing against the people of God? For in speaking this word the king is as one who is guilty, *in that* the king does not bring back [b]his banished one.

*14:13 [a] 2 Sam 12:7; 1 Kin 20:40-42 [b] 2 Sam 13:37, 38

14 "For [a]we shall surely die and are [b]like water spilled on the ground which cannot be gathered up again. Yet God does not take away life, but plans ways so that [c]the banished one may not be cast out from him.

14:14 [a] Job 30:23; 34:15; Heb 9:27 [b] Ps 58:7 [c] Num 35:15, 25,28

15 "Now the reason I have come to speak this word to my lord the king is because the people have made me afraid; so your maidservant said, 'Let me now speak to the king, perhaps the king will perform the request of his maidservant.

16 'For the king will hear and deliver his maidservant from the hand of the man who would destroy both me and my son from [a]the inheritance of God.'

14:16 [a] Deut 32:9; 1 Sam 26:19

17 "Then your maidservant said, 'Please let the word of my lord the king be comforting, for as [a]the angel of God, so is my lord the king to discern good and evil. And may the LORD your God be with you.' "

14:17 [a] 1 Sam 29:9; 2 Sam 14:20; 19:27

18 Then the king answered and said to the woman, "Please do not hide anything from me that I am

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14:7 The extinction of a family line on account of the absence of an heir was regarded as a terrible misfortune. The surviving son is compared to the last *coal* left among the embers.

14:8–9 David was apparently putting the woman off, seeking to avoid becoming blameworthy himself by defending a guilty son. The persistent woman expressed her willingness to bear any guilt in place of the king.

14:10 David authorized the woman to bring her persecutors before him for judgment.

14:11 *the avenger of blood.* See note on Num. 35:11–12. The woman leads David on so that he binds himself with an oath.

14:13 The woman applied the principle of David's judgment to his own situation with Absalom.

about to ask you." And the woman said, "Let my lord the king please speak."

14:19 [a]2 Sam 14:3

19 So the king said, "Is the hand of Joab with you in all this?" And the woman answered and said, "As your soul lives, my lord the king, no one can turn to the right or to the left from anything that my lord the king has spoken. Indeed, it was [a]your servant Joab who commanded me, and it was he who put all these words in the mouth of your maidservant;

14:20 [a]2 Sam 14:17; 19:27

20 in order to change the appearance of things your servant Joab has done this thing. But my lord is wise, [a]like the wisdom of the angel of God, to know all that is in the earth."

14:21 [a]2 Sam 14:11

21 Then the king said to Joab, "Behold now, [a]I will surely do this thing; go therefore, bring back the young man Absalom."

22 Joab fell on his face to the ground, prostrated himself and blessed the king; then Joab said, "Today your servant knows that I have found favor in your sight, O my lord, the king, in that the king has performed the request of his servant."

14:23 [a]Deut 3:14; 2 Sam 13:37, 38

23 So Joab arose and went to [a]Geshur and brought Absalom to Jerusalem.

★14:24 [a]2 Sam 13:20

24 However the king said, "Let him turn to [a]his own house, and let him not see my face." So Absalom turned to his own house and did not see the king's face.

14:25 [a]Deut 28:35; Job 2:7; Is 1:6

25 Now in all Israel was no one as handsome as Absalom, so highly praised; [a]from the sole of his foot to the crown of his head there was no defect in him.

★14:26 [a]Ezek 44:20

26 When he [a]cut the hair of his head (and it was at the end of every year that he cut *it,* for it was heavy on him so he cut it), he weighed the hair of his head at 200 shekels by the king's weight.

★14:27 [a]2 Sam 18:18 [b]2 Sam 13:1

27 [a]To Absalom there were born three sons, and one daughter whose name was [b]Tamar; she was a woman of beautiful appearance.

14:28 [a]2 Sam 14:24

28 Now Absalom lived two full years in Jerusalem, [a]and did not see the king's face.

29 Then Absalom sent for Joab, to send him to the king, but he would not come to him. So he sent again a second time, but he would not come.

14:30 [a]Judg 15:3-5

30 Therefore he said to his servants, "See, [a]Joab's field is next to mine, and he has barley there; go and set it on fire." So Absalom's servants set the field on fire.

31 Then Joab arose, came to Absalom at his house and said to him, "Why have your servants set my field on fire?"

★14:32 [a]1 Sam 20:8; Prov 28:13

32 Absalom answered Joab, "Behold, I sent for you, saying, 'Come here, that I may send you to the king, to say, "Why have I come from Geshur? It would be better for me still to be there." ' Now therefore, let me see the king's face, [a]and if there is iniquity in me, let him put me to death."

★14:33 [a]Gen 33:4; Luke 15:20

33 So when Joab came to the king and told him, he called for Absalom. Thus he came to the king and prostrated himself on his face to the ground before the king, and [a]the king kissed Absalom.

2 *Absalom revolts,* 15:1–12

★15:1 [a]1 Kin 1:5

15 Now it came about after this that [a]Absalom provided for himself a chariot and horses and fifty men as runners before him.

14:24 David's unwillingness to forgive completely and to restore Absalom to the court generated bitterness in the heart of Absalom.

14:26 The weight of Absalom's hair clippings was 3.5–4 lb (1.6–1.8 kg).

14:27 Absalom's sons predeceased him (18:18). Concerning *Tamar,* see note on 1 Kings 15:1–2.

14:32 Absalom still shows no evidence of repentance.

14:33 After two years Absalom was restored to favor with David and again enjoyed full court privileges.

15:1–23 During the two years of separation from David, Absalom had grown bitter. This eventually erupted in rebellion, which forced David to flee Jerusalem when Absalom usurped the throne.

15:2 [a] Ruth 4:1; 2 Sam 19:8

2 Absalom used to rise early and [a]stand beside the way to the gate; and it happened that when any man had a suit to come to the king for judgment, Absalom would call to him and say, "From what city are you?" And he would say, "Your servant is from one of the tribes of Israel."

*15:3 [a] Prov 12:2

3 Then Absalom would say to him, "See, [a]your claims are good and right, but no man listens to you on the part of the king."

15:4 [a] Judg 9:29

4 Moreover, Absalom would say, "[a]Oh that one would appoint me judge in the land, then every man who has any suit or cause could come to me and I would give him justice."

15:5 [a] 2 Sam 14:33; 20:9

5 It happened that when a man came near to prostrate himself before him, he would put out his hand and take hold of him and [a]kiss him.

15:6 [a] Rom 16:18

6 In this manner Absalom dealt with all Israel who came to the king for judgment; [a]so Absalom stole away the hearts of the men of Israel.

*15:7 [a] 2 Sam 3:2,3

7 Now it came about at the end of forty years that Absalom said to the king, "Please let me go and pay my vow which I have vowed to the LORD, in [a]Hebron.

15:8 [a] 2 Sam 13:37, 38 [b] Gen 28:20,21

8"For your servant [a]vowed a vow while I was living at Geshur in Aram, saying, '[b]If the LORD shall indeed bring me back to Jerusalem, then I will serve the LORD.' "

9 The king said to him, "Go in peace." So he arose and went to Hebron.

10 But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the trumpet, then you shall say, '[a]Absalom is king in Hebron.' "

15:10 [a] 1 Kin 1:34; 2 Kin 9:13

11 Then two hundred men went with Absalom from Jerusalem, [a]who were invited and [b]went innocently, and they did not know anything.

15:11 [a] 1 Sam 9:13 [b] 1 Sam 22:15

12 And Absalom sent for [a]Ahithophel the Gilonite, David's counselor, from his city [b]Giloh, while he was offering the sacrifices. And the conspiracy was strong, for [c]the people increased continually with Absalom.

*15:12 [a] 2 Sam 15:31 [b] Josh 15:51 [c] Ps 3:1

3 *Absalom routs David,* 15:13–16:14

15:13 [a] Judg 9:3; 2 Sam 15:6

13 Then a messenger came to David, saying, "[a]The hearts of the men of Israel are with Absalom."

*15:14 [a] 2 Sam 12:11; Ps 3: title

14 David said to all his servants who were with him at Jerusalem, "[a]Arise and let us flee, for *otherwise* none of us shall escape from Absalom. Go in haste, or he will overtake us quickly and bring down calamity on us and strike the city with the edge of the sword."

15 Then the king's servants said to the king, "Behold, your servants *are ready to do* whatever my lord the king chooses."

15:16 [a] 2 Sam 16:21, 22

16 So the king went out and all his household with him. But [a]the king left ten concubines to keep the house.

17 The king went out and all the people with him, and they stopped at the last house.

15:18 [a] 2 Sam 8:18 [b] 1 Sam 23:13; 25:13; 30:1,9

18 Now all his servants passed on beside him, [a]all the Cherethites, all the Pelethites and all the Gittites, [b]six hundred men who had come with him from Gath, passed on before the king.

15:3–4 To ingratiate himself with the people, Absalom takes their side without any investigation; then he offers himself as the desirable judge of their grievances.

15:7 *forty years.* Probably a copyist's error and should read "four years" with the LXX, Syriac, and writings of Josephus (*Antiq.* 7.9.1). The period probably began with Absalom's return to Geshur (14:32–33).

15:12 *Ahithophel* defected from being David's counselor, likely because of David's mistreatment of Bathsheba, his granddaughter (11:3; 23:34).

15:14 David fled for his life and for fear of an attack on Jerusalem if he remained at the city. Perhaps he was seeking to avert civil war and bloodshed. But he obviously expected to return to Jerusalem, for he left 10 concubines to keep house (v. 16 and 16:21–22).

15:19 19 Then the king said to [a]Ittai the Gittite, "Why will you also go with us? Return and remain with the king, for you are a foreigner and also an exile; *return* to your own place.

15:20 20"You came *only* yesterday, and shall I today make you wander with us, while [a]I go where I will? Return and take back your brothers; [b]mercy and truth be with you."

15:21 21 But Ittai answered the king and said, "As the LORD lives, and as my lord the king lives, surely [a]wherever my lord the king may be, whether for death or for life, there also your servant will be."

22 Therefore David said to Ittai, "Go and pass over." So Ittai the Gittite passed over with all his men and all the little ones who *were* with him.

15:23 23 While all the country was weeping with a loud voice, all the people passed over. The king also passed over [a]the brook Kidron, and all the people passed over toward [b]the way of the wilderness.

15:24 24 Now behold, [a]Zadok also *came,* and all the Levites with him [b]carrying the ark of the covenant of God. And they set down the ark of God, and [c]Abiathar came up until all the people had finished passing from the city.

15:25 25 The king said to Zadok, "Return the ark of God to the city. If I find favor in the sight of the LORD, then [a]He will bring me back again and show me both it and [b]His habitation.

15:26 26"But if He should say thus, '[a]I have no delight in you,' behold, here I am, [b]let Him do to me as seems good to Him."

15:27 27 The king said also to Zadok the priest, "Are you *not* [a]a seer? Return to the city in peace and your [b]two sons with you, your son Ahimaaz and Jonathan the son of Abiathar.

28"See, I am going to wait [a]at the fords of the wilderness until word comes from you to inform me."

29 Therefore Zadok and Abiathar returned the ark of God to Jerusalem and remained there.

15:30 **30** And David went up the ascent of the *Mount of* Olives, and wept as he went, and [a]his head was covered and he walked [b]barefoot. Then all the people who were with him each covered his head and went up weeping as they went.

15:31 31 Now someone told David, saying, "[a]Ahithophel is among the conspirators with Absalom." And David said, "O LORD, I pray, [b]make the counsel of Ahithophel foolishness."

15:32 32 It happened as David was coming to the summit, where God was worshiped, that behold, Hushai the [a]Archite met him with his coat torn and dust on his head.

15:33 33 David said to him, "If you pass over with me, then you will be [a]a burden to me.

15:34 34"But if you return to the city, and [a]say to Absalom, 'I will be your servant, O king; as I have been your father's servant in time past, so I will now be your servant,' then you can thwart the counsel of Ahithophel for me.

15:35 35"Are not Zadok and Abiathar the priests with you there? So it shall be that [a]whatever you hear from the king's house, you shall report to Zadok and Abiathar the priests.

15:36 36"Behold [a]their two sons are with them there, Ahimaaz, Zadok's son and Jonathan, Abia-

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15:19 Although David did not recognize Absalom as king, he encouraged Ittai to remain with whomever God should appoint king (cf. 15:25–26).

15:23 *the way of the wilderness.* In Judea, between Jerusalem and the Jordan River.

15:24 Concerning the priesthood of *Zadok,* see note on 8:17.

15:28 *the fords of the wilderness,* where they could retreat across the Jordan, if necessary.

15:31–32 Ahithophel's defection was counterbalanced by the loyalty of Hushai, who remained in Jerusalem to function as an informant for David in a beginning answer to his prayer in v. 31 (see also 17:14).

thar's son; and [b]by them you shall send me everything that you hear."

37 So Hushai, [a]David's friend, came into the city, and [b]Absalom came into Jerusalem.

16 Now when David had passed [a]a little beyond the summit, behold, [b]Ziba the servant of Mephibosheth met him [c]with a couple of saddled donkeys, and on them *were* two hundred loaves of bread, a hundred clusters of raisins, a hundred summer fruits, and a jug of wine.

2 The king said to Ziba, "Why do you have these?" And Ziba said, "[a]The donkeys are for the king's household to ride, and the bread and summer fruit for the young men to eat, and the wine, [b]for whoever is faint in the wilderness to drink."

3 Then the king said, "And where is [a]your master's son?" And [b]Ziba said to the king, "Behold, he is staying in Jerusalem, for he said, 'Today the house of Israel will restore the kingdom of my father to me.' "

4 So the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours." And Ziba said, "I prostrate myself; let me find favor in your sight, O my lord, the king!"

5 When King David came to [a]Bahurim, behold, there came out from there a man of the family of the house of Saul [b]whose name was Shimei, the son of Gera; he came out [c]cursing continually as he came.

6 He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left.

7 Thus Shimei said when he cursed, "Get out, get out, [a]you man of bloodshed, and worthless fellow!

8 "[a]The LORD has returned upon you all [b]the bloodshed of the house of Saul, in whose place you have reigned; and the LORD has given the kingdom into the hand of your son Absalom. And behold, you are *taken* in your own evil, for you are a man of bloodshed!"

9 Then [a]Abishai the son of Zeruiah said to the king, "Why should [b]this dead dog [c]curse my lord the king? Let me go over now and cut off his head."

10 But the king said, "[a]What have I to do with you, O sons of Zeruiah? [b]If he curses, and if the LORD has told him, 'Curse David,' [c]then who shall say, 'Why have you done so?' "

11 Then David said to Abishai and to all his servants, "Behold, [a]my son who came out from me seeks my life; how much more now this Benjamite? Let him alone and let him curse, [b]for the LORD has told him.

12 "Perhaps the LORD will look on my affliction and [a]return good to me instead of his cursing this day."

13 So David and his men went on the way; and Shimei went along on the hillside parallel with him and as he went he cursed and cast stones and threw dust at him.

14 The king and all the people who were with him arrived weary and he refreshed himself there.

4 *Absalom rules in Jerusalem,* 16:15–17:23

15 [a]Then Absalom and all the people, the men of Israel, entered Jerusalem, and Ahithophel with him.

16 Now it came about when [a]Hushai the Archite, David's friend, came to Absalom, that

15:36 [b]2 Sam 17:17
15:37 [a]2 Sam 16:16; 1 Chr 27:33 [b]2 Sam 16:15
***16:1** [a]2 Sam 15:32 [b]2 Sam 9:2-13 [c]1 Sam 25:18
16:2 [a]Judg 10:4 [b]2 Sam 17:29
16:3 [a]2 Sam 9:9,10 [b]2 Sam 19:26, 27
***16:5** [a]2 Sam 3:16; 17:18 [b]2 Sam 19:16-23; 1 Kin 2:8,9,44 [c]Ex 22:28; 1 Sam 17:43
16:7 [a]2 Sam 12:9
16:8 [a]2 Sam 21:1-9 [b]2 Sam 1:16; 3:28,29; 4:11, 12
***16:9** [a]1 Sam 26:8; 2 Sam 19:21; Luke 9:54 [b]2 Sam 9:8 [c]Ex 22:28
***16:10** [a]2 Sam 3:39; 19:22 [b]John 18:11 [c]Rom 9:20
16:11 [a]2 Sam 12:11 [b]Gen 45:5; 1 Sam 26:19
16:12 [a]Deut 23:5; Rom 8:28
16:15 [a]2 Sam 15:12, 37
16:16 [a]2 Sam 15:37

16:1–4 Ziba's accusation of Mephibosheth's disloyalty was, according to 19:24–28, false. He was evidently trying to commend himself in the eyes of David.

16:5 *Bahurim.* A village E of the Mount of Olives.

16:9 *Abishai* was Joab's brother (2:18). *dead dog.* I.e., contemptible person.

16:10 David regarded Shimei's cursing as ordained of God, who would ultimately avenge him (v. 12).

16:16 [b]Hushai said to Absalom, "[c]*Long* live the king! *Long* live the king!"

16:17 17 Absalom said to Hushai, "Is this your loyalty to your friend? [a]Why did you not go with your friend?"

*16:18 18 Then Hushai said to Absalom, "No! For whom the LORD, this people, and all the men of Israel have chosen, his I will be, and with him I will remain.

16:19 19 "Besides, [a]whom should I serve? *Should I* not *serve* in the presence of his son? As I have served in your father's presence, so I will be in your presence."

20 Then Absalom said to Ahithophel, "Give your advice. What shall we do?"

*16:21 21 Ahithophel said to Absalom, "[a]Go in to your father's concubines, whom he has left to keep the house; then all Israel will hear that you have made yourself odious to your father. The hands of all who are with you will also be strengthened."

16:22 22 So they pitched a tent for Absalom on the roof, [a]and Absalom went in to his father's concubines [b]in the sight of all Israel.

*16:23 23 [a]The advice of Ahithophel, which he gave in those days, *was* as if one inquired of the word of God; [b]so was all the advice of Ahithophel *regarded* by both David and Absalom.

*17:1 17 Furthermore, Ahithophel said to Absalom, "Please let me choose 12,000 men that I may arise and pursue David tonight.

17:2 2 "[a]I will come upon him while he is weary and exhausted and will terrify him so that all the people who are with him will flee. Then [b]I will strike down the king alone,

3 and I will bring back all the people to you. The return of everyone depends on the man you seek; *then* all the people shall be at [a]peace."

4 So the plan pleased Absalom and all the elders of Israel.

17:5 5 Then Absalom said, "Now call [a]Hushai the Archite also, and let us hear what he has to say."

6 When Hushai had come to Absalom, Absalom said to him, "Ahithophel has spoken thus. Shall we carry out his plan? If not, you speak."

*17:7 7 So Hushai said to Absalom, "[a]This time the advice that Ahithophel has given is not good."

17:8 8 Moreover, Hushai said, "You know your father and his men, that they are mighty men and they are fierce, [a]like a bear robbed of her cubs in the field. And your father is an expert in warfare, and will not spend the night with the people.

9 "Behold, he has now hidden himself in one of the caves or in another place; and it will be when he falls on them at the first attack, that whoever hears *it* will say, 'There has been a slaughter among the people who follow Absalom.'

17:10 10 "And even the one who is valiant, whose heart is like the heart of a lion, [a]will completely lose heart; for all Israel knows that your father is a mighty man and those who are with him are valiant men.

17:11 11 "But I counsel that all Israel be surely gathered to you, [a]from

17:2 [b]1 Kin 22:31

*17:3 [a]Jer 6:14

17:5 [a]2 Sam 15:32-34

*17:7 [a]2 Sam 16:21

17:8 [a]Hos 13:8

17:10 [a]Josh 2:9-11

17:11 [a]1 Sam 3:20

16:16 [b]2 Sam 15:34 [c]1 Sam 10:24; 2 Kin 11:12

16:17 [a]2 Sam 19:25

16:19 [a]2 Sam 15:34

*16:21 [a]2 Sam 15:16; 20:3

16:22 [a]2 Sam 15:16; 20:3 [b]2 Sam 12:11, 12

*16:23 [a]2 Sam 17:14, 23 [b]2 Sam 15:12

*17:1

17:2 [a]2 Sam 16:14

16:18–19 Hushai, David's spy, cleverly ingratiated himself with Absalom by suggesting that he (Absalom), as David's son, had a legitimate, if premature, claim to the throne.

16:21–22 In ancient times the appropriation of the royal harem demonstrated possession of the throne (cf. 3:7). See notes on 3:7 and 12:8, 10–11. The deed would also remove any possibility of reconciliation between Absalom and David.

16:23 The counsel of Ahithophel was received by both David and Absalom as equivalent to a word from the Lord.

17:1–14 God used Hushai, David's loyal friend, to thwart the counsel of Ahithophel and lead Absalom to his death.

17:3 The idea is, the return of the whole nation depends on seeking out and destroying David.

17:7–14 Hushai's counsel was designed to buy time for David and to flatter Absalom into taking personal command of the campaign.

17:11 [b]Gen 22:17; 1 Sam 13:5
Dan even to Beersheba, [b]as the sand that is by the sea in abundance, and that you personally go into battle.

17:12 [a]Ps 110:3; Mic 5:7
12 "So we shall come to him in one of the places where he can be found, and we will fall on him [a]as the dew falls on the ground; and of him and of all the men who are with him, not even one will be left.

17:13 [a]Mic 1:6
13 "If he withdraws into a city, then all Israel shall bring ropes to that city, and we will [a]drag it into the valley until not even a small stone is found there."

*17:14 [a]2 Sam 15:31, 34; Ps 9:15,16
14 Then Absalom and all the men of Israel said, "The counsel of Hushai the Archite is better than the counsel of Ahithophel." For [a]the LORD had ordained to thwart the good counsel of Ahithophel, in order that the LORD might bring calamity on Absalom.

*17:15 [a]2 Sam 15:35, 36
15 Then [a]Hushai said to Zadok and to Abiathar the priests, "This is what Ahithophel counseled Absalom and the elders of Israel, and this is what I have counseled.

17:16 [a]2 Sam 15:28
16 "Now therefore, send quickly and tell David, saying, '[a]Do not spend the night at the fords of the wilderness, but by all means cross over, or else the king and all the people who are with him will be destroyed.' "

*17:17 [a]2 Sam 15:27, 36 [b]Josh 15:7; 18:16
17 [a]Now Jonathan and Ahimaaz were staying at [b]En-rogel, and a maidservant would go and tell them, and they would go and tell King David, for they could not be seen entering the city.

*17:18 [a]2 Sam 3:16; 16:5
18 But a lad did see them and told Absalom; so the two of them departed quickly and came to the house of a man [a]in Bahurim, who had a well in his courtyard, and they went down into it.

17:19 [a]Josh 2:4-6
19 And [a]the woman took a covering and spread it over the well's mouth and scattered grain on it, so that nothing was known.

17:20 [a]Lev 19:11; Josh 2:3-5; 1 Sam 19:12-17
20 Then Absalom's servants came to the woman at the house and said, "Where are Ahimaaz and Jonathan?" And [a]the woman said to them, "They have crossed the brook of water." And when they searched and could not find *them,* they returned to Jerusalem.

17:21 [a]2 Sam 17:15, 16
21 It came about after they had departed that they came up out of the well and went and told King David; and they said to David, "[a]Arise and cross over the water quickly for thus Ahithophel has counseled against you."

22 Then David and all the people who *were* with him arose and crossed the Jordan; and by dawn not even one remained who had not crossed the Jordan.

*17:23 [a]2 Sam 15:12 [b]2 Kin 20:1 [c]Matt 27:5
23 Now when Ahithophel saw that his counsel was not followed, he saddled *his* donkey and arose and went to his home, to [a]his city, and [b]set his house in order, and [c]strangled himself; thus he died and was buried in the grave of his father.

5 *Absalom is defeated and dies,* 17:24–18:33

*17:24 [a]Gen 32:2,10; 2 Sam 2:8
24 Then David came to [a]Mahanaim. And Absalom crossed the Jordan, he and all the men of Israel with him.

17:25 [a]2 Sam 19:13; 20:9-12; 1 Kin 2:5,32 [b]1 Chr 2:16
25 Absalom set [a]Amasa over the army in place of Joab. Now Amasa was the son of a man whose name was Ithra the Israelite, who went in to Abigail the daughter of [b]Nahash, sister of Zeruiah, Joab's mother.

26 And Israel and Absalom camped in the land of Gilead.

17:27 [a]1 Sam 11:1; 2 Sam 10:1,2
27 Now when David had come to Mahanaim, Shobi [a]the son of

17:14 God was controlling the decision of these men. See note on 15:31–32.

17:15–22 David is informed of Absalom's decision through his intelligence channels.

17:17 *En-rogel* is located just a short distance SE of Jerusalem.

17:18 *well.* Probably a dry cistern.

17:23 Ahithophel, perceptive to the end, realized that his cause was lost. Other suicides recorded in the Bible are those of Abimelech (Judg. 9:54), Samson (Judg. 16:30), Saul (1 Sam. 31:4), Zimri (1 Kings 16:18), and Judas (Matt. 27:5).

17:24 David's forces were mobilized in the N. On *Mahanaim,* see note on 2:7.

17:27 [b]2 Sam 12:26, 29 [c]2 Sam 9:4 [d]2 Sam 19:31-39; 1 Kin 2:7
Nahash from [b]Rabbah of the sons of Ammon, [c]Machir the son of Ammiel from Lo-debar, and [d]Barzillai the Gileadite from Rogelim,

17:28 [a]Prov 11:25; Matt 5:7
28 brought [a]beds, basins, pottery, wheat, barley, flour, parched *grain,* beans, lentils, parched *seeds,*

17:29 [a]2 Sam 16:2, 14; Prov 21:26; Eccl 11:1; Rom 12:13
29 honey, curds, sheep, and cheese of the herd, for David and for the people who *were* with him, [a]to eat; for they said, "The people are hungry and weary and thirsty in the wilderness."

*18:1 [a]Ex 18:25; Num 31:14; 1 Sam 22:7
18 Then David numbered the people who were with him and [a]set over them commanders of thousands and commanders of hundreds.

18:2 [a]Judg 7:16; 1 Sam 11:11 [b]2 Sam 15:19-22
2 David sent the people out, [a]one third under the command of Joab, one third under the command of Abishai the son of Zeruiah, Joab's brother, and one third under the command of [b]Ittai the Gittite. And the king said to the people, "I myself will surely go out with you also."

18:3 [a]2 Sam 21:17
3 But the people said, "[a]You should not go out; for if we indeed flee, they will not care about us; even if half of us die, they will not care about us. But you are worth ten thousand of us; therefore now it is better that you *be ready* to help us from the city."

18:4 [a]2 Sam 18:24
4 Then the king said to them, "Whatever seems best to you I will do." So [a]the king stood beside the gate, and all the people went out by hundreds and thousands.

18:5 [a]2 Sam 18:12
5 The king charged Joab and Abishai and Ittai, saying, "*Deal* gently for my sake with the young man Absalom." And [a]all the people heard when the king charged all the commanders concerning Absalom.

*18:6
6 Then the people went out into the field against Israel, and the battle took place in [a]the forest of Ephraim.

18:6 [a]Josh 17:15, 18; 2 Sam 17:26
7 The people of Israel were defeated there before the servants of David, and the slaughter there that day was great, 20,000 men.

*18:8
8 For the battle there was spread over the whole countryside, and the forest devoured more people that day than the sword devoured.

*18:9 [a]2 Sam 14:26
9 Now Absalom happened to meet the servants of David. For Absalom was riding on *his* mule, and the mule went under the thick branches of a great oak. And [a]his head caught fast in the oak, so he was left hanging between heaven and earth, while the mule that was under him kept going.

10 When a certain man saw *it,* he told Joab and said, "Behold, I saw Absalom hanging in an oak."

*18:11
11 Then Joab said to the man who had told him, "Now behold, you saw *him!* Why then did you not strike him there to the ground? And I would have given you ten *pieces* of silver and a belt."

18:12 [a]2 Sam 18:5
12 The man said to Joab, "Even if I should receive a thousand *pieces of* silver in my hand, I would not put out my hand against the king's son; for [a]in our hearing the king charged you and Abishai and Ittai, saying, 'Protect for me the young man Absalom!'

18:13 [a]2 Sam 14:19, 20
13 "Otherwise, if I had dealt treacherously against his life (and [a]there is nothing hidden from the king), then you yourself would have stood aloof."

*18:14 [a]2 Sam 14:30
14 Then Joab said, "I will not waste time here with you." [a]So he took three spears in his hand and thrust them through the heart of Absalom while he was yet alive in the midst of the oak.

18:1 *numbered.* I.e., counted and mustered.

18:6 The battle took place in the treacherous forest of Ephraim, N of the Jabbok River in Transjordan.

18:8 Because of the rugged nature of the terrain, the pursuit through the forest caused more deaths than the battle.

18:9 The tradition that Absalom was caught by his hair comes from Josephus (*Antiq.* 7.10.2), but it seems reasonable in light of 14:26.

18:11 *I would have given you ten pieces of silver and a belt.* I would have made you a commissioned officer.

18:14-15 The slaying of Absalom was contrary to the king's explicit orders (v. 5).

15 And ten young men who carried Joab's armor gathered around and struck Absalom and killed him.

18:16 16 Then [a]Joab blew the trumpet, and the people returned from pursuing Israel, for Joab restrained the people.

[a] 2 Sam 2:26; 20:22

***18:17** 17 They took Absalom and cast him into a deep pit in the forest and [a]erected over him a very great heap of stones. And [b]all Israel fled, each to his tent.

[a] Deut 21:20, 21; Josh 7:26; 8:29
[b] 2 Sam 19:8; 20:1,22

18:18 18 Now Absalom in his lifetime had taken and [a]set up for himself a pillar which is in [b]the King's Valley, for he said, "[c]I have no son to preserve my name." So he named the pillar after his own name, and it is called Absalom's Monument to this day.

[a] 1 Sam 15:12
[b] Gen 14:17
[c] 2 Sam 14:27

18:19 19 Then [a]Ahimaaz the son of Zadok said, "Please let me run and bring the king news [b]that the LORD has freed him from the hand of his enemies."

[a] 2 Sam 15:36
[b] 2 Sam 18:31

20 But Joab said to him, "You are not the man to carry news this day, but you shall carry news another day; however, you shall carry no news today because the king's son is dead."

***18:21** 21 Then Joab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed to Joab and ran.

18:22 22 Now Ahimaaz the son of Zadok said once more to Joab, "But whatever happens, please let me also run after the Cushite." And Joab said, "Why would you run, my son, since [a]you will have no reward for going?"

[a] 2 Sam 18:29

23 "But whatever happens," *he said,* "I will run." So he said to him, "Run." Then Ahimaaz ran by way of the plain and passed up the Cushite.

18:24 24 Now [a]David was sitting between the two gates; and [b]the watchman went up to the roof of the gate by the wall, and raised his eyes and looked, and behold, a man running by himself.

[a] 2 Sam 19:8
[b] 2 Sam 13:34; 2 Kin 9:17

25 The watchman called and told the king. And the king said, "If he is by himself there is good news in his mouth." And he came nearer and nearer.

26 Then the watchman saw another man running; and the watchman called to the gatekeeper and said, "Behold, *another* man running by himself." And the king said, "This one also is bringing good news."

27 The watchman said, "I think the running of the first one [a]is like the running of Ahimaaz the son of Zadok." And the king said, "[b]This is a good man and comes with good news."

***18:27**
[a] 2 Kin 9:20
[b] 1 Kin 1:42

18:28 28 Ahimaaz called and said to the king, "All is well." And [a]he prostrated himself before the king with his face to the ground. And he said, "[b]Blessed is the LORD your God, who has delivered up the men who lifted their hands against my lord the king."

[a] 1 Sam 25:23; 2 Sam 14:4
[b] 1 Sam 17:46

***18:29** 29 The king said, "[a]Is it well with the young man Absalom?" And Ahimaaz answered, "When Joab sent the king's servant, and your servant, I saw a great tumult, but [b]I did not know what *it was.*"

[a] 2 Sam 20:9; 2 Kin 4:26
[b] 2 Sam 18:22

30 Then the king said, "Turn aside and stand here." So he turned aside and stood still.

18:31 31 Behold, the Cushite arrived, and the Cushite said, "Let my lord the king receive good news, for [a]the LORD has freed you this day from the hand of all those who rose up against you."

[a] Judg 5:31; 2 Sam 18:19

***18:32** 32 Then the king said to the Cushite, "[a]Is it well with the young man Absalom?" And the Cushite answered, "[b]Let the enemies of my lord the king, and

[a] 2 Sam 18:29
[b] 1 Sam 25:26

18:17–18 *stones* thrown at the grave showed how much Absalom was detested. The present-day pillar of Absalom in the Kidron Valley on the E of Jerusalem is not the pillar of verse 18, though it might be on the same spot.

18:21 Joab wanted the Cushite slave to report the incident, in case David reacted with violence.

18:27 It was assumed that a man of Ahimaaz's status would have only good news.

18:29 Ahimaaz was lying, for Joab had told him explicitly that the king's son was dead (v. 20).

18:32 The Cushite, unlike Ahimaaz, answered plainly but courteously that Absalom was dead.

all who rise up against you for evil, be as that young man!"

*18:33 33 The king was deeply moved and went up to the chamber over the gate and wept. And thus he said as he walked, "[a]O my son Absalom, my son, my son Absalom! [b]Would I had died instead of you, O Absalom, my son, my son!"

a 2 Sam 19:4
b Ex 32:32; Rom 9:3

D Disorder in the Kingdom, 19:1–39

19:1 19 Then it was told Joab, "Behold, [a]the king is weeping and mourns for Absalom."

a 2 Sam 18:5, 14

2 The victory that day was turned to mourning for all the people, for the people heard *it* said that day, "The king is grieved for his son."

3 So the people went by stealth into the city that day, as people who are humiliated steal away when they flee in battle.

19:4 4 The king [a]covered his face and cried out with a loud voice, "[b]O my son Absalom, O Absalom, my son, my son!"

a 2 Sam 15:30
b 2 Sam 18:33

5 Then Joab came into the house to the king and said, "Today you have covered with shame the faces of all your servants, who today have saved your life and the lives of your sons and daughters, the lives of your wives, and the lives of your concubines,

6 by loving those who hate you, and by hating those who love you. For you have shown today that princes and servants are nothing to you; for I know this day that if Absalom were alive and all of us were dead today, then you would be pleased.

*19:7 7 "Now therefore arise, go out and speak kindly to your servants, for I swear by the LORD, if you do not go out, surely [a]not a man will pass the night with you, and this will be worse for you than all the evil that has come upon you from your youth until now."

19:7
a Prov 14:28

*19:8 8 So the king arose and sat in the gate. When they told all the people, saying, "Behold, the king is [a]sitting in the gate," then all the people came before the king.

a 2 Sam 15:2; 18:24
b 2 Sam 18:17

Now [b]Israel had fled, each to his tent.

19:9 9 All the people were quarreling throughout all the tribes of Israel, saying, "[a]The king delivered us from the hand of our enemies and [b]saved us from the hand of the Philistines, but now [c]he has fled out of the land from Absalom.

a 2 Sam 8:1-14
b 2 Sam 5:20; 8:1
c 2 Sam 15:14

10 "However, Absalom, whom we anointed over us, has died in battle. Now then, why are you silent about bringing the king back?"

*19:11 11 Then King David sent to [a]Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the word of all Israel has come to the king, *even* to his house?

a 2 Sam 15:29

19:12 12 'You are my brothers; [a]you are my bone and my flesh. Why then should you be the last to bring back the king?'

a 2 Sam 5:1

*19:13 13 "Say to [a]Amasa, 'Are you not my bone and my flesh? [b]May God do so to me, and more also, if you will not be [c]commander of the army before me continually [d]in place of Joab.' "

a 2 Sam 17:25
b 1 Kin 19:2
c 2 Sam 8:16
d 2 Sam 3:27-39; 19:5-7

19:14 14 Thus he turned the hearts of all the men of Judah [a]as one man, so that they sent *word* to the king, *saying,* "Return, you and all your servants."

a Judg 20:1

18:33 The tragedy of Absalom was the consequence of David's sin with Bathsheba (cf. 12:11–12). Sin may be forgiven, but one still reaps its inevitable consequences.

19:7 Joab warned that David's unrestrained grief could lead to political disaster.

19:8 *in the gate.* I.e., where the king granted audiences to his subjects. *Now Israel.* Better, But Israel. The people who had followed Absalom returned home.

19:11 The elders of Judah were reticent to invite David to return, perhaps because of the part they had played in Absalom's insurrection (cf. 15:10–11).

19:13 David replaced his commander Joab with Amasa, the commander of Absalom's army (17:25), to secure the allegiance of the rebel army and to discipline Joab for slaying Absalom.

15 The king then returned and came as far as the Jordan. And Judah came to [a]Gilgal in order to go to meet the king, to bring the king across the Jordan.

16 Then [a]Shimei the son of Gera, the Benjamite who was from Bahurim, hurried and came down with the men of Judah to meet King David.

17 There were a thousand men of Benjamin with him, with [a]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they rushed to the Jordan before the king.

18 Then they kept crossing the ford to bring over the king's household, and to do what was good in his sight. And Shimei the son of Gera fell down before the king as he was about to cross the Jordan.

19 So he said to the king, "[a]Let not my lord consider me guilty, nor remember what your servant did wrong on the day when my lord the king came out from Jerusalem, so that the king would take *it* to heart.

20 "For your servant knows that I have sinned; therefore behold, I have come today, [a]the first of all the house of Joseph to go down to meet my lord the king."

21 But Abishai the son of Zeruiah answered and said, "[a]Should not Shimei be put to death for this, [b]because he cursed the LORD'S anointed?"

22 David then said, "[a]What have I to do with you, O sons of Zeruiah, that you should this day be an adversary to me? [b]Should any man be put to death in Israel today? For do I not know that I am king over Israel today?"

23 The king said to Shimei, "[a]You shall not die." Thus the king swore to him.

24 Then [a]Mephibosheth the son of Saul came down to meet the king; and [b]he had neither cared for his feet, nor trimmed his mustache, nor [c]washed his clothes, from the day the king departed until the day he came *home* in peace.

25 It was when he came from Jerusalem to meet the king, that the king said to him, "[a]Why did you not go with me, Mephibosheth?"

26 So he answered, "O my lord, the king, my servant deceived me; for your servant said, 'I will saddle a donkey for myself that I may ride on it and go with the king,' [a]because your servant is lame.

27 "Moreover, [a]he has slandered your servant to my lord the king; but my lord the king is [b]like the angel of God, therefore do what is good in your sight.

28 "For [a]all my father's household was nothing but dead men before my lord the king; [b]yet you set your servant among those who ate at your own table. What right do I have yet that I should complain anymore to the king?"

29 So the king said to him, "Why do you still speak of your affairs? I have decided, 'You and Ziba shall divide the land.' "

30 Mephibosheth said to the king, "Let him even take it all, since my lord the king has come safely to his own house."

31 Now [a]Barzillai the Gileadite had come down from Rogelim; and he went on to the Jordan with the king to escort him over the Jordan.

32 Now Barzillai was very old, being eighty years old; and he had

*19:15 [a]Josh 5:9; 1 Sam 11:14, 15
19:16 [a]2 Sam 16:5-13; 1 Kin 2:8
19:17 [a]2 Sam 16:1-4; 19:26,27
*19:18
19:19 [a]1 Sam 22:15; 2 Sam 16:6-8
*19:20 [a]2 Sam 16:5
19:21 [a]2 Sam 16:7,8 [b]Ex 22:28
*19:22 [a]2 Sam 3:39; 16:9,10 [b]1 Sam 11:13
19:23 [a]1 Kin 2:8
*19:24 [a]2 Sam 9:6-10 [b]2 Sam 12:20 [c]Ex 19:10
*19:25 [a]2 Sam 16:17
19:26 [a]2 Sam 9:3
19:27 [a]2 Sam 16:3,4 [b]2 Sam 14:17, 20
19:28 [a]2 Sam 21:6-9 [b]2 Sam 9:7,10, 13
19:31 [a]2 Sam 17:27-29; 1 Kin 2:7

19:15–40 Returning to Jerusalem from exile, David was met at the Jordan by his supporters.

19:18–19 Shimei had cursed David as he fled from Jerusalem (16:5–8).

19:20 *house of Joseph.* A reference to the tribe of Ephraim (the offspring of Joseph's son), a large tribe and representative of the 10 northern tribes.

19:22 David granted a general amnesty.

19:24 Mephibosheth exhibited signs of extreme and extended mourning.

19:25–30 Mephibosheth protested to David that Ziba had lied about him, resulting in David's giving Mephibosheth's property to Ziba (16:3). David should have reversed his earlier decision as well as punishing Ziba for his false report. Instead, he compromised by dividing the property between Mephibosheth and Ziba.

19:32 [a]sustained the king while he stayed at Mahanaim, for he was a very great man.
[a] 2 Sam 17:27-29

33 The king said to Barzillai, "You cross over with me and I will sustain you in Jerusalem with me."

19:34 34 But Barzillai said to the king, "[a]How long have I yet to live, that I should go up with the king to Jerusalem?
[a] Gen 47:8

19:35 35"I am now [a]eighty years old. Can I distinguish between good and bad? Or can your servant taste what I eat or what I drink? Or can I hear anymore [b]the voice of singing men and women? [c]Why then should your servant be an added burden to my lord the king?
[a] Ps 90:10 [b] Eccl 2:8; Is 5:11,12 [c] 2 Sam 15:33

36"Your servant would merely cross over the Jordan with the king. Why should the king compensate me *with* this reward?

*19:37 37"Please let your servant return, that I may die in my own city near the grave of my father and my mother. However, here is your servant [a]Chimham, let him cross over with my lord the king, and do for him what is good in your sight."
[a] 2 Sam 19:40; 1 Kin 2:7; Jer 41:17

38 The king answered, "Chimham shall cross over with me, and I will do for him what is good in your sight; and whatever you require of me, I will do for you."

19:39 39 All the people crossed over the Jordan and the king crossed too. The king then [a]kissed Barzillai and blessed him, and he returned to his place.
[a] Gen 31:55; Ruth 1:14; 2 Sam 14:33

E Revolution in the Kingdom, 19:40–20:26

19:40 40 Now the king went on to Gilgal, and Chimham went on with him; and all the people of Judah and also [a]half the people of Israel accompanied the king.
[a] 2 Sam 19:9, 10

*19:41 41 And behold, all the men of Israel came to the king and said to the king, "[a]Why had our brothers [b]the men of Judah stolen you away, and brought the king and his household and all David's men with him over the Jordan?"
[a] Judg 8:1; 12:1 [b] 2 Sam 19:11, 12

19:42 42 Then all the men of Judah answered the men of Israel, "Because [a]the king is a close relative to us. Why then are you angry about this matter? Have we eaten at all at the king's *expense,* or has anything been taken for us?"
[a] 2 Sam 19:12

*19:43 43 But the men of Israel answered the men of Judah and said, "[a]We have ten parts in the king, therefore we also have more *claim* on David than you. Why then did you treat us with contempt? Was it not our advice first to bring back our king?" Yet the words of the men of Judah were harsher than the words of the men of Israel.
[a] 2 Sam 5:1; 1 Kin 11:30,31

*20:1 20 Now [a]a worthless fellow happened to be there whose name was Sheba, the son of [b]Bichri, a Benjamite; and he blew the trumpet and said,
[a] 2 Sam 16:7 [b] Gen 46:21 [c] 2 Sam 19:43; 1 Kin 12:16 [d] 1 Sam 22:7-9 [e] 1 Sam 13:2; 2 Sam 18:17; 2 Chr 10:16

"[c]We have no portion in David,
Nor do we have inheritance in [d]the son of Jesse;
[e]Every man to his tents, O Israel!"

2 So all the men of Israel withdrew from following David *and* followed Sheba the son of Bichri; but the men of Judah remained steadfast to their king, from the Jordan even to Jerusalem.

20:3 3 Then David came to his house at Jerusalem, and [a]the king took the ten women, the concubines whom he had left to keep the house, and placed them under guard and provided them with sustenance, but did not go in to them. So they were shut up un-
[a] 2 Sam 15:16; 16:21,22

19:37 *Chimham* was apparently Barzillai's son (cf. 1 Kings 2:7). Rather than accept David's hospitality, Barzillai asked to stay in his own town until he died.

19:41 The northern tribes protested that Judah had not waited for them before bringing David W across the Jordan, as if to imply that they were hesitant to receive David.

19:43 The dispute between Israel and Judah gave rise to Sheba's rebellion.

20:1 Trouble brewed because of the change of the dynasty from Saul of the tribe of Benjamin to David from Judah. *Every man to his tents.* I.e., Let's go home, and from there we will resist the king.

til the day of their death, living as widows.

***20:4** [a] 2 Sam 17:25; 19:13
4 Then the king said to [a]Amasa, "Call out the men of Judah for me within three days, and be present here yourself."

20:5 [a] 1 Sam 13:8
5 So Amasa went to call out *the men of* Judah, but he [a]delayed longer than the set time which he had appointed him.

20:6 [a] 2 Sam 21:17 [b] 2 Sam 11:11; 1 Kin 1:33
6 And David said to [a]Abishai, "Now Sheba the son of Bichri will do us more harm than Absalom; [b]take your lord's servants and pursue him, so that he does not find for himself fortified cities and escape from our sight."

20:7 [a] 2 Sam 8:18; 1 Kin 1:38
7 So Joab's men went out after him, [a]along with the Cherethites and the Pelethites and all the mighty men; and they went out from Jerusalem to pursue Sheba the son of Bichri.

***20:8** [a] 2 Sam 2:13; 3:30
8 When they were at the large stone which is in [a]Gibeon, Amasa came to meet them. Now Joab was dressed in his military attire, and over it was a belt with a sword in its sheath fastened at his waist; and as he went forward, it fell out.

***20:9** [a] Matt 26:49
9 Joab said to Amasa, "Is it well with you, my brother?" And [a]Joab took Amasa by the beard with his right hand to kiss him.

20:10 [a] 2 Sam 2:23; 3:27; 1 Kin 2:5
10 But Amasa was not on guard against the sword which was in Joab's hand so [a]he struck him in the belly with it and poured out his inward parts on the ground, and did not *strike* him again, and he died. Then Joab and Abishai his brother pursued Sheba the son of Bichri.

***20:11**
11 Now there stood by him one of Joab's young men, and said, "Whoever favors Joab and whoever is for David, [a]*let him* follow Joab." **20:11** [a] 2 Sam 20:13

12 But Amasa lay wallowing in *his* blood in the middle of the highway. And when the man saw that all the people stood still, he removed Amasa from the highway into the field and threw a garment over him when he saw that everyone who came by him stood still.

13 As soon as he was removed from the highway, all the men passed on after Joab to pursue Sheba the son of Bichri.

14 Now he went through all the tribes of Israel to Abel, even Beth-maacah, and all the Berites; and they were gathered together and also went after him.

***20:15** [a] 1 Kin 15:20; 2 Kin 15:29 [b] 2 Kin 19:32; Ezek 4:2
15 They came and besieged him in [a]Abel Beth-maacah, and [b]they cast up a mound against the city, and it stood by the rampart; and all the people who were with Joab were wreaking destruction in order to topple the wall.

20:16 [a] 2 Sam 14:2
16 Then [a]a wise woman called from the city, "Hear, hear! Please tell Joab, 'Come here that I may speak with you.' "

17 So he approached her, and the woman said, "Are you Joab?" And he answered, "I am." Then she said to him, "Listen to the words of your maidservant." And he answered, "I am listening."

***20:18**
18 Then she spoke, saying, "Formerly they used to say, 'They will surely ask *advice* at Abel,' and thus they ended *the dispute.*

***20:19** [a] Deut 20:10
19 "I am of those who are peaceable *and* faithful in Israel. [a]You are seeking to destroy a

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20:4–10 Amasa's slowness to carry out orders (vv. 4–5) could have resulted in another disaster, and it provided Joab with the opportunity to kill him and regain his lost position.

20:8 Joab apparently contrived to let his sword fall out of its sheath so that as he picked it up, seemingly innocently, he could stab the unsuspecting Amasa.

20:9 Taking hold of someone's beard and kissing his cheek was a customary Oriental greeting.

20:11–22 Command of David's army transferred again to Joab (v. 13; cf. v. 23), who pursued Sheba to Abel Beth-maacah, about 25 mi (40 km) N of the Sea of Galilee in the Hula Valley. There Sheba was slain.

20:15 The purpose of the *mound* was to help them reach the top part of the wall, break through, and gain entrance to the city.

20:18 The proverb indicates that the people of Abel were well known for their wisdom.

20:19 *a mother in Israel.* I.e., a mother city or capital; the prominent city of its region. The woman questioned Joab's failure to submit to the citizens' terms of peace in accordance with Deut. 20:10.

city, even a mother in Israel. Why would you swallow up [b]the inheritance of the LORD?"

20:19 [b]1 Sam 26:19; 2 Sam 14:16; 21:3

20 Joab answered and said, "Far be it, far be it from me that I should swallow up or destroy!

21 "Such is not the case. But a man from [a]the hill country of Ephraim, [b]Sheba the son of Bichri by name, has lifted up his hand against King David. Only hand him over, and I will depart from the city." And the woman said to Joab, "Behold, his head will be thrown to you over the wall."

20:21 [a]Josh 24:33 [b]2 Sam 20:2

22 Then the woman [a]wisely came to all the people. And they cut off the head of Sheba the son of Bichri and threw it to Joab. So [b]he blew the trumpet, and they were dispersed from the city, each to his tent. Joab also returned to the king at Jerusalem.

20:22 [a]2 Sam 20:16; Eccl 9:13-16 [b]2 Sam 20:1

23 [a]Now Joab was over the whole army of Israel, and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites;

20:23 [a]2 Sam 8:16-18; 1 Kin 4:3-6

24 and Adoram was over the forced labor, and [a]Jehoshaphat the son of Ahilud was the recorder;

*20:24 [a]1 Kin 4:3

25 and Sheva was scribe, and Zadok and [a]Abiathar were priests;

20:25 [a]1 Kin 4:4

26 and Ira the Jairite was also a priest to David.

VII DAVID'S CONCLUSION IN THE KINGDOM, 21:1–24:25

A The Famine, 21:1–14

*21:1 [a]Gen 12:10; 26:1; 42:5 [b]Num 27:21

21 Now there was [a]a famine in the days of David for three years, year after year; and [b]David sought the presence of the LORD. And the LORD said, "It is for Saul and his bloody house, because he put the Gibeonites to death."

2 So the king called the Gibeonites and spoke to them (now the Gibeonites were not of the sons of Israel but of the remnant of the Amorites, and [a]the sons of Israel made a covenant with them, but Saul had sought to kill them in his zeal for the sons of Israel and Judah).

21:2 [a]Josh 9:3, 15-20

3 Thus David said to the Gibeonites, "What should I do for you? And how can I make atonement that you may bless [a]the inheritance of the LORD?"

*21:3 [a]1 Sam 26:19; 2 Sam 20:19

4 Then the Gibeonites said to him, "[a]We have no *concern* of silver or gold with Saul or his house, nor is it for us to put any man to death in Israel." And he said, "I will do for you whatever you say."

21:4 [a]Num 35:31,32

5 So they said to the king, "[a]The man who consumed us and who planned to exterminate us from remaining within any border of Israel,

21:5 [a]2 Sam 21:1

6 let seven men from his sons be given to us, and we will hang them [a]before the LORD in Gibeah of Saul, [b]the chosen of the LORD." And the king said, "I will give *them.*"

*21:6 [a]Num 25:4 [b]1 Sam 10:24

7 But the king spared [a]Mephibosheth, the son of Jonathan the son of Saul, [b]because of the oath of the LORD which was between them, between David and Saul's son Jonathan.

21:7 [a]2 Sam 4:4; 9:10 [b]1 Sam 18:3; 20:12-17; 23:18; 2 Sam 9:1-7

8 So the king took the two sons of [a]Rizpah the daughter of Aiah, Armoni and Mephibosheth

21:8 [a]2 Sam 3:7

20:24 *Adoram* = Adoniram of 1 Kings 4:6. Samuel had predicted that tribute (including forced labor) would be one of the evils of having a king (1 Sam. 8:11–16).

21:1–24:25 This section is a nonchronological appendix to the book and records many events that occurred earlier in David's reign.

21:1–2 David recognized this famine as divine chastening (cf. Deut. 28:47–48) and asked God the reason. The sin was that Saul, zealous to exterminate the heathen from Israel, had slain some of the Gibeonites with whom Israel had made a treaty (cf. Josh. 9:3–27).

21:3 David asked the Gibeonites what they would accept as settlement for the injustice.

21:6 The Gibeonites demanded justice in keeping with the principle of Num. 35:31; a life demands a life. In light of Deut. 24:16 it is probable that the seven sons were directly implicated in the attack upon the Gibeonites. *hang.* The execution involved the exposure of the dead bodies, a dishonoring and severe penalty.

21:8 [b]1 Sam 18:19 [c]1 Kin 19:16

whom she had born to Saul, and the five sons of [b]Merab the daughter of Saul, whom she had born to Adriel the son of Barzillai the [c]Meholathite.

*21:9 [a]Ex 9:31,32

9 Then he gave them into the hands of the Gibeonites, and they hanged them in the mountain before the LORD, so that the seven of them fell together; and they were put to death in the first days of harvest at [a]the beginning of barley harvest.

*21:10 [a]Deut 21:23 [b]1 Sam 17:44, 46

10 [a]And Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until it rained on them from the sky; and [b]she allowed neither the birds of the sky to rest on them by day nor the beasts of the field by night.

11 When it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done,

21:12 [a]1 Sam 31:11-13 [b]Josh 17:11 [c]1 Sam 31:10 [d]1 Sam 31:3,4

12 then David went and took [a]the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the open square of [b]Bethshan, [c]where the Philistines had hanged them on the day [d]the Philistines struck down Saul in Gilboa.

13 He brought up the bones of Saul and the bones of Jonathan his son from there, and they gathered the bones of those who had been hanged.

*21:14 [a]Josh 18:28 [b]Josh 7:26; 2 Sam 24:25

14 They buried the bones of Saul and Jonathan his son in the country of Benjamin in [a]Zela, in the grave of Kish his father; thus they did all that the king commanded, and after that [b]God was moved by entreaty for the land.

B The Exploits, 21:15–22

*21:15 [a]2 Sam 5:17-25

15 Now when [a]the Philistines were at war again with Israel, David went down and his servants with him; and as they fought against the Philistines, David became weary.

*21:16 [a]Num 13:22, 28; Josh 15:14; 2 Sam 21:18-22

16 Then Ishbi-benob, who was [a]among the descendants of the giant, the weight of whose spear was three hundred *shekels* of bronze in weight, was girded with a new *sword,* and he intended to kill David.

*21:17 [a]2 Sam 20:6-10 [b]2 Sam 18:3 [c]2 Sam 22:29 1 Kin 11:36

17 But [a]Abishai the son of Zeruiah helped him, and struck the Philistine and killed him. Then the men of David swore to him, saying, "[b]You shall not go out again with us to battle, that you may not extinguish [c]the lamp of Israel."

21:18 [a]1 Chr 20:4-8 [b]1 Chr 11:29; 27:11

18 [a]Now it came about after this that there was war again with the Philistines at Gob; then [b]Sibbecai the Hushathite struck down Saph, who was among the descendants of the giant.

*21:19 [a]1 Sam 17:7

19 There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, [a]the shaft of whose spear was like a weaver's beam.

21:20 [a]2 Sam 21:16, 18

20 There was war at Gath again, where there was a man of *great* stature who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also had been born [a]to the giant.

21 When he defied Israel, Jonathan the son of Shimei, David's brother, struck him down.

21:22 [a]1 Chr 20:8

22 [a]These four were born to the giant in Gath, and they fell by

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21:9 *hanged.* See note on 21:6.

21:10 From the barley harvest of April to the early rains of October, *Rizpah* protected the exposed bodies from scavengers.

21:14 In due time the famine ended and God restored the land to prosperity.

21:15–22 The rest of the chapter records David's exploits against the Philistines.

21:16 The spear of *Ishbi-benob* weighed about 7.5 lb (3.5 kg).

21:17 *lamp of Israel.* I.e., David, whose life and actions brought well-being to the people.

21:19 The Hebrew text attributes the slaying of Goliath to *Elhanan,* in contradiction of 1 Sam. 17:50. There is evidence of a copyist's error (cf. 1 Chron. 20:5), and it is probable that Elhanan killed "the brother of" Goliath. Others suggest that Elhanan and David are different names for the same person, just as Solomon had another name (cf. 12:25). Or it is possible that there were two Goliaths.

the hand of David and by the hand of his servants.

C The Song of David, 22:1–51

22 [a]And David spoke [b]the words of this song to the LORD in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul.

2 He said,
"[a]The LORD is my rock and my fortress and my deliverer;
3 [a]My God, my rock, in whom I take refuge,
My [b]shield and [c]the horn of my salvation, my stronghold and [d]my refuge;
My savior, You save me from violence.
4"I call upon the LORD, [a]who is worthy to be praised,
And I am saved from my enemies.
5"For [a]the waves of death encompassed me;
[b]The torrents of destruction overwhelmed me;
6 [a]The cords of Sheol surrounded me;
The snares of death confronted me.
7"[a]In my distress I called upon the LORD,
Yes, I cried to my God;
And from His temple He heard my voice,
And my cry for help *came* into His ears.
8"Then [a]the earth shook and quaked,
[b]The foundations of heaven were trembling
And were shaken, because He was angry.
9"Smoke went up out of His nostrils,
[a]Fire from His mouth devoured;
[b]Coals were kindled by it.
10"He bowed the heavens also, and came down
With [a]thick darkness under His feet.
11"[a]And He rode on a cherub and flew;
And He appeared on [b]the wings of the wind.
12"[a]And He made darkness canopies around Him,
A mass of waters, thick clouds of the sky.
13"From the brightness before Him
[a]Coals of fire were kindled.
14"[a]The LORD thundered from heaven,
And the Most High uttered His voice.
15"[a]And He sent out arrows, and scattered them,
Lightning, and routed them.
16"Then the channels of the sea appeared,
The foundations of the world were laid bare
By the rebuke of the LORD,
[a]At the blast of the breath of His nostrils.
17"[a]He sent from on high, He took me;
[b]He drew me out of many waters.
18"He delivered me from my strong enemy,
From those who hated me, for they were too strong for me.
19"They confronted me in the day of my calamity,
[a]But the LORD was my support.

*22:1 [a]Ps 18:2-50 [b]Ex 15:1; Deut 31:30
22:2 [a]1 Sam 23:25; 24:2; Ps 31:3; 71:3
*22:3 [a]Deut 32:4,37; 1 Sam 2:2 [b]Gen 15:1; Deut 33:29 [c]Luke 1:69 [d]Ps 9:9
22:4 [a]Ps 48:1; 96:4
*22:5 [a]Ps 93:4; Jon 2:3 [b]Ps 69:14,15
22:6 [a]Ps 116:3
*22:7 [a]Ps 116:4; 120:1
22:8 [a]Judg 5:4; Ps 97:4 [b]Job 26:11
22:9 [a]Ps 97:3; Heb 12:29 [b]2 Sam 22:13
22:10 [a]Ex 19:16; 1 Kin 8:12; Ps 97:2; Nah 1:3
22:11 [a]2 Sam 6:2 [b]Ps 104:3
22:12 [a]Job 36:29
22:13 [a]2 Sam 22:9
22:14 [a]Job 37:2-5; Ps 29:3
22:15 [a]Deut 32:23; Josh 10:10; 1 Sam 7:10
22:16 [a]Ex 15:8; Nah 1:4
22:17 [a]Ps 144:7 [b]Ex 2:10
22:19 [a]Ps 23:4

22:1 This hymn of praise is almost identical to Psalm 18 and is David's response to God's goodness in delivering him from his enemies and from the vicious King Saul.

22:3 *the horn of my salvation.* The figure denoting power is borrowed from animals whose horns are for protection and defense. See note on Luke 1:69.

22:5–6 David reflected on the circumstances in which he almost lost his life.

22:7–20 David reports God's deliverance using terms that describe His sovereignty over earth and heaven (v. 8), His power (v. 9), His reaching out to people on earth (v. 10), His destroying the enemies (v. 15), and His deliverance of David (vv. 17–20).

*22:20 [a]Ps 31:8; 118:5 [b]2 Sam 15:26
20"[a]He also brought me
forth into a broad
place;
He rescued me, [b]because
He delighted in me.

22:21 [a]1 Sam 26:23; 1 Kin 8:32 [b]Ps 24:4
21"[a]The LORD has rewarded
me according to my
righteousness;
[b]According to the
cleanness of my hands
He has recompensed
me.

22:22 [a]Gen 18:19; Ps 128:1; Prov 8:32
22"[a]For I have kept the ways
of the LORD,
And have not acted
wickedly against my
God.

22:23 [a]Deut 6:6-9; Ps 119:30,102
23"[a]For all His ordinances
were before me,
And *as for* His statutes, I
did not depart from
them.

22:24 [a]Gen 6:9; 7:1; Eph 1:4; Col 1:21,22
24"[a]I was also blameless
toward Him,
And I kept myself from my
iniquity.

*22:25 [a]2 Sam 22:21
25"[a]Therefore the LORD has
recompensed me
according to my
righteousness,
According to my cleanness
before His eyes.

22:26 [a]Matt 5:7
26"[a]With the kind You show
Yourself kind,
With the blameless You
show Yourself blameless;

*22:27 [a]Matt 5:8; 1 John 3:3 [b]Lev 26:23,24; Rom 1:28
27 [a]With the pure You show
Yourself pure,
[b]And with the perverted
You show Yourself
astute.

22:28 [a]Ex 3:7,8; Ps 72:12,13 [b]Is 2:11,12,17; 5:15
28"[a]And You save an
afflicted people;
[b]But Your eyes are on the
haughty *whom* You
abase.

*22:29 [a]2 Sam 21:17; 1 Kin 11:36; Ps 27:1
29"[a]For You are my lamp,
O LORD;
And the LORD illumines my
darkness.

22:30 [a]2 Sam 5:6-8
30"[a]For by You I can run
upon a troop;
By my God I can leap over
a wall.

22:31 [a]Deut 32:4; Matt 5:48 [b]Ps 12:6; 119:140; Prov 30:5 [c]2 Sam 22:3; Ps 84:9
31"[a]As for God, His way is
blameless;
[b]The word of the LORD is
tested;
[c]He is a shield to all who
take refuge in Him.

22:32 [a]1 Sam 2:2 [b]2 Sam 22:2
32"[a]For who is God, besides
the LORD?
[b]And who is a rock,
besides our God?

22:33 [a]2 Sam 22:2; Ps 31:3,4
33"[a]God is my strong
fortress;
And He sets the blameless
in His way.

22:34 [a]2 Sam 2:18; Hab 3:19 [b]Deut 32:13
34"[a]He makes my feet like
hinds' *feet,*
[b]And sets me on my high
places.

22:35 [a]Ps 144:1 [b]Job 20:24
35"[a]He trains my hands for
battle,
[b]So that my arms can
bend a bow of bronze.

22:36 [a]Eph 6:16,17
36"You have also given me
[a]the shield of Your
salvation,
And Your help makes me
great.

22:37 [a]2 Sam 22:20; Prov 4:12
37"[a]You enlarge my steps
under me,
And my feet have not
slipped.

22:38 [a]Ex 15:9
38"I pursued my enemies and
[a]destroyed them,
And I did not turn back
until they were
consumed.

*22:39 [a]Mal 4:3
39"And I have devoured
them and shattered
them, so that they did
not rise;
And [a]they fell under my
feet.

22:40 [a]Ps 44:5
40"For You have girded me
with strength for battle;
You have subdued under
me [a]those who rose up
against me.

22:20–28 David presented the reasons for God's condescension and deliverance.

22:25–26 God promised blessing for obedience and judgment for disobedience (Deut. 28:30), and David rejoiced because God blessed him for his obedience.

22:27 Those who insist on devious ways are given up to their perversity (cf. Rom. 1:28).

22:29–46 David described what he could do by the Lord's enabling—the OT equivalent of Phil. 4:13.

22:39 *shattered.* Lit., beat to pieces.

*22:41 [a]Ex 23:27; Josh 10:24
41 "You have also [a]made my enemies turn *their* backs to me,
And I destroyed those who hated me.
22:42 [a]Is 17:7,8 [b]1 Sam 28:6; Is 1:15
42 "[a]They looked, but there was none to save;
[b]*Even* to the LORD, but He did not answer them.
22:43 [a]2 Kin 13:7 [b]Is 10:6; Mic 7:10
43 "[a]Then I pulverized them as the dust of the earth;
[b]I crushed *and* stamped them as the mire of the streets.
22:44 [a]2 Sam 3:1; 19:9,14 [b]2 Sam 8:1-14 [c]Is 55:5
44 "[a]You have also delivered me from the contentions of my people;
[b]You have kept me as head of the nations;
[c]A people whom I have not known serve me.
22:45 [a]Ps 66:3; 81:15
45 "[a]Foreigners pretend obedience to me;
As soon as they hear, they obey me.
*22:46 [a]1 Sam 14:11; Mic 7:17
46 "Foreigners lose heart,
[a]And come trembling out of their fortresses.
*22:47 [a]2 Sam 22:3; Ps 89:26
47 "The LORD lives, and blessed be my rock;
And exalted be [a]God, the rock of my salvation,
22:48 [a]1 Sam 24:12; 25:39; 2 Sam 4:8; Ps 94:1 [b]Ps 144:2
48 [a]The God who executes vengeance for me,
[b]And brings down peoples under me,
22:49 [a]Ps 44:5 [b]Ps 140:1,4,11
49 Who also brings me out from my enemies;
You even lift me above [a]those who rise up against me;
[b]You rescue me from the violent man.
22:50 [a]Rom 15:9
50 "[a]Therefore I will give thanks to You, O LORD, among the nations,
And I will sing praises to Your name.
22:51 [a]Ps 144:10 [b]Ps 89:24 [c]2 Sam 7:12-16
51 "[a]*He* is a tower of deliverance to His king,
And [b]shows lovingkindness to His anointed,
[c]To David and his descendants forever."

D The Last Words of David, 23:1–7

*23:1 [a]2 Sam 7:8,9; Ps 78:70,71 [b]1 Sam 16:12, 13; Ps 89:20
23 Now these are the last words of David.
David the son of Jesse declares,
[a]The man who was raised on high declares,
[b]The anointed of the God of Jacob,
And the sweet psalmist of Israel,
*23:2 [a]Matt 22:43; 2 Pet 1:21
2 "[a]The Spirit of the LORD spoke by me,
And His word was on my tongue.
23:3 [a]2 Sam 22:2,3, 32 [b]Ps 72:1-3; Is 11:1-5 [c]2 Chr 19:7,9
3 "The God of Israel said,
[a]The Rock of Israel spoke to me,
[b]He who rules over men righteously,
[c]Who rules in the fear of God,
23:4 [a]Judg 5:31; Ps 72:6
4 [a]Is as the light of the morning *when* the sun rises,
A morning without clouds,
When the tender grass *springs* out of the earth,
Through sunshine after rain.'
*23:5 [a]2 Sam 7:12-16; Ps 89:29; Is 55:3
5 "Truly is not my house so with God?
For [a]He has made an everlasting covenant with me,
Ordered in all things, and secured;
For all my salvation and all *my* desire,
Will He not indeed make *it* grow?

22:41 *turn their backs to.* I.e., flee from.
22:46 *lose heart.* I.e., despair.
22:47–50 David closed this psalm of thanksgiving with renewed praise for God's glorious deeds.
23:1–7 *last words.* Probably David's last formal utterance, expressing praise to God, the righteous Ruler and Covenant-Keeper.
23:2 David affirmed the divine inspiration of his writings. Concerning inspiration, see note on 2 Tim. 3:16.
23:5 *grow.* I.e., prosper. David expressed faith that God would consummate the covenant established in 7:12–16.

*23:6 [a] Matt 13:41

6 "[a]But the worthless, every one of them will be thrust away like thorns,
Because they cannot be taken in hand;
23:7 [a] Matt 3:10; 13:30; Heb 6:8
7 But the man who touches them
Must be armed with iron and the shaft of a spear,
And [a]they will be completely burned with fire in *their* place."

E The Deeds of David's Mighty Men, 23:8–39

*23:8 [a] 1 Chr 11:11-47

8 [a]These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, chief of the captains, he was *called* Adino the Eznite, because of eight hundred slain *by him* at one time;

23:9 [a] 1 Chr 27:4 [b] 1 Chr 8:4

9 and after him was Eleazar the son of [a]Dodo the [b]Ahohite, one of the three mighty men with David when they defied the Philistines who were gathered there to battle and the men of Israel had withdrawn.

23:10 [a] 1 Chr 11:13 [b] 1 Sam 11:13; 19:5

10 [a]He arose and struck the Philistines until his hand was weary and clung to the sword, and [b]the LORD brought about a great victory that day; and the people returned after him only to strip *the slain.*

11 Now after him was Shammah the son of Agee a [a]Hararite. And the Philistines were gathered into a troop where there was a plot of ground full of lentils, and the people fled from the Philistines.

23:11 [a] 2 Sam 23:33

12 But he took his stand in the midst of the plot, defended it and struck the Philistines; and [a]the LORD brought about a great victory.

23:12 [a] 2 Sam 23:10

13 Then three of the thirty chief men went down and came to David in the harvest time to the [a]cave of Adullam, while the troop of the Philistines was camping in [b]the valley of Rephaim.

23:13 [a] 1 Sam 22:1 [b] 2 Sam 5:18

14 David was then [a]in the stronghold, while the garrison of the Philistines was then in Bethlehem.

23:14 [a] 1 Sam 22:4,5

15 [a]David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem which is by the gate!"

23:15 [a] 1 Chr 11:17

16 [a]So the three mighty men broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took *it* and

23:16 [a] 1 Chr 11:18

DAVIDS MIGHTY MEN

Josheb-basshebeth	Maharai	Hezro
Eleazar	Heleb	Paarai
Shammah son of Agee	Ittai	Igal
Abishai	Benaiah the Pirathonite	Bani the Gadite
Benaiah son of Jehoiada	Hiddai	Zelek
Asahel	Abi-albon	Naharai
Elhanan	Azmaveth	Ira the Ithrite
Shammah the Harodite	Eliahba	Gareb
Elika	sons of Jashen	Uriah the Hittite
Helez	Jonathan	
Ira son of Ikkesh	Shammah the Hararite	
Abiezer	Ahiam	
Mebunnai	Eliphelet	
Zalmon	Eliam	

23:6–7 David anticipated judgment on the ungodly who persecute Abraham's seed (cf. Gen. 12:3).

23:8 Here (through v. 39) David presents the names and achievements of 37 of his bravest warriors. According to 1 Chron. 11:10, these men helped David become king. *at one time.* I.e., during one battle.

23:16 [b]Gen 35:14 brought *it* to David. Nevertheless he would not drink it, but [b]poured it out to the LORD;

23:17 [a]Lev 17:10 17 and he said, "Be it far from me, O LORD, that I should do this. [a]*Shall I drink* the blood of the men who went in *jeopardy* of their lives?" Therefore he would not drink it. These things the three mighty men did.

23:18 [a]2 Sam 10:10, 14; 18:2 [b]1 Chr 11:20, 21 **18** [a]Abishai, the brother of Joab, the son of Zeruiah, was [b]chief of the thirty. And he swung his spear against three hundred and killed *them,* and had a name as well as the three.

19 He was most honored of the thirty, therefore he became their commander; however, he did not attain to the three.

*23:20 [a]2 Sam 8:18; 20:23 [b]Josh 15:21 **20** Then [a]Benaiah the son of Jehoiada, the son of a valiant man of [b]Kabzeel, who had done mighty deeds, killed the two *sons of* Ariel of Moab. He also went down and killed a lion in the middle of a pit on a snowy day.

21 He killed an Egyptian, an impressive man. Now the Egyptian *had* a spear in his hand, but he went down to him with a club and snatched the spear from the Egyptian's hand and killed him with his own spear.

23:22 [a]2 Sam 23:20 22 These *things* [a]Benaiah the son of Jehoiada did, and had a name as well as the three mighty men.

23 He was honored among the thirty, but he did not attain to the three. And David appointed him over his guard.

*23:24 [a]2 Sam 2:18; 1 Chr 27:7 **24** [a]Asahel the brother of Joab was among the thirty; Elhanan the son of Dodo of Bethlehem,

25 [a]Shammah the [b]Harodite, Elika the Harodite,

23:25 [a]1 Chr 11:27 [b]Judg 7:1

26 Helez the Paltite, Ira the son of Ikkesh the [a]Tekoite,

23:26 [a]2 Sam 14:2

27 Abiezer the [a]Anathothite, Mebunnai the Hushathite,

23:27 [a]Josh 21:18

28 Zalmon the Ahohite, Maharai the [a]Netophathite,

23:28 [a]2 Kin 25:23

29 [a]Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of [b]Gibeah of the sons of Benjamin,

23:29 [a]1 Chr 11:30 [b]Josh 18:28

30 Benaiah a [a]Pirathonite, Hiddai of the brooks of [b]Gaash,

23:30 [a]Judg 12:13,15 [b]Josh 24:30

31 Abi-albon the Arbathite, Azmaveth the [a]Barhumite,

23:31 [a]2 Sam 3:16

32 Eliahba the [a]Shaalbonite, the sons of Jashen, Jonathan,

23:32 [a]Josh 19:42

33 [a]Shammah the Hararite, Ahiam the son of Sharar the Ararite,

23:33 [a]2 Sam 23:11

34 Eliphelet the son of Ahasbai, the son of [a]the Maacathite, [b]Eliam the son of [c]Ahithophel the Gilonite,

23:34 [a]2 Sam 10:6,8; 20:14 [b]2 Sam 11:3 [c]2 Sam 15:12

35 [a]Hezro the [b]Carmelite, Paarai the Arbite,

23:35 [a]1 Chr 11:37 [b]Josh 15:55

36 Igal the son of Nathan of [a]Zobah, Bani the Gadite,

23:36 [a]2 Sam 8:3

37 Zelek the Ammonite, Naharai the [a]Beerothite, armor bearers of Joab the son of Zeruiah,

23:37 [a]2 Sam 4:2

38 Ira the [a]Ithrite, Gareb the Ithrite,

23:38 [a]1 Chr 2:53

39 [a]Uriah the Hittite; thirty-seven in all.

*23:39 [a]2 Sam 11:3,6

F The Census and Plague, 24:1–25

24 [a]Now [b]again the anger of the LORD burned against Israel, and it incited David against them to say, "[c]Go, number Israel and Judah."

*24:1 [a]1 Chr 21:1 [b]2 Sam 21:1,2 [c]1 Chr 27:23, 24

2 The king said to Joab the

*24:2

23:20 *two sons of Ariel of Moab.* Lit., the two of Ariel of Moab; i.e., two Moabite champions.

23:24 The *thirty* composed the elite core of David's mighty men, to which replacements were added as men were killed. The active number was kept at 30 warriors; hence the list contains more than 30 names.

23:39 The 37 include the *three* (vv. 8–12), Abishai, Benaiah (vv. 18–23), the 31 warriors (vv. 24–39), and David's commander, Joab (v. 37).

24:1 David's numbering of the people, usually done for purposes of taxation or military draft, is included to describe the events that led David to buy the ground upon which the Temple would be built. David's sin was in putting his faith in numbers rather than in God. Even Joab recognized this as a foolish move (v. 3). *incited.* It was Satan who actually prompted David to number the people. See note on 1 Chron. 21:1–4. Why God was angry with Israel, though not stated, may have been related to the people's support of Absalom and Sheba against David.

24:2 *that I may know the number of the people.* Perhaps for security reasons, but possibly also because of pride in the size of his kingdom.

commander of the army who was with him, "Go about now through all the tribes of Israel, [a]from Dan to Beersheba, and register the people, that I may know the number of the people."

3 But Joab said to the king, "[a]Now may the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king *still* see; but why does my lord the king delight in this thing?"

4 Nevertheless, the king's word prevailed against Joab and against the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to register the people of Israel.

5 They crossed the Jordan and camped in [a]Aroer, on the right side of the city that is in the middle of the valley of Gad and toward [b]Jazer.

6 Then they came to Gilead and to the land of Tahtim-hodshi, and they came to Dan-jaan and around to [a]Sidon,

7 and came to the [a]fortress of Tyre and to all the cities of the [b]Hivites and of the Canaanites, and they went out to the south of Judah, *to* [c]Beersheba.

8 So when they had gone about through the whole land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave [a]the number of the registration of the people to the king; and there were in Israel [b]eight hundred thousand valiant men who drew the sword, and the men of Judah were five hundred thousand men.

10 Now [a]David's heart troubled him after he had numbered the people. So David said to the LORD, "[b]I have sinned greatly in what I have done. But now, O LORD, please take away the iniquity of Your servant, for [c]I have acted very foolishly."

11 When David arose in the morning, the word of the LORD came to [a]the prophet Gad, David's [b]seer, saying,

12"Go and speak to David, 'Thus the LORD says, "I am offering you three things; choose for yourself one of them, which I may do to you." ' "

13 So Gad came to David and told him, and said to him, "Shall [a]seven years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider and see what answer I shall return to Him who sent me."

14 Then David said to Gad, "I am in great distress. Let us now fall into the hand of the LORD [a]for His mercies are great, but do not let me fall into the hand of man."

15 So [a]the LORD sent a pestilence upon Israel from the morning until the appointed time, and seventy thousand men of the people [b]from Dan to Beersheba died.

16 [a]When the angel stretched out his hand toward Jerusalem to destroy it, [b]the LORD relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the LORD was by the threshing floor of Araunah the Jebusite.

17 Then David spoke to the LORD when he saw the angel who was striking down the people, and said, "Behold, [a]it is I who have sinned, and it is I who have done wrong; but [b]these sheep, what have they done? Please let Your hand be against me and against my father's house."

24:2 [a]Judg 20:1; 2 Sam 3:10
24:3 [a]Deut 1:11
24:5 [a]Deut 2:36; Josh 13:9,16 [b]Num 21:32; 32:35
24:6 [a]Josh 19:28; Judg 1:31
24:7 [a]Josh 19:29 [b]Josh 11:3; Judg 3:3 [c]Gen 21:22-33
★24:9 [a]Num 1:44-46 [b]1 Chr 21:5
★24:10 [a]1 Sam 24:5 [b]2 Sam 12:13
24:10 [c]1 Sam 13:13; 2 Chr 16:9
24:11 [a]1 Sam 22:5; 1 Chr 29:29 [b]1 Sam 9:9
★24:13 [a]1 Chr 21:12; Ezek 14:21
★24:14 [a]Ps 51:1; 130:4,7
24:15 [a]1 Chr 21:14; 27:24 [b]2 Sam 24:2
★24:16 [a]Ex 12:23; 2 Kin 19:35; Acts 12:23 [b]Ex 32:14; 1 Sam 15:11
24:17 [a]2 Sam 24:10 [b]2 Sam 7:8; Ps 74:1

24:9 *eight hundred thousand.* See note on 1 Chron. 21:5.

24:10 Almost 10 months passed before David realized his sin.

24:13 *seven years of famine.* According to 1 Chron. 21:12 and the LXX, this should read "three years."

24:14 David knew God to be more merciful than men, and he wisely took the third option.

24:16 *relented.* Lit., repented. Not an indication of changeableness in God's character (cf. 1 Sam. 15:29; James 1:17), but an expression of sorrow concerning evil.

24:18 [a]1 Chr 21:18

18 So Gad came to David that day and said to him, "[a]Go up, erect an altar to the LORD on the threshing floor of Araunah the Jebusite."

19 David went up according to the word of Gad, just as the LORD had commanded.

20 Araunah looked down and saw the king and his servants crossing over toward him; and Araunah went out and bowed his face to the ground before the king.

24:21 [a]Num 16:44-50

21 Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, in order to build an altar to the LORD, [a]that the plague may be held back from the people."

22 Araunah said to David, "Let my lord the king take and offer up what is good in his sight. Look, [a]the oxen for the burnt offering, the threshing sledges and the yokes of the oxen for the wood.

24:22 [a]1 Sam 6:14; 1 Kin 19:21

23 "Everything, O king, Araunah gives to the king." And Araunah said to the king, "May the LORD your God [a]accept you."

24:23 [a]Ezek 20:40,41

24 However, the king said to Araunah, "No, but I will surely buy *it* from you for a price, for [a]I will not offer burnt offerings to the LORD my God which cost me nothing." So [b]David bought the threshing floor and the oxen for fifty shekels of silver.

*24:24 [a]Mal 1:13,14 [b]1 Chr 21:24, 25

25 David built there an altar to the LORD and offered burnt offerings and peace offerings. [a]Thus the LORD was moved by entreaty for the land, and the plague was held back from Israel.

*24:25 [a]2 Sam 21:14

24:24 Here is an important principle of sacrificial giving. By buying the threshing floor for *fifty shekels of silver* (1.25 lb, or .6 kg) this future site of Solomon's Temple became the property of David and his heirs.

24:25 The threshing floor was on Mount Moriah, just outside the N wall of David's Jerusalem, where Abraham offered Isaac (see note on Gen. 22:2) and where Solomon later built the Temple (2 Chron. 3:1). On *burnt* and *peace* offerings, see notes on Lev. 1 and 3.

1 KINGS

INTRODUCTION

AUTHOR: Jeremiah DATE: ca. 550 B.C.

Title Originally one book, 1 and 2 Kings are appropriately titled from their subject matter, which traces the history of the kings of Israel and Judah from Solomon to the Babylonian captivity. First Kings concludes abruptly with the beginning of the reign of Ahaziah in 853.

Author Whoever the author or compiler of these books was, he used historical sources (11:41; 14:19, 29). He likely was one of the exiles who lived in Babylon, perhaps an unknown one, or Ezra or Ezekiel or Jeremiah (though someone other than Jeremiah would have had to write the last chapter of 2 Kings, since Jeremiah apparently died in Egypt, not Babylon; Jer. 43:6-7).

Purpose The purpose of the book was not only to record the history of these kings, but to show that the success of any king (and of the nation as a whole) depended on the measure of his allegiance to God's law. Failure resulted in decline and captivity.

Contents Important passages in 1 Kings include the description of Solomon's great wisdom (chaps. 3–4), the dedication of Solomon's Temple (chap. 8), the visit of the queen of Sheba (chap. 10), and the ministry of Elijah (particularly his confrontation with the priests of Baal on Mount Carmel, chap. 18).

OUTLINE OF 1 KINGS

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  A. The Accession of Solomon (2 Chron. 1:1–17), 1:1–3:1
    1. The struggle for the succession, 1:1–53
    2. The final charge of David to Solomon, 2:1–12
    3. The purge initiated by Solomon, 2:13–46
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  B. The Wisdom of Solomon, 3:2–4:34
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D. The Fame of Solomon (2 Chron. 8:1–9:28), 9:1–10:29
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   2. His gift to Hiram, 9:10–14
   3. His subjects, 9:15–25
   4. His navy, 9:26–28
   5. His visit from the queen of Sheba, 10:1–13
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   2. The warning, 11:9–13
   3. The adversaries, 11:14–28
   4. The prophecy of Ahijah, 11:29–40
   5. The death of Solomon, 11:41–43

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   2. The reply of Rehoboam, 12:5–15
   3. The revolt of the northern tribes, 12:16–24

B. The Reign of Jeroboam in Israel (931–910), 12:25–14:20
   1. Establishing religious centers and worship, 12:25–33
   2. Encountering the man of God, 13:1–32
   3. Elevating non-Levites to the priesthood, 13:33–34
   4. Experiencing his son's sickness and Ahijah's prophecy, 14:1–18
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C. The Reign of Rehoboam in Judah (931–913; 2 Chron. 10:1–12:16), 14:21–31
   1. Apostasy in Judah, 14:21–24
   2. Attack by Shishak of Egypt, 14:25–28
   3. Death of Rehoboam, 14:29–31

D. The Reign of Abijam (Abijah) in Judah (913–911; 2 Chron. 13:1–22), 15:1–8

E. The Reign of Asa in Judah (911–870; 2 Chron. 14:1–16:14), 15:9–24
   1. His reforms, 15:9–15
   2. His war with Baasha, 15:16–24

F. The Reign of Nadab in Israel (910–909), 15:25–31

G. The Reign of Baasha in Israel (909–886), 15:32–16:7

H. The Reign of Elah in Israel (886–885), 16:8–14

I. The Reign of Zimri in Israel (885), 16:15–20

J. The Reign of Omri in Israel (885–874), 16:21–28

K. The Reign of Ahab in Israel (874–853), 16:29–22:40
   1. The beginning of Ahab's reign, 16:29–34
   2. Elijah's prediction of drought, 17:1
   3. God's provision for Elijah, 17:2–24

4. Elijah's challenge to the priests of Baal, 21:1–29
5. Elijah's flight to Horeb, 19:1–18
6. Elijah's appointment of Elisha, 19:19–21
7. Ahab's Aramean victories, 20:1–43
8. Ahab's desire to have Naboth's vineyard, 21:1–29
9. Ahab's final battle, 22:1–40

L. The Reign of Jehoshaphat in Judah (873–848; 2 Chron. 17:1–20:37), 22:41–50

M. The Reign of Ahaziah in Israel (853), 22:51–53

TIMELINE OF 1 KINGS

David becomes king of Judah — 1010

David becomes king over all Israel — 1003

Solomon born — 991

Solomon becomes king — 970

Temple completed — 959

Rehoboam becomes king of Judah — 931

Jeroboam becomes king of Israel — 931

King Shishak of Egypt attacks Jerusalem — 925

Asa becomes king of Judah — 911

Elijah begins prophetic ministry — 874

Ahab becomes king of Israel — 874

Jehoshaphat becomes king of Judah — 873

KINGS OF ISRAEL & JUDAH

KINGDOM/KING Bold type=basically good king	YEARS OF REIGN	REFERENCE
United Kingdom		
Saul	32	1 Samuel 9:1–31:13
David	40	2 Samuel
Solomon	40	1 Kings 2:1–11:43
Southern Kings (Judah)		
Rehoboam	17	1 Kings 12:1–14:31; 2 Chronicles 10:1–12:16
Abijam	3	1 Kings 15:1-8; 2 Chronicles 13:1–22
Asa	41	1 Kings 15:9-24; 2 Chronicles 14:1–16:14
Jehoshaphat	25	1 Kings 22:41-50; 2 Chronicles 17:1–20:37
Joram (Jehoram)	8	2 Kings 8:16-24; 2 Chronicles 21:1-20
Ahaziah	1	2 Kings 8:25-29; 2 Chronicles 22:1-9
Athaliah (queen)	7	2 Kings 11:1-16; 2 Chronicles 22:1–23:21
Joash	29	2 Kings 11:17–12:21; 2 Chronicles 23:16–24:27
Amaziah	40	2 Kings 14:1-22; 2 Chronicles 25:1-28
Uzziah (Azariah)	52	2 Kings 15:1-7; 2 Chronicles 26:1-23
Jotham	16	2 Kings 15:32-38; 2 Chronicles 27:1-9
Ahaz	16	2 Kings 16:1-20; 2 Chronicles 28:1-27
Hezekiah	29	2 Kings 18:1–20:21; 2 Chronicles 29:1–32:33
Manasseh	55	2 Kings 21:1-18; 2 Chronicles 33:1-20
Amon	2	2 Kings 21:19-26; 2 Chronicles 33:21-25
Josiah	31	2 Kings 22:1–23:30; 2 Chronicles 34:1–35:27
Jehoahaz	3 months	2 Kings 23:31-33; 2 Chronicles 36:1-4
Jehoiakim	1	2 Kings 23:34–24:7; 2 Chronicles 36:5-8
Jehoiachin	3 months	2 Kings 24:8-16; 2 Chronicles 36:9-10
Zedekiah	1	2 Kings 24:18–25:21; 2 Chronicles 36:11-21
Northern Kings (Israel)		
Jeroboam I	22	1 Kings 12:25–14:20; 2 Chronicles 10:1–12:16
Nadab	2	1 Kings 15:25-31
Baasha	24	1 Kings 15:32–16:7
Elah	2	1 Kings 16:8-14
Zimri	7 days	1 Kings 16:15-20
Tibni	3	1 Kings 16:21-22
Omri	11	1 Kings 16:21-28
Ahab	22	1 Kings 16:29–22:40
Ahaziah	2	1 Kings 22:51-53; 2 Kings 1:1-18
Jehoram (Joram)	12	2 Kings 2:1–8:15
Jehu	28	2 Kings 9:1–10:36
Jehoahaz	17	2 Kings 13:1-9
Jehoash (Joash)	16	2 Kings 13:10-25
Jeroboam II	41	2 Kings 14:23-29
Zechariah	6 months	2 Kings 15:8-12
Shallum	1 month	2 Kings 15:13-15
Menahem	10	2 Kings 15:16-22
Pekahiah	2	2 Kings 15:23-26
Pekah	20	2 Kings 15:27-31
Hoshea	10	2 Kings 17:1-41

THE FIRST BOOK OF THE KINGS

I THE UNITED KINGDOM, 1:1–11:43
A The Accession of Solomon (2 Chron. 1:1–17), 1:1–3:1
1 The struggle for the succession, 1:1–53

1 Now King David was old, advanced in age; and they covered him with clothes, but he could not keep warm.

2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm."

3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the [a]Shunammite, and brought her to the king.

4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

5 Now [a]Adonijah the son of Haggith exalted himself, saying, "I will be king." So [b]he prepared for himself chariots and horsemen with fifty men to run before him.

6 His father had never crossed him at any time by asking, "Why have you done so?" And he was also a very handsome man, and [a]he was born after Absalom.

7 He had conferred with [a]Joab the son of Zeruiah and with [b]Abiathar the priest; and following [c]Adonijah they helped him.

8 But [a]Zadok the priest, [b]Benaiah the son of Jehoiada, [c]Nathan the prophet, [d]Shimei, Rei, and [e]the mighty men who belonged to David, were not with Adonijah.

9 And Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which is beside [a]En-rogel; and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

10 But he did not invite Nathan the prophet, Benaiah, the mighty men, and [a]Solomon his brother.

11 Then Nathan spoke to [a]Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it?*

12 "So now come, please let me [a]give you counsel and save your life and the life of your son Solomon.

13 "Go at once to King David and say to him, 'Have you not, my lord, O king, sworn to your maidservant, saying, "[a]Surely Solomon your son shall be king after me, and he shall sit on my throne"? Why then has Adonijah become king?'

14 "Behold, while you are still there speaking with the king, I will come in after you and confirm your words."

15 So Bathsheba went in to the king in the bedroom. Now [a]the king was very old, and Abishag the Shunammite was ministering to the king.

16 Then Bathsheba bowed and prostrated herself before the king.

*1:1 [a]Josh 19:18; 1 Sam 28:4
*1:3 [a]2 Sam 3:4 [b]2 Sam 15:1
*1:5 [a]2 Sam 3:3,4
*1:6 [a]1 Chr 11:6 [b]1 Sam 22:20, 23; 2 Sam 20:25 [c]1 Kin 2:22
1:8 [a]2 Sam 20:25; 1 Chr 16:39 [b]2 Sam 8:18 [c]2 Sam 12:1 [d]1 Kin 4:18 [e]2 Sam 23:8-39
*1:9 [a]Josh 15:7; 18:16; 2 Sam 17:17
1:10 [a]2 Sam 12:24
1:11 [a]2 Sam 12:24
*1:12 [a]Prov 15:22
1:13 [a]1 Kin 1:30; 1 Chr 22:9-13
1:15 [a]1 Kin 1:1

1:1 *David was old.* About 70 (2 Sam. 5:4). *clothes.* Better, bed covers.

1:3–4 *Abishag* (from Shunem, seven mi, or 13 km, SE of Nazareth) became part of David's harem and was involved in Adonijah's scheme to gain the throne. See note on 2:13–25.

1:5 *Adonijah* apparently was David's oldest living son (cf. 2 Sam. 3:2–4; 13:28; 18:14).

1:6 *had never crossed him.* I.e., David had not disciplined him; Adonijah was a spoiled child.

1:7–8 *Joab.* David's nephew, and commander of David's army (2 Sam. 2:13). *Abiathar.* A priest and one of David's counselors. See notes on 2 Sam. 8:17 and 1 Kings 2:26–27.

1:9–10 As a prelude to taking over the throne, Adonijah held a feast but failed to invite *Nathan* and *Solomon.* He apparently was planning to kill them, for, had they eaten together, he would have been obliged to protect them.

1:12 If successful in becoming king, Adonijah would have killed all other claimants to the throne.

And the king said, "What do you wish?"

1:17 a1 Kin 1:13
17 She said to him, "My lord, you swore to your maidservant by the LORD your God, *saying,* '[a]Surely your son Solomon shall be king after me and he shall sit on my throne.'

18"Now, behold, Adonijah is king; and now, my lord the king, you do not know *it.*

1:19 a1 Kin 1:9
19"[a]He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant.

20"As for you now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him.

1:21 aDeut 31:16; 2 Sam 7:12; 1 Kin 2:10
21"Otherwise it will come about, [a]as soon as my lord the king sleeps with his fathers, that I and my son Solomon will be considered offenders."

22 Behold, while she was still speaking with the king, Nathan the prophet came in.

23 They told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he prostrated himself before the king with his face to the ground.

24 Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne'?

1:25 a1 Kin 1:9 b1 Sam 10:24
25"[a]For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and the commanders of the army and Abiathar the priest, and behold, they are eating and drinking before him; and they say, '[b]*Long* live King Adonijah!'

1:26 a1 Kin 1:8,10
26"[a]But me, *even* me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited.

27"Has this thing been done by my lord the king, and you have not shown to your servants who should sit on the throne of my lord the king after him?"

28 Then King David answered and said, "Call Bathsheba to me." And she came into the king's presence and stood before the king.

1:29 a2 Sam 4:9
29 The king vowed and said, "[a]As the LORD lives, who has redeemed my life from all distress,

1:30 a1 Kin 1:13,17
30 surely as [a]I vowed to you by the LORD the God of Israel, saying, 'Your son Solomon shall be king after me, and he shall sit on my throne in my place'; I will indeed do so this day."

1:31 aDan 2:4; 3:9
31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "[a]May my lord King David live forever."

1:32 a1 Kin 1:8
32 Then King David said, "Call to me [a]Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." And they came into the king's presence.

★1:33 a2 Sam 20:6,7 b2 Chr 32:30; 33:14
33 The king said to them, "Take with you [a]the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to [b]Gihon.

1:34 a1 Sam 10:1; 16:3,12; 2 Sam 5:3; 1 Kin 19:16; 2 Kin 9:3 b2 Sam 15:10 c1 Kin 1:25
34"Let Zadok the priest and Nathan the prophet [a]anoint him there as king over Israel, and [b]blow the trumpet and say, '[c]*Long* live King Solomon!'

35"Then you shall come up after him, and he shall come and sit on my throne and be king in my place; for I have appointed him to be ruler over Israel and Judah."

36 Benaiah the son of Jehoiada answered the king and said, "Amen! Thus may the LORD, the God of my lord the king, say.

1:37 aJosh 1:5,17; 1 Sam 20:13 b1 Kin 1:47
37"[a]As the LORD has been with my lord the king, so may He be with Solomon, and [b]make his

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1:33–34 *my own mule.* A sign that Solomon was David's choice to succeed him. *Gihon* was in the upper part of the Kidron Valley. David was bypassing preliminary steps to Solomon's accession and arranging for his actual coronation. This would put Adonijah, who had only taken preliminary steps, in the position of having to overthrow Solomon if he wished to be king.

throne greater than the throne of my lord King David!"

*1:38 [a]1 Kin 1:8 [b]2 Sam 8:18 [c]1 Kin 1:33
38 So [a]Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, [b]the Cherethites, and the Pelethites went down and had Solomon ride on King David's mule, and brought him to [c]Gihon.

1:39 [a]Ex 30:23-32; Ps 89:20 [b]1 Chr 29:22 [c]1 Kin 1:34 [d]1 Sam 10:24
39 Zadok the priest then [a]took the horn of oil from the tent and [b]anointed Solomon. Then they [c]blew the trumpet, and all the people said, "[d]*Long* live King Solomon!"

40 All the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

41 Now Adonijah and all the guests who *were* with him heard *it* as they finished eating. When Joab heard the sound of the trumpet, he said, "Why is the city making such an uproar?"

1:42 [a]2 Sam 15:27, 36; 17:17 [b]2 Sam 18:27
42 While he was still speaking, behold, [a]Jonathan the son of Abiathar the priest came. Then Adonijah said, "Come in, for [b]you are a valiant man and bring good news."

43 But Jonathan answered and said to Adonijah, "No! Our lord King David has made Solomon king.

44 "The king has also sent with him Zadok the priest, Nathan the prophet, Benaiah the son of Jehoiada, the Cherethites, and the Pelethites; and they have made him ride on the king's mule.

1:45 [a]1 Kin 1:40
45 "Zadok the priest and Nathan the prophet have anointed him king in Gihon, and they have come up from there rejoicing, [a]so that the city is in an uproar. This is the noise which you have heard.

1:46 [a]1 Chr 29:23
46 "Besides, [a]Solomon has even taken his seat on the throne of the kingdom.

1:47 [a]1 Kin 1:37 [b]Gen 47:31
47 "Moreover, the king's servants came to bless our lord King David, saying, 'May [a]your God make the name of Solomon better than your name and his throne greater than your throne!' And [b]the king bowed himself on the bed.

1:48 [a]2 Sam 7:12; 1 Kin 3:6
48 "The king has also said thus, 'Blessed be the LORD, the God of Israel, who [a]has granted one to sit on my throne today while my own eyes see *it*.' "

*1:49
49 Then all the guests of Adonijah were terrified; and they arose and each went on his way.

*1:50 [a]Ex 27:2; 30:10; 1 Kin 2:28
50 And Adonijah was afraid of Solomon, and he arose, went and [a]took hold of the horns of the altar.

51 Now it was told Solomon, saying, "Behold, Adonijah is afraid of King Solomon, for behold, he has taken hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.' "

*1:52 [a]1 Sam 14:45; 2 Sam 14:11; Acts 27:34
52 Solomon said, "If he will be a worthy man, [a]not one of his hairs will fall to the ground; but if wickedness is found in him, he will die."

53 So King Solomon sent, and they brought him down from the altar. And he came and prostrated himself before King Solomon, and Solomon said to him, "Go to your house."

2 *The final charge of David to Solomon,* 2:1–12

2:1 [a]Gen 47:29; Deut 31:14
2 As David's [a]time to die drew near, he charged Solomon his son, saying,

2:2 [a]Josh 23:14 [b]Deut 31:7,23; Josh 1:6,7
2 "[a]I am going the way of all the earth. [b]Be strong, therefore, and show yourself a man.

3 "Keep the charge of the LORD

1:38 *Gihon* is on the E of Mount Zion, and Enrogel (where Adonijah was, v. 9) is S of the city. Thus the whole area was filled with rival celebrations (v. 41).

1:49 Those who associated with Adonijah would be considered co-conspirators.

1:50 *took hold of the horns of the altar.* A claim to protection, which was not automatically guaranteed (Ex. 21:14; 1 Kings 2:28–34).

1:52 Adonijah could show himself *worthy* by acknowledging Solomon as his king.

2:3 [a]Deut 17:18-20 [b]1 Chr 22:12, 13

your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, [a]according to what is written in the Law of Moses, that [b]you may succeed in all that you do and wherever you turn,

2:4 [a]2 Sam 7:25 [b]Ps 132:12 [c]2 Kin 20:3 [d]2 Sam 7:12, 13; 1 Kin 8:25; 9:5

4 so that [a]the LORD may carry out His promise which He spoke concerning me, saying, '[b]If your sons are careful of their way, [c]to walk before Me in truth with all their heart and with all their soul, [d]you shall not lack a man on the throne of Israel.'

★2:5 [a]2 Sam 2:13, 18 [b]2 Sam 3:27; 1 Kin 2:32 [c]2 Sam 20:10

5"Now you also know what Joab the [a]son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to [b]Abner the son of Ner, and to [c]Amasa the son of Jether, whom he killed; he also shed the blood of war in peace. And he put the blood of war on his belt about his waist, and on his sandals on his feet.

2:6 [a]1 Kin 2:9

6"[a]So act according to your wisdom, and do not let his gray hair go down to Sheol in peace.

★2:7 [a]2 Sam 19:31-38 [b]2 Sam 9:7,10 [c]2 Sam 17:27-29

7"But [a]show kindness to the sons of Barzillai the Gileadite, and [b]let them be among those who eat at your table; [c]for they assisted me when I fled from Absalom your brother.

★2:8 [a]2 Sam 16:5-8 [b]2 Sam 19:18-23

8"Behold, [a]there is with you Shimei the son of Gera the Benjamite, of Bahurim; now it was he who cursed me with a violent curse on the day I went to Mahanaim. But when [b]he came down to me at the Jordan, I swore to him by the LORD, saying, 'I will not put you to death with the sword.'

2:9 [a]1 Kin 2:6

9"Now therefore, do not let him go unpunished, [a]for you are a wise man; and you will know what you ought to do to him, and you will bring his gray hair down to Sheol with blood."

2:10 [a]Acts 2:29; 13:36 [b]2 Sam 5:7; 1 Kin 3:1

10 Then [a]David slept with his fathers and was buried in [b]the city of David.

★2:11 [a]2 Sam 5:4,5; 1 Chr 3:4; 29:26,27 [b]2 Sam 5:5

11 [a]The days that David reigned over Israel *were* forty years: [b]seven years he reigned in Hebron and thirty-three years he reigned in Jerusalem.

2:12 [a]1 Chr 29:23; 2 Chr 1:1

12 And [a]Solomon sat on the throne of David his father, and his kingdom was firmly established.

3 *The purge initiated by Solomon,* 2:13–46

★2:13 [a]1 Sam 16:4

13 Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, "[a]Do you come peacefully?" And he said, "Peacefully."

14 Then he said, "I have something *to say* to you." And she said, "Speak."

2:15 [a]2 Sam 3:3,4; 1 Kin 2:22 [b]1 Kin 1:5-25 [c]1 Kin 1:38-50 [d]1 Chr 22:9,10; 28:5-7

15 So he said, "You know that [a]the kingdom was mine and [b]that all Israel expected me to be king; [c]however, the kingdom has turned about and become my brother's, [d]for it was his from the LORD.

16"Now I am making one request of you; do not refuse me." And she said to him, "Speak."

2:17 [a]1 Kin 1:3,4

17 Then he said, "Please speak to Solomon the king, for he will not refuse you, that he may give me [a]Abishag the Shunammite as a wife."

18 Bathsheba said, "Very well; I will speak to the king for you."

2:19 [a]1 Kin 15:13 [b]Ps 45:9

19 So Bathsheba went to King Solomon to speak to him for Adonijah. And the king arose to meet her, bowed before her, and sat on his throne; then he [a]had a throne set for the king's mother, and [b]she sat on his right.

20 Then she said, "I am making

2:5–6 Joab was guilty of murdering two generals in times of peace (2 Sam. 3:27; 20:10). Probably David had not executed Joab himself because of Joab's loyalty and service to him, but now he must be punished. *Sheol.* See note on Gen. 37:35.

2:7 Without their kindness David might have starved to death (2 Sam. 17:27–29).

2:8 On the curse of Shimei, see 2 Sam. 16:5–13 and 19:16–23. Cursing a ruler was a capital crime (Ex. 22:28).

2:11 *forty years.* 1011–971 B.C.

2:13–25 Solomon saw through Adonijah's request to marry Abishag (part of David's harem and thus an inheritor, 1:3–4) as a scheme to gain the throne, and so ordered him put to death.

2:20 one small request of you; [a]do not refuse me." And the king said to her, "Ask, my mother, for I will not refuse you."
[a] 1 Kin 2:16

2:21 21 So she said, "[a]Let Abishag the Shunammite be given to Adonijah your brother as a wife."
[a] 1 Kin 1:3,4

2:22 22 King Solomon answered and said to his mother, "And why are you asking Abishag the Shunammite for Adonijah? [a]Ask for him also the kingdom— [b]for he is my older brother—even for him, for [c]Abiathar the priest, and for Joab the son of Zeruiah!"
[a] 2 Sam 12:8 [b] 1 Kin 1:6; 2:15; 1 Chr 3:2,5 [c] 1 Kin 1:7

2:23 23 Then King Solomon swore by the LORD, saying, "May God do so to me and more also, if Adonijah has [a]not spoken this word against his own life.
[a] Ruth 1:17

2:24 24"Now therefore, as the LORD lives, who has established me and set me on the throne of David my father and [a]who has made me a house as He promised, surely Adonijah will be put to death today."
[a] 2 Sam 7:11, 13; 1 Chr 22:10

2:25 25 So King Solomon [a]sent Benaiah the son of Jehoiada; and he fell upon him so that he died.
[a] 2 Sam 8:18

***2:26** 26 Then to Abiathar the priest the king said, "[a]Go to Anathoth to your own field, [b]for you deserve to die; but I will not put you to death at this time, because [c]you carried the ark of the Lord GOD before my father David, and because [d]you were afflicted in everything with which my father was afflicted."
[a] Josh 21:18; Jer 1:1 [b] 1 Sam 26:16 [c] 1 Sam 23:6; 2 Sam 15:24-29 [d] 1 Sam 22:20-23; 23:8, 9

2:27 27 So Solomon dismissed Abiathar from being priest to the LORD, in order to fulfill [a]the word of the LORD, which He had spoken concerning the house of Eli in Shiloh.
[a] 1 Sam 2:27-36

***2:28** 28 Now the news came to Joab, [a]for Joab had followed Adonijah, [b]although he had not followed Absalom. And Joab fled to the tent of the LORD and [c]took hold of the horns of the altar.
[a] 1 Kin 1:7 [b] 2 Sam 17:25; 18:2 [c] 1 Kin 1:50

29 It was told King Solomon that Joab had fled to the tent of the LORD, and behold, he is beside the altar. Then Solomon [a]sent Benaiah the son of Jehoiada, saying, "[b]Go, fall upon him."
2:29 [a] 1 Kin 2:25 [b] Ex 21:14

30 So Benaiah came to the tent of the LORD and said to him, "Thus the king has said, 'Come out.' " But he said, "No, for I will die here." And Benaiah brought the king word again, saying, "Thus spoke Joab, and thus he answered me."

31 The king said to him, "[a]Do as he has spoken and fall upon him and bury him, [b]that you may remove from me and from my father's house the blood which Joab shed without cause.
2:31 [a] Ex 21:14 [b] Num 35:33; Deut 19:13; 21:8,9

2:32 32"[a]The LORD will return his blood on his own head, [b]because he fell upon two men more righteous and better than he and killed them with the sword, while my father David did not know *it:* [c]Abner the son of Ner, commander of the army of Israel, and [d]Amasa the son of Jether, commander of the army of Judah.
[a] Gen 9:6; Judg 9:24,57; Ps 7:16 [b] 2 Chr 21:13, 14 [c] 2 Sam 3:27 [d] 2 Sam 20:9, 10

2:33 33"[a]So shall their blood return on the head of Joab and on the head of his descendants forever; but to David and his descendants and his house and his throne, may there be peace from the LORD forever."
[a] 2 Sam 3:29

2:34 34 Then [a]Benaiah the son of Jehoiada went up and fell upon him and put him to death, and he was buried at his own house [b]in the wilderness.
[a] 1 Kin 2:25 [b] Josh 15:61; Matt 3:1

2:35 35 [a]The king appointed Benaiah the son of Jehoiada over the army in his place, and the king appointed [b]Zadok the priest [c]in the place of Abiathar.
[a] 1 Kin 4:4 [b] 1 Chr 6:53; 24:3; 29:22 [c] 1 Kin 2:27

2:36 36 Now the king sent and called for [a]Shimei and said to him, "Build for yourself a house in Jerusalem and live there, and do not go out from there to any place.
[a] 2 Sam 16:5; 1 Kin 2:8

2:26–27 *Abiathar,* a priest of the line of Eli, was banished to his hometown *Anathoth* (Josh. 21:18; Jer. 1:1) for his part in Adonijah's attempt to gain the throne. He was spared execution because he remained faithful to David during Absalom's rebellion (2 Sam. 15:24ff.). The doom foretold on the house of Eli was thus fulfilled (1 Sam. 2:30–35).

2:28–35 See notes on 1:50 and 2:5–6.

37 "For it will happen on the day you go out and [a]cross over the brook Kidron, you will know for certain that you shall surely die; [b]your blood shall be on your own head."

38 Shimei then said to the king, "The word is good. As my lord the king has said, so your servant will do." So Shimei lived in Jerusalem many days.

39 But it came about at the end of three years, that two of the servants of Shimei ran away [a]to Achish son of Maacah, king of Gath. And they told Shimei, saying, "Behold, your servants are in Gath."

40 Then Shimei arose and saddled his donkey, and went to Gath to Achish to look for his servants. And Shimei went and brought his servants from Gath.

41 It was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned.

42 So the king sent and called for Shimei and said to him, "Did I not make you swear by the LORD and solemnly warn you, saying, 'You will know for certain that on the day you depart and go anywhere, you shall surely die'? And you said to me, 'The word which I have heard is good.'

43 "Why then have you not kept the oath of the LORD, and the command which I have laid on you?"

44 The king also said to Shimei, "[a]You know all the evil which you acknowledge in your heart, which you did to my father David; therefore [b]the LORD shall return your evil on your own head.

45 "But King Solomon shall be blessed, and [a]the throne of David shall be established before the LORD forever."

46 [a]So the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died. [b]Thus the kingdom was established in the hands of Solomon.

4 *The marriage of Solomon,* 3:1

3 Then [a]Solomon formed a marriage alliance with Pharaoh king of Egypt, and took Pharaoh's daughter [b]and brought her to the city of David [c]until he had finished building his own house and the house of the LORD and [d]the wall around Jerusalem.

B The Wisdom of Solomon, 3:2–4:34

1 *Solomon's request for wisdom,* 3:2–15

2 [a]The people were still sacrificing on the high places, because there was no house built for the name of the LORD until those days.

3 Now [a]Solomon loved the LORD, [b]walking in the statutes of his father David, except he sacrificed and burned incense on the high places.

4 [a]The king went to [b]Gibeon to sacrifice there, [c]for that was the great high place; Solomon offered a thousand burnt offerings on that altar.

5 [a]In Gibeon the LORD appeared to Solomon [b]in a dream at night; and God said, "[c]Ask what *you wish* me to give you."

6 Then Solomon said, "[a]You have shown great lovingkindness to Your servant David my father, [b]according as he walked before You in truth and righteousness and uprightness of heart toward You; and [c]You have reserved for

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2:37 This restriction kept Shimei from returning to his home across the *brook Kidron* in the territory of Benjamin and kept him under the king's surveillance.

2:40 *Gath* was about 30 mi (48 km) SW of Jerusalem but not across the Kidron. Though Shimei may have gone in good faith, he violated the command not to leave Jerusalem.

3:1 By marrying Pharaoh's daughter, Solomon and the Pharaoh (Siamon) were free to pursue peaceful goals for their countries. As a dowry (9:16) Pharaoh gave the city of Gezer, a strategic crossroad on trade routes (18 mi, or 29 km, NW of Jerusalem).

3:2 The use of *high places* to worship the Lord before the Temple was built in Jerusalem was not the abomination it later became.

3:4 *Gibeon* was about six mi (9.7 km) NW of Jerusalem.

2:37 [a]2 Sam 15:23; 2 Kin 23:6; John 18:1 [b]Josh 2:19; 2 Sam 1:16; Ezek 18:13

2:39 [a]1 Sam 27:2

2:40

2:44 [a]2 Sam 16:5-13 [b]1 Sam 25:39; 2 Kin 11:1, 12-16; Ps 7:16

2:45 [a]2 Sam 7:13; Prov 25:5

2:46 [a]1 Kin 2:25,34 [b]1 Kin 2:12; 2 Chr 1:1

3:1 [a]1 Kin 7:8; 9:16,24; 2 Chr 8:11 [b]1 Kin 9:24 [c]1 Kin 7:1; 9:10 [d]1 Kin 9:15

3:2 [a]Lev 17:3-5; Deut 12:2,13, 14; 1 Kin 22:43

3:3 [a]Deut 6:5; 10:12,13; 11:13; 30:16; Ps 31:23; 145:20; 1 Cor 8:3 [b]1 Kin 2:3; 9:4; 11:4,6,38

3:4 [a]2 Chr 1:3 [b]Josh 18:21-25 [c]1 Chr 16:39; 21:29

3:5 [a]1 Kin 9:2; 11:9 [b]Num 12:6; Matt 1:20; 2:13 [c]John 15:7

3:6 [a]2 Sam 7:8-17; 2 Chr 1:8 [b]1 Kin 9:4 [c]1 Kin 1:48

him this great lovingkindness, that You have given him a son to sit on his throne, as *it is* this day.

***3:7** [a]1 Chr 22:9-13 [b]1 Chr 29:1; Jer 1:6,7 [c]Num 27:17

7"Now, O LORD my God, [a]You have made Your servant king in place of my father David, yet [b]I am but a little child; [c]I do not know how to go out or come in.

3:8 [a]Ex 19:6; Deut 7:6 [b]Gen 15:5; 22:17

8"[a]Your servant is in the midst of Your people which You have chosen, [b]a great people who cannot be numbered or counted for multitude.

3:9 [a]2 Chr 1:10; Ps 72:1,2; Prov 2:3-9; James 1:5 [b]2 Sam 14:17; Heb 5:14

9"So [a]give Your servant an understanding heart to judge Your people [b]to discern between good and evil. For who is able to judge this great people of Yours?"

10 It was pleasing in the sight of the Lord that Solomon had asked this thing.

***3:11** [a]James 4:3

11 God said to him, "Because you have asked this thing and have [a]not asked for yourself long life, nor have asked riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself discernment to understand justice,

3:12 [a]1 John 5:14, 15 [b]1 Kin 4:29-31; 5:12; 10:23,24; Eccl 1:16

12 behold, [a]I have done according to your words. Behold, [b]I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you.

3:13 [a]1 Kin 4:21-24; 10:23,27; Matt 6:33; Eph 3:20 [b]Prov 3:16

13"[a]I have also given you what you have not asked, both [b]riches and honor, so that there will not be any among the kings like you all your days.

3:14 [a]1 Kin 3:6 [b]Ps 91:16; Prov 3:2

14"[a]If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will [b]prolong your days."

***3:15** [a]Gen 41:7

15 Then [a]Solomon awoke, and behold, it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered burnt offerings and made peace offerings, and [b]made a feast for all his servants.

3:15 [b]1 Kin 8:65

2 *Solomon's display of wisdom,* 3:16–28

16 Then two women who were harlots came to the king and stood before him.

17 The one woman said, "Oh, my lord, this woman and I live in the same house; and I gave birth to a child while she *was* in the house.

18"It happened on the third day after I gave birth, that this woman also gave birth to a child, and we were together. There was no stranger with us in the house, only the two of us in the house.

19"This woman's son died in the night, because she lay on it.

20"So she arose in the middle of the night and took my son from beside me while your maidservant slept, and laid him in her bosom, and laid her dead son in my bosom.

21"When I rose in the morning to nurse my son, behold, he was dead; but when I looked at him carefully in the morning, behold, he was not my son, whom I had borne."

22 Then the other woman said, "No! For the living one is my son, and the dead one is your son." But the first woman said, "No! For the dead one is your son, and the living one is my son." Thus they spoke before the king.

23 Then the king said, "The one says, 'This is my son who is living, and your son is the dead one'; and the other says, 'No! For your son is the dead one, and my son is the living one.' "

24 The king said, "Get me a sword." So they brought a sword before the king.

25 The king said, "Divide the living child in two, and give half to the one and half to the other."

3:7 *I am but a little child.* Not in age (he was about 20; cf. 1 Chron. 29:1) but in experience.

3:11 It would be expected that a king might ask such requests for himself. In contrast, Solomon asked that he might serve for the good of God's people (v. 9).

3:15 On the significance of *burnt offerings* and *peace offerings,* see notes on Lev. 1 and 3.

3:26 [a]Gen 43:30; Is 49:15; Jer 31:20; Hos 11:8

26 Then the woman whose child *was* the living one spoke to the king, for [a]she was deeply stirred over her son and said, "Oh, my lord, give her the living child, and by no means kill him." But the other said, "He shall be neither mine nor yours; divide *him!*"

27 Then the king answered and said, "Give the first woman the living child, and by no means kill him. She is his mother."

3:28 [a]1 Kin 3:9,11, 12; Dan 1:17; Col 2:2,3

28 When all Israel heard of the judgment which the king had handed down, they feared the king, for [a]they saw that the wisdom of God was in him to administer justice.

3 *Solomon's administration,* 4:1–28

4 Now King Solomon was king over all Israel.

***4:2** [a]1 Chr 6:10

2 These were his officials: Azariah the son of Zadok *was* [a]the priest;

3 Elihoreph and Ahijah, the sons of Shisha *were* secretaries; [a]Jehoshaphat the son of Ahilud *was* the recorder;

4:3 [a]2 Sam 8:16

4 and [a]Benaiah the son of Jehoiada *was* over the army; and Zadok and [b]Abiathar *were* priests;

***4:4** [a]1 Kin 2:35 [b]1 Kin 2:27

5 and Azariah the son of Nathan *was* over [a]the deputies; and Zabud the son of Nathan, a priest, *was* the king's friend;

4:5 [a]1 Kin 4:7

6 and Ahishar was over the household; and Adoniram the son of Abda *was* over the men subject to forced labor.

7 Solomon had twelve deputies over all Israel, who provided for the king and his household; each man had to provide for a month in the year.

***4:7**

8 These are their names: Benhur, in the [a]hill country of Ephraim;

4:8 [a]Josh 24:33

9 Ben-deker in Makaz and [a]Shaalbim and [b]Beth-shemesh and Elonbeth-hanan;

4:9 [a]Judg 1:35 [b]Josh 21:16

10 Ben-hesed, in Arubboth ([a]Socoh *was* his and all the land of [b]Hepher);

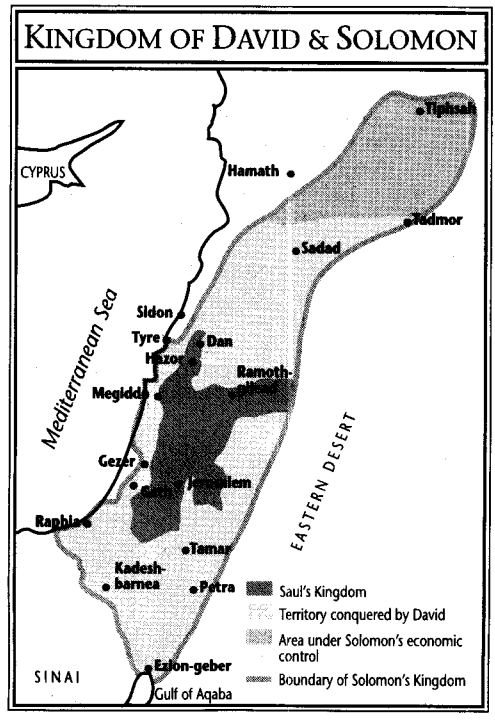
4:10 [a]Josh 15:35 [b]Josh 12:17

11 Ben-abinadab, *in* all the

4:2 *Azariah* was actually the grandson of Zadok (1 Chron. 6:8–9), a not uncommon meaning for the word *son. Zadok* was probably elderly at this time and gave many of his duties to his grandson.

4:4 *Abiathar,* though banished (2:26–27), still retained the title of priest.

4:7 Each officer, in rotation, was responsible to see that the king's household was supplied for one month.



4:11 [a]Josh 11:1,2
[a]height of Dor (Taphath the daughter of Solomon was his wife);

4:12 [a]Judg 5:19 [b]Josh 17:11 [c]Josh 3:16 [d]1 Kin 19:16 [e]1 Chr 6:68
12 Baana the son of Ahilud, *in* [a]Taanach and Megiddo, and all [b]Beth-shean which is beside [c]Zarethan below Jezreel, from Beth-shean to [d]Abel-meholah as far as the other side of [e]Jokmeam;

4:13 [a]1 Kin 22:3-15 [b]Num 32:41 [c]Deut 3:4
13 Ben-geber, in [a]Ramoth-gilead ([b]the towns of Jair, the son of Manasseh, which are in Gilead were his: [c]the region of Argob, which is in Bashan, sixty great cities with walls and bronze bars *were* his);

4:14 [a]Josh 13:26
14 Ahinadab the son of Iddo, *in* [a]Mahanaim;

4:15 [a]2 Sam 15:27
15 [a]Ahimaaz, in Naphtali (he also married Basemath the daughter of Solomon);

4:16 [a]2 Sam 15:32
16 Baana the son of [a]Hushai, in Asher and Bealoth;

17 Jehoshaphat the son of Paruah, in Issachar;

4:18 [a]1 Kin 1:8
18 [a]Shimei the son of Ela, in Benjamin;

4:19 [a]Deut 3:8-10
19 Geber the son of Uri, in the land of Gilead, [a]the country of Sihon king of the Amorites and of Og king of Bashan; and *he was* the only deputy who *was* in the land.

4:20 [a]Gen 22:17; 32:12; 1 Kin 3:8
20 [a]Judah and Israel *were* as numerous as the sand that is on the seashore in abundance; *they* were eating and drinking and rejoicing.

*4:21 [a]2 Chr 9:26 [b]Gen 15:18; Josh 1:4 [c]2 Sam 8:2,6
21 [a]Now Solomon ruled over all the kingdoms [b]from the River *to* the land of the Philistines and to the border of Egypt; [c]*they* brought tribute and served Solomon all the days of his life.

*4:22
22 Solomon's provision for one day was thirty kors of fine flour and sixty kors of meal,

23 ten fat oxen, twenty pasture-fed oxen, a hundred sheep besides deer, gazelles, roebucks, and fattened fowl.

*4:24 [a]Judg 1:18 [b]Ps 72:11 [c]1 Chr 22:9
24 For he had dominion over everything west of the River, from Tiphsah even to [a]Gaza, [b]over all the kings west of the River; and [c]he had peace on all sides around about him.

*4:25 [a]Jer 23:6; Mic 4:4; Zech 3:10 [b]1 Sam 3:20
25 [a]So Judah and Israel lived in safety, every man under his vine and his fig tree, [b]from Dan even to Beersheba, all the days of Solomon.

*4:26 [a]1 Kin 10:26; 2 Chr 1:14
26 [a]Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen.

*4:27
27 Those deputies provided for King Solomon and all who came to King Solomon's table, each in his month; they left nothing lacking.

4:28 [a]Esth 8:10,14; Mic 1:13
28 They also brought barley and straw for the horses and [a]swift steeds to the place where it should be, each according to his charge.

4 *Solomon's fame,* 4:29–34

4:29 [a]1 Kin 3:12 [b]1 Kin 4:20
29 Now [a]God gave Solomon wisdom and very great discernment and breadth of mind, [b]like the sand that is on the seashore.

4:30 [a]Gen 29:1; Judg 6:33 [b]Is 19:11; Acts 7:22
30 Solomon's wisdom surpassed the wisdom of all [a]the sons of the east and [b]all the wisdom of Egypt.

*4:31 [a]1 Kin 3:12 [b]1 Chr 15:19; Ps 89: title [c]1 Chr 2:6
31 For [a]he was wiser than all men, than [b]Ethan the Ezrahite, Heman, [c]Calcol and Darda, the sons of Mahol; and his fame was *known* in all the surrounding nations.

*4:32 [a]Prov 1:1; 10:1; 25:1; Eccl 12:9; Song 1:1
32 [a]He also spoke 3,000 proverbs, and his songs were 1,005.

4:21 *the River.* The Euphrates. Solomon reigned over almost all the territory promised to Abraham. See note on Gen. 15:18–21 and observe that the river of Egypt there and *the border of Egypt* here are not the same. See note on 8:65, where the Wadi el-Arish of Egypt is indicated.

4:22 One *kor* = 6.25 bushels, or 58 gal.

4:24 *Tiphsah* was a large town on the W side of the Euphrates.

4:25 *under his vine and his fig tree.* A proverbial expression for idyllic conditions (Mic. 4:4).

4:26 No one seemed to be concerned that Solomon was disobeying God (Deut. 17:16). *40,000* should probably be 4,000 (2 Chron. 9:25).

4:27 *all who came to King Solomon's table.* Perhaps 4,000–5,000 people who were cared for at court.

4:31 Who these wise men were is unknown.

4:32 Many of Solomon's *proverbs* are recorded in the book of Proverbs. Some of his *songs* may be reflected in the Song of Solomon.

33 He spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish.

4:34 34 Men [a]came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

[a] 1 Kin 10:1; 2 Chr 9:23

C The Temple of Solomon (2 Chron. 2:1–7:22), 5:1–8:66

1 *Preparations for the Temple,* 5:1–18

***5:1** 5 [a]Now Hiram king of Tyre sent his servants to Solomon, when he heard that they had anointed him king in place of his father, for [b]Hiram had always been a friend of David.

[a] 2 Chr 2:3 [b] 2 Sam 5:11; 1 Chr 14:1

5:2 2 Then [a]Solomon sent *word* to Hiram, saying,

[a] 2 Chr 2:3

5:3 3"You know that [a]David my father was unable to build a house for the name of the LORD his God because of the wars which surrounded him, until the LORD put them under the soles of his feet.

[a] 2 Sam 7:5; 1 Chr 28:2,3

5:4 4"But now [a]the LORD my God has given me rest on every side; there is neither adversary nor misfortune.

[a] 1 Kin 4:24; 1 Chr 22:9

5:5 5"Behold, [a]I intend to build a house for the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son, whom I will set on your throne in your place, he will build the house for My name.'

[a] 2 Sam 7:12, 13; 1 Chr 17:12; 22:10; 28:6; 2 Chr 2:4

***5:6** 6"Now therefore, command that they cut for me [a]cedars from Lebanon, and my servants will be with your servants; and I will give you wages for your servants according to all that you say, for you know that there is no one among us who knows how to cut timber like the Sidonians."

[a] 2 Chr 2:8

7 It came about when Hiram heard the words of Solomon, that he rejoiced greatly and said, "Blessed be the LORD today, who has given to David a wise son over this great people."

8 So Hiram sent *word* to Solomon, saying, "I have heard *the message* which you have sent me; I will do what you desire concerning the cedar and cypress timber.

***5:9** 9"My servants will bring *them* down from Lebanon to the sea; and I will make them into rafts *to go* by sea [a]to the place where you direct me, and I will have them broken up there, and you shall carry *them* away. Then [b]you shall accomplish my desire by giving food to my household."

[a] 2 Chr 2:16 [b] Ezra 3:7; Ezek 27:17

10 So Hiram gave Solomon as much as he desired of the cedar and cypress timber.

***5:11** 11 [a]Solomon then gave Hiram 20,000 kors of wheat as food for his household, and twenty kors of beaten oil; thus Solomon would give Hiram year by year.

[a] 2 Chr 2:10

5:12 12 [a]The LORD gave wisdom to Solomon, just as He promised him; and there was peace between Hiram and Solomon, and the two of them made a covenant.

[a] 1 Kin 3:12

***5:13** 13 Now [a]King Solomon levied forced laborers from all Israel; and the forced laborers numbered 30,000 men.

[a] 1 Kin 4:6; 9:15

5:14 14 He sent them to Lebanon, 10,000 a month in relays; they were in Lebanon a month *and* two months at home. And [a]Adoniram *was* over the forced laborers.

[a] 1 Kin 4:6; 12:18

5:15 15 Now [a]Solomon had 70,000 transporters, and 80,000 hewers *of stone* in the mountains,

[a] 1 Kin 9:20-22; 2 Chr 2:17,18

5:16 16 [a]besides Solomon's 3,300 chief deputies who *were* over the project *and* who ruled over the people who were doing the work.

[a] 1 Kin 9:23

5:17 17 Then [a]the king commanded, and they quarried great stones, costly stones, to lay the

[a] 1 Kin 6:7; 1 Chr 22:2

5:1 Hiram had sent David laborers and wood for his public works. See note on 2 Sam. 5:11.

5:6 *cedars from Lebanon.* As large as 40 ft (12 m) in girth, the wood was especially suitable for beams, pillars, and carved work.

5:9 The lumber was floated on *rafts* from Lebanon to Palestine.

5:11 On *kors,* see note on 4:22. This would amount to 120,000 bushels (4,400 kl) of wheat and about 120,000 gal (440 kl) of oil.

5:13 This forced labor became one of the causes of civil war (12:4, 18).

foundation of the house with cut stones.

*5:18 18 So Solomon's builders and Hiram's builders and [a]the Gebalites cut them, and prepared the timbers and the stones to build the house.

a Josh 13:5; Ezek 27:9

2 *Description and construction of the Temple,* 6:1–38

*6:1 6 [a]Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD.

a 2 Chr 3:1,2

*6:2 2 As for the house which King Solomon built for the LORD, its length *was* sixty cubits and its width twenty *cubits* and its height thirty cubits.

3 The porch in front of the nave of the house *was* twenty cubits in length, corresponding to the width of the house, *and* its depth along the front of the house *was* ten cubits.

4 Also for the house [a]he made windows with *artistic* frames.

6:4 a Ezek 40:16; 41:16

5 [a]Against the wall of the house he built stories encompassing the walls of the house around both the nave and the [b]inner sanctuary; thus he made [c]side chambers all around.

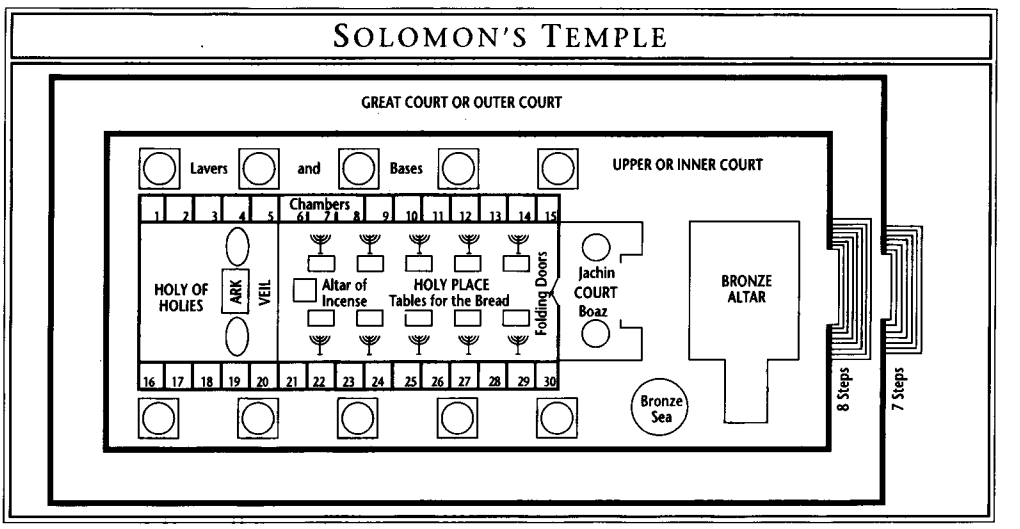
*6:5 a Ezek 41:6 b 1 Kin 6:16,19, 20 c Ezek 41:5

6 The lowest story *was* five cubits wide, and the middle *was* six cubits wide, and the third *was* seven cubits wide; for on the outside he made offsets *in the wall* of the house all around in order that *the beams* would not be inserted in the walls of the house.

7 [a]The house, while it was being built, was built of stone prepared at the quarry, and there was neither hammer nor axe nor any iron tool heard in the house while it was being built.

*6:7 a Ex 20:25; Deut 27:5,6

8 The doorway for the lowest



5:18 *Gebalites* were inhabitants of modern Byblos, 13 mi (21 km) N of Beirut.

6:1 The date is 967 B.C. and *Ziv* is the second month (April-May). On the relation of this date to the Exodus, see the Introduction to Exodus.

6:2 Normally the cubit was 18 in; however, 2 Chron. 3:3 may indicate that a longer cubit (20.9 in) was used in this construction. In either case the structure was not a large one (2,700–3,675 sq ft), measuring 90–105 ft (27–32 m) long, 30–35 ft (9–10.6 m) wide, and 45–52.5 ft (13.5–16 m) high.

6:5–6 A triple-decker arrangement of rooms buttressed the walls, with access by a winding staircase (v. 8).

6:7 The stones were prepared at a quarry that Solomon had on the outskirts of Jerusalem.

side chamber *was* on the right side of the house; and they would go up by winding stairs to the middle *story,* and from the middle to the third.

6:9 9 So [a]he built the house and
[a] 1 Kin 6:14,38 finished it; and he covered the house with beams and planks of cedar.

10 He also built the stories against the whole house, each five cubits high; and they were fastened to the house with timbers of cedar.

11 Now the word of the LORD came to Solomon saying,

6:12 12"*Concerning* this house which
[a] 2 Sam 7:5-16; 1 Kin 9:4 you are building, [a]if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father.

6:13 13"[a]I will dwell among the
[a] Ex 25:8; 29:45; Lev 26:11 [b] Deut 31:6; Josh 1:5; Heb 13:5 sons of Israel, and [b]will not forsake My people Israel."

***6:14** 14 [a]So Solomon built the
[a] 1 Kin 6:9,38 house and finished it.

6:15 15 Then he [a]built the walls of
[a] 1 Kin 7:7 the house on the inside with boards of cedar; from the floor of the house to the ceiling he overlaid *the walls* on the inside with wood, and he overlaid the floor of the house with boards of cypress.

***6:16** 16 [a]He built twenty cubits on
[a] 2 Chr 3:8 [b] Ex 26:33,34; Lev 16:2; 1 Kin 8:6; Heb 9:3 the rear part of the house with boards of cedar from the floor to the ceiling; he built *them* for it on the inside as an inner sanctuary, *even* as [b]the most holy place.

17 The house, that is, the nave in front of *the inner sanctuary,* was forty cubits *long.*

***6:18** 18 There was cedar on the
[a] 1 Kin 7:24 house within, carved *in the shape* of [a]gourds and open flowers; all was cedar, there was no stone seen.

***6:19** 19 Then he prepared an inner sanctuary within the house in order to place there the ark of the covenant of the LORD.

20 The inner sanctuary *was* twenty cubits in length, twenty cubits in width, and twenty cubits in height, and he overlaid it with pure gold. He also overlaid the altar with cedar.

21 So Solomon overlaid the inside of the house with pure gold. And he drew chains of gold across the front of the inner sanctuary, and he overlaid it with gold.

6:22 22 He overlaid the whole house
[a] Ex 30:1,3,6 with gold, until all the house was finished. Also [a]the whole altar which was by the inner sanctuary he overlaid with gold.

6:23 **23** [a]Also in the inner sanctu-
[a] Ex 37:7-9; 2 Chr 3:10-12 ary he made two cherubim of olive wood, each ten cubits high.

24 Five cubits *was* the one wing of the cherub and five cubits the other wing of the cherub; from the end of one wing to the end of the other wing *were* ten cubits.

25 The other cherub *was* ten cubits; both the cherubim were of the same measure and the same form.

26 The height of the one cherub *was* ten cubits, and so *was* the other cherub.

6:27 27 He placed the cherubim in
[a] Ex 25:20; 37:9; 1 Kin 8:7 the midst of the inner house, and [a]the wings of the cherubim were spread out, so that the wing of the one was touching the *one* wall, and the wing of the other cherub was touching the other wall. So their wings were touching each other in the center of the house.

28 He also overlaid the cherubim with gold.

29 Then he carved all the walls of the house round about with carved engravings of cherubim, palm trees, and open flowers, inner and outer *sanctuaries.*

30 He overlaid the floor of the house with gold, inner and outer *sanctuaries.*

6:14 This Temple stood until destroyed by the Babylonians in 586 B.C.

6:16–17 *the most holy place* (Holy of Holies) occupied one-third of the interior space of the Temple, and the Holy Place two-thirds.

6:18 *gourds* = knobs.

6:19–20 *inner sanctuary.* The Holy of Holies. *altar* of incense.

*6:31 31 For the entrance of the inner sanctuary he made doors of olive wood, the lintel *and* five-sided doorposts.

32 So *he made* two doors of olive wood, and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread the gold on the cherubim and on the palm trees.

33 So also he made for the entrance of the nave four-sided doorposts of olive wood

6:34 aEzek 41:23-25 34 and [a]two doors of cypress wood; the two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots.

35 He carved *on it* cherubim, palm trees, and open flowers; and he overlaid *them* with gold evenly applied on the engraved work.

6:36 a1 Kin 7:12; Jer 36:10 36 [a]He built the inner court with three rows of cut stone and a row of cedar beams.

6:37 a1 Kin 6:1 37 [a]In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv.

*6:38 38 In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

3 *Construction of other buildings,* 7:1–12

*7:1 a1 Kin 3:1; 9:10; 2 Chr 8:1 7 Now [a]Solomon was building his own house thirteen years, and he finished all his house.

*7:2 a1 Kin 10:17, 21; 2 Chr 9:16 2 [a]He built the house of the forest of Lebanon; its length was 100 cubits and its width 50 cubits and its height 30 cubits, on four rows of cedar pillars with cedar beams on the pillars.

3 It was paneled with cedar above the side chambers which were on the 45 pillars, 15 in each row.

4 *There were artistic window* frames in three rows, and window was opposite window in three ranks.

5 All the doorways and doorposts *had* squared *artistic* frames, and window was opposite window in three ranks.

6 Then he made [a]the hall of pillars; its length was 50 cubits and its width 30 cubits, and a porch *was* in front of them and pillars and a [b]threshold in front of them.

7:6 a1 Kin 7:12 bEzek 41:25,26

7 He made the hall of the [a]throne where he was to judge, the hall of judgment, and [b]it was paneled with cedar from floor to floor.

7:7 aPs 122:5; Prov 20:8 b1 Kin 6:15,16

8 His house where he was to live, the other court inward from the hall, was of the same workmanship. [a]He also made a house like this hall for Pharaoh's daughter, [b]whom Solomon had married.

7:8 a1 Kin 9:24; 2 Chr 8:11 b1 Kin 3:1

9 All these were of costly stones, of stone cut according to measure, sawed with saws, inside and outside; even from the foundation to the coping, and so on the outside to the great court.

10 The foundation was of costly stones, *even* large stones, stones of ten cubits and stones of eight cubits.

11 And above were costly stones, stone cut according to measure, and cedar.

12 So [a]the great court all around *had* three rows of cut stone and a row of cedar beams even as the inner court of the

7:12 a1 Kin 6:36

6:31–35 Olivewood doors separated the Holy of Holies from the Holy Place (apparently there was also a curtain, 2 Chron. 3:14), and the doors to the Temple proper matched them.

6:38 Seven years later, in *Bul* (Oct.-Nov.), the Temple was completed.

7:1–12 *his own house.* I.e., the total complex of buildings described in these verses, which included *the house of the forest of Lebanon* (apparently an armory, 10:16–17) connected by a colonnade (v. 6) to a throne room containing a gold and ivory throne approached by six steps (10:18–19). Solomon's own house and one for the daughter of Pharaoh (v. 8; cf. 3:1) completed the complex.

7:2–3 The length was 150 ft (46 m). The width was 75 ft (23 m). The height was 45 ft (13.5 m). The floor space amounted to 11,250 sq ft. Its name (the *house of the forest of Lebanon*) came from the extensive use of cedar from Lebanon.

7:12 [b]1 Kin 7:6 house of the LORD, and [b]the porch of the house.

4 *Furnishing the Temple,* 7:13–51

★7:13 [a]2 Chr 2:13,14; 4:11 **13** Now [a]King Solomon sent and brought Hiram from Tyre.

7:14 [a]2 Chr 2:14 [b]Ex 28:3; 31:3-5; 35:31; 36:1 [c]2 Chr 4:11-16 **14** [a]He was a widow's son from the tribe of Naphtali, and his father was a man of Tyre, a worker in bronze; and [b]he was filled with wisdom and understanding and skill for doing any work in bronze. So he came to King Solomon and [c]performed all his work.

★7:15 [a]2 Kin 25:17; 2 Chr 3:15; 4:12; Jer 52:21 [b]1 Kin 7:41 **15** He fashioned [a]the two pillars of bronze; [b]eighteen cubits was the height of one pillar, and a line of twelve cubits measured the circumference of both.

16 He also made two capitals of molten bronze to set on the tops of the pillars; the height of the one capital was five cubits and the height of the other capital was five cubits.

17 *There were* nets of network and twisted threads of chainwork for the capitals which were on the top of the pillars; seven for the one capital and seven for the other capital.

18 So he made the pillars, and two rows around on the one network to cover the capitals which were on the top of the pomegranates; and so he did for the other capital.

19 The capitals which *were* on the top of the pillars in the porch were of lily design, four cubits.

20 *There were* capitals on the two pillars, even above *and* close to the rounded projection which was beside the network; and [a]the pomegranates *numbered* two hundred in rows around both capitals. 7:20 [a]1 Kin 7:42; 2 Chr 3:16; 4:13; Jer 52:23

21 [a]Thus he set up the pillars at the [b]porch of the nave; and he set up the right pillar and named it Jachin, and he set up the left pillar and named it Boaz. ★7:21 [a]2 Chr 3:17 [b]1 Kin 6:3

22 On the top of the pillars was lily design. So the work of the pillars was finished.

23 [a]Now he made the sea of [b]cast *metal* ten cubits from brim to brim, circular in form, and its height was five cubits, and thirty cubits in circumference. ★7:23 [a]2 Chr 4:2 [b]2 Kin 16:17; 25:13

24 Under its brim [a]gourds went around encircling it ten to a cubit, [b]completely surrounding the sea; the gourds were in two rows, cast with the rest. 7:24 [a]1 Kin 6:18 [b]2 Chr 4:3

25 [a]It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east; and the sea *was set* on top of them, and all their rear parts *turned* inward. 7:25 [a]2 Chr 4:4,5; Jer 52:20

26 It was a handbreadth thick, and its brim was made like the brim of a cup, *as* a lily blossom; it could hold two thousand baths.

27 Then [a]he made the ten stands of bronze; the length of each stand was four cubits and its width four cubits and its height three cubits. ★7:27 [a]1 Kin 7:38; 2 Chr 25:13; 2 Chr 4:14

28 This was the design of the stands: they had borders, even borders between the frames,

29 and on the borders which were between the frames *were* lions, oxen and cherubim; and on the frames there *was* a pedestal above, and beneath the lions and

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7:13–14 *Hiram.* Not King Hiram (5:1) but a half-Jewish artisan. *from the tribe of Naphtali.* In 2 Chron. 2:14 it is said that Hiram's mother was of the tribe of Dan. Probably she was born in Dan, but her deceased first husband was of Naphtali. Or perhaps she was a native of Dan but a resident of Naphtali, or vice versa.

7:15–16 The *pillars* were 27 ft (8.1 m) high. The *circumference* of each column was 12 cubits (18 ft, or 5.4 m). *capitals.* Their ornateness is described in verses 16–20.

7:21 *Jachin* means "he establishes," and *Boaz* means "in him is strength."

7:23–26 This gigantic laver for the priests' washing was *ten cubits* (14.5 ft, or 4.4 m) across when measured from outside rim to outside rim, but the inside measurement was two handbreadths (six in) less (v. 26). This inside measurement was apparently used when calculating the circumference as *thirty cubits* (52.5 ft, 16 m). It contained *two thousand baths* (a bath was about 5.8 gal, or 22 lit).

7:27 The *stands* were for the movable lavers described in verses 38–39, each containing about 240 gal (880 lit) of water.

oxen *were* wreaths of hanging work.

30 Now each stand had four bronze wheels with bronze axles, and its four feet had supports; beneath the basin *were* cast supports with wreaths at each side.

31 Its opening inside the crown at the top *was* a cubit, and its opening *was* round like the design of a pedestal, a cubit and a half; and also on its opening *there were* engravings, and their borders were square, not round.

32 The four wheels *were* underneath the borders, and the axles of the wheels *were* on the stand. And the height of a wheel *was* a cubit and a half.

33 The workmanship of the wheels *was* like the workmanship of a chariot wheel. Their axles, their rims, their spokes, and their hubs *were* all cast.

34 Now *there were* four supports at the four corners of each stand; its supports *were* part of the stand itself.

35 On the top of the stand *there was* a circular form half a cubit high, and on the top of the stand its stays and its borders *were* part of it.

36 He engraved on the plates of its stays and on its borders, cherubim, lions and palm trees, according to the clear space on each, with wreaths *all* around.

7:37 [a]2 Chr 4:14

37 [a]He made the ten stands like this: all of them had one casting, one measure and one form.

7:38 [a]Ex 30:18; 2 Chr 4:6

38 [a]He made ten basins of bronze, one basin held forty baths; each basin *was* four cubits, *and* on each of the ten stands *was* one basin.

39 Then he set the stands, five on the right side of the house and five on the left side of the house; and he set the sea *of cast metal* on the right side of the house eastward toward the south.

40 Now Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work which he performed for King Solomon *in* the house of the LORD:

41 the two pillars and the *two* bowls of the capitals which *were* on the top of the [a]two pillars, and the two networks to cover the two bowls of the capitals which *were* on the top of the pillars;

7:41 [a]1 Kin 7:17,18

42 and the [a]four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which *were* on the tops of the pillars;

7:42 [a]1 Kin 7:20

43 and the ten stands with the ten basins on the stands;

44 and [a]the one sea and the twelve oxen under the sea;

7:44 [a]1 Kin 7:23,25

45 and [a]the pails and the shovels and the bowls; even all these utensils which Hiram made for King Solomon *in* the house of the LORD *were* of polished bronze.

7:45 [a]Ex 27:3; 2 Chr 4:16

46 [a]In the plain of the Jordan the king cast them, in the clay ground between [b]Succoth and [c]Zarethan.

★7:46 [a]2 Chr 4:17 [b]Gen 33:17; Josh 13:27 [c]Josh 3:16

47 Solomon left all the utensils *unweighed,* because *they were* too many; [a]the weight of the bronze could not be ascertained.

7:47 [a]1 Chr 22:3,14

48 Solomon made all the furniture which *was in* the house of the LORD: [a]the golden altar and the golden table on which *was* the [b]bread of the Presence;

★7:48 [a]Ex 30:1-3; 37:10-29; 2 Chr 4:8 [b]Ex 25:30

49 and the lampstands, five on the right side and five on the left, in front of the inner sanctuary, of pure gold; and [a]the flowers and the lamps and the tongs, of gold;

7:49 [a]Ex 25:31-38

50 and the cups and the snuffers and the bowls and the spoons and the [a]firepans, of pure gold; and the hinges both for the doors of the inner house, the most holy place, *and* for the doors of the house, *that is,* of the nave, of gold.

7:50 [a]Ex 27:3; 2 Kin 25:15

51 [a]Thus all the work that King Solomon performed *in* the house of the LORD was finished.

★7:51 [a]2 Chr 5:1

7:46 Excavations have shown that this area (*Succoth* was E of the Jordan and just N of the Jabbok River) was a center of metallurgy.

7:48–50 On the articles in the Tabernacle similar to these, see notes on Ex. 25.

7:51 *things dedicated.* Likely an enormous amount of spoils taken in wars.

7:51 And [b]Solomon brought in the things dedicated by his father David, the silver and the gold and the utensils, *and* he put them in the treasuries of the house of the LORD.

[b] 2 Sam 8:11; 1 Chr 18:11; 2 Chr 5:1

5 *Dedication of the Temple,* 8:1-66

8:1 8 [a]Then Solomon assembled the elders of Israel and all [b]the heads of the tribes, the leaders of the fathers' *households* of the sons of Israel, to King Solomon in Jerusalem, [c]to bring up the ark of the covenant of the LORD from [d]the city of David, which is Zion.

[a] 2 Chr 5:2-10
[b] Num 1:4; 7:2
[c] 2 Sam 6:12-17; 1 Chr 15:25-29
[d] 2 Sam 5:7

*8:2 2 All the men of Israel assembled themselves to King Solomon at [a]the feast, in the month Ethanim, which is the seventh month.

[a] Lev 23:34; 1 Kin 8:65; 2 Chr 7:8-10

8:3 3 Then all the elders of Israel came, and [a]the priests took up the ark.

[a] Num 7:9; Deut 31:9; Josh 3:3,6

8:4 4 They brought up the ark of the LORD and [a]the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up.

[a] 1 Kin 3:4; 2 Chr 1:3

8:5 5 And King Solomon and all the congregation of Israel, who were assembled to him, [a]were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered.

[a] 2 Sam 6:13; 2 Chr 1:6

8:6 6 Then [a]the priests brought the ark of the covenant of the LORD [b]to its place, into the inner sanctuary of the house, to the most holy place, [c]under the wings of the cherubim.

[a] 1 Kin 8:3
[b] 1 Kin 6:19
[c] 1 Kin 6:27

*8:7 7 For the cherubim spread *their* wings over the place of the ark, and the cherubim made a covering over the ark and its poles from above.

8 But [a]the poles were so long that the ends of the poles could be seen from the holy place before the inner sanctuary, but they could not be seen outside; they are there to this day.

[a] Ex 25:13-15; 37:4,5

*8:9 9 [a]There was nothing in the ark except the two tablets of stone which Moses put there at Horeb, where [b]the LORD made a covenant with the sons of Israel, when they came out of the land of Egypt.

[a] Ex 25:16,21; Deut 10:2-5; Heb 9:4
[b] Ex 24:7,8; 40:20; Deut 4:13

8:10 10 It came about when the priests came from the holy place, that [a]the cloud filled the house of the LORD,

[a] Ex 40:34,35; 2 Chr 7:1,2

11 so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.

*8:12 12 [a]Then Solomon said,
"The LORD has said that
[b]He would dwell in the thick cloud.

[a] 2 Chr 6:1
[b] Lev 16:2; Ps 18:11; 97:2

8:13 13 "[a]I have surely built You a lofty house,
[b]A place for Your dwelling forever."

[a] 2 Sam 7:13
[b] Ex 15:17; Ps 132:14

8:14 14 Then the king faced about and [a]blessed all the assembly of Israel, while all the assembly of Israel was standing.

[a] 2 Sam 6:18; 1 Kin 8:55

8:15 15 He said, "[a]Blessed be the LORD, the God of Israel, [b]who spoke with His mouth to my father David and has fulfilled *it* with His hand, saying,

[a] 1 Chr 29:10, 20; Neh 9:5; Luke 1:68
[b] 2 Sam 7:12, 13; 1 Chr 22:10

8:16 16 '[a]Since the day that I brought My people Israel from Egypt, I did not choose a city out of all the tribes of Israel *in which* to build a house that [b]My name might be there, but [c]I chose David to be over My people Israel.'

[a] 2 Sam 7:4,5; 1 Chr 17:3-10; 2 Chr 6:5
[b] Deut 12:5,11
[c] 1 Sam 16:1; 2 Sam 7:8

8:17 17 "[a]Now it was in the heart of my father David to build a house for the name of the LORD, the God of Israel.

[a] 2 Sam 7:2,3; 1 Chr 17:1,2

8:2 *the month Ethanim.* Tishri (Sept.-Oct.; see note on Ex. 12:2), eleven months after the completion of the Temple (6:38).

8:7-8 The ark was placed lengthwise beneath the wings of the cherubim, and the *poles* extended beyond the area obscured by the veil but not so that they could be seen from the outside porch.

8:9 See Heb. 9:4, which refers to the contents of the ark when it stood in the Tabernacle and contained the law, Aaron's rod, and manna. Apparently the latter two items had been lost by this time. (Some think they were never placed *in* the ark but alongside it; cf. Ex. 16:33-34; Num. 17:10.)

8:12 Solomon recognized the cloud as the symbol of God's presence and favor (Ex. 19:9; Lev. 16:2).

18"But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.

8:19 [a]2 Sam 7:5,12,13; 1 Kin 5:3,5; 1 Chr 17:11,12; 22:8-10

19 '[a]Nevertheless you shall not build the house, but your son who shall be born to you, he shall build the house for My name.'

8:20 [a]1 Chr 28:5,6

20"Now the LORD has fulfilled His word which He spoke; for [a]I have risen in place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.

8:21 [a]Deut 31:26; 1 Kin 8:9

21"There I have set a place for the ark, [a]in which is the covenant of the LORD, which He made with our fathers when He brought them from the land of Egypt."

8:22 [a]1 Kin 8:54; 2 Chr 6:12 [b]Ex 9:33; Ezra 9:5

22 Then [a]Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and [b]spread out his hands toward heaven.

***8:23** [a]1 Sam 2:2; 2 Sam 7:22 [b]Deut 7:9; Neh 1:5; 9:32; Dan 9:4

23 He said, "O LORD, the God of Israel, [a]there is no God like You in heaven above or on earth beneath, [b]keeping covenant and *showing* lovingkindness to Your servants who walk before You with all their heart,

24 who have kept with Your servant, my father David, that which You have promised him; indeed, You have spoken with Your mouth and have fulfilled it with Your hand as it is this day.

8:25 [a]1 Kin 2:4

25"Now therefore, O LORD, the God of Israel, keep with Your servant David my father that which You have promised him, saying, '[a]You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way to walk before Me as you have walked.'

26"Now therefore, O God of Israel, let Your word, I pray, be confirmed [a]which You have spoken to Your servant, my father David.

8:26 [a]2 Sam 7:25

27"But will God indeed dwell on the earth? Behold, [a]heaven and the highest heaven cannot contain You, how much less this house which I have built!

8:27 [a]2 Chr 2:6; Ps 139:7-16; Is 66:1; Jer 23:24; Acts 7:49

28"Yet have regard to the [a]prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You today;

8:28 [a]Phil 4:6

29 [a]that Your eyes may be open toward this house night and day, toward [b]the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place.

8:29 [a]2 Chr 7:15; Neh 1:6 [b]Deut 12:11

30"[a]Listen to the supplication of Your servant and of Your people Israel, [b]when they pray toward this place; hear in heaven Your dwelling place; hear and [c]forgive.

8:30 [a]Neh 1:6 [b]Dan 6:10 [c]Ex 34:6,7; Ps 85:2; Dan 9:9; 1 John 1:9

31"[a]If a man sins against his neighbor and is made to take an oath, and he comes *and* takes an oath before Your altar in this house,

8:31 [a]Ex 22:8-11

32 then hear in heaven and act and judge Your servants, [a]condemning the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

8:32 [a]Deut 25:1

33"[a]When Your people Israel are defeated before an enemy, because they have sinned against You, [b]if they turn to You again and confess Your name and pray and make supplication to You in this house,

8:33 [a]Lev 26:17,25; Deut 28:25,48 [b]Lev 26:40-42

34 then hear in heaven, and forgive the sin of Your people Israel, and bring them back to the

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8:23–53 Solomon's great prayer (much longer than his previous sermon!) began with thanksgiving for the uniqueness (v. 23a) and faithfulness (vv. 23b–24; on *lovingkindness,* see note on Hos. 2:19) of God's promise. He then asked God for His continued presence and protection (vv. 25–30); for a continuous demonstration of His holiness (vv. 31–32); for forgiveness, restoration, and succor in times of distress upon confession of sin (vv. 33–40); for answered prayer for the *foreigner* (vv. 41–43; Heb., *nokri,* does not mean the settled alien, but the non-Israelite who came to worship); for victory in battle (vv. 44–45); and for return from captivity (vv. 46–53). Three different words for sin are used in verse 47: *sinned* (missed the mark); *committed iniquity* (deliberately disobeyed); and *acted wickedly* (failed to conform to a true standard).

land which You gave to their fathers.

8:35 [a]Lev 26:19; Deut 11:16,17; 2 Sam 24:10-13

35 "[a]When the heavens are shut up and there is no rain, because they have sinned against You, and they pray toward this place and confess Your name and turn from their sin when You afflict them,

8:36 [a]1 Sam 12:23; Ps 5:8; 25:4,5; 27:11; 86:11; 119:133; Jer 6:16 [b]1 Kin 18:1, 41-45; Jer 14:22

36 then hear in heaven and forgive the sin of Your servants and of Your people Israel, [a]indeed, teach them the good way in which they should walk. And [b]send rain on Your land, which You have given Your people for an inheritance.

8:37 [a]Lev 26:16,25, 26; Deut 28:21-23,38-42

37 "[a]If there is famine in the land, if there is pestilence, if there is blight *or* mildew, locust *or* grasshopper, if their enemy besieges them in the land of their cities, whatever plague, whatever sickness *there is,*

38 whatever prayer or supplication is made by any man *or* by all Your people Israel, each knowing the affliction of his own heart, and spreading his hands toward this house;

8:39 [a]1 Sam 2:3; 16:7 [b]1 Chr 28:9; Ps 11:4; Jer 17:10; John 2:24,25; Acts 1:24

39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, [a]whose heart You know, for [b]You alone know the hearts of all the sons of men,

40 that they may fear You all the days that they live in the land which You have given to our fathers.

41 "Also concerning the foreigner who is not of Your people Israel, when he comes from a far country for Your name's sake

8:42 [a]Ex 13:3; Deut 3:24

42 (for they will hear of Your great name [a]and Your mighty hand, and of Your outstretched arm); when he comes and prays toward this house,

8:43 [a]Josh 4:23,24; 1 Sam 17:46; Ps 67:2

43 hear in heaven Your dwelling place, and do according to all for which the foreigner calls to You, in order [a]that all the peoples of the earth may know Your name, to fear You, as *do* Your people Israel, and that they may know that this house which I have built is called by Your name.

8:44 [a]2 Chr 14:11

44 "When Your people go out to battle against their enemy, by whatever way You shall send them, and [a]they pray to the LORD toward the city which You have chosen and the house which I have built for Your name,

45 then hear in heaven their prayer and their supplication, and maintain their cause.

8:46 [a]Ps 130:3,4; 143:2; Prov 20:9; Eccl 7:20; Rom 3:23; 1 John 1:8-10 [b]Lev 26:34-39; 2 Kin 17:6,18; 25:21

46 "When they sin against You (for [a]there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive [b]to the land of the enemy, far off or near;

8:47 [a]Lev 26:40-42; Neh 9:2 [b]Ezra 9:6,7; Neh 1:6; Ps 106:6; Dan 9:5

47 [a]if they take thought in the land where they have been taken captive, and repent and make supplication to You in the land of those who have taken them captive, saying, '[b]We have sinned and have committed iniquity, we have acted wickedly';

8:48 [a]Deut 4:29; 1 Sam 7:3,4; Neh 1:9 [b]Dan 6:10; Jon 2:4

48 [a]if they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and [b]pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name;

49 then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause,

8:50 [a]2 Chr 30:9; Ps 106:46; Acts 7:10

50 and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You, and [a]make them *objects of* compassion before those who have taken them captive, that they may have compassion on them

8:51 [a]Ex 32:11,12; Deut 9:26-29 [b]Deut 4:20; Jer 11:4

51 ([a]for they are Your people and Your inheritance which You have brought forth from Egypt, [b]from the midst of the iron furnace),

8:52 [a]1 Kin 8:29

52 [a]that Your eyes may be open to the supplication of Your servant and to the supplication of Your people Israel, to listen to them whenever they call to You.

53 "For You have separated

them from all the peoples of the earth as Your inheritance, [a]as You spoke through Moses Your servant, when You brought our fathers forth from Egypt, O Lord GOD."

8:53 [a]Ex 19:5,6; Deut 9:26-29

8:54 [a]2 Chr 7:1 [b]2 Chr 6:13

54 [a]It came about that when Solomon had finished praying this entire prayer and supplication to the LORD, [b]he arose from before the altar of the LORD, from kneeling on his knees with his hands spread toward heaven.

8:55 [a]Num 6:23-26; 2 Sam 6:18; 1 Kin 8:14

55 And he stood and [a]blessed all the assembly of Israel with a loud voice, saying,

8:56 [a]Deut 12:10 [b]Josh 21:45; 23:14,15

56"Blessed be the LORD, who has given rest to His people Israel, [a]according to all that He promised; [b]not one word has failed of all His good promise, which He promised through Moses His servant.

8:57 [a]Deut 31:6,17; Josh 1:5; 1 Sam 12:22; Rom 8:31; Heb 13:5

57"May the LORD our God be with us, as He was with our fathers; [a]may He not leave us or forsake us,

8:58 [a]Ps 119:36; Jer 31:33

58 that [a]He may incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His ordinances, which He commanded our fathers.

59"And may these words of mine, with which I have made supplication before the LORD, be near to the LORD our God day and night, that He may maintain the cause of His servant and the cause of His people Israel, as each day requires,

8:60 [a]Josh 4:24; 1 Sam 17:46; 1 Kin 8:43; 2 Kin 19:19 [b]Deut 4:35; 1 Kin 18:39; Jer 10:10-12

60 so [a]that all the peoples of the earth may know that [b]the LORD is God; there is no one else.

8:61 [a]Deut 18:13; 1 Kin 11:4; 2 Kin 20:3

61"[a]Let your heart therefore be wholly devoted to the LORD our God, to walk in His statutes and to keep His commandments, as at this day."

8:62 [a]2 Chr 7:4-10 [b]2 Sam 6:17-19; Ezra 6:16,17

62 [a]Now the king and all Israel with him [b]offered sacrifice before the LORD.

***8:63** [a]Ezra 6:15-18; Neh 12:27

63 Solomon offered for the sacrifice of peace offerings, which he offered to the LORD, 22,000 oxen and 120,000 sheep. [a]So the king and all the sons of Israel dedicated the house of the LORD.

8:64 [a]2 Chr 4:1

64 On the same day the king consecrated the middle of the court that *was* before the house of the LORD, because there he offered the burnt offering and the grain offering and the fat of the peace offerings; for [a]the bronze altar that *was* before the LORD *was* too small to hold the burnt offering and the grain offering and the fat of the peace offerings.

***8:65** [a]Lev 23:34-42; 1 Kin 8:2 [b]Num 34:8; Josh 13:5; Judg 3:3; 2 Kin 14:25 [c]Gen 15:18; Ex 23:31; Num 34:5; Josh 13:3

65 So [a]Solomon observed the feast at that time, and all Israel with him, a great assembly [b]from the entrance of Hamath [c]to the brook of Egypt, before the LORD our God, for seven days and seven *more* days, *even* fourteen days.

66 On the eighth day he sent the people away and they blessed the king. Then they went to their tents joyful and glad of heart for all the goodness that the LORD had shown to David His servant and to Israel His people.

D The Fame of Solomon (2 Chron. 8:1–9:28), 9:1–10:29

1 His covenant from God, 9:1–9

9:1 [a]2 Chr 7:11 [b]1 Kin 7:1,2 [c]2 Chr 8:6

9 [a]Now it came about when Solomon had finished building the house of the LORD, and [b]the king's house, and [c]all that Solomon desired to do,

9:2 [a]1 Kin 3:5; 11:9; 2 Chr 1:7

2 that [a]the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon.

9:3 [a]2 Kin 20:5; Ps 10:17; 34:17

3 The LORD said to him, "[a]I have heard your prayer and your supplication, which you have made before Me; I have consecrated this house which you have

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8:63 The large number of sacrifices was certainly appropriate for this magnificent occasion and was easily financed out of Solomon's great wealth.

8:65 *from the entrance of Hamath.* The northern boundary of Israel, 14 mi (22.5 km) NE of Baalbek. *the brook of Egypt.* The Wadi el-Arish. See note on 4:21. The dedication of the Temple lasted *seven days* and the Feast of Booths another seven days. See 2 Chron. 7:9-10.

built [b]by putting My name there forever, and [c]My eyes and My heart will be there perpetually.

4"As for you, [a]if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you *and* will keep My statutes and My ordinances,

5 then [a]I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.'

6"[a]But if you or your sons shall indeed turn away from following Me, and shall not keep My commandments and My statutes which I have set before you and shall go and serve other gods and worship them,

7 [a]then I will cut off Israel from the land which I have given them, and [b]the house which I have consecrated for My name, I will cast out of My sight. So [c]Israel will become a proverb and a byword among all peoples.

8"And this house will become [a]a heap of ruins; everyone who passes by will be astonished and hiss and say, '[b]Why has the LORD done thus to this land and to this house?'

9"And they will say, '[a]Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the LORD has brought all this adversity on them.' "

9:3 b 1 Kin 8:29 c Deut 11:12; 2 Chr 6:40
9:4 a 1 Kin 3:6,14; 11:4,6,8; 2 Kin 20:3; Ps 128:1
9:5 a 2 Sam 7:12, 16; 1 Kin 2:4; 6:12; 1 Chr 22:10
*9:6 a 2 Sam 7:14-16; 1 Chr 28:9; Ps 89:30ff
9:7 a Lev 18:24-29; Deut 4:26; 2 Kin 17:23 b Jer 7:4-14 c Deut 28:37; Ps 44:14; Jer 24:9
*9:8 a 2 Kin 25:9; 2 Chr 36:19 b Deut 29:24-26; 2 Chr 7:21; Jer 22:8, 9,28
9:9 a Deut 29:25-28; Jer 2:10-13

2 *His gift to Hiram,* 9:10–14

10 [a]It came about [b]at the end of twenty years in which Solomon had built the two houses, the house of the LORD and the king's house

11 (Hiram king of Tyre had supplied Solomon with cedar and cypress timber and gold according to all his desire), then King Solomon gave Hiram twenty cities in the land of Galilee.

12 So Hiram came out from Tyre to see the cities which Solomon had given him, and they did not please him.

13 He said, "What are these cities which you have given me, my brother?" So they were called the land of [a]Cabul to this day.

14 [a]And Hiram sent to the king 120 talents of gold.

3 *His subjects,* 9:15–25

15 Now this is the account of the forced labor which King Solomon [a]levied to build the house of the LORD, his own house, the [b]Millo, the wall of Jerusalem, [c]Hazor, [d]Megiddo, and [e]Gezer.

16 *For* Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and killed the [a]Canaanites who lived in the city, and had [b]given it *as* a dowry to his daughter, Solomon's wife.

17 So Solomon rebuilt Gezer and the lower [a]Beth-horon

18 and [a]Baalath and Tamar in the wilderness, in the land *of Judah,*

19 and all the storage cities which Solomon had, even [a]the

*9:10 a 2 Chr 8:1 b 1 Kin 6:37,38; 7:1; 9:1
9:13 a Josh 19:27
9:14 a 1 Kin 9:11
*9:15 a 1 Kin 5:13 b 2 Sam 5:9; 1 Kin 9:24 c Josh 11:1; 19:36 d Josh 17:11 e Judg 1:29
9:16 a Josh 16:10 b 1 Kin 3:1; 7:8
9:17 a Josh 10:10; 16:3; 21:22; 2 Chr 8:5
*9:18 a Josh 19:44
*9:19 a 1 Kin 10:26; 2 Chr 1:14

9:6–7 As far as the Temple and people are concerned, it is clearly stated that it will be destroyed and they will go into captivity if they are unfaithful; but the Davidic dynasty will not be set aside (Ps. 89:30–37).

9:8 *a heap of ruins.* The text is uncertain, though the meaning is that the revered Temple will be destroyed (cf. 2 Chron. 7:21).

9:10–14 Solomon's treasury being depleted, he gave Hiram 20 cities in northern Galilee, which area Hiram called *Cabul* (understood by some to mean "worthless" or "good for nothing"). Evidently Solomon later regained possession of the region (2 Chron. 8:2). Hiram sent Solomon about 144,000 oz (4.5 tons, or 4 metric tons) of gold.

9:15 *Megiddo.* An important fortification controlling a pass between the plains of Esdraelon and Sharon and the site of the future battle of Armageddon. See note on Rev. 16:16.

9:18 *Tamar.* Either Tamar on the road from Hebron to Elath, or Tadmor (2 Chron. 8:4), a city in the Syrian desert about 135 mi (216 km) NE of Damascus, later known as Palmyra.

9:19 *storage cities.* Fortified towns for stockpiling food.

cities for his chariots and the cities for [b]his horsemen, and [c]all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

20 *As for* all the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel,

21 [a]their descendants who were left after them in the land [b]whom the sons of Israel were unable to destroy utterly, [c]from them Solomon levied [d]forced laborers, even to this day.

22 But Solomon [a]did not make slaves of the sons of Israel; for they were men of war, his servants, his princes, his captains, his chariot commanders, and his horsemen.

23 These *were* the [a]chief officers who *were* over Solomon's work, five hundred and fifty, [b]who ruled over the people doing the work.

24 As soon as [a]Pharaoh's daughter came up from the city of David to her house which *Solomon* had built for her, [b]then he built the Millo.

25 Now [a]three times in a year Solomon offered burnt offerings and peace offerings on the altar which he built to the LORD, burning incense with them *on the altar* which *was* before the LORD. So he finished the house.

4 *His navy,* 9:26-28

26 King Solomon also built a [a]fleet of ships in [b]Ezion-geber, which is near Eloth on the shore of the Red Sea, in the land of Edom.

27 [a]And Hiram sent his servants with the fleet, sailors who knew the sea, along with the servants of Solomon.

28 They went to [a]Ophir and took four hundred and twenty talents of gold from there, and brought *it* to King Solomon.

5 *His visit from the queen of Sheba,* 10:1-13

10 [a]Now when the [a]queen of [b]Sheba heard about the fame of Solomon concerning the name of the LORD, she came [c]to test him with difficult questions.

2 So she came to Jerusalem with a very large retinue, with camels [a]carrying spices and very much gold and precious stones. When she came to Solomon, she spoke with him about all that was in her heart.

3 Solomon answered all her questions; nothing was hidden from the king which he did not explain to her.

4 When the queen of Sheba perceived all the wisdom of Solomon, the house that he had built,

5 the food of his table, the seating of his servants, the attendance of his waiters and their attire, his cupbearers, and his stairway by which he went up to the house of the LORD, there was no more spirit in her.

6 Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom.

7 "Nevertheless I did not believe the reports, until I came and my eyes had seen it. And behold, the half was not told me. You ex-

9:19 [b]1 Kin 4:26 [c]1 Kin 9:1
9:21 [a]Judg 1:21-29; 3:1 [b]Josh 15:63; 17:12,13 [c]Judg 1:28,35 [d]Gen 9:25,26; Ezra 2:55,58
9:22 [a]Lev 25:39
9:23 [a]2 Chr 8:10 [b]1 Kin 5:16
*9:24 [a]1 Kin 3:1; 7:8 [b]2 Sam 5:9; 1 Kin 9:15; 11:27; 2 Chr 32:5
*9:25 [a]Ex 23:14-17; Deut 16:16
*9:26 [a]1 Kin 22:48 [b]Num 33:35; Deut 2:8; 1 Kin 22:48
9:27 [a]1 Kin 5:6,9; 10:11
*9:28 [a]1 Chr 29:4; 2 Chr 8:18
*10:1 [a]2 Chr 9:1; Matt 12:42; Luke 11:31 [b]Gen 10:7,28; Ps 72:10,15 [c]Judg 14:12-14; Ps 49:4
10:2 [a]1 Kin 10:10
*10:5

9:24 *Millo.* A fortress incorporated into the wall of Jerusalem.

9:25 *three times in a year.* I.e., the feasts of Unleavened Bread, Pentecost, and Booths.

9:26 *Ezion-geber* is between modern Elath and Aqaba on the N end of the E arm of the Red Sea.

9:28 *Ophir* has been variously identified as southern Arabia, E Africa, or India. The gold amounted to about 504,000 oz (15.75 tons, or 14.25 metric tons).

10:1 *the queen of Sheba.* Ruler of the Sabeans in the southern part of Arabia. She traveled 1,200 mi (1,930 km) on camelback to visit King Solomon, probably because his presence on the Gulf of Aqaba threatened the caravan routes that made southern Arabia rich.

10:5 *his stairway.* A reference either to the burnt offering or to the stairway leading to the Temple. *there was no more spirit in her* because she discovered she could not get the best of Solomon (cf. Josh. 5:1).

ceed *in* wisdom and prosperity the report which I heard.

10:8 [a]Prov 8:34

8 "How [a]blessed are your men, how blessed are these your servants who stand before you continually *and* hear your wisdom.

10:9 [a]1 Kin 5:7 [b]1 Chr 17:22; 2 Chr 2:11 [c]2 Sam 8:15; 23:3; Ps 72:2

9 "[a]Blessed be the LORD your God who delighted in you to set you on the throne of Israel; [b]because the LORD loved Israel forever, therefore He made you king, [c]to do justice and righteousness."

***10:10** [a]1 Kin 10:2

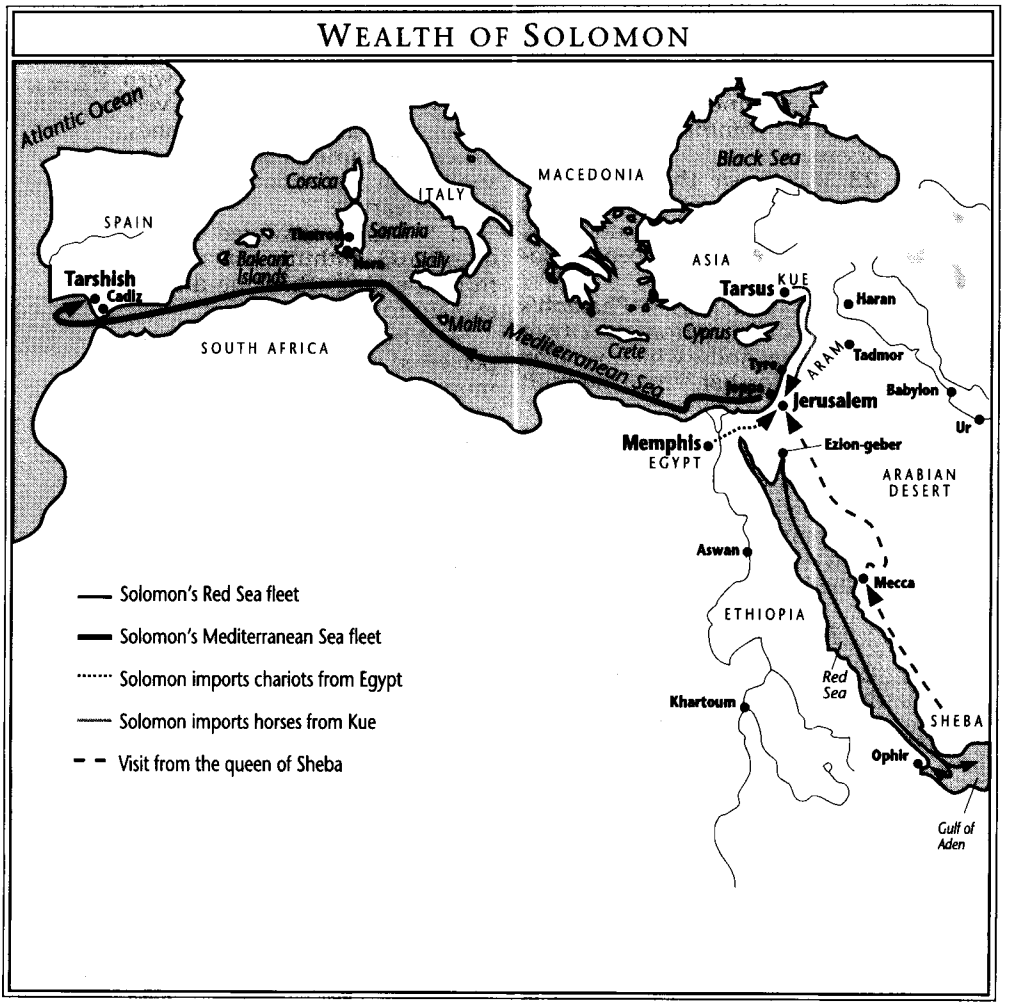
10 [a]She gave the king a hundred and twenty talents of gold, and a very great *amount* of spices and precious stones. Never again did such abundance of spices come in as that which the queen of Sheba gave King Solomon.

10:11 [a]1 Kin 9:27,28; Job 22:24

11 [a]Also the ships of Hiram, which brought gold from Ophir, brought in from Ophir a very great *number of* almug trees and precious stones.

10:12 [a]2 Chr 9:11

12 [a]The king made of the almug trees supports for the house of the LORD and for the king's



10:10–11 *a hundred and twenty talents.* About 144,000 oz (4.5 tons, or 4 metric tons). *almug* (or algum). Probably the red sandalwood tree, which grows up to 20 ft (6 m) in height and is still used in making musical instruments.

house, also lyres and harps for the singers; such almug trees have not come in *again* nor have they been seen to this day.

13 King Solomon gave to the queen of Sheba all her desire which she requested, besides what he gave her according to his royal bounty. Then she turned and went to her own land together with her servants.

6 *His wealth,* 10:14–29

*10:14 [a]2 Chr 9:13-28

14 [a]Now the weight of gold which came in to Solomon in one year was 666 talents of gold,

10:15 [a]2 Chr 9:14

15 besides *that* from the traders and the wares of the merchants and all the kings of the [a]Arabs and the governors of the country.

*10:16 [a]1 Kin 14:26-28; 2 Chr 12:9,10

16 [a]King Solomon made 200 large shields of beaten gold, using 600 *shekels of* gold on each large shield.

*10:17 [a]1 Kin 14:26 [b]1 Kin 7:2

17 *He made* [a]300 shields of beaten gold, using three minas of gold on each shield, and [b]the king put them in the house of the forest of Lebanon.

10:18 [a]1 Kin 10:22; 2 Chr 9:17; Ps 45:8

18 Moreover, the king made a great throne of [a]ivory and overlaid it with refined gold.

19 *There were* six steps to the throne and a round top to the throne at its rear, and arms on each side of the seat, and two lions standing beside the arms.

20 Twelve lions were standing there on the six steps on the one side and on the other; nothing like *it* was made for any other kingdom.

*10:21

21 All King Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold. None was of silver; it was not considered valuable in the days of Solomon.

*10:22 [a]1 Kin 9:26-28; 22:48; 2 Chr 20:36

22 For [a]the king had at sea the ships of Tarshish with the ships of Hiram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks.

10:23 [a]1 Kin 3:12,13; 4:30

23 [a]So King Solomon became greater than all the kings of the earth in riches and in wisdom.

10:24 [a]1 Kin 3:9,12, 28

24 All the earth was seeking the presence of Solomon, [a]to hear his wisdom which God had put in his heart.

10:25 [a]Ps 68:29

25 [a]They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses, and mules, so much year by year.

10:26 [a]1 Kin 4:26; 2 Chr 1:14-17; 9:25 [b]1 Kin 9:19

26 [a]Now Solomon gathered chariots and horsemen; and he had 1,400 chariots and 12,000 horsemen, and he stationed them in the [b]chariot cities and with the king in Jerusalem.

10:27 [a]Deut 17:17; 2 Chr 1:15

27 [a]The king made silver *as common* as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the lowland.

10:28 [a]Deut 17:16; 2 Chr 1:16; 9:28

28 [a]Also Solomon's import of horses was from Egypt and Kue, *and* the king's merchants procured *them* from Kue for a price.

*10:29 [a]2 Kin 7:6,7

29 A chariot was imported from Egypt for 600 *shekels* of silver, and a horse for 150; and by the same means they exported them [a]to all the kings of the Hittites and to the kings of the Arameans.

E The Downfall of Solomon, 11:1–43

1 *The reasons,* 11:1–8

*11:1 [a]Deut 17:17; Neh 13:23-27

11 Now [a]King Solomon loved many foreign women along with the daughter of

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10:14 *666 talents.* Nearly 800,000 oz (25 tons, or 23 metric tons).

10:16 *large shields.* Each of these shields contained about 15 lb (6.8 kg) of gold.

10:17 *shields.* Smaller shields, which each weighed about five lb (2.2 kg).

10:21 *the house of the forest of Lebanon.* See note on 7:1–12.

10:22 *ships of Tarshish.* Especially large and seaworthy ships. See note on Isa. 2:16.

10:29 Solomon evidently made a profit as agent in this import-export business. An imported *chariot* cost 15 lb (6.8 kg) of silver, *a horse,* 3.75 lb (1.7 kg).

11:1–4 Solomon was obliged to allow his foreign wives to worship their own gods, a contagion that ultimately affected the king himself.

Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

11:2 [a]Ex 23:31-33; 34:12-16; Deut 7:3

2 from the nations concerning which the LORD had said to the sons of Israel, "[a]You shall not associate with them, neither shall they associate with you, *for* they will surely turn your heart away after their gods." Solomon held fast to these in love.

11:3 [a]2 Sam 5:13-16

3 [a]He had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.

11:4 [a]1 Kin 9:4

4 For it came about when Solomon was old, his wives turned his heart away after other gods; and [a]his heart was not wholly devoted to the LORD his God, as the heart of David his father *had been.*

*11:5 [a]Judg 2:13; 10:6; 1 Sam 7:3,4 [b]1 Kin 11:7

5 For Solomon went after [a]Ashtoreth the goddess of the Sidonians and after [b]Milcom the detestable idol of the Ammonites.

6 Solomon did what was evil in the sight of the LORD, and did not follow the LORD fully, as David his father *had done.*

11:7 [a]Num 21:29; Judg 11:24; 2 Kin 23:13 [b]Lev 20:2-5; 2 Kin 23:10; Acts 7:43

7 Then Solomon built a high place for [a]Chemosh the detestable idol of Moab, on the mountain which is east of Jerusalem, and for [b]Molech the detestable idol of the sons of Ammon.

8 Thus also he did for all his foreign wives, who burned incense and sacrificed to their gods.

2 *The warning,* 11:9–13

11:9 [a]Ps 90:7 [b]1 Kin 11:2,4 [c]1 Kin 3:5; 9:2

9 Now [a]the LORD was angry with Solomon [b]because his heart was turned away from the LORD, the God of Israel, [c]who had appeared to him twice,

11:10 [a]1 Kin 6:12; 9:6,7

10 and [a]had commanded him concerning this thing, that he should not go after other gods; but he did not observe what the LORD had commanded.

11:11 [a]1 Sam 2:30; 1 Kin 11:29-31; 12:15,16,20; 2 Kin 17:15,21

11 So the LORD said to Solomon, "Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, [a]I will surely tear the kingdom from you, and will give it to your servant.

12 "Nevertheless I will not do it in your days for the sake of your father David, *but* I will tear it out of the hand of your son.

*11:13 [a]2 Sam 7:15; 1 Chr 17:13; Ps 89:33 [b]1 Kin 11:32, 36; 12:20 [c]1 Kin 8:29

13 "However, [a]I will not tear away all the kingdom, *but* [b]I will give one tribe to your son for the sake of My servant David and [c]for the sake of Jerusalem which I have chosen."

3 *The adversaries,* 11:14–28

14 Then the LORD raised up an adversary to Solomon, Hadad the Edomite; he was of the royal line in Edom.

*11:15 [a]2 Sam 8:14; 1 Chr 18:12,13 [b]Deut 20:13

15 For it came about, [a]when David was in Edom, and Joab the commander of the army had gone up to bury the slain, and had [b]struck down every male in Edom

16 (for Joab and all Israel stayed there six months, until he had cut off every male in Edom),

17 that Hadad fled to Egypt, he and certain Edomites of his father's servants with him, while Hadad *was* a young boy.

11:18 [a]Num 10:12; Deut 1:1

18 They arose from Midian and came to [a]Paran; and they took men with them from Paran and came to Egypt, to Pharaoh king of Egypt, who gave him a house and assigned him food and gave him land.

19 Now Hadad found great favor before Pharaoh, so that he gave him in marriage the sister of

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11:5–7 Concerning *Ashtoreth,* see notes on Judg. 2:13 and Hos. 2:13. Concerning *Milcom,* see note on Lev. 18:21. For *Chemosh,* see note on Judg. 11:24. *the mountain which is east of Jerusalem.* The Mount of Olives. On *Molech,* see note on Lev. 18:21.

11:13 *one tribe.* I.e., Judah, to which small Benjamin was indissolubly connected, for Jerusalem straddled the territory of both tribes (cf. 11:32 and 12:21). Simeon, the tribe S of Judah, had apparently migrated N and was counted with the 10 northern tribes (cf. 1 Chron. 12:23–25; 2 Chron. 15:9; 34:6).

11:15 For David's subjugation of Edom, see 2 Sam. 8:14.

his own wife, the sister of Tahpenes the queen.

20 The sister of Tahpenes bore his son Genubath, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's house among the sons of Pharaoh.

11:21 a1 Kin 2:10

21 But [a]when Hadad heard in Egypt that David slept with his fathers and that Joab the commander of the army was dead, Hadad said to Pharaoh, "Send me away, that I may go to my own country."

22 Then Pharaoh said to him, "But what have you lacked with me, that behold, you are seeking to go to your own country?" And he answered, "Nothing; nevertheless you must surely let me go."

11:23 a1 Kin 11:14 b2 Sam 8:3; 10:16

23 [a]God also raised up *another* adversary to him, Rezon the son of Eliada, who had fled from his lord [b]Hadadezer king of Zobah.

11:24 a2 Sam 10:8, 18

24 He gathered men to himself and became leader of a marauding band, [a]after David slew them of *Zobah;* and they went to Damascus and stayed there, and reigned in Damascus.

*11:25

25 So he was an adversary to Israel all the days of Solomon, along with the evil that Hadad *did;* and he abhorred Israel and reigned over Aram.

11:26 a1 Kin 11:11, 28; 12:2,20; 2 Chr 13:6 b2 Sam 20:21

26 Then [a]Jeroboam the son of Nebat, an Ephraimite of Zeredah, Solomon's servant, whose mother's name was Zeruah, a widow, [b]also rebelled against the king.

11:27 a1 Kin 9:15,24

27 Now this was the reason why he rebelled against the king: [a]Solomon built the Millo, *and* closed up the breach of the city of his father David.

*11:28 aProv 22:29

28 Now the man Jeroboam was a valiant warrior, and when [a]Solomon saw that the young man was industrious, he appointed him over all the forced labor of the house of Joseph.

4 *The prophecy of Ahijah,* 11:29–40

11:29 a1 Kin 12:15; 14:2; 2 Chr 9:29

29 It came about at that time, when Jeroboam went out of Jerusalem, that [a]the prophet Ahijah the Shilonite found him on the road. Now Ahijah had clothed himself with a new cloak; and both of them were alone in the field.

11:30 a1 Sam 15:27, 28

30 Then [a]Ahijah took hold of the new cloak which was on him and tore it into twelve pieces.

11:31 a1 Kin 11:11, 12

31 He said to Jeroboam, "Take for yourself ten pieces; for thus says the LORD, the God of Israel, 'Behold, [a]I will tear the kingdom out of the hand of Solomon and give you ten tribes

11:32 a1 Kin 11:13; 12:21 b1 Kin 11:13; 14:21

32 ([a]but he will have one tribe, for the sake of My servant David and for the sake of Jerusalem, [b]the city which I have chosen from all the tribes of Israel),

11:33 a1 Sam 7:3; 1 Kin 11:5-8 bNum 21:29; Jer 48:7,13

33 because they have forsaken Me, and [a]have worshiped Ashtoreth the goddess of the Sidonians, [b]Chemosh the god of Moab, and Milcom the god of the sons of Ammon; and they have not walked in My ways, doing what is right in My sight and *observing* My statutes and My ordinances, as his father David *did.*

34 'Nevertheless I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life, for the sake of My servant David whom I chose, who observed My commandments and My statutes;

11:35 a1 Kin 11:12; 12:16,17

35 but [a]I will take the kingdom from his son's hand and give it to you, *even* ten tribes.

*11:36 a1 Kin 11:13 b1 Kin 15:4; 2 Kin 8:19; Ps 132:17

36 'But [a]to his son I will give one tribe, [b]that My servant David may have a lamp always before Me in Jerusalem, [a]the city

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11:25 While the southern part of Solomon's kingdom was taken by Hadad, Rezon whittled away at it in the N.

11:27–28 On the building of *Millo,* see note on 9:24. *the forced labor.* Labor that the Israelites performed part of each year. As supervisor Jeroboam saw firsthand the discontent of the people (cf. 12:4).

11:36 *a lamp.* I.e., posterity. David's line would not be eradicated, though his descendants would be afflicted (v. 39).

where I have chosen for Myself to put My name.

*11:37 37 'I will take you, and you shall reign over whatever you desire, and you shall be king over Israel.

11:38 a Deut 31:8; Josh 1:5 b 2 Sam 7:11, 27 38 'Then it will be, that if you listen to all that I command you and walk in My ways, and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then [a]I will be with you and [b]build you an enduring house as I built for David, and I will give Israel to you.

39 'Thus I will afflict the descendants of David for this, but not always.' "

*11:40 a 1 Kin 14:25; 2 Chr 12:2-9 40 Solomon sought therefore to put Jeroboam to death; but Jeroboam arose and fled to Egypt to [a]Shishak king of Egypt, and he was in Egypt until the death of Solomon.

5 *The death of Solomon,* 11:41–43

11:41 a 2 Chr 9:29 41 [a]Now the rest of the acts of Solomon and whatever he did, and his wisdom, are they not written in the book of the acts of Solomon?

11:42 a 2 Chr 9:30 42 Thus [a]the time that Solomon reigned in Jerusalem over all Israel was forty years.

11:43 a 1 Kin 2:10; 2 Chr 9:31 b 1 Kin 14:21; Matt 1:7 43 And Solomon [a]slept with his fathers and was buried in the city of his father David, and his son [b]Rehoboam reigned in his place.

II THE DIVIDED KINGDOM, 12:1–22:53

A The Rupture in the Kingdom, 12:1–24

1 *The request of the northern tribes,* 12:1–4

*12:1 a 2 Chr 10:1 12 [a]Then Rehoboam went to Shechem, for all Israel had come to [b]Shechem to make him king. 12:1 b Judg 9:6

*12:2 a 1 Kin 11:26, 40 2 Now it came about [a]when Jeroboam the son of Nebat heard *of it,* that he was living in Egypt (for he was yet in Egypt, where he had fled from the presence of King Solomon).

3 Then they sent and called him, and Jeroboam and all the assembly of Israel came and spoke to Rehoboam, saying,

12:4 a 1 Sam 8:11-18; 1 Kin 4:7,21-25; 9:15 4 "[a]Your father made our yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you."

2 *The reply of Rehoboam,* 12:5–15

12:5 a 1 Kin 12:12 5 Then he said to them, "[a]Depart for three days, then return to me." So the people departed.

12:6 a 1 Kin 4:1-6; Job 12:12; 32:7 6 King Rehoboam [a]consulted with the elders who had served his father Solomon while he was still alive, saying, "How do you counsel *me* to answer this people?"

12:7 a 2 Chr 10:7; Prov 15:1 7 Then they spoke to him, saying, "[a]If you will be a servant to this people today, will serve them, grant them their petition, and speak good words to them, then they will be your servants forever."

8 But he forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him and served him.

9 So he said to them, "What counsel do you give that we may answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"

*12:10 10 The young men who grew up with him spoke to him, saying, "Thus you shall say to this people

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11:37 *Israel.* The 10 northern tribes.

11:40 *Shishak.* Sheshonk I, who reigned 945–924 B.C. and gave political asylum to Jeroboam. Later (in 925) he invaded Palestine, exacting heavy tribute from Judah (14:25–26).

12:1 *Shechem.* First mentioned in Gen. 12:6, it was in the territory of Ephraim, near present-day Nablus (see also Judg. 9:1).

12:2 *Jeroboam.* See 11:26–40. He became the spokesman to present the grievances of the people to the king.

12:10 *young men.* About 40 years old (cf.

who spoke to you, saying, 'Your father made our yoke heavy, now you make it lighter for us!' But you shall speak to them, 'My little finger is thicker than my father's loins!

*12:11 11 'Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.' "

12:12 [a] 1 Kin 12:5 12 Then Jeroboam and all the people came to Rehoboam on the third day as the king had directed, saying, "[a]Return to me on the third day."

13 The king answered the people harshly, for he forsook the advice of the elders which they had given him,

12:14 [a] Ex 1:13,14; 5:5-9,16-18 14 and he spoke to them according to the advice of the young men, saying, "[a]My father made your yoke heavy, but I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions."

*12:15 [a] Deut 2:30; Judg 14:4; 1 Kin 12:24; 2 Chr 10:15 [b] 1 Kin 11:11, 31 15 So the king did not listen to the people; [a]for it was a turn *of events* from the LORD, [b]that He might establish His word, which the LORD spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.

3 *The revolt of the northern tribes,* 12:16–24

12:16 [a] 2 Sam 20:1 16 When all Israel *saw* that the king did not listen to them, the people answered the king, saying,

"What portion do we have
in David?
We have no inheritance in
the son of Jesse;
[a]To your tents, O Israel!
Now look after your own
house, David!"

So Israel departed to their tents.

12:17 [a] 1 Kin 11:13, 36 17 But [a]as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.

*12:18 [a] 2 Sam 20:24; 1 Kin 4:6; 5:14 18 Then King Rehoboam sent [a]Adoram, who was over the forced labor, and all Israel stoned him to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem.

12:19 [a] 2 Kin 17:21 19 [a]So Israel has been in rebellion against the house of David to this day.

*12:20 [a] 1 Kin 11:13, 32,36 20 It came about when all Israel heard that Jeroboam had returned, that they sent and called him to the assembly and made him king over all Israel. [a]None but the tribe of Judah followed the house of David.

12:21 [a] 2 Chr 11:1 21 [a]Now when Rehoboam had come to Jerusalem, he assembled all the house of Judah and the tribe of Benjamin, 180,000 chosen men who were warriors, to fight against the house of Israel to restore the kingdom to Rehoboam the son of Solomon.

12:22 [a] 2 Chr 11:2; 12:5-7 22 But the word of God came to [a]Shemaiah the man of God, saying,

12:23 [a] 1 Kin 12:17 23 "Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin and to the [a]rest of the people, saying,

12:24 [a] 1 Kin 12:15 24 'Thus says the LORD, "You must not go up and fight against your relatives the sons of Israel; return every man to his house, [a]for this thing has come from Me." ' " So they listened to the word of the LORD, and returned and went *their way* according to the word of the LORD.

14:21). *My little finger.* A proverbial expression meaning, "My power will be greater than my father's."

12:11 *scorpions.* Whips with barbed points or bits of metal attached.

12:15 The Lord was using these events to accomplish His will (cf. 11:11, 30).

12:18 Rehoboam, not realizing that the break was final, sent the worst possible representative, *Adoram* (the Adoniram of 4:6; 5:14), who had been in charge of the forced labor under both David and Solomon.

12:20 *None but the tribe of Judah.* See note on 11:13.

B The Reign of Jeroboam in Israel (931–910), 12:25–14:20

1 *Establishing religious centers and worship,* 12:25–33

*12:25 [a]Gen 12:6; Judg 9:45-49 [b]Gen 32:30,31; Judg 8:8,17

25 Then [a]Jeroboam built Shechem in the hill country of Ephraim, and lived there. And he went out from there and built [b]Penuel.

26 Jeroboam said in his heart, "Now the kingdom will return to the house of David.

12:27 [a]Deut 12:5-7, 14

27 "[a]If this people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will return to their lord, *even* to Rehoboam king of Judah; and they will kill me and return to Rehoboam king of Judah."

*12:28 [a]2 Kin 10:29; 17:16; Hos 8:4-7 [b]Hos 10:5 [c]Ex 32:4,8

28 So the king consulted, and [a]made two golden [b]calves, and he said to them, "It is too much for you to go up to Jerusalem; [c]behold your gods, O Israel, that brought you up from the land of Egypt."

*12:29 [a]Hos 10:5 [b]Gen 28:19 [c]Judg 18:26-31

29 He set [a]one in [b]Bethel, and the other he put in [c]Dan.

12:30 [a]1 Kin 13:34; 2 Kin 17:21

30 Now [a]this thing became a sin, for the people went *to worship* before the one as far as Dan.

*12:31 [a]1 Kin 13:32 [b]1 Kin 13:33; 2 Kin 17:32; 2 Chr 11:15; 13:9

31 And [a]he made houses on high places, and [b]made priests from among all the people who were not of the sons of Levi.

*12:32 [a]Lev 23:33,34; Num 29:12; 1 Kin 8:2,5 [b]Amos 7:10-13

32 Jeroboam instituted a feast in the eighth month on the fifteenth day of the month, [a]like the feast which is in Judah, and he went up to the altar; thus he did in Bethel, sacrificing to the calves which he had made. And he stationed in Bethel [b]the priests of the high places which he had made.

33 Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had [a]devised in his own heart; and he instituted a feast for the sons of Israel and went up to the altar [b]to burn incense.

12:33 [a]Num 15:39 [b]1 Kin 13:1

2 *Encountering the man of God,* 13:1–32

13:1 [a]1 Kin 12:22; 2 Kin 23:17 [b]1 Kin 12:33

13 Now behold, there came [a]a man of God from Judah to Bethel by the word of the LORD, while Jeroboam was standing by the altar [b]to burn incense.

*13:2 [a]1 Kin 13:32 [b]2 Kin 23:15, 16

2 [a]He cried against the altar by the word of the LORD, and said, "O altar, altar, thus says the LORD, 'Behold, a son shall be born to the house of David, [b]Josiah by name; and on you he shall sacrifice the priests of the high places who burn incense on you, and human bones shall be burned on you.' "

13:3 [a]Ex 4:1-5; Judg 6:17; Is 38:7; John 2:18; 1 Cor 1:22

3 Then he gave a sign the same day, saying, "[a]This is the sign which the LORD has spoken, 'Behold, the altar shall be split apart and the ashes which are on it shall be poured out.' "

*13:4

4 Now it came about when the king heard the saying of the man of God, which he cried against the altar in Bethel, that Jeroboam stretched out his hand from the altar, saying, "Seize him." But his hand which he stretched out against him dried up, so that he could not draw it back to himself.

5 The altar also was split apart and the ashes were poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

13:6 [a]Ex 8:8,28; 9:28; 10:17; Acts 8:24; James 5:16

6 The king answered and said to the man of God, "Please [a]entreat the LORD your God, and pray

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12:25 *Penuel.* Located E of the Jordan, it served to keep those tribes who lived in that area from being invaded by Rehoboam or Shishak (14:25).

12:28 *two golden calves.* Perhaps the people at first did not actually worship the calves, but thought of God as invisibly riding on them.

12:29 Jeroboam cleverly placed one golden calf in *Bethel,* which was on the road to Jerusalem and 11 mi (17.7 km) N of the city, and the other calf in the northernmost part of his kingdom, *Dan.*

12:31 Jeroboam also infiltrated the priesthood with non-Levites.

12:32 *a feast.* Probably Booths, observed one month late (Lev. 23:34).

13:2 This remarkable prediction, specifically naming *Josiah,* was fulfilled about 300 years later (2 Kings 23:15–20).

13:4 *dried up.* Stiffened, paralyzed.

for me, that my hand may be restored to me." So [b]the man of God entreated the LORD, and the king's hand was restored to him, and it became as it was before.

7 Then the king said to the man of God, "Come home with me and refresh yourself, and [a]I will give you a reward."

8 But the man of God said to the king, "[a]If you were to give me half your house I would not go with you, nor would I eat bread or drink water in this place.

9"For so it was commanded me by the word of the LORD, saying, 'You shall eat no bread, nor drink water, nor return by the way which you came.' "

10 So he went another way and did not return by the way which he came to Bethel.

11 Now [a]an old prophet was living in Bethel; and his sons came and told him all the deeds which the man of God had done that day in Bethel; the words which he had spoken to the king, these also they related to their father.

12 Their father said to them, "Which way did he go?" Now his sons had seen the way which the man of God who came from Judah had gone.

13 Then he said to his sons, "Saddle the donkey for me." So they saddled the donkey for him and he rode away on it.

14 So he went after the man of God and found him sitting under an oak; and he said to him, "Are you the man of God who came from Judah?" And he said, "I am."

15 Then he said to him, "Come home with me and eat bread."

16 He said, "[a]I cannot return with you, nor go with you, nor will I eat bread or drink water with you in this place.

17"For a command *came* to me [a]by the word of the LORD, 'You shall eat no bread, nor drink water there; do not return by going the way which you came.' "

18 He said to him, "[a]I also am a prophet like you, and [b]an angel spoke to me by the word of the LORD, saying, 'Bring him back with you to your house, that he may eat bread and drink water.' " *But* [c]he lied to him.

19 So he went back with him, and ate bread in his house and drank water.

20 Now it came about, as they were sitting down at the table, that the word of the LORD came to the prophet who had brought him back;

21 and he cried to the man of God who came from Judah, saying, "Thus says the LORD, 'Because you have disobeyed the command of the LORD, and have not observed the commandment which the LORD your God commanded you,

22 but have returned and eaten bread and drunk water in the place of which He said to you, "Eat no bread and drink no water"; your body shall not come to the grave of your fathers.' "

23 It came about after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.

24 Now when he had gone, [a]a lion met him on the way and killed him, and his body was thrown on the road, with the donkey standing beside it; the lion also was standing beside the body.

25 And behold, men passed by and saw the body thrown on the road, and the lion standing beside the body; so they came and told *it* in the city where [a]the old prophet lived.

13:6 [b]Luke 6:27,28
13:7 [a]1 Sam 9:7,8; 2 Kin 5:15
13:8 [a]Num 22:18; 24:13; 1 Kin 13:16,17
13:11 [a]1 Kin 13:25; 2 Kin 23:18
13:16 [a]1 Kin 13:8,9
13:17 [a]1 Kin 20:35
★13:18 [a]Matt 7:15; 1 John 4:1 [b]Gal 1:8 [c]Prov 12:19, 22; 19:5; Jer 29:31,32; Ezek 13:8,9; 1 Tim 4:1,2
★13:24 [a]1 Kin 20:36
13:25 [a]1 Kin 13:11

13:18–22 Like Balaam, this prophet had true prophetic gifts but was guilty of worldly self-promotion. As a consequence, he lied in order to get the prophet from Judah to stay with him, then announced his doom, thus currying favor with Jeroboam.

13:24 Three unusual features of this killing marked it clearly as divine judgment on the younger prophet—the uncommon circumstance of a lion being on the road, the lion's refusal to eat the corpse, and the donkey's standing still.

26 Now when the prophet who brought him back from the way heard *it,* he said, "It is the man of God, who disobeyed the command of the LORD; therefore the LORD has given him to the lion, which has torn him and killed him, according to the word of the LORD which He spoke to him."

27 Then he spoke to his sons, saying, "Saddle the donkey for me." And they saddled *it.*

28 He went and found his body thrown on the road with the donkey and the lion standing beside the body; the lion had not eaten the body nor torn the donkey.

29 So the prophet took up the body of the man of God and laid it on the donkey and brought it back, and he came to the city of the old prophet to mourn and to bury him.

13:30 [a]Jer 22:18

30 He laid his body in his own grave, and they mourned over him, *saying,* "[a]Alas, my brother!"

13:31 [a]Ruth 1:17; 2 Kin 23:17,18

31 It came about after he had buried him, that he spoke to his sons, saying, "When I die, bury me in the grave in which the man of God is buried; [a]lay my bones beside his bones.

★13:32 [a]1 Kin 13:2 [b]Lev 26:30; 1 Kin 12:31 [c]1 Kin 16:24; John 4:5; Acts 8:14

32"[a]For the thing shall surely come to pass which he cried by the word of the LORD against the altar in Bethel and [b]against all the houses of the high places which are in the cities of [c]Samaria."

3 *Elevating non-Levites to the priesthood,* 13:33–34

13:33 [a]1 Kin 12:31, 32 [b]Judg 17:5

33 After this event Jeroboam did not return from his evil way, but [a]again he made priests of the high places from among all the people; [b]any who would, he ordained, to be priests of the high places.

13:34 [a]1 Kin 12:30; 2 Kin 17:21 [b]1 Kin 14:10; 15:29,30

34 [a]This event became sin to the house of Jeroboam, [b]even to blot *it* out and destroy *it* from off the face of the earth.

4 *Experiencing his son's sickness and Ahijah's prophecy,* 14:1–18

14 At that time Abijah the son of Jeroboam became sick.

14:2 [a]1 Sam 28:8; 2 Sam 14:2; 2 Chr 18:29 [b]Josh 18:1 [c]1 Kin 11:29-31

2 Jeroboam said to his wife, "Arise now, and [a]disguise yourself so that they may not know that you are the wife of Jeroboam, and go to [b]Shiloh; behold, Ahijah the prophet is there, who [c]spoke concerning me *that I would be* king over this people.

14:3 [a]1 Sam 9:7,8; 1 Kin 13:7; 2 Kin 4:42

3"[a]Take ten loaves with you, *some* cakes and a jar of honey, and go to him. He will tell you what will happen to the boy."

14:4 [a]1 Kin 14:2 [b]1 Kin 11:29 [c]1 Sam 3:2; 4:15

4 Jeroboam's wife did so, and arose and went to [a]Shiloh, and came to the house of [b]Ahijah. Now Ahijah could not see, [c]for his eyes were dim because of his age.

14:5 [a]2 Sam 14:2

5 Now the LORD had said to Ahijah, "Behold, the wife of Jeroboam is coming to inquire of you concerning her son, for he is sick. You shall say thus and thus to her, for it will be when she arrives that [a]she will pretend to be another woman."

6 It came about when Ahijah heard the sound of her feet coming in the doorway, that he said, "Come in, wife of Jeroboam, why do you pretend to be another woman? For I am sent to you *with* a harsh *message.*

14:7 [a]2 Sam 12:7; 1 Kin 11:28-31; 16:2

7"Go, say to Jeroboam, 'Thus says the LORD God of Israel, "[a]Because I exalted you from among the people and made you leader over My people Israel,

14:8 [a]1 Kin 11:31 [b]1 Kin 11:33, 38 [c]1 Kin 15:5

8 and [a]tore the kingdom away from the house of David and gave it to you— [b]yet you have not been like My servant David, who kept My commandments and who followed Me with all his heart, [c]to do only that which was right in My sight;

14:9 [a]1 Kin 12:28; 2 Chr 11:15

9 you also have done more evil than all who were before you, and [a]have gone and made for

13:32 *Samaria.* Later the capital of the 10 northern tribes and used here to designate that entire area.

yourself other gods and [b]molten images to provoke Me to anger, and have [c]cast Me behind your back—

10 therefore behold, I am bringing calamity on the house of Jeroboam, and [a]will cut off from Jeroboam every male person, [b]both bond and free in Israel, and I [c]will make a clean sweep of the house of Jeroboam, as one sweeps away dung until it is all gone.

11"[a]Anyone belonging to Jeroboam who dies in the city the dogs will eat. And he who dies in the field the birds of the heavens will eat; for the LORD has spoken *it.*" '

12"Now you, arise, go to your house. [a]When your feet enter the city the child will die.

13"All Israel shall mourn for him and bury him, for he alone of Jeroboam's *family* shall come to the grave, because in him [a]something good was found toward the LORD God of Israel in the house of Jeroboam.

14"Moreover, [a]the LORD will raise up for Himself a king over Israel who shall cut off the house of Jeroboam this day and from now on.

15"For the LORD will strike Israel, as a reed is shaken in the water; and [a]He will uproot Israel from [b]this good land which He gave to their fathers, and [c]will scatter them beyond the *Euphrates* River, [d]because they have made their Asherim, provoking the LORD to anger.

16"He will give up Israel [a]on account of the sins of Jeroboam, which he committed and with which he made Israel to sin."

17 Then Jeroboam's wife arose and departed and came to [a]Tirzah. [b]As she was entering the threshold of the house, the child died.

18 [a]All Israel buried him and mourned for him, according to the word of the LORD which He spoke through His servant Ahijah the prophet.

5 *Expiring,* 14:19–20

19 Now the rest of the acts of Jeroboam, [a]how he made war and how he reigned, behold, they are written in the Book of the Chronicles of the Kings of Israel.

20 The time that Jeroboam reigned *was* twenty-two years; and he slept with his fathers, and Nadab his son reigned in his place.

C The Reign of Rehoboam in Judah (931–913; 2 Chron. 10:1–12:16), 14:21–31

1 *Apostasy in Judah,* 14:21–24

21 [a]Now Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, [b]the city which the LORD had chosen from all the tribes of Israel to put His name there. And his mother's name was Naamah the Ammonitess.

22 [a]Judah did evil in the sight of the LORD, and they [b]provoked Him to jealousy more than all that their fathers had done, with the sins which they committed.

23 For they also built for themselves [a]high places and *sacred* [b]pillars and [c]Asherim on every high hill and [d]beneath every luxuriant tree.

24 There were also [a]male cult prostitutes in the land. They did according to all the abominations of the nations which the LORD dispossessed before the sons of Israel.

14:9 [b]Ex 34:17 [c]Neh 9:26; Ps 50:17; Ezek 23:35
14:10 [a]1 Kin 21:21; 2 Kin 9:8 [b]Deut 32:36; 2 Kin 14:26 [c]1 Kin 15:29
*14:11 [a]1 Kin 16:4; 21:24
14:12 [a]1 Kin 14:17
14:13 [a]2 Chr 19:3
*14:14 [a]1 Kin 15:27-29
*14:15 [a]Deut 29:28; 2 Kin 17:6; Ps 52:5 [b]Josh 23:15,16 [c]2 Kin 15:29 [d]Ex 34:13,14; Deut 12:3,4
14:16 [a]1 Kin 12:30; 13:34; 15:30, 34; 16:2
*14:17 [a]1 Kin 15:21, 33; 16:6-9,15, 23; Song 6:4 [b]1 Kin 14:12
14:18 [a]1 Kin 14:13
14:19 [a]1 Kin 14:30; 2 Chr 13:2-20
14:21 [a]2 Chr 12:13 [b]1 Kin 11:32, 36
14:22 [a]2 Chr 12:1,14 [b]Deut 32:21; Ps 78:58; 1 Cor 10:22
14:23 [a]Deut 12:2; Ezek 16:24 [b]Deut 16:22 [c]1 Kin 14:15 [d]2 Kin 17:10; Is 57:5; Jer 2:20
14:24 [a]Gen 19:5; Deut 23:17; 1 Kin 15:12; 22:46; 2 Kin 23:7

14:11–13 Only the sick son Abijah, of all the male descendants of Jeroboam, would be buried; the others would suffer the indignity of having their bodies devoured by scavengers.

14:14 *and from now on.* I.e., the judgment is at hand.

14:15 *Asherim.* See note on Deut. 7:5.

14:17 *Tirzah,* the residence of the king, superseded Shechem as capital of the Northern Kingdom (15:21).

2 *Attack by Shishak of Egypt,* 14:25–28

14:25 25 [a]Now it came about in the fifth year of King Rehoboam, that Shishak the king of Egypt came up against Jerusalem.

14:26 26 He took away the treasures of the house of the LORD and the treasures of the king's house, and [a]he took everything, [b]even taking all the shields of gold which Solomon had made.

14:27 27 So King Rehoboam made shields of bronze in their place, and [a]committed them to the care of the commanders of the guard who guarded the doorway of the king's house.

28 Then it happened as often as the king entered the house of the LORD, that the guards would carry them and would bring them back into the guards' room.

3 *Death of Rehoboam,* 14:29–31

14:29 29 [a]Now the rest of the acts of Rehoboam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

14:30 30 [a]There was war between Rehoboam and Jeroboam continually.

14:31 31 And Rehoboam slept with his fathers and was buried with his fathers in the city of David; and [a]his mother's name was Naamah the Ammonitess. And Abijam his son became king in his place.

D The Reign of Abijam (Abijah) in Judah (913–911; 2 Chron. 13:1–22), 15:1–8

15:1 15 [a]Now in the eighteenth year of King Jeroboam, the son of Nebat, Abijam became king over Judah.

2 He reigned three years in Jerusalem; and his mother's name was [a]Maacah the daughter of [b]Abishalom.

3 He walked in all the sins of his father which he had committed before him; and [a]his heart was not wholly devoted to the LORD his God, like the heart of his father David.

4 But for David's sake the LORD his God gave him a [a]lamp in Jerusalem, to raise up his son after him and to establish Jerusalem;

5 [a]because David did what was right in the sight of the LORD, and had not turned aside from anything that He commanded him all the days of his life, [b]except in the case of Uriah the Hittite.

6 [a]There was war between Rehoboam and Jeroboam all the days of his life.

7 Now [a]the rest of the acts of Abijam and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? [b]And there was war between Abijam and Jeroboam.

8 [a]And Abijam slept with his fathers and they buried him in the city of David; and Asa his son became king in his place.

E The Reign of Asa in Judah (911–870; 2 Chron. 14:1–16:14), 15:9–24

1 *His reforms,* 15:9–15

15:9 9 So in the twentieth year of Jeroboam the king of Israel, Asa began to reign as king of Judah.

15:10 10 He reigned forty-one years in Jerusalem; and [a]his mother's name was Maacah the daughter of Abishalom.

15:11 11 [a]Asa did what was right in the sight of the LORD, like David his father.

15:12 12 [a]He also put away the male cult prostitutes from the land and

15:2 [a]2 Chr 13:2 [b]2 Chr 11:21

15:3 [a]1 Kin 11:4; Ps 119:80

15:4 [a]2 Sam 21:17; 1 Kin 11:36; 2 Chr 21:7

15:5 [a]1 Kin 9:4; 14:8; Luke 1:6 [b]2 Sam 11:3f, 15-17; 12:9,10

15:6 [a]1 Kin 14:30; 2 Chr 12:15-13:20

15:7 [a]2 Chr 13:2,21, 22 [b]2 Chr 13:3-20

15:8 [a]2 Chr 14:1

14:25–26 *Shishak.* See note on 11:40. *shields.* See notes on 10:16, 17.

15:1–2 *Jeroboam* reigned in Israel from 931 to 910 B.C. *Abijam.* The Abijah of 2 Chron. 13:1, who reigned 913–911 and was the son of *Maacah* (= Michaiah of 2 Chron. 13:2), who was the granddaughter of *Abishalom* (= Absalom, whose daughter Tamar married Uriel).

15:4 *a lamp.* See note on 11:36.

15:9 910 B.C.

15:12 [b]removed all the idols which his fathers had made.

13 [a]He also removed Maacah his mother from *being* queen mother, because she had made a horrid image as an Asherah; and Asa cut down her horrid image and [b]burned *it* at the brook Kidron.

15:14 14 [a]But the high places were not taken away; nevertheless [b]the heart of Asa was wholly devoted to the LORD all his days.

15:15 15 [a]He brought into the house of the LORD the dedicated things of his father and his own dedicated things: silver and gold and utensils.

2 *His war with Baasha,* 15:16–24

15:16 16 [a]Now there was war between Asa and Baasha king of Israel all their days.

*15:17 17 [a]Baasha king of Israel went up against Judah and [b]fortified Ramah [c]in order to prevent *anyone* from going out or coming in to Asa king of Judah.

*15:18 18 Then [a]Asa took all the silver and the gold which were left in the treasuries of the house of the LORD and the treasuries of the king's house, and delivered them into the hand of his servants. And [b]King Asa sent them to Ben-hadad the son of Tabrimmon, the son of Hezion, king of Aram, who lived in [c]Damascus, saying,

15:19 19"*Let there be* a [a]treaty between you and me, *as* between my father and your father. Behold, I have sent you a present of silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me."

20 So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and conquered [a]Ijon, [b]Dan, [c]Abel-beth-maacah and all [d]Chinneroth, besides all the land of Naphtali.

21 It came about when Baasha heard *of it* that [a]he ceased fortifying Ramah and remained in [b]Tirzah.

22 Then King Asa made a proclamation to all Judah—none was exempt—and they carried away the stones of Ramah and its timber with which Baasha had built. And King Asa built with them [a]Geba of Benjamin and Mizpah.

23 [a]Now the rest of all the acts of Asa and all his might and all that he did and the cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers and was buried with his fathers in the city of David his father; and [a]Jehoshaphat his son reigned in his place.

F The Reign of Nadab in Israel (910–909), 15:25–31

25 Now [a]Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

26 He did evil in the sight of the LORD, and [a]walked in the way of his father and [b]in his sin which he made Israel sin.

27 Then [a]Baasha the son of Ahijah of the house of Issachar conspired against him, and Baasha struck him down at [b]Gibbethon, which belonged to the Philistines, while Nadab and all Israel were laying siege to Gibbethon.

28 So Baasha killed him in the *15:28

15:20 [a]2 Kin 15:29 [b]Judg 18:29; 1 Kin 12:29 [c]2 Sam 20:15; 2 Kin 15:29 [d]Josh 11:2; 12:3

*15:21 [a]1 Kin 15:17 [b]1 Kin 14:17; 16:15-18

15:22 [a]Josh 18:24; 21:17

15:23 [a]2 Chr 16:11-14

15:24 [a]1 Kin 22:41-44; 2 Chr 17:1; Matt 1:8

15:25 [a]1 Kin 14:20

15:26 [a]1 Kin 12:28-33; 13:33,34 [b]1 Kin 14:16; 15:30,34

15:27 [a]1 Kin 14:14 [b]Josh 19:44; 21:23; 1 Kin 16:15

[b]1 Kin 11:7,8; 14:23; 2 Chr 14:2-5

*15:13 [a]2 Chr 15:16-18 [b]Ex 32:20

[a]1 Kin 22:43; 2 Kin 12:3 [b]1 Kin 8:61; 15:3

[a]1 Kin 7:51

[a]1 Kin 15:32

*15:17 [a]2 Chr 16:1-6 [b]Josh 18:25; 1 Kin 15:21,22 [c]1 Kin 12:26-29

*15:18 [a]1 Kin 14:26; 15:15 [b]2 Kin 12:17, 18; 2 Chr 16:2 [c]Gen 14:15; 1 Kin 11:23,24

[a]2 Chr 16:7

15:13 The reforms of Asa included deposing the Queen Mother, *Maacah* (the word *mother* here indicates his grandmother, not an uncommon usage). The Hebrew word for *queen* is not the one normally used and may indicate special authority; it is also used of the Queen of Sheba.

15:17 *Ramah.* About four mi (6.4 km) N of Jerusalem. This was a defiant action by Baasha.

15:18–20 To take the pressure off Baasha's encroachment on Judah (by building Ramah), Asa entered into a foreign alliance with Aram, who, in turn, attacked towns in the Galilee area, causing Israel to stop fortifying Ramah.

15:21 *Tirzah.* See note on 14:17.

15:28 In 908 B.C. the assassin became king of Israel.

third year of Asa king of Judah and reigned in his place.

*15:29 [a]1 Kin 14:9-16
29 It came about as soon as he was king, he struck down all the household of Jeroboam. He did not leave to Jeroboam any persons alive, until he had destroyed them, [a]according to the word of the LORD, which He spoke by His servant Ahijah the Shilonite,

15:30 [a]1 Kin 15:26
30 *and* because of the sins of Jeroboam which he sinned, and [a]which he made Israel sin, because of his provocation with which he provoked the LORD God of Israel to anger.

15:31 [a]1 Kin 14:19
31 [a]Now the rest of the acts of Nadab and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

G The Reign of Baasha in Israel (909–886), 15:32–16:7

15:32 [a]1 Kin 15:16
32 [a]There was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel at Tirzah, *and reigned* twenty-four years.

15:34 [a]1 Kin 15:26
34 He did evil in the sight of the LORD, and [a]walked in the way of Jeroboam and in his sin which he made Israel sin.

*16:1 [a]1 Kin 16:7; 2 Chr 19:2; 20:34 [b]2 Chr 16:7-10
16 Now the word of the LORD came to [a]Jehu the son of [b]Hanani against Baasha, saying,

16:2 [a]1 Sam 2:8; 1 Kin 14:7 [b]1 Kin 15:34
2"Inasmuch as I [a]exalted you from the dust and made you leader over My people Israel, and [b]you have walked in the way of Jeroboam and have made My people Israel sin, provoking Me to anger with their sins,

16:3 [a]1 Kin 14:10; 21:21 [b]1 Kin 16:11 [c]1 Kin 15:29
3 behold, [a]I will consume [b]Baasha and his house, and [c]I will make your house like the house of Jeroboam the son of Nebat.

16:4 [a]1 Kin 14:11; 21:24
4"[a]Anyone of Baasha who dies in the city the dogs shall eat, and anyone of his who dies in the field the birds of the heavens will eat."

16:5 [a]1 Kin 14:19; 15:31
5 [a]Now the rest of the acts of Baasha and what he did and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

16:6 [a]1 Kin 14:17; 15:21
6 And Baasha slept with his fathers and was buried in [a]Tirzah, and Elah his son became king in his place.

*16:7 [a]1 Kin 16:1 [b]Ps 115:4; Is 2:8 [c]1 Kin 14:14; 15:27,29
7 Moreover, the word of the LORD through [a]the prophet Jehu the son of Hanani also came against Baasha and his household, both because of all the evil which he did in the sight of the LORD, provoking Him to anger with [b]the work of his hands, in being like the house of Jeroboam, and because [c]he struck it.

H The Reign of Elah in Israel (886–885), 16:8–14

8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel at Tirzah, *and reigned* two years.

16:9 [a]2 Kin 9:30-33 [b]Gen 24:2; 39:4; 1 Kin 18:3
9 His servant [a]Zimri, commander of half his chariots, conspired against him. Now he *was* at Tirzah drinking himself drunk in the house of Arza, [b]who *was* over the household at Tirzah.

10 Then Zimri went in and struck him and put him to death in the twenty-seventh year of Asa king of Judah, and became king in his place.

16:11 [a]1 Kin 15:29; 16:3
11 It came about when he became king, as soon as he sat on his throne, that [a]he killed all the household of Baasha; he did not leave a single male, neither of his relatives nor of his friends.

*16:12 [a]1 Kin 16:3
12 Thus Zimri destroyed all the household of Baasha, [a]according

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15:29 The prophecy of 14:10–13 is now fulfilled.

16:1–5 Since Baasha chose to live in sin like Jeroboam, he would suffer the same ignominious fate of Jeroboam's family (cf. vv. 11–12 and 14:10–13).

16:7 *he struck it.* Even though God had determined before that Jeroboam's dynasty would be destroyed (14:10–14), Baasha was held responsible for doing it.

16:12 Two dynasties (Jeroboam's and Baasha's) had risen and fallen in Israel in 46 years. The third, Zimri's, lasted only seven days (v. 15)!

16:12 [b]2 Chr 19:2; 20:34
to the word of the LORD, which He spoke against Baasha through [b]Jehu the prophet,

16:13 [a]Deut 32:21; 1 Kin 15:30
13 for all the sins of Baasha and the sins of Elah his son, which they sinned and which they made Israel sin, [a]provoking the LORD God of Israel to anger with their idols.

16:14 [a]1 Kin 16:5
14 [a]Now the rest of the acts of Elah and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

I The Reign of Zimri in Israel (885), 16:15–20

16:15 [a]1 Kin 15:27
15 In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days at Tirzah. Now the people were camped against [a]Gibbethon, which belonged to the Philistines.

16 The people who were camped heard it said, "Zimri has conspired and has also struck down the king." Therefore all Israel made Omri, the commander of the army, king over Israel that day in the camp.

17 Then Omri and all Israel with him went up from Gibbethon and besieged Tirzah.

16:18 [a]1 Sam 31:4,5; 2 Sam 17:23
18 It came about, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house over him with fire, and [a]died,

16:19 [a]1 Kin 12:28; 14:16; 15:26
19 because of his sins which he sinned, doing evil in the sight of the LORD, [a]walking in the way of Jeroboam, and in his sin which he did, making Israel sin.

16:20 [a]1 Kin 16:5,14, 27
20 [a]Now the rest of the acts of Zimri and his conspiracy which he carried out, are they not written in the Book of the Chronicles of the Kings of Israel?

J The Reign of Omri in Israel (885–874), 16:21–28

21 Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; the *other* half followed Omri.

22 But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. And Tibni died and Omri became king.

23 In the thirty-first year of Asa king of Judah, Omri became king over Israel *and reigned* twelve years; he reigned six years at [a]Tirzah.

16:23 [a]1 Kin 15:21

24 He bought the hill Samaria from Shemer for two talents of silver; and he built on the hill, and named the city which he built [a]Samaria, after the name of Shemer, the owner of the hill.

*16:24 [a]1 Kin 16:28, 29,32

25 [a]Omri did evil in the sight of the LORD, and [b]acted more wickedly than all who *were* before him.

16:25 [a]Mic 6:16 [b]1 Kin 14:9; 16:30-33

26 For he [a]walked in all the way of Jeroboam the son of Nebat and in his sins which he made Israel sin, provoking the LORD God of Israel with their idols.

16:26 [a]1 Kin 16:19

27 Now the rest of the acts of Omri which he did and his might which he showed, are they not written in the Book of the Chronicles of the Kings of Israel?

28 So Omri slept with his fathers and was buried in Samaria; and Ahab his son became king in his place.

K The Reign of Ahab in Israel (874–853), 16:29–22:40

1 *The beginning of Ahab's reign*, 16:29–34

29 Now Ahab the son of Omri became king over Israel in the thirty-eighth year of Asa king of

*16:29

16:24–25 *Omri* is remembered for two things: he built Samaria, making it the capital and giving its name to the entire Northern Kingdom; and he became the most wicked king up to that time, though his son Ahab outdid him (v. 33). Samaria, located about seven mi (11 km) NW of Shechem, became the center of idolatrous worship (16:32; Hos. 8:5–6; Amos 3:12–15; 6:1–6; Mic. 1:5–7). It fell to the Assyrians in 722 B.C. (2 Kings 17:5).

16:29–31 *Ahab* is remembered for two things: his wickedness and his marriage to Jezebel, who advanced Baal worship in Israel.

Judah, and Ahab the son of Omri reigned over Israel in Samaria twenty-two years.

16:30 30 Ahab the son of Omri did evil in the sight of the LORD [a]more than all who were before him.

16:31 31 It came about, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that [a]he married Jezebel the daughter of Ethbaal king of the [b]Sidonians, and went to serve Baal and worshiped him.

16:32 32 So he erected an altar for Baal in [a]the house of Baal which he built in Samaria.

*16:33 33 Ahab also made [a]the Asherah. Thus [b]Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him.

*16:34 34 [a]In his days Hiel the Bethelite built Jericho; he laid its foundations with the *loss of* Abiram his firstborn, and set up its gates with the *loss of* his youngest son Segub, according to the word of the LORD, which He spoke by Joshua the son of Nun.

2 *Elijah's prediction of drought,* 17:1

*17:1 17 Now Elijah the Tishbite, who was of [a]the settlers of Gilead, said to Ahab, "[b]As the LORD, the God of Israel lives, before whom I stand, surely [c]there shall be neither dew nor rain these years, except by my word."

3 *God's provision for Elijah,* 17:2–24

2 The word of the LORD came to him, saying,

3 "Go away from here and turn eastward, and hide yourself by the brook Cherith, which is east of the Jordan. *17:3

4 "It shall be that you shall drink of the brook, and [a]I have commanded the ravens to provide for you there." 17:4

5 So he went and did according to the word of the LORD, for he went and lived by the brook Cherith, which is east of the Jordan.

6 The ravens brought him bread and meat in the morning and bread and meat in the evening, and he would drink from the brook.

7 It happened after a while that the brook dried up, because there was no rain in the land.

8 Then the word of the LORD came to him, saying,

9 "Arise, go to [a]Zarephath, which belongs to Sidon, and stay there; behold, [b]I have commanded a widow there to provide for you." *17:9

10 So he arose and went to Zarephath, and when he came to the gate of the city, behold, a widow was there gathering sticks; and [a]he called to her and said, "Please get me a little water in a jar, that I may drink." 17:10

11 As she was going to get *it,* he called to her and said, "Please bring me a piece of bread in your hand."

12 But she said, "[a]As the LORD your God lives, [b]I have no bread, only a handful of flour in the bowl and a little oil in the jar; and behold, I am gathering a few sticks that I may go in and prepare *17:12

16:33 *the Asherah.* The chief goddess of Tyre and mother of Baal. See notes on Deut. 7:5; Jer. 17:2.

16:34 *Hiel* tried to defy God's curse on anyone who fortified Jericho (the setting up of *gates* showed that this was his intention) with the result that his two sons died (either by being sacrificed in the process of building or by direct divine judgment on them).

17:1 *Elijah* means "Yahweh is God," a significant name in a time when Baal worship threatened to extinguish the worship of Yahweh in Israel.

17:3 *brook Cherith.* A stream in Gilead, E of the Jordan.

17:9 *Zarephath.* A town on the Mediterranean coast between Tyre and Sidon, the home of Jezebel and the heart of Baal worship.

17:12 The famine had extended this far north, and the widow was preparing her last meal. The oath shows that she worshiped the God of Israel. God sent Elijah to a Gentile widow to rebuke the apostasy of Israel (Luke 4:24–26).

for me and my son, that we may eat it and [c]die."

13 Then Elijah said to her, "Do not fear; go, do as you have said, but make me a little bread cake from it first and bring *it* out to me, and afterward you may make *one* for yourself and for your son.

14 "For thus says the LORD God of Israel, 'The bowl of flour shall not be exhausted, nor shall the jar of oil be empty, until the day that the LORD sends rain on the face of the earth.' "

15 So she went and did according to the word of Elijah, and she and he and her household ate for *many* days.

16 The bowl of flour was not exhausted nor did the jar of oil become empty, according to the word of the LORD which He spoke through Elijah.

17 Now it came about after these things that the son of the woman, the mistress of the house, became sick; and his sickness was so severe that there was no breath left in him.

18 So she said to Elijah, "[a]What do I have to do with you, O [b]man of God? You have come to me to bring my iniquity to remembrance and to put my son to death!"

19 He said to her, "Give me your son." Then he took him from her bosom and carried him up to the upper room where he was living, and laid him on his own bed.

20 He called to the LORD and said, "O LORD my God, have You also brought calamity to the widow with whom I am staying, by causing her son to die?"

21 [a]Then he stretched himself upon the child three times, and called to the LORD and said, "O LORD my God, I pray You, let this child's life return to him."

22 The LORD heard the voice of Elijah, [a]and the life of the child returned to him and he revived.

23 Elijah took the child and brought him down from the upper room into the house and gave him to his mother; and Elijah said, "See, your son is alive."

24 Then the woman said to Elijah, "[a]Now I know that you are a man of God and that the word of the LORD in your mouth is truth."

4 *Elijah's challenge to the priests of Baal,* 18:1–46

18 Now it came about [a]*after* many days that the word of the LORD came to Elijah in the third year, saying, "Go, show yourself to Ahab, and [b]I will send rain on the face of the earth."

2 So Elijah went to show himself to Ahab. Now the famine *was* severe in Samaria.

3 Ahab called Obadiah [a]who *was* over the household. (Now Obadiah [b]feared the LORD greatly;

4 for it came about, [a]when Jezebel destroyed the prophets of the LORD, that Obadiah took a hundred prophets and hid them by fifties in a cave, and [b]provided them with bread and water.)

5 Then Ahab said to Obadiah, "Go through the land to all the springs of water and to all the valleys; perhaps we will find grass and keep the horses and mules alive, and not have to kill some of the cattle."

6 So they divided the land between them to survey it; Ahab went one way by himself and Obadiah went another way by himself.

17:12 [c]Gen 21:15,16

*17:17

*17:18 [a]2 Sam 16:10; 2 Kin 3:13; Luke 4:34; John 2:4 [b]1 Kin 12:22

*17:19

17:21 [a]2 Kin 4:34,35; Acts 20:10

17:22 [a]Luke 7:14; Heb 11:35

17:24 [a]John 2:11; 3:2; 16:30

*18:1 [a]1 Kin 17:1; Luke 4:25; James 5:17 [b]Deut 28:12

*18:3 [a]1 Kin 16:9 [b]Neh 7:2; Job 28:28

18:4 [a]1 Kin 18:13 [b]Matt 10:40-42

*18:5

17:17 *there was no breath left in him.* He was actually dead (vv. 18, 20).

17:18 The mother thought her son had died because of some sin she had committed.

17:19 *upper room.* Likely a room on the roof with an outside stair.

18:1 Three years at Zarephath + the time at Cherith = the 3 ½ years of Luke 4:25 and James 5:17.

18:3–4 *Obadiah* (not the author of the Bible book), a believer in the Lord, had important responsibility in Ahab's household and hid 100 prophets when Jezebel tried to kill all true prophets. Feeding these 100 in time of famine was not easy.

18:5 We know from secular records that Ahab must have had several thousand *horses.*

***18:7** [a] 2 Kin 1:6-8
7 Now as Obadiah was on the way, behold, Elijah met him, [a]and he recognized him and fell on his face and said, "Is this you, Elijah my master?"

8 He said to him, "It is I. Go, say to your master, 'Behold, Elijah *is here.*' "

9 He said, "What sin have I committed, that you are giving your servant into the hand of Ahab to put me to death?

18:10 [a] 1 Kin 17:1
10"[a]As the LORD your God lives, there is no nation or kingdom where my master has not sent to search for you; and when they said, 'He is not *here,*' he made the kingdom or nation swear that they could not find you.

11"And now you are saying, 'Go, say to your master, "Behold, Elijah *is here.*" '

18:12 [a] 2 Kin 2:16; Ezek 3:12,14; Acts 8:39
12"It will come about when I leave you [a]that the Spirit of the LORD will carry you where I do not know; so when I come and tell Ahab and he cannot find you, he will kill me, although *I* your servant have feared the LORD from my youth.

18:13 [a] 1 Kin 18:4
13"[a]Has it not been told to my master what I did when Jezebel killed the prophets of the LORD, that I hid a hundred prophets of the LORD by fifties in a cave, and provided them with bread and water?

14"And now you are saying, 'Go, say to your master, "Behold, Elijah *is here*" '; he will then kill me."

18:15 [a] 1 Kin 17:1
15 Elijah said, "[a]As the LORD of hosts lives, before whom I stand, I will surely show myself to him today."

16 So Obadiah went to meet Ahab and told him; and Ahab went to meet Elijah.

17 It came about when Ahab saw Elijah, that [a]Ahab said to him, "Is this you, you troubler of Israel?"

18:17 [a] Josh 7:25; 1 Kin 21:20

18 He said, "I have not troubled Israel, but you and your father's house *have,* because [a]you have forsaken the commandments of the LORD and [b]you have followed the Baals.

***18:18** [a] 1 Kin 9:9; 2 Chr 15:2 [b] 1 Kin 16:31; 21:25,26

19"Now then send *and* gather to me all Israel at [a]Mount Carmel, [b]*together* with 450 prophets of Baal and 400 prophets of [c]the Asherah, who eat at Jezebel's table."

***18:19** [a] Josh 19:26; 2 Kin 2:25 [b] 1 Kin 18:22 [c] 1 Kin 16:33

20 So Ahab sent *a message* among all the sons of Israel and brought the prophets together at Mount Carmel.

21 Elijah came near to all the people and said, "[a]How long *will* you hesitate between two opinions? [b]If the LORD is God, follow Him; but if Baal, follow him." But the people did not answer him a word.

***18:21** [a] 2 Kin 17:41; Matt 6:24 [b] Josh 24:15

22 Then Elijah said to the people, "I [a]alone am left a prophet of the LORD, but Baal's prophets are [b]450 men.

***18:22** [a] 1 Kin 19:10, 14 [b] 1 Kin 18:19

23"Now let them give us two oxen; and let them choose one ox for themselves and cut it up, and place it on the wood, but put no fire *under it;* and I will prepare the other ox and lay it on the wood, and I will not put a fire *under it.*

24"Then you call on the name of your god, and I will call on the name of the LORD, and [a]the God who answers by fire, He is God." And all the people answered and said, "That is a good idea."

18:24 [a] 1 Kin 18:38

25 So Elijah said to the prophets of Baal, "Choose one ox for yourselves and prepare it first for you are many, and call on the name of your god, but put no fire *under it.*"

18:7–16 Obadiah feared for his life if he told Ahab that he had found Elijah, particularly if Elijah should then disappear. But Elijah assured him that he would confront Ahab that very day.

18:18 *Baals.* See note on Judg. 2:13.

18:19 *Carmel.* A mountain range, rising to 1,700 ft (518 m), which juts into the Mediterranean near modern Haifa. *of the Asherah.* See note on 16:33.

18:21 *How long will you hesitate between two opinions?* Lit., how long are you hopping between two forks? Israel's sin was not that of totally rejecting Yahweh, but of seeking to combine His worship with Baal worship.

18:22 *I alone,* as far as this confrontation was concerned, though Elijah knew there were other prophets in the land (v. 13).

18:26 [a]Ps 115:4,5; Jer 10:5

26 Then they took the ox which was given them and they prepared it and called on the name of Baal from morning until noon saying, "O Baal, answer us." But there was [a]no voice and no one answered. And they leaped about the altar which they made.

27 It came about at noon, that Elijah mocked them and said, "Call out with a loud voice, for he is a god; either he is occupied or gone aside, or is on a journey, or perhaps he is asleep and needs to be awakened."

18:28 [a]Lev 19:28; Deut 14:1

28 So they cried with a loud voice and [a]cut themselves according to their custom with swords and lances until the blood gushed out on them.

*18:29 [a]Ex 29:39,41

29 It came about when midday was past, that they raved [a]until the time of the offering of the *evening* sacrifice; but there was no voice, no one answered, and no one paid attention.

18:30 [a]1 Kin 19:10, 14; 2 Chr 33:16

30 Then Elijah said to all the people, "Come near to me." So all the people came near to him. And [a]he repaired the altar of the LORD which had been torn down.

*18:31 [a]Gen 32:28; 35:10; 2 Kin 17:34

31 Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the LORD had come, saying, "[a]Israel shall be your name."

*18:32 [a]Col 3:17

32 So with the stones he built an altar in [a]the name of the LORD, and he made a trench around the altar, large enough to hold two measures of seed.

*18:33 [a]Gen 22:9; Lev 1:7,8

33 [a]Then he arranged the wood and cut the ox in pieces and laid *it* on the wood. And he said, "Fill four pitchers with water and pour *it* on the burnt offering and on the wood."

34 And he said, "Do it a second time," and they did it a second time. And he said, "Do it a third time," and they did it a third time.

35 The water flowed around the altar and he also filled the trench with water.

18:36 [a]1 Kin 18:29 [b]Gen 28:13; Ex 3:6; 4:5; Matt 22:32 [c]1 Kin 8:43 [d]Num 16:28-32

36 Then it came about [a]at the time of the offering of the *evening* sacrifice, that Elijah the prophet came near and said, "[b]O LORD, the God of Abraham, Isaac and Israel, today let it be known that [c]You are God in Israel and that I am Your servant and [d]I have done all these things at Your word.

37 "Answer me, O LORD, answer me, that this people may know that You, O LORD, are God, and *that* You have turned their heart back again."

18:38 [a]Gen 15:17; Lev 9:24; 10:1, 2; Judg 6:21; 2 Kin 1:12; 1 Chr 21:26; 2 Chr 7:1; Job 1:16

38 Then the [a]fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench.

18:39 [a]1 Kin 18:21, 24

39 When all the people saw it, they fell on their faces; and they said, "[a]The LORD, He is God; the LORD, He is God."

18:40 [a]Judg 4:7; 5:21 [b]Deut 13:5; 18:20; 2 Kin 10:24,25

40 Then Elijah said to them, "Seize the prophets of Baal; do not let one of them escape." So they seized them; and Elijah brought them down to [a]the brook Kishon, [b]and slew them there.

41 Now Elijah said to Ahab, "Go up, eat and drink; for there is the sound of the roar of a *heavy* shower."

18:42 [a]1 Kin 18:19, 20 [b]James 5:18

42 So Ahab went up to eat and drink. But Elijah went up to the top of [a]Carmel; and he [b]crouched down on the earth and put his face between his knees.

43 He said to his servant, "Go up now, look toward the sea." So he went up and looked and said, "There is nothing." And he said, "Go back" seven times.

18:29 The prophets of Baal put on their frenzied show from noon until 3 P.M.

18:31 Though the 12 tribes were divided into two nations, taking 12 stones signified their unity in God's purposes.

18:32 *two measures of seed.* About five gal (14 qt, or 16 lit). Because this seems too small a trench, some suggest that the trench on each of the four sides of the altar was this size, whereas others think the trench was large enough for sowing (as in a furrow) that much seed.

18:33 There is a perennial spring near this traditional site, from which the *water* may have been brought.

18:44 [a] Luke 12:54

44 It came about at the seventh *time,* that he said, "Behold, [a]a cloud as small as a man's hand is coming up from the sea." And he said, "Go up, say to Ahab, 'Prepare *your chariot* and go down, so that the *heavy* shower does not stop you.' "

★18:45 [a] Josh 17:16; Judg 6:33

45 So it came about in a little while that the sky grew black with clouds and wind, and there was a heavy shower. And Ahab rode and went to [a]Jezreel.

18:46 [a] 2 Kin 3:15; Is 8:11; Ezek 3:14 [b] 2 Kin 4:29; Jer 1:17; 1 Pet 1:13

46 Then [a]the hand of the LORD was on Elijah, and [b]he girded up his loins and outran Ahab to Jezreel.

5 *Elijah's flight to Horeb,* 19:1–18

19:1 [a] 1 Kin 18:40

19 Now Ahab told Jezebel all that Elijah had done, and [a]how he had killed all the prophets with the sword.

★19:2 [a] Ruth 1:17; 1 Kin 20:10; 2 Kin 6:31

2 Then Jezebel sent a messenger to Elijah, saying, "[a]So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time."

★19:3 [a] Gen 21:31

3 And he was afraid and arose and ran for his life and came to [a]Beersheba, which belongs to Judah, and left his servant there.

★19:4 [a] Num 11:15; Jer 20:14-18; Jon 4:3,8

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and [a]he requested for himself that he might die, and said, "It is enough; now, O LORD, take my life, for I am not better than my fathers."

19:5 [a] Gen 28:12

5 He lay down and slept under a juniper tree; and behold, there was [a]an angel touching him, and he said to him, "Arise, eat."

6 Then he looked and behold, there was at his head a bread cake *baked on* hot stones, and a jar of water. So he ate and drank and lay down again.

★19:7

7 The angel of the LORD came again a second time and touched him and said, "Arise, eat, because the journey is too great for you."

★19:8

8 So he arose and ate and

THE MIRACLES OF ELIJAH

Declares a long drought	***1 Kings 17:1***
Multiplies widow's flour & oil	***1 Kings 17:7-16***
Resurrects widow's son	***1 Kings 17:17-24***
Calls down fire from heaven	***1 Kings 18:1-40***
Sends a rainstorm	***1 Kings 18:41-45***
Outruns a chariot	***1 Kings 18:46***
Predicts Ahaziah's death	***2 Kings 1:1-2***
Ahaziah's men killed by fire from heaven	***2 Kings 1:9-17***
Parts the Jordan River	***2 Kings 2:1-8***

18:45–46 *Jezreel.* A winter residence of Ahab, about 17 direct mi (27 km) from Carmel. Elijah was granted supernatural power to run this distance.

19:2 *as the life of one of them.* I.e., as one of the prophets of Baal whom Elijah killed.

19:3 Although the gods of Jezebel had been shown impotent, her threat to kill Elijah made him run for his life to *Beersheba,* about 70 mi (113 km) away.

19:4 *juniper tree.* A desert shrub that sometimes grows 10 ft (3 m) high.

19:7 For identification of the *angel of the LORD,* see note on Gen. 16:9.

19:8 The journey to *Horeb* (Sinai; see note on Ex. 3:1) took *forty days* because Elijah was alter-

drank, and went in the strength of that food [a]forty days and forty nights to [b]Horeb, the mountain of God.

9 Then he came there to a cave and lodged there; and behold, [a]the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?"

10 He said, "[a]I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, [b]torn down Your altars and killed Your prophets with the sword. And [c]I alone am left; and they seek my life, to take it away."

11 So He said, "[a]Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And [b]a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; *but* the LORD *was* not in the wind. And after the wind an earthquake, *but* the LORD *was* not in the earthquake.

12 After the earthquake a fire, *but* the LORD *was* not in the fire; and after the fire [a]a sound of a gentle blowing.

13 It came about when Elijah heard *it,* that [a]he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, [b]a voice *came* to him and said, "What are you doing here, Elijah?"

14 Then he said, "[a]I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

15 The LORD said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, [a]you shall anoint Hazael king over Aram;

16 and [a]Jehu the son of Nimshi you shall anoint king over Israel; and [b]Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.

17 "It shall come about, the [a]one who escapes from the sword of Hazael, Jehu [b]shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death.

18 "[a]Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not [b]kissed him."

6 *Elijah's appointment of Elisha,* 19:19–21

19 So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs *of oxen* before him, and he with the twelfth. And Elijah passed over to him and threw [a]his mantle on him.

20 He left the oxen and ran after Elijah and said, "Please [a]let me kiss my father and my mother, then I will follow you." And he said to him, "Go back again, for what have I done to you?"

21 So he returned from following him, and took the pair of oxen and sacrificed them and [a]boiled their flesh with the implements of the oxen, and gave *it* to the people and they ate. Then he arose and followed Elijah and ministered to him.

19:8 [a]Ex 24:18; 34:28; Deut 9:9-11,18; Matt 4:2 [b]Ex 3:1; 4:27
19:9 [a]Ex 33:21,22
19:10 [a]Ex 20:5; 34:14 [b]Rom 11:3,4 [c]1 Kin 18:22
19:11 [a]Ex 19:20; 24:12,18 [b]Ezek 1:4
***19:12** [a]Job 4:16; Zech 4:6
19:13 [a]Ex 3:6 [b]1 Kin 19:9
19:14 [a]1 Kin 19:10
***19:15** [a]2 Kin 8:8-15
19:16 [a]2 Kin 9:1-10 [b]1 Kin 19:19-21; 2 Kin 2:9,15
19:17 [a]2 Kin 8:12; 13:3,22 [b]2 Kin 9:14-10:25
***19:18** [a]Rom 11:4 [b]Hos 13:2
***19:19** [a]1 Sam 28:14; 2 Kin 2:8,13,14
19:20 [a]Matt 8:21,22; Luke 9:61,62; Acts 20:37
19:21 [a]2 Sam 24:22

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nately wandering and hiding due to his despondent condition.

19:12 *a sound of a gentle blowing.* Lit., the sound of gentle stillness.

19:15–17 Elijah was instructed to *anoint* (i.e., commission for the purpose of destroying Baal worship in Israel) *Hazael* as king of *Aram* (2 Kings 8:7–15; 10:32–33; 13:3, 22–25), *Jehu* as king of Israel (2 Kings 9:1–3; 10:1–36), and *Elisha* as his own successor.

19:18 *kissed him.* Part of the worship (Hos. 13:2).

19:19 *Elisha* means "God is salvation." His ministry spanned the reigns of Jehoram, Jehu, Jehoahaz, and Jehoash of the Northern Kingdom. He headed schools of prophets (2 Kings 4:38–44; 6:1–7) and performed more recorded miracles than anyone other than Jesus Christ. When called by Elijah he was plowing and responded by immediately sacrificing a pair of oxen (v. 21).

7 *Ahab's Aramean victories,* 20:1–43

20 Now [a]Ben-hadad king of Aram gathered all his army, [b]and there *were* thirty-two kings with him, and horses and chariots. And he went up and [c]besieged Samaria and fought against it.

2 Then he sent messengers to the city to Ahab king of Israel and said to him, "Thus says Ben-hadad,

3 'Your silver and your gold are mine; your most beautiful wives and children are also mine.' "

4 The king of Israel answered and said, "It is according to your word, my lord, O king; I am yours, and all that I have."

5 Then the messengers returned and said, "Thus says Ben-hadad, 'Surely, I sent to you saying, "You shall give me your silver and your gold and your wives and your children,"

6 but about this time tomorrow I will send my servants to you, and they will search your house and the houses of your servants; and it shall come about, whatever is desirable in your eyes, they will take in their hand and carry away.' "

7 Then the king of Israel called all the elders of the land and said, "Please observe and [a]see how this man is looking for trouble; for he sent to me for my wives and my children and my silver and my gold, and I did not refuse him."

8 All the elders and all the people said to him, "Do not listen or consent."

9 So he said to the messengers of Ben-hadad, "Tell my lord the king, 'All that you sent for to your servant at the first I will do, but this thing I cannot do.' " And the messengers departed and brought him word again.

10 Ben-hadad sent to him and said, "May [a]the gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people who follow me."

11 Then the king of Israel answered and said, "Tell *him,* '[a]Let not him who girds on *his armor* boast like him who takes *it* off.' "

12 It came about when *Ben-hadad* heard this message, as [a]he was drinking with the kings in the temporary shelters, that he said to his servants, "Station *yourselves.*" So they stationed *themselves* against the city.

13 Now behold, a prophet approached Ahab king of Israel and said, "Thus says the LORD, 'Have you seen all this great multitude? Behold, [a]I will deliver them into your hand today, and [b]you shall know that I am the LORD.' "

14 Ahab said, "By whom?" So he said, "Thus says the LORD, 'By the young men of the rulers of the provinces.' " Then he said, "Who shall begin the battle?" And he answered, "You."

15 Then he mustered the young men of the rulers of the provinces, and there were 232; and after them he mustered all the people, *even* all the sons of Israel, 7,000.

16 They went out at noon, while [a]Ben-hadad was drinking himself drunk in the temporary shelters with the thirty-two kings who helped him.

17 The young men of the rulers of the provinces went out first; and Ben-hadad sent out and they told him, saying, "Men have come out from Samaria."

18 [a]Then he said, "If they

*20:1 [a]1 Kin 15:18, 20; 2 Kin 6:24 [b]1 Kin 22:31 [c]1 Kin 16:24; 2 Kin 6:24
*20:2
20:7 [a]2 Kin 5:7
*20:10 [a]1 Kin 19:2; 2 Kin 6:31
*20:11 [a]Prov 27:1
20:12 [a]1 Kin 16:9; Prov 31:4,5
20:13 [a]1 Kin 20:28 [b]1 Kin 18:36
*20:16 [a]1 Kin 16:9; 20:12; Prov 20:1
20:18 [a]2 Kin 14:8-12

20:1 *Ben-hadad.* A dynasty of kings of Aram, though this particular king was likely the son of the one mentioned in 15:18, who now renewed war against Israel. The 32 kings were vassals.

20:2–9 The conditions of peace Ben-Hadad II offered were rejected by Ahab and the elders of Israel.

20:10 *if the dust of Samaria . . .* I.e., if each soldier took only a handful of earth, Samaria would be leveled.

20:11 This proverbial saying means, "Let not the one who begins a fight boast of victory prematurely."

20:16 Attacking at noon, when the Arameans and their allies were drinking and resting, Ahab's forces routed the enemy.

have come out for peace, take them alive; or if they have come out for war, take them alive."

19 So these went out from the city, the young men of the rulers of the provinces, and the army which followed them.

20 They killed each his man; and the Arameans fled and Israel pursued them, and Ben-hadad king of Aram escaped on a horse with horsemen.

21 The king of Israel went out and struck the horses and chariots, and killed the Arameans with a great slaughter.

***20:22** [a]1 Kin 20:13 [b]2 Sam 11:1; 1 Kin 20:26

22 Then [a]the prophet came near to the king of Israel and said to him, "Go, strengthen yourself and observe and see what you have to do; for [b]at the turn of the year the king of Aram will come up against you."

***20:23** [a]1 Kin 14:23; Jer 16:19-21; Rom 1:21-23

23 Now the servants of the king of Aram said to him, "[a]Their gods are gods of the mountains, therefore they were stronger than we; but rather let us fight against them in the plain, *and* surely we shall be stronger than they.

24 "Do this thing: remove the kings, each from his place, and put captains in their place,

25 and muster an army like the army that you have lost, horse for horse, and chariot for chariot. Then we will fight against them in the plain, and surely we shall be stronger than they." And he listened to their voice and did so.

***20:26** [a]1 Kin 20:22 [b]2 Kin 13:17

26 So it came about [a]at the turn of the year, that Ben-hadad mustered the Arameans and went up to [b]Aphek to fight against Israel.

27 The sons of Israel were mustered and were provisioned and went to meet them; and the sons of Israel camped before them like two little flocks of goats, [a]but the Arameans filled the country.

20:27 [a]Judg 6:3-5; 1 Sam 13:5-8

28 Then [a]a man of God came near and spoke to the king of Israel and said, "Thus says the LORD, 'Because the Arameans have said, "[b]The LORD is a god of *the* mountains, but He is not a god of *the* valleys", therefore [c]I will give all this great multitude into your hand, and you shall know that I am the LORD.' "

***20:28** [a]1 Kin 17:18 [b]1 Kin 20:23 [c]1 Kin 20:13

29 So they camped one over against the other seven days. And it came about that on the seventh day the battle was joined, and the sons of Israel killed *of* the Arameans 100,000 foot soldiers in one day.

30 But the rest fled to [a]Aphek into the city, and the wall fell on 27,000 men who were left. And Ben-hadad fled and came into the city [b]into an inner chamber.

20:30 [a]1 Kin 20:26 [b]1 Kin 22:25; 2 Chr 18:24

***20:31** [a]1 Kin 20:23-26 [b]Gen 37:34; 2 Sam 3:31

31 [a]His servants said to him, "Behold now, we have heard that the kings of the house of Israel are merciful kings, please let us [b]put sackcloth on our loins and ropes on our heads, and go out to the king of Israel; perhaps he will save your life."

***20:32** [a]1 Kin 20:31 [b]1 Kin 20:3-6

32 So [a]they girded sackcloth on their loins and *put* ropes on their heads, and came to the king of Israel and said, "[b]Your servant Ben-hadad says, 'Please let me live.' " And he said, "Is he still alive? He is my brother."

33 Now the men took this as an omen, and quickly catching his word said, "Your brother Ben-hadad." Then he said, "Go, bring him." Then Ben-hadad came out to him, and he took him up into the chariot.

***20:34** [a]1 Kin 15:20

34 *Ben-hadad* said to him, "[a]The cities which my father took from your father I will re-

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20:22 *at the turn of the year.* I.e., in the spring.

20:23 Pagans believed that gods had limited territorial power and that Israel won because their gods controlled the hills.

20:26 *Aphek.* The location is uncertain, though probably E of Galilee.

20:28 God would teach the Arameans that, as an omnipresent Being, He is not confined either to the hills or to the valleys (v. 23).

20:31 The *sackcloth* and *ropes* were signs of submission. The conqueror could use the rope to hang his victim if he chose not to show mercy.

20:32 *my brother.* I.e., my fellow king (cf. 9:13).

20:34 *you shall make streets for yourself in Damascus.* Sections of Damascus would be set aside for commercial purposes.

store, and you shall make streets for yourself in Damascus, as my father made in Samaria." *Ahab said,* "And I will let you go with this covenant." So he made a covenant with him and let him go.

***20:35** [a]2 Kin 2:3-7 [b]1 Kin 13:17, 18

35 Now a certain man of [a]the sons of the prophets said to another [b]by the word of the LORD, "Please strike me." But the man refused to strike him.

20:36 [a]1 Kin 13:24

36 Then he said to him, "Because you have not listened to the voice of the LORD, behold, as soon as you have departed from me, [a]a lion will kill you." And as soon as he had departed from him a lion found him and killed him.

37 Then he found another man and said, "Please strike me." And the man struck him, wounding him.

20:38 [a]1 Kin 14:2

38 So the prophet departed and waited for the king by the way, and [a]disguised himself with a bandage over his eyes.

***20:39** [a]2 Kin 10:24

39 As the king passed by, he cried to the king and said, "Your servant went out into the midst of the battle; and behold, a man turned aside and brought a man to me and said, 'Guard this man; if for any reason he is missing, [a]then your life shall be for his life, or else you shall pay a talent of silver.'

40 "While your servant was busy here and there, he was gone." And the king of Israel said to him, "So shall your judgment be; you yourself have decided *it.*"

41 Then he hastily took the bandage away from his eyes, and the king of Israel recognized him that he was of the prophets.

20:42 [a]1 Kin 20:39

42 He said to him, "Thus says the LORD, 'Because you have let go out of *your* hand the man whom I had devoted to destruction, therefore [a]your life shall go for his life, and your people for his people.' "

20:43 [a]1 Kin 21:4

43 So [a]the king of Israel went to his house sullen and vexed, and came to Samaria.

8 *Ahab's desire to have Naboth's vineyard,* 21:1–29

21:1 [a]Judg 6:33; 1 Kin 18:45,46

21 Now it came about after these things that Naboth the Jezreelite had a vineyard which *was* in [a]Jezreel beside the palace of Ahab king of Samaria.

21:2 [a]1 Sam 8:14

2 Ahab spoke to Naboth, saying, "[a]Give me your vineyard, that I may have it for a vegetable garden because it is close beside my house, and I will give you a better vineyard than it in its place; if you like, I will give you the price of it in money."

***21:3** [a]Lev 25:23; Num 36:7; Ezek 46:18

3 But Naboth said to Ahab, "The LORD forbid me [a]that I should give you the inheritance of my fathers."

21:4 [a]1 Kin 20:43

4 [a]So Ahab came into his house sullen and vexed because of the word which Naboth the Jezreelite had spoken to him; for he said, "I will not give you the inheritance of my fathers." And he lay down on his bed and turned away his face and ate no food.

5 But Jezebel his wife came to him and said to him, "How is it that your spirit is so sullen that you are not eating food?"

6 So he said to her, "Because I spoke to Naboth the Jezreelite and said to him, 'Give me your vineyard for money; or else, if it pleases you, I will give you a vineyard in its place.' But he said, 'I will not give you my vineyard.' "

21:7 [a]1 Sam 8:14

7 Jezebel his wife said to him, "[a]Do you now reign over Israel? Arise, eat bread, and let your heart be joyful; I will give you the vineyard of Naboth the Jezreelite."

21:8 [a]Esth 3:12; 8:8,10 [b]1 Kin 20:7

8 [a]So she wrote letters in Ahab's name and sealed them with his seal, and sent letters to [b]the elders and to the nobles

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20:35–37 The prophet needed to appear to be a wounded soldier to reinforce his message and to keep Ahab from recognizing him as a prophet.

20:39–43 The meaning is this: Just as a soldier must not allow a prisoner of war to escape, so Ahab should not have allowed Ben-hadad to live.

21:3 Naboth refused to sell his property, which was his God-given inheritance (Lev. 25:23–28; Num. 36:7–8).

who were living with Naboth in his city.

9 Now she wrote in the letters, saying, "Proclaim a fast and seat Naboth at the head of the people;

*21:10 [a]1 Sam 2:12; 2 Sam 20:1 [b]Ex 22:28; Lev 24:15,16; Acts 6:11 [c]Lev 24:14

10 and seat two [a]worthless men before him, and let them testify against him, saying, '[b]You cursed God and the king.' Then take him out and [c]stone him to death."

11 So the men of his city, the elders and the nobles who lived in his city, did as Jezebel had sent *word* to them, just as it was written in the letters which she had sent them.

21:12 [a]Is 58:4

12 They [a]proclaimed a fast and seated Naboth at the head of the people.

*21:13 [a]2 Kin 9:26; 2 Chr 24:21; Acts 7:58,59; Heb 11:37

13 Then the two worthless men came in and sat before him; and the worthless men testified against him, even against Naboth, before the people, saying, "Naboth cursed God and the king." [a]So they took him outside the city and stoned him to death with stones.

14 Then they sent *word* to Jezebel, saying, "Naboth has been stoned and is dead."

15 It came about when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth, the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead."

16 It came about when Ahab heard that Naboth was dead, that Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 Then the word of the LORD came to Elijah the Tishbite, saying,

18 "Arise, go down to meet Ahab king of Israel, [a]who is in Samaria; behold, he is in the vineyard of Naboth where he has gone down to take possession of it.

21:18 [a]1 Kin 16:29

19 "You shall speak to him, saying, 'Thus says the LORD, "[a]Have you murdered and also taken possession?" ' And you shall speak to him, saying, 'Thus says the LORD, "[b]In the place where the dogs licked up the blood of Naboth the dogs shall lick up your blood, even yours." ' "

*21:19 [a]2 Sam 12:9 [b]1 Kin 22:38; 2 Kin 9:26

20 Ahab said to Elijah, "[a]Have you found me, O my enemy?" And he answered, "I have found *you,* [b]because you have sold yourself to do evil in the sight of the LORD.

21:20 [a]1 Kin 18:17 [b]1 Kin 21:25; 2 Kin 17:17; Rom 7:14

21 "Behold, I will bring evil upon you, and [a]will utterly sweep you away, and will cut off from Ahab every male, both bond and free in Israel;

21:21 [a]1 Kin 14:10; 2 Kin 9:8

22 and [a]I will make your house [b]like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, because of the provocation with which you have provoked *Me* to anger, and *because* you [c]have made Israel sin.

*21:22 [a]1 Kin 15:29 [b]1 Kin 16:3,11 [c]1 Kin 12:30; 13:34; 14:16

23 "Of Jezebel also has the LORD spoken, saying, '[a]The dogs shall eat Jezebel in the district of Jezreel.'

*21:23 [a]2 Kin 9:10, 30-37

24 "[a]The one belonging to Ahab, who dies in the city, the dogs shall eat, and the one who dies in the field the birds of heaven shall eat."

21:24 [a]1 Kin 14:11; 16:4

25 [a]Surely there was no one like Ahab who sold himself to do evil in the sight of the LORD, because Jezebel his wife incited him.

21:25 [a]1 Kin 16:30-33; 21:20

26 [a]He acted very abominably in following idols, [b]according to all that the Amorites had done,

21:26 [a]1 Kin 15:12; 2 Kin 17:12 [b]Gen 15:16; Lev 18:25-30; 2 Kin 21:11

21:10 For the meaning and characteristics of *worthless men,* see note on Judg. 19:22. Jezebel saw to it that the procedure used to kill Naboth was technically according to the law (Deut. 17:5–6).

21:13 His two sons were also killed so that there would be no heirs (2 Kings 9:26).

21:19 *In the place where the dogs licked up the blood of Naboth.* I.e., outside the city. Naboth was executed outside Jezreel (v. 13), and Ahab's blood was licked up outside Samaria (22:38, the "pool" being outside the city).

21:22 On the punishment of *Jeroboam,* see 14:11; on *Baasha's,* see 16:4.

21:23 Packs of dogs running wild acted as scavengers. On the fulfillment, see 2 Kings 9:35–37.

whom the LORD cast out before the sons of Israel.

*21:27 27 It came about when Ahab heard these words, that [a]he tore his clothes and put on sackcloth and fasted, and he lay in sackcloth and went about despondently.

28 Then the word of the LORD came to Elijah the Tishbite, saying,

*21:29 29 "Do you see how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the evil in his days, *but* I will bring the evil upon his house [a]in his son's days."

9 *Ahab's final battle,* 22:1–40

22 And three years passed without war between Aram and Israel.

22:2 2 [a]It came about in the third year that [b]Jehoshaphat the king of Judah came down to the king of Israel.

*22:3 3 Now the king of Israel said to his servants, "Do you know that [a]Ramoth-gilead belongs to us, and we are still doing nothing to take it out of the hand of the king of Aram?"

22:4 4 And he said to Jehoshaphat, "Will you go with me to battle at Ramoth-gilead?" And Jehoshaphat said to the king of Israel, "[a]I am as you are, my people as your people, my horses as your horses."

5 Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

*22:6 6 Then [a]the king of Israel gathered the prophets together, about four hundred men, and said to them, "Shall I go against Ramoth-gilead to battle or shall I refrain?" And they said, "Go up, for the Lord will give *it* into the hand of the king."

22:7 7 But [a]Jehoshaphat said, "Is there not yet a prophet of the LORD here that we may inquire of him?"

8 The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the LORD, but I hate him, because he does not prophesy good concerning me, but evil. *He is* Micaiah son of Imlah." But Jehoshaphat said, "Let not the king say so."

9 Then the king of Israel called an officer and said, "Bring quickly Micaiah son of Imlah."

22:10 10 Now the king of Israel and Jehoshaphat king of Judah were sitting each on his throne, arrayed in *their* robes, at the threshing floor at the entrance of the gate of Samaria; and [a]all the prophets were prophesying before them.

22:11 11 Then Zedekiah the son of Chenaanah made [a]horns of iron for himself and said, "Thus says the LORD, '[b]With these you shall gore the Arameans until they are consumed.' "

12 All the prophets were prophesying thus, saying, "Go up to Ramoth-gilead and prosper, for the LORD will give *it* into the hand of the king."

13 Then the messenger who went to summon Micaiah spoke to him saying, "Behold now, the words of the prophets are uniformly favorable to the king. Please let your word be like the word of one of them, and speak favorably."

22:14 14 But Micaiah said, "[a]As the LORD lives, what [b]the LORD says to me, that I will speak."

*22:15 15 When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall we refrain?" And

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21:27 Ahab's repentance was not accompanied by acts (such as restoring Naboth's vineyard to his family or tearing down the altars to Baal) that would prove it was genuine.

21:29 The whole penalty was not inflicted on Ahab (v. 19); some was reserved for Jehoram (2 Kings 9:24–25).

22:3–4 *Ramoth-gilead.* Apparently it had not been restored to Israel after the treaty of 20:34. Jehoshaphat agreed to join Ahab in this campaign.

22:6 *the prophets.* Not Jezebel's 400 prophets of Baal, but prophets of the Lord. Yet because they were on Ahab's payroll, they said what they knew the king wanted to hear.

22:15 Apparently Micaiah's tone of voice and gestures showed that he spoke sarcastically (cf. v. 16).

22:15 [a] 1 Kin 22:12
he answered him, "[a]Go up and succeed, and the LORD will give *it* into the hand of the king."

16 Then the king said to him, "How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?"

*22:17 [a] Num 27:17; 1 Kin 22:34-36; 2 Chr 18:16; Matt 9:36; Mark 6:34
17 So he said,
"I saw all Israel
Scattered on the mountains,
[a]Like sheep which have no shepherd.
And the LORD said, 'These have no master.
Let each of them return to his house in peace.' "

22:18 [a] 1 Kin 22:8
18 Then the king of Israel said to Jehoshaphat, "[a]Did I not tell you that he would not prophesy good concerning me, but evil?"

22:19 [a] Is 6:1; Ezek 1:26-28; Dan 7:9,10 [b] Job 1:6; 2:1; Ps 103:20,21; Dan 7:10; Matt 18:10; Heb 1:7,14
19 Micaiah said, "Therefore, hear the word of the LORD. [a]I saw the LORD sitting on His throne, and [b]all the host of heaven standing by Him on His right and on His left.

20 "The LORD said, 'Who will entice Ahab to go up and fall at Ramoth-gilead?' And one said this while another said that.

*22:21
21 "Then a spirit came forward and stood before the LORD and said, 'I will entice him.'

22:22 [a] Judg 9:23; 1 Sam 16:14; 18:10; 19:9; Ezek 14:9; 2 Thess 2:11
22 "The LORD said to him, 'How?' And he said, 'I will go out and [a]be a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice *him* and also prevail. Go and do so.'

22:23 [a] Ezek 14:9
23 "Now therefore, behold, [a]the LORD has put a deceiving spirit in the mouth of all these your prophets; and the LORD has proclaimed disaster against you."

*22:24 [a] 1 Kin 22:11; Matt 5:39; Acts 23:2,3
24 Then [a]Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "[b]How did the Spirit of the LORD pass from me to speak to you?"

22:24 [b] 2 Chr 18:23

22:25 [a] 1 Kin 20:30
25 Micaiah said, "Behold, you shall see on that day when you [a]enter an inner room to hide yourself."

26 Then the king of Israel said, "Take Micaiah and return him to Amon the governor of the city and to Joash the king's son;

22:27 [a] 2 Chr 16:10; 18:25-27
27 and say, 'Thus says the king, "[a]Put this man in prison and feed him sparingly with bread and water until I return safely." ' "

22:28 [a] Deut 18:22 [b] Mic 1:2
28 Micaiah said, "[a]If you indeed return safely the LORD has not spoken by me." And he said, "[b]Listen, all you people."

22:29 [a] 1 Kin 22:3,4
29 So [a]the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.

*22:30 [a] 2 Chr 35:22
30 The king of Israel said to Jehoshaphat, "[a]I will disguise myself and go into the battle, but you put on your robes." So the king of Israel disguised himself and went into the battle.

22:31 [a] 1 Kin 20:1,16,24; 2 Chr 18:30
31 Now [a]the king of Aram had commanded the thirty-two captains of his chariots, saying, "Do not fight with small or great, but with the king of Israel alone."

32 So it came about when the captains of the chariots saw Jehoshaphat, that they said, "Surely it is the king of Israel," and they turned aside to fight against him, and Jehoshaphat cried out.

33 Then it happened when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.

*22:34
34 Now a certain man drew his bow at random and struck the king of Israel in a joint of the ar-

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22:17 The truth was that Ahab would be killed and his army scattered.

22:21–23 The Lord permitted *a deceiving spirit* to control the prophets and give Ahab the wrong advice. Nonetheless, Ahab made a responsible choice, having been warned of the truth by Micaiah.

22:24–25 To Zedekiah's challenge of Micaiah's authority, the true prophet predicted that when Israel was defeated Zedekiah would realize the truth.

22:30 By this cowardly suggestion Ahab showed that he secretly feared that Micaiah's prophecy might be true.

22:34 *at random.* Without taking specific aim. A fascinating example of God using something apparently accidental to fulfill His directive will (cf. 21:19).

mor. So he said to the driver of his
22:34 a 2 Chr 35:23 chariot, "Turn around and take me out of the fight; [a]for I am severely wounded."

35 The battle raged that day, and the king was propped up in his chariot in front of the Arameans, and died at evening, and the blood from the wound ran into the bottom of the chariot.

22:36 a 2 Kin 14:12 36 [a]Then a cry passed throughout the army close to sunset, saying, "Every man to his city and every man to his country."

37 So the king died and was brought to Samaria, and they buried the king in Samaria.

*22:38 a 1 Kin 21:19 38 They washed the chariot by the pool of Samaria, and the dogs licked up his blood (now the harlots bathed themselves *there*), [a]according to the word of the LORD which He spoke.

*22:39 a Amos 3:15 39 Now the rest of the acts of Ahab and all that he did and [a]the ivory house which he built and all the cities which he built, are they not written in the Book of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his son became king in his place.

L The Reign of Jehoshaphat in Judah (873–848; 2 Chron. 17:1–20:37), 22:41–50

*22:41 a 2 Chr 20:31 41 [a]Now Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

22:43 a 2 Chr 17:3 b 1 Kin 15:14; 2 Kin 12:3 43 [a]He walked in all the way of Asa his father; he did not turn aside from it, doing right in the sight of the LORD. [b]However, the high places were not taken away; the people still sacrificed and burnt incense on the high places.

22:44 a 1 Kin 22:2; 2 Kin 8:16,18; 2 Chr 19:2 44 [a]Jehoshaphat also made peace with the king of Israel.

22:45 a 2 Chr 20:34 45 Now the rest of the acts of Jehoshaphat, and his might which he showed and how he warred, are they not written [a]in the Book of the Chronicles of the Kings of Judah?

22:46 a Gen 19:5; Deut 23:17; 1 Kin 14:24; 15:12; Jude 7 46 The remnant of [a]the sodomites who remained in the days of his father Asa, he expelled from the land.

22:47 a 2 Sam 8:14; 2 Kin 3:9 47 Now [a]there was no king in Edom; a deputy was king.

*22:48 a 1 Kin 10:22; 2 Chr 20:36 b 1 Kin 9:28 c 2 Chr 20:37 d 1 Kin 9:26 48 Jehoshaphat made [a]ships of Tarshish to go to [b]Ophir for gold, but [c]they did not go for the ships were broken at [d]Ezion-geber.

49 Then Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat was not willing.

22:50 a 2 Chr 21:1 50 [a]And Jehoshaphat slept with his fathers and was buried with his fathers in the city of his father David, and Jehoram his son became king in his place.

M The Reign of Ahaziah in Israel (853), 22:51–53

*22:51 a 1 Kin 22:40 51 Ahaziah the son of Ahab [a]became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned two years over Israel.

22:52 a 1 Kin 15:26; 21:25 52 He did evil in the sight of the LORD and [a]walked in the way of his father and in the way of his

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22:38 See note on 21:19 for the prophecy of Ahab's death.

22:39 *the ivory house.* Excavations of Ahab's palace have uncovered many ivory items.

22:41–50 A much more detailed account of good King Jehoshaphat's reign in Judah (873–848) is given in 2 Chron. 17–20. His son Jehoram married Athaliah, the daughter of Ahab and Jezebel (2 Kings 8:16–18), opening the door to Baal worship in Judah.

22:48 *ships of Tarshish.* Especially large ships. See note on 10:22. For the location of *Ophir,* see note on 9:28. *were broken.* I.e., somehow destroyed (see 2 Chron. 20:35–37). *Ezion-geber.* See note on 9:26.

22:51–53 Cf. 2 Chron. 20:35–21:1. *Ahaziah* is described in the worst possible way.

mother and in the way of Jeroboam the son of Nebat, who caused Israel to sin.

22:53 [a]Judg 2:11; 1 Kin 16:30-32

53 [a]So he served Baal and worshiped him and provoked the LORD God of Israel to anger, according to all that his father had done.

2 KINGS

INTRODUCTION

AUTHOR: Jeremiah DATE: ca. 550 B.C.

Title, Author, and Date Since 1 and 2 Kings were originally one book, see the Introduction to 1 Kings for a discussion of these matters.

Contents Continuing where 1 Kings concluded (with Ahaziah), 2 Kings traces the decline and captivity of both Israel and Judah. Israel endured a succession of evil kings reigning during a 130-year period until the Assyrian captivity. Briefly told is the history of Judah, culminating in the Babylonian captivity. The book also records the miracle-filled ministry of Elisha. Well-known passages include the raising of the Shunammite's son (chap. 4), the healing of Naaman, the Aramean leper (chap. 5), the death of Jezebel (chap. 9), and the revivals under Hezekiah (chap. 18) and under Josiah (chap. 23).

During this period Amos and Hosea prophesied in Israel, and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah in Judah.

OUTLINE OF 2 KINGS

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- C. The Reign of Joram (Jehoram) in Judah (848–841; 2 Chron. 21:1–20), 8:16–24
- D. The Reign of Ahaziah in Judah (841; 2 Chron. 22:1–9), 8:25–29
- E. The Reign of Jehu in Israel (841–814), 9:1–10:36
  1. Jehu anointed by Elisha, 9:1–10
  2. Jehu defeats Jehoram (Joram) of Israel, 9:11–10:17
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F. The Reign of Athaliah in Judah (841–835; 2 Chron. 22:10–23:15), 11:1–16
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H. The Reign of Jehoahaz in Israel (814–798), 13:1–9
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J. The Reign of Amaziah in Judah (796–767; 2 Chron. 25:1–28), 14:1–22
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P. The Reign of Pekahiah in Israel (742–740), 15:23–26
Q. The Reign of Pekah in Israel (752–732), 15:27–31
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E. The Reign of Jehoahaz (609; 2 Chron. 36:1–4), 23:31–33
F. The Reign of Jehoiakim (Eliakim; 609–597; 2 Chron. 36:5–8), 23:34–24:7

G. The Reign of Jehoiachin (597; 2 Chron. 36:9–10), 24:8–16
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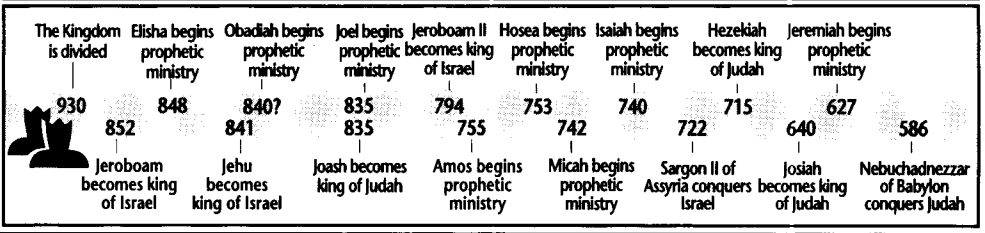
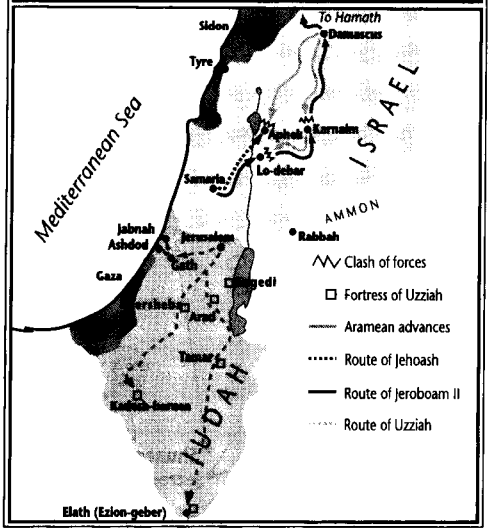
I. Gedaliah, the Puppet Governor (586), 25:22–26
J. The Release of Jehoiachin in Babylon, 25:27–30

TIMELINE OF 2 KINGS

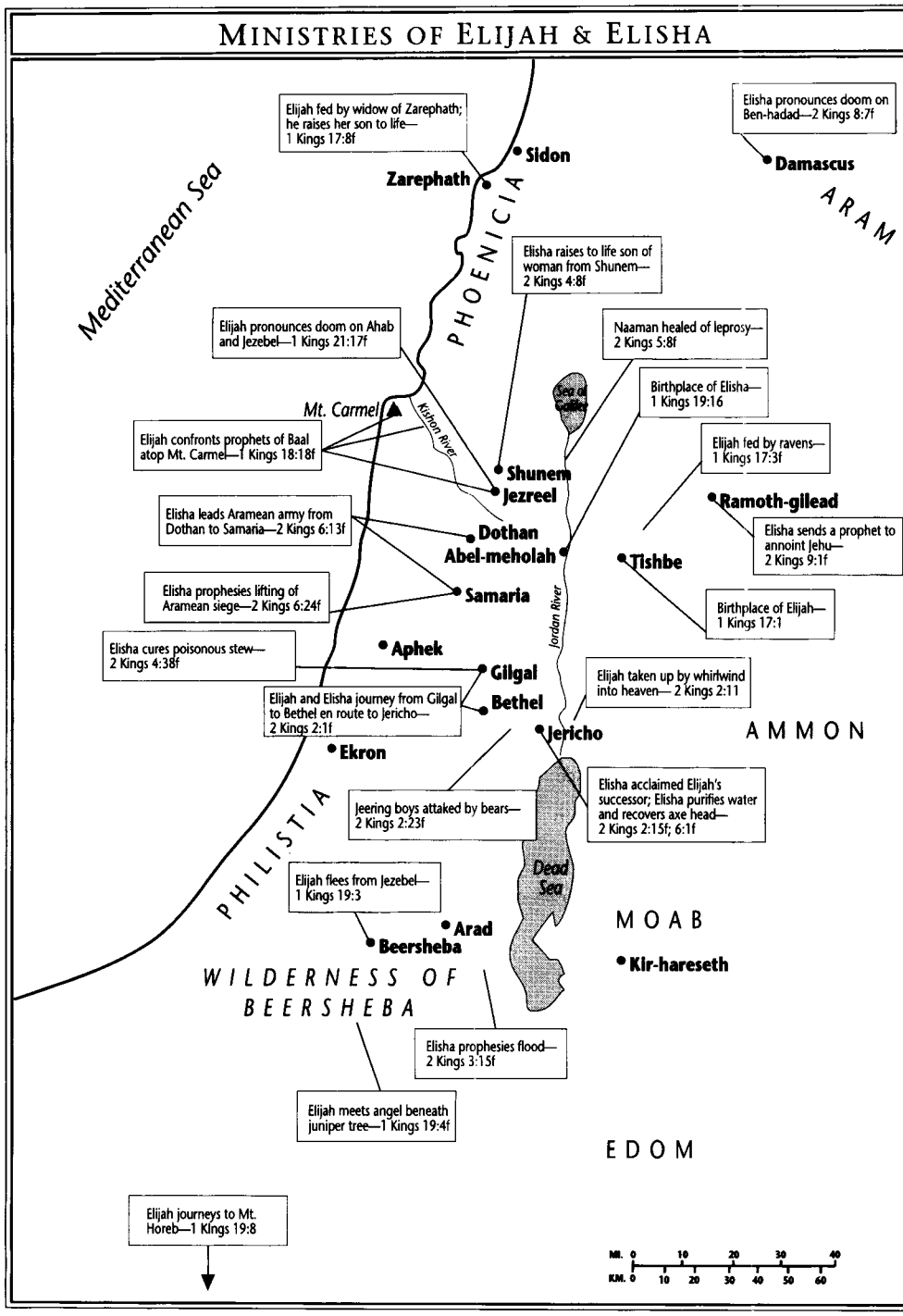


DIVIDED KINGDOM



1 & 2 KINGS IN CONTRAST

1 Kings	2 Kings
Begins with King David	Ends with the king of Babylon
Opens with Solomon's glory	Closes with Jehoiachin's shame
Begins with the blessings of obedience	Ends with the curse of disobedience
Opens with the building of the Temple	Closes with the burning of the Temple
Traces the progress of apostasy	Describes the consequences of apostasy
Shows how kings failed to rule God's people	Depicts the consequences of that failure
Introduces the prophet Elijah	Introduces the prophet Elisha
Emphasizes the patience of the Lord	Confirms the Lord's sure punishment of sin


MINISTRIES OF ELIJAH & ELISHA
Elijah fed by widow of Zarephath; he raises her son to life—1 Kings 17:8f
Elisha pronounces doom on Ben-hadad—2 Kings 8:7f
Sidon
Zarephath
Damascus
ARAM
Mediterranean Sea
PHOENICIA
Elisha raises to life son of woman from Shunem—2 Kings 4:8f
Elijah pronounces doom on Ahab and Jezebel—1 Kings 21:17f
Naaman healed of leprosy—2 Kings 5:8f
Mt. Carmel
Kishon River
Sea of Galilee
Birthplace of Elisha—1 Kings 19:16
Elijah confronts prophets of Baal atop Mt. Carmel—1 Kings 18:18f
Elijah fed by ravens—1 Kings 17:3f
Shunem
Jezreel
Ramoth-gilead
Elisha leads Aramean army from Dothan to Samaria—2 Kings 6:13f
Dothan
Abel-meholah
Elisha sends a prophet to annoint Jehu—2 Kings 9:1f
Tishbe
Elisha prophesies lifting of Aramean siege—2 Kings 6:24f
Samaria
Jordan River
Birthplace of Elijah—1 Kings 17:1
Elisha cures poisonous stew—2 Kings 4:38f
Aphek
Gilgal
Elijah taken up by whirlwind into heaven—2 Kings 2:11
Elijah and Elisha journey from Gilgal to Bethel en route to Jericho—2 Kings 2:1f
Bethel
Jericho
AMMON
Ekron
Elisha acclaimed Elijah's successor; Elisha purifies water and recovers axe head—2 Kings 2:15f; 6:1f
Jeering boys attaked by bears—2 Kings 2:23f
PHILISTIA
Dead Sea
Elijah flees from Jezebel—1 Kings 19:3
Arad
Beersheba
MOAB
Kir-hareseth
WILDERNESS OF BEERSHEBA
Elisha prophesies flood—2 Kings 3:15f
Elijah meets angel beneath juniper tree—1 Kings 19:4f
EDOM
Elijah journeys to Mt. Horeb—1 Kings 19:8
MI. 0 10 20 30 40
KM. 0 10 20 30 40 50 60

THE SECOND BOOK OF THE KINGS

I THE DIVIDED KINGDOM, 1:1–17:41

A The Reign of Ahaziah in Israel (853–852), 1:1–18

1 Now [a]Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell through the lattice in his upper chamber which *was* in Samaria, and became ill. So he sent messengers and said to them, "Go, [a]inquire of Baal-zebub, the god of Ekron, [b]whether I shall recover from this sickness."

3 But the angel of the LORD said to [a]Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria and say to them, 'Is it because there is no God in Israel *that* you are going to inquire of [b]Baal-zebub, the god of Ekron?'

4 "Now therefore thus says the LORD, '[a]You shall not come down from the bed where you have gone up, but you shall surely die.' " Then Elijah departed.

5 When the messengers returned to him he said to them, "Why have you returned?"

6 They said to him, "A man came up to meet us and said to us, 'Go, return to the king who sent you and say to him, "Thus says the LORD, 'Is it because there is no God in Israel *that* you are sending [a]to inquire of Baal-zebub, the god of Ekron? Therefore you shall not come down from the bed where you have gone up, but shall surely die.' " ' "

7 He said to them, "What kind of man was he who came up to meet you and spoke these words to you?"

8 They answered him, "[a]*He was* a hairy man with a leather girdle bound about his loins." And he said, "It is Elijah the Tishbite."

9 Then *the king* [a]sent to him a captain of fifty with his fifty. And he went up to him, and behold, he was sitting on the top of the hill. And he said to him, "O man of God, the king says, 'Come down.' "

10 Elijah answered and said to the captain of fifty, "If I am a man of God, [a]let fire come down from heaven and consume you and your fifty." [b]Then fire came down from heaven and consumed him and his fifty.

11 So he again sent to him another captain of fifty with his fifty. And he answered and said to him, "O man of God, thus says the king, 'Come down quickly.' "

12 Elijah answered and said to them, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then the fire of God came down from heaven and consumed him and his fifty.

13 So he [a]again sent the captain of a third fifty with his fifty. When the third captain of fifty went up, he came and bowed down on his knees before Elijah, and begged him and said to him, "O man of God, please let my life and the lives of these fifty servants of yours be precious in your sight.

14 "Behold fire came down from heaven and consumed the first two captains of fifty with their fifties; but now let my life be precious in your sight."

15 [a]The angel of the LORD said

*1:1 [a] 2 Sam 8:2; 2 Kin 3:5
*1:2 [a] 2 Kin 1:3,6, 16; Matt 10:25; Mark 3:22 [b] 2 Kin 8:7-10
*1:3 [a] 1 Kin 17:1; 21:17 [b] 2 Kin 1:2
1:4 [a] 2 Kin 1:6,16
1:6 [a] 2 Kin 1:2
*1:8 [a] Zech 13:4; Matt 3:4; Mark 1:6
*1:9 [a] 2 Kin 6:13,14
1:10 [a] 1 Kin 18:36-38; Luke 9:54 [b] Job 1:16
1:13 [a] Is 1:5; Jer 5:3
1:15 [a] 2 Kin 1:3

1:1 The death of Ahab and the sickness of Ahaziah gave *Moab,* which had first been subjected by David (2 Sam. 8:2) and later by Omri (recorded on the Moabite Stone), the chance to revolt. The subject is continued in chap. 3.

1:2 *lattice.* The crossed bars that covered a window to keep out the sun while allowing ventilation. *Baal-zebub* means "Lord of the flies," though here it probably represents a spelling change from Baal-zebul, which means "Baal the prince." *Ekron* was about 15 mi (24 km) S of Joppa.

1:3 *the angel of the* LORD. See note on Gen. 16:9.

1:8 *a hairy man.* I.e., wearing a garment of sheep or goat skin with the hair left on.

1:9 *man of God.* A synonym for "prophet" in the books of Kings (cf. 1 Kings 12:22; 17:18; 2 Kings 4:7; etc.).

1:15 [b]Is 51:12; Jer 1:17; Ezek 2:6

to Elijah, "Go down with him; [b]do not be afraid of him." So he arose and went down with him to the king.

1:16 [a]2 Kin 1:3

16 Then he said to him, "Thus says the LORD, 'Because you have sent messengers [a]to inquire of Baal-zebub, the god of Ekron—is it because there is no God in Israel to inquire of His word?—therefore you shall not come down from the bed where you have gone up, but shall surely die.' "

★1:17 [a]2 Kin 3:1; 8:16

17 So Ahaziah died according to the word of the LORD which Elijah had spoken. And because he had no son, Jehoram became king in his place [a]in the second year of Jehoram the son of Jehoshaphat, king of Judah.

18 Now the rest of the acts of Ahaziah which he did, are they not written in the Book of the Chronicles of the Kings of Israel?

B The Reign of Jehoram (Joram) in Israel (852–841), 2:1–8:15

1 *The translation of Elijah,* 2:1–11

★2:1 [a]Gen 5:24; Heb 11:5 [b]1 Kin 19:16-21 [c]Josh 4:19

2 And it came about when the LORD was about to [a]take up Elijah by a whirlwind to heaven, that Elijah went with [b]Elisha from [c]Gilgal.

2:2 [a]Ruth 1:15 [b]1 Kin 12:28, 29 [c]1 Sam 1:26; 2 Kin 2:4,6

2 Elijah said to Elisha, "[a]Stay here please, for the LORD has sent me as far as [b]Bethel." But Elisha said, "[c]As the LORD lives and as you yourself live, I will not leave you." So they went down to Bethel.

★2:3 [a]2 Kin 4:1,38; 5:22

3 Then [a]the sons of the prophets who *were at* Bethel came out to Elisha and said to him, "Do you know that the LORD will take away your master from over you today?" And he said, "Yes, I know; be still."

2:4 [a]2 Kin 2:2 [b]Josh 6:26

4 Elijah said to him, "Elisha, please [a]stay here, for the LORD has sent me to [b]Jericho." But he said, "[a]As the LORD lives, and as you yourself live, I will not leave you." So they came to Jericho.

2:5 [a]2 Kin 2:3

5 [a]The sons of the prophets who *were* at Jericho approached Elisha and said to him, "[a]Do you know that the LORD will take away your master from over you today?" And he answered, "Yes, I know; be still."

2:6 [a]2 Kin 2:2 [b]Josh 3:8, 15-17

6 Then Elijah said to him, "Please [a]stay here, for the LORD has sent me to [b]the Jordan." And he said, "As the LORD lives, and as you yourself live, I will not leave you." So the two of them went on.

2:7 [a]2 Kin 2:15,16

7 Now [a]fifty men of the sons of the prophets went and stood opposite *them* at a distance, while the two of them stood by the Jordan.

2:8 [a]1 Kin 19:13, 19 [b]Ex 14:21,22 2 Kin 2:14

8 Elijah [a]took his mantle and folded it together and [b]struck the waters, and they were divided here and there, so that the two of them crossed over on dry ground.

★2:9 [a]Num 11:17-25; Deut 21:17

9 Now it came about when they had crossed over, that Elijah said to Elisha, "Ask what I shall do for you before I am taken from you." And Elisha said, "Please, let a [a]double portion of your spirit be upon me."

★2:10 [a]Acts 1:10

10 He said, "You have asked a hard thing. *Nevertheless,* if you [a]see me when I am taken from you, it shall be so for you; but if not, it shall not be *so.*"

★2:11

11 Then it came about as they

1:17 *Jehoram.* Younger brother of Ahaziah (3:1).

2:1 Apparently not the *Gilgal* in the Jordan Valley (Josh. 4:19) but one in the hill country of Ephraim, about eight mi (13 km) NW of Bethel.

2:3 *sons of the prophets.* A company or school of prophets first mentioned in 1 Sam. 10:5, 10 (see also note on 1 Sam. 19:20–21) and 1 Kings 20:35 and centered during the time of Elijah and Elisha at Bethel, Jericho (v. 5), and Gilgal (4:38). "Son" here means member or disciple, not child, for some were married adults (4:1). They apparently lived a communal lifestyle (4:38–44).

2:9 *let a double portion of your spirit be upon me.* Not a request that Elisha have or do twice as much as Elijah, but a plea that he might be the recognized heir of Elijah in the prophetic office. (The firstborn received a double portion of his father's inheritance, Deut. 21:17.)

2:10 What Elisha requested was not Elijah's to bestow.

2:11 Elijah, like Enoch (see note on Gen.

2:11 [a] 2 Kin 6:17 were going along and talking, that behold, *there appeared* [a]a chariot of fire and horses of fire which separated the two of them. And Elijah went up by a whirlwind to heaven.

2 *The beginning of Elisha's ministry,* 2:12–25

*2:12 [a] 2 Kin 13:14 [b] Gen 37:34; Job 1:20 12 Elisha saw *it* and cried out, "[a]My father, my father, the chariots of Israel and its horsemen!" And he saw him no more. Then [b]he took hold of his own clothes and tore them in two pieces.

13 He also took up the mantle of Elijah that fell from him and returned and stood by the bank of the Jordan.

2:14 [a] 2 Kin 2:8 14 He took the mantle of Elijah that fell from him and struck the waters and said, "Where is the LORD, the God of Elijah?" And when he also had [a]struck the waters, they were divided here and there; and Elisha crossed over.

2:15 [a] 2 Kin 2:7 15 Now when [a]the sons of the prophets who *were* at Jericho opposite *him* saw him, they said, "The spirit of Elijah rests on Elisha." And they came to meet him and bowed themselves to the ground before him.

*2:16 [a] 1 Kin 18:12; Acts 8:39 16 They said to him, "Behold now, there are with your servants fifty strong men, please let them go and search for your master; perhaps [a]the Spirit of the LORD has taken him up and cast him on some mountain or into some valley." And he said, "You shall not send."

2:17 [a] 2 Kin 8:11 17 But when [a]they urged him until he was ashamed, he said, "Send." They sent therefore fifty men; and they searched three days but did not find him.

18 They returned to him while he was staying at Jericho; and he said to them, "Did I not say to you, 'Do not go'?"

19 Then the men of the city said to Elisha, "Behold now, the situation of this city is pleasant, as my lord sees; but the water is bad and the land is unfruitful."

20 He said, "Bring me a new jar, and put salt in it." So they brought *it* to him.

21 He went out to the spring of water and [a]threw salt in it and said, "Thus says the LORD, 'I have purified these waters; there shall not be from there death or unfruitfulness any longer.' "

*2:21 [a] Ex 15:25,26; 2 Kin 4:41; 6:6

22 So the waters have been purified to this day, according to the word of Elisha which he spoke.

*2:23 [a] 2 Chr 36:16; Ps 31:17,18 23 Then he went up from there to Bethel; and as he was going up by the way, young lads came out from the city and [a]mocked him and said to him, "Go up, you baldhead; go up, you baldhead!"

2:24 [a] Neh 13:25-27 24 When he looked behind him and saw them, he [a]cursed them in the name of the LORD. Then two female bears came out of the woods and tore up forty-two lads of their number.

2:25 [a] 1 Kin 18:19, 20; 2 Kin 4:25 25 He went from there to [a]Mount Carmel, and from there he returned to Samaria.

3 *Jehoram's expedition against Moab,* 3:1–27

*3:1 [a] 2 Kin 1:17 3 Now Jehoram the son of Ahab became king over Israel at Samaria [a]in the eighteenth year of

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5:22–24), was taken to heaven without dying. This will also be the experience of believers living at the time of Christ's return (1 Cor. 15:51; 1 Thess. 4:17).

2:12 *the chariots of Israel and its horsemen!* I.e., Elijah was the strongest instrument of God's power for Israel (just as the chariot was the mightiest military weapon of the nation).

2:16–18 The sons of the prophets did not believe what Elisha apparently had told them had happened to Elijah and insisted on sending out a search party.

2:21 *salt,* normally undesirable in drinking water, purified the spring, verifying that it was the Lord who did this miracle.

2:23 *young lads.* Young men, not irresponsible youngsters. They were challenging Elisha's prophetic office. *Go up.* I.e., ascend, as you claimed Elijah did. *baldhead.* Whether or not Elisha was bald at this time is beside the point (he did live 50 years; 13:14); the young men were in effect cursing Elisha (cf. Isa. 3:17, 24).

3:1 The double dating of the accession of *Jehoram* (cf. 1:17) indicates a coregency with Jehoshaphat in Judah. Jehoram reigned from 852 to 841 B.C.

Jehoshaphat king of Judah, and reigned twelve years.

*3:2 2 He did evil in the sight of the LORD, though not like his father and his mother; for [a]he put away the *sacred* pillar of Baal [b]which his father had made.

*3:3 3 Nevertheless, [a]he clung to the sins of Jeroboam the son of Nebat, [b]which he made Israel sin; he did not depart from them.

*3:4 4 Now Mesha king of Moab was a sheep breeder, and [a]used to pay the king of Israel 100,000 lambs and the wool of 100,000 rams.

3:5 5 But it came about, [a]when Ahab died, the king of Moab rebelled against the king of Israel.

6 And King Jehoram went out of Samaria at that time and mustered all Israel.

3:7 7 Then he went and sent *word* to Jehoshaphat the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me to fight against Moab?" And he said, "I will go up; [a]I am as you are, my people as your people, my horses as your horses."

8 He said, "Which way shall we go up?" And he answered, "The way of the wilderness of Edom."

3:9 9 So [a]the king of Israel went with [b]the king of Judah and [c]the king of Edom; and they made a circuit of seven days' journey, and there was no water for the army or for the cattle that followed them.

*3:10 10 Then the king of Israel said, "Alas! For the LORD has called these three kings to give them into the hand of Moab."

3:11 11 But Jehoshaphat said, "[a]Is there not a prophet of the LORD here, that we may inquire of the LORD by him?" And one of the king of Israel's servants answered and said, "[b]Elisha the son of Shaphat is here, [c]who used to pour water on the hands of Elijah."

12 Jehoshaphat said, "The word of the LORD is with him." So the king of Israel and Jehoshaphat and the king of Edom went down to him.

3:13 13 Now Elisha said to the king of Israel, "What do I have to do with you? [a]Go to the prophets of your father and to the prophets of your mother." And the king of Israel said to him, "No, for the LORD has called these three kings *together* to give them into the hand of Moab."

3:14 14 Elisha said, "[a]As the LORD of hosts lives, before whom I stand, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look at you nor see you.

*3:15 15 "But now [a]bring me a minstrel." And it came about, when the minstrel played, that [b]the hand of the LORD came upon him.

16 He said, "Thus says the LORD, 'Make this valley full of trenches.'

3:17 17 "For thus says the LORD, 'You shall not see wind nor shall you see rain; yet that valley [a]shall be filled with water, so that you shall drink, both you and your cattle and your beasts.

3:18 18 'This is but a [a]slight thing in the sight of the LORD; He shall also give the Moabites into your hand.

3:19 19 '[a]Then you shall strike every fortified city and every choice city, and fell every good tree and stop all springs of water, and mar every good piece of land with stones.' "

*3:20 20 It happened in the morning [a]about the time of offering the sacrifice, that behold, water came

*3:2 [a]Ex 23:24; 2 Kin 10:18, 26-28 [b]1 Kin 16:31, 32
*3:3 [a]1 Kin 12:28-32 [b]1 Kin 14:9,16
*3:4 [a]2 Sam 8:2; Is 16:1,2
3:5 [a]2 Kin 1:1
3:7 [a]1 Kin 22:4
3:9 [a]2 Kin 3:1 [b]2 Kin 3:7 [c]1 Kin 22:47
*3:10
3:11 [a]1 Kin 22:7 [b]2 Kin 2:25 [c]1 Kin 19:21; John 13:4,5,13, 14
3:13 [a]1 Kin 18:19; 22:6-11,22-25
3:14 [a]1 Kin 17:1; 2 Kin 5:16
*3:15 [a]1 Sam 16:23; 1 Chr 25:1 [b]1 Kin 18:46; Ezek 1:3
3:17 [a]Ps 107:35
3:18 [a]Jer 32:17,27; Mark 10:27; Luke 1:37
3:19 [a]2 Kin 3:25
*3:20 [a]Ex 29:39,40

3:2 *his mother.* Jezebel, who lived throughout his entire reign (9:30).

3:3 *the sins of Jeroboam.* See 1 Kings 12:26–33.

3:4–5 An inscription on the Moabite Stone, discovered in 1868, describes this revolt on the part of Mesha, which consisted in his refusing to continue to pay tribute.

3:10 Impious Jehoram blamed God for his predicament.

3:15 *minstrel.* A player of a stringed instrument, called in order to calm Elisha's perturbed spirit (vv. 13–14) that he might hear God speaking to him.

3:20 *water* from rains in the mountains of Edom flowed into the trenches Israel dug, supplying water for the soldiers and deceiving the Moabites into thinking they had killed each other (v. 23).

by the way of Edom, and the country was filled with water.

21 Now all the Moabites heard that the kings had come up to fight against them. And all who were able to put on armor and older were summoned and stood on the border.

*3:22 22 They rose early in the morning, and the sun shone on the water, and the Moabites saw the water opposite *them* as red as blood.

23 Then they said, "This is blood; the kings have surely fought together, and they have slain one another. Now therefore, Moab, to the spoil!"

24 But when they came to the camp of Israel, the Israelites arose and struck the Moabites, so that they fled before them; and they went forward into the land, slaughtering the Moabites.

*3:25 [a]2 Kin 3:19 [b]Is 16:7; Jer 48:31,36 25 [a]Thus they destroyed the cities; and each one threw a stone on every piece of good land and filled it. So they stopped all the springs of water and felled all the good trees, until in [b]Kir-hareseth *only* they left its stones; however, the slingers went about *it* and struck it.

*3:26 26 When the king of Moab saw that the battle was too fierce for him, he took with him 700 men who drew swords, to break through to the king of Edom; but they could not.

3:27 [a]Amos 2:1; Mic 6:7 27 Then he took his oldest son who was to reign in his place, and [a]offered him as a burnt offering on the wall. And there came great wrath against Israel, and they departed from him and returned to their own land.

4 *Elisha's ministry,* 4:1–8:15

a *Elisha aids a widow,* 4:1–7

4 Now a certain woman of the wives of [a]the sons of the prophets cried out to Elisha, "Your servant my husband is dead, and you know that your servant feared the LORD; and [b]the creditor has come to take my two children to be his slaves."

*4:1 [a]2 Kin 2:3 [b]Lev 25:39-41, 48; 1 Sam 22:2; Neh 5:2-5

2 Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your maidservant has nothing in the house except [a]a jar of oil."

4:2 [a]1 Kin 17:12

3 Then he said, "Go, borrow vessels at large for yourself from all your neighbors, *even* empty vessels; do not get a few.

4 "And you shall go in and shut the door behind you and your sons, and pour out into all these vessels, and you shall set aside what is full."

5 So she went from him and shut the door behind her and her sons; they were bringing *the vessels* to her and she poured.

6 It came about when [a]the vessels were full, that she said to her son, "Bring me another vessel." And he said to her, "There is not one vessel more." And the oil stopped.

*4:6 [a]Matt 14:20

7 Then she came and told [a]the man of God. And he said, "Go, sell the oil and pay your debt, and you *and* your sons can live on the rest."

4:7 [a]1 Kin 12:22

b *Elisha and the Shunammite woman,* 4:8–37

8 Now there came a day when Elisha passed over to [a]Shunem, where there was a prominent woman, and she persuaded him

*4:8 [a]Josh 19:18

3:22 *red as blood.* Caused either by the soil or the early morning sun or both.

3:25 *felled all the good trees.* A veritable scorched earth policy, not normally permitted (Deut. 20:19). *Kir-hareseth.* The chief city in the southern part of Moab.

3:26–27 Hoping for a turn in his fortunes, the king of Moab made the supreme sacrifice in offering his son to Chemosh, the god of Moab (Deut. 12:31). The Israelites were so frightened at what an aroused Moabite army might do that they retreated.

4:1 *sons of the prophets.* Obviously not unmarried monks. See note on 2:3. The sons would have had to work off their father's debt (Lev. 25:39ff.).

4:6 God's supply was as large as the woman's faith and obedience.

4:8 *Shunem.* Seven mi (11 km) E of Megiddo, overlooking the valley of Jezreel.

to eat food. And so it was, as often as he passed by, he turned in there to eat food.

4:9 9 She said to her husband, "Behold now, I perceive that this is a holy [a]man of God passing by us continually.

[a] 2 Kin 4:7

***4:10** 10"Please, let us [a]make a little walled upper chamber and let us set a bed for him there, and a table and a chair and a lampstand; and it shall be, when he comes to us, *that* he can turn in there."

[a] Matt 10:41, 42; 25:40; Rom 12:13

11 One day he came there and turned in to the upper chamber and rested.

4:12 12 Then he said to [a]Gehazi his servant, "Call this Shunammite." And when he had called her, she stood before him.

[a] 2 Kin 4:29-31; 5:20-27; 8:4,5

13 He said to him, "Say now to her, 'Behold, you have been careful for us with all this care; what can I do for you? Would you be spoken for to the king or to the captain of the army?' " And she answered, "I live among my own people."

***4:14** 14 So he said, "What then is to be done for her?" And Gehazi answered, "Truly she has no son and her husband is old."

15 He said, "Call her." When he had called her, she stood in the doorway.

4:16 16 Then he said, "[a]At this season next year you shall embrace a son." And she said, "No, my lord, O man of God, [b]do not lie to your maidservant."

[a] Gen 18:14
[b] 2 Kin 4:28

17 The woman conceived and bore a son at that season the next year, as Elisha had said to her.

18 When the child was grown, the day came that he went out to his father to the reapers.

***4:19** 19 He said to his father, "My head, my head." And he said to his servant, "Carry him to his mother."

20 When he had taken him and brought him to his mother, he sat on her lap until noon, and *then* died.

21 She went up and [a]laid him on the bed of [b]the man of God, and shut *the door* behind him and went out.

4:21
[a] 2 Kin 4:32
[b] 2 Kin 4:7

22 Then she called to her husband and said, "Please send me one of the servants and one of the donkeys, that I may run to the man of God and return."

23 He said, "Why will you go to him today? It is neither [a]new moon nor sabbath." And she said, "*It will be* well."

***4:23**
[a] Num 10:10; 28:11; 1 Chr 23:31

24 Then she saddled a donkey and said to her servant, "Drive and go forward; do not slow down the pace for me unless I tell you."

25 So she went and came to the man of God to [a]Mount Carmel. And it came about when the man of God saw her at a distance, that he said to Gehazi his servant, "Behold, there is the Shunammite.

***4:25**
[a] 2 Kin 2:25

26"Please run now to meet her and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?' " And she answered, "It is well."

27 When she came to the man of God [a]to the hill, she caught hold of his feet. And Gehazi came near to push her away; but the man of God said, "Let her alone, for her soul is troubled within her; and the LORD has hidden it from me and has not told me."

***4:27**
[a] 2 Kin 4:25

28 Then she said, "Did I ask for a son from my lord? Did I not say, '[a]Do not deceive me'?"

4:28
[a] 2 Kin 4:16

4:29 29 Then he said to Gehazi, "[a]Gird up your loins and [b]take my staff in your hand, and go your way; if you meet any man, do not [c]salute him, and if anyone salutes you, do not answer him; and [d]lay my staff on the lad's face."

[a] 1 Kin 18:46; 2 Kin 9:1
[b] Ex 4:17; 2 Kin 2:14
[c] Luke 10:4
[d] Ex 7:19,20; 14:16

30 The mother of the lad said,

4:10 *a little walled upper chamber.* A weatherproofed room on the flat roof of the house.

4:14 *no son.* A tragedy, for there would be no heir and no one to care for her when widowed.

4:19 *"My head, my head."* Perhaps he suffered a sunstroke.

4:23 Why go see the prophet if it's not a religious holiday?

4:25 The distance was about 25 mi (40 km).

4:27 Elisha did not yet know that her son had died.

4:30 a2 Kin 2:2,4 "aAs the LORD lives and as you yourself live, I will not leave you." And he arose and followed her.

*4:31 aJohn 11:11 31 Then Gehazi passed on before them and laid the staff on the lad's face, but there was neither sound nor response. So he returned to meet him and told him, "The lad ahas not awakened."

32 When Elisha came into the house, behold the lad was dead and laid on his bed.

4:33 a2 Kin 4:4; Matt 6:6; Luke 8:51 33 So he entered and ashut the door behind them both and prayed to the LORD.

4:34 a1 Kin 17:21-23 34 And ahe went up and lay on the child, and put his mouth on his mouth and his eyes on his eyes and his hands on his hands, and he stretched himself on him; and the flesh of the child became warm.

*4:35 a1 Kin 17:21 35 Then he returned and walked in the house once back and forth, and went up and astretched himself on him; and the lad sneezed seven times and the lad opened his eyes.

36 He called Gehazi and said, "Call this Shunammite." So he called her. And when she came in to him, he said, "Take up your son."

4:37 aHeb 11:35 37 Then she went in and fell at his feet and bowed herself to the ground, and ashe took up her son and went out.

c *Elisha at Gilgal,* 4:38–44

4:38 a2 Kin 2:1 b2 Kin 8:1 c2 Kin 2:3 dLuke 10:39; Acts 22:3 eEzek 11:3,7, 11; 24:3 38 When Elisha returned to aGilgal, *there was* ba famine in the land. As cthe sons of the prophets dwere sitting before him, he said to his servant, "ePut on the large pot and boil stew for the sons of the prophets."

*4:39 39 Then one went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and sliced them into the pot of stew, for they did not know *what they were.*

40 So they poured *it* out for the men to eat. And it came about as they were eating of the stew, that they cried out and said, "O man of God, there is adeath in the pot." And they were unable to eat.

4:40 aEx 10:17

41 But he said, "Now bring meal." aHe threw it into the pot and said, "Pour *it* out for the people that they may eat." Then there was no harm in the pot.

4:41 aEx 15:25; 2 Kin 2:21

42 Now a man came from Baal-shalishah, and brought the man of God bread of the first fruits, twenty loaves of barley and fresh ears of grain in his sack. And he said, "aGive *them* to the people that they may eat."

4:42 aMatt 14:16-21; 15:32-38

43 His attendant said, "What, ashall I set this before a hundred men?" But he said, "Give *them* to the people that they may eat, for thus says the LORD, 'They shall eat and have *some* left over.' "

4:43 aLuke 9:13; John 6:9

44 So he set *it* before them, and they ate and ahad *some* left over, according to the word of the LORD.

4:44 aMatt 14:20; 15:37; John 6:13

d *Elisha and Naaman the leper,* 5:1–27

5 Now aNaaman, captain of the army of the king of Aram, was a great man with his master, and highly respected, because by him the LORD had given victory to Aram. The man was also a valiant warrior, *but he was* a leper.

*5:1 aLuke 4:27

2 Now the Arameans had gone out ain bands and had taken captive a little girl from the land of Israel; and she waited on Naaman's wife.

5:2 a2 Kin 6:23; 13:20

3 She said to her mistress, "I wish that my master were with the prophet who is in Samaria!

4:31 Elisha's instruction to Gehazi was designed to teach the people that the power to work miracles was not magically inherent in Elisha's staff.

4:35 *he returned.* Elisha got off the bed and *walked* around the chamber in excitement and anticipation. This was not cardiopulmonary resuscitation, but a spectacular miracle of restoring life to one who had been dead for some hours.

4:39 *wild gourds.* They apparently caused some adverse physical reaction, which made the eaters think the stew was poisoned.

5:1 Concerning leprosy, see note on Lev. 13:2. Outside of Israel lepers were not necessarily isolated.

Then he would cure him of his leprosy."

4 Naaman went in and told his master, saying, "Thus and thus spoke the girl who is from the land of Israel."

★5:5 5 Then the king of Aram said, [a]1 Sam 9:7; 2 Kin 4:42 "Go now, and I will send a letter [b]Judg 14:12; 2 Kin 5:22,23 to the king of Israel." And he departed and [a]took with him ten talents of silver and six thousand *shekels* of gold and ten [b]changes of clothes.

6 He brought the letter to the king of Israel, saying, "And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy."

5:7 [a]Gen 37:29 [b]Gen 30:2; 1 Sam 2:6 [c]1 Kin 20:7; Luke 11:54 7 It came about when the king of Israel read the letter, that [a]he tore his clothes and said, "[b]Am I God, to kill and to make alive, that this man is sending *word* to me to cure a man of his leprosy? But [c]consider now, and see how he is seeking a quarrel against me."

8 It happened when Elisha [a]the man of God heard that the king of Israel had torn his clothes, that he sent *word* to the king, saying, "Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel." 5:8 [a]1 Kin 12:22

9 So Naaman came with his horses and his chariots and stood at the doorway of the house of Elisha.

10 Elisha sent a messenger to him, saying, "[a]Go and wash in the Jordan seven times, and your flesh shall be restored to you and *you shall* be clean." 5:10 [a]John 9:7

11 But Naaman was furious and went away and said, "Behold, I thought, 'He will surely come out to me and stand and call on the name of the LORD his God, and wave his hand over the place and cure the leper.'

★5:12 [a]Prov 14:17; 16:32; 19:11 12"Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and [a]went away in a rage.

THE MIRACLES OF ELISHA

Parts the Jordan River	***2 Kings 2:13-14***
Makes Jericho spring drinkable	***2 Kings 2:19-22***
Sends bears to punish irreverent youths	***2 Kings 2:23-25***
Floods ditches to confuse Moabites	***2 Kings 3:1-27***
Multiplies widow's oil	***2 Kings 4:1-7***
Shunammite woman bears a son	***2 Kings 4:8-17***
Resurrects Shunammite's son	***2 Kings 4:18-37***
Purifies poisoned stew	***2 Kings 4:38-44***
Heals Naaman's leprosy	***2 Kings 5:1-14***
Gehazi struck with leprosy	***2 Kings 5:15-27***
Floats lost axhead	***2 Kings 6:1-7***
Gives special sight to the king's messenger	***2 Kings 6:16-17***
Blinds the Aramean army	***2 Kings 6:8-23***
His bones resurrect a dead man	***2 Kings 13:20-21***

5:5 *ten talents of silver.* About 12,000 oz (340 kg). *six thousand shekels.* About 2,400 oz (70 kg), a handsome gift.

5:12 The *Abanah* is the present-day Barada, which flows through the center of Damascus, and the *Pharpar* is the Awaj, which flows further S. Both are clear streams, in contrast to the turbid Jordan.

13 [a]Then his servants came near and spoke to him and said, "[b]My father, had the prophet told you *to do some* great thing, would you not have done *it?* How much more *then,* when he says to you, 'Wash, and be clean'?"

14 So he went down and dipped *himself* seven times in the Jordan, according to the word of the man of God; and [a]his flesh was restored like the flesh of a little child and [b]he was clean.

15 When he returned to the man of God with all his company, and came and stood before him, he said, "Behold now, [a]I know that there is no God in all the earth, but in Israel; so please [b]take a present from your servant now."

16 But he said, "[a]As the LORD lives, before whom I stand, [b]I will take nothing." And he urged him to take *it,* but he refused.

17 Naaman said, "If not, please let your servant at least be given two mules' load of [a]earth; for your servant will no more offer burnt offering nor will he sacrifice to other gods, but to the LORD.

18 "In this matter may the LORD pardon your servant: when my master goes into the house of Rimmon to worship there, and [a]he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter."

19 He said to him, "[a]Go in peace." So he departed from him some distance.

20 But [a]Gehazi, the servant of Elisha the man of God, thought, "Behold, my master has spared this Naaman the Aramean, by not receiving from his hands what he brought. [b]As the LORD lives, I will run after him and take something from him."

21 So Gehazi pursued Naaman. When Naaman saw one running after him, he came down from the chariot to meet him and said, "Is all well?"

22 He said, "[a]All is well. My master has sent me, saying, 'Behold, just now two young men of the sons of the prophets have come to me from [b]the hill country of Ephraim. Please give them a talent of silver and [c]two changes of clothes.' "

23 Naaman said, "[a]Be pleased to take two talents." And he urged him, and bound two talents of silver in two bags with two changes of clothes and gave them to two of his servants; and they carried *them* before him.

24 When he came to the hill, he took them from their hand and [a]deposited them in the house, and he sent the men away, and they departed.

25 But he went in and stood before his master. And Elisha said to him, "Where have you been, Gehazi?" And he said, "[a]Your servant went nowhere."

26 Then he said to him, "Did not my heart go *with you,* when the man turned from his chariot to meet you? [a]Is it a time to receive money and to receive clothes and olive groves and vineyards and sheep and oxen and male and female servants?

27 "Therefore, the leprosy of Naaman shall cleave to you and to your descendants forever." So he went out from his presence [a]a leper *as white* as snow.

e *Elisha recovers the axe head,* 6:1–7

6 Now [a]the sons of the prophets said to Elisha, "Behold

5:13 a 1 Sam 28:23 b 2 Kin 2:12; 6:21; 8:9
5:14 a 2 Kin 5:10; Job 33:25 b Luke 4:27; 5:13
5:15 a Josh 2:11; 1 Sam 17:46, 47; 2 Kin 5:8 b 1 Sam 25:27
5:16 a 2 Kin 3:14 b Gen 14:22,23; 2 Kin 5:20,26
*5:17 a Ex 20:24
5:18 a 2 Kin 7:2,17
5:19 a Ex 4:18; 1 Sam 1:17; Mark 5:34
5:20 a 2 Kin 4:12,31, 36 b Ex 20:7; 2 Kin 6:31
*5:22 a 2 Kin 4:26 b Josh 24:33 c 2 Kin 5:5
5:23 a 2 Kin 6:3
5:24 a Josh 7:1,11, 12,21; 1 Kin 21:16
5:25 a 2 Kin 5:22
5:26 a 2 Kin 5:16
5:27 a Ex 4:6; Num 12:10
*6:1 a 2 Kin 2:3

5:17–18 Naaman wanted to take soil from the Holy Land back home to use in worshiping Yahweh. Nevertheless, he was required to go into the *house of Rimmon,* the god of Damascus, with the king. Elisha assured him that God would understand (v. 19).

5:22 *a talent of silver.* About 1,200 oz (34 kg).

Gehazi's greed blinded him to the seriousness of his sin in letting Naaman think he paid for his healing, which God had freely given him.

6:1 *too limited.* The number of the sons of the prophets (see note on 2:3) had increased, making their quarters too small.

now, the place before you where we are living is too limited for us.

2 "Please let us go to the Jordan and each of us take from there a beam, and let us make a place there for ourselves where we may live." So he said, "Go."

3 Then one said, "Please be willing to go with your servants." And he answered, "I shall go."

4 So he went with them; and when they came to the Jordan, they cut down trees.

*6:5 5 But as one was felling a beam, the axe head fell into the water; and he cried out and said, "Alas, my master! For it was borrowed."

6:6 [a]Ex 15:25; 2 Kin 2:21; 4:41 6 Then the man of God said, "Where did it fall?" And when he showed him the place, [a]he cut off a stick and threw *it* in there, and made the iron float.

7 He said, "Take it up for yourself." So he put out his hand and took it.

f Elisha thwarts Aram, 6:8–8:6

*6:8 8 Now the king of Aram was warring against Israel; and he counseled with his servants saying, "In such and such a place shall be my camp."

6:9 [a]2 Kin 4:1,7; 6:12 9 [a]The man of God sent *word* to the king of Israel saying, "Beware that you do not pass this place, for the Arameans are coming down there."

10 The king of Israel sent to the place about which the man of God had told him; thus he warned him, so that he guarded himself there, more than once or twice.

11 Now the heart of the king of Aram was enraged over this thing; and he called his servants and said to them, "Will you tell me which of us is for the king of Israel?"

12 One of his servants said, "No, my lord, O king; but Elisha, the prophet who is in Israel, tells the king of Israel the words that you speak in your bedroom."

13 So he said, "Go and see where he is, that I may send and take him." And it was told him, saying, "Behold, he is in [a]Dothan."

*6:13 [a]Gen 37:17

14 He sent horses and chariots and a great army there, and they came by night and surrounded the city.

15 Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his servant said to him, "Alas, my master! What shall we do?"

16 So he answered, "[a]Do not fear, for [b]those who are with us are more than those who are with them."

6:16 [a]Ex 14:13 [b]2 Chr 32:7,8; Rom 8:31

17 Then Elisha prayed and said, "[a]O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of [b]horses and chariots of fire all around Elisha.

*6:17 [a]2 Kin 6:20 [b]2 Kin 2:11; Ps 68:17; Zech 6:1-7

18 When they came down to him, Elisha prayed to the LORD and said, "Strike this people with blindness, I pray." So He [a]struck them with blindness according to the word of Elisha.

*6:18 [a]Gen 19:11

19 Then Elisha said to them, "This is not the way, nor is this the city; follow me and I will bring you to the man whom you seek." And he brought them to Samaria.

20 It came about when they had come into Samaria, that Elisha said, "O [a]LORD, open the eyes of these *men,* that they may see." So the LORD opened their eyes and they saw; and behold, they were in the midst of Samaria.

6:20 [a]2 Kin 6:17

21 Then the king of Israel when *6:21

6:5 *it was borrowed.* This suggests that they were too poor to own axes.

6:8–14 His predatory raids being thwarted by Elisha's advice to the king of Israel, the king of Aram (Syria) planned to capture Elisha.

6:13 Since *Dothan* was only 12 mi (19 km) N of Samaria, the capital of Israel, the Arameans must have had a stronger army.

6:17 Elisha saw a host of angels waiting to do God's bidding.

6:18 *blindness.* See the note on Gen. 19:11, where the only other occurrence of the Hebrew word is found.

6:21–23 The purpose of blinding and then re-

he saw them, said to Elisha, "[a]My father, shall I kill them? Shall I kill them?"

22 He answered, "You shall not kill *them.* Would you [a]kill those you have taken captive with your sword and with your bow? [b]Set bread and water before them, that they may eat and drink and go to their master."

23 So he prepared a great feast for them; and when they had eaten and drunk he sent them away, and they went to their master. And [a]the marauding bands of Arameans did not come again into the land of Israel.

24 Now it came about after this, that [a]Ben-hadad king of Aram gathered all his army and went up and besieged Samaria.

25 There was a great [a]famine in Samaria; and behold, they besieged it, until a donkey's head was sold for eighty *shekels* of silver, and a fourth of a kab of dove's dung for five *shekels* of silver.

26 As the king of Israel was passing by on the wall a woman cried out to him, saying, "Help, my lord, O king!"

27 He said, "If the LORD does not help you, from where shall I help you? From the threshing floor, or from the wine press?"

28 And the king said to her, "[a]What is the matter with you?" And she answered, "This woman said to me, 'Give your son that we may eat him today, and we will eat my son tomorrow.'

29"[a]So we boiled my son and ate him; and I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son."

30 It came about when the king heard the words of the woman that [a]he tore his clothes—now he was passing by on the wall—and the people looked, and behold, he had sackcloth beneath on his body.

31 Then he said, "May [a]God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today."

32 Now Elisha was sitting in his house, and [a]the elders were sitting with him. And *the king* sent a man from his presence; but before the messenger came to him, he said to the elders, "Do you [b]see how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door and hold the door shut against him. Is not the sound of his master's feet behind him?"

33 While he was still talking with them, behold, the messenger came down to him and he said, "[a]Behold, this evil is from the LORD; why should I wait for the LORD any longer?"

7 Then Elisha said, "Listen to the word of the LORD; thus says the LORD, '[a]Tomorrow about this time a measure of fine flour shall be *sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' "

2 [a]The royal officer on whose hand the king was leaning answered the man of God and said, "Behold, [b]if the LORD should make windows in heaven, could this thing be?" Then he said, "Behold you shall see it with your own eyes, but you shall not eat of it."

3 Now there were four [a]leprous men at the entrance of the gate; and they said to one anoth-

6:21 [a]2 Kin 2:12; 5:13; 8:9
6:22 [a]Deut 20:11-16; 2 Chr 28:8-15 [b]Rom 12:20
6:23 [a]2 Kin 5:2; 24:2
6:24 [a]1 Kin 20:1
★6:25 [a]Lev 26:26
6:28 [a]Judg 18:23
6:29 [a]Lev 26:27-29; Deut 28:52,53, 57; Lam 4:10
6:30 [a]1 Kin 21:27
6:31 [a]Ruth 1:17; 1 Kin 19:2
★6:32 [a]Ezek 8:1; 14:1; 20:1 [b]1 Kin 18:4,13, 14; 21:10,13
★6:33 [a]Is 8:21
★7:1 [a]2 Kin 7:18
7:2 [a]2 Kin 5:18; 7:17,19 [b]Gen 7:11; Mal 3:10
★7:3 [a]Lev 13:45,46; Num 5:2-4; 12:10-14

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storing sight to the Aramean soldiers was to cause their king to acknowledge the mighty power of God.

6:25 *a donkey's head.* So severe was the famine that the head of this unclean animal sold for 32 oz (one kg) of silver. A *fourth of a kab* (a measure of uncertain quantity) may have been one or two pints. *five shekels.* About 2 oz (55 gm).

6:32 *son of a murderer.* An idiom for murderer or possibly a reference to Ahab's (Jehoram's father's) murder of Naboth (1 Kings 21).

6:33 Apparently Elisha had told the king to wait for the Lord's deliverance, but the king, believing that the situation was beyond hope, saw no other option but to surrender to Aram.

7:1 *a measure.* One-third of an ephah, about seven qt (7.3 lit). Suddenly food would be plentiful and inexpensive, courtesy of the fleeing Aramean army's leaving their supplies behind (cf. 6:25). *a shekel* weighed .4 oz (11.5 gm).

7:3–4 Lepers were required to live outside cities. See note on Lev. 13:46.

er, "Why do we sit here until we die?

7:4 4"If we say, 'We will enter the
[a] 2 Kin 6:24 city,' then the famine is in the city and we shall die there; and if we sit here, we die also. Now therefore come, and let us go over to [a]the camp of the Arameans. If they spare us, we shall live; and if they kill us, we shall but die."

5 They arose at twilight to go to the camp of the Arameans; when they came to the outskirts of the camp of the Arameans, behold, there was no one there.

★7:6 6 For [a]the Lord had caused
[a] 2 Sam 5:24 [b] 1 Kin 10:29 [c] 2 Chr 12:2,3; Is 31:1; 36:9 the army of the Arameans to hear a sound of chariots and a sound of horses, *even* the sound of a great army, so that they said to one another, "Behold, the king of Israel has hired against us [b]the kings of the Hittites and [c]the kings of the Egyptians, to come upon us."

7:7 7 Therefore they [a]arose and
[a] Ps 48:4-6; Prov 28:1 fled in the twilight, and left their tents and their horses and their donkeys, *even* the camp just as it was, and fled for their life.

7:8 8 When these lepers came to
[a] Josh 7:21 the outskirts of the camp, they entered one tent and ate and drank, and [a]carried from there silver and gold and clothes, and went and hid *them;* and they returned and entered another tent and carried from there *also,* and went and hid *them.*

9 Then they said to one another, "We are not doing right. This day is a day of good news, but we are keeping silent; if we wait until morning light, punishment will overtake us. Now therefore come, let us go and tell the king's household."

10 So they came and called to the gatekeepers of the city, and they told them, saying, "We came to the camp of the Arameans, and behold, there was no one there, nor the voice of man, only the horses tied and the donkeys tied, and the tents just as they were."

11 The gatekeepers called and told *it* within the king's household.

★7:12 12 Then the king arose in the
[a] 2 Kin 6:25-29 [b] Josh 8:4-12 night and said to his servants, "I will now tell you what the Arameans have done to us. They know that [a]we are hungry; therefore they have gone from the camp [b]to hide themselves in the field, saying, 'When they come out of the city, we shall capture them alive and get into the city.' "

13 One of his servants answered and said, "Please, let some *men* take five of the horses which remain, which are left in the city. Behold, they *will be in any case* like all the multitude of Israel who are left in it; behold, they *will be in any case* like all the multitude of Israel who have already perished, so let us send and see."

14 They took therefore two chariots with horses, and the king sent after the army of the Arameans, saying, "Go and see."

15 They went after them to the Jordan, and behold, all the way was full of clothes and equipment which the Arameans had thrown away in their haste. Then the messengers returned and told the king.

7:16 16 So the people went out and
[a] 2 Kin 7:1 plundered the camp of the Arameans. Then a measure of fine flour *was sold* for a shekel and two measures of barley for a shekel, [a]according to the word of the LORD.

★7:17 17 Now the king appointed
[a] 2 Kin 7:2 [b] 2 Kin 6:32 [a]the royal officer on whose hand he leaned to have charge of the gate; but the people trampled on him at the gate, and he died just as the man of God had said, [b]who spoke when the king came down to him.

7:18 18 It came about just as the
[a] 2 Kin 7:1 man of God had spoken to the king, saying, "[a]Two measures of

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7:6 God produced a sound that frightened the Arameans away (cf. 19:7; 2 Sam. 5:24).

7:12–13 The king suspected an Aramean plot but was advised to send in a few men who, if not killed by the Arameans, would soon die of starvation anyway.

7:17 Death was the judgment for scoffing at Elisha's prophecy (v. 2).

barley for a shekel and a measure of fine flour for a shekel, shall be *sold* tomorrow about this time at the gate of Samaria."

7:19 19 Then the royal officer answered the man of God and said, "Now behold, [a]if the LORD should make windows in heaven, could such a thing be?" And he said, "Behold, you shall see it with your own eyes, but you shall not eat of it."

20 And so it happened to him, for the people trampled on him at the gate and he died.

*8:1 8 Now [a]Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go with your household, and sojourn wherever you can sojourn; for the [b]LORD has called for a famine, and [c]it shall even come on the land for seven years."

2 So the woman arose and did according to the word of the man of God, and she went with her household and sojourned in the land of the Philistines seven years.

3 It came about at the end of seven years, that the woman returned from the land of the Philistines; and she went out to appeal to the king for her house and for her field.

8:4 4 Now the king was talking with [a]Gehazi, the servant of the man of God, saying, "Please relate to me all the great things that Elisha has done."

8:5 5 It came about, as he was relating to the king [a]how he had restored to life the one who was dead, that behold, the woman whose son he had restored to life appealed to the king for her house and for her field. And Gehazi said, "My lord, O king, this is the woman and this is her son, whom Elisha restored to life."

6 When the king asked the woman, she related *it* to him. So the king appointed for her a certain officer, saying, "Restore all that was hers and all the produce of the field from the day that she left the land even until now."

g Elisha in Damascus, 8:7–15

8:7 7 Then Elisha came to [a]Damascus. Now [b]Ben-hadad king of Aram was sick, and it was told him, saying, "[c]The man of God has come here."

8:8 8 The king said to [a]Hazael, "[b]Take a gift in your hand and go to meet the man of God, and [c]inquire of the LORD by him, saying, 'Will I recover from this sickness?' "

*8:9 9 So Hazael went to meet him and took a gift in his hand, even every kind of good thing of Damascus, forty camels' loads; and he came and stood before him and said, "[a]Your son Ben-hadad king of Aram has sent me to you, saying, 'Will I recover from this sickness?' "

8:10 10 Then Elisha said to him, "[a]Go, say to him, 'You shall surely recover,' but the [b]LORD has shown me that he will certainly die."

*8:11 11 He fixed his gaze steadily *on him* [a]until he was ashamed, and [b]the man of God wept.

*8:12 12 Hazael said, "Why does my lord weep?" Then he answered, "Because [a]I know the evil that you will do to the sons of Israel: their strongholds you will set on fire, and their young men you will kill with the sword, and their little ones you [b]will dash in pieces, and their women with child you will rip up."

*8:13 13 Then Hazael said, "But what is your servant, [a]*who is but* a dog,

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8:1 Here continues the story of the Shunammite woman in 4:8–37, though the seven-year famine must have ended before Gehazi became a leper (5:27). Apparently Gehazi's form of leprosy did not require isolation (vv. 4–5).

8:9 *forty camels' loads.* A very large gift, with which the king apparently hoped to buy healing from Elisha.

8:11 *He* (Elisha) *fixed his gaze steadily on him until he* (Hazael) *was ashamed.*

8:12 Hazael became guilty of these crimes (10:32; 13:3–7, 22; cf. Amos 1:3–5).

8:13 *But what is your servant, who is but a dog?* This was a common cliché of humility. *you will be king over Aram.* Cf. 1 Kings 19:15. Hazael reigned ca. 843–796 B.C.

8:13 b 1 Kin 19:15 that he should do this great thing?" And Elisha answered, "[b]The LORD has shown me that you will be king over Aram."

8:14 a 2 Kin 8:10 14 So he departed from Elisha and returned to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me that [a]you would surely recover."

*8:15 a 2 Kin 8:10 15 It came about on the morrow, that he took the cover and dipped it in water and spread it on his face, [a]so that he died. And Hazael became king in his place.

C The Reign of Joram (Jehoram) in Judah (848–841; 2 Chron. 21:1–20), 8:16–24

8:16 a 2 Kin 1:17; 3:1 16 Now in the fifth year of [a]Joram the son of Ahab king of Israel, Jehoshaphat being then the king of Judah, Jehoram the son of Jehoshaphat king of Judah became king.

8:17 a 2 Chr 21:5-10 17 He was [a]thirty-two years old when he became king, and he reigned eight years in Jerusalem.

8:18 a 2 Kin 8:27 18 He walked in the way of the kings of Israel, just as the house of Ahab had done, for [a]the daughter of Ahab became his wife; and he did evil in the sight of the LORD.

*8:19 a 2 Sam 7:12-15; 1 Kin 11:36 19 However, the LORD was not willing to destroy Judah, for the sake of David His servant, [a]since He had promised him to give a lamp to him through his sons always.

*8:20 a 1 Kin 22:47; 2 Kin 3:9,26, 27; 8:22 20 In his days [a]Edom revolted from under the hand of Judah, and made a king over themselves.

21 Then Joram crossed over to Zair, and all his chariots with him. And it came about that he arose by night and struck the Edomites who had surrounded him and the captains of the chariots; [a]but *his* army fled to their tents.

8:21 a 2 Sam 18:17; 19:8

8:22 a Gen 27:40 b Josh 21:13; 2 Kin 19:8

22 [a]So Edom revolted against Judah to this day. Then [b]Libnah revolted at the same time.

23 The rest of the acts of Joram and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

8:24 a 2 Chr 21:20 b 2 Chr 21:1,7

24 So Joram slept with his fathers and [a]was buried with his fathers in the city of David; and [b]Ahaziah his son became king in his place.

D The Reign of Ahaziah in Judah (841; 2 Chron. 22:1–9), 8:25–29

8:25 a 2 Chr 22:1-6

25 [a]In the twelfth year of Joram the son of Ahab king of Israel, Ahaziah the son of Jehoram king of Judah began to reign.

*8:26 a 2 Chr 22:2

26 [a]Ahaziah *was* twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name *was* Athaliah the granddaughter of Omri king of Israel.

8:27 a 2 Chr 22:3

27 [a]He walked in the way of the house of Ahab and did evil in the sight of the LORD, like the house of Ahab *had done,* because he was a son-in-law of the house of Ahab.

*8:28 a 2 Kin 8:15 b 1 Kin 22:3,29

28 Then he went with Joram the son of Ahab to war against [a]Hazael king of Aram at [b]Ramoth-gilead, and the Arameans wounded Joram.

8:29 a 2 Kin 9:15 b 2 Kin 8:28; 2 Chr 22:5,6 c 2 Kin 9:16

29 So [a]King Joram returned to be healed in Jezreel of the wounds which the Arameans had inflicted on him at [b]Ramah when he fought against Hazael king of Aram. Then [c]Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel because he was sick.

8:15 *the cover.* The thick bed quilt, made even heavier when soaked with water, suffocated the king.

8:19 *a lamp.* Posterity. See note on 1 Kings 11:36.

8:20–22 *Edom,* subjected earlier by Jehoshaphat (2 Chron. 20:1–29), revolted, and Jehoram was unsuccessful in quelling it. *Libnah,* SW of Jerusalem, likely joined in the Philistines' invasion of Judah in Jehoram's day (2 Chron. 21:16).

8:26–27 *Athaliah,* daughter of Ahab, influenced her son to bring the evil ways of the Northern Kingdom into Judah.

8:28 *Ramoth-gilead.* An important town E of the Jordan near the Aramean border, which changed hands between Israel and Aram a number of times.

E The Reign of Jehu in Israel (841–814), 9:1–10:36

1 *Jehu anointed by Elisha,* 9:1–10

9 Now Elisha the prophet called one of [a]the sons of the prophets and said to him, "[b]Gird up your loins, and [c]take this flask of oil in your hand and go to [d]Ramoth-gilead.

2 "When you arrive there, search out [a]Jehu the son of Jehoshaphat the son of Nimshi, and go in and [b]bid him arise from among his brothers, and bring him to an inner room.

3 "Then take the flask of oil and pour it on his head and say, 'Thus says the LORD, "[a]I have anointed you king over Israel." ' Then open the door and flee and do not wait."

4 So [a]the young man, the servant of the prophet, went to Ramoth-gilead.

5 When he came, behold, the captains of the army were sitting, and he said, "I have a word for you, O captain." And Jehu said, "For which *one* of us?" And he said, "For you, O captain."

6 He arose and went into the house, and he poured the oil on his head and said to him, "Thus says the LORD, the God of Israel, '[a]I have anointed you king over the people of the LORD, *even* over Israel.

7 'You shall strike the house of Ahab your master, [a]that I may avenge [b]the blood of My servants the prophets, and the blood of all the servants of the LORD, [c]at the hand of Jezebel.

8 'For the whole house of Ahab shall perish, and [a]I will cut off from Ahab [b]every male person [c]both bond and free in Israel.

9 '[a]I will make the house of Ahab like the house of Jeroboam the son of Nebat, and [b]like the house of Baasha the son of Ahijah.

10 '[a]The dogs shall eat Jezebel in the territory of Jezreel, and none shall bury *her.*' " Then he opened the door and fled.

2 *Jehu defeats Jehoram (Joram) of Israel,* 9:11–10:17

11 Now Jehu came out to the servants of his master, and one said to him, "[a]Is all well? Why did this [b]mad fellow come to you?" And he said to them, "You know *very well* the man and his talk."

12 They said, "It is a lie, tell us now." And he said, "Thus and thus he said to me, 'Thus says the LORD, "I have anointed you king over Israel." ' "

13 Then [a]they hurried and each man took his garment and placed it under him on the bare steps, and [b]blew the trumpet, saying, "Jehu is king!"

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. [a]Now Joram with all Israel was defending Ramoth-gilead against Hazael king of Aram,

15 but [a]King Joram had returned to Jezreel to be healed of the wounds which the Arameans had inflicted on him when he fought with Hazael king of Aram. So Jehu said, "If this is your mind, *then* let no one escape *or* leave the city to go tell *it* in Jezreel."

16 Then Jehu rode in a chariot and went to Jezreel, for Joram was

*9:1 [a]2 Kin 2:3 [b]2 Kin 4:29 [c]1 Sam 10:1; 16:1; 1 Kin 1:39 [d]2 Kin 8:28,29

*9:2 [a]1 Kin 19:16, 17; 2 Kin 9:14, 20 [b]2 Kin 9:5,11

*9:3 [a]2 Chr 22:7

9:4 [a]2 Kin 9:1

9:6 [a]1 Sam 2:7,8; 1 Kin 19:16; 2 Kin 9:3; 2 Chr 22:7

9:7 [a]Deut 32:35,43 [b]1 Kin 18:4; 21:15,21,25 [c]2 Kin 9:32-37

*9:8 [a]1 Kin 21:21; 2 Kin 10:17 [b]1 Sam 25:22 [c]Deut 32:36; 2 Kin 14:26

9:9 [a]1 Kin 14:10, 11; 15:29 [b]1 Kin 16:3-5, 11,12

*9:10 [a]1 Kin 21:23; 2 Kin 9:35,36

*9:11 [a]2 Kin 9:17,19, 22 [b]Jer 29:26; Hos 9:7; Mark 3:21

*9:13 [a]Matt 21:7,8; Mark 11:7,8 [b]2 Sam 15:10; 1 Kin 1:34,39

9:14 [a]1 Kin 22:3; 2 Kin 8:28

9:15 [a]2 Kin 8:29

9:1 For identification of the *sons of the prophets,* see note on 2:3.

9:2 Not the same *Jehoshaphat* who was king of Judah.

9:3 See 1 Kings 19:16. Jehu is portrayed in the Black Obelisk of Shalmaneser III (dated 841) as bringing tribute to that Assyrian monarch.

9:8 Every male would be killed.

9:10 Concerning *Jezebel*'s fate, see verses 35–37 and 1 Kings 21:23.

9:11 *this mad fellow.* The servants' impression of the prophet. *You know very well the man.* Jehu thought his fellow officers had sent the prophet to anoint him so that he would lead a revolt against Joram of Israel.

9:13 They improvised a makeshift throne carpeted with their cloaks. *under him.* A token of their homage to Jehu.

lying there. [a]Ahaziah king of Judah had come down to see Joram.
9:16 [a]2 Kin 8:29

17 Now the watchman was standing on the tower in Jezreel and he saw the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman and send him to meet them and let him say, 'Is it peace?' "

18 So a horseman went to meet him and said, "Thus says the king, 'Is it peace?' " And Jehu said, "[a]What have you to do with peace? Turn behind me." And the watchman reported, "The messenger came to them, but he did not return."
*9:18 [a]2 Kin 9:19,22

19 Then he sent out a second horseman, who came to them and said, "Thus says the king, 'Is it peace?' " And Jehu answered, "What have you to do with peace? Turn behind me."

20 The watchman reported, "He came even to them, and he did not return; and [a]the driving is like the driving of [b]Jehu the son of Nimshi, for he drives furiously."
9:20 [a]2 Sam 18:27 [b]1 Kin 19:17

21 Then Joram said, "Get ready." And they made his chariot ready. [a]Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out to meet Jehu and found him in the [b]property of Naboth the Jezreelite.
9:21 [a]2 Chr 22:7 [b]1 Kin 21:1-7, 15-19; 2 Kin 9:26

22 It came about, when Joram saw Jehu, that he said, "Is it peace, Jehu?" And he answered, "What peace, [a]so long as the harlotries of your mother Jezebel and her witchcrafts are so many?"
9:22 [a]1 Kin 16:30-33; 18:19; 2 Chr 21:13

23 So Joram reined about and fled and said to Ahaziah, "[a]*There is* treachery, O Ahaziah!"
9:23 [a]2 Kin 11:14

24 And [a]Jehu drew his bow with his full strength and shot Joram between his arms; and the arrow went through his heart and he sank in his chariot.
*9:24 [a]1 Kin 22:34

25 Then *Jehu* said to Bidkar his officer, "Take *him* up and [a]cast him into the property of the field of Naboth the Jezreelite, for I remember when you and I were riding together after Ahab his father, that the [b]LORD laid this [c]oracle against him:
*9:25 [a]1 Kin 21:1 [b]1 Kin 21:19, 24-29 [c]Is 13:1

26 'Surely [a]I have seen yesterday the blood of Naboth and the blood of his sons,' says the LORD, 'and [b]I will repay you in this property,' says the LORD. Now then, take and cast him into the property, according to the word of the LORD."
9:26 [a]1 Kin 21:13, 19 [b]2 Kin 9:21,25

27 [a]When Ahaziah the king of Judah saw *this,* he fled by the way of the garden house. And Jehu pursued him and said, "Shoot him too, in the chariot." *So they shot him* at the ascent of Gur, which is at [b]Ibleam. But he fled to Megiddo and died there.
9:27 [a]2 Chr 22:7,9 [b]Josh 17:11; Judg 1:27

28 [a]Then his servants carried him in a chariot to Jerusalem and buried him in his grave with his fathers in the city of David.
9:28 [a]2 Kin 23:30

29 Now in [a]the eleventh year of Joram, the son of Ahab, Ahaziah became king over Judah.
9:29 [a]2 Kin 8:25

30 When Jehu came to Jezreel, Jezebel heard *of it,* and [a]she painted her eyes and adorned her head and looked out the window.
*9:30 [a]Jer 4:30; Ezek 23:40

31 As Jehu entered the gate, she said, "[a]Is it well, Zimri, your master's murderer?"
*9:31 [a]1 Kin 16:9-20; 2 Kin 9:18-22

32 Then he lifted up his face to the window and said, "Who is on my side? Who?" And two or three officials looked down at him.

33 He said, "Throw her down." So they threw her down, and some of her blood was sprinkled on the wall and on the horses, and he trampled her under foot.

34 When he came in, he ate
*9:34

9:18 *Turn behind me.* I.e., fall in at the rear. Jehu was taking no chances that word of the purpose of his coming might get back to Joram.

9:24 *between his arms.* I.e., between his shoulders.

9:25 *Naboth the Jezreelite.* See note on 1 Kings 21:19. *oracle.* Sentence of judgment.

9:30 Jezebel wanted to die like a Phoenician queen, all made up.

9:31 With bitter sarcasm Jezebel called Jehu *Zimri,* who, about 45 years before, wiped out the house of Baasha and who himself was killed a week later (1 Kings 16:11, 18).

9:34–37 As a king's daughter (1 Kings 16:31),

9:34 and drank; and he said, "See now
a1 Kin 21:25 b1 Kin 16:31 to [a]this cursed woman and bury her, for [b]she is a king's daughter."

35 They went to bury her, but they found no more of her than the skull and the feet and the palms of her hands.

9:36 36 Therefore they returned and
a1 Kin 21:23 told him. And he said, "This is the word of the LORD, which He spoke by His servant Elijah the Tishbite, saying, '[a]In the property of Jezreel the dogs shall eat the flesh of Jezebel;

9:37 37 and [a]the corpse of Jezebel
aJer 8:1-3 shall be as dung on the face of the field in the property of Jezreel, so they cannot say, "This is Jezebel." ' "

*10:1 10 Now Ahab had seventy
a1 Kin 16:24-29 sons in [a]Samaria. And Jehu wrote letters and sent *them* to Samaria, to the rulers of Jezreel, the elders, and to the guardians of *the children of* Ahab, saying,

10:2 2"Now, [a]when this letter
a2 Kin 5:6 comes to you, since your master's sons are with you, as well as the chariots and horses and a fortified city and the weapons,

3 select the best and fittest of your master's sons, and set *him* on his father's throne, and fight for your master's house."

10:4 4 But they feared greatly and
a2 Kin 9:24,27 said, "Behold, [a]the two kings did not stand before him; how then can we stand?"

10:5 5 And the one who *was* over
aJosh 9:8,11; 1 Kin 20:4,32; 2 Kin 18:14 the household, and he who *was* over the city, the elders, and the guardians of *the children,* sent *word* to Jehu, saying, "[a]We are your servants, all that you say to us we will do, we will not make any man king; do what is good in your sight."

6 Then he wrote a letter to them a second time saying, "If you are on my side, and you will listen to my voice, take the heads of the men, your master's sons, and come to me at Jezreel tomorrow about this time." Now the king's sons, seventy persons, *were* with the great men of the city, *who* were rearing them.

10:7 7 It came about when the let-
aJudg 9:5; 2 Kin 11:1 ter came to them, that they took the king's sons and [a]slaughtered *them,* seventy persons, and put their heads in baskets, and sent *them* to him at Jezreel.

8 When the messenger came and told him, saying, "They have brought the heads of the king's sons," he said, "Put them in two heaps at the entrance of the gate until morning."

*10:9 9 Now it came about in the
a2 Kin 9:14-24 b2 Kin 10:6 morning, that he went out and stood and said to all the people, "You are innocent; behold, [a]I conspired against my master and killed him, but [b]who killed all these?

10:10 10"Know then that [a]there
a2 Kin 9:7-10 b1 Kin 21:19-29 shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done [b]what He spoke through His servant Elijah."

10:11 11 So Jehu killed all who re-
aHos 1:4 mained of the house of Ahab in [a]Jezreel, and all his great men and his acquaintances and his priests, until he left him without a survivor.

*10:12 12 Then he arose and departed and went to Samaria. On the way while he was at Beth-eked of the shepherds,

10:13 13 [a]Jehu met the relatives of
a2 Kin 8:24,29; 2 Chr 21:17; 22:8 Ahaziah king of Judah and said, "Who are you?" And they answered, "We are the relatives of

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Jezebel deserved to be buried, but during the delay caused by Jehu's feasting, scavenger dogs had eaten her body in fulfillment of 1 Kings 21:23.

10:1–11 To secure his dynasty Jehu challenged the nobles and foster fathers of Ahab's 70 sons to put one on the throne. They wisely refused and accepted Jehu's terms of surrender, which involved sending him the heads of Ahab's sons. Jehu assured the people that they and he were innocent (v. 9); the slaying of Ahab's sons was a fulfillment of Elijah's prophecy (1 Kings 19:17).

10:9 *my master.* King Joram.

10:12 *Beth-eked.* About 16 mi (26 km) NE of Samaria.

Ahaziah; and we have come down to greet the sons of the king and the sons of the queen mother."

14 He said, "Take them alive." So they took them alive and killed them at the pit of Beth-eked, forty-two men; and he left none of them.

★10:15 [a]Jer 35:6-19 [b]1 Chr 2:55 [c]Ezra 10:19; Ezek 17:18

15 Now when he had departed from there, he met [a]Jehonadab the son of [b]Rechab *coming* to meet him; and he greeted him and said to him, "Is your heart right, as my heart is with your heart?" And Jehonadab answered, "It is." *Jehu said,* "If it is, [c]give *me* your hand." And he gave him his hand, and he took him up to him into the chariot.

10:16 [a]1 Kin 19:10

16 He said, "Come with me and [a]see my zeal for the LORD." So he made him ride in his chariot.

10:17 [a]2 Kin 9:8 [b]2 Kin 10:10

17 When he came to Samaria, [a]he killed all who remained to Ahab in Samaria, until he had destroyed him, [b]according to the word of the LORD which He spoke to Elijah.

3 *Jehu destroys Baal worshipers,* 10:18–36

10:18 [a]1 Kin 16:31, 32

18 Then Jehu gathered all the people and said to them, "[a]Ahab served Baal a little; Jehu will serve him much.

10:19 [a]1 Kin 18:19; 22:6

19 "Now, [a]summon all the prophets of Baal, all his worshipers and all his priests; let no one be missing, for I have a great sacrifice for Baal; whoever is missing shall not live." But Jehu did it in cunning, in order that he might destroy the worshipers of Baal.

10:20 [a]Joel 1:14 [b]Ex 32:4-6

20 And Jehu said, "[a]Sanctify a solemn assembly for Baal." And [b]they proclaimed *it.*

21 Then Jehu sent throughout Israel and all the worshipers of Baal came, so that there was not a man left who did not come. And when they went into [a]the house of Baal, the house of Baal was filled from one end to the other.

10:21 [a]1 Kin 16:32; 2 Kin 11:18

22 He said to the one who *was* in charge of the wardrobe, "Bring out garments for all the worshipers of Baal." So he brought out garments for them.

23 Jehu went into the house of Baal with Jehonadab the son of Rechab; and he said to the worshipers of Baal, "Search and see that there may be here with you none of the servants of the LORD, but only the worshipers of Baal."

★10:23

10:24 [a]1 Kin 20:30-42

24 Then they went in to offer sacrifices and burnt offerings. Now Jehu had stationed for himself eighty men outside, and he had said, "[a]The one who permits any of the men whom I bring into your hands to escape shall give up his life in exchange."

10:25 [a]1 Sam 22:17 [b]1 Kin 18:40

25 Then it came about, as soon as he had finished offering the burnt offering, that Jehu said to the [a]guard and to the royal officers, "[b]Go in, kill them; let none come out." And they killed them with the edge of the sword; and the guard and the royal officers threw *them* out, and went to the inner room of the house of Baal.

★10:26 [a]1 Kin 14:23; 2 Kin 3:2

26 They brought out the *sacred* [a]pillars of the house of Baal and burned them.

10:27 [a]Ezra 6:11; Dan 2:5; 3:29

27 They also broke down the *sacred* pillar of Baal and broke down the house of Baal, and [a]made it a latrine to this day.

28 Thus Jehu eradicated Baal out of Israel.

★10:29 [a]1 Kin 12:28-30; 13:33,34

29 However, [a]*as for* the sins of Jeroboam the son of Nebat, which he made Israel sin, from these Jehu did not depart, *even* the

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10:15 *Jehonadab* (the longer form of Jonadab). The founder of a strict sect of nomadic Israelites who protested the corrupting influences of the Canaanites (cf. Jer. 35:1–11). He accompanied Jehu to Samaria and participated in the destruction of the worshipers of Baal.

10:23 Jehu made certain that none of the servants of the Lord would be killed along with the priests of Baal.

10:26–27 *pillars.* May refer to a wooden pole that was burned and a stone that was demolished or to one stone that was first burned to dishonor it, then demolished.

10:29 Though Jehu destroyed Baal worship, he did not eradicate the idolatry of Jeroboam (see notes on 1 Kings 12:28, 29) nor walk in the law of God (v. 31).

10:29 b1 Kin 12:29 [b]golden calves that *were* at Bethel and that *were* at Dan.

*10:30 a2 Kin 15:12 30 The LORD said to Jehu, "Because you have done well in executing what is right in My eyes, *and* have done to the house of Ahab according to all that *was* in My heart, [a]your sons of the fourth generation shall sit on the throne of Israel."

10:31 a Prov 4:23 b2 Kin 10:29 31 But Jehu [a]was not careful to walk in the law of the LORD, the God of Israel, with all his heart; [b]he did not depart from the sins of Jeroboam, which he made Israel sin.

10:32 a2 Kin 13:25; 14:25 b1 Kin 19:17; 2 Kin 8:12; 13:22 32 In those days the [a]LORD began to cut off *portions* from Israel; and [b]Hazael defeated them throughout the territory of Israel:

*10:33 a Deut 2:36 b Amos 1:3-5 33 from the Jordan eastward, all the land of Gilead, the Gadites and the Reubenites and the Manassites, from [a]Aroer, which is by the valley of the Arnon, even [b]Gilead and Bashan.

34 Now the rest of the acts of Jehu and all that he did and all his might, are they not written in the Book of the Chronicles of the Kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria. And Jehoahaz his son became king in his place.

36 Now the time which Jehu reigned over Israel in Samaria *was* twenty-eight years.

F The Reign of Athaliah in Judah (841–835; 2 Chron. 22:10–23:15), 11:1–16

*11:1 a2 Chr 22:10-12 **11** [a]When Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal offspring.

*11:2 a2 Kin 11:21; 12:1 2 But Jehosheba, the daughter of King Joram, sister of Ahaziah, [a]took Joash the son of Ahaziah and stole him from among the king's sons who were being put to death, and placed him and his nurse in the bedroom. So they hid him from Athaliah, and he was not put to death.

3 So he was hidden with her in the house of the LORD six years, while Athaliah was reigning over the land.

*11:4 a2 Chr 23:1-21 b2 Sam 20:23; 2 Kin 11:19 4 [a]Now in the seventh year Jehoiada sent and brought the captains of hundreds of [b]the Carites and of the guard, and brought them to him in the house of the LORD. Then he made a covenant with them and put them under oath in the house of the LORD, and showed them the king's son.

11:5 a1 Chr 9:25 5 He commanded them, saying, "This is the thing that you shall do: [a]one third of you, who come in on the sabbath and keep watch over the king's house

6 (one third also *shall be* at the gate Sur, and one third at the gate behind the guards), shall keep watch over the house for defense.

7 "Two parts of you, *even* all who go out on the sabbath, shall also keep watch over the house of the LORD for the king.

11:8 a Num 27:16,17 8 "Then you shall surround the king, each with his weapons in his hand; and whoever comes within the ranks shall be put to death. And [a]be with the king when he goes out and when he comes in."

11:9 a2 Chr 23:8 9 So the captains of hundreds [a]did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, and came to Jehoiada the priest.

11:10 a2 Sam 8:7; 1 Chr 18:7 10 [a]The priest gave to the captains of hundreds the spears and shields that *had been* King David's,

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10:30 *fourth generation.* I.e., Jehoahaz, Jehoash (Joash), Jeroboam II, and Zechariah.

10:33 The weakness of Israel made it possible for Hazael to take Israel's territory E of the Jordan.

11:1 The story of Ahaziah is resumed from 9:27. Athaliah was the daughter of Ahab and Jezebel, and the wife of Jehoram.

11:2 Athaliah's attempt to exterminate all rivals to the throne was thwarted by the hiding of *Joash* (= Jehoash of v. 21) in the *bedroom* (a room where mattresses and couches were stored).

11:4 *Jehoiada.* The high priest (v. 9). *Carites* were mercenary bodyguards.

which *were* in the house of the LORD.

11 The guards stood each with his weapons in his hand, from the right side of the house to the left side of the house, by the altar and by the house, around the king.

*11:12 [a]2 Sam 1:10 [b]Ex 25:16; 31:18 [c]1 Sam 10:24

12 Then he brought the king's son out and [a]put the crown on him and *gave him* [b]the testimony; and they made him king and anointed him, and they clapped their hands and said, "[c]*Long* live the king!"

11:13 [a]2 Chr 23:12

13 [a]When Athaliah heard the noise of the guard *and of* the people, she came to the people in the house of the LORD.

11:14 [a]2 Kin 23:3; 2 Chr 34:31 [b]1 Kin 1:39,40 [c]Gen 37:29; 44:13 [d]2 Kin 9:23

14 She looked and behold, the king was standing [a]by the pillar, according to the custom, with the captains and the trumpeters beside the king; and [b]all the people of the land rejoiced and blew trumpets. Then Athaliah [c]tore her clothes and cried, "[d]Treason! Treason!"

15 And Jehoiada the priest commanded the captains of hundreds who were appointed over the army and said to them, "Bring her out between the ranks, and whoever follows her put to death with the sword." For the priest said, "Let her not be put to death in the house of the LORD."

11:16 [a]Gen 9:6; Lev 24:17

16 So they seized her, and when she arrived at the horses' entrance of the king's house, she was [a]put to death there.

G The Reign of Jehoash (Joash) in Judah (835–796; 2 Chron. 23:16–24:27), 11:17–12:21

11:17 [a]Josh 24:25; 2 Chr 15:12-14; 34:31

17 Then [a]Jehoiada made a covenant between the LORD and the king and the people, that they would be the LORD's people, also [b]between the king and the people.

11:17 [b]1 Sam 10:25; 2 Sam 5:3

18 All the people of the land went to [a]the house of Baal, and tore it down; [b]his altars and his images they broke in pieces thoroughly, and [c]killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

11:18 [a]2 Kin 10:26, 27 [b]Deut 12:2,3 [c]1 Kin 18:40

19 He took the captains of hundreds and the [a]Carites and the guards and all the people of the land; and they brought the king down from the house of the LORD, and came by the way of [b]the gate of the guards to the king's house. And he sat on the throne of the kings.

11:19 [a]2 Kin 11:4 [b]2 Kin 11:6

20 So [a]all the people of the land rejoiced and the city was quiet. For they had put Athaliah to death with the sword at the king's house.

11:20 [a]Prov 11:10

21 [a]Jehoash was seven years old when he became king.

11:21 [a]2 Chr 24:1-14

12 In the seventh year of Jehu, [a]Jehoash became king, and he reigned forty years in Jerusalem; and his mother's name was Zibiah of Beersheba.

12:1 [a]2 Chr 24:1

2 Jehoash did right in the sight of the LORD all his days in which Jehoiada the priest instructed him.

*12:2

3 Only [a]the high places were not taken away; the people still sacrificed and burned incense on the high places.

12:3 [a]2 Kin 14:4; 15:35

4 Then Jehoash said to the priests, "All the money of the sacred things [a]which is brought into the house of the LORD, in current money, *both* [b]the money of each man's assessment *and* all the money which any man's heart prompts him to bring into the house of the LORD,

*12:4 [a]2 Kin 22:4 [b]Ex 30:13-16; 35:5,22,29; 1 Chr 29:3-9

5 let the priests take it for

11:12 *the testimony.* Probably a copy of the Mosaic Law to remind the king of his obligations. On the significance of anointing, see note on 1 Sam. 9:16.

12:2 *Jehoash* served the Lord as long as *Jehoiada* lived to instruct him (2 Chron. 24:2).

12:4 To repair the Temple (2 Chron. 24:7) Jehoash decided to use money from three sources: (1) the census half-shekel every male over 20 had to pay (see note on Ex. 30:11–16); (2) money from vows (see note on Lev. 27:2); (3) money from freewill offerings (Lev. 23:18–23). But the amount was insufficient, so Jehoash instituted a different plan by which the people could bypass the priests and give directly to repairing the Temple (vv. 7–12).

themselves, each from his acquaintance; and they shall repair the damages of the house wherever any damage may be found.

*12:6 [a]2 Chr 24:5
6 But it came about that in the twenty-third year of King Jehoash [a]the priests had not repaired the damages of the house.

*12:7
7 Then King Jehoash called for Jehoiada the priest, and for the *other* priests and said to them, "Why do you not repair the damages of the house? Now therefore take no *more* money from your acquaintances, but pay it for the damages of the house."

8 So the priests agreed that they would take no *more* money from the people, nor repair the damages of the house.

12:9 [a]Mark 12:41; Luke 21:1
9 But [a]Jehoiada the priest took a chest and bored a hole in its lid and put it beside the altar, on the right side as one comes into the house of the LORD; and the priests who guarded the threshold put in it all the money which was brought into the house of the LORD.

*12:10 [a]2 Sam 8:17; 2 Kin 19:2; 22:3,4,12
10 When they saw that there was much money in the chest, [a]the king's scribe and the high priest came up and tied *it* in bags and counted the money which was found in the house of the LORD.

11 They gave the money which was weighed out into the hands of those who did the work, who had the oversight of the house of the LORD; and they paid it out to the carpenters and the builders who worked on the house of the LORD;

12:12 [a]2 Kin 22:5,6
12 and [a]to the masons and the stonecutters, and for buying timber and hewn stone to repair the damages to the house of the LORD, and for all that was laid out for the house to repair it.

*12:13 [a]2 Chr 24:14 [b]1 Kin 7:48,50
13 But [a]there were not made for the house of the LORD [b]silver cups, snuffers, bowls, trumpets, any vessels of gold, or vessels of silver from the money which was brought into the house of the LORD;

14 for they gave that to those who did the work, and with it they repaired the house of the LORD.

12:15 [a]2 Kin 22:7; 1 Cor 4:2; 2 Cor 8:20
15 Moreover, [a]they did not require an accounting from the men into whose hand they gave the money to pay to those who did the work, for they dealt faithfully.

*12:16 [a]Lev 5:15-18 [b]Lev 4:24,29 [c]Lev 7:7; Num 18:19
16 The [a]money from the guilt offerings and [b]the money from the sin offerings was not brought into the house of the LORD; [c]it was for the priests.

12:17 [a]1 Kin 19:17; 2 Kin 8:12; 10:32,33 [b]2 Chr 24:23,24
17 Then [a]Hazael king of Aram went up and fought against Gath and captured it, and [b]Hazael set his face to go up to Jerusalem.

12:18 [a]1 Kin 14:26; 15:18; 2 Kin 16:8; 18:15,16 [b]2 Kin 12:4
18 [a]Jehoash king of Judah took all the sacred things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and [b]his own sacred things and all the gold that was found among the treasuries of the house of the LORD and of the king's house, and sent *them* to Hazael king of Aram. Then he went away from Jerusalem.

19 Now the rest of the acts of Joash and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

*12:20 [a]2 Chr 24:25-27 [b]2 Kin 14:5 [c]Judg 9:6; 2 Sam 5:9; 1 Kin 11:27
20 [a]His servants arose and made a conspiracy and [b]struck down Joash at [c]the house of Millo *as he was* going down to Silla.

21 For Jozacar the son of Shim-

12:6 We are not told how long before the twenty-third year the collection had begun.

12:7–15 *from your acquaintances.* Assessors who fixed the value of the offerings. Because the project had been delayed, the king took it out of the hands of the priests, ordering instead that the money be placed in *a chest* (v. 9) and paid directly to those who repaired the Temple (v. 11).

12:10 *money.* Precious metals, for coinage had not yet been invented.

12:13 After the Temple was repaired, the surplus money was used for these furnishings (2 Chron. 24:14).

12:16 *money from the guilt offerings.* See note on Lev. 5:15–16.

12:20 The details as to why Joash's *servants* conspired against him are recorded in 2 Chron. 24:17–26. *the house of Millo.* A fortress in the wall of Jerusalem.

12:21 a 2 Chr 24:26 b 2 Kin 14:1

eath and Jehozabad the son of [a]Shomer, his servants, struck *him* and he died; and they buried him with his fathers in the city of David, and [b]Amaziah his son became king in his place.

H The Reign of Jehoahaz in Israel (814–798), 13:1–9

13 In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel at Samaria, *and he reigned* seventeen years.

*13:2 a 1 Kin 12:26-33

2 He did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, [a]with which he made Israel sin; he did not turn from them.

13:3 a Judg 2:14 b 2 Kin 12:17 c 2 Kin 13:24, 25

3 [a]So the anger of the LORD was kindled against Israel, and He gave them continually into the hand of [b]Hazael king of Aram, and into the hand of [c]Ben-hadad the son of Hazael.

13:4 a Num 21:7-9 b Ex 3:7,9; 2 Kin 14:26

4 Then [a]Jehoahaz entreated the favor of the LORD, and the LORD listened to him; for [b]He saw the oppression of Israel, how the king of Aram oppressed them.

*13:5 a 2 Kin 13:25; 14:25,27; Neh 9:27

5 The LORD gave Israel a [a]deliverer, so that they escaped from under the hand of the Arameans; and the sons of Israel lived in their tents as formerly.

*13:6 a 2 Kin 13:2 b 1 Kin 16:33

6 Nevertheless they did not turn away from the sins of the house of Jeroboam, [a]with which he made Israel sin, but walked in them; and [b]the Asherah also remained standing in Samaria.

*13:7 a Amos 1:3

7 For he left to Jehoahaz of the army not more than fifty horsemen and ten chariots and 10,000 footmen, for the king of Aram had destroyed them and [a]made them like the dust at threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did and his might, are they not written in the Book of the Chronicles of the Kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria; and Joash his son became king in his place.

I The Reign of Jehoash (Joash) in Israel (798–782), 13:10–25

*13:10

10 In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, *and reigned* sixteen years.

11 He did evil in the sight of the LORD; he did not turn away from all the sins of Jeroboam the son of Nebat, with which he made Israel sin, but he walked in them.

13:12 a 2 Kin 13:14-19; 14:8-15

12 [a]Now the rest of the acts of Joash and all that he did and his might with which he fought against Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

13 So Joash slept with his fathers, and Jeroboam sat on his throne; and Joash was buried in Samaria with the kings of Israel.

*13:14 a 2 Kin 2:12

14 When Elisha became sick with the illness of which he was to die, Joash the king of Israel came down to him and wept over him and said, "[a]My father, my father, the chariots of Israel and its horsemen!"

15 Elisha said to him, "Take a bow and arrows." So he took a bow and arrows.

16 Then he said to the king of Israel, "Put your hand on the bow." And he put his hand *on it,* then Elisha laid his hands on the king's hands.

*13:17

17 He said, "Open the window

13:2 On the sins of Jeroboam, see notes on 1 Kings 12:28, 29, 31.

13:5 *a deliverer.* Perhaps King Adad-nirari III of Assyria, who invaded Aram at this time, enabling Israel to be free of Aramean domination.

13:6 *the Asherah.* An idol of Baal's female consort. See note on Judg. 2:13.

13:7 A very small army because of the wars with the Arameans.

13:10–13 There were two kings named Joash (or Jehoash). This one was king of Israel (northern tribes); the other was king of Judah, in the south (11:2; 12:1).

13:14 *the chariots of Israel . . .* See note on 2:12.

13:17 *Aphek.* A town in Bashan, E of the Sea of Galilee.

13:17 [a]1 Kin 20:26
toward the east," and he opened *it.* Then Elisha said, "Shoot!" And he shot. And he said, "The LORD's arrow of victory, even the arrow of victory over Aram; for you shall defeat the Arameans at [a]Aphek until you have destroyed *them.*"

18 Then he said, "Take the arrows," and he took them. And he said to the king of Israel, "Strike the ground," and he struck *it* three times and stopped.

★13:19 [a]2 Kin 5:20 [b]2 Kin 13:25
19 So [a]the man of God was angry with him and said, "You should have struck five or six times, then you would have struck Aram until you would have destroyed *it.* But now you shall strike Aram [b]*only* three times."

13:20 [a]2 Kin 3:7; 24:2
20 Elisha died, and they buried him. Now [a]the bands of the Moabites would invade the land in the spring of the year.

★13:21 [a]Matt 27:52
21 As they were burying a man, behold, they saw a marauding band; and they cast the man into the grave of Elisha. And when the man touched the bones of Elisha he [a]revived and stood up on his feet.

13:22 [a]2 Kin 8:12,13
22 Now [a]Hazael king of Aram had oppressed Israel all the days of Jehoahaz.

13:23 [a]2 Kin 14:27 [b]1 Kin 8:28 [c]Gen 13:16,17; 17:2-5
23 But the [a]LORD was gracious to them and [b]had compassion on them and turned to them because of [c]His covenant with Abraham, Isaac, and Jacob, and would not destroy them or cast them from His presence until now.

24 When Hazael king of Aram died, Ben-hadad his son became king in his place.

13:25 [a]2 Kin 10:32, 33; 14:25
25 Then [a]Jehoash the son of Jehoahaz took again from the hand of Ben-hadad the son of Hazael the cities which he had taken in war from the hand of Jehoahaz his father. [b]Three times Joash defeated him and recovered the cities of Israel.

13:25 [b]2 Kin 13:18, 19

J The Reign of Amaziah in Judah (796–767; 2 Chron. 25:1–28), 14:1–22

14:1 [a]2 Chr 25:1 [b]2 Kin 13:10
14 [a]In the second year of Jo- ash son of Joahaz king of Israel, [b]Amaziah the son of Joash king of Judah became king.

2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddin of Jerusalem.

★14:3
3 He did right in the sight of the LORD, yet not like David his father; he did according to all that Joash his father had done.

★14:4 [a]2 Kin 12:3 [b]2 Kin 16:4
4 Only [a]the high places were not taken away; [b]the people still sacrificed and burned incense on the high places.

★14:5 [a]2 Kin 12:20
5 Now it came about, as soon as the kingdom was firmly in his hand, that he [a]killed his servants who had slain the king his father.

★14:6 [a]Deut 24:16 [b]Jer 31:30; Ezek 18:4,20
6 But the sons of the slayers he did not put to death, according to what is written in the book of the Law of Moses, as the LORD commanded, saying, "[a]The fathers shall not be put to death for the sons, nor the sons be put to death for the fathers; but [b]each shall be put to death for his own sin."

★14:7 [a]2 Sam 8:13; 1 Chr 18:12; 2 Chr 25:11 [b]Is 16:1 [c]Josh 15:38
7 He killed *of* Edom in [a]the Valley of Salt 10,000 and took [b]Sela by war, and named it [c]Joktheel to this day.

★14:8 [a]2 Chr 25:17-24
8 [a]Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel,

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13:19 *three times.* Had he struck the ground more times (v. 18), Joash's conquest of Aram would have been more complete (see v. 25).

13:21 *he revived.* Lit., he lived. This miracle confirmed Elisha's promise to Joash of victory over Aram.

14:3 *not like David.* See 2 Chron. 25:14–16.

14:4 Even though used for the worship of Yahweh, these *high places* should have been destroyed (Deut. 12:2–7).

14:5 *his servants.* See 12:20.

14:6 This was in accord with the law of Deut. 24:16. The reference also shows that Deuteronomy was not written as late as some critics of the Bible hold.

14:7 *Valley of Salt.* The area S of the Dead Sea. *Sela* = Petra. Amaziah regained some control over the Edomites previously lost under Jehoram (8:20–22).

14:8 *face each other.* I.e., Amaziah challenged Jehoash to battle.

14:8 [b]2 Sam 2:14-17
saying, "[b]Come, let us face each other."

★14:9 [a]Judg 9:8-15
9 Jehoash king of Israel sent to Amaziah king of Judah, saying, "[a]The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son in marriage.' But there passed by a wild beast that was in Lebanon, and trampled the thorn bush.

14:10 [a]2 Kin 14:7 [b]Deut 8:14; 2 Chr 26:16
10 "[a]You have indeed defeated Edom, and [b]your heart has become proud. Enjoy your glory and stay at home; for why should you provoke trouble so that you, even you, would fall, and Judah with you?"

14:11 [a]Josh 19:38
11 But Amaziah would not listen. So Jehoash king of Israel went up; and he and Amaziah king of Judah faced each other at [a]Beth-shemesh, which belongs to Judah.

14:12 [a]2 Sam 18:17
12 Judah was defeated by Israel, and [a]they fled each to his tent.

14:13 [a]Neh 8:16; 12:39 [b]2 Chr 25:23
13 Then Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem and tore down the wall of Jerusalem from [a]the Gate of Ephraim to [b]the Corner Gate, 400 cubits.

14:14 [a]1 Kin 14:26; 2 Kin 12:18
14 [a]He took all the gold and silver and all the utensils which were found in the house of the LORD, and in the treasuries of the king's house, the hostages also, and returned to Samaria.

14:15 [a]2 Kin 13:12, 13
15 [a]Now the rest of the acts of Jehoash which he did, and his might and how he fought with Amaziah king of Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

16 So Jehoash slept with his fathers and was buried in Samaria with the kings of Israel; and Jeroboam his son became king in his place.

14:17 [a]2 Chr 25:25-28
17 [a]Amaziah the son of Joash king of Judah lived fifteen years after the death of Jehoash son of Jehoahaz king of Israel.

18 Now the rest of the acts of Amaziah, are they not written in the Book of the Chronicles of the Kings of Judah?

★14:19 [a]Josh 10:31; 2 Kin 18:14,17
19 They conspired against him in Jerusalem, and he fled to [a]Lachish; but they sent after him to Lachish and killed him there.

20 Then they brought him on horses and he was buried at Jerusalem with his fathers in the city of David.

★14:21
21 All the people of Judah took Azariah, who *was* sixteen years old, and made him king in the place of his father Amaziah.

★14:22 [a]1 Kin 9:26; 2 Kin 16:6; 2 Chr 8:17
22 [a]He built Elath and restored it to Judah after the king slept with his fathers.

K The Reign of Jeroboam II in Israel (794–753), 14:23–29

23 In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel became king in Samaria, *and reigned* forty-one years.

24 He did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, which he made Israel sin.

★14:25 [a]2 Kin 10:32; 13:25 [b]1 Kin 8:65 [c]Deut 3:17 [d]Jon 1:1; Matt 12:39,40 [e]Josh 19:13
25 [a]He restored the border of Israel from [b]the entrance of Hamath as far as [c]the Sea of the Arabah, according to the word of the LORD, the God of Israel, which He spoke through His servant [d]Jonah the son of Amittai, the prophet, who was of [e]Gath-hepher.

14:26 [a]2 Kin 13:4 [b]Deut 32:36
26 For the [a]LORD saw the affliction of Israel, *which was* very bitter; for [b]there was neither bond nor free, nor was there any helper for Israel.

14:27 [a]2 Kin 13:23
27 The [a]LORD did not say that

14:9–10 Jehoash tried to cut Amaziah down to size with this parable: A thistle tried to make himself equal with a cedar tree until a wild beast accidently stepped on him and stopped his ambitious plans. Likewise Amaziah should stay home and be content with his little trophies.

14:19 *Lachish.* 25 mi (40 km) SW of Jerusalem.

14:21 *Azariah.* The Uzziah of 2 Chron. 26:1 and Isa. 1:1.

14:22 *Elath.* A key port city on the Gulf of Aqaba.

14:25 *the entrance of Hamath.* See note on 1 Kings 8:65. *Sea of the Arabah.* The Dead Sea.

He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash.

14:28 [a]1 Kin 11:24 [b]2 Chr 8:3

28 Now the rest of the acts of Jeroboam and all that he did and his might, how he fought and how he recovered for Israel, [a]Damascus and [b]Hamath, *which had belonged* to Judah, are they not written in the Book of the Chronicles of the Kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel, and Zechariah his son became king in his place.

L The Reign of Azariah (Uzziah) in Judah (790–739; 2 Chron. 26:1–23), 15:1–7

15:1 [a]2 Kin 14:17

15 [a]In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Judah became king.

15:2 [a]2 Chr 26:3,4

2 He was [a]sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was Jecoliah of Jerusalem.

3 He did right in the sight of the LORD, according to all that his father Amaziah had done.

15:4 [a]2 Kin 12:3

4 Only [a]the high places were not taken away; the people still sacrificed and burned incense on the high places.

★15:5 [a]2 Chr 26:21-23 [b]Lev 13:46; Num 12:14

5 [a]The LORD struck the king, so that he was a leper to the day of his death. And he [b]lived in a separate house, while Jotham the king's son was over the household, judging the people of the land.

6 Now the rest of the acts of Azariah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

7 And Azariah slept with his fathers, and they buried him with his fathers in the city of David, and Jotham his son became king in his place.

M The Reign of Zechariah in Israel (753), 15:8–12

15:8 [a]2 Kin 15:1

8 [a]In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam became king over Israel in Samaria *for* six months.

9 He did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, which he made Israel sin.

15:10 [a]Amos 7:9

10 Then Shallum the son of Jabesh conspired against him and [a]struck him before the people and killed him, and reigned in his place.

11 Now the rest of the acts of Zechariah, behold they are written in the Book of the Chronicles of the Kings of Israel.

★15:12 [a]2 Kin 10:30

12 This is [a]the word of the LORD which He spoke to Jehu, saying, "Your sons to the fourth generation shall sit on the throne of Israel." And so it was.

N The Reign of Shallum in Israel (752), 15:13–15

15:13 [a]2 Kin 15:1,8 [b]1 Kin 16:24

13 Shallum son of Jabesh became king in the [a]thirty-ninth year of Uzziah king of Judah, and he reigned one month in [b]Samaria.

15:14 [a]1 Kin 14:17

14 Then Menahem son of Gadi went up from [a]Tirzah and came to Samaria, and struck Shallum son of Jabesh in Samaria, and killed him and became king in his place.

15 Now the rest of the acts of Shallum and his conspiracy which he made, behold they are written in the Book of the Chronicles of the Kings of Israel.

O The Reign of Menahem in Israel (752–742), 15:16–22

★15:16 16 Then Menahem struck Tiph-

15:5 Uzziah was made a *leper* because he usurped functions that belonged to the priests (2 Chron. 26:17–21).

15:12 *the fourth generation.* As predicted in 10:30.

15:16 *Tiphsah.* A town near Tirzah in Samaria.

sah and all who were in it and its borders from Tirzah, because they did not open *to him;* therefore he struck *it* and ripped up [a]all its women who were with child.

15:16 [a]2 Kin 8:12; Hos 13:16

17 In the [a]thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king over Israel *and reigned* ten years in Samaria.

15:17 [a]2 Kin 15:1,8, 13

18 He did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, which he made Israel sin.

19 [a]Pul, king of Assyria, came against the land, and Menahem gave Pul a thousand talents of silver so that his hand might be with him to [b]strengthen the kingdom under his rule.

★15:19 [a]1 Chr 5:25,26 [b]2 Kin 14:5

20 Then Menahem exacted the money from Israel, even from all the mighty men of wealth, from each man fifty shekels of silver to pay the king of Assyria. So the king of Assyria returned and did not remain there in the land.

21 Now the rest of the acts of Menahem and all that he did, are they not written in the Book of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son became king in his place.

P The Reign of Pekahiah in Israel (742–740), 15:23–26

23 In [a]the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king over Israel in Samaria, *and reigned* two years.

15:23 [a]2 Kin 15:1,8, 13,17

24 He did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin.

25 Then Pekah son of Remaliah, his officer, conspired against him and struck him in Samaria, in [a]the castle of the king's house with Argob and Arieh; and with him were fifty men of the Gileadites, and he killed him and became king in his place.

15:25 [a]1 Kin 16:18

26 Now the rest of the acts of Pekahiah and all that he did, behold they are written in the Book of the Chronicles of the Kings of Israel.

Q The Reign of Pekah in Israel (752–732), 15:27–31

27 In [a]the fifty-second year of Azariah king of Judah, [b]Pekah son of Remaliah became king over Israel in Samaria, *and reigned* twenty years.

★15:27 [a]2 Kin 15:23 [b]2 Chr 28:6; Is 7:1

28 He did evil in the sight of the LORD; he did not depart from the sins of Jeroboam son of Nebat, which he made Israel sin.

29 In the days of Pekah king of Israel, [a]Tiglath-pileser king of Assyria came and captured Ijon and Abel-beth-maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali; and [b]he carried them captive to Assyria.

15:29 [a]2 Kin 15:19 [b]2 Kin 17:6

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck him and put him to death and became king in his place, in the twentieth year of Jotham the son of Uzziah.

31 Now the rest of the acts of Pekah and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

Not the Tiphsah of 1 Kings 4:24, which was on the Euphrates River.

15:19–20 *Pul.* Tiglath-Pileser III (745–727 B.C.; 1 Chron. 5:26), a general who took the reins of the Assyrian government and made its army into an efficient military machine. *a thousand talents* = 3,000,000 shekels. Therefore, about 60,000 men contributed to this levy.

15:27–31 A year after *Pekah* began to reign, Uzziah, king of Judah, died as a leper, and Isaiah saw the great vision recorded in Isa. 6. Because Judah refused to join an anti-Assyrian alliance with Israel, she was successfully invaded by Israel (2 Chron. 28:5–15). A second invasion a few months later was not successful because *Tiglath-pileser* (III) of Assyria attacked northern Israel about 733 (v. 29; Isa. 7), thus marking the beginning of the end for the Northern Kingdom. *Hoshea,* a puppet king and the last king of Israel, attempted an alliance with Egypt and was imprisoned by the Assyrians, who besieged Samaria, the capital, conquering it in 722 and ending the history of the Northern Kingdom of Israel.

R The Reign of Jotham in Judah (750–731; 2 Chron. 27:1–9), 15:32–38

32 In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah king of Judah became king.

15:33 33 [a]He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem; and his mother's name *was* Jerusha the daughter of Zadok.

15:34 34 [a]He did what was right in the sight of the LORD; he did according to all that his father Uzziah had done.

*15:35 35 Only [a]the high places were not taken away; the people still sacrificed and burned incense on the high places. [b]He built the upper gate of the house of the LORD.

36 Now the rest of the acts of Jotham and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

15:37 37 In those days [a]the LORD began to send Rezin king of Aram and Pekah the son of Remaliah against Judah.

38 And Jotham slept with his fathers, and he was buried with his fathers in the city of David his father; and Ahaz his son became king in his place.

S The Reign of Ahaz in Judah (731–715; 2 Chron. 28:1–27), 16:1–20

16:1 16 In the seventeenth year of Pekah the son of Remaliah, [a]Ahaz the son of Jotham, king of Judah, became king.

16:2 2 [a]Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and he did not do what was right in the sight of the LORD his God, as his father David *had done.*

*16:3 3 But he walked in the way of the kings of Israel, [a]and even made his son pass through the fire, [b]according to the abominations of the nations whom the LORD had driven out from before the sons of Israel.

4 He [a]sacrificed and burned incense on the high places and on the hills and under every green tree.

*16:5 5 Then [a]Rezin king of Aram and Pekah son of Remaliah, king of Israel, came up to Jerusalem to *wage* war; and they besieged Ahaz, [b]but could not overcome him.

16:6 6 At that time Rezin king of Aram recovered [a]Elath for Aram, and cleared the Judeans out of Elath entirely; and the Arameans came to Elath and have lived there to this day.

16:7 7 [a]So Ahaz sent messengers to [b]Tiglath-pileser king of Assyria, saying, "I am your servant and your son; come up and deliver me from the hand of the king of Aram and from the hand of the king of Israel, who are rising up against me."

16:8 8 [a]Ahaz took the silver and gold that was found in the house of the LORD and in the treasuries of the king's house, and sent a present to the king of Assyria.

16:9 9 [a]So the king of Assyria listened to him; and the king of Assyria went up against Damascus and [b]captured it, and carried *the people of* it away into exile to [c]Kir, and put Rezin to death.

*16:10 10 Now King Ahaz went to Damascus to meet [a]Tiglath-pileser king of Assyria, and saw the altar which *was* at Damascus; and King Ahaz sent to [b]Urijah the priest the pattern of the altar and its model, according to all its workmanship.

11 So Urijah the priest built an altar; according to all that King Ahaz had sent from Damascus,

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15:35 *the upper gate.* On the N side of the Temple.

16:3 *pass through the fire.* Ahaz actually sacrificed his son to Molech. See notes on Lev. 18:21 and Isa. 30:33.

16:5–9 Concerning Ahaz's alliance with Assyria, see notes on Isa. 7.

16:10–11 Ahaz was likely in Damascus to pay tribute to Tiglath-Pileser when he saw the heathen altar and commissioned his high priest to duplicate it for use in the worship in Jerusalem.

thus Urijah the priest made *it,* before the coming of King Ahaz from Damascus.

16:12 [a]2 Chr 26:16, 19

12 When the king came from Damascus, the king saw the altar; then [a]the king approached the altar and went up to it,

13 and burned his burnt offering and his meal offering, and poured his drink offering and sprinkled the blood of his peace offerings on the altar.

★16:14 [a]Ex 27:1,2; 40:6,29; 2 Chr 4:1 [b]2 Kin 16:11

14 [a]The bronze altar, which *was* before the LORD, he brought from the front of the house, from between [b]*his* altar and the house of the LORD, and he put it on the north side of *his* altar.

★16:15 [a]Ex 29:39-41 [b]2 Kin 16:14

15 Then King Ahaz commanded Urijah the priest, saying, "Upon the great altar burn [a]the morning burnt offering and the evening meal offering and the king's burnt offering and his meal offering, with the burnt offering of all the people of the land and their meal offering and their drink offerings; and sprinkle on it all the blood of the burnt offering and all the blood of the sacrifice. But [b]the bronze altar shall be for me to inquire *by.*"

16 So Urijah the priest did according to all that King Ahaz commanded.

★16:17 [a]1 Kin 7:27,28, 38 [b]1 Kin 7:23,25

17 Then King Ahaz [a]cut off the borders of the stands, and removed the laver from them; he also [b]took down the sea from the bronze oxen which were under it and put it on a pavement of stone.

18 The covered way for the sabbath which they had built in the house, and the outer entry of the king, he removed from the house of the LORD because of the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, are they not written [a]in the Book of the Chronicles of the Kings of Judah?

★16:19 [a]2 Chr 28:26

20 So [a]Ahaz slept with his fathers, and [b]was buried with his fathers in the city of David; and his son Hezekiah reigned in his place.

16:20 [a]Is 14:28 [b]2 Chr 28:27

T The Reign of Hoshea in Israel (732–722), 17:1–41

1 *The defeat of Israel,* 17:1–6

17:1 [a]2 Kin 15:30

17 In the twelfth year of Ahaz king of Judah, [a]Hoshea the son of Elah became king over Israel in Samaria, *and reigned* nine years.

2 He did evil in the sight of the LORD, only not as the kings of Israel who were before him.

★17:3 [a]Hos 10:14 [b]2 Kin 18:9-12

3 [a]Shalmaneser king of Assyria came up [b]against him, and Hoshea became his servant and paid him tribute.

★17:4

4 But the king of Assyria found conspiracy in Hoshea, who had sent messengers to So king of Egypt and had offered no tribute to the king of Assyria, as *he had done* year by year; so the king of Assyria shut him up and bound him in prison.

17:5 [a]Hos 13:16

5 Then the king of Assyria invaded the whole land and went up to [a]Samaria and besieged it three years.

★17:6 [a]Hos 13:16 [b]Deut 28:64; 29:27,28 [c]2 Kin 18:11; 1 Chr 5:26

6 In the ninth year of Hoshea, [a]the king of Assyria captured Samaria and [b]carried Israel away into exile to Assyria, and [c]settled them in Halah and Habor, *on* the

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16:14 Ahaz moved the *bronze altar* of burnt offering to give its place to the new heathen altar.

16:15 *for me to inquire by.* The king would receive oracles there.

16:17–18 The king broke up the furniture (1 Kings 7:23–39) to use the metal for paying tribute. *The covered way for the sabbath.* Perhaps some kind of covered walkway used by the king when attending the Temple on the Sabbath.

16:19 One of Ahaz's *acts* was to close the Temple (2 Chron. 28:24).

17:3 *Shalmaneser.* Shalmaneser V, son of and successor to Tiglath-Pileser III, reigned from 727 to 722 B.C.

17:4 *to So king of Egypt.* Osorkon IV (about 727–716 B.C.). On this conspiracy, see note on 15:27.

17:6 *the king of Assyria.* I.e., Shalmaneser, though Sargon II (722–705, Isa. 20:1) takes credit in his annals for the actual conquest of Samaria. Perhaps they were both involved, Shalmaneser as the king and Sargon as the general (see 18:10, "they"). *Halah.* An unidentified city or district in Mesopotamia. *Habor.* The modern Khabur River, one of the tributaries of the upper Euphrates, the area of *Gozan* (= Guzani in Assyrian records).

river of [d]Gozan, and [e]in the cities of the Medes.

17:6 [d]Is 37:12 [e]Is 13:17; 21:2

2 *The sins of Israel,* 17:7–23

7 Now [a]*this* came about because the sons of Israel had sinned against the LORD their God, [b]who had brought them up from the land of Egypt from under the hand of Pharaoh, king of Egypt, [c]and they had feared other gods

17:7 [a]Josh 23:16 [b]Ex 14:15-30 [c]Judg 6:10

8 and [a]walked in the customs of the nations whom the LORD had driven out before the sons of Israel, and *in the customs* [b]of the kings of Israel which they had introduced.

17:8 [a]Lev 18:3; Deut 18:9 [b]2 Kin 16:3; 17:19

9 The sons of Israel did things secretly which were not right against the LORD their God. Moreover, they built for themselves high places in all their towns, from [a]watchtower to fortified city.

17:9 [a]2 Kin 18:8

10 [a]They set for themselves *sacred* pillars and [b]Asherim on every high hill and under every green tree,

*17:10 [a]Ex 34:12-14 [b]1 Kin 14:23; Mic 5:14

11 and there they burned incense on all the high places as the nations *did* which the LORD had carried away to exile before them; and they did evil things provoking the LORD.

12 They served idols, [a]concerning which the LORD had said to them, "You shall not do this thing."

17:12 [a]Ex 20:4

13 Yet the [a]LORD warned Israel and Judah [b]through all His prophets *and* [c]every seer, saying, "[d]Turn from your evil ways and keep My commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets."

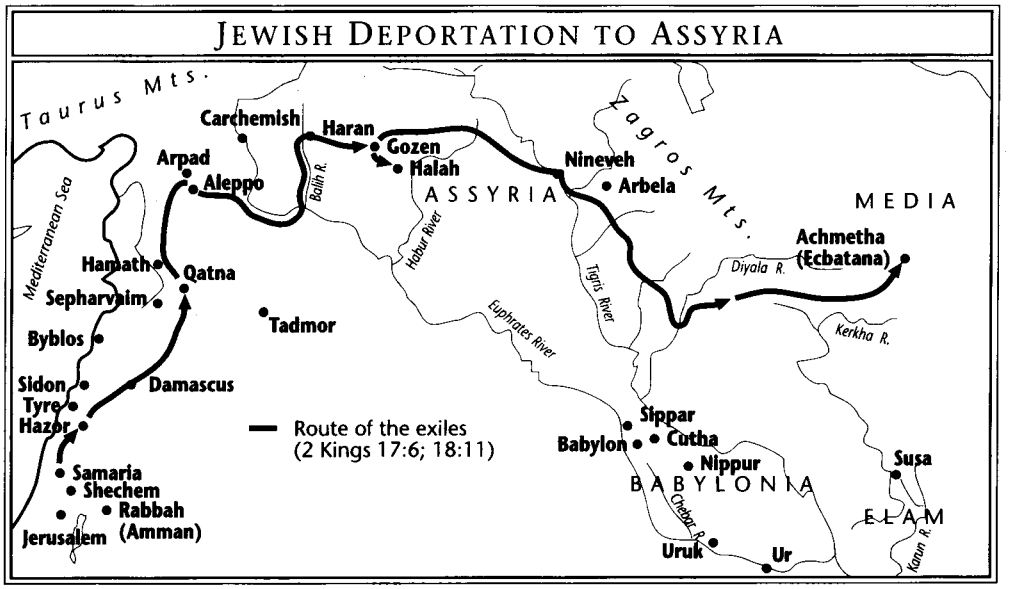
17:13 [a]Neh 9:29,30 [b]2 Kin 17:23 [c]1 Sam 9:9 [d]Jer 7:3-7; 18:11; Ezek 18:31

14 However, they did not listen, but [a]stiffened their neck like their fathers, who did not believe in the LORD their God.

17:14 [a]Ex 32:9; 33:3; Acts 7:51

15 [a]They rejected His statutes and [b]His covenant which He made with their fathers and His warnings with which He warned them. And [c]they followed vanity and [d]became vain, and *went* after the nations which surrounded them, concerning which the [e]LORD had commanded them not to do like them.

17:15 [a]Jer 8:9 [b]Ex 24:6-8; Deut 29:25 [c]Deut 32:21 [d]Jer 2:5; Rom 1:21-23 [e]Deut 12:30,31



17:10 On *Asherim,* see note on Judg. 3:7. In this section (through v. 23) the author lists the sins that led to the Assyrian captivity.

16 They forsook all the commandments of the LORD their God and made for themselves molten images, *even* [a]two calves, and [b]made an Asherah and [c]worshiped all the host of heaven and [d]served Baal.

17 Then [a]they made their sons and their daughters pass through the fire, and [b]practiced divination and enchantments, and [c]sold themselves to do evil in the sight of the LORD, provoking Him.

18 So the LORD was very angry with Israel and [a]removed them from His sight; [b]none was left except the tribe of Judah.

19 Also [a]Judah did not keep the commandments of the LORD their God, but [b]walked in the customs which Israel had introduced.

20 The LORD rejected all the descendants of Israel and afflicted them and [a]gave them into the hand of plunderers, until He had cast them out of His sight.

21 When [a]He had torn Israel from the house of David, [b]they made Jeroboam the son of Nebat king. Then [c]Jeroboam drove Israel away from following the LORD and made them commit a great sin.

22 The sons of Israel walked in all the sins of Jeroboam which he did; they did not depart from them

23 [a]until the LORD removed Israel from His sight, [b]as He spoke through all His servants the prophets. [a]So Israel was carried away into exile from their own land to Assyria until this day.

3 *The resettlement of Israel,* 17:24–41

24 [a]The king of Assyria brought *men* from Babylon and from Cuthah and from [b]Avva and from [c]Hamath and Sepharvaim, and settled *them* in the cities of Samaria in place of the sons of Israel. So they possessed Samaria and lived in its cities.

25 It came about at the beginning of their living there, that they [a]did not fear the LORD; therefore the LORD sent lions among them which killed some of them.

26 So they spoke to the king of Assyria, saying, "The nations whom you have carried away into exile in the cities of Samaria do not know the custom of the god of the land; so he has sent lions among them, and behold, they kill them because they do not know the custom of the god of the land."

27 Then the king of Assyria commanded, saying, "Take there one of the priests whom you carried away into exile and let him go and live there; and let him teach them the custom of the god of the land."

28 So one of the priests whom they had carried away into exile from Samaria came and lived at Bethel, and taught them how they should fear the LORD.

29 But every nation still made gods of its own and put them [a]in the houses of the high places which the people of Samaria had made, every nation in their cities in which they lived.

30 [a]The men of Babylon made Succoth-benoth, the men of Cuth

17:16 [a]1 Kin 12:28 [b]1 Kin 14:15, 23 [c]Deut 4:19; 2 Kin 21:3 [d]1 Kin 16:31

17:17 [a]2 Kin 16:3 [b]Lev 19:26; Deut 18:10-12 [c]1 Kin 21:20

17:18 [a]2 Kin 17:6 [b]1 Kin 11:13, 32,36

17:19 [a]1 Kin 14:22, 23 [b]2 Kin 16:3

17:20 [a]2 Kin 15:29

17:21 [a]1 Kin 11:11, 31 [b]1 Kin 12:20 [c]1 Kin 12:28-33

17:23 [a]2 Kin 17:6 [b]2 Kin 17:13

*17:24 [a]Ezra 4:2,10 [b]2 Kin 18:34 [c]1 Kin 8:65

17:25 [a]2 Kin 17:32-41

*17:26

17:29 [a]1 Kin 12:31; 13:32

17:30 [a]2 Kin 17:24

17:24 After the fall of Samaria, it was repopulated with people from *Cuthah* (in Babylon), *Avva* (on the Orontes River), *Hamath* (between Aleppo and Damascus), and *Sepharvaim* (possibly on the border between Damascus and Hamath). These people, by intermarriage with those left in Israel, began the new mongrel race known as the Samaritans. See note on Luke 10:33.

17:26–33 Because of the havoc wrought by the *lions,* the Samaritans asked for a priest to be sent to teach them about Yahweh. The result was a mixture of paganism and Yahweh worship, the people retaining their native gods (vv. 30–31) along with a defective fear of the Lord (vv. 33–34). *Succoth-benoth.* Perhaps the pagan god Marduk or his consort. *Nergal.* A pagan god, lord of the underworld. *Ashima.* The identification is uncertain, possibly the goddess Asherah. *Nibhaz.* Unknown pagan god. *Tartak.* Unknown pagan god. *Adrammelech.* Probably means "Adad is king," Adad being a Babylonian god. *Anammelech* means "Anu is king," Anu also being a Babylonian deity.

made Nergal, the men of Hamath made Ashima,

17:31 31 and the Avvites made Nibhaz and Tartak; and [a]the Sepharvites burned their children in the fire to [b]Adrammelech and Anammelech the gods of [c]Sepharvaim.

17:32 32 [a]They also feared the LORD and [b]appointed from among themselves priests of the high places, who acted for them in the houses of the high places.

33 They feared the LORD and served their own gods according to the custom of the nations from among whom they had been carried away into exile.

17:34 34 To this day they do according to the earlier customs: they do not fear the LORD, nor do they follow their statutes or their ordinances or the law, or the commandments which the LORD commanded the sons of Jacob, [a]whom He named Israel;

***17:35** 35 with whom the LORD made a covenant and commanded them, saying, "[a]You shall not fear other gods, nor [b]bow down yourselves to them nor [c]serve them nor sacrifice to them.

17:36 36"But the LORD, [a]who brought you up from the land of Egypt with great power and with [b]an outstretched arm, [c]Him you shall fear, and to Him you shall bow yourselves down, and to Him you shall sacrifice.

17:37 37"The statutes and the ordinances and the law and the commandment which He wrote for you, [a]you shall observe to do forever; and you shall not fear other gods.

17:38 38"The covenant that I have made with you, [a]you shall not forget, nor shall you fear other gods.

39"But the LORD your God you shall fear; and He will deliver you from the hand of all your enemies."

40 However, they did not listen, but they did according to their earlier custom.

17:41 41 [a]So while these nations feared the LORD, they also served their idols; their children likewise and their grandchildren, as their fathers did, so they do to this day.

II THE SURVIVING KINGDOM OF JUDAH, 18:1–25:30

A The Reign of Hezekiah (715–686; 2 Chron. 29:1–32:33), 18:1–20:21

1 *His reforms,* 18:1–12

***18:1** 18 Now it came about [a]in the third year of Hoshea, the son of Elah king of Israel, that [b]Hezekiah the son of Ahaz king of Judah became king.

18:2 2 He was [a]twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi the daughter of Zechariah.

18:3 3 [a]He did right in the sight of the LORD, according to all that his father David had done.

***18:4** 4 [a]He removed the high places and broke down the *sacred* pillars and cut down the Asherah. He also broke in pieces [b]the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it; and it was called Nehushtan.

18:5 5 [a]He trusted in the LORD, the God of Israel; [b]so that after him there was none like him among all the kings of Judah, nor *among those* who were before him.

18:6 6 For he [a]clung to the LORD; he did not depart from following Him, but kept His command-

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17:35–39 This passage consists of quotations from Ex. 20:5, 7, 20; 6:6; 20:23; Deut. 4:34; 5:15; 13:5; 28:14, underscoring Israel's rebellion.

18:1 *Hezekiah,* one of Judah's best kings, pursued an anti-Assyrian policy, which brought a campaign against Judah by Sennacherib, resulting first in Hezekiah's paying tribute, then in the miraculous defeat of the Assyrian army (chaps. 18–20; 2 Chron. 29–32; Isa. 36–39).

18:4 *the bronze serpent.* What 700 years before was a means of healing (Num. 21:8–9) had become an idol that was worshiped. *Nehushtan* means "a mere piece of bronze"—a contemptuous unmasking of what the relic really was. To destroy it was the only wise course of action. See note on Rom. 13:14.

ments, which the LORD had commanded Moses.

18:7 7 [a]And the LORD was with him; wherever he went he prospered. And [b]he rebelled against the king of Assyria and did not serve him.

18:8 8 [a]He defeated the Philistines as far as Gaza and its territory, from [b]watchtower to fortified city.

18:9 9 Now it came about in the fourth year of King Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that [a]Shalmaneser king of Assyria came up against Samaria and besieged it.

18:10 10 At the end of three years they captured it; in the sixth year of Hezekiah, which was [a]the ninth year of Hoshea king of Israel, Samaria was captured.

18:11 11 Then the king of Assyria carried Israel away into exile to Assyria, and put them in [a]Halah and on the Habor, the river of Gozan, and in the cities of the Medes,

18:12 12 because they [a]did not obey the voice of the LORD their God, but transgressed His covenant, *even* all that Moses the servant of the LORD commanded; they would neither listen nor do *it.*

2 *His deliverance from Sennacherib's two invasions,* 18:13–19:37

18:13 13 [a]Now in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.

18:14 14 Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "[a]I have done wrong. Withdraw from me; whatever you impose on me I will bear." So the king of Assyria required of Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

18:15 15 [a]Hezekiah gave *him* all the silver which was found in the house of the LORD, and in the treasuries of the king's house.

16 At that time Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the doorposts which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

18:17 17 Then the king of Assyria sent [a]Tartan and Rab-saris and Rabshakeh from Lachish to King Hezekiah with a large army to Jerusalem. So they went up and came to Jerusalem. And when they went up, they came and stood by the [b]conduit of the upper pool, which is on the highway of the fuller's field.

18:18 18 When they called to the king, [a]Eliakim the son of Hilkiah, who was over the household, and [b]Shebnah the scribe and Joah the son of Asaph the recorder, came out to them.

18:19 19 Then Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "[a]What is this confidence that you have?

18:20 20"You say (but *they are* only empty words), *'I have* counsel and strength for the war.' Now on whom do you rely, [a]that you have rebelled against me?

18:21 21"Now behold, you [a]rely on the staff of this crushed reed, *even* on Egypt; on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who rely on him.

18:7 *rebelled* sometime after Sennacherib replaced Sargon II as king of Assyria in 705 B.C. This brought about the Assyrian invasion recorded in 18:13–19:36.

18:9 The contrast is startling: under Hezekiah, Judah was being led back to God at the same time that Israel, under Hoshea, was being taken into captivity.

18:13 In 701 B.C. *Sennacherib* captured the cities of Judah (46 according to his annals) except Jerusalem.

18:14 The tribute amounted to about 360,000 oz (11 tons, or 10 metric tons) of silver and 36,000 oz (one ton, or one metric ton) of gold.

18:17 *Tartan.* General of the army. See note on Isa. 20:1. *Rabshakeh.* Not a proper name but a word meaning "commander." The meeting place, *fuller's field,* the same one where Isaiah confronted wicked Ahaz 33 years earlier (Isa. 7:3), had sufficient water for fullers (launderers).

18:22 [a]2 Kin 18:4; 2 Chr 31:1
22"But if you say to me, 'We trust in the LORD our God,' is it not He whose high places and [a]whose altars Hezekiah has taken away, and has said to Judah and to Jerusalem, 'You shall worship before this altar in Jerusalem'?

*18:23
23"Now therefore, come, make a bargain with my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them.

24"How then can you repulse one official of the least of my master's servants, and rely on Egypt for chariots and for horsemen?

*18:25
25"Have I now come up without the LORD's approval against this place to destroy it? The LORD said to me, 'Go up against this land and destroy it.' " ' "

*18:26 [a]Ezra 4:7; Dan 2:4
26 Then Eliakim the son of Hilkiah, and Shebnah and Joah, said to Rabshakeh, "Speak now to your servants in Aramaic, for we understand *it;* and do not speak with us in [a]Judean in the hearing of the people who are on the wall."

27 But Rabshakeh said to them, "Has my master sent me only to your master and to you to speak these words, *and* not to the men who sit on the wall, *doomed* to eat their own dung and drink their own urine with you?"

28 Then Rabshakeh stood and cried with a loud voice in Judean, saying, "Hear the word of the great king, the king of Assyria.

18:29 [a]2 Chr 32:15
29"Thus says the king, '[a]Do not let Hezekiah deceive you, for he will not be able to deliver you from my hand;

30 nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us, and this city shall not be given into the hand of the king of Assyria."

31 'Do not listen to Hezekiah, for thus says the king of Assyria, "Make your peace with me and come out to me, and eat [a]each of his vine and each of his fig tree and drink each of the waters of his own cistern,

*18:31 [a]1 Kin 4:20,25

32 until I come and take you away [a]to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive trees and honey, that you may live and not die." But do not listen to Hezekiah when he misleads you, saying, "The LORD will deliver us."

18:32 [a]Deut 8:7-9; 11:12

33 '[a]Has any one of the gods of the nations delivered his land from the hand of the king of Assyria?

18:33 [a]2 Kin 19:12; Is 10:10,11

34 '[a]Where are the gods of Hamath and [b]Arpad? Where are the gods of Sepharvaim, Hena and [c]Ivvah? Have they delivered Samaria from my hand?

18:34 [a]2 Kin 19:13 [b]Is 10:9 [c]2 Kin 17:24

35 'Who among all the gods of the lands have delivered their land from my hand, [a]that the LORD should deliver Jerusalem from my hand?' "

18:35 [a]Ps 2:1-3; 59:7

36 But the people were silent and answered him not a word, for the king's commandment was, "Do not answer him."

37 Then [a]Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah [b]with their clothes torn and told him the words of Rabshakeh.

18:37 [a]2 Kin 18:26 [b]2 Kin 6:30

19 [a]And when King Hezekiah heard *it,* he [b]tore his clothes, [c]covered himself with sackcloth and entered the house of the LORD.

19:1 [a]2 Chr 32:20-22; Is 37:1 [b]2 Kin 18:37 [c]1 Kin 21:27

2 Then he sent Eliakim who was over the household with Shebna the scribe and the elders

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18:23 *make a bargain.* This means that Hezekiah doesn't even have 2,000 horsemen.

18:25 The commander further claimed that he had come against Judah by command of the Lord.

18:26 The Hebrew officials asked the Assyrians to speak in *Aramaic,* the commercial and diplomatic language of the day, so that bystanders would not understand what was being said. Evidently the *Rabshakeh* (commander) himself was speaking in Hebrew or through an interpreter.

18:31–32 Addressing the populace directly, the commander insisted that they would stay alive only by surrendering and going into what he pictured as a rather pleasant exile.

of the priests, [a]covered with sackcloth, to [b]Isaiah the prophet the son of Amoz.

3 They said to him, "Thus says Hezekiah, 'This day is a day of distress, rebuke, and rejection; for children have come to birth and there is no strength to *deliver.*

4 '[a]Perhaps the LORD your God will hear all the words of Rabshakeh, whom his master the king of Assyria has sent [b]to reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for [c]the remnant that is left.' "

5 So the servants of King Hezekiah came to Isaiah.

6 Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD, "Do not be afraid because of the words that you have heard, with which the [a]servants of the king of Assyria [b]have blasphemed Me.

7 "Behold, I will put a spirit in him so that [a]he shall hear a rumor and return to his own land. And [b]I will make him fall by the sword in his own land." ' "

8 Then Rabshakeh returned and found the king of Assyria fighting against [a]Libnah, for he had heard that the king had left [b]Lachish.

9 When he heard *them* say concerning Tirhakah king of Cush, "Behold, he has come out to fight against you," he sent messengers again to Hezekiah saying,

10 "Thus you shall say to Hezekiah king of Judah, 'Do not [a]let your God in whom you trust deceive you saying, "[b]Jerusalem shall not be given into the hand of the king of Assyria."

11 'Behold, you have heard what the kings of Assyria have done to all the lands, destroying them completely. So will you be spared?

12 '[a]Did the gods of those nations which my fathers destroyed deliver them, *even* [b]Gozan and [c]Haran and Rezeph and [d]the sons of Eden who *were* in Telassar?

13 '[a]Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, and *of* Hena and Ivvah?' "

14 Then [a]Hezekiah took the letter from the hand of the messengers and read it, and he went up to the house of the LORD and spread it out before the LORD.

15 Hezekiah prayed before the LORD and said, "O LORD, the God of Israel, [a]who are enthroned *above* the cherubim, [b]You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

16 "[a]Incline Your ear, O LORD, and hear; [b]open Your eyes, O LORD, and see; and listen to the words of Sennacherib, which he has sent [c]to reproach the living God.

17 "Truly, O LORD, the kings of Assyria have devastated the nations and their lands

18 and have cast their gods into the fire, [a]for they were not gods but the work of men's hands, wood and stone. So they have destroyed them.

19 "Now, O LORD our God, I pray, deliver us from his hand [a]that all the kingdoms of the

19:2 [a]2 Sam 3:31 [b]Is 1:1; 2:1

***19:4** [a]Josh 14:12; 2 Sam 16:12 [b]2 Kin 18:35 [c]Is 1:9

19:6 [a]2 Kin 18:17 [b]2 Kin 18:22-25; 30:35

19:7 [a]2 Kin 7:6 [b]2 Kin 19:37

***19:8** [a]Josh 10:29 [b]2 Kin 18:14

***19:9**

19:10 [a]2 Kin 18:5 [b]2 Kin 18:30

***19:12** [a]2 Kin 18:33 [b]2 Kin 17:6 [c]Gen 11:31 [d]Is 37:12

19:13 [a]2 Kin 18:34

***19:14** [a]Is 37:14

19:15 [a]Ex 25:22; Is 37:14 [b]2 Kin 5:15

19:16 [a]Ps 31:2; Is 37:17 [b]1 Kin 8:29; 2 Chr 6:40 [c]2 Kin 19:4

19:18 [a]Is 44:9-20; Acts 17:29

19:19 [a]1 Kin 8:42,43

19:4 *the living God,* in contrast to the nonexistent gods of 18:33–35. See a similar contrast in 1 Thess. 1:9.

19:8 *Libnah.* See note on Isa. 37:8.

19:9 *Tirhakah.* If this is related to a single campaign of Sennacherib against Judah in 701, then Tirhakah was at that time a general, though he is designated by the title of king, which he later assumed. If (though less likely) there were two separate campaigns (a 13- or 14-year break coming between 18:16 and 18:17), then he was king at this time. In any case, this threat from Egypt made it urgent for Sennacherib to press Judah to surrender. *Cush* was the area of modern-day southern Egypt, Sudan, and northern Ethiopia.

19:12–13 Recounts of previous conquests of Sennacherib.

19:14–19 In this childlike prayer, Hezekiah acknowledged God's sovereignty (v. 15), mentioned Sennacherib's defiance of God and the impotence of his gods (vv. 16–18), and beseeched God for deliverance (v. 19).

19:19 b2 Kin 19:15
earth may know that You alone,
O [b]LORD, are God."

★19:20 a2 Kin 20:5
20 Then Isaiah the son of Amoz sent to Hezekiah saying, "Thus says the LORD, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria, [a]I have heard *you.*'

19:21 aJer 14:17; Lam 2:13 bPs 109:25; Matt 27:39
21 "This is the word that the LORD has spoken against him:
'She has despised you and mocked you,
[a]The virgin daughter of Zion;
She [b]has shaken *her* head behind you,
The daughter of Jerusalem!

19:22 a2 Kin 19:4 b2 Kin 19:6 cIs 5:24; 30:11-15
22 'Whom have you
[a]reproached and
[b]blasphemed?
And against whom have you raised *your* voice,
And haughtily lifted up your eyes?
Against the [c]Holy One of Israel!

19:23 a2 Kin 18:17 b2 Chr 26:10; Is 10:18
23 '[a]Through your messengers you have reproached the Lord,
And you have said, "With my many chariots
I came up to the heights of the mountains,
To the remotest parts of Lebanon;
And I cut down its tall cedars *and* its choice cypresses.
And I entered its farthest lodging place, its
[b]thickest forest.

19:24 aIs 19:6
24 "I dug *wells* and drank foreign waters,
And with the sole of my feet I [a]dried up
All the rivers of Egypt."

19:25 aIs 45:7 bIs 10:5
25 '[a]Have you not heard?
Long ago I did it;
From ancient times I planned it.
[b]Now I have brought it to pass,
That you should turn
fortified cities into
ruinous heaps.

19:26 aPs 129:6
26 'Therefore their inhabitants were short of strength,
They were dismayed and put to shame;
They were [a]as the vegetation of the field and as the green herb,
As grass on the housetops is scorched before it is grown up.

19:27 aPs 139:1
27 'But [a]I know your sitting down,
And your going out and your coming in,
And your raging against Me.

19:28 aEzek 19:9; 29:4 b2 Kin 19:33, 36
28 'Because of your raging against Me,
And because your arrogance has come up to My ears,
Therefore I [a]will put My hook in your nose,
And My bridle in your lips,
And [b]I will turn you back by the way which you came.

19:29 aEx 3:12; 2 Kin 20:8,9
29 'Then this shall be [a]the sign for you: you shall eat this year what grows of itself, in the second year what springs from the same, and in the third year sow, reap, plant vineyards, and eat their fruit.

19:30 a2 Kin 19:4; 2 Chr 32:22,23
30 '[a]The surviving remnant of the house of Judah shall again take root downward and bear fruit upward.

19:31 aIs 10:20 bIs 9:7
31 'For out of Jerusalem shall go forth a remnant, and [a]out of Mount Zion survivors. [b]The zeal of the LORD shall perform this.

19:32 aIs 8:7-10
32 'Therefore thus says the LORD concerning the king of Assyria,
"[a]He shall not come to this city or shoot an arrow there; neither shall he come before it with a shield nor throw up a mound against it.

19:33 a2 Kin 19:28
33 "[a]By the way that he came,

19:20–34 In His answer, God assured Hezekiah (1) that Sennacherib was but an instrument in God's hand (vv. 20–28); (2) that a remnant would survive (vv. 29–31, though they might lose two years' harvest); (3) that Jerusalem would not fall to the Assyrians (vv. 32–34). For Sennacherib as God's instrument (v. 25), see note on Isa. 10:5–19.

by the same he shall return, and he shall not come to this city," ' declares the LORD.

19:34 [a]2 Kin 20:6; Is 31:5 [b]1 Kin 11:12, 13

34 '[a]For I will defend this city to save it for My own sake and [b]for My servant David's sake.' "

*19:35 [a]2 Sam 24:16; 2 Chr 32:21

35 [a]Then it happened that night that the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead.

19:36 [a]2 Kin 19:7,28, 33 [b]Jon 1:2

36 So [a]Sennacherib king of Assyria departed and returned *home,* and lived at [b]Nineveh.

19:37 [a]2 Kin 19:17, 31 [b]Gen 8:4; Jer 51:27 [c]Ezra 4:2

37 It came about as he was worshiping in the house of Nisroch his god, that [a]Adrammelech and Sharezer killed him with the sword; and they escaped into [b]the land of Ararat. And [c]Esarhaddon his son became king in his place.

3 *His illness and recovery,* 20:1–11

*20:1 [a]2 Chr 32:24; Is 38:1-22 [b]2 Sam 17:23

20 [a]In those days Hezekiah became mortally ill. And Isaiah the prophet the son of Amoz came to him and said to him, "Thus says the LORD, '[b]Set your house in order, for you shall die and not live.' "

2 Then he turned his face to the wall and prayed to the LORD, saying,

20:3 [a]Neh 5:19; 13:14,22,31 [b]2 Kin 18:3-6 [c]2 Sam 12:21, 22

3"[a]Remember now, O LORD, I beseech You, [b]how I have walked before You in truth and with a whole heart and have done what is good in Your sight." And [c]Hezekiah wept bitterly.

4 It came about before Isaiah had gone out of the middle court, that the word of the LORD came to him, saying,

20:5 [a]1 Sam 9:16; 10:1

5"Return and say to [a]Hezekiah the leader of My people, 'Thus says the LORD, the God of your father David, "[b]I have heard your prayer, [c]I have seen your tears; behold, I will heal you. On the third day you shall go up to the house of the LORD.

20:5 [b]2 Kin 19:20 [c]Ps 39:12

6"I will add fifteen years to your life, and I will deliver you and this city from the hand of the king of Assyria; and [a]I will defend this city for My own sake and for My servant David's sake." ' "

20:6 [a]2 Kin 19:34

7 Then Isaiah said, "Take a cake of figs." And they took and laid *it* on the boil, and he recovered.

8 Now Hezekiah said to Isaiah, "What will be the sign that the LORD will heal me, and that I shall go up to the house of the LORD the third day?"

9 Isaiah said, "[a]This shall be the sign to you from the LORD, that the LORD will do the thing that He has spoken: shall the shadow go forward ten steps or go back ten steps?"

20:9 [a]Is 38:7

10 So Hezekiah answered, "It is easy for the shadow to decline ten steps; no, but let the shadow turn backward ten steps."

11 Isaiah the prophet cried to the LORD, and [a]He brought the shadow on the stairway back ten steps by which it had gone down on the stairway of Ahaz.

*20:11 [a]Josh 10:12-14; Is 38:8

4 *His foolishness before the Babylonians,* 20:12–21

12 [a]At that time Berodach-baladan a son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that Hezekiah had been sick.

*20:12 [a]2 Chr 32:31; Is 39:1-8

13 Hezekiah listened to them, and showed them [a]all his treasure house, the silver and the gold and the spices and the precious oil

20:13 [a]2 Chr 32:27

19:35–36 On the Lord's defeat of Sennacherib, see note on Isa. 37:36.

20:1 *In those days.* I.e., when Sennacherib first began to attack Judah (cf. v. 6).

20:11 See note on Isa. 38:8. Second Chronicles 32:31 indicates that this was a geographically localized miracle, nonetheless spectacular, but not involving the reversal of the earth's rotation, which would have affected the entire world.

20:12 *Berodach-baladan.* A misspelling for Merodach-baladan, twice king of Babylon (721–710 and 703–702), who apparently sent this delegation to enlist Hezekiah's aid against Assyria (Isa. 39:1).

and the house of his armor and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them.

14 Then Isaiah the prophet came to King Hezekiah and said to him, "What did these men say, and from where have they come to you?" And Hezekiah said, "They have come from a far country, from Babylon."

15 He said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that is in my house; there is nothing among my treasuries that I have not shown them."

*20:16 16 Then Isaiah said to Hezekiah, "Hear the word of the LORD.

20:17 [a]2 Kin 24:13; 25:13-15; 2 Chr 36:10; Jer 52:17-19 17 'Behold, the days are coming when [a]all that is in your house, and all that your fathers have laid up in store to this day shall be carried to Babylon; nothing shall be left,' says the LORD.

20:18 [a]2 Kin 24:12; 2 Chr 33:11 [b]Dan 1:3-7 18 'Some [a]of your sons who shall issue from you, whom you shall beget, shall be taken away; and they shall become [b]officials in the palace of the king of Babylon.' "

*20:19 [a]1 Sam 3:18 19 Then Hezekiah said to Isaiah, "The word of the LORD which you have spoken is [a]good." For he thought, "Is it not so, if there shall be peace and truth in my days?"

*20:20 [a]2 Chr 32:32 [b]Neh 3:16 20 [a]Now the rest of the acts of Hezekiah and all his might, and how he [b]made the pool and the conduit and brought water into the city, are they not written in the Book of the Chronicles of the Kings of Judah?

20:21 [a]2 Chr 32:33 21 [a]So Hezekiah slept with his fathers, and Manasseh his son became king in his place.

B The Reign of Manasseh (695–642; 2 Chron. 33:1–20), 21:1–18

21 [a]Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; and his mother's name was Hephzibah. *21:1 [a]2 Chr 33:1-9

2 [a]He did evil in the sight of the LORD, [b]according to the abominations of the nations whom the LORD dispossessed before the sons of Israel. 21:2 [a]Jer 15:4 [b]2 Kin 16:3

3 For [a]he rebuilt the high places which Hezekiah his father had destroyed; and [b]he erected altars for Baal and made an Asherah, as Ahab king of Israel had done, and [c]worshiped all the host of heaven and served them. 21:3 [a]2 Kin 18:4 [b]1 Kin 16:31-33 [c]Deut 17:2-5; 2 Kin 17:16; 23:5

4 [a]He built altars in the house of the LORD, of which the LORD had said, "[b]In Jerusalem I will put My name." 21:4 [a]2 Kin 16:10-16 [b]2 Sam 7:13; 1 Kin 8:29

5 For he built altars for [a]all the host of heaven in [b]the two courts of the house of the LORD. 21:5 [a]2 Kin 23:4,5 [b]1 Kin 7:12; 2 Kin 23:12

6 [a]He made his son pass through the fire, [b]practiced witchcraft and used divination, and dealt with mediums and spiritists. He did much evil in the sight of the LORD provoking *Him to anger.* *21:6 [a]Lev 18:21; 2 Kin 16:3; 17:17 [b]Lev 19:26,31; Deut 18:10-14

7 Then [a]he set the carved image of Asherah that he had made, in the house of which the LORD said to David and to his son Solomon, "[b]In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever. *21:7 [a]Deut 16:21; 2 Kin 23:6 [b]1 Kin 8:29; 9:3; 2 Chr 7:12,16

8 "And I [a]will not make the feet of Israel wander anymore from the land which I gave their fathers, if only they will observe to do according to all that I have commanded them, and according 21:8 [a]2 Sam 7:10; 2 Kin 18:11,12

20:16–18 A prediction of the Babylonian captivity 115 years hence (especially remarkable since Assyria was the world power at that time).

20:19 Rather than confessing his sin, Hezekiah was satisfied simply to enjoy peace for the rest of his own life.

20:20 For more on Hezekiah's tunnel, see note on 2 Chron. 32:30.

21:1 Though he had the advantage of a godly father with whom he reigned as coregent for 10 years, *Manasseh* was Judah's worst and longest reigning king (cf. 24:3).

21:6 Concerning human sacrifice, see note on 16:3.

21:7 *Asherah.* She was the female consort of Baal. See note on Judg. 2:13.

to all the law that My servant Moses commanded them."

21:9 [a]Prov 29:12
9 But they did not listen, and Manasseh [a]seduced them to do evil more than the nations whom the LORD destroyed before the sons of Israel.

10 Now the LORD spoke through His servants the prophets, saying,

*21:11 [a]2 Kin 21:2; 24:3,4 [b]Gen 15:16; 1 Kin 21:26 [c]2 Kin 21:16 [d]2 Kin 21:21
11 "[a]Because Manasseh king of Judah has done these abominations, [b]having done wickedly more than all the Amorites did who *were* before him, and [c]has also made Judah sin [d]with his idols;

*21:12 [a]1 Sam 3:11; Jer 19:3
12 therefore thus says the LORD, the God of Israel, 'Behold, I am bringing *such* calamity on Jerusalem and Judah, that whoever hears of it, [a]both his ears shall tingle.

*21:13 [a]Is 34:11; Amos 7:7,8
13 '[a]I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down.

14 'I will abandon the remnant of My inheritance and deliver them into the hand of their enemies, and they shall become as plunder and spoil to all their enemies;

15 because they have done evil in My sight, and have been provoking Me to anger since the day their fathers came from Egypt, even to this day.' "

*21:16 [a]2 Kin 24:4 [b]2 Kin 21:11
16 [a]Moreover, Manasseh shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin [b]with which he made Judah sin, in doing evil in the sight of the LORD.

21:17 [a]2 Chr 33:11-19
17 [a]Now the rest of the acts of Manasseh and all that he did and his sin which he committed, are they not written in the Book of the Chronicles of the Kings of Judah?

21:18 [a]2 Chr 33:20 [b]2 Kin 21:26
18 [a]And Manasseh slept with his fathers and was buried in the garden of his own house, [b]in the garden of Uzza, and Amon his son became king in his place.

C The Reign of Amon (642–640; 2 Chron. 33:21–25), 21:19–26

21:19 [a]2 Chr 33:21-23
19 [a]Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem; and his mother's name *was* Meshullemeth the daughter of Haruz of Jotbah.

21:20 [a]2 Kin 21:2-6, 11,16
20 He did evil in the sight of the LORD, [a]as Manasseh his father had done.

21 For he walked in all the way that his father had walked, and served the idols that his father had served and worshiped them.

21:22 [a]2 Kin 22:17; 1 Chr 28:9
22 So [a]he forsook the LORD, the God of his fathers, and did not walk in the way of the LORD.

21:23 [a]2 Kin 12:20; 14:19
23 [a]The servants of Amon conspired against him and killed the king in his own house.

21:24 [a]2 Kin 14:5
24 Then [a]the people of the land killed all those who had conspired against King Amon, and the people of the land made Josiah his son king in his place.

25 Now the rest of the acts of Amon which he did, are they not written in the Book of the Chronicles of the Kings of Judah?

21:26 [a]2 Kin 21:18
26 He was buried in his grave [a]in the garden of Uzza, and Josiah his son became king in his place.

D The Reign of Josiah (640–609; 2 Chron. 34:1–35:27), 22:1–23:30

1 *He repairs the Temple,* 22:1–7

22:1 [a]2 Chr 34:1
22 [a]Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem; and his mother's name

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21:11 *the Amorites.* The epitome of evil. See note on Gen. 15:13–16.

21:12 The harsh news of the captivity would make ears *tingle.*

21:13 Jerusalem would be judged according to the same righteous standard as were Samaria and Ahab, and as a result would be destroyed.

21:16 According to tradition, Manasseh killed Isaiah (see Introduction to Isaiah).

22:1 [b]Josh 15:39 *was* Jedidah the daughter of Adaiah of [b]Bozkath.

22:2 [a]Deut 5:32; Josh 1:7 2 He did right in the sight of the LORD and walked in all the way of his father David, nor did he [a]turn aside to the right or to the left.

22:3 [a]2 Chr 34:8 3 Now [a]it came about in the eighteenth year of King Josiah that the king sent Shaphan, the son of Azaliah the son of Meshullam the scribe, to the house of the LORD saying,

*22:4 [a]2 Kin 12:4,9, 10 4"[a]Go up to Hilkiah the high priest that he may count the money brought in to the house of the LORD which the doorkeepers have gathered from the people.

22:5 [a]2 Kin 12:11-14 5"[a]Let them deliver it into the hand of the workmen who have the oversight of the house of the LORD, and let them give it to the workmen who are in the house of the LORD to repair the damages of the house,

6 to the carpenters and the builders and the masons and for buying timber and hewn stone to repair the house.

22:7 [a]2 Kin 12:15; 1 Cor 4:2 7"Only [a]no accounting shall be made with them for the money delivered into their hands, for they deal faithfully."

2 *He recovers the law,* 22:8-20

*22:8 [a]Deut 31:24-26; 2 Chr 34:14,15 8 Then Hilkiah the high priest said to Shaphan the scribe, "[a]I have found the book of the law in the house of the LORD." And Hilkiah gave the book to Shaphan who read it.

9 Shaphan the scribe came to the king and brought back word to the king and said, "Your servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen who have the oversight of the house of the LORD."

10 Moreover, Shaphan the scribe told the king saying, "Hilkiah the priest has given me a book." And Shaphan read it in the presence of the king.

22:11 [a]Gen 37:34; Josh 7:6 11 It came about when the king heard the words of the book of the law, that [a]he tore his clothes.

22:12 [a]2 Kin 25:22; Jer 26:24 [b]2 Chr 34:20 12 Then the king commanded Hilkiah the priest, [a]Ahikam the son of Shaphan, [b]Achbor the son of Micaiah, Shaphan the scribe, and Asaiah the king's servant saying,

22:13 [a]Deut 29:23-28; 31:17,18 13"Go, inquire of the LORD for me and the people and all Judah concerning the words of this book that has been found, for [a]great is the wrath of the LORD that burns against us, because our fathers have not listened to the words of this book, to do according to all that is written concerning us."

*22:14 [a]2 Chr 34:22 [b]Zeph 1:10 14 So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to Huldah the prophetess, the wife of Shallum the son of [a]Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the [b]Second Quarter); and they spoke to her.

15 She said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to me,

22:16 [a]Deut 29:27; Dan 9:11-14 16 thus says the LORD, "Behold, I [a]bring evil on this place and on its inhabitants, *even* all the words of the book which the king of Judah has read.

22:17 [a]Deut 29:25, 26; 2 Kin 21:22 17"[a]Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore My wrath burns against this place, and it shall not be quenched." '

22:4-7 Jehoash used a similar procedure. See note on 12:7-15. The money came from the southern tribes and from the remnants of Israel (2 Chron. 34:8-9).

22:8 *the book of the law.* Possibly the entire Pentateuch or perhaps the book of Deuteronomy or Scripture portions such as Lev. 26 and Deut. 28, which speak of judgment. Manasseh had doubtless destroyed all the copies that had not been hidden.

22:14 *Huldah.* Only rarely did God speak to the nation through a woman (cf. Miriam, Ex. 15, and Deborah, Judg. 5). *keeper of the wardrobe.* Either the royal wardrobe or that of the priests. *the Second Quarter.* A suburb of the city of Jerusalem.

22:18 a2 Chr 34:26
18"But to [a]the king of Judah who sent you to inquire of the LORD thus shall you say to him, 'Thus says the LORD God of Israel, "*Regarding* the words which you have heard,

22:19 a1 Sam 24:5; Ps 51:17 bEx 10:3; 1 Kin 21:29 cLev 26:31 dJer 26:6 e2 Kin 22:11
19 [a]because your heart was tender and [b]you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants that they should become [c]a desolation and a [d]curse, and you have [e]torn your clothes and wept before Me, I truly have heard you," declares the LORD.

*22:20 a2 Kin 23:30
20"Therefore, behold, I will gather you to your fathers, and [a]you shall be gathered to your grave in peace, neither shall your eyes see all the evil which I will bring on this place." ' " So they brought back word to the king.

3 *He renews the covenant,* 23:1–3

23:1 a2 Chr 34:29-32
23 [a]Then the king sent, and they gathered to him all the elders of Judah and of Jerusalem.

23:2 aDeut 31:10-13 b2 Kin 22:8
2 The king went up to the house of the LORD and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great; and [a]he read in their hearing all the words of the book of the covenant [b]which was found in the house of the LORD.

23:3 a2 Kin 11:14, 17 bDeut 13:4
3 [a]The king stood by the pillar and made a covenant before the LORD, [b]to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all *his* heart and all *his* soul, to carry out the words of this covenant that were written in this book. And all the people entered into the covenant.

4 *He reforms the nation,* 23:4–30

*23:4 a2 Kin 25:18; Jer 52:24 b2 Kin 21:37; 2 Chr 33:3 c2 Kin 23:15
4 Then the king commanded Hilkiah the high priest and [a]the priests of the second order and the doorkeepers, [b]to bring out of the temple of the LORD all the vessels that were made for Baal, for Asherah, and for all the host of heaven; and [c]he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.

*23:5 a2 Kin 21:3
5 He did away with the idolatrous priests whom the kings of Judah had appointed to burn incense in the high places in the cities of Judah and in the surrounding area of Jerusalem, also those who burned incense to Baal, to the sun and to the moon and to the constellations and to all the [a]host of heaven.

23:6 a2 Kin 23:15 b2 Chr 34:4
6 He brought out the Asherah from the house of the LORD outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and [a]ground *it* to dust, and [b]threw its dust on the graves of the common people.

23:7 a1 Kin 14:24; 15:12 bEx 35:25,26; Ezek 16:16
7 He also broke down the houses of the [a]*male* cult prostitutes which *were* in the house of the LORD, where [b]the women were weaving hangings for the Asherah.

23:8 aJosh 21:17; 1 Kin 15:22
8 Then he brought all the priests from the cities of Judah, and defiled the high places where the priests had burned incense, from [a]Geba to Beersheba; and he broke down the high places of the gates which *were* at the entrance of the gate of Joshua the governor of the city, which *were* on one's left at the city gate.

*23:9 aEzek 44:10-14
9 Nevertheless [a]the priests of the high places did not go up to the altar of the LORD in Jerusalem, but they ate unleavened bread among their brothers.

22:20 *in peace.* Without living to see the destruction of Jerusalem (Nebuchadnezzar's first attack came four years after Josiah was killed in battle; 23:29–30).

23:4 *Asherah.* See note on 13:6; also verses 6–7.

23:5 *idolatrous priests.* The Hebrew word for *priests* refers to priests of a heathen religion.

23:9 Apparently these false priests were given sustenance, though not allowed to sacrifice.

*23:10 [a]Is 30:33; Jer 7:31,32; 19:4-6 [b]Lev 18:21 [c]1 Kin 11:7

10 [a]He also defiled Topheth, which is in the valley of the son of Hinnom, [b]that no man might make his son or his daughter pass through the fire for [c]Molech.

*23:11 [a]Deut 4:19; Job 31:26; Ezek 8:16

11 He did away with the horses which the kings of Judah had given to the [a]sun, at the entrance of the house of the LORD, by the chamber of Nathan-melech the official, which *was* in the precincts; and he burned the chariots of the sun with fire.

23:12 [a]Jer 19:13; Zeph 1:5 [b]2 Kin 21:5; 2 Chr 33:5 [c]2 Kin 23:4,6

12 [a]The altars which *were* on the roof, the upper chamber of Ahaz, which the kings of Judah had made, and [b]the altars which Manasseh had made in the two courts of the house of the LORD, the king broke down; and he smashed them there and [c]threw their dust into the brook Kidron.

*23:13 [a]1 Kin 11:7 [b]1 Kin 11:5 [c]Num 21:29

13 The high places which *were* before Jerusalem, which *were* on the right of [a]the mount of destruction which Solomon the king of Israel had built for [b]Ashtoreth the abomination of the Sidonians, and for [c]Chemosh the abomination of Moab, and for Milcom the abomination of the sons of Ammon, the king defiled.

23:14 [a]Deut 7:5,25 [b]2 Kin 23:16

14 [a]He broke in pieces the *sacred* pillars and cut down the Asherim and [b]filled their places with human bones.

23:15 [a]1 Kin 13:1 [b]1 Kin 12:28-33 [c]2 Kin 23:6

15 Furthermore, [a]the altar that *was* at Bethel *and* the [b]high place which Jeroboam the son of Nebat, who made Israel sin, had made, even that altar and the high place he broke down. Then he [c]demolished its stones, ground them to dust, and burned the Asherah.

*23:16

16 Now when Josiah turned, he saw the graves that *were* there on the mountain, and he sent and took the bones from the graves and burned *them* on the altar and defiled it [a]according to the word of the LORD which the man of God proclaimed, who proclaimed these things.

23:16 [a]1 Kin 13:2

17 Then he said, "What is this monument that I see?" And the men of the city told him, "[a]It is the grave of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel."

23:17 [a]1 Kin 13:1,30, 31

18 He said, "Let him alone; let no one disturb his bones." So they left his bones undisturbed [a]with the bones of the prophet who came from Samaria.

*23:18 [a]1 Kin 13:11, 31

19 Josiah also removed all the houses of the high places which *were* [a]in the cities of Samaria, which the kings of Israel had made provoking the LORD; and he did to them just as he had done in Bethel.

23:19 [a]2 Chr 34:6,7

20 All the priests of the high places who *were* there [a]he slaughtered on the altars and burned human bones on them; then he returned to Jerusalem.

23:20 [a]2 Kin 10:25; 11:18

21 Then the king commanded all the people saying, "[a]Celebrate the Passover to the LORD your God [b]as it is written in this book of the covenant."

23:21 [a]2 Chr 35:1-17 [b]Num 9:2-4; Deut 16:2-8

22 [a]Surely such a Passover had not been celebrated from the days of the judges who judged Israel, nor in all the days of the kings of Israel and of the kings of Judah.

*23:22 [a]2 Chr 35:18, 19

23 But in the eighteenth year of King Josiah, this Passover was observed to the LORD in Jerusalem.

23:24 [a]Lev 19:31; 2 Kin 21:6 [b]Gen 31:19 mg [c]2 Kin 21:11, 21

24 Moreover, Josiah removed [a]the mediums and the spiritists and the [b]teraphim and [c]the

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23:10 *Topheth.* A place in the valley of Hinnom (Gehenna), just S of Jerusalem, where child sacrifices were made to Molech. See notes on 16:3 and Jer. 7:31.

23:11 Sun worship was stopped.

23:13 *the mount of destruction.* The Mount of Olives, where heathen temples then stood. See note on 1 Kings 11:5–7. The presence of the bones of the dead made these places unclean, thus assuring that they would not be used for Hebrew religious purposes.

23:16 Josiah ransacked the sepulchers of idolatrous priests and burned the bones on the heathen altars before demolishing them (1 Kings 13:2).

23:18 See 1 Kings 13:31–32.

23:22 *such a Passover.* None had been observed in strict conformity to the law since the days of the judges, though the Passover was observed by Hezekiah (2 Chron. 30). Further details of this Passover are recorded in 2 Chron. 35.

idols and all the abominations
23:24 [d]Deut 18:10-22 [e]2 Kin 22:8 that were seen in the land of Judah and in Jerusalem, [d]that he might confirm the words of the law which were written [e]in the book that Hilkiah the priest found in the house of the LORD.

23:25 [a]2 Kin 18:5 25 Before him there was no king [a]like him who turned to the LORD with all his heart and with all his soul and with all his might, according to all the law of Moses; nor did any like him arise after him.

23:26 [a]2 Kin 21:11-13; Jer 15:4 26 However, the LORD did not turn from the fierceness of His great wrath with which His anger burned against Judah, [a]because of all the provocations with which Manasseh had provoked Him.

23:27 [a]2 Kin 18:11 [b]2 Kin 21:13, 14 27 The LORD said, "I will remove Judah also from My sight, [a]as I have removed Israel. And [b]I will cast off Jerusalem, this city which I have chosen, and the temple of which I said, 'My name shall be there.' "

28 Now the rest of the acts of Josiah and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

★23:29 [a]2 Chr 35:20-24 [b]Jer 46:2 [c]Judg 5:19 29 [a]In his days [b]Pharaoh Neco king of Egypt went up to the king of Assyria to the river Euphrates. And King Josiah went to meet him, and when *Pharaoh Neco* saw him he killed him at [c]Megiddo.

23:30 [a]2 Kin 9:28 [b]2 Chr 36:1-4 30 [a]His servants drove his body in a chariot from Megiddo, and brought him to Jerusalem and buried him in his own tomb. [b]Then the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in place of his father.

E The Reign of Jehoahaz (609; 2 Chron. 36:1-4), 23:31-33

★23:31 [a]1 Chr 3:15; Jer 22:11 [b]2 Kin 24:18 31 [a]Jehoahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem; and his mother's name was [b]Hamutal the daughter of Jeremiah of Libnah.

23:32 [a]2 Kin 21:2-7 32 He did evil in the sight of the LORD, [a]according to all that his fathers had done.

★23:33 [a]2 Kin 23:29 [b]2 Kin 25:6 [c]1 Kin 8:65 33 [a]Pharaoh Neco imprisoned him at [b]Riblah in the land of [c]Hamath, that he might not reign in Jerusalem; and he imposed on the land a fine of one hundred talents of silver and a talent of gold.

F The Reign of Jehoiakim (Eliakim; 609-597; 2 Chron. 36:5-8), 23:34-24:7

23:34 [a]1 Chr 3:15 [b]2 Kin 24:17; 2 Chr 36:4 [c]Jer 22:11,12; Ezek 19:3,4 34 Pharaoh Neco made [a]Eliakim the son of Josiah king in the place of Josiah his father, and [b]changed his name to Jehoiakim. But he took Jehoahaz away and [c]brought *him* to Egypt, and he died there.

★23:35 [a]2 Kin 23:33 35 So Jehoiakim [a]gave the silver and gold to Pharaoh, but he taxed the land in order to give the money at the command of Pharaoh. He exacted the silver and gold from the people of the land, each according to his valuation, to give it to Pharaoh Neco.

23:36 [a]2 Chr 36:5; Jer 22:18,19; 26:1 36 [a]Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name *was* Zebidah the daughter of Pedaiah of Rumah.

23:29 *Pharaoh Neco king of Egypt* (609-594) *went up to the king of Assyria* to help him against Nabopolassar, king of Babylon. Additional details are found in 2 Chron. 35:20-24.

23:31 *Jehoahaz* = Shallum. See note on Jer. 22:10.

23:33 *Riblah*. About 75 mi (104 km) N of Damascus. See also 25:6-7, 18-21. The tribute was about 120,000 oz (3.75 tons, or 3.4 metric tons) of silver and 1,200 oz (75 lb, or 34 kg) of gold.

23:35 *Jehoiakim* became a vassal to Egypt for four years, exacting the tribute from all the people (though he built a luxurious palace for himself, Jer. 22:13-14). See notes on Jer. 25:1 and Dan. 1:1.

23:37 [a]2 Kin 23:32

37 He did evil in the sight of the LORD, [a]according to all that his fathers had done.

*24:1 [a]2 Chr 36:6; Jer 25:1; Dan 1:1,2

24 [a]In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant *for* three years; then he turned and rebelled against him.

24:2 [a]Jer 35:11f [b]2 Kin 6:23 [c]2 Kin 13:20 [d]2 Kin 23:27

2 The LORD sent against him [a]bands of Chaldeans, [b]bands of Arameans, [c]bands of Moabites, and bands of Ammonites. So He sent them against Judah to destroy it, [d]according to the word of the LORD which He had spoken through His servants the prophets.

24:3 [a]2 Kin 18:25 [b]2 Kin 23:26

3 [a]Surely at the command of the LORD it came upon Judah, to remove *them* from His sight [b]because of the sins of Manasseh, according to all that he had done,

24:4 [a]2 Kin 21:16

4 and [a]also for the innocent blood which he shed, for he filled Jerusalem with innocent blood; and the LORD would not forgive.

5 Now the rest of the acts of Jehoiakim and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

24:6 [a]Jer 22:18,19

6 So [a]Jehoiakim slept with his fathers, and Jehoiachin his son became king in his place.

24:7 [a]Jer 37:5-7 [b]Jer 46:2 [c]Gen 15:18

7 [a]The king of Egypt did not come out of his land again, [b]for the king of Babylon had taken all that belonged to the king of Egypt from [c]the brook of Egypt to the river Euphrates.

G The Reign of Jehoiachin (597; 2 Chron. 36:9–10), 24:8–16

24:8 [a]1 Chr 3:16 [b]2 Chr 36:9

8 [a]Jehoiachin was [b]eighteen years old when he became king, and he reigned three months in Jerusalem; and his mother's name *was* Nehushta the daughter of Elnathan of Jerusalem.

24:9 [a]2 Kin 21:2-7

9 He did evil in the sight of the LORD, [a]according to all that his father had done.

*24:10

10 At that time the servants of Nebuchadnezzar king of Babylon went up to Jerusalem, and the city came under siege.

11 And Nebuchadnezzar the king of Babylon came to the city, while his servants were besieging it.

24:12 [a]Jer 22:24-30; 24:1; 29:1,2 [b]2 Chr 36:10

12 [a]Jehoiachin the king of Judah went out to the king of Babylon, he and his mother and his servants and his captains and his officials. So [b]the king of Babylon took him captive in the eighth year of his reign.

*24:13 [a]2 Kin 20:17; Is 39:6 [b]2 Kin 25:13-15 [c]1 Kin 7:48-50

13 [a]He carried out from there all the treasures of the house of the LORD, and the treasures of the king's house, and [b]cut in pieces all the vessels of gold [c]which Solomon king of Israel had made in the temple of the LORD, just as the LORD had said.

24:14 [a]Jer 24:1 [b]2 Kin 24:16; Jer 52:28 [c]Jer 24:1; 29:2 [d]2 Kin 25:12

14 Then [a]he led away into exile all Jerusalem and all the captains and all the mighty men of valor, [b]ten thousand captives, and [c]all the craftsmen and the smiths. None remained [d]except the poorest people of the land.

24:15 [a]2 Chr 36:10; Jer 22:24-28; Ezek 17:12

15 So [a]he led Jehoiachin away into exile to Babylon; also the king's mother and the king's wives and his officials and the leading men of the land, he led away into exile from Jerusalem to Babylon.

24:16 [a]2 Kin 24:14

16 All the men of valor, [a]seven thousand, and the craftsmen and the smiths, one thousand, all strong and fit for war, and these the king of Babylon brought into exile to Babylon.

24:1 After the battle of Carchemish in 605 B.C. (which ended the rule of Egypt), Nebuchadnezzar entered Jerusalem, made Jehoiakim a vassal, and took Daniel and others to Babylon.

24:10 The second invasion of Jerusalem by Nebuchadnezzar, in 597 B.C. See Introduction to Jeremiah for the chronology.

24:13 Concerning Nebuchadnezzar's stripping the Temple of its treasures, see note on Dan. 1:2.

H The Reign of Zedekiah (Mattaniah; 597–586; 2 Chron. 36:11–21), 24:17–25:21

1 *Rebellion against Babylon and destruction of the Temple,* 24:17–25:10

24:17 17 [a]Then the king of Babylon made his uncle Mattaniah king in his place, and changed his name to Zedekiah.

[a] 2 Chr 36:10-13; Jer 37:1

24:18 18 [a]Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was [b]Hamutal the daughter of Jeremiah of Libnah.

[a] Jer 27:1; 28:1; 52:1
[b] 2 Kin 23:31

24:19 19 He did evil in the sight of the LORD, [a]according to all that Jehoiakim had done.

[a] 2 Kin 23:37

24:20 20 For [a]through the anger of the LORD *this* came about in Jerusalem and Judah until He cast them out from His presence. And [b]Zedekiah rebelled against the king of Babylon.

[a] Deut 4:24; 29:27; 2 Kin 23:26
[b] 2 Chr 36:13; Ezek 17:15

25:1 25 [a]Now it came about in the ninth year of his reign, on the tenth day of the tenth month, that [b]Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and [c]built a siege wall all around it.

[a] 2 Chr 36:17-20; Jer 39:1-7
[b] Jer 21:2; 34:1,2; Ezek 24:2
[c] Ezek 21:22

2 So the city was under siege until the eleventh year of King Zedekiah.

3 On the ninth day of the *fourth* month [a]the famine was so severe in the city that there was no food for the people of the land.

[a] 2 Kin 6:24,25; Lam 4:9,10

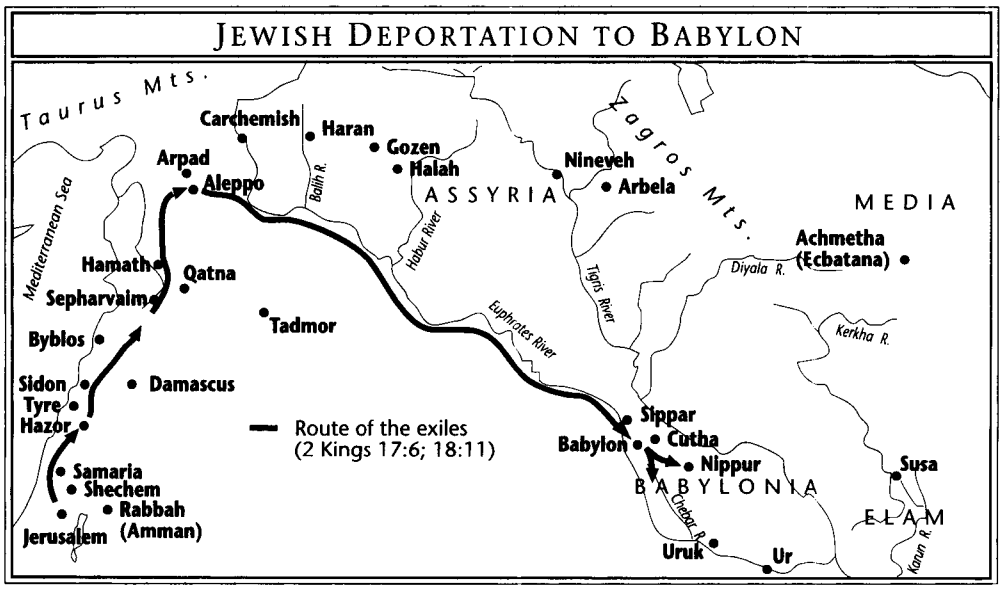
4 [a]Then the city was broken into, and all the men of war *fled* by night by way of the gate between the two walls beside [b]the king's garden, though the Chaldeans were all around the city. And they went by way of the Arabah.

[a] Ezek 33:21
[b] Neh 3:15

5 But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho and all his army was scattered from him.

6 Then [a]they captured the king and [b]brought him to the king of Babylon at [c]Riblah, and he passed sentence on him.

[a] Jer 34:21,22
[b] Jer 32:4
[c] 2 Kin 23:33



24:17 None of Jehoiachin's sons reigned on Judah's throne, as Jeremiah predicted (22:30).

25:1 The final siege of Jerusalem began in January 588 B.C. and lasted a year and a half.

25:4 The *city* was broken into on July 16, 586 B.C. *of the Arabah.* The Jordan Valley. King Zedekiah was captured at Jericho (v. 5).

25:6 For *Riblah*'s location, see note on 23:33.

7 [a]They slaughtered the sons of Zedekiah before his eyes, then [b]put out the eyes of Zedekiah and bound him with bronze fetters and brought him to Babylon.

8 [a]Now on the seventh day of the [b]fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem.

9 [a]He burned the house of the LORD, [b]the king's house, and all the houses of Jerusalem; even every great house he burned with fire.

10 So all the army of the Chaldeans who *were with* the captain of the guard [a]broke down the walls around Jerusalem.

2 *Third deportation to Babylon,* 25:11–21

11 Then [a]the rest of the people who were left in the city and the deserters who had deserted to the king of Babylon and the rest of the multitude, Nebuzaradan the captain of the guard carried away into exile.

12 But the captain of the guard left some of [a]the poorest of the land to be vinedressers and plowmen.

13 [a]Now the bronze pillars which were in the house of the LORD, and the stands and [b]the bronze sea which were in the house of the LORD, the Chaldeans broke in pieces and carried the bronze to Babylon.

14 [a]They took away the pots, the shovels, the snuffers, the spoons, and all the bronze vessels which were used in *temple* service.

15 The captain of the guard also took away the firepans and the basins, what was fine gold and what was fine silver.

16 The two pillars, the one sea, and the stands which Solomon had made for the house of the LORD—[a]the bronze of all these vessels was beyond weight.

17 [a]The height of the one pillar was eighteen cubits, and a bronze capital was on it; the height of the capital was three cubits, with a network and pomegranates on the capital all around, all of bronze. And the second pillar was like these with network.

18 Then the captain of the guard took [a]Seraiah the chief priest and [b]Zephaniah the second priest, with the three officers of the temple.

19 From the city he took one official who was overseer of the men of war, and [a]five of the king's advisers who were found in the city; and the scribe of the captain of the army who mustered the people of the land; and sixty men of the people of the land who were found in the city.

20 Nebuzaradan the captain of the guard took them and brought them to the king of Babylon at [a]Riblah.

21 Then the king of Babylon struck them down and put them to death at Riblah in the land of Hamath. [a]So Judah was led away into exile from its land.

I Gedaliah, the Puppet Governor (586), 25:22–26

22 Now *as for* the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon had left, he appointed [a]Gedaliah the son of Ahikam, the son of Shaphan over them.

23 [a]When all the captains of the forces, they and *their* men,

*25:7 [a]Jer 39:6,7 [b]Ezek 12:13
25:8 [a]Jer 52:12 [b]Jer 39:8-12
25:9 [a]1 Kin 9:8; 2 Chr 36:19; Ps 74:3-7 [b]Amos 2:5
25:10 [a]2 Kin 14:13; Neh 1:3
25:11 [a]2 Chr 36:20
25:12 [a]2 Kin 24:14; Jer 40:7
25:13 [a]1 Kin 7:15-22; 2 Kin 20:17; 2 Chr 3:15-17; 36:18 [b]1 Kin 7:23-26; 2 Chr 4:2-4
25:14 [a]Ex 27:3; 1 Kin 7:47-50; 2 Chr 4:16
*25:16 [a]1 Kin 7:47
25:17 [a]1 Kin 7:15-22
*25:18 [a]1 Chr 6:14; Ezra 7:1 [b]Jer 21:1; 29:25,29
25:19 [a]Esth 1:14
25:20 [a]2 Kin 23:33
25:21 [a]Deut 28:64; 2 Kin 23:27
*25:22 [a]Jer 39:14; 40:7-9
25:23 [a]Jer 40:7-9

25:7 Jeremiah had warned Zedekiah that he would see Nebuchadnezzar (Jer. 32:4; 34:3), but Ezekiel predicted that he would not see Babylon (Ezek. 12:13). How accurately both these prophecies were fulfilled!

25:16 *which Solomon had made.* The account is in 1 Kings 7:15–50.

25:18–21 These men had probably been ringleaders in the revolt against Nebuchadnezzar or had been leaders in defending the city.

25:22 *Gedaliah.* A friend of Jeremiah (Jer. 39:14), he was a worthy governor but was assassinated because he placed trust in unworthy men (v. 23; cf. Jer. 40:14).

heard that the king of Babylon had appointed Gedaliah *governor,* they came to Gedaliah to [b]Mizpah, namely, Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of the Maacathite, they and their men.

25:23 [b]Josh 18:26

24 Gedaliah swore to them and their men and said to them, "Do not be afraid of the servants of the Chaldeans; live in the land and serve the king of Babylon, and it will be well with you."

25 [a]But it came about in the seventh month, that Ishmael the son of Elishama, of the royal family, came with ten men and struck Gedaliah down so that he died along with the Jews and the Chaldeans who were with him at Mizpah.

25:25 [a]Jer 41:1,2

26 [a]Then all the people, both small and great, and the captains of the forces arose and went to Egypt; for they were afraid of the Chaldeans.

25:26 [a]Jer 43:4-7

J The Release of Jehoiachin in Babylon, 25:27–30

27 [a]Now it came about in the thirty-seventh year of [b]the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, that Evil-merodach king of Babylon, in the year that he became king, [c]released Jehoiachin king of Judah from prison;

*25:27 [a]Jer 52:31-34 [b]2 Kin 24:12, 15 [c]Gen 40:13,20

28 and he [a]spoke kindly to him and set his throne above the throne of the kings who *were* with him in Babylon.

25:28 [a]Dan 2:37; 5:18,19

29 Jehoiachin changed his prison clothes and [a]had his meals in the king's presence regularly all the days of his life;

25:29 [a]2 Sam 9:7

30 and for his [a]allowance, a regular allowance was given him by the king, a portion for each day, all the days of his life.

25:30 [a]Neh 11:23; 12:47

25:27–30 Babylonian tablets confirm that Jehoiachin, his sons, and others received rations from Nebuchadnezzar's stores. After the death of Nebuchadnezzar, Evil-Merodach, attempting to gain favor with the captive Jews, released Jehoiachin from prison and treated him well.

1 CHRONICLES

INTRODUCTION

AUTHOR: Ezra DATE: 450–425 B.C.

Title Originally one book with 2 Chronicles (until 180 B.C.), the book's Hebrew title means "the words (affairs) of the days," i.e., the annals of Israel from Adam to the Babylonian captivity and Cyrus's decree allowing the exiled Jews to return. In a sense it is a "miniature Old Testament," tracing in capsule form the flow of Old Testament history.

Authorship Though not specified by name in the book, Ezra has traditionally been assumed to be the author. Unquestionably, whoever he was, he used sources in compiling the book, including prophetic records by Samuel (1 Chron. 29:29), Isaiah (2 Chron. 32:32), and others (2 Chron. 9:29; 12:15; 20:34; 33:19); but particularly a source called "the Book of the Kings of Judah and Israel" (2 Chron. 16:11; 25:26). However, this is not the canonical 1 and 2 Kings, but likely some earlier court record.

Purpose We know that Ezra led a group of exiles back to Palestine in 458 and was concerned about building a true spiritual foundation for the people. To further that purpose the author evidently compiled the Chronicles in order to emphasize the importance of racial and religious purity, the proper place of the law, the Temple, and the priesthood. Thus he omits detailed activities of the kings and prophets, stressing instead the rich heritage of the people and the blessing of their covenant relationship to God.

Contents First Chronicles is heavily weighted with genealogies and focuses on the reign of King David. Important sections include the statement of the great covenant with David (17:11–14) and David's magnificent prayer of praise in 29:10–19.

OUTLINE OF 1 CHRONICLES

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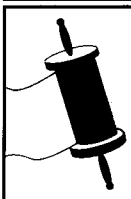
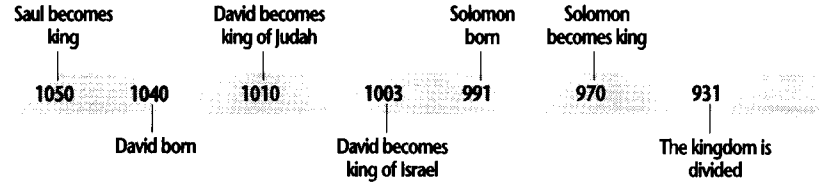
TIMELINE OF 1 CHRONICLES





THE FIRST BOOK OF THE CHRONICLES

I GENEALOGIES FROM ADAM TO DAVID, 1:1–9:44

A Adam to Abraham, 1:1–27

1 [a]Adam, Seth, Enosh,
2 Kenan, Mahalalel, Jared,
3 Enoch, Methuselah, Lamech,
4 Noah, Shem, Ham and Japheth.

5 [a]The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.
6 The sons of Gomer *were* Ashkenaz, Diphath, and Togarmah.
7 The sons of Javan *were* Elishah, Tarshish, Kittim and Rodanim.

8 The sons of Ham *were* Cush, Mizraim, Put, and Canaan.
9 The sons of Cush *were* Seba, Havilah, Sabta, Raama and Sabteca; and the sons of Raamah *were* Sheba and Dedan.
10 Cush became the father of Nimrod; he began to be a mighty one in the earth.
11 [a]Mizraim became the father of the people of Lud, Anam, Lehab, Naphtuh,
12 Pathrus, Casluh, from which the Philistines came, and Caphtor.

13 Canaan became the father of Sidon, his firstborn, Heth,
14 and the Jebusites, the Amorites, the Girgashites,
15 the Hivites, the Arkites, the Sinites,
16 the Arvadites, the Zemarites and the Hamathites.

17 [a]The sons of Shem *were* Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether and Meshech.
18 Arpachshad became the father of Shelah and Shelah became the father of Eber.
19 Two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.
20 Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah,
21 Hadoram, Uzal, Diklah,
22 Ebal, Abimael, Sheba,
23 Ophir, Havilah and Jobab; all these *were* the sons of Joktan.
24 [a]Shem, Arpachshad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram, that is Abraham.

B Abraham to Jacob, 1:28–54

28 The sons of Abraham *were* Isaac and Ishmael.
29 [a]These are their genealogies: the firstborn of Ishmael *was* Nebaioth, then Kedar, Adbeel, Mibsam,
30 Mishma, Dumah, Massa, Hadad, Tema,
31 Jetur, Naphish and Kedemah; these *were* the sons of Ishmael.
32 [a]The sons of Keturah, Abraham's concubine, *whom* she bore, *were* Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan *were* Sheba and Dedan.
33 The sons of Midian were Ephah, Epher, Hanoch, Abida and

*1:1 [a]Gen 4:25-5:32
*1:3
*1:5 [a]Gen 10:2-4
*1:10
1:11 [a]Gen 10:13-18
*1:12
1:17 [a]Gen 10:22-29
1:24 [a]Gen 11:10-26; Luke 3:34-36
*1:19
*1:27
*1:29 [a]Gen 25:13-16
1:32 [a]Gen 25:1-4

1:1 This most extensive (through 9:44) collection of genealogical tables in the OT serves to show the ancestry of the tribes of Israel, to focus on the importance of the Davidic line from which Messiah came, to emphasize the tribe of Levi from which the priests came, and to remind Israel of the importance of racial and religious purity.

1:3 *Enoch,* who did not die. See note on Gen. 5:22–24. Notice that the ungodly line of Cain is omitted.

1:5–23 A reproduction of the records of Gen. 10, with minor differences of spelling. Regarding verse 5, see notes on Ezek. 38:2, 5–6.

1:10 *Nimrod* was *mighty* as an extraordinary hunter and city builder (Gen. 10:8–12).

1:12 *Philistines.* See note on Gen. 21:32.

1:19 *Peleg* means "division" and refers to the scattering of Gen. 11:9, which occurred during his times.

1:27 On the meaning of *Abram* and *Abraham,* see note on Gen. 11:27.

1:29–33 The sons of *Ishmael* and *Keturah* began many of the tribes that later formed into the Arabs.

Eldaah. All these were the sons of Keturah.

★1:34 34 [a]Abraham became the father of Isaac. The sons of Isaac *were* [b]Esau and Israel.

★1:35 35 [a]The sons of Esau *were* Eliphaz, Reuel, Jeush, Jalam and Korah.

36 The sons of Eliphaz *were* Teman, Omar, Zephi, Gatam, Kenaz, Timna and Amalek.

37 The sons of Reuel *were* Nahath, Zerah, Shammah and Mizzah.

1:38 38 [a]The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan.

39 The sons of Lotan *were* Hori and Homam; and Lotan's sister *was* Timna.

40 The sons of Shobal *were* Alian, Manahath, Ebal, Shephi and Onam. And the sons of Zibeon *were* Aiah and Anah.

41 The son of Anah *was* Dishon. And the sons of Dishon *were* Hamran, Eshban, Ithran and Cheran.

42 The sons of Ezer *were* Bilhan, Zaavan and Jaakan. The sons of Dishan *were* Uz and Aran.

★1:43 43 [a]Now these are the kings who reigned in the land of Edom before any king of the sons of Israel reigned. Bela was the son of Beor, and the name of his city was Dinhabah.

1:44 44 When Bela died, Jobab the son of Zerah of [a]Bozrah became king in his place.

1:45 45 When Jobab died, Husham of the land of [a]the Temanites became king in his place.

46 When Husham died, Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city *was* Avith.

47 When Hadad died, Samlah of Masrekah became king in his place.

48 When Samlah died, Shaul of Rehoboth by the River became king in his place.

49 When Shaul died, Baal-hanan the son of Achbor became king in his place.

50 When Baal-hanan died, Hadad became king in his place; and the name of his city was Pai, and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

★1:51 51 Then Hadad died. Now the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth,

52 chief Oholibamah, chief Elah, chief Pinon,

53 chief Kenaz, chief Teman, chief Mibzar,

54 chief Magdiel, chief Iram. These *were* the chiefs of Edom.

C Jacob to David, 2:1–55

★2:1 2 [a]These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

2 Dan, Joseph, Benjamin, Naphtali, Gad and Asher.

★2:3 3 [a]The sons of Judah *were* Er, Onan and Shelah; *these* three were born to him by Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD, so He put him to death.

2:4 4 [a]Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all.

5 The sons of Perez *were* Hezron and Hamul.

6 The sons of Zerah *were* Zimri, Ethan, Heman, Calcol and Dara; five of them in all.

★2:7 7 The son of Carmi *was* [a]Achar, the troubler of Israel, who violated the ban.

1:34 Notice that Jacob is called *Israel* here. See note on Gen. 32:25–28.

1:35 Brief mention (through v. 54) is made of the descendants of Esau, though the writer's primary interest focuses on the descendants of Jacob (Israel). *Esau* is Edom. See note on Gen. 25:22.

1:43–54 The attention given to Edom may be due to her long relationship to Israel and Judah.

1:51 *chiefs.* Tribal heads or leaders.

2:1–3 After listing the 12 tribes, the author focuses on Judah from whom the dynasty of David came.

2:3 *Bath-shua.* Better, a daughter of Shua, as in Gen. 38:2.

2:7 *Achar* means "trouble," referring to Achan, whose sin troubled Israel. See note on Josh. 7:1.

8 The son of Ethan *was* Azariah.

9 Now the sons of Hezron, who were born to him *were* Jerahmeel, Ram and Chelubai.

10 Ram became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah;

11 Nahshon became the father of Salma, Salma became the father of Boaz,

12 Boaz became the father of Obed, and Obed became the father of Jesse;

13 and Jesse became the father of Eliab his firstborn, then Abinadab the second, Shimea the third,

14 Nethanel the fourth, Raddai the fifth,

*2:15 15 Ozem the sixth, David the seventh;

16 and their sisters *were* Zeruiah and Abigail. And the three sons of Zeruiah *were* Abshai, Joab and Asahel.

17 Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.

*2:18 18 Now Caleb the son of Hezron had sons by Azubah *his* wife, and by Jerioth; and these were her sons: Jesher, Shobab, and Ardon.

19 When Azubah died, Caleb married Ephrath, who bore him Hur.

*2:20 20 Hur became the father of Uri, and Uri became the father of Bezalel.

21 Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub.

22 Segub became the father of Jair, who had twenty-three cities in the land of Gilead.

23 But Geshur and Aram took the towns of Jair from them, with Kenath and its villages, *even* sixty cities. All these were the sons of Machir, the father of Gilead.

24 After the death of Hezron in Caleb-ephrathah, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa.

25 Now the sons of Jerahmeel the firstborn of Hezron *were* Ram the firstborn, then Bunah, Oren, Ozem *and* Ahijah.

26 Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam.

27 The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin and Eker.

28 The sons of Onam were Shammai and Jada. And the sons of Shammai *were* Nadab and Abishur.

29 The name of Abishur's wife *was* Abihail, and she bore him Ahban and Molid.

30 The sons of Nadab *were* Seled and Appaim, and Seled died without sons.

31 The son of Appaim *was* Ishi. And the son of Ishi *was* Sheshan. And the son of Sheshan *was* Ahlai.

32 The sons of Jada the brother of Shammai *were* Jether and Jonathan, and Jether died without sons.

33 The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name was Jarha.

35 Sheshan gave his daughter to Jarha his servant in marriage, and she bore him Attai.

36 Attai became the father of Nathan, and Nathan became the father of Zabad,

37 and Zabad became the father of Ephlal, and Ephlal became the father of Obed,

38 and Obed became the father of Jehu, and Jehu became the father of Azariah,

39 and Azariah became the fa-

2:15 *David the seventh.* According to 1 Sam. 16:10–11, Jesse had eight sons. One probably died in childhood and therefore is not mentioned in this genealogy.

2:18 *Caleb.* Not the same as the faithful spy who lived 100 years later and is mentioned in 4:15.

2:20 *Bezalel.* Artisan for building the Tabernacle. See note on Ex. 31:3.

ther of Helez, and Helez became the father of Eleasah,
40 and Eleasah became the father of Sismai, and Sismai became the father of Shallum,
41 and Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama.
42 Now the sons of Caleb, the brother of Jerahmeel, *were* Mesha his firstborn, who was the father of Ziph; and his son was Mareshah, the father of Hebron.
43 The sons of Hebron *were* Korah and Tappuah and Rekem and Shema.
44 Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai.
45 The son of Shammai was Maon, and Maon *was* the father of Bethzur.
46 Ephah, Caleb's concubine, bore Haran, Moza and Gazez; and Haran became the father of Gazez.
47 The sons of Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah and Shaaph.
48 Maacah, Caleb's concubine, bore Sheber and Tirhanah.
49 She also bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibea; and the daughter of Caleb *was* Achsah.
50 These were the sons of Caleb.
The sons of Hur, the firstborn of Ephrathah, *were* Shobal the father of Kiriath-jearim,
51 Salma the father of Bethlehem *and* Hareph the father of Beth-gader.
52 Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Manahathites,
53 and the families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites and the Mishraites; from these came the Zorathites and the Eshtaolites.
54 The sons of Salma *were* Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites.
55 The families of scribes who lived at Jabez *were* the Tirathites, the Shimeathites *and* the Sucathites. Those are the Kenites who came from Hammath, the father of the house of Rechab. *2:55

D David to the Captivity, 3:1–24

3 [a]Now these were the sons of David who were born to him in Hebron: the firstborn *was* Amnon, by Ahinoam the Jezreelitess; the second *was* Daniel, by Abigail the Carmelitess; *3:1 [a]2 Sam 3:2-5
2 the third *was* Absalom the son of Maacah, the daughter of Talmai king of Geshur; the fourth *was* Adonijah the son of Haggith;
3 the fifth *was* Shephatiah, by Abital; the sixth *was* Ithream, by his wife Eglah.
4 Six were born to him in Hebron, and [a]there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years. 3:4 [a]2 Sam 2:11; 5:4,5; 1 Kin 2:11; 1 Chr 29:27
5 [a]These were born to him in Jerusalem: Shimea, Shobab, Nathan and [b]Solomon, four, by [c]Bath-shua the daughter of Ammiel; 3:5 [a]2 Sam 5:14-16; 1 Chr 14:4-7 [b]2 Sam 12:24, 25 [c]2 Sam 11:3
6 and Ibhar, Elishama, Eliphelet,
7 Nogah, Nepheg and Japhia,
8 Elishama, Eliada and Eliphelet, nine.
9 All *these were* the sons of David, besides the sons of the concubines; and [a]Tamar *was* their sister. *3:9 [a]2 Sam 13:1
10 Now Solomon's son *was* Rehoboam, Abijah *was* his son, Asa his son, Jehoshaphat his son,
11 Joram his son, Ahaziah his son, Joash his son,

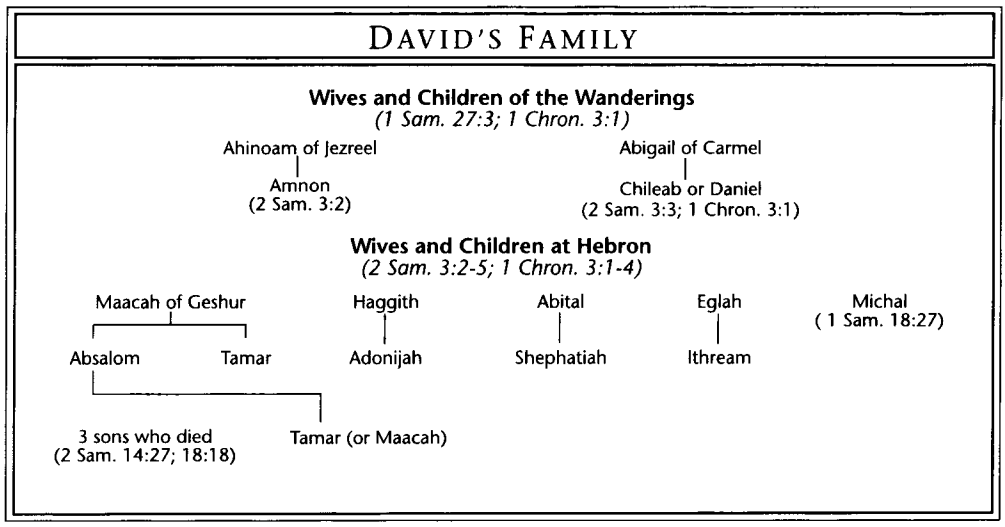
2:55 *Kenites,* many of whom were incorporated into Judah. See notes on Num. 10:29–32 and Judg. 1:16.
3:1 This chapter traces the line of David to about 500 B.C. Though Jer. 22:30 predicted that no solely human descendant would sit on the throne of David, leaders like Zerubbabel came from the family of David, as did ultimately the God-man, Jesus Christ. *Daniel.* The Chileab of 2 Sam. 3:3.
3:9 For the story of *Tamar,* see 2 Sam. 13.

12 Amaziah his son, Azariah
his son, Jotham his son,
13 Ahaz his son, Hezekiah his
son, Manasseh his son,
14 Amon his son, Josiah his
son.
15 The sons of Josiah *were* Johanan the firstborn, and the second *was* Jehoiakim, the third Zedekiah, the fourth Shallum.
16 The sons of Jehoiakim *were*
Jeconiah his son, Zedekiah his
son.
*3:17 17 The sons of Jeconiah, the
prisoner, *were* Shealtiel his son,
18 and Malchiram, Pedaiah,
Shenazzar, Jekamiah, Hoshama
and Nedabiah.
*3:19 19 The sons of Pedaiah *were* Zerubbabel and Shimei. And the
sons of Zerubbabel *were* Meshullam and Hananiah, and Shelomith *was* their sister;
20 and Hashubah, Ohel, Berechiah, Hasadiah and Jushab-hesed, five.
21 The sons of Hananiah *were*
Pelatiah and Jeshaiah, the sons of
Rephaiah, the sons of Arnan, the
sons of Obadiah, the sons of Shecaniah.
22 The son of Shecaniah *was*
Shemaiah, and the sons of Shemaiah *were* Hattush, Igal, Bariah, Neariah and Shaphat, six.
23 The sons of Neariah *were*
Elioenai, Hizkiah and Azrikam,
three.
24 The sons of Elioenai *were*
Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani,
seven.

E Genealogies of the Twelve Tribes, 4:1–8:40

1 *Judah,* 4:1–23

4 [a]The sons of Judah *were* Perez, Hezron, Carmi, Hur and Shobal. *4:1 [a]1 Chr 2:3
2 Reaiah the son of Shobal became the father of Jahath, and
Jahath became the father of
Ahumai and Lahad. These *were*
the families of the Zorathites.
3 These *were* the sons of Etam:
Jezreel, Ishma and Idbash; and the
name of their sister *was* Hazzelelponi.
4 Penuel *was* the father of Gedor, and Ezer the father of Hushah. These *were* the sons of Hur,
the firstborn of Ephrathah, the
father of Bethlehem.



3:17–18 None of Jehoiakin's sons occupied the throne. See notes on Jer. 22:20; 2 Kings 24:17.
3:19 On *Zerubbabel's* father, see note on Ezra 5:2.

4:1 *sons of Judah.* Only *Perez* was actually a son; the others were leaders of various clans, but not brothers.

5 Ashhur, the father of Tekoa, had two wives, Helah and Naarah.
6 Naarah bore him Ahuzzam, Hepher, Temeni and Haahashtari. These were the sons of Naarah.
7 The sons of Helah *were* Zereth, Izhar and Ethnan.
8 Koz became the father of Anub and Zobebah, and the families of Aharhel the son of Harum.
*4:9 9 Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore *him* with pain."
10 Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep *me* from harm that *it* may not pain me!" And God granted him what he requested.
11 Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton.
12 Eshton became the father of Beth-rapha and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Recah.
13 Now the sons of Kenaz *were* Othniel and Seraiah. And the son of Othniel *was* Hathath.
14 Meonothai became the father of Ophrah, and Seraiah became the father of Joab the father of Ge-harashim, for they were craftsmen.
15 The sons of Caleb the son of Jephunneh *were* Iru, Elah and Naam; and the son of Elah *was* Kenaz.
16 The sons of Jehallelel *were* Ziph and Ziphah, Tiria and Asarel.
17 The sons of Ezrah *were* Jether, Mered, Epher and Jalon. (And these are the sons of Bithia the daughter of Pharaoh, whom Mered took) and she conceived *and bore* Miriam, Shammai and Ishbah the father of Eshtemoa.
18 His Jewish wife bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah.
19 The sons of the wife of Hodiah, the sister of Naham, *were* the fathers of Keilah the Garmite and Eshtemoa the Maacathite.
20 The sons of Shimon *were* Amnon and Rinnah, Benhanan and Tilon. And the sons of Ishi *were* Zoheth and Ben-zoheth.
21 The sons of Shelah the son *4:21 of Judah *were* Er the father of Lecah and Laadah the father of Mareshah, and the families of the house of the linen workers at Beth-ashbea;
22 and Jokim, the men of Cozeba, Joash, Saraph, who ruled in Moab, and Jashubi-lehem. And the records are ancient.
23 These were the potters and the inhabitants of Netaim and Gederah; they lived there with the king for his work.

2 *Simeon,* 4:24–43

24 The sons of Simeon *were* *4:24 Nemuel and Jamin, Jarib, Zerah, Shaul;
25 Shallum his son, Mibsam his son, Mishma his son.
26 The sons of Mishma *were* Hammuel his son, Zaccur his son, Shimei his son.
27 Now Shimei had sixteen sons and six daughters; but his brothers did not have many sons, nor did all their family multiply like the sons of Judah.
28 They lived at Beersheba, Moladah and Hazar-shual,
29 at Bilhah, Ezem, Tolad,
30 Bethuel, Hormah, Ziklag,
31 Beth-marcaboth, Hazar-susim, Beth-biri and Shaaraim. These *were* their cities until the reign of David.
32 Their villages *were* Etam, Ain, Rimmon, Tochen and Ashan, five cities;
33 and all their villages that *were* around the same cities as far as Baal. These *were* their settle-

4:9–10 *Jabez.* Through the prayer of faith, he overcame the sorrow indicated by the meaning of his name.

4:21 *Shelah.* The third son of Judah (2:3).
4:24 *Simeon.* See notes on Josh. 19:1–9 and 1 Kings 11:13.

ments, and they have their genealogy.
34 Meshobab and Jamlech and Joshah the son of Amaziah,
35 and Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,
36 and Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah,
37 Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;
38 these mentioned by name *were* leaders in their families; and their fathers' houses increased greatly.
39 They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks.
4:40 40 They found rich and good
[a] Judg 18:7-10 pasture, and [a]the land was broad and quiet and peaceful; for those who lived there formerly *were* Hamites.
*4:41 41 [a]These, recorded by name,
[a] 1 Chr 4:33-38 came in the days of Hezekiah king of Judah, and attacked their tents and the Meunites who were found there, and destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks.
4:42 42 From them, from the sons of
[a] Gen 36:8,9 Simeon, five hundred men went to [a]Mount Seir, with Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, as their leaders.
4:43 43 [a]They destroyed the rem-
[a] 1 Sam 15:7,8; 30:17 nant of the Amalekites who escaped, and have lived there to this day.

3 *Reuben,* 5:1–10

*5:1 5 Now the sons of Reuben the
[a] Gen 29:32; 1 Chr 2:1 firstborn of Israel (for [a]he
[b] Gen 35:22; 49:4 was the firstborn, but because
[c] Gen 48:15-22 [b]he defiled his father's bed, [c]his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright.
5:2 2 [a]Though Judah prevailed
[a] Gen 49:8-10; Ps 60:7; 108:8 [b] Mic 5:2; Matt 2:6 over his brothers, and [b]from him *came* the leader, yet the birthright belonged to Joseph),
5:3 3 [a]the sons of Reuben the
[a] Gen 46:9; Ex 6:14; Num 26:5-9 firstborn of Israel *were* Hanoch and Pallu, Hezron and Carmi.
5:4 4 The sons of Joel *were* Shema-
[a] 1 Chr 5:8 iah his son, Gog his son, [a]Shimei his son,
5 Micah his son, Reaiah his son, Baal his son,
*5:6 6 Beerah his son, whom Tilgath-pilneser king of Assyria carried away into exile; he was leader of the Reubenites.
5:7 7 His kinsmen by their fami-
[a] 1 Chr 5:17 lies, [a]in the genealogy of their generations, *were* Jeiel the chief, then Zechariah
5:8 8 and Bela the son of Azaz, the
[a] Num 32:34; Josh 12:2 son of Shema, the son of Joel, who lived in [a]Aroer, even to Nebo and Baal-meon.
5:9 9 To the east he settled as far
[a] Josh 22:8,9 as the entrance of the wilderness from the river Euphrates, [a]because their cattle had increased in the land of Gilead.
*5:10 10 In the days of Saul [a]they
[a] 1 Chr 5:18-21 made war with the Hagrites, who fell by their hand, so that they occupied their tents throughout all the land east of Gilead.

4 *Gad,* 5:11–22

*5:11 11 Now the sons of Gad lived
[a] Josh 13:11 [b] Deut 3:10 opposite them in the land of [a]Bashan as far as [b]Salecah.
12 Joel *was* the chief and Shapham the second, then Janai and Shaphat in Bashan.
13 Their kinsmen of their fathers' households *were* Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven.
14 These *were* the sons of Abihail, the son of Huri, the son of

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4:41 *the Meunites.* An Edomite tribe.
5:1 *Reuben.* See note on Gen. 49:3–4.
5:6 *Tiglath-pilneser.* Tiglath-Pileser, king of Assyria, who attacked northern Israel in 733 B.C. See note on 2 Kings 15:27–31.
5:10 *Hagrites.* Not necessarily descendants of Hagar, Ishmael's mother, but simply a tribe or tribes living in the Aramean and northern Arabian desert.
5:11 *Gad.* See note on Num. 32:1.

Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son of Guni, *was* head of their fathers' households.
16 They lived in Gilead, in Bashan and in its towns, and in all the pasture lands of [a]Sharon, as far as their borders.
17 All of these were enrolled in the genealogies in the days of [a]Jotham king of Judah and in the days of [b]Jeroboam king of Israel.
18 The sons of Reuben and the Gadites and the half-tribe of Manasseh, *consisting* of valiant men, men who bore shield and sword and shot with bow and *were* skillful in battle, *were* 44,760, who [a]went to war.
19 They made war against [a]the Hagrites, [b]Jetur, Naphish and Nodab.
20 They were helped against them, and the Hagrites and all who *were* with them were given into their hand; for [a]they cried out to God in the battle, and He was entreated for them because [b]they trusted in Him.
21 They took away their cattle: their 50,000 camels, 250,000 sheep, 2,000 donkeys; and 100,000 men.
22 For many fell slain, because [a]the war *was* of God. And [b]they settled in their place until the [c]exile.

5:16 [a]1 Chr 27:29; Song 2:1; Is 35:2; 65:10
*5:17 [a]2 Kin 15:5,32 [b]2 Kin 14:16, 28
5:18 [a]Num 1:3
5:19 [a]1 Chr 5:10 [b]Gen 25:15; 1 Chr 1:31
5:20 [a]2 Chr 14:11-13 [b]Ps 9:10; 20:7, 8; 22:4,5
*5:22 [a]Josh 23:10; 2 Chr 32:8; Rom 8:31 [b]1 Chr 4:41 [c]2 Kin 15:29; 17:6

5 *Manasseh,* 5:23–26

23 Now the sons of the half-tribe of Manasseh lived in the land; from Bashan to Baal-hermon and [a]Senir and Mount Hermon they were numerous.
24 These were the heads of their fathers' households, even Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' households.
25 But they [a]acted treacherously against the God of their fathers and [b]played the harlot [c]after the gods of the peoples of the land, whom God had destroyed before them.
26 So the God of Israel stirred up the spirit of [a]Pul, king of Assyria, even the spirit of Tilgath-pilneser king of Assyria, and he [b]carried them away into exile, namely the Reubenites, the Gadites and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara and to the river of Gozan, to this day.

5:23 [a]Deut 3:9
5:25 [a]Deut 32:15-18 [b]Ex 34:15 [c]2 Kin 17:7
*5:26 [a]2 Kin 15:19, 29; 2 Chr 28:20 [b]2 Kin 17:6

6 *Levi,* 6:1–81

6 [a]The sons of Levi *were* Gershon, Kohath and Merari.
2 The sons of Kohath *were* Amram, Izhar, Hebron and Uzziel.
3 The children of Amram *were* Aaron, Moses and Miriam. And the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar.
4 Eleazar became the father of Phinehas, *and* Phinehas became the father of Abishua,
5 and Abishua became the father of Bukki, and Bukki became the father of Uzzi,
6 and Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth,
7 Meraioth became the father of Amariah, and Amariah became the father of Ahitub,
8 and [a]Ahitub became the father of Zadok, and Zadok [b]became the father of Ahimaaz,
9 and Ahimaaz became the father of Azariah, and Azariah became the father of Johanan,

*6:1 [a]Gen 46:11; Ex 6:16-25
*6:8 [a]2 Sam 8:17 [b]2 Sam 15:27

5:17 *Jotham* reigned from 750 to 731 B.C. and *Jeroboam* II from 794 to 753.
5:22 *until the exile.* The Assyrian captivity that began in 722 B.C.
5:26 *Pul.* The name of Tiglath-Pileser before his accession. See note on 2 Kings 15:19–20.
6:1 *Levi.* See note on Gen. 49:5–7. Ezra was of this tribe (Ezra 7:1–5). The high priestly line is listed, though incompletely, in verses 3–15, 49–53; the three clans of Levi in verses 16–30; the singers in verses 31–48; and the lands assigned to the Levites in verses 54–81. Chapters 23–26 contain additional information about the Levites.
6:8 *Zadok.* High priest under David and Solomon, who supported Solomon when Abiathar, David's other priest, supported the revolt of Adonijah. See notes on 2 Sam. 8:17 and 1 Kings 2:26–27.

10 and Johanan became the father of Azariah (*a*it was he who served as the priest in the house *b*which Solomon built in Jerusalem),

11 and *a*Azariah became the father of Amariah, and Amariah became the father of Ahitub,

12 and Ahitub became the father of Zadok, and Zadok became the father of Shallum,

13 and Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah,

14 and Azariah became the father of *a*Seraiah, and Seraiah became the father of Jehozadak;

15 and Jehozadak went *along* when the LORD carried Judah and Jerusalem away into exile by Nebuchadnezzar.

16 *a*The sons of Levi *were* Gershom, Kohath and Merari.

17 These are the names of the sons of Gershom: Libni and Shimei.

18 The sons of Kohath *were* Amram, Izhar, Hebron and Uzziel.

19 The sons of *a*Merari *were* Mahli and Mushi. And these are the families of the Levites according to their fathers' *households*.

20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

22 The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, Ebiasaph his son and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son and Shaul his son.

25 The sons of Elkanah *were* Amasai and Ahimoth.

26 *As for* Elkanah, the sons of Elkanah *were* Zophai his son and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 The sons of Samuel *were* *a*Joel the firstborn, and Abijah the second.

29 The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 *a*Now these are those whom David appointed over the service of song in the house of the LORD, *b*after the ark rested *there*.

32 They ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the LORD in Jerusalem; and they served in their office according to their order.

33 These are those who served with their sons: From the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel,

34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 *Heman's* brother Asaph stood at his right hand, even Asaph the son of Berechiah, the son of Shimea,

40 the son of Michael, the son of Baaseiah, the son of Malchijah,

41 the son of Ethni, the son of Zerah, the son of Adaiah,

42 the son of Ethan, the son of Zimmah, the son of Shimei,

*6:10 a 2 Chr 26:17 b 1 Kin 6:1; 2 Chr 3:1
6:11 a Ezra 7:3
*6:13
6:14 a Neh 11:11
*6:15
6:16 a Gen 46:11; Ex 6:16
6:19 a Num 3:33; 1 Chr 23:21
6:28 a 1 Sam 8:2; 1 Chr 6:33
6:31 a 1 Chr 15:16-22,27; 16:4-6 b 2 Sam 6:17; 1 Kin 8:4; 1 Chr 15:25-16:1
*6:33

6:10 See the account in 2 Chron. 26:17ff.

6:13 *Hilkiah.* The high priest who discovered the book of the law, which resulted in Josiah's reformation. See note on 2 Kings 22:8.

6:15 *Jehozadak* = Jozadak (Ezra 3:2; Neh. 12:26). Joshua, the high priest who returned from exile with Zerubbabel, was his son.

6:33 *Kohathites.* Some were responsible for moving the vessels of the Tabernacle (Num. 4:1–20), some were designated by David to bring the ark to Jerusalem (15:4–5), and some (as here) were assigned to a ministry of praise.

43 the son of Jahath, the son of Gershom, the son of Levi.
44 On the left hand *were* their kinsmen the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46 the son of Amzi, the son of Bani, the son of Shemer,
47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 Their kinsmen the Levites were appointed for all the service of the tabernacle of the house of God.

6:49 [a]Ex 27:1-8 [b]Ex 30:1-7 [c]Ex 30:10-16
49 But Aaron and his sons [a]offered on the altar of burnt offering and [b]on the altar of incense, for all the work of the most holy place, and [c]to make atonement for Israel, according to all that Moses the servant of God had commanded.

6:50 [a]1 Chr 6:4-8; Ezra 7:5
50 [a]These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51 Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son, Ahitub his son,
53 Zadok his son, Ahimaaz his son.

6:54 [a]Josh 21:4,10
54 Now these are their settlements according to their camps within their borders. To the sons of Aaron of the families of the Kohathites (for theirs was the [a]*first* lot),

*6:55 [a]Josh 14:13; 21:11f
55 to them they gave [a]Hebron in the land of Judah and its pasture lands around it;

6:56 [a]Josh 15:13
56 [a]but the fields of the city and its villages, they gave to Caleb the son of Jephunneh.

*6:57 [a]Josh 21:13,19
57 [a]To the sons of Aaron they gave the *following* cities of refuge: Hebron, Libnah also with its pasture lands, Jattir, Eshtemoa with its pasture lands,
58 Hilen with its pasture lands, Debir with its pasture lands,
59 Ashan with its pasture lands and Beth-shemesh with its pasture lands;
60 and from the tribe of Benjamin: Geba with its pasture lands, Allemeth with its pasture lands, and Anathoth with its pasture lands. All their cities throughout their families were thirteen cities.

6:61 [a]Josh 21:5; 1 Chr 6:66-70
61 [a]Then to the rest of the sons of Kohath *were given* by lot, from the family of the tribe, from the half-tribe, the half of Manasseh, ten cities.
62 To the sons of Gershom, according to their families, *were given* from the tribe of Issachar and from the tribe of Asher, the tribe of Naphtali, and the tribe of Manasseh, thirteen cities in Bashan.

6:63 [a]Josh 21:7, 34-40
63 [a]To the sons of Merari *were given* by lot, according to their families, from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun, twelve cities.

6:64 [a]Num 35:1-8; Josh 21:3,41, 42
64 [a]So the sons of Israel gave to the Levites the cities with their pasture lands.

6:65 [a]1 Chr 6:57-60
65 They gave by lot from the tribe of the sons of Judah, the tribe of the sons of Simeon and the tribe of the sons of Benjamin, [a]these cities which are mentioned by name.

6:66 [a]Josh 21:20-26
66 [a]Now some of the families of the sons of Kohath had cities of their territory from the tribe of Ephraim.
67 They gave to them the *following* cities of refuge: Shechem in the hill country of Ephraim with its pasture lands, Gezer also with its pasture lands,
68 Jokmeam with its pasture lands, Beth-horon with its pasture lands,
69 Aijalon with its pasture lands and Gath-rimmon with its pasture lands;
70 and from the half-tribe of Manasseh: Aner with its pasture lands and Bileam with its pasture lands, for the rest of the family of the sons of Kohath.
71 To the sons of Gershom *were given,* from the family of the half-

6:55–56 For the allotment of *Hebron* to *Caleb,* see note on Josh. 14:6–15.

6:57 *cities of refuge.* See notes on Num. 35:11–12; Josh. 20:1–9.

tribe of Manasseh: Golan in Bashan with its pasture lands and Ashtaroth with its pasture lands;
72 and from the tribe of Issachar: Kedesh with its pasture lands, Daberath with its pasture lands
73 and Ramoth with its pasture lands, Anem with its pasture lands;
74 and from the tribe of Asher: Mashal with its pasture lands, Abdon with its pasture lands,
75 Hukok with its pasture lands and Rehob with its pasture lands;
76 and from the tribe of Naphtali: Kedesh in Galilee with its pasture lands, Hammon with its pasture lands and Kiriathaim with its pasture lands.
77 To the rest of *the Levites,* the sons of Merari, *were given,* from the tribe of Zebulun: Rimmono with its pasture lands, Tabor with its pasture lands;
78 and beyond the Jordan at Jericho, on the east side of the Jordan, *were given them,* from the tribe of Reuben: Bezer in the wilderness with its pasture lands, Jahzah with its pasture lands,
79 Kedemoth with its pasture lands and Mephaath with its pasture lands;
80 and from the tribe of Gad: Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands,
81 Heshbon with its pasture lands and Jazer with its pasture lands.

7 *Issachar,* 7:1–5

★7:1 7 Now the sons of Issachar *were* four: Tola, Puah, Jashub and Shimron.
7:2 2 The sons of Tola *were* Uzzi,
[a]2 Sam 24:1-9 Rephaiah, Jeriel, Jahmai, Ibsam and Samuel, heads of their fathers' households. *The sons* of Tola *were* mighty men of valor in their generations; [a]their number in the days of David was 22,600.
3 The son of Uzzi *was* Izrahiah. And the sons of Izrahiah *were* Michael, Obadiah, Joel, Isshiah; all five of them *were* [a]chief men. 7:3 [a]1 Chr 5:24
4 With them by their generations according to their fathers' households were 36,000 troops of the army for war, for they had many wives and sons.
5 Their relatives among all the families of Issachar *were* mighty men of valor, enrolled by genealogy, in all 87,000.

8 *Benjamin,* 7:6–12

6 [a]*The sons of* Benjamin *were* ★7:6 [a]1 Chr 8:1-40
three: Bela and Becher and Jediael.
7 The sons of Bela were five: Ezbon, Uzzi, Uzziel, Jerimoth and Iri. They *were* heads of fathers' households, mighty men of valor, and were 22,034 enrolled by genealogy.
8 The sons of Becher *were* Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth and Alemeth. All these *were* the sons of Becher.
9 They were enrolled by genealogy, according to their generations, heads of their fathers' households, 20,200 mighty men of valor.
10 The son of Jediael *was* Bilhan. And the sons of Bilhan *were* Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish and Ahishahar.
11 All these *were* sons of Jediael, according to the heads of their fathers' households, 17,200 mighty men of valor, who were ready to go out with the army to war.
12 Shuppim and Huppim *were* the sons of Ir; Hushim *was* the son of Aher.

9 *Naphtali,* 7:13

13 The sons of Naphtali *were* ★7:13

7:1–5 *sons of Issachar.* See Gen. 46:13; Num. 26:23–25.
7:6–12 *sons of Benjamin.* See Gen. 46:21; Num. 26:38–41; and supplementary information in 8:1ff.
7:13 *sons of Naphtali.* See Gen. 46:24; Num. 26:48–50.

Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.

10 Manasseh, 7:14–19

★7:14 14 The sons of Manasseh *were* Asriel, whom his Aramean concubine bore; she bore Machir the father of Gilead.

15 Machir took a wife for Huppim and Shuppim, whose sister's name was Maacah. And the name of the second was Zelophehad, and Zelophehad had daughters.

16 Maacah the wife of Machir bore a son, and she named him Peresh; and the name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

17 The son of Ulam *was* Bedan. These *were* the sons of Gilead the son of Machir, the son of Manasseh.

18 His sister Hammolecheth bore Ishhod and Abiezer and Mahlah.

19 The sons of Shemida were Ahian and Shechem and Likhi and Aniam.

11 Ephraim, 7:20–29

★7:20 [a]Num 26:35,36 20 [a]The sons of Ephraim *were* Shuthelah and Bered his son, Tahath his son, Eleadah his son, Tahath his son,

21 Zabad his son, Shuthelah his son, and Ezer and Elead whom the men of Gath who were born in the land killed, because they came down to take their livestock.

7:22 [a]Gen 37:34 [b]Job 2:11; John 11:19 22 Their father Ephraim [a]mourned many days, and his relatives [b]came to comfort him.

23 Then he went in to his wife, and she conceived and bore a son, and he named him Beriah, because misfortune had come upon his house.

7:24 [a]Josh 16:3,5; 2 Chr 8:5 24 His daughter was Sheerah, [a]who built lower and upper Beth-horon, also Uzzen-sheerah.

25 Rephah was his son *along* with Resheph, Telah his son, Tahan his son,

26 Ladan his son, Ammihud his son, Elishama his son,

27 Non his son and [a]Joshua his son. 7:27 [a]Ex 17:9-14; 24:13

28 [a]Their possessions and settlements *were* Bethel with its towns, and to the east Naaran, and to the west Gezer with its towns, and Shechem with its towns as far as Ayyah with its towns, 7:28 [a]Josh 16:2

29 and along the borders of the sons of Manasseh, Beth-shean with its towns, Taanach with its towns, Megiddo with its towns, Dor with its towns. In these lived the [a]sons of Joseph the son of Israel. 7:29 [a]Judg 1:22-29

12 Asher, 7:30–40

30 [a]The sons of Asher *were* Imnah, Ishvah, Ishvi and Beriah, and Serah their sister. ★7:30 [a]Gen 46:17; Num 26:44-46

31 The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith.

32 Heber became the father of Japhlet, Shomer and Hotham, and Shua their sister.

33 The sons of Japhlet *were* Pasach, Bimhal and Ashvath. These were the sons of Japhlet.

34 The sons of Shemer *were* Ahi and Rohgah, Jehubbah and Aram.

35 The sons of his brother Helem *were* Zophah, Imna, Shelesh and Amal.

36 The sons of Zophah *were* Suah, Harnepher, Shual, Beri and Imrah,

37 Bezer, Hod, Shamma, Shilshah, Ithran and Beera.

38 The sons of Jether *were* Jephunneh, Pispa and Ara.

39 The sons of Ulla *were* Arah, Hanniel and Rizia.

40 All these *were* the sons of Asher, heads of the fathers' houses, choice and mighty men of valor, heads of the princes. And the number of them enrolled by genealogy for service in war was 26,000 men.

7:14–19 *sons of Manasseh.* See Num. 26:29–34.

7:20–29 *sons of Ephraim.* See Num. 26:35–37.

7:30–40 *sons of Asher.* See Gen. 46:17; Num. 26:44–47.

13 Benjamin, 8:1–40

*8:1 [a]Gen 46:21; 1 Chr 7:6-12 [b]1 Chr 7:12

8 And [a]Benjamin became the father of Bela his firstborn, Ashbel the second, [b]Aharah the third,
2 Nohah the fourth and Rapha the fifth.
3 Bela had sons: Addar, Gera, Abihud,
4 Abishua, Naaman, Ahoah,
5 Gera, Shephuphan and Huram.
6 These are the sons of Ehud: these are the heads of fathers' *households* of the inhabitants of Geba, and they carried them into exile to Manahath,
7 namely, Naaman, Ahijah and Gera—he carried them into exile; and he became the father of Uzza and Ahihud.
8 Shaharaim became the father of children in the country of Moab after he had sent away Hushim and Baara his wives.
9 By Hodesh his wife he became the father of Jobab, Zibia, Mesha, Malcam,
10 Jeuz, Sachia, Mirmah. These were his sons, heads of fathers' *households.*
11 By Hushim he became the father of Abitub and Elpaal.
12 The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod, with its towns;
13 and Beriah and Shema, who were heads of fathers' *households* of the inhabitants of Aijalon, who put to flight the inhabitants of Gath;
14 and Ahio, Shashak and Jeremoth.
15 Zebadiah, Arad, Eder,
16 Michael, Ishpah and Joha *were* the sons of Beriah.
17 Zebadiah, Meshullam, Hizki, Heber,
18 Ishmerai, Izliah and Jobab *were* the sons of Elpaal.
19 Jakim, Zichri, Zabdi,
20 Elienai, Zillethai, Eliel,
21 Adaiah, Beraiah and Shimrath *were* the sons of Shimei.
22 Ishpan, Eber, Eliel,
23 Abdon, Zichri, Hanan,
24 Hananiah, Elam, Anthothijah,
25 Iphdeiah and Penuel *were* the sons of Shashak.
26 Shamsherai, Shehariah, Athaliah,
27 Jaareshiah, Elijah and Zichri *were* the sons of Jeroham.
28 These were heads of the fathers' *households* according to their generations, chief men who lived in Jerusalem.
29 [a]Now in Gibeon, *Jeiel,* the father of Gibeon lived, and his wife's name was Maacah;
30 and his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab,
31 Gedor, Ahio and Zecher.
32 Mikloth became the father of Shimeah. And they also lived with their relatives in Jerusalem opposite their *other* relatives.
33 [a]Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, Abinadab and Eshbaal.
34 The son of Jonathan *was* Merib-baal, and Merib-baal became the father of Micah.
35 The sons of Micah *were* Pithon, Melech, Tarea and Ahaz.
36 Ahaz became the father of Jehoaddah, and Jehoaddah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza.
37 Moza became the father of Binea; Raphah *was* his son, Eleasah his son, Azel his son.
38 Azel had six sons, and these *were* their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan. All these *were* the sons of Azel.

*8:29 [a]1 Chr 9:35-38

8:33 [a]1 Chr 9:39-44

*8:34

8:1 This chapter supplements the information given in 7:6–12 about the important tribe of Benjamin, which gave Israel her first king (Saul) and which showed loyalty to the Davidic dynasty.

8:29–40 The house of Saul (virtually the same as 9:35–44).

8:34 *Merib-baal* = Mephibosheth (2 Sam. 4:4). When the boy was named, Baal may have had no reference to the idol Baal, but rather to God (since the basic meaning is "master"). However, *bosheth* (Heb., meaning "shame") was substituted as a euphemism for the word Baal.

39 The sons of Eshek his brother *were* Ulam his firstborn, Jeush the second and Eliphelet the third.

40 The sons of Ulam were mighty men of valor, archers, and had many sons and grandsons, 150 *of them.* All these *were* of the sons of Benjamin.

F Jerusalem's Inhabitants, 9:1–34

*9:1 a1 Chr 5:25,26

9 So all Israel was enrolled by genealogies; and behold, they are written in the Book of the Kings of Israel. And [a]Judah was carried away into exile to Babylon for their unfaithfulness.

*9:2 a Ezra 2:70; Neh 7:73; 11:3-22 b Ezra 2:43,58; 8:20

2 [a]Now the first who lived in their possessions in their cities *were* Israel, the priests, the Levites and [b]the temple servants.

9:3 a Neh 11:1

3 Some of the sons of Judah, of the sons of Benjamin and of the sons of Ephraim and Manasseh lived in [a]Jerusalem:

9:4 a Gen 46:12; Num 26:20

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, from the sons of Perez the [a]son of Judah.

5 From the Shilonites *were* Asaiah the firstborn and his sons.

6 From the sons of Zerah *were* Jeuel and their relatives, 690 *of them.*

7 From the sons of Benjamin *were* Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah,

8 and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9:9 a Neh 11:8

9 and their relatives according to their generations, [a]956. All these *were* heads of fathers' *households* according to their fathers' houses.

9:10 a Neh 11:10-14

10 [a]From the priests *were* Jedaiah, Jehoiarib, Jachin,

9:11 a Jer 20:1

11 and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, [a]the chief officer of the house of God;

12 and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 and their relatives, heads of their fathers' households, 1,760 very able men for the work of the service of the house of God.

9:14 a Neh 11:15-19

14 [a]Of the Levites *were* Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 and Bakbakkar, Heresh and Galal and Mattaniah the son of Mica, the son of Zichri, the son of Asaph,

16 and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

17 Now the gatekeepers *were* Shallum and Akkub and Talmon and Ahiman and their relatives (Shallum the chief

*9:18 a Ezek 44:1; 46:1,2

18 *being stationed* until now at [a]the king's gate to the east). These *were* the gatekeepers for the camp of the sons of Levi.

19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his relatives of his father's house, the Korahites, *were* over the work of the service, keepers of the thresholds of the tent; and their fathers had been over the camp of the LORD, keepers of the entrance.

9:20 a Num 25:7-13

20 [a]Phinehas the son of Eleazar was ruler over them previously, *and* the LORD was with him.

9:21 a 1 Chr 26:2,14

21 [a]Zechariah the son of Meshelemiah was gatekeeper of the entrance of the tent of meeting.

9:1 *in the Book of the Kings of Israel.* Not our 1 and 2 Kings, but court records and registers now lost.

9:2 *the first who lived.* This list records those who first returned to Palestine after the Babylonian captivity (cf. Neh. 11:3). On the *temple servants,* see note on Ezra 2:43.

9:18 *gatekeepers for the camp of the sons of Levi.* Guards around the doors of the Tabernacle and the Temple.

*9:22 a1 Chr 26:1 b2 Chr 31:15, 18 22 All these who were chosen to be gatekeepers at the thresholds were 212. These were enrolled by genealogy in their villages, [a]whom David and Samuel the seer appointed [b]in their office of trust.

23 So they and their sons had charge of the gates of the house of the LORD, *even* the house of the tent, as guards.

24 The gatekeepers were on the four sides, to the east, west, north and south.

9:25 a2 Kin 11:5,7; 2 Chr 23:8 25 Their relatives in their villages [a]*were* to come in every seven days from time to time *to be* with them;

26 for the four chief gatekeepers who *were* Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God.

9:27 a1 Chr 23:30-32 27 They spent the night around the house of God, [a]because the watch was committed to them; and they *were* in charge of opening *it* morning by morning.

28 Now some of them had charge of the utensils of service, for they counted them when they brought them in and when they took them out.

9:29 a1 Chr 23:29 29 Some of them also were appointed over the furniture and over all the utensils of the sanctuary and [a]over the fine flour and the wine and the oil and the frankincense and the spices.

9:30 aEx 30:23-25 30 Some of [a]the sons of the priests prepared the mixing of the spices.

9:31 a1 Chr 9:22 31 Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had [a]the responsibility over the things which were baked in pans.

9:32 aLev 24:5-8 32 Some of their relatives of the sons of the Kohathites [a]*were* over the showbread to prepare it every sabbath.

*9:33 a1 Chr 6:31-47; 25:1 33 Now these are [a]the singers, heads of fathers' *households* of the Levites, *who lived* in the chambers *of the temple* free *from other service;* for they were engaged [b]in their work day and night. 9:33 bPs 134:1

34 These were heads of fathers' *households* of the Levites according to their generations, chief men, who lived in Jerusalem.

G The Family of Saul, 9:35–44

9:35 a1 Chr 8:29-32 35 [a]In Gibeon Jeiel the father of Gibeon lived, and his wife's name was Maacah,

36 and his firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab,

37 Gedor, Ahio, Zechariah and Mikloth.

38 Mikloth became the father of Shimeam. And they also lived with their relatives in Jerusalem opposite their *other* relatives.

9:39 a1 Chr 8:33-38 39 [a]Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, Abinadab and Eshbaal.

40 The son of Jonathan *was* Merib-baal; and Merib-baal became the father of Micah.

9:41 a1 Chr 8:35-37 41 The sons of Micah *were* Pithon, Melech, Tahrea [a]*and Ahaz.*

42 Ahaz became the father of Jarah, and Jarah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza,

43 and Moza became the father of Binea and Rephaiah his son, Eleasah his son, Azel his son.

44 Azel had six sons whose names are these: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were the sons of Azel.

II DAVID'S ANOINTING, 10:1–12:40

A The Death of Saul, 10:1–14

*10:1 a1 Sam 31:1-13 **10** [a]Now the Philistines fought against Israel; and

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9:22 *Samuel* arranged a rotation system for the gatekeepers. As a child he had performed this duty himself (1 Sam. 3:15).

9:33 *the singers.* Listed in verses 14–15 (cf. Neh. 11:17), they figure prominently in chaps. 15–16.

10:1–14 This chapter on the death of Saul is parallel to 1 Sam. 31. See notes there.

the men of Israel fled before the Philistines and fell slain on Mount Gilboa.

10:2 a1 Sam 31:2 2 The Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, [a]Abinadab and Malchi-shua, the sons of Saul.

3 The battle became heavy against Saul, and the archers overtook him; and he was wounded by the archers.

10:4 a1 Sam 31:4 4 Then Saul said to his armor bearer, "Draw your sword and thrust me through with it, otherwise these uncircumcised will come and abuse me." But his armor bearer would not, for he was greatly afraid. [a]Therefore Saul took his sword and fell on it.

5 When his armor bearer saw that Saul was dead, he likewise fell on his sword and died.

*10:6 a1 Sam 31:6 6 [a]Thus Saul died with his three sons, and all *those* of his house died together.

7 When all the men of Israel who were in the valley saw that they had fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and lived in them.

8 It came about the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa.

10:9 a1 Sam 31:9 9 [a]So they stripped him and took his head and his armor and sent *messengers* around the land of the Philistines to carry the good news to their idols and to the people.

*10:10 10 They put his armor in the house of their gods and fastened his head in the house of Dagon.

11 When all Jabesh-gilead heard all that the Philistines had done to Saul,

10:12 a1 Sam 31:12f 12 [a]all the valiant men arose and took away the body of Saul and the bodies of his sons and brought them to Jabesh, and they buried their bones under the oak in Jabesh, and fasted seven days.

*10:13 a1 Sam 13:13, 14; 15:23 b Lev 19:31; 20:6; 1 Sam 28:7 13 [a]So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also [b]because he asked counsel of a medium, making inquiry *of it,*

10:14 a1 Sam 15:28; 1 Chr 12:23 14 and did not inquire of the LORD. Therefore He killed him and [a]turned the kingdom to David the son of Jesse.

B The Accession of David, 11:1–3

*11:1 a2 Sam 5:1,3, 6-10 11 [a]Then all Israel gathered to David at Hebron and said, "Behold, we are your bone and your flesh.

11:2 a2 Sam 5:2; 7:7 2 "In times past, even when Saul was king, you *were* the one who led out and brought in Israel; and the LORD your God said to you, '[a]You shall shepherd My people Israel, and you shall be prince over My people Israel.' "

11:3 a2 Sam 2:4; 5:3,5 b1 Sam 16:1,3, 12,13 3 So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and [a]they anointed David king over Israel, [b]according to the word of the LORD through Samuel.

C The Capture of Jerusalem, 11:4–9

*11:4 aJosh 15:8,63; Judg 1:21 4 Then David and all Israel went to Jerusalem ([a]that is, Jebus); and the Jebusites, the inhabitants of the land, *were* there.

10:6 *all those of his house.* I.e., all the men who fought with him. Some of his sons and troops did survive (2 Sam. 2:8; 21:8).

10:10 *Dagon.* A Philistine god. See note on 1 Sam. 5:2.

10:13 Saul's death was due to disobedience in not following Samuel's commands (1 Sam. 13:8–9; 15:3, 9) and in seeking counsel of a spirit (1 Sam. 28).

11:1–3 For 7 ½ years David had been king of Judah (2 Sam. 2:4), while Saul's son, Ish-bosheth, was king over Israel and Transjordan (2 Sam. 2:8–9). Here David is listed as king over the reunited nation. *David made a covenant with them.* I.e., an agreement as to his own prerogatives and the people's rights, somewhat like a constitutional monarchy. *Samuel* had anointed David 20 years before. See note on 1 Sam. 16:13.

11:4 *Jebus.* See note on Judg. 19:10.

*11:5 5 The inhabitants of Jebus said to David, "You shall not enter here." Nevertheless David captured the stronghold of Zion (that is, the city of David).

11:6 a2 Sam 8:16 6 Now David had said, "Whoever strikes down a Jebusite first shall be chief and commander." [a]Joab the son of Zeruiah went up first, so he became chief.

7 Then David dwelt in the stronghold; therefore it was called the city of David.

8 He built the city all around, from the Millo even to the surrounding area; and Joab repaired the rest of the city.

11:9 a2 Sam 3:1 9 [a]David became greater and greater, for the LORD of hosts *was* with him.

D The Heroes of David, 11:10–12:40

11:10 a2 Sam 23:8-39 b1 Chr 11:3 10 [a]Now these are the heads of the mighty men whom David had, who gave him strong support in his kingdom, together with all Israel, to make him king, [b]according to the word of the LORD concerning Israel.

*11:11 a2 Sam 23:8 b1 Chr 12:18 11 These *constitute* the list of the mighty men whom David had: [a]Jashobeam, the son of a Hachmonite, [b]the chief of the thirty; he lifted up his spear against three hundred whom he killed at one time.

11:12 a1 Chr 27:4 12 After him was Eleazar the son of [a]Dodo, the Ahohite, who *was* one of the three mighty men.

11:13 a2 Sam 23:11, 12 13 He was with David at Pas-dammim [a]when the Philistines were gathered together there to battle, and there was a plot of ground full of barley; and the people fled before the Philistines.

14 They took their stand in the midst of the plot and defended it, and struck down the Philistines; and the LORD saved them by a great victory.

*11:15 a1 Chr 14:9 15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam, while [a]the army of the Philistines was camping in the valley of Rephaim.

11:16 a1 Sam 10:5 16 David was then in the stronghold, while [a]the garrison of the Philistines *was* then in Bethlehem.

17 David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!"

*11:18 18 So the three broke through the camp of the Philistines and drew water from the well of Bethlehem which *was* by the gate, and took *it* and brought *it* to David; nevertheless David would not drink it, but poured it out to the LORD;

19 and he said, "Be it far from me before my God that I should do this. Shall I drink the blood of these men *who went* at the risk of their lives? For at the risk of their lives they brought it." Therefore he would not drink it. These things the three mighty men did.

20 As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty.

21 Of the three in the second *rank* he was the most honored and became their commander; however, he did not attain to the *first* three.

11:22 a2 Sam 8:18 22 [a]Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in deeds, struck down the two *sons of* Ariel of Moab. He also went down and

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11:5 For more on Jerusalem and its capture, see notes on Josh. 15:63 and 2 Sam. 5:6, 7.

11:11 *three hundred.* 2 Sam. 23:8 says 800 instead of 300, which is probably a scribe's error in copying, since the 3 and 8 look much alike in Hebrew.

11:15 *the cave of Adullam.* See note on 1 Sam. 22:1. *Rephaim.* A valley in the vicinity of Jerusalem toward Bethlehem.

11:18–19 Moved by the selflessness of the three men, David, instead of drinking the water, poured it out as a drink offering. See note on Lev. 23:10–14.

killed a lion inside a pit on a snowy day.

*11:23 a1 Sam 17:7 23 He killed an Egyptian, a man of *great* stature five cubits tall. Now in the Egyptian's hand *was* [a]a spear like a weaver's beam, but he went down to him with a club and snatched the spear from the Egyptian's hand and killed him with his own spear.

24 These *things* Benaiah the son of Jehoiada did, and had a name as well as the three mighty men.

25 Behold, he was honored among the thirty, but he did not attain to the three; and David appointed him over his guard.

26 Now the mighty men of the armies *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Hagri,

39 Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai, *11:41

42 Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him,

43 Hanan the son of Maacah and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,

45 Jediael the son of Shimri and Joha his brother, the Tizite,

46 Eliel the Mahavite and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed and Jaasiel the Mezobaite.

12:1 a1 Sam 27:2-6 **12** [a]Now these are the ones who came to David at Ziklag, while he was still restricted because of Saul the son of Kish; and they were among the mighty men who helped *him* in war.

12:2 aJudg 3:15; 20:16 b1 Chr 12:29 2 They were equipped with bows, [a]using both the right hand and the left *to sling* stones and *to shoot* arrows from the bow; [b]*they were* Saul's kinsmen from Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth, and Beracah and Jehu the Anathothite,

4 and Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty. Then Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite,

5 Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite,

6 Elkanah, Isshiah, Azarel, Joezer, Jashobeam, the Korahites,

7 and Joelah and Zebadiah, the sons of Jeroham of Gedor.

*12:8 a2 Sam 2:18 **8** From the Gadites there came over to David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and [a]*they were* as

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11:23 The Egyptian was about 7.5 ft (2.3 m) tall; his spear weighed about 17 lb (7.7 kg).

11:41 The story of what happened to *Uriah* is found in 2 Sam. 11.

12:8 *in the stronghold.* The cave of Adullam (11:15).

swift as the gazelles on the mountains.

9 Ezer *was* the first, Obadiah the second, Eliab the third,

*12:10 10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleventh.

12:14 [a]Deut 32:30 14 These of the sons of Gad were captains of the army; [a]he who was least was equal to a hundred and the greatest to a thousand.

*12:15 [a]Josh 3:15; 4:18 15 [a]These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west.

16 Then some of the sons of Benjamin and Judah came to the stronghold to David.

17 David went out to meet them, and answered and said to them, "If you come peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on *it* and decide."

*12:18 [a]Judg 3:10; 6:34 [b]1 Chr 2:17 [c]1 Sam 25:5,6 18 Then [a]the Spirit came upon [b]Amasai, who was the chief of the thirty, *and he said,*

"*We* are yours, O David,
And with you, O son of Jesse!
[c]Peace, peace to you,
And peace to him who helps you;
Indeed, your God helps you!"

Then David received them and made them captains of the band.

12:19 [a]1 Sam 29:2-9 19 [a]From Manasseh also some defected to David when he was about to go to battle with the Philistines against Saul. But they did not help them, for the lords of the Philistines after consultation sent him away, saying, "At *the cost of* our heads he may defect to his master Saul."

20 As he went to Ziklag there defected to him from Manasseh: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu and Zillethai, captains of thousands who belonged to Manasseh.

12:21 [a]1 Sam 30:1 21 They helped David against [a]the band of raiders, for they were all mighty men of valor, and were captains in the army.

12:22 [a]Gen 32:2; Josh 5:13-15 22 For day by day *men* came to David to help him, until there was a great army [a]like the army of God.

*12:23 [a]2 Sam 2:3,4 [b]1 Chr 10:14 [c]1 Chr 11:10 23 Now these are the numbers of the divisions equipped for war, [a]who came to David at Hebron, [b]to turn the kingdom of Saul to him, [c]according to the word of the LORD.

24 The sons of Judah who bore shield and spear *were* 6,800, equipped for war.

25 Of the sons of Simeon, mighty men of valor for war, 7,100.

26 Of the sons of Levi 4,600.

27 Now Jehoiada was the leader of *the house of* Aaron, and with him were 3,700,

12:28 [a]2 Sam 8:17; 1 Chr 6:8,53 28 also [a]Zadok, a young man mighty of valor, and of his father's house twenty-two captains.

12:29 [a]1 Chr 12:2 [b]2 Sam 2:8,9 29 Of the sons of Benjamin, [a]Saul's kinsmen, 3,000; for until now [b]the greatest part of them had kept their allegiance to the house of Saul.

30 Of the sons of Ephraim 20,800, mighty men of valor, famous men in their fathers' households.

31 Of the half-tribe of Manasseh 18,000, who were designated

12:10 The Hebrew spelling of *Jeremiah* is different from that of verse 13.

12:15 *the first month.* March-April, when the Jordan was flooding, making their action even more brave.

12:18 On the Spirit's work in the OT, see note on Judg. 3:10.

12:23 The total number of warriors was about 350,000 (the number that came from Issachar is not specified, v. 32), from all the tribes of Israel, showing broad-based support for David.

by name to come and make David king.

12:32 32 Of the sons of Issachar, [a]men who understood the times, with knowledge of what Israel should do, their chiefs *were* two hundred; and all their kinsmen *were* at their command.

12:32 [a] Esth 1:13

12:33 33 Of Zebulun, there were 50,000 who went out in the army, who could draw up in battle formation with all kinds of weapons of war and helped *David* with [a]an undivided heart.

12:33 [a] Ps 12:2

34 Of Naphtali *there were* 1,000 captains, and with them 37,000 with shield and spear.

35 Of the Danites who could draw up in battle formation, *there were* 28,600.

36 Of Asher *there were* 40,000 who went out in the army to draw up in battle formation.

37 From the other side of the Jordan, of the Reubenites and the Gadites and of the half-tribe of Manasseh, *there were* 120,000 with all *kinds* of weapons of war for the battle.

12:38 38 All these, being men of war who could draw up in battle formation, came to Hebron with [a]a perfect heart to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.

12:38 [a] 2 Sam 5:1-3; 1 Chr 12:33

39 They were there with David three days, eating and drinking, for their kinsmen had prepared for them.

12:40 40 Moreover those who were near to them, *even* as far as Issachar and Zebulun and Naphtali, [a]brought food on donkeys, camels, mules and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, wine, oil, oxen and sheep. There was joy indeed in Israel.

12:40 [a] 1 Sam 25:18

III DAVID'S REIGN, 13:1–29:21

A David and the Ark, 13:1–17:27

1 David brings the ark to Chidon: Uzza's death, 13:1–14

13 Then David consulted with the captains of the thousands and the hundreds, even with every leader.

2 David said to all the assembly of Israel, "If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us;

3 and let us bring back the ark of our God to us, [a]for we did not seek it in the days of Saul."

*13:3 [a] 1 Sam 7:1,2

4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

5 [a]So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, [b]to bring the ark of God from Kiriath-jearim.

*13:5 [a] 2 Sam 6:1; 1 Kin 8:65; 1 Chr 15:3 [b] 1 Sam 6:21; 7:1

6 [a]David and all Israel went up to [b]Baalah, *that is,* to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the LORD [c]who is enthroned *above* the cherubim, where His name is called.

13:6 [a] 2 Sam 6:2-11 [b] Josh 15:9 [c] Ex 25:22; 2 Kin 19:15

7 They carried the ark of God on a new cart from [a]the house of Abinadab, and Uzza and Ahio drove the cart.

*13:7 [a] 1 Sam 7:1

8 David and all Israel were celebrating before God with all *their* might, [a]even with songs and with lyres, harps, tambourines, cymbals and with trumpets.

13:8 [a] 1 Chr 15:16

13:3 *bring back.* The Philistines captured the ark at Shiloh (1 Sam. 4:4, 11), kept it for some months, then returned it to Israel (1 Sam. 6:1–12), where it stayed at Beth-shemesh and Kiriath-jearim for 100 years. Now plans were made to return it to Jerusalem, the capital of the nation.

13:5 *Shihor of Egypt.* The southern boundary of Israel. *Hamath.* The northern boundary. See note on 1 Kings 8:65.

13:7 The ark was to be carried by hand, not by any vehicle, and was not to be touched by those carrying it (Num. 4:15). God had once allowed the Philistines to transport the ark on a cart (1 Sam. 6:7), but His exception did not set aside His revealed will.

13:9 [a] 2 Sam 6:6
9 When they came to [a]the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset *it.*

13:10 [a] 1 Chr 15:13, 15 [b] Lev 10:2
10 The anger of the LORD burned against Uzza, so He struck him down [a]because he put out his hand to the ark; [b]and he died there before God.

11 Then David became angry because of the LORD's outburst against Uzza; and he called that place Perez-uzza to this day.

12 David was afraid of God that day, saying, "How can I bring the ark of God *home* to me?"

*13:13 [a] 1 Chr 15:25
13 So David did not take the ark with him to the city of David, but took it aside [a]to the house of Obed-edom the Gittite.

13:14 [a] 1 Chr 26:4,5
14 Thus the ark of God remained with the family of Obed-edom in his house three months; and [a]the LORD blessed the family of Obed-edom with all that he had.

2 *David's fame and victory over the Philistines,* 14:1–17

*14:1 [a] 2 Sam 5:11
14 [a]Now Hiram king of Tyre sent messengers to David with cedar trees, masons and carpenters, to build a house for him.

2 And David realized that the LORD had established him as king over Israel, *and* that his kingdom was highly exalted, for the sake of His people Israel.

*14:3
3 Then David took more wives at Jerusalem, and David became the father of more sons and daughters.

14:4 [a] 1 Chr 3:5-8
4 [a]These are the names of the children born *to him* in Jerusalem: Shammua, Shobab, Nathan, Solomon,

5 Ibhar, Elishua, Elpelet,

6 Nogah, Nepheg, Japhia,

7 Elishama, Beeliada and Eliphelet.

8 When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up in search of David; and David heard of it and went out against them.

14:9 [a] 1 Chr 11:15; 14:13
9 Now the Philistines had come and [a]made a raid in the valley of Rephaim.

10 David inquired of God, saying, "Shall I go up against the Philistines? And will You give them into my hand?" Then the LORD said to him, "Go up, for I will give them into your hand."

*14:11
11 So they came up to Baal-perazim, and David defeated them there; and David said, "God has broken through my enemies by my hand, like the breakthrough of waters." Therefore they named that place Baal-perazim.

*14:12
12 They abandoned their gods there; so David gave the order and they were burned with fire.

14:13 [a] 1 Chr 14:9
13 The Philistines made [a]yet another raid in the valley.

*14:14
14 David inquired again of God, and God said to him, "You shall not go up after them; circle around behind them and come at them in front of the balsam trees.

15 "It shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for God will have gone out before you to strike the army of the Philistines."

16 David did just as God had commanded him, and they struck down the army of the Philistines from Gibeon even as far as Gezer.

14:17 [a] Ex 15:14-16; Deut 2:25
17 Then the fame of David went out into all the lands; and [a]the LORD brought the fear of him on all the nations.

3 *David brings the ark to Jerusalem,* 15:1–29

15 Now *David* built houses for himself in the city of Da-

13:13 *Obed-edom,* a Levite (26:1–4), could properly house the ark.

14:1 Concerning *Hiram,* see note on 1 Kings 5:1.

14:3 On David's taking many wives, see note on 2 Sam. 5:13.

14:11 *Baal-perazim.* See note on 2 Sam. 5:20.

14:12 *they were burned,* according to the law (Deut. 7:5, 25).

14:14 *balsam trees.* Lit., Baka trees, from which sap or resin came.

vid; and he prepared a place for the ark of God and [a]pitched a tent for it.

2 Then David said, "[a]No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to Him forever."

3 And [a]David assembled all Israel at Jerusalem to bring up the ark of the LORD [b]to its place which he had prepared for it.

4 David gathered together the sons of Aaron and [a]the Levites:

5 of the sons of Kohath, Uriel the chief, and 120 of his relatives;

6 of the sons of Merari, Asaiah the chief, and 220 of his relatives;

7 of the sons of Gershom, Joel the chief, and 130 of his relatives;

8 of the sons of Elizaphan, Shemaiah the chief, and 200 of his relatives;

9 of the sons of Hebron, Eliel the chief, and 80 of his relatives;

10 of the sons of Uzziel, Amminadab the chief, and 112 of his relatives.

11 Then David called for [a]Zadok and [b]Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab,

12 and said to them, "You are the heads of the fathers' *households* of the Levites; [a]consecrate yourselves both you and your relatives, that you may bring up the ark of the LORD God of Israel [b]to *the place* that I have prepared for it.

13"[a]Because you did not *carry it* at the first, the LORD our God made an outburst on us, for we did not seek Him according to the ordinance."

14 [a]So the priests and the Levites consecrated themselves to bring up the ark of the LORD God of Israel.

15 The sons of [a]the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.

16 Then David spoke to the chiefs of the Levites [a]to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy.

17 So [a]the Levites appointed Heman the son of Joel, and from his relatives, Asaph the son of Berechiah; and from the sons of Merari their relatives, Ethan the son of Kushaiah,

18 and with them their relatives of the second rank, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom and Jeiel, the gatekeepers.

19 So the singers, Heman, Asaph and Ethan *were appointed* to sound aloud cymbals of bronze;

20 and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with harps *tuned* to [a]alamoth;

21 and Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel and Azaziah, to lead with lyres tuned to [a]the sheminith.

22 Chenaniah, chief of the Levites, was *in charge of* the singing; he gave instruction in singing because he was skillful.

23 Berechiah and Elkanah were gatekeepers for the ark.

24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, [a]blew the trumpets before the ark of God. Obed-edom and Jehiah also *were* gatekeepers for the ark.

25 [a]So *it was* David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the LORD from [b]the house of Obed-edom with joy.

26 It came about because God was helping the Levites who were carrying the ark of the covenant

15:1 [a]1 Chr 15:3; 16:1; 17:1-5

*15:2 [a]Num 4:15; Deut 10:8

15:3 [a]1 Kin 8:1; 1 Chr 13:5 [b]Ex 40:20f; 2 Sam 6:12,17; 1 Chr 15:1,12

15:4 [a]1 Chr 6:16-30; 12:26

15:11 [a]1 Chr 12:28 [b]1 Sam 22:20-23; 1 Kin 2:26,35

*15:12 [a]Ex 19:14,15; 2 Chr 35:6 [b]1 Chr 15:1,3

15:13 [a]2 Sam 6:3; 1 Chr 13:7

15:14 [a]1 Chr 15:12

15:15 [a]Ex 25:14; Num 4:5f

15:16 [a]1 Chr 13:8; 25:1

15:17 [a]1 Chr 25:1

15:20 [a]Ps 46: title

15:21 [a]Ps 6: title

15:24 [a]1 Chr 15:28; 16:6

15:25 [a]2 Sam 6:12, 15 [b]1 Chr 13:13

15:2 David learned from the mistake he had made in his first attempt to bring the ark to Jerusalem. See note on 13:7.

15:12 *consecrate yourselves.* By washing (Ex. 19:10, 14), avoiding defilement (Lev. 11:44), and refraining from intercourse (Ex. 19:15).

15:26 [a]Num 23:1-4, 29
of the LORD, that they sacrificed [a]seven bulls and seven rams.

★15:27 [a]2 Sam 6:14
27 Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing *with* the singers. [a]David also wore an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres.

★15:29 [a]2 Sam 3:13f; 6:16
29 It happened when the ark of the covenant of the LORD came to the city of David, that [a]Michal the daughter of Saul looked out of the window and saw King David leaping and celebrating; and she despised him in her heart.

4 *David's celebration and arrangements for the Ark,* 16:1–43

★16:1 [a]1 Chr 15:1
16 And they brought in the ark of God and [a]placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God.

2 When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD.

3 He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion *of meat* and a raisin cake.

4 He appointed some of the Levites *as* ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel:

★16:5
5 Asaph the chief, and second to him Zechariah, *then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph *played* loud-sounding cymbals,

★16:6
6 and Benaiah and Jahaziel the priests *blew* trumpets continually before the ark of the covenant of God.

★16:7 [a]2 Sam 22:1; 23:1
7 Then on that day David [a]first assigned Asaph and his relatives to give thanks to the LORD.

16:8 [a]1 Chr 16:8-36; Ps 105:1-15 [b]1 Kin 8:43; 2 Kin 19:19
8 [a]Oh give thanks to the LORD, call upon His name;
[b]Make known His deeds among the peoples.
9 Sing to Him, sing praises to Him;
Speak of all His wonders.
10 Glory in His holy name;
Let the heart of those who seek the LORD be glad.

16:11 [a]Ps 24:6
11 [a]Seek the LORD and His strength;
Seek His face continually.

16:12 [a]Ps 103:2 [b]Ps 78:43-68
12 [a]Remember His wonderful deeds which He has done,
[b]His marvels and the judgments from His mouth,
13 O seed of Israel His servant,
Sons of Jacob, His chosen ones!

16:14 [a]Ps 48:10
14 He is the LORD our God;
[a]His judgments are in all the earth.
15 Remember His covenant forever,
The word which He commanded to a thousand generations,

★16:16 [a]Gen 12:7; 17:2; 22:16-18; 26:3
16 [a]*The covenant* which He made with Abraham,
And His oath to Isaac.

16:17 [a]Gen 35:11,12
17 [a]He also confirmed it to Jacob for a statute,

15:27 *an ephod of linen.* See note on 2 Sam. 6:14.

15:29 See notes on 2 Sam. 6:20 through 6:23 concerning *Michal.*

16:1 For the significance of these offerings, see notes on Lev. 1 and 3.

16:5 *Asaph.* See note on Ezra 2:41.

16:6 *continually.* Does not mean constantly, but a certain fixed and regularly recurring service.

16:7 This psalm (through v. 36) consists, with slight variations, of Pss. 105:1–15; 96; and 106:1, 47–48, perhaps indicating that David was their author (though they are listed anonymously in the Psalter).

16:16–18 On the Abrahamic covenant, see notes on Gen. 12:2, 3; 15:18–21; 17:7–8; 26:24–25.

To Israel as an everlasting covenant,
16:18 [a]Gen 13:15
18 Saying, "[a]To you I will give the land of Canaan,
As the portion of your inheritance."
16:19 [a]Gen 34:30; Deut 7:7
19 [a]When they were only a few in number,
Very few, and strangers in it,
20 And they wandered about from nation to nation,
And from *one* kingdom to another people,
16:21 [a]Gen 12:17; 20:3; Ex 7:15-18
21 He permitted no man to oppress them,
And [a]He reproved kings for their sakes, *saying,*
16:22 [a]Gen 20:7
22 "Do not touch My anointed ones,
And [a]do My prophets no harm."
16:23 [a]Ps 96:1-13
23 [a]Sing to the LORD, all the earth;
Proclaim good tidings of His salvation from day to day.
24 Tell of His glory among the nations,
His wonderful deeds among all the peoples.
16:25 [a]Ps 144:3-6 [b]Ps 89:7
25 For [a]great is the LORD, and greatly to be praised;
He also is [b]to be feared above all gods.
16:26 [a]Lev 19:4 [b]Ps 102:25
26 For all the gods of the peoples are [a]idols,
[b]But the LORD made the heavens.
27 Splendor and majesty are before Him,
Strength and joy are in His place.
28 Ascribe to the LORD,
O families of the peoples,
Ascribe to the LORD glory and strength.
29 Ascribe to the LORD the glory due His name;
Bring an offering, and come before Him;
[a]Worship the LORD in holy array.
16:29 [a]Ps 29:2
30 Tremble before Him, all the earth;
Indeed, the world is firmly established, it will not be moved.
31 [a]Let the heavens be glad, and let the earth rejoice;
And let them say among the nations, "[b]The LORD reigns."
16:31 [a]Is 44:23; 49:13 [b]Ps 93:1; 96:10
32 [a]Let the sea roar, and all it contains;
Let the field exult, and all that is in it.
16:32 [a]Ps 98:7
33 Then the trees of the forest will sing for joy before the LORD;
For He is coming to judge the earth.
34 [a]O give thanks to the LORD, for *He is* good;
For His lovingkindness is everlasting.
16:34 [a]2 Chr 5:13; 7:3; Ezra 3:11; Ps 106:1; 136:1; Jer 33:11
35 [a]Then say, "Save us, O God of our salvation,
And gather us and deliver us from the nations,
To give thanks to Your holy name,
And glory in Your praise."
16:35 [a]Ps 106:47,48
36 [a]Blessed be the LORD, the God of Israel,
From everlasting even to everlasting. Then all the people [b]said, "Amen," and praised the LORD.
★16:36 [a]1 Kin 8:15,56; Ps 72:18 [b]Deut 27:15; Neh 8:6
37 So he left Asaph and his relatives there [a]before the ark of the covenant of the LORD to minister before the ark continually, [b]as every day's work required;
★16:37 [a]1 Chr 16:4,5 [b]2 Chr 8:14; Ezra 3:4
38 and [a]Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and [b]Hosah as gatekeepers.
16:38 [a]1 Chr 13:14 [b]1 Chr 26:10
39 *He left* [a]Zadok the priest and his relatives the priests [b]before the tabernacle of the LORD in the high place which *was* at Gibeon,
16:39 [a]1 Chr 15:11 [b]1 Kin 3:4
40 to offer burnt offerings to

16:36 *Amen* means "firmness" (and thus "true") and is derived from the Hebrew verb that means "to believe." See note on Gen. 15:6.

16:37 *before the ark,* which was now in Jerusalem, though the Tabernacle itself was still in Gibeon (v. 39). They were not united until Solomon's Temple was built (1 Kings 8:4).

16:40 the LORD on the altar of burnt offering continually morning and evening, [a]even according to all that is written in the law of the LORD, which He commanded Israel.

[a]Ex 29:38-42; Num 28:3,4

*16:41 41 With them *were* [a]Heman and Jeduthun, and [b]the rest who were chosen, who were designated by name, to [c]give thanks to the LORD, because His lovingkindness is everlasting.

[a]1 Chr 6:33 [b]1 Chr 25:1-6 [c]2 Chr 5:13

16:42 42 And with them *were* Heman and Jeduthun *with* trumpets and cymbals for those who should sound aloud, and *with* instruments *for* [a]the songs of God, and the sons of Jeduthun for the gate.

[a]1 Chr 25:7; 2 Chr 7:6; 29:27

16:43 43 [a]Then all the people departed each to his house, and David returned to bless his household.

[a]2 Sam 6:19

5 *David's desire to build a Temple: the Davidic covenant,* 17:1–27

*17:1 17 [a]And it came about, when David dwelt in his house, that David said to Nathan the prophet, "Behold, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains."

[a]2 Sam 7:1-29

2 Then Nathan said to David, "Do all that is in your heart, for God is with you."

3 It came about the same night that the word of God came to Nathan, saying,

17:4 4"Go and tell David My servant, 'Thus says the LORD, "[a]You shall not build a house for Me to dwell in;

[a]1 Chr 28:2,3

17:5 5 for I have not dwelt in a house since the day that I brought up Israel to this day, [a]but I have gone from tent to tent and from *one* dwelling place *to another.*

[a]Ex 40:2,3; 2 Sam 7:6

17:6 6"In all places where I have walked with all Israel, have I spoken a word [a]with any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built for Me a house of cedar?' " '

[a]2 Sam 7:7

7"Now, therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, to be leader over My people Israel.

8"I have been with you wherever you have gone, and have cut off all your enemies from before you; and I will make you a name like the name of the great ones who are in the earth.

9"I will appoint a place for My people Israel, and will plant them, that they may dwell in their own place and be moved no more; neither shall the wicked waste them anymore as formerly,

10 even from the day that I commanded judges *to be* over My people Israel. And I will subdue all your enemies. Moreover, I tell you that the LORD will build a house for you.

11"It shall come about when your days are fulfilled that you must go *to be* with your fathers, that I will set up *one of* your descendants after you, who shall be of your sons; and I will establish his kingdom.

*17:11

12"He shall build for Me a house, and I will establish his throne forever.

17:13 13"[a]I will be his father and he shall be My son; and I will not take My lovingkindness away from him, [b]as I took it from him who was before you.

[a]2 Cor 6:18; Heb 1:5 [b]1 Chr 10:14

14"But I will settle him in My house and in My kingdom forever, and his throne shall be established forever." ' "

15 According to all these words and according to all this vision, so Nathan spoke to David.

*17:16 16 Then David the king went in and sat before the LORD and said, "[a]Who am I, O LORD God, and

[a]2 Sam 7:18

16:41 *lovingkindness.* See note on Hos. 2:19.

17:1 *under curtains.* I.e., in a tent.

17:11–14 For an explanation of this great covenant with David, see the note on 2 Sam. 7:12–16.

17:16 *before the LORD.* In the tent he had erected for the ark. Concerning David's prayer, see note on 2 Sam. 7:18–29.

what is my house that You have brought me this far?

17 "This was a small thing in Your eyes, O God; but You have spoken of Your servant's house for a great while to come, and have regarded me according to the standard of a man of high degree, O LORD God.

18 "What more can David still *say* to You concerning the honor *bestowed* on Your servant? For You know Your servant.

17:19 [a]2 Sam 7:21; Is 37:35

19 "O LORD, [a]for Your servant's sake, and according to Your own heart, You have wrought all this greatness, to make known all these great things.

20 "O LORD, there is none like You, neither is there any God besides You, according to all that we have heard with our ears.

21 "And what one nation in the earth is like Your people Israel, whom God went to redeem for Himself *as* a people, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt?

17:22 [a]Ex 19:5,6

22 "[a]For Your people Israel You made Your own people forever, and You, O LORD, became their God.

23 "Now, O LORD, let the word that You have spoken concerning Your servant and concerning his house be established forever, and do as You have spoken.

24 "Let Your name be established and magnified forever, saying, 'The LORD of hosts is the God of Israel, *even* a God to Israel; and the house of David Your servant is established before You.'

25 "For You, O my God, have revealed to Your servant that You will build for him a house; therefore Your servant has found *courage* to pray before You.

26 "Now, O LORD, You are God, and have promised this good thing to Your servant.

27 "And now it has pleased You to bless the house of Your servant, that it may continue forever before You; for You, O LORD, have blessed, and it is blessed forever."

B David's Wars, 18:1–20:8

18 Now after this [a]it came about that David defeated the Philistines and subdued them and took Gath and its towns from the hand of the Philistines.

18:1 [a]2 Sam 8:1-18

2 He defeated Moab, and the Moabites became servants to David, bringing tribute.

3 David also defeated Hadadezer king of Zobah *as far as* Hamath, as he went to establish his rule to the Euphrates River.

★18:3

4 David took from him 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers, and David hamstrung all the chariot horses, but reserved *enough* of them for 100 chariots.

★18:4

5 When the Arameans of Damascus came to help Hadadezer king [a]of Zobah, David killed 22,000 men of the Arameans.

18:5 [a]1 Chr 19:6

6 Then David put *garrisons* among the Arameans of Damascus; and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went.

7 David took the shields of gold which were carried by the servants of Hadadezer and brought them to Jerusalem.

8 Also from Tibhath and from Cun, cities of Hadadezer, David took a very large amount of bronze, with which [a]Solomon made the bronze sea and the pillars and the bronze utensils.

★18:8 [a]1 Kin 7:40-47; 2 Chr 4:11-18

9 Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah,

10 he sent Hadoram his son to King David to greet him and to bless him, because he had fought against Hadadezer and had defeated him; for Hadadezer had

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18:3 *Zobah.* A territory NE of Damascus.

18:4 *hamstrung* so that the horses were disabled. See note on 2 Sam. 8:4.

18:8 *Solomon made the bronze sea.* See note on 1 Kings 7:23–26.

been at war with Tou. And *Hadoram brought* all kinds of articles of gold and silver and bronze.

11 King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek.

*18:12 12 Moreover Abishai the son of Zeruiah defeated 18,000 Edomites in the Valley of Salt.

13 Then he put garrisons in Edom, and all the Edomites became servants to David. And the LORD helped David wherever he went.

14 So David reigned over all Israel; and he administered justice and righteousness for all his people.

*18:15 a1 Chr 11:6 15 [a]Joab the son of Zeruiah *was* over the army, and Jehoshaphat the son of Ahilud *was* recorder;

*18:16 16 and Zadok the son of Ahitub and Abimelech the son of Abiathar *were* priests, and Shavsha *was* secretary;

17 and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites, and the sons of David *were* chiefs at the king's side.

19:1 a2 Sam 10:1-19 **19** [a]Now it came about after this, that Nahash the king of the sons of Ammon died, and his son became king in his place.

*19:2 2 Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. And David's servants came into the land of the sons of Ammon to Hanun to console him.

3 But the princes of the sons of Ammon said to Hanun, "Do you think that David is honoring your father, in that he has sent comforters to you? Have not his servants come to you to search and to overthrow and to spy out the land?"

*19:4 4 So Hanun took David's servants and shaved them and cut off their garments in the middle as far as their hips, and sent them away.

5 Then *certain persons* went and told David about the men. And he sent to meet them, for the men were greatly humiliated. And the king said, "Stay at Jericho until your beards grow, and *then* return."

*19:6 a1 Chr 18:5,9 6 When the sons of Ammon saw that they had made themselves odious to David, Hanun and the sons of Ammon sent 1,000 talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Aram-maacah and [a]from Zobah.

*19:7 aNum 21:30; Josh 13:9,16 7 So they hired for themselves 32,000 chariots, and the king of Maacah and his people, who came and camped before [a]Medeba. And the sons of Ammon gathered together from their cities and came to battle.

8 When David heard *of it,* he sent Joab and all the army, the mighty men.

9 The sons of Ammon came out and drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the field.

10 Now when Joab saw that the

18:12 *Abishai.* A nephew of David and brother of Joab, who, according to the title of Ps. 60, was also involved in this victory. The *Valley of Salt.* In the vicinity (probably S) of the Dead Sea.

18:15 *recorder.* A kind of public relations officer, who arranged royal ceremonies, appointments, and travels.

18:16 *Zadok* served in the Tabernacle at Gibeon (16:39), whereas *Abiathar* served in the temporary tent in Jerusalem. *Abimelech* should read "Ahimelech" (2 Sam. 8:17).

19:2 *the sons of Ammon.* See notes on Gen. 19:31–38 and Amos 1:13.

19:4 *shaved them.* Specifically, shaved off half their beards (regarded as a great indignity). See note on 2 Sam. 10:4.

19:6 *1,000 talents of silver.* Approximately 1.2 million oz (37.5 tons, or 34 metric tons). *Mesopotamia.* The territory between the Tigris and Euphrates rivers. *Aram-maacah.* Between Damascus and Galilee.

19:7 *Medeba.* A city about 20 mi (32 km) SW of Amman (the present capital of Jordan).

battle was set against him in front and in the rear, he selected from all the choice men of Israel and they arrayed themselves against the Arameans.

11 But the remainder of the people he placed in the hand of Abshai his brother; and they arrayed themselves against the sons of Ammon.

12 He said, "If the Arameans are too strong for me, then you shall help me; but if the sons of Ammon are too strong for you, then I will help you.

13 "Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God; and may the LORD do what is good in His sight."

14 So Joab and the people who were with him drew near to the battle against the Arameans, and they fled before him.

15 When the sons of Ammon saw that the Arameans fled, they also fled before Abshai his brother and entered the city. Then Joab came to Jerusalem.

16 When the Arameans saw that they had been defeated by Israel, they sent messengers and brought out the Arameans who were beyond the River, with Shophach the commander of the army of Hadadezer leading them.

17 When it was told David, he gathered all Israel together and crossed the Jordan, and came upon them and drew up in formation against them. And when David drew up in battle array against the Arameans, they fought against him.

*19:18 18 The Arameans fled before Israel, and David killed of the Arameans 7,000 charioteers and 40,000 foot soldiers, and put to death Shophach the commander of the army.

19 So when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. Thus the Arameans were not willing to help the sons of Ammon anymore.

20 [a]Then it happened in the spring, at the time when kings go out *to battle,* that Joab led out the army and ravaged the land of the sons of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And [b]Joab struck Rabbah and overthrew it. *20:1 [a]2 Sam 11:1 [b]2 Sam 12:26

2 [a]David took the crown of their king from his head, and he found it to weigh a talent of gold, and there was a precious stone in it; and it was placed on David's head. And he brought out the spoil of the city, a very great amount. *20:2 [a]2 Sam 12:30, 31

3 He brought out the people who *were* in it, [a]and cut *them* with saws and with sharp instruments and with axes. And thus David did to all the cities of the sons of Ammon. Then David and all the people returned *to* Jerusalem. *20:3 [a]2 Sam 12:31

4 [a]Now it came about after this, that war broke out at Gezer with the Philistines; then Sibbecai the Hushathite killed Sippai, one of the descendants of the giants, and they were subdued. *20:4 [a]2 Sam 21:18-22

5 And there was war with the Philistines again, and Elhanan the son of [a]Jair killed Lahmi the brother of Goliath the Gittite, the [b]shaft of whose spear *was* like a weaver's beam. *20:5 [a]2 Sam 21:19 [b]1 Sam 17:7; 1 Chr 11:23

6 Again there was war at Gath, where there was a man of *great*

19:18 *7,000* is the correct number, 700 being a copyist's mistake in 2 Sam. 10:18.

20:1 *David stayed at Jerusalem.* The scandal of David's adultery with Bathsheba and his murder of her husband, Uriah (2 Sam. 11), occurred during this time. *Rabbah.* The chief city of the Ammonites, now called Amman, the capital of Jordan.

20:2 *a talent of gold.* About 1,200 oz (75 lb, or 34 kg).

20:3 *sharp instruments.* Iron instruments with sharp spikes. For the two views regarding the fate of the captives at Rabbah, see note on 2 Sam. 12:31.

20:4 *the descendants of the giants.* Heb., *Rephaim.* See notes on Deut. 2:20; 3:11.

20:5 *the brother of Goliath.* See note on 2 Sam. 21:19. *a weaver's beam* weighed about 17 lb (7.7 kg).

stature who had twenty-four fingers and toes, six *fingers on each hand* and six *toes on each foot;* and he also was descended from the giants.

7 When he taunted Israel, Jonathan the son of Shimea, David's brother, killed him.

8 These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

C David's Sinful Census, 21:1–30

*21:1 a2 Sam 24:1-25

21 [a]Then Satan stood up against Israel and moved David to number Israel.

21:2 a1 Chr 27:23, 24

2 So David said to Joab and to the princes of the people, "[a]Go, number Israel from Beersheba even to Dan, and bring me *word* that I may know their number."

21:3 aDeut 1:11

3 Joab said, "[a]May the LORD add to His people a hundred times as many as they are! But, my lord the king, are they not all my lord's servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?"

4 Nevertheless, the king's word prevailed against Joab. Therefore, Joab departed and went throughout all Israel, and came to Jerusalem.

*21:5 a2 Sam 24:9

5 Joab gave the number of the census of *all* the people to David. And [a]all Israel were 1,100,000 men who drew the sword; and Judah *was* 470,000 men who drew the sword.

21:6 a1 Chr 27:24

6 [a]But he did not number Levi and Benjamin among them, for the king's command was abhorrent to Joab.

7 God was displeased with this thing, so He struck Israel.

8 David said to God, "I have sinned greatly, in that I have done this thing. [a]But now, please take away the iniquity of Your servant, for I have done very foolishly."

21:8 a2 Sam 12:13

9 The LORD spoke to [a]Gad, David's [b]seer, saying,

21:9 a2 Sam 24:11; 1 Chr 29:29 b1 Sam 9:9

10 "Go and speak to David, saying, 'Thus says the LORD, "I offer you three things; choose for yourself one of them, that I may do *it* to you." ' "

11 So Gad came to David and said to him, "Thus says the LORD, 'Take for yourself

*21:11

12 [a]either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes *you,* or else three days of the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the territory of Israel.' Now, therefore, consider what answer I shall return to Him who sent me."

21:12 a2 Sam 24:13

13 David said to Gad, "I am in great distress; please let me fall into the hand of the LORD, [a]for His mercies are very great. But do not let me fall into the hand of man."

21:13 aPs 51:1; 130:4,7

14 [a]So the LORD sent a pestilence on Israel; 70,000 men of Israel fell.

*21:14 a1 Chr 27:24

15 And God sent an angel to Jerusalem to destroy it; but as he was about to destroy *it,* the LORD saw and [a]was sorry over the calamity, and said to the destroying angel, "It is enough; now relax your hand." And the angel of the LORD was standing by the threshing floor of Ornan the Jebusite.

*21:15 aEx 32:14; 1 Sam 15:11; Jon 3:10

16 Then David lifted up his

21:1–4 Actually God permitted Satan to prompt David to take a census of the people, and David insisted on doing it, contrary to Joab's advice. See note on 2 Sam. 24:1. Though not inherently wrong, the action demonstrated David's reliance on numbers of warriors rather than on God. The census took about 10 months to complete (2 Sam. 24:5–8).

21:5 The 800,000 from Israel in 2 Sam. 24:9 may not have included the 300,000 listed in 1 Chron. 27, which would make the total (as here) 1,100,000. The 470,000 in Judah may not have included the 30,000 of 2 Sam. 6:1, which would bring the total (as here) to 500,000. Or perhaps the Chronicles figure represents a round number.

21:11–17 Concerning these events, see notes on 2 Sam. 24:13, 14, 16.

21:14 The consequences of sin often affect others.

21:15 *Ornan* = Araunah of 2 Sam. 24:16.

21:16 eyes and saw the angel of the LORD standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, [a]covered with sackcloth, fell on their faces.

[a] 1 Kin 21:27

17 David said to God, "Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, [a]but these sheep, what have they done? O LORD my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued."

21:17 [a] 2 Sam 7:8; Ps 74:1

18 [a]Then the angel of the LORD commanded Gad to say to David, that David should go up and build an altar to the LORD on the threshing floor of Ornan the Jebusite.

21:18 [a] 2 Chr 3:1

19 So David went up at the word of Gad, which he spoke in the name of the LORD.

20 Now Ornan turned back and saw the angel, and his four sons *who were* with him hid themselves. And Ornan was threshing wheat.

21 As David came to Ornan, Ornan looked and saw David, and went out from the threshing floor and prostrated himself before David with his face to the ground.

22 Then David said to Ornan, "Give me the site of *this* threshing floor, that I may build on it an altar to the LORD; for the full price you shall give it to me, that the plague may be restrained from the people."

23 Ornan said to David, "Take *it* for yourself; and let my lord the king do what is good in his sight. See, I will give the oxen for burnt offerings and the threshing sledges for wood and the wheat for the grain offering; I will give *it* all."

24 But King David said to Ornan, "No, but I will surely buy *it* for the full price; for I will not take what is yours for the LORD, or offer a burnt offering which costs me nothing."

25 So [a]David gave Ornan 600 shekels of gold by weight for the site.

*21:25 [a] 2 Sam 24:24

26 Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to the LORD and [a]He answered him with fire from heaven on the altar of burnt offering.

21:26 [a] Lev 9:24; Judg 6:21

27 The LORD commanded the angel, and he put his sword back in its sheath.

28 At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there.

29 [a]For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering *were* in the high place at Gibeon at that time.

21:29 [a] 1 Kin 3:4; 1 Chr 16:39

30 But David could not go before it to inquire of God, for he was terrified by the sword of the angel of the LORD.

D David's Preparations for the Temple, 22:1–23:1

22 Then David said, "[a]This is the house of the LORD God, and this is the altar of burnt offering for Israel."

22:1 [a] 1 Chr 21:18-28; 2 Chr 3:1

2 So David gave orders to gather [a]the foreigners who were in the land of Israel, and [b]he set stonecutters to hew out stones to build the house of God.

*22:2 [a] 1 Kin 9:20,21; 2 Chr 2:17 [b] 1 Kin 5:17,18

3 David [a]prepared large quantities of iron to make the nails for the doors of the gates and for the clamps, and more [b]bronze than could be weighed;

22:3 [a] 1 Chr 29:2,7 [b] 1 Chr 22:14

4 and timbers of cedar logs beyond number, for [a]the Sidonians and Tyrians brought large quantities of cedar timber to David.

22:4 [a] 1 Kin 5:6-10

5 David said, "My son [a]Solomon is young and inexperienced,

*22:5 [a] 1 Kin 3:7; 1 Chr 29:1

21:25 The amount was about 240 oz (15 lb, or 6.8 kg) of gold and paid for the whole property on which the Temple would be built. 2 Sam. 24:24 records only the purchase of the threshing floor and oxen.

22:2 *foreigners.* Resident alien Canaanites.

22:5 *young and inexperienced.* See note on 1 Kings 3:7. Because Solomon did not have expe-

and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. *Therefore* now I will make preparation for it." So David made ample preparations before his death.

22:6 [a] 1 Kin 2:1
6 Then [a]he called for his son Solomon, and charged him to build a house for the LORD God of Israel.

22:7 [a] 2 Sam 7:2,3; 1 Chr 17:1
7 David said to Solomon, "[a]My son, I had intended to build a house to the name of the LORD my God.

22:8 [a] 1 Chr 28:3
8 "But the word of the LORD came to me, saying, '[a]You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed *so* much blood on the earth before Me.

22:9 [a] 1 Kin 4:20,25 [b] 2 Sam 12:24, 25
9 'Behold, a son shall be born to you, who shall be a man of rest; and [a]I will give him rest from all his enemies on every side; for [b]his name shall be Solomon, and I will give peace and quiet to Israel in his days.

22:10 [a] 2 Sam 7:13, 14; 1 Chr 17:12
10 '[a]He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.'

22:11 [a] 1 Chr 22:16
11 "Now, my son, [a]the LORD be with you that you may be successful, and build the house of the LORD your God just as He has spoken concerning you.

22:12 [a] 1 Kin 3:9-12; 2 Chr 1:10 [b] 1 Kin 2:3
12 "[a]Only the LORD give you discretion and understanding, and give you charge over Israel, so that you may [b]keep the law of the LORD your God.

22:13 [a] 1 Chr 28:7 [b] Josh 1:6-9
13 "[a]Then you shall prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. [b]Be strong and courageous, do not fear nor be dismayed.

14 "Now behold, with great pains I have prepared for the house of the LORD [a]100,000 talents of gold and 1,000,000 talents of silver, and [b]bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them.

*22:14 [a] 1 Chr 29:4 [b] 1 Chr 22:3

15 "Moreover, there are many workmen with you, stonecutters and masons of stone and carpenters, and all men who are skillful in every kind of work.

16 "Of the gold, the silver and the bronze and the iron there is no limit. Arise and work, and may [a]the LORD be with you."

22:16 [a] 1 Chr 22:11

17 [a]David also commanded all the leaders of Israel to help his son Solomon, *saying,*

22:17 [a] 1 Chr 28:1-6

18 "Is not the LORD your God with you? And [a]has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.

22:18 [a] 1 Chr 22:9; 23:25

19 "Now [a]set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, [b]so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built [c]for the name of the LORD."

22:19 [a] 1 Chr 28:9 [b] 1 Kin 8:6,21; 2 Chr 5:7 [c] 1 Chr 22:7

23 [a]Now when David reached old age, [b]he made his son Solomon king over Israel.

*23:1 [a] 1 Chr 29:28 [b] 1 Kin 1:1-40; 2:12; 1 Chr 28:5; 29:22

E David's Organization of the Levites, 23:2–26:32

1 Numbering of and duties of the Levites, 23:2–32

2 And he gathered together all the leaders of Israel with the priests and the Levites.

3 [a]The Levites were numbered from thirty years old and

*23:3 [a] Num 4:3-49

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rience to build a temple for the great God, David made the preparations.

22:14 *100,000 talents of gold.* About 120 million oz (3,750 tons, or 3,400 metric tons)! *1,000,000 talents of silver.* About 1.2 billion oz (37,500 tons, or 34,000 metric tons)!

23:1 The events surrounding the disputed succession are not included here. See note on 1 Kings 1:33–34.

23:3 *thirty years.* See notes on verse 34 and Num. 4:3.

upward, and [b]their number by census of men was 38,000.

4 Of these, 24,000 were [a]to oversee the work of the house of the LORD; and 6,000 *were* [b]officers and judges,

5 and 4,000 *were* gatekeepers, and [a]4,000 *were* praising the LORD with the instruments which David made for giving praise.

6 David divided them into divisions [a]according to the sons of Levi: Gershon, Kohath, and Merari.

7 Of the Gershonites *were* Ladan and Shimei.

8 The sons of Ladan *were* Jehiel the first and Zetham and Joel, three.

9 The sons of Shimei *were* Shelomoth and Haziel and Haran, three. These were the heads of the fathers' *households* of Ladan.

10 The sons of Shimei *were* Jahath, Zina, Jeush and Beriah. These four *were* the sons of Shimei.

11 Jahath was the first and Zizah the second; but Jeush and Beriah did not have many sons, so they became a father's household, one class.

12 The sons of Kohath were four: Amram, Izhar, Hebron and Uzziel.

13 [a]The sons of Amram were Aaron and Moses. And [b]Aaron was set apart to sanctify him as most holy, he and his sons forever, [c]to burn incense before the LORD, to minister to Him and to bless in His name forever.

14 But *as for* [a]Moses the man of God, his sons were named among the tribe of Levi.

15 The sons of Moses *were* Gershom and Eliezer.

16 The son of Gershom *was* Shebuel the chief.

17 The son of Eliezer was Rehabiah the chief; and Eliezer had no other sons, but the sons of Rehabiah were very many.

18 The son of Izhar was Shelomith the chief.

19 The sons of Hebron *were* Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth.

20 The sons of Uzziel *were* Micah the first and Isshiah the second.

21 The sons of Merari were Mahli and Mushi. The sons of Mahli *were* Eleazar and Kish.

22 Eleazar died and had no sons, but daughters only, so their brothers, the sons of Kish, took them *as wives.*

23 The sons of Mushi *were* three: Mahli, Eder and Jeremoth.

24 [a]These were the sons of Levi according to their fathers' households, *even* the heads of the fathers' *households* of those of them who were counted, in the number of names by their census, doing the work for the service of the house of the LORD, [b]from twenty years old and upward.

25 For David said, "The LORD God of Israel [a]has given rest to His people, and He dwells in Jerusalem forever.

26"Also, [a]the Levites will no longer need to carry the tabernacle and all its utensils for its service."

27 For by the last words of David the sons of Levi *were* numbered from twenty years old and upward.

28 For their office is to assist the sons of Aaron with the service of the house of the LORD, in the courts and in the chambers and in the purifying of all holy things, even the work of the service of the house of God,

29 [a]and with the showbread, and [b]the fine flour for a grain offering, and unleavened wafers, or [c]*what is baked in* the pan or

23:3 [b]Num 4:48; 1 Chr 23:24
23:4 [a]Ezra 3:8,9 [b]1 Chr 26:29
*23:5 [a]1 Chr 15:16
23:6 [a]1 Chr 6:1
23:13 [a]Ex 6:20 [b]Ex 28:1 [c]Ex 30:6-10
*23:14 [a]Deut 33:1; Ps 90: title
*23:24 [a]Num 10:17,21 [b]1 Chr 23:3
23:25 [a]1 Chr 22:18
23:26 [a]Num 4:5,15; 7:9; Deut 10:8
*23:28
23:29 [a]Lev 24:5-9 [b]Lev 6:20 [c]1 Chr 9:31

23:5 *the instruments which David made.* David was long remembered for these (Amos 6:5).

23:14 *man of God.* I.e., one charged with a mission by God. Cf. Deut. 33:1; Josh. 14:6; Ps. 90 (title); 1 Tim. 6:11.

23:24 Foreseeing the need for added manpower when the Temple would be built, David lowered the age of service to 20.

23:28–32 Levites assisted the priests in the ways listed here.

23:29 [d]Lev 6:21 [e]Lev 19:35,36
[d]what is well-mixed, and [e]all measures of volume and size.

30 They are to stand every morning to thank and to praise the LORD, and likewise at evening,

23:31 [a]Is 1:13,14 [b]Lev 23:2-4
31 and to offer all burnt offerings to the LORD, [a]on the sabbaths, the new moons and [b]the fixed festivals in the number *set* by the ordinance concerning them, continually before the LORD.

23:32 [a]Num 1:53; 1 Chr 9:27 [b]Num 3:6-9,38
32 Thus [a]they are to keep charge of the tent of meeting, and charge of the holy place, and [b]charge of the sons of Aaron their relatives, for the service of the house of the LORD.

2 *Dividing the Levites into twenty-four groups,* 24:1–31

24:1 [a]Ex 6:23
24 Now the divisions of the descendants of Aaron *were these:* [a]the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar.

*24:2 [a]Lev 10:2
2 [a]But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests.

*24:3 [a]1 Chr 6:8
3 David, with [a]Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry.

*24:4
4 Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: *there were* sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households.

24:5 [a]1 Chr 24:31
5 [a]Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the descendants of Eleazar and the descendants of Ithamar.

6 Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, [a]Ahimelech the son of Abiathar, and the heads of the fathers' *households* of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar.

24:6 [a]1 Chr 18:16

7 Now the first lot came out for Jehoiarib, the second for Jedaiah,

8 the third for Harim, the fourth for Seorim,

9 the fifth for Malchijah, the sixth for Mijamin,

10 the seventh for Hakkoz, the eighth for [a]Abijah,

24:10 [a]Neh 12:4; Luke 1:5

11 the ninth for Jeshua, the tenth for Shecaniah,

12 the eleventh for Eliashib, the twelfth for Jakim,

13 the thirteenth for Huppah, the fourteenth for Jeshebeab,

14 the fifteenth for Bilgah, the sixteenth for Immer,

15 the seventeenth for Hezir, the eighteenth for Happizzez,

16 the nineteenth for Pethahiah, the twentieth for Jehezkel,

17 the twenty-first for Jachin, the twenty-second for Gamul,

18 the twenty-third for Delaiah, the twenty-fourth for Maaziah.

24:19 [a]1 Chr 9:25
19 [a]These were their offices for their ministry when *they* came in to the house of the LORD according to the ordinance *given* to them through Aaron their father, just as the LORD God of Israel had commanded him.

20 Now for the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.

21 Of Rehabiah: of the sons of Rehabiah, Isshiah the first.

24:2 *Nadab and Abihu died.* See note on Lev. 10:1.

24:3 *Ahimelech.* The son of Abiathar (v. 6) and the grandson of another Ahimelech (1 Sam. 22:20).

24:4 Dividing the priests into 24 groups meant that each group would serve for two weeks out of the year. The way the Jewish year was divided meant that their service would gradually move around the calendar. This arrangement was reinstituted after the Exile and continued into NT times. See note on Luke 1:5.

22 Of the Izharites, Shelomoth;
of the sons of Shelomoth, Jahath.
24:23 23 The sons [a]*of Hebron:* Jeriah
a 1 Chr 23:19 *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.
24 *Of* the sons of Uzziel, Micah;
of the sons of Micah, Shamir.
25 The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah.
26 The sons of Merari, Mahli and Mushi; the sons of Jaaziah, Beno.
27 The sons of Merari: by Jaaziah *were* Beno, Shoham, Zaccur and Ibri.
28 By Mahli: Eleazar, who had no sons.
29 By Kish: the sons of Kish, Jerahmeel.
30 The sons of Mushi: Mahli, Eder and Jerimoth. These *were* the sons of the Levites according to their fathers' households.
*24:31 31 [a]These also cast lots just as
a 1 Chr 24:5,6 b 1 Chr 24:6 their relatives the sons of Aaron in the presence of David the king, [b]Zadok, Ahimelech, and the heads of the fathers' *households* of the priests and of the Levites—the head of fathers' *households* as well as those of his younger brother.

3 *Assigning the musicians,* 25:1–31

*25:1 25 Moreover, David and the
a 1 Chr 6:33,39 b 2 Kin 3:15 c 1 Chr 15:16 commanders of the army set apart for the service *some* of the sons of [a]Asaph and of Heman and of Jeduthun, who *were* to [b]prophesy with lyres, [c]harps and cymbals; and the number of those who performed their service was:

2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah and Asharelah; the sons of Asaph *were* under the direction of Asaph, who prophesied under the direction of the king.
3 [a]Of Jeduthun, the sons of 25:3 a 1 Chr 16:41, 42
Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah and Mattithiah, six, under the direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD.
4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. *25:4
5 All these *were* the sons of Heman [a]the king's seer to exalt him *25:5 a 2 Sam 24:11; 1 Chr 21:9
according to the words of God, for God gave fourteen sons and three daughters to Heman.
6 All these were under the direction of their father to sing in 25:6 a 1 Chr 15:16 b 1 Chr 15:19
the house of the LORD, [a]with cymbals, harps and lyres, for the service of the house of God. [b]Asaph, Jeduthun and Heman *were* under the direction of the king.
7 Their number who were 25:7 a 1 Chr 23:5
trained in singing to the LORD, with their relatives, all who were skillful, *was* [a]288.
8 [a]They cast lots for their du- *25:8 a 1 Chr 26:13
ties, all alike, the small as well as the great, the teacher *as well* as the pupil.
9 Now the first lot came out for Asaph to Joseph, the second for Gedaliah, he with his relatives and sons *were* twelve;
10 the third to Zaccur, his sons and his relatives, twelve;

24:31 By casting *lots* no favoritism could be shown in kinds of service performed.

25:1 On those who were appointed chief musicians, see 16:5. *who were to prophesy.* Notice that prophecy sometimes was given as poetry and with music (cf. 1 Sam. 10:5).

25:4 Some think that the last nine words are not to be taken as proper names; rather, they relate to Heman's prayer, which goes something like this: "Be gracious, O Lord, be gracious to me. You are my God whom I magnify and exalt for helping. Though sitting forlorn, I have proclaimed highest visions."

25:5 *to exalt him.* This may refer to blowing an actual horn or to the fact that Heman's sons helped him.

25:8 The teachers (skilled ones) were the 288 of verse 7, and the scholars or pupils were the 4,000 of 23:5. They cast lots to determine the order of the 24 groups to match the 24 courses of priests.

11 the fourth to Izri, his sons and his relatives, twelve;
12 the fifth to Nethaniah, his sons and his relatives, twelve;
13 the sixth to Bukkiah, his sons and his relatives, twelve;
14 the seventh to Jesharelah, his sons and his relatives, twelve;
15 the eighth to Jeshaiah, his sons and his relatives, twelve;
16 the ninth to Mattaniah, his sons and his relatives, twelve;
17 the tenth to Shimei, his sons and his relatives, twelve;
18 the eleventh to Azarel, his sons and his relatives, twelve;
19 the twelfth to Hashabiah, his sons and his relatives, twelve;
20 for the thirteenth, Shubael, his sons and his relatives, twelve;
21 for the fourteenth, Mattithiah, his sons and his relatives, twelve;
22 for the fifteenth to Jeremoth, his sons and his relatives, twelve;
23 for the sixteenth to Hananiah, his sons and his relatives, twelve;
24 for the seventeenth to Joshbekashah, his sons and his relatives, twelve;
25 for the eighteenth to Hanani, his sons and his relatives, twelve;
26 for the nineteenth to Mallothi, his sons and his relatives, twelve;
27 for the twentieth to Eliathah, his sons and his relatives, twelve;
28 for the twenty-first to Hothir, his sons and his relatives, twelve;
29 for the twenty-second to Giddalti, his sons and his relatives, twelve;
30 for the twenty-third to Mahazioth, his sons and his relatives, twelve;
31 for the twenty-fourth to Romamti-ezer, his sons and his relatives, twelve.

4 *Appointing gatekeepers,* 26:1–19

26 For the divisions of the gatekeepers *there were* of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. *26:1
2 Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fifth, Johanan the sixth, Eliehoenai the seventh.
4 [a]Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, 26:4 [a]2 Sam 6:11; 1 Chr 13:14
5 Ammiel the sixth, Issachar the seventh *and* Peullethai the eighth; God had indeed blessed him.
6 Also to his son Shemaiah sons were born who ruled over the house of their father, for they were mighty men of valor.
7 The sons of Shemaiah *were* Othni, Rephael, Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men.
8 All these *were* of the sons of Obed-edom; they and their sons and their relatives *were* able men with strength for the service, 62 from Obed-edom.
9 Meshelemiah had sons and relatives, 18 valiant men.
10 Also [a]Hosah, *one* of the sons of Merari had sons: Shimri the first (although he was not the firstborn, his father made him first), 26:10 [a]1 Chr 16:38
11 Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and relatives of Hosah *were* 13.
12 To these divisions of the gatekeepers, the chief men, *were given* duties like their relatives to minister in the house of the LORD.
13 [a]They cast lots, the small and the great alike, according to their fathers' households, for every gate. 26:13 [a]1 Chr 24:5,31; 25:8

26:1 4,000 (23:5) *gatekeepers* were involved in guarding the Temple day and night to prevent unauthorized persons from entering and profaning it. Various numbers of leaders of these gatekeepers are mentioned in verses 8–9, 11 and 9:22.

*26:14 14 The lot to the east fell to Shelemiah. Then they cast lots *for* his son Zechariah, a counselor with insight, and his lot came out to the north.

15 For Obed-edom *it fell* to the south, and to his sons went the storehouse.

16 For Shuppim and Hosah *it was* to the west, by the gate of Shallecheth, on the ascending highway. Guard corresponded to guard.

17 On the east there were six Levites, on the north four daily, on the south four daily, and at the storehouse two by two.

*26:18 18 At the [a]Parbar on the west *there were* four at the highway and two at the Parbar.
a 2 Kin 23:11

19 These were the divisions of the gatekeepers of the sons of Korah and of the sons of Merari.

5 *Assigning the treasures,* 26:20–28

*26:20 20 The Levites, their relatives, had [a]charge of the treasures of the house of God and of the treasures of the dedicated gifts.
a 1 Chr 26:22, 24,26; 28:12; Ezra 2:69

21 The sons of Ladan, the sons of the Gershonites belonging to Ladan, *namely,* the Jehielites, *were* the heads of the fathers' *households,* belonging to Ladan the Gershonite.

22 The sons of Jehieli, Zetham and Joel his brother, had charge of the treasures of the house of the LORD.

23 As for the Amramites, the Izharites, the Hebronites and the Uzzielites,

24 Shebuel the son of Gershom, the son of Moses, was officer over the treasures.

25 His relatives by Eliezer *were* Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son and Shelomoth his son.

26 This Shelomoth and his relatives had charge of all the treasures of the dedicated gifts [a]which King David and the heads of the fathers' *households,* the commanders of thousands and hundreds, and the commanders of the army, had dedicated. 26:26 a 2 Sam 8:11

27 They dedicated part of the spoil won in battles to repair the house of the LORD.

28 And all that Samuel the seer had dedicated and Saul the son of Kish, Abner the son of Ner and Joab the son of Zeruiah, everyone who had dedicated *anything, all of this* was in the care of Shelomoth and his relatives.

6 *Delegating magistrates,* 26:29–32

*26:29 29 As for the Izharites, Chenaniah and his sons [a]were *assigned* to outside duties for Israel, as [b]officers and judges.
a Neh 11:16 b 1 Chr 23:4

26:30 30 As for the Hebronites, [a]Hashabiah and his relatives, 1,700 capable men, had charge of the affairs of Israel west of the Jordan, for all the work of the LORD and the service of the king.
a 1 Chr 27:17

26:31 31 As for the Hebronites, [a]Jerijah the chief (these Hebronites were investigated according to their genealogies and fathers' *households,* in the fortieth year of David's reign, and men of outstanding capability were found among them at [b]Jazer of Gilead)
a 1 Chr 23:19 b 1 Chr 6:81

26:32 32 and his relatives, capable men, *were* 2,700 in number, heads of fathers' *households.* And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites [a]concerning all the affairs of God and of the king.
a 2 Chr 19:11

26:14 They *cast lots* to determine which gates would be guarded by whom.

26:18 *Parbar.* Probably some kind of cloistered area on the W side of the Temple area.

26:20 *treasures of the house of God.* Ordinary revenues that came to the Temple from prescribed contributions and special gifts (Lev. 27; Num. 18:16; 1 Chron. 29:7–8). *treasures of the dedicated gifts.* See verses 26–28; 18:11; and 2 Chron. 5:1.

26:29 *officers and judges.* Scribes or secretaries and magistrates assigned to areas outside Jerusalem who adjudicated cases on the basis of the law, and who were likely involved in the collection of taxes and tithes. Altogether there were 6,000 (23:4).

F David's Civil Leaders, 27:1–34

27 *1 Now *this is* the enumeration of the sons of Israel, the heads of fathers' *households,* the commanders of thousands and of hundreds, and their officers who served the king in all the affairs of the divisions which came in and went out month by month throughout all the months of the year, each division *numbering* 24,000.

2 Jashobeam the son of Zabdiel [a]had charge of the first division for the first month; and in his division *were* 24,000.

3 *He was* from the sons of Perez, *and was* chief of all the commanders of the army for the first month.

4 Dodai the Ahohite and his division had charge of the division for the second month, Mikloth *being* the chief officer; and in his division *were* 24,000.

5 The third commander of the army for the third month *was* Benaiah, the son of Jehoiada the priest, *as* chief; and in his division *were* 24,000.

6 This Benaiah *was* the mighty man of the thirty, and had charge of thirty; and over his division was Ammizabad his son.

7 The fourth for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him; and in his division *were* 24,000.

8 The fifth for the fifth month *was* the commander Shamhuth the Izrahite; and in his division *were* 24,000.

9 The sixth for the sixth month *was* Ira the son of Ikkesh the Tekoite; and in his division *were* 24,000.

10 The seventh for the seventh month *was* Helez the Pelonite of the sons of Ephraim; and in his division *were* 24,000.

11 The eighth for the eighth month *was* Sibbecai the Hushathite of the Zerahites; and in his division *were* 24,000.

12 The ninth for the ninth month *was* Abiezer the Anathothite of the Benjamites; and in his division *were* 24,000.

13 The tenth for the tenth month *was* Maharai the Netophathite of the Zerahites; and in his division *were* 24,000.

14 The eleventh for the eleventh month *was* Benaiah the Pirathonite of the sons of Ephraim; and in his division *were* 24,000.

15 The twelfth for the twelfth month *was* Heldai the Netophathite of Othniel; and in his division *were* 24,000.

16 Now in charge of the tribes of Israel: chief officer for the Reubenites was Eliezer the son of Zichri; for the Simeonites, Shephatiah the son of Maacah;

17 for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok;

18 for Judah, Elihu, *one* of David's brothers; for Issachar, Omri the son of Michael;

19 for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel;

20 for the sons of Ephraim, Hoshea the son of Azaziah; for the half-tribe of Manasseh, Joel the son of Pedaiah;

21 for the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner;

22 for Dan, Azarel the son of Jeroham. [a]These *were* the princes of the tribes of Israel.

23 But David did not count those twenty years of age and under, [a]because the LORD had said He would multiply Israel [b]as the stars of heaven.

*27:1 27:2 [a]2 Sam 23:8-30; 1 Chr 11:11-31

27:22 [a]1 Chr 28:1

*27:23 [a]1 Chr 21:2-5 [b]Gen 15:5; 22:17; 26:4

27:1–15 David had an army of 288,000 men, consisting of 12 divisions of 24,000 men, each of which served in turn for one month out of the year. Eight of the 12 generals belonged to the tribe of Judah.

27:23 David took a census only of the fighting men (cf. Num. 1:3), but even this showed lack of faith in God's power to protect his kingdom. To have numbered all the people would have displayed doubt in God's promise (Gen. 22:17).

*27:24 a2 Sam 24:12-15; 1 Chr 21:1-7

24 Joab the son of Zeruiah had begun to count *them,* but did not finish; and because of [a]this, wrath came upon Israel, and the number was not included in the account of the chronicles of King David.

*27:25 25 Now Azmaveth the son of Adiel had charge of the king's storehouses. And Jonathan the son of Uzziah had charge of the storehouses in the country, in the cities, in the villages and in the towers.

26 Ezri the son of Chelub had charge of the agricultural workers who tilled the soil.

27 Shimei the Ramathite had charge of the vineyards; and Zabdi the Shiphmite had charge of the produce of the vineyards *stored* in the wine cellars.

27:28 a1 Kin 10:27; 2 Chr 1:15

28 Baal-hanan the Gederite had charge of the olive and [a]sycamore trees in the Shephelah; and Joash had charge of the stores of oil.

27:29 a1 Chr 5:16

29 Shitrai the Sharonite had charge of the cattle which were grazing in [a]Sharon; and Shaphat the son of Adlai had charge of the cattle in the valleys.

30 Obil the Ishmaelite had charge of the camels; and Jehdeiah the Meronothite had charge of the donkeys.

27:31 a1 Chr 5:10

31 Jaziz the [a]Hagrite had charge of the flocks. All these were overseers of the property which belonged to King David.

*27:32 32 Also Jonathan, David's uncle, *was* a counselor, a man of understanding, and a scribe; and Jehiel the son of Hachmoni tutored the king's sons.

27:33 a2 Sam 15:12 b2 Sam 15:32, 37

33 [a]Ahithophel *was* counselor to the king; and [b]Hushai the Archite *was* the king's friend.

27:34 a1 Chr 27:5 b1 Kin 1:7 c1 Chr 11:6

34 Jehoiada the son of [a]Benaiah, and [b]Abiathar succeeded Ahithophel; and Joab was the [c]commander of the king's army.

G David's Last Instructions to the People and to Solomon, 28:1-21

28:1 a1 Chr 23:2; 27:1-31 b1 Chr 11:10-47

28 Now [a]David assembled at Jerusalem all the officials of Israel, the princes of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands, and the commanders of hundreds, and the overseers of all the property and livestock belonging to the king and his sons, with the officials and [b]the mighty men, even all the valiant men.

*28:2 a1 Chr 17:1,2 bPs 132:7; Is 66:1

2 Then King David rose to his feet and said, "Listen to me, my brethren and my people; I [a]*had* intended to build a permanent home for the ark of the covenant of the LORD and for [b]the footstool of our God. So I had made preparations to build *it.*

28:3 a1 Chr 22:8

3"But God said to me, '[a]You shall not build a house for My name because you are a man of war and have shed blood.'

28:4 a1 Sam 16:6-13 b1 Chr 17:23, 27 cGen 49:8-10; 1 Chr 5:2 d1 Sam 16:1

4"Yet, the LORD, the God of Israel, [a]chose me from all the house of my father to be king over Israel [b]forever. For [c]He has chosen Judah to be a leader; and [d]in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make *me* king over all Israel.

*28:5 a1 Chr 3:1-9; 14:3-7 b1 Chr 22:9,10

5"[a]Of all my sons (for the LORD has given me many sons), [b]He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.

28:6 a2 Sam 7:13, 14

6"He said to me, 'Your son [a]Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him.

28:7 a1 Chr 22:13

7 'I will establish his kingdom forever [a]if he resolutely performs My commandments and My ordinances, as is done now.'

27:24 See note on 21:1-4. Joab did not count the Levites or Benjamites (21:6).

27:25-31 These acted as overseers of David's estates and properties.

27:32-34 These were the king's close counselors.

28:2 *the footstool of our God.* The Mercy Seat of the ark.

28:5 *the kingdom of the* LORD. The king was only God's deputy in His kingdom.

8"So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God in order that you may possess the good land and bequeath *it* to your sons after you forever.

28:9 9"As for you, my son Solomon, know the God of your father, and [a]serve Him with a whole heart and a willing mind; [b]for the LORD searches all hearts, and understands every intent of the thoughts. [c]If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.
[a] 1 Kin 8:61; 1 Chr 29:17-19
[b] 1 Sam 16:7
[c] 2 Chr 15:2; Jer 29:13

28:10 10"Consider now, for the LORD has chosen you to build a house for the sanctuary; [a]be courageous and act."
[a] 1 Chr 22:13

28:11 11 Then David gave to his son Solomon [a]the plan of [b]the porch *of the temple,* its buildings, its storehouses, its upper rooms, its inner rooms and [c]the room for the mercy seat;
[a] Ex 25:40; 1 Chr 28:12,19
[b] 1 Kin 6:3
[c] Ex 25:17-22

28:12 12 and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for [a]the storehouses of the house of God and for the storehouses of the dedicated things;
[a] 1 Chr 26:20, 28

28:13 13 also for [a]the divisions of the priests and [b]the Levites and for all the work of the service of the house of the LORD and for all the utensils of service in the house of the LORD;
[a] 1 Chr 24:1
[b] 1 Chr 23:6

14 for the golden *utensils,* the weight of gold for all utensils for every kind of service; for the silver utensils, the weight *of silver* for all utensils for every kind of service;

28:15 15 and the weight *of gold* for the [a]golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and *the weight of silver* for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand;
[a] Ex 25:31-39

16 and the gold by weight for the tables of showbread, for each table; and silver for the silver tables;

17 and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl;

28:18 18 and for [a]the altar of incense refined gold by weight; and gold for the model of the chariot, *even* [b]the cherubim that spread out *their wings* and covered the ark of the covenant of the LORD.
[a] Ex 30:1-10
[b] Ex 25:18-22

***28:19** 19"All *this," said David,* "the LORD made me understand in writing by His hand upon me, [a]all the details of this pattern."
[a] 1 Chr 28:11, 12

28:20 20 Then David said to his son Solomon, "[a]Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. [b]He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished.
[a] 1 Chr 22:13
[b] Josh 1:5; Heb 13:5

28:21 21"Now behold, [a]*there are* the divisions of the priests and the Levites for all the service of the house of God, and [b]every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command."
[a] 1 Chr 28:13
[b] Ex 35:25-35; 36:1,2

H David's Offerings and Worship, 29:1–21

***29:1** 29 Then King David said to the entire assembly, "My son Solomon, whom alone God has chosen, [a]is still young and inexperienced and the work is great; for [b]the temple is not for man, but for the LORD God.
[a] 1 Chr 22:5
[b] 1 Chr 29:19

29:2 2"Now [a]with all my ability I have provided for the house of my God the gold for the *things of* gold, and the silver for the *things of* sil-
[a] 1 Chr 22:3-5

28:19 Apparently David, in a vision, had seen the entire edifice and had written it down for Solomon.

29:1 *young and inexperienced.* See note on 1 Kings 3:7.

ver, and the bronze for the *things of* bronze, the iron for the *things of* iron, and wood for the *things of* wood, onyx stones and inlaid *stones,* stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance.

*29:3 3 "Moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple,

*29:4 4 *namely,* [a]3,000 talents of gold, of [b]the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings;

5 of gold for the *things of* gold and of silver for the *things of* silver, that is, for all the work done by the craftsmen. Who then is willing to consecrate himself this day to the LORD?"

29:6 6 Then [a]the rulers of the fathers' *households,* and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with [b]the overseers over the king's work, offered willingly;

*29:7 7 and for the service for the house of God they gave 5,000 talents and 10,000 [a]darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron.

29:8 8 Whoever possessed *precious* stones gave them to the treasury of the house of the LORD, in care of [a]Jehiel the Gershonite.

*29:9 9 Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD [a]with a whole heart, and King David also rejoiced greatly.

10 So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever.

29:11 11 "[a]Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all.

29:12 12 "[a]Both riches and honor *come* from You, and You rule over all, and [b]in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone.

13 "Now therefore, our God, we thank You, and praise Your glorious name.

14 "But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You.

29:15 15 "For [a]we are sojourners before You, and tenants, as all our fathers were; [b]our days on the earth are like a shadow, and there is no hope.

16 "O LORD our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours.

29:17 17 "Since I know, O my God, that [a]You try the heart and [b]delight in uprightness, I, in the integrity of my heart, have willingly offered all these *things;* so now with joy I have seen Your people, who are present here, make *their* offerings willingly to You.

18 "O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the inten-

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29:3–5 These gifts from David were in addition to those previously made (22:14) and the basis for his appeal to the people to give, which they did willingly and generously.

29:4 The gold was about 3.6 million oz (112.5 tons, or 102 metric tons) and the silver about 8.4 million oz (262 tons, or 238 metric tons). *Ophir.* See note on 1 Kings 9:28. *to overlay.* See 2 Chron. 3:4–8.

29:7 *5,000 talents.* About 6 million oz (187.5 tons, or 170 metric tons). *10,000 darics.* About 2,960 oz (185 lb, or 84 km). See note on Ezra 2:69. The silver amounted to about 12 million oz (375 tons, or 340 metric tons). The brass equalled approximately 1.35 million lb (675 tons, or 612 metric tons), and the iron, 7.5 million lb (3,750 tons, or 3,400 metric tons).

29:9 *they had offered so willingly.* An attitude in giving that pleases God (2 Cor. 9:7).

tions of the heart of Your people, and direct their heart to You;

19 "and [a]give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do *them* all, and [b]to build the temple, for which I have made provision."

20 Then David said to all the assembly, "Now bless the LORD your God." And [a]all the assembly blessed the LORD, the God of their fathers, and [b]bowed low and did homage to the LORD and to the king.

21 On the next day [a]they made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams *and* 1,000 lambs, with their drink offerings and sacrifices in abundance for all Israel.

IV THE ACCESSION OF SOLOMON AND DEATH OF DAVID, 29:22–30

22 So they ate and drank that day before the LORD with great gladness.

And they made Solomon the son of David king [a]a second time, and they [b]anointed *him* as ruler for the LORD and Zadok as priest.

23 Then [a]Solomon sat on the throne of the LORD as king instead of David his father; and he prospered, and all Israel obeyed him.

24 All the officials, the mighty men, and also all the sons of King David pledged allegiance to King Solomon.

25 [a]The LORD highly exalted Solomon in the sight of all Israel, and [b]bestowed on him royal majesty which had not been on any king before him in Israel.

26 Now [a]David the son of Jesse reigned over all Israel.

27 [a]The period which he reigned over Israel *was* forty years; he reigned in Hebron seven years and in Jerusalem thirty-three *years*.

28 Then he died in [a]a ripe old age, [b]full of days, riches and honor; and his son Solomon reigned in his place.

29 Now the acts of King David, from first to last, are written in the chronicles of [a]Samuel the seer, in the chronicles of [b]Nathan the prophet and in the chronicles of [c]Gad the seer,

30 with all his reign, his power, and the circumstances which came on him, on Israel, and on all the kingdoms of the lands.

29:19 [a]1 Chr 28:9; Ps 72:1 [b]1 Chr 29:1,2

29:20 [a]Josh 22:33 [b]Ex 4:31

29:21 [a]1 Kin 8:62,63

***29:22** [a]1 Chr 23:1 [b]1 Kin 1:33-39

29:23 [a]1 Kin 2:12

29:25 [a]2 Chr 1:1 [b]1 Kin 3:13; 2 Chr 1:12

29:26 [a]1 Chr 18:14

29:27 [a]2 Sam 5:4,5; 1 Kin 2:11; 1 Chr 3:4

29:28 [a]Gen 15:15; Acts 13:36 [b]1 Chr 23:1

***29:29** [a]1 Sam 9:9 [b]2 Sam 7:2-4; 12:1-7 [c]1 Sam 22:5

***29:30**

29:22 *a second time.* The same as 23:1, the first time being related in 1 Kings 1:33. *Zadok* was confirmed as high priest, Abiathar having disqualified himself by being involved in plots. See note on 1 Kings 2:26–27.

29:29 These refer to source materials used in compiling Chronicles.

29:30 *kingdoms of the lands* surrounding David's kingdom.

2 CHRONICLES

INTRODUCTION

AUTHOR: Ezra DATE: 450–425 B.C.

Title, Authorship, Purpose Since 1 and 2 Chronicles were originally one book, see the Introduction to 1 Chronicles for a discussion of these matters.

Contents Beginning where 1 Chronicles concludes, 2 Chronicles records the history of the reign of King Solomon (971–931) and of all the kings of Judah from Rehoboam (931) through Zedekiah (586). Thus the book covers the same period as 1 and 2 Kings, though 2 Chronicles focuses only on the kings of Judah and excludes those of Israel. Disobedience to the Mosaic Law was the reason for the Babylonian captivity. The book concludes with a brief reference to the decree of Cyrus in 539 that permitted the Jews to return to Judea and build their Temple.

Significant passages include Solomon's prayer for wisdom (1:7–12), the dedication of Solomon's magnificent Temple (chaps. 5–7), the visit of the queen of Sheba (9:1–12), and the prediction of the length of captivity (36:20–21). Favorite verses are found in 7:14 and 16:9.

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Rehoboam becomes king of Judah
911 Asa becomes king of Judah
873 Jehoshaphat becomes king of Judah
835 Joash becomes king of Judah
790 Uzziah becomes king of Judah
742 Micah begins prophetic ministry
740 Isaiah begins prophetic ministry
722 Sargon II of Assyria conquers Israel
715 Hezekiah becomes king of Judah
640 Josiah becomes king of Judah
627 Jeremiah begins prophetic ministry
586 Nebuchadnezzar of Babylon conquers Judah
538 Cyrus of Peria decrees return of Jews

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1 Samuel	1 Kings
2 Samuel	2 Kings

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I THE REIGN OF SOLOMON, 1:1–9:31

A Solomon's Inauguration, 1:1–17

1 *His worship and prayer for wisdom,* 1:1–13

*1:1 [a]1 Kin 2:12,46 [b]1 Chr 29:25

1 Now [a]Solomon the son of David established himself securely over his kingdom, and the LORD his God *was* with him and [b]exalted him greatly.

1:2 [a]1 Chr 28:1

2 Solomon spoke to all Israel, [a]to the commanders of thousands and of hundreds and to the judges and to every leader in all Israel, the heads of the fathers' *households.*

*1:3 [a]1 Kin 3:4 [b]Ex 36:8

3 Then Solomon and all the assembly with him went to [a]the high place which was at Gibeon, [b]for God's tent of meeting was there, which Moses the servant of the LORD had made in the wilderness.

*1:4 [a]1 Chr 15:25-28 [b]2 Chr 6:2

4 However, David had brought up [a]the ark of God from Kiriath-jearim to [b]the place he had prepared for it, for he had pitched a tent for it in Jerusalem.

*1:5 [a]Ex 31:9; 38:1-7

5 Now [a]the bronze altar, which Bezalel the son of Uri, the son of Hur, had made, was there before the tabernacle of the LORD, and Solomon and the assembly sought it out.

1:6 [a]1 Kin 3:4

6 Solomon went up there before the LORD to the bronze altar which *was* at the tent of meeting, and [a]offered a thousand burnt offerings on it.

1:7 [a]1 Kin 3:5-14

7 [a]In that night God appeared to Solomon and said to him, "Ask what I shall give you."

1:8 [a]1 Chr 28:5

8 Solomon said to God, "You have dealt with my father David with great lovingkindness, and [a]have made me king in his place.

1:9 [a]2 Sam 7:12-16 [b]Gen 13:16; 22:17; 28:14

9 "Now, O LORD God, [a]Your promise to my father David is fulfilled, for You have made me king over [b]a people as numerous as the dust of the earth.

*1:10 [a]1 Kin 3:9 [b]Num 27:17; 2 Sam 5:2

10 "[a]Give me now wisdom and knowledge, [b]that I may go out and come in before this people, for who can rule this great people of Yours?"

1:11 [a]1 Kin 3:11

11 [a]God said to Solomon, "Because you had this in mind, and did not ask for riches, wealth or honor, or the life of those who hate you, nor have you even asked for long life, but you have asked for yourself wisdom and knowledge that you may rule My people over whom I have made you king,

1:12 [a]1 Chr 29:25; 2 Chr 9:22

12 wisdom and knowledge have been granted to you. And [a]I will give you riches and wealth and honor, such as none of the kings who were before you has possessed nor those who will come after you."

1:13 [a]2 Chr 1:3

13 [a]So Solomon went from the high place which was at Gibeon, from the tent of meeting, to Jerusalem, and he reigned over Israel.

2 *His wealth,* 1:14–17

1:14 [a]1 Kin 10:26-29 [b]1 Kin 4:26 [c]1 Kin 9:19

14 [a]Solomon amassed chariots and horsemen. [b]He had 1,400 chariots and 12,000 horsemen, and he stationed them in [c]the chariot cities and with the king at Jerusalem.

1:15 [a]1 Kin 10:27 [b]Deut 17:17

15 [a]The king made [b]silver and gold as plentiful in Jerusalem as stones, and he made cedars as plentiful as sycamores in the lowland.

*1:16 [a]Deut 17:16

16 Solomon's [a]horses were imported from Egypt and from

1:1 *established himself.* Solomon firmly grasped the reigns of power. The details of how he did this are in 1 Kings 1–2 (observe 2:46).

1:3 The Tabernacle was at Gibeon (six mi, or 9.6 km, NW of Jerusalem; 1 Chron. 16:39), though the ark was at Jerusalem (v. 4).

1:4 On David's bringing the ark to Jerusalem, see notes on 1 Chron. 15.

1:5 *the bronze altar.* See note on Ex. 27:1–8.

1:10 Solomon's *wisdom* (the ability to apply knowledge correctly) was unique (1 Kings 3:12).

1:16 Buying so many horses was prohibited by the law (Deut. 17:16). *and from Kue.* Cilicia, in SE Asia Minor.

Kue; the king's traders procured them from Kue for a price.

*1:17 17 They imported chariots from Egypt for 600 *shekels* of silver apiece and horses for 150 apiece, and by the same means they exported them to all the kings of the Hittites and the kings of Aram.

B Solomon's Temple, 2:1–7:22

1 *Preparations for the Temple,* 2:1–18

2:1 a 1 Kin 5:5 2 [a]Now Solomon decided to build a house for the name of the LORD and a royal palace for himself.

*2:2 a 1 Kin 5:15,16; 2 Chr 2:18 2 So [a]Solomon assigned 70,000 men to carry loads and 80,000 men to quarry *stone* in the mountains and 3,600 to supervise them.

*2:3 a 1 Kin 5:2-11 b 1 Chr 14:1 3 [a]Then Solomon sent *word* to Huram the king of Tyre, saying, "[b]As you dealt with David my father and sent him cedars to build him a house to dwell in, so do for me.

2:4 a Ex 30:7 b Ex 25:30 c Ex 29:38-42 d Num 28:9,10 4"Behold, I am about to build a house for the name of the LORD my God, dedicating it to Him, [a]to burn fragrant incense before Him and *to set out* [b]the showbread continually, and to offer [c]burnt offerings morning and evening, [d]on sabbaths and on new moons and on the appointed feasts of the LORD our God, this *being required* forever in Israel.

2:5 a Ex 15:11; 1 Chr 16:25 5"The house which I am about to build *will be* great, for [a]greater is our God than all the gods.

*2:6 a 1 Kin 8:27; 2 Chr 6:18 6"But [a]who is able to build a house for Him, for the heavens and the highest heavens cannot contain Him? So who am I, that I should build a house for Him, except to burn *incense* before Him?

2:7 a Ex 31:3-5; 2 Chr 2:13,14 b 1 Chr 22:15 7"Now [a]send me a skilled man to work in gold, silver, brass and iron, and in purple, crimson and violet *fabrics,* and who knows how to make engravings, to *work* with the skilled men [b]whom I have in Judah and Jerusalem, whom David my father provided.

*2:8 a 1 Kin 5:6 b 2 Chr 9:10,11 8"[a]Send me also cedar, cypress and algum timber from Lebanon, for I know that your servants know how to cut timber of Lebanon; and indeed [b]my servants *will work* with your servants,

9 to prepare timber in abundance for me, for the house which I am about to build *will be* great and wonderful.

*2:10 a 1 Kin 5:11 10"Now behold, [a]I will give to your servants, the woodsmen who cut the timber, 20,000 kors of crushed wheat and 20,000 kors of barley, and 20,000 baths of wine and 20,000 baths of oil."

2:11 a 1 Kin 10:9; 2 Chr 9:8 11 Then Huram, king of Tyre, answered in a letter sent to Solomon: "[a]Because the LORD loves His people, He has made you king over them."

2:12 a Ps 33:6; 102:25 b 2 Chr 2:1 12 Then Huram continued, "Blessed be [a]the LORD, the God of Israel, who has made heaven and earth, who has given King David a wise son, endowed with discretion and understanding, [b]who will build a house for the LORD and a royal palace for himself.

*2:13 13"Now I am sending Huram-abi, a skilled man, endowed with understanding,

*2:14 a 1 Kin 7:14 14 [a]the son of a Danite woman and a Tyrian father, who knows how to work in gold, silver, bronze, iron, stone and wood, *and* in purple, violet, linen and crimson fabrics, and *who knows how* to make all kinds of engravings and

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1:17 *600 shekels* = 15 lbs (6.8 kg). 150 shekels = 3.75 lbs (1.7 kg).

2:2 These were resident aliens. See note on 1 Chron. 22:2.

2:3 *Huram.* A variant form of Hiram. See note on 1 Kings 5:1.

2:6 With great humility Solomon realized that the omnipresent God could not be confined to a Temple, but rather that the Temple served as a place in which His people could worship Him.

2:8 *algum.* See note on 1 Kings 10:10–11.

2:10 *20,000 kors* = 120,000 bushels (4,400 kl) of wheat and barley. *20,000 baths* = 120,000 gal (440 kl) of wine and oil.

2:13 *Huram-abi* = Hiram, my father. A master craftsman named Hiram, who was entitled to the designation "father" because of his skill.

2:14 Concerning Huram's parents, see note on 1 Kings 7:13–14.

to execute any design which may be assigned to him, *to work* with your skilled men and with those of my lord David your father.

2:15 a 2 Chr 2:10 15 "Now then, let my lord send to his servants wheat and barley, oil and wine, of [a]which he has spoken.

2:16 a 1 Kin 5:8,9 16 "[a]We will cut whatever timber you need from Lebanon and bring it to you on rafts by sea to Joppa, so that you may carry it up to Jerusalem."

2:17 a 1 Chr 22:2 17 Solomon numbered all the aliens who *were* in the land of Israel, [a]following the census which his father David had taken; and 153,600 were found.

2:18 a 2 Chr 2:2 18 [a]He appointed 70,000 of them to carry loads and 80,000 to quarry *stones* in the mountains and 3,600 supervisors to make the people work.

2 *Construction of the Temple,* 3:1–4:22

*3:1 a 1 Kin 6:1 b 1 Chr 21:18 3 [a]Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where *the Lord* had appeared to his father David, at the place that David had prepared [b]on the threshing floor of Ornan the Jebusite.

*3:2 2 He began to build on the second *day* in the second month of the fourth year of his reign.

*3:3 a 1 Kin 6:2 3 Now these are the foundations which [a]Solomon laid for building the house of God. The length in cubits, according to the old standard *was* sixty cubits, and the width twenty cubits.

*3:4 a 1 Kin 6:3 4 The porch which was in front of the house [a]was as long as the width of the house, twenty cubits, and the height 120; and inside he overlaid it with pure gold.

*3:5 a 1 Kin 6:17 5 He overlaid [a]the main room with cypress wood and overlaid it with fine gold, and ornamented it with palm trees and chains.

*3:6 6 Further, he adorned the house with precious stones; and the gold was gold from Parvaim.

3:7 a 1 Kin 6:20-22 b 1 Kin 6:29-35 7 [a]He also overlaid the house with gold—the beams, the thresholds and its walls and its doors; and he [b]carved cherubim on the walls.

*3:8 a Ex 26:33; 1 Kin 6:16 8 Now he made [a]the room of the holy of holies: its length across the width of the house *was* twenty cubits, and its width *was* twenty cubits; and he overlaid it with fine gold, *amounting* to 600 talents.

*3:9 a 1 Chr 28:11 9 The weight of the nails was fifty shekels of gold. He also overlaid [a]the upper rooms with gold.

3:10 a Ex 25:18-20; 1 Kin 6:23-28 10 [a]Then he made two sculptured cherubim in the room of the holy of holies and overlaid them with gold.

11 The wingspan of the cherubim *was* twenty cubits; the wing of one, of five cubits, touched the wall of the house, and *its* other wing, of five cubits, touched the wing of the other cherub.

12 The wing of the other cherub, of five cubits, touched the wall of the house; and *its* other wing of five cubits was attached to the wing of the first cherub.

13 The wings of these cherubim extended twenty cubits, and they stood on their feet facing the *main* room.

3:14 a Ex 26:31 14 [a]He made the veil of violet, purple, crimson and fine linen, and he worked cherubim on it.

3:15 a 1 Kin 7:15-20 15 [a]He also made two pillars for the front of the house, thirty-five cubits high, and the capital on the top of each *was* five cubits.

16 He made chains in the inner

3:1 *Moriah.* The place where Abraham was instructed to offer Isaac. See note on Gen. 22:2.

3:2 *second month.* April-May 966 B.C.

3:3 *cubits.* For dimensions, see note on 1 Kings 6:2.

3:4 *the height.* Some mss. read, as here, *120* cubits, making the tower about 180–209 ft (55–64 m) high. But some think this is a copyist's error and should read "twenty cubits" (30–35 ft, or 9–10.6 m) high.

3:5 *the main room.* The Holy Place (in contrast to the Holy of Holies of v. 8).

3:6 *Parvaim.* Unidentified, perhaps Arabia.

3:8 *600 talents.* About 720,000 oz (22.5 tons, or 20 metric tons).

3:9 The LXX and the Vulgate understand that each nail weighed *fifty shekels.* About 20 oz (1.25 lb, or 56 kg).

sanctuary and placed *them* on the tops of the pillars; and he made one hundred pomegranates and placed *them* on the chains.

*3:17 a1 Kin 7:21 17 [a]He erected the pillars in front of the temple, one on the right and the other on the left, and named the one on the right Jachin and the one on the left Boaz.

*4:1 aEx 27:1,2; 2 Kin 16:14 4 Then [a]he made a bronze altar, twenty cubits in length and twenty cubits in width and ten cubits in height.

*4:2 a1 Kin 7:23-26 2 [a]Also he made the cast *metal* sea, ten cubits from brim to brim, circular in form, and its height *was* five cubits and its circumference thirty cubits.

3 Now figures like oxen *were* under it *and* all around it, ten cubits, entirely encircling the sea. The oxen *were* in two rows, cast in one piece.

4 It stood on twelve oxen, three facing the north, three facing west, three facing south and three facing east; and the sea *was set* on top of them and all their hindquarters turned inwards.

*4:5 a1 Kin 7:26 5 It was a handbreadth thick, and its brim was made like the brim of a cup, *like* a lily blossom; it [a]could hold 3,000 baths.

4:6 aEx 30:17-21; 1 Kin 7:38,40 6 [a]He also made ten basins in which to wash, and he set five on the right side and five on the left to rinse things for the burnt offering; but the sea *was* for the priests to wash in.

*4:7 aEx 25:31-40; 1 Kin 7:49 7 Then [a]he made the ten golden lampstands in the way prescribed for them and he set them in the temple, five on the right side and five on the left.

4:8 a1 Kin 7:48 8 He also made [a]ten tables and placed them in the temple, five on the right side and five on the left. And he made one hundred golden bowls.

4:9 a1 Kin 6:36 b2 Kin 21:5 9 Then he made [a]the court of the priests and [b]the great court and doors for the court, and overlaid their doors with bronze.

4:10 a1 Kin 7:39 10 [a]He set the sea on the right side *of the house* toward the southeast.

4:11 a1 Kin 7:40-51 11 [a]Huram also made the pails, the shovels and the bowls. So Huram finished doing the work which he performed for King Solomon in the house of God:

12 the two pillars, the bowls and the two capitals on top of the pillars, and the two networks to cover the two bowls of the capitals which were on top of the pillars,

4:13 a1 Kin 7:20 13 and [a]the four hundred pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the capitals which were on the pillars.

4:14 a1 Kin 7:27-43 14 [a]He also made the stands and he made the basins on the stands,

15 *and* the one sea with the twelve oxen under it.

4:16 a1 Kin 7:14; 2 Chr 2:13 16 The pails, the shovels, the forks and all its utensils, [a]Huram-abi made of polished bronze for King Solomon for the house of the LORD.

*4:17 17 On the plain of the Jordan the king cast them in the clay ground between Succoth and Zeredah.

4:18 a1 Kin 7:47 18 [a]Thus Solomon made all these utensils in great quantities, for the weight of the bronze could not be found out.

*4:19 a2 Chr 4:8 19 Solomon also made all the things that *were* in the house of God: even the golden altar, [a]the

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3:17 *Jachin ... Boaz.* For meanings of these names, see note on 1 Kings 7:21.

4:1 The *altar* of burnt offering is described in Ex. 27:1.

4:2 *the cast metal sea.* A laver. See note on 1 Kings 7:23–26.

4:5 *3,000 baths.* About 18,000 gal (66 kl). First Kings 7:26 states that this laver held only 2,000 baths. The difference may be that, while the laver itself only held 2,000, an additional 1,000 baths were needed to supply the system, which included the smaller lavers (vv. 6, 14).

4:7–8 The Temple contained 10 lampstands and 10 tables (for the bread of the Presence) instead of one each as in the Tabernacle.

4:17 *Zeredah* = Zarethan. See 1 Kings 7:46 and its note.

4:19 *bread of the Presence.* See note on Ex. 25:23–30.

tables with the bread of the Presence on them,

4:20 [a]Ex 25:31-37; 2 Chr 5:7

20 the lampstands with their lamps of pure gold, [a]to burn in front of the inner sanctuary in the way prescribed;

21 the flowers, the lamps, and the tongs of gold, of purest gold;

22 and the snuffers, the bowls, the spoons and the firepans of pure gold; and the entrance of the house, its inner doors for the holy of holies and the doors of the house, *that is,* of the nave, of gold.

3 *Dedication of the Temple,* 5:1–7:22

a *Installing the ark,* 5:1–14

*5:1 [a]1 Kin 7:51 [b]2 Sam 8:11; 1 Chr 18:11

5 [a]Thus all the work that Solomon performed for the house of the LORD was finished. And Solomon brought in the [b]things that David his father had dedicated, even the silver and the gold and all the utensils, *and* put *them* in the treasuries of the house of God.

*5:2 [a]1 Kin 8:1-9 [b]2 Sam 6:12-15; 1 Chr 15:25-28; 2 Chr 1:4

2 [a]Then Solomon assembled to Jerusalem the elders of Israel and all the heads of the tribes, the leaders of the fathers' *households* of the sons of Israel, [b]to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

*5:3 [a]1 Kin 8:2 [b]2 Chr 7:8-10

3 [a]All the men of Israel assembled themselves to the king at [b]the feast, that is *in* the seventh month.

5:4 [a]Josh 3:6; 2 Chr 5:7

4 Then all the elders of Israel came, and [a]the Levites took up the ark.

5 They brought up the ark and the tent of meeting and all the holy utensils which *were* in the tent; the Levitical priests brought them up.

6 And King Solomon and all the congregation of Israel who were assembled with him before the ark, were sacrificing so many sheep and oxen that they could not be counted or numbered.

7 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the holy of holies, under the wings of the cherubim.

8 For the cherubim spread *5:8 their wings over the place of the ark, so that the cherubim made a covering over the ark and its poles.

5:9 [a]1 Kin 8:8,9

9 The poles were so long that [a]the ends of the poles of the ark could be seen in front of the inner sanctuary, but they could not be seen outside; and they are there to this day.

*5:10 [a]Deut 10:2-5; Heb 9:4

10 [a]There was nothing in the ark except the two tablets which Moses put *there* at Horeb, where the LORD made a covenant with the sons of Israel, when they came out of Egypt.

*5:11 [a]1 Chr 24:1-5

11 When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard [a]to divisions),

5:12 [a]1 Chr 25:1-4 [b]1 Chr 13:8; 15:16,24 [c]2 Chr 7:6

12 and all the Levitical singers, [a]Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, [b]with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests [c]blowing trumpets

5:13 [a]1 Chr 16:42 [b]1 Chr 16:34; 2 Chr 7:3; Ezra 3:11; Ps 100:5; Jer 33:11

13 in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice [a]accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD *saying,* " [b]*He* indeed is good for His lovingkind-

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5:1 *the things that David . . . had dedicated.* See 1 Chron. 29:2–5.

5:2 *Zion.* A name for Jerusalem or, as here, the portion of it located in the SE part (2 Sam. 5:6–7). Moriah, where the Temple was, is N of this area.

5:3 *the feast* of Booths. See note on Lev. 23:34–43. *in the seventh month* (Sept.-Oct.). See note on 1 Kings 8:2.

5:8–9 On the placement of the ark, see note on 1 Kings 8:7–8.

5:10 On the contents of the ark, see note on 1 Kings 8:9.

5:11 *without regard to divisions.* I.e., priests from all 24 courses helped on this occasion. See note on 1 Chron. 24:4.

ness is everlasting," then the house, the house of the LORD, was filled with a cloud,

*5:14 14 so that the priests could not
a Ex 40:35; 1 Kin 8:11 stand to minister because of the cloud, for [a]the glory of the LORD filled the house of God.

b Speaking to the people, 6:1–11

6:1 6 [a]Then Solomon said,
a 1 Kin 8:12-50 "The LORD has said that He would dwell in the thick cloud.
2 "I have built You a lofty house,
And a place for Your dwelling forever."
3 Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing.
4 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled *it* with His hands, saying,
5 'Since the day that I brought My people from the land of Egypt, I did not choose a city out of all the tribes of Israel *in which* to build a house that My name might be there, nor did I choose any man for a leader over My people Israel;
*6:6 6 but [a]I have chosen Jerusa-
a 2 Chr 12:13 b 1 Chr 28:4 lem that My name might be there, and I [b]have chosen David to be over My people Israel.'
6:7 7 "[a]Now it was in the heart of
a 1 Kin 5:3; 1 Chr 28:2 my father David to build a house for the name of the LORD, the God of Israel.
8 "But the LORD said to my father David, 'Because it was in your heart to build a house for My name, you did well that it was in your heart.
9 'Nevertheless you shall not build the house, but your son who shall be born to you, he shall build the house for My name.'
10 "Now the LORD has fulfilled His word which He spoke; for I have risen in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD, the God of Israel.
11 "There I have set the ark [a]in 6:11
which is the covenant of the LORD, a 2 Chr 5:7,10
which He made with the sons of Israel."

c Praying to God, 6:12–42

12 Then he stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands.
13 [a]Now Solomon had made a 6:13
bronze platform, five cubits long, a Neh 8:4 b 1 Kin 8:54
five cubits wide and three cubits high, and had set it in the midst of the court; and he stood on it, [b]knelt on his knees in the presence of all the assembly of Israel and spread out his hands toward heaven.
14 He said, "O LORD, the God of *6:14
Israel, [a]there is no god like You a Ex 15:11; Deut 3:24 b Deut 7:9
in heaven or on earth, [b]keeping covenant and *showing* loving-kindness to Your servants who walk before You with all their heart;
15 [a]who has kept with Your 6:15
servant David, my father, that a 1 Chr 22:9,10
which You have promised him; indeed You have spoken with Your mouth and have fulfilled it with Your hand, as it is this day.
16 "Now therefore, O LORD, the 6:16
God of Israel, keep with Your ser- a 1 Kin 2:4; 2 Chr 7:18
vant David, my father, that which You have promised him, saying, '[a]You shall not lack a man to sit on the throne of Israel, if only your sons take heed to their way, to walk in My law as you have walked before Me.'
17 "Now therefore, O LORD, the God of Israel, let Your word be confirmed which You have spoken to Your servant David.

5:14 The *cloud* represented God's presence in and approval of the Temple as it did in the Tabernacle. See note on Ex. 40:34–38.

6:6 On God's covenant with David, see note on 2 Sam. 7:12–16.

6:14 On the movement of thought in Solomon's great prayer, see note on 1 Kings 8:23–53.

6:18 [a]Ps 113:5,6 [b]2 Chr 2:6; Is 66:1; Acts 7:49
18 "But [a]will God indeed dwell with mankind on the earth? Behold, [b]heaven and the highest heaven cannot contain You; how much less this house which I have built.

19 "Yet have regard to the prayer of Your servant and to his supplication, O LORD my God, to listen to the cry and to the prayer which Your servant prays before You;

*6:20 [a]Ps 33:18; 34:15 [b]Deut 12:11
20 that Your [a]eye may be open toward this house day and night, toward [b]the place of which You have said that *You would* put Your name there, to listen to the prayer which Your servant shall pray toward this place.

6:21 [a]Is 43:25; 44:22; Mic 7:18
21 "Listen to the supplications of Your servant and of Your people Israel when they pray toward this place; hear from Your dwelling place, from heaven; [a]hear and forgive.

22 "If a man sins against his neighbor and is made to take an oath, and he comes *and* takes an oath before Your altar in this house,

6:23 [a]Is 3:11; Rom 2:8,9
23 then hear from heaven and act and judge Your servants, [a]punishing the wicked by bringing his way on his own head and justifying the righteous by giving him according to his righteousness.

6:24 [a]Ps 51:4
24 "If Your people Israel are defeated before an enemy because [a]they have sinned against You, and they return *to You* and confess Your name, and pray and make supplication before You in this house,

25 then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You have given to them and to their fathers.

6:26 [a]1 Kin 17:1
26 "When the [a]heavens are shut up and there is no rain because they have sinned against You, and they pray toward this place and confess Your name, and turn from their sin when You afflict them;

27 then hear in heaven and forgive the sin of Your servants and Your people Israel, indeed, [a]teach them the good way in which they should walk. And send rain on Your land which You have given to Your people for an inheritance.

6:27 [a]Ps 94:12

28 "If there is [a]famine in the land, if there is pestilence, if there is blight or mildew, if there is locust or grasshopper, if their enemies besiege them in the land of their cities, whatever plague or whatever sickness *there is,*

6:28 [a]2 Chr 20:9

29 whatever prayer or supplication is made by any man or by all Your people Israel, each knowing his own affliction and his own pain, and spreading his hands toward this house,

30 then hear from heaven Your dwelling place, and forgive, and render to each according to all his ways, whose heart You know [a]for You alone know the hearts of the sons of men,

6:30 [a]1 Sam 16:7; 1 Chr 28:9

31 that they may fear You, to walk in Your ways as long as they live in the land which You have given to our fathers.

32 "Also concerning [a]the foreigner who is not from Your people Israel, when he comes from a far country for Your great name's sake and Your mighty hand and Your outstretched arm, when they come and pray toward this house,

6:32 [a]Is 56:3-8

33 then hear from heaven, from Your dwelling place, and do according to all for which the foreigner calls to You, in order that all the peoples of the earth may know Your name, and fear You as *do* Your people Israel, and that they may know that this house which I have built is [a]called by Your name.

6:33 [a]2 Chr 7:14

34 "When Your people go out to battle against their enemies, by

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6:20 *toward the place.* Jews, understanding this literally, prayed in the direction of Jerusalem (cf. v. 38). See note on Dan. 6:10.

whatever way You shall send them, and they pray to You toward this city which You have chosen and the house which I have built for Your name,

35 then hear from heaven their prayer and their supplication, and maintain their cause.

*6:36 [a]Job 15:14-16; James 3:2; 1 John 1:8-10

36 "When they sin against You ([a]for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to a land far off or near,

37 if they take thought in the land where they are taken captive, and repent and make supplication to You in the land of their captivity, saying, 'We have sinned, we have committed iniquity and have acted wickedly';

6:38 [a]Jer 29:12,13

38 [a]if they return to You with all their heart and with all their soul in the land of their captivity, where they have been taken captive, and pray toward their land which You have given to their fathers and the city which You have chosen, and toward the house which I have built for Your name,

39 then hear from heaven, from Your dwelling place, their prayer and supplications, and maintain their cause and forgive Your people who have sinned against You.

6:40 [a]2 Chr 7:15; Neh 1:6,11 [b]Ps 17:1

40 "Now, O my God, I pray, [a]let Your eyes be open and [b]Your ears attentive to the prayer *offered* in this place.

*6:41 [a]Ps 132:8,9

41 "[a]Now therefore arise, O LORD God, to Your resting place, You and the ark of Your might; let Your priests, O LORD God, be clothed with salvation and let Your godly ones rejoice in what is good.

*6:42 [a]Ps 89:24,28; 132:10-12; Is 55:3

42 "O LORD God, do not turn away the face of Your anointed; [a]remember *Your* lovingkindness to Your servant David."

d God's glory, 7:1-3

7 [a]Now when Solomon had finished praying, [b]fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house.

*7:1 [a]1 Kin 8:54 [b]Lev 9:23f; 1 Kin 18:24,38

2 [a]The priests could not enter into the house of the LORD because the glory of the LORD filled the LORD'S house.

7:2 [a]2 Chr 5:14

3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, *saying,* "[a]Truly He is good, truly His lovingkindness is everlasting."

7:3 [a]2 Chr 5:13; 20:21

e The sacrifices and feast, 7:4-11

4 [a]Then the king and all the people offered sacrifice before the LORD.

7:4 [a]1 Kin 8:62,63

5 King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God.

*7:5

6 The priests stood at their posts, and [a]the Levites also, with the instruments of music to the LORD, which King David had made for giving praise to the LORD—"for His lovingkindness is everlasting"—whenever he gave praise by their means, while [b]the priests on the other side blew trumpets; and all Israel was standing.

7:6 [a]1 Chr 15:16-21 [b]2 Chr 5:12

7 [a]Then Solomon consecrated the middle of the court that *was* before the house of the LORD, for there he offered the burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to contain the burnt of-

7:7 [a]1 Kin 8:64-66

6:36 Notice this clear OT statement of the universal sinfulness of man.

6:41 *arise . . . resting place . . . ark.* Refers to installing the ark in the Temple.

6:42 *Your lovingkindness.* Heb., *hesed.* I.e., the promises made to David. See note on Hos. 2:19.

7:1 *fire came down.* As also happened at the inauguration of the Tabernacle (Lev. 9:24).

7:5 According to 1 Kings 8:63 these were peace offerings that provided food for the people during the two weeks of celebration (vv. 9-10).

fering, the grain offering and the fat.

★7:8 a1 Kin 8:65 bGen 15:18 8 So [a]Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly *who came* from the entrance of Hamath to the [b]brook of Egypt.

★7:9 aLev 23:36 9 On the eighth day they held [a]a solemn assembly, for the dedication of the altar they observed seven days and the feast seven days.

10 Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the LORD had shown to David and to Solomon and to His people Israel.

7:11 a1 Kin 9:1-9 11 [a]Thus Solomon finished the house of the LORD and the king's palace, and successfully completed all that he had planned on doing in the house of the LORD and in his palace.

f God speaks to Solomon, 7:12–22

7:12 aDeut 12:5,11 12 Then the LORD appeared to Solomon at night and said to him, "I have heard your prayer and [a]have chosen this place for Myself as a house of sacrifice.

7:13 a2 Chr 6:26-28 13"[a]If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people,

★7:14 a2 Chr 6:37-39; James 4:10 14 [a]and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

7:15 a2 Chr 6:20,40 15"[a]Now My eyes shall be open and My ears attentive to the prayer *offered* in this place.

7:16 a2 Chr 7:12 16"For [a]now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually.

17"As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances,

★7:18 a1 Kin 2:4; 2 Chr 6:16 18 then I will establish your royal throne as I covenanted with your father David, saying, '[a]You shall not lack a man *to be* ruler in Israel.'

7:19 aLev 26:14,33; Deut 28:15 **19**"[a]But if you turn away and forsake My statutes and My commandments which I have set before you, and shall go and serve other gods and worship them,

7:20 aDeut 29:28; 1 Kin 14:15 bDeut 28:37 20 [a]then I will uproot you from My land which I have given you, and this house which I have consecrated for My name I will cast out of My sight and I will make it [b]a proverb and a byword among all peoples.

7:21 aDeut 29:24-27 21"As for this house, which was exalted, everyone who passes by it will be astonished and say, '[a]Why has the LORD done thus to this land and to this house?'

7:22 aJudg 2:13 22"And they will say, 'Because [a]they forsook the LORD, the God of their fathers who brought them from the land of Egypt, and they adopted other gods and worshiped them and served them; therefore He has brought all this adversity on them.' "

C Solomon's Fame, 8:1–9:28

1 His cities, 8:1–6

8:1 a1 Kin 9:10-28 **8** [a]Now it came about at the end of the twenty years in which Solomon had built the house of the LORD and his own house

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7:8 The entrance (Lebo) to Hamath and the river of Egypt (Wadi el-Arish) are not coextensive with the land promised to Abraham and his descendants in Gen. 15:18–21, which will be fulfilled in the Millennium. See notes on Gen. 15:18–21 and 1 Kings 8:65.

7:9 The entire celebration lasted 15 days: seven days for dedicating the altar followed by the seven days of the Festival of Booths and climaxed by a one-day solemn assembly.

7:14 This well-known verse states God's requirements for blessing: humility, prayer, devotion, and repentance.

7:18–20 On the permanence of the Davidic dynasty, see note on 1 Kings 9:6–7.

*8:2 2 that he built the cities which Huram had given to him, and settled the sons of Israel there.
*8:3 3 Then Solomon went to Hamath-zobah and captured it.
*8:4 4 He built Tadmor in the wilderness and all the storage cities which he had built in Hamath.
*8:5 5 He also built upper [a]Beth-horon and lower Beth-horon,
a 1 Chr 7:24
b 2 Chr 14:7
[b]fortified cities *with* walls, gates and bars;
6 and Baalath and all the storage cities that Solomon had, and all the cities for his chariots and cities for his horsemen, and all that it pleased Solomon to build in Jerusalem, in Lebanon, and in all the land under his rule.

2 *His subjects,* 8:7–11

8:7 7 [a]All of the people who were
a Gen 15:18-21; 1 Kin 9:20
left of the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, who were not of Israel,
8:8 8 *namely,* from their descen-
a 1 Kin 4:6; 9:21
dants who were left after them in the land whom the sons of Israel had not destroyed, [a]them Solomon raised as forced laborers to this day.
9 But Solomon did not make slaves for his work from the sons of Israel; they were men of war, his chief captains and commanders of his chariots and his horsemen.
*8:10 10 These were the chief officers of King Solomon, two hundred and fifty who ruled over the people.
*8:11 11 [a]Then Solomon brought
a 1 Kin 3:1; 7:8
Pharaoh's daughter up from the city of David to the house which he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel, because the places are holy where the ark of the LORD has entered."

3 *His offerings,* 8:12–13

12 Then Solomon offered burnt offerings to the LORD on [a]the altar of the LORD which he had built before the porch;
8:12 a 2 Chr 4:1
13 and [a]*did so* according to the daily rule, offering *them* up [b]according to the commandment of Moses, for [c]the sabbaths, [d]the new moons and the [e]three annual feasts—the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Booths.
8:13 a Ex 29:38-42 b Num 28:3 c Num 28:9,10 d Num 28:11 e Ex 23:14-17; 34:22,23; Deut 16:16

4 *His organization of the Levites,* 8:14–16

14 Now according to the ordinance of his father David, he appointed [a]the divisions of the priests for their service, and [b]the Levites for their duties of praise and ministering before the priests according to the daily rule, and [c]the gatekeepers by their divisions at every gate; for [d]David the man of God had so commanded.
8:14 a 1 Chr 24:1 b 1 Chr 25:1 c 1 Chr 26:1 d Neh 12:24,36
15 And they did not depart from the commandment of the king to the priests and Levites in any manner or concerning the storehouses.
16 Thus all the work of Solomon was carried out from the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was completed.

5 *His navy,* 8:17–18

17 Then Solomon went to [a]Ezion-geber and to [b]Eloth on the seashore in the land of Edom.
*8:17 a 1 Kin 9:26 b 2 Kin 14:22
18 And Huram by his servants sent him ships and servants who knew the sea; and they went with Solomon's servants to Ophir, and [a]took from there four hundred
*8:18 a 2 Chr 9:10,13

8:2 *the cities.* See note on 1 Kings 9:10–14.
8:3 *Hamath-zobah.* See note on 1 Chron. 18:3.
8:4 *Tadmor.* About 135 mi (217 km) NE of Damascus.
8:5 The twin cities of *Beth-horon* controlled a pass NW of Jerusalem that led to Joppa.
8:10 *two hundred and fifty.* One would not expect the number to remain constant throughout Solomon's reign; hence the different number in 1 Kings 9:23.
8:11 *the house which he had built for her.* See 1 Kings 3:1 and note on 7:1–12.
8:17 *Ezion-geber.* See note on 1 Kings 9:26.
8:18 *Ophir.* See note on 1 Kings 9:28. The difference between 450 talents here and 420 in 1 Kings is likely a copyist's error.

and fifty talents of gold and brought them to King Solomon.

6 *His visit from the queen of Sheba,* 9:1–12

*9:1 a1 Kin 10:1-13; Matt 12:42; Luke 11:31

9 [a]Now when the queen of Sheba heard of the fame of Solomon, she came to Jerusalem to test Solomon with difficult questions. She had a very large retinue, with camels carrying spices and a large amount of gold and precious stones; and when she came to Solomon, she spoke with him about all that was on her heart.

2 Solomon answered all her questions; nothing was hidden from Solomon which he did not explain to her.

3 When the queen of Sheba had seen the wisdom of Solomon, the house which he had built,

*9:4 4 the food at his table, the seating of his servants, the attendance of his ministers and their attire, his cupbearers and their attire, and his stairway by which he went up to the house of the LORD, she was breathless.

5 Then she said to the king, "It was a true report which I heard in my own land about your words and your wisdom.

6 "Nevertheless I did not believe their reports until I came and my eyes had seen it. And behold, the half of the greatness of your wisdom was not told me. You surpass the report that I heard.

7 "How blessed are your men, how blessed are these your servants who stand before you continually and hear your wisdom.

9:8 a1 Chr 28:5; 29:23 bDeut 7:8; 2 Chr 2:11

8 "Blessed be the LORD your God who delighted in you, [a]setting you on His throne as king for the LORD your God; [b]because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness."

*9:9 9 Then she gave the king one hundred and twenty talents of gold and a very great *amount of* spices and precious stones; there had never been spice like that which the queen of Sheba gave to King Solomon.

*9:10 a1 Kin 10:11; 2 Chr 8:18

10 The servants of Huram and the servants of Solomon [a]who brought gold from Ophir, also brought algum trees and precious stones.

11 From the algum trees the king made steps for the house of the LORD and for the king's palace, and lyres and harps for the singers; and none like that was seen before in the land of Judah.

12 King Solomon gave to the queen of Sheba all her desire which she requested besides *a return for* what she had brought to the king. Then she turned and went to her own land with her servants.

7 *His wealth,* 9:13–28

*9:13 a1 Kin 10:14-28

13 [a]Now the weight of gold which came to Solomon in one year was 666 talents of gold,

9:14 aPs 68:29; 72:10

14 besides that which the traders and merchants brought; and all [a]the kings of Arabia and the governors of the country brought gold and silver to Solomon.

*9:15 15 King Solomon made 200 large shields of beaten gold, using 600 *shekels of* beaten gold on each large shield.

16 *He made* 300 shields of beaten gold, using three hundred shekels of gold on each shield, and the king put them in the house of the forest of Lebanon.

17 Moreover, the king made a great throne of ivory and overlaid it with pure gold.

18 *There were* six steps to the

9:1 *the queen of Sheba.* See note on 1 Kings 10:1. *with difficult questions.* I.e., riddles (Judg. 14:12).

9:4 *his stairway.* See note on 1 Kings 10:5.

9:9 The gift amounted to about 144,000 oz (4.5 tons, or 4 metric tons) of gold.

9:10 *algum trees.* See note on 1 Kings 10:10–11.

9:13 *666 talents.* About 799,200 oz (25 tons, or 22.7 metric tons).

9:15–16 *shields.* See notes on 1 Kings 10:16, 17. *the house of the forest of Lebanon.* See note on 1 Kings 7:1–12.

throne and a footstool in gold attached to the throne, and arms on each side of the seat, and two lions standing beside the arms.

19 Twelve lions were standing there on the six steps on the one side and on the other; nothing like *it* was made for any *other* kingdom.

20 All King Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; silver was not considered valuable in the days of Solomon.

9:21 21 [a]For the king had ships which went to Tarshish with the servants of Huram; once every three years the ships of Tarshish came bringing gold and silver, ivory and apes and peacocks.
[a] 2 Chr 20:36, 37

9:22 22 [a]So King Solomon became greater than all the kings of the earth in riches and wisdom.
[a] 1 Kin 3:13; 2 Chr 1:12

23 And all the kings of the earth were seeking the presence of Solomon, to hear his wisdom which God had put in his heart.

9:24 24 [a]They brought every man his gift, articles of silver and gold, garments, weapons, spices, horses and mules, so much year by year.
[a] Ps 72:10

9:25 25 Now Solomon had [a]4,000 stalls for horses and chariots and 12,000 horsemen, and he stationed them in the chariot cities and with the king in Jerusalem.
[a] Deut 17:16; 1 Kin 4:26; 10:26; 2 Chr 1:14

★9:26 26 [a]He was the ruler over all the kings from the Euphrates River even to the land of the Philistines, and as far as the border of Egypt.
[a] Gen 15:18; 1 Kin 4:21,24

9:27 27 [a]The king made silver *as common* as stones in Jerusalem, and he made cedars as plentiful as sycamore trees that are in the lowland.
[a] 2 Chr 1:15-17

9:28 28 [a]And they were bringing horses for Solomon from Egypt and from all countries.
[a] 2 Chr 1:16

D Solomon's Death, 9:29–31

★9:29 29 [a]Now the rest of the acts of Solomon, from first to last, [b]are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?
[a] 1 Kin 11:41-43
[b] 1 Chr 29:29

9:30 30 [a]Solomon reigned forty years in Jerusalem over all Israel.
[a] 1 Kin 11:42, 43

9:31 31 And Solomon slept with his fathers and was buried in [a]the city of his father David; and his son Rehoboam reigned in his place.
[a] 1 Kin 2:10

II THE KINGS OF JUDAH, 10:1–36:21

A Rehoboam (931–913; 1 Kings 14:21–31), 10:1–12:16

1 Rehoboam causes division, 10:1–19

★10:1 10 [a]Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.
[a] 1 Kin 12:1-20

10:2 2 It came about when Jeroboam the son of Nebat heard *of it* (for [a]he was in Egypt where he had fled from the presence of King Solomon), that Jeroboam returned from Egypt.
[a] 1 Kin 11:40

3 So they sent and summoned him. When Jeroboam and all Israel came, they spoke to Rehoboam, saying,

10:4 4 "Your father made our [a]yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you."
[a] 1 Kin 5:13-16

5 He said to them, "Return to

9:26 On the extent of Solomon's kingdom, see note on 1 Kings 4:21. Many of these territories paid tribute to Solomon but were never assimilated into Israel, as will be the case when the land promised in the Abrahamic covenant is fulfilled in the millennial kingdom.

9:29 These were some of the sources used in compiling Chronicles. See Introduction to 1 Chronicles.

10:1 This chapter describes the division of the kingdom of Judah from the majority of Israel. Because the northern division (Israel) was apostate from the beginning, the chronicler does not mention Jeroboam's being made king (1 Kings 12:20). See notes on 1 Kings 12.

me again in three days." So the people departed.

10:6 6 Then King Rehoboam [a]consulted with the elders who had served his father Solomon while he was still alive, saying, "How do you counsel *me* to answer this people?"

10:6 [a] Job 8:8,9; 32:7

10:7 7 They spoke to him, saying, "If you will be kind to this people and please them and [a]speak good words to them, then they will be your servants forever."

10:7 [a] Prov 15:1

10:8 8 But he [a]forsook the counsel of the elders which they had given him, and consulted with the young men who grew up with him and served him.

10:8 [a] 2 Sam 17:14; Prov 13:20

9 So he said to them, "What counsel do you give that we may answer this people, who have spoken to me, saying, 'Lighten the yoke which your father put on us'?"

10 The young men who grew up with him spoke to him, saying, "Thus you shall say to the people who spoke to you, saying, 'Your father made our yoke heavy, but you make it lighter for us.' Thus you shall say to them, 'My little finger is thicker than my father's loins!

11 'Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I *will discipline you* with scorpions.' "

12 So Jeroboam and all the people came to Rehoboam on the third day as the king had directed, saying, "Return to me on the third day."

13 The king answered them harshly, and King Rehoboam forsook the counsel of the elders.

14 He spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to it; my father disciplined you with whips, but I *will discipline you* with scorpions."

10:15 15 So the king did not listen to the people, [a]for it was a turn *of events* from God [b]that the LORD might establish His word, which He spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.

10:15 [a] 2 Chr 25:16-20

10:15 [b] 1 Kin 11:29-39

16 When all Israel *saw* that the king did not listen to them the people answered the king, saying,

10:16 [a] 2 Sam 20:1 [b] 2 Chr 10:19

"[a]What portion do we
have in David?
We have no inheritance in
the son of Jesse.
Every man to your tents,
O Israel;
Now look after your own
house, David."

[b]So all Israel departed to their tents.

17 But as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, who was [a]over the forced labor, and the sons of Israel stoned him to death. And King Rehoboam made haste to mount his chariot to flee to Jerusalem.

*10:18 [a] 1 Kin 4:6; 5:14

19 So [a]Israel has been in rebellion against the house of David to this day.

10:19 [a] 1 Kin 12:19

2 *Rehoboam follows the Lord,* 11:1–23

11 [a]Now when Rehoboam had come to Jerusalem, he assembled the house of Judah and Benjamin, 180,000 chosen men who were warriors, to fight against Israel to restore the kingdom to Rehoboam.

11:1 [a] 1 Kin 12:21-24

2 But the word of the LORD came to [a]Shemaiah the man of God, saying,

11:2 [a] 2 Chr 12:5-7, 15

3 "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 'Thus says the LORD, "You shall not go up or fight against [a]your relatives; return every man to his house, [b]for this thing is from Me." ' " So they listened to the words of the LORD and returned from going against Jeroboam.

11:4 [a] 2 Chr 28:8-11 [b] 2 Chr 10:15

10:18 *Hadoram* = Adoram (Adoniram). See note on 1 Kings 12:18.

*11:5 [a] 2 Chr 8:2-6; 11:23
5 Rehoboam lived in Jerusalem and [a]built cities for defense in Judah.
6 Thus he built Bethlehem, Etam, Tekoa,
7 Beth-zur, Soco, Adullam,
8 Gath, Mareshah, Ziph,
9 Adoraim, Lachish, Azekah,
10 Zorah, Aijalon and Hebron, which are fortified cities in Judah and in Benjamin.
11 He also strengthened the fortresses and put officers in them and stores of food, oil and wine.
12 *He put* shields and spears in every city and strengthened them greatly. So he held Judah and Benjamin.

*11:13 13 Moreover, the priests and the Levites who were in all Israel stood with him from all their districts.

11:14 [a] Num 35:2-5 [b] 1 Kin 12:28-33; 2 Chr 13:9
14 For [a]the Levites left their pasture lands and their property and came to Judah and Jerusalem, for [b]Jeroboam and his sons had excluded them from serving as priests to the LORD.

*11:15 [a] 1 Kin 12:31; 13:33
15 [a]He set up priests of his own for the high places, for the satyrs and for the calves which he had made.

11:16 [a] 2 Chr 15:9
16 [a]Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel followed them to Jerusalem, to sacrifice to the LORD God of their fathers.

*11:17 [a] 2 Chr 12:1
17 [a]They strengthened the kingdom of Judah and supported Rehoboam the son of Solomon for three years, for they walked in the way of David and Solomon for three years.

11:18 [a] 1 Sam 16:6
18 Then Rehoboam took as a wife Mahalath the daughter of Jerimoth the son of David *and of* Abihail the daughter of [a]Eliab the son of Jesse,
19 and she bore him sons: Jeush, Shemariah and Zaham.

*11:20 [a] 1 Kin 15:2; 2 Chr 13:2
20 After her he took [a]Maacah the daughter of Absalom, and she bore him Abijah, Attai, Ziza and Shelomith.

*11:21 [a] Deut 17:17
21 Rehoboam loved Maacah the daughter of Absalom more than all his *other* wives and concubines. For [a]he had taken eighteen wives and sixty concubines and fathered twenty-eight sons and sixty daughters.

11:22 [a] Deut 21:15-17
22 [a]Rehoboam appointed Abijah the son of Maacah as head and leader among his brothers, for he *intended* to make him king.

*11:23
23 He acted wisely and distributed some of his sons through all the territories of Judah and Benjamin to all the fortified cities, and he gave them food in abundance. And he sought many wives *for them.*

3 *Rehoboam abandons the Lord,* 12:1-16

*12:1 [a] 2 Chr 11:17; 12:13 [b] 2 Chr 26:13-16
12 It took place [a]when the kingdom of Rehoboam was established and strong that [b]he and all Israel with him forsook the law of the LORD.

*12:2 [a] 1 Kin 14:25 [b] 1 Kin 11:40
2 [a]And it came about in King Rehoboam's fifth year, because they had been unfaithful to the LORD, that [b]Shishak king of Egypt came up against Jerusalem

*12:3
3 with 1,200 chariots and 60,000 horsemen. And the people

11:5-12 Not in 1 Kings, this paragraph describes Rehoboam's fortification of cities in the southern and western part of his land because of danger from Egypt (12:2-4).

11:13-14 Immigration of faithful priests and Levites from Israel to Judah occurred immediately after Jeroboam's accession (see note on 1 Kings 12:31) and later (notice "and his sons" in v. 14).

11:15 *for the satyrs.* Goatlike idols. See note on Lev. 17:1-7. *calves.* See note on 1 Kings 12:28.

11:17 Three years of obedience brought blessing. In his fourth year Rehoboam forsook God's law (12:1), and God punished him the following year (12:2).

11:20 *Maacah.* The granddaughter of Absalom. See note on 1 Kings 15:1-2.

11:21 Like his father Solomon, Rehoboam violated the law in taking so many wives (cf. 1 Kings 11:1; Deut. 17:17).

11:23 The meaning is this: Rehoboam made his sons deputies throughout the kingdom and sought wives for them.

12:1 *forsook the law.* By practicing Canaanite idolatry (1 Kings 14:22-23).

12:2 *Shishak.* See note on 1 Kings 11:40. This attack took place in 925 B.C., and an account of it is engraved on the wall of the temple at Karnak.

12:3 *Lubim.* Libyans of N Africa. *Sukkiim.* Un-

12:3 who came with him from Egypt
[a] 2 Chr 16:8; Nah 3:9 were without number: [a]the Lubim, the Sukkiim and the Ethiopians.

12:4 4 He captured [a]the fortified
[a] 2 Chr 11:5-12 cities of Judah and came as far as Jerusalem.

12:5 5 Then [a]Shemaiah the
[a] 2 Chr 11:2 [b] Deut 28:15; 2 Chr 15:2 prophet came to Rehoboam and the princes of Judah who had gathered at Jerusalem because of Shishak, and he said to them, "Thus says the LORD, '[b]You have forsaken Me, so I also have forsaken you to Shishak.' "

*12:6 6 So the princes of Israel and
[a] Ex 9:27; Dan 9:14 the king humbled themselves and said, "The [a]LORD is righteous."

12:7 7 When the LORD saw that
[a] 1 Kin 21:29 [b] 2 Chr 34:25-27; Ps 78:38 they humbled themselves, the word of the LORD came to Shemaiah, saying, "[a]They have humbled themselves *so* I will not destroy them, but I will grant them some *measure* of deliverance, and [b]My wrath shall not be poured out on Jerusalem by means of Shishak.

12:8 8"But they will become his
[a] Deut 28:47,48 slaves so [a]that they may learn *the difference between* My service and the service of the kingdoms of the countries."

*12:9 9 [a]So Shishak king of Egypt
[a] 1 Kin 14:26-28 [b] 1 Kin 10:16, 17; 2 Chr 9:15, 16 came up against Jerusalem, and took the treasures of the house of the LORD and the treasures of the king's palace. He took everything; [b]he even took the golden shields which Solomon had made.

10 Then King Rehoboam made shields of bronze in their place and committed them to the care of the commanders of the guard who guarded the door of the king's house.

11 It happened as often as the king entered the house of the LORD, the guards came and carried them and *then* brought them back into the guards' room.

12:12 12 And [a]when he humbled
[a] 2 Chr 12:6,7 [b] 2 Chr 19:3 himself, the anger of the LORD turned away from him, so as not to destroy *him* completely; and also conditions [b]were good in Judah.

12:13 13 [a]So King Rehoboam
[a] 1 Kin 14:21 strengthened himself in Jerusalem and reigned. Now Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen from all the tribes of Israel, to put His name there. And his mother's name was Naamah the Ammonitess.

12:14 14 He did evil [a]because he did
[a] 2 Chr 19:3 not set his heart to seek the LORD.

*12:15 15 [a]Now the acts of Rehobo-
[a] 1 Kin 14:29 [b] 2 Chr 12:5 [c] 2 Chr 9:29 am, from first to last, are they not written in the records of [b]Shemaiah the prophet and of [c]Iddo the seer, according to genealogical enrollment? And *there were* wars between Rehoboam and Jeroboam continually.

12:16 16 And Rehoboam slept with
[a] 2 Chr 11:20 his fathers and was buried in the city of David; and his son [a]Abijah became king in his place.

B Abijah (Abijam, 913–911; 1 Kings 15:1–8), 13:1–22

*13:1 13 [a]In the eighteenth year of
[a] 1 Kin 15:1,2 King Jeroboam, Abijah became king over Judah.

13:2 2 He reigned three years in Je-
[a] 1 Kin 15:7 rusalem; and his mother's name was Micaiah the daughter of Uriel of Gibeah. [a]There was war between Abijah and Jeroboam.

3 Abijah began the battle with an army of valiant warriors, 400,000 chosen men, while Jeroboam drew up in battle formation against him with 800,000 chosen men *who were* valiant warriors.

*13:4 4 Then Abijah stood on
[a] Josh 18:22 Mount [a]Zemaraim, which is in the hill country of Ephraim, and

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identified, though perhaps also of Libyan origin. Israel, as well as Judah, was overrun in this invasion.

12:6–7 Here is an illustration of a fulfillment of the promise of 7:14.

12:9 *the golden shields.* See notes on 1 Kings 10:16, 17.

12:15 Shemaiah's records provided some of the source material for the book (11:2; 12:5).

13:1–2 *Abijah* = Abijam of 1 Kings 15:1–8. See note there.

13:4 *Zemaraim.* A mountain in the hill coun-

said, "Listen to me, Jeroboam and all Israel:

5 "Do you not know that [a]the LORD God of Israel gave the rule over Israel forever to David and his sons by [b]a covenant of salt?

6 "Yet [a]Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his master,

7 and worthless men gathered about him, scoundrels, who proved too strong for Rehoboam, the son of Solomon, when [a]he was young and timid and could not hold his own against them.

8 "So now you intend to resist the kingdom of the LORD through the sons of David, being a great multitude and *having* with you [a]the golden calves which Jeroboam made for gods for you.

9 "[a]Have you not driven out the priests of the LORD, the sons of Aaron and the Levites, and made for yourselves priests like the peoples of *other* lands? Whoever comes [b]to consecrate himself with a young bull and seven rams, even he may become a priest of *what are* [c]no gods.

10 "But as for us, the LORD is our God, and we have not forsaken Him; and the sons of Aaron are ministering to the LORD as priests, and the Levites attend to their work.

11 "Every morning and evening [a]they burn to the LORD burnt offerings and fragrant incense, and [b]the showbread is *set* on the clean table, and the golden lampstand with its lamps is *ready* to light every evening; for we keep the charge of the LORD our God, but you have forsaken Him.

12 "Now behold, God is with us at *our* head and [a]His priests with the signal trumpets to sound the alarm against you. O sons of Israel, do not fight against the LORD God of your fathers, for you will not succeed."

13 But Jeroboam [a]had set an ambush to come from the rear, so that *Israel* was in front of Judah and the ambush was behind them.

14 When Judah turned around, behold, they were attacked both front and rear; so [a]they cried to the LORD, and the priests blew the trumpets.

15 Then the men of Judah raised a war cry, and when the men of Judah raised the war cry, then it was that God [a]routed Jeroboam and all Israel before Abijah and Judah.

16 When the sons of Israel fled before Judah, [a]God gave them into their hand.

17 Abijah and his people defeated them with a great slaughter, so that 500,000 chosen men of Israel fell slain.

18 Thus the sons of Israel were subdued at that time, and the sons of Judah conquered [a]because they trusted in the LORD, the God of their fathers.

19 Abijah pursued Jeroboam and captured from him *several* cities, Bethel with its villages, Jeshanah with its villages and Ephron with its villages.

20 Jeroboam did not again recover strength in the days of Abijah; and the [a]LORD struck him and [b]he died.

21 But Abijah became powerful; and took fourteen wives to himself, and became the father of twenty-two sons and sixteen daughters.

22 Now the rest of the acts of Abijah, and his ways and his words are written in [a]the treatise of [b]the prophet Iddo.

*13:5 [a]2 Sam 7:12-16 [b]Lev 2:13; Num 18:19
13:6 [a]1 Kin 11:26
*13:7 [a]2 Chr 12:13
13:8 [a]1 Kin 12:28; 2 Chr 11:15
13:9 [a]2 Chr 11:14, 15 [b]Ex 29:29-33 [c]Jer 2:11; 5:7
13:11 [a]Ex 29:38; 2 Chr 2:4 [b]Ex 25:30-39; Lev 24:5-9
13:12 [a]Num 10:8,9
13:13 [a]Josh 8:4-9
13:14 [a]2 Chr 14:11
*13:15 [a]2 Chr 14:12
13:16 [a]2 Chr 16:8
13:18 [a]2 Chr 14:11
13:20 [a]1 Sam 25:38 [b]1 Kin 14:20
13:22 [a]2 Chr 24:27 [b]2 Chr 9:29

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try of Ephraim near the border of Benjamin.

13:5 The permanency of the Davidic covenant (see note on 2 Sam. 7:12–16) is emphasized by referring to it as a *covenant of salt.* See notes on Lev. 2:13 and Num. 18:8–20.

13:7 *worthless men.* See note on Judg. 19:22. *young and timid.* Rehoboam was actually 41, but he was very immature.

13:15–20 God apparently intervened in some supernatural way to give Judah victory. The death of half a million soldiers out of 800,000 (13:3) severely crippled the Northern Kingdom (vv. 17, 20).

C Asa (911–870; 1 Kings 15:9–24), 14:1–16:14

1 *Early reforms,* 14:1–8

14:1 [a] 1 Kin 15:8

14 [a]So Abijah slept with his fathers, and they buried him in the city of David, and his son Asa became king in his place. The land was undisturbed for ten years during his days.

2 Asa did good and right in the sight of the LORD his God,

*14:3 [a] Deut 7:5 [b] 1 Kin 15:12-14 [c] Ex 34:13

3 for he removed [a]the foreign altars and [b]high places, tore down the *sacred* pillars, cut down the [c]Asherim,

4 and commanded Judah to seek the LORD God of their fathers and to observe the law and the commandment.

*14:5 [a] 2 Chr 34:4,7

5 He also removed the high places and the [a]incense altars from all the cities of Judah. And the kingdom was undisturbed under him.

14:6 [a] 2 Chr 11:5 [b] 2 Chr 15:15

6 [a]He built fortified cities in Judah, since the land was undisturbed, and there was no one at war with him during those years, [b]because the LORD had given him rest.

14:7 [a] 2 Chr 8:5

7 For he said to Judah, "[a]Let us build these cities and surround *them* with walls and towers, gates and bars. The land is still ours because we have sought the LORD our God; we have sought Him, and He has given us rest on every side." So they built and prospered.

*14:8 [a] 2 Chr 13:3

8 Now Asa had an army of [a]300,000 from Judah, bearing large shields and spears, and 280,000 from Benjamin, bearing shields and wielding bows; all of them were valiant warriors.

2 *War with Ethiopians,* 14:9–15

*14:9

9 Now Zerah the Ethiopian [a]came out against them with an army of a million men and 300 chariots, and he came to [b]Mareshah.

14:9 [a] 2 Chr 12:2,3; 16:8 [b] 2 Chr 11:8

10 So Asa went out to meet him, and they drew up in battle formation in the valley of Zephathah at Mareshah.

*14:10

11 Then Asa [a]called to the LORD his God and said, "LORD, there is no one besides You to help *in the battle* between the powerful and those who have no strength; so help us, O LORD our God, [b]for we trust in You, and in Your name have come against this multitude. O LORD, You are our God; let not man prevail against You."

14:11 [a] 2 Chr 13:14 [b] 2 Chr 13:18

12 So [a]the LORD routed the Ethiopians before Asa and before Judah, and the Ethiopians fled.

14:12 [a] 2 Chr 13:15

13 Asa and the people who *were* with him pursued them as far as [a]Gerar; and so many Ethiopians fell that they could not recover, for they were shattered before the LORD and before His army. And they carried away very much plunder.

*14:13 [a] Gen 10:19

14 They destroyed all the cities around Gerar, [a]for the dread of the LORD had fallen on them; and they despoiled all the cities, for there was much plunder in them.

14:14 [a] 2 Chr 17:10

15 They also struck down those who owned livestock, and they carried away large numbers of sheep and camels. Then they returned to Jerusalem.

3 *Reliance on the Lord,* 15:1–19

15 Now [a]the Spirit of God came on Azariah the son of Oded,

*15:1 [a] 2 Chr 20:14; 24:20

2 and he went out to meet Asa and said to him, "Listen to me,

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14:3 *sacred pillars . . . Asherim.* See note on Deut. 7:5.

14:5 *removed the high places* at the beginning of Asa's reign, though later the use of them returned (15:17).

14:8 *shields.* Ones that covered the whole body.

14:9 *Zerah* was probably a mercenary general of the Pharaoh. *the Ethiopian.* Lit., the Cushite. Not from what is modern Ethiopia but the Sudan, immediately S of Egypt.

14:10 *at Mareshah.* A city halfway between Gaza and Jerusalem, which Rehoboam had fortified (11:8).

14:13 *Gerar.* About 10 mi (16 km) S of Gaza (Gen. 20:1).

15:1ff. *Azariah* is mentioned only here.

15:2 [a]2 Chr 20:17 [b]2 Chr 15:4,15
Asa, and all Judah and Benjamin: [a]the LORD is with you when you are with Him. And [b]if you seek Him, He will let you find Him; but if you forsake Him, He will forsake you.

*15:3 [a]1 Kin 12:28-33 [b]Lev 10:8-11; 2 Chr 17:9
3"[a]For many days Israel was without the true God and without [b]a teaching priest and without law.

15:4 [a]Deut 4:29
4"But [a]in their distress they turned to the LORD God of Israel, and they sought Him, and He let them find Him.

15:5 [a]Judg 5:6
5"[a]In those times there was no peace to him who went out or to him who came in, for many disturbances afflicted all the inhabitants of the lands.

15:6 [a]Matt 24:7
6"[a]Nation was crushed by nation, and city by city, for God troubled them with every kind of distress.

15:7 [a]Josh 1:7,9 [b]Ps 58:11
7"But you, [a]be strong and do not lose courage, for there is [b]reward for your work."

*15:8 [a]2 Chr 13:19 [b]2 Chr 4:1; 8:12
8 Now when Asa heard these words and the prophecy which Azariah the son of Oded the prophet spoke, he took courage and removed the abominable idols from all the land of Judah and Benjamin and from [a]the cities which he had captured in the hill country of Ephraim. [b]He then restored the altar of the LORD which was in front of the porch of the LORD.

*15:9 [a]2 Chr 11:16
9 He gathered all Judah and Benjamin and those from Ephraim, Manasseh and Simeon [a]who resided with them, for many defected to him from Israel when they saw that the LORD his God was with him.

*15:10
10 So they assembled at Jerusalem in the third month of the fifteenth year of Asa's reign.

15:11 [a]2 Chr 14:13-15
11 [a]They sacrificed to the LORD that day 700 oxen and 7,000 sheep from the spoil they had brought.

15:12 [a]2 Chr 23:16
12 [a]They entered into the covenant to seek the LORD God of their fathers with all their heart and soul;

15:13 [a]Ex 22:20; Deut 13:6-9
13 and whoever would not seek the LORD God of Israel [a]should be put to death, whether small or great, man or woman.

14 Moreover, they made an oath to the LORD with a loud voice, with shouting, with trumpets and with horns.

15:15 [a]2 Chr 14:7
15 All Judah rejoiced concerning the oath, for they had sworn with their whole heart and had sought Him earnestly, and He let them find Him. So [a]the LORD gave them rest on every side.

*15:16 [a]1 Kin 15:13-15 [b]Ex 34:13 [c]2 Chr 14:2-5
16 [a]He also removed Maacah, the mother of King Asa, from the *position of* queen mother, because she had made a horrid image as [b]an Asherah, and [c]Asa cut down her horrid image, crushed *it* and burned *it* at the brook Kidron.

17 But the high places were not removed from Israel; nevertheless Asa's heart was blameless all his days.

18 He brought into the house of God the dedicated things of his father and his own dedicated things: silver and gold and utensils.

*15:19
19 And there was no more war until the thirty-fifth year of Asa's reign.

4 *War with Baasha of Israel,* 16:1-10

*16:1 [a]1 Kin 15:17-22
16 In the thirty-sixth year of Asa's reign [a]Baasha king of Israel came up against Judah and fortified Ramah in order to

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15:3–6 Azariah reminds Asa of the lessons of the period of the judges.

15:8 Asa's response included both a renewed attack on idolatry and promotion of the worship of the Lord (vv. 11–12).

15:9 On the tribe of *Simeon* being associated with the North, see note on 1 Kings 11:13. Many from the northern tribes defected to the South because of the apostasy in the North.

15:10 *in the third month.* May-June.

15:16 On the deposing of *Maacah,* see note on 1 Kings 15:13.

15:19 Apparently a reference to the thirty-fifth year after the division of the kingdom, not the thirty-fifth year of Asa's reign. The same is true of the thirty-sixth year referred to in 16:1.

16:1–6 On *Baasha, Ramah,* and Asa's treaty with *Aram,* see notes on 1 Kings 15:17, 18–20.

prevent *anyone* from going out or coming in to Asa king of Judah.

2 Then Asa brought out silver and gold from the treasuries of the house of the LORD and the king's house, and sent them to Ben-hadad king of Aram, who lived in Damascus, saying,

3 "*Let there be* a treaty between you and me, *as* between my father and your father. Behold, I have sent you silver and gold; go, break your treaty with Baasha king of Israel so that he will withdraw from me."

16:4 [a]Ex 1:11

4 So Ben-hadad listened to King Asa and sent the commanders of his armies against the cities of Israel, and they conquered Ijon, Dan, Abel-maim and all [a]the store cities of Naphtali.

5 It came about when Baasha heard *of it* that he ceased fortifying Ramah and stopped his work.

6 Then King Asa brought all Judah, and they carried away the stones of Ramah and its timber with which Baasha had been building, and with them he fortified Geba and Mizpah.

*16:7 [a]1 Kin 16:1; 2 Chr 19:2 [b]2 Chr 14:11; 32:7,8

7 At that time [a]Hanani the seer came to Asa king of Judah and said to him, "[b]Because you have relied on the king of Aram and have not relied on the LORD your God, therefore the army of the king of Aram has escaped out of your hand.

*16:8 [a]2 Chr 14:9 [b]2 Chr 12:3 [c]2 Chr 13:16, 18

8 "Were not [a]the Ethiopians and the Lubim [b]an immense army with very many chariots and horsemen? Yet [c]because you relied on the LORD, He delivered them into your hand.

*16:9 [a]Prov 15:3; Jer 16:17; Zech 4:10 [b]2 Chr 15:17

9 "For [a]the eyes of the LORD move to and fro throughout the earth that He may strongly support those [b]whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."

*16:10

10 Then Asa was angry with the seer and put him in prison, for he was enraged at him for this. And Asa oppressed some of the people at the same time.

5 *Death,* 16:11–14

16:11 [a]1 Kin 15:23, 24

11 [a]Now, the acts of Asa from first to last, behold, they are written in the Book of the Kings of Judah and Israel.

*16:12 [a]Jer 17:5

12 In the thirty-ninth year of his reign Asa became diseased in his feet. His disease was severe, yet even in his disease he [a]did not seek the LORD, but the physicians.

13 So Asa slept with his fathers, having died in the forty-first year of his reign.

*16:14 [a]Gen 50:2; John 19:39,40 [b]2 Chr 21:19

14 They buried him in his own tomb which he had cut out for himself in the city of David, and they laid him in the resting place which he had filled [a]with spices of various kinds blended by the perfumers' art; and [b]they made a very great fire for him.

D Jehoshaphat (873–848; 1 Kings 22:41–50), 17:1–20:37

1 *His revival,* 17:1–19

17:1 [a]1 Kin 15:24

17 [a]Jehoshaphat his son then became king in his place, and made his position over Israel firm.

17:2 [a]2 Chr 11:5 [b]2 Chr 15:8

2 He placed troops in all [a]the fortified cities of Judah, and set garrisons in the land of Judah and in the cities of Ephraim [b]which Asa his father had captured.

*17:3

3 The LORD was with Jehoshaphat because he followed the example of his father David's earlier days and did not seek the Baals,

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16:7 Asa's alliance with Ben-Hadad, *king of Aram,* showed his lack of dependence on the Lord, for which *Hanani* rebuked him.

16:8 *Ethiopians and the Lubim.* See notes on 14:9 and 12:3.

16:9 *completely His.* Lit., whole; i.e., wholeheartedly devoted to him.

16:10 Asa's kingly pride had been offended by this forthright reminder that he had failed to trust God.

16:12 *the physicians.* These doubtless used more magic than medicine. Again Asa failed to seek the Lord regarding his problem.

16:14 *a very great fire.* Not cremation but burning of spices near the body.

17:3 *the Baals.* The various local adaptations of Baal. See note on Judg. 2:13.

17:4 a 1 Kin 12:28
4 but sought the God of his father, followed His commandments, [a]and did not act as Israel did.

17:5 a 2 Chr 18:1
5 So the LORD established the kingdom in his control, and all Judah brought tribute to Jehoshaphat, and [a]he had great riches and honor.

*17:6 a 2 Chr 15:17
6 He took great pride in the ways of the LORD and again [a]removed the high places and the Asherim from Judah.

17:7 a 2 Chr 15:3; 35:3
7 Then in the third year of his reign he sent his officials, Benhail, Obadiah, Zechariah, Nethanel and Micaiah, [a]to teach in the cities of Judah;

17:8 a 2 Chr 19:8
8 and with them [a]the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests.

17:9 a Deut 6:4-9
9 They taught in Judah, *having* [a]the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people.

17:10 a 2 Chr 14:14
10 Now [a]the dread of the LORD was on all the kingdoms of the lands which *were* around Judah, so that they did not make war against Jehoshaphat.

17:11 a 2 Chr 9:14; 26:8
11 Some of the Philistines [a]brought gifts and silver as tribute to Jehoshaphat; the Arabians also brought him flocks, 7,700 rams and 7,700 male goats.

12 So Jehoshaphat grew greater and greater, and he built fortresses and store cities in Judah.

13 He had large supplies in the cities of Judah, and warriors, valiant men, in Jerusalem.

*17:14
14 This was their muster according to their fathers' households: of Judah, commanders of thousands, Adnah *was* the commander, and with him 300,000 valiant warriors;

15 and next to him *was* Johanan the commander, and with him 280,000;

17:16 a Judg 5:2,9; 1 Chr 29:9
16 and next to him Amasiah the son of Zichri, [a]who volunteered for the LORD, and with him 200,000 valiant warriors;

17 and of Benjamin, Eliada a valiant warrior, and with him 200,000 armed with bow and shield;

18 and next to him Jehozabad, and with him 180,000 equipped for war.

17:19 a 2 Chr 17:2
19 These are they who served the king, apart from [a]those whom the king put in the fortified cities through all Judah.

2 *His alliance with Ahab,* 18:1–19:3

*18:1 a 2 Chr 17:5
18 Now [a]Jehoshaphat had great riches and honor; and he allied himself by marriage with Ahab.

18:2 a 1 Kin 22:2-35
2 [a]Some years later he went down to *visit* Ahab at Samaria. And Ahab slaughtered many sheep and oxen for him and the people who were with him, and induced him to go up against Ramoth-gilead.

3 Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me *against* Ramoth-gilead?" And he said to him, "I am as you are, and my people as your people, and *we will be* with you in the battle."

*18:4
4 Moreover, Jehoshaphat said to the king of Israel, "Please inquire first for the word of the LORD."

5 Then the king of Israel assembled the prophets, four hundred men, and said to them, "Shall we go against Ramoth-gilead to battle, or shall I refrain?"

17:6 Like his father, Asa, Jehoshaphat removed the *high places* but not totally (cf. 1 Kings 22:43).

17:14–19 This large number (1,160,000) is doubtless the number of males available for military duty, rather than actual enlisted men.

18:1–3 Good King Jehoshaphat made three disastrous alliances with apostate Israel: the marriage of his son Jehoram to a daughter of Ahab (21:6), a commercial alliance (20:35–37), and this military alliance. See note on 1 Kings 22:3–4.

18:4–27 Concerning Micaiah's true prophecy, see the notes on 1 Kings 22:6 through 22:24–25.

And they said, "Go up, for God will give *it* into the hand of the king."

6 But Jehoshaphat said, "Is there not yet a prophet of the LORD here that we may inquire of him?"

7 The king of Israel said to Jehoshaphat, "There is yet one man by whom we may inquire of the LORD, but I hate him, for he never prophesies good concerning me but always evil. He is Micaiah, son of Imla." But Jehoshaphat said, "Let not the king say so."

8 Then the king of Israel called an officer and said, "Bring quickly Micaiah, Imla's son."

18:9 [a] Ruth 4:1

9 Now the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, arrayed in *their* robes, and *they* were sitting [a]at the threshing floor at the entrance of the gate of Samaria; and all the prophets were prophesying before them.

10 Zedekiah the son of Chenaanah made horns of iron for himself and said, "Thus says the LORD, 'With these you shall gore the Arameans until they are consumed.' "

11 All the prophets were prophesying thus, saying, "Go up to Ramoth-gilead and succeed, for the LORD will give *it* into the hand of the king."

12 Then the messenger who went to summon Micaiah spoke to him saying, "Behold, the words of the prophets are uniformly favorable to the king. So please let your word be like one of them and speak favorably."

18:13 [a] Num 22:18-20,35

13 But Micaiah said, "As the LORD lives, [a]what my God says, that I will speak."

14 When he came to the king, the king said to him, "Micaiah, shall we go to Ramoth-gilead to battle, or shall I refrain?" He said, "Go up and succeed, for they will be given into your hand."

15 Then the king said to him, "How many times must I adjure you to speak to me nothing but the truth in the name of the LORD?"

16 So he said,

"I saw all Israel
Scattered on the mountains,
[a]Like sheep which have no shepherd;
And the LORD said,
'These have no master.
Let each of them return to his house in peace.' "

18:16 [a] Num 27:17; 1 Kin 22:17; Ezek 34:5; 35:4-8; Matt 9:36; Mark 6:34

17 Then the king of Israel said to Jehoshaphat, "Did I not tell you that he would not prophesy good concerning me, but evil?"

18 Micaiah said, "Therefore, hear the word of the LORD. [a]I saw the LORD sitting on His throne, and all the host of heaven standing on His right and on His left.

18:18 [a] Is 6:1-5; Dan 7:9,10

19 "The LORD said, 'Who will entice Ahab king of Israel to go up and fall at Ramoth-gilead?' And one said this while another said that.

20 "Then a [a]spirit came forward and stood before the LORD and said, 'I will entice him.' And the LORD said to him, 'How?'

18:20 [a] Job 1:6; 2 Thess 2:9

21 "He said, 'I will go and be [a]a deceiving spirit in the mouth of all his prophets.' Then He said, 'You are to entice *him* and prevail also. Go and do so.'

18:21 [a] John 8:44

22 "Now therefore, behold, [a]the LORD has put a deceiving spirit in the mouth of these your prophets, for the LORD has proclaimed disaster against you."

18:22 [a] Is 19:14; Ezek 14:9

23 Then Zedekiah the son of Chenaanah came near and [a]struck Micaiah on the cheek and said, "How did the Spirit of the LORD pass from me to speak to you?"

18:23 [a] Jer 20:2; Mark 14:65; Acts 23:2

24 Micaiah said, "Behold, you shall see on that day when you enter an inner room to hide yourself."

25 Then the king of Israel said, "[a]Take Micaiah and return him to Amon [b]the governor of the city and to Joash the king's son;

18:25 [a] 2 Chr 18:8 [b] 2 Chr 34:8

26 and say, 'Thus says the king, "[a]Put this *man* in prison and feed him sparingly with bread and water until I return safely." ' "

18:26 [a] 2 Chr 16:10

27 Micaiah said, "If you indeed return safely, the LORD has not

18:27 spoken by me." And he said,
a Mic 1:2 "[a]Listen, all you people."
*18:28 28 So the king of Israel and Jehoshaphat king of Judah went up against Ramoth-gilead.
29 The king of Israel said to Jehoshaphat, "I will disguise myself and go into battle, but you put on your robes." So the king of Israel disguised himself, and they went into battle.
30 Now the king of Aram had commanded the captains of his chariots, saying, "Do not fight with small or great, but with the king of Israel alone."
18:31 31 So it came about when the
a 2 Chr 13:14, 15 captains of the chariots saw Jehoshaphat, that they said, "It is the king of Israel," and they turned aside to fight against him. But Jehoshaphat [a]cried out, and the LORD helped him, and God diverted them from him.
32 Then it happened when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.
33 A certain man drew his bow at random and struck the king of Israel in a joint of the armor. So he said to the driver of the chariot, "Turn around and take me out of the fight, for I am severely wounded."
34 The battle raged that day, and the king of Israel propped himself up in his chariot in front of the Arameans until the evening; and at sunset he died.

19 Then Jehoshaphat the king of Judah returned in safety to his house in Jerusalem.
*19:2 2 [a]Jehu the son of Hanani
a 1 Kin 16:1; 2 Chr 20:34 the seer went out to meet him and
b 2 Chr 18:1,3 said to King Jehoshaphat,
c 2 Chr 24:18 "[b]Should you help the wicked and love those who hate the LORD and [c]so *bring* wrath on yourself from the LORD?
3 "But [a]there is *some* good in 19:3
a 2 Chr 12:12 you, for [b]you have removed the
b 2 Chr 17:6 Asheroth from the land and you
c 2 Chr 12:14 [c]have set your heart to seek God."

3 *His reforms,* 19:4–11

4 So Jehoshaphat lived in Je- 19:4
a 2 Chr 15:8-13 rusalem and went out again among the people from Beersheba to the hill country of Ephraim and [a]brought them back to the LORD, the God of their fathers.
5 He appointed [a]judges in 19:5
a Deut 16:18-20 the land in all the fortified cities of Judah, city by city.
6 He said to the judges, "Con- 19:6
a Lev 19:15; Deut 1:17 sider what you are doing, for [a]you do not judge for man but for the LORD who is with you when you render judgment.
7 "Now then let the fear of the 19:7
a Gen 18:25; Deut 32:4 LORD be upon you; be very careful
b Deut 10:17,18 what you do, for the LORD our God will [a]have no part in unrighteousness [b]or partiality or the taking of a bribe."
8 In Jerusalem also Jehosha- *19:8
a 2 Chr 17:8,9 phat appointed some [a]of the Levites and priests, and some of the heads of the fathers' *households* of Israel, for the judgment of the LORD and to judge disputes among the inhabitants of Jerusalem.
9 Then he charged them saying, "Thus you shall do in the fear of the LORD, faithfully and wholeheartedly.
10 "[a]Whenever any dispute *19:10
a Deut 17:8
b 2 Chr 19:2 comes to you from your brethren who live in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall warn them that they may not be guilty before the LORD, and [b]wrath may *not* come on you and your brethren. Thus you shall do and you will not be guilty.
11 "Behold, Amariah the chief *19:11
a 2 Chr 19:8 priest will be over you in [a]all that

18:28–34 On the death of Ahab, see the notes on 1 Kings 22:30, 34.

19:2 *Jehu* had prophesied against Baasha 25 years before (1 Kings 16:1). The predicted *wrath* came in the form of invasion and commercial reversals (20:1, 37).

19:8 *for the judgment of the* LORD. Matters covered in the law. *disputes.* Civil cases.

19:10 *between blood and blood.* Homicide cases.

19:11 *Amariah* acted as presiding judge in matters pertaining to the law, whereas *Zebadiah*

19:11 b1 Chr 28:20 pertains to the LORD, and Zebadiah the son of Ishmael, the ruler of the house of Judah, in all that pertains to the king. Also the Levites shall be officers before you. [b]Act resolutely, and the LORD be with the upright."

4 *His victory over Moab and Ammon,* 20:1–30

*20:1 a1 Chr 4:41; 2 Chr 26:7 20 Now it came about after this that the sons of Moab and the sons of Ammon, together with some of the [a]Meunites, came to make war against Jehoshaphat.

*20:2 aGen 14:7 2 Then some came and reported to Jehoshaphat, saying, "A great multitude is coming against you from beyond the sea, out of Aram and behold, they are in [a]Hazazon-tamar (that is Engedi)."

20:3 a2 Chr 19:3 b1 Sam 7:6; Ezra 8:21 3 Jehoshaphat was afraid and [a]turned his attention to seek the LORD, and [b]proclaimed a fast throughout all Judah.

20:4 aJoel 1:14 4 So Judah gathered together to [a]seek help from the LORD; they even came from all the cities of Judah to seek the LORD.

*20:5 5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the LORD before the new court,

20:6 aDeut 4:39 b1 Chr 29:11 6 and he said, "O LORD, the God of our fathers, [a]are You not God in the heavens? And [b]are You not ruler over all the kingdoms of the nations? Power and might are in Your hand so that no one can stand against You.

*20:7 aIs 41:8 bJames 2:23 7 "Did You not, O our God, drive out the inhabitants of this land before Your people Israel and [a]give it to the descendants of [b]Abraham Your friend forever?

8 "They have lived in it, and have built You a sanctuary there for Your name, saying,

20:9 a2 Chr 6:28-30 9 '[a]Should evil come upon us, the sword, *or* judgment, or pestilence, or famine, we will stand before this house and before You (for [b]Your name is in this house) and cry to You in our distress, and You will hear and deliver *us.*'

20:9 b2 Chr 6:20

10 "Now behold, [a]the sons of Ammon and Moab and Mount Seir, [b]whom You did not let Israel invade when they came out of the land of Egypt (they turned aside from them and did not destroy them),

*20:10 a2 Chr 20:1,22 bNum 20:17-21

11 see *how* they are rewarding us by [a]coming to drive us out from Your possession which You have given us as an inheritance.

20:11 aPs 83:12

12 "O our God, [a]will You not judge them? For we are powerless before this great multitude who are coming against us; nor do we know what to do, but [b]our eyes are on You."

20:12 aJudg 11:27 bPs 25:15; 121:1,2

13 All Judah was standing before the LORD, with their infants, their wives and their children.

14 Then in the midst of the assembly [a]the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph;

20:14 a2 Chr 15:1; 24:20

15 and he said, "Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: thus says the LORD to you, '[a]Do not fear or be dismayed because of this great multitude, for [b]the battle is not yours but God's.

20:15 aEx 14:13; Deut 20:1-4; 2 Chr 32:7,8 b1 Sam 17:47

16 'Tomorrow go down against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel.

17 'You *need* not fight in this *battle;* station yourselves, [a]stand and see the salvation of the LORD on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow go out to face

20:17 aEx 14:13

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acted in civil cases.

20:1 *Moab.* See note on Amos 2:1. *Ammon.* See note on Amos 1:13. *the Meunites.* Their capital was Maan, 12 mi (19 km) SE of Petra.

20:2 *Aram.* The text should read "Edom." The invaders marched around the S end of the Dead Sea.

20:5 *the new court.* Probably the same as the great court of 4:9.

20:7 *this land.* The promise was part of the Abrahamic covenant. See note on Gen. 15:18–21.

20:10 *Mount Seir.* Edom.

20:17 them, [b]for the LORD is with you."
[b]2 Chr 15:2
20:18 18 Jehoshaphat [a]bowed his
[a]Ex 4:31 head with *his* face to the ground, and all Judah and the inhabitants of Jerusalem fell down before the LORD, worshiping the LORD.

19 The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to praise the LORD God of Israel, with a very loud voice.

*20:20 **20** They rose early in the morn-
[a]Is 7:9 ing and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, "Listen to me, O Judah and inhabitants of Jerusalem, [a]put your trust in the LORD your God and you will be established. Put your trust in His prophets and succeed."

20:21 21 When he had consulted
[a]1 Chr 16:29; Ps 29:2 with the people, he appointed
[b]1 Chr 16:34 those who sang to the LORD and those who [a]praised *Him* in holy attire, as they went out before the army and said, "[b]Give thanks to the LORD, for His lovingkindness is everlasting."

*20:22 22 When they began singing
[a]2 Chr 13:13 and praising, the LORD [a]set am-
[b]2 Chr 20:10 bushes against the sons of [b]Ammon, Moab and Mount Seir, who had come against Judah; so they were routed.

20:23 23 For the sons of Ammon and
[a]Judg 7:22; 1 Sam 14:20 Moab rose up against the inhabitants of Mount Seir destroying *them* completely; and when they had finished with the inhabitants of Seir, [a]they helped to destroy one another.

24 When Judah came to the lookout of the wilderness, they looked toward the multitude, and behold, they *were* corpses lying on the ground, and no one had escaped.

25 When Jehoshaphat and his people came to take their spoil, they found much among them, *including* goods, garments and valuable things which they took for themselves, more than they could carry. And they were three days taking the spoil because there was so much.

26 Then on the fourth day they *20:26
assembled in the valley of Beracah, for there they blessed the LORD. Therefore they have named that place "The Valley of Beracah" until today.

27 Every man of Judah and Je- 20:27
[a]Neh 12:43
rusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, [a]for the LORD had made them to rejoice over their enemies.

28 They came to Jerusalem with harps, lyres and trumpets to the house of the LORD.

29 And [a]the dread of God was 20:29
[a]2 Chr 14:14; 17:10
on all the kingdoms of the lands when they heard that the LORD had fought against the enemies of Israel.

30 So the kingdom of Jehosha- 20:30
[a]2 Chr 14:6,7; 15:15
phat was at peace, [a]for his God gave him rest on all sides.

5 *His last days,* 20:31–37

31 [a]Now Jehoshaphat reigned 20:31
[a]1 Kin 22:41-43
over Judah. He *was* thirty-five years old when he became king, and he reigned in Jerusalem twenty-five years. And his mother's name *was* Azubah the daughter of Shilhi.

32 He walked in the way of his father Asa and did not depart from it, doing right in the sight of the LORD.

33 [a]The high places, however, *20:33
[a]2 Chr 17:6
were not removed; [b]the people [b]2 Chr 19:3
had not yet directed their hearts to the God of their fathers.

34 Now the rest of the acts of 20:34
[a]2 Chr 19:2
Jehoshaphat, first to last, behold, they are written in the annals of [a]Jehu the son of Hanani, which is recorded in the Book of the Kings of Israel.

20:20 *the wilderness of Tekoa.* S of Bethlehem.
20:22–23 Either angelic creatures or inhabitants of the area ambushed the invaders (v. 22), resulting in their destroying each other (v. 23).
20:26 *the Valley of Beracah.* About six mi (9.6 km) SW of Bethlehem. The word means "blessing."
20:33 Apparently the people resisted Jehoshaphat's decree of 17:6.

*20:35 a1 Kin 22:48, 49
35 aAfter this Jehoshaphat king of Judah allied himself with Ahaziah king of Israel. He acted wickedly in so doing.

20:36 a2 Chr 9:21
36 So he allied himself with him to make ships to go ato Tarshish, and they made the ships in Ezion-geber.

37 Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat saying, "Because you have allied yourself with Ahaziah, the LORD has destroyed your works." So the ships were broken and could not go to Tarshish.

E Jehoram (Joram, 848–841; 2 Kings 8:16–24), 21:1–20

*21:1 a1 Kin 22:50
21 aThen Jehoshaphat slept with his fathers and was buried with his fathers in the city of David, and Jehoram his son became king in his place.

21:2 a2 Chr 12:6; 23:2
2 He had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azaryahu, Michael and Shephatiah. All these *were* the sons of Jehoshaphat king aof Israel.

21:3 a2 Chr 11:5
3 Their father gave them many gifts of silver, gold and precious things, awith fortified cities in Judah, but he gave the kingdom to Jehoram because he was the firstborn.

21:4 aGen 4:8; Judg 9:5
4 Now when Jehoram had taken over the kingdom of his father and made himself secure, he akilled all his brothers with the sword, and some of the rulers of Israel also.

21:5 a2 Kin 8:17-22
5 aJehoram *was* thirty-two years old when he became king, and he reigned eight years in Jerusalem.

6 aHe walked in the way of the kings of Israel, just as the house of Ahab did (bfor Ahab's daughter was his wife), and he did evil in the sight of the LORD.

*21:6 a1 Kin 12:28-30 b2 Chr 18:1

7 Yet the LORD was not willing to destroy the house of David because of the covenant which He had made with David, aand since He had promised to give a lamp to him and his sons forever.

*21:7 a2 Sam 7:12-17; 1 Kin 11:13,36

8 In his days aEdom revolted against the rule of Judah and set up a king over themselves.

21:8 a2 Chr 20:22, 23; 21:10

9 Then Jehoram crossed over with his commanders and all his chariots with him. And it came about that he arose by night and struck down the Edomites who were surrounding him and the commanders of the chariots.

10 So Edom revolted against Judah to this day. Then Libnah revolted at the same time against his rule, because he had forsaken the LORD God of his fathers.

*21:10

11 Moreover, ahe made high places in the mountains of Judah, and caused the inhabitants of Jerusalem bto play the harlot and led Judah astray.

*21:11 a1 Kin 11:7 bLev 20:5

12 Then a letter came to him from Elijah the prophet saying, "Thus says the LORD God of your father David, 'Because ayou have not walked in the ways of Jehoshaphat your father band the ways of Asa king of Judah,

*21:12 a2 Chr 17:3,4 b2 Chr 14:2-5

13 but ahave walked in the way of the kings of Israel, and have caused Judah and the inhabitants of Jerusalem to play the harlot bas the house of Ahab played the harlot, and you chave also killed your brothers, your own family, who were better than you,

21:13 a2 Chr 21:6 b1 Kin 16:31-33 c2 Chr 21:4

14 behold, the LORD is going to

20:35–37 *ships to go to Tarshish.* Better, ships of Tarshish (especially large) to go to Ophir for gold. See note on 1 Kings 22:48. To accomplish this, Jehoshaphat wrongly entered into an alliance with Ahaziah to build ships, which apparently never left the shipyards.

21:1 Jehoram began his solo reign in 848 B.C., though he had been coregent since 853.

21:6 Jehoram not only married a daughter of wicked Ahab but also became wedded to her godless practices. See note on Mal. 2:11.

21:7 Here the promises made to David (2 Sam. 7:12; 1 Chron. 17:11) are designated a *covenant. a lamp.* See note on 1 Kings 11:36.

21:10 *Libnah,* about 25 mi (40 km) SW of Jerusalem, joined the Edomites in the revolt.

21:11 *to play the harlot.* Not physical but spiritual unfaithfulness (James 4:4).

21:12 Elijah had likely been translated into heaven by the time this *letter* was delivered to Jehoram, though it is possible he was still on earth.

strike your people, your sons, your wives and all your possessions with a great calamity;

21:15 [a]2 Chr 21:18, 19
15 and [a]you will suffer severe sickness, a disease of your bowels, until your bowels come out because of the sickness, day by day.'"

*21:16 [a]2 Chr 33:11 [b]2 Chr 17:11; 22:1
16 Then [a]the LORD stirred up against Jehoram the spirit of the Philistines and [b]the Arabs who bordered the Ethiopians;

21:17 [a]2 Chr 25:23
17 and they came against Judah and invaded it, and carried away all the possessions found in the king's house together with his sons and his wives, so that no son was left to him except [a]Jehoahaz, the youngest of his sons.

21:18 [a]2 Chr 21:15
18 So after all this the LORD smote him [a]in his bowels with an incurable sickness.

*21:19 [a]2 Chr 16:14
19 Now it came about in the course of time, at the end of two years, that his bowels came out because of his sickness and he died in great pain. And his people made no fire for him like [a]the fire for his fathers.

21:20 [a]Jer 22:18,28 [b]2 Chr 24:25; 28:27
20 He was thirty-two years old when he became king, and he reigned in Jerusalem eight years; and he departed [a]with no one's regret, and they buried him in the city of David, [b]but not in the tombs of the kings.

F Ahaziah (841; 2 Kings 8:25–29), 22:1–9

*22:1 [a]2 Kin 8:24-29 [b]2 Chr 21:16
22 [a]Then the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his place, for the band of men who came with [b]the Arabs to the camp had slain all the older *sons*. So Ahaziah the son of Jehoram king of Judah began to reign.

2 Ahaziah *was* twenty-two years old when he became king, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the granddaughter of Omri.

3 He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly.

22:4 [a]Prov 13:20
4 He did evil in the sight of the LORD like the house of Ahab, for they were his counselors after the death of his father, to [a]his destruction.

*22:5 [a]2 Kin 8:28
5 He also walked according to their counsel, and went with Jehoram the son of Ahab king of Israel to wage war against Hazael king of Aram at Ramoth-gilead. But the [a]Arameans wounded Joram.

6 So he returned to be healed in Jezreel of the wounds which they had inflicted on him at Ramah, when he fought against Hazael king of Aram. And Ahaziah, the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab in Jezreel, because he was sick.

*22:7 [a]2 Chr 10:15 [b]2 Kin 9:21 [c]2 Kin 9:6,7
7 Now [a]the destruction of Ahaziah was from God, in that he went to Joram. For when he came, [b]he went out with Jehoram against Jehu the son of Nimshi, [c]whom the LORD had anointed to cut off the house of Ahab.

22:8 [a]2 Kin 10:11-14
8 [a]It came about when Jehu was executing judgment on the house of Ahab, he found the princes of Judah and the sons of Ahaziah's brothers ministering to Ahaziah, and slew them.

22:9 [a]2 Kin 9:27 [b]2 Kin 9:28 [c]2 Chr 17:4
9 [a]He also sought Ahaziah, and they caught him while he was hiding in Samaria; they brought him to Jehu, put him to death [b]and buried him. For they said, "He is the son of Jehoshaphat, [c]who sought the LORD with all his heart." So there was no one of the house of Ahaziah to retain the power of the kingdom.

21:16 *the Ethiopians.* Lit., the Cushites. See note on 14:9.

21:19–20 *no fire.* This customary honor was not given him. See note on 16:14. He was not even buried where kings normally were.

22:1 *Ahaziah* (= Jehoahaz, 21:17), a nephew of King Ahaziah of the Northern Kingdom and grandson of Ahab, followed Ahab's wicked ways.

22:5–6 *Ramoth-gilead.* See note on 2 Kings 8:28. *Ramah* (v. 6) refers to the same place.

22:7 Read 2 Kings 9 for additional details.

G Athaliah (841–835; 2 Kings 11:1–16), 22:10–23:15

*22:10 a2 Kin 11:1-3
10 [a]Now when Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal offspring of the house of Judah.

11 But Jehoshabeath the king's daughter took Joash the son of Ahaziah, and stole him from among the king's sons who were being put to death, and placed him and his nurse in the bedroom. So Jehoshabeath, the daughter of King Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah so that she would not put him to death.

12 He was hidden with them in the house of God six years while Athaliah reigned over the land.

*23:1 a2 Kin 11:4-20
23 [a]Now in the seventh year Jehoiada strengthened himself, and took captains of hundreds: Azariah the son of Jeroham, Ishmael the son of Johanan, Azariah the son of Obed, Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, *and they entered* into a covenant with him.

23:2 a2 Chr 11:13-17; 21:2
2 They went throughout Judah and gathered the Levites from all the cities of Judah, and the heads of the fathers' *households* of [a]Israel, and they came to Jerusalem.

23:3 a2 Sam 7:12; 2 Chr 21:7
3 Then all the assembly made a covenant with the king in the house of God. And Jehoiada said to them, "Behold, the king's son shall reign, [a]as the LORD has spoken concerning the sons of David.

23:4 a1 Chr 9:25
4"This is the thing which you shall do: one third of you, of the priests and Levites [a]who come in on the sabbath, *shall be* gatekeepers,

5 and one third *shall be* at the king's house, and a third at the Gate of the Foundation; and all the people *shall be* in the courts of the house of the LORD.

23:6 a1 Chr 23:28-32
6"But let no one enter the house of the LORD except the priests and [a]the ministering Levites; they may enter, for they are holy. And let all the people keep the charge of the LORD.

7"The Levites will surround the king, each man with his weapons in his hand; and whoever enters the house, let him be killed. Thus be with the king when he comes in and when he goes out."

23:8 a1 Chr 24:1
8 So the Levites and all Judah did according to all that Jehoiada the priest commanded. And each one of them took his men who were to come in on the sabbath, with those who were to go out on the sabbath, for Jehoiada the priest did not dismiss *any of* [a]the divisions.

9 Then Jehoiada the priest gave to the captains of hundreds the spears and the large and small shields which had been King David's, which were in the house of God.

10 He stationed all the people, each man with his weapon in his hand, from the right side of the house to the left side of the house, by the altar and by the house, around the king.

*23:11 a Ex 25:16,21 b1 Sam 10:24
11 Then they brought out the king's son and put the crown on him, and *gave him* [a]the testimony and made him king. And Jehoiada and his sons anointed him and said, "[b]*Long* live the king!"

12 When Athaliah heard the noise of the people running and praising the king, she came into the house of the LORD to the people.

13 She looked, and behold, the king was standing by his pillar at the entrance, and the captains and the trumpeters *were* beside the king. And all the people of the land rejoiced and blew trumpets, the singers with *their* musical in-

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22:10 *Athaliah*'s attempt to kill all her grandchildren so that she could rule was eventually thwarted by the hiding of Joash, who took the throne six years later. See note on 2 Kings 11:2.

23:1 *Jehoiada*. The high priest.

23:11 *the testimony*. Probably a copy of the law.

struments leading the praise. Then Athaliah tore her clothes and said, "Treason! Treason!"

*23:14 14 Jehoiada the priest brought out the captains of hundreds who were appointed over the army and said to them, "Bring her out between the ranks; and whoever follows her, put to death with the sword." For the priest said, "Let her not be put to death in the house of the LORD."

23:15 a Neh 3:28; Jer 31:40 b 2 Chr 22:10 15 So they seized her, and when she arrived at the entrance of [a]the Horse Gate of the king's house, they [b]put her to death there.

H Joash (Jehoash, 835–796; 2 Kings 11:17–12:21), 23:16–24:27

1 *Following the Lord,* 23:16–24:16

23:16 a 2 Kin 11:17 16 Then [a]Jehoiada made a covenant between himself and all the people and the king, that they would be the LORD's people.

23:17 a Deut 13:6-9; 1 Kin 18:40 17 And all the people went to the house of Baal and tore it down, and they broke in pieces his altars and his images, and [a]killed Mattan the priest of Baal before the altars.

*23:18 a 2 Chr 5:5 b 1 Chr 23:6, 25-31 c 1 Chr 25:1 18 Moreover, Jehoiada placed the offices of the house of the LORD under the authority of [a]the Levitical priests, [b]whom David had assigned over the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses— [c]with rejoicing and singing according to the order of David.

23:19 a 1 Chr 9:22 19 He stationed [a]the gatekeepers of the house of the LORD, so that no one would enter *who was* in any way unclean.

23:20 a 2 Kin 11:19 20 [a]He took the captains of hundreds, the nobles, the rulers of the people and all the people of the land, and brought the king down from the house of the LORD, and came through the upper gate to the king's house. And they placed the king upon the royal throne.

23:21 a 2 Kin 11:20 21 So [a]all of the people of the land rejoiced and the city was quiet. For they had put Athaliah to death with the sword.

24:1 a 2 Kin 11:21; 12:1-15 **24** [a]Joash *was* seven years old when he became king, and he reigned forty years in Jerusalem; and his mother's name *was* Zibiah from Beersheba.

24:2 a 2 Chr 26:4,5 2 [a]Joash did what was right in the sight of the LORD all the days of Jehoiada the priest.

3 Jehoiada took two wives for him, and he became the father of sons and daughters.

*24:4 a 2 Chr 24:7 4 Now it came about after this that Joash decided [a]to restore the house of the LORD.

24:5 a 2 Chr 21:2 5 He gathered the priests and Levites and said to them, "Go out to the cities of Judah and collect money from all [a]Israel to repair the house of your God annually, and you shall do the matter quickly." But the Levites did not act quickly.

24:6 a Ex 30:12-16 b Num 1:50 6 So the king summoned Jehoiada the chief *priest* and said to him, "Why have you not required the Levites to bring in from Judah and from Jerusalem [a]the levy *fixed by* Moses the servant of the LORD on the congregation of Israel [b]for the tent of the testimony?"

24:7 a 2 Chr 21:17 7 For [a]the sons of the wicked Athaliah had broken into the house of God and even used the holy things of the house of the LORD for the Baals.

24:8 a 2 Kin 12:9 8 So the king commanded, and [a]they made a chest and set it outside by the gate of the house of the LORD.

24:9 a 2 Chr 36:22 b 2 Chr 24:6 9 [a]They made a proclamation in Judah and Jerusalem to bring to the LORD [b]the levy *fixed by* Moses the servant of God on Israel in the wilderness.

10 All the officers and all the

23:14 *Bring her out between the ranks.* I.e., march Athaliah out of the Temple between the ranks of soldiers and kill any who might try to rescue her.

23:18 1 Chron. 24–25 describes this orderly arrangement.

24:4–14 On Joash's (= Jehoash's) zeal to repair the Temple, see notes on 2 Kings 12:2–13.

people rejoiced and brought in their levies and dropped *them* into the chest until they had finished.

24:11 [a]2 Kin 12:10
11 It came about whenever the chest was brought in to the king's officer by the Levites, and when [a]they saw that there was much money, then the king's scribe and the chief priest's officer would come, empty the chest, take it, and return it to its place. Thus they did daily and collected much money.

12 The king and Jehoiada gave it to those who did the work of the service of the house of the LORD; and they hired masons and carpenters to restore the house of the LORD, and also workers in iron and bronze to repair the house of the LORD.

13 So the workmen labored, and the repair work progressed in their hands, and they restored the house of God according to its specifications and strengthened it.

14 When they had finished, they brought the rest of the money before the king and Jehoiada; and it was made into utensils for the house of the LORD, utensils for the service and the burnt offering, and pans and utensils of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

15 Now when Jehoiada reached a ripe old age he died; he was one hundred and thirty years old at his death.

24:16 [a]2 Chr 21:20 [b]2 Chr 21:2
16 They buried him [a]in the city of David among the kings, because he had done well in [b]Israel and to God and His house.

2 *Forsaking the Lord,* 24:17–27

17 But after the death of Jehoiada the officials of Judah came and bowed down to the king, and the king listened to them.

24:18 [a]2 Chr 24:4
18 They abandoned [a]the house of the LORD, the God of their fathers, and [b]served the Asherim and the idols; so [c]wrath came upon Judah and Jerusalem for this their guilt.

24:18 [b]Ex 34:12-14 [c]Josh 22:20

19 Yet [a]He sent prophets to them to bring them back to the LORD; though they testified against them, they would not listen.

24:19 [a]Jer 7:25

20 [a]Then the Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, '[b]Why do you transgress the commandments of the LORD and do not prosper? [c]Because you have forsaken the LORD, He has also forsaken you.' "

*24:20 [a]2 Chr 20:14 [b]Num 14:41 [c]2 Chr 15:2

21 So [a]they conspired against him and at the command of the king they stoned him to death in the court of the house of the LORD.

24:21 [a]Neh 9:26; Matt 23:34,35

22 Thus Joash the king did not remember the kindness which his father Jehoiada had shown him, but he murdered his son. And as he died he said, "May [a]the LORD see and avenge!"

24:22 [a]Gen 9:5

23 Now it came about at the turn of the year that [a]the army of the Arameans came up against him; and they came to Judah and Jerusalem, destroyed all the officials of the people from among the people, and sent all their spoil to the king of Damascus.

24:23 [a]2 Kin 12:17

24 Indeed the army of the Arameans came with a small number of men; yet [a]the LORD delivered a very great army into their hands, [b]because they had forsaken the LORD, the God of their fathers. Thus they executed judgment on Joash.

24:24 [a]2 Chr 16:7,8 [b]2 Chr 24:20

25 [a]When they had departed from him (for they left him very sick), his own servants conspired against him because of the blood of the son of Jehoiada the priest, and murdered him on his bed. So he died, and they buried him in the city of David, but they did not

24:25 [a]2 Kin 12:20, 21

24:20 On the Spirit's work in the OT, see note on Judg. 3:10. *Zechariah the son of Jehoiada.* Not the prophet Zechariah, but likely the grandson of Jehoiada. See note on Matt. 23:35.

bury him in the tombs of the kings.

26 Now these are those who conspired against him: Zabad the son of Shimeath the Ammonitess, and Jehozabad the son of Shimrith the Moabitess.

*24:27 [a]2 Chr 24:12 [b]2 Chr 13:22

27 As to his sons and the many oracles against him and [a]the rebuilding of the house of God, behold, they are written in the [b]treatise of the Book of the Kings. Then Amaziah his son became king in his place.

I Amaziah (796–767; 2 Kings 14:1–22), 25:1–28

1 *Following the Lord,* 25:1–13

25:1 [a]2 Kin 14:1-6

25 [a]Amaziah was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

25:2 [a]2 Chr 25:14

2 He did right in the sight of the LORD, [a]yet not with a whole heart.

25:3 [a]2 Kin 14:5

3 Now [a]it came about as soon as the kingdom was firmly in his grasp, that he killed his servants who had slain his father the king.

*25:4 [a]Deut 24:16

4 However, he did not put their children to death, but *did* as it is written in the law in the book of Moses, which the LORD commanded, saying, "[a]Fathers shall not be put to death for sons, nor sons be put to death for fathers, but each shall be put to death for his own sin."

25:5 [a]Num 1:3

5 Moreover, Amaziah assembled Judah and appointed them according to *their* fathers' households under commanders of thousands and commanders of hundreds throughout Judah and Benjamin; and he took a census of those [a]from twenty years old and upward and found them to be [b]300,000 choice men, *able* to go to war *and* handle spear and shield.

25:5 [b]2 Chr 26:13

6 He hired also 100,000 valiant warriors out of Israel for one hundred talents of silver.

*25:6

7 But [a]a man of God came to him saying, "O king, do not let the army of Israel go with you, for the LORD is not with Israel *nor with* any of the sons of Ephraim.

25:7 [a]2 Kin 4:9

8 "But if you do go, do *it,* be strong for the battle; *yet* God will bring you down before the enemy, [a]for God has power to help and to bring down."

25:8 [a]2 Chr 14:11; 20:6

9 Amaziah said to the man of God, "But what *shall we* do for the hundred talents which I have given to the troops of Israel?" And the man of God answered, "[a]The LORD has much more to give you than this."

25:9 [a]Deut 8:18; Prov 10:22

10 Then Amaziah dismissed them, the troops which came to him from Ephraim, to go home; so their anger burned against Judah and they returned home in fierce anger.

11 Now Amaziah strengthened himself and led his people forth, and went to [a]the Valley of Salt and struck down 10,000 of the sons of Seir.

*25:11 [a]2 Kin 14:7

12 The sons of Judah also captured 10,000 alive and brought them to the top of the cliff and threw them down from the top of the cliff, so that they were all dashed to pieces.

13 But the troops whom Amaziah sent back from going with him to battle, raided the cities of Judah, from Samaria to Bethhoron, and struck down 3,000 of them and plundered much spoil.

2 *Forsaking the Lord,* 25:14–28

14 Now it came about after Am- *25:14

24:27 *oracles.* Threatening prophecies against him (cf. v. 19).

25:4 *as it is written in the law.* See note on 2 Kings 14:6.

25:6–10 A man of God warned Amaziah to send home the 100,000 mercenaries he hired out of the northern tribes for the 100 talents (120,000 oz, 3.75 tons, or 3.4 metric tons) of silver lest he lose God's help and blessing.

25:11 *the Valley of Salt.* The southern end of the Dead Sea. He also captured the capital of Edom, Petra (2 Kings 14:7).

25:14 *Seir* = Edom.

aziah came from slaughtering the Edomites that [a]he brought the gods of the sons of Seir, set them up as his gods, bowed down before them and burned incense to them.

15 Then the anger of the LORD burned against Amaziah, and He sent him a prophet who said to him, "Why have you sought the gods of the people [a]who have not delivered their own people from your hand?"

16 It came about as he was talking with him that the king said to him, "Have we appointed you a royal counselor? Stop! Why should you be struck down?" Then the prophet stopped and said, "I know that God has planned to destroy you, because you have done this and have not listened to my counsel."

17 [a]Then Amaziah king of Judah took counsel and sent to Joash the son of Jehoahaz the son of Jehu, the king of Israel, saying, "Come, let us face each other."

18 Joash the king of Israel sent to Amaziah king of Judah, saying, "[a]The thorn bush which was in Lebanon sent to the cedar which was in Lebanon, saying, 'Give your daughter to my son in marriage.' But there passed by a wild beast that was in Lebanon and trampled the thorn bush.

19 "You said, 'Behold, you have defeated Edom.' And [a]your heart has become proud in boasting. Now stay at home; for why should you provoke trouble so that you, even you, would fall and Judah with you?"

20 But Amaziah would not listen, for it was from God, that He might deliver them into the hand *of Joash* because they had sought the gods of Edom.

21 So Joash king of Israel went up, and he and Amaziah king of Judah faced each other at Beth-shemesh, which belonged to Judah.

22 Judah was defeated by Israel, and they fled each to his tent.

23 Then Joash king of Israel captured Amaziah king of Judah, the son of Joash the son of [a]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem and tore down the wall of Jerusalem from the Gate of Ephraim to the Corner Gate, 400 cubits.

24 *He took* all the gold and silver and all the utensils which were found in the house of God with [a]Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25 [a]And Amaziah, the son of Joash king of Judah, lived fifteen years after the death of Joash, son of Jehoahaz, king of Israel.

26 Now the rest of the acts of Amaziah, from first to last, behold, are they not written in the Book of the Kings of Judah and Israel?

27 From the time that Amaziah turned away from following the LORD they conspired against him in Jerusalem, and he fled to Lachish; but they sent after him to Lachish and killed him there.

28 Then they brought him on horses and buried him with his fathers in the city of Judah.

J Uzziah (Azariah, 790–739; 2 Kings 15:1–7), 26:1–23

1 *Following the Lord,* 26:1–15

26 And all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the place of his father Amaziah.

2 He built Eloth and restored it to Judah after the king slept with his fathers.

3 Uzziah was [a]sixteen years

25:14 [a]2 Chr 28:23
25:15 [a]2 Chr 25:11, 12
25:17 [a]2 Kin 14:8-14
*25:18 [a]Judg 9:8-15
25:19 [a]2 Chr 26:16; 32:25
*25:21
*25:23 [a]2 Chr 21:17; 22:1
*25:24 [a]1 Chr 26:15
25:25 [a]2 Kin 14:17-22
*25:27
*26:1
*26:2
26:3 [a]2 Kin 15:2,3

25:18 For the meaning of Joash's (= Jehoash's) parable, see note on 2 Kings 14:9–10.
25:21 *faced each other.* I.e., engaged in battle.
25:23 Amaziah was defeated in his own territory, *Beth-shemesh* being about 15 mi (24 km) W of Jerusalem.
25:24 *with* (the family of) *Obed-edom* who served as doorkeepers (1 Chron. 26:4–8).
25:27 *Lachish.* 25 mi (40 km) SW of Jerusalem.
26:1 *Uzziah.* Called Azariah in 2 Kings 14:21.
26:2 *Eloth.* Elath, a valuable port on the Gulf of Aqaba.

old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was Jechiliah of Jerusalem.

4 He did right in the sight of the LORD according to all that his father Amaziah had done.

*26:5 5 [a]He continued to seek God
a 2 Chr 24:2 b Dan 1:17 c 2 Chr 15:2 in the days of Zechariah, [b]who had understanding through the vision of God; and [c]as long as he sought the LORD, God prospered him.

26:6 6 Now he went out and
a Is 14:29 [a]warred against the Philistines, and broke down the wall of Gath and the wall of Jabneh and the wall of Ashdod; and he built cities in *the area of* Ashdod and among the Philistines.

*26:7 7 [a]God helped him against
a 2 Chr 21:16 the Philistines, and against the Arabians who lived in Gur-baal, and the Meunites.

26:8 8 The Ammonites also gave
a 2 Chr 17:11 [a]tribute to Uzziah, and his fame extended to the border of Egypt, for he became very strong.

*26:9 9 Moreover, Uzziah built tow-
a 2 Chr 25:23 b Neh 2:13,15; 3:13 ers in Jerusalem at [a]the Corner Gate and at the [b]Valley Gate and at the corner buttress and fortified them.

*26:10 10 He built towers in the wil-
a Gen 26:18-21 derness and [a]hewed many cisterns, for he had much livestock, both in the lowland and in the plain. *He also had* plowmen and vinedressers in the hill country and the fertile fields, for he loved the soil.

11 Moreover, Uzziah had an army ready for battle, which entered combat by divisions according to the number of their muster, prepared by Jeiel the scribe and Maaseiah the official, under the direction of Hananiah, one of the king's officers.

12 The total number of the heads of the households, of valiant warriors, was 2,600.

13 Under their direction was an 26:13
a 2 Chr 25:5 elite army of [a]307,500, who could wage war with great power, to help the king against the enemy.

14 Moreover, Uzziah prepared for all the army shields, spears, helmets, body armor, bows and sling stones.

15 In Jerusalem he made en- *26:15
gines *of war* invented by skillful men to be on the towers and on the corners for the purpose of shooting arrows and great stones. Hence his fame spread afar, for he was marvelously helped until he *was* strong.

2 *Forsaking the Lord,* 26:16–23

*26:16 16 But [a]when he became
a Deut 32:15; 2 Chr 25:19 b 1 Kin 13:1-4 strong, his heart was so proud that he acted corruptly, and he was unfaithful to the LORD his God, for [b]he entered the temple of the LORD to burn incense on the altar of incense.

26:17 17 Then [a]Azariah the priest
a 1 Chr 6:10 entered after him and with him eighty priests of the LORD, valiant men.

26:18 18 [a]They opposed Uzziah the
a 2 Chr 19:2 b Num 3:10; 16:39,40 c Ex 30:7,8 king and said to him, "[b]It is not for you, Uzziah, to burn incense to the LORD, [c]but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful and will have no honor from the LORD God."

26:19 19 But Uzziah, with a censer in
a 2 Kin 5:25-27 his hand for burning incense, was enraged; and while he was enraged with the priests, [a]the leprosy broke out on his forehead before the priests in the house of

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26:5 *Zechariah.* Not the postexilic prophet Zechariah, but another, unknown to us, by the same name.

26:7 The *Arabians* lived on Judah's SE border. See note on 20:1.

26:9 *Corner Gate* at NW corner. *Valley Gate* in SW area. This portion of the wall was likely destroyed by Jehoash (25:23).

26:10 *in the wilderness.* Southern Judah. *in the lowland.* The Shephelah, the foothills. *in the plain.* The tableland E of the Jordan.

26:15 *engines.* Catapults.

26:16–20 God judged Uzziah by making him a leper because he usurped prerogatives that had been assigned to the priests. See note on Ex. 30:1–10.

the LORD, beside the altar of incense.

20 Azariah the chief priest and all the priests looked at him, and behold, he *was* leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the LORD had smitten him.

26:21 [a]2 Kin 15:5-7 [b]Lev 13:46

21 [a]King Uzziah was a leper to the day of his death; and he lived in [b]a separate house, being a leper, for he was cut off from the house of the LORD. And Jotham his son *was* over the king's house judging the people of the land.

26:22 [a]Is 1:1

22 Now the rest of the acts of Uzziah, first to last, the prophet [a]Isaiah, the son of Amoz, has written.

26:23 [a]2 Chr 21:20; 28:27; Is 6:1

23 So Uzziah slept with his fathers, and they buried him with his fathers [a]in the field of the grave which belonged to the kings, for they said, "He is a leper." And Jotham his son became king in his place.

K Jotham (750–731; 2 Kings 15:32–38), 27:1–9

27:1 [a]2 Kin 15:33-35

27 [a]Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. And his mother's name was Jerushah the daughter of Zadok.

27:2 [a]2 Chr 26:16

2 He did right in the sight of the LORD, according to all that his father Uzziah had done; [a]however he did not enter the temple of the LORD. But the people continued acting corruptly.

***27:3** [a]2 Chr 33:14; Neh 3:26

3 He built the upper gate of the house of the LORD, and he built extensively the wall of [a]Ophel.

27:4 [a]2 Chr 11:5

4 Moreover, he built [a]cities in the hill country of Judah, and he built fortresses and towers on the wooded *hills*.

***27:5**

5 He fought also with the king of the Ammonites and prevailed over them so that the Ammonites gave him during that year one hundred talents of silver, ten thousand kors of wheat and ten thousand of barley. The Ammonites also paid him this *amount* in the second and in the third year.

6 [a]So Jotham became mighty because he ordered his ways before the LORD his God.

27:6 [a]2 Chr 26:5

7 [a]Now the rest of the acts of Jotham, even all his wars and his acts, behold, they are written in the Book of the Kings of Israel and Judah.

27:7 [a]2 Kin 15:36

8 He was [a]twenty-five years old when he became king, and he reigned sixteen years in Jerusalem.

27:8 [a]2 Chr 27:1

9 And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son became king in his place.

L Ahaz (731–715; 2 Kings 16:1–20), 28:1–27

28:1 [a]2 Kin 16:2-4 [b]2 Chr 27:2

28 [a]Ahaz *was* twenty years old when he became king, and he reigned sixteen years in Jerusalem; and [b]he did not do right in the sight of the LORD as David his father *had done*.

28:2 [a]2 Chr 22:3 [b]Ex 34:17

2 [a]But he walked in the ways of the kings of Israel; he also [b]made molten images for the Baals.

***28:3** [a]Josh 15:8 [b]Lev 18:21; 2 Chr 33:6 [c]2 Chr 33:2

3 Moreover, [a]he burned incense in the valley of Ben-hinnom and [b]burned his sons in fire, [c]according to the abominations of the nations whom the LORD had driven out before the sons of Israel.

28:4 [a]2 Chr 28:25

4 He sacrificed and [a]burned incense on the high places, on the hills and under every green tree.

28:5 [a]2 Kin 16:5; 2 Chr 24:24; Is 7:1

5 Wherefore, [a]the LORD his God delivered him into the hand of the king of Aram; and they de-

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27:3 *upper gate.* On the N side of the Temple. *the wall of Ophel.* S of the Temple and part of the old city of David.

27:5 The silver was equivalent to 120,000 oz (3.75 tons, or 3.4 metric tons). 10,000 *kors* is equivalent to 60,000 bushels (2,200 kl). The Lord did what was promised in 25:9!

28:3 *valley of Ben-hinnom.* SW area of Jerusalem where detestable, pagan rituals were practiced. Later, Josiah put an end to them (2 Kings 23:10). *burned his sons.* A generalized expression for his offspring; in particular, 2 Kings 16:3 states it was his son.

feated him and carried away from him a great number of captives and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who inflicted him with heavy casualties.

*28:6 a2 Kin 16:5 6 For [a]Pekah the son of Remaliah slew in Judah 120,000 in one day, all valiant men, because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son and Azrikam the ruler of the house and Elkanah the second to the king.

28:8 [a]Deut 28:25,41 [b]2 Chr 11:4 8 [a]The sons of Israel carried away captive of [b]their brethren 200,000 women, sons and daughters; and they took also a great deal of spoil from them, and brought the spoil to Samaria.

*28:9 a2 Chr 25:15 [b]Is 47:6 [c]Ezra 9:6; Rev 18:5 9 But a prophet of the LORD was there, whose name *was* Oded; and [a]he went out to meet the army which came to Samaria and said to them, "Behold, because the LORD, the God of your fathers, [b]was angry with Judah, He has delivered them into your hand, and you have slain them in a rage [c]*which* has even reached heaven.

28:10 aLev 25:39 10 "Now you are proposing to [a]subjugate for yourselves the people of Judah and Jerusalem for male and female slaves. Surely, *do* you not *have* transgressions of your own against the LORD your God?

28:11 a2 Chr 28:8 bJames 2:13 11 "Now therefore, listen to me and return the captives [a]whom you captured from your brothers, [b]for the burning anger of the LORD is against you."

12 Then some of the heads of the sons of Ephraim—Azariah the son of Johanan, Berechiah the son of Meshillemoth, Jehizkiah the son of Shallum, and Amasa the son of Hadlai—arose against those who were coming from the battle,

13 and said to them, "You must not bring the captives in here, for you are proposing *to bring* upon us guilt against the LORD adding to our sins and our guilt; for our guilt is great so that *His* burning anger is against Israel."

14 So the armed men left the captives and the spoil before the officers and all the assembly.

28:15 [a]2 Chr 28:12 [b]2 Kin 6:22; Prov 25:21,22 [c]Deut 34:3 15 Then [a]the men who were designated by name arose, took the captives, and they clothed all their naked ones from the spoil; and they gave them clothes and sandals, fed them and [b]gave them drink, anointed them *with oil,* led all their feeble ones on donkeys, and brought them to Jericho, [c]the city of palm trees, to their brothers; then they returned to Samaria.

*28:16 a2 Kin 16:7 16 [a]At that time King Ahaz sent to the kings of Assyria for help.

28:17 [a]Obad 10,14 17 [a]For again the Edomites had come and attacked Judah and carried away captives.

28:18 [a]Ezek 16:57 18 [a]The Philistines also had invaded the cities of the lowland and of the Negev of Judah, and had taken Beth-shemesh, Aijalon, Gederoth, and Soco with its villages, Timnah with its villages, and Gimzo with its villages, and they settled there.

28:19 [a]2 Chr 21:2 19 For the LORD humbled Judah because of Ahaz king of [a]Israel, for he had brought about a lack of restraint in Judah and was very unfaithful to the LORD.

28:20 [a]1 Chr 5:26 20 So [a]Tilgath-pilneser king of Assyria came against him and afflicted him instead of strengthening him.

28:21 [a]2 Kin 16:8,9 21 [a]Although Ahaz took a portion out of the house of the LORD and out of the palace of the king and of the princes, and gave *it* to

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28:6–8 For more on Ahaz's troubles, see notes on Isa. 7.

28:9–15 This section, not found in 2 Kings, relates how an otherwise unknown prophet, *Oded,* led a protest against the Northern Kingdom's retaining the prisoners of war from the Southern Kingdom because they were brothers. The result was that the prisoners were clothed, cared for, and returned to Jericho.

28:16–21 For more on the events of this time period, see note on 2 Kings 15:27–31. *afflicted him* (v. 20). By the tribute demanded.

the king of Assyria, it did not help him.

28:22 [a] Is 1:5; Jer 5:3; Rev 16:11

22 Now in the time of his distress this same King Ahaz [a]became yet more unfaithful to the LORD.

28:23 [a] 2 Chr 25:14 [b] Jer 44:17,18

23 [a]For he sacrificed to the gods of Damascus which had defeated him, and said, "[b]Because the gods of the kings of Aram helped them, I will sacrifice to them that they may help me." But they became the downfall of him and all Israel.

***28:24** [a] 2 Kin 16:17 [b] 2 Chr 29:7 [c] 2 Chr 30:14; 33:3-5

24 Moreover, when Ahaz gathered together the utensils of the house of God, he [a]cut the utensils of the house of God in pieces; and he [b]closed the doors of the house of the LORD and [c]made altars for himself in every corner of Jerusalem.

25 In every city of Judah he made high places to burn incense to other gods, and provoked the LORD, the God of his fathers, to anger.

28:26 [a] 2 Kin 16:19, 20

26 [a]Now the rest of his acts and all his ways, from first to last, behold, they are written in the Book of the Kings of Judah and Israel.

28:27 [a] 2 Kin 16:20; 2 Chr 24:25; Is 14:28 [b] 2 Chr 21:2

27 [a]So Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, for they did not bring him into the tombs of the kings of [b]Israel; and Hezekiah his son reigned in his place.

M Hezekiah (715–686; 2 Kings 18:1–20:21), 29:1–32:33

1 *His revival,* 29:1–31:21

29:1 [a] 2 Kin 18:1-3

29 [a]Hezekiah became king *when he was* twenty-five years old; and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Abijah, the

29:2 [a] 2 Chr 28:1; 34:2

daughter of Zechariah.

2 [a]He did right in the sight of the LORD, according to all that his father David had done.

***29:3** [a] 2 Chr 28:24; 29:7

3 In the first year of his reign, in the first month, he [a]opened the doors of the house of the LORD and repaired them.

***29:4**

4 He brought in the priests and the Levites and gathered them into the square on the east.

***29:5** [a] 2 Chr 29:15, 34; 35:6

5 Then he said to them, "Listen to me, O Levites. [a]Consecrate yourselves now, and consecrate the house of the LORD, the God of your fathers, and carry the uncleanness out from the holy place.

29:6 [a] Ezek 8:16

6 "For our fathers have been unfaithful and have done evil in the sight of the LORD our God, and have forsaken Him and [a]turned their faces away from the dwelling place of the LORD, and have turned *their* backs.

29:7 [a] 2 Chr 28:24

7 "They have also [a]shut the doors of the porch and put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel.

29:8 [a] 2 Chr 24:20 [b] Jer 25:9,18

8 "Therefore [a]the wrath of the LORD was against Judah and Jerusalem, and He has made them an object of terror, of horror, and of [b]hissing, as you see with your own eyes.

29:9 [a] 2 Chr 28:5-8, 17

9 "For behold, [a]our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.

29:10 [a] 2 Chr 23:16

10 "Now it is in my heart [a]to make a covenant with the LORD God of Israel, that His burning anger may turn away from us.

29:11 [a] Num 3:6; 8:6

11 "My sons, do not be negligent now, for [a]the LORD has chosen you to stand before Him, to minister to Him, and to be His ministers and burn incense."

***29:12** [a] 2 Chr 31:13 [b] Num 3:19,20

12 Then the Levites arose: [a]Mahath, the son of Amasai and Joel the son of Azariah, from the sons of [b]the Kohathites; and

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28:24 For details of Ahaz's attempt to displace the worship of Yahweh, see the notes on 2 Kings 16:10–11, 17–18.

29:3 *opened the doors.* Wicked Ahaz had closed them (28:24).

29:4 *the square on the east.* An open area in front of the E gate of the Temple.

29:5 *Consecrate yourselves now.* For what was involved, see note on 1 Chron. 15:12.

29:12 The *Kohathites,* Merarites, and *Gershonites* were clans from the three sons of Levi (Gen. 46:11).

from the sons of Merari, Kish the son of Abdi and Azariah the son of Jehallelel; and from the Gershonites, Joah the son of Zimmah and Eden the son of Joah;

13 and from the sons of Elizaphan, Shimri and Jeiel; and from the sons of Asaph, Zechariah and Mattaniah;

14 and from the sons of Heman, Jehiel and Shimei; and from the sons of Jeduthun, Shemaiah and Uzziel.

*29:15 a2 Chr 29:5 b1 Chr 23:28 c2 Chr 30:12
15 They assembled their brothers, [a]consecrated themselves, and went in [b]to cleanse the house of the LORD, according to the commandment of the king [c]by the words of the LORD.

*29:16 a2 Chr 15:16
16 So the priests went in to the inner part of the house of the LORD to cleanse *it,* and every unclean thing which they found in the temple of the LORD they brought out to the court of the house of the LORD. Then the Levites received *it* to carry out to [a]the Kidron valley.

29:17 a2 Chr 29:3
17 Now they began the consecration [a]on the first *day* of the first month, and on the eighth day of the month they entered the porch of the LORD. Then they consecrated the house of the LORD in eight days, and finished on the sixteenth day of the first month.

18 Then they went in to King Hezekiah and said, "We have cleansed the whole house of the LORD, the altar of burnt offering with all of its utensils, and the table of showbread with all of its utensils.

29:19 a2 Chr 28:24
19 "Moreover, [a]all the utensils which King Ahaz had discarded during his reign in his unfaithfulness, we have prepared and consecrated; and behold, they are before the altar of the LORD."

20 Then King Hezekiah arose early and assembled the princes of the city and went up to the house of the LORD.

*29:21 a Lev 4:3-14
21 They brought seven bulls, seven rams, seven lambs and seven male goats [a]for a sin offering for the kingdom, the sanctuary, and Judah. And he ordered the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

29:22 a Lev 4:18
22 So they slaughtered the bulls, and the priests took the blood and sprinkled it on the altar. They also slaughtered the rams and sprinkled the blood on the altar; they slaughtered the lambs also and [a]sprinkled the blood on the altar.

29:23 a Lev 4:15
23 Then they brought the male goats of the sin offering before the king and the assembly, and [a]they laid their hands on them.

*29:24 a Lev 4:26
24 The priests slaughtered them and purged the altar with their blood [a]to atone for all Israel, for the king ordered the burnt offering and the sin offering for all Israel.

29:25 a1 Chr 25:6 b2 Chr 8:14 c2 Sam 24:11 d2 Sam 7:2
25 [a]He then stationed the Levites in the house of the LORD with cymbals, with harps and with lyres, [b]according to the command of David and of [c]Gad the king's seer, and of [d]Nathan the prophet; for the command was from the LORD through His prophets.

29:26 a1 Chr 23:5 b2 Chr 5:12
26 The Levites stood with [a]the *musical* instruments of David, and [b]the priests with the trumpets.

29:27 a2 Chr 23:18
27 Then Hezekiah gave the order to offer the burnt offering on the altar. When the burnt offering began, [a]the song to the LORD also began with the trumpets, *accompanied* by the instruments of David, king of Israel.

28 While the whole assembly worshiped, the singers also sang and the trumpets sounded; all this *continued* until the burnt offering was finished.

29:29 a2 Chr 20:18
29 Now at the completion of the burnt offerings, [a]the king and all who were present with him bowed down and worshiped.

29:15 *by the words of the* LORD as previously recorded in the law (Deut. 12:2–4).

29:16 *every unclean thing.* Accumulated dirt as well as implements of Ahaz's idolatrous worship (2 Kings 16:15).

29:21 *sin offering.* See note on Lev. 4:2.

29:24 *burnt offering.* See notes on Lev. 1:3, 4.

29:30 [a]Ps 100:1; 106:12

30 Moreover, King Hezekiah and the officials ordered the Levites to sing praises to the LORD with the words of David and Asaph the seer. [a]So they sang praises with joy, and bowed down and worshiped.

29:31 [a]2 Chr 13:9 [b]Ex 35:5,22

31 Then Hezekiah answered and said, "[a]Now *that* you have consecrated yourselves to the LORD, come near and bring sacrifices and thank offerings to the house of the LORD." And the assembly brought sacrifices and thank offerings, and [b]all those who were willing *brought* burnt offerings.

32 The number of the burnt offerings which the assembly brought was 70 bulls, 100 rams, and 200 lambs; all these were for a burnt offering to the LORD.

33 The consecrated things were 600 bulls and 3,000 sheep.

*29:34 [a]2 Chr 35:11 [b]2 Chr 30:3

34 But the priests were too few, so that they were unable to skin all the burnt offerings; [a]therefore their brothers the Levites helped them until the work was completed and until the *other* priests had consecrated themselves. For [b]the Levites were more conscientious to consecrate themselves than the priests.

*29:35 [a]2 Chr 29:32 [b]Lev 3:16 [c]Num 15:5-10

35 There *were* also [a]many burnt offerings with [b]the fat of the peace offerings and with [c]the libations for the burnt offerings. Thus the service of the house of the LORD was established *again.*

36 Then Hezekiah and all the people rejoiced over what God had prepared for the people, because the thing came about suddenly.

*30:1

30 Now Hezekiah sent to all Israel and Judah and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem to celebrate the Passover to the LORD God of Israel.

*30:2 [a]Num 9:10,11; 2 Chr 30:13,15

2 For the king and his princes and all the assembly in Jerusalem had decided [a]to celebrate the Passover in the second month,

30:3 [a]2 Chr 29:17, 34

3 since they could not celebrate it [a]at that time, because the priests had not consecrated themselves in sufficient numbers, nor had the people been gathered to Jerusalem.

4 Thus the thing was right in the sight of the king and all the assembly.

30:5 [a]Judg 20:1

5 So they established a decree to circulate a proclamation throughout all Israel [a]from Beersheba even to Dan, that they should come to celebrate the Passover to the LORD God of Israel at Jerusalem. For they had not celebrated *it* in great numbers as it was prescribed.

30:6 [a]Esth 8:14; Job 9:25; Jer 51:31 [b]2 Chr 28:20

6 [a]The couriers went throughout all Israel and Judah with the letters from the hand of the king and his princes, even according to the command of the king, saying, "O sons of Israel, return to the LORD God of Abraham, Isaac and Israel, that He may return to those of you who escaped *and* are left from [b]the hand of the kings of Assyria.

30:7 [a]Ezek 20:13 [b]2 Chr 29:8

7"[a]Do not be like your fathers and your brothers, who were unfaithful to the LORD God of their fathers, so that [b]He made them a horror, as you see.

30:8 [a]Ex 32:9 [b]2 Chr 29:10

8"Now do not [a]stiffen your neck like your fathers, but yield to the LORD and enter His sanctuary which He has consecrated forever, and serve the LORD your God, [b]that His burning anger may turn away from you.

30:9 [a]Deut 30:2

9"For [a]if you return to the

29:34 *the Levites were more conscientious,* since they apparently had not followed Uriah and the other priests who cooperated with Ahaz (2 Kings 16:10).

29:35 *peace offerings.* See note on Lev. 3:1. *libations.* See note on Lev. 23:10–14.

30:1 Those in the Northern Kingdom (*Ephraim and Manasseh*) who had not been taken into captivity by the Assyrians (2 Kings 17:6) were invited to join Judah in celebrating the Passover. Verses 10–11 record their responses.

30:2 If circumstances required (v. 3; 29:17), the celebration of Passover could be postponed from the first month to the second (Num. 9:10–11).

30:9 [b]Ex 34:6,7; Mic 7:18
LORD, your brothers and your sons *will find* compassion before those who led them captive and will return to this land. [b]For the LORD your God is gracious and compassionate, and will not turn *His* face away from you if you return to Him."

30:10 [a]2 Chr 36:16
10 So the couriers passed from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but [a]they laughed them to scorn and mocked them.

30:11 [a]2 Chr 30:18, 21,25
11 Nevertheless [a]some men of Asher, Manasseh and Zebulun humbled themselves and came to Jerusalem.

30:12 [a]2 Cor 3:5; Phil 2:13; Heb 13:20,21
12 The [a]hand of God was also on Judah to give them one heart to do what the king and the princes commanded by the word of the LORD.

*30:13 [a]2 Chr 30:2
13 Now many people were gathered at Jerusalem to celebrate the Feast of Unleavened Bread [a]in the second month, a very large assembly.

*30:14 [a]2 Chr 28:24 [b]2 Chr 29:16
14 They arose and removed the altars which *were* in Jerusalem; they also [a]removed all the incense altars and [b]cast *them* into the brook Kidron.

30:15 [a]2 Chr 30:2,3 [b]2 Chr 29:34
15 Then [a]they slaughtered the Passover *lambs* on the fourteenth of the second month. And [b]the priests and Levites were ashamed of themselves, and consecrated themselves and brought burnt offerings to the house of the LORD.

*30:16 [a]2 Chr 35:10, 15
16 [a]They stood at their stations after their custom, according to the law of Moses the man of God; the priests sprinkled the blood *which they received* from the hand of the Levites.

30:17 [a]2 Chr 29:34
17 For *there were* many in the assembly who had not consecrated themselves; therefore, [a]the Levites *were* over the slaughter of the Passover *lambs* for everyone who *was* unclean, in order to consecrate *them* to the LORD.

30:18 [a]2 Chr 30:11, 25 [b]Num 9:10 [c]Ex 12:43-49
18 For a multitude of the people, [a]*even* many from Ephraim and Manasseh, Issachar and Zebulun, had not purified themselves, [b]yet they ate the Passover [c]otherwise than prescribed. For Hezekiah prayed for them, saying, "May the good LORD pardon

30:19 [a]2 Chr 19:3
19 [a]everyone who prepares his heart to seek God, the LORD God of his fathers, though not according to the purification *rules* of the sanctuary."

30:20 [a]James 5:16
20 So the LORD heard Hezekiah and [a]healed the people.

30:21 [a]Ex 12:15; 13:6
21 The sons of Israel present in Jerusalem [a]celebrated the Feast of Unleavened Bread *for* seven days with great joy, and the Levites and the priests praised the LORD day after day with loud instruments to the LORD.

30:22 [a]2 Chr 32:6 [b]Ezra 10:11
22 Then Hezekiah [a]spoke encouragingly to all the Levites who showed good insight *in the things* of the LORD. So they ate for the appointed seven days, sacrificing peace offerings and [b]giving thanks to the LORD God of their fathers.

*30:23 [a]1 Kin 8:65
23 Then the whole assembly [a]decided to celebrate *the feast* another seven days, so they celebrated the seven days with joy.

30:24 [a]2 Chr 35:7,8 [b]2 Chr 29:34; 30:3
24 For [a]Hezekiah king of Judah had contributed to the assembly 1,000 bulls and 7,000 sheep, and the princes had contributed to the assembly 1,000 bulls and 10,000 sheep; and [b]a large number of priests consecrated themselves.

30:25 [a]2 Chr 30:11, 18
25 All the assembly of Judah rejoiced, with the priests and the Levites and [a]all the assembly that came from Israel, both the sojourners who came from the land of Israel and those living in Judah.

26 So there was great joy in Je-

30:13 *the Feast of Unleavened Bread.* See note on Ex. 12:15–20.

30:14 Just as the priests had previously cleansed the Temple, the people now stripped the city of all the paraphernalia of Ahaz's idolatry (28:25).

30:16 On the ritual of the Passover, see notes on Ex. 12.

30:23 The Feast of Unleavened Bread was observed an extra seven days, marking the rededication of the Temple. See notes on 1 Kings 8:65 and 2 Chron. 7:9.

rusalem, because there was nothing like this in Jerusalem [a]since the days of Solomon the son of David, king of Israel.

27 Then [a]the Levitical priests arose and [b]blessed the people; and their voice was heard and their prayer came to [c]His holy dwelling place, to heaven.

31 Now when all this was finished, all Israel who were present went out to the cities of Judah, [a]broke the pillars in pieces, cut down the Asherim and pulled down the high places and the altars throughout all Judah and Benjamin, as well as in Ephraim and Manasseh, until they had destroyed them all. Then all the sons of Israel returned to their cities, each to his possession.

2 And Hezekiah appointed [a]the divisions of the priests and the Levites by their divisions, each according to his service, *both* the priests and the Levites, [b]for burnt offerings and for peace offerings, to minister and to give thanks and to praise in the gates of the camp of the LORD.

3 *He* also *appointed* [a]the king's portion of his goods for the burnt offerings, *namely,* for the morning and evening burnt offerings, and the burnt offerings for the sabbaths and for the new moons and for the fixed festivals, [b]as it is written in the law of the LORD.

4 Also he commanded the people who lived in Jerusalem to give [a]the portion due to the priests and the Levites, that they might devote themselves to [b]the law of the LORD.

5 As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new wine, oil, honey and of all the produce of the field; and they brought in abundantly [a]the tithe of all.

6 The sons of Israel and Judah who lived in the cities of Judah also brought in the tithe of oxen and sheep, and [a]the tithe of sacred gifts which were consecrated to the LORD their God, and placed *them* in heaps.

7 In the third month they began to make the heaps, and finished *them* by the seventh month.

8 When Hezekiah and the rulers came and saw the heaps, they blessed the LORD and [a]His people Israel.

9 Then Hezekiah questioned the priests and the Levites concerning the heaps.

10 Azariah the chief priest [a]of the house of Zadok said to him, "[b]Since the contributions began to be brought into the house of the LORD, we have had enough to eat with plenty left over, for the LORD has blessed His people, and this great quantity is left over."

11 Then Hezekiah commanded *them* to prepare [a]rooms in the house of the LORD, and they prepared *them.*

12 They faithfully brought in the contributions and the tithes and the consecrated things; and Conaniah the Levite *was* the officer in charge [a]of them and his brother Shimei *was* second.

13 Jehiel, Azaziah, Nahath, Asahel, Jerimoth, Jozabad, Eliel, Ismachiah, Mahath and Benaiah *were* overseers under the authority of Conaniah and Shimei his brother by the appointment of King Hezekiah, and [a]Azariah *was* the *chief* officer of the house of God.

31:1 *pillars . . . Asherim.* See note on Deut. 7:5.

31:2 *divisions of the priests.* See note on 1 Chron. 24:4.

31:3 *appointed* = contributed. The example of Hezekiah's generosity motivated the people to be generous (v. 5), as also occurred under David. See note on 1 Chron. 29:3–5.

31:4 *the portion.* For supporting the priesthood. See note on Num. 18:8–20.

31:7–19 From *the third month* (May-June) to *the seventh month* (Sept.-Oct.) the people brought their tithes in such abundance that Hezekiah ordered storehouses prepared (so that the food would not have to be left outside in *heaps*) and lists made of those entitled to receive the supplies.

14 Kore the son of Imnah the Levite, the keeper of the eastern *gate, was* over the freewill offerings of God, to apportion the contributions for the LORD and the most holy things.

31:15 15 Under his authority *were* [a]Eden, Miniamin, Jeshua, Shemaiah, Amariah and Shecaniah in [b]the cities of the priests, to distribute faithfully *their portions* to their brothers by divisions, whether great or small,

*31:16 16 without regard to their genealogical enrollment, to the males from [a]thirty years old and upward—everyone who entered the house of the LORD [b]for his daily obligations—for their work in their duties according to their divisions;

31:17 17 as well as the priests who were enrolled genealogically according to their fathers' households, and the Levites [a]from twenty years old and upwards, by their duties *and* their divisions.

18 The genealogical enrollment *included* all their little children, their wives, their sons and their daughters, for the whole assembly, for they consecrated themselves faithfully in holiness.

31:19 19 Also for the sons of Aaron the priests *who were* in [a]the pasture lands of their cities, or in each and every city, [b]*there were* men who were designated by name to distribute portions to every male among the priests and to everyone genealogically enrolled among the Levites.

31:20 20 Thus Hezekiah did throughout all Judah; and [a]he did what *was* good, right and true before the LORD his God.

31:21 21 Every work which he began in the service of the house of God in law and in commandment, seeking his God, he did with all his heart and [a]prospered.

2 *His victory over the Assyrians,* 32:1–23

32 After these acts of faithfulness [a]Sennacherib king of Assyria came and invaded Judah and besieged the fortified cities, and thought to break into them for himself. 32:1

2 Now when Hezekiah saw that Sennacherib had come and that he intended to make war on Jerusalem,

3 he decided with his officers and his warriors to cut off the *supply of* water from the springs which *were* outside the city, and they helped him.

4 So many people assembled 32:4 [a]and stopped up all the springs and [b]the stream which flowed through the region, saying, "Why should the kings of Assyria come and find abundant water?"

*32:5 5 And he took courage and [a]rebuilt all the wall that had been broken down and erected towers on it, and *built* [b]another outside wall and strengthened the [c]Millo *in* the city of David, and made weapons and shields in great number.

6 He appointed military officers over the people and gathered them to him in the square at the city gate, and [a]spoke encouragingly to them, saying, 32:6

32:7 7"[a]Be strong and courageous, do not fear or be dismayed because of the king of Assyria nor because of all the multitude which is with him; [b]for the one with us is greater than the one with him.

32:8 8"With him is *only* [a]an arm of flesh, but [b]with us is the LORD our God to help us and to fight our battles." And the people relied on the words of Hezekiah king of Judah.

*32:9 9 After this [a]Sennacherib king of Assyria sent his servants to

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31:16 *thirty years old.* The age of priestly service, or (if the Hebrew reading of "three years old" is correct) an indication that the priests' young boys also received freewill offerings.

32:5 This passage does not mention the tribute Hezekiah paid to Sennacherib. See note on 2 Kings 18:14. *Millo.* A fortress in the wall of Jerusalem (1 Kings 9:24).

32:9–19 Concerning Sennacherib's servants' taunt and Hezekiah's response, see notes on 2 Kings 18:17–32 and 19:8–13.

Jerusalem while he *was* besieging Lachish with all his forces with him, against Hezekiah king of Judah and against all Judah who *were* at Jerusalem, saying,

10 "Thus says Sennacherib king of Assyria, 'On what are you trusting that you are remaining in Jerusalem under siege?

11 'Is not Hezekiah misleading you to give yourselves over to die by hunger and by thirst, saying, "The LORD our God will deliver us from the hand of the king of Assyria"?

32:12 [a]2 Chr 31:1
12 '[a]Has not the same Hezekiah taken away His high places and His altars, and said to Judah and Jerusalem, "You shall worship before one altar, and on it you shall burn incense"?

32:13 [a]2 Kin 18:33-35
13 'Do you not know what I and my fathers have done to all the peoples of the lands? [a]Were the gods of the nations of the lands able at all to deliver their land from my hand?

32:14 [a]Is 10:9-11
14 '[a]Who *was there* among all the gods of those nations which my fathers utterly destroyed who could deliver his people out of my hand, that your God should be able to deliver you from my hand?

32:15 [a]Ex 5:2; Is 36:18-20; Dan 3:15
15 'Now therefore, do not let Hezekiah deceive you or mislead you like this, and do not believe him, for [a]no god of any nation or kingdom was able to deliver his people from my hand or from the hand of my fathers. How much less shall your God deliver you from my hand?' "

16 His servants spoke further against the LORD God and against His servant Hezekiah.

32:17 [a]2 Chr 32:14
17 He also wrote letters to insult the LORD God of Israel, and to speak against Him, saying, "[a]As the gods of the nations of the lands have not delivered their people from my hand, so the God of Hezekiah shall not deliver His people from my hand."

32:18 [a]2 Kin 18:28
18 [a]They called this out with a loud voice in the language of Judah to the people of Jerusalem who were on the wall, to frighten and terrify them, so that they might take the city.

32:19 [a]Ps 115:4-8
19 They spoke of the God of Jerusalem as of [a]the gods of the peoples of the earth, the work of men's hands.

20 But King Hezekiah and Isaiah the prophet, the son of Amoz, prayed about this and cried out to heaven.

*32:21
21 And the LORD sent an angel who destroyed every mighty warrior, commander and officer in the camp of the king of Assyria. So he returned in shame to his own land. And when he had entered the temple of his god, some of his own children killed him there with the sword.

32:22 [a]Is 31:5
22 So the LORD [a]saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all *others,* and guided them on every side.

32:23 [a]2 Sam 8:10 [b]2 Chr 1:1
23 And [a]many were bringing gifts to the LORD at Jerusalem and choice presents to Hezekiah king of Judah, so that [b]he was exalted in the sight of all nations thereafter.

3 *His last days,* 32:24–33

*32:24 [a]2 Kin 20:1-11; Is 38:1-8
24 [a]In those days Hezekiah became mortally ill; and he prayed to the LORD, and the LORD spoke to him and gave him a sign.

32:25 [a]2 Chr 26:16; 32:31 [b]2 Chr 24:18
25 But Hezekiah gave no return for the benefit he received, [a]because his heart was proud; [b]therefore wrath came on him and on Judah and Jerusalem.

32:26 [a]Jer 26:18,19
26 However, [a]Hezekiah humbled the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD did not come on them in the days of Hezekiah.

27 Now Hezekiah had immense riches and honor; and he made

32:21 For this supernatural deliverance, see note on Isa. 37:36. Sennacherib's own sons killed him (Isa. 37:38).

32:24 On Hezekiah's sickness and the sign God gave him, see note on 2 Kings 20:11.

for himself treasuries for silver, gold, precious stones, spices, shields and all kinds of valuable articles,

28 storehouses also for the produce of grain, wine and oil, pens for all kinds of cattle and sheepfolds for the flocks.

32:29 [a]1 Chr 29:12

29 He made cities for himself and acquired flocks and herds in abundance, for [a]God had given him very great wealth.

*32:30 [a]2 Kin 20:20 [b]1 Kin 1:33

30 It was Hezekiah who [a]stopped the upper outlet of the waters of [b]Gihon and directed them to the west side of the city of David. And Hezekiah prospered in all that he did.

*32:31 [a]2 Kin 20:12; Is 39:1 [b]2 Chr 32:24; Is 38:7,8 [c]Deut 8:16

31 Even *in the matter of* [a]the envoys of the rulers of Babylon, who sent to him to inquire of [b]the wonder that had happened in the land, God left him *alone only* [c]to test him, that He might know all that was in his heart.

32 Now the rest of the acts of Hezekiah and his deeds of devotion, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the Book of the Kings of Judah and Israel.

32:33 [a]Ps 112:6; Prov 10:7

33 So Hezekiah slept with his fathers, and they buried him in the upper section of the tombs of the sons of David; and all Judah and the inhabitants of Jerusalem [a]honored him at his death. And his son Manasseh became king in his place.

N Manasseh (695–642; 2 Kings 21:1–18), 33:1–20

*33:1 [a]2 Kin 21:1-9

33 [a]Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem.

33:2 [a]2 Chr 28:3; Jer 15:4

2 [a]He did evil in the sight of the LORD according to the abominations of the nations whom the LORD dispossessed before the sons of Israel.

*33:3 [a]2 Chr 31:1 [b]Deut 16:21 2 Kin 23:5,6

3 For [a]he rebuilt the high places which Hezekiah his father had broken down; [b]he also erected altars for the Baals and made Asherim, and worshiped all the host of heaven and served them.

33:4 [a]2 Chr 28:24 [b]2 Sam 7:13; 2 Chr 7:16

4 [a]He built altars in the house of the LORD of which the LORD had said, "My name shall be [b]in Jerusalem forever."

33:5 [a]2 Chr 4:9

5 For he built altars for all the host of heaven in [a]the two courts of the house of the LORD.

*33:6 [a]2 Chr 28:3 [b]Lev 19:31; 20:27

6 [a]He made his sons pass through the fire in the valley of Ben-hinnom; and he practiced witchcraft, used divination, practiced sorcery and [b]dealt with mediums and spiritists. He did much evil in the sight of the LORD, provoking Him *to anger.*

33:7 [a]2 Chr 33:15 [b]1 Kin 9:3-5; 2 Chr 7:16; 33:4

7 Then he put [a]the carved image of the idol which he had made in the house of God, of which God had said to David and to Solomon his son, "[b]In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever;

33:8 [a]2 Sam 7:10

8 and I will not again remove the foot of Israel from the land [a]which I have appointed for your fathers, if only they will observe to do all that I have commanded them according to all the law, the statutes and the ordinances *given* through Moses."

9 Thus Manasseh misled Judah and the inhabitants of Jerusalem to do more evil than the nations whom the LORD destroyed before the sons of Israel.

33:10 [a]Neh 9:29; Jer 25:4

10 The LORD spoke to Manasseh and his people, but [a]they paid no attention.

*33:11 [a]Deut 28:36

11 [a]Therefore the LORD

32:30 An inscription found in 1880 near the mouth of the Siloam tunnel describes this remarkable engineering feat by which water was brought from the Spring of Gihon to a place inside the city. Diggers worked from both ends, meeting almost exactly in the middle of this 1,200 cubit-long tunnel (since it measures 1,777 ft, or 541 m, the cubit being about 18 in).

32:31 *test . . . know.* God was testing Hezekiah concerning his pride. See notes on 2 Kings 20:12, 17–18, 19.

33:1–2 *Manasseh.* See note on 2 Kings 21:1.

33:3 On astral worship, see note on Deut. 4:19.

33:6 *Ben-hinnom.* See notes on 2 Kings 23:10, 2 Chron. 28:3, and Jer. 7:31. On these various facets of *witchcraft,* see note on Deut. 18:10–11.

33:11 This probably occurred during the reign

33:11 b2 Chr 36:6 brought the commanders of the army of the king of Assyria against them, and they captured Manasseh with hooks, [b]bound him with bronze *chains* and took him to Babylon.

33:12 a Ps 118:5; 120:1; 130:1,2 b 2 Chr 32:26 12 When [a]he was in distress, he entreated the LORD his God and [b]humbled himself greatly before the God of his fathers.

33:13 a 1 Chr 5:20; Ezra 8:23 b Dan 4:32 13 When he prayed to Him, [a]He was moved by his entreaty and heard his supplication, and brought him again to Jerusalem to his kingdom. Then Manasseh [b]knew that the LORD *was* God.

33:14 a 1 Kin 1:33 b Neh 3:3 c 2 Chr 27:3 14 Now after this he built the outer wall of the city of David on the west side of [a]Gihon, in the valley, even to the entrance of the [b]Fish Gate; and he encircled the [c]Ophel *with it* and made it very high. Then he put army commanders in all the fortified cities of Judah.

33:15 a 2 Chr 33:3-7 15 He also [a]removed the foreign gods and the idol from the house of the LORD, as well as all the altars which he had built on the mountain of the house of the LORD and in Jerusalem, and he threw *them* outside the city.

33:16 a Lev 7:11-18 16 He set up the altar of the LORD and sacrificed [a]peace offerings and thank offerings on it; and he ordered Judah to serve the LORD God of Israel.

*33:17 a 2 Chr 32:12 17 Nevertheless [a]the people still sacrificed in the high places, *although* only to the LORD their God.

33:18 a 2 Chr 33:12, 13 b 2 Chr 33:10 c 2 Chr 21:2 18 Now the rest of the acts of Manasseh even [a]his prayer to his God, and the words of [b]the seers who spoke to him in the name of the LORD God of Israel, behold, they are among the records of the kings of [c]Israel.

33:19 a 2 Chr 33:13 b 2 Chr 33:3 19 His prayer also and [a]*how God* was entreated by him, and all his sin, his unfaithfulness, and [b]the sites on which he built high places and erected the Asherim and the carved images, before he humbled himself, behold, they are written in the records of the Hozai.

20 So Manasseh slept with his fathers, and they buried him in his own house. And Amon his son became king in his place.

O Amon (642–640; 2 Kings 21:19–26), 33:21–25

33:21 a 2 Kin 21:19-24 **21** [a]Amon *was* twenty-two years old when he became king, and he reigned two years in Jerusalem.

33:22 a 2 Chr 33:2-7 b 2 Chr 34:3,4 22 He did evil in the sight of the LORD as Manasseh his father [a]had done, and Amon sacrificed to all [b]the carved images which his father Manasseh had made, and he served them.

33:23 a 2 Chr 33:12, 19 23 Moreover, he did not humble himself before the LORD [a]as his father Manasseh had done, but Amon multiplied guilt.

33:24 a 2 Chr 25:27 24 Finally [a]his servants conspired against him and put him to death in his own house.

25 But the people of the land killed all the conspirators against King Amon, and the people of the land made Josiah his son king in his place.

P Josiah (640–609; 2 Kings 22:1–23:30), 34:1–35:27

1 His reforms, 34:1–13

34:1 a 2 Kin 22:1,2; Jer 1:2; 3:6 **34** [a]Josiah *was* eight years old when he became king, and he reigned thirty-one years in Jerusalem.

34:2 a 2 Chr 29:2 2 [a]He did right in the sight of the LORD, and walked in the ways of his father David and did not turn aside to the right or to the left.

34:3 a 2 Chr 15:2; Prov 8:17 3 For in the eighth year of his reign while he was still a youth, he began to [a]seek the God of his father David; and in the twelfth

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of Ashurbanipal (648 B.C.). Perhaps Manasseh may have joined, or been suspected of conspiring in, Ashurbanipal's brother's attempted revolt against him. *hooks* were placed through the nostrils of important prisoners (2 Kings 19:28).

33:17 Even though the *high places* were used to worship Yahweh, such localized worship was contrary to the law concerning worship in a central sanctuary. See note on Deut. 12:5.

34:3 year he began [b]to purge Judah
[b]1 Kin 13:2; 2 Chr 33:22 and Jerusalem of the high places, the Asherim, the carved images and the molten images.

34:4 4 They tore down the altars of
[a]2 Kin 23:4,5, 11 the Baals in his presence, and
[b]Ex 32:20 [a]the incense altars that were high above them he chopped down; also the Asherim, the carved images and the molten images he broke in pieces and [b]ground to powder and scattered *it* on the graves of those who had sacrificed to them.

*34:5 5 Then [a]he burned the bones
[a]1 Kin 13:2; 2 Kin 23:20 of the priests on their altars and purged Judah and Jerusalem.

34:6 6 [a]In the cities of Manasseh,
[a]2 Kin 23:15, 19 Ephraim, Simeon, even as far as Naphtali, in their surrounding ruins,

34:7 7 he also tore down the altars
[a]2 Chr 31:1 and [a]beat the Asherim and the carved images into powder, and chopped down all the incense altars throughout the land of Israel. Then he returned to Jerusalem.

*34:8 8 [a]Now in the eighteenth
[a]2 Kin 22:3-20 [b]2 Chr 18:25 year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah [b]an official of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

34:9 9 They came to [a]Hilkiah the
[a]2 Chr 35:8 [b]2 Chr 30:10, 18 high priest and delivered the money that was brought into the house of God, which the Levites, the doorkeepers, had collected from [b]Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin and the inhabitants of Jerusalem.

10 Then they gave *it* into the hands of the workmen who had the oversight of the house of the LORD, and the workmen who were working in the house of the LORD used it to restore and repair the house.

11 They in turn gave *it* to the carpenters and to the builders to buy quarried stone and timber for couplings and to make beams for the houses [a]which the kings of Judah had let go to ruin. 34:11 [a]2 Chr 33:4-7

12 [a]The men did the work faithfully with foremen over them to supervise: Jahath and Obadiah, the Levites of the sons of Merari, Zechariah and Meshullam of the sons of the Kohathites, and [b]the Levites, all who were skillful with musical instruments. 34:12 [a]2 Kin 12:15 [b]1 Chr 25:1

13 *They were* also over [a]the burden bearers, and supervised all the workmen from job to job; and *some* of the Levites *were* scribes and officials and gatekeepers. 34:13 [a]Neh 4:10

2 *His discovery of the law,* 34:14–33

*34:14 14 When they were bringing out the money which had been brought into the house of the LORD, [a]Hilkiah the priest found the book of the law of the LORD *given* by Moses. [a]2 Chr 34:9

15 Hilkiah responded and said to Shaphan the scribe, "I have found the book of the law in the house of the LORD." And Hilkiah gave the book to Shaphan.

16 Then Shaphan brought the book to the king and reported further word to the king, saying, "Everything that was entrusted to your servants they are doing.

17 "They have also emptied out the money which was found in the house of the LORD, and have delivered it into the hands of the supervisors and the workmen."

18 Moreover, Shaphan the scribe told the king saying, "Hilkiah the priest gave me a book." And Shaphan read from it in the presence of the king.

19 It came about when the king heard [a]the words of the law that [b]he tore his clothes. 34:19 [a]Deut 28:3-68 [b]Josh 7:6

20 Then the king commanded Hilkiah, Ahikam the son of Shaphan, Abdon the son of Micah,

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34:5 *burned the bones of the priests.* See notes on 2 Kings 23:13, 16.

34:8–13 Jehoash had successfully used a similar procedure. See note on 2 Kings 12:7.

34:14 *book of the law.* For possible meanings, see note on 2 Kings 22:8.

Shaphan the scribe, and Asaiah the king's servant, saying,

34:21 [a]2 Chr 29:8
21 "Go, inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book which has been found; for [a]great is the wrath of the LORD which is poured out on us because our fathers have not observed the word of the LORD, to do according to all that is written in this book."

*34:22
22 So Hilkiah and *those* whom the king had told went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, the keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her regarding this.

23 She said to them, "Thus says the LORD, the God of Israel, 'Tell the man who sent you to Me,

34:24 [a]2 Chr 36:14-20 [b]Deut 28:15-68
24 thus says the LORD, "Behold, [a]I am bringing evil on this place and on its inhabitants, *even* all [b]the curses written in the book which they have read in the presence of the king of Judah.

34:25 [a]2 Chr 33:3
25 "[a]Because they have forsaken Me and have burned incense to other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath will be poured out on this place and it shall not be quenched.' "

26 "But to the king of Judah who sent you to inquire of the LORD, thus you will say to him, 'Thus says the LORD God of Israel *regarding* the words which you have heard,

34:27 [a]2 Kin 22:19; 2 Chr 12:7; 32:26
27 "[a]Because your heart was tender and you humbled yourself before God when you heard His words against this place and against its inhabitants, and *because* you humbled yourself before Me, tore your clothes and wept before Me, I truly have heard you," declares the LORD.

*34:28
28 "Behold, I will gather you to your fathers and you shall be gathered to your grave in peace, so your eyes shall not see all the evil which I will bring on this place and on its inhabitants." ' " And they brought back word to the king.

34:29 [a]2 Kin 23:1-3
29 [a]Then the king sent and gathered all the elders of Judah and Jerusalem.

34:30 [a]Neh 8:1-3
30 The king went up to the house of the LORD and [a]all the men of Judah, the inhabitants of Jerusalem, the priests, the Levites and all the people, from the greatest to the least; and he read in their hearing all the words of the book of the covenant which was found in the house of the LORD.

34:31 [a]2 Kin 11:14; 23:3; 2 Chr 30:16 [b]2 Chr 23:16; 29:10
31 Then the king [a]stood in his place and [b]made a covenant before the LORD to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant written in this book.

32 Moreover, he made all who were present in Jerusalem and Benjamin to stand *with him.* So the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

*34:33 [a]2 Chr 34:3-7
33 Josiah [a]removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the LORD their God. Throughout his lifetime they did not turn from following the LORD God of their fathers.

3 *His observance of the Passover,* 35:1–19

35:1 [a]2 Kin 23:21 [b]Ex 12:6; Num 9:3
35 Then Josiah [a]celebrated the Passover to the LORD in Jerusalem, and [b]they slaughtered the Passover *animals* on the fourteenth *day* of the first month.

35:2 [a]2 Chr 29:11
2 He set the priests in their offices and [a]encouraged them in the service of the house of the LORD.

34:22 *Huldah the prophetess.* See note on 2 Kings 22:14.

34:28 *in peace,* without living to see the sieges of Jerusalem. See note on 2 Kings 22:20.

34:33 For details of Josiah's removal of the idolatrous *abominations,* see 2 Kings 23:4–14.

***35:3** [a]2 Chr 17:8,9; Neh 8:7 [b]1 Chr 23:26

3 He also said to [a]the Levites who taught all Israel *and* who were holy to the LORD, "Put the holy ark in the house which Solomon the son of David king of Israel built; [b]it will be a burden on *your* shoulders no longer. Now serve the LORD your God and His people Israel.

***35:4** [a]1 Chr 9:10-13 [b]2 Chr 8:14

4"[a]Prepare *yourselves* by your fathers' households in your divisions, according to the writing of David king of Israel and [b]according to the writing of his son Solomon.

35:5 [a]Ezra 6:18

5"Moreover, [a]stand in the holy place according to the sections of the fathers' households of your brethren the lay people, and according to the Levites, by division of a father's household.

35:6 [a]2 Chr 35:1 [b]2 Chr 29:5

6"Now [a]slaughter the Passover *animals,* [b]sanctify yourselves and prepare for your brethren to do according to the word of the LORD by Moses."

7 Josiah contributed to the lay people, to all who were present, flocks of lambs and young goats, all for the Passover offerings, numbering 30,000 plus 3,000 bulls; these were from the king's possessions.

35:8 [a]2 Chr 31:13

8 His officers also contributed a freewill offering to the people, the priests and the Levites. Hilkiah and Zechariah and Jehiel, [a]the officials of the house of God, gave to the priests for the Passover offerings 2,600 *from the flocks* and 300 bulls.

35:9 [a]2 Chr 31:12

9 [a]Conaniah also, and Shemaiah and Nethanel, his brothers, and Hashabiah and Jeiel and Jozabad, the officers of the Levites, contributed to the Levites for the Passover offerings 5,000 *from the flocks* and 500 bulls.

35:10 [a]2 Chr 35:5

10 So the service was prepared, and [a]the priests stood at their stations and the Levites by their divisions according to the king's command.

35:11 [a]2 Chr 35:1,6 [b]2 Chr 29:22 [c]2 Chr 29:34

11 [a]They slaughtered the Passover *animals,* and while [b]the priests sprinkled the blood *received* from their hand, [c]the Levites skinned *them.*

***35:12**

12 Then they removed the burnt offerings that *they* might give them to the sections of the fathers' households of the lay people to present to the LORD, as it is written in the book of Moses. *They did* this also with the bulls.

35:13 [a]Ex 12:8,9 [b]Lev 6:28

13 So [a]they roasted the Passover *animals* on the fire according to the ordinance, and they boiled [b]the holy things in pots, in kettles, in pans, and carried *them* speedily to all the lay people.

14 Afterwards they prepared for themselves and for the priests, because the priests, the sons of Aaron, *were* offering the burnt offerings and the fat until night; therefore the Levites prepared for themselves and for the priests, the sons of Aaron.

35:15 [a]1 Chr 25:1 [b]1 Chr 26:12-19

15 The singers, the sons of Asaph, *were* also at their stations [a]according to the command of David, Asaph, Heman, and Jeduthun the king's seer; and [b]the gatekeepers at each gate did not have to depart from their service, because the Levites their brethren prepared for them.

16 So all the service of the LORD was prepared on that day to celebrate the Passover, and to offer burnt offerings on the altar of the LORD according to the command of King Josiah.

35:17 [a]Ex 12:1-20; 2 Chr 30:21

17 Thus [a]the sons of Israel who were present celebrated the Passover at that time, and the Feast of Unleavened Bread seven days.

***35:18** [a]2 Kin 23:21; 2 Chr 30:5

18 [a]There had not been celebrated a Passover like it in Israel since the days of Samuel the prophet; nor had any of the kings

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35:3 The ark apparently had been removed (probably during the reign of Manasseh) to keep it from being profaned (33:7).

35:4 *in your divisions.* See note on 1 Chron. 24:4.

35:12 For details of this aspect of the *burnt offerings,* see note on Lev. 3:3–5.

35:18 For the uniqueness of this Passover, see note on 2 Kings 23:22.

of Israel celebrated such a Passover as Josiah did with the priests, the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of Josiah's reign this Passover was celebrated.

4 *His death,* 35:20–27

*35:20 [a]2 Kin 23:29, 30 [b]Is 10:9; Jer 46:2

20 [a]After all this, when Josiah had set the temple in order, Neco king of Egypt came up to make war at [b]Carchemish on the Euphrates, and Josiah went out to engage him.

*35:21 [a]2 Chr 25:19

21 But Neco sent messengers to him, saying, "[a]What have we to do with each other, O King of Judah? *I am* not *coming* against you today but against the house with which I am at war, and God has ordered me to hurry. Stop for your own sake from *interfering with* God who is with me, that He may not destroy you."

35:22 [a]2 Chr 18:29 [b]2 Chr 35:21 [c]Judg 5:19

22 However, Josiah would not turn away from him, but [a]disguised himself in order to make war with him; nor did he listen to the words of Neco [b]from the mouth of God, but came to make war on the plain of [c]Megiddo.

23 The archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded."

35:24 [a]Zech 12:11

24 So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem where he died and was buried in the tombs of his fathers. [a]All Judah and Jerusalem mourned for Josiah.

35:25 [a]Jer 22:10; Lam 4:20

25 Then [a]Jeremiah chanted a lament for Josiah. And all the male and female singers speak about Josiah in their lamentations to this day. And they made them an ordinance in Israel; behold, they are also written in the Lamentations.

26 Now the rest of the acts of Josiah and his deeds of devotion as written in the law of the LORD,

27 and his acts, first to last, behold, they are written in the Book of the Kings of Israel and Judah.

Q Joahaz (Jehoahaz, 609; 2 Kings 23:31–33), 36:1–4

36:1 [a]2 Kin 23:30-34 [b]Jer 22:11

36 [a]Then the people of the land took [b]Joahaz the son of Josiah, and made him king in place of his father in Jerusalem.

2 Joahaz was twenty-three years old when he became king, and he reigned three months in Jerusalem.

*36:3

3 Then the king of Egypt deposed him at Jerusalem, and imposed on the land a fine of one hundred talents of silver and one talent of gold.

*36:4 [a]Jer 22:10-12

4 The king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. But [a]Neco took Joahaz his brother and brought him to Egypt.

R Jehoiakim (Eliakim, 609–597; 2 Kings 23:34–24:7), 36:5–8

36:5 [a]2 Kin 23:36, 37; Jer 22:13-19; 26:1; 35:1

5 [a]Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and he did evil in the sight of the LORD his God.

*36:6 [a]2 Kin 24:1; Jer 25:1-9 [b]2 Chr 33:11

6 Nebuchadnezzar king of Babylon came up [a]against him and [b]bound him with bronze *chains* to take him to Babylon.

36:7 [a]2 Kin 24:13

7 [a]Nebuchadnezzar also brought *some* of the articles of the house of the LORD to Babylon and

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35:20 *Neco.* See note on 2 Kings 23:29.

35:21–22 Neco only wished to move his army through Palestine, without engaging in battle; however, Josiah refused to believe this even though the message was *from the mouth of God. Megiddo.* For its strategic location, see note on 1 Kings 9:15.

36:3 The silver amounted to 120,000 oz (3.75 tons, or 3.4 metric tons) and the gold to 1,200 oz (75 lb, or 28 kg).

36:4 On the chronology of these rulers, see the Introduction to Jeremiah. On Jehoiakim, see notes on 2 Kings 23:35 and 24:1.

36:6–7 This refers to Nebuchadnezzar's first invasion of Jerusalem, in 605 B.C.

put them in his temple at Babylon.

36:8 [a]2 Kin 24:5
8 [a]Now the rest of the acts of Jehoiakim and the abominations which he did, and what was found against him, behold, they are written in the Book of the Kings of Israel and Judah. And Jehoiachin his son became king in his place.

S Jehoiachin (597; 2 Kings 24:8–16), 36:9–10

36:9 [a]2 Kin 24:8-17
9 [a]Jehoiachin was eight years old when he became king, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the LORD.

36:10 [a]2 Sam 11:1; Jer 22:25; 24:1; 29:1; Ezek 17:12 [b]Jer 37:1
10 [a]At the turn of the year King Nebuchadnezzar sent and brought him to Babylon with the valuable articles of the house of the LORD, and he made his kinsman [b]Zedekiah king over Judah and Jerusalem.

T Zedekiah (597–586, 2 Kings 24:17–25:21), 36:11–21

36:11 [a]2 Kin 24:18-20; Jer 27:1; 28:1; 52:1
11 [a]Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem.

36:12 [a]2 Chr 33:23 [b]Jer 21:3-7
12 He did evil in the sight of the LORD his God; [a]he did not humble himself [b]before Jeremiah the prophet who spoke for the LORD.

*36:13 [a]Jer 52:3; Ezek 17:15 [b]2 Chr 30:8
13 [a]He also rebelled against King Nebuchadnezzar who had made him swear *allegiance* by God. But [b]he stiffened his neck and hardened his heart against turning to the LORD God of Israel.

*36:14
14 Furthermore, all the officials of the priests and the people were very unfaithful *following* all the abominations of the nations; and they defiled the house of the LORD which He had sanctified in Jerusalem.

36:15 [a]Jer 7:13; 25:3
15 The LORD, the God of their fathers, [a]sent *word* to them again and again by His messengers, because He had compassion on His people and on His dwelling place;

36:16 [a]2 Chr 30:10; Jer 5:12,13 [b]Prov 1:24-32 [c]Ezra 5:12
16 but they *continually* [a]mocked the messengers of God, [b]despised His words and scoffed at His prophets, [c]until the wrath of the LORD arose against His people, until there was no remedy.

36:17 [a]2 Kin 25:1-7; Jer 21:1-10
17 [a]Therefore He brought up against them the king of the Chaldeans who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or virgin, old man or infirm; He gave *them* all into his hand.

36:18 [a]2 Chr 36:7,10
18 [a]All the articles of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his officers, he brought *them* all to Babylon.

36:19 [a]1 Kin 9:8; 2 Kin 25:9; Jer 52:13
19 Then [a]they burned the house of God and broke down the wall of Jerusalem, and burned all its fortified buildings with fire and destroyed all its valuable articles.

36:20 [a]2 Kin 25:11 [b]Jer 27:7
20 Those who had escaped from the sword he [a]carried away to Babylon; and [b]they were servants to him and to his sons until the rule of the kingdom of Persia,

36:21 [a]Jer 29:10 [b]Lev 26:34 [c]Lev 25:4 [d]Jer 25:11
21 [a]to fulfill the word of the LORD by the mouth of Jeremiah, until [b]the land had enjoyed its sabbaths. [c]All the days of its desolation it kept sabbath [d]until seventy years were complete.

III THE DECREE OF CYRUS, 36:22–23

*36:22 [a]Ezra 1:1-3 [b]Jer 25:12; 29:10
22 [a]Now in the first year of Cyrus king of Persia—in order to fulfill the word of the LORD [b]by the mouth of Jeremiah—the LORD

36:13 On Zedekiah's fate, see note on 2 Kings 25:7.

36:14–21 Two reasons are given here for the Babylonian Captivity: continued idolatry, and failure to give the land 70 sabbatical years of rest. See note on Lev. 25:2–7. For the completion of the 70 years of captivity, see note on Ezra 3:8.

36:22 *in the first year.* I.e., the first year that Cyrus was ruler of the conquered Babylonian Empire (538 B.C., though he had been king of Persia since 559). Verses 22–23 (identical to Ezra 1:1–2) lead the reader directly to the continuing historical account in the book of Ezra.

36:22 [c]stirred up the spirit of Cyrus
[c] Is 44:28 king of Persia, so that he sent a proclamation throughout his kingdom, and also *put it* in writing, saying,

23 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may the LORD his God be with him, and let him go up!' "

EZRA

INTRODUCTION

AUTHOR: Ezra DATE: 450–444 B.C.

Title and Authorship The book, named after its principal character, originally formed one work with the books of Nehemiah and Chronicles. Although Ezra is not mentioned in the book as its author, he most likely did write the book using various documents (e.g., 4:7–16), genealogies (e.g., 2:1–70), and personal memoirs (e.g., 7:27–9:15) as his sources. In the Vulgate (Latin Bible), Ezra and Nehemiah are titled 1 and 2 Esdras, while the apocryphal book called 1 Esdras in the English text is 3 Esdras in the Vulgate.

Date Although some date the book around 330 B.C., its linguistic similarities with the fifth-century Aramaic papyri from the Jewish community at Elephantine, Egypt, argue for an earlier date during the lifetime of Ezra (who lived to the time of Nehemiah, Neh. 8:1–9; 12:36). Ezra probably finished the book between 456 (when the events of 10:17–44 took place) and 444, when Nehemiah arrived in Jerusalem.

Historical Background The book records the fulfillment of God's promise to restore Israel to her land after the 70 years of captivity in Babylon (Jer. 25:11). This was accomplished through the help of three Persian kings (Cyrus, Darius, and Artaxerxes) as well as Jewish leaders such as Zerubbabel, Joshua, Haggai, Zechariah, and Ezra. Cyrus overthrew Babylon in October 539, and in accord with his policy of encouraging subject people to return to their homelands, he issued a decree in 538 allowing the Jews to do the same (see Introduction to Zechariah). About 50,000 did return under the leadership of Zerubbabel, and the foundation of the Temple was laid, though it was not completed until 515 in the reign of Darius. Ezra 1–6 describe these events. Chapters 7–10 describe Ezra's return to Jerusalem under the favor of Artaxerxes to help bring spiritual revival to the people.

The Persian kings involved in this period (in relation to Ezra and other portions of the Old Testament) are as follows:

King (dates)		*Corresponding Chapters in Ezra*	*Relation to Other Books of OT*
Cyrus	559–530	1–6 (though there is no mention of Cambyses or Smerdis).	Haggai (520) Zechariah (520–518)
Cambyses	530–522		
Smerdis	522		
Darius I	521–486		
Xerxes I (Ahasuerus)	486–465	4:6	Esther (465)
Artaxerxes I	464–424	4:7–23 and chaps. 7–10	Malachi (450–400) Nehemiah (445–425)
Darius II	423–404		

OUTLINE OF EZRA

I. The Return Under Zerubbabel, 1:1–6:22
- A. The Decree of Cyrus, 1:1–11
- B. The Census of the People, 2:1–70
  1. Leaders, 2:1–2
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3. Cities, 2:21–35
4. Priests, 2:36–39
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7. Solomon's servants, 2:55–58
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C. The Construction of the Temple Begun, 3:1–13
1. Sacrifices begun, 3:1–6
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D. The Opposition, 4:1–24
1. The compromise, 4:1–3
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E. The Construction Renewed, 5:1–6:12
1. The preaching of the prophets, 5:1–2
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II. The Return Under Ezra, 7:1–10:44

A. The Return to Jerusalem, 7:1–8:36
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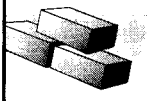
B. The Revival of Jerusalem, 9:1–10:44
1. The condition of the people, 9:1–4
2. The confession of Ezra, 9:5–15
3. The covenant of the people, 10:1–8
4. The cleansing of the people, 10:9–44

TIMELINE OF EZRA



Nebuchadnezzar of Babylon conquers Judah — 586
Cyrus of Persia decrees return of Jews — 538
Temple construction begins — 535
Darius I becomes king of Persia — 521
Haggai & Zechariah begin prophetic ministry — 520
Temple completed — 515
Artaxerxes I becomes king of Persia — 464
Ezra goes to Jerusalem — 458
Nehemiah goes to Jerusalem — 444

RETURN FROM BABYLON

Chronology of the return		World events during the return	
605-536 B.C.	General period of captivity	ca. 563-ca.483	Buddha (in India)
605, 597, 586 B.C.	Leading Judean citizens deported, including Daniel and Ezekiel	551-478 B.C.	Confucius (in China)
		549 B.C.	Cyrus united Persia and Media
		546 B.C.	Cyrus conquered Lydia
538 B.C.	Edict of Cyrus permitting the return	539 B.C.	Cyrus conquered Babylon
536 B.C.	Return of 49,897 from Babylon to Jerusalem	530 B.C.	Cyrus died
536 B.C.	Altar rebuilt, sacrifice offered in seventh month	539-331 B.C.	Persian Empire
535 B.C.	Temple rebuilding begun, but stopped	530-522 B.C.	Cambyses
535-520 B.C.	Economic and political struggle	522-486 B.C.	Darius I
520 B.C.	Ministry of Haggai	490 B.C.	Darius defeated at Marathon
520-515 B.C.	Ministry of Zechariah	486-465 B.C.	Xerxes I (Ahasuerus)
515 B.C.	Temple completed	485-425 B.C.	Herodotus
458 B.C.	Return of Ezra	480 B.C.	Persians defeated at Thermopylae and Salamis
445 B.C.	Nehemiah rebuilt the walls	470-399 B.C.	Socrates
		460-429 B.C.	Golden age of Pericles
		428-322 B.C.	Plato and Aristotle

THE BOOK OF EZRA

I THE RETURN UNDER ZERUBBABEL, 1:1–6:22

A The Decree of Cyrus, 1:1–11

1 [a]Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, the LORD stirred up the spirit of Cyrus king of Persia, so that he [b]sent a proclamation throughout all his kingdom, and also *put it* in writing, saying,

2 "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth and [a]He has appointed me to build Him a house in Jerusalem, which is in Judah.

3 'Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; [a]He is the God who is in Jerusalem.

4 'Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem.' "

5 Then the heads of fathers' *households* of Judah and Benjamin and the priests and the Levites arose, [a]even everyone whose spirit God had stirred to go up and rebuild the house of the LORD which is in Jerusalem.

6 All those about them [a]encouraged them with articles of silver, with gold, with goods, with cattle and with valuables, aside from all that was given as a freewill offering.

7 [a]Also King Cyrus brought

★1:1 [a]2 Chr 36:22; Jer 25:12; 29:10 [b]Ezra 5:13

★1:2 [a]Is 44:28; 45:1,12,13

1:3 [a]1 Kin 8:23; 18:39; Is 37:16; Dan 6:26 ★1:4

★1:5 [a]Ezra 1:1,2

1:6 [a]Neh 6:9; Is 35:3

★1:7 [a]Ezra 5:14; 6:5

1:1 *first year of Cyrus*'s reign over Babylon (538 B.C.). Cyrus had reigned over Persia from 559 and had captured Babylon in Oct. 538 (Dan. 30–31). The action of Cyrus, predicted about 200 years earlier (see notes on Isa. 44:21–28; 45:1, 5; Introduction to Zechariah), fulfilled the prophecy of *Jeremiah* (25:12).

1:2 This acknowledgment (cf. vv. 3, 4) of Yahweh provides no clear proof that Cyrus was a believer (see note on Isa. 45:5), but it is evidence of his policy to conciliate captive peoples and their religions, as described in the Cyrus Cylinder. This decree was discovered by Darius I some 20 years later (6:2).

1:4 *let the men.* I.e., Gentile neighbors in Persia were to help by their donations (v. 6).

1:5 Although 49,897 chose to go (2:64–65), many remained in Babylon.

1:7 Some of these *articles* had been looted and taken to Babylon in 605 (Dan. 1:2), others in 597 (2 Kings 24:13), and the rest in 586 B.C. (2 Kings 25:14–15; Jer. 27:16–22). The Temple furniture had been destroyed in 586 (2 Kings 25:13; Jer. 3:16).

1:7 out the articles of the house of
[b] 2 Kin 24:13; 2 Chr 36:7 the LORD, [b] which Nebuchadnezzar had carried away from Jerusalem and put in the house of his gods;

*1:8 8 and Cyrus, king of Persia,
[a] Ezra 5:14 had them brought out by the hand of Mithredath the treasurer, and he counted them out to [a] Sheshbazzar, the prince of Judah.

*1:9 9 Now this *was* their number:
[a] Ezra 8:27 30 [a] gold dishes, 1,000 silver dishes, 29 duplicates;

10 30 gold bowls, 410 silver bowls of a second *kind and* 1,000 other articles.

11 All the articles of gold and silver *numbered* 5,400. Sheshbazzar brought them all up with the exiles who went up from Babylon to Jerusalem.

B The Census of the People, 2:1–70

1 *Leaders,* 2:1–2

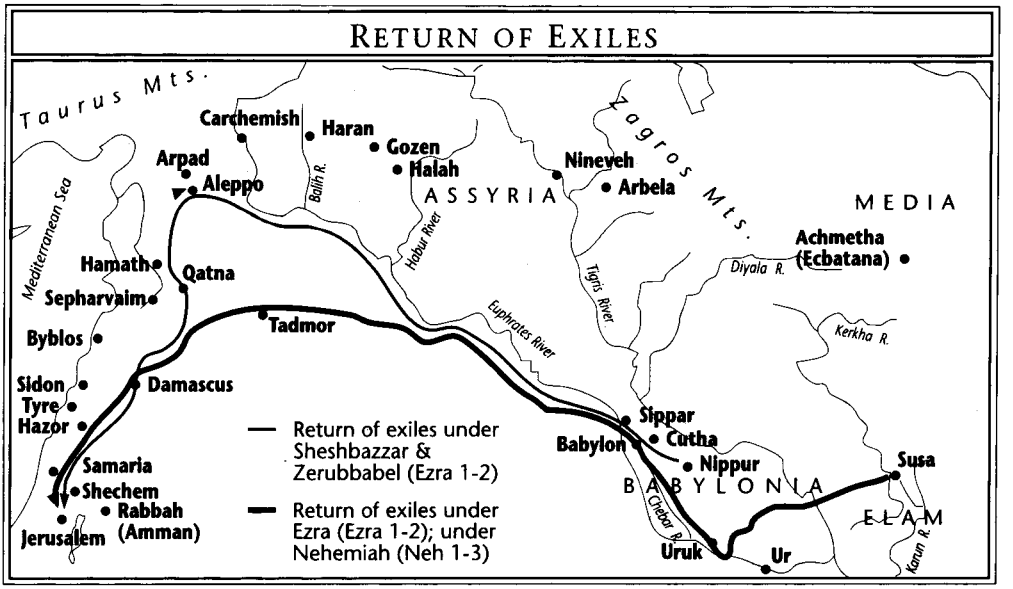
2 [a] Now these are the people of the province who came up out of the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and returned to Jerusalem and Judah, each to his city. 2:1 [a] 2 Kin 24:14-16; 25:11; 2 Chr 36:20; Neh 7:6-73

2 These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum *and* Baanah. *2:2

The number of the men of the people of Israel:

2 *Families,* 2:3–20

3 the sons of Parosh, 2,172; *2:3
4 the sons of Shephatiah, 372;



1:8 *Sheshbazzar.* Likely Zerubbabel's Babylonian name (cf. 5:16 with Zech. 4:9). He was the godly grandson of wicked King Jeconiah (1 Chron. 3:17–19; cf. Hag. 2:23). Others suggest that Sheshbazzar was the official leader and Zerubbabel the popular one. He has also been identified with Shenazzar (1 Chron. 3:18), which would make him Zerubbabel's uncle.

1:9–11 The articles totalled 5,400, of which the 2,499 listed in verses 9–10 were evidently the largest or most important.

2:2 *Jeshua.* The high priest (3:2) = Joshua in Haggai and Zechariah. *Nehemiah.* Not the famous governor who went 80 years later. *Mordecai.* Not the one in the book of Esther who remained in Persia.

2:3–19 These are apparently names of families, some members of which returned with Zerubbabel in 536 B.C. and others later with Ezra (cf. Ezra 8, 10; Neh. 10).

2:5 5 the sons of [a]Arah, 775;
[a]Neh 7:10 6 the sons of [a]Pahath-moab
2:6 of the sons of Jeshua *and* Joab,
[a]Neh 7:11 2,812;
7 the sons of Elam, 1,254;
8 the sons of Zattu, 945;
9 the sons of Zaccai, 760;
10 the sons of Bani, 642;
11 the sons of Bebai, 623;
12 the sons of Azgad, 1,222;
2:13 13 the sons of [a]Adonikam, 666;
[a]Ezra 8:13 14 the sons of Bigvai, 2,056;
15 the sons of Adin, 454;
16 the sons of Ater of Hezekiah, 98;
17 the sons of Bezai, 323;
18 the sons of Jorah, 112;
19 the sons of Hashum, 223;
20 the sons of Gibbar, 95;

3 *Cities,* 2:21–35

2:21 21 the men of [a]Bethlehem,
[a]Gen 35:19; Matt 2:6 123;
22 the men of Netophah, 56;
23 the men of Anathoth, 128;
24 the sons of Azmaveth, 42;
25 the sons of Kiriath-arim, Chephirah and Beeroth, 743;
2:26 26 the sons of [a]Ramah and
[a]Josh 18:25 Geba, 621;
27 the men of Michmas, 122;
28 the men of Bethel and Ai, 223;
29 the sons of Nebo, 52;
30 the sons of Magbish, 156;
31 the sons of the other Elam, 1,254;
32 the sons of Harim, 320;
33 the sons of Lod, Hadid and Ono, 725;
2:34 34 the men of [a]Jericho, 345;
[a]1 Kin 16:34; 2 Chr 28:15 35 the sons of Senaah, 3,630.

4 *Priests,* 2:36–39

2:36 36 [a]The priests: the sons of Je-
[a]1 Chr 24:7-18 2:37 daiah of the house of Jeshua, 973;
[a]1 Chr 24:14 2:38 37 the sons of [a]Immer, 1,052;
[a]1 Chr 9:12 2:39 38 [a]the sons of Pashhur, 1,247;
[a]1 Chr 24:8 39 the sons of [a]Harim, 1,017.

5 *Levites,* 2:40–42

40 The Levites: the sons of Jesh- *2:40
ua and Kadmiel, of the sons of Hodaviah, 74.
41 The singers: the sons of *2:41
Asaph, 128.
42 The sons of the gatekeepers: *2:42
the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all 139.

6 *The Temple sevants,* 2:43–54

43 The [a]temple servants: the *2:43
[a]1 Chr 9:2
sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
44 the sons of Keros, the sons of Siaha, the sons of Padon,
45 the sons of Lebanah, the sons of Hagabah, the sons of Akkub,
46 the sons of Hagab, the sons of Shalmai, the sons of Hanan,
47 the sons of Giddel, the sons of Gahar, the sons of Reaiah,
48 the sons of Rezin, the sons of Nekoda, the sons of Gazzam,
49 the sons of Uzza, the sons of Paseah, the sons of Besai,
50 the sons of Asnah, the sons of Meunim, the sons of Nephisim,
51 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
52 the sons of Bazluth, the sons of Mehida, the sons of Harsha,
53 the sons of Barkos, the sons of Sisera, the sons of Temah,
54 the sons of Neziah, the sons of Hatipha.

7 *Solomon's servants,* 2:55–58

55 The sons of [a]Solomon's ser- 2:55
[a]1 Kin 9:21
vants: the sons of Sotai, the sons of Hassophereth, the sons of Peruda,
56 the sons of Jaalah, the sons of Darkon, the sons of Giddel,
57 the sons of Shephatiah, the

2:40 Only 74 Levites had chosen to return, in contrast to 4,289 priests (vv. 36–39). Ezra found the same reluctance on the part of the Levites in his day (8:15), probably due to their inferior status in comparison to ministering priests.

2:41 *Asaph.* An outstanding musician in the time of King David who was appointed minister of music in the Temple (1 Chron. 15:19; 16:5) and whose descendants were also official musicians. Pss. 50, 73–83 are attributed to Asaph.

2:42 *gatekeepers.* They kept unauthorized people from entering forbidden areas in the Temple.

2:43 *The temple servants.* Descendants of the Gibeonites (Josh. 9).

sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ami.

*2:58 58 All the [a]temple servants and the sons of [b]Solomon's servants were 392.
a 1 Chr 9:2
b 1 Kin 9:21

8 *Uncertain genealogies,* 2:59–63

59 Now these are those who came up from Tel-melah, Tel-harsha, Cherub, Addan *and* Immer, but they were not able to give evidence of their fathers' households and their descendants, whether they were of Israel:

60 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 652.

2:61 61 Of the sons of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of [a]Barzillai, who took a wife from the daughters of Barzillai the Gileadite, and he was called by their name.
a 2 Sam 17:27; 1 Kin 2:7

2:62 62 These searched *among* their ancestral registration, but they could not be located; [a]therefore they were considered unclean *and excluded* from the priesthood.
a Num 16:39,40

*2:63 63 The governor said to them [a]that they should not eat from the most holy things until a priest stood up with [b]Urim and Thummim.
a Lev 2:3,10
b Ex 28:30; Num 27:21

9 *Totals,* 2:64–70

64 The whole assembly numbered 42,360,

2:65 65 besides their male and female servants who numbered 7,337; and they had 200 [a]singing men and women.
a 2 Chr 35:25

66 Their horses were 736; their mules, 245;

67 their camels, 435; *their* donkeys, 6,720.

68 Some of the heads of fathers' *households,* when they arrived at the house of the LORD which is in Jerusalem, offered willingly for the house of God to restore it on its foundation.

69 According to their ability they gave [a]to the treasury for the work 61,000 gold drachmas and 5,000 silver minas and 100 priestly garments.
*2:69
a Ezra 8:25-34

70 [a]Now the priests and the Levites, some of the people, the singers, the gatekeepers and the temple servants lived in their cities, and all Israel in their cities.
2:70
a 1 Chr 9:2; Neh 11:3

C The Construction of the Temple Begun, 3:1–13

1 *Sacrifices begun,* 3:1–6

3 Now when the seventh month came, and [a]the sons of Israel *were* in the cities, the people gathered together as one man to Jerusalem.
*3:1
a Neh 7:73; 8:1

2 Then [a]Jeshua the son of Jozadak and his brothers the priests, and [b]Zerubbabel the son [c]of Shealtiel and his brothers arose and [d]built the altar of the God of Israel to offer burnt offerings on it, [e]as it is written in the law of Moses, the man of God.
*3:2
a Neh 12:1,8
b Ezra 2:2; Hag 1:1; 2:2
c 1 Chr 3:17
d Ex 27:1
e Deut 12:5,6

3 So they set up the altar on its foundation, for [a]they were terrified because of the peoples of the lands; and they [b]offered burnt offerings on it to the LORD, burnt offerings morning and evening.
3:3
a Ezra 4:4
b Num 28:2

4 They celebrated the [a]Feast of Booths, [b]as it is written, and *offered* the fixed number of burnt
*3:4
a Neh 8:14; Zech 14:16
b Ex 23:16

2:58 *Solomon's servants.* His prisoners of war.

2:63 *Urim and Thummim.* See note on Ex. 28:30.

2:69 *drachmas* (lit., darics). Thick, gold Persian coins, each weighing 46 oz (130 gm). Thus the gifts amounted to 18,125 oz (1,133 lb, or 514 kg) of gold. *minas* were each equivalent to 1.25 lb, making a total of 100,000 oz (6,250 lb), or about three tons (2.9 metric tons) of silver.

3:1 The journey of 530 direct mi (852 km) from Babylon to Palestine (about 900 traveling mi, or 1,448 km) would have taken at least four months, as it did Ezra later (cf. 7:8–9).

3:2 The *altar* was erected on the first day of the seventh month (v. 6), which was the beginning of the Feast of Trumpets (Num. 29:1–6), an interesting foreshadowing of Israel's final regathering. See note on Lev. 23:24. *burnt offerings.* For their significance, see note on Lev. 1:3. These were offered morning and evening (v. 3). See note on Ex. 29:38–41.

3:4 *the Feast of Booths.* Lasting from the fifteenth to the twenty-second of the seventh month (Sept.-Oct.). See note on Lev. 23:34–43.

3:4 [c]Num 29:12
offerings daily, [c]according to the ordinance, as each day required;

*3:5 [a]Ex 29:38; Num 28:3 [b]Num 28:11 [c]Num 29:39
5 and afterward *there was* a [a]continual burnt offering, also [b]for the new moons and [c]for all the fixed festivals of the LORD that were consecrated, and from everyone who offered a freewill offering to the LORD.

6 From the first day of the seventh month they began to offer burnt offerings to the LORD, but the foundation of the temple of the LORD had not been laid.

2 *Foundation begun,* 3:7–13

*3:7 [a]2 Chr 2:10; Acts 12:20 [b]2 Chr 2:16 [c]Acts 9:36 [d]Ezra 1:2; 6:3
7 Then they gave money to the masons and carpenters, and [a]food, drink and oil to the Sidonians and to the Tyrians, [b]to bring cedar wood from Lebanon to the sea at [c]Joppa, according to the permission they had from [d]Cyrus king of Persia.

*3:8 [a]Ezra 3:2; 4:3 [b]1 Chr 23:4,24
8 Now in the second year of their coming to the house of God at Jerusalem in the second month, [a]Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak and the rest of their brothers the priests and the Levites, and all who came from the captivity to Jerusalem, began *the work* and [b]appointed the Levites from twenty years and older to oversee the work of the house of the LORD.

3:9 [a]Ezra 2:40
9 Then [a]Jeshua *with* his sons and brothers stood united *with* Kadmiel and his sons, the sons of Judah *and* the sons of Henadad *with* their sons and brothers the Levites, to oversee the workmen in the temple of God.

10 Now when the builders had [a]laid the foundation of the temple of the LORD, the priests stood in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD [b]according to the directions of King David of Israel.

3:10 [a]Zech 4:6-10 [b]1 Chr 6:31; 25:1

*3:11 [a]2 Chr 7:3; Neh 12:24,40 [b]1 Chr 16:34; 2 Chr 5:13; Ps 100:5; 106:1; 107:1; 118:1; 131:1; Jer 33:11
11 [a]They sang, praising and giving thanks to the LORD, *saying,* "[b]For He is good, for His lovingkindness is upon Israel forever." And all the people shouted with a great shout when they praised the LORD because the foundation of the house of the LORD was laid.

*3:12 [a]Hag 2:3
12 Yet many of the priests and Levites and heads of fathers' *households,* [a]the old men who had seen the first temple, wept with a loud voice when the foundation of this house was laid before their eyes, while many shouted aloud for joy,

13 so that the people could not distinguish the sound of the shout of joy from the sound of the weeping of the people, for the people shouted with a loud shout, and the sound was heard far away.

D The Opposition, 4:1–24

1 *The compromise,* 4:1–3

*4:1 [a]Ezra 4:7-10 [b]Ezra 1:11
4 Now when [a]the enemies of Judah and Benjamin heard that [b]the people of the exile were building a temple to the LORD God of Israel,

2 they approached Zerubbabel and the heads of fathers' *households,* and said to them, "Let us build with you, for we, like you,

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3:5 *new moons.* See note on Amos 8:5, as well as Num. 28:11–15.

3:7 This pattern followed that of the building of Solomon's Temple (1 Kings 5:7–12). The details of Cyrus's decree are recorded in 6:3–5.

3:8 *the second year.* The foundation was laid in the spring of 535 B.C., bringing to a close the 70 years of captivity, which had begun in 605. *twenty years and older.* See notes on Num. 4:3 and 1 Chron. 23:24. Though originally the age was 30, then reduced to 25, now it was 20, likely because of the shortage of Levites.

3:11 *They sang.* I.e., antiphonally, though probably the translation should simply be "they sang." See note on Ps. 136.

3:12 Many older men who remembered the grandeur of Solomon's Temple (destroyed about 50 years before) wept because this Temple was smaller and less magnificent. The same reaction occurred 15 years later when construction was renewed. See note on Hag. 2:3.

4:1–2 *the enemies.* Descendants from the intermarriages of Israelites and foreigners who were transplanted to Samaria by *Esarhaddon,* king of Assyria, in 669 B.C. in fulfillment of the prophecy of Isa. 7:8, which was uttered in 734 B.C. (2 Kings 17:24). This procedure by the Assyrians effectively stifled nationalistic spirit and created a syncretistic religion. Zerubbabel and Joshua refused the offer of help.

4:2 [a]2 Kin 17:32 [b]2 Kin 19:37
seek your God; [a]and we have been sacrificing to Him since the days of [b]Esarhaddon king of Assyria, who brought us up here."

4:3 [a]Neh 2:20 [b]Ezra 1:1,2
3 But Zerubbabel and Jeshua and the rest of the heads of fathers' *households* of Israel said to them, "[a]You have nothing in common with us in building a house to our God; but we ourselves will together build to the LORD God of Israel, [b]as King Cyrus, the king of Persia has commanded us."

2 *The campaign,* 4:4–5

4:4 [a]Ezra 3:3
4 Then [a]the people of the land discouraged the people of Judah, and frightened them from building,

★4:5
5 and hired counselors against them to frustrate their counsel all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

3 *The climax,* 4:6–24

★4:6 [a]Esth 1:1; Dan 9:1
6 Now in the reign of [a]Ahasuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

★4:7 [a]2 Kin 18:26; Dan 2:4
7 And in the days of Artaxerxes, Bishlam, Mithredath, Tabeel and the rest of his colleagues wrote to Artaxerxes king of Persia; and the text of the letter was written in Aramaic and translated [a]*from* Aramaic.

8 Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to King Artaxerxes, as follows—

★4:9 [a]2 Kin 17:24 [b]Ezra 5:6; 6:6
9 then *wrote* Rehum the commander and Shimshai the scribe and [a]the rest of their colleagues, the judges and [b]the lesser governors, the officials, the secretaries, the men of Erech, the Babylonians, the men of Susa, that is, the Elamites,

★4:10 [a]Ezra 4:11,17; 7:12
10 and the rest of the nations which the great and honorable Osnappar deported and settled in the city of Samaria, and in the rest of the region beyond the River. [a]Now

11 this is the copy of the letter which they sent to him: "To King Artaxerxes: Your servants, the men in the region beyond the River, and now

4:12 [a]2 Chr 36:13 [b]Ezra 5:3,9
12 let it be known to the king that the Jews who came up from you have come to us at Jerusalem; they are rebuilding [a]the rebellious and evil city and [b]are finishing the walls and repairing the foundations.

★4:13 [a]Ezra 4:20; 7:24
13 "Now let it be known to the king, that if that city is rebuilt and the walls are finished, [a]they will not pay tribute, custom or toll, and it will damage the revenue of the kings.

14 "Now because we are in the service of the palace, and it is not fitting for us to see the king's dishonor, therefore we have sent and informed the king,

★4:15
15 so that a search may be made in the record books of your fathers. And you will discover in the record books and learn that

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4:5 *hired counselors.* Probably public relations experts at the court in Susa. Since Daniel was dead, the Jews had no one at court to counter the enemies' propaganda.

4:6 *Ahasuerus* = Xerxes I. See Introduction to Ezra under Historical Background. Nowhere else mentioned, this event took place in 486.

4:7 *Artaxerxes* (464–424). *Tabeel.* Perhaps the same person as Tobiah in Neh. 2:19. *Aramaic.* The commercial language of the time. Ezra 4:8–6:18 was originally written in Aramaic. See note on Dan. 2:4.

4:9 This imposing list added authority to their letter.

4:10 *Osnappar.* Ashurbanipal, king of Assyria (668–626), who completed the transplanting of the people begun by Esarhaddon (vv. 1–2). *the River.* The Euphrates. *Now.* Equivalent to "etc." (See also in vv. 11, 17; 7:12.)

4:13–16 Notice the three-pronged appeal: if the Jews were not stopped, the king would suffer financially (v. 13), his honor would be damaged (v. 14), and he would lose that part of his kingdom (vv. 15–16).

4:15 *record books,* kept sometimes for centuries in archives deposited in various cities. Note also 5:17; 6:1; Est. 2:23; 6:1–2. *rebellious city.* Not against Persia but against the Assyrians in 701 B.C. and the Babylonians in 600 and 589.

that city is a rebellious city and damaging to kings and provinces, and that they have incited revolt within it in past days; therefore that city was laid waste.

16 "We inform the king that if that city is rebuilt and the walls finished, as a result you will have no possession in *the province* beyond the River."

17 *Then* the king sent an answer to Rehum the commander, to Shimshai the scribe, and to the rest of their colleagues who live in Samaria and in the rest of *the provinces* beyond the River: "Peace. And now

4:18 [a] Neh 8:8

18 the document which you sent to us has been [a]translated and read before me.

19 "A decree has been issued by me, and a search has been made and it has been discovered that that city has risen up against the kings in past days, that rebellion and revolt have been perpetrated in it,

4:20 [a] 1 Kin 4:21; 1 Chr 18:3 [b] Gen 15:18; Josh 1:4 [c] Ezra 4:13; 7:24

20 [a]that mighty kings have ruled over Jerusalem, governing all *the provinces* [b]beyond the River, and that [c]tribute, custom and toll were paid to them.

★4:21

21 "So, now issue a decree to make these men stop *work,* that this city may not be rebuilt until a decree is issued by me.

22 "Beware of being negligent in carrying out this *matter;* why should damage increase to the detriment of the kings?"

23 Then as soon as the copy of King Artaxerxes' document was read before Rehum and Shimshai the scribe and their colleagues, they went in haste to Jerusalem to the Jews and stopped them by force of arms.

★4:24

24 Then work on the house of God in Jerusalem ceased, and it was stopped until the second year of the reign of Darius king of Persia.

E The Construction Renewed, 5:1–6:12

1 *The preaching of the prophets,* 5:1–2

5:1 [a] Hag 1:1 [b] Zech 1:1

5 When the prophets, [a]Haggai the prophet and [b]Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel, who was over them,

★5:2 [a] Ezra 3:2; Hag 1:12; Zech 4:6-9 [b] Ezra 6:14; Hag 2:4; Zech 3:1

2 then [a]Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to rebuild the house of God which is in Jerusalem; and [b]the prophets of God were with them supporting them.

2 *The protest of Tattenai,* 5:3–17

★5:3 [a] Ezra 6:6,13 [b] Ezra 1:3; 5:9

3 At that time [a]Tattenai, the governor of *the province* beyond the River, and Shethar-bozenai and their colleagues came to them and spoke to them thus, "[b]Who issued you a decree to rebuild this temple and to finish this structure?"

5:4 [a] Ezra 5:10

4 [a]Then we told them accordingly what the names of the men were who were reconstructing this building.

5:5 [a] Ezra 7:6,28

5 But [a]the eye of their God was on the elders of the Jews, and they did not stop them until a report could come to Darius, and then a written reply be returned concerning it.

★5:6 [a] Ezra 5:3

6 *This is* the copy of the letter which [a]Tattenai, the governor of

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4:21 The king did in fact revoke this decision later (in 444 B.C.; Neh. 2).

4:24 The work on the Temple was halted until 520 B.C. In that same year Haggai urged Zerubbabel to begin rebuilding the Temple (5:1). This verse connects chronologically with verse 5 (vv. 6–23 form a parenthesis tracing the history of opposition).

5:2 *Zerubbabel.* Designated as the son of both *Shealtiel* and Shealtiel's brother Pedaiah (1 Chron. 3:17–19), suggesting a case of levirate marriage. See note on Deut. 25:5–10. An ancestor of Christ (Matt. 1:12–13), he was the last of the descendants of David to exercise political authority (until Christ returns to rule the world in the Millennium). Also see note on Hag. 2:23.

5:3 *Tattenai.* The Persian governor for the territory W of the Euphrates. *Shethar-bozenai.* Apparently his executive aide.

5:6 *the officials.* Lit., Apharsachites. Possibly settlers or officials who were especially devoted to the king (cf. 4:9).

5:6 *the province* beyond the River, and Shethar-bozenai and his colleagues [b]the officials, who were beyond the River, sent to Darius the king.

7 They sent a report to him in which it was written thus: "To Darius the king, all peace.

*5:8 8"Let it be known to the king that we have gone to the province of Judah, to the house of the great God, which is being built with huge stones, and beams are being laid in the walls; and this work is going on with great care and is succeeding in their hands.

9"Then we asked those elders and said to them thus, 'Who issued you a decree to rebuild this temple and to finish this structure?'

10"We also asked them their names so as to inform you, and that we might write down the names of the men who were at their head.

*5:11 11"Thus they answered us, saying, 'We are the servants of the God of heaven and earth and are rebuilding the temple that was built many years ago, [a]which a great king of Israel built and finished.

5:12 12 'But [a]because our fathers had provoked the God of heaven to wrath, [b]He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, *who* destroyed this temple and deported the people to Babylon.

5:13 13 'However, [a]in the first year of Cyrus king of Babylon, King Cyrus [b]issued a decree to rebuild this house of God.

5:14 14 'Also [a]the gold and silver utensils of the house of God which Nebuchadnezzar had taken from the temple in Jerusalem, and brought them to the temple of Babylon, these King Cyrus took from the temple of Babylon and they were given to one [b]whose name was Sheshbazzar, whom he had appointed governor.

15 'He said to him, "Take these utensils, go *and* deposit them in the temple in Jerusalem and let the house of God be rebuilt in its place."

5:16 16 'Then that Sheshbazzar came *and* [a]laid the foundations of the house of God in Jerusalem; and from then until now it has been under construction and it is [b]not *yet* completed.'

5:17 17"Now if it pleases the king, [a]let a search be conducted in the king's treasure house, which is there in Babylon, if it be that a decree was issued by King Cyrus to rebuild this house of God at Jerusalem; and let the king send to us his decision concerning this *matter.*"

3 *The decree of Darius,* 6:1–12

6 Then King Darius issued a decree, and [a]search was made in the archives, where the treasures were stored in Babylon.

6:1

2 In Ecbatana in the fortress, which is [a]in the province of Media, a scroll was found and there was written in it as follows: "Memorandum—

*6:2

3"[a]In the first year of King Cyrus, Cyrus the king issued a decree: '*Concerning* the house of God at Jerusalem, let the temple, the place where sacrifices are offered, be rebuilt and let its foundations be retained, its height being 60 cubits and its width 60 cubits;

*6:3

4 [a]with three layers of huge stones and one layer of timbers.

6:4

5:14 b Ezra 1:8; 5:16

5:16 a Ezra 3:8,10 b Ezra 6:15

5:17 a Ezra 6:1,2

6:1 a Ezra 5:17

*6:2 a 2 Kin 17:6

*6:3 a Ezra 1:1; 5:13

6:4 a 1 Kin 6:36

5:6 b Ezra 4:9

*5:8

*5:11 a 1 Kin 6:1,38

5:12 a 2 Chr 36:16, 17 b 2 Kin 25:8-11; Jer 52:12-15

5:13 a Ezra 1:1 b Ezra 1:1-4

5:14 a Ezra 1:7; 6:5; Dan 5:2

5:8 *huge stones.* Lit., stones of rolling; i.e., stones so large they had to be moved on rollers.

5:11–15 Quoting the Jews' answer to Tattenai, the letter relates the history of the Temple from the time of its completion under Solomon (v. 11), through its destruction in 586 (v. 12), and to the decree to rebuild it in 538 B.C. (vv. 13–15).

6:2 The efficient Persian government kept its records on scrolls of papyrus or leather at *Ecbatana* (modern Hamadan on the road from Baghdad to Teheran). It was a city at 6,000 ft (1,829 m) elevation, with a climate conducive to the preservation of scrolls.

6:3–5 These added details, appropriate to the official memorandum, were not included in the public proclamation of 1:2–4. For the dimensions, see note on 1 Kings 6:2.

And let the cost be paid from the royal treasury.

6:5 [a]Ezra 1:7; 5:14

5 'Also let [a]the gold and silver utensils of the house of God, which Nebuchadnezzar took from the temple in Jerusalem and brought to Babylon, be returned and brought to their places in the temple in Jerusalem; and you shall put *them* in the house of God.'

6:6 [a]Ezra 5:3; 6:13

6 "Now *therefore,* [a]Tattenai, governor of *the province* beyond the River, Shethar-bozenai and your colleagues, the officials of *the provinces* beyond the River, keep away from there.

7 "Leave this work on the house of God alone; let the governor of the Jews and the elders of the Jews rebuild this house of God on its site.

★6:8 [a]Ezra 6:4; 7:14-22

8 "Moreover, [a]I issue a decree concerning what you are to do for these elders of Judah in the rebuilding of this house of God: the full cost is to be paid to these people from the royal treasury out of the taxes of *the provinces* beyond the River, and that without delay.

9 "Whatever is needed, both young bulls, rams, and lambs for a burnt offering to the God of heaven, and wheat, salt, wine and anointing oil, as the priests in Jerusalem request, *it* is to be given to them daily without fail,

6:10 [a]Ezra 7:23; Jer 29:7; 1 Tim 2:1,2

10 that they may offer acceptable sacrifices to the God of heaven and [a]pray for the life of the king and his sons.

6:11 [a]Ezra 7:26 [b]Dan 2:5; 3:29

11 "And I issued a decree that [a]any man who violates this edict, a timber shall be drawn from his house and he shall be impaled on it and [b]his house shall be made a refuse heap on account of this.

6:12 [a]Deut 12:5,11; 1 Kin 9:3

12 "May the God who [a]has caused His name to dwell there overthrow any king or people who attempts to change *it,* so as to destroy this house of God in Jerusalem. I, Darius, have issued *this* decree, let *it* be carried out with all diligence!"

F The Temple Completed, 6:13–22

1 *The completion,* 6:13–15

6:13 [a]Ezra 6:6

13 Then [a]Tattenai, the governor of *the province* beyond the River, Shethar-bozenai and their colleagues carried out *the decree* with all diligence, just as King Darius had sent.

6:14 [a]Ezra 5:1,2 [b]Ezra 1:1; 5:13 [c]Ezra 4:24; 6:12 [d]Ezra 7:1

14 And [a]the elders of the Jews were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and the decree [b]of Cyrus, [c]Darius, and [d]Artaxerxes king of Persia.

★6:15 [a]Esth 3:7

15 This temple was completed on the third day of the [a]month Adar; it was the sixth year of the reign of King Darius.

2 *The dedication,* 6:16–18

6:16 [a]1 Kin 8:63; 2 Chr 7:5

16 And the sons of Israel, the priests, the Levites and the rest of the exiles, [a]celebrated the dedication of this house of God with joy.

★6:17 [a]Ezra 8:35

17 They offered for the dedication of this temple of God 100 bulls, 200 rams, 400 lambs, and as a sin offering for all Israel [a]12 male goats, corresponding to the number of the tribes of Israel.

★6:18 [a]1 Chr 24:1; 2 Chr 35:5 [b]1 Chr 23:6

18 Then they appointed the priests to [a]their divisions and the Levites in [b]their orders for the service of God in Jerusalem,

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6:8–10 Darius not only confirmed Cyrus's previous decree, but added one of his own, which provided for some of the *taxes* to be given to the Jews—a provision that must have shocked Tattenai, since it cut into his share. Animals and foods for the sacrifices in the Temple were also to be supplied.

6:15 The Temple was completed on March 12, 515 B.C.

6:17 The offerings were on a much less lavish scale than those at the dedication of the Temple of Solomon, which involved more than 200 times as many oxen and sheep (1 Kings 8:63). The people were much poorer and fewer in number at this time.

6:18 *their divisions.* 24 of them. See note on 1 Chron. 24:4.

6:18 [c]Num 3:6; 8:9

[c]as it is written in the book of Moses.

3 *The Passover,* 6:19–22

*6:19 [a]Ezra 1:11 [b]Ex 12:6

19 [a]The exiles observed the Passover on [b]the fourteenth of the first month.

6:20 [a]2 Chr 29:34; 30:15 [b]2 Chr 35:11

20 [a]For the priests and the Levites had purified themselves together; all of them were pure. Then [b]they slaughtered the Passover *lamb* for all the exiles, both for their brothers the priests and for themselves.

*6:21 [a]Neh 9:2; 10:28 [b]Ezra 9:11

21 The sons of Israel who returned from exile and [a]all those who had separated themselves from [b]the impurity of the nations of the land to *join* them, to seek the LORD God of Israel, ate *the Passover.*

*6:22 [a]Ex 12:15 [b]Ezra 7:27; Prov 21:1 [c]Ezra 1:1; 6:1

22 And [a]they observed the Feast of Unleavened Bread seven days with joy, for the LORD had caused them to rejoice, and [b]had turned the heart of [c]the king of Assyria toward them to encourage them in the work of the house of God, the God of Israel.

II THE RETURN UNDER EZRA, 7:1–10:44

A The Return to Jerusalem, 7:1–8:36

1 *The leader, Erza,* 7:1–10

*7:1 [a]1 Chr 6:4-14 [b]Ezra 7:12,21; Neh 2:1

7 [a]Now after these things, in the reign of [b]Artaxerxes king of Persia, *there went up* Ezra son of Seraiah, son of Azariah, son of Hilkiah,

*7:2

2 son of Shallum, son of Zadok, son of Ahitub,

3 son of Amariah, son of Azariah, son of Meraioth,

4 son of Zerahiah, son of Uzzi, son of Bukki,

*7:5

5 son of Abishua, son of Phinehas, son of Eleazar, son of Aaron the chief priest.

*7:6 [a]Ezra 7:11,12,21 [b]Ezra 7:9,28; 8:22

6 This Ezra went up from Babylon, and he was a [a]scribe skilled in the law of Moses, which the LORD God of Israel had given; and the king granted him all he requested [b]because the hand of the LORD his God *was* upon him.

*7:7 [a]Ezra 8:1-20

7 [a]Some of the sons of Israel and some of the priests, the Levites, the singers, the gatekeepers and the temple servants went up to Jerusalem in the seventh year of King Artaxerxes.

*7:8

8 He came to Jerusalem in the fifth month, which was in the seventh year of the king.

7:9 [a]Ezra 7:6; Neh 2:8

9 For on the first of the first month he began to go up from Babylon; and on the first of the fifth month he came to Jerusalem, [a]because the good hand of his God *was* upon him.

7:10 [a]Deut 33:10; Ezra 7:25; Neh 8:1

10 For Ezra had set his heart to study the law of the LORD and to practice *it,* and [a]to teach *His* statutes and ordinances in Israel.

2 *The letter of Artaxerxes,* 7:11–28

*7:11

11 Now this is the copy of the decree which King Artaxerxes gave to Ezra the priest, the scribe, learned in the words of the commandments of the LORD and His statutes to Israel:

7:12 [a]Ezek 26:7; Dan 2:37

12 "Artaxerxes, [a]king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect *peace.* And now

7:13 [a]Ezra 6:1

13 [a]I have issued a decree that

6:19 Concerning *Passover,* see note on Ex. 12:11.

6:21 Two groups are indicated here: the returnees, and the residents of the land who had remained separate from heathen practices.

6:22 Concerning unleavened bread, see note on Ex. 12:15–20.

7:1 *after these things.* I.e., 57 years after the events of chap. 6. *Seraiah.* High priest at the time of deportation in 586 B.C. (2 Kings 25:18).

7:2 Concerning *Zadok* the high priest, see note on 1 Chron. 6:8.

7:5 Ezra's abbreviated genealogy is traced back to *Aaron.*

7:6 *scribe.* His duties are indicated in v. 10. Also see note on Matt. 2:4.

7:7 *temple servants.* Descendants of the Gibeonites, they served in the Temple. See note on Josh. 9:20–21.

7:8–9 The journey covered 900 mi (1,448 km) and lasted four months, from Nisan 1 (Mar.-Apr.) to Ab 1 (July-Aug.) 458 B.C.

7:11 Artaxerxes's letter (through v. 26) extended generous support to the Jews, a small price to pay for peace in that part of his empire (v. 23).

any of the people of Israel and their priests and the Levites in my kingdom who are willing to go to Jerusalem, may go with you.

★7:14 [a]Ezra 7:15,28; 8:25
14"Forasmuch as you are sent by the king and his [a]seven counselors to inquire concerning Judah and Jerusalem according to the law of your God which is in your hand,

7:15 [a]2 Chr 6:2; Ezra 6:12; Ps 135:21
15 and to bring the silver and gold, which the king and his counselors have freely offered to the God of Israel, [a]whose dwelling is in Jerusalem,

7:16 [a]Ezra 8:25 [b]Ezra 1:4,6 [c]1 Chr 29:6
16 with [a]all the silver and gold which you shall find in the whole province of Babylon, along [b]with the freewill offering of the people and of the priests, who [c]offered willingly for the house of their God which is in Jerusalem;

7:17 [a]Num 15:4-13 [b]Deut 12:5-11
17 with this money, therefore, you shall diligently buy bulls, rams and lambs, [a]with their grain offerings and their drink offerings and [b]offer them on the altar of the house of your God which is in Jerusalem.

18"Whatever seems good to you and to your brothers to do with the rest of the silver and gold, you may do according to the will of your God.

19"Also the utensils which are given to you for the service of the house of your God, deliver in full before the God of Jerusalem.

7:20 [a]Ezra 6:4
20"The rest of the needs for the house of your God, for which you may have occasion to provide, [a]provide *for it* from the royal treasury.

7:21 [a]Ezra 7:6
21"I, even I, King Artaxerxes, issue a decree to all the treasurers who are *in the provinces* beyond the River, that whatever Ezra the priest, [a]the scribe of the law of the God of heaven, may require of you, it shall be done diligently,

★7:22
22 *even* up to 100 talents of silver, 100 kors of wheat, 100 baths of wine, 100 baths of oil, and salt as needed.

7:23 [a]Ezra 6:10
23"Whatever is commanded by the God of heaven, let it be done with zeal for the house of the God of heaven, [a]so that there will not be wrath against the kingdom of the king and his sons.

★7:24 [a]Ezra 4:13,20 [b]Ezra 7:7
24"We also inform you that [a]it is not allowed to impose tax, tribute or toll [b]*on* any of the priests, Levites, singers, doorkeepers, Nethinim or servants of this house of God.

7:25 [a]Ex 18:21; Deut 16:18 [b]Ezra 7:10; Mal 2:7; Col 1:28
25"You, Ezra, according to the wisdom of your God which is in your hand, [a]appoint magistrates and judges that they may judge all the people who are in *the province* beyond the River, *even* all those who know the laws of your God; and you may [b]teach anyone who is ignorant *of them.*

7:26 [a]Ezra 6:11,12
26"[a]Whoever will not observe the law of your God and the law of the king, let judgment be executed upon him strictly, whether for death or for banishment or for confiscation of goods or for imprisonment."

7:27 [a]Ezra 6:22
27 Blessed be the LORD, the God of our fathers, [a]who has put *such a thing* as this in the king's heart, to adorn the house of the LORD which is in Jerusalem,

7:28 [a]Ezra 9:9 [b]Ezra 5:5
28 and [a]has extended lovingkindness to me before the king and his counselors and before all the king's mighty princes. Thus I was strengthened according to [b]the hand of the LORD my God upon me, and I gathered leading men from Israel to go up with me.

3 *The journey,* 8:1–36

8 Now these are the heads of their fathers' *households* and the genealogical enrollment of those who went up with me from Babylon in the reign of King Artaxerxes:

2 of the sons of Phinehas, Ger-

7:14 *his seven counselors.* A group especially close to the king mentioned in Est. 1:14.

7:22 *100 talents of silver* = 120,000 oz (3.75 tons, or 3.4 metric tons). *100 kors of wheat* = 600 bushels (22 kl). One *bath* was equivalent to six gal.

7:24 All those who ministered in the Temple were now exempted from taxation.

8:2 [a]1 Chr 3:22
shom; of the sons of Ithamar, Daniel; of the sons of David, [a]Hattush;

*8:3 [a]Ezra 2:3
3 of the sons of Shecaniah *who was* of the sons of [a]Parosh, Zechariah and with him 150 males *who were in* the genealogical list;

4 of the sons of Pahath-moab, Eliehoenai the son of Zerahiah and 200 males with him;

5 of the sons of Zattu, Shecaniah, the son of Jahaziel and 300 males with him;

8:6 [a]Ezra 2:15; Neh 7:20; 10:16
6 and of the sons of [a]Adin, Ebed the son of Jonathan and 50 males with him;

7 and of the sons of Elam, Jeshaiah the son of Athaliah and 70 males with him;

8 and of the sons of Shephatiah, Zebadiah the son of Michael and 80 males with him;

9 of the sons of Joab, Obadiah the son of Jehiel and 218 males with him;

10 and of the sons of Bani, Shelomith, the son of Josiphiah and 160 males with him;

11 and of the sons of Bebai, Zechariah the son of Bebai and 28 males with him;

12 and of the sons of Azgad, Johanan the son of Hakkatan and 110 males with him;

13 and of the sons of Adonikam, the last ones, these being their names, Eliphelet, Jeuel and Shemaiah, and 60 males with them;

14 and of the sons of Bigvai, Uthai and Zabbud, and 70 males with them.

*8:15 [a]Ezra 8:21,31 [b]Ezra 7:7; 8:2
15 Now I assembled them at [a]the river that runs to Ahava, where we camped for three days; and when I observed the people and the priests, I [b]did not find any Levites there.

16 So I sent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meshullam, leading men, and for Joiarib and Elnathan, teachers.

*8:17 [a]Ezra 2:43
17 I sent them to Iddo the leading man at the place Casiphia; and I told them what to say to Iddo *and* his brothers, [a]the temple servants at the place Casiphia, *that is,* to bring ministers to us for the house of our God.

8:18 [a]Ezra 7:6,28 [b]2 Chr 30:22
18 [a]According to the good hand of our God upon us they brought us a [b]man of insight of the sons of Mahli, the son of Levi, the son of Israel, namely Sherebiah, and his sons and brothers, 18 men;

19 and Hashabiah and Jeshaiah of the sons of Merari, with his brothers and their sons, 20 men;

8:20 [a]Ezra 2:43; 7:7
20 and 220 of [a]the temple servants, whom David and the princes had given for the service of the Levites, all of them designated by name.

8:21 [a]1 Sam 7:6; 2 Chr 20:3 [b]Ezra 8:15,31 [c]Lev 16:29; 23:29; Is 58:3, 5
21 Then I proclaimed [a]a fast there at [b]the river of Ahava, that we might [c]humble ourselves before our God to seek from Him a safe journey for us, our little ones, and all our possessions.

*8:22 [a]Ezra 7:6,9,28 [b]Josh 22:16 [c]2 Chr 15:2
22 For I was ashamed to request from the king troops and horsemen to protect us from the enemy on the way, because we had said to the king, "[a]The hand of our God is favorably disposed to all those who seek Him, but [b]His power and His anger are against all those who [c]forsake Him."

8:23 [a]1 Chr 5:20; 2 Chr 33:13
23 So we fasted and sought our God concerning this *matter,* and He [a]listened to our entreaty.

8:24 [a]Ezra 8:18,19
24 Then I set apart twelve of the leading priests, [a]Sherebiah, Hashabiah, and with them ten of their brothers;

8:25 [a]Ezra 8:33
25 and I [a]weighed out to them

8:3 These are names of families, not individuals. See note on 2:3–19. The total (vv. 3–14) is 1,496.

8:15 *Ahava.* Possibly a tributary of the Euphrates River, though the location is uncertain. *I did not find any Levites.* See note on 2:40 for a possible reason.

8:17 *Casiphia.* Unidentifiable, though a colony of Levites and Nethinim (Temple servants) must have been there. Thirty-eight Levites and 220 servants responded to Ezra's call to enlist (vv. 18–20).

8:22 Ezra showed complete trust in the Lord by not asking for a military escort (though this would not necessarily have been wrong; cf. Neh. 2:9).

8:25 [b]the silver, the gold and the utensils, the offering for the house of our God which the king and [c]his counselors and his princes and all Israel present *there* had offered.

*8:26 26 [a]Thus I weighed into their hands 650 talents of silver, and silver utensils *worth* 100 talents, *and* 100 gold talents,

*8:27 27 and 20 gold bowls *worth* 1,000 darics, and two utensils of fine shiny bronze, precious as gold.

8:28 28 Then I said to them, "[a]You are holy to the LORD, and the [b]utensils are holy; and the silver and the gold are a freewill offering to the LORD God of your fathers.

*8:29 29"Watch and keep *them* [a]until you weigh *them* before the leading priests, the Levites and the heads of the fathers' *households* of Israel at Jerusalem, *in* the chambers of the house of the LORD."

8:30 30 So the priests and the Levites [a]accepted the weighed out silver and gold and the utensils, to bring *them* to Jerusalem to the house of our God.

8:31 31 Then we journeyed from [a]the river Ahava on [b]the twelfth of the first month to go to Jerusalem; and [c]the hand of our God was over us, and He delivered us from the hand of the enemy and the ambushes by the way.

8:32 32 [a]Thus we came to Jerusalem and remained there three days.

*8:33 33 On the fourth day the silver and the gold and the utensils [a]were weighed out in the house of our God into the hand of [b]Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas; and with them *were* the Levites, Jozabad the son of Jeshua and Noadiah the son of Binnui.

34 Everything *was* numbered and weighed, and all the weight was recorded at that time.

8:35 35 [a]The exiles who had come from the captivity offered burnt offerings to the God of Israel: [b]12 bulls for all Israel, 96 rams, 77 lambs, 12 male goats for a sin offering, all as a burnt offering to the LORD.

8:36 36 Then [a]they delivered the king's edicts to [b]the king's satraps and to the governors *in the provinces* beyond the River, and they supported the people and the house of God.

B The Revival of Jerusalem, 9:1–10:44

1 *The condition of the people,* 9:1–4

*9:1 9 Now when these things had been completed, the princes approached me, saying, "The people of Israel and the priests and the Levites have not [a]separated themselves from the peoples of the lands, [b]according to their abominations, *those* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites.

9:2 2"For [a]they have taken some of their daughters *as wives* for themselves and for their sons, so that [b]the holy race has [c]intermingled with the peoples of the lands; indeed, the hands of the princes and the rulers have been foremost in this unfaithfulness."

8:26 Of *silver,* 780,000 oz (24.4 tons, or 22 metric tons); of *silver utensils* and of *gold,* the equivalent of 120,000 oz (3.75 tons, or 3.4 metric tons).

8:27 *1,000 darics.* Equivalent value of 297 oz (18.6 lb, or 8.4 kg) of gold.

8:29 Ezra expected the 24 men (v. 24) among whom the treasure was divided to give an accounting when they reached Jerusalem.

8:33–34 Notice how carefully the accounting was done (cf. 2 Cor. 8:21).

9:1–4 Ezra had been in Jerusalem about 4 ½ months (8:31; 10:9) when the officials brought the problem of mixed marriages to his attention. See note on Deut. 7:3–4. The sin had plagued Israel before (Judg. 3:5–6) and would again later, in the time of Nehemiah and Malachi (Neh. 13:23–28; Mal. 2:11). Ezra inflicted signs of mourning and indignation on himself (cf. Lev. 10:6; Isa. 50:6; Neh. 13:25), fully realizing the gravity of the situation.

9:1 *Canaanites,* etc., were Semites but pagans; hence the prohibition against intermarriage was not on racial, but on religious, grounds.

9:3 [a]2 Kin 18:37 [b]Neh 1:4

3 When I heard about this matter, I [a]tore my garment and my robe, and pulled some of the hair from my head and my beard, and [b]sat down appalled.

9:4 [a]Ezra 10:3; Is 66:2 [b]Ex 29:39

4 Then [a]everyone who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles gathered to me, and I sat appalled until [b]the evening offering.

2 *The confession of Erza,* 9:5–15

*9:5 [a]Ex 9:29

5 But at the evening offering I arose from my humiliation, even with my garment and my robe torn, and I fell on my knees and [a]stretched out my hands to the LORD my God;

9:6 [a]2 Chr 28:9; Ezra 9:13,15; Rev 18:5

6 and I said, "O my God, I am ashamed and embarrassed to lift up my face to You, my God, for our iniquities have risen above our heads and our [a]guilt has grown even to the heavens.

9:7 [a]2 Chr 29:6; Ps 106:6 [b]Dan 9:7

7"[a]Since the days of our fathers to this day we *have been* in great guilt, and on account of our iniquities we, our kings *and* our priests have been given into the hand of the kings of the lands, to the sword, to captivity and to plunder and to [b]open shame, as *it is* this day.

9:8 [a]Ezra 9:13-15 [b]Is 22:23 [c]Ps 13:3

8"But now for a brief moment grace has been *shown* from the LORD our God, [a]to leave us an escaped remnant and to give us a [b]peg in His holy place, that our God may [c]enlighten our eyes and grant us a little reviving in our bondage.

9:9 [a]Neh 9:36 [b]Ezra 7:28

9"[a]For we are slaves; yet in our bondage our God has not forsaken us, but [b]has extended lovingkindness to us in the sight of the kings of Persia, to give us reviving to raise up the house of our God, to restore its ruins and to give us a wall in Judah and Jerusalem.

10"Now, our God, what shall we say after this? For we have forsaken Your commandments,

9:11 [a]Ezra 6:21

11 which You have commanded by Your servants the prophets, saying, 'The land which you are entering to possess is an unclean land with the uncleanness of the peoples of the lands, with their abominations which have filled it from end to end *and* [a]with their impurity.

9:12 [a]Ex 34:15,16; Deut 7:3; Ezra 9:2 [b]Deut 23:6 [c]Prov 13:22

12 'So now do not [a]give your daughters to their sons nor take their daughters to your sons, and [b]never seek their peace or their prosperity, that you may be strong and eat the good *things* of the land and [c]leave *it* as an inheritance to your sons forever.'

9:13 [a]Ezra 9:6,7 [b]Ezra 9:8

13"After all that has come upon us for our evil deeds and [a]our great guilt, since You our God have requited *us* less than our iniquities *deserve,* and have given us [b]an escaped remnant as this,

9:14 [a]Ezra 9:2 [b]Deut 9:8,14

14 [a]shall we again break Your commandments and intermarry with the peoples who commit these abominations? [b]Would You not be angry with us to the point of destruction, until there is no remnant nor any who escape?

9:15 [a]Neh 9:33; Dan 9:7 [b]Ezra 9:6 [c]Job 9:2; Ps 130:3

15"O LORD God of Israel, [a]You are righteous, for we have been left an escaped remnant, as *it is* this day; behold, we are before You in [b]our guilt, for [c]no one can stand before You because of this."

3 *The covenant of the people,* 10:1–8

10:1 [a]Dan 9:4,20 [b]2 Chr 20:9

10 Now [a]while Ezra was praying and making confession, weeping and prostrating himself [b]before the house of God, a very large assembly, men,

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9:5–15 Similar to the prayers in Dan. 9 and Neh. 9, this is also one of the great prayers of confession in the Bible. Only in verse 6 does Ezra use singular pronouns ("I," "my"); in the remainder of the prayer, though he is personally guiltless, Ezra associates himself with the guilt of his people. He acknowledges past sins (v. 7), present deliverance (vv. 8–9; the Temple was the *peg* that supported the whole nation), present sins (vv. 10–12), deserved punishment (vv. 13–14), and the righteousness of God (v. 15). He made no specific request or excuse, but threw himself upon God.

women and children, gathered to him from Israel; for the people wept bitterly.

*10:2 [a] Ezra 9:2; Neh 13:27
2 Shecaniah the son of Jehiel, one of the sons of Elam, answered and said to Ezra, "[a]We have been unfaithful to our God and have married foreign women from the peoples of the land; yet now there is hope for Israel in spite of this.

*10:3 [a] 2 Chr 34:31 [b] Ezra 10:44 [c] Ezra 9:4 [d] Deut 7:2,3
3 "So now [a]let us make a covenant with our God to put away all the wives and [b]their children, according to the counsel of my lord and of [c]those who tremble at the commandment of our God; and let it be done [d]according to the law.

10:4 [a] 1 Chr 28:10
4 "Arise! For *this* matter is your responsibility, but we will be with you; [a]be courageous and act."

10:5 [a] Neh 5:12; 13:25
5 Then Ezra rose and [a]made the leading priests, the Levites and all Israel, take oath that they would do according to this proposal; so they took the oath.

*10:6 [a] Ezra 10:1 [b] Deut 9:18
6 Then Ezra [a]rose from before the house of God and went into the chamber of Jehohanan the son of Eliashib. Although he went there, [b]he did not eat bread nor drink water, for he was mourning over the unfaithfulness of the exiles.

7 They made a proclamation throughout Judah and Jerusalem to all the exiles, that they should assemble at Jerusalem,

*10:8
8 and that whoever would not come within three days, according to the counsel of the leaders and the elders, all his possessions should be forfeited and he himself excluded from the assembly of the exiles.

4 *The cleansing of the people,* 10:9–44

*10:9 [a] 1 Sam 12:18; Ezra 9:4; 10:3
9 So all the men of Judah and Benjamin assembled at Jerusalem within the three days. It was the ninth month on the twentieth of the month, and all the people sat in the open square *before* the house of God, [a]trembling because of this matter and the heavy rain.

10 Then Ezra the priest stood up and said to them, "You have been unfaithful and have married foreign wives adding to the guilt of Israel.

10:11 [a] Lev 26:40; Prov 28:13 [b] Rom 12:2 [c] Ezra 10:3
11 "Now therefore, [a]make confession to the LORD God of your fathers and [b]do His will; and [c]separate yourselves from the peoples of the land and from the foreign wives."

12 Then all the assembly answered and said with a loud voice, "That's right! As you have said, so it is our duty to do.

*10:13
13 "But there are many people; it is the rainy season and we are not able to stand in the open. Nor *can* the task *be done* in one or two days, for we have transgressed greatly in this matter.

10:14 [a] 2 Kin 23:26; 2 Chr 28:11-13; 29:10; 30:8
14 "Let our leaders represent the whole assembly and let all those in our cities who have married foreign wives come at appointed times, together with the elders and judges of each city, until the [a]fierce anger of our God on account of this matter is turned away from us."

*10:15
15 Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah opposed this, with Me-

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10:2 *Shecaniah.* Spokesman for the offenders, he does not appear in the list of those who had married foreign wives, but his father does (v. 26). He may have based his *hope* on the promise of Deut. 30:8–10.

10:3 *covenant.* The most binding form of self-committal they could make. The children would go with their mothers (e.g., Ishmael went with Hagar; Gen. 21:14).

10:6 According to Josephus, Joiakim was high priest at this time, but it is entirely possible that his son, *Eliashib,* and great-grandson, *Jehohanan* (Neh. 12:10), had private rooms in the Temple precincts.

10:8 Notice the haste with which the matter was expedited. *forfeited.* I.e., given to the Temple (Lev. 27:28).

10:9 Gathering together on Dec. 8, 457, the people trembled because of fear of God's punishment and because of the chilling *rain* characteristic of that time of the year.

10:13–14 Because of the rain and the time needed to straighten out the many cases, the procedure of verse 14 was agreed upon.

10:15 Only four men opposed the plan.

shullam and Shabbethai the Levite supporting them.

*10:16 16 But the exiles did so. And Ezra the priest selected men *who were* heads of fathers' *households* for *each of* their father's households, all of them by name. So they convened on the first day of the tenth month to investigate the matter.

17 They finished *investigating* all the men who had married foreign wives by the first day of the first month.

*10:18 18 Among the sons of the priests who had married foreign wives were found of the sons of [a]Jeshua the son of Jozadak, and his brothers: Maaseiah, Eliezer, Jarib and Gedaliah.

a Ezra 5:2; Hag 1:1,12; 2:4; Zech 3:1; 6:11

*10:19 19 They pledged to put away their wives, and being guilty, [a]*they offered* a ram of the flock for their offense.

a Lev 5:15; 6:6

20 Of the sons of Immer *there were* Hanani and Zebadiah;

21 and of the sons of Harim: Maaseiah, Elijah, Shemaiah, Jehiel and Uzziah;

22 and of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad and Elasah.

23 Of Levites *there were* Jozabad, Shimei, Kelaiah (that is, Kelita), Pethahiah, Judah and Eliezer.

24 Of the singers *there was* Eliashib; and of the gatekeepers: Shallum, Telem and Uri.

10:25 25 Of Israel, of the sons of [a]Parosh *there were* Ramiah, Izziah, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah;

a Ezra 2:3; 8:3; Neh 7:8

26 and of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah;

27 and of the sons of [a]Zattu: Elioenai, Eliashib, Mattaniah, Jeremoth, Zabad and Aziza;

10:27 a Ezra 2:8; Neh 7:13

28 and of the sons of Bebai: Jehohanan, Hananiah, Zabbai *and* Athlai;

29 and of the sons of Bani: Meshullam, Malluch and Adaiah, Jashub, Sheal *and* Jeremoth;

*10:29

30 and of the sons of Pahath-moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui and Manasseh;

31 and *of* the sons of Harim: Eliezer, Isshijah, [a]Malchijah, Shemaiah, Shimeon,

10:31 a Neh 3:11

32 Benjamin, Malluch *and* Shemariah;

33 of the sons of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh *and* Shimei;

34 of the sons of Bani: Maadai, Amram, Uel,

35 Benaiah, Bedeiah, Cheluhi,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, Jaasu,

38 Bani, Binnui, Shimei,

39 Shelemiah, Nathan, Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azarel, Shelemiah, Shemariah,

42 Shallum, Amariah *and* Joseph.

43 Of the sons of [a]Nebo *there were* Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel *and* Benaiah.

10:43 a Num 32:38; Ezra 2:29

*10:44 44 All these had married [a]foreign wives, and some of them had wives *by whom* they had children.

a 1 Kin 11:1-3; Ezra 10:3

10:16–17 Three months were required to complete the investigations.

10:18–19 The four members of the high priest's family *pledged* (lit., gave their hands) a special pledge (2 Kings 10:15).

10:18–44 The names of 113 individuals are listed in these verses (17 priests, 10 Levites, and 86 others).

10:19 *a ram.* According to the requirement in Lev. 6:4, 6.

10:29 *Meshullam* gave up his foreign wife, though he had opposed the agreement (v. 15).

10:44 The presence of children in some families made the separations more difficult but did not stop the divorces. For the moment the nation was purified, though the same sin returned 12 years later (Neh. 10:30), and again 30 years later (Neh. 13:23).

NEHEMIAH

INTRODUCTION

AUTHOR: Nehemiah DATE 445–425 B.C.

The Man Nehemiah As cupbearer to King Artaxerxes I, Nehemiah's position was a responsible one (certifying that none of the wine the king drank was poisoned) and an influential one (since such a trusted servant often became a close advisor). Having heard that the walls of Jerusalem had not been rebuilt and having received permission from the king to go to Jerusalem to correct the situation, he demonstrated unmatched skills in leadership and organization. In 12 days the rebuilding job was completed. As governor of Judah Nehemiah exhibited humility, integrity, patriotism, energy, piety, and unselfishness. After 12 years in this capacity he returned briefly to Artaxerxes's court (1:1; 13:6) and then returned to Judah, where he called the people to repentance.

Much of the material in the book comes from what must have been Nehemiah's personal diary, so frank and vivid is the reporting. For the connection between this book and Ezra, see the Introduction to Ezra.

Historical Background Refer to the Introduction to Ezra. The Elephantine Papyri, discovered in 1903, confirm the historicity of the book of Nehemiah, mentioning Sanballat (2:19) and Johanan (6:18; 12:23). These sources also tell us that Nehemiah ceased to be governor of Judah before 408 B.C.

Contents The book completes the history of the restoration of the returned remnant from exile in Babylon, a restoration begun under Ezra's leadership. It also marks the beginning of Daniel's "seventy weeks" (see note on Dan. 9:25), and provides historical background for the book of Malachi.

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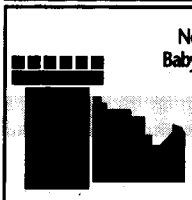
TIMELINE OF NEHEMIAH



Nebuchadnezzar of Babylon conquers Judah — 586
Cyrus of Persia decrees return of Jews — 538
Temple completed — 515
Ahasuerus becomes king of Persia — 486
Artaxerxes I becomes king of Persia — 464
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Nehemiah goes to Jerusalem — 444
Walls of Jerusalem rebuilt — 443

THE BOOK OF NEHEMIAH

I REBUILDING THE WALLS (UNDER NEHEMIAH), 1:1–7:73

A The Return to Jerusalem, 1:1–2:20

1 *The condition of Jerusalem,* 1:1–7

1 The words of [a]Nehemiah the son of Hacaliah.
Now it happened in [b]the month Chislev, [c]*in* the twentieth year, while I was in [d]Susa the capitol,

2 that [a]Hanani, one of my brothers, and some men from Judah came; and I asked them concerning the Jews who had escaped *and* had survived the captivity, and about Jerusalem.

3 They said to me, "The remnant there in the [a]province who survived the captivity are in great distress and [b]reproach, and [b]the wall of Jerusalem is broken down and [c]its gates are burned with fire."

4 Now it came about when I heard these words, [a]I sat down and wept and mourned for days; and I was fasting and praying before [b]the God of heaven.

5 I said, "I beseech You, O LORD God of heaven, [a]the great and awesome God, [b]who preserves the covenant and lovingkindness for those who love Him and keep His commandments,

6 [a]let Your ear now be attentive and Your eyes open to hear the prayer of Your servant which I am praying before You now, day and night, on behalf of the sons of Israel Your servants, [b]confessing the sins of the sons of Israel which we have sinned against You; [c]I and my father's house have sinned.

7"[a]We have acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordinances [b]which You commanded Your servant Moses.

2 *The petition of Nehemiah,* 1:8–11

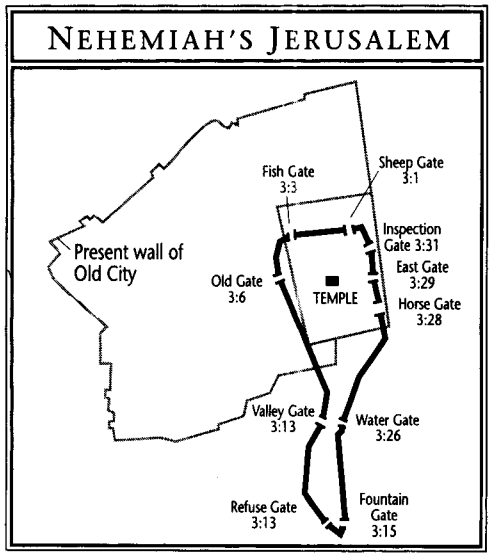
8"Remember the word which You commanded Your servant Moses, saying, '[a]If you are un-

*1:1 [a]Neh 10:1 [b]Zech 7:1 [c]Neh 2:1 [d]Esth 1:2; Dan 8:2
*1:2 [a]Neh 7:2
1:3 [a]Neh 7:6 [b]Neh 2:17 [c]Neh 2:3
*1:4 [a]Ezra 9:3; 10:1
1:4 [b]Neh 2:4
1:5 [a]Neh 4:14; 9:32; Dan 9:4 [b]Ex 20:6; Ps 89:2,3
1:6 [a]Dan 9:17 [b]Ezra 10:1; Dan 9:20 [c]2 Chr 29:6
1:7 [a]Dan 9:5 [b]Deut 28:14
1:8 [a]Lev 26:33

1:1 *The words.* I.e., Nehemiah's own memoirs. *Nehemiah* means "Yahweh consoles." Though nothing is known about Nehemiah's father, the words *son of Hacaliah* distinguish him from other Nehemiahs (3:16; Ezra 2:2). *Chislev* (Nov.-Dec.). See note on Ex. 12:2. *the twentieth year* of Artaxerxes, 445 B.C. *Susa.* Daniel was transported there in a vision in 550 B.C., and Esther became Ahasuerus's queen in this palace in 478 B.C. See notes on Dan. 8:2 and Est. 1:2.

1:2 *Hanani.* Evidently a blood brother (7:2), he brought Nehemiah the report of conditions in Jerusalem due to the opposition recorded in Ezra 4:23–24.

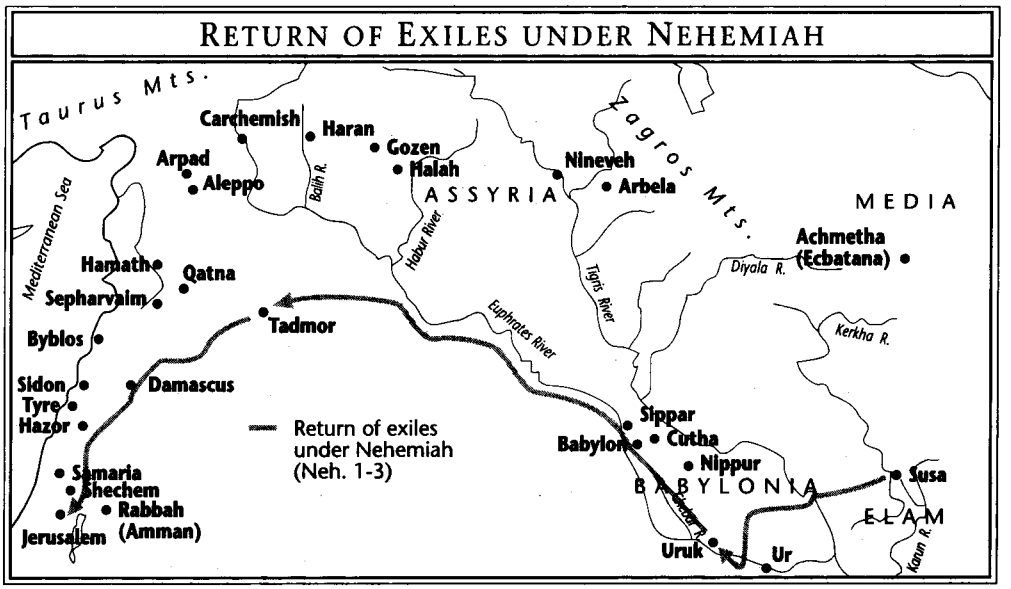
1:4–11 Nehemiah's prayer involved (1) pleading the *lovingkindness* of God (Heb., *hesed;* see note on Hos. 2:19); (2) confessing sin (notice that Nehemiah, like Ezra, 9:5–15, and Daniel, 9:3–19, identifies himself with his people); (3) acknowledging the rightness of God's judgment (on vv. 8–9, cf. Lev. 26:33–45 and Deut. 30:1–5); and (4) asking for success in the next step (which would require the king, *this man* of v. 11, to reverse the decision he had made as recorded in Ezra 4:21).



faithful I will scatter you among
the peoples;
1:9 a Deut 30:2,3 b Deut 30:4 c Deut 12:5
9 [a]but *if* you return to Me
and keep My commandments and
do them, though those of you
who have been scattered were in
the most remote part of the heav-
ens, I [b]will gather them from
there and will bring them [c]to the
place where I have chosen to
cause My name to dwell.'
1:10 a Ex 32:11; Deut 9:29
10"[a]They are Your servants
and Your people whom You re-
deemed by Your great power and
by Your strong hand.
*1:11 a Neh 1:6 b Gen 40:21; Neh 2:1
11"O Lord, I beseech You,
[a]may Your ear be attentive to the
prayer of Your servant and the
prayer of Your servants who de-
light to revere Your name, and
make Your servant successful to-
day and grant him compassion
before this man."
Now I was the [b]cupbearer to
the king.

3 *The commission of Artaxerxes,* 2:1–10

2 And it came about in the
month Nisan, [a]in the twenti-
eth year of King [b]Artaxerxes, that
wine *was* before him, and [c]I took
up the wine and gave it to the
king. Now I had not been sad in
his presence.
*2:1 a Neh 1:1 b Ezra 7:1 c Neh 1:11
2 So the king said to me,
"Why is your face sad though you
are not sick? [a]This is nothing but
sadness of heart." Then I was very
much afraid.
*2:2 a Prov 15:13
3 I said to the king, "[a]Let the
king live forever. Why should my
face not be sad [b]when the city,
the place of my fathers' tombs,
lies desolate and its gates have
been consumed by fire?"
2:3 a Dan 2:4 b 2 Kin 25:8-10; 2 Chr 36:19; Neh 1:3; Jer 52:12-14
4 Then the king said to me,
"What would you request?" [a]So I
prayed to the God of heaven.
*2:4 a Neh 1:4
5 I said to the king, "If it
please the king, and if your ser-



1:11 The *cupbearer* tasted the king's wine to be certain it was not poisoned; thus he was a trusted servant who had frequent access to the king.

2:1 *Nisan* (Mar.-Apr.) of 444 B.C., four months after Nehemiah began praying, but still in the twentieth year of Artaxerxes's reign (1:1), since his official year began and ended in Tishri (Sept.-Oct.). For months of the year, see note on Ex. 12:2.

2:2 A sad countenance was not tolerated in the royal presence, so Nehemiah had good reason to be afraid (cf. Est. 4:2).

2:4 Though Nehemiah's prayer was (of necessity) brief and silent, it had been preceded by a long period of petition to the Lord (1:4–11).

vant has found favor before you, send me to Judah, to the city of my fathers' tombs, that I may rebuild it."

★2:6 [a]Neh 13:6 6 Then the king said to me, the queen sitting beside him, "How long will your journey be, and when will you return?" So it pleased the king to send me, and [a]I gave him a definite time.

★2:7 [a]Ezra 7:21; 8:36 7 And I said to the king, "If it please the king, let letters be given me [a]for the governors *of the provinces* beyond the River, that they may allow me to pass through until I come to Judah,

2:8 [a]Eccl 2:5,6 [b]Neh 7:2 [c]Ezra 7:6; Neh 2:18 8 and a letter to Asaph the keeper of the king's [a]forest, that he may give me timber to make beams for the gates of [b]the fortress which is by the temple, for the wall of the city and for the house to which I will go." And the king granted *them* to me because [c]the good hand of my God *was* on me.

2:9 [a]Neh 2:7 [b]Ezra 8:22 9 Then I came to [a]the governors *of the provinces* beyond the River and gave them the king's letters. Now [b]the king had sent with me officers of the army and horsemen.

★2:10 [a]Neh 2:19; 4:1 10 When [a]Sanballat the Horonite and Tobiah the Ammonite official heard *about it,* it was very displeasing to them that someone had come to seek the welfare of the sons of Israel.

4 *The inspection of the walls,* 2:11–20

2:11 [a]Ezra 8:32 11 So I [a]came to Jerusalem and was there three days.

12 And I arose in the night, I and a few men with me. I did not tell anyone what my God was putting into my mind to do for Jerusalem and there was no animal with me except the animal on which I was riding.

★2:13 [a]Neh 3:13 [b]Neh 1:3 [c]Neh 2:3,17 13 So I went out at night by [a]the Valley Gate in the direction of the Dragon's Well and *on* to the Refuse Gate, inspecting the walls of Jerusalem [b]which were broken down and its [c]gates which were consumed by fire.

2:14 [a]Neh 3:15 [b]2 Kin 20:20 14 Then I passed on to [a]the Fountain Gate and [b]the King's Pool, but there was no place for my mount to pass.

2:15 [a]John 18:1 15 So I went up at night by the [a]ravine and inspected the wall. Then I entered the Valley Gate again and returned.

16 The officials did not know where I had gone or what I had done; nor had I as yet told the Jews, the priests, the nobles, the officials or the rest who did the work.

★2:17 [a]Neh 1:3 17 Then I said to them, "You see the bad situation we are in, that [a]Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem that we may no longer be a reproach."

★2:18 [a]2 Sam 2:7 18 I told them how the hand of my God had been favorable to me and also about the king's words which he had spoken to me. Then they said, "Let us arise and build." [a]So they put their hands to the good *work.*

19 But when Sanballat the Hor- ★2:19

2:6 Since it was not customary for the *queen* to appear at formal banquets, her presence indicates that this was a private affair. *I gave him a definite time.* Nehemiah probably agreed to return after a relatively short time, which was later extended, for he stayed 12 years (5:14).

2:7–9 These *letters,* granting concessions to Nehemiah, form the decree of Dan. 9:25. *the fortress* protected the Temple. *the house.* I.e., the governor's home. Nehemiah was also given an armed escort (v. 9). See note on Ezra 8:22.

2:10 *Sanballat.* Also mentioned in the Elephantine Papyri as governor of Samaria, he assessed Nehemiah's arrival as a threat to Samaria's control of Judea. *Tobiah.* Probably an ex-slave, now governor of Ammon.

2:13–15 Nehemiah's nocturnal reconnaissance began at the SW *Valley Gate,* proceeded eastward to the *King's Pool* (probably the Pool of Siloam), then up the *ravine* (the Kidron Valley), because his donkey or mule could not make it over the rubble of the eastern wall. It is unclear from verse 15 whether he then turned westward, then S, making the complete circuit back to his original starting point, or whether he retraced his steps S, then W, back to the *Valley Gate.*

2:17 Nebuchadnezzar had destroyed the walls in 586 B.C.

2:18 The work began Aug. 1, 444 B.C.

2:19 *Geshem.* A powerful chieftain of Dedan

2:19 onite and Tobiah the Ammonite
[a]Neh 6:6 official, and [a]Geshem the Arab
[b]Neh 4:1 heard *it,* [b]they mocked us and despised us and said, "What is this thing you are doing? [a]Are you rebelling against the king?"

2:20 20 So I answered them and said
[a]Ezra 4:3 to them, "[a]The God of heaven
[b]Neh 2:4; Acts 8:21 will give us success; therefore we His servants will arise and build, [b]but you have no portion, right or memorial in Jerusalem."

B The Rebuilding of the Walls, 3:1–7:4

1 *The work assigned,* 3:1–32

*3:1 3 Then [a]Eliashib the high
[a]Neh 3:20; 13:28 priest arose with his brothers
[b]Neh 3:32; 12:39 the priests and built [b]the Sheep
[c]Neh 6:1; 7:1 Gate; they consecrated it and
[d]Neh 12:39 [c]hung its doors. They consecrat-
[e]Jer 31:38 ed the wall to [d]the Tower of the Hundred *and* [e]the Tower of Hananel.

3:2 2 Next to him [a]the men of
[a]Neh 7:36 Jericho built, and next to them Zaccur the son of Imri built.

*3:3 3 Now the sons of Hassenaah
[a]Neh 12:39 built [a]the Fish Gate; they laid its beams and hung its doors with its bolts and bars.

*3:4 4 Next to them Meremoth the son of Uriah the son of Hakkoz made repairs. And next to him Meshullam the son of Berechiah the son of Meshezabel made repairs. And next to him Zadok the son of Baana *also* made repairs.

*3:5 5 Moreover, next to him the Tekoites made repairs, but their nobles did not support the work of their masters.

6 Joiada the son of Paseah and *3:6
Meshullam the son of Besodeiah [a]Neh 12:39
repaired [a]the Old Gate; they laid its beams and hung its doors with its bolts and its bars.

7 Next to them Melatiah the 3:7
Gibeonite and Jadon the Merono- [a]Neh 2:7
thite, the men of Gibeon and of Mizpah, also made repairs for the official seat of the [a]governor *of the province* beyond the River.

8 Next to him Uzziel the son *3:8
of Harhaiah of the [a]goldsmiths [a]Neh 3:31,32
made repairs. And next to him [b]Neh 12:38
Hananiah, one of the perfumers, made repairs, and they restored Jerusalem as far as [b]the Broad Wall.

9 Next to them Rephaiah the 3:9
son of Hur, [a]the official of half [a]Neh 3:12,17
the district of Jerusalem, made repairs.

10 Next to them Jedaiah the *3:10
son of Harumaph made repairs opposite his house. And next to him Hattush the son of Hashabneiah made repairs.

11 Malchijah the son of Harim *3:11
and Hasshub the son of Pahath- [a]Neh 12:38
moab repaired another section and [a]the Tower of Furnaces.

12 Next to him Shallum the 3:12
son of Hallohesh, [a]the official of [a]Neh 3:9
half the district of Jerusalem, made repairs, he and his daughters.

13 Hanun and the inhabitants *3:13
of Zanoah repaired [a]the Valley [a]Neh 2:13
Gate. They built it and hung its

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in NW Arabia. Nehemiah was surrounded by enemies who tried to intimidate him by insinuating that he wanted to rebel against the king of Persia.

3:1 *Eliashib* (see note on Ezra 10:6) energetically helped Nehemiah in constructing the walls, but later caused him trouble by allowing alliances with the Samaritans (13:4). *Sheep Gate.* At the NE corner of the city through which sacrificial animals were brought. Thus the priests would have a vested interest in repairing that area. *Tower of the Hundred.* A short distance to the W, whereas the *Tower of Hananel* was further W. All classes of people participated in the building: priests (v. 1), goldsmiths and perfumers (v. 8), rulers and women (v. 12), Levites (v. 17), and merchants (v. 32).

3:3 *Fish Gate.* Located in the northern section of the wall, just W of the Tower of Hananel.

3:4 Some men, such as *Meremoth,* accepted a second allotment of work (cf. vv. 21, 5, 27).

3:5 The *nobles* of Tekoa (the birthplace of Amos 10 mi, or 16 km, S of Jerusalem) refused to work, perhaps fearing reprisals from Sanballat. *masters* (referring to their overlords) or perhaps lord (referring to Nehemiah).

3:6 *Old Gate.* Situated at the NW corner of the city.

3:8 *Broad Wall.* The western wall.

3:10 Those assigned to repair the wall in front of their *house* would be especially motivated (also vv. 23, 28–30).

3:11 *Malchijah.* A restored wrongdoer (cf. Ezra 10:31), he helped build the *Tower of Furnaces* (SW corner, just N of the Valley Gate, v. 13).

3:13 Through the *Refuse Gate,* at the southern tip of the city near the Pool of Siloam, refuse was carted to the Valley of Hinnom to be burned.

doors with its bolts and its bars, and a thousand cubits of the wall to the Refuse Gate.

3:14 14 Malchijah the son of Rechab, the official of the district of [a]Beth-haccherem repaired the [b]Refuse Gate. He built it and hung its doors with its bolts and its bars.

*3:15 15 Shallum the son of Colhozeh, the official of the district of Mizpah, [a]repaired the Fountain Gate. He built it, covered it and hung its doors with its bolts and its bars, and the wall of the Pool of Shelah at [b]the king's garden as far as [c]the steps that descend from the city of David.

3:16 16 After him Nehemiah the son of Azbuk, [a]official of half the district of Beth-zur, made repairs as far as *a point* opposite the tombs of David, and as far as [b]the artificial pool and the house of the mighty men.

17 After him the Levites carried out repairs *under* Rehum the son of Bani. Next to him Hashabiah, the official of half the district of Keilah, carried out repairs for his district.

18 After him their brothers carried out repairs *under* Bavvai the son of Henadad, official of *the other* half of the district of Keilah.

3:19 19 Next to him Ezer the son of Jeshua, [a]the official of Mizpah, repaired another section in front of the ascent of the armory [b]at the Angle.

3:20 20 After him Baruch the son of Zabbai zealously repaired another section, from the Angle to the doorway of the house of [a]Eliashib the high priest.

21 After him Meremoth the son of Uriah the son of Hakkoz repaired another section, from the doorway of Eliashib's house even as far as the end of his house.

3:22 22 After him the priests, [a]the men of the valley, carried out repairs.

23 After them Benjamin and Hasshub carried out repairs in front of their house. After them Azariah the son of Maaseiah, son of Ananiah, carried out repairs beside his house.

24 After him Binnui the son of Henadad repaired another section, from the house of Azariah as far as [a]the Angle and as far as the corner.

25 Palal the son of Uzai *made repairs* in front of the Angle and the tower projecting from the upper house of the king, which is by [a]the court of the guard. After him Pedaiah the son of Parosh *made repairs.*

*3:26 26 [a]The temple servants living in [b]Ophel *made repairs* as far as the front of [c]the Water Gate toward the east and the projecting tower.

3:27 27 After them [a]the Tekoites repaired another section in front of the great projecting tower and as far as the wall of Ophel.

*3:28 28 Above [a]the Horse Gate the priests carried out repairs, each in front of his house.

29 After them Zadok the son of Immer carried out repairs in front of his house. And after him Shemaiah the son of Shecaniah, the keeper of the East Gate, carried out repairs.

30 After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, repaired another section. After him Meshullam the son of Berechiah carried out repairs in front of his own quarters.

3:31 31 After him Malchijah, one of [a]the goldsmiths, carried out repairs as far as the house of the temple servants and of the merchants, in front of the Inspection

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3:15 *Fountain Gate.* Just N of the southern tip of the city, near the Pool of Siloam.

3:26 *Water Gate.* On the E; nearby was a *tower* adjacent to the wall guarding the eastern side of Ophel (i.e., Mount Zion, immediately S of the Temple).

3:28–31 *Horse Gate.* Near the Temple on the E. Further N was the *East Gate,* and still further N the *Inspection Gate* (near the present Golden Gate). Jesus may have entered Jerusalem in His triumphal entry through the Inspection Gate or the East Gate (Matt. 21:10).

Gate and as far as the upper room of the corner.

3:32 32 Between the upper room of
[a] Neh 3:1; 12:39 the corner and [a]the Sheep Gate the goldsmiths and the merchants carried out repairs.

2 *The work attacked,* 4:1–6:14

a By mockery, 4:1–6

4:1 4 Now it came about that when
[a] Neh 2:10 [a]Sanballat heard that we were rebuilding the wall, he became furious and very angry and mocked the Jews.

★4:2 2 He spoke in the presence of
[a] Ezra 4:9,10 [b] Neh 4:10 his brothers and [a]the wealthy *men* of Samaria and said, "What are these feeble Jews doing? Are they going to restore *it* for themselves? Can they offer sacrifices? Can they finish in a day? Can they revive the stones from the [b]dusty rubble even the burned ones?"

★4:3 3 Now Tobiah the Ammonite
[a] Lam 5:18 *was* near him and he said, "Even what they are building— [a]if a fox should jump on *it,* he would break their stone wall down!"

★4:4 4 [a]Hear, O our God, how we
[a] Ps 123:3,4 [b] Ps 79:12 are despised! [b]Return their reproach on their own heads and give them up for plunder in a land of captivity.

4:5 5 Do not [a]forgive their iniq-
[a] Ps 69:27,28; Jer 18:23 uity and let not their sin be blotted out before You, for they have demoralized the builders.

★4:6 6 So we built the wall and the whole wall was joined together to half its *height,* for the people had a mind to work.

b By conspiracy, 4:7–23

7 Now it came about when Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites heard that the repair of the walls of Jerusalem went on, *and* that the breaches began to be closed, they were very angry.

8 All of them [a]conspired to- 4:8
[a] Ps 83:3 gether to come *and* fight against Jerusalem and to cause a disturbance in it.

9 But we prayed to our God, 4:9
[a] Neh 4:11 and because of them we [a]set up a guard against them day and night.

10 Thus in Judah it was said, ★4:10
"The strength of the burden bearers is failing,
Yet there is much rubbish;
And we ourselves are unable
To rebuild the wall."

11 Our enemies said, "They will not know or see until we come among them, kill them and put a stop to the work."

12 It came about when the Jews who lived near them came and told us ten times, "They will come up against us from every place where you may turn,"

13 then I stationed *men* in the ★4:13
[a] Neh 4:17,18 lowest parts of the space behind the wall, the exposed places, and I [a]stationed the people in families with their swords, spears and bows.

14 When I saw *their fear,* I rose 4:14
[a] Num 14:9; Deut 1:29,30 [b] 2 Sam 10:12 and spoke to the nobles, the officials and the rest of the people: "[a]Do not be afraid of them; remember the Lord who is great and awesome, and [b]fight for your brothers, your sons, your daughters, your wives and your houses."

15 It happened when our ene- 4:15
[a] 2 Sam 17:14 mies heard that it was known to us, and that [a]God had frustrated their plan, then all of us returned to the wall, each one to his work.

4:2 *burned.* Fire would weaken and crack the limestone.

4:3 *Tobiah* taunted the Jews by insinuating that a lightweight *fox* could destroy their inept efforts.

4:4–5 The fact that God was being challenged explains the harsh tone of Nehemiah's prayer.

4:6–9 With the walls half-built (v. 6), mere jeering was insufficient and an open attack was now planned (v. 8), necessitating both prayer and constant vigil (v. 9).

4:10–12 The persistent rumor of imminent attack discouraged the workers. *Judah.* I.e., among the Jews. Neighboring Jews repeatedly urged those who were building to leave their work and return home to protect their families (v. 12).

4:13 Apparently the families outside Jerusalem were brought into the city and given protection.

*4:16 16 It came about from that day on, that half of my servants carried on the work while half of them held the spears, the shields, the bows and the breastplates; and the captains *were* behind the whole house of Judah.

17 Those who were rebuilding the wall and those who carried burdens took *their* load with one hand doing the work and the other holding a weapon.

18 As for the builders, each *wore* his sword girded at his side as he built, while the trumpeter *stood* near me.

19 I said to the nobles, the officials and the rest of the people, "The work is great and extensive, and we are separated on the wall far from one another.

4:20 [a]Ex 14:14; Deut 1:30 20"At whatever place you hear the sound of the trumpet, rally to us there. [a]Our God will fight for us."

21 So we carried on the work with half of them holding spears from dawn until the stars appeared.

22 At that time I also said to the people, "Let each man with his servant spend the night within Jerusalem so that they may be a guard for us by night and a laborer by day."

23 So neither I, my brothers, my servants, nor the men of the guard who followed me, none of us removed our clothes, each *took* his weapon *even to* the water.

c *By extortion,* 5:1-19

*5:1 [a]Lev 25:35 5 Now [a]there was a great outcry of the people and of their wives against their [b]Jewish brothers. 5:1 [b]Deut 15:7

2 For there were those who said, "We, our sons and our daughters are many; therefore let us [a]get grain that we may eat and live." 5:2 [a]Hag 1:6

3 There were others who said, "We are mortgaging our fields, our vineyards and our houses that we might get grain because of the famine."

4 Also there were those who said, "We have borrowed money [a]for the king's tax *on* our fields and our vineyards. 5:4 [a]Ezra 4:13; 7:24

5"Now [a]our flesh is like the flesh of our brothers, our children like their children. Yet behold, [b]we are forcing our sons and our daughters to be slaves, and some of our daughters are forced into bondage *already,* and we are helpless because our fields and vineyards belong to others." 5:5 [a]Gen 37:27 [b]Lev 25:39

6 Then I was very [a]angry when I had heard their outcry and these words. 5:6 [a]Ex 11:8

7 I consulted with myself and contended with the nobles and the rulers and said to them, "[a]You are exacting usury, each from his brother!" Therefore, I held a great assembly against them. 5:7 [a]Ex 22:25; Lev 25:36; Deut 23:19,20

8 I said to them, "We according to our ability [a]have redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?" Then they were silent and could not find a word *to say.* *5:8 [a]Lev 25:48

9 Again I said, "The thing which you are doing is not good;

4:16–23 Measures Nehemiah took included seeing that half of his own bodyguard was always armed, alerting each ruler to be ready to lead his group in case of attack (v. 16), arming the laborers (v. 17), seeing that each builder had a sword at his side (v. 18), having a trumpeter always ready to sound the alarm (v. 18), and urging all who could possibly do so to remain in Jerusalem at night (v. 22).

5:1–5 It is uncertain whether the events of this chapter happened during the time the walls were being built (when normal means of gaining income would have been interrupted) or later (which v. 7, the calling of a great assembly, and v. 14 may indicate—although v. 16 seems to suggest otherwise). The landless were short of food (v. 2); the landowners were forced to mortgage their land because of a famine (v. 3); and borrowing was necessary to pay a property tax imposed by the Persians. These existing problems were aggravated and erupted because of the economic pressures of rebuilding. On usury and slavery, see notes on Ex. 21:1–6; 22:25–27; Lev. 25:35–46; Deut. 24:10–13.

5:8 Nehemiah himself had bought back Jews sold into slavery to heathens.

5:9 [a]Neh 4:4 should you not walk in the fear of our God because of [a]the reproach of the nations, our enemies?

*5:10 10"And likewise I, my brothers and my servants are lending them money and grain. Please, let us leave off this usury.

11"Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth *part* of the money and of the grain, the new wine and the oil that you are exacting from them."

5:12 [a]2 Chr 28:15 [b]Neh 10:31 [c]Ezra 10:5 12 Then they said, "We [a]will give *it* back and [b]will require nothing from them; we will do exactly as you say." So I called the priests and [c]took an oath from them that they would do according to this promise.

*5:13 [a]Acts 18:6 [b]Neh 8:6 13 I [a]also shook out the front of my garment and said, "Thus may God shake out every man from his house and from his possessions who does not fulfill this promise; even thus may he be shaken out and emptied." And [b]all the assembly said, "Amen!" And they praised the LORD. Then the people did according to this promise.

*5:14 [a]Neh 1:1 [b]Neh 13:6 14 Moreover, from the day that I was appointed to be their governor in the land of Judah, from [a]the twentieth year to the [b]thirty-second year of King Artaxerxes, *for* twelve years, neither I nor my kinsmen have eaten the governor's food *allowance.*

*5:15 15 But the former governors who were before me laid burdens on the people and took from them bread and wine besides forty shekels of silver; even their servants domineered the people. But I did not do so [a]because of the fear of God.

5:15 [a]Neh 5:9; Job 31:23

16 I also applied myself to the work on this wall; we did not buy any land, and all my servants were gathered there for the work.

17 Moreover, [a]*there were* at my table one hundred and fifty Jews and officials, besides those who came to us from the nations that were around us.

5:17 [a]1 Kin 18:19

18 Now [a]that which was prepared for each day was one ox *and* six choice sheep, also birds were prepared for me; and once in ten days all sorts of wine *were furnished* in abundance. Yet for all this [b]I did not demand the governor's food *allowance,* because the servitude was heavy on this people.

*5:18 [a]1 Kin 4:22,23 [b]2 Thess 3:8

19 [a]Remember me, O my God, for good, *according to* all that I have done for this people.

5:19 [a]Neh 13:14,22, 31

d *By compromise,* 6:1–4

6 Now it came about when it was reported to Sanballat, Tobiah, to Geshem the Arab and to the rest of our enemies that I had rebuilt the wall, and *that* no breach remained in it, [a]although at that time I had not set up the doors in the gates,

*6:1 [a]Neh 3:1,3

2 that Sanballat and Geshem sent *a message* to me, saying, "Come, let us meet together at Chephirim in the plain of [a]Ono." But they were planning to harm me.

*6:2 [a]1 Chr 8:12

3 So I sent messengers to them, saying, "I am doing a great work and I cannot come down. Why should the work stop while I leave it and come down to you?"

4 They sent *messages* to me

5:10–11 Nehemiah urged the return of property held in pledge and the forgiveness of interest payments so that those in debt could begin to pay off the principal. *the hundredth part of the money.* Interest at the rate of 1 percent per month or 12 percent per year.

5:13 *I also shook out the front of my garment.* A gesture symbolizing complete rejection of any who might violate this agreement.

5:14 During the entire 12 years of his first term as governor, Nehemiah did not take any salary or allowance from the people as former Persian governors had done.

5:15 *forty shekels* = one lb (.45 kg).

5:18 Nehemiah set an unselfish example for all the people.

6:1 On these men, see notes on 2:10 and 2:19.

6:2 Because progress on the wall had lessened the danger of attack, Nehemiah's enemies tried to lure him to the *plain of Ono,* 19 mi (31 km) N of Jerusalem, where they could more easily assassinate him or attack Jerusalem in his absence.

four times in this manner, and I answered them in the same way.

e By slander, 6:5–9

*6:5 5 Then Sanballat sent his servant to me in the same manner a fifth time with an open letter in his hand.

6:6 [a]Neh 2:19 6 In it was written, "It is reported among the nations, and Gashmu says, that [a]you and the Jews are planning to rebel; therefore you are rebuilding the wall. And you are to be their king, according to these reports.

*6:7 7 "You have also appointed prophets to proclaim in Jerusalem concerning you, 'A king is in Judah!' And now it will be reported to the king according to these reports. So come now, let us take counsel together."

6:8 [a]Job 13:4; Ps 52:2 8 Then I sent *a message* to him saying, "Such things as you are saying have not been done, but you are [a]inventing them in your own mind."

6:9 [a]Ps 138:3 9 For all of them were *trying* to frighten us, thinking, "They will become discouraged with the work and it will not be done." But now, [a]*O God,* strengthen my hands.

f By treachery, 6:10–14

*6:10 [a]Jer 36:5 10 When I entered the house of Shemaiah the son of Delaiah, son of Mehetabel, [a]who was confined at home, he said, "Let us meet together in the house of God, within the temple, and let us close the doors of the temple, for they are coming to kill you, and they are coming to kill you at night."

6:11 [a]Prov 28:1 11 But I said, "[a]Should a man like me flee? And could one such as I go into the temple to save his life? I will not go in."

12 Then I perceived that surely God had not sent him, but he uttered *his* prophecy against me because Tobiah and Sanballat had hired him.

6:13 [a]Neh 6:6 13 He was hired for this reason, [a]that I might become frightened and act accordingly and sin, so that they might have an evil report in order that they could reproach me.

6:14 [a]Neh 13:29 [b]Ezek 13:17 14 [a]Remember, O my God, Tobiah and Sanballat according to these works of theirs, and also Noadiah [b]the prophetess and the rest of the prophets who were *trying* to frighten me.

3 *The work accomplished,* 6:15–7:3

*6:15 [a]Neh 4:1,2 15 So [a]the wall was completed on the twenty-fifth of *the month* Elul, in fifty-two days.

6:16 [a]Neh 2:10; 4:1, 7 [b]Ex 14:25 16 It came about [a]when all our enemies heard *of it,* and all the nations surrounding us saw *it,* they lost their confidence; for [b]they recognized that this work had been accomplished with the help of our God.

*6:17 17 Also in those days many letters went from the nobles of Judah to Tobiah, and Tobiah's *letters* came to them.

18 For many in Judah were bound by oath to him because he was the son-in-law of Shecaniah the son of Arah, and his son Jehohanan had married the daughter

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6:5–6 Having failed to draw Nehemiah outside Jerusalem, *Sanballat* sent an *open letter,* which was either posted or read publicly, accusing Nehemiah of wanting to be king.

6:7 Perhaps Malachi was prophesying at this time, and Sanballat deliberately twisted his message about Messiah the King and applied it to Nehemiah.

6:10–14 *Shemaiah* claimed to have a special revelation about a plot against Nehemiah's life and suggested that the Holy Place in the Temple would be the only safe place for Nehemiah. But the suggestion unmasked Shemaiah's treachery, for only the priests could enter the Holy Place (Num. 18:7). If Nehemiah had done so, his testimony would have been ruined.

6:15 To finish in 52 days was a tremendous accomplishment, and one that was recognized as due to the power of God (v. 16). *Elul* was Aug.-Sept. The wall was completed on Sept. 21, 444 B.C.

6:17 Both through his wife and his daughter-in-law, *Tobiah* had links with influential families in Jerusalem (cf. Ezra 2:5 for *Arah* and Neh. 3:4, 30 for Meshullam). Nehemiah had to face opposition within his own ranks!

of Meshullam the son of Berechiah.

19 Moreover, they were speaking about his good deeds in my presence and reported my words to him. Then Tobiah sent letters to frighten me.

*7:1 [a]Neh 6:1,15

7 Now it came about when [a]the wall was rebuilt and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed,

*7:2 [a]Neh 1:2 [b]Neh 10:23 [c]Neh 2:8 [d]Neh 13:13

2 that I put [a]Hanani my brother, and [b]Hananiah the commander of [c]the fortress, in charge of Jerusalem, for he was [d]a faithful man and feared God more than many.

3 Then I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot, and while they are standing *guard,* let them shut and bolt the doors. Also appoint guards from the inhabitants of Jerusalem, each at his post, and each in front of his own house."

C The Register of the People, 7:4–73

*7:4

4 Now the city was large and spacious, but the people in it were few and the houses were not built.

7:5 [a]Prov 2:6; 3:6

5 [a]Then my God put it into my heart to assemble the nobles, the officials and the people to be enrolled by genealogies. Then I found the book of the genealogy of those who came up first in which I found the following record:

7:6 [a]Ezra 2:1-70

6 [a]These are the people of the province who came up from the captivity of the exiles whom Nebuchadnezzar the king of Babylon had carried away, and who returned to Jerusalem and Judah, each to his city,

7 who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

The number of men of the people of Israel:

8 the sons of Parosh, 2,172;
9 the sons of Shephatiah, 372;
10 the sons of Arah, 652;
11 the sons of Pahath-moab of the sons of Jeshua and Joab, 2,818;
12 the sons of Elam, 1,254;
13 the sons of Zattu, 845;
14 the sons of Zaccai, 760;
15 the sons of Binnui, 648;
16 the sons of Bebai, 628;
17 the sons of Azgad, 2,322;
18 the sons of Adonikam, 667;
19 the sons of Bigvai, 2,067;
20 the sons of Adin, 655;
21 the sons of Ater, of Hezekiah, 98;
22 the sons of Hashum, 328;
23 the sons of Bezai, 324;
24 the sons of Hariph, 112;
25 the sons of Gibeon, 95;
26 the men of Bethlehem and Netophah, 188;
27 the men of Anathoth, 128;
28 the men of Beth-azmaveth, 42;
29 the men of Kiriath-jearim, Chephirah and Beeroth, 743;
30 the men of Ramah and Geba, 621;
31 the men of Michmas, 122;
32 the men of Bethel and Ai, 123;
33 the men of the other Nebo, 52;
34 the sons of the other Elam, 1,254;
35 the sons of Harim, 320;
36 the men of Jericho, 345;
37 the sons of Lod, Hadid and Ono, 721;
38 the sons of Senaah, 3,930.
39 The priests: the sons of Jedaiah of the house of Jeshua, 973;
40 the sons of Immer, 1,052;

7:1 *doors.* In the gates (cf. 6:1). *gatekeepers and the singers and the Levites.* Appointed to guard the gates (v. 3).

7:2 *the fortress* protected the Temple. See note on 2:7–9.

7:4–73 This record, probably stored in the Temple archives, is virtually the same as in Ezra 2 and was likely the basis for Nehemiah's populating Jerusalem with those of pure ancestry (11:1).

41 the sons of Pashhur, 1,247;
42 the sons of Harim, 1,017.
43 The Levites: the sons of Jeshua, of Kadmiel, of the sons of Hodevah, 74.
44 The singers: the sons of Asaph, 148.
45 The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, 138.
46 The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
47 the sons of Keros, the sons of Sia, the sons of Padon,
48 the sons of Lebana, the sons of Hagaba, the sons of Shalmai,
49 the sons of Hanan, the sons of Giddel, the sons of Gahar,
50 the sons of Reaiah, the sons of Rezin, the sons of Nekoda,
51 the sons of Gazzam, the sons of Uzza, the sons of Paseah,
52 the sons of Besai, the sons of Meunim, the sons of Nephushesim,
53 the sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
54 the sons of Bazlith, the sons of Mehida, the sons of Harsha,
55 the sons of Barkos, the sons of Sisera, the sons of Temah,
56 the sons of Neziah, the sons of Hatipha.
57 The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,
58 the sons of Jaala, the sons of Darkon, the sons of Giddel,
59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Amon.
60 All the temple servants and the sons of Solomon's servants *were* 392.
61 These *were* they who came up from Tel-melah, Tel-harsha, Cherub, Addon and Immer; but they could not show their fathers' houses or their descendants, whether they were of Israel:
62 the sons of Delaiah, the sons of Tobiah, the sons of Nekoda, 642.
63 Of the priests: the sons of Hobaiah, the sons of Hakkoz, the sons of Barzillai, who took a wife of the daughters of Barzillai, the Gileadite, and was named after them.
64 These searched *among* their ancestral registration, but it could not be located; therefore they were considered unclean *and excluded* from the priesthood.
65 [a]The governor said to them that they should not eat from the most holy things until a priest arose with [b]Urim and Thummim. 7:65 [a]Neh 8:9; 10:1 [b]Ex 28:30; Deut 33:8
66 The whole assembly together *was* 42,360,
67 besides their male and female servants, of whom *there were* 7,337; and they had 245 male and female singers.
68 [a]Their horses were 736; their mules, 245; 7:68 [a]Ezra 2:66
69 *their* camels, 435; *their* donkeys, 6,720.
70 Some from among the heads of fathers' *households* gave to the work. The [a]governor gave to the treasury 1,000 gold drachmas, 50 basins, 530 priests' garments. *7:70 [a]Neh 7:65; 8:9
71 Some of the heads of fathers' *households* gave into the treasury of the work 20,000 gold drachmas and 2,200 silver minas. *7:71
72 That which the rest of the people gave was 20,000 gold drachmas and 2,000 silver minas and 67 priests' garments. *7:72
73 Now [a]the priests, the Levites, the gatekeepers, the singers, some of the people, the temple servants and all Israel, lived in their cities. 7:73 [a]1 Chr 9:2 [b]Ezra 3:1
[b]And when the seventh month came, the sons of Israel *were* in their cities.

7:70 *1,000 gold drachmas* = 19 lb (8.6 kg).
7:71 *20,000 gold drachmas* = 375 lb (170 kg). *2,200 silver minas* = 2,750 lb (1.375 tons, or 1.24 metric tons).
7:72 *2,000 silver minas* = 2,500 lb (1.25 tons, or 1.13 metric tons).

II RENEWING THE COVENANT (UNDER EZRA), 8:1–10:39

A The Reading of the Law, 8:1–8

8:1 8 And all the people gathered as one man at the square which was in front of [a]the Water Gate, and they asked [b]Ezra the scribe to bring [c]the book of the law of Moses which the LORD had given to Israel.

*8:2 2 Then [a]Ezra the priest brought the law before the assembly of men, women and all who *could* listen with understanding, on [b]the first day of the seventh month.

8:3 3 He read from it before the square which was in front of [a]the Water Gate from early morning until midday, in the presence of men and women, those who could understand; and all the people were attentive to the book of the law.

*8:4 4 Ezra the scribe stood at a wooden podium which they had made for the purpose. And beside him stood Mattithiah, Shema, Anaiah, Uriah, Hilkiah, and Maaseiah on his right hand; and Pedaiah, Mishael, Malchijah, Hashum, Hashbaddanah, Zechariah *and* Meshullam on his left hand.

*8:5 5 Ezra opened [a]the book in the sight of all the people for he was standing above all the people; and when he opened it, all the people [b]stood up.

8:6 6 Then Ezra blessed the LORD the great God. And all the people answered, "[a]Amen, Amen!" while lifting up their hands; then [b]they bowed low and worshiped the LORD with *their* faces to the ground.

8:6 [b]Ex 4:31

*8:7 7 Also Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites, explained the law to the people while the people *remained* in their place.

8 They read from the book, from the law of God, translating to give the sense so that they understood the reading.

B The Response of the People, 8:9–18

*8:9 9 Then Nehemiah, who was the [a]governor, and Ezra [b]the priest *and* scribe, and the Levites who taught the people said to all the people, "[c]This day is holy to the LORD your God; [d]do not mourn or weep." For all the people were weeping when they heard the words of the law.

*8:10 10 Then he said to them, "Go, eat of the fat, drink of the sweet, and [a]send portions to him who has nothing prepared; for this day is holy to our Lord. Do not be grieved, for the joy of the LORD is your strength."

11 So the Levites calmed all the people, saying, "Be still, for the day is holy; do not be grieved."

8:12 12 All the people went away to eat, to drink, [a]to send portions and to celebrate a great festival, [b]because they understood the words which had been made known to them.

*8:13 13 Then on the second day the heads of fathers' *households* of all

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8:2 *the first day of the seventh month.* The time of the Feast of Trumpets, Sept. 27, 444 B.C. See note on Lev. 23:24.

8:4 This is the first mention of a *podium,* or platform, in the Bible; it was strong enough to support Ezra and 13 others.

8:5–6 The people often *stood* as a sign of reverence and humility (1 Sam. 1; 26; 1 Kings 8:22; Luke 18:11,13). *lifting up their hands.* A symbol of receiving God's blessing. *faces to the ground* in worship and adoration.

8:7–8 The reading of the law was interspersed with explanation; indeed, the law was also translated from Hebrew into Aramaic, the only language some of the people may have understood (cf. 13:24).

8:9 Conviction of sin caused the people to *weep,* appropriate to the Day of Atonement (on the tenth day of the month) but not to the Feast of Trumpets and the celebration of the completion of the wall.

8:10 The people sorrowed because they had not obeyed the law; they rejoiced that they could now understand it and obey it.

8:13–18 Further study of the law revealed that during the Feast of Booths, or Tabernacles (see note on Lev. 23:34–43), everybody was to dwell in booths; as a result, preparations for that time of

the people, the priests and the Levites were gathered to Ezra the scribe that they might gain insight into the words of the law.

8:14 [a]Lev 23:34,40,42

14 They found written in the law how the LORD had commanded through Moses that the sons of Israel [a]should live in booths during the feast of the seventh month.

8:15 [a]Lev 23:4 [b]Deut 16:16 [c]Lev 23:40

15 [a]So they proclaimed and circulated a proclamation in all their cities and [b]in Jerusalem, saying, "[c]Go out to the hills, and bring olive branches and wild olive branches, myrtle branches, palm branches and branches of *other* leafy trees, to make booths, as it is written."

8:16 [a]Jer 32:29 [b]Neh 8:1 [c]2 Kin 14:13; Neh 12:39

16 So the people went out and brought *them* and made booths for themselves, each [a]on his roof, and in their courts and in the courts of the house of God, and in the square at [b]the Water Gate and in the square at [c]the Gate of Ephraim.

8:17 [a]2 Chr 7:8; 8:13 [b]2 Chr 30:21

17 The entire assembly of those who had returned from the captivity made booths and lived in them. The sons of Israel [a]had indeed not done so from the days of Joshua the son of Nun to that day. And [b]there was great rejoicing.

8:18 [a]Deut 31:11 [b]Lev 23:36 [c]Num 29:35

18 [a]He read from the book of the law of God daily, from the first day to the last day. And they [b]celebrated the feast seven days, and on [c]the eighth day *there was* a solemn assembly according to the ordinance.

C The Repentance of the People, 9:1–38

*9:1 [a]Neh 8:2

9 Now on the twenty-fourth day of [a]this month the sons of Israel assembled [b]with fasting, in sackcloth and with [c]dirt upon them.

9:1 [b]Ezra 8:23 [c]1 Sam 4:12

9:2 [a]Ezra 10:11; Neh 13:3 [b]Prov 28:13; Jer 3:13

2 The [a]descendants of Israel separated themselves from all foreigners, and stood and [b]confessed their sins and the iniquities of their fathers.

*9:3 [a]Neh 8:4

3 While [a]they stood in their place, they read from the book of the law of the LORD their God for a fourth of the day; and for *another* fourth they confessed and worshiped the LORD their God.

9:4 [a]Neh 8:7

4 [a]Now on the Levites' platform stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani *and* Chenani, and they cried with a loud voice to the LORD their God.

*9:5

5 Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah *and* Pethahiah, said, "Arise, bless the LORD your God forever and ever!

O may Your glorious name be blessed
And exalted above all blessing and praise!

9:6 [a]Deut 6:4; 2 Kin 19:15 [b]Gen 1:1 [c]Col 1:16f

6"[a]You alone are the LORD.
[b]You have made the heavens,
The heaven of heavens with all their host,
The earth and all that is on it,
The seas and all that is in them.
[c]You give life to all of them
And the heavenly host bows down before You.

9:7 [a]Gen 12:1 [b]Gen 11:31

7"You are the LORD God,
[a]Who chose Abram
And brought him out from [b]Ur of the Chaldees,

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celebration were ordered. The feast had been observed since the days of *Joshua* (cf. 1 Kings 8:65; 2 Chron. 7:9; Ezra 3:4), but not by the *entire assembly* (v. 17).

9:1 Two days after the conclusion of the Feast of Booths, the people began to acknowledge their sins before God. *sackcloth.* A sign of mourning. See note on Gen. 37:34.

9:3 *a fourth of the day.* Three daylight hours.

9:5–38 Ezra's prayer began with an acknowledgment of God's majesty (v. 6) and continued with a recital of the major points of Israel's history: the Abrahamic covenant (vv. 7–8; see notes on Gen. 12:2; 15:17), the events of the Exodus from Egypt and the years of wandering in the wilderness (vv. 9–23), and the conquest of Canaan and subsequent backsliding (vv. 24–31.) It concluded with a confession of sin (vv. 32–37) and a commitment to keep God's laws (v. 38).

9:7 [c]Gen 17:5
And [c]gave him the name
Abraham.
9:8 [a]Gen 15:6, 18-21 [b]Josh 21:43-45
8"You found [a]his heart
faithful before You,
And made a covenant with
him
To give *him* the land of the
Canaanite,
Of the Hittite and the
Amorite,
Of the Perizzite, the
Jebusite and the
Girgashite—
To give *it* to his
descendants.
And You [b]have fulfilled
Your promise,
For You are righteous.

9:9 [a]Ex 3:7 [b]Ex 14:10-14, 31
9"[a]You saw the affliction of
our fathers in Egypt,
And [b]heard their cry by
the Red Sea.
9:10 [a]Ex 7:8-12:32 [b]Ex 5:2 [c]Ex 9:16
10"Then You performed
[a]signs and wonders
against Pharaoh,
Against all his servants and
all the people of his
land;
For You knew that [b]they
acted arrogantly toward
them,
And [c]made a name for
Yourself as *it is* this day.
9:11 [a]Ex 14:21 [b]Ex 15:1,5,10
11"[a]You divided the sea
before them,
So they passed through the
midst of the sea on dry
ground;
And [b]their pursuers You
hurled into the depths,
Like a stone into raging
waters.
9:12 [a]Ex 13:21,22
12"And with a pillar of cloud
[a]You led them by day,
And with a pillar of fire by
night
To light for them the way
In which they were to go.
9:13 [a]Ex 19:11, 18-20 [b]Ex 20:1 [c]Ps 19:7-9
13"Then [a]You came down on
Mount Sinai,
And [b]spoke with them
from heaven;
You gave them [c]just
ordinances and true
laws,
Good statutes and
commandments.
9:14 [a]Ex 16:23; 20:8
14"So You made known to
them [a]Your holy
sabbath,
And laid down for them
commandments,
statutes and law,
Through Your servant
Moses.
9:15 [a]Ex 16:4,14,15 [b]Ex 17:6; Num 20:7-13 [c]Deut 1:8,21
15"You [a]provided bread from
heaven for them for
their hunger,
You [b]brought forth water
from a rock for them for
their thirst,
And You [c]told them to
enter in order to possess
The land which You swore
to give them.

9:16 [a]Neh 9:10 [b]Deut 1:26-33; 31:27; Neh 9:29
16"But they, our fathers,
[a]acted arrogantly;
They [b]became stubborn
and would not listen to
Your commandments.
9:17 [a]Ps 78:11, 42-55 [b]Num 14:4 [c]Ex 34:6,7; Num 14:18
17"They refused to listen,
And [a]did not remember
Your wondrous deeds
which You had
performed among them;
So they became stubborn
and [b]appointed a
leader to return to their
slavery in Egypt.
But You are a God [c]of
forgiveness,
Gracious and
compassionate,
Slow to anger and
abounding in
lovingkindness;
And You did not forsake
them.
9:18 [a]Ex 32:4-8,31
18"Even when they [a]made
for themselves
A calf of molten metal
And said, 'This is your God
Who brought you up from
Egypt,'
And committed great
blasphemies,
9:19 [a]Deut 8:2-4; Neh 9:27,31 [b]Neh 9:12
19 [a]You, in Your great
compassion,
Did not forsake them in
the wilderness;
[b]The pillar of cloud did
not leave them by day,
To guide them on their
way,

Nor the pillar of fire by night, to light for them the way in which they were to go.

9:20 [a]Num 11:17; Neh 9:30; Is 63:11-14

20"[a]You gave Your good Spirit to instruct them,
Your manna You did not withhold from their mouth,
And You gave them water for their thirst.

9:21 [a]Deut 2:7

21"Indeed, [a]forty years You provided for them in the wilderness *and* they were not in want;
Their clothes did not wear out, nor did their feet swell.

9:22 [a]Num 21:21-35

22"You also gave them kingdoms and peoples,
And allotted *them* to them as a boundary.
[a]They took possession of the land of Sihon the king of Heshbon
And the land of Og the king of Bashan.

9:23 [a]Gen 15:5; 22:17

23"You made their sons numerous as [a]the stars of heaven,
And You brought them into the land
Which You had told their fathers to enter and possess.

9:24 [a]Josh 11:23; 21:43 [b]Josh 18:1

24"[a]So their sons entered and possessed the land.
And [b]You subdued before them the inhabitants of the land, the Canaanites,
And You gave them into their hand, with their kings and the peoples of the land,
To do with them as they desired.

9:25 [a]Deut 3:5 [b]Num 13:27 [c]Deut 6:11 [d]Deut 32:15

25"[a]They captured fortified cities and a [b]fertile land.
They took possession of [c]houses full of every good thing,
Hewn cisterns, vineyards, olive groves,
Fruit trees in abundance.
So they ate, were filled and [d]grew fat,
And [e]reveled in Your great goodness.

9:25 [e]1 Kin 8:66

9:26 [a]Judg 2:11 [b]1 Kin 14:9 [c]2 Chr 36:16 [d]Neh 9:30 [e]Neh 9:18

26"[a]But they became disobedient and rebelled against You,
And [b]cast Your law behind their backs
And [c]killed Your prophets who had [d]admonished them
So that they might return to You,
And [e]they committed great blasphemies.

9:27 [a]Judg 2:14 [b]Deut 4:29 [c]Judg 2:16

27"Therefore You [a]delivered them into the hand of their oppressors who oppressed them,
But when they cried to You [b]in the time of their distress,
You heard from heaven, and according to Your great compassion
You [c]gave them deliverers who delivered them from the hand of their oppressors.

9:28 [a]Judg 3:11 [b]Ps 106:43

28"But [a]as soon as they had rest, they did evil again before You;
Therefore You abandoned them to the hand of their enemies, so that they ruled over them.
When they cried again to You, You heard from heaven,
And [b]many times You rescued them according to Your compassion,

9:29 [a]Neh 9:26,30 [b]Neh 9:10,16 [c]Lev 18:5 [d]Zech 7:11

29 And [a]admonished them in order to turn them back to Your law.
Yet [b]they acted arrogantly and did not listen to Your commandments but sinned against Your ordinances,
By [c]which if a man observes them he shall live.
And they [d]turned a stubborn shoulder and stiffened their neck, and would not listen.

9:30 [a]Ps 95:10; Acts 13:18 [b]2 Kin 17:13-18; 2 Chr 36:15,16; Neh 9:26,29 [c]Neh 9:20

30"[a]However, You bore with
them for many years,
And [b]admonished them
by [c]Your Spirit through
Your prophets,
Yet they would not give
ear.
Therefore You gave them
into the hand of the
peoples of the lands.

9:31 [a]Jer 4:27 [b]Neh 9:17

31"Nevertheless, in Your great
compassion You [a]did
not make an end of
them or forsake them,
For You are [b]a gracious
and compassionate God.

9:32 [a]Neh 1:5 [b]2 Kin 15:19, 29; 2 Kin 17:3-6; Ezra 4:2,10

32"Now therefore, our God,
[a]the great, the mighty,
and the awesome God,
who keeps covenant and
lovingkindness,
Do not let all the hardship
seem insignificant
before You,
Which has come upon us,
our kings, our princes,
our priests, our
prophets, our fathers
and on all Your people,
[b]From the days of the
kings of Assyria to this
day.

9:33 [a]Gen 18:25; Jer 12:1

33"However, [a]You are just in
all that has come upon
us;
For You have dealt
faithfully, but we have
acted wickedly.
34"For our kings, our leaders,
our priests and our
fathers have not kept
Your law
Or paid attention to Your
commandments and
Your admonitions with
which You have
admonished them.

9:35 [a]Deut 28:47 [b]Neh 9:25

35"But [a]they, in their own
kingdom,
[b]With Your great
goodness which You
gave them,
With the broad and rich
land which You set
before them,
Did not serve You or turn
from their evil deeds.
36"Behold, [a]we are slaves
today,
And as to the land which
You gave to our fathers
to eat of its fruit and its
bounty,
Behold, we are slaves in it.

***9:36** [a]Deut 28:48

37"[a]Its abundant produce is
for the kings
Whom You have set over
us because of our sins;
They also rule over our
bodies
And over our cattle as they
please,
So we are in great distress.

9:37 [a]Deut 28:33

38"Now because of all this
[a]We are making an
agreement in writing;
And on the [b]sealed
document *are the names*
of our leaders, our
Levites *and* our priests."

9:38 [a]Neh 10:29 [b]Neh 10:1

D The Ratification of the Covenant, 10:1-27

10:1 [a]Neh 9:38

10 Now on the [a]sealed document *were the names of:* Nehemiah the governor, the son of Hacaliah, and Zedekiah,
2 Seraiah, Azariah, Jeremiah,
3 Pashhur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah. These *were* the priests.
9 And the Levites: Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;
10 also their brothers Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Mica, Rehob, Hashabiah,

9:36–37 They were *slaves* in their own land because the Persians required tribute of money, produce, and military service.

12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 The leaders of the people: Parosh, Pahath-moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hezekiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.

E The Responsibilities of the Covenant, 10:28–39

*10:28 a Ezra 2:36-58 b Neh 9:2

28 Now [a]the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants and [b]all those who had separated themselves from the peoples of the lands to the law of God, their wives, their sons and their daughters, all those who had knowledge and understanding,

*10:29 a Neh 5:12

29 are joining with their kinsmen, their nobles, and are [a]taking on themselves a curse and an oath to walk in God's law, which was given through Moses, God's servant, and to keep and to observe all the commandments of GOD our Lord, and His ordinances and His statutes;

*10:30 a Ex 34:16; Deut 7:3

30 and [a]that we will not give our daughters to the peoples of the land or take their daughters for our sons.

10:31 a Neh 13:15-22

31 As [a]for the peoples of the land who bring wares or any grain on the sabbath day to sell, we will not buy from them on the sabbath or a holy day; and we will forego *the crops* the [b]seventh year and the [c]exaction of every debt.

10:31 b Ex 23:10,11; Lev 25:1-7 c Deut 15:1,2

*10:32 a Ex 30:11-16; Matt 17:24

32 We also placed ourselves under obligation to contribute yearly [a]one third of a shekel for the service of the house of our God:

10:33 a Lev 24:5,6; 2 Chr 2:4

33 for the [a]showbread, for the continual grain offering, for the continual burnt offering, the sabbaths, the new moon, for the appointed times, for the holy things and for the sin offerings to make atonement for Israel, and all the work of the house of our God.

*10:34 a Neh 11:1 b Neh 13:31

34 Likewise [a]we cast lots [b]for the supply of wood *among* the priests, the Levites and the people in order that they might bring it to the house of our God, according to our fathers' households, at fixed times annually, to burn on the altar of the LORD our God, as it is written in the law;

10:35 a Ex 23:19; 34:26; Deut 26:2

35 and in order that they might bring the first fruits of our ground and [a]the first fruits of all the fruit of every tree to the house of the LORD annually,

10:36 a Ex 13:2

36 and [a]bring to the house of our God the firstborn of our sons and of our cattle, and the firstborn of our herds and our flocks as it is written in the law, for the priests who are ministering in the house of our God.

10:37 a Lev 23:17 b Neh 13:5,9 c Lev 27:30; Num 18:21

37 [a]We will also bring the first of our dough, our contributions, the fruit of every tree, the new wine and the oil [b]to the priests at the chambers of the house of our God, and the [c]tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns.

10:28 *the temple servants.* See note on Ezra 2:43.

10:29 *curse.* The penalty for violating the oath they took in binding themselves to keep God's law.

10:30–39 The people agreed (1) not to marry heathens (see note on Deut. 7:3–4), (2) to keep the Sabbath and holy days free of commercial activity (see notes on Ex. 20:8–11 and Amos 8:5), (3) to observe the sabbatical year (see note on Ex. 23:10–11), and (4) to support the Temple.

10:32 The one-third-shekel tax was a revival of an earlier command (though requiring a lesser amount than previously; see note on Ex. 30:11–16). The reduced rate may indicate something of the poverty of the people at this time.

10:34 *supply of wood.* Necessary to keep the fire going on the altar (Lev. 6:12).

*10:38 [a]Num 18:26 [b]Neh 13:12,13

38 [a]The priest, the son of Aaron, shall be with the Levites when the Levites receive tithes, and the Levites shall bring up the tenth of the tithes to the house of our God, to the chambers of [b]the storehouse.

*10:39 [a]Deut 12:6 [b]Neh 13:10,11

39 For the sons of Israel and the sons of Levi shall bring the [a]contribution of the grain, the new wine and the oil to the chambers; there are the utensils of the sanctuary, the priests who are ministering, the gatekeepers and the singers. Thus [b]we will not neglect the house of our God.

III REFORMING THE NATION, 11:1–13:31

A Repopulating the Cities, 11:1–12:26

1 Jerusalem, 11:1–24

*11:1 [a]Neh 7:4 [b]Neh 10:34 [c]Neh 11:18; Is 48:2

11 Now [a]the leaders of the people lived in Jerusalem, but the rest of the people [b]cast lots to bring one out of ten to live in Jerusalem, [c]the holy city, while nine-tenths *remained* in the *other* cities.

11:2 [a]Judg 5:9

2 And the people blessed all the men who [a]volunteered to live in Jerusalem.

*11:3 [a]1 Chr 9:2-34 [b]Neh 7:73; 11:20 [c]Ezra 2:43 [d]Neh 7:57

3 [a]Now these are the heads of the provinces who lived in Jerusalem, but in the cities of Judah [b]each lived on his own property in their cities—the Israelites, the priests, the Levites, the [c]temple servants and the [d]descendants of Solomon's servants.

4 Some of the sons of Judah and some of the sons of Benjamin lived in Jerusalem. From the sons of Judah: Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the sons of Perez;

5 and Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of the Shilonite.

6 All the sons of Perez who lived in Jerusalem were 468 able men.

7 Now these are the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;

8 and after him Gabbai *and* Sallai, 928.

9 Joel the son of Zichri was their overseer, and Judah the son of Hassenuah was second in command of the city.

10 From the priests: Jedaiah the son of Joiarib, Jachin,

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the leader of the house of God,

12 and their kinsmen who performed the work of the temple, 822; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,

13 and his kinsmen, heads of fathers' *households,* 242; and Amashsai the son of Azarel, the son of Ahzai, the son of Meshillemoth, the son of Immer,

14 and their brothers, valiant warriors, 128. And their overseer was Zabdiel, the son of Haggedolim.

15 Now from the Levites: Shemaiah the son of Hasshub, the

10:38–39 On the tithe, see notes on Lev. 27:30–33 and Mal. 3:8. The Levites had to tithe the tithes given to them in order to support the serving priests, porters, and singers.

10:39 *not neglect.* Exactly what they had been doing, giving preference to building their own homes rather than the Temple (Hag. 1:1–4).

11:1–2 Now that Jerusalem (here first referred to as *the holy city*) was secured with walls, it needed to be repopulated, so *lots* were cast to bring one-tenth of the country's population into the city. Others apparently moved voluntarily (v. 2).

11:3–24 These verses (cf. 1 Chron. 9:2–17) apparently list those already resident in Jerusalem, including laymen (vv. 3–9), priests (vv. 10–14), Levites (vv. 15–18), gatekeepers (v. 19), Temple servants (v. 21; on *Ophel,* see note on 3:26), and certain other individuals (vv. 22–24; on *the sons of Asaph,* see note on Ezra 2:41).

son of Azrikam, the son of Hashabiah, the son of Bunni;

11:16 [a] 1 Chr 26:29
16 and Shabbethai and Jozabad, from the leaders of the Levites, who were in charge of [a]the outside work of the house of God;

17 and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the leader in beginning the thanksgiving at prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

11:18 [a] Neh 11:1
18 All the Levites in [a]the holy city *were* 284.

19 Also the gatekeepers, Akkub, Talmon and their brethren who kept watch at the gates, *were* 172.

11:20 [a] Neh 11:3
20 The rest of Israel, of the priests *and* of the Levites, *were* in all the cities of Judah, each [a]on his own inheritance.

11:21 [a] Neh 3:26
21 But [a]the temple servants were living in Ophel, and Ziha and Gishpa were in charge of the temple servants.

11:22 [a] Neh 11:9,14
22 Now [a]the overseer of the Levites in Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, from the sons of Asaph, who were the singers for the service of the house of God.

11:23 [a] Ezra 6:8; 7:20 [b] Neh 12:47
23 [a]For *there was* a commandment from the king concerning them and a firm regulation for the song leaders [b]day by day.

11:24 [a] Gen 38:30 [b] 1 Chr 18:17
24 Pethahiah the son of Meshezabel, of the sons [a]of Zerah the son of Judah, was the [b]king's representative in all matters concerning the people.

2 *Other cities,* 11:25–36

*11:25 [a] Josh 14:15
25 Now as for the villages with their fields, some of the sons of Judah lived in [a]Kiriath-arba and its towns, in [b]Dibon and its towns, and in Jekabzeel and its villages,

11:25 [b] Josh 13:9,17

26 and in Jeshua, in Moladah and Beth-pelet,

27 and in Hazar-shual, in Beersheba and its towns,

28 and in Ziklag, in Meconah and in its towns,

29 and in En-rimmon, in Zorah and in Jarmuth,

30 Zanoah, Adullam, and their villages, Lachish and its fields, Azekah and its towns. So they encamped from Beersheba as far as the valley of Hinnom.

*11:30

31 The sons of Benjamin also *lived* from Geba *onward,* at Michmash and Aija, at Bethel and its towns,

32 at Anathoth, Nob, Ananiah,

*11:32

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod and Ono, the valley of craftsmen.

36 From the Levites, *some* divisions in Judah belonged to Benjamin.

3 *Priests and Levites,* 12:1–26

*12:1 [a] Ezra 2:1; 7:7
12 Now these are [a]the priests and the Levites who came up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shecaniah, Rehum, Meremoth,

4 Iddo, Ginnethoi, Abijah,

5 Mijamin, Maadiah, Bilgah,

6 Shemaiah and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah and Jedaiah. These were the heads of the priests and their kinsmen in the days of Jeshua.

8 The Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah,

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11:25–26 These verses list towns in the former territories of Judah (vv. 25–30) and Benjamin (vv. 31–36), where other Jews lived.

11:30 *Beersheba.* 32 mi (51 km) S of Jerusalem. *valley of Hinnom.* SW area of Jerusalem. See note on 2 Chron. 28:3.

11:32 *Anathoth.* Home of Jeremiah, three mi (five km) N of Jerusalem.

12:1–9 The priests and Levites who returned with Zerubbabel and Joshua (Ezra 2:2, 36–40) almost 100 years before (538 B.C.) are listed in this section. Though David had established 24 divisions of priests (see note on 1 Chron. 24:4), only 22 names are listed here either because of a copyist's omission or perhaps two divisions were unfilled. *stood opposite them in their service divisions* (v. 9). Refers either to antiphonal singing or alternate shifts of service.

and Mattaniah *who was* in charge of the songs of thanksgiving, he and his brothers.

12:9 [a]Neh 12:24 9 Also Bakbukiah and Unni, their brothers, stood opposite them [a]in *their* service divisions.

*12:10 10 Jeshua became the father of Joiakim, and Joiakim became the father of Eliashib, and Eliashib became the father of Joiada,

11 and Joiada became the father of Jonathan, and Jonathan became the father of Jaddua.

*12:12 12 Now in the days of Joiakim, the priests, the heads of fathers' *households* were: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 of Ezra, Meshullam; of Amariah, Jehohanan;

14 of Malluchi, Jonathan; of Shebaniah, Joseph;

15 of Harim, Adna; of Meraioth, Helkai;

*12:16 16 of Iddo, Zechariah; of Ginnethon, Meshullam;

17 of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 of Sallai, Kallai; of Amok, Eber;

21 of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

*12:22 22 As for the Levites, the heads of fathers' *households* were registered in the days of Eliashib, Joiada, and Johanan and Jaddua; so *were* the priests in the reign of Darius the Persian.

23 The sons of Levi, the heads of fathers' *households,* were registered in the Book of the Chronicles up to the days of Johanan the son of Eliashib.

24 The heads of the Levites *were* Hashabiah, Sherebiah and Jeshua the son of Kadmiel, with their brothers opposite them, [a]to praise *and* give thanks, as prescribed by David the man of God, [b]division corresponding to division.

12:24 [a]Neh 11:17 [b]Neh 12:9

25 Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* gatekeepers keeping watch at [a]the storehouses of the gates.

12:25 [a]1 Chr 26:15

26 These *served* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of [a]Nehemiah the governor and of Ezra the priest *and* scribe.

12:26 [a]Neh 8:9

B Rededicating the Wall, 12:27–47

27 Now at the dedication of the wall of Jerusalem they sought out the Levites from all their places, to bring them to Jerusalem so that they might celebrate the dedication with gladness, with hymns of thanksgiving and with songs [a]*to the accompaniment* of cymbals, harps and lyres.

12:27 [a]1 Chr 15:16, 28

28 So the sons of the singers were assembled from the district around Jerusalem, and from [a]the villages of the Netophathites,

*12:28 [a]1 Chr 9:16

29 from Beth-gilgal and from *their* fields in Geba and Azmaveth, for the singers had built themselves villages around Jerusalem.

30 The priests and the Levites [a]purified themselves; they also

*12:30 [a]Neh 13:22,30

12:10–11 A listing of the line of high priests from Jeshua to Jaddua. See note on v. 22.

12:12 *Joiakim.* Joshua's successor as high priest (v. 10).

12:16 *Zechariah.* The famous prophet (Ezra 5:1).

12:22 *Eliashib.* A contemporary of Nehemiah and the grandson of Joshua, the high priest in Zerubbabel's day. *Johanan.* The same as Jonathan of v. 11. *Jaddua.* Many identify him as the man who, according to Josephus, was high priest when Alexander the Great invaded Persia (333 B.C.). If so, the *Darius* of this verse was Darius III (335–331 B.C.), and a copyist, not Nehemiah, added this part of the genealogy. It is quite possible, however, that there were two high priests with the same name and that Nehemiah knew this Jaddua as a young man, if not as high priest (though this is possible as well, since, according to the Elephantine Papyri, Johanan was high priest in 408 B.C., and Nehemiah may have lived until about 400 and seen Jaddua become high priest sometime between 408 and 400). If this is an earlier Jaddua, then the *Darius* mentioned was Darius II (423–404 B.C.).

12:28–29 The places named were all near Jerusalem.

12:30 The purification of the wall would have been done by sprinkling sacrificial blood on it.

purified the people, the gates and the wall.

★12:31 31 Then I had the leaders of Judah come up on top of the wall, and I appointed two great choirs, [a]the first proceeding to the right on top of the wall toward [b]the Refuse Gate.

32 Hoshaiah and half of the leaders of Judah followed them,

33 with Azariah, Ezra, Meshullam,

34 Judah, Benjamin, Shemaiah, Jeremiah,

35 and some of the sons of the priests with trumpets; *and* Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,

12:36 36 and his kinsmen, Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah *and* Hanani, [a]with the musical instruments of David the man of God. And Ezra the scribe went before them.

12:37 37 At [a]the Fountain Gate they went directly up [b]the steps of the city of David by the stairway of the wall above the house of David to [c]the Water Gate on the east.

★12:38 38 [a]The second choir proceeded to the left, while I followed them with half of the people on the wall, [b]above the Tower of Furnaces, to [c]the Broad Wall,

12:39 39 and above [a]the Gate of Ephraim, by [b]the Old Gate, by the [c]Fish Gate, [d]the Tower of Hananel and the Tower of the Hundred, as far as the Sheep Gate; and they stopped at [e]the Gate of the Guard.

40 Then the two choirs took their stand in the house of God. So did I and half of the officials with me;

41 and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah and Hananiah, with the trumpets;

42 and Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer. And the singers sang, with Jezrahiah *their* leader,

43 and on that day they offered great sacrifices and rejoiced because [a]God had given them great joy, even the women and children rejoiced, so that the joy of Jerusalem was heard from afar.

12:43 [a]Ps 9:2; 92:4

12:44 **44** On that day [a]men were also appointed over the chambers for the stores, the contributions, the first fruits and the tithes, to gather into them from the fields of the cities the portions required by the law for the priests and Levites; for Judah rejoiced over the priests and Levites who served.

12:44 [a]Neh 13:4,5, 12,13

12:45 45 For they performed the worship of their God and the service of purification, together with the singers and the gatekeepers [a]in accordance with the command of David *and* of his son Solomon.

12:45 [a]1 Chr 25:1

★12:46 46 For in the days of David and [a]Asaph, in ancient times, *there were* [b]leaders of the singers, songs of praise and hymns of thanksgiving to God.

★12:46 [a]2 Chr 29:30 [b]1 Chr 9:33

★12:47 47 So all Israel in the days of Zerubbabel and Nehemiah gave the portions due the singers and the gatekeepers [a]as each day required, and [b]set apart the consecrated *portion* for the Levites, and the Levites set apart the consecrated *portion* for the sons of Aaron.

★12:47 [a]Neh 11:23 [b]Num 18:21

C Reviving the People, 13:1–31

1 *Reforms in relation to non-Jews,* 13:1–3

★13:1 **13** On that day [a]they read aloud from the book of

★13:1 [a]Neh 9:3

12:31–37 Nehemiah organized two groups to encircle the city. The first, led by Ezra, proceeded from the SW corner of the city wall E, then N, led by singers (v. 31), followed by princes (vv. 32–33), then priests with trumpets (vv. 35, 41) and Levites with stringed instruments (v. 36).

12:38–43 The other group proceeded N, then E to the Temple area, meeting the first group in the Temple courts (v. 40), where they offered sacrifices and praised God (vv. 41–43). For the location of the various gates, see notes on chap. 3.

12:46 On *Asaph,* see note on Ezra 2:41.

12:47 On these *portions,* see note on 10:38–39.

13:1–3 See note on Deut. 23:3–6 for this restriction on the *Ammonite* and *Moabite. all foreigners* included the heathen who attached themselves to the Jews by marriage, commerce, or

13:1 [b]Deut 23:3-5; Neh 13:23
Moses in the hearing of the people; and there was found written in it that [b]no Ammonite or Moabite should ever enter the assembly of God,

13:2 [a]Num 22:3-11 [b]Deut 23:5
2 because they did not meet the sons of Israel with bread and water, but [a]hired Balaam against them to curse them. However, [b]our God turned the curse into a blessing.

13:3 [a]Neh 9:2; 10:28 [b]Ex 12:38
3 So it came about, that when they heard the law, [a]they excluded [b]all foreigners from Israel.

2 *Reforms in relation to the priesthood,* 13:4–14

*13:4 [a]Neh 12:44 [b]Neh 2:10; 6:1, 17,18
4 Now prior to this, Eliashib the priest, [a]who was appointed over the chambers of the house of our God, being related to [b]Tobiah,

13:5 [a]Num 18:21
5 had prepared a large room for him, where formerly they put the grain offerings, the frankincense, the utensils and the tithes of grain, wine and oil [a]prescribed for the Levites, the singers and the gatekeepers, and the contributions for the priests.

13:6 [a]Neh 5:14 [b]Ezra 6:22
6 But during all this *time* I was not in Jerusalem, for in [a]the thirty-second year of [b]Artaxerxes king of Babylon I had gone to the king. After some time, however, I asked leave from the king,

13:7 [a]Neh 13:5
7 and I came to Jerusalem and learned about the evil that Eliashib had done for Tobiah, [a]by preparing a room for him in the courts of the house of God.

13:8 [a]John 2:13-16
8 It was very displeasing to me, so I [a]threw all of Tobiah's household goods out of the room.

*13:9 [a]2 Chr 29:5,15, 16
9 Then I gave an order and [a]they cleansed the rooms; and I returned there the utensils of the house of God with the grain offerings and the frankincense.

*13:10 [a]Deut 12:19; Neh 10:37 [b]Neh 12:28,29
10 I also discovered that [a]the portions of the Levites had not been given *them,* so that the Levites and the singers who performed the service had gone away, [b]each to his own field.

13:11 [a]Neh 13:17,25 [b]Neh 10:39
11 So I [a]reprimanded the officials and said, "[b]Why is the house of God forsaken?" Then I gathered them together and restored them to their posts.

13:12 [a]Neh 10:37; 12:44; Mal 3:10
12 All Judah then brought [a]the tithe of the grain, wine and oil into the storehouses.

13:13 [a]Neh 7:2
13 In charge of the storehouses I appointed Shelemiah the priest, Zadok the scribe, and Pedaiah of the Levites, and in addition to them was Hanan the son of Zaccur, the son of Mattaniah; for [a]they were considered reliable, and it was their task to distribute to their kinsmen.

13:14 [a]Neh 5:19; 13:22,31
14 [a]Remember me for this, O my God, and do not blot out my loyal deeds which I have performed for the house of my God and its services.

3 *Reforms in relation to the Sabbath,* 13:15–22

13:15 [a]Ex 20:8; 34:21; Deut 5:12-14; Jer 17:22 [b]Neh 10:31; Jer 17:21 [c]Neh 9:29; 13:21
15 In those days I saw in Judah some who were treading wine presses [a]on the sabbath, and bringing in sacks of grain and loading *them* on donkeys, as well as wine, grapes, figs and all kinds of loads, [b]and they brought *them* into Jerusalem on the sabbath day. So [c]I admonished *them* on the day they sold food.

16 Also men of Tyre were living there *who* imported fish and all kinds of merchandise, and sold *them* to the sons of Judah on the sabbath, even in Jerusalem.

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religious observances. See note on Ex. 12:38.

13:4–6 *Tobiah.* An Ammonite (2:19) to whom Eliashib had turned over a *large room* (where titles and materials had been stored) in the court of the Temple during Nehemiah's absence from Jerusalem. *king of Babylon.* Artaxerxes, who was probably in Babylon at that time, since it was an administrative center of the Persian Empire.

13:7–9 When Nehemiah returned and discovered, to his horror, what Eliashib had done, he threw Tobiah's belongings out and ceremonially cleansed the room.

13:10 Nehemiah discovered that, in spite of the oath the people had taken, the Levites (and presumably also the priests) had not been receiving their tithes. As a result, they had to work in the fields. To rectify this, he appointed four reliable treasurers over the *storehouses* (v. 13).

17 Then [a]I reprimanded the nobles of Judah and said to them, "What is this evil thing you are doing, by profaning the sabbath day?
18 "[a]Did not your fathers do the same, so that our God brought on us and on this city all this trouble? Yet you are adding to the wrath on Israel by profaning the sabbath."
19 [a]It came about that just as it grew dark at the gates of Jerusalem before the sabbath, I commanded that the doors should be shut and that they should not open them until after the sabbath. Then I stationed some of my servants at the gates *so that* no load would enter on the sabbath day.
20 Once or twice the traders and merchants of every kind of merchandise spent the night outside Jerusalem.
21 Then [a]I warned them and said to them, "Why do you spend the night in front of the wall? If you do so again, I will use force against you." From that time on they did not come on the sabbath.
22 And I commanded the Levites that [a]they should purify themselves and come as gatekeepers to sanctify the sabbath day. *For* this also [b]remember me, O my God, and have compassion on me according to the greatness of Your lovingkindness.

13:17 [a]Neh 13:11,25
13:18 [a]Ezra 9:13; Jer 17:21
13:19 [a]Lev 23:32
13:21 [a]Neh 13:15
★13:22 [a]1 Chr 15:12; Neh 12:30 [b]Neh 13:14,31

4 *Reforms in relation to marriage,* 13:23–31

23 In those days I also saw that the Jews had [a]married women from [b]Ashdod, [c]Ammon *and* Moab.
24 As for their children, half spoke in the language of Ashdod, and none of them was able to speak the language of Judah, but the language of his own people.
25 So [a]I contended with them and cursed them and [b]struck some of them and pulled out their hair, and [c]made them swear by God, "You shall not give your daughters to their sons, nor take of their daughters for your sons or for yourselves.
26 "[a]Did not Solomon king of Israel sin regarding these things? [b]Yet among the many nations there was no king like him, and [c]he was loved by his God, and God made him king over all Israel; nevertheless the foreign women caused even him to sin.
27 "Do we then hear about you that you have committed all this great evil [a]by acting unfaithfully against our God by marrying foreign women?"
28 Even one of the sons of Joiada, the son of Eliashib the high priest, was a son-in-law of [a]Sanballat the Horonite, so I drove him away from me.
29 [a]Remember them, O my God, because they have defiled the priesthood and the [b]covenant of the priesthood and the Levites.
30 Thus I purified them from everything foreign and appointed duties for the priests and the Levites, each in his task,
31 and *I arranged* [a]for the supply of wood at appointed times and for the first fruits. [b]Remember me, O my God, for good.

★13:23 [a]Ex 34:11-16; Deut 7:1-5; Ezra 9:2; Neh 10:30 [b]Neh 4:7 [c]Ezra 9:1; Neh 13:1
13:25 [a]Neh 13:11,17 [b]Deut 25:2 [c]Neh 10:29,30
★13:26 [a]1 Kin 11:1 [b]1 Kin 3:13; 2 Chr 1:12 [c]2 Sam 12:24, 25
13:27 [a]Ezra 10:2; Neh 13:23
★13:28 [a]Neh 2:10,19; 4:1
13:29 [a]Neh 6:14 [b]Num 25:13
13:30 [a]Neh 10:30
13:31 [a]Neh 10:34 [b]Neh 13:14,22

13:15–22 Also in violation of the covenant (10:30–31), some Jews were preparing and transporting wares on the Sabbath (v. 15) and Phoenician traders were actually selling on the Sabbath (v. 16).

13:23–25 The sin of mixed marriages had erupted again (see notes on Ezra 9:1–4 and 10:44), and the children of these marriages could not speak Hebrew. Nehemiah dealt firmly with the offenders. On pulling out the hair, see note on Isa. 50:4–9.

13:26 Foreign wives had proved to be Solomon's downfall (1 Kings 11:1–8).

13:28 One of the younger sons of Joiada (Johanan was the oldest son, 12:11, 22) married a daughter of *Sanballat.* See note on 2:10. He deserved to be expelled, because the priestly line was not to be contaminated by intermarriage (Lev. 21:6–8, 14–15).

ESTHER

INTRODUCTION

AUTHOR: Uncertain DATE: ca. 465 B.C.

Authorship Though his name is unknown to us, the author was evidently a Jew (Jewish nationalism permeates the book) who was personally acquainted with details of the reign of Ahasuerus and the palace in Susa. He must have written the book shortly after the close of Ahasuerus's reign, since that administration is spoken of in the past tense (10:2–3).

Historical Setting The events of this book cover a 10-year portion (483–473) of the reign of Xerxes I (486–465). Ahasuerus is the Hebrew form of his name, equivalent to the Persian Khshayarsha and the Greek Xerxes. The events occurred between those recorded in the sixth and seventh chapters of Ezra (see Introduction to Ezra for further background).

Theme Though the name of God is nowhere mentioned in the book, His sovereignty and providence are evident throughout. Vashti's dismissal, Esther's regal position, Ahasuerus's indebtedness to Mordecai discovered during a sleepless night, and the miraculous deliverance of the Jews all demonstrate God's control and care for His people (Ps. 121:4). The book also explains the origin of the Feast of Purim (2 Macc. 15:36) on the thirteenth and fourteenth days of Adar (Feb.-Mar.), when Jews celebrate the deliverance from Haman.

Historical Accuracy Objections raised about the historicity of Esther include the following: (1) Secular history fails to mention Vashti or Esther as queens during the reign of Xerxes (Ahasuerus). However, Herodotus, who often omits mention of important people (like Belshazzar, Dan. 5), does report that Xerxes sought consolation in his harem after his defeat at Salamis, which was in the year Esther was made queen (Est. 2:16; Herodotus 7.7). (2) It is alleged (from Est. 2:5–6) that Xerxes was a near successor to Nebuchadnezzar, since the passage appears to say that Mordecai was deported by Nebuchadnezzar in 597 and yet was still living during the reign of Xerxes. However, the antecedent of *who* in verse 6 is not Mordecai but Kish, his great-grandfather. (3) Objection is raised concerning the account of the slaying of 75,000 enemies of the Jews in one day, and without apparent interference from the Persians (Est. 9:16–17). Though unusual, this was by no means impossible, in light of known Persian callousness toward human life and of the preplanned arming of the Jews (8:13).

Contents Undoubtedly 4:14 is the best-known verse in the book, emphasizing the theme of God's control of all events.

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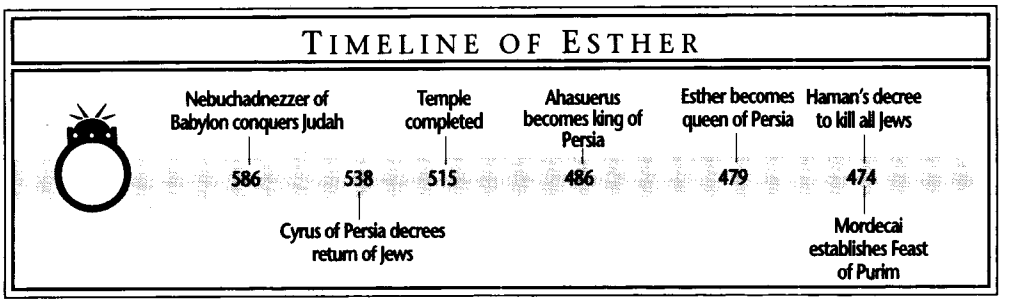

THE BOOK OF ESTHER

I THE DANGER TO GOD'S PEOPLE, 1:1–3:15

A The Divorce of Vashti, 1:1–22

1 Now it took place in the days of [a]Ahasuerus, the Ahasuerus who reigned [b]from India to Ethiopia over [c]127 provinces,

2 in those days as King Ahasuerus [a]sat on his royal throne which *was* at the citadel in [b]Susa,

3 in the third year of his reign [a]he gave a banquet for all his princes and attendants, the army *officers* of Persia and Media, the nobles and the princes of his provinces being in his presence.

4 And he displayed the riches of his royal glory and the splendor of his great majesty for many days, 180 days.

5 When these days were completed, the king gave a banquet lasting seven days for all the people who were present at the citadel in Susa, from the greatest to the least, in the court of [a]the garden of the king's palace.

6 *There were hangings of* fine white and violet linen held by cords of fine purple linen on silver rings and marble columns, *and* [a]couches of gold and silver on a

*1:1 [a]Ezra 4:6; Dan 9:1 [b]Esth 8:9 [c]Esth 9:30
*1:2 [a]1 Kin 1:46 [b]Neh 1:1; Dan 8:2
*1:3 [a]Esth 2:18
1:5 [a]Esth 7:7,8
1:6 [a]Ezek 23:41; Amos 6:4

1:1 *India.* The area drained by the Indus River, in present-day Pakistan. *Ethiopia* (Cush). Presently northern Sudan.

1:2 *Susa.* One of the main capitals of the empire and winter residence of the kings, 150 mi (241 km) N of the Persian Gulf (cf. Neh. 1:1).

1:3–12 For six months (in the year 482 B.C.) the king exhibited the grandeur of his court, during which time he probably planned with the military and civil leaders his proposed invasion of Greece (which occurred in 480 B.C.). At the conclusion, a seven-day drinking feast was held (vv. 3, 5; though no one was compelled to drink, v. 8), the queen holding a separate feast for the women guests (v. 9). On the last day of the feast, the drunken king summoned his queen, presumably to make a lewd display of her before his guests, but she refused to obey.

mosaic pavement of porphyry, marble, mother-of-pearl and precious stones.

1:7 [a] Esth 2:18
7 Drinks were served in golden vessels of various kinds, and the royal wine was plentiful [a]according to the king's bounty.

8 The drinking was *done* according to the law, there was no compulsion, for so the king had given orders to each official of his household that he should do according to the desires of each person.

9 Queen Vashti also gave a banquet for the women in the palace which belonged to King Ahasuerus.

1:10 [a] Judg 16:25
10 On the seventh day, when the heart of the king was [a]merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus,

1:11 [a] Esth 2:17; 6:8
11 to bring Queen Vashti before the king with *her* royal [a]crown in order to display her beauty to the people and the princes, for she was beautiful.

12 But Queen Vashti refused to come at the king's command delivered by the eunuchs. Then the king became very angry and his wrath burned within him.

*1:13 [a] Jer 10:7; Dan 2:2 [b] 1 Chr 12:32
13 Then the king said to [a]the wise men [b]who understood the times—for it was the custom of the king so *to speak* before all who knew law and justice

1:14 [a] 2 Kin 25:19; Matt 18:10
14 and were close to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media [a]who had access to the king's presence and sat in the first place in the kingdom—

15 "According to law, what is to be done with Queen Vashti, because she did not obey the command of King Ahasuerus *delivered* by the eunuchs?"

*1:16
16 In the presence of the king and the princes, Memucan said, "Queen Vashti has wronged not only the king but *also* all the princes and all the peoples who are in all the provinces of King Ahasuerus.

17 "For the queen's conduct will become known to all the women causing them to look with contempt on their husbands by saying, 'King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.'

18 "This day the ladies of Persia and Media who have heard of the queen's conduct will speak in *the same way* to all the king's princes, and there will be plenty of contempt and anger.

*1:19 [a] Esth 8:8; Dan 6:8
19 "If it pleases the king, let a royal edict be issued by him and let it be written in the laws of Persia and Media so [a]that it cannot be repealed, that Vashti should come no more into the presence of King Ahasuerus, and let the king give her royal position to another who is more worthy than she.

1:20 [a] Eph 5:22; Col 3:18
20 "When the king's edict which he shall make is heard throughout all his kingdom, great as it is, then [a]all women will give honor to their husbands, great and small."

21 *This* word pleased the king and the princes, and the king did as Memucan proposed.

*1:22 [a] Esth 3:12; 8:9 [b] Eph 5:22-24
22 So he sent letters to all the king's provinces, [a]to each province according to its script and to every people according to their language, that every man should [b]be the master in his own house

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1:13 *wise men who understood the times.* I.e., astrologers. They also knew the law of Moses (cf. Ezra 7:14).

1:16–19 The counselors turned the matter into a national crisis that threatened male supremacy!

1:19 *cannot be repealed.* Persians laws were irrevocable (8:8; Dan. 6:8).

1:22 The king solemnly decreed (how could it ever have been enforced!) that every man was to rule his own household and that his (not her) native language was to be spoken in that home (the meaning of the last part of the verse).

and the one who speaks in the language of his own people.

B The Discovery of Esther, 2:1–20

*2:1 [a]Esth 7:10 [b]Esth 1:19,20

2 After these things [a]when the anger of King Ahasuerus had subsided, he remembered Vashti and what she had done and [b]what had been decreed against her.

*2:2 [a]1 Kin 1:2

2 Then the king's attendants, who served him, said, "[a]Let beautiful young virgins be sought for the king.

2:3 [a]Esth 1:1,2 [b]Esth 2:8,15 [c]Esth 2:9,12

3"Let the king appoint overseers in [a]all the provinces of his kingdom that they may gather every beautiful young virgin to the citadel of Susa, to the harem, into the custody of [b]Hegai, the king's eunuch, who is in charge of the women; and [c]let their cosmetics be given *them.*

4"Then let the young lady who pleases the king be queen in place of Vashti." And the matter pleased the king, and he did accordingly.

2:5 [a]Esth 3:2

5 *Now* there was at the citadel in Susa a Jew whose name was [a]Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,

*2:6 [a]2 Kin 24:14, 15; 2 Chr 36:10

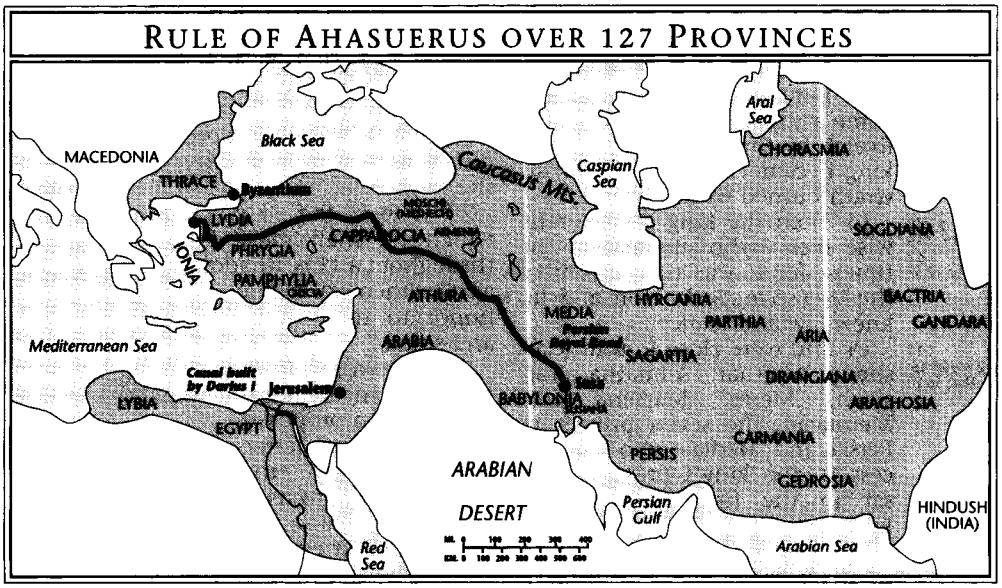
6 [a]who had been taken into exile from Jerusalem with the captives who had been exiled with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had exiled.

*2:7 [a]Esth 2:15

7 He was bringing up Hadassah, that is [a]Esther, his uncle's daughter, for she had neither father nor mother. Now the young lady was beautiful of form and face, and when her father and her mother died, Mordecai took her as his own daughter.

*2:8

8 So it came about when the



2:1 *After these things.* After Ahasuerus's (Xerxes's) defeat at Plataea in 479 B.C., he probably began to long for his queen again.

2:2 If Vashti had been restored, she most likely would have destroyed the *king's attendants* (since they had recommended she be deposed); therefore they urged this alternate plan.

2:6 Kish, not Mordecai, had been taken captive to Babylon by Nebuchadnezzar in 597 B.C. After the Persians conquered Babylon, many Jews migrated to the cities of Persia. See "Historical Accuracy" in Introduction.

2:7 *Hadassah,* meaning "myrtle," was her Hebrew name; her Persian name (Esther) meant "star."

2:8–11 Esther was taken into the king's *harem* and instructed by Mordecai (her cousin who reared her) not to reveal her nationality. Perhaps

command and decree of the king were heard and [a]many young ladies were gathered to the citadel of Susa into the custody of [b]Hegai, that Esther was taken to the king's palace into the custody of Hegai, who was in charge of the women.

2:8 [a]Esth 2:3 [b]Esth 2:3,15

9 Now the young lady pleased him and found favor with him. So he quickly provided her with her [a]cosmetics and food, gave her seven choice maids from the king's palace and transferred her and her maids to the best place in the harem.

*2:9 [a]Esth 2:3,12

10 [a]Esther did not make known her people or her kindred, for Mordecai had instructed her that she should not make *them* known.

2:10 [a]Esth 2:20

11 Every day Mordecai walked back and forth in front of the court of the harem to learn how Esther was and how she fared.

12 Now when the turn of each young lady came to go in to King Ahasuerus, after the end of her twelve months under the regulations for the women—for the days of their beautification were completed as follows: six months with oil of myrrh and six months with spices and the cosmetics for women—

13 the young lady would go in to the king in this way: anything that she desired was given her to take with her from the harem to the king's palace.

14 In the evening she would go in and in the morning she would return to the second harem, to the custody of Shaashgaz, the king's eunuch who was in charge of the concubines. She would not again go in to the king unless the king delighted in her and she was summoned by name.

15 Now when the turn of Esther, [a]the daughter of Abihail the uncle of Mordecai who had taken her as his daughter, came to go in to the king, she did not request anything except what [b]Hegai, the king's eunuch who was in charge of the women, advised. And Esther found favor in the eyes of all who saw her.

*2:15 [a]Esth 2:7; 9:29 [b]Esth 2:3,8

16 So Esther was taken to King Ahasuerus to his royal palace in the tenth month which is the month Tebeth, in the seventh year of his reign.

17 The king loved Esther more than all the women, and she found favor and kindness with him more than all the virgins, so that [a]he set the royal crown on her head and made her queen instead of Vashti.

2:17 [a]Esth 1:11

18 Then [a]the king gave a great banquet, Esther's banquet, for all his princes and his servants; he also made a holiday for the provinces and gave gifts [b]according to the king's bounty.

*2:18 [a]Esth 1:3 [b]Esth 1:7

19 [a]When the virgins were gathered together the second time, then Mordecai [b]was sitting at the king's gate.

*2:19 [a]Esth 2:3,4 [b]Esth 2:21; 3:2

20 [a]Esther had not yet made known her kindred or her people, even as Mordecai had commanded her; for Esther did what Mordecai told her as she had done [b]when under his care.

2:20 [a]Esth 2:10 [b]Esth 2:7

C The Devotion of Mordecai, 2:21–23

21 In those days, while Mordecai was sitting at the king's gate,

*2:21

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he feared for her life (v. 11) or for his own position (v. 19).

2:9 Some of the *food* would have been forbidden by the law of Moses; yet, in contrast to Daniel (1:5), she ate.

2:15–17 Each concubine waited to be summoned by the king. Esther's turn came in the month of *Tebeth* (the Babylonian name for Dec.-Jan.), 479 B.C. She was crowned queen four years after Vashti's divorce and after Ahasuerus had suffered a crushing defeat at the hands of the Greeks. See "Historical Accuracy" in Introduction.

2:18 *made a holiday.* This could mean a release from taxes, a holiday, or a release of prisoners.

2:19 *the second time.* Another occasion when Ahasuerus added to his harem, after Esther had been made queen. *king's gate.* The place where commercial and judicial matters were transacted. That Mordecai was there indicates that he held an important position, probably in the judicial system.

2:21–23 Mordecai foiled an assassination plot against the king, and the report of this service was duly recorded in the king's diary (6:1–2). *hanged.*

2:21 [a]Bigthan and Teresh, two of the king's officials from those who guarded the door, became angry and sought to lay hands on King Ahasuerus.

2:22 22 But the plot became known to Mordecai and [a]he told Queen Esther, and Esther informed the king in Mordecai's name.

2:23 23 Now when the plot was investigated and found *to be so,* they were both hanged on a gallows; and it was written in [a]the Book of the Chronicles in the king's presence.

D The Decree of Haman, 3:1–15

*3:1 3 After these events King Ahasuerus [a]promoted Haman, the son of Hammedatha [b]the Agagite, and [a]advanced him and established his authority over all the princes who *were* with him.

*3:2 2 All the king's servants who were at the king's gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But [a]Mordecai neither bowed down nor paid homage.

3:3 3 Then the king's servants who were at [a]the king's gate said to Mordecai, "[b]Why are you transgressing the king's command?"

4 Now it was when they had spoken daily to him and he would not listen to them, that they told Haman to see whether Mordecai's reason would stand; for he had told them that he was a Jew.

3:5 5 When Haman saw that [a]Mordecai neither bowed down nor paid homage to him, Haman was filled with rage.

*3:6 6 But he disdained to lay hands on Mordecai alone, for they had told him *who* the people of Mordecai *were;* therefore Haman [a]sought to destroy all the Jews, the people of Mordecai, who *were* throughout the whole kingdom of Ahasuerus.

*3:7 7 In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, Pur, that is the lot, was [a]cast before Haman from day to day and from month *to month,* until the twelfth month, that is [b]the month Adar.

3:8 8 Then Haman said to King Ahasuerus, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; [a]their laws are different from *those* of all *other* people and they do not observe the king's laws, so it is not in the king's interest to let them remain.

*3:9 9 "If it is pleasing to the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the *king's* business, to put into the king's treasuries."

*3:10 10 Then [a]the king took his sig-

Not by the neck but impaled on a stake or post (Ezra 6:11).

3:1 *the Agagite.* Possibly related to the Amalekites (1 Sam. 15:8, 33). If so, Haman was a descendant of Esau, an enemy of the descendants of Isaac. See note on Ex. 17:8.

3:2 Apparently Mordecai did not bow to Haman because Haman claimed some sort of divine honors, as did the Persian kings. As a faithful Jew, Mordecai could not give such honor (Deut. 6:13–14).

3:6 Haman realized that to kill only Mordecai would not solve his problem.

3:7 *first month . . . twelfth year* (Mar.-Apr. 474), more than four years after Esther had become queen. *Pur.* An Assyrian word meaning "lot." The plural, Purim, gives its name to the feast commemorating the Jews' deliverance from Haman (see "Theme" in Introduction). Haman, being very superstitious, cast the lot in order to determine the most propitious time for carrying out his plot against the Jews. The lot fell on the *twelfth month* (Feb.-Mar.), which not only gave Haman time to prepare but also, in the overruling providence of God, gave the Jews time to thwart his plan.

3:9 In reality Haman offered a bribe to the king, the amount of which he expected to cover by confiscating the property of the Jews. *ten thousand talents of silver* = 12,000,000 oz (375 tons, or 340 metric tons).

3:10–11 The king, not even interested enough to inquire who the people were, gave Haman his *signet ring* (on which was the official seal, the equivalent of the king's signature) and permission to do whatever he wished with the people and their money.

3:10 net ring from his hand and gave it
[b] Esth 3:1
[c] Esth 7:6 to Haman, the son of Hammedatha [b]the Agagite, [c]the enemy of the Jews.

11 The king said to Haman, "The silver is yours, and the people *also,* to do with them as you please."

*3:12 12 [a]Then the king's scribes
[a] Esth 8:9
[b] Ezra 8:36
[c] 1 Kin 21:8; Esth 8:8,10 were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to [b]the king's satraps, to the governors who were over each province and to the princes of each people, each province according to its script, each people according to its language, being written [c]in the name of King Ahasuerus and sealed with the king's signet ring.

3:13 13 Letters were sent by [a]couri-
[a] 2 Chr 30:6; Esth 8:10,14
[b] Esth 7:4
[c] Esth 8:12
[d] Esth 8:11; 9:10 ers to all the king's provinces [b]to destroy, to kill and to annihilate all the Jews, both young and old, women and children, [c]in one day, the thirteenth *day* of the twelfth month, which is the month Adar, and to [d]seize their possessions as plunder.

3:14 14 [a]A copy of the edict to be
[a] Esth 8:13,14 issued as law in every province was published to all the peoples so that they should be ready for this day.

3:15 15 The couriers went out im-
[a] Esth 8:15 pelled by the king's command while the decree was issued at the citadel in Susa; and while the king and Haman sat down to drink, [a]the city of Susa was in confusion.

II THE DECISION OF GOD'S SERVANT, 4:1–5:14

A Mordecai's Appeal to Esther, 4:1–14

*4:1 **4** When Mordecai learned [a]all
[a] 2 Sam 1:11; Esth 3:8-10; Jon 3:5,6 that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the midst of the city and wailed loudly and bitterly.

2 He went as far as the king's *4:2 gate, for no one was to enter the king's gate clothed in sackcloth.

3 In each and every province 4:3
[a] Esth 4:16 where the command and decree of the king came, there was great mourning among the Jews, with [a]fasting, weeping and wailing; and many lay on sackcloth and ashes.

4 Then Esther's maidens and her eunuchs came and told her, and the queen writhed in great anguish. And she sent garments to clothe Mordecai that he might remove his sackcloth from him, but he did not accept *them.*

5 Then Esther summoned Hathach from the king's eunuchs, whom the king had appointed to attend her, and ordered him *to go* to Mordecai to learn what this *was* and why it *was.*

6 So Hathach went out to Mordecai to the city square in front of the king's gate.

7 Mordecai told him all that *4:7
[a] Esth 3:9 had happened to him, and [a]the exact amount of money that Haman had promised to pay to the king's treasuries for the destruction of the Jews.

8 He also gave him [a]a copy of *4:8
[a] Esth 3:14 the text of the edict which had been issued in Susa for their destruction, that he might show Esther and inform her, and to order her to go in to the king to implore his favor and to plead with him for her people.

9 Hathach came back and related Mordecai's words to Esther.

10 Then Esther spoke to Hathach and ordered him *to reply* to Mordecai:

11 "All the king's servants and the people of the king's provinces

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3:12–13 The edict was drawn up and letters were sent immediately by a postal system that employed riders stationed at various intervals who passed messages along to each other, thus allowing the letters to reach the remotest part of the empire in time to prepare for the execution of the Jews on March 7, 473 B.C.

4:1 *sackcloth.* See note on Gen. 37:34.

4:2 *no one was to enter . . . in sackcloth.* See note on Neh. 2:2.

4:7 That Mordecai was privy to these details indicates his high position in the realm.

4:8 *for her people.* Hathach now knew that Esther was a Jewess.

4:11 know that for any man or woman
[a] Esth 5:1; 6:4
[b] Dan 2:9
[c] Esth 5:2; 8:4
who [a]comes to the king to the inner court who is not summoned, [b]he has but one law, that he be put to death, unless the king holds out [c]to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days."

12 They related Esther's words to Mordecai.

*4:13 13 Then Mordecai told *them* to reply to Esther, "Do not imagine that you in the king's palace can escape any more than all the Jews.

*4:14
[a] Lev 26:42; 2 Kin 13:5
14 "For if you remain silent at this time, relief and [a]deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?"

B Esther's Answer to Mordecai, 4:15–17

15 Then Esther told *them* to reply to Mordecai,

*4:16
[a] Joel 1:14; 2:12
[b] Esth 5:1
16 "Go, assemble all the Jews who are found in Susa, and fast for me; [a]do not eat or drink for [b]three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish."

17 So Mordecai went away and did just as Esther had commanded him.

C Esther's Audience with King Ahasuerus (Xerxes), 5:1–8

*5:1
[a] Esth 4:16
5 Now it came about [a]on the third day that Esther put on her royal robes and stood [b]in the inner court of the king's palace in front of the king's rooms, and the king was sitting on his royal throne in the throne room, opposite the entrance to the palace.

5:1
[b] Esth 4:11 6:4

2 It happened when the king saw Esther the queen standing in the court, [a]she obtained favor in his sight; and [b]the king extended to Esther the golden scepter which *was* in his hand. So Esther came near and touched the top of the scepter.

5:2
[a] Esth 2:9
[b] Esth 4:11; 8:4

3 Then the king said to her, "What is *troubling* you, Queen Esther? And what is your request? [a]Even to half of the kingdom it will be given to you."

5:3
[a] Esth 7:2; Mark 6:23

4 Esther said, "If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him."

*5:5 5 Then the king said, "[a]Bring Haman quickly that we may do as Esther desires." So the king and Haman came to the banquet which Esther had prepared.

[a] Esth 6:14

5:6
[a] Esth 7:2
[b] Esth 5:3
6 As they drank their wine at the banquet, [a]the king said to Esther, "[b]What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done."

7 So Esther answered and said, "My petition and my request is:

5:8
[a] Esth 7:3; 8:5
[b] Esth 6:14
8 "[a]if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do what I request, may the king and Haman come to [b]the banquet which I shall prepare for them, and tomorrow I will do as the king says."

4:13 Mordecai put pressure on Esther, reminding her that she risked death whether she approached the king or not.

4:14 Mordecai was convinced that God would somehow save the Jewish nation, whether through Esther or otherwise.

4:16 Prayer was no doubt the purpose for this *fast,* indicating Esther's sense of dependence on God.

5:1 *on the third day.* A part of a day was counted as a whole day, explaining how the fast could extend for three days, night and day (4:16), and yet terminate on the third day. See note on Matt. 12:40.

5:5–8 It was providential that Esther apparently lost the courage to expose Haman before the king at her first banquet and so held a second one the next day. During the intervening night, the events of chap. 6 took place, making it much easier for Esther to expose Haman at the second banquet.

D Haman's Arrogance over Mordecai, 5:9–14

5:9 [a]Esth 2:19 [b]Esth 3:5

9 Then Haman went out that day glad and pleased of heart; but when Haman saw Mordecai [a]in the king's gate and [b]that he did not stand up or tremble before him, Haman was filled with anger against Mordecai.

5:10 [a]Esth 6:13

10 Haman controlled himself, however, went to his house and sent for his friends and his wife [a]Zeresh.

*5:11 [a]Esth 9:7-10 [b]Esth 3:1

11 Then Haman recounted to them the glory of his riches, and the [a]number of his sons, and every *instance* where the king had magnified him and how he had [b]promoted him above the princes and servants of the king.

5:12 [a]Esth 5:8

12 Haman also said, "Even Esther the queen let no one but me come with the king to the banquet which she had prepared; and [a]tomorrow also I am invited by her with the king.

5:13 [a]Esth 5:9

13 "Yet all of this does not satisfy me every time I see Mordecai the Jew sitting at [a]the king's gate."

*5:14 [a]Esth 6:4; 7:9, 10

14 Then Zeresh his wife and all his friends said to him, "[a]Have a gallows fifty cubits high made and in the morning ask the king to have Mordecai hanged on it; then go joyfully with the king to the banquet." And the advice pleased Haman, so he had the gallows made.

III THE DELIVERANCE OF GOD'S PEOPLE, 6:1–10:3

A The Defeat of Haman, 6:1–7:10

1 Haman humbled, 6:1–14

*6:1 [a]Dan 6:18 [b]Esth 2:23; 10:2

6 During that night the king [a]could not sleep so he gave an order to bring [b]the book of records, the chronicles, and they were read before the king.

6:2 [a]Esth 2:21,22

2 It was found written what [a]Mordecai had reported concerning Bigthana and Teresh, two of the king's eunuchs who were doorkeepers, that they had sought to lay hands on King Ahasuerus.

3 The king said, "What honor or dignity has been bestowed on Mordecai for this?" Then the king's servants who attended him said, "Nothing has been done for him."

*6:4 [a]Esth 4:11 [b]Esth 5:14

4 So the king said, "Who is in the court?" Now Haman had just [a]entered the outer court of the king's palace in order to speak to the king about [b]hanging Mordecai on the gallows which he had prepared for him.

5 The king's servants said to him, "Behold, Haman is standing in the court." And the king said, "Let him come in."

6:6 [a]Esth 6:7,9,11

6 So Haman came in and the king said to him, "What is to be done for the man [a]whom the king desires to honor?" And Haman said to himself, "Whom would the king desire to honor more than me?"

7 Then Haman said to the king, "For the man whom the king desires to honor,

*6:8 [a]1 Kin 1:33 [b]Esth 1:11; 2:17

8 let them bring a royal robe which the king has worn, and [a]the horse on which the king has ridden, and on whose head [b]a royal crown has been placed;

6:9 [a]Gen 41:43

9 and let the robe and the horse be handed over to one of the king's most noble princes and let them array the man whom the king desires to honor and lead him on horseback through the city square, [a]and proclaim before him, 'Thus it shall be done to the man whom the king desires to honor.' "

5:11 *his sons.* Haman had 10 sons (9:10).

5:14 *gallows.* Pole or post, like a crucifixion. See note on 2:21–23. *fifty cubits high* = 75 ft (23 m) high, an excessive height, almost the height of the city walls so that all could see how great was Haman's power.

6:1 *could not sleep.* Lit., sleep fled from him. Once again God overruled. *the chronicles* (cf. 2:23).

6:4–5 By divine arrangement, Haman was at court early to seek permission to have Mordecai executed on the gallows he had had built during the night.

6:8 Assyrian reliefs depict the practice of setting crown-like headdresses on horses.

10 Then the king said to Haman, "Take quickly the robes and the horse as you have said, and do so for Mordecai the Jew, who is sitting at the king's gate; do not fall short in anything of all that you have said."

11 So Haman took the robe and the horse, and arrayed Mordecai, and led him *on horseback* through the city square, and proclaimed before him, "Thus it shall be done to the man whom the king desires to honor."

6:12 [a]2 Sam 15:30

12 Then Mordecai returned to the king's gate. But Haman hurried home, mourning, [a]with *his* head covered.

*6:13 [a]Esth 5:10

13 Haman recounted [a]to Zeresh his wife and all his friends everything that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai, before whom you have begun to fall, is of Jewish origin, you will not overcome him, but will surely fall before him."

*6:14 [a]Esth 5:8

14 While they were still talking with him, the king's eunuchs arrived and hastily [a]brought Haman to the banquet which Esther had prepared.

2 *Haman hanged,* 7:1–10

7 Now the king and Haman came to drink *wine* with Esther the queen.

7:2 [a]Esth 5:6; 9:12 [b]Esth 5:3

2 And the king said to Esther on the second day also as they drank their wine at the banquet, "[a]What is your petition, Queen Esther? It shall be granted you. And what is your request? [b]Even to half of the kingdom it shall be done."

7:3 [a]Esth 5:8; 8:5

3 Then Queen Esther answered and said, "[a]If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request;

*7:4 [a]Esth 3:9 [b]Esth 3:13

4 for [a]we have been sold, I and my people, to be destroyed, [b]to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the trouble would not be commensurate with the annoyance to the king."

5 Then King Ahasuerus asked Queen Esther, "Who is he, and where is he, who would presume to do thus?"

7:6 [a]Esth 3:10

6 Esther said, "[a]A foe and an enemy is this wicked Haman!" Then Haman became terrified before the king and queen.

7:7 [a]Esth 1:12 [b]Esth 1:5

7 The king arose [a]in his anger from drinking wine *and went* into [b]the palace garden; but Haman stayed to beg for his life from Queen Esther, for he saw that harm had been determined against him by the king.

*7:8 [a]Esth 1:6

8 Now when the king returned from the palace garden into the place where they were drinking wine, Haman was falling on [a]the couch where Esther was. Then the king said, "Will he even assault the queen with me in the house?" As the word went out of the king's mouth, they covered Haman's face.

*7:9 [a]Esth 5:14 [b]Esth 2:22

9 Then Harbonah, one of the eunuchs who *were* before the king said, "Behold indeed, [a]the gallows standing at Haman's house fifty cubits high, which Haman made for Mordecai [b]who spoke good on behalf of the king!" And the king said, "Hang him on it."

7:10 [a]Ps 7:16; 94:23 [b]Esth 7:7,8

10 [a]So they hanged Haman on the gallows which he had prepared for Mordecai, [b]and the king's anger subsided.

6:13 Haman's wife and his wise men apparently just now suspected that Mordecai was a Jew and predicted doom for Haman if this were so.

6:14 Guests were customarily sent for and escorted to oriental banquets.

7:4 *sold.* Referring to Haman's bribe (3:9; 4:7).

7:8 When the king returned, he found Haman pleading for his life before Esther, who was reclining on the *couch* at the banquet table. The king placed the worst possible construction on the situation. *the word.* I.e., to execute Haman.

7:9 *Harbonah.* One of the king's eunuchs (1:10).

B The Decree of King Ahasuerus (Xerxes) and Mordecai, 8:1–17

*8:1 [a]Esth 7:6 [b]Esth 2:7,15

8 On that day King Ahasuerus gave the house of Haman, [a]the enemy of the Jews, to Queen Esther; and Mordecai came before the king, for Esther had disclosed [b]what he was to her.

*8:2 [a]Esth 3:10

2 [a]The king took off his signet ring which he had taken away from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

3 Then Esther spoke again to the king, fell at his feet, wept and implored him to avert the evil *scheme* of Haman the Agagite and his plot which he had devised against the Jews.

8:4 [a]Esth 4:11; 5:2

4 [a]The king extended the golden scepter to Esther. So Esther arose and stood before the king.

8:5 [a]Esth 5:8; 7:3 [b]Esth 3:13

5 Then she said, "[a]If it pleases the king and if I have found favor before him and the matter *seems* proper to the king and I am pleasing in his sight, let it be written to revoke the [b]letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews who are in all the king's provinces.

8:6 [a]Esth 7:4; 9:1

6"For [a]how can I endure to see the calamity which shall befall my people, and how can I endure to see the destruction of my kindred?"

8:7 [a]Esth 8:1

7 So King Ahasuerus said to Queen Esther and to Mordecai the Jew, "Behold, [a]I have given the house of Haman to Esther, and him they have hanged on the gallows because he had stretched out his hands against the Jews.

*8:8 [a]Esth 3:12; 8:10

8"Now you write to the Jews as you see fit, in the king's name, and [a]seal *it* with the king's signet ring; for a decree which is written in the name of the king and sealed with the king's signet ring [b]may not be revoked."

8:8 [b]Esth 1:19

8:9 [a]Esth 3:12 [b]Esth 1:1 [c]Esth 1:22; 3:12

9 [a]So the king's scribes were called at that time in the third month (that is, the month Sivan), on the twenty-third day; and it was written according to all that Mordecai commanded to the Jews, the satraps, the governors and the princes of the provinces which *extended* [b]from India to Ethiopia, 127 provinces, to [c]every province according to its script, and to every people according to their language as well as to the Jews according to their script and their language.

8:10 [a]1 Kin 4:28

10 He wrote in the name of King Ahasuerus, and sealed it with the king's signet ring, and sent letters by couriers on [a]horses, riding on steeds sired by the royal stud.

8:11 [a]Esth 9:2 [b]Esth 3:13 [c]Esth 9:10

11 In them the king granted the Jews who were in each and every city *the right* [a]to assemble and to defend their lives, [b]to destroy, to kill and to annihilate the entire army of any people or province which might attack them, including children and women, and [c]to plunder their spoil,

8:12 [a]Esth 3:13; 9:1

12 on [a]one day in all the provinces of King Ahasuerus, the thirteenth *day* of the twelfth month (that is, the month Adar).

8:13 [a]Esth 3:14

13 [a]A copy of the edict to be issued as law in each and every province was published to all the peoples, so that the Jews would be ready for this day to avenge themselves on their enemies.

14 The couriers, hastened and impelled by the king's command, went out, riding on the royal steeds; and the decree was given out at the citadel in Susa.

15 Then Mordecai went out

8:1 *what he was to her.* I.e., her cousin and guardian.

8:2 Haman's property was given to Esther, who made Mordecai its administrator.

8:8–14 Though the king could not revoke the previous decree Haman had devised (cf. Dan. 6:8, 12, 15), there was no reason why a counterdecree could not be issued. Mordecai proceeded to issue such a decree with the kings's approval, thereby permitting the Jews to defend themselves, kill their attackers, and take spoils on the day Haman's decree was to become effective. The counterdecree was issued on June 25, 474 B.C. and disseminated posthaste, allowing the Jews about eight months to prepare to defend themselves.

8:15 from the presence of the king [a]in royal robes of blue and white, with a large crown of gold and [b]a garment of fine linen and purple; and [c]the city of Susa shouted and rejoiced.

8:16 16 For the Jews there was [a]light and gladness and joy and honor.

*8:17 17 In each and every province and in each and every city, wherever the king's commandment and his decree arrived, there was gladness and joy for the Jews, a feast and a [a]holiday. And [b]many among the peoples of the land became Jews, for the dread of the Jews had fallen on them.

C The Defeat of Israel's Enemies, 9:1–19

*9:1 9 Now [a]in the twelfth month (that is, the month Adar), on [b]the thirteenth day [c]when the king's command and edict were about to be executed, on the day when the enemies of the Jews hoped to gain the mastery over them, it was turned to the contrary so that the Jews themselves gained the mastery over those who hated them.

9:2 2 [a]The Jews assembled in their cities throughout all the provinces of King Ahasuerus to lay hands on those who sought their harm; and no one could stand before them, [b]for the dread of them had fallen on all the peoples.

*9:3 3 Even all the princes of the provinces, [a]the satraps, the governors and those who were doing the king's business assisted the Jews, because the dread of Mordecai had fallen on them.

4 Indeed, Mordecai was great in the king's house, and his fame spread throughout all the provinces; for the man Mordecai [a]became greater and greater.

9:4 [a]2 Sam 3:1; 1 Chr 11:9

5 Thus [a]the Jews struck all their enemies with the sword, killing and destroying; and they did what they pleased to those who hated them.

9:5 [a]Esth 3:13

6 At the citadel in Susa the Jews killed and destroyed five hundred men,

7 and Parshandatha, Dalphon, Aspatha,

8 Poratha, Adalia, Aridatha,

9 Parmashta, Arisai, Aridai and Vaizatha,

*9:10 10 [a]the ten sons of Haman the son of Hammedatha, the Jews' enemy; but [b]they did not lay their hands on the plunder.

11 On that day the number of those who were killed at the citadel in Susa was reported to the king.

9:12 12 The king said to Queen Esther, "The Jews have killed and destroyed five hundred men and the ten sons of Haman at the citadel in Susa. What then have they done in the rest of the king's provinces! [a]Now what is your petition? It shall even be granted you. And what is your further request? It shall also be done."

*9:13 13 Then said Esther, "If it pleases the king, [a]let tomorrow also be granted to the Jews who are in Susa to do according to the edict of today; and let Haman's ten sons be hanged on the gallows."

14 So the king commanded that it should be done so; and an edict was issued in Susa, and Haman's ten sons were hanged.

9:15 15 The Jews who were in Susa assembled also on the fourteenth day of the month Adar and killed [a]three hundred men in Susa, but

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8:17 *became Jews.* I.e., embraced the religion of Judaism as proselytes.

9:1 *it was turned to the contrary.* Another indication of the sovereign providence of God.

9:3 The rulers, torn between two contradictory decrees, wisely decided, in view of Mordecai's popularity, to obey the one issued by Mordecai!

9:10 Though the Jews had a right to the spoil, they did not take it (8:11; 9:15–16).

9:13 Why Esther asked permission to continue the massacre in Susa for a second day is not stated. Perhaps she was simply being vindictive, or perhaps she had learned of further attacks being planned against the Jews. Publicly hanging, or impaling, Haman's already dead *ten sons* sent a strong warning to others.

9:15 [b]Esth 9:10 [b]they did not lay their hands on the plunder.

9:16 [a]Esth 9:2 [b]Lev 26:7,8; Esth 8:11 16 Now [a]the rest of the Jews who *were* in the king's provinces [b]assembled, to defend their lives and rid themselves of their enemies, and kill 75,000 of those who hated them; but they did not lay their hands on the plunder.

*9:17 [a]Esth 9:1 [b]Esth 9:21 17 *This was done* on [a]the thirteenth day of the month Adar, and [b]on the fourteenth day they rested and made it a day of feasting and rejoicing.

9:18 [a]Esth 8:11; 9:2 [b]Esth 9:21 18 But the Jews who were in Susa [a]assembled on the thirteenth and [b]the fourteenth of the same month, and they rested on the fifteenth day and made it a day of feasting and rejoicing.

9:19 [a]Deut 3:5; Zech 2:4 [b]Esth 9:22 [c]Neh 8:10 19 Therefore the Jews of the rural areas, who live in [a]the rural towns, make the fourteenth day of the month Adar *a* [b]holiday for rejoicing and feasting and [c]sending portions *of food* to one another.

D The Days of Purim, 9:20–32

20 Then Mordecai recorded these events, and he sent letters to all the Jews who were in all the provinces of King Ahasuerus, both near and far,

21 obliging them to celebrate the fourteenth day of the month Adar, and the fifteenth day of the same month, annually,

9:22 [a]Ps 30:11 [b]Neh 8:12 22 because on those days the Jews rid themselves of their enemies, and *it was a* month which was [a]turned for them from sorrow into gladness and from mourning into a holiday; that they should make them days of feasting and rejoicing and [b]sending portions *of food* to one another and gifts to the poor.

23 Thus the Jews undertook what they had started to do, and what Mordecai had written to them.

9:24 [a]Esth 3:7 24 For Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had schemed against the Jews to destroy them and [a]had cast Pur, that is the lot, to disturb them and destroy them.

9:25 [a]Esth 7:4-10 [b]Esth 3:6-15 [c]Ps 7:16 25 But [a]when it came to the king's attention, he commanded by letter [b]that his wicked scheme which he had devised against the Jews, [c]should return on his own head and that he and his sons should be hanged on the gallows.

9:26 [a]Esth 9:20 26 Therefore they called these days Purim after the name of Pur. And [a]because of the instructions in this letter, both what they had seen in this regard and what had happened to them,

9:27 [a]Esth 8:17 [b]Esth 9:20,21 27 the Jews established and made a custom for themselves and for their descendants and for [a]all those who allied themselves with them, so that they would not fail [b]to celebrate these two days according to their regulation and according to their appointed time annually.

28 So these days were to be remembered and celebrated throughout every generation, every family, every province and every city; and these days of Purim were not to fail from among the Jews, or their memory fade from their descendants.

*9:29 [a]Esth 2:15 [b]Esth 9:20,21 29 Then Queen Esther, [a]daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm [b]this second letter about Purim.

9:30 [a]Esth 1:1 30 He sent letters to all the Jews, [a]to the 127 provinces of the kingdom of Ahasuerus, *namely,* words of peace and truth,

31 to establish these days of Purim at their appointed times, just as Mordecai the Jew and Queen Esther had established for them, and just as they had established

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9:17–22 Jews in the provinces celebrated their victory on the fourteenth day of Adar, whereas Jews in Susa waited until the fifteenth (because of the events of v. 15). Eventually Mordecai ordered that both days should be observed annually as the Feast of Purim. See note on 3:7.

9:29–31 Later, a second letter was written by Esther and Mordecai together, in which they enjoined fasting (which they had personally been observing) on all Jews in connection with Purim.

for themselves and for their descendants with instructions [a]for their times of fasting and their lamentations.

32 The command of Esther established these customs for [a]Purim, and it was written in the book.

E The Description of Mordecai's Fame, 10:1–3

10 Now King Ahasuerus laid a tribute on the land and on the [a]coastlands of the sea.

2 And all the accomplishments of his authority and strength, and the full account of the greatness of Mordecai [a]to which the king advanced him, are they not written in [b]the Book of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jew was [a]second *only* to King Ahasuerus, and great among the Jews and in favor with the multitude of his kinsmen, [b]one who sought the good of his people and one who spoke for the welfare of his whole nation.

9:31 [a] Esth 4:3
9:32 [a] Esth 9:26
*10:1 [a] Is 11:11; 24:15
10:2 [a] Esth 8:15; 9:4 [b] Esth 2:23
*10:3 [a] Gen 41:43,44 [b] Neh 2:10

10:1 *a tribute,* perhaps to pay for his disastrous expedition to Greece.

10:3 Mordecai held the office of first minister no longer than eight years, for secular history records that another man was in that office in 465 B.C.

JOB

INTRODUCTION

AUTHOR: Uncertain DATE: Uncertain

Author Though we know that the title of the book comes from its principal character and that Job was a historical person (Ezek. 14:14, 20; James 5:11), we do not know for certain who actually wrote the book. Suggestions include Job himself, Elihu, Moses, and Solomon.

Date The date of the events in the book and the date of the writing of the book are two different matters. The *events* may have taken place in a patriarchal society in the second millennium B.C., around the time of Abraham. Several facts support this dating: (1) Job lived more than 140 years (42:16), a not uncommon life span during the patriarchal period; (2) the economy of Job's day, in which wealth was measured in terms of livestock (1:3), was the type that existed in this period; (3) like Abraham, Isaac, and Jacob, Job was the priest of his family (1:5); (4) the absence of any reference to the nation Israel or the Mosaic Law suggests a pre-Mosaic date (before 1500 B.C.).

Three principal views exist concerning the date of *writing:* (1) in the patriarchal age, shortly after the events happened; (2) in the time of Solomon (950 B.C.); (3) at the time of the Exile or after, though the mention of Job by Ezekiel (Ezek. 14:14) negates such a late date. The detailed report of the speeches of Job and his friends seems to argue for the book's being written shortly after the events occurred. On the other hand, the book shares characteristics of other wisdom literature (e.g., Pss. 88, 89) written during the Solomonic age and should be regarded as a dramatic poem describing real events, rather than a verbatim report.

Theme The book wrestles with the age-old question: Why do righteous men suffer, if God is a God of love and mercy? It clearly teaches the sovereignty of God and the need for man to acknowledge such. Job's three friends gave essentially the same answer: All suffering is due to sin. Elihu, however, declared that suffering is often the means of purifying the righteous. God's purpose, therefore, was to strip away all of Job's self-righteousness and to bring him to the place of complete trust in Him.

Contents The book gives important insights into the work of Satan (1:6–2:10). The best-known verses in the book are 19:25–26.

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THE BOOK OF JOB

I THE DISASTERS OF JOB, 1:1–2:13

A Job's Circumstances, 1:1–5

1 There was a man in the [a]land of Uz whose name was [b]Job; and that man was [c]blameless, upright, [d]fearing God and [e]turning away from evil.

2 [a]Seven sons and three daughters were born to him.

3 [a]His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was [b]the greatest of all the men of the east.

4 His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.

5 It came about, when the days of feasting had completed their cycle, that Job would send and consecrate them, rising up early in the morning and offering [a]burnt offerings *according to* the number of them all; for Job said, "[b]Perhaps my sons have sinned and [c]cursed God in their hearts." Thus Job did continually.

*1:1 [a]Jer 25:20; Lam 4:21 [b]Ezek 14:14, 20; James 5:11 [c]Gen 6:9; 17:1; Deut 18:13 [d]Gen 22:12; 42:18; Ex 18:21; Prov 8:13 [e]Job 28:28
1:2 [a]Job 42:13
*1:3 [a]Job 42:12 [b]Job 29:25
*1:5 [a]Gen 8:20; Job 42:8 [b]Job 8:4 [c]1 Kin 21:10, 13

B Job's Calamities, 1:6–2:10

1 Satan's proposal, 1:6–11

6 [a]Now there was a day when the [b]sons of God came to present themselves before the LORD, and Satan also came among them.

7 The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "[a]From roaming about on the earth and walking around on it."

8 The LORD said to Satan, "Have you considered [a]My servant Job? For there is no one like him on the earth, [b]a blameless and upright man, fearing God and turning away from evil."

9 Then [a]Satan answered the LORD, "Does Job fear God for nothing?

10 "[a]Have You not made a hedge about him and his house and all that he has, on every side? [b]You have blessed the work of his hands, and his [c]possessions have increased in the land.

11 "[a]But put forth Your hand now and [b]touch all that he has; he will surely curse You to Your face."

*1:6 [a]Job 2:1 [b]Job 38:7
*1:7 [a]1 Pet 5:8
*1:8 [a]Num 12:7; Josh 1:2,7; Job 42:7,8 [b]Job 1:1
*1:9 [a]Rev 12:9f
*1:10 [a]Job 29:2-6; Ps 34:7 [b]Job 31:25 [c]Job 1:3; 31:25
1:11 [a]Job 2:5 [b]Job 19:21

1:1 *the land of Uz.* Job lived in the area to the SE of the Dead Sea. In Lam. 4:21 Uz is referred to as the same territory as Edom. This area was also identified with Uz by Ptolemy, a Greek general under Alexander the Great, in the third century B.C. *Job.* The meaning of Job's name is somewhat uncertain. It may mean "the one who turns back to God" or "the assailed or persecuted one." *blameless.* Job was not perfect in the sense of being sinless. The Bible teaches (and experience supports the fact) that every person falls short of God's standard of perfection (Rom. 3:23). The writer is asserting here that Job could not be justly charged with any moral failure by his fellow men. From the human point of view he was without blame.

1:3 *the greatest of all the men of the east.* Job's greatness consisted in his moral and spiritual qualities (v. 1) as well as his wealth (v. 3).

1:5 Job functioned as priest for his family.

1:6 *the sons of God.* I.e., angels. The phrase is used of angels elsewhere in Scripture (38:7). See note on Gen. 6:2. This interpretation harmonizes with the fact that Satan, himself an angelic being, joined them on this occasion.

1:7 *Satan.* It is clear from this passage that Satan is a person, not just an evil influence. (1) He conversed with the Lord, which requires intellect. (2) He was antagonistic toward Job (vv. 9–11), showing that he has emotions. (3) He purposed to destroy Job and disgrace God (1:11; 2:4–5, 7), thus demonstrating that Satan has a will. Satan's activities, however, are limited by the sovereign control of God (1:12; 2:6). Consistently throughout Scripture Satan is presented as both a real person and a spirit being. His name means "adversary," characterizing his basic nature, which is to oppose God's Person, His plan, and His people. *on the earth.* Satan had access to the earth and freedom to roam around on it. He still has this freedom and will continue to exercise it until he is bound for a thousand years during the Millennium (Rev. 20:2) and then cast into the lake of fire forever (Matt. 25:41).

1:8 The omniscient Lord initiates the conversation that leads to Job's being tested and pays the highest tribute to the character of Job.

1:9 *for nothing.* I.e., without some reason. Satan impugns Job's motives, suggesting that Job has selfish motives for serving God.

1:10 It was *a hedge* of protection.

2 *God's permission,* 1:12–22

12 Then the LORD said to Satan,
"Behold, all that he has is in your
power, only do not put forth your
hand on him." So Satan departed
from the presence of the LORD.

13 Now it happened on the day
when his sons and his daughters
were eating and drinking wine in
their oldest brother's house,

14 that a messenger came to
Job and said, "The oxen were
plowing and the donkeys feeding
beside them,

★1:15 [a]Gen 10:7; Job 6:19
15 and the [a]Sabeans attacked
and took them. They also slew the
servants with the edge of the
sword, and I alone have escaped
to tell you."

★1:16 [a]Gen 19:24; Lev 10:2; Num 11:1-3
16 While he was still speaking,
another also came and said,
"[a]The fire of God fell from heav-
en and burned up the sheep and
the servants and consumed them,
and I alone have escaped to tell
you."

★1:17 [a]Gen 11:28,31
17 While he was still speaking,
another also came and said, "The
[a]Chaldeans formed three bands
and made a raid on the camels
and took them and slew the ser-
vants with the edge of the sword,
and I alone have escaped to tell
you."

18 While he was still speaking,
another also came and said, "Your
sons and your daughters were eat-
ing and drinking wine in their
oldest brother's house,

19 and behold, a great wind
came from across the wilderness
and struck the four corners of the
house, and it fell on the young
people and they died, and I alone
have escaped to tell you."

20 Then Job arose and [a]tore ★1:20 [a]Gen 37:29,34; Josh 7:6
his robe and shaved his head, and
he fell to the ground and wor-
shiped.

21 He said,
"[a]Naked I came from my ★1:21 [a]Eccl 5:15 [b]1 Sam 2:7,8; Job 2:10
mother's womb,
And naked I shall return
there.
The [b]LORD gave and the
LORD has taken away.
Blessed be the name of the
LORD."

22 [a]Through all this Job did 1:22 [a]Job 2:10
not sin nor did he blame God.

3 *Satan's persistence,* 2:1–6

2 [a]Again there was a day when 2:1 [a]Job 1:6-8
the sons of God came to
present themselves before the
LORD, and Satan also came among
them to present himself before
the LORD.

2 The LORD said to Satan,
"Where have you come from?"
Then Satan answered the LORD
and said, "From roaming about
on the earth and walking around
on it."

3 The LORD said to Satan, 2:3 [a]Job 27:5,6
"Have you considered My servant
Job? For there is no one like him
on the earth, a blameless and up-
right man fearing God and turn-
ing away from evil. And he still
[a]holds fast his integrity, al-
though you incited Me against
him to ruin him without cause."

4 Satan answered the LORD and ★2:4
said, "Skin for skin! Yes, all that a
man has he will give for his life.

5"[a]However, put forth Your 2:5 [a]Job 1:11 [b]Job 19:20
hand now, and [b]touch his bone
and his flesh; he will curse You to
Your face."

1:15 *the Sabeans.* Nomadic bedouins living in the area of Uz and to the S.

1:16 *The fire of God.* Perhaps lightning.

1:17 *The Chaldeans.* Another regional group of nomadic marauders, not to be confused with the later Chaldeans, who lived in (and for a time ruled) the Babylonian Empire (7th and 6th centuries B.C.).

1:20 *tore his robe and shaved his head.* Expressions of grief common at this time (2:12; Gen. 37:34). *worshiped.* Grief and worship can often accompany one another.

1:21–22 Satan's first attack was against Job's possessions. It was designed to expose Job's true motives for serving God, which Satan contended were selfish. This test took place only after God gave Satan permission to try Job. Job recognized God's hand in his affairs and evidenced a proper attitude toward his possessions. They were a gracious gift from God, not things he had earned and therefore had a right to keep.

2:4 *Skin for skin.* Satan charged Job with callousness; i.e., being willing to give up the skin of his animals, servants, and children in order to save his own skin.

*2:6 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."

4 *Job's patience,* 2:7–10

*2:7 [a]Deut 28:35; Job 7:5; 13:28; 30:17,18,30
7 Then Satan went out from the presence of the LORD and smote Job with [a]sore boils from the sole of his foot to the crown of his head.

*2:8 [a]Job 42:6; Jer 6:26; Ezek 27:30; Jon 3:6
8 And he took a potsherd to scrape himself while [a]he was sitting among the ashes.

*2:9 9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"

*2:10 [a]Job 1:21 [b]Job 1:22; Ps 39:1; James 1:12
10 But he said to her, "You speak as one of the foolish women speaks. [a]Shall we indeed accept good from God and not accept adversity?" [b]In all this Job did not sin with his lips.

C Job's Comforters, 2:11–13

*2:11 11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the [a]Temanite, Bildad the [b]Shuhite and Zophar the Naamathite; and they made an appointment together to come to [c]sympathize with him and comfort him.

2:11 [a]Gen 36:11; Job 6:19; Jer 49:7 [b]Gen 25:2 [c]Job 42:11; Rom 12:15

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them [a]tore his robe and they [b]threw dust over their heads toward the sky.

2:12 [a]Job 1:20 [b]Josh 7:6; Neh 9:1; Lam 2:10; Ezek 27:30

13 [a]Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that *his* pain was very great.

*2:13 [a]Gen 50:10; Ezek 3:15

II THE DIALOGUES WITH JOB, 3:1–42:6

A Job's Lament, 3:1–26

*3:1 3 Afterward Job opened his mouth and cursed the day of his *birth.*

2 And Job said,

2:6 *spare his life.* Satan was permitted to go only so far (cf. 1 Cor. 10:13).

2:7 *sore boils.* Satan's second test was against Job's person. See note on 1:22. Job's condition was characterized by several symptoms: the skin covering his entire body was affected (v. 7), he itched intensely (v. 8), and he was in acute pain (v. 13). His flesh attracted worms and became crusty and hard (7:5). It oozed serum and turned darker in color (7:5; 30:30). Job also experienced fever and aching bones (30:17, 30). He may have had elephantiasis or a leukemia of the skin. The good will of God included physical suffering for Job at this time, as it does for many today.

2:8 *potsherd.* A piece of broken pottery. Job was not only ill, but his sickness made him unclean and therefore a social outcast, a humbling experience for one who was a judge at the city gate (29:7).

2:9 Since neither Job nor his wife knew what had transpired between God and Satan in heaven, they did not know that Satan predicted that Job would *Curse God* (1:11; 2:5), which Job refused to do, even when Satan used his wife to further tempt him. Job's wife concluded that he was suffering because God was unfair—a popular explanation for suffering but totally contrary to the character of God. Job called her view foolishness (v. 10). Many people arrive at her conclusion when they consider only empirical evidence (that which we gain by observation). Unless we also consider revelational evidence (that which comes from God), we are likely to reason as Job's wife did.

2:10 Not only *good* but also *adversity* comes from God to test and discipline us, and not necessarily as punishment for sin.

2:11 *the Temanite.* Eliphaz was a resident of the city of Teman in Uz (Edom). This town became famous for its wise men (Jer. 49:7). *the Shuhite.* Bildad lived in the area nearby, inhabited by the descendants of Shuah, one of Abraham's sons by Keturah (Gen. 25:1–2). *the Naamathite.* Zophar also lived nearby, in the area of Naamath. All three men were probably outstanding in their areas and time, since they were friends of "the greatest of all the men of the east" (1:3).

2:13 *they sat down . . . with him* expressing their sympathy and shock for what had happened. Sometimes a silent presence is preferable to words for one who is hurting.

3:1 Whereas the introductory two chapters were written in prose, here begins a long section of poetry (3:1–42:6), though the conclusion (42:7–17) is also prose. This chapter introduces the debate that follows. In it Job says some things that move his friends to break their long silence and suggest to him why he may be suffering. Job speaks out of great physical and mental anguish. His own basic presupposition, that God always blesses the righteous and afflicts the wicked, has proven faulty. If he judges by his experience, he must conclude that his theology is wrong, for he cannot put what he believes to be true of God together with what is happening to him. Though at times Job reacts with hostility, he always turns

3 "[a]Let the day perish on which I was to be born,
And the night *which* said, 'A boy is conceived.'
4 "May that day be darkness;
Let not God above care for it,
Nor light shine on it.
5 "Let [a]darkness and black gloom claim it;
Let a cloud settle on it;
Let the blackness of the day terrify it.
6 "*As for* that night, let darkness seize it;
Let it not rejoice among the days of the year;
Let it not come into the number of the months.
7 "Behold, let that night be barren;
Let no joyful shout enter it.
8 "Let those curse it who curse the day,
Who are prepared to [a]rouse Leviathan.
9 "Let the stars of its twilight be darkened;
Let it wait for light but have none,
Neither let it see the breaking dawn;
10 Because it did not shut the opening of my *mother's* womb,
Or hide trouble from my eyes.
11 "[a]Why did I not die at birth,
Come forth from the womb and expire?
12 "Why did the knees receive me,
And why the breasts, that I should suck?
13 "For now I [a]would have lain down and been quiet;
I would have slept then, I would have been at rest,
14 With [a]kings and *with* [b]counselors of the earth,
Who rebuilt [c]ruins for themselves;
15 Or with [a]princes [b]who had gold,
Who were filling their houses *with* silver.
16 "Or like a miscarriage which is discarded, I would not be,
As infants that never saw light.
17 "There the wicked cease from raging,
And there the weary are at [a]rest.
18 "The prisoners are at ease together;
They do not hear the voice of the taskmaster.
19 "The small and the great are there,
And the slave is free from his master.
20 "Why is [a]light given to him who suffers,
And life to the bitter of soul,
21 Who [a]long for death, but there is none,
And dig for it more than for [b]hidden treasures,
22 Who rejoice greatly,
And exult when they find the grave?
23 "*Why is light given* to a man [a]whose way is hidden,
And whom [b]God has hedged in?
24 "For [a]my groaning comes at the sight of my food,
And [b]my cries pour out like water.

*3:3 [a]Jer 20:14-18
3:5 [a]Jer 13:16
*3:8 [a]Job 41:1,25
*3:11 [a]Job 10:18,19
*3:12 3:13 [a]Job 3:13-19; 7:8-10,21; 10:21,22; 14:10-15, 20-22; 16:22; 17:13-16; 19:25-27; 21:13,23-26; 24:19,20; 26:5, 6; 34:22
3:14 [a]Job 12:13 [b]Job 12:17 [c]Job 15:28; Is 58:12
3:15 [a]Job 12:21 [b]Job 27:16,17
3:17 [a]Job 17:16
3:20 [a]Jer 20:18
3:21 [a]Rev 9:6 [b]Prov 2:4
*3:23 [a]Job 19:6,8,12 [b]Job 19:8; Ps 88:8; Lam 3:7
3:24 [a]Job 6:7; 33:20 [b]Job 30:16; Ps 42:4

back to God. Much of what he says later is exaggerated, untrue, and virtually blasphemous, but he never renounces God.

3:3 Job wishes he had never been conceived and born (v. 10 also).

3:8 *Let those curse it.* I.e., the sorcerers who were thought to be able to make a day unlucky. *to rouse Leviathan.* A mythological sea monster capable of devouring on a large scale.

3:11–19 Job wishes he had been stillborn; then he would have found rest in a grave.

3:12 *Why did the knees receive me?* Probably a reference to the father's knees, on which a newborn child was laid (Gen. 50:23).

3:23 God hedged Job in for protection (1:10); Job viewed it as turmoil.

3:25 [a]Job 9:28; 30:15
25 "For [a]what I fear comes upon me,
And what I dread befalls me.
3:26 [a]Job 7:13,14
26 "I [a]am not at ease, nor am I quiet,
And I am not at rest, but turmoil comes."

B Eliphaz's First Speech, 4:1–5:27

*4:1
4 Then Eliphaz the Temanite answered,
4:2 [a]Job 32:18-20
2 "If one ventures a word with you, will you become impatient?
But [a]who can refrain from speaking?
4:3 [a]Job 4:3,4; 29:15,16,21,25
3 "Behold [a]you have admonished many,
And you have strengthened weak hands.
4 "Your words have helped the tottering to stand,
And you have strengthened feeble knees.
*4:5 [a]Job 6:14 [b]Job 19:21
5 "But now it has come to you, and you [a]are impatient;
It [b]touches you, and you are dismayed.
4:6 [a]Job 1:1 [b]Prov 3:26
6 "Is not your [a]fear *of God* [b]your confidence,
And the integrity of your ways your hope?
*4:7 [a]Job 8:20; 36:6,7; Ps 37:25
7 "Remember now, [a]who *ever* perished being innocent?
Or where were the upright destroyed?
4:8 [a]Job 15:31,35; Prov 22:8; Hos 10:13; Gal 6:7
8 "According to what I have seen, [a]those who plow iniquity
And those who sow trouble harvest it.
4:9 [a]Job 15:30; Is 11:4; 30:33; 2 Thess 2:8
9 "By [a]the breath of God they perish,
And [b]by the blast of His anger they come to an end.
4:9 [b]Job 40:11-13
10 "The [a]roaring of the lion and the voice of the *fierce* lion,
And the teeth of the young lions are broken.
*4:10 [a]Job 5:15; Ps 58:6
11 "The [a]lion perishes for lack of prey,
And the [b]whelps of the lioness are scattered.
4:11 [a]Job 29:17; Ps 34:10 [b]Job 5:4; 20:10; 27:14
12 "Now a word [a]was brought to me stealthily,
And my ear received a [b]whisper of it.
*4:12 [a]Job 4:12-17; 33:15-18 [b]Job 26:14
13 "Amid disquieting [a]thoughts from the visions of the night,
When deep sleep falls on men,
4:13 [a]Job 33:15
14 Dread came upon me, and trembling,
And made all my bones shake.
15 "Then a spirit passed by my face;
The hair of my flesh bristled up.
16 "It stood still, but I could not discern its appearance;
A form *was* before my eyes;
There was silence, then I heard a voice:
17 'Can [a]mankind be just before God?
Can a man be pure before his [b]Maker?
4:17 [a]Job 9:2; 25:4 [b]Job 31:15; 32:22; 35:10; 36:3
18 '[a]He puts no trust even in His servants;
And against His angels He charges error.
4:18 [a]Job 15:15
19 'How much more those who dwell in [a]houses of clay,
4:19 [a]Job 10:9; 33:6

4:1 *Eliphaz.* The most sympathetic of Job's three friends, who speaks first and appeals to experience for authority. He was likely the eldest (15:10).

4:5 *it.* I.e., the calamity that had befallen Job.

4:7–9 Eliphaz declares that the wicked, not the innocent, perish. But this is not always true.

4:10–11 The meaning is this: Although wicked men may be strong, they cannot ultimately prosper.

4:12–21 Eliphaz tried to bolster his argument by relating it to a vision he had had (vv. 15–16). He asks, "If angels cannot be considered trustworthy, how can man be?" (vv. 18–19). *before the moth.* I.e., sooner than the moth. *their tent-cord.* Death is likened to the collapse of a tent when the tent-cord is pulled up.

Whose [b]foundation is in the dust,
Who are crushed before the moth!
20 '[a]Between morning and evening they are broken in pieces;
Unobserved, they [b]perish forever.
21 'Is not their [a]tent-cord plucked up within them?
They die, yet [b]without wisdom.'

5 "Call now, is there anyone who will answer you?
And to which of the [a]holy ones will you turn?
2"For [a]vexation slays the foolish man,
And anger kills the simple.
3"I have seen the [a]foolish taking root,
And I [b]cursed his abode immediately.
4"His [a]sons are far from safety,
They are even oppressed in the gate,
Neither is there a deliverer.
5"His harvest the hungry devour
And take it to a *place of* thorns,
And the [a]schemer is eager for their wealth.
6"For [a]affliction does not come from the dust,
Neither does trouble sprout from the ground,
7 For [a]man is born for trouble,
As sparks fly upward.

8"But as for me, I would [a]seek God,
And I would place my cause before God;
9 Who [a]does great and unsearchable things,
Wonders without number.
10"He [a]gives rain on the earth
And sends water on the fields,
11 So that [a]He sets on high those who are lowly,
And those who mourn are lifted to safety.
12"He [a]frustrates the plotting of the shrewd,
So that their hands cannot attain success.
13"He [a]captures the wise by their own shrewdness,
And the advice of the cunning is quickly thwarted.
14"By day they [a]meet with darkness,
And grope at noon as in the night.
15"But He saves from [a]the sword of their mouth,
And [b]the poor from the hand of the mighty.
16"So the helpless has hope,
And [a]unrighteousness must shut its mouth.

17"Behold, how [a]happy is the man whom God reproves,
So do not despise the [b]discipline of the Almighty.
18"For [a]He inflicts pain, and gives relief;
He wounds, and His hands *also* heal.
19"From six troubles [a]He will deliver you,
Even in seven [b]evil will not touch you.
20"In [a]famine He will redeem you from death,
And [b]in war from the power of the sword.

4:19 [b]Gen 2:7; 3:19; Job 22:16
4:20 [a]Job 14:2 [b]Job 14:20; 20:7
4:21 [a]Job 8:22 [b]Job 18:21; 36:12
*5:1 [a]Job 15:15
5:2 [a]Prov 12:16; 27:3
*5:3 [a]Jer 12:2 [b]Job 24:18; 31:30
5:4 [a]Job 4:11
5:5 [a]Job 18:8-10; 22:10
5:6 [a]Job 15:35
*5:7 [a]Job 14:1
*5:8 [a]Job 13:2,3; Ps 50:15
5:9 [a]Job 9:10; 37:14,16; 42:3
5:10 [a]Job 36:27-29; 37:6-11; 38:26
5:11 [a]Job 22:29; 36:7
5:12 [a]Ps 33:10
5:13 [a]Job 37:24; 1 Cor 3:19
5:14 [a]Job 12:25; 15:30; 18:18; 20:26; 24:13
5:15 [a]Job 4:10,11; Ps 35:10 [b]Job 29:17; 34:28; 36:6,15; 38:15
5:16 [a]Ps 107:42
*5:17 [a]Ps 94:12 [b]Job 36:15,16; Prov 3:11; Heb 12:5-11; James 1:12
5:18 [a]Deut 32:39; 1 Sam 2:6; Is 30:26; Hos 6:1
5:19 [a]Ps 34:19 [b]Ps 91:10
5:20 [a]Ps 33:19; 37:19 [b]Ps 144:10

5:1 Eliphaz warns Job against appealing his case to angels (*holy ones*).

5:3–7 Eliphaz cites from personal experience (the basis of all his pronouncements) the case of a foolish man who began to prosper and was then cursed. Trouble, he concludes, comes from a man himself.

5:7 *sparks.* Lit., sons of Resheph, a god of plagues and flames. As certainly as sparks from a fire fly upward, man is born for trouble.

5:8–27 Eliphaz urges Job to submit to obvious discipline from God, who would bless him if he would repent. *From six troubles* (v. 19). I.e., in all possible trouble.

5:17 *happy.* The only occurrence of this word in Job (= Ps. 1:1).

5:21 [a] Job 5:15; Ps 31:20 [b] Ps 91:5,6
21 "You will be [a]hidden from the scourge of the tongue,
[b]Neither will you be afraid of violence when it comes.

5:22 [a] Job 8:21 [b] Ps 91:13; Ezek 34:25; Hos 2:18
22 "You will [a]laugh at violence and famine,
[b]Neither will you be afraid of wild beasts.

5:23 [a] Is 11:6-9; 65:25
23 "For you will be in league with the stones of the field,
And [a]the beasts of the field will be at peace with you.

5:24 [a] Job 8:6
24 "You will know that your [a]tent is secure,
For you will visit your abode and fear no loss.

5:25 [a] Ps 112:2 [b] Is 44:3,4; 48:19
25 "You will know also that your [a]descendants will be many,
And [b]your offspring as the grass of the earth.

5:26 [a] Job 42:17
26 "You will [a]come to the grave in full vigor,
Like the stacking of grain in its season.

*5:27
27 "Behold this; we have investigated it, *and* so it is.
Hear it, and know for yourself."

C Job's Reply to Eliphaz, 6:1–7:21

*6:1
6:2 [a] Job 31:6
6 Then Job answered,
2 "[a]Oh that my vexation were actually weighed
And laid in the balances together with my calamity!

6:3 [a] Job 23:2
3 "For then it would be [a]heavier than the sand of the seas;
Therefore my words have been rash.

6:4 [a] Job 16:13; Ps 38:2
4 "For the [a]arrows of the Almighty are within me,
Their [b]poison my spirit drinks;
The [c]terrors of God are arrayed against me.

6:4 [b] Job 20:16; 21:20 [c] Job 30:15

*6:5 [a] Job 39:5-8
5 "Does the [a]wild donkey bray over *his* grass,
Or does the ox low over his fodder?

*6:6
6 "Can something tasteless be eaten without salt,
Or is there any taste in the white of an egg?

6:7 [a] Job 3:24; 33:20
7 "My soul [a]refuses to touch *them;*
They are like loathsome food to me.

8 "Oh that my request might come to pass,
And that God would grant my longing!

6:9 [a] Num 11:15; 1 Kin 19:4; Job 7:16; 9:21; 10:1
9 "Would that God were [a]willing to crush me,
That He would loose His hand and cut me off!

6:10 [a] Job 22:22; 23:11,12
10 "But it is still my consolation,
And I rejoice in unsparing pain,
That I [a]have not denied the words of the Holy One.

6:11 [a] Job 21:4
11 "What is my strength, that I should wait?
And what is my end, that I should [a]endure?

12 "Is my strength the strength of stones,
Or is my flesh bronze?

6:13 [a] Job 26:2 [b] Job 26:3
13 "Is it that my [a]help is not within me,
And that [b]deliverance is driven from me?

*6:14 [a] Job 4:5 [b] Job 1:5; 15:4
14 "For the [a]despairing man *there should be* kindness from his friend;
So that he does not [b]forsake the fear of the Almighty.

*6:15 [a] Jer 15:18
15 "My brothers have acted [a]deceitfully like a wadi,

5:27 *investigated.* Eliphaz boasts of the authority of his pronouncements.

6:1–4 Job pleads that the harsh words from chap. 3 be weighed against the calamity he has experienced.

6:5 Just as animals do not complain without adequate cause, so Job has not.

6:6–7 Job has lost his taste for life.

6:14–30 Job expresses how deeply he has been hurt by his friends' unkindness, though he is unmoved by their arguments.

6:15–17 Job likens his friends to a *wadi* that

Like the torrents of wadis
which vanish,
16 Which are turbid because
of ice
And into which the snow
melts.
6:17 17"When [a]they become
[a]Job 24:19 waterless, they are
silent,
When it is hot, they vanish
from their place.
18"The paths of their course
wind along,
They go up into nothing
and perish.
6:19 19"The caravans of [a]Tema
[a]Gen 25:15; Is 21:14; Jer 25:23 looked,
[b]Job 1:15 The travelers of [b]Sheba
hoped for them.
6:20 20"They [a]were disappointed
[a]Jer 14:3 for they had trusted,
They came there and were
confounded.
6:21 21"Indeed, you have now
[a]Ps 38:11 become such,
[a]You see a terror and are
afraid.
22"Have I said, 'Give me
something,'
Or, 'Offer a bribe for me
from your wealth,'
23 Or, 'Deliver me from the
hand of the adversary,'
Or, 'Redeem me from the
hand of the tyrants'?
6:24 **24**"Teach me, and [a]I will be
[a]Ps 39:1 silent;
And show me how I have
erred.
25"How painful are honest
words!
But what does your
argument prove?
6:26 26"Do you intend to reprove
[a]Job 8:2; 15:2; 16:3 *my* words,
When the [a]words of one
in despair belong to the
wind?
6:27 27"You would even [a]cast *lots*
[a]Joel 3:3; Nah 3:10
[b]Job 22:9; 24:3,9 for [b]the orphans
And [c]barter over your
friend.
6:27 [c]2 Pet 2:3
6:28 28"Now please look at me,
[a]Job 27:4; 33:3; 36:4 And *see* if I [a]lie to your
face.
★6:29 29"Desist now, let there be
[a]Job 13:18; 19:6; 23:10; 27:5,6; 34:5; 42:1-6 no injustice;
Even desist, [a]my
righteousness is yet in
it.
6:30 30"Is there injustice on my
[a]Job 12:11 tongue?
Cannot [a]my palate
discern calamities?
7 "Is not man [a]forced to
★7:1 [a]Job 5:7; 10:17; 14:1,14 labor on earth,
[b]Job 14:6 And *are not* his days like
the days of [b]a hired
man?
2"As a slave who pants for
the shade,
And as a hired man who
eagerly waits for his
wages,
7:3 3 So am I allotted months of
[a]Job 16:7 vanity,
And [a]nights of trouble are
appointed me.
7:4 4"When I [a]lie down I say,
[a]Deut 28:67; Job 7:13,14 'When shall I arise?'
But the night continues,
And I am continually
tossing until dawn.
7:5 5"My [a]flesh is clothed with
[a]Job 2:7; 17:14 worms and a crust of
dirt,
My skin hardens and runs.
7:6 6"My days are [a]swifter than
[a]Job 9:25
[b]Job 13:15; 14:19; 17:15, 16; 19:10 a weaver's shuttle,
And come to an end
[b]without hope.
★7:7 7"Remember that my life
[a]Job 7:16; Ps 78:39; James 4:14 [a]is *but* breath;
[b]Job 9:25 My eye will [b]not again see
good.
7:8 8"The [a]eye of him who sees
[a]Job 8:18; 20:9
[b]Job 7:21 me will behold me no
more;
Your eyes *will be* on me,
but [b]I will not be.

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is dry (like their "consolation") in the summer when water (comfort) is most needed.

6:29 *Desist.* I.e., change your course; seek some other explanation of my troubles rather than the unfair presupposition that I am guilty.

7:1–6 Job likens his existence to the weary grind and toils of (1) military service (v. 1—*forced to labor*), (2) a *hired man* (vv. 1, 2), and (3) a *slave* (v. 2).

7:7–8 Job despairs of ever seeing *good* (happiness) again (as Eliphaz promised him, 5:17–26) and looks forward only to death.

9 "When a [a]cloud vanishes,
it is gone,
So [b]he who goes down to
[c]Sheol does not come
up.
10 "He will not return again to
his house,
Nor will [a]his place know
him anymore.

11 "Therefore [a]I will not
restrain my mouth;
I will speak in the anguish
of my spirit,
I will complain in the
bitterness of my soul.
12 "Am I the sea, or [a]the sea
monster,
That You set a guard over
me?
13 "If I say, '[a]My bed will
comfort me,
My couch will ease my
complaint,'
14 Then You frighten me with
dreams
And terrify me by visions;
15 So that my soul would
choose suffocation,
Death rather than my
pains.
16 "I [a]waste away; I will not
live forever.
Leave me alone, [b]for my
days are *but* a breath.
17 "[a]What is man that You
magnify him,
And that You are
concerned about him,
18 That [a]You examine him
every morning
And try him every
moment?
19 "[a]Will You never turn
Your gaze away from
me,
Nor let me alone until I
swallow my spittle?
20 "[a]Have I sinned? What
have I done to You,
O [b]watcher of men?
Why have You set me as
Your target,
So that I am a burden to
myself?
21 "Why then [a]do You not
pardon my transgression
And take away my
iniquity?
For now I will [b]lie down
in the dust;
And You will seek me,
[c]but I will not be."

D Bildad's First Speech, 8:1–22

8 Then Bildad the Shuhite answered,
2 "How long will you say
these things,
And the [a]words of your
mouth be a mighty
wind?
3 "Does [a]God pervert justice?
Or does the Almighty
pervert what is right?
4 "[a]If your sons sinned
against Him,
Then He delivered them
into the power of their
transgression.
5 "If you would [a]seek God
And implore the
compassion of the
Almighty,
6 If you are pure and
upright,
Surely now [a]He would
rouse Himself for you
And restore your righteous
[b]estate.
7 "Though your beginning
was insignificant,
Yet your [a]end will
increase greatly.

★7:9 [a]Job 30:15 [b]Job 3:13-19 [c]2 Sam 12:23; Job 11:8; 14:13; 17:13, 16
7:10 [a]Job 8:18; 20:9; 27:21,23
7:11 [a]Job 10:1; 21:4; 23:2; Ps 40:9
★7:12 [a]Ezek 32:2,3
7:13 [a]Job 7:4; Ps 6:6
7:16 [a]Job 6:9; 9:21; 10:1 [b]Job 7:7
7:17 [a]Job 22:2; Ps 8:4; 144:3; Heb 2:6
7:18 [a]Job 14:3
★7:19 [a]Job 9:18; 10:20; 14:6
★7:20 [a]Job 35:3,6 [b]Ps 36:6
7:21 [a]Job 9:28; 10:14 [b]Job 10:9 [c]Job 7:8
★8:1
8:2 [a]Job 6:26
8:3 [a]Gen 18:25; Deut 32:4; 2 Chr 19:7; Job 34:10,12; 36:23; 37:23; Rom 3:5
8:4 [a]Job 1:5,18,19
8:5 [a]Job 5:17-27
8:6 [a]Job 22:27; 34:28; Ps 7:6 [b]Job 5:24
8:7 [a]Job 42:12

7:9–10 The meaning is that, after death, there is no return to the familiar scenes of earth.

7:12 Job complains about the restraint being placed on him as if he were upsetting the stability of the universe.

7:19 *until I swallow my spittle.* An expression meaning "for a single moment."

7:20–21 Job confesses that he is a sinner but asks why God does not forgive him and do so quickly before he dies (*lie down in the dust*).

8:1–7 *Bildad.* Less sensitive than Eliphaz, he implies that Job's children were killed because of their sins (v. 4). His diagnosis of Job's problem is basically the same as Eliphaz's; i.e., Job was suffering because of his sin (vv. 5–7). *Shuhite.* A descendant of Shuah, son of Abraham and Keturah (Gen. 25:2); an Arab.

*8:8 [a]Deut 4:32; 32:7; Job 15:18; 20:4
8 "Please [a]inquire of past generations,
And consider the things searched out by their fathers.
8:9 [a]Job 14:2
9 "For we are *only* of yesterday and know nothing,
Because [a]our days on earth are as a shadow.
10 "Will they not teach you *and* tell you,
And bring forth words from their minds?
*8:11
11 "Can the papyrus grow up without a marsh?
Can the rushes grow without water?
12 "While it is still green *and* not cut down,
Yet it withers before any *other* plant.
8:13 [a]Ps 9:17 [b]Job 11:20; 13:16; 15:34; 20:5; 27:8
13 "So are the paths of [a]all who forget God;
And the [b]hope of the godless will perish,
8:14 [a]Is 59:5,6
14 Whose confidence is fragile,
And whose trust a [a]spider's web.
8:15 [a]Job 8:22; 27:18; Ps 49:11
15 "He trusts in his [a]house, but it does not stand;
He holds fast to it, but it does not endure.
8:16 [a]Ps 37:35; Jer 11:16 [b]Ps 80:11
16 "He [a]thrives before the sun,
And his [b]shoots spread out over his garden.
17 "His roots wrap around a rock pile,
He grasps a house of stones.
8:18 [a]Job 7:10 [b]Job 7:8
18 "If he is removed from [a]his place,
Then it will deny him, *saying,* '[b]I never saw you.'
19 "Behold, [a]this is the joy of His way;
*8:19 [a]Job 20:5
And out of the dust others will spring.
8:20 [a]Job 4:7 [b]Job 21:30
20 "Lo, [a]God will not reject *a man of* integrity,
Nor [b]will He support the evildoers.
8:21 [a]Job 5:22; Ps 126:1,2
21 "He will yet fill [a]your mouth with laughter
And your lips with shouting.
8:22 [a]Ps 132:18 [b]Job 8:15; 15:34; 18:14; 21:28
22 "Those who hate you will be [a]clothed with shame,
And the [b]tent of the wicked will be no more."

E Job's Reply to Bildad, 9:1–10:22

9 Then Job answered,
*9:1
*9:2 [a]Job 4:17; 25:4
2 "In truth I know that this is so;
But how can a [a]man be in the right before God?
*9:3 [a]Job 10:2; 13:19; 23:6; 40:2
3 "If one wished to [a]dispute with Him,
He could not answer Him once in a thousand *times.*
9:4 [a]Job 11:6; 12:13; 28:23; 38:36,37 [b]Job 9:19; 23:6 [c]2 Chr 13:12; Prov 29:1
4 "[a]Wise in heart and [b]mighty in strength,
Who has [c]defied Him without harm?
9:5 [a]Job 9:5-10; 26:6-14; 41:11
5 "[a]*It is God* who removes the mountains, they know not *how,*
When He overturns them in His anger;
9:6 [a]Is 2:19,21; 13:13; Hag 2:6 [b]Ps 75:3
6 Who [a]shakes the earth out of its place,
And its [b]pillars tremble;
9:7 [a]Is 13:10; Ezek 32:7,8
7 Who commands the [a]sun not to shine,

8:8–10 For authority, Bildad appeals to the teachings of his predecessors and expects Job to listen to their wisdom.

8:11–19 Calling Job *godless* and his defense weak as *a spider's web* could only have added to his great distress.

8:19 *joy of His way.* Probably an ironical statement meaning that the wicked can only look forward to the "joy" of calamity.

9:1–10:22 In his reply to Bildad, Job points out that tradition is not our best source of knowledge; God has revealed much about Himself even in nature (9:4–12). Although we should listen to the wisdom of our elders, we must remember that they are finite mortals who have grasped only a part of reality.

9:2 This question puzzles most people and is one of the great questions of life. The answer is that we are made just (righteous) before God only by the substitutionary death of His Son for our sins (Rom. 3:21–28).

9:3–12 Job realizes his own inadequacy in the face of God's great wisdom and power.

And sets a seal upon the stars;
8 Who alone [a]stretches out the heavens
And [b]tramples down the waves of the sea;
9 Who makes the [a]Bear, Orion and the Pleiades,
And the [b]chambers of the south;
10 Who [a]does great things, unfathomable,
And wondrous works without number.
11 "Were He to pass by me, [a]I would not see Him;
Were He to move past *me,* I would not perceive Him.
12 "Were He to snatch away, who could [a]restrain Him?
Who could say to Him, '[b]What are You doing?'
13 "God will not turn back His anger;
Beneath Him crouch the helpers of [a]Rahab.
14 "How then can [a]I answer Him,
And choose my words before Him?
15 "For [a]though I were right, I could not answer;
I would have to [b]implore the mercy of my judge.
16 "If I called and He answered me,
I could not believe that He was listening to my voice.
17 "For He [a]bruises me with a tempest
And multiplies my wounds without cause.
18 "He will [a]not allow me to get my breath,
But saturates me with [b]bitterness.
19 "If *it is a matter* of power, [a]behold, *He is* the strong one!
And if *it is a matter* of justice, who can summon Him?
20 "[a]Though I am righteous, my mouth will [b]condemn me;
Though I am guiltless, He will declare me guilty.
21 "I am [a]guiltless;
I do not take notice of myself;
I [b]despise my life.
22 "It is *all* one; therefore I say,
'He [a]destroys the guiltless and the wicked.'
23 "If the scourge kills suddenly,
He [a]mocks the despair of the innocent.
24 "The earth [a]is given into the hand of the wicked;
He [b]covers the faces of its judges.
If *it is* not *He,* then who is it?
25 "Now [a]my days are swifter than a runner;
They flee away, [b]they see no good.
26 "They slip by like [a]reed boats,
Like an [b]eagle that swoops on its prey.
27 "Though I say, 'I will forget [a]my complaint,
I will leave off my *sad* countenance and be cheerful,'
28 I am [a]afraid of all my pains,
I know that [b]You will not acquit me.
29 "I am accounted [a]wicked,
Why then should I toil in vain?
30 "If I should [a]wash myself with snow

9:8 [a]Gen 1:1; Job 37:18; Ps 104:2; Is 40:22 [b]Job 38:16; Ps 77:19
***9:9** [a]Job 38:31,32; Amos 5:8 [b]Job 37:9
9:10 [a]Job 5:9
9:11 [a]Job 23:8,9; 35:14
9:12 [a]Job 10:7; 11:10 [b]Is 45:9
***9:13** [a]Job 26:12; Ps 89:10; Is 30:7; 51:9
9:14 [a]Job 9:3,32
9:15 [a]Job 9:20,21; 10:15 [b]Job 8:5
***9:17** [a]Job 16:12,14; 30:22
9:18 [a]Job 7:19; 10:20 [b]Job 13:26; 27:2
9:19 [a]Job 9:4
9:20 [a]Job 9:15 [b]Job 9:29; 15:6
9:21 [a]Job 1:1; 12:4; 13:18 [b]Job 7:16
***9:22** [a]Job 10:7,8
9:23 [a]Job 24:12
9:24 [a]Job 10:3; 12:6; 16:11 [b]Job 12:17
9:25 [a]Job 7:6 [b]Job 7:7
9:26 [a]Is 18:2 [b]Job 39:29; Hab 1:8
9:27 [a]Job 7:11
9:28 [a]Job 3:25 [b]Job 7:21; 10:14
9:29 [a]Job 10:2; Ps 37:33
9:30 [a]Jer 2:22

9:9 *the Bear, Orion and the Pleiades.* Constellations.
9:13 *Rahab.* A mythological monster who was subdued by the god Marduk, and thus a figurative expression for pride.
9:17 *without cause.* That's what Job thought because he did not know what had gone on in heaven between God and Satan.
9:22–24 Job accuses God of being unfair.

And cleanse [b]my hands
with lye,
31 Yet You would plunge me
into the pit,
And my own clothes
would abhor me.
32 "For [a]*He is* not a man as I
am that [b]I may answer
Him,
That we may go to court
together.
33 "There is no [a]umpire
between us,
Who may lay his hand
upon us both.
34 "Let Him [a]remove His rod
from me,
And let not dread of Him
terrify me.
35 "*Then* I [a]would speak and
not fear Him;
But I am not like that in
myself.

10 "[a]I loathe my own life;
I will give full vent to
[b]my complaint;
I will speak in the
bitterness of my soul.
2 "I will say to God, '[a]Do
not condemn me;
Let me know why You
contend with me.
3 'Is it right for You indeed to
[a]oppress,
To reject [b]the labor of
Your hands,
And to look favorably on
[c]the schemes of the
wicked?
4 'Have You eyes of flesh?
Or do You [a]see as a man
sees?
5 'Are Your days as the days
of a mortal,
Or [a]Your years as man's
years,
6 That [a]You should seek for
my guilt
And search after my sin?
7 'According to Your
knowledge [a]I am
indeed not guilty,
Yet there is [b]no
deliverance from Your
hand.
8 '[a]Your hands fashioned
and made me
altogether,
[b]And would You destroy
me?
9 'Remember now, that You
have made me as [a]clay;
And would You [b]turn me
into dust again?
10 'Did You not pour me out
like milk
And curdle me like cheese;
11 Clothe me with skin and
flesh,
And knit me together with
bones and sinews?
12 'You have [a]granted me life
and lovingkindness;
And Your care has
preserved my spirit.
13 'Yet [a]these things You
have concealed in Your
heart;
I know that this is within
You:
14 If I sin, then You would
[a]take note of me,
And [b]would not acquit
me of my guilt.
15 'If [a]I am wicked, woe to
me!
And [b]if I am righteous, I
dare not lift up my
head.
I am sated with disgrace
and conscious of my
misery.
16 'Should *my head* be lifted
up, [a]You would hunt
me like a lion;
And again You would show
Your [b]power against
me.

9:30 [b]Job 31:7

***9:32** [a]Eccl 6:10 [b]Job 9:3; Rom 9:20

9:33 [a]1 Sam 2:25; Job 9:19; Is 1:18

9:34 [a]Job 13:21

9:35 [a]Job 13:22

***10:1** [a]Job 7:16 [b]Job 7:11

10:2 [a]Job 9:29

10:3 [a]Job 9:22-24; 16:11; 19:6; 27:2 [b]Job 10:8; 14:15; Ps 138:8; Is 64:8 [c]Job 21:16; 22:18

10:4 [a]1 Sam 16:7; Job 28:24; 34:21

10:5 [a]Job 36:26

10:6 [a]Job 14:16

10:7 [a]Job 9:21; 13:18 [b]Job 9:12; 23:13; 27:22

10:8 [a]Job 10:3; Ps 119:73 [b]Job 9:22

10:9 [a]Job 4:19; 33:6 [b]Job 7:21

***10:10**

10:12 [a]Job 33:4

10:13 [a]Job 23:13

10:14 [a]Job 7:20 [b]Job 7:21; 9:28

10:15 [a]Job 10:7; Is 3:11 [b]Job 6:29

10:16 [a]Is 38:13; Lam 3:10; Hos 13:7 [b]Job 5:9

9:32–33 Job's words about God's transcendence (being aloof and detached from His creation) reflect a feeling of helplessness. This led him to cry out for an arbitrator or *umpire,* someone who understands both God and man and can bring them together in harmony. God has provided one in His Son, the God-Man, Jesus Christ (1 Tim. 2:5).

10:1–7 Job thinks of every possible reason why God might be afflicting him and concludes that God must know that he is a man of integrity (v. 7).

10:10–11 A reference to God's care of the embryo.

17 'You renew [a]Your witnesses against me
And increase Your anger toward me;
[b]Hardship after hardship is with me.

18 '[a]Why then have You brought me out of the womb?
Would that I had died and no eye had seen me!
19 'I should have been as though I had not been,
Carried from womb to tomb.'

20"Would He not let [a]my few days alone?
[b]Withdraw from me that I may have a little cheer
21 Before I go— [a]and I shall not return—
[b]To the land of darkness and [c]deep shadow,
22 The land of utter gloom as darkness *itself,*
Of deep shadow without order,
And which shines as the darkness."

F Zophar's First Speech, 11:1–20

11 Then Zophar the Naamathite answered,
2"Shall a multitude of words go unanswered,
And a [a]talkative man be acquitted?
3"Shall your boasts silence men?
And shall you [a]scoff and none rebuke?
4"For [a]you have said, 'My teaching is pure,
And [b]I am innocent in your eyes.'
5"But would that God might speak,
And open His lips against you,
6 And show you the secrets of wisdom!
For sound wisdom [a]has two sides.
Know then that God forgets a part of [b]your iniquity.

7"[a]Can you discover the depths of God?
Can you discover the limits of the Almighty?
8"*They are* [a]high as the heavens, what can you do?
Deeper than [b]Sheol, what can you know?
9"Its measure is longer than the earth
And broader than the sea.
10"If He passes by or shuts up,
Or calls an assembly,
[a]who can restrain Him?
11"For [a]He knows false men,
And He [b]sees iniquity without investigating.
12"[a]An idiot will become intelligent
When the foal of a [b]wild donkey is born a man.

13"[a]If you would [b]direct your heart right
And [c]spread out your hand to Him,

10:17 [a]Ruth 1:21; Job 16:8 [b]Job 7:1

***10:18** [a]Job 3:11-13

***10:20** [a]Job 14:1 [b]Job 7:16,19

10:21 [a]2 Sam 12:23; Job 3:13-19; 16:22 [b]Ps 88:12 [c]Job 10:22; 34:22; 38:17; Ps 23:4

***11:1**

11:2 [a]Job 8:2; 15:2; 18:2

11:3 [a]Job 17:2; 21:3

11:4 [a]Job 6:10 [b]Job 10:7

***11:6** [a]Job 9:4 [b]Job 15:5; 22:5

11:7 [a]Job 33:12,13; 36:26; 37:5,23; Rom 11:33

11:8 [a]Job 22:12; 35:5 [b]Job 26:6; 38:17

11:10 [a]Job 9:12

11:11 [a]Job 34:21-23 [b]Job 24:23; 28:24; 31:4

***11:12** [a]Ps 39:5,11; 62:9; 144:4; Eccl 1:2; 11:10 [b]Job 39:5

***11:13** [a]Job 5:17-27; 11:13-20 [b]1 Sam 7:3; Ps 78:8 [c]Job 22:27; Ps 88:9; 143:6

10:18 Again Job wishes he had not been born (cf. 3:11).

10:20–22 Job begs that God would leave him alone just for a little while before he dies.

11:1–3 *Zophar.* More blunt and harsh than the other two friends, he also concludes that Job is suffering because of his sins. In fact, he says that God has given Job only a fraction of what he deserves (v. 6). To his simple way of thinking, all Job needed to do was repent and everything would change (vv. 13–15). Zophar's authority was not religious experience or tradition, but intuition or common sense. His ultimate authority, therefore, was really himself; what appeared right to him was considered to be indeed right. This kind of person sees all issues as either black or white. Zophar was not interested in probing the mysteries of God's working. He not only called Job a sinner but rebuked and insulted him for attempting to understand God's ways (v. 12).

11:6 *has two sides.* Divine wisdom has two sides to it: one that man sees, and another known only to God.

11:12 With extreme sarcasm Zophar says that there is no more possibility that an *idiot* like Job could ever become wise than that an *donkey* could give birth to a man.

11:13–20 Zophar also calls on Job to repent and assures him of rich rewards if he will do so.

14 If iniquity is in your hand,
[a]put it far away,
And do not let wickedness
dwell in your tents;
15"Then, indeed, you could
[a]lift up your face
without *moral* defect,
And you would be
steadfast and [b]not fear.
16"For you would [a]forget
your trouble,
As [b]waters that have
passed by, you would
remember *it.*
17"Your life would be
[a]brighter than
noonday;
Darkness would be like the
morning.
18"Then you would trust,
because there is hope;
And you would look
around and rest
securely.
19"You would [a]lie down and
none would disturb *you,*
And many would [b]entreat
your favor.
20"But the [a]eyes of the
wicked will fail,
And there will [b]be no
escape for them;
And their [c]hope is [d]to
breathe their last."

11:14 [a]Job 22:23
11:15 [a]Job 22:26 [b]Ps 27:3; 46:2
11:16 [a]Is 65:16 [b]Job 22:11
11:17 [a]Job 22:26
11:19 [a]Lev 26:6; Is 17:2; Mic 4:4; Zeph 3:13 [b]Is 45:14
11:20 [a]Deut 28:65; Job 17:5 [b]Job 27:22; 34:22 [c]Job 8:13 [d]Job 6:9

G Job's Reply to Zophar, 12:1–14:22

12 Then Job responded,
2"Truly then [a]you are
the people,
And with you wisdom will
die!
3"But [a]I have intelligence as
well as you;
I am not inferior to you.
And who does not know
such things as these?
4"I am a [a]joke to my
friends,
The one who called on
God and He answered
him;
The just *and* [b]blameless
man is a joke.
5"He who is at ease holds
calamity in contempt,
As prepared for those
whose feet slip.
6"The [a]tents of the
destroyers prosper,
And those who provoke
God [b]are secure,
Whom God brings [c]into
their power.

7"But now ask the beasts,
and let them teach you;
And the birds of the
heavens, and let them
tell you.
8"Or speak to the earth, and
let it teach you;
And let the fish of the sea
declare to you.
9"Who among all these does
not know
That [a]the hand of the
LORD has done this,
10 [a]In whose hand is the life
of every living thing,
And [b]the breath of all
mankind?
11"Does not [a]the ear test
words,
As the palate tastes its
food?
12"Wisdom is with [a]aged
men,
With long life is
understanding.

13"With Him are [a]wisdom
and [a]might;
To Him belong counsel
and [b]understanding.

*12:1 12:2 [a]Job 17:10
12:3 [a]Job 13:2
12:4 [a]Job 17:6; 30:1,9,10; 34:7 [b]Job 6:29
*12:5
*12:6 [a]Job 9:24; 21:7-9 [b]Job 24:23 [c]Job 22:18
*12:7
12:9 [a]Is 41:20
12:10 [a]Acts 17:28 [b]Job 27:3; 33:4
12:11 [a]Job 34:3
*12:12 [a]Job 15:10; 32:7
12:13 [a]Job 9:4 [b]Job 11:6; 26:12; 32:8; 36:5; 38:36

12:1–14:22 Job now replies to his friends. He severely criticizes them (12:1–13:12), declares his own righteousness (13:13–19), and then appeals to God (13:20–14:22).

12:5 The meaning of this difficult verse seems to be this: It is easy for you, living in your comfortable world, to mock me.

12:6 The last phrase could read, "who bring their god in their hand." I.e., the god of robbers is the weapon in their hand.

12:7–9 Job turns the tables on Zophar (who had mentioned the donkey, 11:12) and tells him that animals are smarter than he is, since they know that calamities can come from *the hand of the* LORD.

12:12 These phrases should probably be understood as questions: "Is wisdom with aged men or understanding with long life?"

14"Behold, He [a]tears down,
and it cannot be rebuilt;
He [b]imprisons a man, and
there can be no release.
15"Behold, He [a]restrains the
waters, and they dry up;
And He [b]sends them out,
and they inundate the
earth.
16"With Him are strength and
sound wisdom,
The [a]misled and the
misleader belong to
Him.
17"He makes [a]counselors
walk barefoot
And makes fools of
[b]judges.
18"He [a]loosens the bond of
kings
And binds their loins with
a girdle.
19"He makes priests walk
barefoot
And overthrows [a]the
secure ones.
20"He deprives the trusted
ones of speech
And [a]takes away the
discernment of the
elders.
21"He [a]pours contempt on
nobles
And [b]loosens the belt of
the strong.
22"He [a]reveals mysteries
from the darkness
And brings the deep
darkness into light.
23"He [a]makes the nations
great, then destroys
them;
He enlarges the nations,
then leads them away.
24"He [a]deprives of
intelligence the chiefs of
the earth's people
And makes them wander
in a pathless waste.
25"They [a]grope in darkness
with no light,
And He makes them
[b]stagger like a drunken
man.

12:14 [a]Job 19:10; Is 25:2
[b]Job 37:7
12:15 [a]Deut 11:17; 1 Kin 8:35; 17:1
[b]Gen 7:11-24
12:16 [a]Job 13:7,9
*12:17 [a]Job 3:14
[b]Job 9:24
12:18 [a]Ps 116:16
12:19 [a]Job 24:22; 34:24-28; 35:9
12:20 [a]Job 17:4; 32:9
12:21 [a]Job 34:19; Ps 107:40
[b]Job 12:18
12:22 [a]Dan 2:22; 1 Cor 4:5
*12:23 [a]Is 9:3; 26:15
12:24 [a]Job 12:20
12:25 [a]Job 5:14
12:25 [b]Is 24:20

13 "[a]Behold, my eye has
seen all *this,*
My ear has heard and
understood it.
2"[a]What you know I also
know;
I am not inferior to you.
3"But [a]I would speak to
the Almighty,
And I desire to [b]argue
with God.
4"But you [a]smear with lies;
You are all [b]worthless
physicians.
5"O that you would [a]be
completely silent,
And that it would become
your wisdom!
6"Please hear my argument
And listen to the
contentions of my lips.
7"Will you [a]speak what is
unjust for God,
And speak what is deceitful
for Him?
8"Will you [a]show partiality
for Him?
Will you contend for God?
9"Will it be well when He
examines you?
Or [a]will you deceive Him
as one deceives a man?
10"He will surely reprove you
If you secretly [a]show
partiality.
11"Will not [a]His majesty
terrify you,
And the dread of Him fall
on you?
12"Your memorable sayings
are proverbs of ashes,
Your defenses are defenses
of clay.
13"[a]Be silent before me so
that I may speak;
Then let come on me what
may.

13:1 [a]Job 12:9
13:2 [a]Job 12:3
*13:3 [a]Job 13:22; 23:4
[b]Job 13:15
*13:4 [a]Ps 119:69
[b]Jer 23:32
13:5 [a]Job 13:13; 21:5; Prov 17:28
13:7 [a]Job 27:4
13:8 [a]Lev 19:15; Prov 24:23
13:9 [a]Job 12:16
13:10 [a]Job 13:8; 32:21; 34:19
13:11 [a]Job 31:23
13:13 [a]Job 13:5

12:17 *barefoot.* I.e., sometimes rulers are driven to their wits' end.

12:23–25 God is sovereign over the destinies of *nations* and can cause their leaders to lose their reason.

13:3 Job wanted to argue his case before God, not before his worthless friends.

13:4–12 Job severely castigates the motives of his friends. Prov. 17:28 expresses the same sarcasm as here in verse 5. Job also reminds them (v. 9) that they too face a heart-searching God.

14 "Why should I take my flesh in my teeth
And [a]put my life in my hands?
15 "[a]Though He slay me,
I will hope in Him.
Nevertheless I [b]will argue my ways before Him.
16 "This also will be my [a]salvation,
For [b]a godless man may not come before His presence.
17 "Listen carefully to my speech,
And let my declaration *fill* your ears.
18 "Behold now, I have [a]prepared my case;
I know that [b]I will be vindicated.
19 "[a]Who will contend with me?
For then I would be silent and [b]die.
20 "Only two things do not do to me,
Then I will not hide from Your face:
21 [a]Remove Your hand from me,
And let not the dread of You terrify me.
22 "Then call, and [a]I will answer;
Or let me speak, then reply to me.
23 "[a]How many are my iniquities and sins?
Make known to me my rebellion and my sin.
24 "Why do You [a]hide Your face
And consider me [b]Your enemy?
25 "Will You cause a [a]driven leaf to tremble?
Or will You pursue the dry [b]chaff?
26 "For You write [a]bitter things against me
And [b]make me to inherit the iniquities of my youth.
27 "You [a]put my feet in the stocks
And watch all my paths;
You set a limit for the soles of my feet,
28 While I am decaying like a [a]rotten thing,
Like a garment that is moth-eaten.

14 "[a]Man, who is born of woman,
Is short-lived and [b]full of turmoil.
2 "[a]Like a flower he comes forth and withers.
He also flees like [b]a shadow and does not remain.
3 "You also [a]open Your eyes on him
And [b]bring him into judgment with Yourself.
4 "[a]Who can make the clean out of the unclean?
No one!
5 "Since his days are determined,
The [a]number of his months is with You;
And his limits You have set so that he cannot pass.
6 "[a]Turn Your gaze from him that he may rest,
Until he fulfills his day like a hired man.
7 "For there is hope for a tree,
When it is cut down, that it will sprout again,
And its shoots will not fail.
8 "Though its roots grow old in the ground
And its stump dies in the dry soil,

13:14 [a]Ps 119:109
*13:15 [a]Job 7:6 [b]Job 27:5
13:16 [a]Job 23:7; Is 12:1,2 [b]Job 34:21-23
13:18 [a]Job 23:4 [b]Job 9:21; 10:7; 12:4
13:19 [a]Is 50:8 [b]Job 7:21; 10:8
*13:20
13:21 [a]Job 9:34; Ps 39:10
13:22 [a]Job 9:16; 14:15
*13:23 [a]Job 7:21
13:24 [a]Ps 13:1; 44:24; 88:14; Is 8:17 [b]Job 19:11; 33:10; Lam 2:5
13:25 [a]Lev 26:36 [b]Job 21:18
13:26 [a]Job 9:18 [b]Ps 25:7
13:27 [a]Job 33:11
13:28 [a]Job 2:7
14:1 [a]Job 5:7 [b]Eccl 2:23
14:2 [a]Ps 90:5,6; 103:15; Is 40:6,7; James 1:10; 1 Pet 1:24 [b]Job 8:9
14:3 [a]Ps 8:4; 144:3 [b]Ps 143:2
14:4 [a]Job 15:14; 25:4; Ps 51:5
14:5 [a]Job 21:21
14:6 [a]Job 7:19; Ps 39:13
*14:7

13:15 The text is uncertain and may be translated, "He will slay me; I wait for Him (to strike)"; i.e., "I have no hope." Or it may mean, "Though He slay me, I will not delay." In any case, the general sense is clear: the fear of death would not deter Job from saying "Not guilty" to God.

13:20–22 Job wanted God to stop punishing him (v. 21) and to start speaking with him (v. 22).

13:23–26 Job wants to know why he is being afflicted.

14:7–12 In his despair Job claims that the fate of a tree is better than the fate of a man, since a tree can sprout again.

9 At the scent of water it will flourish
And put forth sprigs like a plant.
14:10 [a]Job 3:13; 14:10-15 [b]Job 13:9
10 "But [a]man dies and lies prostrate.
Man [b]expires, and where is he?
14:11 [a]Is 19:5
11 "*As* [a]water evaporates from the sea,
And a river becomes parched and dried up,
14:12 [a]Job 3:13
12 So [a]man lies down and does not rise.
Until the heavens are no more,
He will not awake nor be aroused out of his sleep.
*14:13 [a]Is 26:20
13 "Oh that You would hide me in Sheol,
That You would conceal me [a]until Your wrath returns *to You,*
That You would set a limit for me and remember me!
*14:14
14 "If a man dies, will he live *again?*
All the days of my struggle I will wait
Until my change comes.
14:15 [a]Job 10:3
15 "You will call, and I will answer You;
You will long for [a]the work of Your hands.
14:16 [a]Job 31:4; 34:21; Ps 139:1-3; Prov 5:21 [b]Job 10:6
16 "For now You [a]number my steps,
You do not [b]observe my sin.
14:17 [a]Deut 32:32-34
17 "My transgression is [a]sealed up in a bag,
And You wrap up my iniquity.
18 "But the falling mountain crumbles away,
And the rock moves from its place;
19 Water wears away stones,
Its torrents wash away the dust of the earth;
14:19 [a]Job 7:6
So You [a]destroy man's hope.
20 "You forever overpower him and he [a]departs;
14:20 [a]Job 4:20; 20:7
You change his appearance and send him away.
21 "His sons achieve honor, but [a]he does not know *it;*
14:21 [a]Eccl 9:5
Or they become insignificant, but he does not perceive it.
22 "But his body pains him,
*14:22
And he mourns only for himself."

H Eliphaz' Second Speech, 15:1-35

15 Then Eliphaz the Temanite responded, *15:1
2 "Should a wise man answer with windy knowledge
15:2 [a]Job 6:26
[a]And fill himself with the east wind?
3 "Should he argue with useless talk,
Or with words which are not profitable?
4 "Indeed, you do away with reverence
And hinder meditation before God.
5 "For [a]your guilt teaches your mouth,
15:5 [a]Job 22:5 [b]Job 5:12,13
And you choose the language of [b]the crafty.
6 "Your [a]own mouth condemns you, and not I;
15:6 [a]Job 18:7
And your own lips testify against you.
7 "Were you the first man to be born,
15:7 [a]Job 38:4,21; Prov 8:25
Or [a]were you brought forth before the hills?

14:13 *Sheol.* See note on Gen. 37:35. Job longs for death as a relief from his present sufferings. If he could hope that beyond Sheol there were some sort of resurrection, then he could endure his present problems.

14:14 *struggle.* Lit., hard (military) service. See note on 7:1-6. Death would mean a release from this.

14:22 Here ends the first round of debate between Job and his three friends. They have all concluded that Job is suffering because of his sins. Job has rejected their assumption, seeing death as his only way out. But the ire of his friends has been aroused and they are eager to say more.

15:1-16 Eliphaz, now directly censorious, accuses Job of being a windbag (vv. 1-6), of ignoring the wisdom of age (vv. 7-13), and of ignoring the sinfulness of man (vv. 14-16).

8 "Do you hear the [a]secret
counsel of God,
And limit wisdom to
yourself?
9 "[a]What do you know that
we do not know?
What do you understand
that we do not?
10 "Both the [a]gray-haired and
the aged are among us,
Older than your father.
11 "Are [a]the consolations of
God too small for you,
Even the [b]word *spoken*
gently with you?
12 "Why does your [a]heart
carry you away?
And why do your eyes
flash,
13 That you should turn your
spirit against God
And allow *such* words to go
out of your mouth?
14 "What is man, that [a]he
should be pure,
Or [b]he who is born of a
woman, that he should
be righteous?
15 "Behold, He puts no trust
in His [a]holy ones,
And the [b]heavens are not
pure in His sight;
16 How much less one who is
[a]detestable and
corrupt,
Man, who [b]drinks
iniquity like water!
17 "I will tell you, listen to
me;
And what I have seen I will
also declare;
18 What wise men have told,
And have not concealed
from [a]their fathers,
19 To whom alone the land
was given,
And no alien passed
among them.
20 "The wicked man writhes
[a]in pain all *his* days,
And numbered are the
years [b]stored up for the
ruthless.
21 "Sounds of [a]terror are in
his ears;
[b]While at peace the
destroyer comes upon
him.
22 "He does not believe that he
will [a]return from
darkness,
And he is destined for
[b]the sword.
23 "He wanders about for food,
saying, 'Where is it?'
He knows that a day of
[a]darkness is at hand.
24 "Distress and anguish terrify
him,
They overpower him like a
king ready for the
attack,
25 Because he has stretched
out his hand against
God
And conducts himself
[a]arrogantly against the
Almighty.
26 "He rushes headlong at Him
With his massive shield.
27 "For he has [a]covered his
face with his fat
And made his thighs heavy
with flesh.
28 "He has [a]lived in desolate
cities,
In houses no one would
inhabit,
Which are destined to
become ruins.
29 "He [a]will not become rich,
nor will his wealth
endure;
And his grain will not
bend down to the
ground.
30 "He will [a]not escape from
darkness;
The [b]flame will wither his
shoots,

15:8 [a]Job 29:4; Rom 11:34; 1 Cor 2:11
15:9 [a]Job 12:3; 13:2
15:10 [a]Job 12:12; 32:6,7
***15:11** [a]Job 5:17-19; 36:15,16 [b]Job 6:10; 23:12
15:12 [a]Job 11:13; 36:13
***15:13**
15:14 [a]Job 14:4; Prov 20:9; Eccl 7:20 [b]Job 25:4
***15:15** [a]Job 5:1 [b]Job 25:5
15:16 [a]Ps 14:1 [b]Job 34:7; Prov 19:28
***15:17**
15:18 [a]Job 8:8; 20:4
15:20 [a]Job 15:24
15:20 [b]Job 24:1; 27:13
15:21 [a]Job 15:24; 18:11; 20:25; 24:17; 27:20 [b]Job 20:21; 1 Thess 5:3
15:22 [a]Job 15:30 [b]Job 19:29; 27:14; 33:18; 36:12
15:23 [a]Job 15:22,30
15:25 [a]Job 36:9
15:27 [a]Ps 73:7; 119:70
15:28 [a]Job 3:14; Is 5:8,9
15:29 [a]Job 27:16,17
15:30 [a]Job 5:14; 15:22 [b]Job 15:34; 20:26; 22:20; 31:12

15:11 *the consolations of God.* Eliphaz's description of his own ministry of comfort to Job!
15:13 In accusing Job of turning against God, Eliphaz likely was referring to Job's statements recorded in 7:17–21 and 10:16–17.
15:15 *holy ones.* Angels (5:1).

15:17–35 Eliphaz now debates Job's statement (12:6) that wicked men prosper. Rather, he says, they experience pain (v. 20), threat of calamity (v. 21), anguish (vv. 22–24), and premature death (v. 32). He includes Job among this group.

15:30 [c] Job 4:9
And by [c]the breath of His mouth he will go away.
15:31 [a] Job 35:13; Is 59:4
31"Let him not [a]trust in emptiness, deceiving himself;
For emptiness will be his reward.
15:32 [a] Job 22:16; Eccl 7:17 [b] Job 18:16
32"It will be accomplished [a]before his time,
And his palm [b]branch will not be green.
15:33 [a] Job 14:2
33"He will drop off his unripe grape like the vine,
And will [a]cast off his flower like the olive tree.
15:34 [a] Job 8:13 [b] Job 8:22
34"For the company of [a]the godless is barren,
And fire consumes [b]the tents of the corrupt.
15:35 [a] Ps 7:14; Is 59:4
35"They [a]conceive mischief and bring forth iniquity,
And their mind prepares deception."

I Job's Second Reply to Eliphaz, 16:1–17:16

*16:1
16 Then Job answered,
16:2 [a] Job 13:4; 21:34
2"I have heard many such things;
[a]Sorry comforters are you all.
16:3 [a] Job 6:26
3"Is there *no* limit to [a]windy words?
Or what plagues you that you answer?
*16:4 [a] Ps 22:7; 109:25; Zeph 2:15; Matt 27:39
4"I too could speak like you,
If I were in your place.
I could compose words against you
And [a]shake my head at you.
5"I could strengthen you with my mouth,
And the solace of my lips could lessen *your pain.*
*16:6 [a] Job 9:27,28
6"If I speak, [a]my pain is not lessened,
And if I hold back, what has left me?
7"But now He has
16:7 [a] Job 7:3 [b] Job 16:20; 19:13-15
[a]exhausted me;
You have laid [b]waste all my company.
8"You have shriveled me up,
16:8 [a] Job 10:17 [b] Job 19:20; Ps 109:24
[a]It has become a witness;
And my [b]leanness rises up against me,
It testifies to my face.
9"His anger has [a]torn me
*16:9 [a] Job 19:11; Hos 6:1 [b] Ps 35:16; Lam 2:16; Acts 7:54 [c] Job 13:24; 33:10
and hunted me down,
He has [b]gnashed at me with His teeth;
My [c]adversary glares at me.
10"They have [a]gaped at me with their mouth,
16:10 [a] Ps 22:13 [b] Is 50:6; Lam 3:30; Acts 23:2 [c] Job 30:12; Ps 35:15
They have [b]slapped me on the cheek with contempt;
They have [c]massed themselves against me.
11"God hands me over to ruffians
And tosses me into the hands of the wicked.
12"I was at ease, but [a]He
16:12 [a] Job 9:17 [b] Job 7:20; Lam 3:12
shattered me,
And He has grasped me by the neck and shaken me to pieces;
He has also set me up as His [b]target.
13"His [a]arrows surround me.
16:13 [a] Job 6:4; 19:12; 25:3 [b] Job 20:25
Without mercy He splits my kidneys open;
He pours out [b]my gall on the ground.
14"He [a]breaks through me
16:14 [a] Job 9:17 [b] Joel 2:7
with breach after breach;
He [b]runs at me like a warrior.
15"I have sewed [a]sackcloth
16:15 [a] Gen 37:34; Ps 69:11 [b] Ps 7:5
over my skin
And [b]thrust my horn in the dust.
16"My face is flushed from
16:16 [a] Job 16:20 [b] Job 24:17
[a]weeping,
[b]And deep darkness is on my eyelids,

16:1–5 Job spurns the "comfort" of his friends.

16:4 *shake my head.* A gesture of derision.

16:6–17 Once again Job describes his desperate situation.

16:9–14 Job wrongly accuses God of (1) mauling him as would a beast (v. 9), (2) turning him over to wicked men (v. 11), (3) using him as would an archer for target practice (vv. 12–13), and (4) attacking him as would a warrior (v. 14).

16:17 [a] Is 59:6; Jon 3:8 [b] Job 27:4

17 Although there is no [a]violence in my hands,
And [b]my prayer is pure.

*16:18

18"O earth, do not cover my blood,
And let there be no *resting* place for my cry.

16:19 [a] Gen 31:50; Job 19:25-27; Rom 1:9; Phil 1:8; 1 Thess 2:5 [b] Job 31:2

19"Even now, behold, [a]my witness is in heaven,
And my advocate is [b]on high.

*16:20 [a] Job 17:7

20"My friends are my scoffers;
[a]My eye weeps to God.

21"O that a man might plead with God
As a man with his neighbor!

16:22 [a] Job 3:13

22"For when a few years are past,
I shall go the way [a]of no return.

17:1 [a] Ps 88:3,4

17 "My spirit is broken, my days are extinguished,
The [a]grave is *ready* for me.

17:2 [a] Job 12:4; 17:6

2"[a]Surely mockers are with me,
And my eye gazes on their provocation.

*17:3 [a] Ps 119:122; Is 38:14

3"Lay down, now, a pledge [a]for me with Yourself;
Who is there that will be my guarantor?

*17:4 [a] Job 12:20

4"For You have [a]kept their heart from understanding,
Therefore You will not exalt *them.*

17:5 [a] Lev 19:13,16 [b] Job 11:20

5"He who [a]informs against friends for a share *of the spoil,*
The [b]eyes of his children also shall languish.

*17:6 [a] Job 17:2 [b] Job 30:10

6"But He has made me a [a]byword of the people,
And I am one at whom men [b]spit.

17:7 [a] Job 16:16

7"My eye has also grown [a]dim because of grief,
And all my [b]members are as a shadow.

17:7 [b] Job 16:8

17:8 [a] Job 22:19

8"The upright shall be appalled at this,
And the [a]innocent shall stir up himself against the godless.

17:9 [a] Prov 4:18 [b] Job 22:30 31:7

9"Nevertheless [a]the righteous shall hold to his way,
And [b]he who has clean hands shall grow stronger and stronger.

17:10 [a] Job 12:2

10"But come again all of you now,
For I [a]do not find a wise man among you.

17:11 [a] Job 7:6

11"My [a]days are past, my plans are torn apart,
Even the wishes of my heart.

12"They make night into day, *saying,*
'The light is near,' in the presence of darkness.

*17:13 [a] Job 3:13

13"If I look for [a]Sheol as my home,
I make my bed in the darkness;

17:14 [a] Job 7:5; 13:28; 30:30 [b] Job 21:26; 25:6

14 If I call to the [a]pit, 'You are my father';
To the [b]worm, 'my mother and my sister';

17:15 [a] Job 7:6

15 Where now is [a]my hope?
And who regards my hope?

*17:16 [a] Job 3:17; 21:33

16"Will it go down with me to Sheol?
Shall we together [a]go down into the dust?"

J Bildad's Second Speech, 18:1–21

*18:1

18 Then Bildad the Shuhite responded,

2"How long will you hunt for words?
Show understanding and then we can talk.

18:3 [a] Ps 73:22

3"Why are we [a]regarded as beasts,

16:18 Job's innocence cries for vindication, as did Abel's blood (cf. Gen. 4:10).

16:20–21 Job longs for a divine helper (cf. 1 John 2:1–2).

17:3–5 Job asks God Himself to be the *pledge* of Job's innocence.

17:4 *their heart.* His accusers'.

17:6 *at whom men spit.* An abhorring.

17:13–14 Again Job expresses his longing for death. In the grave, *worms* comprise one's family!

17:16 *Sheol.* See note on Gen. 37:35.

18:1–4 *regarded as beasts.* Bildad resents Job's strong language against him and his two companions. See note on 12:7–9.

As stupid in your eyes?
4"O you who tear yourself in your anger—
For your sake is the earth to be abandoned,
Or the rock to be moved from its place?

*18:5 [a]Job 21:17; Prov 13:9; 20:20; 24:20
5"Indeed, the [a]light of the wicked goes out,
And the flame of his fire gives no light.

18:6 [a]Job 12:25
6"The light in his tent is [a]darkened,
And his lamp goes out above him.

18:7 [a]Job 15:6
7"His vigorous stride is shortened,
And his [a]own scheme brings him down.

18:8 [a]Job 22:10; Ps 9:15; 35:8; Is 24:17,18
8"For he is [a]thrown into the net by his own feet,
And he steps on the webbing.
9"A snare seizes *him* by the heel,
And a trap snaps shut on him.
10"A noose for him is hidden in the ground,
And a trap for him on the path.

18:11 [a]Job 15:21 [b]Job 18:18; 20:8
11"All around [a]terrors frighten him,
And [b]harry him at every step.

18:12 [a]Is 8:21
12"His strength is [a]famished,
And calamity is ready at his side.

18:13 [a]Zech 14:12
13"His skin is devoured by disease,
The firstborn of death [a]devours his limbs.

18:14 [a]Job 8:22; 18:6 [b]Job 15:21
14"He is [a]torn from the security of his tent,
And they march him before the king of [b]terrors.

18:15 [a]Ps 11:6
15"There dwells in his tent nothing of his;
[a]Brimstone is scattered on his habitation.

16"His [a]roots are dried below,
And his [b]branch is cut off above.

18:16 [a]Is 5:24; Hos 9:16; Amos 2:9; Mal 4:1 [b]Job 15:30,32
17"[a]Memory of him perishes from the earth,
And he has no name abroad.

18:17 [a]Job 24:20; Ps 34:16; Prov 10:7
18"He is driven from light [a]into darkness,
And [b]chased from the inhabited world.

18:18 [a]Job 5:14; Is 8:22; 15:30 [b]Job 20:8; 27:21-23
19"He has no [a]offspring or posterity among his people,
Nor any survivor where he sojourned.

18:19 [a]Job 27:14,15; Is 14:22
20"Those in the west are appalled at [a]his fate,
And those in the east are seized with horror.

18:20 [a]Ps 37:13; Jer 50:27; Obad 12
21"Surely such are the [a]dwellings of the wicked,
And this is the place of him who does not know God."

18:21 [a]Job 21:28

K Job's Second Reply to Bildad, 19:1–29

19 Then Job responded,
2"How long will you torment me
And crush me with words?
3"These ten times you have insulted me;
You are not ashamed to wrong me.
4"Even if I have truly erred,
My error lodges with me.
5"If indeed you [a]vaunt yourselves against me
And prove my disgrace to me,
6 Know then that [a]God has wronged me
And has closed [b]His net around me.
7"Behold, [a]I cry, 'Violence!' but I get no answer;
I shout for help, but there is no justice.

*19:3
19:5 [a]Ps 35:26; 38:16; 55:12, 13
*19:6 [a]Job 16:11; 27:2 [b]Job 18:8-10; Ps 66:11; Lam 1:13
19:7 [a]Job 9:24; 30:20,24; Hab 1:2

18:5–21 Bildad paints the fate of "wicked" Job as being consumed by the *firstborn of death* (v. 13; i.e., deadly disease), as going into oblivion (vv. 16–19), and as being cursed by God (*Brimstone,* v. 15, being a symbol of this; cf. Gen. 19:24; Deut. 29:23).

19:3 *ten times.* I.e., often (Gen. 31:7).

19:6 Again Job blamed God for his plight.

8"He has [a]walled up my way so that I cannot pass,
And He has put [b]darkness on my paths.
9"He has [a]stripped my honor from me
And removed the [b]crown from my head.
10"He [a]breaks me down on every side, and I am gone;
And He has uprooted my [b]hope [c]like a tree.
11"He has also [a]kindled His anger against me
And [b]considered me as His enemy.
12"His [a]troops come together,
And [b]build up their way against me
And camp around my tent.
13"He has [a]removed my brothers far from me,
And my [b]acquaintances are completely estranged from me.
14"My relatives have failed,
And my [a]intimate friends have forgotten me.
15"Those who live in my house and my maids consider me a stranger.
I am a foreigner in their sight.
16"I call to my servant, but he does not answer;
I have to implore him with my mouth.
17"My breath is offensive to my wife,
And I am loathsome to my own brothers.
18"Even young children despise me;
I rise up and they speak against me.
19"All my [a]associates abhor me,
And those I love have turned against me.
20"My [a]bone clings to my skin and my flesh,
And I have escaped *only* by the skin of my teeth.
21"Pity me, pity me, O you my friends,
For the [a]hand of God has struck me.
22"Why do you [a]persecute me as God *does,*
And are not satisfied with my flesh?
23"Oh that my words were written!
Oh that they were [a]inscribed in a book!
24"That with an iron stylus and lead
They were engraved in the rock forever!
25"As for me, I know that [a]my Redeemer lives,
And at the last He will take His stand on the earth.
26"Even after my skin is destroyed,
Yet from my flesh I shall [a]see God;
27 Whom I myself shall behold,
And whom my eyes shall see and not another.

19:8 [a]Job 3:23; Lam 3:7,9 [b]Job 30:26
19:9 [a]Job 12:17,19; Ps 89:44 [b]Job 16:15; Ps 89:39; Lam 5:16
19:10 [a]Job 12:14 [b]Job 7:6 [c]Job 24:20
19:11 [a]Job 16:9 [b]Job 13:24; 33:10
19:12 [a]Job 16:13 [b]Job 30:12
***19:13** [a]Job 16:7; Ps 69:8 [b]Job 16:20; Ps 88:8,18
19:14 [a]Job 19:19
***19:18**
19:19 [a]Ps 38:11; 55:12,13
***19:20** [a]Job 16:8; 33:21; Ps 102:5; Lam 4:8
19:21 [a]Job 1:11; Ps 38:2
19:22 [a]Job 13:24,25; 16:11; 19:6; Ps 69:26
***19:23** [a]Is 30:8; Jer 36:2
***19:25** [a]Job 16:19; Ps 78:35; Prov 23:11; Is 43:14; Jer 50:34
19:26 [a]Ps 17:15; Matt 5:8; 1 Cor 13:12; 1 John 3:2

19:13–22 Job, isolated from those dearest to him, longs for affection.

19:18 For children to make fun of their elder was most insulting.

19:20 *I have escaped only by the skin of my teeth.* He barely escaped death (though some understand this to mean that he retained only his gums, his teeth having fallen out).

19:23–24 Job, despairing of justice in his lifetime, wishes that his case could be *inscribed* (engraved) *in a book.* Then, realizing that ordinary writing is perishable, he desires that it be cut on a leaden tablet or on a rock.

19:25–27 *Redeemer* (Heb., *goel*). See notes on Ruth 3:9 and Isa. 59:17–21. Job believed in a living God who would vindicate his case even after his death. *at the last.* In the future. *on the earth.* Lit., upon dust, referring to the dust of the earth or to the dust of Job's grave. *from my flesh.* Although the Hebrew preposition, *min,* sometimes means "without" (in which case Job expected vindication in a disembodied state), when it is used with the verb "to see" it may indicate the vantage point from which a person sees (in which case Job expected to be in a body when he was received in the resurrection). The last phrase of verse 27 is an exclamation something like, "I'm overwhelmed at the thought." This great expression of hope marks the turning point in Job's attitude. He has seen his sufferings in the perspective of certain future vindication of his case.

19:27 [a] Ps 73:26
My heart [a]faints within me!
19:28 [a] Job 19:22
28"If you say, 'How shall we [a]persecute him?'
And 'What pretext for a case against him can we find?'
19:29 [a] Job 15:22 [b] Job 22:4; Ps 1:5; 9:7; Eccl 12:14
29"*Then* be afraid of [a]the sword for yourselves,
For wrath *brings* the punishment of the sword,
So that you may know [b]there is judgment."

L Zophar's Second Speech, 20:1–29

*20:1
20 Then Zophar the Naamathite answered,
2"Therefore my disquieting thoughts make me respond,
Even because of my inward agitation.
20:3 [a] Job 19:3
3"I listened to [a]the reproof which insults me,
And the spirit of my understanding makes me answer.
20:4 [a] Job 8:8
4"Do you know this from [a]of old,
From the establishment of man on earth,
20:5 [a] Job 8:12,13; Ps 37:35,36 [b] Job 8:13
5 That the [a]triumphing of the wicked is short,
And [b]the joy of the godless momentary?
20:6 [a] Is 14:13,14; Obad 3,4
6"Though his loftiness [a]reaches the heavens,
And his head touches the clouds,
20:7 [a] Job 4:20; 14:20 [b] Job 7:10; 8:18
7 He [a]perishes forever like his refuse;
Those who have seen him [b]will say, 'Where is he?'
20:8 [a] Ps 73:20; 90:5
8"He flies away like a [a]dream, and they cannot find him;
Even like a vision of the night he is [b]chased away.
20:8 [b] Job 18:18; 27:21-23
9"The [a]eye which saw him sees him no more,
And [b]his place no longer beholds him.
20:9 [a] Job 7:8; 8:18 [b] Job 7:10
10"His [a]sons favor the poor,
And his hands [b]give back his wealth.
20:10 [a] Job 5:4; 27:14 [b] Job 20:18; 27:16,17
11"His [a]bones are full of his youthful vigor,
But it lies down with him in the dust.
20:11 [a] Job 21:23,24
12"Though [a]evil is sweet in his mouth
And he hides it under his tongue,
20:12 [a] Job 15:16
13 *Though* he desires it and will not let it go,
But holds it [a]in his mouth,
20:13 [a] Num 11:18-20,33; Job 20:23
14 *Yet* his food in his stomach is changed
To the venom of cobras within him.
15"He swallows riches,
But will [a]vomit them up;
God will expel them from his belly.
20:15 [a] Job 20:10,20,21
16"He sucks [a]the poison of cobras;
The viper's tongue slays him.
20:16 [a] Deut 32:24,33
17"He does not look at [a]the streams,
The rivers flowing with honey and curds.
20:17 [a] Deut 32:13,14; Job 29:6
18"He [a]returns what he has attained
And cannot swallow *it;*
As to the riches of his trading,
He cannot even enjoy *them.*
20:18 [a] Job 20:10,15
19"For he has [a]oppressed *and* forsaken the poor;
He has seized a house which he has not built.
*20:19 [a] Job 24:2-4; 35:9
20"Because he knew no quiet within him,

20:1–2 Zophar, seething with anger because of Job's warnings (19:28–29), tells Job that a wicked man's prosperity is brief (v. 5). He attempts to make suffering Job appear to be sinning Job.

20:19 Apparently Job's friends could not produce any proof of Job's guilt, so the best Zophar can do is accuse him of land-grabbing and oppressing the poor. There is no evidence that Job did these things.

He does [a]not retain
anything he desires.
21"Nothing remains for him
to devour,
Therefore [a]his prosperity
does not endure.
22"In the fullness of his
plenty he will be
cramped;
The [a]hand of everyone
who suffers will come
against him.
23"When he [a]fills his belly,
God will send His fierce
anger on him
And will [b]rain *it* on him
while he is eating.
24"He may [a]flee from the
iron weapon,
But the bronze bow will
pierce him.
25"It is drawn forth and
comes out of his back,
Even the glittering point
from [a]his gall.
[b]Terrors come upon him,
26 Complete [a]darkness is
held in reserve for his
treasures,
And unfanned [b]fire will
devour him;
It will consume the
survivor in his tent.
27"The [a]heavens will reveal
his iniquity,
And the earth will rise up
against him.
28"The [a]increase of his house
will depart;
His possessions will flow
away [b]in the day of His
anger.
29"This is the wicked man's
[a]portion from God,
Even the heritage decreed
to him by God."

20:20 [a]Eccl 5:13-15
20:21 [a]Job 15:29
20:22 [a]Job 5:5
20:23 [a]Job 20:13,14 [b]Num 11:18-20,33; Ps 78:30,31
20:24 [a]Is 24:18; Amos 5:19
20:25 [a]Job 16:13 [b]Job 18:11,14
20:26 [a]Job 18:18 [b]Job 15:30; Ps 21:9
20:27 [a]Deut 31:28; Is 26:21
20:28 [a]Deut 28:31 [b]Job 20:15; 21:30
20:29 [a]Job 27:13; 31:2,3

M Job's Second Reply to Zophar, 21:1-34

*21:1 **21** Then Job answered,
2"Listen carefully to my
speech,
And let this be your *way of*
consolation.
3"Bear with me that I may
speak;
Then after I have spoken,
you may [a]mock.
4"As for me, is [a]my
complaint to man?
And [b]why should I not be
impatient?
5"Look at me, and be
astonished,
And [a]put *your* hand over
your mouth.
6"Even when I remember, I
am disturbed,
And [a]horror takes hold of
my flesh.
7"Why [a]do the wicked *still*
live,
Continue on, also become
very [b]powerful?
8"Their [a]descendants are
established with them in
their sight,
And their offspring before
their eyes,
9 Their houses [a]are safe
from fear,
Neither is the rod of God
on them.
10"His ox mates without fail;
His cow calves and does
not abort.
11"They send forth their little
ones like the flock,
And their children skip
about.
12"They sing to the timbrel
and harp
And rejoice at the sound of
the flute.
13"They [a]spend their days in
prosperity,
And suddenly they go
down to Sheol.
14"They say to God, '[a]Depart
from us!
We do not even desire the
knowledge of Your
ways.
15 'Who is the Almighty, that
we should serve Him,

21:3 [a]Job 11:3; 17:2
21:4 [a]Job 7:11 [b]Job 6:11
21:5 [a]Judg 18:19; Job 13:5; 29:9; 40:4
21:6 [a]Ps 55:5
*21:7 [a]Job 9:24; Ps 73:3; Jer 12:1; Hab 1:13 [b]Job 12:19
21:8 [a]Ps 17:14
21:9 [a]Job 12:6
21:13 [a]Job 21:23; 36:11
21:14 [a]Job 22:17

21:1–6 Job, now taking the initiative, demands the attention of his accusers.

21:7–16 Contrary to Zophar's thesis (20:12–19), the wicked often prosper. Verse 13 means that, prosperous to the end, the wicked sometimes die without a struggle. In verse 16 Job acknowledges that even the *prosperity* of the wicked comes from the Lord who governs all men.

And [a]what would we gain
if we entreat Him?'
16"Behold, their prosperity is
not in their hand;
The [a]counsel of the
wicked is far from me.

21:15 [a]Job 22:17; 34:9
21:16 [a]Job 22:18

17"How often is [a]the lamp
of the wicked put out,
Or does their [b]calamity
fall on them?
Does God apportion
destruction in His
anger?
18"Are they as [a]straw before
the wind,
And like [b]chaff which the
storm carries away?
19"*You say,* '[a]God stores
away a man's iniquity
for his sons.'
Let God repay him so that
he may know *it.*
20"Let his [a]own eyes see his
decay,
And let him [b]drink of the
wrath of the Almighty.
21"For what does he care for
his household after him,
When the number of his
months is cut off?
22"Can anyone [a]teach God
knowledge,
In that He [b]judges those
on high?
23"One [a]dies in his full
strength,
Being wholly at ease and
satisfied;
24 His sides are filled out with
fat,
And the [a]marrow of his
bones is moist,
25 While another dies with a
bitter soul,
Never even tasting *anything*
good.
26"Together they [a]lie down
in the dust,
And [b]worms cover them.

21:17 [a]Job 18:5,6 [b]Job 31:2,3
21:18 [a]Job 13:25; Ps 83:13 [b]Ps 1:4; 35:5; Is 17:13; Hos 13:3
21:19 [a]Ex 20:5; Jer 31:29; Ezek 18:2
21:20 [a]Num 14:28-32; Jer 31:30; Ezek 18:4 [b]Ps 60:3; Is 51:17; Jer 25:15; Rev 14:10
21:22 [a]Job 35:11; 36:22; Is 40:14; Rom 11:34 [b]Job 4:18; 15:15; Ps 82:1
21:23 [a]Job 20:11; 21:13
21:24 [a]Prov 3:8
21:26 [a]Job 3:13; 20:11; Eccl 9:2

27"Behold, I know your
thoughts,
And the plans by which
you would wrong me.
28"For you say, 'Where is the
house of [a]the
nobleman,
And where is the [b]tent,
the dwelling places of
the wicked?'
29"Have you not asked
wayfaring men,
And do you not recognize
their witness?
30"For the [a]wicked is
reserved for the day of
calamity;
They will be led forth at
[b]the day of fury.
31"Who will confront him
with his actions,
And who will repay him
for what he has done?
32"While he is carried to the
grave,
Men will keep watch over
his tomb.
33"The [a]clods of the valley
will gently cover him;
Moreover, [b]all men will
follow after him,
While countless ones *go*
before him.
34"How then will you vainly
[a]comfort me,
For your answers remain
full of falsehood?"

21:26 [b]Job 24:20; Is 14:11 ★21:27
21:28 [a]Job 1:3; 31:37 [b]Job 8:22; 18:21
21:30 [a]Job 20:29; Prov 16:4; 2 Pet 2:9 [b]Job 21:17,20; 40:11
★21:32
21:33 [a]Job 3:22; 17:16 [b]Job 3:19; 24:24
21:34 [a]Job 16:2

N Eliphaz's Third Speech, 22:1-30

22 Then Eliphaz the Temanite responded, ★22:1
2"Can a vigorous [a]man be
of use to God,
Or a wise man be useful to
himself?

22:2 [a]Job 35:7; Luke 17:10

21:17 The verse is a skeptical question. How often, Job asks, does this really happen?

21:19-21 Job states that one cannot explain the prosperity of the wicked by saying that their children will bear their punishment. After a man dies he does not care what happens to his descendants.

21:24 *sides.* The word, occurring only here, may refer to milk pails or, figuratively, to the fatness of the body.

21:27-29 Anticipating that his prosecutors would ask him where the prosperous wicked are, Job says to ask those who travel around (v. 29).

21:32-33 Even the repulsiveness of death is softened for the prosperous wicked man.

22:1-26:14 In the third round of the debate we find Eliphaz and Bildad trying harder than ever to prove that Job is a great sinner (22:5).

3 "Is there any pleasure to the Almighty if you are righteous,
Or profit if you make your ways perfect?
4 "Is it because of your reverence that He reproves you,
That He [a]enters into judgment against you?
5 "Is not [a]your wickedness great,
And your iniquities without end?
6 "For you have [a]taken pledges of your brothers without cause,
And [b]stripped men naked.
7 "To the weary you have [a]given no water to drink,
And from the hungry you have [b]withheld bread.
8 "But the earth [a]belongs to the [b]mighty man,
And [c]the honorable man dwells in it.
9 "You have sent [a]widows away empty,
And the strength of the [b]orphans has been crushed.
10 "Therefore [a]snares surround you,
And sudden [b]dread terrifies you,
11 Or [a]darkness, so that you cannot see,
And an [b]abundance of water covers you.
12 "Is not God [a]*in* the height of heaven?
Look also at the distant stars, how high they are!
13 "You say, '[a]What does God know?
Can He judge through the thick darkness?
14 '[a]Clouds are a hiding place for Him, so that He cannot see;
And He walks on the vault of heaven.'
15 "Will you keep to the ancient path
Which [a]wicked men have trod,
16 Who were snatched away [a]before their time,
Whose [b]foundations were washed away by a river?
17 "They [a]said to God,
'Depart from us!'
And 'What can the Almighty do to them?'
18 "Yet He [a]filled their houses with good *things;*
But [b]the counsel of the wicked is far from me.
19 "The [a]righteous see and are glad,
And the innocent mock them,
20 *Saying,* 'Truly our adversaries are cut off,
And their abundance [a]the fire has consumed.'
21 "[a]Yield now and be at peace with Him;
Thereby good will come to you.
22 "Please receive [a]instruction from His mouth
And establish His words in your heart.
23 "If you [a]return to the Almighty, you will be restored;
If you [b]remove unrighteousness far from your tent,
24 And [a]place *your* gold in the dust,
And *the gold of* Ophir among the stones of the brooks,

22:4 [a]Job 14:3; 19:29
22:5 [a]Job 11:6; 15:5
★22:6 [a]Ex 22:26; Deut 24:6,17; Job 24:3,9; Ezek 18:16 [b]Job 31:19,20
22:7 [a]Job 31:16,17 [b]Job 31:31
22:8 [a]Job 9:24 [b]Job 12:19 [c]Is 3:3; 9:15
22:9 [a]Job 24:3,21; 29:13; 31:16, 18 [b]Job 6:27
22:10 [a]Job 18:8 [b]Job 15:21
22:11 [a]Job 5:14 [b]Job 38:34; Ps 69:2; 124:5; Lam 3:54
★22:12 [a]Job 11:7-9
22:13 [a]Ps 10:11; 59:7; 64:5; 94:7; Is 29:15; Ezek 8:12
22:14 [a]Job 26:9
22:15 [a]Job 34:36
★22:16 [a]Job 15:32; 21:13,18 [b]Job 14:19; Ps 90:5; Is 28:2; Matt 7:26,27
22:17 [a]Job 21:14,15
22:18 [a]Job 12:6 [b]Job 21:16
22:19 [a]Ps 52:6; 58:10; 107:42
22:20 [a]Job 15:30
★22:21 [a]Ps 34:10
22:22 [a]Job 6:10; 23:12; Prov 2:6
22:23 [a]Job 8:5; 11:13; Is 19:22; 31:6; Zech 1:3 [b]Job 11:14
★22:24 [a]Job 31:24,25

22:6–9 Eliphaz accuses Job (1) of gaining his now lost wealth by robbing the poor (cf. 20:19), maintaining that he *stripped* them *naked* of their outer garment, which could be taken as a pledge but not kept overnight. See notes on Ex. 22:25–27 and Amos 2:8. Job is also accused (2) of withholding sustenance from the *hungry* and (3) of abusing *widows* and the *orphans.*

22:12–14 Eliphaz presumes to accuse Job of secretly thinking that God is so exalted and removed that wicked man has nothing to fear from Him.

22:16 Perhaps a reference to the flood (*river*) of Noah's time.

22:21–30 Again Job is urged to repent. Eliphaz assumes that Job was (1) very wicked (v. 23) and (2) materialistic (vv. 22–24).

22:24 *Ophir.* See note on 1 Kings 9:28.

25 Then the Almighty will be your gold
And choice silver to you.
22:26 [a]Job 27:10; Ps 37:4; Is 58:14
26"For then you will [a]delight in the Almighty
And lift up your face to God.
22:27 [a]Job 11:13; 33:26; Is 58:9 [b]Job 34:28
27"You will [a]pray to Him, and [b]He will hear you;
And you will pay your vows.
22:28 [a]Job 11:17; Ps 112:4
28"You will also decree a thing, and it will be established for you;
And [a]light will shine on your ways.
22:29 [a]Job 5:11; 36:7; Matt 23:12; James 4:6; 1 Pet 5:5
29"When you are cast down, you will speak with confidence,
And the [a]humble person He will save.
22:30 [a]Job 42:7,8; Ps 18:20; 24:3, 4
30"He will deliver one who is not innocent,
And he will be [a]delivered through the cleanness of your hands."

O Job's Third Reply to Eliphaz, 23:1–24:25

23 Then Job replied,
*23:1 23:2 [a]Job 7:11 [b]Job 6:2,3; Ps 32:4
2"Even today my [a]complaint is rebellion;
His hand is [b]heavy despite my groaning.
3"Oh that I knew where I might find Him,
That I might come to His seat!
23:4 [a]Job 13:18
4"I would [a]present *my* case before Him
And fill my mouth with arguments.
5"I would learn the words *which* He would answer,
And perceive what He would say to me.
23:6 [a]Job 9:4
6"Would He contend with me by [a]the greatness of *His* power?
No, surely He would pay attention to me.
7"There the upright would [a]reason with Him;
23:7 [a]Job 13:3 [b]Job 13:16; 23:10
And I would be [b]delivered forever from my Judge.
8"Behold, I go forward but He is not *there,*
*23:8 [a]Job 9:11; 35:14
And backward, but I [a]cannot perceive Him;
9 When He acts on the left, I cannot behold *Him;*
He turns on the right, I cannot see Him.
10"But He knows the way I take;
*23:10 [a]Job 7:18; Ps 7:9; 11:5; 66:10; Zech 13:9; 1 Pet 1:7
When He has [a]tried me, I shall come forth as gold.
11"My foot has [a]held fast to His path;
*23:11 [a]Job 31:7; Ps 17:5; 44:18
I have kept His way and not turned aside.
12"I have not departed from the command of His lips;
23:12 [a]Job 6:10; 22:22
I have treasured the [a]words of His mouth more than my necessary food.
13"But He is unique and who can turn Him?
And *what* His soul desires, that He does.
14"For He performs what is appointed for me,
*23:14
And many such *decrees* are with Him.
15"Therefore, I would be dismayed at His presence;
When I consider, I am terrified of Him.
16"*It is* God *who* has made my [a]heart faint,
23:16 [a]Deut 20:3; Job 27:2; Jer 51:46
And the Almighty *who* has dismayed me,
17 But I [a]am not silenced by the darkness,
23:17 [a]Job 10:18,19

23:1–7 Job declares his longing for God and asserts once again his innocence.

23:8–9 Wherever Job went he could not find God and therefore could not present his case before Him.

23:10 *the way I take.* Lit., the way that is in me; i.e., my conduct. The last part of the verse does not refer to the refining effect of suffering, but to his innocence. When the "Assayer" tries him, He will find not secret dross cleverly concealed from men (as his friends charged), but gold.

23:11–12 Job claims to have kept God's law (contrary to Eliphaz's charge, 22:22).

23:14–16 Job acknowledges that his sufferings are in the will of God, though the thought troubles him.

Nor [b]deep gloom *which* covers me.

24 "[a]Why are times not stored up by the Almighty,
And why do those who know Him not see [b]His days?
2"Some [a]remove the landmarks;
They seize and devour flocks.
3"They drive away the donkeys of the [a]orphans;
They take the [b]widow's ox for a pledge.
4"They push [a]the needy aside from the road;
The [b]poor of the land are made to hide themselves altogether.
5"Behold, as [a]wild donkeys in the wilderness
They [b]go forth seeking food in their activity,
As bread for *their* children in the desert.
6"They harvest their fodder in the field
And glean the vineyard of the wicked.
7"[a]They spend the night naked, without clothing,
And have no covering against the cold.
8"They are wet with the mountain rains
And hug the rock for want of a shelter.
9"Others snatch the [a]orphan from the breast,
And against the poor they take a pledge.
10"They cause *the poor* to go about naked without clothing,
And they take away the sheaves from the hungry.
11"Within the walls they produce oil;
They tread wine presses but thirst.
12"From the city men groan,
And the souls of the wounded cry out;
Yet God [a]does not pay attention to folly.
13"Others have been with those who rebel against the light;
They do not want to know its ways
Nor abide in its paths.
14"The murderer [a]arises at dawn;
He [b]kills the poor and the needy,
And at night he is as a thief.
15"The eye of the [a]adulterer waits for the twilight,
Saying, 'No eye will see me.'
And he disguises his face.
16"In the dark they [a]dig into houses,
They [b]shut themselves up by day;
They do not know the light.
17"For the morning is the same to him as thick darkness,
For he is familiar with the [a]terrors of thick darkness.
18"They are [a]insignificant on the surface of the water;
Their portion is [b]cursed on the earth.
They do not turn toward the [c]vineyards.
19"Drought and heat [a]consume the snow waters,
So does [b]Sheol *those who* have sinned.
20"A [a]mother will forget him;
The [b]worm feeds sweetly till he is remembered
[c]no more.

23:17 [b]Job 19:8

*24:1 [a]Acts 1:7 [b]Is 2:12; Jer 46:10; Obad 15; Zeph 1:7

*24:2 [a]Deut 19:14; 27:17; Prov 23:10

24:3 [a]Job 6:27 [b]Deut 24:17; Job 22:9

24:4 [a]Job 24:14; 29:16; 30:25; 31:19 [b]Job 29:12; Ps 41:1; Prov 14:31; 28:28; Amos 8:4

24:5 [a]Job 39:5-8 [b]Ps 104:23

24:7 [a]Ex 22:26; Job 22:6

24:9 [a]Job 6:27

24:12 [a]Job 9:23,24

24:14 [a]Mic 2:1 [b]Ps 10:8

24:15 [a]Prov 7:9

24:16 [a]Ex 22:2; Matt 6:19 [b]John 3:20

24:17 [a]Job 15:21

24:18 [a]Job 22:11,16; 27:20 [b]Job 5:3 [c]Job 24:6,11

24:19 [a]Job 6:16,17 [b]Job 21:13

24:20 [a]Is 49:15 [b]Job 21:26 [c]Job 18:17; Ps 34:16; Prov 10:7

24:1 Job complains that God does not have fixed times for the punishment of evildoers so that people could see that He does punish evildoers (cf. v. 12).

24:2–24 Job describes the rampant evil in the world, which God apparently tolerates.

24:2 *remove the landmarks* to steal part of another's property. See note on Deut. 19:14.

24:20 [d]Job 19:10; Dan 4:14
24:21 [a]Job 22:9
24:22 [a]Job 9:4 [b]Job 18:20
24:23 [a]Job 12:6 [b]Job 10:4; 11:11
24:24 [a]Ps 37:10 [b]Job 14:21
*24:25 [a]Job 6:28; 27:4
25:2 [a]Job 9:4; 36:5, 22; 37:23; 42:2 [b]Job 16:19; 31:2
25:3 [a]Job 16:13
25:4 [a]Job 4:17; 9:2 [b]Job 14:4
25:5 [a]Job 31:26

And wickedness will be
broken [d]like a tree.
21"He wrongs the barren
woman
And does no good for
[a]the widow.
22"But He drags off the
valiant by [a]His power;
He rises, but [b]no one has
assurance of life.
23"He provides them [a]with
security, and they are
supported;
And His [b]eyes are on their
ways.
24"They are exalted a [a]little
while, then they are
gone;
Moreover, they are
[b]brought low and like
everything gathered up;
Even like the heads of
grain they are cut off.
25"Now if it is not so, [a]who
can prove me a liar,
And make my speech
worthless?"

P Bildad's Third Speech, 25:1–6

*25:1 **25** Then Bildad the Shuhite answered,
2"[a]Dominion and awe
belong to Him
Who establishes peace in
[b]His heights.
3"Is there any number to
[a]His troops?
And upon whom does His
light not rise?
4"How then can a man be
[a]just with God?
Or how can he be [b]clean
who is born of woman?
5"If even [a]the moon has no
brightness
And the [b]stars are not
pure in His sight,
6 How much less [a]man, *that*
[b]maggot,
And the son of man, *that*
worm!"

25:5 [b]Job 15:15
25:6 [a]Job 7:17 [b]Job 17:14

Q Job's Third Reply to Bildad, 26:1–14

*26:1 **26** Then Job responded,
26:2 [a]Job 6:11,12 [b]Ps 71:9
2"What a help you are
to [a]the weak!
How you have saved the
arm [b]without strength!
3"What counsel you have
given to *one* without
wisdom!
What helpful insight you
have abundantly
provided!
4"To whom have you uttered
words?
And whose spirit was
expressed through you?
5"The [a]departed spirits
tremble
Under the waters and their
inhabitants.
6"Naked is [a]Sheol before
Him,
And [b]Abaddon has no
covering.
7"He [a]stretches out the
north over empty space
And hangs the earth on
nothing.
8"He [a]wraps up the waters
in His clouds,
And the cloud does not
burst under them.
9"He [a]obscures the face of
the full moon
And spreads His cloud over
it.
10"He has inscribed a [a]circle
on the surface of the
waters

*26:5 [a]Job 3:13; Ps 88:10
*26:6 [a]Job 9:5-10; 26:6-14; 38:17; 41:11 [b]Job 28:22; 31:12
*26:7 [a]Job 9:8
*26:8 [a]Job 37:11; Prov 30:4
*26:9 [a]Job 22:14; Ps 97:2; 105:39
26:10 [a]Job 38:1-11; Prov 8:29

24:25 Job challenges his friends to disagree with him.

25:1–6 Bildad has run out of arguments so does not attempt to prove Job wrong but simply declares that Job is presumptuous in thinking he can argue with God. On verse 4, see note on 9:2.

26:1–4 Job sarcastically accuses Bildad of not having an original thought in his head!

26:5–13 An acknowledgment of the sovereignty of God over the various aspects of the universe.

26:6 *Abaddon.* The place of destruction, a synonym for *Sheol.*

26:7 A remarkable description of what we now know to be a scientifically accurate description of the earth.

26:8 Here may be a reference to the same state described in Gen. 1:7.

26:9 *full moon* (or throne). The meaning is that God veils the heavens with clouds.

At the [b]boundary of light
and darkness.
11"The pillars of heaven
tremble
And are amazed at His
rebuke.
12"He [a]quieted the sea with
His power,
And by His
[b]understanding He
shattered [c]Rahab.
13"By His breath the
[a]heavens are cleared;
His hand has pierced [b]the
fleeing serpent.
14"Behold, these are the
fringes of His ways;
And how faint [a]a word
we hear of Him!
But His mighty [b]thunder,
who can understand?"

R Job's Last Reply to His Friends, 27:1–31:40

1 A protestation of innocence, 27:1–23

27 Then Job continued his [a]discourse and said,
2"As God lives, [a]who has
taken away my right,
And the Almighty, [b]who
has embittered my soul,
3 For as long as life is in me,
And the [a]breath of God is
in my nostrils,
4 My lips certainly will not
speak unjustly,
Nor will [a]my tongue
mutter deceit.
5"Far be it from me that I
should declare you
right;
Till I die [a]I will not put
away my integrity from
me.
6"I [a]hold fast my
righteousness and will
not let it go.
My heart does not
reproach any of my
days.
7"May my enemy be as the
wicked
And my opponent as the
unjust.
8"For what is [a]the hope of
the godless when he is
cut off,
When God requires [b]his
life?
9"Will God [a]hear his cry
When [b]distress comes
upon him?
10"Will he take [a]delight in
the Almighty?
Will he call on God at all
times?
11"I will instruct you in the
power of God;
What is with the Almighty
I will not conceal.
12"Behold, all of you have
seen *it;*
Why then do you act
foolishly?
13"This is [a]the portion of a
wicked man from God,
And the inheritance *which*
[b]tyrants receive from
the Almighty.
14"Though his sons are many,
they are destined [a]for
the sword;

26:10 [b]Job 38:19,20,24
26:12 [a]Is 51:15; Jer 31:35 [b]Job 12:13 [c]Job 9:13
26:13 [a]Job 9:8 [b]Is 27:1
26:14 [a]Job 4:12 [b]Job 36:29; 37:4,5
27:1 [a]Job 13:12; 29:1
27:2 [a]Job 16:11; 34:5 [b]Job 9:18
27:3 [a]Job 32:8; 33:4
27:4 [a]Job 6:28; 33:3
27:5 [a]Job 6:29
27:6 [a]Job 2:3; 13:18
27:8 [a]Job 8:13; 11:20 [b]Job 12:10
27:9 [a]Job 35:12,13; Ps 18:41; Prov 1:28; Is 1:15; Jer 14:12; Mic 3:4 [b]Prov 1:27
27:10 [a]Job 22:26,27; Ps 37:4; Is 58:14
27:13 [a]Job 20:29 [b]Job 15:20
27:14 [a]Job 15:22; 18:19

26:12 *Rahab.* A figurative expression for pride. See note on 9:13.

26:13 *By His breath.* I.e., the wind blew away the storm clouds so that *the heavens are cleared.*

26:14 Job's magnificent conclusion is this: How much knowledge of God there is beyond what we can see and hear.

27:3–4 Job declares he will maintain his innocence until death.

27:8–23 Some think this is Zophar's third speech (though he is not introduced by name) and others that Job is sarcastically arguing Zophar's case for him (cf. chap. 20). This may in fact be Job's less pressured acknowledgment that the wicked do not always or ultimately prosper, though they may for a time. They will be condemned (v. 8), they have no present help from God (vv. 9–10), they cannot be assured of passing on their prosperity to their children (vv. 14–18). The *widows* of verse 15 are the widows of the sons killed by the plague, and they enjoy no lasting prosperity (vv. 18–23). *as a hut which the watchman has made* (v. 18). A flimsy shelter of boughs, made by a watchman in the vineyard. Destruction comes on the wicked man suddenly (v. 19). *clap their hands* (v. 23). A sign of indignation (Num. 24:10).

27:14 [b]Job 20:10
And his [b]descendants will
not be satisfied with
bread.
27:15 [a]Ps 78:64
15"His survivors will be buried
because of the plague,
And their [a]widows will
not be able to weep.
16"Though he piles up silver
like dust
And prepares garments as
plentiful as the clay,
27:17 [a]Job 20:18-21
17 He may prepare *it,* [a]but
the just will wear *it*
And the innocent will
divide the silver.
27:18 [a]Job 8:15; 18:14
18"He has built his [a]house
like the spider's web,
Or as a hut *which* the
watchman has made.
27:19 [a]Job 7:8,21; 20:7
19"He lies down rich, but
never again;
He opens his eyes, and [a]it
is no more.
27:20 [a]Job 15:21 [b]Job 20:8; 34:20
20"[a]Terrors overtake him like
a flood;
A tempest steals him away
[b]in the night.
27:21 [a]Job 21:18 [b]Job 7:10
21"The east [a]wind carries
him away, and he is
gone,
For it whirls him [b]away
from his place.
27:22 [a]Jer 13:14; Ezek 5:11; 24:14 [b]Job 11:20
22"For it will hurl at him
[a]without sparing;
He will surely try to [b]flee
from its power.
27:23 [a]Job 18:18; 20:8
23"*Men* will clap their hands
at him
And will [a]hiss him from
his place.

2 *A pronouncement concerning wisdom,* 28:1–28

28 "Surely there is a mine
for silver
And a place where they
refine gold.
2"Iron is taken from the dust,
And copper is smelted
from rock.
3"*Man* puts an end to
darkness,
And [a]to the farthest limit
he searches out
The rock in gloom and
deep shadow.
28:3 [a]Eccl 1:13
4"He sinks a shaft far from
habitation,
Forgotten by the foot;
They hang and swing to
and fro far from men.
*28:4
5"The earth, from it comes
food,
And underneath it is
turned up as fire.
6"Its rocks are the source of
sapphires,
And its dust *contains* gold.
*28:6
7"The path no bird of prey
knows,
Nor has the falcon's eye
caught sight of it.
8"The proud beasts have not
trodden it,
Nor has the *fierce* lion
passed over it.
9"He puts his hand on the
flint;
He overturns the
mountains at the base.
10"He hews out channels
through the rocks,
And his eye sees anything
precious.
11"He dams up the streams
from flowing,
And what is hidden he
brings out to the light.
28:12 [a]Job 28:23,28; Eccl 7:24
12"But [a]where can wisdom
be found?
And where is the place of
understanding?
28:13 [a]Matt 13:44-46
13"[a]Man does not know its
value,
Nor is it found in the land
of the living.
14"The deep says, 'It is not in
me';
And the sea says, 'It is not
with me.'
28:15 [a]Prov 3:13,14; 8:10,11; 16:16
15"[a]Pure gold cannot be
given in exchange for it,
Nor can silver be weighed
as its price.

28:4 The verse apparently describes descent into a mine shaft by means of a swinging basket.
28:6–11 Man with his ingenuity has unearthed the treasures of the earth, but he cannot find wisdom (vv. 12–14).

16 "It cannot be valued in the gold of Ophir,
In precious onyx, or sapphire.
17 "[a]Gold or glass cannot equal it,
Nor can it be exchanged for articles of fine gold.
18 "Coral and crystal are not to be mentioned;
And the acquisition of [a]wisdom is above *that of* pearls.
19 "The topaz of Ethiopia cannot equal it,
Nor can it be valued in [a]pure gold.
20 "[a]Where then does wisdom come from?
And where is the place of understanding?
21 "Thus it is hidden from the eyes of all living
And concealed from the birds of the sky.
22 "[a]Abaddon and Death say,
'With our ears we have heard a report of it.'
23 "[a]God understands its way,
And He knows its place.
24 "For He [a]looks to the ends of the earth
And sees everything under the heavens.
25 "When He imparted [a]weight to the wind
And [b]meted out the waters by measure,
26 When He set a [a]limit for the rain
And a course for the [b]thunderbolt,
27 Then He saw it and declared it;
He established it and also searched it out.
28 "And to man He said,
'Behold, the [a]fear of the Lord, that is wisdom;
And to depart from evil is understanding.' "

3 *A panorama of his life,* 29:1–31:40

29 And Job again took up his [a]discourse and said,
2 "Oh that I were as in months gone by,
As in the days when God [a]watched over me;
3 When [a]His lamp shone over my head,
And [b]by His light I walked through darkness;
4 As I was in the prime of my days,
When the [a]friendship of God *was* over my tent;
5 When the Almighty was yet with me,
And my children were around me;
6 When my steps were bathed in [a]butter,
And the [b]rock poured out for me streams of oil!
7 "When I went out to [a]the gate of the city,
When I took my seat in the square,
8 The young men saw me and hid themselves,
And the old men arose *and* stood.
9 "The princes [a]stopped talking
And [b]put *their* hands on their mouths;
10 The voice of the nobles was [a]hushed,
And their [b]tongue stuck to their palate.

28:16 *Ophir.* See note on 1 Kings 9:28.
28:19 *Ethiopia.* The Sudan, S of Egypt.
28:21 Wisdom is *hidden,* just as unmined jewels are.
28:25 God controls all the elements of nature, of which the *wind* and *waters* are examples.
28:28 True wisdom is fearing (showing holy respect and reverence for) God and shunning evil.
29:4 *the prime of my days.* Lit., my autumn. Before his tribulation, Job had reached the autumn of his life. *the friendship of God.* Lit., the counsel of God (guided his home). Job, recalling the happiness of those days, recognizes that it centered in his fellowship with God.
29:6 Hyperbolic expressions of the abundance that Job enjoyed.
29:7 The *gate of the city* was the place where business and judicial matters were handled. See note on 2:8.

29:11 [a] Job 4:3,4

11 "For when [a] the ear heard,
it called me blessed,
And when the eye saw, it
gave witness of me,

***29:12** [a] Job 24:4,9; 34:28; Ps 72:12; Prov 21:13 [b] Job 31:17,21

12 Because I delivered [a] the
poor who cried for help,
And the [b] orphan who had
no helper.

29:13 [a] Job 31:19 [b] Job 22:9

13 "The blessing of the one
[a] ready to perish came
upon me,
And I made the [b] widow's
heart sing for joy.

29:14 [a] Job 27:5,6; Ps 132:9; Is 59:17; 61:10; Eph 6:14

14 "I [a] put on righteousness,
and it clothed me;
My justice was like a robe
and a turban.

29:15 [a] Num 10:31

15 "I was [a] eyes to the blind
And feet to the lame.

29:16 [a] Job 24:4; Prov 29:7

16 "I was a father to [a] the
needy,
And I investigated the case
which I did not know.

29:17 [a] Ps 3:7

17 "I [a] broke the jaws of the
wicked
And snatched the prey
from his teeth.

18 "Then I thought, 'I shall die
in my nest,
And I shall multiply *my*
days as the sand.

29:19 [a] Jer 17:8 [b] Hos 14:5

19 'My [a] root is spread out to
the waters,
And [b] dew lies all night on
my branch.

29:20 [a] Gen 49:24; Ps 18:34

20 'My glory is *ever* new with
me,
And my [a] bow is renewed
in my hand.'

29:21 [a] Job 4:3; 29:9

21 "To me [a] they listened and
waited,
And kept silent for my
counsel.

29:22 [a] Job 29:10 [b] Deut 32:2

22 "After my words they did
not [a] speak again,
And [b] my speech dropped
on them.

23 "They waited for me as for
the rain,
And opened their mouth
as for the spring rain.

24 "I smiled on them when
they did not believe,
And the light of my face
they did not cast down.

***29:24**

25 "I chose a way for them and
sat as [a] chief,
And dwelt as a king among
the troops,
As one who [b] comforted
the mourners.

29:25 [a] Job 1:3; 31:37 [b] Job 4:4; 16:5

30 "But now those younger
than I [a] mock me,
Whose fathers I disdained
to put with the dogs of
my flock.

***30:1** [a] Job 12:4

2 "Indeed, what *good was* the
strength of their hands
to me?
Vigor had perished from
them.

3 "From want and famine
they are gaunt
Who gnaw the dry ground
by night in waste and
desolation,

4 Who pluck mallow by the
bushes,
And whose food is the root
of the broom shrub.

5 "They are driven from the
community;
They shout against them as
against a thief,

6 So that they dwell in
dreadful valleys,
In holes of the earth and
of the rocks.

7 "Among the bushes they cry
out;
Under the nettles they are
gathered together.

8 "Fools, even those without a
name,
They were scourged from
the land.

9 "And now I have become
their [a] taunt,
I have even become a
[b] byword to them.

30:9 [a] Job 12:4 [b] Job 17:6; Ps 69:11; Lam 3:14,63

10 "They abhor me *and* stand
aloof from me,

29:12 Job denies the charge that he oppressed the poor (20:19; 22:6–9).

29:24 The meaning is this: People looked to Job with such great deference that they could not believe he would smile on them.

30:1–15 The lowest people whom he had befriended (29:11–17) now insult him.

And they do not refrain
from [a]spitting at my
face.
11"Because He has loosed His
bowstring and
[a]afflicted me,
They have cast off [b]the
bridle before me.
12"On the right hand their
brood arises;
They [a]thrust aside my feet
[b]and build up against
me their ways of
destruction.
13"They [a]break up my path,
They profit from my
destruction;
No one restrains them.
14"As *through* a wide breach
they come,
Amid the tempest they roll
on.
15"[a]Terrors are turned
against me;
They pursue my honor as
the wind,
And my prosperity has
passed away [b]like a
cloud.
16"And now [a]my soul is
poured out within
me;
Days of affliction have
seized me.
17"At night it pierces [a]my
bones within me,
And my gnawing *pains*
take no rest.
18"By a great force my
garment is [a]distorted;
It binds me about as the
collar of my coat.
19"He has cast me into the
[a]mire,
And I have become like
dust and ashes.
20"I [a]cry out to You for
help, but You do not
answer me;
I stand up, and You turn
Your attention against
me.
21"You have become cruel to
me;
With the might of Your
hand You [a]persecute
me.
22"You [a]lift me up to the
wind *and* cause me to
ride;
And You dissolve me in a
storm.
23"For I know that You [a]will
bring me to death
And to the [b]house of
meeting for all living.
24"Yet does not one in a heap
of ruins stretch out *his*
hand,
Or in his disaster therefore
[a]cry out for help?
25"Have I not [a]wept for the
one whose life is hard?
Was not my soul grieved
for [b]the needy?
26"When I [a]expected good,
then evil came;
When I waited for light,
[b]then darkness came.
27"I am seething [a]within
and cannot relax;
Days of affliction confront
me.
28"I go about [a]mourning
without comfort;
I stand up in the assembly
and [b]cry out for help.
29"I have become a brother
to [a]jackals
And a companion of
ostriches.
30"My [a]skin turns black on
me,

30:10 [a]Num 12:14; Deut 25:9; Job 17:6; Is 50:6; Matt 26:67
***30:11** [a]Ruth 1:21; Ps 88:7 [b]Ps 32:9
30:12 [a]Ps 140:4,5 [b]Job 19:12
30:13 [a]Is 3:12
30:15 [a]Job 3:25; 31:23; Ps 55:3-5 [b]Job 7:9; Hos 13:3
30:16 [a]1 Sam 1:15; Job 3:24; Ps 22:14; 42:4; Is 53:12
30:17 [a]Job 30:30
***30:18** [a]Job 2:7
***30:19** [a]Ps 69:2,14
***30:20** [a]Job 19:7
30:21 [a]Job 10:3; 16:9,14; 19:6, 22
30:22 [a]Job 9:17; 27:21
30:23 [a]Job 9:22; 10:8 [b]Job 3:19; Eccl 12:5
30:24 [a]Job 19:7
30:25 [a]Ps 35:13,14; Rom 12:15 [b]Job 24:4
30:26 [a]Job 3:25,26; Jer 8:15 [b]Job 19:8
***30:27** [a]Lam 2:11
30:28 [a]Job 30:31; Ps 38:6; 42:9; 43:2 [b]Job 19:7
***30:29** [a]Ps 44:19; Mic 1:8
***30:30** [a]Job 2:7

30:11–12 Job felt defenseless, like an unstrung bow against an army of attackers.

30:18 Some understand this verse to mean that Job's clothes hung loosely over his emaciated body; others, that because of Job's writhing in pain, his clothes became twisted about him. Clearly, his physical torment was great.

30:19 *dust and ashes.* A state of humiliation. (See 42:6 and Gen. 18:27 for the only other occurrences of this phrase.)

30:20–23 Job complains that even God did not respond to him.

30:27 *I am seething within.* Not a reference to his disease, but to the turmoil of his inner feelings.

30:29 Job's wails were akin to those of the *jackals* and *ostriches.*

30:30 *on me.* Lit., from upon me; i.e., his skin was peeling.

And my [b]bones burn with fever.

30:30 [b]Ps 102:3

30:31 [a]Is 24:8

31 "Therefore my [a]harp is turned to mourning,
And my flute to the sound of those who weep.

*31:1 [a]Matt 5:28

"I have made a covenant with my [a]eyes;
How then could I gaze at a virgin?

31:2 [a]Job 20:29

2 "And what is [a]the portion of God from above
Or the heritage of the Almighty from on high?

31:3 [a]Job 18:12; 21:30 [b]Job 34:22

3 "Is it not [a]calamity to the unjust
And disaster to [b]those who work iniquity?

31:4 [a]2 Chr 16:9; Job 24:23; 28:24; 34:21; 36:7; Prov 5:21; 15:3 [b]Job 14:16; 31:37

4 "Does He not [a]see my ways
And [b]number all my steps?

31:5 [a]Job 15:31; Mic 2:11

5 "If I have [a]walked with falsehood,
And my foot has hastened after deceit,

31:6 [a]Job 6:2,3 [b]Job 23:10; 27:5,6

6 Let Him [a]weigh me with accurate scales,
And let God know [b]my integrity.

31:7 [a]Job 23:11 [b]Job 9:30

7 "If my step has [a]turned from the way,
Or my heart followed my eyes,
Or if any [b]spot has stuck to my hands,

31:8 [a]Lev 26:16; Job 20:18; Mic 6:15 [b]Job 31:12

8 Let me [a]sow and another eat,
And let my [b]crops be uprooted.

31:9 [a]Job 24:15; 31:1

9 "If my heart has been [a]enticed by a woman,
Or I have lurked at my neighbor's doorway,

*31:10 [a]Is 47:2 [b]Deut 28:30; Jer 8:10

10 May my wife [a]grind for another,
And let [b]others kneel down over her.

31:11 [a]Lev 20:10; Deut 22:24

11 "For that would be a [a]lustful crime;
Moreover, it would be [b]an iniquity *punishable by* judges.

31:11 [b]Job 31:28

12 "For it would be [a]fire that consumes to [b]Abaddon,
And would [c]uproot all my increase.

31:12 [a]Job 15:30 [b]Job 26:6 [c]Job 20:28; 31:8

13 "If I have [a]despised the claim of my male or female slaves
When they filed a complaint against me,

31:13 [a]Deut 24:14,15

14 What then could I do when God arises?
And when He calls me to account, what will I answer Him?

15 "Did not [a]He who made me in the womb make him,
And the same one fashion us in the womb?

31:15 [a]Job 10:3

16 "If I have kept [a]the poor from *their* desire,
Or have caused the eyes of [b]the widow to fail,

31:16 [a]Job 5:16; 20:19 [b]Ex 22:22-24; Job 22:9

17 Or have [a]eaten my morsel alone,
And [b]the orphan has not shared it

31:17 [a]Job 22:7 [b]Job 29:12

18 (But from my youth he grew up with me as with a father,
And from infancy I guided her),

19 If I have seen anyone perish [a]for lack of clothing,
Or that [b]the needy had no covering,

31:19 [a]Job 22:6; 29:13 [b]Job 24:4

20 If his loins have not thanked me,
And if he has not been warmed with the fleece of my sheep,

21 If I have lifted up my hand against [a]the orphan,
Because I saw I had support [b]in the gate,

*31:21 [a]Job 29:12; 31:17 [b]Job 29:7

31:1 Job once again declares his innocence: in his personal life (vv. 1–12), toward his neighbors (vv. 13–23), and toward God (vv. 24–34). In verses 1–12 he disclaims lust (v. 1), deceit (v. 5), covetousness (v. 7), and adultery (v. 9).

31:10 *May my wife grind for another.* The lowest slave did the grinding (Ex. 11:5). The last part of the verse means "may others commit adultery with her."

31:21 *Because I saw I had support in the gate.* Though Job knew he could use his influence to pervert justice (the gate of the city was the place

22 Let my shoulder fall from the socket,
And my [a]arm be broken off at the elbow.
23 "For [a]calamity from God is a terror to me,
And because of [b]His majesty I can do nothing.

24 "If I have put my confidence *in* [a]gold,
And called fine gold my trust,
25 If I have [a]gloated because my wealth was great,
And because my hand had secured *so* much;
26 If I have [a]looked at the sun when it shone
Or the moon going in splendor,
27 And my heart became secretly enticed,
And my hand threw a kiss from my mouth,
28 That too would have been [a]an iniquity *calling for* judgment,
For I would have [b]denied God above.

29 "Have I [a]rejoiced at the extinction of my enemy,
Or exulted when evil befell him?
30 "No, [a]I have not allowed my mouth to sin
By asking for his life in [b]a curse.
31 "Have the men of my tent not said,
'Who can find one who has not been [a]satisfied with his meat'?
32 "The alien has not lodged outside,
For I have opened my doors to the traveler.
33 "Have I [a]covered my transgressions like Adam,
By hiding my iniquity in my bosom,
34 Because I [a]feared the great multitude,
And the contempt of families terrified me,
And kept silent and did not go out of doors?
35 "Oh that I had one to hear me!
Behold, here is my signature;
[a]Let the Almighty answer me!
And the indictment which my [b]adversary has written,
36 Surely I would carry it on my shoulder,
I would bind it to myself like a crown.
37 "I would declare to Him [a]the number of my steps;
Like [b]a prince I would approach Him.

38 "If my [a]land cries out against me,
And its furrows weep together;
39 If I have [a]eaten its fruit without money,
Or have [b]caused its owners to lose their lives,
40 Let [a]briars grow instead of wheat,
And stinkweed instead of barley."

The words of Job are ended.

S Elihu's Speeches, 32:1–37:24

1 His first speech, 32:1–33:33

32 Then these three men ceased answering Job, be-

31:22 [a]Job 38:15

31:23 [a]Job 31:3 [b]Job 13:11

31:24 [a]Job 22:24; Mark 10:23-25

31:25 [a]Job 1:3,10; Ps 62:10

***31:26** [a]Deut 4:19; 17:3; Ezek 8:16

31:28 [a]Deut 17:2-7; Job 31:11 [b]Josh 24:27; Is 59:13

31:29 [a]Prov 17:5; 24:17; Obad 12

31:30 [a]Ps 7:4 [b]Job 5:3

***31:31** [a]Job 22:7

***31:33** [a]Gen 3:10; Prov 28:13

31:34 [a]Ex 23:2

***31:35** [a]Job 19:7; 30:20,24,28; 35:14 [b]Job 27:7

31:37 [a]Job 31:4 [b]Job 1:3; 29:25

31:38 [a]Job 24:2

31:39 [a]Job 24:6, 10-12; James 5:4 [b]1 Kin 21:19

31:40 [a]Job 32:13; Is 5:6

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where disputes were adjudicated), he never did so.

31:26–27 Job disclaimed ever having become entangled in the pagan worship of heavenly bodies. Verse 27 refers to throwing a kiss of adoration.

31:31 The last part of the verse should read, "Who has not been satisfied with his flesh?" I.e., the flesh of animals, which Job provided for food.

31:33 *in my bosom.* Lit., in my hiding place. The verb form of the Hebrew word is found in Gen. 3:8, 10, in relation to Adam's hiding from God. Job had no secret sin to hide. *Adam* may refer to mankind in general.

31:35 *adversary.* A daring reference to God.

cause he was [a]righteous in his own eyes.
2 But the anger of Elihu the son of Barachel the [a]Buzite, of the family of Ram burned; against Job his anger burned [b]because he justified himself [c]before God.
3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job.
4 Now Elihu had waited to speak to Job because they were years older than he.
5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.
6 So Elihu the son of Barachel the Buzite spoke out and said,
"I am young in years and you are [a]old;
Therefore I was shy and afraid to tell you what I think.
7 "I thought [a]age should speak,
And increased years should teach wisdom.
8 "But it is a spirit in man,
And the [a]breath of the Almighty gives them [b]understanding.
9 "The abundant *in years* may not be wise,
Nor may [a]elders understand justice.
10 "So I say, 'Listen to me,
I too will tell what I think.'
11 "Behold, I waited for your words,
I listened to your reasonings,
While you pondered what to say.
12 "I even paid close attention to you;
Indeed, there was no one who refuted Job,
Not one of you who answered his words.
13 "Do not say,
'[a]We have found wisdom;
God will rout him, not man.'
14 "For he has not arranged *his* words against me,
Nor will I reply to him with your arguments.
15 "They are dismayed, they answer no more;
Words have failed them.
16 "Shall I wait, because they do not speak,
Because they stop *and* answer no more?
17 "I too will answer my share,
I also will tell my opinion.
18 "For I am full of words;
The spirit within me constrains me.
19 "Behold, my belly is like unvented wine,
Like new wineskins it is about to burst.
20 "Let me speak that I may get relief;
Let me open my lips and answer.
21 "Let me now [a]be partial to no one,
Nor flatter *any* man.
22 "For I do not know how to flatter,
Else my Maker would soon take me away.
33 "However now, Job, please [a]hear my speech,
And listen to all my words.
2 "Behold now, I open my mouth,
My tongue in my mouth speaks.
3 "My words are *from* the uprightness of my heart,
And my lips speak [a]knowledge sincerely.

32:1 [a]Job 10:7; 13:18; 27:5,6; 31:6
*32:2 [a]Gen 22:21 [b]Job 27:5,6 [c]Job 30:21
32:6 [a]Job 15:10
32:7 [a]Job 8:8,9
*32:8 [a]Job 33:4 [b]Job 38:36
32:9 [a]Job 32:7
32:13 [a]Jer 9:23
*32:18
32:21 [a]Lev 19:15; Job 13:8,10; 34:19
33:1 [a]Job 13:6
33:3 [a]Job 6:28; 27:4; 36:4

32:2 *Elihu,* a descendant of Buz, the nephew of Abraham (Gen. 22:21), can restrain himself no longer from speaking, apparently having witnessed the entire confrontation between Job and his three friends. He had refrained from speaking because he was younger (v. 6). Since the older men had failed to convince Job (v. 12), he felt compelled to speak (v. 18).

32:8–9 Wisdom always comes from God, but not always from older men. Job's friends, Elihu declares, are obviously not wise, in spite of their age, for they failed to convince Job that his suffering was due to sin.

32:18 *spirit within me.* Elihu's inner spirit, not the Holy Spirit.

4 "The [a]Spirit of God has made me,
And the [b]breath of the Almighty gives me life.
5 "[a]Refute me if you can;
Array yourselves before me, take your stand.
6 "Behold, I belong to God like you;
I too have been formed out of the [a]clay.
7 "Behold, [a]no fear of me should terrify you,
Nor should my pressure weigh heavily on you.
8 "Surely you have spoken in my hearing,
And I have heard the sound of *your* words:
9 'I am [a]pure, [b]without transgression;
I am innocent and there [c]is no guilt in me.
10 'Behold, He invents pretexts against me;
He [a]counts me as His enemy.
11 'He [a]puts my feet in the stocks;
He watches all my paths.'
12 "Behold, let me tell you,
[a]you are not right in this,
For God is greater than man.
13 "Why do you [a]complain against Him
That He does not give an account of all His doings?
14 "Indeed [a]God speaks once,
Or twice, *yet* no one notices it.
15 "In a [a]dream, a vision of the night,
When sound sleep falls on men,
While they slumber in their beds,
16 Then [a]He opens the ears of men,
And seals their instruction,
17 That He may turn man aside *from his* conduct,
And keep man from pride;
18 He [a]keeps back his soul from the pit,
And his life from passing over [b]into Sheol.
19 "Man is also chastened with [a]pain on his bed,
And with unceasing complaint in his bones;
20 So that his life [a]loathes bread,
And his soul favorite food.
21 "His [a]flesh wastes away from sight,
And his [b]bones which were not seen stick out.
22 "Then [a]his soul draws near to the pit,
And his life to those who bring death.
23 "If there is an angel *as* [a]mediator for him,
One out of a thousand,
To remind a man what is right for him,
24 Then let him be gracious to him, and say,
'Deliver him from [a]going down to the pit,
I have found a [b]ransom';
25 Let his flesh become fresher than in youth,
Let him return to the days of his youthful vigor;
26 Then he will [a]pray to God, and He will accept him,
That [b]he may see His face with joy,
And He may restore His righteousness to man.

33:4 [a]Gen 2:7; Job 10:3; 32:8 [b]Job 27:3
33:5 [a]Job 33:32
*33:6 [a]Job 4:19
33:7 [a]Job 13:21
*33:8
33:9 [a]Job 9:21; 10:7; 13:18; 16:17 [b]Job 7:21; 13:23; 14:17 [c]Job 10:14
33:10 [a]Job 13:24
33:11 [a]Job 13:27
33:12 [a]Ecc 7:20
33:13 [a]Job 40:2; Is 45:9
*33:14 [a]Job 33:29; 40:5; Ps 62:11
33:15 [a]Job 4:12-17; 33:15-18
33:16 [a]Job 36:10,15
*33:18 [a]Job 33:22,24, 28,30 [b]Job 15:22
33:19 [a]Job 30:17
33:20 [a]Job 3:24; 6:7; Ps 107:18
33:21 [a]Job 16:8 [b]Job 19:20; Ps 22:17; 102:5
33:22 [a]Job 33:18,28
33:23 [a]Gen 40:8
33:24 [a]Job 33:18,28; Is 38:17 [b]Job 36:18; Ps 49:7
*33:25
33:26 [a]Job 22:27; 34:28; Ps 50:14,15 [b]Job 22:26

33:6–7 Elihu declares that since he is a man like Job, his presence will not overpower Job with terror (cf. 9:34; 13:21).

33:8–13 Elihu represents Job's position accurately and rebukes him for charging God with hostility toward him.

33:14–24 God speaks to men through dreams and visions (vv. 15–16), through pain (vv. 19–22), and through angels (v. 23).

33:18 *the pit.* The grave (also vv. 22, 24, 28, 30).

33:25–28 The man who responds submissively to God's dealings with him will regain health and joy.

27"He will sing to men and say,
'I [a]have sinned and perverted what is right,
And it is not [b]proper for me.
28 'He has redeemed my soul from going to the pit,
And my life shall [a]see the light.'
29"Behold, God does [a]all these oftentimes with men,
30 To [a]bring back his soul from the pit,
That he may be enlightened with the light of life.
31"Pay attention, O Job, listen to me;
Keep silent, and let me speak.
32"*Then* if you have anything to say, answer me;
Speak, for I desire to justify you.
33"If not, [a]listen to me;
Keep silent, and I will teach you wisdom."

33:27 [a]2 Sam 12:13; Luke 15:21 [b]Rom 6:21
33:28 [a]Job 22:28
33:29 [a]Eph 1:11; Phil 2:13
33:30 [a]Job 33:18; Zech 9:11
33:33 [a]Ps 34:11

2 *His second speech,* 34:1–37

34 Then Elihu continued and said,
2"Hear my words, you wise men,
And listen to me, you who know.
3"For [a]the ear tests words
As the palate tastes food.
4"Let us choose for ourselves what is right;
Let us know among ourselves what is good.
5"For Job has said, '[a]I am righteous,
But [b]God has taken away my right;
6 Should I lie concerning my right?
My [a]wound is incurable, *though I am* without transgression.'
7"What man is like Job,
Who [a]drinks up derision like water,
8 Who goes [a]in company with the workers of iniquity,
And walks with wicked men?
9"For he has said, '[a]It profits a man nothing
When he is pleased with God.'
10"Therefore, listen to me, you men of understanding.
Far be it from God to [a]do wickedness,
And from the Almighty to do wrong.
11"For He pays a man according to [a]his work,
And makes him find it according to his way.
12"Surely, [a]God will not act wickedly,
And the Almighty will not pervert justice.
13"Who [a]gave Him authority over the earth?
And who [b]has laid *on Him* the whole world?
14"If He should determine to do so,
If He should [a]gather to Himself His spirit and His breath,
15 All [a]flesh would perish together,
And man would [b]return to dust.
16"But if *you have* understanding, hear this;
Listen to the sound of my words.
17"Shall [a]one who hates justice rule?
And [b]will you condemn the righteous mighty One,
18 Who says to a king,
'Worthless one,'

34:3 [a]Job 12:11
*34:5 [a]Job 13:18; 33:9 [b]Job 27:2
34:6 [a]Job 6:4
34:7 [a]Job 15:16
34:8 [a]Job 22:15
34:9 [a]Job 21:15; 35:3; Ps 50:18
*34:10 [a]Gen 18:25; Deut 32:4; Job 8:3; 34:12; Rom 9:14
34:11 [a]Job 34:25; Ps 62:12; Prov 24:12; Jer 32:19; Ezek 33:20; Matt 16:27; Rom 2:6; 2 Cor 5:10; Rev 22:12
34:12 [a]Job 34:10
34:13 [a]Job 38:4 [b]Job 38:5
34:14 [a]Job 12:10; Ps 104:29; Eccl 12:7
34:15 [a]Gen 7:21; Job 9:22 [b]Gen 3:19; Job 10:9
34:17 [a]2 Sam 23:3; Job 34:30 [b]Job 40:8

34:5–9 Again Elihu accurately represents Job's contention that God has wronged an innocent man (vv. 5–6) and that it is useless for a man to be a friend of God, because the wicked prosper and the righteous suffer (v. 9).

34:10–28 The theme of these verses is that God, the Ruler of the universe, cannot be unjust.

To nobles, 'Wicked ones';
19 Who shows no [a]partiality to princes
Nor regards the rich above the poor,
For they all are the [b]work of His hands?
20 "In a moment they die, and [a]at midnight
People are shaken and pass away,
And [b]the mighty are taken away without a hand.
21 "For [a]His eyes are upon the ways of a man,
And He sees all his steps.
22 "There is [a]no darkness or deep shadow
Where the workers of iniquity may hide themselves.
23 "For He does not [a]*need to* consider a man further,
That he should go before God in judgment.
24 "He breaks in pieces [a]mighty men without inquiry,
And sets others in their place.
25 "Therefore He [a]knows their works,
And [b]He overthrows *them* in the night,
And they are crushed.
26 "He [a]strikes them like the wicked
In a public place,
27 Because they [a]turned aside from following Him,
And [b]had no regard for any of His ways;
28 So that they caused [a]the cry of the poor to come to Him,
And that He might [b]hear the cry of the afflicted—
29 When He keeps quiet, who then can condemn?
And when He hides His face, who then can behold Him,
That is, in regard to both nation and man?—
30 So that [a]godless men would not rule
Nor be snares of the people.
31 "For has anyone said to God,
'I have borne *chastisement;*
I will not offend *anymore;*
32 Teach me what I do not see;
If I have [a]done iniquity,
I will do it no more'?
33 "Shall He [a]recompense on your terms, because you have rejected *it?*
For you must choose, and not I;
Therefore declare what you know.
34 "Men of understanding will say to me,
And a wise man who hears me,
35 'Job [a]speaks without knowledge,
And his words are without wisdom.
36 'Job ought to be tried to the limit,
Because he answers [a]like wicked men.
37 'For he adds [a]rebellion to his sin;
He [b]claps his hands among us,
And multiplies his words against God.' "

3 *His third speech,* 35:1–16

35 Then Elihu continued and said,
2 "Do you think this is according to [a]justice?
Do you say, 'My righteousness is more than God's'?

34:19 [a]Lev 19:15; Deut 10:17; 2 Chr 19:7; Acts 10:34; Rom 2:11; Gal 2:6; Eph 6:9; Col 3:25; 1 Pet 1:17 [b]Job 10:3
34:20 [a]Ex 12:29; Job 34:25; 36:20 [b]Job 12:19
34:21 [a]Job 24:23; 31:4; Prov 5:21; 15:3; Jer 16:17
34:22 [a]Ps 139:11,12; Amos 9:2,3
34:23 [a]Job 11:11
34:24 [a]Job 12:19
34:25 [a]Job 34:11 [b]Job 34:20
34:26 [a]Ps 9:5; 11:5
34:27 [a]1 Sam 15:11 [b]Job 21:14
34:28 [a]Job 35:9; James 5:4 [b]Ex 22:23; Job 22:27
*34:29
34:30 [a]Job 5:15; 20:5; 34:17; Prov 29:2-12
34:32 [a]Job 33:27
*34:33 [a]Job 41:11
34:35 [a]Job 35:16; 38:2
*34:36 [a]Job 22:15
34:37 [a]Job 23:2 [b]Job 27:23
*35:1
35:2 [a]Job 27:2

34:29–30 Even if God *keeps quiet,* He has not lost control over *nation* or *man.*

34:33 Elihu asks, Will God reward you (Job) on your terms? The answer, of course, is no.

34:36–37 Elihu hopes that Job's trials will continue either until he recants or, if he does not recant, until he dies.

35:1–4 Elihu states Job's complaint that godliness avails a man nothing.

35:3 [a]Job 34:9 [b]Job 9:30,31
3"For you say, '[a]What advantage will it be to You?
[b]What profit shall I have, more than if I had sinned?'
4"I will answer you,
And your friends with you.
*35:5 [a]Gen 15:5; Ps 8:3 [b]Job 22:12
5"[a]Look at the heavens and see;
And behold [b]the clouds—they are higher than you.
35:6 [a]Job 7:20; Prov 8:36; Jer 7:19
6"If you have sinned, [a]what do you accomplish against Him?
And if your transgressions are many, what do you do to Him?
35:7 [a]Job 22:2,3; Prov 9:12; Luke 17:10; Rom 11:35
7"If you are righteous, [a]what do you give to Him,
Or what does He receive from your hand?
8"Your wickedness is for a man like yourself,
And your righteousness is for a son of man.
*35:9 [a]Ex 2:23 [b]Job 12:19
9"Because of the [a]multitude of oppressions they cry out;
They cry for help because of the arm [b]of the mighty.
35:10 [a]Job 21:14; 27:10; 36:13; Is 51:13 [b]Job 8:21; Ps 42:8; 77:6; 149:5; Acts 16:25
10"But [a]no one says, 'Where is God my Maker,
Who [b]gives songs in the night,
35:11 [a]Job 36:22; Ps 94:12; Jer 32:33
11 Who [a]teaches us more than the beasts of the earth
And makes us wiser than the birds of the heavens?'
35:12 [a]Prov 1:28
12"There [a]they cry out, but He does not answer
Because of the pride of evil men.
35:13 [a]Job 27:9; Prov 15:29; Is 1:15; Jer 11:11; Mic 3:4
13"Surely [a]God will not listen to an empty *cry,*
Nor will the Almighty regard it.
35:14 [a]Job 9:11; 23:8,9 [b]Job 31:35
14"How much less when [a]you say you do not behold Him,
The [b]case is before Him, and you must wait for Him!
15"And now, because He has not visited *in* His anger,
Nor has He acknowledged transgression well,
16 So Job opens his mouth emptily;
*35:16 [a]Job 34:35; 38:2
He multiplies words [a]without knowledge."

4 *His fourth speech,* 36:1–37:24

36 Then Elihu continued and said, *36:1
2"Wait for me a little, and I will show you
That there is yet more to be said in God's behalf.
36:3 [a]Job 8:3; 37:23
3"I will fetch my knowledge from afar,
And I will ascribe [a]righteousness to my Maker.
36:4 [a]Job 33:3 [b]Job 37:16
4"For truly [a]my words are not false;
One who is [b]perfect in knowledge is with you.
36:5 [a]Ps 22:24; 69:33; 102:17 [b]Job 12:13
5"Behold, God is mighty but does not [a]despise *any;*
He is [b]mighty in strength of understanding.
36:6 [a]Job 8:22; 34:26 [b]Job 5:15
6"He does not [a]keep the wicked alive,
But gives justice to [b]the afflicted.

35:5–8 Elihu declares that God is too lofty to be affected either by godliness or ungodliness, which only affect other people (v. 8).

35:9–16 Elihu states his belief that unanswered prayer—even that of a righteous man—is due to lack of faith (v. 10) and to the emptiness of the prayer (v. 13; cf. James 4:3).

35:16 *multiplies words* against God in charging God of doing nothing about wickedness (v. 15).

36:1–23 Elihu extols the greatness and providence of God, urging Job to recognize God's purpose in his sufferings and to join with others in exalting Him. Verse 18b means, "Don't let the greatness of your afflictions (*ransom*) keep you from accepting them. Submit to whatever God requires." In verse 21 Elihu accuses Job of rebelling, rather than submitting to his affliction in meekness.

7"He does not [a]withdraw
His eyes from the
righteous;
But [b]with kings on the
throne
He has seated them
forever, and they are
exalted.
8"And if they are bound in
fetters,
And are caught in the
cords of [a]affliction,
9 Then He declares to them
their work
And their transgressions,
that they have
[a]magnified themselves.
10"[a]He opens their ear to
instruction,
And [b]commands that
they return from evil.
11"If they hear and serve *Him,*
They shall [a]end their days
in prosperity
And their years in
[b]pleasures.
12"But if they do not hear,
they shall perish [a]by
the sword
And they shall [b]die
without knowledge.
13"But the godless in heart
lay up anger;
They do not cry for help
when He binds them.
14"They die in youth,
And their life *perishes*
among the [a]cult
prostitutes.
15"He delivers the afflicted in
their [a]affliction,
And [b]opens their ear in
time of oppression.
16"Then indeed, He [a]enticed
you from the mouth of
distress,
Instead of it, a broad place
with no constraint;
And that which was set on
your table was full of
fatness.
17"But you were full of
[a]judgment on the
wicked;
Judgment and justice take
hold *of you.*
18"*Beware* that [a]wrath does
not entice you to
scoffing;
And do not let the
greatness of the
[b]ransom turn you
aside.
19"Will your riches keep you
from distress,
Or all the forces of *your*
strength?
20"Do not long for [a]the
night,
When people vanish in
their place.
21"Be careful, do [a]not turn to
evil,
For you have preferred this
to [b]affliction.
22"Behold, God is exalted in
His power;
Who is a [a]teacher like
Him?
23"Who has appointed Him
His way,
And who has said, '[a]You
have done wrong'?
24"Remember that you should
[a]exalt His work,
Of which men have
[b]sung.
25"All men have seen it;
Man beholds from afar.
26"Behold, God is [a]exalted,
and [b]we do not know
Him;
The [c]number of His years
is unsearchable.
27"For [a]He draws up the
drops of water,

36:7 [a]Ps 33:18; 34:15 [b]Job 5:11; Ps 113:8
36:8 [a]Job 36:15,21
36:9 [a]Job 15:25
***36:10** [a]Job 33:16; 36:15 [b]2 Kin 17:13; Job 36:21; Jon 3:8
36:11 [a]1 Tim 4:8 [b]Ps 16:11
36:12 [a]Job 15:22 [b]Job 4:21
***36:13**
36:14 [a]Deut 23:17
36:15 [a]Job 36:8,21 [b]Job 36:10
36:16 [a]Hos 2:14
36:17 [a]Job 22:5,10, 11
36:18 [a]Jon 4:4,9 [b]Job 33:24
***36:20** [a]Job 34:20,25
36:21 [a]Job 36:10; Ps 31:6; 66:18 [b]Job 36:8,15; Heb 11:25
***36:22** [a]Job 35:11
36:23 [a]Deut 32:4; Job 8:3
36:24 [a]Ps 92:5; Rev 15:3 [b]Ex 15:1; Judg 5:1; 1 Chr 16:9; Ps 59:16; 138:5
***36:26** [a]Job 11:7-9; 37:23 [b]1 Cor 13:12 [c]Job 10:5; Ps 90:2; 102:24, 27; Heb 1:12
36:27 [a]Job 5:10; 36:26-29; 37:6, 11; 38:28; Ps 147:8

36:10 God uses trouble in order to make man listen (*opens their ear*).

36:13–14 The *godless* die young and in terrible sin, like male *cult prostitutes*.

36:20 May mean, "Do not be concerned about peoples' sins at *night,*" or possibly, "Do not be concerned about the *night* of death to release you from suffering."

36:22–26 Elihu speaks of six characteristics of God: His power, teaching ability, independence (v. 23a), sinlessness, omniscience (v. 26a), and eternality (v. 26b).

36:26–37:13 These phenomena of nature witness to the greatness of God: (1) the rain cycle of evaporation and precipitation (36:27–28); (2) thunderstorms (36:29–37:4); (3) snow and ice (37:5–10); and (4) the clouds (37:11–13).

They distill rain from the mist,
28 Which the clouds pour down,
They drip upon man abundantly.
36:29 29"Can anyone understand
a Job 37:11,16 the [a]spreading of the
b Job 26:14 clouds,
The [b]thundering of His pavilion?
*36:30 30"Behold, He spreads His lightning about Him,
And He covers the depths of the sea.
36:31 31"For by these He [a]judges peoples;
a Job 37:13 He [b]gives food in
b Ps 104:27; 136:25; Acts 14:17 abundance.
36:32 32"He covers *His* hands with the lightning,
a Job 37:11,12, 15 And [a]commands it to strike the mark.
36:33 33"Its [a]noise declares His presence;
a Job 37:2 The cattle also, concerning what is coming up.

37 "At this also my heart trembles,
And leaps from its place.
37:2 2"Listen closely to the
a Job 36:33; 37:4,5; Ps 29:3-9 [a]thunder of His voice,
And the rumbling that goes out from His mouth.
37:3 3"Under the whole heaven
a Job 28:24; 37:11,12; 38:13 He lets it loose,
And His lightning to the [a]ends of the earth.
4"After it, a voice roars;
He thunders with His majestic voice,
And He does not restrain the lightnings when His voice is heard.
37:5 5"God [a]thunders with His
a Job 26:14 b Job 5:9; 37:14,16,23 voice wondrously,
Doing [b]great things which we cannot comprehend.
37:6 6"For to [a]the snow He says,
a Job 38:22 'Fall on the earth,'
And to the [b]downpour and the rain, 'Be strong.'
37:6 b Job 36:27
7"He [a]seals the hand of every man,
37:7 a Job 12:14 b Ps 111:2
That [b]all men may know His work.
8"Then the beast goes into its [a]lair
37:8 a Job 38:40; Ps 104:21,22
And remains in its den.
9"Out of the [a]south comes the storm,
37:9 a Job 9:9
And out of the north the cold.
10"From the breath of God [a]ice is made,
*37:10 a Job 38:29; Ps 147:17
And the expanse of the waters is frozen.
11"Also with moisture He [a]loads the thick cloud;
37:11 a Job 36:27 b Job 36:29 c Job 37:15
He [b]disperses [c]the cloud of His lightning.
12"It changes direction, turning around by His guidance,
37:12 a Job 36:32; Ps 148:8 b Is 14:21; 27:6
That it may do whatever He [a]commands it
On the [b]face of the inhabited earth.
13"Whether for [a]correction, or for [b]His world,
37:13 a Ex 9:18,23; 1 Sam 12:18, 19 b Job 38:26,27 c 1 Kin 18:41-46
Or for [c]lovingkindness, He causes it to happen.
14"Listen to this, O Job,
*37:14
Stand and consider the wonders of God.
15"Do you know how God establishes them,
And makes the lightning of His cloud to shine?
16"Do you know about the layers of the thick clouds,
37:16 a Job 37:5,14, 23 b Job 36:4
The [a]wonders of one [b]perfect in knowledge,
17 You whose garments are hot,
When the land is still because of the south wind?
*37:18 a Job 9:8; Ps 104:2; Is 44:24; 45:12; Jer 10:12; Zech 12:1
18"Can you, with Him, [a]spread out the skies,

36:30 *the sea.* May refer to the masses of thunderclouds in the heavens, which enshroud God, or it may refer to the sea on earth, which is drawn up into the clouds by evaporation.

37:10 *the breath of God.* A cold wind that forms ice.

37:14–24 Elihu appeals to Job to consider reverently the wonders of God's creation and to turn from his rebellious ways.

37:18 *Strong.* Still and hot. See Deut. 28:23 and its note.

Strong as a molten mirror?
19 "Teach us what we shall say to Him;
We [a]cannot arrange *our case* because of darkness.
20 "Shall it be told Him that I would speak?
Or should a man say that he would be swallowed up?

21 "Now men do not see the light which is bright in the skies;
But the wind has passed and cleared them.
22 "Out of the north comes golden *splendor;*
Around God is awesome majesty.
23 "The Almighty— [a]we cannot find Him;
He is [b]exalted in power
And [c]He will not do violence [d]to justice and abundant righteousness.
24 "Therefore men [a]fear Him;
He does not [b]regard any who are wise of heart."

37:19 [a]Job 9:14; Rom 8:26
*37:22
37:23 [a]Job 11:7,8; Rom 11:33; 1 Tim 6:16 [b]Job 9:4; 36:5 [c]Is 63:9; Lam 3:33; Ezek 18:23,32; 33:11 [d]Job 8:3
*37:24 [a]Matt 10:28 [b]Job 5:13; Matt 11:25; 1 Cor 1:26

T **God's Speeches,** 38:1–42:6

1 ***God's first speech: His knowledge,*** 38:1–40:2

38 Then the LORD [a]answered Job out of the whirlwind and said,
2 "Who is this that [a]darkens counsel
By words without knowledge?
3 "Now [a]gird up your loins like a man,
And [b]I will ask you, and you instruct Me!

*38:1 [a]Job 40:6
*38:2 [a]Job 35:16; 42:3
*38:3 [a]Job 40:7 [b]Job 42:4

4 "Where were you [a]when I laid the foundation of the earth?
Tell *Me,* if you have understanding,
5 Who set its [a]measurements? Since you know.
Or who stretched the line on it?
6 "On what [a]were its bases sunk?
Or who laid its cornerstone,
7 When the morning stars sang together
And all the [a]sons of God shouted for joy?

8 "Or *who* [a]enclosed the sea with doors
When, bursting forth, it went out from the womb;
9 When I made a cloud its garment
And thick darkness its swaddling band,
10 And I [a]placed boundaries on it
And set a bolt and doors,
11 And I said, 'Thus far you shall come, but no farther;
And here shall your proud waves stop'?

12 "Have you ever in your life commanded the morning,
And caused the dawn to know its place,
13 That it might take hold of [a]the ends of the earth,
And [b]the wicked be shaken out of it?
14 "It is changed like clay *under* the seal;

38:4 [a]Job 15:7; Ps 104:5; Prov 8:29; 30:4
38:5 [a]Prov 8:29; Is 40:12
38:6 [a]Job 26:7
*38:7 [a]Job 1:6
38:8 [a]Gen 1:9; Ps 104:6-9; Prov 8:29; Jer 5:22
38:10 [a]Gen 1:9; Ps 33:7; 104:9; Prov 8:29; Jer 5:22
*38:13 [a]Job 28:24; 37:3 [b]Job 34:25,26; 36:6
*38:14

37:22 On God's coming from the *north,* see note on Ps. 48:2.

37:24 *fear Him.* Recognize the awesomeness of God and bow before Him in total submission. Job does not answer Elihu possibly because he acknowledged some truth in what was said.

38:1 Finally God breaks His silence and speaks to Job directly, employing a series of more than 70 questions to show Job his ignorance and God's greatness.

38:2 How absurd to think that a creature should become the critic of the Creator.

38:3 *like a man* (Heb., *geber*), denoting man in his strength as a combatant. God accepts Job's challenge (9:34; 10:2ff.; 13:3; 23:3ff.; 31:35ff.).

38:7 *stars* and angels (*sons of God,* see note on 1:6) joined in praise when the earth was created.

38:13 Personified dawn is represented as taking the cover of darkness off the earth and shaking the wicked out of it like dust.

38:14 When dawn comes, the dark earth stands out in clear relief as shapeless clay does

And they stand forth like a garment.

38:15 [a]Job 5:14 [b]Num 15:30; Ps 10:15; 37:17
15 "[a]From the wicked their light is withheld,
And the [b]uplifted arm is broken.

38:16 [a]Gen 7:11; 8:2; Prov 8:24,28
16 "Have you entered into [a]the springs of the sea
Or walked in the recesses of the deep?

38:17 [a]Job 10:21; 26:6; 34:22
17 "Have the gates of death been revealed to you,
Or have you seen the gates of [a]deep darkness?

38:18 [a]Job 28:24
18 "Have you understood the expanse of [a]the earth?
Tell *Me,* if you know all this.

19 "Where is the way to the dwelling of light?
And darkness, where is its place,

38:20 [a]Job 26:10
20 That you may take it to [a]its territory
And that you may discern the paths to its home?

*38:21 [a]Job 15:7
21 "You know, for [a]you were born then,
And the number of your days is great!

*38:22 [a]Job 37:6 [b]Ex 9:18; Josh 10:11; Is 30:30; Ezek 13:11,13; Rev 16:21
22 "Have you entered the storehouses [a]of the snow,
Or have you seen the storehouses of the [b]hail,
23 Which I have reserved for the time of distress,
For the day of war and battle?

38:24 [a]Job 26:10
24 "Where is the way that [a]the light is divided,
Or the east wind scattered on the earth?

25 "Who has cleft a channel for the flood,
Or a way for the thunderbolt,

38:26 [a]Job 36:27
26 To bring [a]rain on a land without people,
On a desert without a man in it,

38:27 [a]Ps 104:13,14; 107:35
27 To [a]satisfy the waste and desolate land
And to make the seeds of grass to sprout?

38:28 [a]Job 36:27,28; Ps 147:8; Jer 14:22
28 "Has [a]the rain a father?
Or who has begotten the drops of dew?

38:29 [a]Job 37:10; Ps 147:17
29 "From whose womb has come the [a]ice?
And the frost of heaven, who has given it birth?
30 "Water becomes hard like stone,
And the surface of the deep is imprisoned.

*38:31 [a]Job 9:9; Amos 5:8
31 "Can you bind the chains of the [a]Pleiades,
Or loose the cords of Orion?

*38:32
32 "Can you lead forth a constellation in its season,
And guide the Bear with her satellites?

38:33 [a]Ps 148:6; Jer 31:35,36
33 "Do you know the [a]ordinances of the heavens,
Or fix their rule over the earth?

38:34 [a]Job 22:11; 36:27,28; 38:37
34 "Can you lift up your voice to the clouds,
So that an [a]abundance of water may cover you?

38:35 [a]Job 36:32; 37:3
35 "Can you [a]send forth lightnings that they may go
And say to you, 'Here we are'?

38:36 [a]Job 9:4; Ps 51:6; Eccl 2:26 [b]Job 32:8
36 "Who has [a]put wisdom in the innermost being
Or given [b]understanding to the mind?

38:37 [a]Job 38:34
37 "Who can count the clouds by wisdom,
Or [a]tip the water jars of the heavens,
38 When the dust hardens into a mass

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when stamped with a seal.

38:21 God speaks here with great irony.

38:22–30 Job cannot understand even such common things as snow, hail, wind, rain, lightning, frost, and ice.

38:31 The idea is this: Does Job determine the movements of the constellations in the heavens?

38:32 *the Bear.* A large, bright star or constellation (see 9:9).

And the clods stick
together?

*38:39
[a]Ps 104:21
39 "Can you hunt the [a]prey
for the lion,
Or satisfy the appetite of
the young lions,
38:40
[a]Job 37:8
40 When they [a]crouch in
their dens
And lie in wait in *their* lair?
38:41
[a]Ps 147:9;
Matt 6:26;
Luke 12:24
41 "Who prepares for [a]the
raven its nourishment
When its young cry to God
And wander about without
food?

39:1
[a]Deut 14:5;
1 Sam 24:2; Ps
104:18
[b]Ps 29:9
39 "Do you know the time
the [a]mountain goats
give birth?
Do you observe the calving
of the [b]deer?
2 "Can you count the months
they fulfill,
Or do you know the time
they give birth?
3 "They kneel down, they
bring forth their young,
They get rid of their labor
pains.
4 "Their offspring become
strong, they grow up in
the open field;
They leave and do not
return to them.

*39:5
[a]Job 6:5;
11:12; 24:5; Ps
104:11
5 "Who sent out the [a]wild
donkey free?
And who loosed the bonds
of the swift donkey,
39:6
[a]Job 24:5; Jer
2:24; Hos 8:9
6 To whom I gave [a]the
wilderness for a home
And the salt land for his
dwelling place?
7 "He scorns the tumult of
the city,
The shoutings of the driver
he does not hear.
8 "He explores the mountains
for his pasture
And searches after every
green thing.

39:9
[a]Num 23:22;
Deut 33:17; Ps
22:21; 29:6;
92:10; Is 34:7
9 "Will the [a]wild ox consent
to serve you,
Or will he spend the night
at your manger?
10 "Can you bind the wild ox
in a furrow with ropes,
Or will he harrow the
valleys after you?
11 "Will you trust him because
his strength is great
And leave your labor to
him?
12 "Will you have faith in him
that he will return your
grain
And gather *it from* your
threshing floor?

*39:13
13 "The ostriches' wings flap
joyously
With the pinion and
plumage of love,
14 For she abandons her eggs
to the earth
And warms them in the
dust,
15 And she forgets that a foot
may crush them,
Or that a wild beast may
trample them.
39:16
[a]Lam 4:3
16 "She treats her young
[a]cruelly, as if *they* were
not hers;
Though her labor be in
vain, *she* is
unconcerned;
17 Because God has made her
forget wisdom,
And has not given her a
share of understanding.
18 "When she lifts herself on
high,
She laughs at the horse
and his rider.

19 "Do you give the horse *his*
might?
Do you clothe his neck
with a mane?

38:39–39:30 God now confronts Job with mysteries of the animal kingdom in order to make him more aware of his ignorance and thus of his inability to be a competent judge of the works of God. The lion, raven, wild goat, deer, wild donkey, wild ox, ostrich, horse, hawk, and eagle are all paraded before Job's mind.

39:5 *wild donkey.* Unlike the domestic donkey, it is fleet of foot and graceful.

39:13–17 It appears to man that the ostrich is unconcerned about her young, leaving some of her eggs uncovered (though only by day when the heat of the sand helps incubate them) and unhatched (thereby serving as food for her young). Her seeming lack of wisdom is not apart from God's plan, just as behind the trials of the godly, which seem so unreasonable to Job, lies the wise purpose of God.

39:20 [a]Joel 2:5 [b]Jer 8:16
20 "Do you make him [a]leap like the locust?
His majestic [b]snorting is terrible.
39:21 [a]Jer 8:6
21 "He paws in the valley, and rejoices in *his* strength;
He [a]goes out to meet the weapons.
22 "He laughs at fear and is not dismayed;
And he does not turn back from the sword.
23 "The quiver rattles against him,
The flashing spear and javelin.
24 "With shaking and rage he races over the ground,
And he does not stand still at the voice of the trumpet.
25 "As often as the trumpet *sounds* he says, 'Aha!'
And he scents the battle from afar,
And the thunder of the captains and the war cry.
*39:26
26 "Is it by your understanding that the hawk soars,
Stretching his wings toward the south?
*39:27 [a]Jer 49:16; Obad 4
27 "Is it at your command that the eagle mounts up
And makes [a]his nest on high?
28 "On the cliff he dwells and lodges,
Upon the rocky crag, an inaccessible place.
39:29 [a]Job 9:26
29 "From there he [a]spies out food;
His eyes see *it* from afar.
39:30 [a]Matt 24:28; Luke 17:37
30 "His young ones also suck up blood;
And [a]where the slain are, there is he."

40 Then the LORD said to Job,
2 "Will the faultfinder [a]contend with the Almighty?
Let him who [b]reproves God answer it."
*40:2 [a]Job 9:3; 10:2; 33:13; Is 45:9 [b]Job 13:3; 23:4; 31:35

2 Job's wise silence, 40:3–5

3 Then Job answered the LORD and said,
*40:3
4 "Behold, I am insignificant; what can I reply to You?
I [a]lay my hand on my mouth.
40:4 [a]Job 21:5; 29:9
5 "Once I have spoken, and [a]I will not answer;
Even twice, and I will add no more."
40:5 [a]Job 9:3,15

3 God's second speech: His power, 40:6–41:34

6 Then the [a]LORD answered Job out of the storm and said,
*40:6 [a]Job 38:1
7 "Now [a]gird up your loins like a man;
I will [b]ask you, and you instruct Me.
40:7 [a]Job 38:3 [b]Job 38:3; 42:4
8 "Will you really [a]annul My judgment?
Will you [b]condemn Me [c]that you may be justified?
40:8 [a]Rom 3:4 [b]Job 10:3,7; 16:11; 19:6; 27:2 [c]Job 13:18; 27:6
9 "Or do you have an arm like God,
And can you [a]thunder with a voice like His?
*40:9 [a]Job 37:5; Ps 29:3
10 "[a]Adorn yourself with eminence and dignity,
And clothe yourself with honor and majesty.
40:10 [a]Ps 93:1; 104:1
11 "Pour out [a]the overflowings of your anger,
And look on everyone who is [b]proud, and make him low.
40:11 [a]Is 42:25; Nah 1:6,8 [b]Is 2:12; Dan 4:37

39:26 *toward the south.* Refers to the migratory instinct of the bird.
39:27 *eagle.* Possibly the vulture (v. 30).
40:2 Though God challenges Job to answer the questions, Job wisely declines.
40:3–5 *insignificant.* Job was humbled but not yet repentant, so God questions him further.
40:6–14 When Job criticized God's ways, he was in effect trying to usurp God's position as governor of the world. In this paragraph full of irony, God asks if Job can really perform those things that only God can do.
40:9 *arm* = strength.

12"Look on everyone who is proud, *and* [a]humble him,
And [b]tread down the wicked where they stand.
13"[a]Hide them in the dust together;
Bind them in the hidden *place.*
14"Then I will also confess to you,
That your own right hand can save you.
15"Behold now, Behemoth, which [a]I made as well as you;
He eats grass like an ox.
16"Behold now, his strength in his loins
And his power in the muscles of his belly.
17"He bends his tail like a cedar;
The sinews of his thighs are knit together.
18"His bones are tubes of bronze;
His limbs are like bars of iron.
19"He is the [a]first of the ways of God;
Let his [b]maker bring near his sword.
20"Surely the mountains [a]bring him food,
And all the beasts of the field [b]play there.
21"Under the lotus plants he lies down,
In the covert of the reeds and the marsh.
22"The lotus plants cover him with shade;
The willows of the brook surround him.
23"If a river rages, he is not alarmed;
He is confident, though the [a]Jordan rushes to his mouth.
24"Can anyone capture him when he is on watch,
With barbs can anyone pierce *his* nose?

41 "Can you draw out [a]Leviathan with a fishhook?
Or press down his tongue with a cord?
2"Can you [a]put a rope in his nose
Or pierce his jaw with a hook?
3"Will he make many supplications to you,
Or will he speak to you soft words?
4"Will he make a covenant with you?
Will you take him for a servant forever?
5"Will you play with him as with a bird,
Or will you bind him for your maidens?
6"Will the traders bargain over him?
Will they divide him among the merchants?
7"Can you fill his skin with harpoons,
Or his head with fishing spears?
8"Lay your hand on him;
Remember the battle; you will not do it again!
9"Behold, your expectation is false;
Will you be laid low even at the sight of him?
10"No one is so fierce that he dares to [a]arouse him;
Who then is he that can stand before Me?
11"Who has [a]given to Me that I should repay *him?*

40:12 [a]1 Sam 2:7; Is 2:12; 13:11; Dan 4:37 [b]Is 63:3
40:13 [a]Is 2:10-12
***40:15** [a]Job 40:19
***40:19** [a]Job 41:33 [b]Job 40:15
40:20 [a]Ps 104:14 [b]Ps 104:26
40:23 [a]Gen 13:10
***41:1** [a]Job 3:8; Ps 74:14; 104:26; Is 27:1
41:2 [a]2 Kin 19:28; Is 37:29
41:10 [a]Job 3:8
41:11 [a]Rom 11:35

40:15 Job is invited to consider the *Behemoth,* usually believed to be the hippopotamus. The Lord's point is this: Since I made both the behemoth and you, Job, and you cannot control even this fellow creature, how dare you think of usurping My place!

40:19 *first of the ways of God.* A creature par excellence against which only the Creator can come with a *sword.*

41:1–11 Just as man cannot tame *Leviathan,* neither dare he try to stand against God (v. 10).

41:1 Using the second illustration, *Leviathan,* usually identified as the crocodile (though sometimes used symbolically, as in Isa. 27:1), God makes the same point as in 40:15.

41:11 [b]Ex 19:5; Deut 10:14; Job 9:5-10; 26:6-14; 28:24; Ps 24:1; 50:12; 1 Cor 10:26

Whatever is [b]under the whole heaven is Mine.

*41:12

12"I will not keep silence
concerning his limbs,
Or his mighty strength, or his orderly frame.
13"Who can strip off his outer armor?
Who can come within his double mail?
14"Who can open the doors of his face?
Around his teeth there is terror.
15"*His* strong scales are *his* pride,
Shut up *as with* a tight seal.
16"One is so near to another
That no air can come between them.
17"They are joined one to another;
They clasp each other and cannot be separated.

41:18 [a]Job 3:9

18"His sneezes flash forth light,
And his eyes are like the [a]eyelids of the morning.
19"Out of his mouth go burning torches;
Sparks of fire leap forth.
20"Out of his nostrils smoke goes forth
As *from* a boiling pot and *burning* rushes.
21"His breath kindles coals,
And a flame goes forth from his mouth.

*41:22

22"In his neck lodges strength,
And dismay leaps before him.
23"The folds of his flesh are joined together,
Firm on him and immovable.
24"His heart is as hard as a stone,
Even as hard as a lower millstone.
25"When he raises himself up, the mighty fear;
Because of the crashing they are bewildered.
26"The sword that reaches him cannot avail,
Nor the spear, the dart or the javelin.
27"He regards iron as straw,
Bronze as rotten wood.
28"The arrow cannot make him flee;
Slingstones are turned into stubble for him.
29"Clubs are regarded as stubble;
He laughs at the rattling of the javelin.

*41:30

30"His underparts are *like* sharp potsherds;
He spreads out *like* a threshing sledge on the mire.

*41:31

31"He makes the depths boil like a pot;
He makes the sea like a jar of ointment.
32"Behind him he makes a wake to shine;
One would think the deep to be gray-haired.

*41:33 [a]Job 40:19

33"[a]Nothing on earth is like him,
One made without fear.

41:34 [a]Job 28:8

34"He looks on everything that is high;
He is king over all the [a]sons of pride."

4 *Job's repentance,* 42:1-6

*42:1

42 Then Job answered the LORD and said,

42:2 [a]Gen 18:14; Matt 19:26

2"I know that [a]You can do all things,

41:12-25 These verses describe the crocodile's awesome anatomy.

41:22 *dismay leaps before him.* Better, fear dances before him. A graphic description of the terror that the presence of Leviathan brings to other creatures, including man.

41:30 The crocodile's scales leave an impression on the mud as if a threshing board had passed over it.

41:31 When he swims he makes a commotion like boiling water or like the foaming from mixtures in a medicine bowl.

41:33-34 The crocodile is *king* over all proud creatures, but God, who alone can tame it, is greater.

42:1-6 Job repents of his pride and rebellion and finds contentment in the knowledge that he has God's fellowship. This is the great lesson of the book: If we know God, we do not need to

And that no purpose of
Yours can be thwarted.
42:3 3 'Who is this that [a]hides
[a]Job 38:2 [b]Ps 40:5; 131:1; 139:6 counsel without
knowledge?'
"Therefore I have declared
that which I did not
understand,
Things [b]too wonderful for
me, which I did not
know."
42:4 4 'Hear, now, and I will
[a]Job 38:3; 40:7 speak;
I will [a]ask You, and You
instruct me.'
★42:5 5"I have [a]heard of You by
[a]Job 26:14; Rom 10:17 [b]Is 6:5; Eph 1:17,18 the hearing of the ear;
But now my [b]eye sees
You;
★42:6 6 Therefore I retract,
And I repent in dust and
ashes."

III THE DELIVERANCE OF JOB, 42:7–17

A In Relation to His Friends, 42:7–9

★42:7 7 It came about after the LORD
[a]Job 40:3-5; 42:1-6 had spoken these words to Job,
that the LORD said to Eliphaz the
Temanite, "My wrath is kindled
against you and against your two
friends, because you have not spo-
ken of Me what is right [a]as My
servant Job has.
42:8 8"Now therefore, take for
[a]Num 23:1 yourselves [a]seven bulls and sev-
en rams, and go to My servant
Job, and offer up a [b]burnt offer-
ing for yourselves, and My servant
Job will [c]pray for you. [d]For I
will accept him so that I may not
do with you *according to your* folly,
because you have not spoken of
Me what is right, as My servant
Job has."
9 So Eliphaz the Temanite and ★42:9
Bildad the Shuhite *and* Zophar the
Naamathite went and did as the
LORD told them; and the LORD ac-
cepted Job.

B In Relation to His Family, 42:10–17

10 The LORD [a]restored the for-
[a]Deut 30:3; Job 1:2,3; Ps 14:7; 85:1-3; 126:1-6 tunes of Job when he prayed for
his friends, and the LORD increased
all that Job had twofold.
11 Then all his [a]brothers and ★42:11
[a]Job 19:13 [b]Job 2:11 all his sisters and all who had
known him before came to him,
and they ate bread with him in his
house; and they [b]consoled him
and comforted him for all the
adversities that the LORD had
brought on him. And each one
gave him one piece of money, and
each a ring of gold.
12 [a]The LORD blessed the latter ★42:12
[a]Job 1:10; 8:7; James 5:11 [b]Job 1:3 *days* of Job more than his begin-
ning; [b]and he had 14,000 sheep
and 6,000 camels and 1,000 yoke
of oxen and 1,000 female don-
keys.

42:8 [b]Job 1:5 [c]Gen 20:17; James 5:16; 1 John 5:16 [d]Job 22:30

know why He allows us to experience what we do. He is not only in control of the universe and all its facets but also of our lives, and He loves us. Though His ways are sometimes beyond our comprehension, we should not criticize Him for His dealings with us or with others. God is always in control of all things, even when He appears not to be.

42:5 No form of God appeared in the whirlwind, but what God revealed about Himself enabled Job to see Him. Unmerited tragedy helps us see God, which is unmerited grace.

42:6 Job finally repents. See note on 40:3–5. Concerning *dust and ashes,* a sign of humbling, see note on 30:19.

42:7–8 Four times in these verses God refers to Job as *My servant,* a vindication of God's confidence in Job when originally challenged by Satan (1:8).

42:9 Elihu was not included probably because his speeches were nearer the truth.

42:11 Such presents were customarily given when visiting an important person, especially after a calamity (cf. 2 Chron. 32:23).

42:12–13 Job was given twice as many animals as he had originally owned (1:2–3) but only the same number of children, since the 10 who died (1:19) he fully expected to see in the resurrection (cf. 19:26).

JOB'S FAMILY & POSSESSIONS

Before Testing (1:2-3)	After Testing (42:12-15)
7 sons	7 sons
3 daughters	3 daughters
7,000 sheep	14,000 sheep
3,000 camels	6,000 camels
1,000 oxen	2,000 oxen
500 donkeys	1,000 donkeys

42:13 [a]Job 1:2 13 [a]He had seven sons and three daughters.

14 He named the first Jemimah, and the second Keziah, and the third Keren-happuch.

*42:15 15 In all the land no women were found so fair as Job's daughters; and their father gave them inheritance among their brothers.

16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations. *42:16

42:17 [a]Gen 15:15; 25:8; Job 5:26 17 [a]And Job died, an old man and full of days.

42:15 Giving his daughters a share in the inheritance was an unusual favor, granted later under the law only if there were no sons (Num. 27:8).

42:16 In that Job lived to such a great age, he obviously fully recovered his health.

PSALMS

INTRODUCTION

AUTHORS: Various DATES: Various

Title The variety of songs, laments, and praises in this book caused it to be left unnamed in the Old Testament. The Jews referred to it as "The Book of Praises," while the LXX entitled it "The Book of Psalms" (from a Greek word indicating songs sung to the accompaniment of stringed instruments). The book was the hymnal of the Jewish people.

Authorship and Date The titles to the various psalms relate 73 them to David, two to Solomon, 12 to the sons of Korah (see notes on Num. 16; also see Num. 26:9–11), 12 to Asaph (see note on Ezra 2:41), one to Heman (1 Kings 4:31), one to Ethan (1 Chron. 15:19), and one to Moses. The majority of the psalms were written during the times of David and Solomon (tenth century B.C.).

Nature of Hebrew Poetry Unlike much Western poetry, Hebrew poetry is not based on rhyme or meter, but on rhythm and parallelism. The *rhythm* is not achieved by balanced numbers of accented and unaccented syllables, but by tonal stress or accent on important words.

In *parallelism*, the poet states an idea in the first line, then reinforces it by various means in the succeeding line or lines. The most common type is synonymous parallelism, in which the second line essentially repeats the idea of the first (3:1). In antithetic parallelism, the second line contains an idea opposite to that in the first (1:6). In synthetic parallelism, the second or succeeding lines add to or develop the idea of the first (1:1–2). In emblematic parallelism, the second line elevates the thought of the first, often by using a simile (42:1). Parallelism is not restricted to two lines but may extend to strophes (smaller units of a few lines) and stanzas (longer units). The alphabetical acrostic is also used (Ps. 119; Introduction to Lamentations).

Classification of the Psalms The most generally agreed upon categories of the psalms are: (1) the lament or petition psalms, either individual (Ps. 3) or communal (Ps. 44); (2) thanksgiving or praise psalms, either individual (Ps. 30) or communal (Ps. 65); (3) psalms of trust in God (Ps. 4); (4) hymns that include psalms on the enthronement of Yahweh (see notes on Gen. 2:4; Ps. 47), psalms concerning Jerusalem (Ps. 48), and royal psalms (some of which are messianic; Pss. 2, 110); and (5) didactic and wisdom psalms (Pss. 1, 37, 119). Psalms may also be classified according to themes; e.g., creation (Pss. 8, 19), the Exodus (Ps. 78), imprecation (Ps. 7), penitence (Ps. 6), psalms of pilgrims (Ps. 120). Psalms that include important prophecies concerning Messiah include 2, 8, 16, 22, 40, 45, 72, 110, 118.

Titles and Technical Terms All but 34 of the psalms have titles or superscriptions that normally comprise the first verse of the Hebrew text. They are editorial titles, added after the psalms were written, but are historically accurate.

The two most frequently used technical terms are (1) "Selah" (occurring 71 times in the Psalms and three times in Hab. 3), which is probably a musical notation signaling an interlude or change of musical accompaniment, and (2) "For the choir director," which is attached to 55 psalms (and Hab. 3:19), suggesting that a collection of psalms existed for the choir director, possibly for use on special occasions. Other titles and terms are discussed at particular psalms.

Imprecatory Psalms These psalms (7, 35, 55, 58, 59, 69, 79, 109, 137, 139, 140), which invoke judgment or curses on one's enemies, perplex many. Consider, however, that the purposes of these imprecations are (1) to demonstrate God's just and righteous judgment toward the wicked (58:11), (2) to show the authority of God over the wicked (59:13), (3) to lead the wicked to seek the Lord (83:16), and (4) to cause the righteous to praise God (7:17). Therefore, out of zeal for God and abhorrence of sin, the psalmist calls on God to punish the wicked and to vindicate His righteousness.

Contents The psalms are divided into five books, each ending with a doxology (1–41; 42–72; 73–89; 90–106; 107–150). A summary of the contents appears as the beginning note on each psalm.

AUTHORSHIP OF THE PSALMS

David	*73*	*Book 1, 37; Book 2, 18; Book 3, 1; Book 4, 2; Book 5, 15*
Asaph	*12*	*Pss. 50, 73-83*
Korahites	*12*	*Pss. 42-49, 84, 85, 87, 88*
Solomon	*2*	*Pss. 72, 127*
Moses	*1*	*Ps. 90*
Ethan	*1*	*Ps. 89*

TYPES OF PSALMS

Messianic Psalms	speak of the Person and the work of the Messiah
Lament Psalms	a cry to God for help
Testimonial Psalms	tell others what God has done
Pilgrim Psalms	sung during pilgrimage to the holy city of Jerusalem
Imprecatory Pslams	asking for judgment on wicked men
Penitential Psalms	sorrowing over sin
Wisdom Psalms	guidelines for godly people
Historical Psalms	looking back on God's dealings with the nation of Israel
Nature Psalms	the handiwork of God in His creative work

THE BOOK OF PSALMS

The following expressions occur often in the Psalms:

Selah	May mean *Pause, Crescendo* or *Musical Interlude*
Maskil	Possibly, *Contemplative* or *Didactic,* or *Skillful Psalm*
Mikhtam	Possibly, *Epigrammatic Poem,* or *Atonement Psalm*
Sheol	The nether world

BOOK 1

1 ★1:1-6 ★1:1 [a]Prov 4:14 [b]Ps 5:9,10; 10:2-11; 36:1-4 [c]Ps 17:4; 119:104 [d]Ps 26:4,5; Jer 15:17

How blessed is the man
who [a]does not walk in the [b]counsel of the wicked,
Nor stand in the [c]path of sinners,
Nor [d]sit in the seat of scoffers!

1:2 [a]Ps 119:14,16, 35 [b]Josh 1:8 [c]Ps 25:5 [d]Ps 63:5,6

2 But his [a]delight is [b]in the law of the LORD,
And in His law he meditates [c]day and [d]night.

1:3 [a]Ps 92:12-14; Jer 17:8; Ezek 19:10 [b]Gen 39:2,3, 23; Ps 128:2

3 He will be like [a]a tree *firmly* planted by streams of water,
Which yields its fruit in its season
And its leaf does not wither;
And in whatever he does, [b]he prospers.

1:4 [a]Job 21:18; Ps 35:5; Is 17:13

4 The wicked are not so,
But they are like [a]chaff which the wind drives away.

1:5 [a]Ps 5:5 [b]Ps 9:7,8,16 [c]Ps 89:5,7

5 Therefore [a]the wicked will not stand in the [b]judgment,
Nor sinners in [c]the assembly of the righteous.

1:6 [a]Ps 37:18; Nah 1:7; John 10:14; 2 Tim 2:19 [b]Ps 9:5,6; 11:6

6 For the LORD [a]knows the way of the righteous,
But the way of [b]the wicked will perish.

2 ★2:1-12 ★2:1 [a]Ps 46:6; 83:2-5; Acts 4:25,26 [b]Ps 21:11

Why are [a]the nations in an uproar
And the peoples [b]devising a vain thing?

2:2 [a]Ps 48:4-6 [b]Ps 74:18,23 [c]John 1:41

2 The [a]kings of the earth take their stand
And the rulers take counsel together
[b]Against the LORD and against His [c]Anointed, saying,

2:3 [a]Jer 5:5

3 "Let us [a]tear their fetters apart
And cast away their cords from us!"

2:4 [a]Ps 37:13

4 He who sits in the heavens [a]laughs,

Psalm 1 This anonymous wisdom psalm stands as a faithful doorkeeper to the entire Psalter. It reminds those who enter of the righteous behavior and fruitful life that are characteristic of the one who delights in God's law (vv. 1–3), in contrast to the life and destiny of the ungodly, who will perish (vv. 4–6). For similar NT contrasts, see Matt. 7:13–14 and 1 John 5:12.

1:1–3 Negatively, the righteous man does not believe like, behave like, or belong to the realm of wicked men (v. 1). Positively, the Word of God is his hallmark of faith and practice (v. 2). Therefore, he is spiritually healthy and fruitful (v. 3). *How blessed* (v. 1). The Hebrew word is in the plural and means, "Oh, how very happy!"

1:4–6 In contrast, the wicked are spiritually dead and guilty before God. As the wind blows away the fragments of straw when the grain is winnowed, so the wicked will not stand acquitted, either in this world or in the world to come.

1:6 *way.* Lifestyle, desires, and ultimate destiny (cf. 112:10).

Psalm 2 In this royal psalm (so designated because the theme is the supreme King, as also in Pss. 18, 20, 21, 45, 72, 89, 101, 110, 132, 144), David (cf. Acts 4:25) unveils the resolve of world rulers to rebel against the Lord and His anointed King (vv. 1–3), reveals the Lord's purpose to set His King on Mount Zion (vv. 4–6), reports the resolve of the King (Jesus Christ, v. 7) to recite the decree spoken to Him by the Lord on the day of His coronation giving Him authority to rule the earth in righteousness (vv. 7–9), and exhorts the world rulers to submit to the Son to avoid His wrath (vv. 10–12).

2:1 *Why?* How could they? A rhetorical question. *in an uproar.* Band together.

2:2 *His Anointed.* The Davidic king and ultimately Jesus Christ.

2:4 *The Lord.* Heb., *Adonai,* meaning "sovereign." Little wonder that opposition is, to Him, laughably pathetic. See note on Gen. 15:2.

The Lord [b]scoffs at them.
5 Then He will speak to them in His [a]anger
And [b]terrify them in His fury, saying,
6 "But as for Me, I have installed [a]My King
Upon Zion, [b]My holy mountain."

7 "I will surely tell of the decree of the LORD:
He said to Me, 'You are [a]My Son,
Today I have begotten You.
8 'Ask of Me, and [a]I will surely give [b]the nations as Your inheritance,
And the *very* [c]ends of the earth as Your possession.
9 'You shall [a]break them with a rod of iron,
You shall [b]shatter them like earthenware.' "

10 Now therefore, O kings, [a]show discernment;
Take warning, O judges of the earth.
11 Worship the LORD with [a]reverence
And rejoice with [b]trembling.
12 Do homage to [a]the Son, that He not become angry, and you perish *in* the way,
For [b]His wrath may soon be kindled.
How blessed are all who [c]take refuge in Him!

2:4 [b]Ps 59:8
2:5 [a]Ps 21:8,9; 76:7 [b]Ps 78:49,50
***2:6** [a]Ps 45:6 [b]Ps 48:1,2
***2:7** [a]Acts 13:33; Heb 1:5; 5:5
2:8 [a]Ps 21:1,2 [b]Ps 22:27 [c]Ps 67:7
***2:9** [a]Ps 89:23; 110:5,6; Rev 2:26,27; 12:5; 19:15 [b]Ps 28:5; 52:5; 72:4
2:10 [a]Prov 8:15; 27:11
2:11 [a]Ps 5:7 [b]Ps 119:119, 120
***2:12** [a]Ps 2:7 [b]Rev 6:16,17 [c]Ps 5:11; 34:22

A Psalm of David, when +he fled from Absalom his son.

3:title +2 Sam 15:13-17,29

3 [a]O Lord, how [b]my adversaries have increased!
Many are rising up against me.
2 Many are saying of my soul,
"There is no [a]deliverance for him in God." Selah.

3 But You, O LORD, are [a]a shield about me,
My [b]glory, and the One who [c]lifts my head.
4 I was crying to the LORD with my voice,
And He [a]answered me from [b]His holy mountain. Selah.
5 I [a]lay down and slept;
I awoke, for the LORD sustains me.
6 I will [a]not be afraid of ten thousands of people
Who have [b]set themselves against me round about.

7 [a]Arise, O LORD; [b]save me, O my God!
For You have [c]smitten all my enemies on the cheek;
You have [d]shattered the teeth of the wicked.
8 [a]Salvation belongs to the LORD;
Your [b]blessing *be* upon Your people! Selah.

3:1 [a]3:1-8 [b]2 Sam 15:12; Ps 69:4
***3:2** [a]Ps 22:7,8; 71:11
***3:3** [a]Ps 5:12; 28:7 [b]Ps 62:7 [c]Ps 9:13; 27:6
3:4 [a]Ps 4:3; 34:4 [b]Ps 2:6; 15:1; 43:3
3:5 [a]Lev 26:6; Ps 4:8; Prov 3:24
3:6 [a]Ps 23:4; 27:3 [b]Ps 118:10-13
3:7 [a]Ps 7:6 [b]Ps 6:4; 22:21 [c]Job 16:10 [d]Ps 57:4; 58:6
***3:8** [a]Ps 28:8; 35:3; Is 43:11 [b]Ps 29:11

2:6 *installed* into office as king. *Zion.* Jerusalem, where Messiah will reign during the Millennium (Isa. 2:3).

2:7 *My Son.* The legitimate Davidic king (2 Sam. 7:14). *Today I have begotten You.* The day of coronation. The NT relates this to Christ's resurrection (Acts 13:33–34; Rom. 1:4; Heb. 1:5; 5:5).

2:9 Messiah will *break* and *shatter them* when He comes again to this earth (Rev. 2:27; 19:15).

2:12 *Do homage.* Lit., kiss, as a sign of homage and submission.

Psalm 3 In this individual lament psalm, David is encouraged by God's protection in the face of Absalom's rebellion (vv. 1–3), praises God for delivering him (vv. 4–6), and seeks further victory from God (vv. 7–8). *when he fled from Absalom.* See 2 Sam. 15:13–17:22.

3:2 *Selah.* See "Titles and Technical Terms" in Introduction.

3:3 *lifts my head* = to give victory and restore dignity. Contrast David's humiliation in 2 Sam. 15:30.

3:8 *Salvation* in the sense of temporal deliverance from David's enemies.

For the choir director; on stringed instruments.
A Psalm of David.

4 [a]Answer me when [b]I call, O God of my righteousness!
You have [c]relieved me in my distress;
Be [d]gracious to me and [e]hear my prayer.

2 O sons of men, how long will [a]my honor become [b]a reproach?
How long will you love [c]what is worthless and aim at [d]deception? Selah.

3 But know that the LORD has [a]set apart the [b]godly man for Himself;
The LORD [c]hears when I call to Him.

4 [a]Tremble, [b]and do not sin;
[c]Meditate in your heart upon your bed, and be still. Selah.

5 Offer the [a]sacrifices of righteousness,
And [b]trust in the LORD.

6 Many are saying, "[a]Who will show us *any* good?"
[b]Lift up the light of Your countenance upon us, O LORD!

7 You have put [a]gladness in my heart,
More than when their grain and new wine abound.

8 In peace I will both [a]lie down and sleep,
For You alone, O LORD, make me to [b]dwell in safety.

For the choir director; for flute accompaniment.
A Psalm of David.

5 [a]Give ear to my words, O LORD,
Consider my [b]groaning.

2 Heed [a]the sound of my cry for help, [b]my King and my God,
For to You I pray.

3 In the morning, O LORD, You will hear my voice;
In the [a]morning I will order *my prayer* to You and *eagerly* [b]watch.

4 For You are not a God [a]who takes pleasure in wickedness;
[b]No evil dwells with You.

5 The [a]boastful shall not [b]stand before Your eyes;
You [c]hate all who do iniquity.

6 You [a]destroy those who speak falsehood;
The LORD abhors [b]the man of bloodshed and deceit.

7 But as for me, [a]by Your abundant lovingkindness I will enter Your house,
At Your holy temple I will [b]bow in [c]reverence for You.

4:1-8 **4:1** [a]Ps 3:4; 17:6 [b]Ps 18:6 [c]Ps 18:18,19 [d]Ps 25:16 [e]Ps 17:6; 39:12
4:2 [a]Ps 3:3 [b]Ps 69:7-10, 19,20 [c]Ps 12:2; 31:6 [d]Ps 31:18
4:3 [a]Ps 135:4 [b]Ps 31:23; 50:5; 79:2 [c]Ps 6:8,9; 17:6
4:4 [a]Ps 99:1 [b]Ps 119:11; Eph 4:26 [c]Ps 77:6
4:5 [a]Deut 33:19; Ps 51:19 [b]Ps 37:3,5; 62:8
4:6 [a]Job 7:7; 9:25 [b]Num 6:26; Ps 80:3,7,19
4:7 [a]Ps 97:11,12; Is 9:3; Acts 14:17
4:8 [a]Job 11:19; Ps 3:5 [b]Lev 25:18; Deut 12:10; Ps 16:9
5:1-12 **5:1** [a]Ps 54:2 [b]Ps 104:34
5:2 [a]Ps 140:6 [b]Ps 84:3
5:3 [a]Ps 88:13 [b]Ps 130:5
5:4 [a]Ps 11:5; 34:16 [b]Ps 92:15
5:5 [a]Ps 73:3; 75:4 [b]Ps 1:5 [c]Ps 11:5; 45:7
5:6 [a]Ps 52:4,5 [b]Ps 55:23
5:7 [a]Ps 69:13 [b]Ps 138:2 [c]Ps 115:11,13

Psalm 4 In this song of trust, David seeks God's help (v. 1), warns his enemies and exhorts them to trust God (vv. 2–5), and, in spite of opposition, expresses his trust in the Lord, who gives him joy, peace, and security (vv. 6–8). *For the choir director.* See "Titles and Technical Terms" in Introduction.

4:1 *relieved me.* Lit., made room for me in tight places.

4:2 The background of this psalm is likely the same as that of Ps. 3 (i.e., Absalom's revolt). David appeals to the rebels to have second thoughts about supporting Absalom.

4:5 *sacrifices of righteousness.* Proper sacrifices in contrast to Absalom's (2 Sam. 15:12).

4:6 *Lift up the light of Your countenance upon us.* Show favor toward us.

4:7 The *heart* was considered the center of the immaterial aspects of life, such as emotions, thoughts, motivations, courage.

Psalm 5 In this individual lament psalm, David entreats God to answer his morning prayer (vv. 1–3), describes God's hatred of sin (vv. 4–6), asks God to guide him in righteousness (vv. 7–10), and rejoices in God's protection and blessing (vv. 11–12).

5:1 *groaning.* Lit., meditation. See note on Josh. 1:8.

5:5–6 God hates not only evil deeds but people who do evil (see Rom. 5:10).

5:7 *lovingkindness.* Heb., *hesed,* meaning "steadfast love." See note on Hos. 2:19.

*5:8 [a]Ps 31:3 [b]Ps 31:1 [c]Ps 27:11
8 O LORD, [a]lead me [b]in
Your righteousness
[c]because of my foes;
Make Your way straight
before me.

*5:9 [a]Ps 52:3 [b]Ps 7:14 [c]Rom 3:13
9 There is [a]nothing reliable
in what they say;
Their [b]inward part is
destruction *itself.*
Their [c]throat is an open
grave;
They flatter with their
tongue.

*5:10 [a]Ps 9:16 [b]Ps 36:12 [c]Ps 107:10,11
10 Hold them guilty, O God;
[a]By their own devices let
them fall!
In the multitude of their
transgressions [b]thrust
them out,
For they are [c]rebellious
against You.

5:11 [a]Ps 2:12 [b]Ps 33:1; 64:10 [c]Ps 12:7 [d]Ps 69:36
11 But let all who [a]take
refuge in You [b]be glad,
Let them ever sing for joy;
And may You [c]shelter
them,
That those who [d]love
Your name may exult in
You.

5:12 [a]Ps 29:11 [b]Ps 32:7,10
12 For it is You who [a]blesses
the righteous man,
O LORD,
You [b]surround him with
favor as with a shield.

For the choir director; with stringed instruments, upon an eight-string lyre. A Psalm of David.

*6:1-10 6:1 [a]Ps 38:1; 118:18
6 O Lord, [a]do not rebuke
me in Your anger,
Nor chasten me in Your
wrath.

*6:2 [a]Ps 102:4,11 [b]Ps 41:4; 147:3; Hos 6:1 [c]Ps 22:14; 31:10
2 Be gracious to me, O LORD,
for I *am* [a]pining away;
[b]Heal me, O LORD, for
[c]my bones are
dismayed.

6:3 [a]Ps 88:3; John 12:27 [b]Ps 90:13
3 And my [a]soul is greatly
dismayed;
But You, O LORD— [b]how
long?

*6:4 [a]Ps 17:13
4 Return, O LORD, [a]rescue
my soul;
Save me because of Your
lovingkindness.

6:5 [a]Ps 30:9; 88:10-12; 115:17; Eccl 9:10; Is 38:18
5 For [a]there is no mention
of You in death;
In Sheol who will give You
thanks?

6:6 [a]Ps 69:3 [b]Ps 42:3
6 I am [a]weary with my
sighing;
Every night I make my bed
swim,
I dissolve my couch with
[b]my tears.

6:7 [a]Job 17:7; Ps 31:9; 38:10
7 My [a]eye has wasted away
with grief;
It has become old because
of all my adversaries.

*6:8 [a]Ps 119:115; Matt 7:23; Luke 13:27 [b]Ps 3:4; 28:6
8 [a]Depart from me, all you
who do iniquity,
For the LORD [b]has heard
the voice of my
weeping.

6:9 [a]Ps 116:1 [b]Ps 66:19,20
9 The LORD [a]has heard my
supplication,
The LORD [b]receives my
prayer.

*6:10 [a]Ps 71:13,24
10 All my enemies shall [a]be
ashamed and greatly
dismayed;

5:8 David wanted to follow God's right and straight way.

5:9 *an open grave.* I.e., corrupt and dangerous.

5:10 David prays for justifiable retribution on his enemies.

Psalm 6 In this individual lament psalm, David expresses his distress that God uses his adversaries to chasten him (vv. 1–3), petitions God for deliverance (vv. 4–5), laments his sufferings (vv. 6–7), and warns his enemies to depart, confident that the Lord will answer his prayer (vv. 8–10). This is the first of the penitential psalms (also Pss. 32, 38, 51, 102, 130, 143). In these, the distress afflicting the psalmist is his sin, and so the lament is a confession of sin.

6:2–3 In his dismay, David asks God *how long* this chastening will last. David's extremity (vv. 6–7) is God's opportunity (vv. 9–10).

6:4–5 David offers two reasons why God should deliver him: (1) God's *lovingkindness* (loyal love, see note on Hos. 2:19), and (2) David's inability to praise God in *Sheol* (see note on Gen. 37:35). David is not here discussing the question of whether there is consciousness after death; he is simply stating that only the living can publicly give thanks to God here on earth.

6:8 David speaks as a king purging his kingdom of evildoers. Christ quoted the verse in a similar way (Matt. 7:23).

6:10 *dismayed.* A description of David in verses 2–3, but here it describes his enemies.

6:10 [b] Ps 73:19

They shall turn back, they
shall [b]suddenly be
ashamed.

A Shiggaion of David, which he
sang to the LORD
concerning Cush, a Benjamite.

★7:1-17 **7:1** [a] Ps 31:1; 71:1 [b] Ps 31:15

7 O Lord my God, [a]in
You I have taken refuge;
Save me from all those
who pursue me, and
[b]deliver me,

★7:2 [a] Ps 57:4; Is 38:13

2 Or he will tear my soul
[a]like a lion,
Dragging me away, while
there is none to deliver.

7:3 [a] 1 Sam 24:11

3 O LORD my God, if I have
done this,
If there is [a]injustice in my
hands,

7:4 [a] Ps 109:4,5 [b] 1 Sam 24:7; 26:9

4 If I have [a]rewarded evil to
my friend,
Or have [b]plundered him
who without cause was
my adversary,

5 Let the enemy pursue my
soul and overtake *it;*
And let him trample my
life down to the ground
And lay my glory in the
dust. Selah.

7:6 [a] Ps 3:7 [b] Ps 94:2 [c] Ps 138:7 [d] Ps 35:23; 44:23

6 [a]Arise, O LORD, in Your
anger;
[b]Lift up Yourself against
[c]the rage of my
adversaries,
And [d]arouse Yourself for
me; You have appointed
judgment.

7:7 [a] Ps 22:27

7 Let the assembly of the
[a]peoples encompass
You,
And over them return on
high.

8 The LORD [a]judges the
peoples;
[b]Vindicate me, O LORD,
according to my
righteousness and my
integrity that is in me.

7:8 [a] Ps 96:13; 98:9 [b] Ps 18:20; 26:1; 35:24; 43:1

9 O let [a]the evil of the
wicked come to an end,
but [b]establish the
righteous;
For the righteous God
[c]tries the hearts and
minds.

★7:9 [a] Ps 34:21; 94:23 [b] Ps 37:23; 40:2 [c] Ps 11:4,5; Jer 11:20; Rev 2:23

10 My [a]shield is with God,
Who [b]saves the upright in
heart.

7:10 [a] Ps 18:2,30 [b] Ps 97:10,11; 125:4

11 God is a [a]righteous judge,
And a God who has
[b]indignation every day.

7:11 [a] Ps 50:6 [b] Ps 90:9

12 If a man [a]does not repent,
He will [b]sharpen His
sword;
He has [c]bent His bow and
made it ready.

★7:12 [a] Ps 58:5 [b] Deut 32:41 [c] Ps 64:7

13 He has also prepared for
Himself deadly weapons;
He makes His [a]arrows
fiery shafts.

7:13 [a] Ps 18:14; 45:5

14 Behold, he travails with
wickedness,
And he [a]conceives
mischief and brings
forth falsehood.

7:14 [a] Job 15:35; Is 59:4; James 1:15

15 He has dug a pit and
hollowed it out,
And has [a]fallen into the
hole which he made.

7:15 [a] Job 4:8; Ps 57:6

16 His [a]mischief will return
upon his own head,
And his [b]violence will
descend upon his own
pate.

7:16 [a] Esth 9:25; Ps 140:9 [b] Ps 140:11

17 I will give thanks to the
LORD [a]according to His
righteousness

7:17 [a] Ps 71:15,16

Psalm 7 In this individual lament psalm, David confidently seeks God for deliverance (vv. 1–2), affirms his innocence (vv. 3–5), appeals to God to vindicate him from slander (vv. 6–10) and bring judgment on his wicked enemies (vv. 11–16), and resolves to praise God for His righteousness (v. 17). This is the first of the imprecatory psalms, which contain an invocation of judgment, calamity, or curse against one's enemies who are viewed as the enemies of God (see Introduction). *Shiggaion.* An obscure term, perhaps indicating an ecstatic song. *Cush.* Not mentioned elsewhere; probably he was one of Saul's henchmen sent to kill David.

7:2 This particular enemy was violent *like a lion.*

7:9 *tries.* I.e., tests. *hearts and minds. Minds* is literally "kidneys"; these two terms together refer to man's entire immaterial being.

7:12–14 God is the subject of the actions of verse 13, but verse 14 again describes the actions of the wicked man, where the fertility of evil is compared to the process of childbearing.

7:17 [b]Ps 9:2; 66:1, 2,4

And will [b]sing praise to the name of the LORD Most High.

For the choir director; on the Gittith.
A Psalm of David.

*8:1-9 8:1 [a]Ps 57:5,11; 113:4; 148:13

8 O LORD, our Lord,
How majestic is Your name in all the earth,
Who have [a]displayed Your splendor above the heavens!

*8:2 [a]Matt 21:16; 1 Cor 1:27 [b]Ps 29:1; 118:14 [c]Ps 44:16

2 [a]From the mouth of infants and nursing babes You have established [b]strength
Because of Your adversaries,
To make [c]the enemy and the revengeful cease.

8:3 [a]Ps 111:2 [b]Ps 89:11; 144:5 [c]Ps 136:9

3 When I [a]consider [b]Your heavens, the work of Your fingers,
The [c]moon and the stars, which You have ordained;

*8:4 [a]Job 7:17; Ps 144:3; Heb 2:6-8

4 [a]What is man that You take thought of him,
And the son of man that You care for him?

*8:5 [a]Gen 1:26; Ps 82:6 [b]Ps 103:4 [c]Ps 21:5

5 Yet You have made him a [a]little lower than God,
And [b]You crown him with [c]glory and majesty!

*8:6 [a]Gen 1:26,28

6 You make him to [a]rule over the works of Your hands;
You have [b]put all things under his feet,

8:6 [b]1 Cor 15:27; Eph 1:22; Heb 2:8

7 All sheep and oxen,
And also the beasts of the field,
8 The birds of the heavens and the fish of the sea,
Whatever passes through the paths of the seas.

9 [a]O LORD, our Lord,
How majestic is Your name in all the earth!

8:9 [a]Ps 8:1

For the choir director; on Muth-labben.
A Psalm of David.

*9:1-20 9:1 [a]Ps 86:12 [b]Ps 26:7

9 I will give thanks to the LORD with all [a]my heart;
I will [b]tell of all Your wonders.

9:2 [a]Ps 5:11; 104:34 [b]Ps 66:2,4 [c]Ps 83:18; 92:1

2 I will be glad and [a]exult in You;
I will [b]sing praise to Your name, O [c]Most High.

9:3 [a]Ps 27:2

3 When my enemies turn back,
They stumble and [a]perish before You.

9:4 [a]Ps 140:12 [b]Ps 50:6

4 For You have [a]maintained my just cause;
You have sat on the throne [b]judging righteously.

*9:5 [a]Ps 119:21 [b]Ps 69:28; Prov 10:7

5 You have [a]rebuked the nations, You have destroyed the wicked;
You have [b]blotted out their name forever and ever.

Psalm 8 In this hymn of praise, David marvels at the majesty of the Lord, who uses the weak (infants, v. 2) to overthrow the mighty (vv. 1–2), ponders the thought that God has entrusted His creation to the dominion of man (vv. 3–8), and concludes with a note of praise (v. 9). The meaning of *Gittith* is uncertain. It is derived from "Gath" and may indicate a tune or instrument connected with that place.

8:2–3 From nursing babies to heavenly bodies, God is Lord of all!

8:4 Though each person is insignificant compared to the stupendous work of creation, God cares for him.

8:5 *God.* The Hebrew word *Elohim* is usually translated, as here, "God." The psalmist views man, created in God's image, as a little lower than God. In Heb. 2:6–8, the passage is applied to Christ as Son of Man.

8:6–8 Man was given the high position of ruling over the earth but forfeited it when he sinned. Yet he will regain that position in Christ, who will subject all things to Himself when He comes again. See note on Heb. 2:8.

Psalm 9 Here David praises the Lord, the righteous Judge, for destroying the wicked (vv. 1–10), exhorts the people to praise Him (vv. 11–12), and calls upon God to destroy the wicked so that the righteous may be delivered (vv. 13–20). Together with Ps. 10, this forms a partially alphabetic acrostic in the Hebrew text, every alternate verse (for the most part) beginning with the next successive letter of the Hebrew alphabet. *Muth-labben* means "death for (or of) the son," but what it refers to is uncertain.

9:5–6 These verses teach that the wicked are to be punished forever.

6 The enemy has come to an
end in perpetual ruins,
And You have uprooted
the cities;
The very [a]memory of
them has perished.

7 But the [a]LORD abides
forever;
He has established His
[b]throne for judgment,
8 And He will [a]judge the
world in righteousness;
He will execute judgment
for the peoples with
equity.
9 The LORD also will be a
[a]stronghold for the
oppressed,
A stronghold in times of
trouble;
10 And those who [a]know
Your name will put
their trust in You,
For You, O LORD, have not
[b]forsaken those who
seek You.

11 Sing praises to the LORD,
who [a]dwells in Zion;
[b]Declare among the
peoples His deeds.
12 For [a]He who requires
blood remembers them;
He does not forget [b]the
cry of the afflicted.
13 Be gracious to me, O LORD;
See my affliction from
those [a]who hate me,
You who [b]lift me up from
the gates of death,
14 That I may tell of [a]all
Your praises,
That in the gates of the
daughter of Zion
I may [b]rejoice in Your
salvation.

15 The nations have sunk
down [a]in the pit which
they have made;
In the [b]net which they
hid, their own foot has
been caught.
16 The LORD has [a]made
Himself known;
He has [b]executed
judgment.
In the work of his own
hands the wicked is
snared. Higgaion Selah.

17 The wicked will [a]return to
Sheol,
Even all the nations who
[b]forget God.
18 For the [a]needy will not
always be forgotten,
Nor the [b]hope of the
afflicted perish forever.
19 [a]Arise, O LORD, do not let
man prevail;
Let the nations be
[b]judged before You.
20 Put them [a]in fear, O LORD;
Let the nations know that
they are [b]but men.
Selah.

10 Why [a]do You stand
afar off, O LORD?
Why [b]do You hide
Yourself in times of
trouble?
2 In [a]pride the wicked hotly
pursue the afflicted;
Let them be [b]caught in
the plots which they
have devised.

3 For the wicked [a]boasts of
his [b]heart's desire,
And the greedy man curses
and [c]spurns the LORD.

9:6 [a]Ps 34:16

9:7 [a]Ps 10:16 [b]Ps 89:14

9:8 [a]Ps 96:13; 98:9

***9:9** [a]Ps 32:7; 59:9, 16,17

9:10 [a]Ps 91:14 [b]Ps 37:28; 94:14

9:11 [a]Ps 76:2 [b]Ps 105:1; 107:22

***9:12** [a]Gen 9:5; Ps 72:14 [b]Ps 9:18

9:13 [a]Ps 38:19 [b]Ps 30:3; 86:13

9:14 [a]Ps 106:2 [b]Ps 13:5; 20:5; 35:9; 51:12

9:15 [a]Ps 7:15,16 [b]Ps 57:6

***9:16** [a]Ex 7:5 [b]Ps 9:4

***9:17** [a]Ps 49:14 [b]Job 8:13; Ps 50:22

9:18 [a]Ps 9:12; 12:5 [b]Ps 62:5; 71:5; Prov 23:18

9:19 [a]Num 10:35 [b]Ps 9:5

9:20 [a]Ps 14:5 [b]Ps 62:9

***10:1-18**
10:1 [a]Ps 22:1 [b]Ps 13:1; 55:1

10:2 [a]Ps 73:6,8 [b]Ps 7:16; 9:16

10:3 [a]Ps 49:6; 94:3, 4 [b]Ps 112:10 [c]Ps 10:13

9:9 *stronghold.* A citadel high and safe into which the *oppressed* retreat.

9:12 *requires blood.* I.e., avenges blood by requiring capital punishment (cf. Gen. 9:5–6).

9:16 *Higgaion.* May mean "meditation" or may indicate the use of quieter instruments.

9:17–18 The *wicked* go to *Sheol* (meaning "the grave"). See note on Gen. 37:35. In contrast, God remembers the *needy.*

Psalm 10 In this individual lament psalm, the psalmist elaborates on the ungodliness and unrighteousness of the wicked who oppress the afflicted (vv. 1–11), petitions the Lord to deliver the afflicted and to destroy the wicked (vv. 12–15), and expresses confidence that the Lord has answered his prayer (vv. 16–18). Although this psalm lacks a superscription, David is likely the author in view of the close relationship between this psalm and Ps. 9.

4 The wicked, in the haughtiness of his countenance, [a]does not seek *Him.*
All his thoughts are,
"[b]There is no God."

5 His ways [a]prosper at all times;
Your judgments are on high, [b]out of his sight;
As for all his adversaries, he snorts at them.

6 He says to himself, "[a]I shall not be moved;
Throughout all generations [b]I shall not be in adversity."

7 His [a]mouth is full of curses and deceit and [b]oppression;
[c]Under his tongue is mischief and wickedness.

8 He sits in the [a]lurking places of the villages;
In the hiding places he [b]kills the innocent;
His eyes stealthily watch for the [c]unfortunate.

9 He lurks in a hiding place as [a]a lion in his lair;
He [b]lurks to catch [c]the afflicted;
He catches the afflicted when he draws him into his [d]net.

10 He crouches, he bows down,
And the unfortunate fall by his mighty ones.

11 He [a]says to himself, "God has forgotten;
He has hidden His face; He will never see it."

12 Arise, O LORD; O God, [a]lift up Your hand.
[b]Do not forget the afflicted.

13 Why has the wicked [a]spurned God?
He has said to himself, "You will not require *it.*"

14 You have seen *it,* for You have beheld [a]mischief and vexation to take it into Your hand.
The [b]unfortunate commits *himself* to You;
You have been the [c]helper of the orphan.

15 [a]Break the arm of the wicked and the evildoer,
[b]Seek out his wickedness until You find none.

16 The LORD is [a]King forever and ever;
[b]Nations have perished from His land.

17 O LORD, You have heard the [a]desire of the humble;
You will [b]strengthen their heart, [c]You will incline Your ear

18 To vindicate the [a]orphan and the [b]oppressed,
That man who is of the earth may cause [c]terror no more.

For the choir director.
A Psalm of David.

11 In the LORD I [a]take refuge;
How can you say to my soul, "Flee *as* a bird to your [b]mountain;

2 For, behold, the wicked [a]bend the bow,
They [b]make ready their arrow upon the string
To [c]shoot in darkness at the upright in heart.

3 If the [a]foundations are destroyed,

10:4 [a]Ps 10:13; 36:2 [b]Ps 14:1; 36:1
10:5 [a]Ps 52:7 [b]Ps 28:5
10:6 [a]Ps 49:11; Eccl 8:11 [b]Rev 18:7
10:7 [a]Rom 3:14 [b]Ps 73:8 [c]Job 20:12; Ps 140:3
10:8 [a]Ps 11:2 [b]Ps 94:6 [c]Ps 72:12
10:9 [a]Ps 17:12 [b]Ps 59:3; Mic 7:2 [c]Ps 10:2 [d]Ps 140:5
10:11 [a]Ps 10:4
10:12 [a]Ps 17:7; Mic 5:9 [b]Ps 9:12
10:13 [a]Ps 10:3
10:14 [a]Ps 10:7 [b]Ps 22:11 [c]Ps 68:5
***10:15** [a]Ps 37:17 [b]Ps 140:11
10:16 [a]Ps 29:10 [b]Deut 8:20
10:17 [a]Ps 9:18 [b]1 Chr 29:18 [c]Ps 34:15
10:18 [a]Ps 146:9 [b]Ps 9:9; 74:21 [c]Is 29:20
***11:1-7** ***11:1** [a]Ps 2:12 [b]Ps 121:1
11:2 [a]Ps 7:12; 37:14 [b]Ps 64:3 [c]Ps 64:4
11:3 [a]Ps 82:5; 87:1; 119:152

10:15 *arm.* A symbol of power.

Psalm 11 In this song of trust, David, faced with the temptation to flee (vv. 1–3), expresses his faith in the Lord, who will destroy the wicked and deliver the righteous (vv. 4–7). The setting may be Saul's attempt to kill David (1 Sam. 18:11 and 19:10).

11:1–3 *How can you say . . . ?* Evidently the advice of well-meaning friends to yield to expediency and flee. *foundations* of society.

11:2 The reference to *bow* and *arrow* may depict an actual attack or indicate an attack of slanderous words.

What can the righteous do?"

4 The LORD is in His [a]holy temple; the LORD'S [b]throne is in heaven;
His [c]eyes behold, His eyelids test the sons of men.
5 The LORD [a]tests the righteous and [b]the wicked,
And the one who loves violence His soul hates.
6 Upon the wicked He will [a]rain snares;
[b]Fire and brimstone and [c]burning wind will be the portion of [d]their cup.
7 For the LORD is [a]righteous, [b]He loves righteousness;
The upright will [c]behold His face.

For the choir director; upon an eight-stringed lyre. A Psalm of David.

12 Help, LORD, for [a]the godly man ceases to be,
For the faithful disappear from among the sons of men.
2 They [a]speak falsehood to one another;
With [b]flattering lips and with a double heart they speak.
3 May the LORD cut off all flattering lips,
The tongue that [a]speaks great things;
4 Who [a]have said, "With our tongue we will prevail;
Our lips are our own; who is lord over us?"
5 "Because of the [a]devastation of the afflicted, because of the groaning of the needy,
Now [b]I will arise," says the LORD; "I will [c]set him in the safety for which he longs."
6 The [a]words of the LORD are pure words;
As silver [b]tried in a furnace on the earth, refined seven times.
7 You, O LORD, will keep them;
You will [a]preserve him from this generation forever.
8 The [a]wicked strut about on every side
When [b]vileness is exalted among the sons of men.

For the choir director. A Psalm of David.

13 How long, O LORD? Will You [a]forget me forever?
How long [b]will You hide Your face from me?
2 How long shall I [a]take counsel in my soul,
Having [b]sorrow in my heart all the day?
How long will my enemy be exalted over me?
3 [a]Consider *and* answer me, O LORD my God;

11:4 [a]Ps 18:6; Mic 1:2; Hab 2:20 [b]Ps 103:19; Is 66:1; Matt 5:34; Rev 4:2 [c]Ps 33:18; 34:15,16

11:5 [a]Gen 22:1; Ps 34:19; James 1:12 [b]Ps 5:5

11:6 [a]Ps 18:13,14 [b]Gen 19:24; Ezek 38:22 [c]Jer 4:11,12 [d]Ps 75:8

11:7 [a]Ps 7:9,11 [b]Ps 33:5; 45:7 [c]Ps 16:11; 17:15

12:1-8 **12:1** [a]Is 57:1; Mic 7:2

12:2 [a]Ps 10:7; 41:6 [b]Ps 28:3; 55:21; Jer 9:8; Rom 16:18

12:3 [a]Dan 7:8; Rev 13:5

12:4 [a]Ps 73:8,9

12:5 [a]Ps 9:9; 10:18 [b]Is 33:10 [c]Ps 34:6; 35:10

12:6 [a]2 Sam 22:31; Ps 18:30; 19:8, 10; 119:140 [b]Prov 30:5

12:7 [a]Ps 37:28; 97:10

12:8 [a]Ps 55:10,11 [b]Is 32:5

13:1-6 **13:1** [a]Ps 44:24 [b]Job 13:24; Ps 89:46

13:2 [a]Ps 42:4 [b]Ps 42:9

13:3 [a]Ps 5:1

11:4–7 David prefers the way of faith. God's *eyelids* narrow as He scrutinizes men.

11:6 *snares*. Possibly burning coals or, perhaps, traps.

Psalm 12 In this lament psalm, David contrasts the trouble caused by the wicked words of evil men (vv. 1–5) with his trust in the true words of the Lord (vv. 6–8).

12:1 The aggressiveness of wickedness makes it seem to David that the righteous have disappeared from the earth.

12:2–4 The words of evil men manipulate rather than communicate and are described as empty talk (*falsehood*), smooth talk (*flattering*), *double* talk, and big talk (v. 4).

12:5 The Lord promises deliverance for the *afflicted* and *needy*.

12:6 God's words are as pure and valuable as fully refined *silver*.

12:8 *strut* arrogantly.

Psalm 13 Here David laments his oppression by the enemy (vv. 1–2), petitions God to deliver him (vv. 3–4), and confidently resolves to praise God for that deliverance (vv. 5–6).

13:1–2 The fourfold repetition of *How long* indicates the extremity of David's misery.

13:3 [b] 1 Sam 14:29; Ezra 9:8; Job 33:30; Ps 18:28 [c] Jer 51:39
13:4 [a] Ps 12:4 [b] Ps 25:2; 38:16
13:5* [a] Ps 52:8 [b] Ps 9:14
13:6 [a] Ps 96:1,2 [b] Ps 116:7; 119:17; 142:7
14:1-7* 14:1* [a] Ps 10:4; 53:1 [b] Ps 14:1-3; 130:3; Rom 3:10-12
14:2 [a] Ps 33:13,14; 102:19 [b] Ps 92:6 [c] 1 Chr 22:19
14:3 [a] Ps 58:3 [b] Ps 143:2
14:4 [a] Ps 82:5
14:4 [b] Ps 27:2; Jer 10:25; Mic 3:3 [c] Ps 79:6; Is 64:7
14:5 [a] Ps 73:15; 112:2
14:6 [a] Ps 9:9; 40:17; 46:1; 142:5
14:7* [a] Ps 53:6 [b] Ps 85:1,2
15:1-5* 15:1* [a] Ps 27:5,6; 61:4 [b] Ps 24:3
15:2 [a] Ps 24:4; Is 33:15 [b] Zech 8:16; Eph 4:25
15:3 [a] Ps 50:20 [b] Ps 28:3 [c] Ex 23:1
15:4 [a] Acts 28:10

[b]Enlighten my eyes, or I will [c]sleep the *sleep of* death,
4 And my enemy will [a]say, "I have overcome him,"
And [b]my adversaries will rejoice when I am shaken.

5 But I have [a]trusted in Your lovingkindness;
My heart shall [b]rejoice in Your salvation.
6 I will [a]sing to the LORD,
Because He has [b]dealt bountifully with me.

For the choir director.
A Psalm of David.

14 The fool has [a]said in his heart, "There is no God."
They are corrupt, they have committed abominable deeds;
There is [b]no one who does good.
2 The LORD has [a]looked down from heaven upon the sons of men
To see if there are any who [b]understand,
Who [c]seek after God.
3 They have all [a]turned aside, together they have become corrupt;
There is [b]no one who does good, not even one.

4 Do all the workers of wickedness [a]not know,
Who [b]eat up my people *as* they eat bread,
And [c]do not call upon the Lord?
5 There they are in great dread,
For God is with the [a]righteous generation.
6 You would put to shame the counsel of the afflicted,
But the LORD is his [a]refuge.

7 Oh, that [a]the salvation of Israel would come out of Zion!
When the LORD [b]restores His captive people,
Jacob will rejoice, Israel will be glad.

A Psalm of David.

15 O Lord, who may abide [a]in Your tent?
Who may dwell on Your [b]holy hill?
2 He who [a]walks with integrity, and works righteousness,
And [b]speaks truth in his heart.
3 He [a]does not slander with his tongue,
Nor [b]does evil to his neighbor,
Nor [c]takes up a reproach against his friend;
4 In whose eyes a reprobate is despised,
But who [a]honors those who fear the LORD;

13:4 *when I am shaken.* I.e., when I die.

13:5–6 David trusts in God's loyal love (*lovingkindness;* see note on Hos. 2:19), His *salvation,* and His bountiful care.

Psalm 14 David laments the moral foolishness and corruption of the whole human race (vv. 1–6) and longs for the establishment of the righteous kingdom of the Lord on earth (v. 7). This psalm, with only slight changes in verses 5–6, is identical to Ps. 53.

14:1 *The fool* (one who is morally perverse, not mentally deficient) is described as to his belief (*no God*) and behavior (*no one . . . good*). His is a practical rather than a theoretical atheism.

14:2–3 Paul cites these verses in Rom. 3:10–12 in support of the universal and perennial sinfulness of mankind.

14:7 David longs for the establishing of the messianic kingdom on earth (cf. Isa. 59:20–21; Rom. 11:26–27). *Zion.* Jerusalem, which will be the capital of the kingdom (Isa. 2:3).

Psalm 15 Here David describes the character of the person who qualifies to be a guest of God. The synonymous, parallel questions of verse 1 are answered in the following verses by an elevenfold description of the righteous man who is upright in deed, word, attitude, and finances. These qualities, not natural to men, are imparted by God.

15:1 The question is, Who can come to God at His Temple in Jerusalem ("holy hill," 2:6)?

15:2–5 The answer is, the one whose life and actions show obedience to God.

15:4 [b] Judg 11:35

He [b]swears to his own hurt and does not change;

*15:5 [a] Ex 22:25; Lev 25:36; Deut 23:20; Ezek 18:8 [b] Ex 23:8; Deut 16:19 [c] 2 Pet 1:10

5 He [a]does not put out his money at interest,
Nor [b]does he take a bribe against the innocent.
[c]He who does these things will never be shaken.

A Mikhtam of David.

*16:1-11 16:1 [a] Ps 17:8 [b] Ps 7:1

16 [a]Preserve me, O God, for [b]I take refuge in You.

16:2 [a] Ps 73:25

2 I said to the LORD, "You are my Lord;
I [a]have no good besides You."

*16:3 [a] Ps 101:6 [b] Ps 119:63

3 As for the [a]saints who are in the earth,
They are the majestic ones [b]in whom is all my delight.

*16:4 [a] Ps 32:10 [b] Ps 106:37,38 [c] Ex 23:13; Josh 23:7

4 The [a]sorrows of those who have bartered for another *god* will be multiplied;
I shall not pour out their drink offerings of [b]blood,
Nor shall I [c]take their names upon my lips.

*16:5 [a] Ps 73:26; 119:57; 142:5; Lam 3:24 [b] Ps 23:5 [c] Ps 125:3 mg

5 The LORD is the [a]portion of my inheritance and my [b]cup;
You support my [c]lot.

16:6 [a] Ps 78:55 [b] Jer 3:19

6 The [a]lines have fallen to me in pleasant places;
Indeed, my heritage is [b]beautiful to me.

*16:7 [a] Ps 73:24 [b] Ps 77:6

7 I will bless the LORD who has [a]counseled me;
Indeed, my [b]mind instructs me in the night.

*16:8 [a] Ps 16:8-11; Acts 2:25-28 [b] Ps 27:8; 123:1,2 [c] Ps 73:23; 110:5; 121:5 [d] Ps 112:6

8 [a]I have [b]set the LORD continually before me;
Because He is [c]at my right hand, [d]I will not be shaken.

16:9 [a] Ps 4:7; 13:5 [b] Ps 30:12; 57:8; 108:1 [c] Ps 4:8

9 Therefore [a]my heart is glad and [b]my glory rejoices;
My flesh also will [c]dwell securely.

16:10 [a] Ps 49:15; 86:13 [b] Acts 13:35

10 For You [a]will not abandon my soul to Sheol;
Neither will You [b]allow Your Holy One to undergo decay.

16:11 [a] Ps 139:24; Matt 7:14 [b] Ps 21:6; 43:4 [c] Job 36:11; Ps 36:7,8; 46:4

11 You will make known to me [a]the path of life;
In [b]Your presence is fullness of joy;
In Your right hand there are [c]pleasures forever.

A Prayer of David.

*17:1-15 17:1 [a] Ps 9:4 [b] Ps 61:1; 142:6

17 Hear a [a]just cause, O LORD, [b]give heed to my cry;

15:5 *at interest.* See notes on Lev. 25:35–46 and Deut. 24:10–13.

Psalm 16 In this song of trust, David declares that as he has trusted the Lord to be his portion in life (vv. 1–8) so will he trust Him to preserve him in death (vv. 9–11). The meaning of *Mikhtam* (also used in the headings of Pss. 56–60) is uncertain. It is apparently derived from a verb meaning "to cover," and may indicate psalms dealing with protection (covering) from one's enemies or psalms recited silently (with lips covering the mouth).

16:3 David delights not only in God but also in the people of God.

16:4 David would not make offerings to false gods or even name them.

16:5–6 David describes the beauty of his spiritual inheritance in terms similar to the divine allotment of the Promised Land to Israel. *lines.* Measuring cords by which the various allotments were measured.

16:7 Sleepless nights provide opportunity for instruction (facing hard facts).

16:8–10 These verses are cited by Peter in Acts 2:25–28, 31, and verse 10 is cited by Paul in Acts 13:35 as referring to the resurrection of Christ. *at my right hand* (v. 8). The position of a protector or defender. The language here (illustrative and predictive of Messiah) refers initially to the psalmist's own experience, but the ultimate fulfillment is only in Jesus Christ (also Ps. 22:11–18). Thus David's hyperbolic language about his own deliverance from death, or more probably about his own future resurrection, finds its complete fulfillment in Christ's deliverance out of death by resurrection, for only Christ has not seen corruption. *Sheol.* Here it means the grave. See note on Gen. 37:35.

Psalm 17 In this lament David presents his credentials of uprightness (vv. 1–5) and petitions the Lord for protection from wicked men (vv. 6–14) in view of his hope for the future (v. 15).

17:1 [c]Ps 88:2 [d]Is 29:13
17:2 [a]Ps 103:6 [b]Ps 98:9; 99:4
*17:3 [a]Ps 26:1,2 [b]Job 23:10; Ps 66:10; Zech 13:9; 1 Pet 1:7 [c]Jer 50:20 [d]Ps 39:1
*17:4 [a]Ps 119:9,101 [b]Ps 10:5-11
17:5 [a]Job 23:11; Ps 44:18; 119:133 [b]Ps 18:36; 37:31
17:6 [a]Ps 86:7; 116:2 [b]Ps 88:2
17:7 [a]Ps 31:21 [b]Ps 20:6
*17:8 [a]Deut 32:10; Zech 2:8 [b]Ruth 2:12; Ps 36:7; 57:1; 61:4; 63:7; 91:1,4
17:9 [a]Ps 31:20 [b]Ps 27:12
*17:10 [a]Job 15:27; Ps 73:7 [b]1 Sam 2:3; Ps 31:18; 73:8
17:11 [a]Ps 88:17 [b]Ps 37:14
17:12 [a]Ps 7:2 [b]Ps 10:9
*17:13 [a]Ps 3:7 [b]Ps 55:23 [c]Ps 22:20 [d]Ps 7:12
17:14 [a]Ps 17:7 [b]Ps 73:3-7; Luke 16:25 [c]Ps 49:6
17:15 [a]Ps 11:7; 16:11; 140:13; 1 John 3:2 [b]Ps 4:6,7 [c]Num 12:8
18:title +2 Sam 22:1-51
*18:1-50 18:1 [a]Ps 59:17

[c]Give ear to my prayer,
which is not from
[d]deceitful lips.
2 Let [a]my judgment come
forth from Your
presence;
Let Your eyes look with
[b]equity.
3 You have [a]tried my heart;
You have visited *me* by
night;
You have [b]tested me and
[c]You find nothing;
I have [d]purposed that my
mouth will not
transgress.
4 As for the deeds of men,
[a]by the word of Your
lips
I have kept from the
[b]paths of the violent.
5 My [a]steps have held fast
to Your paths.
My [b]feet have not slipped.
6 I have [a]called upon You,
for You will answer me,
O God;
[b]Incline Your ear to me,
hear my speech.
7 [a]Wondrously show Your
lovingkindness,
O [b]Savior of those who
take refuge at Your right
hand
From those who rise up
against them.
8 Keep me as the [a]apple of
the eye;
Hide me [b]in the shadow
of Your wings
9 From the [a]wicked who
despoil me,
My [b]deadly enemies who
surround me.
10 They have [a]closed their
unfeeling *heart,*
With their mouth they
[b]speak proudly.
11 They have now
[a]surrounded us in our
steps;
They set their eyes [b]to
cast *us* down to the
ground.
12 He is [a]like a lion that is
eager to tear,
And as a young lion
[b]lurking in hiding
places.
13 [a]Arise, O LORD, confront
him, [b]bring him low;
[c]Deliver my soul from the
wicked with [d]Your
sword,
14 From men with [a]Your
hand, O LORD,
From men of the world,
[b]whose portion is in
this life,
And whose belly You [c]fill
with Your treasure;
They are satisfied with
children,
And leave their abundance
to their babes.
15 As for me, I shall [a]behold
Your face in
righteousness;
[b]I will be satisfied with
Your [c]likeness when I
awake.

For the choir director. *A Psalm*
of David the
servant of the LORD, +who
spoke to the LORD
the words of this song in the
day that the LORD
delivered him from the hand of
all his enemies
and from the hand of Saul.
And he said,

18 "I love You, O LORD,
[a]my strength."

Although a large number of the psalms are prayers, only five are so designated (17, 86, 90, 102, 142).

17:3 David does not here claim sinlessness, but the justice of his case against the wicked.

17:4 Perhaps David had in mind the incident of 1 Sam. 25:32ff.

17:8 David asks God to tenderly protect him. *as the apple of the eye.* I.e., the pupil of the eye, an emblem of that which is tenderest and dearest. *wings.* An oft-used figure for protection.

17:10–12 The imagery of the predator describes the heartlessness of David's wicked enemies (cf. 22:12–18).

17:13–15 The *treasure* God allows the wicked to have is transitory; by contrast (v. 15), resurrection (*awake*) in the presence of God is eternal.

Psalm 18 In this victory song, David relates

2 The LORD is [a]my rock and
[b]my fortress and my
[c]deliverer,
My God, my rock, in
whom I take refuge;
My [d]shield and the
[e]horn of my salvation,
my [f]stronghold.
3 I call upon the LORD, who
is [a]worthy to be
praised,
And I am [b]saved from my
enemies.

4 The [a]cords of death
encompassed me,
And the [b]torrents of
ungodliness terrified me.
5 The [a]cords of Sheol
surrounded me;
The snares of death
confronted me.
6 In my [a]distress I called
upon the LORD,
And cried to my God for
help;
He heard my voice [b]out
of His temple,
And my [c]cry for help
before Him came into
His ears.

7 Then the [a]earth shook
and quaked;
And the [b]foundations of
the mountains were
trembling
And were shaken, because
He was angry.
8 Smoke went up out of His
nostrils,
And [a]fire from His mouth
devoured;
Coals were kindled by it.
9 He [a]bowed the heavens
also, and came down
With thick [b]darkness
under His feet.

10 He rode upon a [a]cherub
and flew;
And He sped upon the
[b]wings of the wind.
11 He made [a]darkness His
hiding place, [b]His
canopy around Him,
Darkness of waters, thick
clouds of the skies.
12 From the [a]brightness
before Him passed His
thick clouds,
Hailstones and [b]coals of
fire.
13 The LORD also [a]thundered
in the heavens,
And the Most High uttered
His voice,
Hailstones and coals of fire.
14 He [a]sent out His arrows,
and scattered them,
And lightning flashes in
abundance, and routed
them.
15 Then the [a]channels of
water appeared,
And the foundations of the
world were laid bare
At Your [b]rebuke, O LORD,
At the blast of the [c]breath
of Your nostrils.

16 He [a]sent from on high,
He took me;
He drew me out of [b]many
waters.
17 He [a]delivered me from
my strong enemy,
And from those who hated
me, for they were [b]too
mighty for me.
18 They confronted me in
[a]the day of my
calamity,
But [b]the LORD was my
stay.
19 He brought me forth also
into a [a]broad place;

***18:2**
[a]Deut 32:18; 1 Sam 2:2; Ps 18:31,46; 28:1; 31:3; 42:9; 71:3; 78:15
[b]Ps 144:2
[c]Ps 19:14
[d]Ps 28:7; 33:20; 59:11; 84:9,11; Prov 30:5
[e]Ps 75:10
[f]Ps 59:9

18:3
[a]Ps 48:1; 96:4; 145:3
[b]Ps 34:6

18:4
[a]Ps 116:3
[b]Ps 69:2; 124:3,4

18:5
[a]Ps 116:3

18:6
[a]Ps 50:15; 120:1
[b]Ps 3:4
[c]Ps 34:15

***18:7**
[a]Judg 5:4; Ps 68:7,8; Is 13:13; Hag 2:6
[b]Ps 114:4,6

18:8
[a]Ps 50:3

18:9
[a]Ps 144:5
[b]Ps 97:2

***18:10**
[a]Ps 80:1; 99:1
[b]Ps 104:3

18:11
[a]Deut 4:11
[b]Ps 97:2

18:12
[a]Ps 104:2
[b]Ps 97:3; 140:10; Hab 3:4

***18:13**
[a]Ps 29:3; 104:7

18:14
[a]Ps 144:6; Hab 3:11

18:15
[a]Ps 106:9
[b]Ps 76:6
[c]Ps 18:8

18:16
[a]Ps 144:7
[b]Ps 32:6

18:17
[a]Ps 59:1
[b]Ps 35:10; 142:6

18:18
[a]Ps 59:16
[b]Ps 16:8

18:19
[a]Ps 4:1; 31:8; 118:5

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what the Lord is to him (vv. 1–3), rehearses God's deliverance (vv. 4–19), relates the basis for that deliverance (vv. 20–30), further rehearses the victory (vv. 31–48), and resolves anew to continue praising God (vv. 49–50). Fourth longest in the Psalter, this psalm, also found in 2 Sam. 22, was written after the death of Saul and the securing of David's kingdom. Thus it commemorates David's overall deliverance from his enemies rather than a specific victory. *the servant of the* LORD (in superscription). See note on Ps. 36.

18:2 Notice the many emblems of protection. *horn.* A symbol of power. See note on 2 Sam. 22:3.

18:7–15 Concerning this appearance of God, see note on 2 Sam. 22:7–19.

18:10 Concerning the *cherub,* see note on Ezek. 1:5.

18:13 *Most High.* El Elyon, emphasizing God's strength and power. See note on Gen. 14:18.

He rescued me, because
[b]He delighted in me.

18:19 [b]Ps 37:23; 41:11

20 The LORD has [a]rewarded me according to my righteousness;
According to the [b]cleanness of my hands He has recompensed me.

18:20 [a]1 Sam 24:19; Job 33:26; Ps 7:8 [b]Job 22:30; Ps 24:4

21 For I have [a]kept the ways of the LORD,
And have [b]not wickedly departed from my God.

18:21 [a]Ps 37:34; 119:33; Prov 8:32 [b]2 Chr 34:33; Ps 119:102

22 For all [a]His ordinances were before me,
And I did not put away His [b]statutes from me.

18:22 [a]Ps 119:30 [b]Ps 119:83

23 I was also [a]blameless with Him,
And I [b]kept myself from my iniquity.

18:23 [a]Ps 18:32 [b]Ps 19:12,13; 25:11; 66:18

24 Therefore the LORD has [a]recompensed me according to my righteousness,
According to the cleanness of my hands in His eyes.

18:24 [a]1 Sam 26:23; Ps 18:20

25 With [a]the kind You show Yourself kind;
With the blameless [b]You show Yourself blameless;

18:25 [a]1 Kin 8:32; Ps 62:12; Matt 5:7 [b]Ps 18:30

26 With the pure You show Yourself [a]pure,
And with the crooked [b]You show Yourself astute.

*18:26 [a]Job 25:5; Hab 1:13 [b]Lev 26:23,24, 27,28; Prov 3:34

27 For You [a]save an afflicted people,
But [b]haughty eyes You abase.

18:27 [a]Ps 72:12 [b]Ps 101:5; Prov 6:17

28 For You [a]light my lamp;
The LORD my God [b]illumines my darkness.

18:28 [a]1 Kin 15:4; Job 18:6; Ps 132:17 [b]Ps 27:1

29 For by You I can [a]run upon a troop;
And by my God I can [b]leap over a wall.

18:29 [a]Ps 118:10-12 [b]Ps 18:33; 40:2

30 As for God, His way is [a]blameless;
The [b]word of the LORD is tried;
He is a [c]shield to all who take refuge in Him.

18:30 [a]Deut 32:4; Ps 19:7; 145:17; Rev 15:3 [b]Ps 12:6 [c]Ps 17:7; 91:4

31 For [a]who is God, but the LORD?
And who is a [b]rock, except our God,

18:31 [a]Deut 32:39; 1 Sam 2:2; Ps 86:8-10; Is 45:5 [b]Deut 32:31; Ps 18:2; 62:2

32 The God who [a]girds me with strength
And makes my way [b]blameless?

18:32 [a]Ps 18:39; Is 45:5 [b]Ps 18:23

33 He [a]makes my feet like hinds' *feet,*
And [b]sets me upon my high places.

18:33 [a]Hab 3:19 [b]Deut 32:13

34 He [a]trains my hands for battle,
So that my arms can [b]bend a bow of bronze.

18:34 [a]Ps 144:1 [b]Job 29:20

35 You have also given me [a]the shield of Your salvation,
And Your [b]right hand upholds me;
And [c]Your gentleness makes me great.

18:35 [a]Ps 33:20 [b]Ps 63:8; 119:117 [c]Ps 138:6

36 You [a]enlarge my steps under me,
And my [b]feet have not slipped.

18:36 [a]Ps 18:33 [b]Ps 66:9; Prov 4:12

37 I [a]pursued my enemies and overtook them,
And I did not turn back [b]until they were consumed.

18:37 [a]Ps 44:5 [b]Ps 37:20

38 I shattered them, so that they were [a]not able to rise;
They fell [b]under my feet.

18:38 [a]Ps 36:12 [b]Ps 47:3

39 For You have [a]girded me with strength for battle;
You have [b]subdued under me those who rose up against me.

18:39 [a]Ps 18:32 [b]Ps 18:47

40 You have also made my enemies [a]turn their backs to me,
And I [b]destroyed those who hated me.

18:40 [a]Ps 21:12 [b]Ps 94:23

41 They cried for help, but there was [a]none to save,
Even to the LORD, but [b]He did not answer them.

18:41 [a]Ps 50:22 [b]Job 27:9; Prov 1:28

18:26 With the *crooked* (perverse) God shows Himself *astute* (lit., twisted); i.e., He is at cross-purposes with those who are at cross-purposes with Him.

42 Then I beat them fine as
the [a]dust before the
wind;
I emptied them out as the
mire of the streets.

43 You have delivered me
from the [a]contentions
of the people;
You have placed me as
[b]head of the nations;
A [c]people whom I have
not known serve me.

44 As soon as they hear, they
obey me;
Foreigners [a]submit to me.

45 Foreigners [a]fade away,
And [b]come trembling out
of their fortresses.

46 The LORD [a]lives, and
blessed be [b]my rock;
And exalted be [c]the God
of my salvation,

47 The God who [a]executes
vengeance for me,
And [b]subdues peoples
under me.

48 He [a]delivers me from my
enemies;
Surely You [b]lift me above
those who rise up
against me;
You rescue me from the
[c]violent man.

49 Therefore I will [a]give
thanks to You among
the nations, O LORD,
And I will [b]sing praises to
Your name.

50 He gives great
[a]deliverance to His
king,
And shows lovingkindness
to [b]His anointed,
To David and [c]his
descendants forever.

For the choir director.
A Psalm of David.

19 The [a]heavens are
telling of the glory of
God;
And their [b]expanse is
declaring the work of
His hands.
2 Day to [a]day pours forth
speech,
And [b]night to night
reveals knowledge.
3 There is no speech, nor are
there words;
Their voice is not heard.
4 Their [a]line has gone out
through all the earth,
And their utterances to the
end of the world.
In them He has [b]placed a
tent for the sun,
5 Which is as a bridegroom
coming out of his
chamber;
It rejoices as a strong man
to run his course.
6 Its [a]rising is from one end
of the heavens,
And its circuit to the other
end of them;
And there is nothing
hidden from its heat.

7 [a]The law of the LORD is
[b]perfect, [c]restoring
the soul;

18:42 [a] Ps 83:13
*18:43 [a] 2 Sam 3:1; 19:9; Ps 35:1 [b] 2 Sam 8:1-18; Ps 89:27 [c] Is 55:5
18:44 [a] Ps 66:3
18:45 [a] Ps 37:2 [b] Mic 7:17
18:46 [a] Job 19:25 [b] Ps 18:2 [c] Ps 51:14
18:47 [a] Ps 94:1 [b] Ps 18:43; 47:3; 144:2
18:48 [a] Ps 3:7 [b] Ps 27:6; 59:1 [c] Ps 11:5
*18:49 [a] Rom 15:9 [b] Ps 108:1
18:50 [a] Ps 21:1; 144:10 [b] Ps 28:8 [c] Ps 89:4
*19:1-14
*19:1 [a] Ps 8:1; 50:6; Rom 1:19,20 [b] Gen 1:6,7
19:2 [a] Ps 74:16 [b] Ps 139:12
*19:4 [a] Rom 10:18 [b] Ps 104:2
*19:6 [a] Ps 113:3; Eccl 1:5
*19:7 [a] Ps 111:7 [b] Ps 119:160 [c] Ps 23:3

18:43 Not only had David quelled civil war (2 Sam. 3:1), but God had made him the head of many nations (2 Sam. 8).

18:49–50 Paul saw messianic implications in this statement (Rom. 15:9), supported by the term *anointed* (Heb., *messiah*) used of the royal line, which culminated in Christ.

Psalm 19 In this hymn of praise, David reflects on the glory of God in natural revelation (vv. 1–6) and the glory of the law as God's special revelation (vv. 7–9), which alone meets man's spiritual needs (vv. 10–14).

19:1–2 Day and night the created universe broadcasts its silent but eloquent symphony to the glory of the Creator. See note on Rom. 1:20.

19:3 The communication is nonverbal.

19:4 *Their line* = Their voice. *In them.* I.e., In the heavens.

19:6 Even a blind man can feel the *heat* of the sun.

19:7–9 A sixfold description of God's special revelation. *law.* I.e., His revealed will. *testimony.* His truth. *precepts.* I.e., particular injunctions. *commandment.* Authoritative words. *fear.* I.e., reverential trust that God's words foster in His people. *judgments.* I.e., decisions relating to human situations.

19:7 *the simple.* Those who are impressionable and thus easily led either toward folly or wisdom.

The testimony of the LORD
is [a]sure, making [e]wise
the simple.
8 The precepts of the LORD
are [a]right, [b]rejoicing
the heart;
The commandment of the
LORD is [c]pure,
[d]enlightening the eyes.
9 The fear of the LORD is
clean, enduring forever;
The judgments of the LORD
are [a]true; they are
[b]righteous altogether.
10 They are more desirable
than [a]gold, yes, than
much fine gold;
[b]Sweeter also than honey
and the drippings of the
honeycomb.
11 Moreover, by them [a]Your
servant is warned;
In keeping them there is
great [b]reward.
12 Who can [a]discern *his*
errors? [b]Acquit me of
[c]hidden *faults.*
13 Also keep back Your
servant [a]from
presumptuous *sins;*
Let them not [b]rule over
me;
Then I shall be
[c]blameless,
And I shall be acquitted of
[d]great transgression.
14 Let the words of my
mouth and [a]the
meditation of my heart
Be acceptable in Your
sight,
O LORD, [b]my rock and my
[c]Redeemer.

19:7 [d]Ps 93:5 [e]Ps 119:98-100
19:8 [a]Ps 119:128 [b]Ps 119:14 [c]Ps 12:6 [d]Ps 36:9
19:9 [a]Ps 119:142 [b]Ps 119:138
19:10 [a]Ps 119:72, 127 [b]Ps 119:103
19:11 [a]Ps 17:4 [b]Ps 24:5,6; Prov 29:18
*19:12 [a]Ps 40:12; 139:6 [b]Ps 51:1,2 [c]Ps 90:8; 139:23,24
*19:13 [a]Num 15:30 [b]Ps 119:133 [c]Ps 18:32 [d]Ps 25:11
19:14 [a]Ps 104:34 [b]Ps 18:2 [c]Ps 31:5; Is 47:4

For the choir director.
A Psalm of David

20 May the LORD answer
you [a]in the day of
trouble!
May the [b]name of the
[c]God of Jacob set you
securely on high!
2 May He send you help
[a]from the sanctuary
And [b]support you from
Zion!
3 May He [a]remember all
your meal offerings
And [b]find your burnt
offering acceptable!
Selah.
4 May He grant you your
[a]heart's desire
And [b]fulfill all your
counsel!
5 We will [a]sing for joy over
your victory,
And in the name of our
God we will [b]set up
our banners.
May the LORD [c]fulfill all
your petitions.
6 Now [a]I know that the
LORD saves His anointed;
He will [b]answer him from
His holy heaven
With the [c]saving strength
of His right hand.
7 Some *boast* in chariots and
some in [a]horses,
But [b]we will boast in the
name of the LORD, our
God.
8 They have [a]bowed down
and fallen,
But we have [b]risen and
stood upright.
9 [a]Save, O LORD;
May the [b]King answer us
in the day we call.

*20:1-9 20:1 [a]Ps 50:15
20:1 [b]Ps 91:14 [c]Ps 46:7,11
20:2 [a]Ps 3:4 [b]Ps 110:2
20:3 [a]Acts 10:4 [b]Ps 51:19
20:4 [a]Ps 21:2 [b]Ps 145:19
20:5 [a]Ps 9:14 [b]Ps 60:4 [c]1 Sam 1:17
*20:6 [a]Ps 41:11 [b]Is 58:9 [c]Ps 28:8
*20:7 [a]Ps 33:17 [b]2 Chr 32:8
20:8 [a]Is 2:11,17 [b]Ps 37:24; Mic 7:8
20:9 [a]Ps 3:7 [b]Ps 17:6

For the choir director.
A Psalm of David.

21 O LORD, in Your
strength the king will
[a]be glad,

*21:1-13 21:1 [a]Ps 59:16,17

19:12 *errors* and *hidden faults* refer to sins of ignorance. See note on Lev. 4:2.

19:13 *presumptuous sins* are deliberate violations. See note on Num. 15:30–31.

Psalm 20 In this royal psalm, David relays the people's prayer for his victory in battle (vv. 1–5), rehearses his own trust in God for victory (vv. 6–8), and reiterates the people's prayer to the Lord, their King (v. 9).

20:1–6 Throughout these verses *you* refers to the *anointed* king (v. 6).

20:7 Others boast in military might; the godly boast in the Lord.

Psalm 21 In this royal psalm of thanksgiving, David acknowledges that God has established his kingdom (vv. 1–7), rehearses the people's antici-

And in Your salvation how
greatly he will rejoice!
2 You have [a]given him his
heart's desire,
And You have not
withheld the request of
his lips. Selah.
3 For You [a]meet him with
the blessings of good
things;
You set a [b]crown of fine
gold on his head.
4 He asked life of You,
You [a]gave it to him,
[b]Length of days forever
and ever.
5 His [a]glory is great
through Your salvation,
[b]Splendor and majesty
You place upon him.
6 For You make him most
[a]blessed forever;
You make him joyful
[b]with gladness in Your
presence.
7 For the king [a]trusts in the
LORD,
And through the
lovingkindness of the
Most High [b]he will not
be shaken.
8 Your hand will [a]find out
all your enemies;
Your right hand will find
out those who hate you.
9 You will make them [a]as a
fiery oven in the time of
your anger;
The LORD will [b]swallow
them up in His wrath,
And [c]fire will devour
them.
10 Their offspring You will
destroy from the earth,
And their [a]descendants
from among the sons of
men.
11 Though they [a]intended
evil against You
And [b]devised a plot,
They will not succeed.
12 For You will [a]make them
turn their back;
You will aim [b]with Your
bowstrings at their faces.
13 Be exalted, O LORD, in Your
strength;
We will [a]sing and praise
Your power.

For the choir director; upon
Aijeleth
Hashshahar.
A Psalm of David.

22 [a]My God, my God,
why have You forsaken
me?
[b]Far from my deliverance
are the words of my
[c]groaning.
2 O my God, I [a]cry by day,
but You do not answer;
And by night, but I have
no rest.
3 Yet [a]You are holy,
O You who are enthroned
upon [b]the praises of
Israel.
4 In You our fathers
[a]trusted;

21:2 [a]Ps 20:4; 37:4
*21:3 [a]Ps 59:10 [b]2 Sam 12:30
21:4 [a]Ps 61:6; 133:3 [b]Ps 91:16
21:5 [a]Ps 9:14; 20:5 [b]Ps 8:5; 96:6
21:6 [a]1 Chr 17:27 [b]Ps 43:4
*21:7 [a]Ps 125:1 [b]Ps 112:6
*21:8 [a]Is 10:10
21:9 [a]Mal 4:1 [b]Lam 2:2
21:9 [c]Ps 50:3
*21:10 [a]Ps 37:28
21:11 [a]Ps 2:1-3 [b]Ps 10:2
21:12 [a]Ps 18:40 [b]Ps 7:12,13
21:13 [a]Ps 59:16; 81:1
*22:1-31
*22:1 [a]Matt 27:46; Mark 15:34 [b]Ps 10:1 [c]Job 3:24; Ps 6:6; 32:3; 38:8
22:2 [a]Ps 42:3; 88:1
22:3 [a]Ps 99:9 [b]Deut 10:21; Ps 148:14
22:4 [a]Ps 78:53

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pation of his further success as their king (vv. 8–12), and records their praise to the Lord (v. 13). The psalm is partly messianic (e.g., vv. 4–6, 10–12), the language of these verses being hyperbolic in relation to David, but literally true of Christ.

21:3 *You meet him.* God confronts David with blessing (cf. 18:35).

21:7 *lovingkindness* (Heb., *hesed*). See note on Hos. 2:19. *the Most High* (Heb., *Elyon*). See note on Gen. 14:18.

21:8 *will find out,* in the sense of "overthrow."

21:10–12 *You* in these verses probably refer to the king, with ultimate reference to Christ.

Psalm 22 In this lament psalm, David expresses his trust in God (vv. 3–5, 9–10) in spite of his apparent rejection by God (vv. 1–2) and by men (vv. 6–8), petitions God's help and deliverance (vv. 11, 19–21) in the face of attacks by his enemies (vv. 11–18), confidently resolves to praise God (vv. 22, 25), invites others to join in that praise (vv. 23, 26) because God has heard his prayer (v. 24), and predicts the future worldwide worship of the Lord (vv. 27–31). *upon Aijeleth Hashshahar* (in superscription). Lit., upon the hind of the dawn. Probably the name of a tune. The psalm is typical of the sufferings of Messiah (see note on 16:8–10) and is one of the most quoted psalms in the NT.

22:1 Jesus quoted this first phrase on the cross. See note on Matt. 27:46.

22:3 *the praises of Israel.* A figure of speech for the sanctuary, where Israel praised the Lord.

They trusted and You
[b]delivered them.
5 To You they cried out and
were delivered;
[a]In You they trusted and
were not disappointed.

6 But I am a [a]worm and
not a man,
A [b]reproach of men and
[c]despised by the
people.
7 All who see me [a]sneer at
me;
They separate with the lip,
they [b]wag the head,
saying,
8 "Commit *yourself* to the
LORD; [a]let Him deliver
him;
Let Him rescue him,
because He delights in
him."

9 Yet You are He who
[a]brought me forth
from the womb;
You made me trust *when*
upon my mother's
breasts.
10 Upon You I was cast
[a]from birth;
You have been my God
from my mother's
womb.

11 [a]Be not far from me, for
trouble is near;
For there is [b]none to help.
12 Many [a]bulls have
surrounded me;
Strong *bulls* of [b]Bashan
have encircled me.
13 They [a]open wide their
mouth at me,
As a ravening and a
roaring [b]lion.
14 I am [a]poured out like
water,
And all my [b]bones are out
of joint;
My [c]heart is like wax;
It is melted within me.
15 My [a]strength is dried up
like a potsherd,
And [b]my tongue cleaves
to my jaws;
And You [c]lay me in the
dust of death.
16 For [a]dogs have
surrounded me;
A band of evildoers has
encompassed me;
They [b]pierced my hands
and my feet.
17 I can count all my bones.
[a]They look, they stare at
me;
18 They [a]divide my garments
among them,
And for my clothing they
cast lots.

19 But You, O LORD, [a]be not
far off;
O You my help, [b]hasten
to my assistance.
20 Deliver my soul from [a]the
sword,
My [b]only *life* from the
power of the dog.
21 Save me from the [a]lion's
mouth;
From the horns of the
[b]wild oxen You
[c]answer me.

22 I will [a]tell of Your name
to my brethren;

22:4 [b]Ps 107:6
22:5 [a]Is 49:23
*22:6 [a]Job 25:6; Is 41:14 [b]Ps 31:11 [c]Is 49:7; 53:3
*22:7 [a]Ps 79:4; Is 53:3; Luke 23:35 [b]Matt 27:39; Mark 15:29
22:8 [a]Ps 91:14; Matt 27:43
*22:9 [a]Ps 71:5,6
22:10 [a]Is 46:3; 49:1
*22:11 [a]Ps 71:12 [b]2 Kin 14:26; Ps 72:12; Is 63:5
*22:12 [a]Ps 22:21; 68:30 [b]Deut 32:14; Amos 4:1
22:13 [a]Job 16:10; Ps 35:21; Lam 2:16; 3:46
22:13 [b]Ps 10:9; 17:12
22:14 [a]Job 30:16 [b]Ps 31:10; Dan 5:6 [c]Josh 7:5; Job 23:16; Ps 73:26; Nah 2:10
*22:15 [a]Ps 38:10 [b]John 19:28 [c]Ps 104:29
*22:16 [a]Ps 59:6,7 [b]Matt 27:35; John 20:25
*22:17 [a]Luke 23:27,35
*22:18 [a]Matt 27:35; Mark 15:24; Luke 23:34; John 19:24
22:19 [a]Ps 22:11 [b]Ps 70:5
22:20 [a]Ps 37:14 [b]Ps 35:17
*22:21 [a]Ps 22:13 [b]Ps 22:12 [c]Ps 34:4; 118:5; 120:1
*22:22 [a]Ps 40:10; Heb 2:12

22:6 *worm.* Helpless and worthless (Job 25:6; Isa. 41:14).

22:7 *separate with the lip.* A mocking gesture, similar to "stick out the tongue."

22:9–10 All of David's life he had been trained to trust the Lord.

22:11–18 David describes his struggle with death in language that is also appropriate to the suffering Messiah. Verses 14–16 prophetically describe crucifixion, a means of execution not known until Roman times: the pain, the extreme thirst, asphyxiation, and agony to the hands and feet.

22:12 *bulls of Bashan.* See note on Amos 4:1.

22:15 *potsherd.* A broken piece of an earthenware vessel.

22:16 *dogs,* who haunted streets as scavengers, well describe the savage enemies.

22:17 The victim was a living skeleton.

22:18 See note on Matt. 27:35. All these details of Jesus' crucifixion were carried out by people who had no knowledge of these predictions.

22:21 The deliverance of the Messiah was accomplished by His resurrection from the dead.

22:22–26 Gratitude was expressed publicly with a sacrifice (v. 25) and a feast (v. 26; cf. Lev. 7:16). Verse 22 (as also v. 1; see note on 22:1) is used of Christ (Heb. 2:12).

In the midst of the
assembly I will praise
You.
22:23 [a]Ps 135:19,20 [b]Ps 86:12 [c]Ps 33:8
23 [a]You who fear the LORD,
praise Him;
All you descendants of
Jacob, [b]glorify Him,
And [c]stand in awe of
Him, all you
descendants of Israel.
22:24 [a]Ps 69:33 [b]Ps 27:9; 69:17; 102:2 [c]Ps 31:22; Heb 5:7
24 For He has [a]not despised
nor abhorred the
affliction of the
afflicted;
Neither has He [b]hidden
His face from him;
But [c]when he cried to
Him for help, He heard.
22:25 [a]Ps 35:18; 40:9,10 [b]Ps 61:8; Eccl 5:4
25 From You *comes* [a]my
praise in the great
assembly;
I shall [b]pay my vows
before those who fear
Him.
22:26 [a]Ps 107:9 [b]Ps 40:16 [c]Ps 69:32
26 The afflicted shall eat and
[a]be satisfied;
Those who seek Him will
[b]praise the LORD.
Let your [c]heart live
forever!
*22:27 [a]Ps 2:8; 82:8 [b]Ps 86:9
27 All the [a]ends of the earth
will remember and turn
to the LORD,
And all the [b]families of
the nations will worship
before You.
22:28 [a]Ps 47:7; Obad 21; Zech 14:9; Matt 6:13 [b]Ps 47:8
28 For the [a]kingdom is the
LORD'S
And He [b]rules over the
nations.
22:29 [a]Ps 17:10; 45:12; Hab 1:16
29 All the [a]prosperous of the
earth will eat and
worship,
All those who [b]go down
to the dust will bow
before Him,
Even he who [c]cannot
keep his soul alive.
22:29 [b]Ps 28:1; Is 26:19 [c]Ps 89:48
30 [a]Posterity will serve Him;
It will be told of the Lord
to [b]the *coming*
generation.
22:30 [a]Ps 102:28 [b]Ps 102:18
31 They will come and [a]will
declare His
righteousness
To a people [b]who will be
born, that He has
performed *it.*
22:31 [a]Ps 40:9; 71:18 [b]Ps 78:6

A Psalm of David.

*23:1-6 *23:1 [a]Ps 78:52; 80:1; Is 40:11; Jer 31:10; Ezek 34:11-13; John 10:11; 1 Pet 2:25 [b]Ps 34:9,10; Phil 4:19 23:2 [a]Ps 65:11-13; Ezek 34:14 [b]Rev 7:17 [c]Ps 36:8; 46:4 *23:3 [a]Ps 19:7 [b]Ps 5:8; 31:3 [c]Ps 85:13; Prov 4:11; 8:20 *23:4 [a]Job 10:21,22; Ps 107:14 [b]Ps 3:6; 27:1 [c]Ps 16:8; Is 43:2 [d]Mic 7:14 *23:5 [a]Ps 78:19 [b]Ps 92:10; Luke 7:46 [c]Ps 16:5

23 The LORD is my
[a]shepherd,
I shall [b]not want.
2 He makes me lie down in
[a]green pastures;
He [b]leads me beside
[c]quiet waters.
3 He [a]restores my soul;
He [b]guides me in the
[c]paths of righteousness
For His name's sake.
4 Even though I [a]walk
through the valley of
the shadow of death,
I [b]fear no evil, for [c]You
are with me;
Your [d]rod and Your staff,
they comfort me.
5 You [a]prepare a table
before me in the
presence of my enemies;
You have [b]anointed my
head with oil;
My [c]cup overflows.

22:27–31 A description of millennial blessings. On the feast of verse 29, see note on Isa. 25:6.

Psalm 23 In his most beautiful song of trust, David pictures the Lord as the great shepherd who provides for and protects His sheep (vv. 1–4) and as the gracious host who protects and provides abundantly for His guests (vv. 5–6).

23:1 The figure of a *shepherd* depicts the Lord as guide, protector, and constant companion (cf. Gen. 48:15; Isa. 49:10; Jer. 31:9–10; Ezek. 34; Pss. 80:1; 95:7). See John 10:11, 14; Heb. 13:20; 1 Peter 5:4; Rev. 7:17 for the Lord Jesus as shepherd of His people.

23:2 *lie down* in contentment and rest. *quiet waters.* Inlets or ponds where rest and refreshment could be found.

23:3 *restores.* Through the provision of food and water (v. 2). God's leading is always in *paths* that are right in His eyes and that will honor His name (i.e., His holy person).

23:4 The shepherd protects his sheep with his *rod* or club (used to fight off wild beasts), and He guides straying sheep with his *staff* or crook.

23:5 As a gracious host, God provides all that we need. *anointed.* A courtesy shown guests at a banquet.

*23:6
aPs 25:7,10
bPs 27:4-6

6 Surely [a]goodness and lovingkindness will follow me all the days of my life,
And I will [b]dwell in the house of the LORD forever.

A Psalm of David.

*24:1-10
*24:1
a1 Cor 10:26
bPs 89:11

24 The [a]earth is the LORD's, and all it contains,
The [b]world, and those who dwell in it.

24:2
aPs 104:3,5; 136:6

2 For He has [a]founded it upon the seas
And established it upon the rivers.

24:3
aPs 15:1
bPs 2:6
cPs 65:4

3 Who may [a]ascend into the [b]hill of the LORD?
And who may stand in His holy [c]place?

24:4
aJob 17:9; Ps 22:30; 26:6
bPs 51:10; 73:1; Matt 5:8
cEzek 18:15
dPs 15:4

4 He who has [a]clean hands and a [b]pure heart,
Who has not [c]lifted up his soul to falsehood
And has not [d]sworn deceitfully.

24:5
aPs 115:13
bPs 36:10

5 He shall receive a [a]blessing from the LORD
And [b]righteousness from the God of his salvation.

*24:6
aPs 27:4,8

6 This is the generation of those who [a]seek Him,
Who seek Your face—*even* Jacob. Selah.

*24:7
aPs 118:20; Is 26:2

7 [a]Lift up your heads, O gates,
And be lifted up, O ancient doors,
That the King of [b]glory may come in!

24:7
bPs 29:2,9; 97:6; Acts 7:2; 1 Cor 2:8
24:8
aDeut 4:34; Ps 96:7
bEx 15:3,6; Ps 76:3-6

8 Who is the King of glory?
The LORD [a]strong and mighty,
The LORD [b]mighty in battle.

24:9
aPs 26:8; 57:11

9 Lift up your heads, O gates,
And lift *them* up, O ancient doors,
That the King of [a]glory may come in!

24:10
aGen 32:2; Josh 5:14; 2 Sam 5:10; Neh 9:6

10 Who is this King of glory?
The LORD of [a]hosts,
He is the King of glory. Selah.

A Psalm of David.

*25:1-22
25:1
aPs 86:4; 143:8
25:2
aPs 31:1
bPs 25:20; 31:1
cPs 13:4; 41:11

25 To You, O LORD, I [a]lift up my soul.
2 O my God, in You [a]I trust,
Do not let me [b]be ashamed;
Do not let my [c]enemies exult over me.

25:3
aPs 37:9; 40:1; Is 49:23
bPs 119:158; Is 21:2; Hab 1:13

3 Indeed, [a]none of those who wait for You will be ashamed;
Those who [b]deal treacherously without cause will be ashamed.

25:4
aEx 33:13; Ps 27:11; 86:11

4 [a]Make me know Your ways, O LORD;
Teach me Your paths.

25:5
aPs 25:10; 43:3
bPs 79:9
cPs 40:1

5 Lead me in [a]Your truth and teach me,
For You are the [b]God of my salvation;
For You I [c]wait all the day.

23:6 David sees himself not merely as a guest-for-a-day, but as a recipient of God's covenant *lovingkindness* (see note on Hos. 2:19) . . . *forever.* The *house of the* LORD is the place where God is.

Psalm 24 Beginning with a hymn of praise to God, the owner and Creator of the whole earth (vv. 1–2), David then instructs prospective worshipers (vv. 3–6) and concludes with an anthem to the King of glory (vv. 7–10). David may have composed this psalm when he brought the ark to Jerusalem (2 Sam. 6) or on one of the anniversaries of that occasion.

24:1 God owns everything because He made everything.

24:4 Necessary qualities for holiness in worship. *clean hands.* Right deeds. *pure heart.* Right motives.

24:6 *Jacob.* Better, like Jacob, referring to Gen. 32:30.

24:7–10 In David's time the *King of glory* was represented by the ark being brought in a triumphal procession to the sanctuary. These verses also speak prophetically of the ascension of Christ after His victory over sin and death and of His coming reign as King over all the earth.

Psalm 25 In this psalm, David petitions the Lord for protection, guidance, and pardon (vv. 1–7), describes some of the attributes of God (vv. 8–14), and prays for deliverance (vv. 15–22). With minor exceptions, each verse of this alphabetic acrostic psalm begins with successive letters of the Hebrew alphabet.

6 [a]Remember, O LORD, Your compassion and Your lovingkindnesses,
For they have been [b]from of old.
7 Do not remember the [a]sins of my youth or my transgressions;
[b]According to Your lovingkindness remember me,
For Your [c]goodness' sake, O LORD.
8 [a]Good and [b]upright is the LORD;
Therefore He [c]instructs sinners in the way.
9 He [a]leads the humble in justice,
And He [b]teaches the humble His way.
10 All the paths of the LORD are [a]lovingkindness and truth
To [b]those who keep His covenant and His testimonies.
11 For [a]Your name's sake, O LORD,
[b]Pardon my iniquity, for it is great.
12 Who is the man who [a]fears the LORD?
He will [b]instruct him in the way he should choose.
13 His soul will [a]abide in prosperity,
And his descendants will [b]inherit the land.
14 The [a]secret of the LORD is for those who fear Him,
And He will [b]make them know His covenant.
15 My [a]eyes are continually toward the LORD,
For He will [b]pluck my feet out of the net.
16 [a]Turn to me and be gracious to me,
For I am [b]lonely and afflicted.
17 The [a]troubles of my heart are enlarged;
Bring me [b]out of my distresses.
18 [a]Look upon my affliction and my trouble,
And [b]forgive all my sins.
19 Look upon my enemies, for they [a]are many,
And they [b]hate me with violent hatred.
20 [a]Guard my soul and deliver me;
Do not let me [b]be ashamed, for I take refuge in You.
21 Let [a]integrity and uprightness preserve me,
For [b]I wait for You.
22 [a]Redeem Israel, O God,
Out of all his troubles.

*25:6 [a]Ps 98:3 [b]Ps 103:17
25:7 [a]Job 13:26; 20:11 [b]Ps 51:1 [c]Ps 31:19
25:8 [a]Ps 86:5 [b]Ps 92:15 [c]Ps 32:8
25:9 [a]Ps 23:3 [b]Ps 27:11
25:10 [a]Ps 40:11 [b]Ps 103:18
25:11 [a]Ps 31:3; 79:9 [b]Ex 34:9
25:12 [a]Ps 31:19 [b]Ps 25:8; 37:23
25:13 [a]Prov 1:33; Jer 23:6 [b]Ps 37:11; 69:36; Matt 5:5
25:14 [a]Prov 3:32; John 7:17 [b]Gen 17:1,2
25:15 [a]Ps 123:2; 141:8 [b]Ps 31:4; 124:7
25:16 [a]Ps 69:16 [b]Ps 143:4
25:17 [a]Ps 40:12 [b]Ps 107:6
*25:18 [a]2 Sam 16:12; Ps 31:7 [b]Ps 103:3
25:19 [a]Ps 3:1 [b]Ps 9:13
25:20 [a]Ps 86:2 [b]Ps 25:2
25:21 [a]Ps 41:12 [b]Ps 25:3
*25:22 [a]Ps 130:8

A Psalm of David.

26 [a]Vindicate me, O LORD, for I have [b]walked in my integrity,
And I have [c]trusted in the LORD [d]without wavering.
2 [a]Examine me, O LORD, and try me;
[b]Test my mind and my heart.
3 For Your [a]lovingkindness is before my eyes,
And I have [b]walked in Your truth.
4 I do not [a]sit with deceitful men,
Nor will I go with [b]pretenders.
5 I [a]hate the assembly of evildoers,

*26:1-12 *26:1 [a]Ps 7:8 [b]2 Kin 20:3; Prov 20:7 [c]Ps 13:5; 28:7 [d]Heb 10:23
26:2 [a]Ps 17:3; 139:23 [b]Ps 7:9
26:3 [a]Ps 48:9 [b]2 Kin 20:3; Ps 86:11
26:4 [a]Ps 1:1 [b]Ps 28:3
26:5 [a]Ps 31:6; 139:21

25:6–7 *Remember* your long-standing mercy and love, but *Do not remember* the long ago sins of my youth.

25:18–20 Confession and forgiveness are necessary for deliverance.

25:22 What David has prayed for himself, he also prays for the nation.

Psalm 26 David first seeks divine vindication of his integrity (vv. 1–8), then petitions God to deliver him from the fate of the wicked (vv. 9–11), and finally resolves to praise the Lord for answering (v. 12).

26:1 *integrity.* I.e., sincerity of purpose and single-hearted devotion, not sinlessness.

26:2 David invites God to *Examine* his claim to be innocent of the charges of wickedness brought against him by others. See note on 17:3.

And I will not sit with the wicked.

*26:6 6 I shall [a]wash my hands in innocence,
And I will go about [b]Your altar, O LORD,

26:7 7 That I may proclaim with the voice of
[a]thanksgiving
And declare all Your wonders.

26:8 8 O LORD, I [a]love the habitation of Your house
And the place where Your [b]glory dwells.

*26:9 9 [a]Do not take my soul away *along* with sinners,
Nor my life with [b]men of bloodshed,

26:10 10 In whose hands is a [a]wicked scheme,
And whose right hand is full of [b]bribes.

26:11 11 But as for me, I shall [a]walk in my integrity;
[b]Redeem me, and be gracious to me.

26:12 12 [a]My foot stands on a [b]level place;
In the [c]congregations I shall bless the LORD.

A Psalm of David.

*27:1-14 **27** The LORD is my [a]light and my [b]salvation;
*27:1 Whom shall I fear?
The LORD is the [c]defense of my life;
[d]Whom shall I dread?

2 When evildoers came upon me to [a]devour my flesh,
My adversaries and my enemies, they
[b]stumbled and fell.

3 Though a [a]host encamp against me,
My heart will not fear;
Though war arise against me,
In *spite of* this I shall be [b]confident.

27:3

4 [a]One thing I have asked from the LORD, that I shall seek:
That I may [b]dwell in the house of the LORD all the days of my life,
To behold [c]the beauty of the LORD
And to [d]meditate in His temple.

27:4

5 For in the [a]day of trouble
He will [b]conceal me in His tabernacle;
In the secret place of His tent He will [c]hide me;
He will [d]lift me up on a rock.

*27:5

6 And now [a]my head will be lifted up above my enemies around me,
And I will offer in His tent [b]sacrifices with shouts of joy;
I will [c]sing, yes, I will sing praises to the LORD.

*27:6

7 [a]Hear, O LORD, when I cry with my voice,
And be gracious to me and [b]answer me.

27:7

8 *When You said,* "[a]Seek My face," my heart said to You,
"Your face, O LORD, [b]I shall seek."

27:8

9 [a]Do not hide Your face from me,
Do not turn Your servant away in [b]anger;
You have been [c]my help;

27:9

26:6 *wash my hands.* First, a symbolic action, then a figure of speech attesting to innocence (Deut. 21:6; Job 9:30).

26:9–10 *Do not take.* David prays for a holy separation from sinners so that in the day of judgment he will not be taken with them.

Psalm 27 In this great anthem of praise, David expresses his confidence in the Lord (vv. 1–6), prays for continued victory (vv. 7–12), and rejoices in his waiting on the Lord (vv. 13–14).

27:1 *light* dispels the anxieties and dangers of darkness; *salvation* guarantees the defeat of all adversaries; *defense* (stronghold) assures victory against all assaults.

27:4 *beauty.* Graciousness, kindness of the Lord. *temple.* The Tabernacle, since Solomon's Temple was not yet built.

27:5 *tabernacle.* Tent, a place of shelter.

27:6 *lifted up* in victory.

27:9 d Ps 94:14 e Ps 37:28

*27:10 a Is 49:15 b Is 40:11

27:11 a Ps 25:4; 86:11 b Ps 5:8; 26:12

*27:12 a Ps 41:2 b Deut 19:18; Ps 35:11; Matt 26:60 c Acts 9:1

27:13 a Ps 31:19 b Job 28:13; Ps 52:5; 116:9; 142:5; Is 38:11; Jer 11:19; Ezek 26:20

27:14 a Ps 25:3; 37:34; 40:1; 62:5; 130:5; Prov 20:22; Is 25:9 b Ps 31:24

d Do not abandon me nor e forsake me,
O God of my salvation!
10 For my father and a my mother have forsaken me,
But b the LORD will take me up.

11 a Teach me Your way, O LORD,
And lead me in a b level path
Because of my foes.
12 Do not deliver me over to the a desire of my adversaries,
For b false witnesses have risen against me,
And such as c breathe out violence.
13 *I would have despaired* unless I had believed that I would see the a goodness of the LORD
In the b land of the living.
14 a Wait for the LORD;
Be b strong and let your heart take courage;
Yes, wait for the LORD.

A Psalm of David.

*28:1-9 *28:1 a Ps 18:2 b Ps 35:22; 39:12; 83:1 c Ps 88:4; 143:7; Prov 1:12

28:2 a Ps 140:6 b Ps 134:2; 141:2; Lam 2:19; 1 Tim 2:8 c Ps 5:7; 138:2 d 1 Kin 6:5

28:3 a Ps 26:9

28 To You, O LORD, I call;
My a rock, do not be deaf to me,
For if You b are silent to me,
I will become like those who c go down to the pit.
2 Hear the a voice of my supplications when I cry to You for help,
When I b lift up my hands c toward Your holy d sanctuary.
3 a Do not drag me away with the wicked
And with those who work iniquity,
Who b speak peace with their neighbors,
While evil is in their hearts.
4 Requite them a according to their work and according to the evil of their practices;
Requite them according to the deeds of their hands;
Repay them their recompense.
5 Because they a do not regard the works of the LORD
Nor the deeds of His hands,
He will tear them down and not build them up.

6 Blessed be the LORD,
Because He a has heard the voice of my supplication.
7 The LORD is my a strength and my b shield;
My heart c trusts in Him, and I am helped;
Therefore d my heart exults,
And with e my song I shall thank Him.
8 The LORD is their a strength,
And He is a b saving defense to His anointed.
9 a Save Your people and bless b Your inheritance;
Be their c shepherd also, and d carry them forever.

A Psalm of David.

28:3 b Ps 12:2; 55:21; 62:4; Jer 9:8

28:4 a Ps 62:12; 2 Tim 4:14; Rev 18:6; 22:12

28:5 a Is 5:12

28:6 a Ps 28:2

28:7 a Ps 18:2; 59:17 b Ps 3:3 c Ps 13:5; 112:7 d Ps 16:9 e Ps 40:3; 69:30

*28:8 a Ps 20:6; 89:17 b Ps 27:1; 140:7

28:9 a Ps 106:47 b Deut 9:29; 32:9; 1 Kin 8:51; Ps 33:12; 106:40 c Ps 80:1 d Deut 1:31; Is 40:11; 46:3; 63:9

*29:1-11 *29:1 a 1 Chr 16:28, 29; Ps 96:7-9

29 a Ascribe to the LORD,
O sons of the mighty,

27:10 This verse is probably conditional: "If my father . . ."

27:12 *false witnesses.* The enemies' principal tactic was slander.

Psalm 28 In this lament psalm, David petitions the Lord to deliver him from the just judgment due his enemies (vv. 1–4), confidently predicts their punishment (v. 5), publicly praises God for the assurance of an answer to his prayer (vv. 6–8), and petitions the Lord to save Israel (v. 9).

28:1 *silent.* Deaf, in the sense of not answering. *pit.* The grave.

28:2 *sanctuary.* Refers to the Holy of Holies.

28:8–9 The Lord provides the *strength* of a fortress and the care of a *shepherd.*

Psalm 29 This hymn of David ascribes *glory* to the omnipotent Lord (vv. 1–2) who controls and reveals Himself in nature (vv. 3–9) and in blessing His people with *strength* and *peace* (vv.

Ascribe to the LORD glory
and strength.
2 Ascribe to the LORD the
glory due to His name;
Worship the LORD [a]in holy
array.

3 The [a]voice of the LORD is
upon the waters;
The God of glory
[b]thunders,
The LORD is over [c]many
waters.
4 The voice of the LORD is
[a]powerful,
The voice of the LORD is
majestic.
5 The voice of the LORD
breaks the cedars;
Yes, the LORD breaks in
pieces [a]the cedars of
Lebanon.
6 He makes Lebanon [a]skip
like a calf,
And [b]Sirion like a young
wild ox.
7 The voice of the LORD hews
out flames of fire.
8 The voice of the LORD
shakes the wilderness;
The LORD shakes the
wilderness of [a]Kadesh.
9 The voice of the LORD
makes [a]the deer to
calve
And strips the forests bare;
And [b]in His temple
everything says,
"Glory!"

10 The LORD sat *as King* at the
[a]flood;
Yes, the LORD sits as [b]King
forever.
11 The LORD will give
[a]strength to His
people;
The LORD will bless His
people with [b]peace.

A Psalm; a Song
at the Dedication of the
House. *A Psalm* of David.

30 I will [a]extol You,
O LORD, for You have
[b]lifted me up,
And have not let my
[c]enemies rejoice over
me.
2 O LORD my God,
I [a]cried to You for help,
and You [b]healed me.
3 O LORD, You have
[a]brought up my soul
from Sheol;
You have kept me alive,
that I would not [b]go
down to the pit.
4 [a]Sing praise to the LORD,
you [b]His godly ones,
And [c]give thanks to His
holy [d]name.
5 For [a]His anger is but for a
moment,
His [b]favor is for a lifetime;
Weeping may [c]last for the
night,
But a shout of joy *comes* in
the morning.

6 Now as for me, I said in
my prosperity,
"I will [a]never be moved."

29:2 [a]2 Chr 20:21; Ps 110:3
***29:3** [a]Ps 104:7 [b]Job 37:4,5; Ps 18:13 [c]Ps 18:16; 107:23
29:4 [a]Ps 68:33
***29:5** [a]Judg 9:15; 1 Kin 5:6; Ps 104:16; Is 2:13; 14:8
29:6 [a]Ps 114:4,6 [b]Deut 3:9
29:8 [a]Num 13:26
29:9 [a]Job 39:1 [b]Ps 26:8
***29:10** [a]Gen 6:17
29:10 [b]Ps 10:16
29:11 [a]Ps 28:8; 68:35; Is 40:29 [b]Ps 37:11; 72:3
***30:1-12**
30:1 [a]Ps 118:28; 145:1 [b]Ps 3:3 [c]Ps 25:2; 35:19,24
30:2 [a]Ps 88:13 [b]Ps 6:2; 103:3; Is 53:5
***30:3** [a]Ps 86:13 [b]Ps 28:1
30:4 [a]Ps 149:1 [b]Ps 50:5 [c]Ps 97:12 [d]Ex 3:15; Ps 135:13; Hos 12:5
***30:5** [a]Ps 103:9; Is 26:20; 54:7,8 [b]Ps 118:1 [c]Ps 126:5; 2 Cor 4:17
***30:6** [a]Ps 10:6; 62:2, 6

10–11). The name *LORD* (Yahweh) occurs 18 times in this brief psalm. See note on Gen. 2:4.

29:1 *sons of the mighty.* Probably refers to angels (though some understand the reference to be to the people of God).

29:2 *in holy array,* or in the beauty of holiness. Though the phrase may be translated either way, it likely refers to God's holiness not man's. It means "Worship the Lord for the splendor of His holiness." The phrase also occurs in 96:9; 110:3; 1 Chron. 16:29; 2 Chron. 20:21.

29:3–9 David describes a mighty thunderstorm that rises from the W over the Mediterranean (vv. 3–4), breaks in full fury over the mountains of *Lebanon* and *Sirion* (Mount Hermon) and down the length of Canaan (vv. 5–7), and finally passes out of sight and sound into the *wilderness of Kadesh* (vv. 8–9). *flames of fire* (v. 7) = lightning.

29:5 On the mighty *cedars of Lebanon,* see note on 1 Kings 5:6.

29:10 The Hebrew word used here for *flood* is found elsewhere only in Gen. 6–11; thus David is apparently referring here to the Flood of Noah.

Psalm 30 In this individual thanksgiving psalm, David acknowledges God's deliverance, calling on the congregation to join in praise (vv. 1–5); he remembers his past sin (vv. 6–10) and renews his praise to God (vv. 11–12). *Dedication of the House.* Likely the dedication of the site of the Temple (1 Chron. 21:26; 22:1).

30:3 *You have brought up my soul from Sheol.* I.e., God delivered him from the brink of death.

30:5 Whereas God's anger is but for a moment, His favor is for *a lifetime.*

30:6–7 David reflects on his past distress

7 O LORD, by Your favor You have made my mountain to stand strong;
You [a]hid Your face, I was dismayed.
8 To You, O LORD, I called,
And to the Lord I made supplication:
9 "What profit is there in my blood, if I [a]go down to the pit?
Will the [b]dust praise You? Will it declare Your faithfulness?
10 "[a]Hear, O LORD, and be gracious to me;
O LORD, be my [b]helper."
11 You have turned for me [a]my mourning into dancing;
You have [b]loosed my sackcloth and girded me with [c]gladness,
12 That *my* [a]soul may sing praise to You and not be silent.
O LORD my God, I will [b]give thanks to You forever.

For the choir director.
A Psalm of David.

31 [a]In You, O LORD, I have taken refuge;
Let me never [b]be ashamed;
[c]In Your righteousness deliver me.
2 [a]Incline Your ear to me, rescue me quickly;
Be to me a [b]rock of strength,
A stronghold to save me.
3 For You are my rock and [a]my fortress;
For [b]Your name's sake You will lead me and guide me.
4 You will [a]pull me out of the net which they have secretly laid for me,
For You are my [b]strength.
5 [a]Into Your hand I commit my spirit;
You have [b]ransomed me, O LORD, [c]God of truth.
6 I hate those who [a]regard vain idols,
But I [b]trust in the LORD.
7 I will [a]rejoice and be glad in Your lovingkindness,
Because You have [b]seen my affliction;
You have known the troubles of my soul,
8 And You have not [a]given me over into the hand of the enemy;
You have set my feet in a large place.
9 Be gracious to me, O LORD, for [a]I am in distress;
My [b]eye is wasted away from grief, [c]my soul and my body *also*.
10 For my life is spent with [a]sorrow
And my years with sighing;
My [b]strength has failed because of my iniquity,
And [c]my body has wasted away.
11 Because of all my adversaries, I have become a [a]reproach,
Especially to my [b]neighbors,
And an object of dread to my acquaintances;
Those who see me in the street flee from me.

30:7 [a]Deut 31:17; Ps 104:29; 143:7
*30:9 [a]Ps 28:1 [b]Ps 6:5
30:10 [a]Ps 4:1; 27:7 [b]Ps 27:9; 54:4
30:11 [a]Eccl 3:4; Jer 31:4,13 [b]Is 20:2 [c]Ps 4:7
30:12 [a]Ps 16:9; 57:8; 108:1 [b]Ps 44:8
*31:1-24 31:1 [a]Ps 31:1-3; 71:1-3 [b]Ps 25:2 [c]Ps 143:1
31:2 [a]Ps 17:6; 71:2; 86:1; 102:2 [b]Ps 18:2; 71:3
31:3 [a]Ps 18:2 [b]Ps 23:3; 25:11
31:4 [a]Ps 25:15 [b]Ps 46:1
*31:5 [a]Luke 23:46; Acts 7:59 [b]Ps 55:18; 71:23 [c]Deut 32:4; Ps 71:22
31:6 [a]Jon 2:8 [b]Ps 52:8
31:7 [a]Ps 90:14 [b]Ps 10:14
31:8 [a]Deut 32:30; Ps 37:33
*31:9 [a]Ps 66:14; 69:17 [b]Ps 6:7 [c]Ps 63:1
31:10 [a]Ps 13:2 [b]Ps 39:11 [c]Ps 32:3; 38:3; 102:3
31:11 [a]Ps 69:19 [b]Job 19:13; Ps 38:11; 88:8,18

caused by his self-sufficiency and by God's chastening. Some hold that this refers to the plague God sent on Israel because of David's census (2 Sam. 24; 1 Chron. 21). If so, 70,000 died because of his sin.

30:9 The idea of this verse is that, if David dies, he cannot offer praise to God. See note on 6:4–5.

Psalm 31 In this lament psalm, David first addresses his prayer to God (vv. 1–8), laments his physical distress and danger (vv. 9–13), petitions the Lord to deliver him and silence his enemies (vv. 14–18), praises the Lord for delivering His own (vv. 19–22), and exhorts the godly to love the Lord and be strong (vv. 23–24).

31:5 Committing one's life to God is the epitome of faith. Jesus made the supreme commitment on the cross (Luke 23:46; cf. Acts 7:59).

31:9–12 David describes his extreme physical and emotional distress because of the attacks against him.

12 I am [a]forgotten as a dead man, out of mind;
I am like a broken vessel.
13 For I have heard the [a]slander of many,
[b]Terror is on every side;
While they [c]took counsel together against me,
They [d]schemed to take away my life.
14 But as for me, I trust in You, O LORD,
I say, "[a]You are my God."
15 My [a]times are in Your hand;
[b]Deliver me from the hand of my enemies and from those who persecute me.
16 Make Your [a]face to shine upon Your servant;
[b]Save me in Your lovingkindness.
17 Let me not be [a]put to shame, O LORD, for I call upon You;
Let the [b]wicked be put to shame, let them [c]be silent in Sheol.
18 Let the [a]lying lips be mute,
Which [b]speak arrogantly against the righteous
With pride and contempt.
19 How great is Your [a]goodness,
Which You have stored up for those who fear You,
Which You have wrought for those who [b]take refuge in You,
[c]Before the sons of men!
20 You hide them in the [a]secret place of Your presence from the [b]conspiracies of man;
You keep them secretly in a shelter from the [c]strife of tongues.
21 [a]Blessed be the LORD,
For He has made [b]marvelous His lovingkindness to me in a besieged [c]city.
22 As for me, [a]I said in my alarm,
"I am [b]cut off from before Your eyes";
Nevertheless You [c]heard the voice of my supplications
When I cried to You.
23 O love the LORD, all you [a]His godly ones!
The LORD [b]preserves the faithful
And fully [c]recompenses the proud doer.
24 [a]Be strong and let your heart take courage,
All you who hope in the LORD.

A Psalm of David.
A Maskil.

32 [a]How blessed is he whose transgression is forgiven,
Whose sin is covered!
2 How blessed is the man to whom the LORD [a]does not impute iniquity,
And in whose spirit there is [b]no deceit!
3 When [a]I kept silent *about my sin,* [b]my body wasted away
Through my [c]groaning all day long.

31:12 [a]Ps 88:5
31:13 [a]Ps 50:20; Jer 20:10 [b]Lam 2:22 [c]Ps 62:4; Matt 27:1 [d]Ps 41:7
31:14 [a]Ps 140:6
31:15 [a]Job 14:5; 24:1 [b]Ps 143:9
31:16 [a]Num 6:25; Ps 4:6; 80:3 [b]Ps 6:4
31:17 [a]Ps 25:2,20 [b]Ps 25:3 [c]1 Sam 2:9; Ps 94:17; 115:17
31:18 [a]Ps 109:2; 120:2 [b]1 Sam 2:3; Ps 94:4; Jude 15
31:19 [a]Ps 65:4; 145:7; Is 64:4; Rom 2:4; 11:22 [b]Ps 5:11 [c]Ps 23:5
31:20 [a]Ps 27:5 [b]Ps 37:12
31:20 [c]Job 5:21; Ps 31:13
31:21 [a]Ps 28:6 [b]Ps 17:7 [c]1 Sam 23:7; Ps 87:5
*31:22 [a]Ps 116:11 [b]Ps 88:5; Is 38:11,12; Lam 3:54 [c]Ps 18:6; 66:19; 145:19
31:23 [a]Ps 30:4; 37:28; 50:5 [b]Ps 145:20; Rev 2:10 [c]Deut 32:41; Ps 94:2
31:24 [a]Ps 27:14
*32:1-11
*32:1 [a]Ps 85:2; 103:3; Rom 4:7,8
32:2 [a]2 Cor 5:19 [b]John 1:47
32:3 [a]Ps 39:2,3 [b]Ps 31:10 [c]Ps 38:8

31:22 *in my alarm* or consternation. A moment of panic that he might have been cut off from God.

Psalm 32 This psalm of forgiveness is probably the sequel to Ps. 51, in which David confesses his sin with Bathsheba. Here he describes the blessing of forgiveness that followed chastening and confession (vv. 1–5), then encourages others to seek the Lord's deliverance rather than stubbornly refusing to follow Him (vv. 6–10), and finally exhorts them to rejoice in the Lord (v. 11).

Maskil. Probably means a contemplative or didactic poem.

32:1 *blessed.* How happy. See note on 1:1–3.

32:1–2, 5 Wickedness is described as *transgression* (rebellion), *sin* (missing the mark by hitting the wrong mark), and *iniquity* (guilt). God's dealing with sin is described by such terms as *forgiven, covered,* and not imputed.

32:3–4 While David *kept silent* (did not immediately confess his sin), God chastened him physically and emotionally.

4 For day and night [a]Your hand was heavy upon me;
My [b]vitality was drained away *as* with the fever heat of summer. Selah.
5 I [a]acknowledged my sin to You,
And my iniquity I [b]did not hide;
I said, "[c]I will confess my transgressions to the LORD";
And You [d]forgave the guilt of my sin. Selah.
6 Therefore, let everyone who is godly pray to You [a]in a time when You may be found;
Surely [b]in a flood of great waters they shall not reach him.
7 You are [a]my hiding place;
You [b]preserve me from trouble;
You surround me with [c]songs of deliverance. Selah.
8 I will [a]instruct you and teach you in the way which you should go;
I will counsel you [b]with My eye upon you.
9 Do not be [a]as the horse or as the mule which have no understanding,
Whose trappings include bit and bridle to hold them in check,
Otherwise they will not come near to you.
10 Many are the [a]sorrows of the wicked,
But [b]he who trusts in the LORD, lovingkindness shall surround him.
11 Be [a]glad in the LORD and rejoice, you righteous ones;
And shout for joy, all you who are [b]upright in heart.

32:4 [a]1 Sam 5:6; Job 23:2; 33:7; Ps 38:2; 39:10 [b]Ps 22:15
***32:5** [a]Lev 26:40 [b]Job 31:33 [c]Ps 38:18; Prov 28:13; 1 John 1:9 [d]Ps 103:12
32:6 [a]Ps 69:13; Is 55:6 [b]Ps 46:1-3; 69:1; 124:5; 144:7; Is 43:2
32:7 [a]Ps 9:9; 31:20; 91:1; 119:114 [b]Ps 121:7 [c]Ex 15:1; Judg 5:1; Ps 40:3
***32:8** [a]Ps 25:8 [b]Ps 33:18
32:9 [a]Prov 26:3
32:10 [a]Ps 16:4; Prov 13:21; Rom 2:9 [b]Ps 5:11,12; Prov 16:20
32:11 [a]Ps 64:10; 68:3; 97:12
32:11 [b]Ps 7:10; 64:10

33 [a]Sing for joy in the LORD, O you righteous ones;
Praise is [b]becoming to the upright.
2 Give thanks to the LORD with the [a]lyre;
Sing praises to Him with a [b]harp of ten strings.
3 Sing to Him a [a]new song;
Play skillfully with [b]a shout of joy.
4 For the word of the LORD [a]is upright,
And all His work is *done* [b]in faithfulness.
5 He [a]loves righteousness and justice;
The [b]earth is full of the lovingkindness of the LORD.
6 By the [a]word of the LORD the heavens were made,
And [b]by the breath of His mouth [c]all their host.
7 He gathers the [a]waters of the sea together as a heap;
He lays up the deeps in storehouses.
8 Let [a]all the earth fear the LORD;
Let all the inhabitants of the world [b]stand in awe of Him.
9 For [a]He spoke, and it was done;
He commanded, and it stood fast.
10 The LORD [a]nullifies the counsel of the nations;
He frustrates the plans of the peoples.
11 The [a]counsel of the LORD stands forever,

***33:1-22**
33:1 [a]Ps 32:11; Phil 3:1; 4:4 [b]Ps 92:1; 147:1
33:2 [a]Ps 71:22; 147:7 [b]Ps 144:9
33:3 [a]Ps 40:3; 96:1; 98:1; 144:9; Is 42:10; Rev 5:9 [b]Ps 98:4
***33:4** [a]Ps 19:8 [b]Ps 119:90
33:5 [a]Ps 11:7; 37:28 [b]Ps 119:64
33:6 [a]Gen 1:6; Ps 148:5; Heb 11:3 [b]Ps 104:30 [c]Gen 2:1
***33:7** [a]Ex 15:8; Josh 3:16; Ps 78:13
33:8 [a]Ps 67:7 [b]Ps 96:9
33:9 [a]Gen 1:3; Ps 148:5
33:10 [a]Ps 2:1-3; Is 8:10; 19:3
33:11 [a]Job 23:12; Prov 19:21

32:5 When he confessed, God forgave (1 John 1:9).
32:8–10 The speaker is David, who now instructs others on the basis of his own experience.
Psalm 33 In this anonymous hymn of praise, the psalmist calls on the righteous to praise the Lord (vv. 1–3) because of His dependability as Ruler (vv. 4–12) and Judge (vv. 13–19). Verses 20–22 are a final chorus of praise.
33:4–5 These verses summarize the heart of the psalm: God is dependable in all His words and works, which are characterized by righteousness, justice, and grace.
33:7 *the deeps.* The vast masses of turbulent water, which God controls.

The [b]plans of His heart
from generation to
generation.
12 Blessed is the [a]nation
whose God is the LORD,
The people whom He has
[b]chosen for His own
inheritance.

13 The LORD [a]looks from
heaven;
He [b]sees all the sons of
men;
14 From [a]His dwelling place
He looks out
On all the inhabitants of
the earth,
15 He who [a]fashions the
hearts of them all,
He who [b]understands all
their works.
16 [a]The king is not saved by
a mighty army;
A warrior is not delivered
by great strength.
17 A [a]horse is a false hope
for victory;
Nor does it deliver anyone
by its great strength.
18 Behold, [a]the eye of the
LORD is on those who
fear Him,
On those who [b]hope for
His lovingkindness,
19 To [a]deliver their soul
from death
And to keep them alive
[b]in famine.
20 Our soul [a]waits for the
LORD;
He is our [b]help and our
shield.
21 For our [a]heart rejoices in
Him,
Because we trust in His
holy name.
22 Let Your lovingkindness,
O LORD, be upon us,
According as we have
hoped in You.

A Psalm of David when he
feigned madness
before Abimelech, who drove
him away and he
departed.

34 I will [a]bless the LORD
at all times;
His [b]praise shall
continually be in my
mouth.
2 My soul shall [a]make its
boast in the LORD;
The [b]humble shall hear it
and rejoice.
3 O [a]magnify the LORD with
me,
And let us [b]exalt His
name together.

4 I [a]sought the LORD, and
He answered me,
And [b]delivered me from
all my fears.
5 They [a]looked to Him and
were radiant,
And their faces shall
[b]never be ashamed.
6 This poor man cried, and
[a]the LORD heard him
And saved him out of all
his troubles.
7 The [a]angel of the LORD
encamps around those
who fear Him,
And rescues them.

8 O [a]taste and see that the
LORD is good;
How [b]blessed is the man
who takes refuge in
Him!
9 O fear the LORD, you [a]His
saints;
For to those who fear Him
there is [b]no want.

33:11 [b]Ps 40:5; 92:5; 139:17; Is 55:8
*33:12 [a]Ps 144:15 [b]Ex 19:5; Deut 7:6; Ps 28:9
33:13 [a]Job 28:24; Ps 14:2 [b]Ps 11:4
33:14 [a]1 Kin 8:39,43; Ps 102:19
33:15 [a]Job 10:8; Ps 119:73 [b]2 Chr 16:9; Job 34:21; Jer 32:19
33:16 [a]Ps 44:6; 60:11
33:17 [a]Ps 20:7; 147:10; Prov 21:31
33:18 [a]Job 36:7; Ps 32:8; 34:15; 1 Pet 3:12 [b]Ps 32:10; 147:11
33:19 [a]Ps 56:13; Acts 12:11 [b]Job 5:20; Ps 37:19
33:20 [a]Ps 62:1; 130:6; Is 8:17 [b]Ps 115:9
33:21 [a]Ps 13:5; 28:7; Zech 10:7; John 16:22
*33:22
*34:1-22
34:1 [a]Eph 5:20; 1 Thess 5:18 [b]Ps 71:6
34:2 [a]Ps 44:8; Jer 9:24; 1 Cor 1:31 [b]Ps 69:32
34:3 [a]Ps 35:27; 69:30; Luke 1:46 [b]Ps 18:46
34:4 [a]2 Chr 15:2; Ps 9:10; Matt 7:7 [b]Ps 34:6,17,19
34:5 [a]Ps 36:9; Is 60:5 [b]Ps 25:3
*34:6 [a]Ps 34:4
*34:7 [a]Ps 91:11; Dan 6:22
34:8 [a]Ps 119:103; Heb 6:5; 1 Pet 2:3 [b]Ps 2:12
34:9 [a]Ps 31:23 [b]Ps 23:1

33:12 Israel was the *nation* chosen as God's *inheritance.*

33:22 *lovingkindness.* Loyal love, as also in verses 5 and 18. See note on Hos. 2:19.

Psalm 34 In this psalm of thanksgiving (an acrostic like Ps. 25), David calls on the congregation to praise the Lord for delivering him and for His goodness to His people (vv. 1–10) and then instructs the people concerning the righteous path to a long life (vv. 11–22). David *feigned madness* before Achish (see 1 Sam. 21:10–15), who is referred to here (in superscription) under the dynastic title *Abimelech.* See note on Gen. 26:1.

34:6 *poor.* Not necessarily without material resources but without means to deliver himself.

34:7 *The angel of the LORD.* The Lord Himself will protect His own. See note on Gen. 16:9.

*34:10 [a] Ps 84:11

10 The young lions do lack and suffer hunger;
But they who seek the LORD shall [a]not be in want of any good thing.

34:11 [a] Ps 66:16 [b] Ps 32:8 [c] Ps 111:10

11 [a]Come, you children, listen to me;
[b]I will teach you [c]the fear of the LORD.

*34:12 [a] Ps 34:12-16; 1 Pet 3:10-12 [b] Eccl 3:13

12 [a]Who is the man who desires life
And loves *length of* days that he may [b]see good?

34:13 [a] Ps 141:3; Prov 13:3; James 1:26 [b] 1 Pet 2:22

13 Keep [a]your tongue from evil
And your lips from speaking [b]deceit.

34:14 [a] Ps 37:27; Is 1:16,17 [b] Rom 14:19; Heb 12:14

14 [a]Depart from evil and do good;
Seek peace and [b]pursue it.

34:15 [a] Job 36:7; Ps 33:18

15 The [a]eyes of the LORD are toward the righteous
And His ears are *open* to their cry.

34:16 [a] Lev 17:10; Jer 44:11; Amos 9:4 [b] Job 18:17; Ps 9:6; 109:15; Prov 10:7

16 The [a]face of the LORD is against evildoers,
To [b]cut off the memory of them from the earth.

34:17 [a] Ps 34:6; 145:19

17 *The righteous* [a]cry, and the LORD hears
And delivers them out of all their troubles.

34:18 [a] Ps 145:18 [b] Ps 147:3; Is 61:1 [c] Ps 51:17; Is 57:15

18 The LORD [a]is near to the [b]brokenhearted
And saves those who are [c]crushed in spirit.

34:19 [a] Prov 24:16 [b] Ps 71:20; 2 Tim 3:11f [c] Ps 34:4,6,17

19 [a]Many are the [b]afflictions of the righteous,
But the LORD [c]delivers him out of them all.

*34:20 [a] John 19:33,36

20 He keeps all his bones,
[a]Not one of them is broken.

34:21 [a] Ps 94:23; 140:11; Prov 24:16

21 [a]Evil shall slay the wicked,
And those who hate the righteous will be condemned.

34:22 [a] 1 Kin 1:29; Ps 71:23 [b] Ps 37:40

22 The LORD [a]redeems the soul of His servants,
And none of those who [b]take refuge in Him will be condemned.

A Psalm of David.

*35:1-28 35:1 [a] Ps 18:43; Is 49:25 [b] Ps 56:2

35 Contend, O LORD, with those who [a]contend with me;
Fight against those who [b]fight against me.

35:2 [a] Ps 91:4 [b] Ps 44:26

2 Take hold of [a]buckler and shield
And rise up for [b]my help.

35:3 [a] Ps 62:2

3 Draw also the spear and the battle-axe to meet those who pursue me;
Say to my soul, "I am [a]your salvation."

35:4 [a] Ps 70:2 [b] Ps 40:14; 129:5

4 Let those be [a]ashamed and dishonored who seek my life;
Let those be [b]turned back and humiliated who devise evil against me.

*35:5 [a] Job 21:18; Ps 83:13; Is 29:5

5 Let them be [a]like chaff before the wind,
With the angel of the LORD driving *them* on.

35:6 [a] Ps 73:18; Jer 23:12

6 Let their way be dark and [a]slippery,
With the angel of the LORD pursuing them.

*35:7 [a] Ps 69:4; 109:3; 140:5 [b] Ps 9:15

7 For [a]without cause they [b]hid their net for me;
Without cause they dug a pit for my soul.

35:8 [a] Ps 55:23; Is 47:11; 1 Thess 5:3

8 Let [a]destruction come upon him unawares,

34:10 Though the king of the beasts may starve, the Lord provides for His own (cf. 23:1).

34:12–14 David practiced what he preached (1 Sam. 25:14–16), and so should the Christian (1 Peter 3:10–12).

34:20 *He keeps all his bones.* I.e., God preserves the righteous man, though he may be severely afflicted. This scripture had a unique fulfillment in the Righteous One, Jesus Christ (John 19:36).

Psalm 35 In this imprecatory psalm (see Introduction), David petitions the Lord to deliver him and to bring destruction on his enemies (vv. 1–10), laments the unjust hatred of his enemies against him (vv. 11–16), and further petitions the Lord for deliverance and justice (vv. 17–28). It was likely written during the time David was being hunted by Saul and is in a sense an elaboration of 1 Sam. 24:15. The imprecation is not against Saul himself (for David has spared his life), but against those who fomented Saul's insane jealousy against David.

35:5 *the angel of the* LORD. See 34:7 and note on Gen. 16:9.

35:7–8 A classic example of poetic justice.

35:8 [b]Ps 9:15 [c]Ps 73:18
And [b]let the net which he hid catch himself;
Into that very [c]destruction let him fall.

35:9 [a]Is 61:10 [b]Ps 9:14; 13:5; Luke 1:47
9 And my soul shall [a]rejoice in the LORD;
It shall [b]exult in His salvation.

35:10 [a]Ps 51:8 [b]Ex 15:11; Ps 86:8; Mic 7:18 [c]Ps 18:17 [d]Ps 37:14; 109:16
10 All my [a]bones will say,
"LORD, [b]who is like You,
Who delivers the afflicted from him [c]who is too strong for him,
And [d]the afflicted and the needy from him who robs him?"

35:11 [a]Ps 27:12
11 [a]Malicious witnesses rise up;
They ask me of things that I do not know.

35:12 [a]Ps 38:20; 109:5; Jer 18:20; John 10:32
12 They [a]repay me evil for good,
To the bereavement of my soul.

35:13 [a]Job 30:25 [b]Ps 69:11 [c]Ps 69:10 [d]Matt 10:13; Luke 10:6
13 But as for me, [a]when they were sick, my [b]clothing was sackcloth;
I [c]humbled my soul with fasting,
And my [d]prayer kept returning to my bosom.

35:14 [a]Ps 38:6
14 I went about as though it were my friend or brother;
I [a]bowed down mourning, as one who sorrows for a mother.

35:15 [a]Obad 12 [b]Job 30:1,8,12 [c]Ps 7:2
15 But [a]at my stumbling they rejoiced and gathered themselves together;
The [b]smiters whom I did not know gathered together against me,
They [c]slandered me without ceasing.

35:16 [a]Job 16:9; Ps 37:12; Lam 2:16
16 Like godless jesters at a feast,
They [a]gnashed at me with their teeth.

35:17 [a]Ps 13:1; Hab 1:13 [b]Ps 35:7 [c]Ps 22:20,21
17 Lord, [a]how long will You look on?
Rescue my soul [b]from their ravages,
My [c]only *life* from the lions.

35:18 [a]Ps 22:22 [b]Ps 22:25
18 I will [a]give You thanks in the great congregation;
I will [b]praise You among a mighty throng.

*35:19 [a]Ps 13:4; 30:1; 38:16 [b]Ps 38:19; 69:4 [c]John 15:25 [d]Prov 6:13; 10:10
19 [a]Do not let those who are wrongfully [b]my enemies rejoice over me;
Neither let those [c]who hate me without cause [d]wink maliciously.

35:20 [a]Ps 55:21; Jer 9:8; Mic 6:12
20 For they do not speak peace,
But they devise [a]deceitful words against those who are quiet in the land.

35:21 [a]Job 16:10; Ps 22:13 [b]Ps 40:15; 70:3
21 They [a]opened their mouth wide against me;
They said, "[b]Aha, aha, our eyes have seen it!"

35:22 [a]Ex 3:7; Ps 10:14 [b]Ps 28:1 [c]Ps 10:1; 22:11; 38:21; 71:12
22 [a]You have seen it, O LORD, [b]do not keep silent;
O Lord, [c]do not be far from me.

*35:23 [a]Ps 7:6; 44:23; 59:4; 80:2
23 [a]Stir up Yourself, and awake to my right
And to my cause, my God and my Lord.

35:24 [a]Ps 9:4; 26:1; 43:1 [b]Ps 35:19
24 [a]Judge me, O LORD my God, according to Your righteousness,
And [b]do not let them rejoice over me.

35:25 [a]Ps 35:21 [b]Ps 56:1; 124:3; Prov 1:12; Lam 2:16
25 Do not let them say in their heart, "[a]Aha, our desire!"
Do not let them say, "We have [b]swallowed him up!"

35:26 [a]Ps 40:14 [b]Ps 109:29 [c]Job 19:5; Ps 38:16
26 Let [a]those be ashamed and humiliated altogether who rejoice at my distress;
Let those be [b]clothed with shame and dishonor who [c]magnify themselves over me.

35:19, 21 Both *wink maliciously* and *opened their mouth wide against me* signify gestures of malice and contempt.

35:23 *my God* (Elohim) *and my Lord* (Adonai). An appeal to the power and sovereignty of God. See notes on Gen. 1:1 and 15:2.

27 Let them [a]shout for joy
and rejoice, who favor
[b]my vindication;
And [c]let them say
continually, "The LORD
be magnified,
Who [d]delights in the
prosperity of His
servant."
28 And [a]my tongue shall
declare Your
righteousness
And Your praise all day
long.

For the choir director.
A Psalm of David
the servant of the LORD.

36 Transgression speaks to
the ungodly within his
heart;
There is [a]no fear of God
before his eyes.
2 For it [a]flatters him in his
own eyes
Concerning the discovery
of his iniquity *and* the
hatred *of it.*
3 The [a]words of his mouth
are wickedness and
deceit;
He has [b]ceased to be wise
and to do good.
4 He [a]plans wickedness
upon his bed;
He sets himself on a [b]path
that is not good;
He [c]does not despise evil.
5 Your [a]lovingkindness,
O LORD, extends to the
heavens,
Your faithfulness *reaches* to
the skies.
6 Your [a]righteousness is like
the mountains of God;
Your [b]judgments are *like* a
great deep.
O LORD, You [c]preserve
man and beast.
7 How [a]precious is Your
lovingkindness, O God!
And the children of men
[b]take refuge in the
shadow of Your wings.
8 They [a]drink their fill of
the abundance of Your
house;
And You give them to
drink of the [b]river of
Your delights.
9 For with You is the
[a]fountain of life;
In Your light we see light.
10 O continue Your
lovingkindness to
[a]those who know You,
And Your [b]righteousness
to the upright in heart.
11 Let not the foot of pride
come upon me,
And let not the hand of
the wicked drive me
away.
12 There the doers of iniquity
have fallen;
They have been thrust
down and [a]cannot rise.

A Psalm of David.

37 [a]Do not fret because
of evildoers,

35:27 [a]Ps 32:11 [b]Ps 9:4 [c]Ps 40:16; 70:4 [d]Ps 147:11; 149:4
35:28 [a]Ps 51:14; 71:15,24
*36:1-12 *36:1 [a]Rom 3:18
36:2 [a]Deut 29:19; Ps 10:11; 49:18
36:3 [a]Ps 10:7; 12:2 [b]Ps 94:8; Jer 4:22
36:4 [a]Prov 4:16; Mic 2:1 [b]Is 65:2 [c]Ps 52:3; Rom 12:9
*36:5 [a]Ps 57:10; 103:11; 108:4
36:6 [a]Ps 71:19 [b]Job 11:8; Ps 77:19; Rom 11:33 [c]Neh 9:6; Ps 104:14,15; 145:16
*36:7 [a]Ps 40:5; 139:17 [b]Ruth 2:12; Ps 17:8; 57:1; 91:4
36:8 [a]Ps 63:5; 65:4; Is 25:6; Jer 31:12-14 [b]Job 20:17; Ps 46:4; Rev 22:1
36:9 [a]Jer 2:13
36:10 [a]Jer 22:16 [b]Ps 24:5
36:12 [a]Ps 140:10; Is 26:14
*37:1-40 *37:1 [a]Prov 23:17; 24:19

Psalm 36 Against the backdrop of the evil schemes of wicked men (vv. 1–4), David voices praise in a description of the attributes of God working in behalf of man's salvation (vv. 5–9) and petitions God to continue His protective love (vv. 10–11) with a confident expression concerning the defeat of the wicked (v. 12). *servant of the* LORD (in superscription). A title God gave David as His anointed king (2 Sam. 3:18; 7:5, 8).

36:1 *Transgression,* rather than God, is viewed as speaking within the heart of a wicked man who regards it as an oracle (a divine utterance), assuring him that he need have no fear of God.

36:4 At night *upon his bed* the ungodly person plots the next day's evil. The godly meditates on God's law (1:2).

36:5 *lovingkindness.* Heb., *hesed.* Loyal love or covenant faithfulness (also vv. 7, 10). See note on Hos. 2:19.

36:7 *in the shadow of Your wings.* See note on Ruth 2:12.

Psalm 37 In this wisdom psalm, David uses a series of proverbial expressions to exhort the righteous to trust in the Lord, who will cause them to inherit the land (vv. 9, 22, 29), and not to fret about the wicked, who will be rooted out from the earth (vv. 22, 28, 34, 38). This psalm is an alphabetic acrostic, every second verse beginning with successive letters of the Hebrew alphabet.

37:1 *Do not fret.* Do not be incensed, angry, or indignant.

Be not [b]envious toward wrongdoers.
2 For they will [a]wither quickly like the grass
And [b]fade like the green herb.
3 [a]Trust in the LORD and do good;
[b]Dwell in the land and [c]cultivate faithfulness.
4 [a]Delight yourself in the LORD;
And He will [b]give you the desires of your heart.
5 [a]Commit your way to the LORD,
Trust also in Him, and He will do it.
6 He will bring forth [a]your righteousness as the light
And your judgment [b]as the noonday.
7 Rest in the LORD and [a]wait patiently for Him;
[b]Do not fret because of him who [c]prospers in his way,
Because of the man who carries out wicked schemes.
8 Cease from anger and [a]forsake wrath;
Do not fret; *it leads* only to evildoing.
9 For [a]evildoers will be cut off,
But those who wait for the LORD, they will [b]inherit the land.
10 Yet [a]a little while and the wicked man will be no more;
And you will look carefully for [b]his place and he will not be *there.*
11 But [a]the humble will inherit the land
And will delight themselves in [b]abundant prosperity.
12 The wicked [a]plots against the righteous
And [b]gnashes at him with his teeth.
13 The Lord [a]laughs at him,
For He sees [b]his day is coming.
14 The wicked have drawn the sword and [a]bent their bow
To cast down the [b]afflicted and the needy,
To [c]slay those who are upright in conduct.
15 Their sword will enter their own heart,
And their [a]bows will be broken.
16 [a]Better is the little of the righteous
Than the abundance of many wicked.
17 For the [a]arms of the wicked will be broken,
But the LORD [b]sustains the righteous.
18 The LORD [a]knows the days of the blameless,
And their [b]inheritance will be forever.
19 They will not be ashamed in the time of evil,
And [a]in the days of famine they will have abundance.
20 But the [a]wicked will perish;
And the enemies of the LORD will be like the glory of the pastures,
They vanish— [b]like smoke they vanish away.
21 The wicked borrows and does not pay back,
But the righteous [a]is gracious and gives.
22 For [a]those blessed by Him will [b]inherit the land,
But those [c]cursed by Him will be cut off.

37:1 [b]Ps 73:3; Prov 3:31
37:2 [a]Job 14:2; Ps 90:6; 92:7; James 1:11 [b]Ps 129:6
37:3 [a]Ps 62:8 [b]Deut 30:20 [c]Is 40:11; Ezek 34:13,14
37:4 [a]Job 22:26; Ps 94:19; Is 58:14 [b]Ps 21:2; 145:19; Matt 7:7,8
*37:5 [a]Ps 55:22; Prov 16:3; 1 Pet 5:7
37:6 [a]Ps 97:11; Is 58:8,10; Mic 7:9 [b]Job 11:17
37:7 [a]Ps 40:1; 62:5; Lam 3:26 [b]Ps 37:1,8 [c]Jer 12:1
37:8 [a]Eph 4:31; Col 3:8
*37:9 [a]Ps 37:2,22 [b]Ps 25:13; Prov 2:21; Is 57:13; 60:21; Matt 5:5
37:10 [a]Job 24:24 [b]Job 7:10; Ps 37:35,36
37:11 [a]Matt 5:5 [b]Ps 72:7
37:12 [a]Ps 31:13,20 [b]Ps 35:16
37:13 [a]Ps 2:4 [b]1 Sam 26:10; Job 18:20
37:14 [a]Ps 11:2; Lam 2:4 [b]Ps 35:10; 86:1 [c]Ps 11:2
37:15 [a]1 Sam 2:4; Ps 46:9
37:16 [a]Prov 15:16; 16:8
37:17 [a]Job 38:15; Ps 10:15; Ezek 30:21 [b]Ps 71:6; 145:14
37:18 [a]Ps 1:6; 31:7 [b]Ps 37:27,29
37:19 [a]Job 5:20; Ps 33:19
37:20 [a]Ps 73:27 [b]Ps 68:2; 102:3
37:21 [a]Ps 112:5,9
*37:22 [a]Prov 3:33 [b]Ps 37:9 [c]Job 5:3

37:2 In Palestine, vegetation *withers* even more quickly, illustrating the brevity of life (v. 20).

37:5 *Commit your way.* Roll your way. See note on Prov. 16:3.

37:9 *inherit the land.* The land of Canaan (also vv. 11, 29, 34).

37:22 A summary of the entire psalm.

23 [a]The steps of a man are established by the LORD,
And He [b]delights in his way.
24 When [a]he falls, he shall not be hurled headlong,
Because [b]the LORD is the One who holds his hand.
25 I have been young and now I am old,
Yet [a]I have not seen the righteous forsaken
Or [b]his descendants begging bread.
26 All day long [a]he is gracious and lends,
And [b]his descendants are a blessing.
27 [a]Depart from evil and do good,
So you will abide [b]forever.
28 For the LORD [a]loves justice
And [b]does not forsake His godly ones;
They are [c]preserved forever,
But the [d]descendants of the wicked will be cut off.
29 The righteous will [a]inherit the land
And [b]dwell in it forever.
30 The mouth of the righteous [a]utters wisdom,
And his tongue [b]speaks justice.
31 The [a]law of his God is in his heart;
His [b]steps do not slip.
32 The [a]wicked spies upon the righteous
And [b]seeks to kill him.
33 The LORD will [a]not leave him in his hand
Or [b]let him be condemned when he is judged.
34 [a]Wait for the LORD and keep His way,
And He will exalt you to inherit the land;
When the [b]wicked are cut off, you will see it.
35 I have [a]seen a wicked, violent man
Spreading himself like a [b]luxuriant tree in its native soil.
36 Then he passed away, and lo, he [a]was no more;
I sought for him, but he could not be found.
37 Mark the [a]blameless man, and behold the [b]upright;
For the man of peace will have a [c]posterity.
38 But transgressors will be altogether [a]destroyed;
The posterity of the wicked will be [b]cut off.
39 But the [a]salvation of the righteous is from the LORD;
He is their strength [b]in time of trouble.
40 [a]The LORD helps them and delivers them;
He [b]delivers them from the wicked and saves them,
Because they [c]take refuge in Him.

A Psalm of David, for a memorial.

38 O Lord, [a]rebuke me not in Your wrath,
And chasten me not in Your burning anger.
2 For Your [a]arrows have sunk deep into me,
And [b]Your hand has pressed down on me.

37:23 [a]1 Sam 2:9; Ps 40:2; 66:9; 119:5 [b]Ps 147:11
37:24 [a]Ps 145:14; Prov 24:16; Mic 7:8 [b]Ps 147:6
*37:25 [a]Ps 37:28; Is 41:17; Heb 13:5 [b]Ps 109:10
37:26 [a]Deut 15:8; Ps 37:21 [b]Ps 147:13
37:27 [a]Ps 34:14 [b]Ps 37:18; 102:28
37:28 [a]Ps 11:7; 33:5 [b]Ps 37:25 [c]Ps 31:23 [d]Ps 21:10; 37:9; Prov 2:22; Is 14:20
37:29 [a]Ps 37:9; Prov 2:21 [b]Ps 37:18
*37:30 [a]Ps 49:3; Prov 10:13 [b]Ps 101:1; 119:13
37:31 [a]Deut 6:6; Ps 40:8; 119:11; Is 51:7; Jer 31:33 [b]Ps 26:1; 37:23
37:32 [a]Ps 10:8; 17:11 [b]Ps 37:14
37:33 [a]Ps 31:8; 2 Pet 2:9 [b]Ps 34:22; 109:31
37:34 [a]Ps 27:14; 37:9 [b]Ps 52:5,6; 91:8
*37:35 [a]Job 5:3; Jer 12:2 [b]Job 8:16
37:36 [a]Job 20:5; Ps 37:10
37:37 [a]Ps 37:18 [b]Ps 7:10 [c]Is 57:1,2
37:38 [a]Ps 1:4-6; 37:20,28 [b]Ps 37:9; 73:17
37:39 [a]Ps 3:8; 62:1 [b]Ps 9:9; 37:19
37:40 [a]Ps 54:4 [b]Ps 22:4; Is 31:5; Dan 3:17; 6:23 [c]1 Chr 5:20; Ps 34:22
*38:1-22
38:1 [a]Ps 6:1
*38:2 [a]Job 6:4 [b]Ps 32:4

37:25 A sluggard may be reduced to *begging* (Prov. 20:4).

37:30 The *mouth* gives evidence of one's character (cf. 36:3).

37:35 The wicked appear to be indestructible, *like a luxuriant tree in its native soil.*

Psalm 38 This psalm falls into three divisions, each beginning with an address to God. The first (vv. 1–8) describes the sufferings from sin; the second (vv. 9–14), the loneliness of sin; and the third (vv. 15–22), the confession of sin. Like other penitential psalms (see note on Ps. 6), this lament focuses on David's sin and God's chastening as the cause of the distress. *for a memorial* (in superscription). See note on Ps. 70.

38:2 The figure of *arrows* vividly shows how

3 There is [a]no soundness in my flesh [b]because of Your indignation;
There is no health [c]in my bones because of my sin.
4 For my [a]iniquities are gone over my head;
As a heavy burden they weigh too much for me.
5 My wounds grow foul *and* fester
Because of [a]my folly.
6 I am bent over and [a]greatly bowed down;
I [b]go mourning all day long.
7 For my loins are filled with [a]burning,
And there is [b]no soundness in my flesh.
8 I am [a]benumbed and badly crushed;
I [b]groan because of the agitation of my heart.
9 Lord, all [a]my desire is before You;
And my [b]sighing is not hidden from You.
10 My heart throbs, [a]my strength fails me;
And the [b]light of my eyes, even that has gone from me.
11 My [a]loved ones and my friends stand aloof from my plague;
And my kinsmen [b]stand afar off.
12 Those who [a]seek my life [b]lay snares *for me;*
And those who [c]seek to injure me have threatened destruction,
And they [d]devise treachery all day long.
13 But I, like a deaf man, do not hear;
And *I am* like a [a]mute man who does not open his mouth.
14 Yes, I am like a man who does not hear,
And in whose mouth are no arguments.
15 For [a]I hope in You, O LORD;
You [b]will answer, O Lord my God.
16 For I said, "May they not rejoice over me,
Who, when my foot slips, [a]would magnify themselves against me."
17 For I am [a]ready to fall,
And [b]my sorrow is continually before me.
18 For I [a]confess my iniquity;
I am full of [b]anxiety because of my sin.
19 But my [a]enemies are vigorous *and* strong,
And many are those who [b]hate me wrongfully.
20 And those who [a]repay evil for good,
They [b]oppose me, because I follow what is good.
21 Do not forsake me, O LORD;
O my God, [a]do not be far from me!
22 Make [a]haste to help me,
O Lord, [b]my salvation!

For the choir director, for +Jeduthun.
A Psalm of David.

39 I said, "I will [a]guard my ways
That I [b]may not sin with my tongue;

*38:3 [a]Is 1:6 [b]Ps 102:10 [c]Job 33:19; Ps 6:2; 31:10
38:4 [a]Ezra 9:6; Ps 40:12
38:5 [a]Ps 69:5
38:6 [a]Ps 35:14 [b]Job 30:28; Ps 42:9; 43:2
38:7 [a]Ps 102:3 [b]Ps 38:3
38:8 [a]Lam 1:13,20f; 2:11; 5:17 [b]Job 3:24; Ps 22:1; 32:3
*38:9 [a]Ps 10:17 [b]Ps 6:6; 102:5
38:10 [a]Ps 31:10 [b]Ps 6:7; 69:3; 88:9
*38:11 [a]Ps 31:11; 88:18 [b]Luke 23:49
38:12 [a]Ps 54:3 [b]Ps 140:5 [c]Ps 35:4 [d]Ps 35:20
*38:13 [a]Ps 39:2,9
38:15 [a]Ps 39:7 [b]Ps 17:6
38:16 [a]Ps 35:26
38:17 [a]Ps 35:15 [b]Ps 13:2
*38:18 [a]Ps 32:5 [b]2 Cor 7:9,10
38:19 [a]Ps 18:17 [b]Ps 35:19
38:20 [a]Ps 35:12 [b]Ps 109:5; 1 John 3:12
38:21 [a]Ps 22:19; 35:22
*38:22 [a]Ps 40:13,17 [b]Ps 27:1
39:title +1 Chr 16:41
*39:1-13
39:1 [a]1 Kin 2:4; 2 Kin 10:31; Ps 119:9 [b]Job 2:10; Ps 34:13; James 3:5-12

painful was David's suffering as described in verses 5–8.

38:3 David's *sin* is not identified, though it is likely different from that mentioned in Ps. 51.

38:9–12 God knew what David was experiencing (vv. 9–10); his friends avoided him (v. 11); his enemies planned ways to ruin him (v. 12).

38:11 *plague.* The word is used of leprosy, indicating that David's friends avoided him as if he were a leper.

38:13–14 David does not defend himself against his enemies' accusations (v. 12).

38:18 David confesses that his sin is the cause of his anxiety.

38:22 David sensed that if he were to be rescued God must do it soon.

Psalm 39 David asks God to help him accept the brevity of life (vv. 1–6) and to cease chastening him in view of its shortness (vv. 7–13). *Jeduthun.* One of the choir directors appointed by David to lead public worship (1 Chron. 16:41; 25:1–3; cf. the headings of Pss. 62, 77).

39:1 David's feeling that God was to blame for the brevity of life was strong enough to be taken

I will guard [c]my mouth as with a muzzle
While the wicked are in my presence."
2 I was [a]mute and silent,
I refrained *even* from good,
And my sorrow grew worse.
3 My [a]heart was hot within me,
While I was musing the fire burned;
Then I spoke with my tongue:
4"LORD, make me to know [a]my end
And what is the extent of my days;
Let me know how [b]transient I am.
5"Behold, You have made [a]my days *as* handbreadths,
And my [b]lifetime as nothing in Your sight;
Surely every man at his best is a mere [c]breath. Selah.
6"Surely every man [a]walks about as a phantom;
Surely they make an [b]uproar for nothing;
He [c]amasses *riches* and does not know who will gather them.
7"And now, Lord, for what do I wait?
My [a]hope is in You.
8"[a]Deliver me from all my transgressions;
Make me not the [b]reproach of the foolish.
9"I have become [a]mute, I do not open my mouth,
Because it is [b]You who have done *it.*
10"[a]Remove Your plague from me;
Because of [b]the opposition of Your hand I am perishing.
11"With [a]reproofs You chasten a man for iniquity;
You [b]consume as a moth what is precious to him;
Surely [c]every man is a mere breath. Selah.
12"[a]Hear my prayer, O LORD, and give ear to my cry;
Do not be silent [b]at my tears;
For I am [c]a stranger with You,
A [d]sojourner like all my fathers.
13"[a]Turn Your gaze away from me, that I may smile *again*
Before I depart and am no more."

For the choir director.
A Psalm of David.

40 I [a]waited patiently for the LORD;
And He inclined to me and [b]heard my cry.
2 He brought me up out of the [a]pit of destruction, out of the miry clay,
And [b]He set my feet upon a rock [c]making my footsteps firm.

39:1 [c]Ps 141:3; James 3:2
39:2 [a]Ps 38:13
39:3 [a]Ps 32:4; Jer 20:9; Luke 24:32
39:4 [a]Job 6:11; Ps 90:12; 119:84 [b]Ps 78:39; 103:14
*39:5 [a]Ps 89:47 [b]Ps 144:4 [c]Job 14:2; Ps 62:9; Eccl 6:12
*39:6 [a]1 Cor 7:31; James 1:10,11; 1 Pet 1:24 [b]Ps 127:2; Eccl 5:17 [c]Ps 49:10; Eccl 2:26; 5:14; Luke 12:20
39:7 [a]Ps 38:15
39:8 [a]Ps 51:9,14; 79:9 [b]Ps 44:13; 79:4; 119:22
39:9 [a]Ps 39:2 [b]2 Sam 16:10; Job 2:10
39:10 [a]Job 9:34; 13:21 [b]Ps 32:4
39:11 [a]Ezek 5:15; 2 Pet 2:16 [b]Job 13:28; Ps 90:7; Is 50:9 [c]Ps 39:5
*39:12 [a]Ps 102:1; 143:1 [b]2 Kin 20:5; Ps 56:8 [c]Lev 25:23; 1 Chr 29:15; Ps 119:19; Heb 11:13; 1 Pet 2:11 [d]Gen 47:9
*39:13 [a]Job 7:19; 10:20,21; 14:6; Ps 102:24
*40:1-17
40:1 [a]Ps 25:5; 27:14; 37:7 [b]Ps 34:15
*40:2 [a]Ps 69:2,14; Jer 38:6 [b]Ps 27:5 [c]Ps 37:23

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for disloyalty if it had been vented before the *wicked.*

39:4 He asks that he may realize how certain it is that life will end.

39:5 Life is only a few *handbreadths* (four fingers).

39:6 *as a phantom.* I.e., as a shadow, unsubstantial.

39:12 He prays that God will be kind to him in the same way He taught Israel to be kind to the *stranger* and *sojourner* (Deut. 10:18–19).

39:13 *Turn Your gaze away from me.* In the sense of diverting chastening for sin so that his days may be enjoyable.

Psalm 40 In this psalm of praise (vv. 1–10) and petition for deliverance (vv. 11–17), David praises God for past deliverance (vv. 1–4) and offers himself in dedication (vv. 5–10). Then David brings a new problem before the Lord (vv. 11–12), asking again for deliverance (vv. 13–17). The words of David's dedication (vv. 6–8) go beyond him to the Lord Jesus, who came to be the obedient Sacrifice to end all sacrifices. See Heb. 10:5–7, which quotes these verses.

40:2 David compares his plight to that of a prisoner confined in a *pit* and a traveler floundering in a treacherous quagmire of *clay.*

3 He put a [a]new song in my mouth, a song of praise to our God;
Many will [b]see and fear
And will trust in the LORD.

4 How [a]blessed is the man who has made the LORD his trust,
And [b]has not turned to the proud, nor to those who [c]lapse into falsehood.

5 Many, O LORD my God, are [a]the wonders which You have done,
And Your [b]thoughts toward us;
There is none to compare with You.
If I would declare and speak of them,
They [c]would be too numerous to count.

6 [a]Sacrifice and meal offering You have not desired;
My ears You have opened;
Burnt offering and sin offering You have not required.

7 Then I said, "Behold, I come;
In the scroll of the book it is written of me.

8 [a]I delight to do Your will, O my God;
[b]Your Law is within my heart."

9 I have [a]proclaimed glad tidings of righteousness in the great congregation;
Behold, I will [b]not restrain my lips,
O LORD, [c]You know.

10 I have [a]not hidden Your righteousness within my heart;
I have [b]spoken of Your faithfulness and Your salvation;
I have not concealed Your lovingkindness and Your truth from the great congregation.

11 You, O LORD, will not withhold Your compassion from me;
Your [a]lovingkindness and Your truth will continually preserve me.

12 For evils beyond number have [a]surrounded me;
My [b]iniquities have overtaken me, so that I am not able to see;
They are [c]more numerous than the hairs of my head,
And my [d]heart has failed me.

13 [a]Be pleased, O LORD, to deliver me;
Make [b]haste, O LORD, to help me.

14 Let those be [a]ashamed and humiliated together
Who [b]seek my life to destroy it;
Let those be turned back and dishonored
Who delight in my hurt.

15 Let those [a]be appalled because of their shame
Who [b]say to me, "Aha, aha!"

16 [a]Let all who seek You rejoice and be glad in You;
Let those who love Your salvation [b]say continually,
"The LORD be magnified!"

17 Since [a]I am afflicted and needy,
[b]Let the Lord be mindful of me.

40:3 [a]Ps 32:7; 33:3 [b]Ps 52:6; 64:9
40:4 [a]Ps 34:8; 84:12 [b]Job 37:24 [c]Ps 125:5
40:5 [a]Job 5:9; Ps 136:4 [b]Ps 139:17; Is 55:8 [c]Ps 71:15; 139:18
*40:6 [a]1 Sam 15:22; Ps 51:16; Is 1:11; Jer 6:20; 7:22,23; Amos 5:22; Mic 6:6-8; Heb 10:5-7
*40:7
40:8 [a]John 4:34 [b]Ps 37:31; Jer 31:33; 2 Cor 3:3
40:9 [a]Ps 22:22,25 [b]Ps 119:13 [c]Josh 22:22; Ps 139:4
40:10 [a]Acts 20:20,27
40:10 [b]Ps 89:1
40:11 [a]Ps 43:3; 57:3; 61:7; Prov 20:28
40:12 [a]Ps 18:5; 116:3 [b]Ps 38:4; 65:3 [c]Ps 69:4 [d]Ps 73:26
*40:13 [a]Ps 70:1 [b]Ps 22:19; 71:12
40:14 [a]Ps 35:4,26; 70:2; 71:13 [b]Ps 63:9
40:15 [a]Ps 70:3 [b]Ps 35:21; 70:3
40:16 [a]Ps 70:4 [b]Ps 35:27
40:17 [a]Ps 70:5; 86:1; 109:22 [b]Ps 40:5; 1 Pet 5:7

40:6–8 *My ears You have opened.* An expression signifying obedience, based either on the custom of piercing the earlobe as a sign of voluntary perpetual service (Ex. 21:6) or on the idea of hearing what God says (Isa. 50:4–5). Instead of external ceremony only, David realizes that God wants his heart. In effect, he is saying, "Here I am to do what is prescribed to me as my duty in the law, but to do it from the heart."

40:7 *the book.* The Mosaic Law, a copy of which each king was to have at his accession (Deut. 17:18–20).

40:13–17 These verses are essentially identical to Ps. 70.

You are my help and my deliverer;
Do not delay, O my God.

For the choir director.
A Psalm of David.

*41:1-13
41:1
a Ps 82:3,4; Prov 14:21
b Ps 27:5; 37:19
41:2
a Ps 37:28
b Ps 37:22
c Ps 27:12

41 How blessed is he who [a]considers the helpless;
The LORD will deliver him [b]in a day of trouble.
2 The LORD will [a]protect him and keep him alive,
And he shall be called [b]blessed upon the earth;
And [c]do not give him over to the desire of his enemies.
3 The LORD will sustain him upon his sickbed;
In his illness, You restore him to health.

41:4
a Ps 6:2; 103:3; 147:3
b Ps 51:4

4 As for me, I said, "O LORD, be gracious to me;
[a]Heal my soul, for [b]I have sinned against You."

41:5
a Ps 38:12

5 My enemies [a]speak evil against me,
"When will he die, and his name perish?"

41:6
a Ps 12:2; 62:4; Prov 26:24-26

6 And when he comes to see *me,* he [a]speaks falsehood;
His heart gathers wickedness to itself;
When he goes outside, he tells it.

41:7
a Ps 56:5

7 All who hate me whisper together against me;
Against me they [a]devise my hurt, *saying,*

41:8
a Ps 71:10,11

8 "A wicked thing is poured out upon him,
That when he lies down, he will [a]not rise up again."

*41:9
a 2 Sam 15:12; Job 19:13,19; Ps 55:12,13, 20; Jer 20:10; Mic 7:5; Matt 26:23; Luke 22:21; John 13:18
*41:10
a Ps 3:3

9 Even my [a]close friend in whom I trusted,
Who ate my bread,
Has lifted up his heel against me.

10 But You, O LORD, be gracious to me and [a]raise me up,
That I may repay them.

41:11
a Ps 37:23; 147:11
b Ps 25:2

11 By this I know that [a]You are pleased with me,
Because [b]my enemy does not shout in triumph over me.

41:12
a Ps 18:32; 37:17; 63:8
b Job 36:7; Ps 21:6

12 As for me, [a]You uphold me in my integrity,
And You set me [b]in Your presence forever.

*41:13
a Ps 72:18,19; 89:52; 106:48; 150:6

13 [a]Blessed be the LORD, the God of Israel,
From everlasting to everlasting.
Amen and Amen.

BOOK 2

For the choir director.
A Maskil of the sons of Korah.

*42:1-11
*42:1
a Ps 119:131
42:2
a Ps 63:1; 84:2; 143:6
b Josh 3:10; Ps 84:2; Jer 10:10; Dan 6:26; Matt 26:63; Rom 9:26; 1 Thess 1:9
c Ex 23:17; Ps 43:4; 84:7

42 As the deer pants for the water brooks,
So my soul [a]pants for You, O God.
2 My soul [a]thirsts for God, for the [b]living God;
When shall I come and [c]appear before God?

Psalm 41 David's amplification of the beatitude later recorded in Matt. 5:7 includes instructing the congregation that the merciful will receive mercy (vv. 1–3), recalling his experience with those who did not show him mercy (vv. 4–9) and praising God, who did (vv. 10–12).

41:9 David's betrayal by a false friend pictures Judas's betrayal of Christ (John 13:18–19, where this verse is quoted, omitting the phrase "in whom I trusted").

41:10 *repay* his enemies for their treachery.

41:13 This doxology marks the close of Book I of the Psalms (see "Contents" in Introduction; cf. Pss. 72:18–19; 89:52; 106:48; 150:1–6).

Psalms 42 and 43 These psalms comprise a single, sadly beautiful poem in which the writer, exiled in the far N of Palestine (42:6), yearns to return to the Temple in Jerusalem. He first expresses this yearning for God (42:1–5), then reveals the depths of his distress (42:6–11) and prays that he might return (43:1–5). *Maskil.* See note on Ps. 32. Twelve psalms (42–49, 84–85, 87–88) are dedicated to the descendants of *Korah* (see note on Num. 16:1–3), who were singers in the Temple choir (2 Chron. 20:19).

42:1 The figure is that of a *deer* longing for water in the midst of a prolonged drought.

3 My [a]tears have been my
food day and night,
While *they* [b]say to me all
day long, "Where is
your God?"
4 These things I remember
and I [a]pour out my
soul within me.
For I [b]used to go along
with the throng *and*
lead them in procession
to the house of God,
With the voice of [c]joy
and thanksgiving, a
multitude keeping
festival.

5 [a]Why are you [b]in
despair, O my soul?
And *why* have you become
[c]disturbed within me?
[d]Hope in God, for I shall
again praise Him
For the [e]help of His
presence.
6 O my God, my soul is in
despair within me;
Therefore I [a]remember
You from [b]the land of
the Jordan
And the peaks of
[c]Hermon, from Mount
Mizar.
7 Deep calls to deep at the
sound of Your
waterfalls;
All Your [a]breakers and
Your waves have rolled
over me.
8 The LORD will [a]command
His lovingkindness in
the daytime;
And His song will be with
me [b]in the night,
A prayer to [c]the God of
my life.

9 I will say to God [a]my
rock, "Why have You
forgotten me?
Why do I go [b]mourning
because of the
[c]oppression of the
enemy?"
10 As a shattering of my
bones, my adversaries
revile me,
While they [a]say to me all
day long, "Where is
your God?"
11 [a]Why are you in despair,
O my soul?
And why have you become
disturbed within me?
Hope in God, for I shall
yet praise Him,
The help of my
countenance and my
God.

43 [a]Vindicate me, O God,
and [b]plead my case
against an ungodly
nation;
O deliver me from [c]the
deceitful and unjust
man!
2 For You are the [a]God of
my strength; why have
You [b]rejected me?
Why do I go [c]mourning
because of the
oppression of the
enemy?

3 O send out Your [a]light
and Your truth, let them
lead me;
Let them bring me to Your
[b]holy hill
And to Your [c]dwelling
places.
4 Then I will go to [a]the
altar of God,
To God my exceeding
[b]joy;
And upon the [c]lyre I shall
praise You, O God, my
God.

42:3 [a]Ps 80:5; 102:9 [b]Ps 79:10; 115:2; Joel 2:17; Mic 7:10

42:4 [a]1 Sam 1:15; Job 30:16; Ps 62:8; Lam 2:19 [b]Ps 55:14; 122:1; Is 30:29 [c]Ps 100:4

42:5 [a]Ps 42:11; 43:5 [b]Ps 38:6; Matt 26:38 [c]Ps 77:3 [d]Ps 71:14; Lam 3:24 [e]Ps 44:3

42:6 [a]Ps 61:2 [b]2 Sam 17:22 [c]Deut 3:8

***42:7** [a]Ps 69:1,2; 88:7; Jon 2:3

42:8 [a]Ps 57:3; 133:3 [b]Job 35:10; Ps 16:7; 63:6; 77:6; 149:5 [c]Eccl 5:18; 8:15

42:9 [a]Ps 18:2

42:9 [b]Ps 38:6 [c]Ps 17:9

42:10 [a]Ps 42:3; Joel 2:17

42:11 [a]Ps 42:5; 43:5

***43:1-5** ***43:1** [a]Ps 26:1; 35:24 [b]1 Sam 24:15; Ps 35:1 [c]Ps 5:6; 38:12

43:2 [a]Ps 18:1; 28:7; 31:4 [b]Ps 44:9; 88:14 [c]Ps 42:9

43:3 [a]Ps 36:9 [b]Ps 2:6; 3:4; 42:4; 46:4 [c]Ps 84:1

43:4 [a]Ps 26:6 [b]Ps 21:6 [c]Ps 33:2; 49:4; 57:8; 71:22

42:6 *the peaks of Hermon.* The 20 mi (32 km) long ridge of Hermon, 40 mi (64 km) NE of the Sea of Galilee. *Mount Mizar.* Apparently in the same vicinity, but it is unidentified.

42:7 *Deep calls to deep.* The floods and cataracts of the headwaters of the Jordan illustrate the waves of sorrow that overwhelm the writer.

Psalm 43 See introductory note on Ps. 42.

43:1 The psalmist's mood changes to one of confidence and trust.

43:3–4 The *holy hill* (Jerusalem) and *the altar* serve as means to the highest end—fellowship with God Himself.

5 [a]Why are you in despair, O my soul?
And why are you disturbed within me?
Hope in God, for I shall again praise Him,
The help of my countenance and my God.

For the choir director.
A Maskil of the sons of Korah.

44 O God, we have heard with our ears,
Our [a]fathers have told us
The [b]work that You did in their days,
In the [c]days of old.
2 You with Your own hand [a]drove out the nations;
Then You [b]planted them;
You [c]afflicted the peoples,
Then You [d]spread them abroad.
3 For by their own sword they [a]did not possess the land,
And their own arm did not save them,
But Your right hand and Your [b]arm and the [c]light of Your presence,
For You [d]favored them.
4 You are [a]my King, O God;
[b]Command victories for Jacob.
5 Through You we will [a]push back our adversaries;
Through Your name we will [b]trample down those who rise up against us.
6 For I will [a]not trust in my bow,
Nor will my sword save me.
7 But You [a]have saved us from our adversaries,
And You have [b]put to shame those who hate us.
8 In God we have [a]boasted all day long,
And we will [b]give thanks to Your name forever.
Selah.

9 Yet You [a]have rejected *us* and brought us to [b]dishonor,
And [c]do not go out with our armies.
10 You cause us to [a]turn back from the adversary;
And those who hate us [b]have taken spoil for themselves.
11 You give us as [a]sheep to be eaten
And have [b]scattered us among the nations.
12 You [a]sell Your people cheaply,
And have not profited by their sale.
13 You make us a [a]reproach to our neighbors,
A scoffing and a [b]derision to those around us.
14 You make us [a]a byword among the nations,
A [b]laughingstock among the peoples.
15 All day long my dishonor is before me
And my [a]humiliation has overwhelmed me,
16 Because of the voice of him who [a]reproaches and reviles,
Because of the presence of the [b]enemy and the avenger.

43:5 [a]Ps 42:5,11

*44:1-26 44:1 [a]Ex 12:26,27; Deut 6:20; Judg 6:13; Ps 78:3 [b]Ps 78:12 [c]Deut 32:7; Ps 77:5; Is 51:9; 63:9 *44:2 [a]Josh 3:10; Neh 9:24; Ps 78:55; 80:8 [b]Ex 15:17; 2 Sam 7:10; Jer 24:6; Amos 9:15 [c]Ps 135:10-12 [d]Ps 80:9-11; Zech 2:6 44:3 [a]Deut 8:17,18; Josh 24:12 [b]Ps 77:15 [c]Ps 4:6; 89:15 [d]Deut 4:37; 7:7,8; 10:15; Ps 106:4

*44:4 [a]Ps 74:12 [b]Ps 42:8

44:5 [a]Deut 33:17; Ps 60:12; Dan 8:4 [b]Ps 108:13; Zech 10:5

44:6 [a]1 Sam 17:47; Ps 33:16; Hos 1:7

44:7 [a]Ps 136:24 [b]Ps 53:5

44:8 [a]Ps 34:2 [b]Ps 30:12

44:9 [a]Ps 43:2; 60:1, 10; 74:1; 89:38; 108:11 [b]Ps 69:19 [c]Ps 60:10; 108:11

44:10 [a]Lev 26:17; Josh 7:8,12; Ps 89:43 [b]Ps 89:41

*44:11 [a]Ps 44:22; Rom 8:36 [b]Lev 26:33; Deut 4:27; 28:64; Ps 106:27; Ezek 20:23 44:12 [a]Deut 32:30; Judg 2:14; 3:8; Is 52:3,4; Jer 15:13 44:13 [a]Deut 28:37; Ps 79:4; 89:41 [b]Ps 80:6; Ezek 23:32

44:14 [a]Job 17:6; Ps 69:11; Jer 24:9 [b]2 Kin 19:21; Ps 109:25

44:15 [a]2 Chr 32:21; Ps 69:7

44:16 [a]Ps 74:10 [b]Ps 8:2

Psalm 44 In this psalm of national lament, God's past care for Israel stimulates the praise (vv. 1–3) and confidence (vv. 4–8) the people have as they bring before the Lord their present defeat (vv. 9–16) and their petition for deliverance (vv. 17–26). *Maskil.* See note on Ps. 32. *sons of Korah.* See note on Ps. 42.

44:2 A reference to the conquest of Canaan under Joshua. *them.* I.e., Israel.

44:4 *my.* Though singular, these pronouns (also v. 6) refer collectively to the whole nation.

44:11 Not likely referring to the Exile, but to some time of national peril.

17 All this has come upon us,
but we have [a]not
forgotten You,
And we have not [b]dealt
falsely with Your
covenant.
18 Our heart has not [a]turned
back,
And our steps [b]have not
deviated from Your way,
19 Yet You have [a]crushed us
in a place of [b]jackals
And covered us with [c]the
shadow of death.
20 If we had [a]forgotten the
name of our God
Or extended our hands to
[b]a strange god,
21 Would not God [a]find this
out?
For He knows the secrets of
the heart.
22 But [a]for Your sake we are
killed all day long;
We are considered as
[b]sheep to be
slaughtered.
23 [a]Arouse Yourself, why
[b]do You sleep, O Lord?
Awake, [c]do not reject us
forever.
24 Why do You [a]hide Your
face
And [b]forget our affliction
and our oppression?
25 For our [a]soul has sunk
down into the dust;
Our body cleaves to the
earth.
26 [a]Rise up, be our help,
And [b]redeem us for the
sake of Your
lovingkindness.

For the choir director;
according to the
Shoshannim.
A Maskil of the sons of Korah.
A Song of Love.

45 My heart overflows
with a good theme;
I address my verses to the
King;
My tongue is the pen of
[a]a ready writer.
2 You are fairer than the
sons of men;
[a]Grace is poured upon
Your lips;
Therefore God has
[b]blessed You forever.
3 Gird [a]Your sword on *Your*
thigh, O [b]Mighty One,
In Your splendor and Your
majesty!
4 And in Your majesty ride
on victoriously,
For the cause of truth and
[a]meekness *and*
righteousness;
Let Your [b]right hand
teach You awesome
things.
5 Your [a]arrows are sharp;
The [b]peoples fall under
You;
Your arrows are [c]in the
heart of the King's
enemies.
6 [a]Your throne, O God, is
forever and ever;
A scepter of [b]uprightness
is the scepter of Your
kingdom.
7 You have [a]loved
righteousness and hated
wickedness;

44:17 A defense of the faithfulness of the nation, similar to the plea of innocence in some individual lament psalms. See note on 17:3.

44:22 An expression of the price of loyalty to God in a world at war with Him (quoted by Paul in Rom. 8:36).

44:23–26 A plea for God to *Awake* to their plight and *help* in a situation in which they were about to die (*into the dust*).

44:26 *lovingkindness.* The people approach God on the basis of His covenant love. See note on Hos. 2:19.

Psalm 45 In this royal wedding psalm, the psalmist praises the king (vv. 1–9), exhorts (vv. 10–12) and describes the bride (vv. 13–15), and pronounces a benediction (vv. 16–17). *Shoshannim* means "lilies," perhaps indicating a wedding tune. *Maskil.* See note on Ps. 32.

45:1 *overflows.* I.e., in composing this love song for the king.

45:6–7 The king is addressed as God in verse 6 and is distinguished from God in verse 7. Verse 6 was likely a royal hyperbole (extravagant exaggeration) of the king referred to (perhaps Solomon), but ultimately refers to Jesus Christ (Heb. 1:8–9). An eternal throne was promised to the house of David (2 Sam. 7:16), Jesus being the final and eternal occupant of it (Luke 1:32–33).

45:7 [b] Ps 2:2

Therefore God, Your God,
has [b]anointed You
With the oil of joy above
Your fellows.

*45:8 [a] Song 4:14; John 19:39 [b] Ps 150:4

8 All Your garments are
fragrant with [a]myrrh
and aloes *and* cassia;
Out of ivory palaces
[b]stringed instruments
have made You glad.

45:9 [a] Song 6:8 [b] 1 Kin 2:19 [c] 1 Kin 9:28; Is 13:12

9 Kings' daughters are
among [a]Your noble
ladies;
At Your [b]right hand
stands the queen in
[c]gold from Ophir.

*45:10 [a] Deut 21:13; Ruth 1:16,17

10 Listen, O daughter, give
attention and incline
your ear:
[a]Forget your people and
your father's house;

45:11 [a] Gen 18:12; 1 Pet 3:6 [b] Eph 5:33

11 Then the King will desire
your beauty.
Because He is your [a]Lord,
[b]bow down to Him.

*45:12 [a] Ps 87:4 [b] Ps 22:29; 68:29; 72:10, 11; Is 49:23

12 The daughter of [a]Tyre *will
come* with a gift;
The [b]rich among the
people will entreat your
favor.

*45:13 [a] Ex 39:2,3

13 The King's daughter is all
glorious within;
Her clothing is
[a]interwoven with gold.

45:14 [a] Song 1:4 [b] Judg 5:30; Ezek 16:10 [c] Ps 45:9

14 She will be [a]led to the
King [b]in embroidered
work;
The [c]virgins, her
companions who follow
her,
Will be brought to You.

15 They will be led forth with
gladness and rejoicing;
They will enter into the
King's palace.

*45:16

16 In place of your fathers
will be your sons;
You shall make them
princes in all the earth.

45:17 [a] Mal 1:11 [b] Ps 138:4

17 I will cause [a]Your name
to be remembered in all
generations;
Therefore the peoples
[b]will give You thanks
forever and ever.

For the choir director. *A Psalm*
of the sons of
Korah, set to Alamoth. A Song.

*46:1-11

46 God is our [a]refuge and
strength,
A very [b]present help [c]in
trouble.

*46:1 [a] Ps 14:6; 62:7, 8 [b] Deut 4:7; Ps 145:18 [c] Ps 9:9

2 Therefore we will [a]not
fear, though [b]the earth
should change
And though [c]the
mountains slip into the
heart of the sea;

46:2 [a] Ps 23:4; 27:1 [b] Ps 82:5 [c] Ps 18:7

3 Though its [a]waters roar
and foam,
Though the mountains
quake at its swelling
pride. Selah.

46:3 [a] Ps 93:3,4; Jer 5:22

*46:4 [a] Ps 36:8; 65:9; Is 8:6; Rev 22:1 [b] Ps 48:1; 87:3; 101:8; Is 60:14; Rev 3:12 [c] Ps 43:3

4 There is a [a]river whose
streams make glad the
[b]city of God,
The holy [c]dwelling places
of the Most High.

*46:5 [a] Deut 23:14; Is 12:6; Ezek 43:7,9; Hos 11:9; Joel 2:27; Zech 2:5

5 God is [a]in the midst of
her, she will not be
moved;

45:8–9 A description of the magnificence of the king's wedding. *myrrh, aloes, cassia.* All fragrances. *gold from Ophir.* See note on 1 Kings 9:28.

45:10 *O daughter.* The queen, the bride, who is addressed through v. 15.

45:12 *The daughter of Tyre.* A personification of the nation of Tyre.

45:13–15 A description of the procession of the bride to her king.

45:16–17 The poet wishes for the king a numerous and distinguished posterity.

Psalm 46 This psalm of trust and thanksgiving focuses on the God of Israel, their refuge (vv. 1–3); the city of God, their security (vv. 4–7); and the deliverance of God, their peace (vv. 8–11). Although the invasion of Israel by Sennacherib during the reign of Hezekiah (2 Kings 18:13–19:37) may form the historical background for this psalm, it seems to anticipate Ps. 47, which is a song of God's kingship, and thus ultimately refers to the millennial reign of Christ. *Alamoth.* Lit., maidens, probably referring to soprano voices.

46:1 A *refuge* provides a shelter from danger. *strength* gives us courage in danger. *very present help.* Can also have the idea of "well-proved help." God's help is both present and proven, ready and reliable.

46:2–3 The idea is, "whatever happens."

46:4 *a river* for physical and spiritual blessing, particularly in relation to the millennial *city of God,* Jerusalem (Ezek. 47:1; Zech. 14:8).

46:5 *when morning dawns.* When attacks were

God will [b]help her when morning dawns.
6 The nations [a]made an uproar, the kingdoms tottered;
He [b]raised His voice, the earth [c]melted.
7 The LORD of hosts [a]is with us;
The God of Jacob is [b]our stronghold. Selah.
8 Come, [a]behold the works of the LORD,
Who has wrought [b]desolations in the earth.
9 He [a]makes wars to cease to the end of the earth;
He [b]breaks the bow and cuts the spear in two;
He [c]burns the chariots with fire.
10 "Cease *striving* and [a]know that I am God;
I will be [b]exalted among the nations, I will be exalted in the earth."
11 The LORD of hosts is with us;
The God of Jacob is our stronghold. Selah.

For the choir director.
A Psalm of the sons of Korah.

47 O [a]clap your hands, all peoples;
[b]Shout to God with the voice of joy.
2 For the LORD Most High is to be [a]feared,
A [b]great King over all the earth.
3 He [a]subdues peoples under us
And nations under our feet.
4 He chooses our [a]inheritance for us,
The [b]glory of Jacob whom He loves. Selah.
5 God has [a]ascended with a shout,
The LORD, with the [b]sound of a trumpet.
6 [a]Sing praises to God, sing praises;
Sing praises to [b]our King, sing praises.
7 For God is the [a]King of all the earth;
Sing praises [b]with a skillful psalm.
8 God [a]reigns over the nations,
God sits on [b]His holy throne.
9 The [a]princes of the people have assembled themselves *as* the [b]people of the God of Abraham,
For the [c]shields of the earth belong to God;
He is [d]highly exalted.

A Song; a Psalm of the sons of Korah.

48 [a]Great is the LORD, and greatly to be praised,
In the [b]city of our God, His [c]holy mountain.
2 [a]Beautiful in elevation, [b]the joy of the whole earth,

46:5 [b]Ps 37:40; Is 41:14; Luke 1:54
46:6 [a]Ps 2:1,2 [b]Ps 18:13; 68:33; Jer 25:30; Joel 2:11; Amos 1:2 [c]Amos 9:5; Mic 1:4; Nah 1:5
***46:7** [a]Num 14:9; 2 Chr 13:12 [b]Ps 9:9; 48:3
***46:8** [a]Ps 66:5 [b]Is 61:4; Jer 51:43
46:9 [a]Is 2:4; Mic 4:3 [b]1 Sam 2:4; Ps 76:3 [c]Is 9:5; Ezek 39:9
***46:10** [a]Ps 100:3 [b]Is 2:11,17
***47:1-9** ***47:1** [a]Ps 98:8 [b]Ps 106:47
47:2 [a]Deut 7:21; Neh 1:5; Ps 66:3,5; 68:35 [b]Mal 1:14
47:3 [a]Ps 18:47
47:4 [a]1 Pet 1:4 [b]Amos 6:8; 8:7; Nah 2:2
***47:5** [a]Ps 68:18 [b]Ps 98:6
47:6 [a]Ps 68:4 [b]Ps 89:18
***47:7** [a]Zech 14:9 [b]1 Cor 14:15
47:8 [a]1 Chr 16:31; Ps 22:28 [b]Ps 97:2
***47:9** [a]Ps 72:11; 102:22; Is 49:7,23 [b]Rom 4:11,12 [c]Ps 89:18 [d]Ps 97:9
***48:1-14** **48:1** [a]1 Chr 16:25; Ps 96:4; 145:3 [b]Ps 46:4 [c]Ps 2:6; 87:1; Is 2:3; Mic 4:1; Zech 8:3
***48:2** [a]Ps 50:2 [b]Lam 2:15

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often launched.

46:7 *The LORD of hosts.* See note on 1 Sam. 1:3.

46:7, 11 *stronghold.* A high, safe place.

46:8 Ultimately, only King Messiah can do such things, during His future millennial reign. See notes on Isa. 2:2–4; 11:6–9.

46:10 *Cease striving.* I.e., cease from warlike activities and acknowledge God's supremacy.

Psalm 47 This psalm of God's kingship celebrates the reign of the Lord over all the earth. As do Pss. 96–98, it looks forward to God's rule through Christ during the Millennium. See note on Ps. 96.

47:1 *Clap your hands.* An indication of rejoicing.

47:4 *our inheritance.* The Promised Land of Canaan.

47:5 *has ascended.* I.e., to His earthly throne.

47:7 Ultimately, Jesus Christ will be the one who rules over all the earth (Rev. 19:15).

47:9 *the shields of the earth belong to God.* I.e., the symbols of authority are his too.

Psalm 48 In this song of Zion, the psalmist praises God and Zion (Jerusalem) His dwelling place (vv. 1–3), describes the defeat of the city's enemies (vv. 4–8), offers thanksgiving (vv. 9–10), and invites the people to praise and trust God (vv. 11–14).

48:2 *in the far north.* In heathen lore, the abode of the gods. See note on Isa. 14:13–14. Thus this is a claim that Jerusalem is the place where the true God reigns.

48:2 [c] Matt 5:35
Is Mount Zion *in* the far north,
The [c]city of the great King.
48:3 [a] Ps 46:7
3 God, in her palaces,
Has made Himself known as a [a]stronghold.
48:4 [a] 2 Sam 10:6-19
4 For, lo, the [a]kings assembled themselves,
They passed by together.
48:5 [a] Ex 15:15
5 They saw *it,* then they were amazed;
They were [a]terrified, they fled in alarm.
48:6 [a] Is 13:8
6 Panic seized them there,
Anguish, as of [a]a woman in childbirth.
*48:7 [a] Jer 18:17 [b] 1 Kin 22:48 [c] 1 Kin 10:22; Ezek 27:25
*48:8 [a] Ps 87:5
7 With the [a]east wind
You [b]break the [c]ships of Tarshish.
8 As we have heard, so have we seen
In the city of the LORD of hosts, in the city of our God;
God will [a]establish her forever. Selah.
48:9 [a] Ps 26:3; 40:10
9 We have thought on [a]Your lovingkindness, O God,
In the midst of Your temple.
48:10 [a] Deut 28:58; Josh 7:9; Mal 1:11 [b] Ps 65:1,2; 100:1 [c] Is 41:10
10 As is Your [a]name, O God,
So is Your [b]praise to the ends of the earth;
Your [c]right hand is full of righteousness.
*48:11 [a] Ps 97:8
11 Let Mount [a]Zion be glad,
Let the [a]daughters of Judah rejoice
Because of Your judgments.
48:12 [a] Neh 3:1,11, 25-27
12 Walk about Zion and go around her;
Count her [a]towers;
48:13 [a] Ps 122:7 [b] Ps 78:5-7
13 Consider her [a]ramparts;
Go through her palaces,
That you may [b]tell *it* to the next generation.
48:14 [a] Ps 23:4; Is 58:11
14 For such is God,
Our God forever and ever;
He will [a]guide us until death.

For the choir director.
A Psalm of the sons of Korah.

*49:1-20
49:1 [a] Ps 78:1; Is 1:2; Mic 1:2 [b] Ps 33:8
49:2 [a] Ps 62:9
49 [a]Hear this, all peoples;
Give ear, all [b]inhabitants of the world,
49:3 [a] Ps 37:30 [b] Ps 119:130
2 Both [a]low and high,
Rich and poor together.
3 My mouth will [a]speak wisdom,
And the meditation of my heart *will be* [b]understanding.
*49:4 [a] Ps 78:2 [b] 2 Kin 3:15 [c] Num 12:8
4 I will incline my ear to [a]a proverb;
[b]I will express my [c]riddle on the harp.
49:5 [a] Ps 23:4; 27:1
5 Why should I [a]fear in days of adversity,
When the iniquity of my foes surrounds me,
49:6 [a] Job 31:24; Ps 52:7; Prov 11:28; Mark 10:24
6 Even those who [a]trust in their wealth
And boast in the abundance of their riches?
*49:7 [a] Matt 25:8,9 [b] Job 36:18,19
7 No man can by any means [a]redeem *his* brother
Or give to God a [b]ransom for him—
49:8 [a] Matt 16:26
8 For [a]the redemption of his soul is costly,
And he should cease *trying* forever—
49:9 [a] Ps 22:29 [b] Ps 16:10; 89:48
9 That he should [a]live on eternally,
That he should not [b]undergo decay.
49:10 [a] Eccl 2:16 [b] Ps 92:6; 94:8
10 For he sees *that even* [a]wise men die;
The [b]stupid and the senseless alike perish

48:7 *ships of Tarshish.* Though the greatest of ancient ships, they could not withstand God's mighty power. See note on Isa. 2:16.

48:8 *LORD of hosts.* For the significance of this military term, see note on 1 Sam. 1:3.

48:11 *the daughters of Judah.* Its cities and villages.

Psalm 49 This wisdom psalm, written to instruct men rather than to praise God, calls on the world to hear the truth (vv. 1–4) concerning the temporary glory and false security of the wicked rich (vv. 5–14), whose doom is certain, in contrast to the everlasting hope of the righteous (vv. 15–20).

49:4 *proverb . . . riddle.* See note on Ezek. 17:2.

49:7–9 The thought is this: Man cannot purchase from God additional days in order to extend his life.

And [c]leave their wealth to others.
11 Their [a]inner thought is *that* their houses [b]are forever
And their dwelling places to all generations;
They have [c]called their lands after their own names.
12 But [a]man in *his* pomp will not endure;
He is like the beasts that perish.
13 This is the [a]way of those who are foolish,
And of those after them who [b]approve their words. Selah.
14 As sheep they are appointed [a]for Sheol;
Death shall be their shepherd;
And the [b]upright shall rule over them in the morning,
And their form shall be for Sheol [c]to consume
So that they have no habitation.
15 But God will [a]redeem my soul from the power of Sheol,
For [b]He will receive me. Selah.
16 Do not be afraid [a]when a man becomes rich,
When the glory of his house is increased;
17 For when he dies he will [a]carry nothing away;
His glory will not descend after him.
18 Though while he lives he [a]congratulates himself—
And though *men* praise you when you do well for yourself—
19 He shall [a]go to the generation of his fathers;
They shall never see [b]the light.
20 [a]Man in *his* pomp, yet without understanding,
Is [b]like the beasts that perish.

A Psalm of [+]Asaph.

50 [a]The Mighty One, God, the LORD, has spoken,
And summoned the earth [b]from the rising of the sun to its setting.
2 Out of Zion, [a]the perfection of beauty,
God [b]has shone forth.
3 May our God [a]come and not keep silence;
[b]Fire devours before Him,
And it is very [c]tempestuous around Him.
4 He [a]summons the heavens above,
And the earth, to judge His people:
5 "Gather My [a]godly ones to Me,
Those who have made a [b]covenant with Me by [c]sacrifice."
6 And the [a]heavens declare His righteousness,
For [b]God Himself is judge. Selah.
7 "[a]Hear, O My people, and I will speak;
O Israel, I will testify against you;

49:10 [c]Ps 39:6; Eccl 2:18,21; Luke 12:20
49:11 [a]Ps 64:6 [b]Ps 10:6 [c]Gen 4:17; Deut 3:14
*49:12 [a]Ps 49:20
49:13 [a]Jer 17:11 [b]Ps 49:18
*49:14 [a]Ps 9:17 [b]Dan 7:18; Mal 4:3; 1 Cor 6:2; Rev 2:26 [c]Job 24:19
*49:15 [a]Ps 16:10; 56:13; Hos 13:14 [b]Gen 5:24; Ps 16:11; 73:24
49:16 [a]Ps 37:7
49:17 [a]Ps 17:14; 1 Tim 6:7
49:18 [a]Deut 29:19; Ps 10:3,6; Luke 12:19
49:19 [a]Gen 15:15 [b]Job 33:30; Ps 56:13
49:20 [a]Ps 49:12 [b]Eccl 3:19
50:title [+]1 Chr 15:17; 2 Chr 29:30
*50:1-23
50:1 [a]Josh 22:22 [b]Ps 113:3
50:2 [a]Ps 48:2; Lam 2:15 [b]Deut 33:2; Ps 80:1; 94:1
50:3 [a]Ps 96:13 [b]Lev 10:2; Num 16:35; Ps 97:3; Dan 7:10 [c]Ps 18:12,13
50:4 [a]Deut 4:26; 31:28; 32:1; Is 1:2
*50:5 [a]Ps 30:4; 37:28; 52:9 [b]Ex 24:7; 2 Chr 6:11; Ps 25:10 [c]Ps 50:8
50:6 [a]Ps 89:5; 97:6 [b]Ps 75:7; 96:13
50:7 [a]Ps 49:1; 81:8

49:12 This does not deal with the question of life after death but with the fact that the hopes of wicked men are restricted to this life.

49:14 *Death shall be their shepherd,* guiding them directly to Sheol. See note on Gen. 37:35. The righteous will ultimately triumph over the wicked, either in this life or in the life to come (*morning*).

49:15 God pays the ransom, which man could not pay (vv. 7–8).

Psalm 50 This warning from Asaph reports an appearance of God for judgment (vv. 1–6) and presents God's indictment of His people for insincere sacrifices (vv. 7–13), with instruction for correction (vv. 14–15), and His indictment for unethical practices (vv. 16–21), with instruction for correction (vv. 22–23). *Asaph.* Also wrote Pss. 73–83. See note on Ezra 2:41.

50:5 *My godly ones.* I.e., Israel, with whom God made the Mosaic *covenant* (Ex. 24:7) and whom He accuses (v. 7).

I am God, [b]your God.
8 "I do [a]not reprove you for your sacrifices,
And your burnt offerings are continually before Me.
9 "I shall take no [a]young bull out of your house
Nor male goats out of your folds.
10 "For [a]every beast of the forest is Mine,
The cattle on a thousand hills.
11 "I know every [a]bird of the mountains,
And everything that moves in the field is Mine.
12 "If I were hungry I would not tell you,
For the [a]world is Mine, and all it contains.
13 "Shall I eat the flesh of [a]bulls
Or drink the blood of male goats?
14 "Offer to God [a]a sacrifice of thanksgiving
And [b]pay your vows to the Most High;
15 [a]Call upon Me in the day of trouble;
I shall [b]rescue you, and you will [c]honor Me."

16 But to the wicked God says,
"What right have you to tell of My statutes
And to take [a]My covenant in your mouth?
17 "For you [a]hate discipline,
And you [b]cast My words behind you.
18 "When you see a thief, you [a]are pleased with him,
And you [b]associate with adulterers.
19 "You [a]let your mouth loose in evil
And your [b]tongue frames deceit.
20 "You sit and [a]speak against your brother;
You slander your own mother's son.
21 "These things you have done and [a]I kept silence;
You thought that I was just like you;
I will [b]reprove you and state *the case* in order before your eyes.

22 "Now consider this, you who [a]forget God,
Or I will [b]tear *you* in pieces, and there will be none to deliver.
23 "He who [a]offers a sacrifice of thanksgiving honors Me;
And to him who [b]orders *his* way *aright*
I shall [c]show the salvation of God."

For the choir director.
A Psalm of David,
when [+]Nathan the prophet came to him, after he had gone in to Bathsheba.

51 [a]Be gracious to me, O God, according to Your lovingkindness;
According to the greatness of [b]Your compassion
[c]blot out my transgressions.

50:7 [b]Ex 20:2; Ps 48:14
***50:8** [a]Ps 40:6; 51:16; Is 1:11; Hos 6:6
50:9 [a]Ps 69:31
50:10 [a]Ps 104:24
50:11 [a]Matt 6:26
50:12 [a]Ex 19:5; Deut 10:14; Ps 24:1; 1 Cor 10:26
50:13 [a]Ps 50:9
50:14 [a]Ps 27:6; 69:30; 107:22; 116:17; Hos 14:2; Rom 12:1; Heb 13:15 [b]Num 30:2; Deut 23:21; Ps 22:25; 56:12; 61:8; 65:1; 76:11
50:15 [a]Ps 91:15; 107:6,13; Zech 13:9 [b]Ps 81:7 [c]Ps 22:23
***50:16** [a]Is 29:13
50:17 [a]Prov 5:12; 12:1; Rom 2:21,22 [b]1 Kin 14:9; Neh 9:26
50:18 [a]Rom 1:32 [b]1 Tim 5:22
50:19 [a]Ps 10:7 [b]Ps 36:3; 52:2
50:20 [a]Job 19:18; Matt 10:21
***50:21** [a]Eccl 8:11; Is 42:14; 57:11 [b]Ps 90:8
50:22 [a]Job 8:13; Ps 9:17 [b]Ps 7:2
50:23 [a]Ps 50:14 [b]Ps 85:13 [c]Ps 91:16
51:title +2 Sam 12:1
***51:1-19** ***51:1** [a]Ps 4:1; 109:26 [b]Ps 69:16; 106:45 [c]Ps 51:9; Is 43:25; 44:22; Acts 3:19; Col 2:14

50:8–13 God does not reprove them for failing to bring their offerings (v. 8), but for bringing them with the motive of trying to make the God who owns everything dependent on their generosity.

50:16–17 God now accuses them of hypocrisy—giving lip service to His laws (v. 16) while violating them (v. 17). Details are listed in verses 18–20.

50:21 They assumed that God's silence indicated that He was as lawless as they were!

Psalm 51 In this penitential psalm (see note on Ps. 6), David pleads for forgiveness and cleansing (vv. 1–2), confesses his guilt (vv. 3–6), prays for pardon and restoration (vv. 7–12), resolves to praise God (vv. 13–17), and prays for the continued prosperity of Jerusalem (vv. 18–19). The psalm elaborates David's confession of his sin with Bathsheba (2 Sam. 11–12, esp. 12:13).

51:1 In his unworthiness David pleads God's *lovingkindness* (love based on the covenant; see note on Hos. 2:19) and *compassion.*

2 [a]Wash me thoroughly from my iniquity
And [b]cleanse me from my sin.
3 For I [a]know my transgressions,
And my sin is ever before me.
4 [a]Against You, You only, I have sinned
And done what is [b]evil in Your sight,
So that [c]You are justified when You speak
And blameless when You judge.
5 Behold, I was [a]brought forth in iniquity,
And in sin my mother conceived me.
6 Behold, You desire [a]truth in the innermost being,
And in the hidden part You will [b]make me know wisdom.
7 Purify me [a]with hyssop, and I shall be clean;
Wash me, and I shall be [b]whiter than snow.
8 Make me to hear [a]joy and gladness,
Let the [b]bones which You have broken rejoice.
9 [a]Hide Your face from my sins
And blot out all my iniquities.
10 [a]Create in me a [b]clean heart, O God,
And renew a [c]steadfast spirit within me.
11 [a]Do not cast me away from Your presence
And do not take Your [b]Holy Spirit from me.
12 Restore to me the [a]joy of Your salvation
And sustain me with a [b]willing spirit.
13 *Then* I will [a]teach transgressors Your ways,
And sinners will be [b]converted to You.
14 Deliver me from [a]bloodguiltiness,
O God, [b]the God of my salvation;
Then my [c]tongue will joyfully sing of Your righteousness.
15 O Lord, [a]open my lips,
That my mouth may [b]declare Your praise.
16 For You [a]do not delight in sacrifice, otherwise I would give it;
You are not pleased with burnt offering.
17 The sacrifices of God are a [a]broken spirit;
A broken and a contrite heart, O God, You will not despise.
18 [a]By Your favor do good to Zion;
[b]Build the walls of Jerusalem.
19 Then You will delight in [a]righteous sacrifices,
In [b]burnt offering and whole burnt offering;
Then young bulls will be offered on Your altar.

51:2 [a]Ps 51:7; Is 1:16; 4:4; Jer 4:14; Acts 22:16; Rev 1:5 [b]Jer 33:8; Ezek 36:33; Heb 9:14; 1 John 1:7,9
51:3 [a]Is 59:12
***51:4** [a]Gen 20:6; 39:9; 2 Sam 12:13; Ps 41:4 [b]Luke 15:21 [c]Rom 3:4
***51:5** [a]Job 14:4; 15:14; Ps 58:3; Eph 2:3
51:6 [a]Job 38:36; Ps 15:2 [b]Prov 2:6; Eccl 2:26; James 1:5
***51:7** [a]Ex 12:22; Lev 14:4; Num 19:18; Heb 9:19 [b]Is 1:18
***51:8** [a]Is 35:10; Joel 1:16 [b]Ps 35:10
51:9 [a]Jer 16:17
51:10 [a]Ezek 18:31; Eph 2:10 [b]Ps 24:4; Matt 5:8; Acts 15:9 [c]Ps 78:37
***51:11** [a]2 Kin 13:23; 24:20; Jer 7:15 [b]Is 63:10,11
51:12 [a]Ps 13:5 [b]Ps 110:3
51:13 [a]Acts 9:21,22 [b]Ps 22:27
***51:14** [a]2 Sam 12:9; Ps 26:9 [b]Ps 25:5 [c]Ps 35:28; 71:15
51:15 [a]Ex 4:15 [b]Ps 9:14
51:16 [a]1 Sam 15:22; Ps 40:6
51:17 [a]Ps 34:18
***51:18** [a]Ps 69:35; Is 51:3 [b]Ps 102:16; 147:2
51:19 [a]Ps 4:5 [b]Ps 66:13,15

51:3 *my sin is ever before me.* About a year elapsed between his sin and his confession.

51:4 Though David's sin involved others, he recognized that it was primarily against God.

51:5 *brought forth* (in birth). It is not that the acts of giving birth or conceiving are in themselves sinful, but that from the moment of conception a person possesses a sinful nature.

51:7 *hyssop.* See note on Ex. 12:22. It was used in cleansing the house of a leper (Lev. 14:49) and in purification from defilement by death (Num. 19:18–19).

51:8 *bones . . . broken.* David was utterly crushed by Nathan's indictment (2 Sam. 12:1–14).

51:11 In the OT economy, the *Holy Spirit* was particularly related to service, rather than salvation. See notes on Judg. 3:10; Rom. 8:9. Here David is asking God not to take away his service as the anointed king of Israel (cf. Saul, 1 Sam. 16:13–14).

51:14 *bloodguiltiness.* Lit., bloods; i.e., the sentence of death for the murder of Uriah.

51:18 *Build the walls.* Strengthen the moral fiber of the nation so that David's bad example would not infect others.

52:title +1 Sam 22:9

For the choir director.
A Maskil of David, +when
Doeg the Edomite came and
told Saul and said to him,
"David has come to the house
of Ahimelech."

*52:1-9 *52:1 aPs 94:4 bPs 52:8

52 Why do you [a]boast in evil, O mighty man?
The [b]lovingkindness of God *endures* all day long.

52:2 aPs 5:9 bPs 57:4; 59:7 cPs 101:7

2 Your tongue devises [a]destruction,
Like a [b]sharp razor,
[c]O worker of deceit.

52:3 aPs 36:4 bPs 58:3; Jer 9:5

3 You [a]love evil more than good,
[b]Falsehood more than speaking what is right.
Selah.

52:4 aPs 120:3

4 You love all words that devour,
O [a]deceitful tongue.

52:5 aIs 22:18,19 bProv 2:22 cPs 27:13

5 But God will break you down forever;
He will snatch you up and [a]tear you away from *your* tent,
And [b]uproot you from the [c]land of the living.
Selah.

*52:6 aPs 37:34; 40:3 bJob 22:19

6 The righteous will [a]see and fear,
And will [b]laugh at him, *saying,*

52:7 aPs 49:6 bPs 10:6

7 "Behold, the man who would not make God his refuge,
But [a]trusted in the abundance of his riches
And [b]was strong in his *evil* desire."

*52:8 aPs 92:12; 128:3; Jer 11:16 bPs 13:5

8 But as for me, I am like a [a]green olive tree in the house of God;
I [b]trust in the lovingkindness of God forever and ever.

52:9 aPs 30:12 bPs 54:6

9 I will [a]give You thanks forever, because You have done *it,*
And I will wait on Your name, [b]for *it is* good, in the presence of Your godly ones.

For the choir director;
according to Mahalath.
A Maskil of David.

*53:1-6 *53:1 aPs 10:4; 14:1-7; 53:1-6 bRom 3:10

53 [a]The fool has said in his heart, "There is no God,"
They are corrupt, and have committed abominable injustice;
[b]There is no one who does good.

53:2 aRom 3:11 b2 Chr 15:2

2 God has looked down from heaven upon the sons of men
To see if there is [a]anyone who understands,
Who [b]seeks after God.

53:3 aRom 3:12

3 [a]Every one of them has turned aside; together they have become corrupt;
There is no one who does good, not even one.

53:4 aJer 4:22

4 Have the workers of wickedness [a]no knowledge,
Who eat up My people *as though* they ate bread
And have not called upon God?

Psalm 52 Contrasting the wicked and the righteous, this didactic psalm may be outlined this way: the description of the wicked (vv. 1–4), the doom of the wicked (v. 5), the delight of the righteous (vv. 6–9). 1 Sam. 21:1–22:19 furnishes the historical background. *Maskil.* See note on Ps. 32.

52:1–4 These verses describe Doeg's treachery (1 Sam. 22:9–10).

52:5 Four striking figures describe the doom of the wicked.

52:6 The righteous *fear* (stand in awe of) God and *laugh* (in derision) at the wicked.

52:8 *like a green olive tree.* A figure of prosperity and longevity.

Psalm 53 In this psalm (essentially identical with Ps. 14; see notes there), David laments the moral foolishness and corruption of the human race (vv. 1–5) and longs for the establishing of the righteous kingdom of the Lord on earth (v. 6). *Mahalath.* A term meaning "sickness" (also in Ps. 88), possibly the first word of a well-known tune to which this psalm was sung. *Maskil.* See note on Ps. 32.

53:1 Notice how doctrine (*no God*) affects conduct (*corrupt*).

5 There they were in great fear [a]*where* no fear had been;
For God [b]scattered the bones of him who encamped against you;
You [c]put *them* to shame, because [d]God had rejected them.
6 Oh, that [a]the salvation of Israel would come out of Zion!
When God restores His captive people,
Let Jacob rejoice, let Israel be glad.

For the choir director; on stringed instruments.
A Maskil of David, [+]when the Ziphites came and said to Saul, "Is not David hiding himself among us?"

54 Save me, O God, by [a]Your name,
And vindicate me by [b]Your power.
2 [a]Hear my prayer, O God;
[b]Give ear to the words of my mouth.
3 For strangers have [a]risen against me
And [b]violent men have [c]sought my life;
They have [d]not set God before them. Selah.
4 Behold, [a]God is my helper;
The Lord is the [b]sustainer of my soul.
5 He will [a]recompense the evil to my foes;
[b]Destroy them [c]in Your faithfulness.
6 [a]Willingly I will sacrifice to You;
I will give [b]thanks to Your name, O LORD, for it is good.
7 For He has [a]delivered me from all trouble,
And my eye has [b]looked *with satisfaction* upon my enemies.

For the choir director; on stringed instruments.
A Maskil of David.

55 [a]Give ear to my prayer, O God;
And [b]do not hide Yourself from my supplication.
2 Give [a]heed to me and answer me;
I am restless in my [b]complaint and [c]am surely distracted,
3 Because of the voice of the enemy,
Because of the [a]pressure of the wicked;
For they [b]bring down trouble upon me
And in anger they [c]bear a grudge against me.
4 My [a]heart is in anguish within me,
And the terrors of [b]death have fallen upon me.
5 Fear and [a]trembling come upon me,
And [b]horror has overwhelmed me.
6 I said, "Oh, that I had wings like a dove!
I would fly away and [a]be at rest.
7 "Behold, I would wander far away,
I would [a]lodge in the wilderness. Selah.
8 "I would hasten to my place of refuge

53:5 [a]Lev 26:17,36; Prov 28:1 [b]Ps 141:7; Jer 8:1,2; Ezek 6:5 [c]Ps 44:7 [d]2 Kin 17:20; Jer 6:30; Lam 5:22

53:6 [a]Ps 14:7

54:title [+]1 Sam 23:19; 26:1

***54:1-7** **54:1** [a]Ps 20:1 [b]2 Chr 20:6

54:2 [a]Ps 17:6; 55:1 [b]Ps 5:1

54:3 [a]Ps 86:14 [b]Ps 18:48; 86:14; 140:1,4,11 [c]1 Sam 20:1; 25:29; Ps 40:14; 63:9; 70:2 [d]Ps 36:1

54:4 [a]Ps 30:10; 37:40; 118:7 [b]Ps 37:17,24; 41:12; 51:12; 145:14; Is 41:10

54:5 [a]Ps 94:23 [b]Ps 143:12 [c]Ps 89:49; 96:13; Is 42:3

***54:6** [a]Num 15:3; Ps 116:17

54:6 [b]Ps 50:14

54:7 [a]Ps 34:6 [b]Ps 59:10; 92:11; 112:8; 118:7

***55:1-23** **55:1** [a]Ps 54:2; 61:1; 86:6 [b]Ps 27:9

55:2 [a]Ps 66:19; 86:6,7 [b]1 Sam 1:16; Job 9:27; Ps 64:1; 77:3; 142:2 [c]Is 38:14; 59:11; Ezek 7:16

55:3 [a]Ps 17:9 [b]2 Sam 16:7,8 [c]Ps 71:11; 143:3

55:4 [a]Ps 38:8 [b]Ps 18:4,5; 116:3

55:5 [a]Ps 119:120 [b]Job 21:6; Is 21:4; Ezek 7:18

55:6 [a]Job 3:13

55:7 [a]1 Sam 23:14

53:5 This verse suggests a miraculous deliverance as the background for adapting Ps. 14 for the occasion (perhaps that of 2 Kings 7:6–7).

Psalm 54 Reflecting on the treachery of the Ziphites, who revealed to Saul that David was hiding among them (1 Sam. 23), David petitions God for deliverance from his enemies (vv. 1–3) and praises Him for the answer (vv. 4–7). *Maskil.* See note on Ps. 32.

54:6 *Willingly.* With a freewill (peace) offering. See notes on Lev. 3.

Psalm 55 Because of the treachery of an intimate friend (vv. 12–13), David prays in anguish (with respect to himself, vv. 1–8), in anger (with respect to his enemies, vv. 9–15), and in assurance (with respect to God, vv. 16–23).

From the [a]stormy wind
and tempest."

9 Confuse, O Lord, [a]divide
their tongues,
For I have seen [b]violence
and strife in the city.
10 Day and night they go
around her upon her
walls,
And iniquity and mischief
are in her midst.
11 [a]Destruction is in her
midst;
[b]Oppression and deceit do
not depart from her
streets.

12 For it is [a]not an enemy
who reproaches me,
Then I could bear *it;*
Nor is it one who hates me
who [b]has exalted
himself against me,
Then I could hide myself
from him.
13 But it is you, a man my
equal,
My [a]companion and my
[b]familiar friend;
14 We who had sweet
fellowship together
[a]Walked in the house of
God in the throng.
15 Let death come
[a]deceitfully upon
them;
Let them [b]go down alive
to Sheol,
For evil is in their
dwelling, in their midst.

16 As for me, I shall [a]call
upon God,
And the LORD will save me.
17 [a]Evening and [b]morning
and at [c]noon, I will
complain and murmur,
And He will hear my voice.

18 He will [a]redeem my soul
in peace from the battle
which is against me,
For they are [b]many *who*
strive with me.
19 God will [a]hear and
answer them—
Even the one [b]who sits
enthroned from of
old— Selah.
With whom there is no
change,
And who [c]do not fear
God.
20 He has put forth his hands
against [a]those who
were at peace with him;
He has [b]violated his
covenant.
21 His speech was [a]smoother
than butter,
But his heart was war;
His words were [a]softer
than oil,
Yet they were drawn
[b]swords.

22 [a]Cast your burden upon
the LORD and He will
sustain you;
[b]He will never allow the
righteous to [c]be
shaken.
23 But You, O God, will bring
them down to the [a]pit
of destruction;
[b]Men of bloodshed and
deceit will [c]not live out
half their days.
But I will [d]trust in You.

For the choir director;
according to Jonath elem
rehokim. A Mikhtam of David,
[+]when the Philistines seized
him in Gath.

56 Be gracious to me,
O God, for man has
[a]trampled upon me;

55:8 [a] Is 4:6; 25:4; 29:6

*55:9 [a] Gen 11:9 [b] Ps 11:5; Jer 6:7

*55:10

55:11 [a] Ps 5:9 [b] Ps 10:7; 17:9

55:12 [a] Ps 41:9 [b] Ps 35:26

*55:13 [a] 2 Sam 15:12 [b] Job 19:14; Ps 41:9

*55:14 [a] Ps 42:4

*55:15 [a] Ps 64:7; Prov 6:15; Is 47:11; 1 Thess 5:3 [b] Num 16:30,33

55:16 [a] Ps 57:2,3

55:17 [a] Ps 141:2; Dan 6:10; Acts 3:1; 10:3,30 [b] Ps 5:3; 88:13; 92:2 [c] Acts 10:9

55:18 [a] Ps 103:4 [b] Ps 56:2

55:19 [a] Ps 78:59 [b] Deut 33:27; Ps 90:2; 93:2 [c] Ps 36:1

55:20 [a] Ps 7:4; 120:7 [b] Num 30:2; Ps 89:34

55:21 [a] Ps 12:2; 28:3; Prov 5:3,4 [b] Ps 57:4; 59:7

55:22 [a] Ps 37:5; 1 Pet 5:7 [b] Ps 37:24 [c] Ps 15:5; 112:6

55:23 [a] Ps 73:18; Is 38:17; Ezek 28:8 [b] Ps 5:6 [c] Job 15:32; Prov 10:27 [d] Ps 25:2; 56:3

56:title [+] 1 Sam 21:10, 11

*56:1-13

56:1 [a] Ps 57:3

55:9 The meaning is this: May such confusion and division as occurred at Babel happen to my enemies. See notes on Gen. 11:7, 9.

55:10–11 As king, David was especially concerned that the city had become a parade ground for rebels and terrorists.

55:13 We cannot be sure who this traitor was, though verses 20–21 tell us how he acted.

55:14 David and his friend had enjoyed close fellowship and worship together.

55:15 *Let them go down alive to Sheol.* I.e., let God's judgment be immediate and startling (as was that upon Korah, Num. 16:30–32), not for personal vindication but because the treachery was against God's appointed leader.

Psalm 56 This lament contains a plea for help (vv. 1–6), a petition for vengeance (vv. 7–11), and a promise to pay vows (vv. 12–13).

Fighting all day long he
[b]oppresses me.
2 My foes have [a]trampled
upon me all day long,
For they are many who
[b]fight proudly against
me.
3 When I am [a]afraid,
I will [b]put my trust in
You.
4 [a]In God, whose word I
praise,
In God I have put my
trust;
I shall not be afraid.
[b]What can *mere* man do
to me?
5 All day long they [a]distort
my words;
All their [b]thoughts are
against me for evil.
6 They [a]attack, they lurk,
They [b]watch my steps,
As they have [c]waited *to*
take my life.
7 Because of wickedness,
[a]cast them forth,
In anger [b]put down the
peoples, O God!
8 You [a]have taken account
of my wanderings;
Put my [b]tears in Your
bottle.
Are *they* not in [c]Your
book?
9 Then my enemies will
[a]turn back [b]in the day
when I call;
This I know, that [c]God is
for me.
10 In God, *whose* word I
praise,
In the LORD, *whose* word I
praise,
11 In God I have put my
trust, I shall not be
afraid.
What can man do to me?
12 Your [a]vows are *binding*
upon me, O God;
I will render thank
offerings to You.
13 For You have [a]delivered
my soul from death,
Indeed [b]my feet from
stumbling,
So that I may [c]walk
before God
In the [d]light of the living.

For the choir director; *set to*
Al-tashheth.
A Mikhtam of David, [+]when
he fled from Saul in the cave.

57 Be gracious to me,
O God, be gracious to
me,
For my soul [a]takes refuge
in You;
And in the [b]shadow of
Your wings I will take
refuge
Until destruction [c]passes
by.
2 I will cry to God Most
High,
To God who
[a]accomplishes *all things*
for me.
3 He will [a]send from
heaven and save me;
He reproaches him who
[b]tramples upon me.
Selah.
God will send forth His
[c]lovingkindness and
His truth.
4 My soul is among [a]lions;

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according to Jonath elem rehokim. Probably means "to the tune of 'the silent dove in far-off lands.' " *Mikhtam.* See note on Ps. 16. The historical background is David's feigning insanity in *Gath* (1 Sam. 21:10–15).

56:4 *What can mere man do to me?* The implied answer to the question is, "Nothing that God does not permit." See also verse 11.

56:8 God is attentive to every detail of his life.

56:12 *thank offerings.* Could be either actual sacrifices (see note on Lev. 7:12–17) or songs of praise (Ps. 26:7) or, as here, both.

Psalm 57 Fleeing Saul, David voices prayer (vv. 1–6) and praise (vv. 7–11) for deliverance. *Al-tashheth.* Lit., Do not destroy. Possibly a tune indication (also Pss. 58–59, 75). *Mikhtam.* See note on Ps. 16.

57:1 *in the shadow of Your wings.* The Lord is the protective shade for His people.

57:3 *lovingkindness.* God's steadfast love. See note on Hos. 2:19.

57:4 David had to hide from men whose hearts were aflame with enmity.

I must lie among those
who breathe forth fire,
Even the sons of men,
whose [b]teeth are spears
and arrows
And their [c]tongue a sharp
sword.

5 [a]Be exalted above the
heavens, O God;
Let Your glory *be* above all
the earth.

6 They have prepared a [a]net
for my steps;
My soul is [b]bowed down;
They [c]dug a pit before
me;
They *themselves* have
[d]fallen into the midst
of it. Selah.

7 [a]My [b]heart is steadfast,
O God, my heart is
steadfast;
I will sing, yes, I will sing
praises!

8 Awake, [a]my glory!
Awake, [b]harp and lyre!
I will awaken the dawn.

9 [a]I will give thanks to You,
O Lord, among the
peoples;
I will sing praises to You
among the nations.

10 For Your [a]lovingkindness
is great to the heavens
And Your truth to the
clouds.

11 [a]Be exalted above the
heavens, O God;
Let Your glory *be* above all
the earth.

For the choir director; *set to*
Al-tashheth.
A Mikhtam of David.

58 Do you indeed speak
righteousness, O gods?
Do you [a]judge uprightly,
O sons of men?

2 No, in heart you [a]work
unrighteousness;
On earth you [b]weigh out
the violence of your
hands.

3 The wicked are estranged
[a]from the womb;
These who speak lies [b]go
astray from birth.

4 They have venom like the
[a]venom of a serpent;
Like a deaf cobra that stops
up its ear,

5 So that it [a]does not hear
the voice of [b]charmers,
Or a skillful caster of spells.

6 O God, [a]shatter their
teeth in their mouth;
Break out the fangs of the
young lions, O LORD.

7 Let them [a]flow away like
water that runs off;
When he [b]aims his arrows,
let them be as headless
shafts.

8 *Let them be* as a snail
which melts away as it
goes along,
Like the [a]miscarriages of a
woman which never see
the sun.

9 Before your [a]pots can feel
the fire of thorns
He will [b]sweep them away
with a whirlwind, the
green and the burning
alike.

10 The [a]righteous will rejoice
when he [b]sees the
vengeance;
He will [c]wash his feet in
the blood of the wicked.

11 And men will say, "Surely
there is a [a]reward for
the righteous;
Surely there is a God who
[b]judges on earth!"

Psalm 58 An imprecatory psalm (see Introduction). David indicts unrighteous judges (vv. 1–5) and calls for their swift destruction (vv. 6–9) so that the righteous can rejoice in God's justice (vv. 10–11). *Al-tashheth.* See note on Ps. 57. *Mikhtam.* See note on Ps. 16.

58:1 *gods,* or mighty ones. The reference is clearly to unrighteous judges, who either are being referred to sarcastically as "gods" or who had taken that as an honorific title.

58:3–5 *from the womb.* See note on 51:5. Because of inborn sinfulness, men lie, poison others, and are deaf to all appeals (like a snake who will not obey a snake charmer).

58:9 A reference to two kinds of branches for firewood, it pictures God's judgment on the wicked. *thorns* burn quickly, indicating the speed of God's judgment on the wicked.

59:title +1 Sam 19:11

For the choir director; *set to* Al-tashheth.
A Mikhtam of David, +when Saul sent *men* and they watched the house in order to kill him.

***59:1-17**
59:1 [a]Ps 143:9 [b]Ps 20:1; 69:29

59 [a]Deliver me from my enemies, O my God;
[b]Set me *securely* on high away from those who rise up against me.

59:2 [a]Ps 28:3; 36:12; 53:4; 92:7; 94:16 [b]Ps 26:9; 139:19; Prov 29:10

2 Deliver me from [a]those who do iniquity
And save me from [b]men of bloodshed.

59:3 [a]Ps 56:6 [b]1 Sam 24:11; Ps 7:3,4; 69:4

3 For behold, they [a]have set an ambush for my life;
Fierce men [a]launch an attack against me,
[b]Not for my transgression nor for my sin, O LORD,

59:4 [a]Ps 35:19 [b]Ps 7:6; 35:23

4 [a]For no guilt of *mine,* they run and set themselves against me.
[b]Arouse Yourself to help me, and see!

59:5 [a]Ps 69:6; 80:4; 84:8 [b]Ps 9:5; Is 26:14 [c]Is 2:9; Jer 18:23

5 You, [a]O LORD God of hosts, the God of Israel,
Awake to [b]punish all the nations;
[c]Do not be gracious to any *who are* treacherous in iniquity. Selah.

59:6 [a]Ps 59:14 [b]Ps 22:16

6 They [a]return at evening, they howl like a [b]dog,
And go around the city.

59:7 [a]Ps 94:4; Prov 15:2,28 [b]Ps 57:4; Prov 12:18 [c]Job 22:13; Ps 10:11; 73:11; 94:7

7 Behold, they [a]belch forth with their mouth;
[b]Swords are in their lips,
For, *they say,* "[c]Who hears?"

59:8 [a]Ps 37:13; Prov 1:26 [b]Ps 2:4

8 But You, O LORD, [a]laugh at them;
You [b]scoff at all the nations.

59:9 [a]Ps 18:17 [b]Ps 9:9; 62:2

9 *Because of* his [a]strength I will watch for You,
For God is my [b]stronghold.

59:10 [a]Ps 21:3 [b]Ps 54:7

10 My God [a]in His lovingkindness will meet me;
God will let me [b]look *triumphantly* upon my foes.

***59:11** [a]Deut 4:9; 6:12 [b]Ps 106:27; 144:6; Is 33:3 [c]Ps 84:9

11 Do not slay them, [a]or my people will forget;
[b]Scatter them by Your power, and bring them down,
O Lord, [c]our shield.

59:12 [a]Prov 12:13 [b]Zeph 3:11 [c]Ps 10:7

12 *On account of* the [a]sin of their mouth *and* the words of their lips,
Let them even be [b]caught in their pride,
And on account of [c]curses and lies which they utter.

59:13 [a]Ps 104:35 [b]Ps 83:18

13 [a]Destroy *them* in wrath, destroy *them* that they may be no more;
That *men* may [b]know that God rules in Jacob
To the ends of the earth. Selah.

59:14 [a]Ps 59:6

14 They [a]return at evening, they howl like a dog,
And go around the city.

59:15 [a]Job 15:23

15 They [a]wander about for food
And growl if they are not satisfied.

59:16 [a]Ps 21:13 [b]Ps 101:1 [c]Ps 5:3; 88:13 [d]Ps 59:9 [e]2 Sam 22:3; Ps 46:1

16 But as for me, I shall [a]sing of Your strength;
Yes, I shall [b]joyfully sing of Your lovingkindness in the [c]morning,
For You have been my [d]stronghold
And a [e]refuge in the day of my distress.

59:17 [a]Ps 59:9 [b]Ps 59:10

17 [a]O my strength, I will sing praises to You;
For God is my [b]stronghold, the God who shows me lovingkindness.

Psalm 59 In this imprecatory psalm (see Introduction), David appeals for God's help (vv. 1–5), describes his dangerous situation (vv. 6–10), asks for judgment on his enemies (vv. 11–15), and ascribes praise to God (vv. 16–17). *Al-tashheth.* See note on Ps. 57. *Mikhtam.* See note on Ps. 16. For the historical background, see 1 Sam. 19:11–12.

59:11 David asks that the punishment of the wicked would be such as to teach the people the seriousness of sin, especially sins of speech (v. 12). He asks that they be scattered, not slain.

60:title +2 Sam 8:3, 13; 1 Chr 18:3, 12

For the choir director; according to Shushan Eduth. A Mikhtam of David, to teach; +when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt.

***60:1-12**
60:1 [a]Ps 44:9 [b]2 Sam 5:20 [c]Ps 79:5 [d]Ps 80:3

60 O God, [a]You have rejected us. You have [b]broken us;
You have been [c]angry; O, [d]restore us.

60:2 [a]Ps 18:7 [b]2 Chr 7:14; Is 30:26

2 You have made the [a]land quake, You have split it open;
[b]Heal its breaches, for it totters.

60:3 [a]Ps 66:12; 71:20 [b]Ps 75:8; Is 51:17,22; Jer 25:15

3 You have [a]made Your people experience hardship;
You have given us wine to [b]drink that makes us stagger.

***60:4** [a]Ps 20:5; Is 5:26; 11:12; 13:2

4 You have given a [a]banner to those who fear You,
That it may be displayed because of the truth.
Selah.

***60:5** [a]Ps 60:5-12; 108:6-13 [b]Deut 33:12; Ps 127:2; Is 5:1; Jer 11:15 [c]Ps 17:7

5 [a]That Your [b]beloved may be delivered,
[c]Save with Your right hand, and answer us!

***60:6** [a]Ps 89:35 [b]Gen 12:6; 33:18; Josh 17:7 [c]Gen 33:17; Josh 13:27

6 God has spoken in His [a]holiness:
"I will exult, I will portion out [b]Shechem and measure out the valley of [c]Succoth.

60:7 [a]Josh 13:31 [b]Deut 33:17 [c]Gen 49:10

7 "[a]Gilead is Mine, and Manasseh is Mine;
[b]Ephraim also is the helmet of My head;
Judah is My [c]scepter.

***60:8** [a]2 Sam 8:2 [b]2 Sam 8:14 [c]2 Sam 8:1

8 "[a]Moab is My washbowl;
Over [b]Edom I shall throw My shoe;
Shout loud, O [c]Philistia, because of Me!"

9 Who will bring me into the besieged city?
Who will lead me to Edom?

60:10 [a]Ps 60:1; 108:11 [b]Josh 7:12; Ps 44:9

10 Have not You Yourself, O God, [a]rejected us?
And [b]will You not go forth with our armies, O God?

60:11 [a]Ps 146:3

11 O give us help against the adversary,
For [a]deliverance by man is in vain.

60:12 [a]Num 24:18; Ps 118:16 [b]Ps 44:5; Is 63:3

12 Through God we shall [a]do valiantly,
And it is He who will [b]tread down our adversaries.

For the choir director; on a stringed instrument. *A Psalm* of David.

***61:1-8**
61:1 [a]Ps 64:1 [b]Ps 86:6

61 [a]Hear my cry, O God;
[b]Give heed to my prayer.

***61:2** [a]Ps 42:6 [b]Ps 77:3

2 From the [a]end of the earth I call to You when my heart is [b]faint;

Psalm 60 While David was fighting in the N with *Aram-naharaim* (Mesopotamia) and *Aram-zobah* (between Damascus and the Upper Euphrates), Edom, invading from the S, defeated Israel. Joab was dispatched and achieved an important victory over the Edomites (2 Sam. 8; 1 Chron. 18). *Shushan Eduth.* Lit., the lily of the testimony, apparently a tune. *Mikhtam.* See note on Ps. 16. The psalm may be outlined as follows: the predicament of the nation (vv. 1–5), the promise of God (vv. 6–8), and the petition of David (vv. 9–12).

60:4 Since God had *given a banner* to summon them to fight victoriously, their defeat seemed inexplicable.

60:5 *Your right hand* of power (Ex. 15:6).

60:6–7 God assures them that He who apportioned the land is still in control of it.

60:8 Other nations are put in their places: Moab, to bathe the feet; Edom, the servant to whom the sandals are thrown; Philistia, to provide the topic for a victory song.

Psalm 61 Disheartened, David prays for strength and security (vv. 1–2), based on the comfort that comes from God's character (vv. 3–4) and on the confidence that comes from His faithfulness to His promises (vv. 5–7), all of which motivates the psalmist to give praise and thanks to God (v. 8).

61:2–4 *the rock that is higher than I.* An asylum that David could not reach in his own strength and that gives protection and security. God is that asylum, pictured by four figures of speech: *refuge, tower of strength, tent,* and *shelter of Your wings.* See note on 57:1.

Lead me to [c]the rock that
is higher than I.
3 For You have been a
[a]refuge for me,
A [b]tower of strength
against the enemy.
4 Let me [a]dwell in Your
tent forever;
Let me [b]take refuge in the
shelter of Your wings.
Selah.

5 For You have heard my
[a]vows, O God;
You have given *me* the
inheritance of those
who [b]fear Your name.
6 You will [a]prolong the
king's life;
His years will be as many
generations.
7 He will abide [a]before God
forever;
Appoint [b]lovingkindness
and truth that they may
preserve him.
8 So I will [a]sing praise to
Your name forever,
That I may [b]pay my vows
day by day.

For the choir director;
[+]according to Jeduthun.
A Psalm of David.

62 [a]My soul *waits* in
silence for God only;
From Him [b]is my
salvation.
2 He only is my [a]rock and
my salvation,
My [b]stronghold; I shall
not be greatly shaken.

3 How long will you assail a
man,
That you may murder *him,*
all of you,
Like a [a]leaning wall, like a
tottering fence?

4 They have counseled only
to thrust him down
from his high position;
They [a]delight in
falsehood;
They [b]bless with their
mouth,
But inwardly they curse.
Selah.

5 My soul, [a]wait in silence
for God only,
For my hope is from Him.
6 He only is [a]my rock and
my salvation,
My stronghold; I shall not
be shaken.
7 On God my [a]salvation
and my glory *rest;*
The rock of my strength,
my [b]refuge is in God.
8 [a]Trust in Him at all times,
O people;
[b]Pour out your heart
before Him;
God is a refuge for us.
Selah.

9 Men of [a]low degree are
only [b]vanity and men
of rank are a [c]lie;
In the [d]balances they go
up;
They are together lighter
than breath.
10 [a]Do not trust in
oppression
And do not vainly hope in
[b]robbery;
If riches increase, [c]do not
set *your* heart *upon them.*

11 Once God has [a]spoken;
Twice I have heard this:
That [b]power belongs to
God;
12 And lovingkindness [a]is
Yours, O Lord,
For You [b]recompense a
man according to his
work.

61:2 [c]Ps 18:2; 94:22
61:3 [a]Ps 62:7 [b]Ps 59:9; Prov 18:10
61:4 [a]Ps 23:6; 27:4 [b]Ps 17:8; 91:4
61:5 [a]Job 22:27; Ps 56:12 [b]Deut 28:58; Neh 1:11; Ps 86:11; 102:15; Is 59:19; Mal 2:5; 4:2
61:6 [a]Ps 21:4
*61:7 [a]Ps 41:12 [b]Ps 40:11
*61:8 [a]Judg 5:3; Ps 30:4; 33:2; 71:22 [b]Ps 65:1; Is 19:21
62:title [+]Cf 1 Chr 16:41; 25:1; Ps 39 and 77 titles
*62:1-12
62:1 [a]Ps 33:20 [b]Ps 37:39
62:2 [a]Ps 89:26 [b]Ps 59:17; 62:6
*62:3 [a]Is 30:13
62:4 [a]Ps 4:2 [b]Ps 28:3; 55:21
62:5 [a]Ps 62:1
62:6 [a]Ps 62:2
62:7 [a]Ps 85:9; Jer 3:23 [b]Ps 46:1
62:8 [a]Ps 37:3,5; 52:8; Is 26:4 [b]1 Sam 1:15; Ps 42:4; Lam 2:19
*62:9 [a]Ps 49:2 [b]Job 7:16; Ps 39:5; Is 40:17 [c]Ps 116:11 [d]Is 40:15
62:10 [a]Is 30:12 [b]Is 61:8; Ezek 22:29; Nah 3:1 [c]Job 31:25; Ps 49:6; 52:7; Mark 10:24; Luke 12:15; 1 Tim 6:10
62:11 [a]Job 33:14; 40:5 [b]Ps 59:17; Rev 19:1
62:12 [a]Ps 86:5; 103:8; 130:7 [b]Job 34:11; Ps 28:4; Jer 17:10; Matt 16:27; Rom 2:6; 1 Cor 3:8; Rev 2:23

61:7 David appeals to God's covenant with him (2 Sam. 7:16).

61:8 David promised to pay the *vows* made in the time of trouble (v. 5).

Psalm 62 David waits on God (vv. 1–7) and warns others to put their trust in Him, rather than in the folly of ill-gotten gain or human strength (vv. 8–12). *Jeduthun.* See note on Ps. 39.

62:3–4 Through *falsehood* David's enemies attempted to overthrow him in his weakened condition (*leaning* and *tottering*).

62:9 For *vanity,* read "breath." Place the wicked on a balance scale and their side goes up, since they weigh as much as breath!

63:title +1 Sam 22:5; 23:14

A Psalm of David, +when he was in the wilderness of Judah.

*63:1-11 *63:1 [a]Ps 118:28 [b]Ps 42:2; 84:2; Matt 5:6 [c]Ps 143:6

63 O God, [a]You are my God; I shall seek You earnestly;
My soul [b]thirsts for You, my flesh yearns for You,
In a [c]dry and weary land where there is no water.

63:2 [a]Ps 27:4

2 Thus I have [a]seen You in the sanctuary,
To see Your power and Your glory.

63:3 [a]Ps 69:16

3 Because Your [a]lovingkindness is better than life,
My lips will praise You.

63:4 [a]Ps 104:33; 146:2 [b]Ps 28:2; 143:6

4 So I will bless You [a]as long as I live;
I will [b]lift up my hands in Your name.

63:5 [a]Ps 36:8 [b]Ps 71:23

5 My soul is [a]satisfied as with marrow and fatness,
And my mouth offers [b]praises with joyful lips.

*63:6 [a]Ps 4:4 [b]Ps 16:7; 42:8; 119:55

6 When I remember You [a]on my bed,
I meditate on You in the [b]night watches,

63:7 [a]Ps 27:9 [b]Ps 17:8

7 For [a]You have been my help,
And in the [b]shadow of Your wings I sing for joy.

63:8 [a]Num 32:12; Deut 1:36; Hos 6:3 [b]Ps 18:35; 41:12

8 My soul [a]clings to You;
Your [b]right hand upholds me.

63:9 [a]Ps 40:14 [b]Ps 55:15

9 But those who [a]seek my life to destroy it,
Will go into the [b]depths of the earth.

*63:10 [a]Jer 18:21; Ezek 35:5

10 They will be [a]delivered over to the power of the sword;
They will be a [b]prey for foxes.

63:10 [b]Lam 5:18

11 But the [a]king will rejoice in God;
Everyone who [b]swears by Him will glory,
For the [c]mouths of those who speak lies will be stopped.

*63:11 [a]Ps 21:1 [b]Deut 6:13; Is 45:23; 65:16 [c]Job 5:16; Ps 107:42; Rom 3:19

For the choir director.
A Psalm of David.

*64:1-10 *64:1 [a]Ps 55:2 [b]Ps 140:1

64 Hear my voice, O God, in [a]my complaint;
[b]Preserve my life from dread of the enemy.

64:2 [a]Ps 56:6 [b]Ps 59:2

2 Hide me from the [a]secret counsel of evildoers,
From the tumult of [b]those who do iniquity,

64:3 [a]Ps 140:3 [b]Ps 58:7

3 Who [a]have sharpened their tongue like a sword.
They [b]aimed bitter speech *as* their arrow,

64:4 [a]Ps 10:8; 11:2 [b]Ps 55:19

4 To [a]shoot from concealment at the blameless;
Suddenly they shoot at him, and [b]do not fear.

64:5 [a]Ps 140:5 [b]Job 22:13; Ps 10:11

5 They hold fast to themselves an evil purpose;
They talk of [a]laying snares secretly;
They say, "[b]Who can see them?"

64:6 [a]Ps 49:11

6 They devise injustices, *saying,*
"We are ready with a well-conceived plot";
For the [a]inward thought and the heart of a man are deep.

64:7 [a]Ps 7:12,13

7 But [a]God will shoot at them with an arrow;

Psalm 63 *in the wilderness of Judah,* separated from the sanctuary in Jerusalem, David fellowships with God, who is the desire of his being (vv. 1–4), the delight of his soul (vv. 5–8), and the defense of his life (vv. 9–11).

63:1 *earnestly.* Lit., at dawn.

63:2 *the sanctuary.* Not the Temple, as yet not built, but the temporary place of the ark.

63:6–8 David meditated on God throughout the *night,* finding protection under His *wings* and upheld by the strength of His *right hand.* See notes on 57:1 and 60:5.

63:10 *foxes* or jackals. I.e., scavengers.

63:11 *the king.* I.e., David himself.

Psalm 64 This psalm relates the plot of David's enemies (vv. 1–6) and their punishment by God (vv. 7–10).

64:1 *complaint.* I.e., troubled thoughts.

64:3 Sins of the tongue are again condemned. See note on 59:11.

Suddenly they will be
wounded.
8 So they will [a]make him
stumble;
[b]Their own tongue is
against them;
All who see them will
[c]shake the head.
9 Then all men will [a]fear,
And they will [b]declare the
work of God,
And will consider what He
has done.
10 The righteous man will be
[a]glad in the LORD and
will [b]take refuge in
Him;
And all the upright in
heart will glory.

For the choir director.
A Psalm of David. A Song.

65 There will be silence
before You, *and* praise in
Zion, O God,
And to You the [a]vow will
be performed.
2 O You who hear prayer,
To You [a]all men come.
3 [a]Iniquities prevail against
me;
As for our transgressions,
You [b]forgive them.
4 How [a]blessed is the one
whom You [b]choose
and bring near *to You*
To dwell in Your courts.
We will be [c]satisfied with
the goodness of Your
house,
Your holy temple.
5 By [a]awesome *deeds* You
answer us in
righteousness, O [b]God
of our salvation,
You who are the trust of
all the [c]ends of the
earth and of the farthest
[d]sea;
6 Who [a]establishes the
mountains by His
strength,
Being [b]girded with might;
7 Who [a]stills the roaring of
the seas,
The roaring of their waves,
And the [b]tumult of the
peoples.
8 They who dwell in the
[a]ends *of the earth* stand
in awe of Your signs;
You make the dawn and
the sunset shout for joy.
9 You visit the earth and
[a]cause it to overflow;
You greatly [b]enrich it;
The [c]stream of God is full
of water;
You prepare their [d]grain,
for thus You prepare the
earth.
10 You water its furrows
abundantly,
You settle its ridges,
You soften it [a]with
showers,
You bless its growth.
11 You have crowned the year
with Your [a]bounty,
And Your paths [b]drip *with*
fatness.
12 [a]The pastures of the
wilderness drip,
And the [b]hills gird
themselves with
rejoicing.
13 The meadows are [a]clothed
with flocks
And the valleys are
[b]covered with grain;
They [c]shout for joy, yes,
they sing.

For the choir director.
A Song. A Psalm.

66 [a]Shout joyfully to
God, all the earth;

64:8 a Ps 9:3 b Prov 12:13; 18:7 c Ps 22:7; 44:14; Jer 18:16; 48:27; Lam 2:15
64:9 a Ps 40:3 b Jer 51:10
64:10 a Job 22:19; Ps 32:11 b Ps 11:1; 25:20
65:1-13 65:1 a Ps 116:18
65:2 a Ps 86:9; 145:21; Is 66:23
65:3 a Ps 38:4; 40:12 b Ps 79:9
65:4 a Ps 33:12; 84:4 b Ps 4:3 c Ps 36:8
65:5 a Ps 45:4; 66:3 b Ps 85:4 c Ps 22:27; 48:10 d Ps 107:23
65:6 a Ps 95:4 b Ps 93:1
65:7 a Ps 89:9; 93:3, 4; 107:29; Matt 8:26 b Ps 2:1; 74:23; Is 17:12,13
65:8 a Ps 2:8; 139:9; Is 24:16
65:9 a Lev 26:4; Job 5:10; Ps 68:9; 104:13; 147:8; Jer 5:24 b Ps 104:24 c Ps 46:4 d Ps 104:14; 147:14
65:10 a Deut 32:2; Ps 72:6; 147:8
65:11 a Ps 104:28 b Job 36:28; Ps 147:14
65:12 a Job 38:26,27; Joel 2:22 b Ps 98:8; Is 55:12
65:13 a Ps 144:13; Is 30:23 b Ps 72:16 c Ps 98:8; Is 44:23; 55:12
66:1-20 66:1 a Ps 81:1; 95:1; 98:4; 100:1

64:8 Their own tongues will eventually trip them up.

Psalm 65 In this thanksgiving hymn, David praises God for His favor (vv. 1–4), for His greatness (vv. 5–8), and for His harvest (vv. 9–13). Thus God is magnified as Redeemer, Creator, and Provider.

65:1 *Zion.* Jerusalem. *vow.* See Lev. 22:21 and notes on 61:8 and Lev. 7:12–17.

65:9 The first part of this verse is a summary statement, illustrated in the many examples given (through v. 13). God's presence provides the harvest of field and flock.

Psalm 66 In celebration of some national de-

2 Sing the [a]glory of His name;
Make His [b]praise glorious.
3 Say to God, "How [a]awesome are Your works!
Because of the greatness of Your power Your enemies will [b]give feigned obedience to You.
4 "[a]All the earth will worship You,
And will [b]sing praises to You;
They will sing praises to Your name." Selah.

5 [a]Come and see the works of God,
Who is [b]awesome in *His* deeds toward the sons of men.
6 He [a]turned the sea into dry land;
They passed through [b]the river on foot;
There let us [c]rejoice in Him!
7 He [a]rules by His might forever;
His [b]eyes keep watch on the nations;
Let not the rebellious [c]exalt themselves. Selah.

8 Bless our God, O peoples,
And [a]sound His praise abroad,
9 Who [a]keeps us in life
And [b]does not allow our feet to slip.
10 For You have [a]tried us, O God;
You have [b]refined us as silver is refined.
11 You [a]brought us into the net;
You laid an oppressive burden upon our loins.
12 You made men [a]ride over our heads;
We went through [b]fire and through water,
Yet You [c]brought us out into *a place of* abundance.
13 I shall [a]come into Your house with burnt offerings;
I shall [b]pay You my vows,
14 Which my lips uttered
And my mouth spoke when I was [a]in distress.
15 I shall [a]offer to You burnt offerings of fat beasts,
With the smoke of [b]rams;
I shall make *an offering of* bulls with male goats. Selah.

16 [a]Come *and* hear, all who fear God,
And I will [b]tell of what He has done for my soul.
17 I cried to Him with my mouth,
And He was [a]extolled with my tongue.
18 If I [a]regard wickedness in my heart,
The [b]Lord will not hear;
19 But certainly [a]God has heard;
He has given heed to the voice of my prayer.
20 [a]Blessed be God,
Who [b]has not turned away my prayer
Nor His lovingkindness from me.

66:2 [a]Ps 79:9; Is 42:8 [b]Is 42:12
66:3 [a]Ps 47:2; 65:5; 145:6 [b]Ps 18:44; 81:15
66:4 [a]Ps 22:27; 67:7; 86:9; 117:1; Zech 14:16 [b]Ps 67:4
66:5 [a]Ps 46:8 [b]Ps 106:22
*66:6 [a]Ex 14:21; Ps 106:9 [b]Josh 3:16; Ps 114:3 [c]Ps 105:43
66:7 [a]Ps 145:13 [b]Ps 11:4 [c]Ps 140:8
66:8 [a]Ps 98:4
66:9 [a]Ps 30:3 [b]Ps 121:3
66:10 [a]Job 23:10; Ps 7:9; 17:3; 26:2 [b]Is 48:10; Zech 13:9; Mal 3:3; 1 Pet 1:7
*66:11 [a]Lam 1:13; Ezek 12:13
*66:12 [a]Is 51:23 [b]Ps 78:21; Is 43:2 [c]Ps 18:19
*66:13 [a]Ps 96:8; Jer 17:26 [b]Ps 22:25; 116:14; Eccl 5:4
66:14 [a]Ps 18:6
66:15 [a]Ps 51:19 [b]Num 6:14
66:16 [a]Ps 34:11 [b]Ps 71:15,24
66:17 [a]Ps 30:1
*66:18 [a]Job 36:21; John 9:31 [b]Job 27:9; Ps 18:41; Prov 1:28; 28:9; Is 1:15; James 4:3
66:19 [a]Ps 18:6; 116:1,2
66:20 [a]Ps 68:35 [b]Ps 22:24

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liverance, the psalmist calls on all the earth to praise God (vv. 1–12), and, as the representative of the nation, he offers sacrifice and praise (vv. 13–15) and exhorts the people to prayer and praise (vv. 16–20).

66:6 A reference to the deliverance from Egypt (Ex. 14–15), an event viewed with the greatest awe in the Psalms (18:15–19; 68:7–8; 74:13–15; 77:16–20; 78:13, 52, 53; 89:7–10; 106:7–12; 136:10–15).

66:11 *the net.* The power of their enemies.

66:12 *ride over our heads.* Depicts the triumph of their enemies.

66:13 *burnt offerings.* See note on Lev. 1:3.

66:18–19 Sin disqualifies the suppliant; a blameless heart gives assurance that God hears our prayers (1 John 3:21).

For the choir director; with stringed instruments.
A Psalm. A Song.

67 God be gracious to us and [a]bless us,
And [b]cause His face to shine upon us— Selah.
2 That [a]Your way may be known on the earth,
[b]Your salvation among all nations.
3 Let the [a]peoples praise You, O God;
Let all the peoples praise You.
4 Let the [a]nations be glad and sing for joy;
For You will [b]judge the peoples with uprightness
And [c]guide the nations on the earth. Selah.
5 Let the [a]peoples praise You, O God;
Let all the peoples praise You.
6 The [a]earth has yielded its produce;
God, our God, [b]blesses us.
7 God blesses us,
That [a]all the ends of the earth may fear Him.

For the choir director.
A Psalm of David. A Song.

68 Let [a]God arise, let His enemies be scattered,
And let those who hate Him flee before Him.
2 As [a]smoke is driven away,
so drive *them* away;
As [b]wax melts before the fire,
So let the [c]wicked perish before God.
3 But let the [a]righteous be glad; let them exult before God;
Yes, let them rejoice with gladness.
4 Sing to God, [a]sing praises to His name;
[b]Lift up *a song* for Him who [c]rides through the deserts,
Whose [d]name is the LORD, and exult before Him.
5 A [a]father of the fatherless and a [b]judge for the widows,
Is God in His [c]holy habitation.
6 God [a]makes a home for the lonely;
He [b]leads out the prisoners into prosperity,
Only [c]the rebellious dwell in a parched land.
7 O God, when You [a]went forth before Your people,
When You [b]marched through the wilderness, Selah.
8 The [a]earth quaked;
The [b]heavens also dropped *rain* at the presence of God;
[c]Sinai itself *quaked* at the presence of God, the God of Israel.
9 You [a]shed abroad a plentiful rain, O God;

67:1-7 **67:1** [a]Num 6:25 [b]Ps 4:6; 31:16; 80:3,7,19; 119:135
67:2 [a]Ps 98:2; Acts 18:25; Titus 2:11 [b]Is 52:10
67:3 [a]Ps 66:4
67:4 [a]Ps 100:1,2 [b]Ps 9:8; 96:10, 13; 98:9 [c]Ps 47:8
67:5 [a]Ps 67:3
67:6 [a]Lev 26:4; Ps 85:12; Ezek 34:27; Zech 8:12 [b]Ps 29:11; 115:12
67:7 [a]Ps 22:27; 33:8

68:1-35 **68:1** [a]Num 10:35; Ps 12:5; 132:8
68:2 [a]Ps 37:20; Is 9:18; Hos 13:3
68:2 [b]Ps 22:14; 97:5; Mic 1:4 [c]Ps 9:3; 37:20; 80:16
68:3 [a]Ps 32:11; 64:10; 97:12
68:4 [a]Ps 66:2 [b]Is 57:14; 62:10 [c]Deut 33:26; Ps 18:10; 68:33; Is 40:3 [d]Ex 6:3; Ps 83:18
68:5 [a]Ps 10:14; 146:9 [b]Deut 10:18 [c]Deut 26:15
68:6 [a]Ps 107:4-7; 113:9 [b]Ps 69:33; 102:20; 107:10,14; 146:7; Acts 12:7; 16:26 [c]Ps 78:17; 107:34,40
68:7 [a]Ex 13:21; Ps 78:14; Hab 3:13 [b]Judg 5:4; Ps 78:52
68:8 [a]Ex 19:18; Judg 5:4; 2 Sam 22:8; Ps 77:18; Jer 10:10 [b]Judg 5:4; Ps 18:9; Is 45:8 [c]Ex 19:18; Judg 5:5
68:9 [a]Lev 26:4; Deut 11:11; Job 5:10; Ezek 34:26

Psalm 67 This psalm of thanksgiving invokes God's continued blessing on Israel so that the nations may experience His salvation, justice, and bounty, and so praise Him.

67:6 *The earth has yielded.* An abundant harvest gave assurance of future blessing.

Psalm 68 This victorious hymn, probably composed for David's procession with the ark from the house of Obed-edom to Jerusalem (2 Sam. 6:12), calls for the wicked to flee before God (vv. 1–6), celebrates God's victorious march from Egypt to Jerusalem (vv. 7–18) and His power exercised in the choice of Jerusalem (vv. 19–31), and calls on the nations to praise Him (vv. 32–35).

68:4 *the* LORD. JAH, an abbreviation for Yahweh. See notes on Gen. 2:4; Ex. 3:15. Other Hebrew names for God used in this psalm are: Elohim (v. 1), El Shaddai (v. 14), Yahweh (v. 16), Yah Elohim (v. 18), Adonai (v. 19), and Yahweh Adonai (v. 20).

68:6 *into prosperity.* Better, into singing. *the rebellious.* Who died in the wilderness, rather than entering Canaan.

68:8 *The earth quaked* at Mount Sinai (Ex. 19:18).

68:9 *a plentiful rain* of manna and quail (78:24, 27). See notes on Ex. 16:13, 15.

You confirmed Your
inheritance when it was
parched.
68:10 10 Your creatures settled in it;
[a]Ps 65:9; 74:19; 78:20; 107:9 You [a]provided in Your
goodness for the poor,
O God.

***68:11** [a]Ex 15:20; 1 Sam 18:6 **11** The Lord gives the
command;
The [a]women who
proclaim the *good*
tidings are a great host:
68:12 [a]Josh 10:16; Judg 5:19; Ps 135:11 [b]Judg 5:30; 1 Sam 30:24 12"[a]Kings of armies flee, they
flee,
And she who remains at
home will [b]divide the
spoil!"
***68:13** [a]Gen 49:14; Judg 5:16 13 When you lie down
[a]among the sheepfolds,
You are like the wings of a
dove covered with
silver,
And its pinions with
glistening gold.
***68:14** [a]Josh 10:10 [b]Judg 9:48 14 When the Almighty
[a]scattered the kings
there,
It was snowing in
[b]Zalmon.

***68:15** [a]Ps 36:6 **15** A [a]mountain of God is
the mountain of
Bashan;
A mountain *of many* peaks
is the mountain of
Bashan.
68:16 [a]Deut 12:5; Ps 87:1,2; 132:13 [b]Ps 132:14 16 Why do you look with
envy, O mountains with
many peaks,
At the mountain which
God has [a]desired for
His abode?
Surely [b]the LORD will dwell
there forever.
68:17 [a]2 Kin 6:17; Hab 3:8 [b]Deut 33:2; Dan 7:10 17 The [a]chariots of God are
myriads, [b]thousands
upon thousands;
The Lord is among them *as*
at Sinai, in holiness.

***68:18** [a]Ps 7:7; 47:5; Eph 4:8 [b]Judg 5:12 18 You have [a]ascended on
high, You have [b]led
captive *Your* captives;
You have received gifts
among men,
Even *among* the rebellious
also, that the LORD God
may dwell *there.*

68:19 [a]Ps 55:22; Is 46:4 [b]Ps 65:5 19 Blessed be the Lord, who
daily [a]bears our
burden,
[b]The God *who* is our
salvation. Selah.
68:20 [a]Ps 106:43 [b]Deut 32:39; Ps 49:15; 56:13 20 God is to us a [a]God of
deliverances;
And [b]to GOD the Lord
belong escapes from
death.
68:21 [a]Ps 110:6; Hab 3:13 21 Surely God will [a]shatter
the head of His enemies,
The hairy crown of him
who goes on in his
guilty deeds.
68:22 [a]Num 21:33; Amos 9:1-3 22 The Lord said, "[a]I will
bring *them* back from
Bashan.
I will bring *them* back from
the depths of the sea;
68:23 [a]Ps 58:10 [b]1 Kin 21:19; Jer 15:3 23 That [a]your foot may
shatter *them* in blood,
The tongue of your [b]dogs
may have its portion
from *your* enemies."

68:24 [a]Ps 77:13 [b]Ps 63:2 **24** They have seen [a]Your
procession, O God,
The procession of my God,
my King, [b]into the
sanctuary.
68:25 [a]1 Chr 13:8; 15:6; Ps 47:6 [b]Ex 15:20; Judg 11:34 25 The [a]singers went on, the
musicians after *them,*
In the midst of the
[b]maidens beating
tambourines.
68:26 [a]Ps 22:22,23; 26:12 [b]Deut 33:28; Is 48:1 26 [a]Bless God in the
congregations,
Even the LORD, *you who are*
of the [b]fountain of
Israel.

68:11 Israel's victories were commonly celebrated by women singing and dancing (Ex. 15:20; 1 Sam. 18:6–7).

68:13 Even though some Israelites refused to join the battle, God nevertheless blessed His people (*dove*) with the spoils of conquest.

68:14 When God dispersed the kings of Canaan, it was like snowflakes driven by the wind (or melting) against the dark wooded slopes of *Zalmon* (a hill near Shechem).

68:15–16 *the mountain of Bashan.* Probably a reference to the Mount Hermon range. These mountains are depicted as jealous of Mount Zion (Jerusalem), which God chose for His dwelling place.

68:18 This messianic verse looks forward to the ascension of Christ. See note on Eph. 4:8.

*68:27 [a]Judg 5:14; 1 Sam 9:21 [b]Judg 5:18

27 There is [a]Benjamin, the youngest, ruling them,
The princes of Judah *in* their throng,
The princes of [b]Zebulun, the princes of Naphtali.

68:28 [a]Ps 29:11; 44:4 [b]Is 26:12

28 Your God has [a]commanded your strength;
Show Yourself strong, O God, [b]who have acted on our behalf.

68:29 [a]1 Kin 10:10, 25; 2 Chr 32:23; Ps 45:12; 72:10; Is 18:7

29 Because of Your temple at Jerusalem
[a]Kings will bring gifts to You.

*68:30 [a]Job 40:21; Ezek 29:3 [b]Ps 22:12 [c]Ps 18:14; 89:10

30 Rebuke the [a]beasts in the reeds,
The herd of [b]bulls with the calves of the peoples,
Trampling under foot the pieces of silver;
He has [c]scattered the peoples who delight in war.

68:31 [a]Is 19:19,21 [b]Is 45:14; Zeph 3:10

31 Envoys will come out of [a]Egypt;
[b]Ethiopia will quickly stretch out her hands to God.

68:32 [a]Ps 102:22 [b]Ps 67:4

32 Sing to God, O [a]kingdoms of the earth,
[b]Sing praises to the Lord, Selah.

68:33 [a]Deut 33:26; Ps 18:10; 104:3 [b]Deut 10:14; 1 Kin 8:27 [c]Ps 46:6 [d]Ps 29:4

33 To Him who [a]rides upon the [b]highest heavens, which are from ancient times;
Behold, [c]He speaks forth with His voice, a [d]mighty voice.

68:34 [a]Ps 29:1 [b]Ps 150:1

34 [a]Ascribe strength to God;
His majesty is over Israel
And [b]His strength is in the skies.

68:35 [a]Deut 7:21; 10:17; Ps 47:2; 66:5

35 O God, *You are* [a]awesome from Your sanctuary.
The God of Israel Himself [b]gives strength and power to the people.
[c]Blessed be God!

68:35 [b]Ps 29:11; Is 40:29 [c]Ps 66:20; 2 Cor 1:3

For the choir director; according to Shoshannim.
A Psalm of David.

*69:1-36

69 Save me, O God,
For the [a]waters have threatened my life.

69:1 [a]Job 22:11; Ps 32:6; 42:7; 69:14,15; Jon 2:5

2 I have sunk in deep [a]mire, and there is no foothold;
I have come into deep waters, and a [b]flood overflows me.

69:2 [a]Ps 40:2 [b]Jon 2:3

3 I am [a]weary with my crying; my throat is parched;
My [b]eyes fail while I wait for my God.

69:3 [a]Ps 6:6 [b]Deut 28:32; Ps 38:10; 119:82,123; Is 38:14

*69:4 [a]Ps 35:19; John 15:25 [b]Ps 35:19; 38:19; 59:3 [c]Ps 35:11; Jer 15:10

4 Those [a]who hate me without a cause are more than the hairs of my head;
Those who would destroy me [b]are powerful, being wrongfully my enemies;
[c]What I did not steal, I then have to restore.

69:5 [a]Ps 38:5 [b]Ps 44:21

5 O God, it is You who knows [a]my folly,
And [b]my wrongs are not hidden from You.

69:6 [a]2 Sam 12:14

6 May those who wait for You not [a]be ashamed through me, O Lord GOD of hosts;
May those who seek You not be dishonored through me, O God of Israel,

69:7 [a]Jer 15:15 [b]Ps 44:15; Is 50:6; Jer 51:51

7 Because [a]for Your sake I have borne reproach;
[b]Dishonor has covered my face.

68:27 All Israel is represented from small *Benjamin* and large *Judah* (both in the south) to *Zebulun* and *Naphtali* in the north.

68:30 *the beasts in the reeds.* Symbolic of the Egyptians.

Psalm 69 This lament may be outlined as follows: David's despair in persecution (vv. 1–12), his desire for punishment (of his enemies) (vv. 13–28), and his declaration of praise (vv. 29–36). Ps. 69 is one of the most quoted psalms in the NT.

Shoshannim. See note on Ps. 45.

69:4 Though David encountered unjustified persecution, the sinless Lord Jesus experienced it in the most supreme way (John 15:25). For other messianic implications, cf. verse 8 with John 7:3–5; verse 9 with John 2:17 and Rom. 15:3; verse 21 with Matt. 27:34; verse 25 with Matt. 23:38.

8 I have become [a]estranged
from my brothers
And an alien to my
mother's sons.
9 For [a]zeal for Your house
has consumed me,
And [b]the reproaches of
those who reproach You
have fallen on me.
10 When I wept [a]in my soul
with fasting,
It became my reproach.
11 When I made [a]sackcloth
my clothing,
I became [b]a byword to
them.
12 Those who [a]sit in the gate
talk about me,
And I *am* the [b]song of the
drunkards.
13 But as for me, my prayer is
to You, O LORD, [a]at an
acceptable time;
O God, in the [b]greatness
of Your lovingkindness,
Answer me with Your
saving truth.
14 Deliver me from the
[a]mire and do not let
me sink;
May I be [b]delivered from
my foes and from the
[a]deep waters.
15 May the [a]flood of water
not overflow me
Nor the deep swallow me
up,
Nor the [b]pit shut its
mouth on me.
16 Answer me, O LORD, for
[a]Your lovingkindness is
good;
[b]According to the
greatness of Your
compassion, [c]turn to
me,
17 And [a]do not hide Your
face from Your servant,
For I am [b]in distress;
answer me quickly.
18 Oh draw near to my soul
and [a]redeem it;
[b]Ransom me because of
my enemies!
19 You know my [a]reproach
and my shame and my
dishonor;
All my adversaries are
before You.
20 Reproach has [a]broken my
heart and I am so sick.
And [b]I looked for
sympathy, but there was
none,
And for [c]comforters, but I
found none.
21 They also gave me [a]gall
for my food
And for my thirst they
[b]gave me vinegar to
drink.
22 May [a]their table before
them become a snare;
And [b]when they are in
peace, *may it become* a
trap.
23 May their [a]eyes grow dim
so that they cannot see,
And make their [b]loins
shake continually.
24 [a]Pour out Your
indignation on them,
And may Your burning
anger overtake them.
25 May their [a]camp be
desolate;
May none dwell in their
tents.
26 For they have [a]persecuted
him whom [b]You
Yourself have smitten,
And they tell of the pain of
those whom [c]You have
wounded.
27 Add [a]iniquity to their
iniquity,
And [b]may they not come
into [c]Your
righteousness.
28 May they be [a]blotted out
of the [b]book of life

69:8 [a]Job 19:13-15; Ps 31:11; 38:11
69:9 [a]Ps 119:139; John 2:17 [b]Ps 89:41,50; Rom 15:3
69:10 [a]Ps 35:13
69:11 [a]1 Kin 20:31; Ps 35:13 [b]1 Kin 9:7; Job 17:6; Ps 44:14; Jer 24:9
***69:12** [a]Gen 19:1; Ruth 4:1 [b]Job 30:9
69:13 [a]Ps 32:6; Is 49:8; 2 Cor 6:2 [b]Ps 51:1
***69:14** [a]Ps 69:2 [b]Ps 144:7
69:15 [a]Ps 124:4,5 [b]Num 16:33; Ps 28:1; 141:7
69:16 [a]Ps 63:3; 109:21 [b]Ps 51:1; 106:45 [c]Ps 25:16; 86:16
69:17 [a]Ps 27:9; 102:2; 143:7 [b]Ps 31:9; 66:14
69:18 [a]2 Sam 4:9; Ps 26:11; 49:15 [b]Ps 119:134
69:19 [a]Ps 22:6; 31:11
69:20 [a]Jer 23:9 [b]Ps 142:4; Is 63:5 [c]Job 16:2
69:21 [a]Deut 29:18 [b]Matt 27:34, 48; Mark 15:23,36; Luke 23:36; John 19:28-30
69:22 [a]Rom 11:9,10 [b]1 Thess 5:3
69:23 [a]Is 6:10 [b]Dan 5:6
69:24 [a]Ps 79:6; Jer 10:25; Ezek 20:8; Hos 5:10
***69:25** [a]Matt 23:38; Luke 13:35; Acts 1:20
69:26 [a]2 Chr 28:9; Zech 1:15 [b]Is 53:4 [c]Ps 109:22
69:27 [a]Neh 4:5; Ps 109:14; Rom 1:28 [b]Is 26:10 [c]Ps 103:17
***69:28** [a]Ex 32:32,33; Rev 3:5 [b]Phil 4:3; Rev 13:8; 17:8; 20:15

69:12 Everyone, from judges (*who sit in the gate,* see notes on Job 2:8; 29:7) to *drunkards,* ridiculed him.

69:14–15 David faced imminent death like a drowning man.

69:25 Peter applied this verse to Judas (Acts 1:20).

69:28 *the book of life.* A figure borrowed from registers of citizens. David prays that his enemies would have no place in the register of the *righteous*

69:28 [c] Ps 87:6; Ezek 13:9; Luke 10:20; Heb 12:23
69:29 [a] Ps 70:5 [b] Ps 20:1; 59:1
69:30 [a] Ps 28:7 [b] Ps 34:3 [c] Ps 50:14
69:31 [a] Ps 50:13,14; 51:16
69:32 [a] Ps 34:2 [b] Ps 22:26
69:33 [a] Ps 12:5 [b] Ps 68:6
*69:34 [a] Ps 96:11; 98:7; 148:1-13; Is 44:23; 49:13 [b] Is 55:12
69:35 [a] Ps 46:5; 51:18 [b] Ps 147:2; Is 44:26 [c] Obad 17
69:36 [a] Ps 25:13; 102:28 [b] Ps 37:29

And may they not be
[c]recorded with the
righteous.

29 But I am [a]afflicted and in
pain;
May Your salvation,
O God, [b]set me *securely*
on high.
30 I will [a]praise the name of
God with song
And [b]magnify Him with
[c]thanksgiving.
31 And it will [a]please the
LORD better than an ox
Or a young bull with horns
and hoofs.
32 The [a]humble have seen *it*
and are glad;
You who seek God, [b]let
your heart revive.
33 For [a]the LORD hears the
needy
And [b]does not despise His
who are prisoners.
34 Let [a]heaven and earth
praise Him,
The seas and [b]everything
that moves in them.
35 For God will [a]save Zion
and [b]build the cities of
Judah,
That they may dwell there
and [c]possess it.
36 The [a]descendants of His
servants will inherit it,
And those who love His
name [b]will dwell in it.

For the choir director.
A Psalm of David; for
a memorial.

*70:1-5 70:1 [a] Ps 40:13-17; 70:1-5
70:2 [a] Ps 35:4,26

70 [a]O God, *hasten* to
deliver me;
O LORD, hasten to my help!
2 [a]Let those be ashamed
and humiliated
Who seek my life;
Let those be turned back
and dishonored
Who delight in my hurt.
3 [a]Let those be turned back
because of their shame
Who say, "Aha, aha!"
4 Let all who seek You
rejoice and be glad in
You;
And let those who love
Your salvation say
continually,
"Let God be magnified."
5 But [a]I am afflicted and
needy;
[b]Hasten to me, O God!
You are my help and my
deliverer;
O LORD, do not delay.

70:3 [a] Ps 40:15
70:5 [a] Ps 40:17 [b] Ps 141:1

71 [a]In You, O LORD, I
have taken refuge;
Let me never be ashamed.
2 [a]In Your righteousness
deliver me and rescue
me;
[b]Incline Your ear to me
and save me.
3 [a]Be to me a rock of
[b]habitation to which I
may continually come;
You have given
[c]commandment to
save me,
For You are [d]my rock and
my fortress.
4 [a]Rescue me, O my God,
out of the hand of the
wicked,
Out of the grasp of the
wrongdoer and ruthless
man,
5 For You are my [a]hope;
O Lord GOD, *You are* my
[b]confidence from my
youth.
6 By You I have been
[a]sustained from *my*
birth;
You are He who [b]took me
from my mother's
womb;

*71:1-24 71:1 [a] Ps 25:2,3; 31:1-3; 71:1-3
71:2 [a] Ps 31:1 [b] Ps 17:6
71:3 [a] Ps 31:2,3 [b] Deut 33:27; Ps 90:1; 91:9 [c] Ps 7:6; 42:8 [d] Ps 18:2
71:4 [a] Ps 140:1,4
71:5 [a] Ps 39:7; Jer 14:8; 17:7,13, 17; 50:7 [b] Ps 22:9
71:6 [a] Ps 22:10; Is 46:3 [b] Job 10:18; Ps 22:9

(Rev. 20:15).

69:34-35 These verses anticipate millennial conditions of a rebuilt and repopulated Judah, when all the earth will praise God.

Psalm 70 An urgent prayer for help, this psalm is basically identical to Ps. 40:13–17. *for a memorial.* A reference to laying a petition before God for His attention and action.

Psalm 71 The unnamed, aged writer of this psalm cries for help (vv. 1–3), prays for deliverance because of a confidence based on God's lifelong care for him (vv. 4–13), and resolves to continue praising God (vv. 14–24).

My [c]praise is continually of You.

7 I have become a [a]marvel to many,
For You are [b]my strong refuge.
8 My [a]mouth is filled with Your praise
And with [b]Your glory all day long.
9 Do not cast me off in the [a]time of old age;
Do not forsake me when my strength fails.
10 For my enemies have spoken against me;
And those who [a]watch for my life [b]have consulted together,
11 Saying, "[a]God has forsaken him;
Pursue and seize him, for there is [b]no one to deliver."
12 O God, [a]do not be far from me;
O my God, [b]hasten to my help!
13 Let those who are adversaries of my soul be [a]ashamed *and* consumed;
Let them be [b]covered with reproach and dishonor, who [c]seek to injure me.
14 But as for me, I will [a]hope continually,
And will [b]praise You yet more and more.
15 My [a]mouth shall tell of Your righteousness
And of [b]Your salvation all day long;
For I [c]do not know the sum *of them.*
16 I will come [a]with the mighty deeds of the Lord GOD;
I will [b]make mention of Your righteousness, Yours alone.
17 O God, You [a]have taught me from my youth,
And I still [b]declare Your wondrous deeds.
18 And even when *I am* [a]old and gray, O God, do not forsake me,
Until I [b]declare Your strength to *this* generation,
Your power to all who are to come.
19 For Your [a]righteousness, O God, *reaches* to the heavens,
You who have [b]done great things;
O God, [c]who is like You?
20 You who have [a]shown me many troubles and distresses
Will [b]revive me again,
And will bring me up again [c]from the depths of the earth.
21 May You increase my [a]greatness
And turn *to* [b]comfort me.
22 I will also praise You with [a]a harp,
Even Your truth, O my God;
To You I will sing praises with the [b]lyre,
O [c]Holy One of Israel.
23 My lips will [a]shout for joy when I sing praises to You;
And my [b]soul, which You have redeemed.
24 My [a]tongue also will utter Your righteousness all day long;
For they are [b]ashamed, for they are humiliated who seek my hurt.

71:6 [c]Ps 34:1

*71:7 [a]Is 8:18; 1 Cor 4:9 [b]Ps 61:3

71:8 [a]Ps 35:28; 63:5 [b]Ps 96:6; 104:1

71:9 [a]Ps 71:18; 92:14; Is 46:4

71:10 [a]Ps 56:6 [b]Ps 31:13; 83:3; Matt 27:1

71:11 [a]Ps 3:2 [b]Ps 7:2

71:12 [a]Ps 10:1; 22:11; 35:22; 38:21 [b]Ps 38:22; 40:13; 70:1,5

71:13 [a]Ps 35:4,26; 40:14 [b]Ps 109:29 [c]Esth 9:2; Ps 71:24

71:14 [a]Ps 130:7 [b]Ps 71:8

*71:15 [a]Ps 35:28 [b]Ps 96:2 [c]Ps 40:5

71:16 [a]Ps 106:2

71:16 [b]Ps 51:14

*71:17 [a]Deut 4:5; 6:7 [b]Ps 26:7; 40:5; 119:27

71:18 [a]Ps 71:9 [b]Ps 22:31; 78:4,6

71:19 [a]Ps 36:6; 57:10 [b]Ps 126:2; Luke 1:49 [c]Deut 3:24; Ps 35:10

*71:20 [a]Ps 60:3 [b]Ps 80:18; 85:6; 119:25; 138:7; Hos 6:1, 2 [c]Ps 86:13

71:21 [a]Ps 18:35 [b]Ps 23:4; 86:17; Is 12:1; 49:13

71:22 [a]Ps 33:2; 81:2; 92:1-3; 144:9 [b]Ps 33:2; 147:7 [c]2 Kin 19:22; Ps 78:41; 89:18; Is 1:4

71:23 [a]Ps 5:11; 32:11; 132:9, 16 [b]Ps 34:22; 55:18; 103:4

71:24 [a]Ps 35:28 [b]Ps 71:13

71:7 Though men point to him as someone to be avoided or mocked (apparently the meaning of *marvel*), God is still his refuge.

71:15 *sum of them.* God's inexhaustible mercies cannot be counted.

71:17–18 An important ministry of older believers is to declare God's wondrous deeds as a testimony to the younger generation.

71:20 *revive.* Not a reference to resurrection but to deliverance from his present distress.

A Psalm of Solomon.

72 Give the king [a]Your judgments, O God,
And [b]Your righteousness to the king's son.
2 May he [a]judge Your people with righteousness
And [b]Your afflicted with justice.
3 Let the mountains bring [a]peace to the people,
And the hills, in righteousness.
4 May he [a]vindicate the afflicted of the people,
Save the children of the needy
And crush the oppressor.
5 Let them fear You [a]while the sun *endures,*
And as long as the moon, throughout all generations.
6 May he come down [a]like rain upon the mown grass,
Like [b]showers that water the earth.
7 In his days may the [a]righteous flourish,
And [b]abundance of peace till the moon is no more.
8 May he also rule [a]from sea to sea
And from the River to the ends of the earth.
9 Let [a]the nomads of the desert [b]bow before him,
And his enemies [c]lick the dust.
10 Let the kings of [a]Tarshish and of the [b]islands bring presents;
The kings of [c]Sheba and [d]Seba [e]offer gifts.
11 And let all [a]kings bow down before him,
All [b]nations serve him.
12 For he will [a]deliver the needy when he cries for help,
The afflicted also, and him who has no helper.
13 He will have [a]compassion on the poor and needy,
And the lives of the needy he will save.
14 He will [a]rescue their life from oppression and violence,
And their blood will be [b]precious in his sight;
15 So may he live, and may the [a]gold of Sheba be given to him;
And let them pray for him continually;
Let them bless him all day long.
16 May there be abundance of grain in the earth on top of the mountains;
Its fruit will wave like *the cedars of* [a]Lebanon;
And may those from the city flourish like [b]vegetation of the earth.
17 May his [a]name endure forever;
May his name increase [b]as long as the sun *shines;*
And let *men* [c]bless themselves by him;
[d]Let all nations call him blessed.
18 [a]Blessed be the LORD God, the God of Israel,

★72:1-20
72:1 [a]1 Kin 3:9; 1 Chr 22:13 [b]Ps 24:5
72:2 [a]Is 9:7; 11:2-5; 32:1 [b]Ps 82:3
72:3 [a]Is 2:4; 9:5,6; Mic 4:3,4; Zech 9:10
72:4 [a]Is 11:4
72:5 [a]Ps 72:17; 89:36,37
72:6 [a]Deut 32:2; 2 Sam 23:4; Hos 6:3 [b]Ps 65:10
72:7 [a]Ps 92:12 [b]Is 2:4
★72:8 [a]Ex 23:31; Zech 9:10
★72:9 [a]Ps 74:14; Is 23:13 [b]Ps 22:29 [c]Is 49:23; Mic 7:17
★72:10 [a]2 Chr 9:21; Ps 48:7 [b]Ps 97:1; Is 42:4,10; Zeph 2:11
72:10 [c]1 Kin 10:1; Job 6:19; Is 60:6 [d]Gen 10:7; Is 43:3 [e]Ps 45:12; 68:29
72:11 [a]Ps 138:4; Is 49:23 [b]Ps 86:9
72:12 [a]Job 29:12; Ps 72:4
72:13 [a]Prov 19:17; 28:8
72:14 [a]Ps 69:18 [b]1 Sam 26:21; Ps 116:15
72:15 [a]Is 60:6
72:16 [a]Ps 104:16 [b]Job 5:25
72:17 [a]Ex 3:15; Ps 135:13 [b]Ps 89:36 [c]Gen 12:3; 22:18 [d]Luke 1:48
72:18 [a]1 Chr 29:10; Ps 41:13; 89:52; 106:48

Psalm 72 In this royal psalm, Solomon prays that the king's reign will be characterized by righteousness (vv. 1–4), peace (vv. 5–7), power (vv. 8–11), compassion (vv. 12–15), and prosperity (vv. 16–17). The concluding notes of praise (vv. 18–20) close Book II of the Psalms (see "Contents" in Introduction). Like other royal psalms (cf. Ps. 2), this one is also messianic, referring to an OT king (either Solomon or his son), but having its ultimate fulfillment in the ideal King, Jesus Christ, David's greatest Son (Luke 1:31–33). *of Solomon.* Cf. Ps. 127, the only other attributed to Solomon.

72:8 This will not be fulfilled until the millennial reign of Christ (see also vv. 11 and 17).

72:9 *lick the dust.* A symbol of utter defeat.

72:10 *Tarshish.* Perhaps in Spain. See note on Isa. 2:16. *Sheba.* Present-day Yemen. *Seba.* Modern Sudan.

Who alone [b]works wonders.
19 And blessed be His [a]glorious name forever;
And may the whole [b]earth be filled with His glory.
[c]Amen, and Amen.

20 The prayers of David the son of Jesse are ended.

BOOK 3

A Psalm of Asaph.

73 Surely God is [a]good to Israel,
To those who are [b]pure in heart!
2 But as for me, [a]my feet came close to stumbling,
My steps had almost slipped.
3 For I was [a]envious of the arrogant
As I saw the [b]prosperity of the wicked.
4 For there are no pains in their death,
And their body is fat.
5 They are [a]not in trouble *as other* men,
Nor are they [b]plagued like mankind.
6 Therefore pride is [a]their necklace;
The [b]garment of violence covers them.
7 Their eye bulges from [a]fatness;
The imaginations of *their* heart run riot.
8 They [a]mock and wickedly speak of oppression;
They [b]speak from on high.
9 They have [a]set their mouth against the heavens,
And their tongue parades through the earth.
10 Therefore his people return to this place,
And waters of [a]abundance are drunk by them.
11 They say, "[a]How does God know?
And is there knowledge with the Most High?"
12 Behold, [a]these are the wicked;
And always [b]at ease, they have increased *in* wealth.
13 Surely [a]in vain I have kept my heart pure
And [b]washed my hands in innocence;
14 For I have been stricken [a]all day long
And [b]chastened every morning.
15 If I had said, "I will speak thus,"
Behold, I would have betrayed the [a]generation of Your children.
16 When I [a]pondered to understand this,
It was troublesome in my sight
17 Until I came into the [a]sanctuary of God;
Then I perceived their [b]end.
18 Surely You set them in [a]slippery places;

72:18 [b]Ex 15:11; Job 5:9; Ps 77:14; 86:10; 136:4
72:19 [a]Neh 9:5; Ps 96:8 [b]Num 14:21 [c]Ps 41:13
*72:20
*73:1-28 *73:1 [a]Ps 86:5 [b]Ps 24:4; 51:10; Matt 5:8
73:2 [a]Ps 94:18
73:3 [a]Ps 37:1; Prov 23:17 [b]Job 21:7; Ps 37:7; Jer 12:1
73:5 [a]Job 21:9; Ps 73:12 [b]Ps 73:14
73:6 [a]Gen 41:42; Prov 1:9 [b]Ps 109:18
73:7 [a]Job 15:27; Ps 17:10; Jer 5:28
73:8 [a]Ps 1:1
73:8 [b]Ps 17:10; 2 Pet 2:18; Jude 16
*73:9 [a]Rev 13:6
*73:10 [a]Ps 23:5
73:11 [a]Job 22:13
73:12 [a]Ps 49:6; 52:7 [b]Jer 49:31; Ezek 23:42
*73:13 [a]Job 21:15; 34:9; 35:3 [b]Ps 26:6
73:14 [a]Ps 38:6 [b]Job 33:19; Ps 118:18
*73:15 [a]Ps 14:5
73:16 [a]Eccl 8:17
73:17 [a]Ps 27:4; 77:13 [b]Ps 37:38
73:18 [a]Ps 35:6

72:20 *The prayers of David.* David was the chief, though not sole, author of the psalms in Book II. At one point in time a collection of psalms must have concluded here, for 18 additional psalms are attributed to David in the following chapters.

Psalm 73 Asaph (see note on Ps. 50) finds the answer to the perplexing prosperity of the wicked (vv. 1–14) in the contrast between their destiny and that of the righteous (vv. 15–28).

73:1 This is the conclusion that came out of the trial of his nearly lost faith (v. 2).

73:2–3 *My steps had almost slipped.* He almost lost his confidence in the Lord because he was envious of the *prosperity of the wicked.*

73:9 The wicked mock God and lord it over other men.

73:10 Even God's people are tempted to corrupt practices.

73:13–14 The problem of the life-long prosperity of the wicked is aggravated by the apparent lack of reward for those who live righteously.

73:15–17 The conditions described in verses 3–14 are misleading apart from God's viewpoint and His final word, which assures the destruction of the wicked (vv. 18–20, 27).

You cast them down to [b]destruction.
19 How they are [a]destroyed in a moment!
They are utterly swept away by [b]sudden terrors!
20 Like a [a]dream when one awakes,
O Lord, when [b]aroused, You will [c]despise their form.
21 When my [a]heart was embittered
And I was [b]pierced within,
22 Then I was [a]senseless and ignorant;
I was *like* a [b]beast before You.
23 Nevertheless [a]I am continually with You;
You have taken hold of my right hand.
24 With Your counsel You will [a]guide me,
And afterward [b]receive me to glory.
25 [a]Whom have I in heaven *but You?*
And besides You, I desire nothing on earth.
26 My [a]flesh and my heart may fail,
But God is the strength of my heart and my [b]portion forever.
27 For, behold, [a]those who are far from You will [b]perish;
You have destroyed all those who [c]are unfaithful to You.
28 But as for me, [a]the nearness of God is my good;
I have made the Lord GOD my [b]refuge,
That I may [c]tell of all Your works.

A Maskil of Asaph.

74 O God, why have You [a]rejected *us* forever?
Why does Your anger [b]smoke against the [c]sheep of Your pasture?
2 Remember Your congregation, which You have [a]purchased of old,
Which You have [b]redeemed to be the [c]tribe of Your inheritance;
And this Mount [d]Zion, where You have dwelt.
3 Turn Your footsteps toward the [a]perpetual ruins;
The enemy [b]has damaged everything within the sanctuary.
4 Your adversaries have [a]roared in the midst of Your meeting place;
They have set up their [b]own standards [c]for signs.
5 It seems as if one had lifted up
His [a]axe in a forest of trees.
6 And now all its [a]carved work
They smash with hatchet and hammers.
7 They have [a]burned Your sanctuary to the ground;
They have [b]defiled the dwelling place of Your name.

73:18 [b]Ps 35:8; 36:12
73:19 [a]Num 16:21; Is 47:11 [b]Job 18:11
73:20 [a]Job 20:8 [b]Ps 78:65 [c]1 Sam 2:30
73:21 [a]Judg 10:16 [b]Acts 2:37
73:22 [a]Ps 49:10; 92:6 [b]Job 18:3; Ps 49:20; Eccl 3:18
73:23 [a]Ps 16:8
73:24 [a]Ps 32:8; 48:14; Is 58:11 [b]Gen 5:24; Ps 49:15
73:25 [a]Ps 16:2; Phil 3:8
73:26 [a]Ps 38:10; 40:12; 84:2; 119:81 [b]Ps 16:5
*73:27 [a]Ps 119:155 [b]Ps 37:20 [c]Ex 34:15; Num 15:39; Ps 106:39; Hos 4:12; 9:1
73:28 [a]Ps 65:4; Heb 10:22; James 4:8
73:28 [b]Ps 14:6; 71:7 [c]Ps 40:5; 107:22; 118:17
*74:1-23 *74:1 [a]Ps 44:9; 77:7 [b]Deut 29:20; Ps 18:8; 89:46 [c]Ps 79:13; 95:7; 100:3
74:2 [a]Ex 15:16; Deut 32:6 [b]Ex 15:13; Ps 77:15; 106:10; Is 63:9 [c]Deut 32:9; Is 63:17; Jer 10:16; 51:19 [d]Ps 9:11; 68:16
*74:3 [a]Is 61:4 [b]Ps 79:1
*74:4 [a]Lam 2:7 [b]Num 2:2 [c]Ps 74:9
74:5 [a]Jer 46:22
74:6 [a]1 Kin 6:18,29, 32,35
*74:7 [a]2 Kin 25:9 [b]Ps 89:39; Lam 2:2

73:27–28 Asaph concludes correctly that the wicked perish, and in spite of adversity he will find refuge in God.

Psalm 74 Against the background of the Babylonian captivity and the destruction of the Temple in 586 B.C., this psalm relates the nation's cry for help (vv. 1–2), the conditions of the havoc (vv. 3–11), and the confidence of their hope (vv. 12–23). *Maskil.* See note on Ps. 32. *Asaph,* a contemporary of David, lived long before this psalm was written; thus the reference here is either to one of his descendants or to a choir guild that bore his name.

74:1 *forever.* So it seemed in their affliction.

74:2 *tribe.* Refers to the whole nation (Jer. 10:16).

74:3 They ask God to hasten to inspect the seemingly irreparable ruins of the Temple and the city of Jerusalem.

74:4 *their own standards for signs.* The enemies' standards in the Temple area replaced those emblems God had placed in the Temple (such as Aaron's rod).

74:7 *They have burned . . .* See 2 Kings 25:9–10.

8 They [a]said in their heart,
"Let us completely subdue them."
They have burned all the meeting places of God in the land.

9 We do not see our [a]signs;
There is [b]no longer any prophet,
Nor is there any among us who knows [c]how long.

10 How long, O God, will the adversary [a]revile,
And the enemy [b]spurn Your name forever?

11 Why [a]do You withdraw Your hand, even Your right hand?
From within Your bosom, [b]destroy *them!*

12 Yet God is [a]my king from of old,
Who works deeds of deliverance in the midst of the earth.

13 You [a]divided the sea by Your strength;
You [b]broke the heads of the [c]sea monsters in the waters.

14 You crushed the heads of [a]Leviathan;
You gave him as food for the creatures [b]of the wilderness.

15 You [a]broke open springs and torrents;
You [b]dried up ever-flowing streams.

16 Yours is the day, Yours also is the night;
You have [a]prepared the light and the sun.

17 You have [a]established all the boundaries of the earth;
You have made [b]summer and winter.

18 Remember this, O LORD, that the enemy has [a]reviled,
And a [b]foolish people has spurned Your name.

19 Do not deliver the soul of Your [a]turtledove to the wild beast;
[b]Do not forget the life of Your afflicted forever.

20 Consider the [a]covenant;
For the [b]dark places of the land are full of the habitations of violence.

21 Let not the [a]oppressed return dishonored;
Let the [b]afflicted and needy praise Your name.

22 Arise, O God, *and* [a]plead Your own cause;
Remember how the [b]foolish man reproaches You all day long.

23 Do not forget the voice of Your [a]adversaries,
The [b]uproar of those who rise against You which ascends continually.

For the choir director; *set to* Al-tashheth.
A Psalm of Asaph, a Song.

75 We [a]give thanks to You, O God, we give thanks,
For Your name is [b]near;

*74:8 [a]Ps 83:4
*74:9 [a]Ps 78:43 [b]1 Sam 3:1; Lam 2:9; Ezek 7:26; Amos 8:11 [c]Ps 6:3; 79:5; 80:4
74:10 [a]Ps 44:16; 79:12; 89:51 [b]Lev 24:16
74:11 [a]Lam 2:3 [b]Ps 59:13
74:12 [a]Ps 44:4
*74:13 [a]Ex 14:21; Ps 78:13 [b]Is 51:9 [c]Ps 148:7; Jer 51:34
74:14 [a]Job 41:1; Ps 104:26; Is 27:1 [b]Ps 72:9
*74:15 [a]Ex 17:5,6; Num 20:11; Ps 78:15; 105:41; 114:8; Is 48:21 [b]Ex 14:21,22; Josh 2:10; 3:13; Ps 114:3
74:16 [a]Gen 1:14-18; Ps 104:19; 136:7,8
74:17 [a]Deut 32:8; Acts 17:26 [b]Gen 8:22; Ps 147:16-18
74:18 [a]Ps 74:10 [b]Deut 32:6; Ps 14:1; 39:8; 53:1
*74:19 [a]Song 2:14 [b]Ps 9:18
*74:20 [a]Gen 17:7; Ps 106:45 [b]Ps 88:6; 143:3
74:21 [a]Ps 103:6 [b]Ps 35:10; Is 41:17
74:22 [a]Ps 43:1; Is 3:13; 43:26; Ezek 20:35 [b]Ps 14:1; 53:1; 74:18
74:23 [a]Ps 74:10 [b]Ps 65:7
*75:1-10
75:1 [a]Ps 79:13 [b]Ps 145:18

74:8 *meeting places.* Not a reference to synagogues, which developed later, but to the Temple viewed as the last of God's successive meeting places.

74:9 The psalmist bemoans the fact that no prophet remained in the land to tell how long the devastation would last. Ezekiel had been taken to Babylon, Jeremiah to Egypt.

74:13–14 God's destruction of the *sea monsters* and *Leviathan* (see note on Job 3:8) is a poetic description of His victory over the Egyptians at the time of the Exodus.

74:15 *dried up.* The same verb is used in connection with the Red Sea (Josh. 2:10) and the Jordan River (Josh. 4:23; 5:1).

74:19 *Your turtledove.* Defenseless, like Israel at this time in her history.

74:20 *the covenant.* Originally made with Abraham. See notes on Gen. 15:18–21 and 17:7–8.

Psalm 75 In this communal thanksgiving psalm, Asaph praises God who will judge the earth (vv. 1–3), warns the wicked of this judgment (vv. 4–8), and vows to praise God (vv. 9–10). *Al-tashheth.* See note on Ps. 57.

Men declare [c]Your
wondrous works.
2 "When I select an
[a]appointed time,
It is I who [b]judge with
equity.
3 "The [a]earth and all who
dwell in it melt;
It is I who have firmly set
its [b]pillars. Selah.
4 "I said to the boastful, 'Do
not boast,'
And to the wicked, '[a]Do
not lift up the horn;
5 Do not lift up your horn
on high,
[a]Do not speak with
insolent pride.' "

6 For not from the east, nor
from the west,
Nor from the [a]desert
comes exaltation;
7 But [a]God is the Judge;
He [b]puts down one and
exalts another.
8 For a [a]cup is in the hand
of the LORD, and the
wine foams;
It is [b]well mixed, and He
pours out of this;
Surely all the wicked of
the earth must drain
and [c]drink down its
dregs.

9 But as for me, I will
[a]declare *it* forever;
I will sing praises to the
God of Jacob.
10 And all the [a]horns of the
wicked He will cut off,
But [b]the horns of the
righteous will be lifted
up.

75:1 [c] Ps 26:7; 44:1; 71:17
75:2 [a] Ps 102:13 [b] Ps 9:8; 67:4; Is 11:4
75:3 [a] Ps 46:6; Is 24:19 [b] 1 Sam 2:8
*75:4 [a] Zech 1:21
75:5 [a] 1 Sam 2:3; Ps 94:4
*75:6 [a] Ps 3:3
75:7 [a] Ps 50:6 [b] 1 Sam 2:7; Ps 147:6; Dan 2:21
75:8 [a] Job 21:20; Ps 11:6; 60:3; Jer 25:15 [b] Prov 23:30 [c] Obad 16
75:9 [a] Ps 22:22; 40:10
75:10 [a] Ps 101:8; Jer 48:25 [b] 1 Sam 2:1; Ps 89:17; 92:10; 148:14

For the choir director; on
stringed instruments.
A Psalm of Asaph, a Song.

76 God is [a]known in
Judah;
His name is [b]great in
Israel.
2 His [a]tabernacle is in
[b]Salem;
His [c]dwelling place also is
in Zion.
3 There He [a]broke the
flaming arrows,
The shield and the sword
and the weapons of war.
Selah.

4 You are resplendent,
More majestic than the
mountains of prey.
5 The [a]stouthearted were
plundered,
They sank into sleep;
And none of the warriors
could use his hands.
6 At Your [a]rebuke, O God
of Jacob,
Both [b]rider and horse
were cast into a dead
sleep.
7 You, even You, are [a]to be
feared;
And [b]who may stand in
Your presence when
once You are angry?

8 You caused judgment to be
heard from heaven;
The earth [a]feared and was
still
9 When God [a]arose to
judgment,
To save all the humble of
the earth. Selah.
10 For the [a]wrath of man
shall praise You;

*76:1-12
76:1 [a] Ps 48:3 [b] Ps 99:3
*76:2 [a] Ps 27:5; Lam 2:6 [b] Gen 14:18 [c] Ps 9:11; 132:13; 135:21
76:3 [a] Ps 46:9
*76:4
*76:5 [a] Is 10:12; 46:12
76:6 [a] Ps 80:16 [b] Ex 15:1,21; Ps 78:53
76:7 [a] 1 Chr 16:25; Ps 89:7; 96:4 [b] Ezra 9:15; Ps 130:3; Nah 1:6; Mal 3:2; Rev 6:17
76:8 [a] 1 Chr 16:30; 2 Chr 20:29,30; Ps 33:8
76:9 [a] Ps 9:7,8; 74:22; 82:8
76:10 [a] Ex 9:16; Rom 9:17

75:4 *Do not lift up the horn.* I.e., do not proudly vaunt your strength.

75:6 No mention is made of the N (*from the desert* = from the south), for the Assyrians were approaching from that direction. No one could look to the N for help, only for an invasion. (Isa. 36–37 is likely the background of this psalm.)

Psalm 76 This hymn of thanksgiving records the voice of the people (vv. 1–3), the victory of God (vv. 4–10), and the vows of the people (vv. 11–12). As with Ps. 75, the victory celebrated is likely the defeat of the Assyrians in 701 B.C. (2 Kings 18:13–19:37; Isa. 36–37); therefore the Asaph mentioned is either a descendant of the Asaph of David's time or a reference to a choir guild bearing his name.

76:2 *Salem.* A shortened form of Jerusalem, also called *Zion.*

76:4 *the mountains of prey.* The invaders.

76:5–6 This description remarkably fits the judgment God brought on the armies of Sennacherib (2 Kings 19:35; Isa. 37:36).

With a remnant of wrath
You shall gird Yourself.

76:11 [a]Eccl 5:4-6 [b]Ps 50:14 [c]2 Chr 32:23; Ps 68:29

11 [a]Make vows to the LORD your God and [b]fulfill *them;*
Let all who are around Him [c]bring gifts to Him who is to be feared.

76:12 [a]Ps 47:2

12 He will cut off the spirit of princes;
He is [a]feared by the kings of the earth.

77:title [+]1 Chr 16:41

For the choir director; [+]according to Jeduthun.
A Psalm of Asaph.

*77:1-20 77:1 [a]Ps 3:4; 142:1

77 My voice *rises* to God, and I will [a]cry aloud;
My voice *rises* to God, and He will hear me.

77:2 [a]Ps 50:15; 86:7 [b]Ps 63:6; Is 26:9 [c]Job 11:13; Ps 88:9 [d]Gen 37:35

2 In the [a]day of my trouble I sought the Lord;
[b]In the night my [c]hand was stretched out without weariness;
My soul [d]refused to be comforted.

*77:3 [a]Ps 42:5,11; 43:5 [b]Ps 55:2; 142:2 [c]Ps 61:2; 143:4

3 *When* I remember God, then I am [a]disturbed;
When I [b]sigh, then [c]my spirit grows faint. Selah.

77:4 [a]Ps 39:9

4 You have held my eyelids *open;*
I am so troubled that I [a]cannot speak.

77:5 [a]Deut 32:7; Ps 44:1; 143:5; Is 51:9

5 I have considered the [a]days of old,
The years of long ago.

77:6 [a]Ps 42:8 [b]Ps 4:4

6 I will remember my [a]song in the night;
I [b]will meditate with my heart,
And my spirit ponders:

77:7 [a]Ps 44:9 [b]Ps 85:1,5

7 Will the Lord [a]reject forever?
And will He [b]never be favorable again?

77:8 [a]Ps 89:49 [b]2 Pet 3:9

8 Has His [a]lovingkindness ceased forever?
Has *His* [b]promise come to an end forever?

77:9 [a]Is 49:15 [b]Ps 25:6; 40:11; 51:1

9 Has God [a]forgotten to be gracious,
Or has He in anger withdrawn His [b]compassion? Selah.

77:10 [a]Ps 31:22; 73:14 [b]Ps 44:2,3

10 Then I said, "[a]It is my grief,
That the [b]right hand of the Most High has changed."

77:11 [a]Ps 105:5; 143:5

11 I shall remember the [a]deeds of the LORD;
Surely I will [a]remember Your wonders of old.

77:12 [a]Ps 145:5

12 I will [a]meditate on all Your work
And muse on Your deeds.

77:13 [a]Ps 63:2; 73:17 [b]Ex 15:11; Ps 71:19; 86:8

13 Your way, O God, is [a]holy;
[b]What god is great like our God?

77:14 [a]Ps 72:18 [b]Ps 106:8

14 You are the [a]God who works wonders;
You have [b]made known Your strength among the peoples.

77:15 [a]Ex 6:6; Deut 9:29; Ps 74:2; 78:42 [b]Ps 80:1

15 You have by Your power [a]redeemed Your people,
The sons of Jacob and [b]Joseph. Selah.

*77:16 [a]Ex 14:21; Ps 114:3; Hab 3:8, 10

16 The [a]waters saw You, O God;
The waters saw You, they were in anguish;
The deeps also trembled.

77:17 [a]Judg 5:4 [b]Ps 68:33 [c]Ps 18:14

17 The [a]clouds poured out water;
The skies [b]gave forth a sound;
Your [c]arrows flashed here and there.

77:18 [a]Ps 18:13; 104:7 [b]Ps 97:4 [c]Judg 5:4; Ps 18:7

18 The [a]sound of Your thunder was in the whirlwind;
The [b]lightnings lit up the world;
The [c]earth trembled and shook.

77:19 [a]Is 51:10; Hab 3:15

19 Your [a]way was in the sea
And Your paths in the mighty waters,

Psalm 77 In this lament, we see the psalmist's call for help (vv. 1–10) and the comfort of history (vv. 11–20). *Jeduthun.* See note on Ps. 39.

77:3 *disturbed* because of the questions of verses 7–9.

77:16–20 A description of the displays of God's power in delivering Israel from Egypt. See note on 66:6.

And Your footprints may
not be known.
20 You [a]led Your people like a flock
By the hand of [b]Moses
and Aaron.

A Maskil of Asaph.

78 [a]Listen, O my people,
to my instruction;
[b]Incline your ears to the
words of my mouth.
2 I will [a]open my mouth in
a parable;
I will utter [b]dark sayings
of old,
3 Which we have heard and
known,
And [a]our fathers have
told us.
4 We will [a]not conceal
them from their
children,
But [b]tell to the generation
to come the praises of
the LORD,
And His strength and His
[c]wondrous works that
He has done.
5 For He established a
[a]testimony in Jacob
And appointed a [b]law in
Israel,
Which He [c]commanded
our fathers
That they should [d]teach
them to their children,
6 [a]That the generation to
come might know, *even*
[b]the children *yet* to be
born,
That they may arise and
[c]tell *them* to their
children,
7 That they should put their
confidence in God
And [a]not forget the works
of God,
But [b]keep His
commandments,
8 And [a]not be like their
fathers,
A [b]stubborn and
rebellious generation,
A generation that [c]did
not prepare its heart
And whose spirit was not
[d]faithful to God.
9 The sons of Ephraim were
[a]archers equipped with
bows,
Yet [b]they turned back in
the day of battle.
10 They [a]did not keep the
covenant of God
And refused to [b]walk in
His law;
11 They [a]forgot His deeds
And His miracles that He
had shown them.
12 [a]He wrought wonders
before their fathers
In the land of Egypt, in the
[b]field of Zoan.
13 He [a]divided the sea and
caused them to pass
through,
And He made the waters
stand [b]up like a heap.
14 Then He led them with the
cloud by [a]day
And all the night with a
[b]light of fire.
15 He [a]split the rocks in the
wilderness
And gave *them* abundant
drink like the ocean
depths.
16 He [a]brought forth streams
also from the rock
And caused waters to run
down like rivers.

77:20 [a]Ex 13:21; 14:19; Ps 78:52; 80:1; Is 63:11-13 [b]Ex 6:26; Ps 105:26

★78:1-72 78:1 [a]Is 51:4 [b]Is 55:3

★78:2 [a]Ps 49:4; Matt 13:35 [b]Prov 1:6

78:3 [a]Ps 44:1

78:4 [a]Ex 12:26; Deut 6:7; 11:19; Job 15:18; Ps 145:4; Is 38:19; Joel 1:3 [b]Ex 13:8,14; Ps 22:30 [c]Job 37:16; Ps 26:7; 71:17

78:5 [a]Ps 19:7; 81:5; Is 8:20 [b]Ps 147:19 [c]Deut 6:4-9 [d]Deut 4:9

78:6 [a]Ps 102:18 [b]Ps 22:31 [c]Deut 11:19

78:7 [a]Deut 4:9; 6:12; 8:14 [b]Deut 4:2; 5:1, 29; 27:1; Josh 22:5

78:8 [a]2 Kin 17:14; 2 Chr 30:7; Ezek 20:18 [b]Ex 32:9; Deut 9:7,24; 31:27; Judg 2:19; Is 30:9 [c]Job 11:13; Ps 78:37 [d]Ps 51:10

★78:9 [a]1 Chr 12:2 [b]Judg 20:39; Ps 78:57

78:10 [a]Judg 2:20; 1 Kin 11:11; 2 Kin 17:15; 18:12 [b]Ps 119:1; Jer 32:23; 44:10, 23

78:11 [a]Ps 106:13

★78:12 [a]Ex chs 7-12; Ps 106:22 [b]Num 13:22; Ps 78:43; Is 19:11; 30:4; Ezek 30:14

78:13 [a]Ex 14:21; Ps 74:13; 136:13 [b]Ex 15:8; Ps 33:7

78:14 [a]Ex 13:21; Ps 105:39 [b]Ex 14:24

78:15 [a]Ex 17:6; Num 20:11; Ps 105:41; 114:8; Is 48:21; 1 Cor 10:4

78:16 [a]Num 20:8,10, 11

Psalm 78 Asaph recites the early history of the nation in order to warn future generations against a repetition of unfaithfulness. He invites (vv. 1–11) the people to recall their provocation of God in the wilderness experience (vv. 12–39), their ingratitude during the Exodus (vv. 40–55), and their unfaithfulness during the period of the judges (vv. 56–72). *Maskil.* See note on Ps. 32.

78:2 On the meaning of *parable* and *dark sayings* (riddles), see note on Ezek. 17:2. This verse is quoted in Matt. 13:35 to describe Jesus' way of teaching.

78:9 *turned back.* Not a reference to a specific occasion of cowardice in battle but to the fact that, like cowards, they retreated from obedience to God's law (vv. 10–11).

78:12–16 *Zoan.* Capital of Goshen in NE Egypt. Summary of the plagues in Egypt and miracles related to water in their deliverance.

17 Yet they still continued to sin against Him,
To [a]rebel against the Most High in the desert.
18 And in their heart they [a]put God to the test
By asking [b]food according to their desire.
19 Then they spoke against God;
They said, "[a]Can God prepare a table in the wilderness?
20 "Behold, He [a]struck the rock so that waters gushed out,
And streams were overflowing;
Can He give bread also?
Will He provide [b]meat for His people?"
21 Therefore the LORD heard and was [a]full of wrath;
And a fire was kindled against Jacob
And anger also mounted against Israel,
22 Because they [a]did not believe in God
And did not trust in His salvation.
23 Yet He commanded the clouds above
And [a]opened the doors of heaven;
24 He [a]rained down manna upon them to eat
And gave them [b]food from heaven.
25 Man did eat the bread of angels;
He sent them food [a]in abundance.
26 He [a]caused the east wind to blow in the heavens
And by His power He directed the south wind.
27 When He rained meat upon them like the dust,
Even [a]winged fowl like the sand of the seas,
28 Then He let *them* fall in the midst of their camp,
Round about their dwellings.
29 So they [a]ate and were well filled,
And their desire He gave to them.
30 Before they had satisfied their desire,
[a]While their food was in their mouths,
31 The [a]anger of God rose against them
And killed some of their [b]stoutest ones,
And subdued the choice men of Israel.
32 In spite of all this they [a]still sinned
And [b]did not believe in His wonderful works.
33 So He brought [a]their days to an end in futility
And their years in sudden terror.
34 When He killed them, then they [a]sought Him,
And returned and searched [b]diligently for God;
35 And they remembered that God was their [a]rock,
And the Most High God their [b]Redeemer.
36 But they [a]deceived Him with their mouth
And [b]lied to Him with their tongue.
37 For their heart was not [a]steadfast toward Him,
Nor were they faithful in His covenant.
38 But He, being [a]compassionate,
[b]forgave *their* iniquity and did not destroy *them;*
And often He [c]restrained His anger
And did not arouse all His wrath.

*78:17 [a]Deut 9:22; Is 63:10; Heb 3:16
78:18 [a]Ex 17:6; Deut 6:16; Ps 78:41, 56; 95:9; 106:14; 1 Cor 10:9 [b]Num 11:4
78:19 [a]Ex 16:3; Num 11:4; 20:3; 21:5; Ps 23:5
78:20 [a]Num 20:11; Ps 78:15,16 [b]Num 11:18
78:21 [a]Num 11:1
78:22 [a]Deut 1:32; 9:23; Heb 3:18
78:23 [a]Gen 7:11; Mal 3:10
78:24 [a]Ex 16:4 [b]Ps 105:40; John 6:31
*78:25 [a]Ex 16:3
78:26 [a]Num 11:31
78:27 [a]Ex 16:13; Ps 105:40
78:29 [a]Num 11:19,20
78:30 [a]Num 11:33
78:31 [a]Num 11:33, 34; Job 20:23 [b]Is 10:16
78:32 [a]Num chs 14, 16,17 [b]Num 14:11; Ps 78:11
*78:33 [a]Num 14:29,35
78:34 [a]Num 21:7; Hos 5:15 [b]Ps 63:1
78:35 [a]Deut 32:4 [b]Ex 15:13; Deut 9:26; Ps 74:2; Is 41:14
78:36 [a]Ex 24:7,8; Ezek 33:31 [b]Ex 32:7,8; Is 57:11
78:37 [a]Ps 51:10; 78:8; Acts 8:21
78:38 [a]Ex 34:6 [b]Num 14:18-20 [c]Is 48:9

78:17–39 Summary of Israel's rebellion in their wanderings and God's anger against them.
78:25 *the bread of angels.* Food from heaven, good enough for angels.
78:33 *futility.* A reference to the 40 years of wandering in the wilderness.

39 Thus [a]He remembered
that they were but
[b]flesh,
A [c]wind that passes and
does not return.

40 How often they [a]rebelled
against Him in the
wilderness
And [b]grieved Him in the
[c]desert!
41 Again and again they
[a]tempted God,
And pained the [b]Holy
One of Israel.
42 They [a]did not remember
[b]His power,
The day when He
[c]redeemed them from
the adversary,
43 When He performed His
[a]signs in Egypt
And His [b]marvels in the
field of Zoan,
44 And [a]turned their rivers
to blood,
And their streams, they
could not drink.
45 He sent among them
swarms of [a]flies which
devoured them,
And [b]frogs which
destroyed them.
46 He gave also their crops to
the [a]grasshopper
And the product of their
labor to the [b]locust.
47 He destroyed their vines
with [a]hailstones
And their sycamore trees
with frost.
48 He gave over their [a]cattle
also to the hailstones
And their herds to bolts of
lightning.
49 He [a]sent upon them His
burning anger,
Fury and indignation and
trouble,
A band of destroying
angels.
50 He leveled a path for His
anger;
He did not spare their soul
from death,
But [a]gave over their life
to the plague,
51 And [a]smote all the
firstborn in Egypt,
The [b]first *issue* of their
virility in the tents of
[c]Ham.
52 But He [a]led forth His own
people like sheep
And guided them in the
wilderness [b]like a flock;
53 He led them [a]safely, so
that they did not fear;
But [b]the sea engulfed
their enemies.

54 So [a]He brought them to
His holy land,
To this [b]hill country
[c]which His right hand
had gained.
55 He also [a]drove out the
nations before them
And [b]apportioned them
for an inheritance by
measurement,
And made the tribes of
Israel dwell in their
tents.
56 Yet they [a]tempted and
[b]rebelled against the
Most High God
And did not keep His
testimonies,
57 But turned back and
[a]acted treacherously
like their fathers;
They [b]turned aside like a
treacherous bow.
58 For they [a]provoked Him
with their [b]high places
And [c]aroused His jealousy
with their [d]graven
images.
59 When God heard, He was
filled with [a]wrath
And greatly [b]abhorred
Israel;
60 So that He [a]abandoned
the [b]dwelling place at
Shiloh,
The tent which He had
pitched among men,
61 And gave up His [a]strength
to captivity

78:39
[a]Job 10:9; Ps 103:14
[b]Gen 6:3
[c]Job 7:7,16; Ps 103:14; James 4:14

78:40
[a]Ps 95:8,9; 106:43; 107:11; Heb 3:16
[b]Ps 95:10; Is 63:10; Eph 4:30
[c]Ps 106:14

78:41
[a]Num 14:22
[b]2 Kin 19:22; Ps 89:18

78:42
[a]Judg 8:34
[b]Ps 44:3
[c]Ps 106:10

78:43
[a]Ps 105:27
[b]Ex 4:21; 7:3

78:44
[a]Ex 7:20; Ps 105:29

78:45
[a]Ex 8:24; Ps 105:31
[b]Ex 8:6; Ps 105:30

78:46
[a]1 Kin 8:37; Ps 105:34
[b]Ex 10:14

78:47
[a]Ex 9:23-25; Ps 105:32

78:48
[a]Ex 9:19

78:49
[a]Ex 15:7

78:50
[a]Ex 12:29,30

78:51
[a]Ex 12:29; Ps 105:36; 135:8; 136:10
[b]Gen 49:3
[c]Ps 105:23,27; 106:22

78:52
[a]Ex 15:22
[b]Ps 77:20

78:53
[a]Ex 14:19,20
[b]Ex 14:27,28; Ps 106:11

78:54
[a]Ex 15:17
[b]Ps 68:16; Is 11:9
[c]Ps 44:3

78:55
[a]Josh 11:16-23; Ps 44:2
[b]Josh 13:7; 23:4; Ps 105:11; 135:12

78:56
[a]Ps 78:18
[b]Judg 2:11-13; Ps 78:40

78:57
[a]Ezek 20:27,28
[b]Hos 7:16

78:58
[a]Deut 4:25; Judg 2:12; 1 Kin 14:9; Is 65:3
[b]Lev 26:30; 1 Kin 3:2; 2 Kin 16:4; Jer 17:3
[c]Deut 32:16, 21; 1 Kin 14:22
[d]Ex 20:4; Lev 26:1; Deut 4:25

78:59
[a]Deut 1:34; 9:19; Ps 106:40
[b]Lev 26:30; Deut 32:19; Amos 6:8

78:60
[a]1 Sam 4:11; Ps 78:67; Jer 7:12,14; 26:6
[b]Josh 18:1

***78:61**
[a]Ps 63:2; 132:8

78:61 The delivering of God's *strength to captivity* refers to the capture of the ark by the Philistines (1 Sam. 4:1–7:1).

78:61 b1 Sam 4:17

78:62 aJudg 20:21; 1 Sam 4:10

78:63 aNum 11:1; 21:28; Is 26:11; Jer 48:45 bJer 7:34; 16:9; Lam 2:21

78:64 a1 Sam 4:17; 22:18 bJob 27:15; Ezek 24:23

78:65 aPs 44:23; 73:20 bIs 42:13

78:66 a1 Sam 5:6

78:67 aPs 78:60

★78:68 aPs 87:2; 132:13

78:69 a1 Kin 6:1-38

78:70 a1 Sam 16:11, 12

78:71 a2 Sam 7:8; Is 40:11 bGen 33:13 c2 Sam 5:2; 1 Chr 11:2; Ps 28:9 d1 Sam 10:1

78:72 a1 Kin 9:4

And His glory [b]into the hand of the adversary.
62 He also [a]delivered His people to the sword,
And was filled with wrath at His inheritance.
63 [a]Fire devoured His young men,
And His [b]virgins had no wedding songs.
64 His [a]priests fell by the sword,
And His [b]widows could not weep.
65 Then the Lord [a]awoke as *if from* sleep,
Like a [b]warrior overcome by wine.
66 He [a]drove His adversaries backward;
He put on them an everlasting reproach.
67 He also [a]rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount [a]Zion which He loved.
69 And He [a]built His sanctuary like the heights,
Like the earth which He has founded forever.
70 He also [a]chose David His servant
And took him from the sheepfolds;
71 From [a]the care of the ewes [b]with suckling lambs He brought him
To [c]shepherd Jacob His people,
And Israel [d]His inheritance.
72 So he shepherded them according to the [a]integrity of his heart,
And guided them with his skillful hands.

A Psalm of Asaph.

★79:1-13 ★79:1 a Lam 1:10 b Ps 74:2 c Ps 74:3,7 d 2 Kin 25:9,10; 2 Chr 36:17-19; Jer 26:18; 52:12-14; Mic 3:12

79:2 a Deut 28:26; Jer 7:33; 16:4; 19:7; 34:20

79:3 a Jer 14:16; 16:4

79:4 a Ps 44:13; 80:6; Dan 9:16

79:5 a Ps 13:1; 74:1, 9,10; 85:5; 89:46 b Deut 29:20; Ezek 36:5; 38:19 c Ps 89:46; Zeph 3:8

79:6 a Ps 69:24; Jer 10:25; Ezek 21:31; Zeph 3:8 b 1 Thess 4:5; 2 Thess 1:8 c Ps 14:4; 53:4

79:7 a Ps 53:4 b 2 Chr 36:19; Jer 39:8

79:8 a Ps 106:6; Is 64:9

79 O God, the [a]nations have invaded [b]Your inheritance;
They have defiled Your [c]holy temple;
They have [d]laid Jerusalem in ruins.
2 They have given the [a]dead bodies of Your servants for food to the birds of the heavens,
The flesh of Your godly ones to the beasts of the earth.
3 They have poured out their blood like water round about Jerusalem;
And there was [a]no one to bury them.
4 We have become a [a]reproach to our neighbors,
A scoffing and derision to those around us.
5 [a]How long, O LORD? Will You be angry forever?
Will Your [b]jealousy [c]burn like fire?
6 [a]Pour out Your wrath upon the nations which [b]do not know You,
And upon the kingdoms which [c]do not call upon Your name.
7 For they have [a]devoured Jacob
And [b]laid waste his habitation.

8 [a]Do not remember the iniquities of *our* forefathers against us;

78:68–72 The hope of the nation rested on God's new choices of *Judah* (replacing Ephraim), *Zion* (then in enemy hands), and *David* (a shepherd lad).

Psalm 79 In this imprecatory psalm (see Introduction), Asaph bemoans the desecration of Jerusalem (vv. 1–5) and beseeches God to destroy Israel's enemies (vv. 6–13). *Asaph.* See note on Ps. 74.

79:1–5 These verses depict the destruction of Jerusalem by the armies of Babylon in 586 B.C.

79:8 *iniquities of our forefathers.* Sins committed by previous generations, specifically idolatry and failure to keep the sabbatical year for the land, resulted in captivity and the suffering of the generation of this psalm. See note on 2 Chron.

Let Your compassion come
quickly to [b]meet us,
For we are [c]brought very
low.
9 [a]Help us, O God of our
salvation, for the glory
of [b]Your name;
And deliver us and
[c]forgive our sins [d]for
Your name's sake.
10 [a]Why should the nations
say, "Where is their
God?"
Let there be known among
the nations in our sight,
[b]Vengeance for the blood
of Your servants which
has been shed.
11 Let [a]the groaning of the
prisoner come before
You;
According to the greatness
of Your power preserve
those who are
[a]doomed to die.
12 And return to our
neighbors [a]sevenfold
[b]into their bosom
The [c]reproach with which
they have reproached
You, O Lord.
13 So we Your people and the
[a]sheep of Your pasture
Will [b]give thanks to You
forever;
To all generations we will
[c]tell of Your praise.

For the choir director; *set to* El Shoshannim;
Eduth.
A Psalm of Asaph.

80 Oh, give ear,
[a]Shepherd of Israel,
You who lead [b]Joseph like
a flock;
You who [c]are enthroned
above the cherubim,
shine forth!
2 Before [a]Ephraim and
Benjamin and
Manasseh, [b]stir up
Your power
And come to save us!
3 O God, [a]restore us
And [b]cause Your face to
shine *upon us,* and we
will be saved.
4 O [a]LORD God *of* hosts,
[b]How long will You be
angry with the prayer of
Your people?
5 You have fed them with
the [a]bread of tears,
And You have made them
to drink tears in large
measure.
6 You make us an object of
contention [a]to our
neighbors,
And our enemies laugh
among themselves.
7 O God *of* hosts, restore us
And cause Your face to
shine *upon us,* and we
will be saved.
8 You removed a [a]vine
from Egypt;
You [b]drove out the
nations and [c]planted
it.
9 You [a]cleared *the ground*
before it,
And it [b]took deep root
and filled the land.
10 The mountains were
covered with its shadow,
And the cedars of God
with its [a]boughs.
11 It was sending out its
branches [a]to the sea
And its shoots to the River.

79:8 [b]Ps 21:3 [c]Deut 28:43; Ps 116:6; 142:6; Is 26:5
79:9 [a]2 Chr 14:11 [b]Ps 31:3 [c]Ps 25:11; 65:3 [d]Jer 14:7
79:10 [a]Ps 42:10; 115:2 [b]Ps 94:1,2
79:11 [a]Ps 102:20
★79:12 [a]Gen 4:15; Lev 26:21,28; Ps 12:6; 119:164; Prov 6:31; 24:16; Is 30:26 [b]Ps 35:13; Is 65:6,7; Jer 32:18; Luke 6:38 [c]Ps 74:10,18, 22
79:13 [a]Ps 74:1; 95:7; 100:3 [b]Ps 44:8 [c]Ps 89:1; Is 43:21
★80:1-19
80:1 [a]Ps 23:1 [b]Ps 77:15; 78:67; Amos 5:15
80:1 [c]Ex 25:22; 1 Sam 4:4; 2 Sam 6:2; Ps 99:1
80:2 [a]Num 2:18-24 [b]Ps 35:23
★80:3 [a]Ps 60:1; 80:7, 19; 85:4; 126:1; Lam 5:21 [b]Num 6:25; Ps 4:6; 31:16
80:4 [a]Ps 59:5; 84:8 [b]Ps 79:5; 85:5
★80:5 [a]Ps 42:3; 102:9; Is 30:20
80:6 [a]Ps 44:13; 79:4
★80:8 [a]Ps 80:15; Is 5:1,2,7; Jer 2:21; 12:10; Ezek 17:6; 19:10 [b]Josh 13:6; 2 Chr 20:7; Ps 44:2; Acts 7:45 [c]Jer 11:17; 32:41; Ezek 17:23; Amos 9:15
80:9 [a]Ex 23:28; Josh 24:12; Is 5:2 [b]Hos 14:5
80:10 [a]Gen 49:22
★80:11 [a]Ps 72:8

36:14–21.

79:8–10 The psalmist appeals to God's mercy (vv. 8–9) and to His honor (v. 10).

79:12 *sevenfold.* Thoroughly.

Psalm 80 Written against the background of the Assyrian captivity of the northern tribes of Israel (see note on 2 Kings 17:6), this psalm reveals the shock that event had in Jerusalem (where the Asaph singers lived). Now exposed to Assyria on the north, the people of Judah cry to God as the Shepherd of His sheep (vv. 1–7) and as the Husbandman of His vineyard (vv. 8–19). *Shoshannim.* See note on Ps. 45. *Eduth.* A testimony.

80:3 *restore us.* More than a cry for national restoration, this includes a desire for spiritual revival (v. 18) and implies a confession of sin.

80:5 In place of manna, the people now ate and drank tears.

80:8–9 Israel, the vine, transplanted from Egypt, had spread throughout Canaan.

80:11 The *sea* is the Mediterranean, the *River* the Euphrates.

12 Why have You [a]broken down its hedges,
So that all who pass *that* way pick its *fruit?*
13 A boar from the forest [a]eats it away
And whatever moves in the field feeds on it.
14 O God *of* hosts, [a]turn again now, we beseech You;
[b]Look down from heaven and see, and take care of this vine,
15 Even the [a]shoot which Your right hand has planted,
And on the son whom You have strengthened for Yourself.
16 It is [a]burned with fire, it is cut down;
They perish at the [b]rebuke of Your countenance.
17 Let [a]Your hand be upon the man of Your right hand,
Upon the son of man whom You [b]made strong for Yourself.
18 Then we shall not [a]turn back from You;
[b]Revive us, and we will call upon Your name.
19 O LORD God of hosts,
[a]restore us;
Cause Your face to shine *upon us,* and we will be saved.

80:12 [a]Ps 89:40; Is 5:5
80:13 [a]Jer 5:6
80:14 [a]Ps 90:13 [b]Ps 102:19; Is 63:15
80:15 [a]Ps 80:8
80:16 [a]2 Chr 36:19; Ps 74:8; Jer 52:13 [b]Ps 39:11; 76:6
*80:17 [a]Ps 89:21 [b]Ps 80:15
80:18 [a]Is 50:5 [b]Ps 71:20
80:19 [a]Ps 80:3

For the choir director; on the Gittith.
A Psalm of Asaph.

*81:1-16
81:1 [a]Ps 51:14; 59:16; 95:1 [b]Ps 46:1 [c]Ps 66:1; 95:2; 98:4 [d]Ps 84:8

81 [a]Sing for joy to God our [b]strength;
Shout [c]joyfully to the [d]God of Jacob.
2 Raise a song, strike [a]the timbrel,
The sweet sounding [b]lyre with the [c]harp.
3 Blow the trumpet at the [a]new moon,
At the full moon, on our [b]feast day.
4 For it is a statute for Israel,
An ordinance of the God of Jacob.
5 He established it for a testimony in Joseph
When he [a]went throughout the land of Egypt.
I heard a [b]language that I did not know:
6 "I [a]relieved his shoulder of the burden,
His hands were freed from the basket.
7 "You [a]called in trouble and I rescued you;
I [b]answered you in the hiding place of thunder;
I proved you at the [c]waters of Meribah. Selah.
8 "[a]Hear, O My people, and I will admonish you;
O Israel, if you [b]would listen to Me!
9 "Let there be no [a]strange god among you;
Nor shall you worship any foreign god.
10 "[a]I, the LORD, am your God,
Who brought you up from the land of Egypt;
[b]Open your mouth wide and I will [c]fill it.
11 "But My people [a]did not listen to My voice,
And Israel did not obey Me.

81:2 [a]Ex 15:20; Ps 149:3 [b]Ps 92:3; 98:5; 147:7 [c]Ps 108:2; 144:9
*81:3 [a]Num 10:10 [b]Lev 23:24
*81:5 [a]Ex 11:4 [b]Deut 28:49; Ps 114:1; Jer 5:15
81:6 [a]Is 9:4; 10:27
81:7 [a]Ex 2:23; 14:10; Ps 50:15 [b]Ex 19:19; 20:18 [c]Ex 17:6,7; Num 20:13; Ps 95:8
81:8 [a]Ps 50:7 [b]Ps 95:7
81:9 [a]Ex 20:3; Deut 5:7; 32:12; Ps 44:20; Is 43:12
81:10 [a]Ex 20:2; Deut 5:6 [b]Job 29:23 [c]Ps 37:4; 78:25; 107:9
81:11 [a]Deut 32:15; Ps 106:25

80:17 *the son of man.* Here, used of Israel (cf. Ex. 4:22).

Psalm 81 This psalm, associated with the Feast of Booths (see note on Lev. 23:34–43) opens with a summons to praise (vv. 1–5), continues with an exhortation to remember (vv. 6–10), and concludes with a call to repent (vv. 11–16). *Gittith.* See note on Ps. 8.

81:3 *the new moon.* The beginning of the seventh month, when the trumpet was blown. See note on Lev. 23:24. *At the full moon.* On the fifteenth day, when the Feast of Booths began.

81:5 The *language* they did not know in Egypt was God's call to liberation from Egypt and to obedience (vv. 6–10).

81:12 [a] Job 8:4; Acts 7:42; Rom 1:24,26

12 "So I [a]gave them over to the stubbornness of their heart,
To walk in their own devices.

81:13 [a] Deut 5:29; Ps 81:8; Is 48:18 [b] Ps 128:1; Is 42:24; Jer 7:23

13 "Oh that My people [a]would listen to Me,
That Israel would [b]walk in My ways!

81:14 [a] Ps 18:47; 47:3 [b] Amos 1:8

14 "I would quickly [a]subdue their enemies
And [b]turn My hand against their adversaries.

81:15 [a] Rom 1:30 [b] Ps 18:44; 66:3

15 "[a]Those who hate the LORD would [b]pretend obedience to Him,
And their time *of punishment* would be forever.

***81:16** [a] Deut 32:14; Ps 147:14 [b] Deut 32:13

16 "But I would feed you with the [a]finest of the wheat,
And with [b]honey from the rock I would satisfy you."

A Psalm of Asaph.

***82:1-8** ***82:1** [a] Is 3:13 [b] 2 Chr 19:6; Ps 58:11 [c] Ex 21:6; 22:8, 28

82 God takes His [a]stand in His own congregation;
He [b]judges in the midst of the [c]rulers.

82:2 [a] Ps 58:1 [b] Deut 1:17; Prov 18:5

2 How long will you [a]judge unjustly
And [b]show partiality to the wicked? Selah.

82:3 [a] Deut 24:17; Ps 10:18; Is 11:4; Jer 22:16

3 [a]Vindicate the weak and fatherless;
Do justice to the afflicted and destitute.

82:4 [a] Job 29:12

4 [a]Rescue the weak and needy;
Deliver *them* out of the hand of the wicked.

82:5 [a] Ps 14:4; Jer 4:22; Mic 3:1

5 They [a]do not know nor do they understand;
They [b]walk about in darkness;
All the [c]foundations of the earth are shaken.

82:5 [b] Prov 2:13; Is 59:9; Jer 23:12 [c] Ps 11:3

6 I [a]said, "You are gods,
And all of you are [b]sons of the Most High.

82:6 [a] Ps 82:1; John 10:34 [b] Ps 89:26

7 "Nevertheless [a]you will die like men
And fall like *any* [b]one of the princes."

82:7 [a] Job 21:32; Ps 49:12; Ezek 31:14 [b] Ps 83:11

8 [a]Arise, O God, [b]judge the earth!
For it is You who [c]possesses all the nations.

A Song, a Psalm of Asaph.

***83:1-18** **83:1** [a] Ps 28:1; 35:22 [b] Ps 109:1

83 O God, [a]do not remain quiet;
[b]Do not be silent and,
O God, do not be still.

83:2 [a] Ps 2:1; Is 17:12 [b] Ps 81:15 [c] Judg 8:28; Zech 1:21

2 For behold, Your enemies [a]make an uproar,
And [b]those who hate You have [c]exalted themselves.

83:3 [a] Ps 64:2; Is 29:15 [b] Ps 27:5; 31:20

3 They [a]make shrewd plans against Your people,
And conspire together against [b]Your treasured ones.

83:4 [a] Esth 3:6; Ps 74:8; Jer 48:2 [b] Ps 41:5; Jer 11:19

4 They have said, "Come, and [a]let us wipe them out as a nation,
That the [b]name of Israel be remembered no more."

83:5 [a] Ps 2:2; Dan 6:7

5 For they have [a]conspired together with one mind;
Against You they make a covenant:

***83:6** [a] 2 Chr 20:10; Ps 137:7 [b] Gen 25:12-16 [c] 2 Chr 20:10 [d] 1 Chr 5:10

6 The tents of [a]Edom and the [b]Ishmaelites,
[c]Moab and the [d]Hagrites;

81:16 *wheat . . . honey* indicate prosperity. See note on Deut. 32:7–14.

Psalm 82 Like Ps. 58, this psalm also relates to the unjust judges who stand before God's judgment seat (v. 1) accused of injustice (vv. 2–5) and who hear the divine verdict of death (vv. 6–7). The psalmist petitions God to extend His just judgment throughout the earth (v. 8).

82:1 *rulers.* Lit., gods. A reference to the human rulers and judges of the people (also v. 6; see notes on 58:1 and John 10:34).

82:7 These corrupt judges will *die,* as do other people.

Psalm 83 Ringed by enemies, the psalmist pleads with God for help (vv. 1–4), pictures the confederacy (vv. 5–8), and prays for vengeance (vv. 9–18).

83:6–7 *Edom.* See Introduction to Obadiah. *Ishmaelites.* See note on Gen. 16:11. *Moab.* See note on Amos 2:1. *Hagrites.* See note on 1 Chron. 5:10. *Gebal.* An area between the Dead Sea and Petra. *Ammon.* See note on Amos 1:13. *Amalek.* See

7 [a]Gebal and [b]Ammon
and [c]Amalek,
[d]Philistia with the
inhabitants of [e]Tyre;
8 [a]Assyria also has joined
with them;
They have become a help
to the [b]children of Lot.
Selah.

9 Deal with them [a]as with
Midian,
As [b]with Sisera *and* Jabin
at the torrent of Kishon,
10 Who were destroyed at
En-dor,
Who [a]became as dung for
the ground.
11 Make their nobles like
[a]Oreb and Zeeb
And all their princes like
[b]Zebah and Zalmunna,
12 Who said, "[a]Let us possess
for ourselves
The [b]pastures of God."

13 O my God, make them like
the [a]whirling dust,
Like [b]chaff before the
wind.
14 Like [a]fire that burns the
forest
And like a flame that [b]sets
the mountains on fire,
15 So pursue them [a]with
Your tempest
And terrify them with Your
storm.
16 [a]Fill their faces with
dishonor,
That they may seek Your
name, O LORD.
17 Let them be [a]ashamed
and dismayed forever,
And let them be
humiliated and perish,
18 That they may [a]know
that [b]You alone, whose
name is the LORD,
Are the [c]Most High over
all the earth.

For the choir director; on the Gittith.
A Psalm of the sons of Korah.

84 How lovely are Your
[a]dwelling places,
O LORD of hosts!
2 My [a]soul longed and even
yearned for the courts of
the LORD;
My heart and my flesh sing
for joy to the [b]living
God.
3 The bird also has found a
house,
And the swallow a nest for
herself, where she may
lay her young,
Even Your [a]altars, O LORD
of hosts,
[b]My King and my God.
4 How [a]blessed are those
who dwell in Your
house!
They are [b]ever praising
You. Selah.

5 How blessed is the man
whose [a]strength is in
You,
In whose heart are the
[b]highways *to Zion!*
6 Passing through the valley
of Baca they make it a
spring;
The [a]early rain also covers
it with blessings.
7 They [a]go from strength to
strength,
Every one of them [b]appears
before God in Zion.

8 O [a]LORD God of hosts,
hear my prayer;
Give ear, O [b]God of
Jacob! Selah.

83:7 [a]Josh 13:5; Ezek 27:9 [b]2 Chr 20:10 [c]1 Sam 15:2 [d]1 Sam 4:1; 29:1 [e]Ezek 27:3; Amos 1:9
83:8 [a]2 Kin 15:19 [b]Deut 2:9
83:9 [a]Judg 7:1-24 [b]Judg 4:7,15, 21-24
83:10 [a]Zeph 1:17
83:11 [a]Judg 7:25 [b]Judg 8:12,21
83:12 [a]2 Chr 20:11 [b]Ps 132:13
83:13 [a]Is 17:13 [b]Job 21:18; Ps 35:5; Is 40:24; Jer 13:24
83:14 [a]Is 9:18 [b]Ex 19:18; Deut 32:22
83:15 [a]Job 9:17; Ps 58:9
83:16 [a]Job 10:15; Ps 109:29; 132:18
83:17 [a]Ps 35:4; 70:2
***83:18** [a]Ps 59:13 [b]Ps 86:10; Is 45:21
83:18 [c]Ps 9:2; 18:13; 97:9
***84:1-12**
84:1 [a]Ps 43:3; 132:5
84:2 [a]Ps 42:1,2; 63:1 [b]Ps 42:2
***84:3** [a]Ps 43:4 [b]Ps 5:2
84:4 [a]Ps 65:4 [b]Ps 42:5,11
84:5 [a]Ps 81:1 [b]Ps 86:11; 122:1; Jer 31:6
***84:6** [a]Ps 107:35; Joel 2:23
84:7 [a]Prov 4:18; Is 40:31; John 1:16; 2 Cor 3:18 [b]Ex 34:23; Deut 16:16; Ps 42:2
84:8 [a]Ps 59:5; 80:4; 84:1 [b]Ps 81:1

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note on Ex. 17:8. *Philistia.* See note on 1 Sam. 4:1. *Tyre.* See note on Ezek. 26:2.

83:18 *the* LORD. Heb., *Yahweh.* See note on Gen. 2:4.

Psalm 84 This song of a pilgrim expresses his passion for God's house (vv. 1–4), his pilgrimage to God's house (vv. 5–8), and his praise in God's house (vv. 9–12). *Gittith.* See note on Ps. 8. *the sons of Korah.* See note on Pss. 42 and 43.

84:3–4 The psalmist envies birds who can nest in the Temple and people whose duties are in the Temple.

84:6 *the valley of Baca.* Not a specific place, but a reference either to a place of weeping (Baca being from a root meaning "to weep") or a valley of desolation (Baca being the singular of "balsam trees," which grow in arid ground). The meaning is this: The pilgrim turns his troubles into blessings.

9 Behold our [a]shield,
O God,
And look upon the face of
[b]Your anointed.
10 For [a]a day in Your courts
is better than a
thousand *outside.*
I would rather stand at the
threshold of the house
of my God
Than dwell in the tents of
wickedness.
11 For the LORD God is [a]a sun
and [b]shield;
The LORD gives grace and
[c]glory;
[d]No good thing does He
withhold from those
who walk uprightly.
12 O LORD of hosts,
How [a]blessed is the man
who trusts in You!

For the choir director.
A Psalm of the sons of Korah.

85 O Lord, You showed
[a]favor to Your land;
You [b]restored the
captivity of Jacob.
2 You [a]forgave the iniquity
of Your people;
[b]covered all their sin.
Selah.
3 You [a]withdrew all Your
fury;
You [b]turned away from
Your burning anger.

4 [a]Restore us, O God of our
salvation,
And [b]cause Your
indignation toward us
to cease.
5 Will [a]You be angry with
us forever?
Will You prolong Your
anger to all generations?
6 Will You not Yourself
[a]revive us again,
That Your people may
[b]rejoice in You?
7 Show us Your
lovingkindness, O LORD,
And [a]grant us Your
salvation.

8 I will hear what God the
LORD will say;
For He will [a]speak peace
to His people, to His
godly ones;
But let them not [b]turn
back to folly.
9 Surely [a]His salvation is
near to those who fear
Him,
That [b]glory may dwell in
our land.
10 [a]Lovingkindness and
truth have met together;
[b]Righteousness and peace
have kissed each other.
11 Truth [a]springs from the
earth,
And righteousness looks
down from heaven.
12 Indeed, [a]the LORD will give
what is good,
And our [b]land will yield
its produce.
13 [a]Righteousness will go
before Him
And will make His
footsteps into a way.

A Prayer of David.

86 [a]Incline Your ear,
O LORD, *and* answer me;
For I am [b]afflicted and
needy.
2 [a]Preserve my soul, for I
am a [b]godly man;

*84:9
[a]Gen 15:1; Ps 3:3; 28:7; 59:11; 115:9-11
[b]1 Sam 16:6; 2 Sam 19:21; Ps 2:2; 132:17
*84:10
[a]Ps 27:4

84:11
[a]Is 60:19,20; Mal 4:2; Rev 21:23
[b]Gen 15:1
[c]Ps 85:9
[d]Ps 34:9,10

84:12
[a]Ps 2:12; 40:4

*85:1-13
85:1
[a]Ps 77:7; 106:4
[b]Ezra 1:11; Ps 14:7; 126:1; Jer 30:18; Ezek 39:25; Hos 6:11; Joel 3:1
85:2
[a]Num 14:19; 1 Kin 8:34; Ps 78:38; 103:3; Jer 31:34
[b]Ps 32:1
85:3
[a]Ps 78:38; 106:23
[b]Ex 32:12; Deut 13:17; Ps 106:23; Jon 3:9
85:4
[a]Ps 80:3,7
[b]Dan 9:16

85:5
[a]Ps 74:1; 79:5; 80:4

85:6
[a]Ps 71:20; 80:18
[b]Ps 33:1; 90:14; 149:2

85:7
[a]Ps 106:4

85:8
[a]Ps 29:11; Hag 2:9; Zech 9:10
[b]Ps 78:57; 2 Pet 2:21

*85:9
[a]Ps 34:18; Is 46:13
[b]Ps 84:11; Hag 2:7; Zech 2:5; John 1:14

85:10
[a]Ps 25:10; 89:14; Prov 3:3
[b]Ps 72:3; Is 32:17

85:11
[a]Is 45:8

85:12
[a]Ps 84:11; James 1:17
[b]Lev 26:4; Ps 67:6; Ezek 34:27; Zech 8:12
85:13
[a]Ps 89:14

*86:1-17
86:1
[a]Ps 17:6; 31:2; 71:2
[b]Ps 40:17; 70:5
*86:2
[a]Ps 25:20
[b]Ps 4:3; 50:5

84:9 *shield.* Speaks of protection. *anointed.* Refers immediately to the Davidic king (though ultimately to Christ).

84:10 *stand at the threshold,* as a humble supplicant.

Psalm 85 Written during some setback in the fortunes of the nation, this psalm recalls the deeds of God in the past (vv. 1–3), reflects on the distress of the present (vv. 4–7), and reassures concerning deliverance in the future (vv. 8–13).

85:9–11 When the *glory* (presence) of God reigns in the land, the people will experience the characteristics of verses 10–11 (fully so in the Millennium).

Psalm 86 The only psalm of David in Book III (see "Contents" in Introduction), this prayer opens (vv. 1–7) and closes (vv. 14–17) with petitions surrounding a section of adoration and thanksgiving (vv. 8–13).

86:2–15 *godly.* I.e., a loyal member of the people who enjoy God's covenant relationship and enjoy His *lovingkindness* (Heb., *hesed*; vv. 5, 13,

O You my God, save Your servant who [c]trusts in You.
3 Be [a]gracious to me, O Lord,
For [b]to You I cry all day long.
4 Make glad the soul of Your servant,
For to You, O Lord, [a]I lift up my soul.
5 For You, Lord, are [a]good, and [b]ready to forgive,
And [c]abundant in lovingkindness to all who call upon You.
6 [a]Give ear, O LORD, to my prayer;
And give heed to the voice of my supplications!
7 In [a]the day of my trouble I shall call upon You,
For [b]You will answer me.
8 There is [a]no one like You among the gods, O Lord,
Nor are there any works [b]like Yours.
9 [a]All nations whom You have made shall come and worship before You, O Lord,
And they shall glorify Your name.
10 For You are [a]great and [b]do wondrous deeds;
You alone [c]are God.
11 [a]Teach me Your way, O LORD;
I will walk in Your truth;
[b]Unite my heart to fear Your name.
12 I will [a]give thanks to You, O Lord my God, with all my heart,
And will glorify Your name forever.
13 For Your lovingkindness toward me is great,
And You have [a]delivered my soul from the depths of Sheol.
14 O God, arrogant men have [a]risen up against me,
And a band of violent men have sought my life,
And they have not set You before them.
15 But You, O Lord, are a God [a]merciful and gracious,
Slow to anger and abundant in lovingkindness and truth.
16 [a]Turn to me, and be gracious to me;
Oh [b]grant Your strength to Your servant,
And save the [c]son of Your handmaid.
17 [a]Show me a sign for good,
That those who hate me may [b]see *it* and be ashamed,
Because You, O LORD, [c]have helped me and comforted me.

A Psalm of the sons of Korah. A Song.

87 His [a]foundation is in the holy mountains.
2 The LORD [a]loves the gates of Zion
More than all the *other* dwelling places of Jacob.
3 [a]Glorious things are spoken of you,
O [b]city of God. Selah.
4 "I shall mention [a]Rahab and Babylon among those who know Me;
Behold, Philistia and [b]Tyre with [c]Ethiopia:

86:2 [c]Ps 25:2; 31:14; 56:4
*86:3 [a]Ps 4:1; 57:1 [b]Ps 25:5; 88:9
86:4 [a]Ps 25:1; 143:8
86:5 [a]Ps 25:8 [b]Ps 130:4 [c]Ex 34:6; Neh 9:17; Ps 103:8; 145:8; Joel 2:13; Jon 4:2
86:6 [a]Ps 55:1
86:7 [a]Ps 50:15; 77:2 [b]Ps 17:6
*86:8 [a]Ex 15:11; 2 Sam 7:22; 1 Kin 8:23; Ps 89:6; Jer 10:6 [b]Deut 3:24
86:9 [a]Ps 22:27; 66:4; Is 66:23; Rev 15:4
86:10 [a]Ps 77:13 [b]Ex 15:11; Ps 72:18; 77:14; 136:4 [c]Deut 6:4; 32:39; Ps 83:18; Is 37:16; 44:6,8; Mark 12:29; 1 Cor 8:4
*86:11 [a]Ps 25:5 [b]Jer 32:39
86:12 [a]Ps 111:1
86:13 [a]Ps 30:3
86:14 [a]Ps 54:3
86:15 [a]Ps 86:5
86:16 [a]Ps 25:16 [b]Ps 68:35 [c]Ps 116:16
86:17 [a]Judg 6:17; Ps 119:122 [b]Ps 112:10 [c]Ps 118:13
*87:1-7
*87:1 [a]Ps 78:69; Is 28:16
87:2 [a]Ps 78:67,68
87:3 [a]Is 60:1 [b]Ps 46:4; 48:8
87:4 [a]Job 9:13; Ps 89:10; Is 19:23-25 [b]Ps 45:12 [c]Ps 68:31

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15). See note on Hos. 2:19.

86:3 Seven times David uses Adonai as the name of God designating His power and sovereignty and mastery (also vv. 4, 5, 8, 9, 12, 15). See note on Gen. 15:2.

86:8–10 In these verses David praises God's singular greatness.

86:11 *Unite my heart to fear Your name.* I.e., may I have undivided reverence for You.

Psalm 87 In this psalm of praise of Jerusalem, the psalmist describes the glories of Zion (vv. 1–3), the nations and Zion (vv. 4–6), and the joy in Zion (v. 7).

87:1–3 God founded *Zion* (Isa. 14:32), God loves it, and God has spoken gloriously of it (Isa. 2:2–4; 4:2–6; 28:16).

87:4 *Rahab* stands for Egypt. See note on Isa. 51:9. In the Millennium all will be citizens (*born there*) of the kingdom.

'This one was born there.' "
5 But of Zion it shall be said,
"This one and that one were born in her";
And the Most High Himself will [a]establish her.
6 The LORD shall count when He [a]registers the peoples,
"This one was born there." Selah.
7 Then those who [a]sing as well as those who [b]play the flutes *shall say,*
"All my [c]springs *of joy* are in you."

A Song. A Psalm of the sons of Korah. For the choir director; according to Mahalath Leannoth. A Maskil of Heman +the Ezrahite.

88 O Lord, the [a]God of my salvation,
I have [b]cried out by day and in the night before You.
2 Let my prayer [a]come before You;
[b]Incline Your ear to my cry!
3 For my [a]soul has had enough troubles,
And [b]my life has drawn near to Sheol.
4 I am reckoned among those who [a]go down to the pit;
I have become like a man [b]without strength,
5 Forsaken [a]among the dead,
Like the slain who lie in the grave,
Whom You remember no more,
And they are [b]cut off from Your hand.
6 You have put me in [a]the lowest pit,
In [b]dark places, in the [c]depths.
7 Your wrath [a]has rested upon me,
And You have afflicted me with [b]all Your waves. Selah.
8 You have removed [a]my acquaintances far from me;
You have made me an [b]object of loathing to them;
I am [c]shut up and cannot go out.
9 My [a]eye has wasted away because of affliction;
I have [b]called upon You every day, O LORD;
I have [c]spread out my hands to You.
10 Will You perform wonders for the dead?
Will [a]the departed spirits rise *and* praise You? Selah.
11 Will Your lovingkindness be declared in the grave,
Your faithfulness in Abaddon?
12 Will Your wonders be made known in the [a]darkness?
And Your righteousness in the land of forgetfulness?
13 But I, O LORD, have cried out [a]to You for help,
And [b]in the morning my prayer comes before You.

87:5 [a]Ps 48:8
87:6 [a]Ps 69:28; Is 4:3; Ezek 13:9
87:7 [a]Ps 68:25; 149:3 [b]2 Sam 6:14; Ps 30:11 [c]Ps 36:9
88:title +1 Kin 4:31; 1 Chr 2:6; Ps 89: title
*88:1-18 88:1 [a]Ps 24:5; 27:9 [b]Ps 22:2; 86:3; Luke 18:7
88:2 [a]Ps 18:6 [b]Ps 31:2; 86:1
*88:3 [a]Ps 107:26 [b]Ps 107:18; 116:3
88:4 [a]Ps 28:1; 143:7 [b]Job 29:12; Ps 22:11
88:5 [a]Ps 31:12
88:5 [b]Ps 31:22; Is 53:8
88:6 [a]Ps 86:13; Lam 3:55 [b]Ps 143:3 [c]Ps 69:15
88:7 [a]Ps 32:4; 39:10 [b]Ps 42:7
88:8 [a]Job 19:13,19; Ps 31:11; 142:4 [b]Job 30:10 [c]Ps 142:7; Jer 32:2; 36:5
88:9 [a]Ps 6:7; 31:9 [b]Ps 22:2; 86:3 [c]Job 11:13; Ps 143:6
*88:10 [a]Ps 6:5; 30:9
88:12 [a]Job 10:21; Ps 88:6
88:13 [a]Ps 30:2 [b]Ps 5:3; 119:147

Psalm 88 In this saddest psalm of the Psalter, the writer describes the calamities facing him (vv. 1–9) in the crisis that threatens his life (vv. 10–13) and expresses consternation concerning what is happening in his life (vv. 14–18). *Mahalath.* See note on Ps. 53. *Leannoth* means "to humble or afflict." *Maskil.* See note on Ps. 32. *Heman the Ezrahite.* A leader of the Korahite choral guild (1 Chron. 6:33).

88:3–12 *Sheol.* That the psalmist's life was about to terminate in death is seen by the number of words or concepts used that relate to the netherworld: *the pit* (vv. 4, 6), *the dead* (vv. 5, 10), *the grave* (not the word *Sheol,* v. 5), *dark places* (v. 6), *the depths* (v. 6), *Abaddon* (v. 11), *darkness* (v. 12), and *the land of forgetfulness* (v. 12).

88:10–12 The dead cannot praise God. The same point is made in 6:4–5. See note there.

14 O LORD, why [a]do You
reject my soul?
Why do You [b]hide Your
face from me?
15 I was afflicted and [a]about
to die from my youth
on;
I suffer [b]Your terrors; I am
overcome.
16 Your [a]burning anger has
passed over me;
Your terrors have
[b]destroyed me.
17 They have [a]surrounded
me [b]like water all day
long;
They have [c]encompassed
me altogether.
18 You have removed [a]lover
and friend far from me;
My acquaintances are *in*
darkness.

88:14 [a]Ps 43:2; 44:9 [b]Job 13:24; Ps 13:1; 44:24
88:15 [a]Prov 24:11 [b]Job 6:4; 31:23
88:16 [a]2 Chr 28:11; Is 13:13; Lam 1:12 [b]Lam 3:54; Ezek 37:11
88:17 [a]Ps 118:10-12 [b]Ps 124:4 [c]Ps 17:11; 22:12,16
88:18 [a]Job 19:13; Ps 88:8; 31:11; 38:11

A Maskil of [+]Ethan
[•]the Ezrahite.

89:title [+]1 Kin 4:31 [•]Ps 88: title

89 I will [a]sing of the
lovingkindness of the
LORD forever;
To all generations I will
[b]make known Your
[c]faithfulness with my
mouth.
2 For I have said,
"[a]Lovingkindness will
be built up forever;
In the heavens You will
establish Your
[b]faithfulness."
3 "I have made a covenant
with [a]My chosen;
I have [b]sworn to David
My servant,
4 I will establish your [a]seed
forever
And build up your
[b]throne to all
generations." Selah.

*89:1-52 *89:1 [a]Ps 59:16; 101:1 [b]Ps 40:10 [c]Ps 36:5; 88:11; 89:5,8, 24,33,49; 92:2; 119:90; Is 25:1; Lam 3:23
89:2 [a]Ps 103:17 [b]Ps 36:5; 119:90
89:3 [a]1 Kin 8:16 [b]Ps 132:11
89:4 [a]2 Sam 7:16

5 The [a]heavens will praise
Your wonders, O LORD;
Your faithfulness also [b]in
the assembly of the
[c]holy ones.
6 For [a]who in the skies is
comparable to the LORD?
Who among the [b]sons of
the mighty is like the
LORD,
7 A God [a]greatly feared in
the council of the
[b]holy ones,
And [c]awesome above all
those who are around
Him?
8 O LORD God of hosts,
[a]who is like You,
O mighty LORD?
Your faithfulness also
surrounds You.
9 You rule the swelling of
the sea;
When its waves rise, You
[a]still them.
10 You Yourself crushed
[a]Rahab like one who is
slain;
You [b]scattered Your
enemies with Your
mighty arm.
11 The [a]heavens are Yours,
the earth also is Yours;
The [b]world and all it
contains, You have
founded them.
12 The [a]north and the south,
You have created them;
[b]Tabor and [c]Hermon
[d]shout for joy at Your
name.

89:4 [b]2 Sam 7:13; Is 9:7; Luke 1:33
89:5 [a]Ps 19:1; 97:6 [b]Ps 149:1 [c]Job 5:1
89:6 [a]Ps 86:8; 113:5 [b]Ps 29:1; 82:1
89:7 [a]Ps 47:2; 68:35; 76:7,11 [b]Ps 89:5 [c]Ps 96:4
89:8 [a]Ps 35:10; 71:19
89:9 [a]Ps 65:7; 107:29
89:10 [a]Ps 87:4; Is 30:7; 51:9 [b]Ps 18:14; 68:1; 144:6
89:11 [a]Gen 1:1; 1 Chr 29:11; Ps 96:5 [b]Ps 24:1
89:12 [a]Job 26:7 [b]Josh 19:22; Judg 4:6; Jer 46:18 [c]Deut 3:8; Josh 11:17; 12:1; Ps 133:3; Song 4:8 [d]Ps 98:8

Psalm 89 In this royal psalm, the writer praises the Lord for His covenant with David (vv. 1–4) and for His character (vv. 5–18); he then rehearses the Davidic covenant in poetic form (vv. 19–37; see note on 2 Sam. 7:12–16), laments the king's present humiliating defeat (vv. 38–45), and petitions the Lord to remember His covenant (vv. 46–51). *Maskil.* See note on Ps. 32. *Ethan the Ezrahite.* Probably identical with Jeduthun (see note on Ps. 39), though referring here to a descendant of the Ethan of David's time (1 Chron. 15:19) in that the disaster of verses 38–45 did not occur during David's reign but later, during the decline of Judah. Or the term may refer to a choir guild bearing Ethan's name.

89:1 *lovingkindness.* Steadfast love (Heb., *hesed*; also in vv. 2, 14, 24, 28, 33, 49). See note on Hos. 2:19. This is the basis of confidence that God would fulfill the promises in the covenant He made with David (2 Sam. 7:12–16). *faithfulness* is an added guarantee (also vv. 2, 5, 8, 33, 49).

89:5–7 *holy ones . . . sons of the mighty . . . holy ones.* References to angels. See note on 29:1.

89:5–14 God is praised for His attributes (vv. 5–8) and His works, particularly in creation (vv. 10–14). *Rahab* refers to Egypt, as in 87:4.

13 You have a strong arm;
Your hand is mighty, Your
[a]right hand is exalted.
14 [a]Righteousness and justice
are the foundation of
Your throne;
[b]Lovingkindness and
truth go before You.
15 How blessed are the people
who know the [a]joyful
sound!
O LORD, they walk in the
[b]light of Your
countenance.
16 In [a]Your name they
rejoice all the day,
And by Your righteousness
they are exalted.
17 For You are the glory of
[a]their strength,
And by Your favor our
[b]horn is exalted.
18 For our [a]shield belongs to
the LORD,
And our king to the [b]Holy
One of Israel.

19 Once You spoke in vision
to Your godly ones,
And said, "I have given
help to one who is
[a]mighty;
I have exalted one
[b]chosen from the
people.
20"I have [a]found David My
servant;
With My holy [b]oil I have
anointed him,
21 With whom [a]My hand
will be established;
My arm also will
[b]strengthen him.
22"The enemy will not deceive
him,
Nor the [a]son of
wickedness afflict him.
23"But I shall [a]crush his
adversaries before him,
And strike those who hate
him.
24"My [a]faithfulness and My
lovingkindness will be
with him,
And in My name his
[b]horn will be exalted.
25"I shall also set his hand
[a]on the sea
And his right hand on the
rivers.
26"He will cry to Me, 'You are
[a]my Father,
My God, and the [b]rock of
my salvation.'
27"I also shall make him *My*
[a]firstborn,
The [b]highest of the kings
of the earth.
28"My [a]lovingkindness I will
keep for him forever,
And My [b]covenant shall
be confirmed to him.
29"So I will establish his
[a]descendants forever
And his [b]throne [c]as the
days of heaven.
30"If his sons [a]forsake My
law
And do not walk in My
judgments,
31 If they violate My statutes
And do not keep My
commandments,
32 Then I will visit their
transgression with the
[a]rod
And their iniquity with
stripes.
33"But I will not break off
[a]My lovingkindness
from him,
Nor deal falsely in My
faithfulness.
34"My [a]covenant I will not
violate,
Nor will I [b]alter the
utterance of My lips.
35"Once I have [a]sworn by
My holiness;
I will not lie to David.
36"His [a]descendants shall
endure forever

89:13 [a]Ps 98:1; 118:16
89:14 [a]Ps 97:2 [b]Ps 85:13
89:15 [a]Lev 23:24; Num 10:10; Ps 98:6 [b]Ps 4:6; 44:3; 67:1; 80:3; 90:8
89:16 [a]Ps 105:3
***89:17** [a]Ps 28:8 [b]Ps 75:10; 92:10; 148:14
89:18 [a]Ps 47:9 [b]Ps 71:22; 78:41
***89:19** [a]2 Sam 17:10 [b]1 Kin 11:34; Ps 78:70
89:20 [a]1 Sam 13:14; 16:1-12; Acts 13:22 [b]1 Sam 16:13
89:21 [a]Ps 18:35; 80:17 [b]Ps 18:32
89:22 [a]2 Sam 7:10; Ps 125:3
89:23 [a]2 Sam 7:9; Ps 18:40
89:24 [a]Ps 89:1 [b]Ps 132:17
89:25 [a]Ps 72:8
89:26 [a]2 Sam 7:14; 1 Chr 22:10; Jer 3:19 [b]2 Sam 22:47; Ps 95:1
89:27 [a]Ex 4:22; Ps 2:7; Jer 31:9; Col 1:15,18 [b]Num 24:7; Ps 72:11; Rev 19:16
89:28 [a]Ps 89:33 [b]Ps 89:3,34
***89:29** [a]Ps 18:50; 89:4,36 [b]1 Kin 2:4; Ps 89:4; 132:12; Is 9:7; Jer 33:17 [c]Deut 11:21
***89:30** [a]2 Sam 7:14; Ps 119:53
89:32 [a]Job 9:34; 21:9
89:33 [a]2 Sam 7:15
89:34 [a]Deut 7:9; Jer 33:20,21 [b]Num 23:19
89:35 [a]Ps 60:6; Amos 4:2
89:36 [a]Ps 89:29; Luke 1:33

89:17 *our horn.* Our strength.
89:19 *Your godly ones.* If singular (as in some versions), the reference is to David; if plural, to the prophets Samuel and Nathan.
89:29 Messiah is the one who ultimately fulfills the Davidic covenant by reigning on the *throne* of David on the earth. Christ is not now on David's throne in heaven.
89:30–37 Though punishment will follow disobedience, the Davidic covenant will remain inviolable.

89:36 [b]Ps 72:5 [c]Ps 72:17
89:37 [a]Ps 72:5 [b]Job 16:19

And his [b]throne [c]as the sun before Me.
37 "It shall be established forever [a]like the moon,
And the [b]witness in the sky is faithful." Selah.

*89:38 [a]Ps 44:9 [b]Deut 32:19; 1 Chr 28:9 [c]Ps 20:6; 89:20,51

38 But You have [a]cast off and [b]rejected,
You have been full of wrath against Your [c]anointed.

89:39 [a]Ps 78:59; Lam 2:7 [b]Ps 74:7 [c]Lam 5:16

39 You have [a]spurned the covenant of Your servant;
You have [b]profaned [c]his crown in the dust.

89:40 [a]Ps 80:12 [b]Lam 2:2,5

40 You have [a]broken down all his walls;
You have [b]brought his strongholds to ruin.

89:41 [a]Ps 80:12 [b]Ps 44:13; 69:9,19; 79:4

41 [a]All who pass along the way plunder him;
He has become a [b]reproach to his neighbors.

89:42 [a]Ps 13:2 [b]Ps 80:6

42 You have [a]exalted the right hand of his adversaries;
You have [b]made all his enemies rejoice.

89:43 [a]Ps 44:10

43 You also turn back the edge of his sword
And have [a]not made him stand in battle.

89:44 [a]Ezek 28:7

44 You have made his [a]splendor to cease
And cast his throne to the ground.

89:45 [a]Ps 102:23 [b]Ps 44:15; 71:13; 109:29

45 You have [a]shortened the days of his youth;
You have [b]covered him with shame. Selah.

89:46 [a]Ps 13:1; 44:24 [b]Ps 79:5; 80:4

46 [a]How long, O LORD?
Will You hide Yourself forever?
Will Your [b]wrath burn like fire?

89:47 [a]Job 7:7; 10:9; 14:1

47 [a]Remember what my span of life is;
For what [b]vanity You have created all the sons of men!

89:47 [b]Ps 39:5; 62:9; Eccl 1:2; 2:11

48 What man can live and not [a]see death?
Can he [b]deliver his soul from the power of Sheol? Selah.

89:48 [a]Ps 22:29; 49:9 [b]Ps 49:15

49 Where are Your former lovingkindnesses, O Lord,
Which You [a]swore to David in Your faithfulness?

89:49 [a]2 Sam 7:15; Jer 30:9; Ezek 34:23

50 Remember, O Lord, the [a]reproach of Your servants;
How I bear in my bosom *the reproach of* all the many peoples,

89:50 [a]Ps 69:9; 74:18,22

51 With which [a]Your enemies have reproached, O LORD,
With which they have reproached the footsteps of [b]Your anointed.

89:51 [a]Ps 74:10,18, 22 [b]Ps 89:38

52 [a]Blessed be the LORD forever!
Amen and Amen.

*89:52 [a]Ps 41:13; 72:19; 106:48

BOOK 4

A Prayer of +Moses, the man of God.

90:title +Deut 33:1

90 Lord, You have been our [a]dwelling place in all generations.

*90:1-17 *90:1-17 90:1 [a]Deut 33:27; Ps 71:3; 91:1; Ezek 11:16

2 Before [a]the mountains were born
Or You [b]gave birth to the earth and the world,
Even [c]from everlasting to everlasting, You are God.

90:2 [a]Job 15:7; Prov 8:25 [b]Gen 1:1; Ps 102:25; 104:5 [c]Ps 93:2; 102:24,27; Jer 10:10

3 You [a]turn man back into dust
And say, "Return, O children of men."

*90:3 [a]Gen 3:19; Job 34:14,15; Ps 104:29

89:38–45 This lament protests God's apparent spurning of His covenant because of some humiliating defeat suffered by the Davidic king.

89:52 This doxology closes Book III (see "Contents" in Introduction).

Psalm 90 In this oldest of all the psalms, Moses acknowledges the eternality of God (vv. 1–2), the frailty of man (vv. 3–6), the sinfulness of man (vv. 7–8), the shortness of life (vv. 9–12), and prays for God's grace on His people (vv. 13–17).

90:3 In contrast to God, who is eternal (vv. 1–2), man is frail and will return to *dust,* according to the curse of Gen. 3:19.

*90:4 [a]2 Pet 3:8 [b]Ps 39:5 [c]Ex 14:24; Judg 7:19

4 For [a]a thousand years in Your sight
Are like [b]yesterday when it passes by,
Or *as* a [c]watch in the night.

90:5 [a]Job 22:16; 27:20 [b]Job 14:12; 20:8; Ps 76:5 [c]Ps 103:15; Is 40:6

5 You [a]have swept them away like a flood, they [b]fall asleep;
In the morning they are like [c]grass which sprouts anew.

90:6 [a]Job 14:2 [b]Ps 92:7; Matt 6:30 [c]James 1:11

6 In the morning it [a]flourishes and sprouts anew;
Toward evening it [b]fades and [c]withers away.

90:7 [a]Ps 39:11

7 For we have been [a]consumed by Your anger
And by Your wrath we have been dismayed.

90:8 [a]Ps 50:21; Jer 16:17 [b]Ps 19:12; Eccl 12:14

8 You have [a]placed our iniquities before You,
Our [b]secret *sins* in the light of Your presence.

90:9 [a]Ps 78:33

9 For [a]all our days have declined in Your fury;
We have finished our years like a sigh.

*90:10 [a]2 Kin 19:35 [b]Eccl 12:2-7; Jer 20:18 [c]Job 20:8; Ps 78:39

10 As for the days of our life, they contain seventy years,
Or if due to strength, [a]eighty years,
Yet their pride is *but* [b]labor and sorrow;
For soon it is gone and we [c]fly away.

*90:11 [a]Ps 76:7 [b]Neh 5:9

11 Who understands the [a]power of Your anger
And Your fury, according to the [b]fear that is due You?

*90:12 [a]Deut 32:29; Ps 39:4

12 So [a]teach us to number our days,
That we may [b]present to You a heart of wisdom.

90:12 [b]Prov 2:1-6

90:13 [a]Ps 6:4; 80:14 [b]Ps 6:3; 74:10 [c]Ex 32:12; Deut 32:36; Ps 106:45; 135:14; Amos 7:3,6; Jon 3:9

13 Do [a]return, O LORD;
[b]how long *will it be?*
And be [c]sorry for Your servants.

*90:14 [a]Ps 36:8; 65:4; 103:5; Jer 31:14 [b]Ps 31:7; 85:6

14 O [a]satisfy us in the morning with Your lovingkindness,
That we may [b]sing for joy and be glad all our days.

90:15 [a]Ps 86:4 [b]Deut 2:14-16; Ps 31:10

15 [a]Make us glad according to the days You have afflicted us,
And the [b]years we have seen evil.

90:16 [a]Deut 32:4; Ps 44:1; 77:12; 92:4; Hab 3:2 [b]1 Kin 8:11; Is 6:3

16 Let Your [a]work appear to Your servants
And Your [b]majesty to their children.

90:17 [a]Ps 27:4 [b]Ps 37:23; Is 26:12; 1 Cor 3:7

17 Let the [a]favor of the Lord our God be upon us;
And [b]confirm for us the work of our hands;
Yes, confirm the work of our hands.

*91:1-16

91 He who dwells in the [a]shelter of the Most High
Will abide in the [b]shadow of the Almighty.

*91:1 [a]Ps 27:5; 31:20; 32:7 [b]Ps 17:8; 121:5; Is 25:4; 32:2

91:2 [a]Ps 14:6; 91:9; 94:22; 142:5 [b]Ps 18:2; 31:3; Jer 16:19 [c]Ps 25:2; 56:4

2 I will say to the LORD, "My [a]refuge and my [b]fortress,
My God, in whom I [c]trust!"

91:3 [a]Ps 124:7; Prov 6:5 [b]1 Kin 8:37; 2 Chr 20:9; Ps 91:6

3 For it is He who delivers you from the [a]snare of the trapper
And from the deadly [b]pestilence.

91:4 [a]Is 51:16 [b]Ps 17:8; 36:7; 57:1; 63:7

4 He will [a]cover you with His pinions,
And [b]under His wings you may seek refuge;

90:4 The longest span of any human life (Methuselah lived 969 years) is but a day to God, who is no more bound by time than is a man who sleeps through the night watch.

90:10 Extension of life is a mixed blessing.

90:11 Who takes to heart the intensity of God's wrath against sin and therefore gives Him due reverence?

90:12 Help us allot our days wisely.

90:14–17 When God deals with us in *lovingkindness,* life will be joyous (v. 14), it will be viewed from His perspective (v. 16), and His blessing will be on our work (vv. 16–17).

Psalm 91 This psalm of trust may be outlined as follows: the bases of security found in the character (vv. 1–2) and care (vv. 3–8) of God; and the blessings of security—His protection (vv. 9–13) and His love (vv. 14–16).

91:1–2 Notice the four names for God: *Most High* (see note on Gen. 14:18), *Almighty* (see note on Gen. 17:1), *LORD* (see note on Gen. 2:4), *God* (see note on Gen. 1:1). This God is the *shelter,* or hiding place, and protection (*shadow*), *refuge,* and *fortress* for His own.

His [c]faithfulness is a
[d]shield and bulwark.
5 You [a]will not be afraid of
the [b]terror by night,
Or of the [c]arrow that flies
by day;
6 Of the [a]pestilence that
stalks in darkness,
Or of the [b]destruction
that lays waste at noon.
7 A thousand may fall at
your side
And ten thousand at your
right hand,
But [a]it shall not approach
you.
8 You will only look on with
your eyes
And [a]see the recompense
of the wicked.
9 For you have made the
LORD, [a]my refuge,
Even the Most High, [b]your
dwelling place.
10 [a]No evil will befall you,
Nor will any plague come
near your tent.
11 For He will give [a]His
angels charge
concerning you,
To guard you in all your
ways.
12 They will [a]bear you up in
their hands,
That you do not strike
your foot against a
stone.
13 You will [a]tread upon the
lion and cobra,
The young lion and the
serpent you will trample
down.
14"[a]Because he has loved Me,
therefore I will deliver
him;
I will [b]set him *securely* on
high, because he has
[c]known My name.
15"He will [a]call upon Me,
and I will answer him;
I will be with him in
trouble;
I will rescue him and
[b]honor him.
16"With a [a]long life I will
satisfy him
And [b]let him see My
salvation."

A Psalm, a Song for the Sabbath day.

92 It is [a]good to give
thanks to the LORD
And to [b]sing praises to
Your name, O Most
High;
2 To [a]declare Your
lovingkindness in the
morning
And Your [b]faithfulness by
night,
3 With the [a]ten-stringed
lute and with the
[a]harp,
With resounding music
upon the [a]lyre.
4 For You, O LORD, have
made me glad by what
You [a]have done,
I will [b]sing for joy at the
[c]works of Your hands.
5 How [a]great are Your
works, O LORD!
Your [b]thoughts are very
[c]deep.
6 A [a]senseless man has no
knowledge,
Nor does a [a]stupid man
understand this:
7 That when the wicked
[a]sprouted up like grass
And all [b]who did iniquity
flourished,
It *was only* that they might
be [c]destroyed
forevermore.

91:4 [c]Ps 40:11 [d]Ps 35:2
91:5 [a]Job 5:19-23; Ps 23:4; 27:1 [b]Song 3:8 [c]Ps 64:4
91:6 [a]2 Kin 19:35; Ps 91:10 [b]Job 5:22
91:7 [a]Gen 7:23; Josh 14:10
91:8 [a]Ps 37:34; 58:10
91:9 [a]Ps 91:2 [b]Ps 90:1
91:10 [a]Prov 12:21
***91:11** [a]Ps 34:7; Matt 4:6; Luke 4:10, 11; Heb 1:14
91:12 [a]Matt 4:6; Luke 4:11
91:13 [a]Judg 14:6; Dan 6:22; Luke 10:19
91:14 [a]Ps 145:20 [b]Ps 59:1 [c]Ps 9:10
91:15 [a]Job 12:4; Ps 50:15 [b]1 Sam 2:30; John 12:26
91:16 [a]Deut 6:2; Ps 21:4; Prov 3:1, 2 [b]Ps 50:23
***92:1-15** **92:1** [a]Ps 147:1 [b]Ps 135:3
92:2 [a]Ps 59:16 [b]Ps 89:1
***92:3** [a]1 Sam 10:5; 1 Chr 13:8; Neh 12:27; Ps 33:2
92:4 [a]Ps 40:5; 90:16 [b]Ps 106:47 [c]Ps 8:6; 111:7; 143:5
92:5 [a]Ps 40:5; 111:2; Rev 15:3 [b]Ps 33:11; 40:5; 139:17 [c]Ps 36:6; Rom 11:33
***92:6** [a]Ps 49:10; 73:22; 94:8
92:7 [a]Job 12:6; Ps 90:5 [b]Ps 94:4 [c]Ps 37:38

91:5–7 In God we are secure at all times (v. 5), in all dangers (v. 6), and in all circumstances (v. 7).

91:11 Concerning *angels* ministering to people, see note on Heb. 1:14.

Psalm 92 Used on the *Sabbath,* this psalm of praise thanks God (vv. 1–3) for His judgment on the wicked (vv. 4–9) and His blessings on the righteous (vv. 10–15).

92:3 The use of instruments shows that this psalm was part of corporate worship.

92:6 The *senseless man* fails to understand God's majestic ways.

8 But You, O LORD, are [a]on high forever.
9 For, behold, Your enemies, O LORD,
For, behold, [a]Your enemies will perish;
All who do iniquity will be [b]scattered.

10 But You have exalted my [a]horn like *that of* the wild ox;
I have been [b]anointed with fresh oil.
11 And my eye has [a]looked *exultantly* upon my foes,
My ears hear of the evildoers who rise up against me.
12 The [a]righteous man will flourish like the palm tree,
He will grow like a [b]cedar in Lebanon.
13 [a]Planted in the house of the LORD,
They will flourish [b]in the courts of our God.
14 They will still [a]yield fruit in old age;
They shall be full of sap and very green,
15 To declare that [a]the LORD is upright;
He is my [b]rock, and there is [c]no unrighteousness in Him.

93 [a]The LORD reigns, He is [b]clothed with majesty;
The LORD has [c]clothed and girded Himself with strength;
Indeed, the [d]world is firmly established, it will not be moved.

2 Your [a]throne is established from of old;
You [b]are from everlasting.
3 The [a]floods have lifted up, O LORD,
The floods have lifted up their voice,
The floods lift up their pounding waves.
4 More than the sounds of many waters,
Than the mighty breakers of the sea,
The LORD [a]on high is mighty.
5 Your [a]testimonies are fully confirmed;
[b]Holiness befits Your house,
O LORD, forevermore.

94 O Lord, God of [a]vengeance,
God of vengeance, [b]shine forth!
2 [a]Rise up, O [b]Judge of the earth,
Render recompense [c]to the proud.
3 How long shall the wicked, O LORD,
How long shall the [a]wicked exult?
4 They pour forth *words,* they [a]speak arrogantly;
All who do wickedness [b]vaunt themselves.
5 They [a]crush Your people, O LORD,
And [b]afflict Your heritage.
6 They [a]slay the widow and the stranger
And murder the orphans.
7 [a]They have said, "The LORD does not see,
Nor does the God of Jacob pay heed."

92:10 God exalts the *horn* (strength) of the righteous and consecrates him for service (*anointed*).

92:12–14 The righteous *flourish* and are strong (v. 12); they are secure (v. 13) and fruitful (v. 14).

Psalm 93 In this psalm to God as King, the psalmist exults in the sovereignty of God, who is enthroned above the floods and who dwells in the temple of holiness. He anticipates the millennial reign of Messiah.

93:3 *The floods* typify rebellious uprisings against God.

Psalm 94 This lament may be outlined as follows: the charge against the wicked (vv. 1–7); the call to the wicked (vv. 8–11); the confidence of the psalmist in God's justice (vv. 12–23).

94:4–7 The wicked are arrogant (v. 4) and cruel (vv. 5–6), foolishly thinking that God does not know what they are doing (v. 7; cf. v. 11).

8 Pay heed, you [a]senseless among the people;
And when will you understand, [a]stupid ones?
9 He who [a]planted the ear, does He not hear?
He who formed the eye, does He not see?
10 He who [a]chastens the nations, will He not rebuke,
Even He who [b]teaches man knowledge?
11 The LORD [a]knows the thoughts of man,
That they are a *mere* breath.
12 Blessed is the man whom [a]You chasten, O LORD,
And [b]whom You teach out of Your law;
13 That You may grant him [a]relief from the [b]days of adversity,
Until [c]a pit is dug for the wicked.
14 For [a]the LORD will not abandon His people,
Nor will He [b]forsake His inheritance.
15 For [a]judgment will again be righteous,
And all the upright in heart will follow it.
16 Who will [a]stand up for me against evildoers?
Who will take his stand for me [b]against those who do wickedness?
17 If [a]the LORD had not been my help,
My soul would soon have dwelt in *the abode of* silence.
18 If I should say, "[a]My foot has slipped,"
Your lovingkindness, O LORD, will hold me up.
19 When my anxious thoughts multiply within me,
Your [a]consolations delight my soul.
20 Can a [a]throne of destruction be allied with You,
One [b]which devises mischief by decree?
21 They [a]band themselves together against the life of the righteous
And [b]condemn the innocent to death.
22 But the LORD has been my [a]stronghold,
And my God the [b]rock of my refuge.
23 He has [a]brought back their wickedness upon them
And will [b]destroy them in their evil;
The LORD our God will destroy them.

***94:8** a Ps 92:6
94:9 a Ex 4:11; Prov 20:12
94:10 a Ps 44:2 b Job 35:11; Is 28:26
94:11 a Job 11:11; 1 Cor 3:20
***94:12** a Deut 8:5; Job 5:17; Ps 119:71; Prov 3:11,12; Heb 12:5,6 b Ps 119:171
94:13 a Job 34:29; Hab 3:16 b Ps 49:5 c Ps 9:15; 55:23
94:14 a 1 Sam 12:22; Lam 3:31; Rom 11:2 b Ps 37:28
94:15 a Ps 97:2; Is 42:3; Mic 7:9
94:16 a Num 10:35; Is 28:21; 33:10 b Ps 17:13; 59:2
***94:17** a Ps 124:1,2
94:18 a Ps 38:16; 73:2
94:19 a Is 57:18; 66:13
***94:20** a Amos 6:3 b Ps 50:16; 58:2
94:21 a Ps 56:6; 59:3 b Ex 23:7; Ps 106:38; Prov 17:15; Matt 27:4
94:22 a Ps 9:9; 59:9 b Ps 18:2; 71:7
94:23 a Ps 7:16; 140:9,11 b Gen 19:15

95 O come, let us [a]sing for joy to the LORD,
Let us shout joyfully to [b]the rock of our salvation.
2 Let us [a]come before His presence [b]with thanksgiving,
Let us shout joyfully to Him [c]with psalms.
3 For the LORD is a [a]great God
And a great King [b]above all gods,
4 In whose hand are the [a]depths of the earth,
The peaks of the mountains are His also.

***95:1-11** **95:1** a Ps 66:1; 81:1 b Ps 89:26
95:2 a Mic 6:6 b Ps 100:4; 147:7; Jon 2:9 c Ps 81:2; Eph 5:19; James 5:13
95:3 a Ps 48:1; 135:5; 145:3 b Ps 96:4; 97:9
95:4 a Ps 135:6

94:8–11 The wicked are warned that they will be held accountable to God, who sees and knows all.

94:12–15 God teaches us through chastening and adversity.

94:17 *My soul would soon have dwelt in the abode of silence.* I.e., I would soon have died.

94:20–23 The question of verse 20 (Why does God allow evil rulers to use laws to make wrong appear right?) is answered by acknowledging the existence of evil (v. 21), God's care for His own (v. 22), and ultimate retribution (v. 23).

Psalm 95 This hymn begins with a call to the people to praise the Lord (vv. 1–2) because of His sovereignty above all supposed gods (vv. 3–5); it continues with a call to worship God (v. 6) because He is their Creator and Shepherd (v. 7a); the psalm concludes with a warning to the present generation to avoid the unbelief of their forefathers (vv. 7b–11).

5 The sea is His, for it was
He [a]who made it,
And His hands formed the
dry land.

6 Come, let us [a]worship
and bow down,
Let us [b]kneel before the
LORD our [c]Maker.
7 For He is our God,
And [a]we are the people of
His [b]pasture and the
sheep of His hand.
[c]Today, if you would hear
His voice,
8 Do not harden your hearts,
as at [a]Meribah,
As in the day of [b]Massah
in the wilderness,
9 "When your fathers [a]tested
Me,
They tried Me, though
they had seen My work.
10 "For [a]forty years I loathed
that generation,
And said they are a people
who err in their heart,
And they do not know My
ways.
11 "Therefore I [a]swore in My
anger,
Truly they shall not enter
into My [b]rest."

96 [a]Sing to the LORD a
[b]new song;
Sing to the LORD, all the
earth.
2 Sing to the LORD, bless His
name;
[a]Proclaim good tidings of
His salvation from day
to day.
3 Tell of [a]His glory among
the nations,
His wonderful deeds
among all the peoples.
4 For [a]great is the LORD and
[b]greatly to be praised;
He is to be [c]feared
[d]above all gods.
5 For [a]all the gods of the
peoples are idols,
But [b]the LORD made the
heavens.
6 [a]Splendor and majesty are
before Him,
Strength and beauty are in
His sanctuary.

7 Ascribe to the LORD,
O [a]families of the
peoples,
[b]Ascribe to the LORD glory
and strength.
8 Ascribe to the LORD the
[a]glory of His name;
Bring an [b]offering and
come into His courts.
9 [a]Worship the LORD in holy
attire;
[b]Tremble before Him, all
the earth.
10 Say among the nations,
"[a]The LORD reigns;
Indeed, the [a]world is
firmly established, it will
not be moved;
He will [b]judge the peoples
with equity."

11 Let the [a]heavens be glad,
and let the [b]earth
rejoice;
Let [c]the sea roar, and all
it contains;
12 Let the [a]field exult, and
all that is in it.
Then all the [b]trees of the
forest will sing for joy

95:5 [a]Gen 1:9,10; Ps 146:6; Jon 1:9
95:6 [a]Ps 96:9; 99:5,9 [b]2 Chr 6:13; Dan 6:10; Phil 2:10 [c]Ps 100:3; 149:2; Is 17:7; Hos 8:14
***95:7** [a]Ps 79:13 [b]Ps 74:1 [c]Heb 3:7-11,15; 4:7
***95:8** [a]Ex 17:2-7; Num 20:13 [b]Ex 17:7; Deut 6:16
95:9 [a]Num 14:22; Ps 78:18; 1 Cor 10:9
95:10 [a]Acts 7:36; 13:18; Heb 3:10,17
***95:11** [a]Num 14:23, 28-30; Deut 1:35; Heb 4:3,5 [b]Deut 12:9
***96:1-13** ***96:1** [a]1 Chr 16:23-33 [b]Ps 40:3
96:2 [a]Ps 71:15
96:3 [a]Ps 145:12
96:4 [a]Ps 48:1; 145:3 [b]Ps 18:3 [c]Ps 89:7 [d]Ps 95:3
96:5 [a]1 Chr 16:26; Jer 10:11 [b]Ps 115:15; Is 42:5
96:6 [a]Ps 104:1
96:7 [a]Ps 22:27 [b]1 Chr 16:28,29; Ps 29:1,2
96:8 [a]Ps 79:9; 115:1 [b]Ps 45:12; 72:10
***96:9** [a]1 Chr 16:29; 2 Chr 20:21; Ps 29:2; 110:3 [b]Ps 33:8; 114:7
96:10 [a]Ps 93:1; 97:1 [b]Ps 9:8; 58:11; 67:4; 98:9
***96:11** [a]Ps 69:34; Is 49:13 [b]Ps 97:1 [c]Ps 98:7
96:12 [a]Ps 65:13; Is 35:1; 55:12,13 [b]Is 44:23

95:7 *pasture* and *sheep* assure us that the Lord our Shepherd guides, protects, and provides. *hear.* Includes the idea of obedience.

95:8 *at Meribah.* See note on Ex. 17:2.

95:11 *My rest.* I.e., the Promised Land of Canaan, which the wilderness generation did not enter. See note on Heb. 4:5–9 for the application of this warning to the Christian.

Psalm 96 This psalm, parallel to 1 Chron. 16:23–33, contains three stanzas: the first, a call to the whole earth to praise the Lord (vv. 1–3) because of His righteousness (vv. 4–6); second, a call to the nations to worship the Lord (vv. 7–9) because of His righteous reign on the earth (v. 10); third, a call to nature to rejoice before the Lord (vv. 11–12) because He is coming to judge the earth in righteousness (v. 13). The psalm is messianic in the sense that the future rule of God spoken of will be fulfilled in the rule of Messiah, who is Son of David and Son of God.

96:1 *a new song.* Newly composed after receiving new mercies.

96:5 *idols.* Lit., nothings, denoting the unreality of the supposed gods of the nations.

96:9 *in holy attire.* See note on 29:2.

96:11–13 All creation will flourish when the curse is reversed in the Millennium. See note on Rom. 8:20.

13 Before the LORD, [a]for He is coming,
For He is coming to judge the earth.
[b]He will judge the world in righteousness
And the peoples in His faithfulness.

97 [a]The LORD reigns, let the [b]earth rejoice;
Let the many [c]islands be glad.
2 [a]Clouds and thick darkness surround Him;
[b]Righteousness and justice are the foundation of His throne.
3 [a]Fire goes before Him
And [b]burns up His adversaries round about.
4 His [a]lightnings lit up the world;
The earth saw and [b]trembled.
5 The mountains [a]melted like wax at the presence of the LORD,
At the presence of the [b]Lord of the whole earth.
6 The [a]heavens declare His righteousness,
And [b]all the peoples have seen His glory.
7 Let all those be ashamed who serve [a]graven images,
Who boast themselves of [b]idols;
[c]Worship Him, all you gods.
8 Zion heard *this* and [a]was glad,
And the daughters of Judah have rejoiced
Because of Your judgments, O LORD.
9 For You are the LORD [a]Most High over all the earth;
You are exalted far [b]above all gods.
10 [a]Hate evil, you who love the LORD,
Who [b]preserves the souls of His godly ones;
He [c]delivers them from the hand of the wicked.
11 [a]Light is sown *like seed* for the righteous
And [b]gladness for the upright in heart.
12 Be [a]glad in the LORD, you righteous ones,
And [b]give thanks to His holy name.

A Psalm.

98 O sing to the LORD a [a]new song,
For He has done [b]wonderful things,
His [c]right hand and His [d]holy arm have gained the victory for Him.
2 [a]The LORD has made known His salvation;
He has [b]revealed His righteousness in the sight of the nations.
3 He has [a]remembered His lovingkindness and His faithfulness to the house of Israel;
[b]All the ends of the earth have seen the salvation of our God.
4 [a]Shout joyfully to the LORD, all the earth;

*96:13 a Ps 98:9 b Rev 19:11
*97:1-12 97:1 a Ps 96:10 b Ps 96:11 c Is 42:10,12
*97:2 a Ex 19:9; Deut 4:11; 1 Kin 8:12; Ps 18:11 b Ps 89:14
97:3 a Ps 18:8; 50:3; Dan 7:10; Hab 3:5 b Mal 4:1; Heb 12:29
97:4 a Ex 19:16; Ps 77:18 b Ps 96:9; 104:32
97:5 a Ps 46:6; Amos 9:5; Mic 1:4; Nah 1:5 b Josh 3:11
97:6 a Ps 19:1; 50:6 b Ps 98:2; Is 6:3; 40:5; 66:18
*97:7 a Ps 78:58; Is 42:17; 44:9,11; Jer 10:14 b Ps 106:36; Jer 50:2; Hab 2:18 c Heb 1:6
97:8 a Ps 48:11; Zeph 3:14
97:9 a Ps 83:18 b Ex 18:11; Ps 95:3; 96:4; 135:5
97:10 a Ps 34:14; Prov 8:13; Amos 5:15; Rom 12:9 b Ps 31:23; 145:20; Prov 2:8 c Ps 37:40; Jer 15:21; Dan 3:28
97:11 a Job 22:28; Ps 112:4; Prov 4:18 b Ps 64:10
97:12 a Ps 32:11 b Ps 30:4
*98:1-9 *98:1 a Ps 33:3 b Ps 40:5; 96:3 c Ex 15:6 d Is 52:10
98:2 a Is 52:10 b Is 62:2; Rom 3:25
98:3 a Luke 1:54,72 b Ps 22:27
98:4 a Ps 100:1

96:13 *judge.* In the sense of govern.

Psalm 97 This hymn of God's kingship opens with a call for all the earth to rejoice at the establishment of the kingdom of the Lord (v. 1), whose presence is described in theophany-like language (vv. 2–6); then it describes the effects of His kingdom in relation to the wicked (v. 7) and the righteous (vv. 8–9), and concludes with an exhortation to hate evil and praise the Lord (vv. 10–12).

97:2–6 The millennial kingdom will be characterized by morality and universality. Physical phenomena often accompany an appearance of the Lord (Ex. 19:16; Mic. 1:4) and will again at His second coming (Acts 2:19–20).

97:7 *gods* (also in v. 9). Either a reference to angels (cf. Heb. 1:6) or to heathen gods (96:5) or to all supernatural creatures, whether angels or nonexistent gods.

Psalm 98 This hymn praises God as Deliverer (vv. 1–3), as King (vv. 4–6), and as Ruler (vv. 7–9).

98:1 *new* because of His provision of *victory.*

98:3 *lovingkindness.* His covenant faithfulness. See notes on 89:1 and Hos. 2:19.

98:4 [b]Is 44:23

98:5 [a]Ps 92:3 [b]Is 51:3

98:6 [a]Num 10:10; 2 Chr 15:14 [b]Ps 66:1 [c]Ps 47:7

*98:7 [a]Ps 96:11 [b]Ps 24:1

98:8 [a]Ps 93:3; Is 55:12 [b]Ps 65:12; 89:12

98:9 [a]Ps 96:13 [b]Ps 96:10

[b]Break forth and sing for joy and sing praises.
5 Sing praises to the LORD with the [a]lyre,
With the lyre and the [b]sound of melody.
6 With [a]trumpets and the sound of the horn
[b]Shout joyfully before [c]the King, the LORD.
7 Let the [a]sea roar and all it contains,
The [b]world and those who dwell in it.
8 Let the [a]rivers clap their hands,
Let the [b]mountains sing together for joy
9 Before the LORD, for He is coming to [a]judge the earth;
He will judge the world with righteousness
And [b]the peoples with equity.

*99:1-9 *99:1 [a]Ps 97:1 [b]Ex 25:22; 1 Sam 4:4; Ps 80:1

99:2 [a]Ps 48:1; Is 12:6 [b]Ps 97:9; 113:4

99:3 [a]Deut 28:58; Ps 76:1 [b]Lev 19:2; Josh 24:19; 1 Sam 2:2; Ps 22:3; Is 6:3

99:4 [a]Ps 11:7; 33:5 [b]Ps 17:2; 98:9

99 [a]The LORD reigns, let the peoples tremble;
He [b]is enthroned *above* the cherubim, let the earth shake!
2 The LORD is [a]great in Zion,
And He is [b]exalted above all the peoples.
3 Let them praise Your [a]great and awesome name;
[b]Holy is He.
4 The strength of the King [a]loves justice;
You have established [b]equity;
You have [c]executed justice and righteousness in Jacob.
5 [a]Exalt the LORD our God
And [b]worship at His footstool;
[c]Holy is He.
6 [a]Moses and Aaron were among His [b]priests,
And [a]Samuel was among those who [c]called on His name;
They [d]called upon the LORD and He answered them.
7 He [a]spoke to them in the pillar of cloud;
They [b]kept His testimonies
And the statute that He gave them.
8 O LORD our God, You [a]answered them;
You were a [b]forgiving God to them,
And *yet* an [c]avenger of their *evil* deeds.
9 Exalt the LORD our God
And worship at His holy hill,
For holy is the LORD our God.

99:4 [c]Ps 103:6; 146:7; Jer 23:5

*99:5 [a]Ps 34:3; 107:32; 118:28 [b]Ps 132:7 [c]Ps 99:3

*99:6 [a]Jer 15:1 [b]Ex 24:6-8; 29:26; 40:23-27; Lev 8:1-30 [c]1 Sam 7:9; 12:18; Ps 22:4, 5 [d]Ex 15:25; 32:30-34

99:7 [a]Ex 33:9; Num 12:5 [b]Ps 105:28

*99:8 [a]Ps 106:44 [b]Num 14:20; Ps 78:38 [c]Ex 32:28; Num 20:12; Ps 95:11; 107:12

A Psalm for Thanksgiving.

100 [a]Shout joyfully to the LORD, all the earth.
2 [a]Serve the LORD with gladness;
[b]Come before Him with joyful singing.

*100:1-5 100:1 [a]Ps 95:1; 98:4, 6 100:2 [a]Deut 12:11, 12; 28:47 [b]Ps 95:2

98:7–8 Nature will rejoice in its release when Christ rules in His millennial kingdom. See note on Rom. 8:20.

Psalm 99 This hymn of God's kingship contains three stanzas: the declaration of the majesty of God (vv. 1–3), the description of the rule of God (vv. 4–5), and the dealings with Israel of the God who is holy (vv. 6–9). The psalm views God's reign over Israel in OT times, as well as the future millennial reign of Christ.

99:1 *cherubim.* See note on Ezek. 1:5.

99:3 *Holy.* Basically means separation from what is common or unclean. Referring here (and in vv. 5 and 9) to God, it denotes Him as the pure and eternal One, distinct from all others.

99:5 *worship* the Lord because He is holy and because He answers prayer (vv. 6–9). *footstool.* The sanctuary where the ark was (1 Chron. 28:2; Ps. 132:7).

99:6–9 Yet this holy God answers prayers and forgives sinners.

99:6 On *Moses* praying, see Deut. 9:20; on *Aaron,* see Num. 16:46; on Samuel, see 1 Sam. 12:23.

99:8 Forgiveness does not necessarily exempt one from the consequences of sin (Deut. 3:27).

Psalm 100 This brief but beloved psalm calls on all men to praise and worship the LORD (Yahweh; see note on Gen. 2:4) because He is God (vv. 1–3) and because He is good (vv. 4–5). The psalm was likely used in the Temple with sacrifices of thanksgiving. See note on Lev. 7:12–17.

3 Know that [a]the LORD
Himself is God;
It is He who has [b]made
us, and not we
ourselves;
We are [c]His people and
the sheep of His pasture.

4 Enter His gates [a]with
thanksgiving
And His courts with praise.
Give thanks to Him,
[b]bless His name.

5 For [a]the LORD is good;
[b]His lovingkindness is
everlasting
And His [c]faithfulness to
all generations.

A Psalm of David.

101 I will [a]sing of
lovingkindness and
justice,
To You, O LORD, I will sing
praises.

2 I will [a]give heed to the
blameless way.
When will You come to
me?
I will walk within my
house in the [b]integrity
of my heart.

3 I will set no [a]worthless
thing before my eyes;
I hate the work of those
who [b]fall away;
It shall not fasten its grip
on me.

4 A [a]perverse heart shall
depart from me;
I will know no evil.

5 Whoever secretly
[a]slanders his neighbor,
him I will destroy;
No one who has a
[b]haughty look and an
arrogant heart will I
endure.

6 My eyes shall be upon the
faithful of the land, that
they may dwell with
me;
He who walks in a
[a]blameless way is the
one who will minister to
me.

7 He who [a]practices deceit
shall not dwell within
my house;
He who speaks falsehood
[b]shall not maintain his
position before me.

8 [a]Every morning I will
[b]destroy all the wicked
of the land,
So as to [c]cut off from the
[d]city of the LORD all
those who do iniquity.

A Prayer of the Afflicted when he is faint and [+]pours out his complaint before the LORD.

102 [a]Hear my prayer,
O LORD!
And let my cry for help
[b]come to You.

2 [a]Do not hide Your face
from me in the day of
my distress;
[b]Incline Your ear to me;
In the day when I call
[a]answer me quickly.

3 For my days [a]have been
consumed in smoke,
And my [b]bones have been
scorched like a hearth.

100:3 That Yahweh is the true God is seen by His power to create and to relate to Israel as Shepherd.

100:5 The goodness of God is seen in His steadfast *lovingkindness* (see note on Hos. 2:19) and *faithfulness*.

Psalm 101 A manifesto of ethical standards of King David for himself (vv. 1–4) and for his administration (vv. 5–8), only perfectly practiced by Messiah in His future kingdom.

101:2 *within my house.* Where godliness should begin but, ironically, where David forfeited it by sinning with Bathsheba (2 Sam. 11).

101:6–7 David resolves to surround himself with counselors who are faithful, righteous, honest, and truthful.

101:8 Justice would be dispensed daily.

Psalm 102 The psalmist here prays to God in his distress (vv. 1–11), and finds his confidence in the sovereign purpose of God (vv. 12–22) and in His unchangeableness (vv. 23–28).

102:3–9 In these verses the psalmist describes his fever (v. 3), his frailty (v. 4), his pain (v. 5), his loneliness (v. 6), his sleeplessness (v. 7), and his rejection and sorrow (vv. 8–9).

4 My heart [a]has been smitten like grass and has [b]withered away,
Indeed, I [c]forget to eat my bread.
5 Because of the loudness of my groaning
My [a]bones cling to my flesh.
6 I resemble a [a]pelican of the wilderness;
I have become like an owl of the waste places.
7 I [a]lie awake,
I have become like a lonely bird on a housetop.
8 My enemies [a]have reproached me all day long;
Those who [b]deride me have used my *name* as a [c]curse.
9 For I have eaten ashes like bread
And [a]mingled my drink with weeping
10 [a]Because of Your indignation and Your wrath,
For You have [b]lifted me up and cast me away.
11 My days are like a [a]lengthened shadow,
And I [b]wither away like grass.
12 But You, O LORD, [a]abide forever,
And Your [b]name to all generations.
13 You will [a]arise *and* have [b]compassion on Zion;
For [c]it is time to be gracious to her,
For the [d]appointed time has come.
14 Surely Your servants find pleasure in her stones
And feel pity for her dust.
15 So the [a]nations will fear the name of the LORD
And [b]all the kings of the earth Your glory.
16 For the LORD has [a]built up Zion;
He has [b]appeared in His glory.
17 He has [a]regarded the prayer of the destitute
And has not despised their prayer.
18 This will be [a]written for the [b]generation to come,
That [c]a people yet to be created may praise the LORD.
19 For He [a]looked down from His holy height;
[b]From heaven the LORD gazed upon the earth,
20 To hear the [a]groaning of the prisoner,
To [b]set free those who were doomed to death,
21 That *men* may [a]tell of the name of the LORD in Zion
And His praise in Jerusalem,
22 When [a]the peoples are gathered together,
And the kingdoms, to serve the LORD.
23 He has weakened my strength in the way;
He has [a]shortened my days.
24 I say, "O my God, [a]do not take me away in the midst of my days,
Your [b]years are throughout all generations.
25 "Of old You [a]founded the earth,
And the [b]heavens are the work of Your hands.
26 "Even they will [a]perish, but You endure;
And all of them will wear out like a garment;

102:4 [a]Ps 90:5,6 [b]Ps 37:2; Is 40:7 [c]1 Sam 1:7; 2 Sam 12:17; Ezra 10:6; Job 33:20
102:5 [a]Job 19:20; Lam 4:8
102:6 [a]Is 34:11; Zeph 2:14
102:7 [a]Ps 77:4
102:8 [a]Ps 31:11 [b]Acts 26:11 [c]2 Sam 16:5; Is 65:15; Jer 29:22
102:9 [a]Ps 42:3; 80:5
102:10 [a]Ps 38:3 [b]Job 27:21; 30:22
102:11 [a]Job 14:2; Ps 109:23 [b]Ps 102:4
***102:12** [a]Ps 9:7; 10:16; Lam 5:19 [b]Ex 3:15; Ps 135:13
102:13 [a]Ps 12:5; 44:26 [b]Is 60:10; Zech 1:12 [c]Ps 119:126 [d]Ps 75:2; Dan 8:19
102:15 [a]1 Kin 8:43; Ps 67:7
102:15 [b]Ps 138:4
102:16 [a]Ps 147:2 [b]Is 60:1,2
102:17 [a]Neh 1:6; Ps 22:24
102:18 [a]Deut 31:19; Rom 15:4; 1 Cor 10:11 [b]Ps 22:30; 48:13 [c]Ps 22:31; 78:6f
102:19 [a]Deut 26:15; Ps 14:2; 53:2 [b]Ps 33:13
102:20 [a]Ps 79:11 [b]Ps 146:7
102:21 [a]Ps 22:22
102:22 [a]Ps 22:27; 86:9; Is 49:22, 23; 60:3; Zech 8:20-23
***102:23** [a]Ps 39:5
102:24 [a]Ps 39:13; Is 38:10 [b]Job 36:26; Ps 90:2; 102:12; Hab 1:12
102:25 [a]Gen 1:1; Neh 9:6; Heb 1:10-12 [b]Ps 96:5
102:26 [a]Is 34:4; 51:6; Matt 24:35; 2 Pet 3:10; Rev 20:11

102:12–22 Two features of the millennial kingdom stand out in this paragraph: Jerusalem will be restored, and the entire world will worship the Lord.

102:23–28 The psalmist contrasts the brevity of his own life (vv. 23–24) with the unchangeableness of the eternal God (vv. 25–27), attributed to Jesus Christ in Heb. 1:10–12, thereby strongly affirming His deity.

Like clothing You will change them and they will be changed.
27 "But You are [a]the same,
And Your years will not come to an end.
28 "The [a]children of Your servants will continue,
And their [b]descendants will be established before You."

A Psalm of David.

103 [a]Bless the LORD, O my soul,
And all that is within me, *bless* His [b]holy name.
2 Bless the LORD, O my soul,
And [a]forget none of His benefits;
3 Who [a]pardons all your iniquities,
Who [b]heals all your diseases;
4 Who [a]redeems your life from the pit,
Who [b]crowns you with lovingkindness and compassion;
5 Who [a]satisfies your years with good things,
So that your youth is [b]renewed like the eagle.

6 The LORD [a]performs righteous deeds
And judgments for all who are [b]oppressed.
7 He [a]made known His ways to Moses,
His [b]acts to the sons of Israel.
8 The LORD is [a]compassionate and gracious,
[b]Slow to anger and abounding in lovingkindness.
9 He [a]will not always strive *with us,*
Nor will He [b]keep *His anger* forever.
10 He has [a]not dealt with us according to our sins,
Nor rewarded us according to our iniquities.
11 For as high [a]as the heavens are above the earth,
So great is His lovingkindness toward those who fear Him.
12 As far as the east is from the west,
So far has He [a]removed our transgressions from us.
13 Just [a]as a father has compassion on *his* children,
So the LORD has compassion on those who fear Him.
14 For [a]He Himself knows our frame;
He [b]is mindful that we are *but* [c]dust.

15 As for man, his days are [a]like grass;
As a [b]flower of the field, so he flourishes.
16 When the [a]wind has passed over it, it is no more,
And its [b]place acknowledges it no longer.
17 But the [a]lovingkindness of the LORD is from everlasting to everlasting on those who fear Him,

102:27 [a]Is 41:4; 43:10; Mal 3:6; James 1:17
102:28 [a]Ps 69:36 [b]Ps 89:4
***103:1-22** ***103:1** [a]Ps 104:1,35 [b]Ps 33:21; 105:3; 145:21; Ezek 36:21; 39:7
103:2 [a]Deut 6:12; 8:11
103:3 [a]Ex 34:7; Ps 86:5; 130:8; Is 43:25 [b]Ex 15:26; Ps 30:2; Jer 30:17
103:4 [a]Ps 49:15 [b]Ps 5:12
103:5 [a]Ps 107:9; 145:16 [b]Is 40:31
103:6 [a]Ps 99:4; 146:7 [b]Ps 12:5
103:7 [a]Ex 33:13; Ps 99:7; 147:19 [b]Ps 78:11; 106:22
103:8 [a]Ex 34:6; Num 14:18; Neh 9:17; Ps 86:15; Jon 4:2; James 5:11
103:8 [b]Ps 145:8; Joel 2:13; Nah 1:3
***103:9** [a]Ps 30:5; Is 57:16 [b]Jer 3:5,12; Mic 7:18
103:10 [a]Ezra 9:13; Lam 3:22
***103:11** [a]Ps 36:5; 57:10
103:12 [a]2 Sam 12:13; Is 38:17; 43:25; Zech 3:9; Heb 9:26
103:13 [a]Mal 3:17
103:14 [a]Is 29:16 [b]Ps 78:39 [c]Gen 3:19; Eccl 12:7
103:15 [a]Ps 90:5; Is 40:6; 1 Pet 1:24 [b]Job 14:2; James 1:10,11
103:16 [a]Is 40:7 [b]Job 7:10; 8:18; 20:9
***103:17** [a]Ps 25:6

Psalm 103 This magnificent hymn praises God for His personal blessings (vv. 1–5), for His national blessings (vv. 6–7), for His forgiving love (vv. 8–14), for His eternal love (vv. 15–18), and concludes with a universal call to praise (vv. 19–22).

103:1 *Bless the* LORD. Adore and thank Him for all benefits.

103:3 *diseases.* Spiritual afflictions, parallel with *iniquities.*

103:9 *strive* = accuse. God does not always accuse, nor is He angry forever. Instead, He forgives.

103:11–13 Note the three comparisons related to His love (v. 11), our sins (v. 12), and our relationship in His family (v. 13).

103:11 *fear.* Reverential awe and trust (also vv. 13, 17).

103:17 *from everlasting to everlasting.* The basis of His children's security.

And His righteousness [b]to children's children,
18 To [a]those who keep His covenant
And remember His precepts to do them.

19 The LORD has established His [a]throne in the heavens,
And His [b]sovereignty rules over all.

20 Bless the LORD, you [a]His angels,
[b]Mighty in strength, who [c]perform His word,
[d]Obeying the voice of His word!

21 Bless the LORD, all you [a]His hosts,
You [b]who serve Him, doing His will.

22 Bless the LORD, [a]all you works of His,
In all places of His dominion;
Bless the LORD, O my soul!

104 [a]Bless the LORD, O my soul!
O LORD my God, You are very great;
You are [b]clothed with splendor and majesty,
2 Covering Yourself with [a]light as with a cloak,
[b]Stretching out heaven like a *tent* curtain.
3 He [a]lays the beams of His upper chambers in the waters;
He makes the [b]clouds His chariot;
He walks upon the [c]wings of the wind;
4 He makes [a]the winds His messengers,
Flaming [b]fire His ministers.
5 He [a]established the earth upon its foundations,
So that it will not totter forever and ever.
6 You [a]covered it with the deep as with a garment;
The waters were standing above the mountains.
7 At Your [a]rebuke they fled,
At the [b]sound of Your thunder they hurried away.
8 The mountains rose; the valleys sank down
To the [a]place which You established for them.
9 You set a [a]boundary that they may not pass over,
That they may not return to cover the earth.
10 He sends forth [a]springs in the valleys;
They flow between the mountains;
11 They [a]give drink to every beast of the field;
The [b]wild donkeys quench their thirst.
12 Beside them the birds of the heavens [a]dwell;
They lift up *their* voices among the branches.
13 He [a]waters the mountains from His upper chambers;
[b]The earth is satisfied with the fruit of His works.
14 He causes the [a]grass to grow for the cattle,
And [b]vegetation for the labor of man,
So that he may bring forth food [c]from the earth,
15 And [a]wine which makes man's heart glad,
[b]So that he may make *his* face glisten with oil,

103:17 [b]Ex 20:6; Deut 5:10; Ps 105:8
103:18 [a]Deut 7:9; Ps 25:10
103:19 [a]Ps 11:4 [b]Ps 47:2,8; Dan 4:17,25
103:20 [a]Ps 148:2 [b]Ps 29:1; 78:25 [c]Matt 6:10 [d]Ps 91:11; Heb 1:14
***103:21** [a]1 Kin 22:19; Neh 9:6; Ps 148:2; Luke 2:13 [b]Ps 104:4
103:22 [a]Ps 145:10
***104:1-35** **104:1** [a]Ps 103:22 [b]Ps 93:1
104:2 [a]Dan 7:9 [b]Is 40:22
104:3 [a]Amos 9:6 [b]Is 19:1 [c]Ps 18:10
***104:4** [a]Ps 148:8; Heb 1:7 [b]2 Kin 2:11; 6:17
104:5 [a]Job 38:4; Ps 24:2
***104:6** [a]Gen 1:2
104:7 [a]Ps 18:15; 106:9; Is 50:2 [b]Ps 29:3; 77:18
104:8 [a]Ps 33:7
***104:9** [a]Job 38:10,11; Jer 5:22
104:10 [a]Ps 107:35; Is 41:18
104:11 [a]Ps 104:13 [b]Job 39:5
104:12 [a]Matt 8:20
104:13 [a]Ps 65:9; 147:8 [b]Jer 10:13
104:14 [a]Job 38:27; Ps 147:8 [b]Gen 1:29 [c]Job 28:5
***104:15** [a]Judg 9:13; Prov 31:6; Eccl 10:19 [b]Ps 23:5; 92:10; 141:5; Luke 7:46

103:21 *hosts, You who serve Him.* Other angels.

Psalm 104 In this hymn of praise, a poetic parallel to Gen. 1, the psalmist portrays the LORD (Yahweh; see note on Gen. 2:4) as the One who created the heavens (vv. 1–4) and the earth (vv. 5–9), who adapted the earth for the needs of all living creatures (vv. 10–23), who has dominion over all creation (vv. 24–32), and who is worthy of praise (vv. 33–35).

104:4 Concerning angels as *ministers,* see note on Heb. 1:7.

104:6 Not a reference to the Flood of Noah's time but to the third day of God's creative activity (Gen. 1:9–10).

104:9 *set a boundary* so that the seas would never overrun the earth.

104:15 *oil.* Olive oil.

104:15 [c] Gen 18:5; Judg 19:5,8

And food which [c]sustains man's heart.
16 The trees of the LORD drink their fill,
The cedars of Lebanon which He planted,
104:17 [a] Ps 104:12 [b] Lev 11:19
17 Where the [a]birds build their nests,
And the [b]stork, whose home is the fir trees.

104:18 [a] Job 39:1 [b] Prov 30:26 [c] Lev 11:5

18 The high mountains are for the [a]wild goats;
The [b]cliffs are a refuge for the [c]rock badgers.
104:19 [a] Gen 1:14 [b] Ps 19:6
19 He made the moon [a]for the seasons;
The [b]sun knows the place of its setting.
104:20 [a] Ps 74:16; Is 45:7 [b] Ps 50:10; Is 56:9; Mic 5:8
20 You [a]appoint darkness and it becomes night,
In which all the [b]beasts of the forest prowl about.
104:21 [a] Job 38:39 [b] Ps 145:15; Joel 1:20
21 The [a]young lions roar after their prey
And [b]seek their food from God.
104:22 [a] Job 37:8
22 *When* the sun rises they withdraw
And lie down in their [a]dens.
104:23 [a] Gen 3:19
23 Man goes forth to [a]his work
And to his labor until evening.

104:24 [a] Ps 40:5 [b] Ps 136:5; Prov 3:19; Jer 10:12; 51:15 [c] Ps 65:9
24 O LORD, how [a]many are Your works!
In [b]wisdom You have made them all;
The [c]earth is full of Your possessions.
104:25 [a] Ps 8:8; 69:34
25 There is the [a]sea, great and broad,
In which are swarms without number,
Animals both small and great.
*104:26 [a] Ps 107:23; Ezek 27:9
26 There the [a]ships move along,
And [b]Leviathan, which You have formed to sport in it.
104:26 [b] Job 41:1; Ps 74:14; Is 27:1
27 They all [a]wait for You
To [b]give them their food in due season.
104:27 [a] Ps 145:15 [b] Job 36:31 38:41; Ps 136:25; 147:9
28 You give to them, they gather *it* up;
You [a]open Your hand, they are satisfied with good.
104:28 [a] Ps 145:16
29 You [a]hide Your face, they are dismayed;
You [b]take away their spirit, they expire
And [c]return to their dust.
*104:29 [a] Deut 31:17; Ps 30:7 [b] Job 34:14,15; Ps 146:4; Eccl 12:7 [c] Gen 3:19; Job 10:9; Ps 90:3
30 You send forth Your [a]Spirit, they are created;
And You renew the face of the ground.
104:30 [a] Job 33:4; Ezek 37:9
31 Let the [a]glory of the LORD endure forever;
Let the LORD [b]be glad in His works;
104:31 [a] Ps 86:12; 111:10 [b] Gen 1:31
32 He [a]looks at the earth, and it [b]trembles;
He [c]touches the mountains, and they smoke.
*104:32 [a] Judg 5:5; Ps 97:4,5; 114:7 [b] Hab 3:10 [c] Ex 19:18; Ps 144:5
33 I will sing to the LORD [a]as long as I live;
I will [b]sing praise to my God while I have my being.
104:33 [a] Ps 63:4 [b] Ps 146:2
34 Let my [a]meditation be pleasing to Him;
As for me, I shall [b]be glad in the LORD.
104:34 [a] Ps 19:14 [b] Ps 9:2
35 Let sinners be [a]consumed from the earth
And let the [b]wicked be no more.
[c]Bless the LORD, O my soul.
[d]Praise the LORD!
104:35 [a] Ps 59:13 [b] Ps 37:10 [c] Ps 104:1 [d] Ps 105:45; 106:48

*105:1-45
105 Oh [a]give thanks to the LORD, [b]call upon His name;
105:1 [a] 1 Chr 16:8-22, 34; Ps 106:1; Is 12:4 [b] Ps 99:6

104:26 *Leviathan.* Here a sea monster. For other uses, see notes on Job 3:8 and 41:1.

104:29–30 The *spirit* of every living thing depends on God's Spirit.

104:32 The awesome power of a look or a touch from God can shake creation.

Psalm 105 This psalm of Israel's history opens with a call to praise and remember God's wondrous works (vv. 1–7); then it highlights the Abrahamic covenant (vv. 8–15), the life of Joseph and Israel's settlement in Egypt (vv. 16–24), the life of Moses and the deliverance from Egypt (vv.

105:1 cPs 145:12
105:2 aPs 96:1; 98:5 bPs 77:12; 119:27; 145:5
105:3 aPs 33:21
105:4 aPs 63:2 bPs 27:8
105:5 aPs 40:5; 77:11 bPs 119:13
105:6 aPs 105:42 bPs 135:4 c1 Chr 16:13; Ps 106:5; 135:4
105:7 aIs 26:9
105:8 aPs 105:42; 106:45; Luke 1:72 bDeut 7:9
105:9 aGen 12:7; 17:2,8; 22:16-18; Gal 3:17 bGen 26:3
105:10 aGen 28:13-15
*105:11 aGen 13:15; 15:18 bJosh 23:4; Ps 78:55
*105:12 aGen 34:30; Deut 7:7 bGen 23:4; Heb 11:9

[c]Make known His deeds
among the peoples.
2 Sing to Him, [a]sing praises
to Him;
[b]Speak of all His wonders.
3 Glory in His holy name;
Let the [a]heart of those
who seek the LORD be
glad.
4 Seek the LORD and [a]His
strength;
[b]Seek His face continually.
5 Remember His [a]wonders
which He has done,
His marvels and the
[b]judgments uttered by
His mouth,
6 O seed of [a]Abraham, His
servant,
O sons of [b]Jacob, His
[c]chosen ones!
7 He is the LORD our God;
His [a]judgments are in all
the earth.

8 He has [a]remembered His
covenant forever,
The word which He
commanded to a
[b]thousand generations,
9 *The* [a]*covenant* which He
made with Abraham,
And His [b]oath to Isaac.
10 Then He [a]confirmed it to
Jacob for a statute,
To Israel as an everlasting
covenant,
11 Saying, "[a]To you I will
give the land of Canaan
As the [b]portion of your
inheritance,"
12 When they were only a
[a]few men in number,
Very few, and [b]strangers
in it.
13 And they wandered about
from nation to nation,
From *one* kingdom to
another people.

14 He [a]permitted no man to
oppress them,
And He [b]reproved kings
for their sakes:
15 "[a]Do not touch My
anointed ones,
And do My prophets no
harm."

16 And He [a]called for a
famine upon the land;
He [b]broke the whole staff
of bread.
17 He [a]sent a man before
them,
Joseph, *who* was [b]sold as a
slave.
18 They afflicted his [a]feet
with fetters,
He himself was laid in
irons;
19 Until the time that his
[a]word came to pass,
The word of the LORD
[b]tested him.
20 The [a]king sent and
released him,
The ruler of peoples, and
set him free.
21 He [a]made him lord of his
house
And ruler over all his
possessions,
22 To imprison his princes
[a]at will,
That he might teach his
elders wisdom.
23 [a]Israel also came into
Egypt;
Thus Jacob [b]sojourned in
the land of Ham.
24 And He [a]caused His
people to be very
fruitful,
And made them stronger
than their adversaries.

25 He [a]turned their heart to
hate His people,

*105:14 aGen 20:7; 35:5 bGen 12:17; 20:3,7
*105:15 aGen 26:11
105:16 aGen 41:54 bLev 26:26; Is 3:1; Ezek 4:16
105:17 aGen 45:5 bGen 37:28,36; Acts 7:9
105:18 aGen 39:20; 40:15
105:19 aGen 40:20,21 bPs 66:10
105:20 aGen 41:14
105:21 aGen 41:40-44
105:22 aGen 41:44
105:23 aGen 46:6; Acts 7:15 bActs 13:17
105:24 aEx 1:7,9
105:25 aEx 1:8; 4:21

25–38), God's care for them in the wilderness (vv. 39–41), and the entrance into Canaan (vv. 42–45). Some of this psalm is quoted in connection with David's procession when bringing the ark to Jerusalem (1 Chron. 16:8–22).

105:11 In the covenant with Abraham the promise of the land of Canaan is specifically highlighted.

105:12–45 A sketch of the history of Israel: (1) Abraham's journey to Canaan, then to Egypt and back (vv. 12–15); (2) the history of Joseph (vv. 16–22); (3) the Israelites in Egypt (vv. 23–25); (4) *Moses* and *Aaron* leading the people out of Egypt (vv. 26–38); and (5) the Lord leading them through the wilderness and then into Canaan (vv. 39–45).

105:15 Abraham is called a prophet in Gen. 20:7.

105:25 [b]Ex 1:10; Acts 7:19
105:26 [a]Ex 3:10; 4:12 [b]Ex 4:14; Num 16:5; 17:5-8
105:27 [a]Ps 78:43-51; 105:27-36
105:28 [a]Ex 10:21,22 [b]Ps 99:7
105:29 [a]Ex 7:20,21
105:30 [a]Ex 8:6 [b]Ex 8:3
*105:31 [a]Ex 8:21 [b]Ex 8:16,17
105:32 [a]Ex 9:23-25
105:33 [a]Ps 78:47
105:34 [a]Ex 10:12-15
105:36 [a]Ex 12:29; 13:15; Ps 135:8; 136:10 [b]Gen 49:3

To [b]deal craftily with His servants.
26 He [a]sent Moses His servant,
And [b]Aaron, whom He had chosen.
27 They [a]performed His wondrous acts among them,
And miracles in the land of Ham.
28 He [a]sent darkness and made *it* dark;
And they did not [b]rebel against His words.
29 He [a]turned their waters into blood
And caused their fish to die.
30 Their land swarmed with [a]frogs
Even in the [b]chambers of their kings.
31 He spoke, and there came a [a]swarm of flies
And [b]gnats in all their territory.
32 He gave them [a]hail for rain,
And flaming fire in their land.
33 He [a]struck down their vines also and their fig trees,
And shattered the trees of their territory.
34 He spoke, and [a]locusts came,
And young locusts, even without number,
35 And ate up all vegetation in their land,
And ate up the fruit of their ground.
36 He also [a]struck down all the firstborn in their land,
The [b]first fruits of all their vigor.

105:37 [a]Ex 12:35,36
105:38 [a]Ex 12:33 [b]Ex 15:16
105:39 [a]Ex 13:21; Neh 9:12; Ps 78:14; Is 4:5 [b]Ex 40:38
105:40 [a]Ex 16:12; Ps 78:18 [b]Ex 16:13; Num 11:31; Ps 78:27 [c]Ex 16:15; Neh 9:15; Ps 78:24; John 6:31
105:41 [a]Ex 17:6; Num 20:11; Ps 78:15; 114:8; Is 48:21; 1 Cor 10:4
*105:42 [a]Gen 15:13,14; Ps 105:8
105:43 [a]Ex 15:1; Ps 106:12
105:44 [a]Josh 11:16-23; 13:7; Ps 78:55 [b]Deut 6:10,11
105:45 [a]Deut 4:1,40

37 Then He brought them out with [a]silver and gold,
And among His tribes there was not one who stumbled.
38 Egypt was [a]glad when they departed,
For the [b]dread of them had fallen upon them.
39 He spread a [a]cloud for a covering,
And [b]fire to illumine by night.
40 They [a]asked, and He brought [b]quail,
And satisfied them with the [c]bread of heaven.
41 He opened the rock and [a]water flowed out;
It ran in the dry places *like* a river.
42 For He [a]remembered His holy word
With Abraham His servant;
43 And He brought forth His people with joy,
His chosen ones with a joyful [a]shout.
44 He [a]gave them also the lands of the nations,
That they [b]might take possession of *the fruit of* the peoples' labor,
45 So that they might [a]keep His statutes
And observe His laws,
Praise the LORD!

*106:1-48
106:1 [a]Ps 105:1; 107:1; 118:1; 136:1; Jer 33:11 [b]2 Chr 5:13; 7:3; Ezra 3:11; Ps 100:5 [c]1 Chr 16:34, 41
106:2 [a]Ps 145:4,12; 150:2

106 Praise the LORD!
Oh [a]give thanks to the LORD, for He [b]is good;
For [c]His lovingkindness is everlasting.
2 Who can speak of the [a]mighty deeds of the LORD,
Or can show forth all His praise?

105:31 For the meaning of *gnats,* see note on Ex. 8:16.

105:42 Concerning God's promise to Abraham, see note on Gen. 15:18–21.

Psalm 106 After an opening call to praise (vv. 1–3) and a brief prayer (vv. 4–5), the psalmist laments and confesses Israel's sins: their unbelief and murmuring at the Red Sea (vv. 6–12), their murmuring for flesh to eat (vv. 13–15), their jealousy over the authority of Moses and Aaron (vv. 16–18), their worship of the calf (vv. 19–23), their unbelief of the report of the spies (vv. 24–27), their participation in Moabite worship (vv. 28–31), the murmuring at Meribah (vv. 32–33), and their continued disobedience after entering Canaan (vv. 34–46). He concludes with a petition and praise (vv. 47–48).

106:3 [a] Ps 15:2
3 How blessed are those who keep justice,
Who [a]practice righteousness at all times!

106:4 [a] Ps 44:3; 119:132
4 Remember me, O LORD, in *Your* [a]favor toward Your people;
Visit me with Your salvation,

106:5 [a] Ps 1:3 [b] Ps 118:15 [c] Ps 105:3
5 That I may see the [a]prosperity of Your chosen ones,
That I may [b]rejoice in the gladness of Your nation,
That I may [c]glory with Your inheritance.

106:6 [a] 1 Kin 8:47; Ezra 9:7; Neh 1:7; Jer 3:25; Dan 9:5 [b] 2 Chr 30:7; Neh 9:2; Ps 78:8,57; Zech 1:4
6 [a]We have sinned [b]like our fathers,
We have committed iniquity, we have behaved wickedly.

★106:7 [a] Judg 3:7; Ps 78:11,42 [b] Ex 14:11,12; Ps 78:17
7 Our fathers in Egypt did not understand Your wonders;
They [a]did not remember Your abundant kindnesses,
But [b]rebelled by the sea, at the Red Sea.

106:8 [a] Ezek 20:9 [b] Ex 9:16
8 Nevertheless He saved them [a]for the sake of His name,
That He might [b]make His power known.

106:9 [a] Ps 18:15; 78:13; Is 50:2; Nah 1:4 [b] Ex 14:21; Is 51:10 [c] Is 63:11-13
9 Thus He [a]rebuked the Red Sea and it [b]dried up,
And He [c]led them through the deeps, as through the wilderness.

106:10 [a] Ex 14:30 [b] Ps 78:42; 107:2
10 So He [a]saved them from the hand of the one who hated *them,*
And [b]redeemed them from the hand of the enemy.

106:11 [a] Ex 14:27,28; 15:5; Ps 78:53
11 [a]The waters covered their adversaries;
Not one of them was left.

106:12 [a] Ex 14:31 [b] Ex 15:1-21; Ps 105:43
12 Then they [a]believed His words;
They [b]sang His praise.

★106:13 [a] Ex 15:24; 16:2; 17:2 [b] Ps 107:11
13 They quickly [a]forgot His works;
They [b]did not wait for His counsel,

106:14 [a] Num 11:4; Ps 78:18; 1 Cor 10:6 [b] Ex 17:2; 1 Cor 10:9
14 But [a]craved intensely in the wilderness,
And [b]tempted God in the desert.

106:15 [a] Num 11:31; Ps 78:29 [b] Is 10:16
15 So He [a]gave them their request,
But [b]sent a wasting disease among them.

106:16 [a] Num 16:1-3
16 When they became [a]envious of Moses in the camp,
And of Aaron, the holy one of the LORD,

★106:17 [a] Num 16:32; Deut 11:6
17 The [a]earth opened and swallowed up Dathan,
And engulfed the company of Abiram.

106:18 [a] Num 16:35
18 And a [a]fire blazed up in their company;
The flame consumed the wicked.

★106:19 [a] Ex 32:4; Deut 9:8; Acts 7:41
19 They [a]made a calf in Horeb
And worshiped a molten image.

106:20 [a] Jer 2:11; Rom 1:23
20 Thus they [a]exchanged their glory
For the image of an ox that eats grass.

106:21 [a] Ps 78:11; 106:7,13 [b] Deut 10:21
21 They [a]forgot God their Savior,
Who had done [b]great things in Egypt,

106:22 [a] Ps 105:27
22 [a]Wonders in the land of Ham
And awesome things by the Red Sea.

106:23 [a] Ex 32:10; Deut 9:14; Ezek 20:8,13 [b] Ex 32:11-14; Deut 9:25-29
23 Therefore [a]He said that He would destroy them,
Had not [b]Moses His chosen one stood in the breach before Him,
To turn away His wrath from destroying *them.*

106:24 [a] Num 14:31 [b] Deut 8:7; Jer 3:19; Ezek 20:6 [c] Deut 1:32; 9:23; Heb 3:19
24 Then they [a]despised the [b]pleasant land;
They [c]did not believe in His word,

106:7-12 The rebellion of Israel at the Red Sea crossing (Ex. 14:11-12).
106:13-33 Sins committed as Israel journeyed to Canaan.
106:17 *Dathan* and *Abiram.* See note on Num. 16:12-14.
106:19 *calf.* See note on Ex. 32:4.

25 But [a]grumbled in their tents;
They did not listen to the voice of the LORD.
26 Therefore He [a]swore to them
That He would cast them down in the wilderness,
27 And that He would [a]cast their seed among the nations
And [b]scatter them in the lands.

28 They [a]joined themselves also to Baal-peor,
And ate [b]sacrifices offered to the dead.
29 Thus they [a]provoked *Him* to anger with their deeds,
And the plague broke out among them.
30 Then Phinehas [a]stood up and interposed,
And so the [b]plague was stayed.
31 And it was [a]reckoned to him for righteousness,
To all generations forever.

32 They also [a]provoked *Him* to wrath at the waters of Meribah,
So that it [b]went hard with Moses on their account;
33 Because they [a]were rebellious against His Spirit,
He spoke rashly with his lips.

34 They [a]did not destroy the peoples,
As [b]the LORD commanded them,
35 But [a]they mingled with the nations
And learned their practices,
36 And [a]served their idols,
[b]Which became a snare to them.

37 They even [a]sacrificed their sons and their daughters to the [b]demons,
38 And shed [a]innocent blood,
The blood of their [b]sons and their daughters,
Whom they sacrificed to the idols of Canaan;
And the land was [c]polluted with the blood.
39 Thus they became [a]unclean in their practices,
And [b]played the harlot in their deeds.

40 Therefore the [a]anger of the LORD was kindled against His people
And He [b]abhorred His [c]inheritance.
41 Then [a]He gave them into the hand of the nations,
And those who hated them ruled over them.
42 Their enemies also [a]oppressed them,
And they were subdued under their power.
43 Many times He would [a]deliver them;
They, however, were rebellious in their [b]counsel,
And *so* [c]sank down in their iniquity.

44 Nevertheless He looked upon their distress
When He [a]heard their cry;
45 And He [a]remembered His covenant for their sake,
And [b]relented [c]according to the greatness of His lovingkindness.
46 He also made them [a]*objects* of compassion

106:25 [a]Num 14:2; Deut 1:27
106:26 [a]Num 14:28-35; Ps 95:11; Ezek 20:15; Heb 3:11
***106:27** [a]Deut 4:27 [b]Lev 26:33; Ps 44:11
***106:28** [a]Num 25:3; Deut 4:3; Hos 9:10 [b]Num 25:2
106:29 [a]Num 25:4
106:30 [a]Num 25:7 [b]Num 25:8
106:31 [a]Gen 15:6; Num 25:11-13
106:32 [a]Num 20:2-13; Ps 81:7; 95:9 [b]Num 20:12
106:33 [a]Num 20:3,10; Ps 78:40; 107:11
***106:34** [a]Judg 1:21, 27-36 [b]Deut 7:2,16
106:35 [a]Judg 3:5,6
106:36 [a]Judg 2:12 [b]Deut 7:16
106:37 [a]Deut 12:31; 32:17; 2 Kin 16:3; 17:17; Ezek 16:20,21; 1 Cor 10:20 [b]Lev 17:7
106:38 [a]Ps 94:21 [b]Deut 18:10 [c]Num 35:33; Is 24:5; Jer 3:1,2
***106:39** [a]Lev 18:24; Ezek 20:18 [b]Lev 17:7; Num 15:39; Judg 2:17; Hos 4:12
***106:40** [a]Judg 2:14; Ps 78:59 [b]Lev 26:30; Deut 32:19 [c]Deut 9:29; 32:9
106:41 [a]Judg 2:14; Neh 9:27
106:42 [a]Judg 4:3; 10:12
106:43 [a]Judg 2:16-18 [b]Ps 81:12 [c]Judg 6:6
106:44 [a]Judg 3:9; 6:7; 10:10
106:45 [a]Lev 26:42; Ps 105:8 [b]Judg 2:18 [c]Ps 69:16
106:46 [a]1 Kin 8:50; 2 Chr 30:9; Ezra 9:9; Neh 1:11; Jer 42:12

106:27 *cast their seed.* I.e., disperse their descendants.

106:28 *Baal-peor.* See note on Num. 25:3.

106:34–39 Sins committed in the land of Canaan, including failure to destroy the inhabitants (v. 34) and idolatry (vv. 36–39).

106:39 Spiritual infidelity was a continuing problem from the time of Moses to the Babylonian captivity.

106:40–46 This section seems to describe in particular the period of the judges, with its cycles of foreign oppression and divine deliverance.

In the presence of all their captors.

106:47 47 [a]Save us, O LORD our God,
[a] 1 Chr 16:35, 36
And [b]gather us from among the nations,
[b] Ps 147:2
To give thanks to Your holy name
[c] Ps 47:1
And [c]glory in Your praise.

106:48 48 [a]Blessed be the LORD, the God of Israel,
[a] Ps 41:13; 72:18; 89:52
From everlasting even to everlasting.
And let all the people say, "Amen."
Praise the LORD!

BOOK 5

*107:1-43 107:1 107 Oh [a]give thanks to the LORD, for [b]He is good,
[a] 1 Chr 16:34; Ps 106:1; 118:1; 136:1; Jer 33:11
[b] 2 Chr 5:13; 7:3; Ezra 3:11; Ps 100:5
For His lovingkindness is everlasting.

107:2 2 Let [a]the redeemed of the LORD say *so,*
[a] Is 35:9,10; 62:12; 63:4
Whom He has [b]redeemed from the hand of the adversary
[b] Ps 78:42; 106:10

107:3 3 And [a]gathered from the lands,
[a] Deut 30:3; Neh 1:9; Ps 106:47; Is 11:12; 43:5; 56:8; Ezek 11:17; 20:34
From the east and from the west,
From the north and from the south.

107:4 4 They [a]wandered in the wilderness in a desert region;
[a] Num 14:33; 32:13; Deut 2:7; 32:10; Josh 5:6; 14:10
They did not find a way to an inhabited [b]city.
[b] Ps 107:7,36

107:5 5 *They were* hungry and thirsty;
[a] Ps 77:3
Their [a]soul fainted within them.

107:6 6 Then they [a]cried out to the LORD in their trouble;
[a] Ps 50:15; 107:13,19,28
He delivered them out of their distresses.

7 He led them also by a [a]straight way,
107:7
[a] Ezra 8:21; Ps 5:8; Jer 31:9
To go to [b]an inhabited city.
[b] Ps 107:4,36

8 [a]Let them give thanks to the LORD for His lovingkindness,
107:8
[a] Ps 107:15,21, 31
And for His wonders to the sons of men!

9 For He has [a]satisfied the thirsty soul,
107:9
[a] Ps 22:26; 34:10; 63:5; 103:5
And the [b]hungry soul He has filled with what is good.
[b] Ps 146:7; Matt 5:6; Luke 1:53

10 There were those who [a]dwelt in darkness and in the shadow of death,
107:10
[a] Ps 143:3; Is 42:7; Mic 7:8; Luke 1:79
[b]Prisoners in misery and chains,
[b] Job 36:8; Ps 102:20

11 Because they had [a]rebelled against the words of God
107:11
[a] Ps 78:40; 106:7; Lam 3:42
And [b]spurned the [c]counsel of the Most High.
[b] Num 15:31; 2 Chr 36:16; Prov 1:25; Is 5:24
[c] Ps 73:24

12 Therefore He humbled their heart with labor;
107:12
[a] Ps 22:11; 72:12
They stumbled and there was [a]none to help.

13 Then they [a]cried out to the LORD in their trouble;
107:13
[a] Ps 107:6
He saved them out of their distresses.

14 He [a]brought them out of darkness and the shadow of death
107:14
[a] Ps 86:13; 107:10
And [b]broke their bands apart.
[b] Ps 116:16; Jer 2:20; 30:8; Nah 1:13; Luke 13:16; Acts 12:7

15 [a]Let them give thanks to the LORD for His lovingkindness,
107:15
[a] Ps 107:8,21, 31
And for His wonders to the sons of men!

16 For He has [a]shattered gates of bronze
107:16
[a] Is 45:1,2
And cut bars of iron asunder.

Psalm 107 Within the framework of a hymn with its opening call to praise (vv. 1–3) and concluding description of God's providence (vv. 33–43), the psalmist presents four word pictures of the nation's deliverance from captivity (vv. 4–32): travelers in distress being guided to a city (vv. 4–9); prisoners in a dungeon being released (vv. 10–16); sick men being restored to health (vv. 17–22); and sailors safely brought to their destination (vv. 23–32). Each of these four vignettes contains a problem (vv. 4–5, 10–12, 17–18, 23–27), a prayer (vv. 6a, 13a, 19a, 28a), God's provision (vv. 6b–7, 13b–14, 19b–20, 28b–30), and praise (vv. 8–9, 15–16, 21–22, 31–32). Notice also the frequent mention of God's *lovingkindness* (steadfast, covenant love; see note on Hos. 2:19) in verses 1, 8, 15, 21, 31, 43.

17 Fools, because of their rebellious way,
And [a]because of their iniquities, were afflicted.
18 Their [a]soul abhorred all kinds of food,
And they [b]drew near to the [c]gates of death.
19 Then they cried out to the LORD in their trouble;
He saved them out of their distresses.
20 He [a]sent His word and [b]healed them,
And [c]delivered *them* from their destructions.
21 [a]Let them give thanks to the LORD for His lovingkindness,
And for His wonders to the sons of men!
22 Let them also offer [a]sacrifices of thanksgiving,
And [b]tell of His works with joyful singing.

23 Those who [a]go down to the sea in ships,
Who do business on great waters;
24 They have seen the works of the LORD,
And His wonders in the deep.
25 For He [a]spoke and raised up a [b]stormy wind,
Which [c]lifted up the waves of the sea.
26 They rose up to the heavens, they went down to the depths;
Their soul [a]melted away in *their* misery.
27 They reeled and [a]staggered like a drunken man,
And were at their wits' end.
28 Then they cried to the LORD in their trouble,
And He brought them out of their distresses.
29 He [a]caused the storm to be still,
So that the waves of the sea were hushed.
30 Then they were glad because they were quiet,
So He guided them to their desired haven.
31 [a]Let them give thanks to the LORD for His lovingkindness,
And for His [b]wonders to the sons of men!
32 Let them [a]extol Him also [b]in the congregation of the people,
And [c]praise Him at the seat of the elders.

33 He [a]changes rivers into a wilderness
And springs of water into a thirsty ground;
34 A [a]fruitful land into a [b]salt waste,
Because of the wickedness of those who dwell in it.
35 He [a]changes a wilderness into a pool of water
And a dry land into springs of water;
36 And there He makes the hungry to dwell,
So that they may establish [a]an inhabited city,
37 And sow fields and [a]plant vineyards,
And gather a fruitful harvest.
38 Also He blesses them and they [a]multiply greatly,
And He [b]does not let their cattle decrease.

39 When they are [a]diminished and [b]bowed down
Through oppression, misery and sorrow,
40 He [a]pours contempt upon princes

107:17 [a]Is 65:6,7; Jer 30:14,15; Lam 3:39; Ezek 24:23
107:18 [a]Job 33:20; Ps 102:4 [b]Job 33:22; Ps 88:3 [c]Job 38:17; Ps 9:13
107:20 [a]Ps 147:15,18; Matt 8:8 [b]2 Kin 20:5; Ps 30:2; 103:3; 147:3 [c]Job 33:28,30; Ps 30:3; 49:15; 56:13; 103:4
107:21 [a]Ps 107:8,15, 31
***107:22** [a]Lev 7:12; Ps 50:14; 116:17 [b]Ps 9:11; 73:28; 118:17
***107:23** [a]Is 42:10; Jon 1:3
107:25 [a]Ps 105:31,34 [b]Ps 148:8; Jon 1:4 [c]Ps 93:3,4
107:26 [a]Ps 22:14; 119:28
***107:27** [a]Job 12:25; Is 24:20
107:29 [a]Ps 65:7; 89:9; Matt 8:26; Luke 8:24
107:31 [a]Ps 107:8,15, 21 [b]Ps 78:4; 111:4
107:32 [a]Ps 34:3; 99:5; Is 25:1 [b]Ps 22:22,25 [c]Ps 35:18
***107:33** [a]1 Kin 17:1,7; Ps 74:15; Is 42:15; 50:2
107:34 [a]Gen 13:10; 14:3; 19:24,25; Deut 29:23 [b]Job 39:6; Jer 17:6
107:35 [a]Ps 105:41; 114:8; Is 35:6, 7; 41:18
107:36 [a]Ps 107:4,7
107:37 [a]2 Kin 19:29; Is 65:21; Amos 9:14
107:38 [a]Gen 12:2; 17:20; Ex 1:7; Deut 1:10 [b]Deut 7:14
107:39 [a]2 Kin 10:32; Ezek 5:11; 29:15 [b]Ps 38:6; 44:25; 57:6
107:40 [a]Job 12:21

107:22 *sacrifices of thanksgiving.* See note on Lev. 7:12–17.

107:23 *go down to the sea in ships.* I.e., to sail the sea, the ocean being "down" from the mountains of Israel.

107:27 *at their wits' end.* Their navigational skill and seamanship were of no value.

107:33–38 God's dominion over the forces of nature brings drastically different results to mankind.

107:40 [b]Job 12:24 [c]Deut 32:10
And [b]makes them wander
[c]in a pathless waste.
107:41 [a]1 Sam 2:8; Ps 59:1; 113:7,8 [b]Job 21:11; Ps 78:52; 113:9
41 But He [a]sets the needy
securely on high away
from affliction,
And [b]makes *his* families
like a flock.
107:42 [a]Job 22:19; Ps 52:6 [b]Job 5:16; Ps 63:11; Rom 3:19
42 The [a]upright see it and
are glad;
But all [b]unrighteousness
shuts its mouth.
107:43 [a]Ps 64:9; Jer 9:12; Hos 14:9 [b]Ps 107:1
43 Who is [a]wise? Let him
give heed to these
things,
And consider the
[b]lovingkindnesses of
the LORD.

A Song, a Psalm of David.

*108:1-13 108:1 [a]Ps 57:7-11; 108:1-5
108 [a]My heart is
steadfast, O God;
I will sing, I will sing
praises, even with my
soul.
2 Awake, harp and lyre;
I will awaken the dawn!
3 I will give thanks to You,
O LORD, among the
peoples,
And I will sing praises to
You among the nations.
108:4 [a]Num 14:18; Deut 7:9; Ps 36:5; 100:5; Mic 7:18-20 [b]Ps 113:4
4 For Your [a]lovingkindness
is great [b]above the
heavens,
And Your truth *reaches* to
the skies.
108:5 [a]Ps 57:5
5 [a]Be exalted, O God, above
the heavens,
And Your glory above all
the earth.
108:6 [a]Ps 60:5-12; 108:6-13
6 [a]That Your beloved may
be delivered,
Save with Your right hand,
and answer me!
*108:7
7 God has spoken in His
holiness:
"I will exult, I will portion
out Shechem
And measure out the valley
of Succoth.
8 "Gilead is Mine, Manasseh
is Mine;
Ephraim also is the helmet
of My head;
[a]Judah is My scepter.
9 "Moab is My washbowl;
Over Edom I shall throw
My shoe;
Over Philistia I will shout
aloud."
*108:9
10 [a]Who will bring me into
the besieged city?
Who will lead me to
Edom?
108:10 [a]Ps 60:9
11 Have not You Yourself,
O God, [a]rejected us?
And will You not go forth
with our armies, O God?
108:11 [a]Ps 44:9
12 Oh give us help against the
adversary,
For [a]deliverance by man
is in vain.
108:12 [a]Is 30:3
13 Through God we shall do
valiantly,
And [a]it is He who will
tread down our
adversaries.
108:13 [a]Is 60:12; 63:1-4

For the choir director.
A Psalm of David.

*109:1-31 109:1 [a]Deut 10:21 [b]Ps 28:1; 83:1
109 O [a]God of my
praise,
[b]Do not be silent!
109:2 [a]Ps 10:7; 52:4 [b]Ps 120:2
2 For they have opened the
wicked and [a]deceitful
mouth against me;
They have spoken against
me with a [b]lying
tongue.
109:3 [a]Ps 35:7; 69:4; John 15:25
3 They have also surrounded
me with words of
hatred,
And fought against me
[a]without cause.
109:4 [a]Ps 38:20
4 In return [a]for my love
they act as my accusers;

Psalm 108 David vows to praise God (vv. 1–5, which are virtually identical with 57:7–11) and voices his petition to God for deliverance (vv. 6–13, which are virtually identical with 60:5–12).

108:7–8 God assures them that He who apportioned the land is still in control of it.

108:9 *Moab . . . Edom . . . Philistia.* See note on 60:8.

Psalm 109 In this imprecatory psalm (see Introduction), David cries out for God's judgment on his false accusers (vv. 1–5), especially His judgment on one whom he strongly curses (vv. 6–20); then he petitions God for deliverance (vv. 21–25) and judgment (vv. 26–29), closing with a vow of praise (vv. 30–31).

But [b]I am *in* prayer.
5 Thus they have [a]repaid me evil for good
And [b]hatred for my love.

6 Appoint a wicked man over him,
And let an [a]accuser stand at his right hand.
7 When he is judged, let him [a]come forth guilty,
And let his [b]prayer become sin.
8 Let [a]his days be few;
Let [b]another take his office.
9 Let his [a]children be fatherless
And his [b]wife a widow.
10 Let his [a]children wander about and beg;
And let them [b]seek *sustenance* far from their ruined homes.
11 Let [a]the creditor seize all that he has,
And let [b]strangers plunder the product of his labor.
12 Let there be none to [a]extend lovingkindness to him,
Nor [b]any to be gracious to his fatherless children.
13 Let his [a]posterity be cut off;
In a following generation let their [b]name be blotted out.

14 Let [a]the iniquity of his fathers be remembered before the LORD,
And do not let the sin of his mother be [b]blotted out.
15 Let [a]them be before the LORD continually,
That He may [b]cut off their memory from the earth;
16 Because he did not remember to show lovingkindness,
But persecuted the [a]afflicted and needy man,
And the [b]despondent in heart, to [c]put *them* to death.
17 He also loved cursing, so [a]it came to him;
And he did not delight in blessing, so it was far from him.
18 But he [a]clothed himself with cursing as with his garment,
And it [b]entered into his body like water
And like oil into his bones.
19 Let it be to him as [a]a garment with which he covers himself,
And for a belt with which he constantly [b]girds himself.
20 Let this be the [a]reward of my accusers from the LORD,
And of those who [b]speak evil against my soul.

21 But You, O GOD, the Lord, deal *kindly* with me
[a]for Your name's sake;
Because [b]Your lovingkindness is good, deliver me;
22 For [a]I am afflicted and needy,
And my heart is [b]wounded within me.
23 I am passing [a]like a shadow when it lengthens;
I am shaken off [b]like the locust.
24 My [a]knees are weak from [b]fasting,
And my flesh has grown lean, without fatness.

109:4 [b]Ps 69:13; 141:5
109:5 [a]Ps 35:12; 38:20 [b]John 7:7; 10:32
***109:6** [a]Zech 3:1
109:7 [a]Ps 1:5 [b]Prov 28:9
109:8 [a]Ps 55:23 [b]Acts 1:20
***109:9** [a]Ex 22:24 [b]Jer 18:21
109:10 [a]Gen 4:12; Job 30:5-8; Ps 59:15 [b]Ps 37:25
109:11 [a]Neh 5:7; Job 5:5; 20:15 [b]Is 1:7; Lam 5:2; Ezek 7:21
109:12 [a]Ezra 7:28; 9:9 [b]Job 5:4; Is 9:17
109:13 [a]Job 18:19; Ps 21:10; 37:28 [b]Ps 9:5; Prov 10:7
109:14 [a]Ex 20:5; Num 14:18; Is 65:6, 7; Jer 32:18 [b]Neh 4:5; Jer 18:23
109:15 [a]Ps 90:8; Jer 16:17 [b]Job 18:17; Ps 34:16
***109:16** [a]Ps 37:14 [b]Ps 34:18 [c]Ps 37:32; 94:6
109:17 [a]Prov 14:14; Ezek 35:9; Matt 7:2
109:18 [a]Ps 73:6; 109:29; Ezek 7:27 [b]Num 5:22
109:19 [a]Ps 73:6; 109:29; Ezek 7:27 [b]2 Sam 22:40; Ps 30:11; Is 11:5
109:20 [a]Ps 54:5; 94:23; Is 3:11; 2 Tim 4:14 [b]Ps 41:5; 71:10
109:21 [a]Ps 23:3; 25:11; 79:9; 106:8; Ezek 36:22 [b]Ps 69:16
109:22 [a]Ps 40:17; 86:1 [b]Job 24:12; Ps 143:4; Prov 18:14
109:23 [a]Ps 102:11 [b]Ex 10:19; Job 39:20
109:24 [a]Heb 12:12 [b]Ps 35:13

109:6–20 Some hold that these are the curses spoken by David's enemies against him. It is simpler, however, to view them as David's imprecation against one of his enemies mentioned in verses 12–14. What happened to Judas was a fulfillment of these curses (cf. Acts 1:16–20).

109:9–10 Fathers' sins do affect their children (cf. Ex. 20:5; Luke 19:41–44).

109:16–20 The reasons why David's enemy deserved the punishments prayed for in verses 6–15.

25 I also have become a [a]reproach to them;
When they see me, they [b]wag their head.

26 [a]Help me, O LORD my God;
Save me according to Your lovingkindness.

27 And let them [a]know that this is Your hand;
You, LORD, have done it.

28 [a]Let them curse, but You bless;
When they arise, they shall be ashamed,
But Your [b]servant shall be glad.

29 Let [a]my accusers be clothed with dishonor,
And let them [b]cover themselves with their own shame as with a robe.

30 With my mouth I will give thanks abundantly to the LORD;
And in the midst of many [a]I will praise Him.

31 For He stands [a]at the right hand of the needy,
To save him from those who [b]judge his soul.

A Psalm of David.

110 [a]The LORD says to my Lord:
"[b]Sit at My right hand
Until I make [c]Your enemies a footstool for Your feet."

2 The LORD will stretch forth Your strong [a]scepter from Zion, *saying,*
"[b]Rule in the midst of Your enemies."

3 Your [a]people will volunteer freely in the day of Your power;
[b]In holy array, from the womb of the dawn,
Your youth are to You *as* the [c]dew.

4 [a]The LORD has sworn and will [b]not change His mind,
"You are a [c]priest forever
According to the order of Melchizedek."

5 The Lord is [a]at Your right hand;
He will [b]shatter kings in the [c]day of His wrath.

6 He will [a]judge among the nations,
He will fill *them* with [b]corpses,
He will [c]shatter the chief men over a broad country.

7 He will [a]drink from the brook by the wayside;
Therefore He will [b]lift up *His* head.

111 Praise the LORD!
I [a]will give thanks to the LORD with all *my* heart,
In the [b]company of the upright and in the assembly.

Psalm 110 This short psalm, one of the most quoted in the NT, pictures Messiah as King (vv. 1–3), as Priest (v. 4), and as victorious Warrior (vv. 5–7). See notes on Matt. 22:43, 44.

110:1 David hears a conversation between the *LORD* (Yahweh, God the Father) and David's *Lord* (Adonai, the Messiah) saying that Christ would sit at the Father's *right hand,* the place of honor, until His second coming, at which time His *enemies* would be subjugated to Him.

110:2 At His second coming (during the Millennium) Messiah will rule this earth from *Zion* (Jerusalem) on the throne of David (Isa. 2:3; 4:3–5; Zech. 8:3; 14:3).

110:3 Other redeemed ones (*Your people*) will join Messiah in the day of His coming (*power*) to defeat those who oppose Him. *In holy array.* See note on 29:2.

110:4 Like Melchizedek, Christ combines the offices of priest and king. See notes on Gen. 14:18 and Zech. 6:12–13.

110:5–6 This will be fulfilled in the campaign of Armageddon, climaxing in the second coming of Christ (cf. Rev. 19:15).

110:7 This pictures Messiah refreshed and victorious.

Psalm 111 In this hymn the psalmist exhorts others and resolves himself to praise the Lord (v. 1) because of His mighty works, which manifest His power, righteousness, truth, and justice (vv. 2–9) and which lead men to fear and praise Him (v. 10). This acrostic consists of 22 lines beginning in succession with the 22 letters of the Hebrew alphabet.

111:2 [a] Ps 92:5 [b] Ps 143:5
2 [a]Great are the works of the LORD;
They are [b]studied by all who delight in them.

111:3 [a] Ps 96:6; 145:5 [b] Ps 112:3,9; 119:142
3 [a]Splendid and majestic is His work,
And [b]His righteousness endures forever.

111:4 [a] Ps 86:5,15; 103:8; 145:8
4 He has made His wonders to be remembered;
The LORD is [a]gracious and compassionate.

111:5 [a] Matt 6:31-33 [b] Ps 105:8
5 He has [a]given food to those who fear Him;
He will [b]remember His covenant forever.

6 He has made known to His people the power of His works,
In giving them the heritage of the nations.

111:7 [a] Rev 15:3 [b] Ps 19:7; 93:5
7 The works of His hands are [a]truth and justice;
All His precepts [b]are sure.

111:8 [a] Ps 119:160; Is 40:8; Matt 5:18 [b] Ps 19:9
8 They are [a]upheld forever and ever;
They are performed in [b]truth and uprightness.

111:9 [a] Luke 1:68 [b] Ps 99:3; Luke 1:49
9 He has sent [a]redemption to His people;
He has ordained His covenant forever;
[b]Holy and awesome is His name.

*111:10 [a] Job 28:28; Prov 1:7; 9:10; Eccl 12:13 [b] Ps 119:98; Prov 3:4 [c] Ps 145:2
10 The [a]fear of the LORD is the beginning of wisdom;
A [b]good understanding have all those who do *His commandments;*
His [c]praise endures forever.

*112:1-10 *112:1 [a] Ps 128:1 [b] Ps 1:2; 119:14,16
112 Praise the LORD!
How [a]blessed is the man who fears the LORD,
Who greatly [b]delights in His commandments.

112:2 [a] Ps 102:28; 127:4 [b] Ps 128:4
2 His [a]descendants will be mighty on earth;
The generation of the [b]upright will be blessed.

112:3 [a] Prov 3:16; 8:18; Matt 6:33
3 [a]Wealth and riches are in his house,
And his righteousness endures forever.

112:4 [a] Job 11:17; Ps 97:11 [b] Ps 37:26
4 Light arises in the darkness [a]for the upright;
He is [b]gracious and compassionate and righteous.

112:5 [a] Ps 37:21
5 It is well with the man who [a]is gracious and lends;
He will maintain his cause in judgment.

112:6 [a] Ps 15:5; 55:22 [b] Prov 10:7
6 For he will [a]never be shaken;
The [b]righteous will be remembered forever.

112:7 [a] Prov 1:33 [b] Ps 57:7; 108:1 [c] Ps 56:4
7 He will not fear [a]evil tidings;
His [b]heart is steadfast, [c]trusting in the LORD.

112:8 [a] Heb 13:9 [b] Ps 27:1; 56:11; Prov 1:33; 3:24; Is 12:2 [c] Ps 54:7; 59:10 *112:9 [a] 2 Cor 9:9 [b] Ps 75:10; 89:17; 92:10; 148:14
8 His [a]heart is upheld, he [b]will not fear,
Until he [c]looks *with satisfaction* on his adversaries.

9 He [a]has given freely to the poor,
His righteousness endures forever;
His [b]horn will be exalted in honor.

112:10 [a] Ps 86:17 [b] Ps 35:16; 37:12; Matt 8:12; 25:30; Luke 13:28 [c] Ps 58:7 [d] Job 8:13; Prov 10:28; 11:7 *113:1-9 113:1 [a] Ps 135:1 [b] Ps 34:22; 69:36; 79:10; 90:13
10 The [a]wicked will see it and be vexed,
He will [b]gnash his teeth and [c]melt away;
The [d]desire of the wicked will perish.

113 Praise the LORD!
[a]Praise, O [b]servants of the LORD,

111:10 *The fear of the* LORD . . . *wisdom.* See note on Prov. 1:7.

Psalm 112 An acrostic like the preceding psalm, this one contrasts the blessings of the righteous (vv. 1–9) and the judgment on the wicked (v. 10).

112:1 Here the fear of the Lord is related to obeying God's commands, which brings freedom from all other fears (vv. 7–8).

112:4–9 The righteous man is a blessing to others (v. 4), generous (vv. 5, 9), and stable in adversity (vv. 6–8).

112:9 *horn.* A symbol of strength.

Psalm 113 Pss. 113–118, known as the Egyptian (because of Ps. 114) Hallel (meaning "praise"), are sung in connection with the Passover, the first two before the meal and the remaining four after. See note on Mark 14:26. This hymn

Praise the name of the LORD.

113:2 [a]Ps 145:21; Dan 2:20
2 [a]Blessed be the name of the LORD
From this time forth and forever.

113:3 [a]Ps 50:1; Is 59:19; Mal 1:11 [b]Ps 18:3; 48:1, 10
3 [a]From the rising of the sun to its setting
The [b]name of the LORD is to be praised.

113:4 [a]Ps 97:9; 99:2 [b]Ps 8:1; 57:11; 148:13
4 The LORD is [a]high above all nations;
His [b]glory is above the heavens.

113:5 [a]Ex 15:11; Ps 35:10; 89:6 [b]Ps 103:19
5 [a]Who is like the LORD our God,
Who [b]is enthroned on high,

*113:6 [a]Ps 11:4; 138:6; Is 57:15
6 Who [a]humbles Himself to behold
The things that are in heaven and in the earth?

113:7 [a]1 Sam 2:8; Ps 107:41
7 He [a]raises the poor from the dust
And lifts the needy from the ash heap,

113:8 [a]Job 36:7
8 To make *them* [a]sit with princes,
With the princes of His people.

113:9 [a]1 Sam 2:5; Ps 68:6; Is 54:1
9 He [a]makes the barren woman abide in the house
As a joyful mother of children.
Praise the LORD!

*114:1-8 *114:1 [a]Ex 12:51; 13:3 [b]Ps 81:5
114 When Israel went forth [a]from Egypt,
The house of Jacob from a people of [b]strange language,

114:2 [a]Ex 15:17; 29:45,46; Ps 78:68,69
2 Judah became [a]His sanctuary,
Israel, [b]His dominion.

114:2 [b]Ex 19:6 114:3 [a]Ex 14:21; Ps 77:16 [b]Josh 3:13,16 114:4 [a]Ex 19:18; Judg 5:5; Ps 18:7; 29:6; Hab 3:6 114:5 [a]Hab 3:8
3 The [a]sea looked and fled;
The [b]Jordan turned back.
4 The mountains [a]skipped like rams,
The hills, like lambs.
5 What [a]ails you, O sea, that you flee?
O Jordan, that you turn back?
6 O mountains, that you skip like rams?
O hills, like lambs?

114:7 [a]Ps 96:9
7 [a]Tremble, O earth, before the Lord,
Before the God of Jacob,

114:8 [a]Ex 17:6; Num 20:11; Ps 78:15; 105:41 [b]Ps 107:35 [c]Deut 8:15
8 Who [a]turned the rock into a [b]pool of water,
The [c]flint into a fountain of water.

*115:1-18 115:1 [a]Is 48:11; Ezek 36:22 [b]Ps 29:2; 96:8
115 [a]Not to us, O LORD, not to us,
But [b]to Your name give glory
Because of Your lovingkindness, because of Your truth.

115:2 [a]Ps 79:10 [b]Ps 42:3,10
2 [a]Why should the nations say,
"[b]Where, now, is their God?"

115:3 [a]Ps 103:19 [b]Ps 135:6; Dan 4:35
3 But our [a]God is in the heavens;
He [b]does whatever He pleases.

*115:4 [a]Ps 115:4-8; 135:15-18; Jer 10:4 [b]Deut 4:28; 2 Kin 19:18; Is 37:19; 44:10, 20; Jer 10:3 115:5 [a]Jer 10:5
4 Their [a]idols are silver and gold,
The [b]work of man's hands.
5 They have mouths, but they [a]cannot speak;
They have eyes, but they cannot see;

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calls for praise to the Lord (vv. 1–3), because He is exalted on high (vv. 4–5), yet condescends to exalt the lowly (vv. 6–9).

113:6–9 Two examples of God's graciousness are His concern for the *poor* (v. 7) and the *barren woman* (v. 9).

Psalm 114 This brief hymn commemorating God's mighty deeds in the Exodus may be divided as follows: the rehearsal of the facts (vv. 1–4), the interrogation of the (personified) waters and hills (vv. 5–6), the exhortation to the earth to tremble before the Lord of such wonders (vv. 7–8).

114:1 A particularly appropriate psalm for Passover to remind the people of God's miracles when they came *forth from Egypt*.

114:5–6 The *sea* and *mountains* are questioned directly to force them to acknowledge their Creator's power.

Psalm 115 The psalm consists of a contrast (between the sovereign God and impotent idols, vv. 1–8), a call (to trust God, vv. 9–11), a confidence (in God's blessings, vv. 12–16), and a chorus (of praise, vv. 17–18).

115:4–8 See Isa. 44:9–20 (and note there) for another biting satire on idolatry.

6 They have ears, but they cannot hear;
They have noses, but they cannot smell;
7 They have hands, but they cannot feel;
They have feet, but they cannot walk;
They cannot make a sound with their throat.
115:8 [a]Ps 135:18; Is 44:9-11
8 [a]Those who make them will become like them,
Everyone who trusts in them.

*115:9 [a]Ps 118:2; 135:19 [b]Ps 37:3; 62:8 [c]Ps 33:20
9 O [a]Israel, [b]trust in the LORD;
He is their [c]help and their shield.
115:10 [a]Ps 118:3; 135:19
10 O house of [a]Aaron, trust in the LORD;
He is their help and their shield.
115:11 [a]Ps 22:23; 103:11; 135:20
11 You who [a]fear the LORD, trust in the LORD;
He is their help and their shield.
115:12 [a]Ps 98:3
12 The LORD [a]has been mindful of us; He will bless *us;*
He will bless the house of Israel;
He will bless the house of Aaron.
115:13 [a]Ps 103:11; 112:1; 128:1 [b]Rev 11:18; 19:5
13 He will [a]bless those who fear the LORD,
[b]The small together with the great.
115:14 [a]Deut 1:11
14 May the LORD [a]give you increase,
You and your children.
115:15 [a]Gen 1:1; Neh 9:6; Ps 96:5; 102:25; 121:2; 124:8; 134:3; 146:6; Acts 14:15; Rev 14:7
15 May you be blessed of the LORD,
[a]Maker of heaven and earth.
*115:16 [a]Ps 89:11 [b]Ps 8:6
16 The heavens are [a]the heavens of the LORD,
But [b]the earth He has given to the sons of men.
*115:17 [a]Ps 6:5; 88:10-12; Is 38:18 [b]Ps 31:17
17 The [a]dead do not praise the LORD,
Nor *do* any who go down into [b]silence;
115:18 [a]Ps 113:2; Dan 2:20
18 But as for us, we will [a]bless the LORD
From this time forth and forever.
Praise the LORD!

*116:1-19
116:1 [a]Ps 18:1 [b]Ps 6:8; 66:19; Is 37:17; Dan 9:18
116 [a]I love the LORD, because He [b]hears
My voice *and* my supplications.
116:2 [a]Ps 17:6; 31:2; 40:1
2 Because He has [a]inclined His ear to me,
Therefore I shall call *upon Him* as long as I live.
*116:3 [a]Ps 18:4,5
3 The [a]cords of death encompassed me
And the terrors of Sheol came upon me;
I found distress and sorrow.
116:4 [a]Ps 18:6; 118:5 [b]Ps 17:13; 22:20
4 Then [a]I called upon the name of the LORD:
"O LORD, I beseech You, [b]save my life!"
116:5 [a]Ps 86:15; 103:8 [b]Ezra 9:15; Neh 9:8; Ps 119:137; 145:17; Jer 12:1; Dan 9:14 [c]Ex 34:6
5 [a]Gracious is the LORD, and [b]righteous;
Yes, our God is [c]compassionate.
*116:6 [a]Ps 19:7; Prov 1:4 [b]Ps 79:8; 142:6
6 The LORD preserves [a]the simple;
I was [b]brought low, and He saved me.
116:7 [a]Jer 6:16; Matt 11:29 [b]Ps 13:6; 142:7
7 Return to your [a]rest, O my soul,
For the LORD has [b]dealt bountifully with you.

115:9 The *shield* as a symbol of divine protection is as ancient as Abraham (Gen. 15:1).

115:16–17 Three spheres are mentioned: *heavens,* God's dwelling; *earth,* man's; and *silence,* the dead's.

115:17 Although it is true that OT believers were given very little revelation concerning life after death, passages like this should not be understood to teach cessation of existence nor an unconscious or inactive state after death. The point is that the dead have left the sphere of earthly activities, the highest of which is to praise the Lord. See notes on 6:4–5 and 30:9.

Psalm 116 In this song of personal thanksgiving, the psalmist reiterates his love for the Lord (vv. 1–2), rehearses his past distress (vv. 3–4), reports and reflects on his deliverance (vv. 5–11), and resolves anew to praise the Lord for deliverance (vv. 12–19).

116:3 So severe was the psalmist's trouble that it was likely to result in his death.

116:6 *the simple.* Those whose lack of wisdom and experience exposes them to danger.

8 For You have [a]rescued my soul from death,
My eyes from tears,
My feet from stumbling.
9 I shall walk before the LORD
In the [a]land of the living.
10 I [a]believed when I said,
"I am [b]greatly afflicted."
11 I [a]said in my alarm,
"[b]All men are liars."
12 What shall I [a]render to the LORD
For all His [b]benefits toward me?
13 I shall lift up the [a]cup of salvation
And [b]call upon the name of the LORD.
14 I shall [a]pay my vows to the LORD,
Oh *may it be* [b]in the presence of all His people.
15 [a]Precious in the sight of the LORD
Is the death of His godly ones.
16 O LORD, surely I am [a]Your servant,
I am Your servant, the [b]son of Your handmaid,
You have [c]loosed my bonds.
17 To You I shall offer [a]a sacrifice of thanksgiving,
And [b]call upon the name of the LORD.
18 I shall [a]pay my vows to the LORD,
Oh *may it be* in the presence of all His people,
19 In the [a]courts of the LORD'S house,
In the midst of you,
O [b]Jerusalem.
Praise the LORD!

116:8 [a]Ps 49:15; 56:13; 86:13
116:9 [a]Ps 27:13
116:10 [a]2 Cor 4:13 [b]Ps 88:7
116:11 [a]Ps 31:22 [b]Ps 62:9; Rom 3:4
116:12 [a]2 Chr 32:25; 1 Thess 3:9 [b]Ps 103:2
***116:13** [a]Ps 16:5 [b]Ps 80:18; 105:1
116:14 [a]Ps 50:14; 116:18 [b]Ps 22:25
***116:15** [a]Ps 72:14
116:16 [a]Ps 86:16; 119:125; 143:12 [b]Ps 86:16 [c]Ps 107:14
116:17 [a]Lev 7:12; Ps 50:14 [b]Ps 116:13
116:18 [a]Ps 116:14
116:19 [a]Ps 92:13; 96:8; 135:2 [b]Ps 102:21

117 [a]Praise the LORD, all nations;
Laud Him, all peoples!
2 For His [a]lovingkindness is great toward us,
And the [b]truth of the LORD is everlasting.
Praise the LORD!

***117:1-2** **117:1** [a]Rom 15:11
***117:2** [a]Ps 103:11 [b]Ps 100:5; 146:6

118 [a]Give thanks to the LORD, for [b]He is good;
For His lovingkindness is everlasting.
2 Oh let [a]Israel say,
"His lovingkindness is everlasting."
3 Oh let the [a]house of Aaron say,
"His lovingkindness is everlasting."
4 Oh let those [a]who fear the LORD say,
"His lovingkindness is everlasting."
5 From *my* [a]distress I called upon the LORD;
The LORD answered me *and* [b]*set me* in a large place.
6 The LORD is [a]for me; I will [b]not fear;
[c]What can man do to me?
7 The LORD is for me [a]among those who help me;
Therefore I shall [b]look *with satisfaction* on those who hate me.
8 It is [a]better to take refuge in the LORD
Than to trust in man.

***118:1-29** **118:1** [a]1 Chr 16:8,34; Ps 106:1; 107:1; Jer 33:11 [b]2 Chr 5:13; 7:3; Ezra 3:11; Ps 100:5; 136:1-26
118:2 [a]Ps 115:9
118:3 [a]Ps 115:10
118:4 [a]Ps 115:11
***118:5** [a]Ps 18:6; 86:7; 120:1 [b]Ps 18:19
118:6 [a]Job 19:27; Ps 56:9; Heb 13:6 [b]Ps 23:4; 27:1 [c]Ps 56:4,11
118:7 [a]Ps 54:4 [b]Ps 54:7; 59:10
118:8 [a]2 Chr 32:7,8; Ps 40:4; 108:12; Is 31:1,3; 57:13; Jer 17:5

116:13 *I shall lift up the cup of salvation.* Perhaps an allusion to the drink offering offered in gratitude for salvation. See note on Lev. 23:10–14.

116:15 The death of His saints is of concern to the Lord. *Precious* means "to carefully watch over." It may also include the idea that the death of His people is a costly matter to Him.

Psalm 117 This shortest and middle chapter of the Bible is a hymn in its simplest form—a call to praise (v. 1) and the cause for that praise (v. 2).

117:2 *lovingkindness.* Steadfast, loyal love. See note on Hos. 2:19.

Psalm 118 This psalm of jubilant thanksgiving was sung by worshipers in procession to the Temple. It contains an acclamation of praise (vv. 1–4), an acknowledgment of past distress, petition, and deliverance by God (vv. 5–21), and an anticipation of the future day when the Foundation Stone will bring salvation (vv. 22–29).

118:5 In place of *distress* (lit., a tight place), the Lord provides, literally, an enlargement or *large place* (setting me free).

9 It is [a]better to take refuge
in the LORD
Than to trust in princes.

10 All nations [a]surrounded me;
In the name of the LORD
I will surely [b]cut them off.

11 They [a]surrounded me,
yes, they surrounded me;
In the name of the LORD
I will surely cut them off.

12 They surrounded me [a]like bees;
They were extinguished as a [b]fire of thorns;
In the name of the LORD
I will surely cut them off.

13 You [a]pushed me violently so that I was falling,
But the LORD [b]helped me.

14 [a]The LORD is my strength and song,
And He has become [b]my salvation.

15 The sound of [a]joyful shouting and salvation
is in the tents of the righteous;
The [b]right hand of the LORD does valiantly.

16 The [a]right hand of the LORD is exalted;
The right hand of the LORD does valiantly.

17 I [a]shall not die, but live,
And [b]tell of the works of the LORD.

18 The LORD has [a]disciplined me severely,
But He has [b]not given me over to death.

19 [a]Open to me the gates of righteousness;
I shall enter through them,
I shall give thanks to the LORD.

20 This is the gate of the LORD;
The [a]righteous will enter through it.

21 I shall give thanks to You, for You have [a]answered me,
And You have [b]become my salvation.

22 The [a]stone which the builders rejected
Has become the chief corner *stone.*

23 This is the LORD's doing;
It is marvelous in our eyes.

24 This is the day which the LORD has made;
Let us [a]rejoice and be glad in it.

25 O LORD, [a]do save, we beseech You;
O LORD, we beseech You, do send [b]prosperity!

26 [a]Blessed is the one who comes in the name of the LORD;
We have [b]blessed you from the house of the LORD.

27 [a]The LORD is God, and He has given us [b]light;
Bind the festival sacrifice with cords to the [c]horns of the altar.

28 [a]You are my God, and I give thanks to You;
You are my God, [b]I extol You.

29 [a]Give thanks to the LORD, for He is good;
For His lovingkindness is everlasting.

118:9 [a] Ps 146:3

118:10 [a] Ps 3:6; 88:17 [b] Ps 18:40

118:11 [a] Ps 88:17

118:12 [a] Deut 1:44 [b] Ps 58:9; Nah 1:10

***118:13** [a] Ps 140:4 [b] Ps 86:17

118:14 [a] Ex 15:2; Is 12:2 [b] Ps 27:1

118:15 [a] Ps 68:3 [b] Ex 15:6; Ps 89:13; Luke 1:51

118:16 [a] Ex 15:6; Ps 89:13

118:17 [a] Ps 6:5; 116:8, 9; Hab 1:12 [b] Ps 73:28; 107:22

118:18 [a] Ps 73:14; Jer 31:18; 1 Cor 11:32; 2 Cor 6:9 [b] Ps 86:13

118:19 [a] Is 26:2

118:20 [a] Ps 15:1,2 24:3-6; 140:13; Is 35:8; Rev 22:14

118:21 [a] Ps 116:1; 118:5 [b] Ps 118:14

***118:22** [a] Matt 21:42; Mark 12:10,11; Luke 20:17; Acts 4:11; Eph 2:20; 1 Pet 2:7

***118:24** [a] Ps 31:7

***118:25** [a] Ps 106:47 [b] Ps 122:6,7

118:26 [a] Matt 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13 [b] Ps 129:8

118:27 [a] 1 Kin 18:39 [b] Esth 8:16; Ps 18:28; 27:1; 1 Pet 2:9 [c] Ex 27:2

118:28 [a] Ps 63:1; 140:6 [b] Ex 15:2; Is 25:1

118:29 [a] Ps118:1

118:13 *You pushed me violently.* The reference is to Israel's enemies, who are addressed as an individual.

118:22–23 The *stone* is Israel's king, whom the invading nations thought they could conquer but to whom God gave victory, making him the *chief corner stone.* Christ applied these words to His own rejection (Matt. 21:42–44; cf. Peter's use in Acts 4:11 and 1 Peter 2:7).

118:24 *the day* of victory.

118:25–26 These words were spoken in praise of Christ by the populace at His triumphal entry (see note on Matt. 21:9), but in view of His rejection by the Jewish leaders, Christ announced the future fulfillment of this praise at His second coming. See notes on Matt. 23:39 and Luke 13:35.

א Aleph.

119 How blessed are those whose way is [a]blameless,
Who [b]walk in the law of the LORD.
2 How blessed are those who [a]observe His testimonies,
Who [b]seek Him [c]with all *their* heart.
3 They also [a]do no unrighteousness;
They walk in His ways.
4 You have [a]ordained Your precepts,
That we should keep *them* diligently.
5 Oh that my [a]ways may be established
To [b]keep Your statutes!
6 Then I [a]shall not be ashamed
When I look upon all Your commandments.
7 I shall [a]give thanks to You with uprightness of heart,
When I learn Your righteous judgments.
8 I shall keep Your statutes;
Do not [a]forsake me utterly!

ב Beth.

9 How can a young man keep his way pure?
By [a]keeping *it* according to Your word.
10 With [a]all my heart I have sought You;
Do not let me [b]wander from Your commandments.
11 Your word I have [a]treasured in my heart,
That I may not sin against You.
12 Blessed are You, O LORD;
[a]Teach me Your statutes.
13 With my lips I have [a]told of
All the [b]ordinances of Your mouth.
14 I have [a]rejoiced in the way of Your testimonies,
As much as in all riches.
15 I will [a]meditate on Your precepts
And regard [b]Your ways.
16 I shall [a]delight in Your statutes;
I shall [b]not forget Your word.

ג Gimel.

17 [a]Deal bountifully with Your servant,
That I may live and keep Your word.
18 Open my eyes, that I may behold
Wonderful things from Your law.
19 I am a [a]stranger in the earth;
Do not hide Your commandments from me.
20 My soul is crushed [a]with longing
After Your ordinances at all times.
21 You [a]rebuke the arrogant, the [b]cursed,
Who [c]wander from Your commandments.
22 [a]Take away reproach and contempt from me,

*119:1-176 *119:1 [a]Ps 101:2,6; Prov 11:20; 13:6 [b]Ps 128:1; Ezek 11:20; 18:17; Mic 4:2
119:2 [a]Ps 25:10; 99:7; 119:22,168 [b]Deut 4:29; Ps 119:10 [c]Deut 6:5; 10:12; 11:13; 13:3; 30:2
119:3 [a]1 John 3:9; 5:18
119:4 [a]Deut 4:13; Neh 9:13
119:5 [a]Ps 40:2; Prov 4:26 [b]Deut 12:1; 2 Chr 7:17
119:6 [a]Job 22:26; Ps 119:80
119:7 [a]Ps 119:62
119:8 [a]Ps 38:21; 71:9,18
119:9 [a]1 Kin 2:4; 8:25; 2 Chr 6:16
119:10 [a]2 Chr 15:15; Ps 119:2,145 [b]Ps 119:21,118
119:11 [a]Ps 37:31; 40:8; Luke 2:19,51
119:12 [a]Ps 119:26,64,108,124,135,171
119:13 [a]Ps 40:9 [b]Ps 119:72
119:14 [a]Ps 119:111,162
119:15 [a]Ps 1:2; 119:23,48,78,97,148 [b]Ps 25:4; 27:11; Is 58:2
119:16 [a]Ps 1:2; 119:24,35,47,70,77,92,143,174 [b]Ps 119:93
*119:17 [a]Ps 13:6; 116:7
119:19 [a]Gen 47:9; Lev 25:23; 1 Chr 29:15; Ps 39:12; 119:54; Heb 11:13
119:20 [a]Ps 42:1,2; 63:1; 84:2; 119:40,131
119:21 [a]Ps 68:30 [b]Deut 27:26; Ps 37:22 [c]Ps 119:10,118
119:22 [a]Ps 39:8; 119:39

Psalm 119 This wisdom psalm concerning the law of the Lord is an alphabetic acrostic in which each stanza of eight verses is devoted to successive letters of the Hebrew alphabet, each verse of a particular stanza beginning with the same letter. The psalm conveys the thought that the Word of God contains everything man needs to know. Except for verses 1–3 and 115, it is addressed to the Lord. The psalmist uses 10 different terms for the law or Word of God, every verse except verses 90, 122 and 132 mentioning at least one of these terms: *law* (i.e., instruction or revelation), *testimonies* (or precepts), *ways, precepts* (or orders), *statutes* (or decrees), *commandments, judgments* (or ordinances), *word, path, word* (the last "word" meaning promise or utterance, as in v. 11).

119:1–8 Because those who obey the Lord are *blessed,* the psalmist prays that he would be even more obedient (v. 5).

119:9–16 A thirst to appropriate the Word cleanses us.

119:17–24 Ever-increasing understanding of the Word (v. 18) promotes a heavenly perspective on life (v. 23).

For I [b]observe Your testimonies.

23 Even though [a]princes sit *and* talk against me,
Your servant [b]meditates on Your statutes.

24 Your testimonies also are my [a]delight;
They are my counselors.

ד Daleth.

25 My [a]soul cleaves to the dust;
[b]Revive me [c]according to Your word.

26 I have told of my ways, and You have answered me;
[a]Teach me Your statutes.

27 Make me understand the way of Your precepts,
So I will [a]meditate on Your wonders.

28 My [a]soul weeps because of grief;
[b]Strengthen me according to Your word.

29 Remove the false way from me,
And graciously grant me Your law.

30 I have chosen the faithful way;
I have placed Your ordinances *before me.*

31 I [a]cleave to Your testimonies;
O LORD, do not put me to shame!

32 I shall run the way of Your commandments,
For You will [a]enlarge my heart.

ה He.

33 [a]Teach me, O LORD, the way of Your statutes,
And I shall observe it to the end.

34 [a]Give me understanding, that I may [b]observe Your law
And keep it [c]with all *my* heart.

35 Make me walk in the [a]path of Your commandments,
For I [b]delight in it.

36 [a]Incline my heart to Your testimonies
And not to [b]*dishonest* gain.

37 Turn away my [a]eyes from looking at vanity,
And [b]revive me in Your ways.

38 [a]Establish Your word to Your servant,
As that which produces reverence for You.

39 [a]Turn away my reproach which I dread,
For Your ordinances are good.

40 Behold, I [a]long for Your precepts;
Revive me through Your righteousness.

ו Vav.

41 May Your [a]lovingkindnesses also come to me, O LORD,
Your salvation [b]according to Your word;

42 So I shall have an [a]answer for him who [b]reproaches me,
For I trust in Your word.

43 And do not take the word of truth utterly out of my mouth,
For I [a]wait for Your ordinances.

44 So I will [a]keep Your law continually,
Forever and ever.

45 And I will [a]walk at liberty,
For I [b]seek Your precepts.

46 I will also speak of Your testimonies [a]before kings
And shall not be ashamed.

119:22 [b]Ps 119:2
119:23 [a]Ps 119:161 [b]Ps 119:15
119:24 [a]Ps 119:16
***119:25** [a]Ps 44:25 [b]Ps 119:37,40, 88,93,107,149, 154,156,159; 143:11 [c]Ps 119:65
119:26 [a]Ps 25:4; 27:11; 86:11; 119:12
119:27 [a]Ps 105:2; 145:5
119:28 [a]Ps 22:14; 107:26 [b]Ps 20:2; 1 Pet 5:10
119:31 [a]Deut 11:22
119:32 [a]1 Kin 4:29; Is 60:5; 2 Cor 6:11,13
***119:33** [a]Ps 119:5,12
119:34 [a]Ps 119:27,73, 125,144,169 [b]1 Chr 22:12; Ezek 44:24 [c]Ps 119:2,69
119:35 [a]Ps 25:4; Is 40:14 [b]Ps 112:1; 119:16
119:36 [a]1 Kin 8:58 [b]Ezek 33:31; Mark 7:21,22; Luke 12:15; Heb 13:5
119:37 [a]Is 33:15 [b]Ps 71:20; 119:25
119:38 [a]2 Sam 7:25
119:39 [a]Ps 119:22
119:40 [a]Ps 119:20
***119:41** [a]Ps 119:77 [b]Ps 119:58,76, 116,170
119:42 [a]Prov 27:11 [b]Ps 102:8; 119:39
119:43 [a]Ps 119:49,74, 81,114,147
119:44 [a]Ps 119:33
119:45 [a]Prov 4:12 [b]Ps 119:94, 155
119:46 [a]Matt 10:18; Acts 26:1,2

119:25–32 In whatever state the psalmist finds himself, he will *cleave* (v. 31) to God's *testimonies.*

119:33–40 The psalmist longs to be instructed in God's laws.

119:41–48 Prayer for deliverance and a promise to be bold in witness (v. 46).

47 I shall [a]delight in Your commandments,
Which I [b]love.
48 And I shall lift up my hands to Your commandments,
Which I [a]love;
And I will [b]meditate on Your statutes.

119:47 [a]Ps 119:16 [b]Ps 119:97, 127,159
119:48 [a]Ps 119:97, 127,159 [b]Ps 119:15

ז Zayin.

*119:49 49 Remember the word to Your servant,
In which You have made me hope.
119:50 50 This is my [a]comfort in my affliction,
That Your word has revived me.
119:51 51 The arrogant [a]utterly deride me,
Yet I do not [b]turn aside from Your law.
119:52 52 I have [a]remembered Your ordinances from of old, O LORD,
And comfort myself.
119:53 53 Burning [a]indignation has seized me because of the wicked,
Who [b]forsake Your law.
119:54 54 Your statutes are my songs
In the house of my [a]pilgrimage.
119:55 55 O LORD, I [a]remember Your name [b]in the night,
And keep Your law.
56 This has become mine,
That I [a]observe Your precepts.
119:56 [a]Ps 119:22,69, 100

ח Heth.

*119:57 57 The LORD is my [a]portion;
I have promised to [b]keep Your words.
119:58 58 I [a]entreated Your favor [b]with all *my* heart;
[c]Be gracious to me [d]according to Your word.
59 I [a]considered my ways
And turned my feet to Your testimonies.
60 I hastened and did not delay
To keep Your commandments.
61 The [a]cords of the wicked have encircled me,
But I have [b]not forgotten Your law.
119:62 62 At [a]midnight I shall rise to give thanks to You
Because of Your [b]righteous ordinances.
63 I am a [a]companion of all those who fear You,
And of those who keep Your precepts.
119:64 64 [a]The earth is full of Your lovingkindness, O LORD;
[b]Teach me Your statutes.

*119:57 [a]Ps 16:5; Lam 3:24 [b]Deut 33:9
119:58 [a]1 Kin 13:6 [b]Ps 119:2 [c]Ps 41:4; 56:1; 57:1 [d]Ps 119:41
119:59 [a]Mark 14:72; Luke 15:17
119:61 [a]Job 36:8; Ps 140:5 [b]Ps 119:83, 141,153,176
119:62 [a]Ps 119:55 [b]Ps 119:7
119:63 [a]Ps 101:6
119:64 [a]Ps 33:5 [b]Ps 119:12

ט Teth.

*119:65 65 You have dealt well with Your servant,
O LORD, according to Your word.
119:66 66 Teach me good [a]discernment and knowledge,
For I believe in Your commandments.
119:67 67 [a]Before I was afflicted I went astray,
But now I keep Your word.
119:68 68 You are [a]good and [b]do good;
[c]Teach me Your statutes.
69 The arrogant have [a]forged a lie against me;
With all *my* heart I will [b]observe Your precepts.
119:70 70 Their heart is [a]covered with fat,
But I [b]delight in Your law.
119:71 71 It is [a]good for me that I was afflicted,
That I may learn Your statutes.
119:72 72 The [a]law of Your mouth is better to me
Than thousands of gold and silver *pieces*.

*119:65 [a]Phil 1:9
119:67 [a]Ps 119:71,75; Jer 31:18,19; Heb 12:5-11
119:68 [a]Ps 86:5; 100:5; 106:1; 107:1; Matt 19:17 [b]Deut 8:16; 28:63; 30:5; Ps 125:4 [c]Ps 119:12
119:69 [a]Job 13:4; Ps 109:2 [b]Ps 119:56
119:70 [a]Deut 32:15; Job 15:27; Ps 17:10; Is 6:10; Jer 5:28; Acts 28:27 [b]Ps 119:16
119:71 [a]Ps 119:67,75
119:72 [a]Ps 19:10; 119:127; Prov 8:10,11,19

119:49–56 His zeal for God's law makes him angry at those who hate it.

119:57–64 The thought is that we cannot experience God without knowing His Word.

119:65–72 The goodness of God sometimes includes discipline. *covered with fat* (v. 70). I.e., insensible and incapable of receiving spiritual truth.

י Yodh.

*119:73 aJob 10:8; 31:15; Ps 100:3; 138:8; 139:15,16 bPs 119:34
73 aYour hands made me
and fashioned me;
bGive me understanding,
that I may learn Your
commandments.

119:74 aPs 34:2; 35:27; 107:42 bPs 119:43
74 May those who fear You
asee me and be glad,
Because I bwait for Your
word.

119:75 aPs 119:138 bHeb 12:10
75 I know, O LORD, that Your
judgments are
arighteous,
And that bin faithfulness
You have afflicted me.

76 O may Your
lovingkindness comfort
me,
According to Your word to
Your servant.

119:77 aPs 119:41 bPs 119:16
77 May aYour compassion
come to me that I may
live,
For Your law is my
bdelight.

119:78 aJer 50:32 bPs 119:86 cPs 119:15
78 May athe arrogant be
ashamed, for they
subvert me bwith a lie;
But I shall cmeditate on
Your precepts.

79 May those who fear You
turn to me,
Even those who know Your
testimonies.

119:80 aPs 119:1 bPs 119:46
80 May my heart be
ablameless in Your
statutes,
That I may not bbe
ashamed.

כ Kaph.

*119:81 aPs 84:2 bPs 119:43
81 My asoul languishes for
Your salvation;
I bwait for Your word.

119:82 aPs 69:3; 119:123; Is 38:14; Lam 2:11
82 My aeyes fail *with longing*
for Your word,
While I say, "When will
You comfort me?"

*119:83 aJob 30:30
83 Though I have abecome
like a wineskin in the
smoke,
I do bnot forget Your
statutes.

119:83 bPs 119:61

119:84 aPs 39:4 bRev 6:10
84 How many are the adays
of Your servant?
When will You bexecute
judgment on those who
persecute me?

119:85 aPs 7:15; 35:7; 57:6; Jer 18:22
85 The arrogant have adug
pits for me,
Men who are not in accord
with Your law.

119:86 aPs 119:138 bPs 35:19; 119:78,161 cPs 109:26
86 All Your commandments
are afaithful;
They have bpersecuted me
with a lie; chelp me!

119:87 aIs 58:2
87 They almost destroyed me
on earth,
But as for me, I adid not
forsake Your precepts.

88 Revive me according to
Your lovingkindness,
So that I may keep the
testimony of Your
mouth.

ל Lamedh.

*119:89 aPs 89:2; 119:160; Is 40:8; Matt 24:35; 1 Pet 1:25
89 aForever, O LORD,
Your word is settled in
heaven.

119:90 aPs 36:5; 89:1,2 bPs 148:6 cEccl 1:4
90 Your afaithfulness
continues throughout all
generations;
You bestablished the
earth, and it cstands.

119:91 aJer 31:35; 33:25 bPs 104:2-4
91 They stand this day
according to Your
aordinances,
For ball things are Your
servants.

119:92 aPs 119:16 bPs 119:50
92 If Your law had not been
my adelight,
Then I would have
perished bin my
affliction.

119:93 aPs 119:16,83 bPs 119:25
93 I will anever forget Your
precepts,
For by them You have
brevived me.

119:94 aPs 119:146 bPs 119:45
94 I am Yours, asave me;
For I have bsought Your
precepts.

119:95 aPs 40:14; Is 32:7
95 The wicked await for me
to destroy me;

119:73–80 Continue to mature me through the law and affliction.

119:81–88 Though he longed for vindication, he did not forsake God's law.

119:83 *like a wineskin in the smoke.* I.e., black, shriveled, of no further use.

119:89–96 God's Word is settled in heaven (v. 89) and boundless in value (v. 96).

I shall diligently consider
Your testimonies.

*119:96 96 I have seen a limit to all
perfection;
Your commandment is
exceedingly broad.

מ Mem.

*119:97 97 O how I [a]love Your law!
[a]Ps 119:47,48, 127,163,165
It is my [b]meditation all
[b]Ps 1:2; 119:15
the day.

119:98 98 Your [a]commandments
[a]Deut 4:6; Ps 119:130
make me wiser than my
enemies,
For they are ever mine.

119:99 99 I have more insight than
[a]Ps 119:15
all my teachers,
For Your testimonies are
my [a]meditation.

119:100 100 I understand [a]more than
[a]Job 32:7-9
the aged,
[b]Ps 119:22,56
Because I have [b]observed
Your precepts.

119:101 101 I have [a]restrained my feet
[a]Prov 1:15
from every evil way,
That I may keep Your
word.

119:102 102 I have not [a]turned aside
[a]Deut 17:20; Josh 23:6; 1 Kin 15:5
from Your ordinances,
For You Yourself have
taught me.

119:103 103 How [a]sweet are Your
[a]Ps 19:10; Prov 8:11; 24:13,14
words to my taste!
Yes, sweeter than honey to
my mouth!

119:104 104 From Your precepts I [a]get
[a]Ps 119:130
understanding;
[b]Ps 119:128
Therefore I [b]hate every
false way.

נ Nun.

*119:105 105 Your word is a [a]lamp to
[a]Prov 6:23
my feet
And a light to my path.

119:106 106 I have [a]sworn and I will
[a]Neh 10:29
confirm it,
That I will keep Your
righteous ordinances.

119:107 107 I am exceedingly
[a]Ps 119:25,50
[a]afflicted;
[b]Ps 119:25
[b]Revive me, O LORD,
according to Your word.

119:108 108 O accept the [a]freewill
[a]Hos 14:2; Heb 13:15
offerings of my mouth,
[b]Ps 119:12
O LORD,
And [b]teach me Your
ordinances.

119:109 109 My [a]life is continually in
[a]Judg 12:3; Job 13:14
my hand,
[b]Ps 119:16
Yet I do not [b]forget Your
law.

119:110 110 The wicked have [a]laid a
[a]Ps 91:3; 140:5; 141:9
snare for me,
[b]Ps 119:10
Yet I have not [b]gone
astray from Your
precepts.

119:111 111 I have [a]inherited Your
[a]Deut 33:4
testimonies forever,
[b]Ps 119:14, 162
For they are the [b]joy of
my heart.

119:112 112 I have [a]inclined my heart
[a]Ps 119:36
to perform Your statutes
[b]Ps 119:33
Forever, *even* [b]to the end.

ס Samekh.

*119:113 113 I hate those who are
[a]1 Kin 18:21; James 1:8; 4:8
[a]double-minded,
[b]Ps 119:47
But I love Your [b]law.

119:114 114 You are my [a]hiding place
[a]Ps 31:20; 32:7; 61:4; 91:1
and my [b]shield;
[b]Ps 84:9
I [c]wait for Your word.
[c]Ps 119:74

119:115 115 [a]Depart from me,
[a]Ps 6:8; 139:19; Matt 7:23
evildoers,
[b]Ps 119:22
That I may [b]observe the
commandments of my
God.

119:116 116 [a]Sustain me according to
[a]Ps 37:17,24; 54:4
Your word, that I may
[b]Ps 25:2,20; 31:1,17; Rom 5:5; 9:33; Phil 1:20
live;
And [b]do not let me be
ashamed of my hope.

119:117 117 Uphold me that I may be
[a]Ps 12:5; Prov 29:25
[a]safe,
[b]Ps 119:6,15
That I may [b]have regard
for Your statutes
continually.

119:118 118 You have rejected all those
[a]Ps 119:10,21
[a]who wander from
Your statutes,
For their deceitfulness is
useless.

*119:119 119 You have removed all the
[a]Is 1:22,25; Ezek 22:18,19
wicked of the earth *like*
[a]dross;

119:96 The meaning is this: All earthly things are limited, but His Word is infinite.

119:97–104 Meditation on the Word makes one wise and pure.

119:105–112 The psalmist vows to follow God's Word always.

119:113–120 The psalmist fears God's judgments.

119:119 *dross.* Slag or scum that is removed from molten metal.

Therefore I [b]love Your testimonies.

120 My flesh [a]trembles for fear of You,
And I am [b]afraid of Your judgments.

ע Ayin.

121 I have [a]done justice and righteousness;
Do not leave me to my oppressors.

122 Be [a]surety for Your servant for good;
Do not let the arrogant [b]oppress me.

123 My [a]eyes fail *with longing* for Your salvation
And for Your righteous word.

124 Deal with Your servant [a]according to Your lovingkindness
And [b]teach me Your statutes.

125 [a]I am Your servant; [b]give me understanding,
That I may know Your testimonies.

126 It is time for the LORD to [a]act,
For they have broken Your law.

127 Therefore I [a]love Your commandments
Above gold, yes, above fine gold.

128 Therefore I esteem right all *Your* [a]precepts concerning everything,
I [b]hate every false way.

פ Pe.

129 Your testimonies are [a]wonderful;
Therefore my soul [b]observes them.

130 The [a]unfolding of Your words gives light;
It gives [b]understanding to the simple.

131 I [a]opened my mouth wide and [b]panted,
For I [c]longed for Your commandments.

132 [a]Turn to me and be gracious to me,
After Your manner with those who love Your name.

133 Establish my [a]footsteps in Your word,
And do not let any iniquity [b]have dominion over me.

134 [a]Redeem me from the oppression of man,
That I may keep Your precepts.

135 [a]Make Your face shine upon Your servant,
And [b]teach me Your statutes.

136 My eyes shed [a]streams of water,
Because they [b]do not keep Your law.

צ Tsadhe.

137 [a]Righteous are You, O LORD,
And upright are Your judgments.

138 You have commanded Your testimonies in [a]righteousness
And exceeding [b]faithfulness.

139 My [a]zeal has consumed me,
Because my adversaries have forgotten Your words.

140 Your [a]word is very pure,
Therefore Your servant [b]loves it.

141 I am small and [a]despised,
Yet I do not [b]forget Your precepts.

142 Your righteousness is an everlasting righteousness,
And [a]Your law is truth.

143 Trouble and anguish have come upon me,
Yet Your commandments are my [a]delight.

119:119 [b]Ps 119:47

119:120 [a]Job 4:14; Hab 3:16 [b]Ps 119:161

***119:121** [a]2 Sam 8:15; Job 29:14

119:122 [a]Job 17:3; Heb 7:22 [b]Ps 119:134

119:123 [a]Ps 119:82

119:124 [a]Ps 51:1; 106:45; 109:26; 119:88,149,159 [b]Ps 119:12

119:125 [a]Ps 116:16 [b]Ps 119:27

119:126 [a]Jer 18:23; Ezek 31:11

119:127 [a]Ps 19:10; 119:47

119:128 [a]Ps 19:8 [b]Ps 119:104

***119:129** [a]Ps 119:18 [b]Ps 119:22

119:130 [a]Prov 6:23 [b]Ps 19:7

119:131 [a]Job 29:23; Ps 81:10 [b]Ps 42:1 [c]Ps 119:20

119:132 [a]Ps 25:16; 106:4

119:133 [a]Ps 17:5 [b]Ps 19:13; Rom 6:12

119:134 [a]Ps 119:84; 142:6; Luke 1:74

119:135 [a]Num 6:25; Ps 4:6; 31:16; 67:1; 80:3,7,19 [b]Ps 119:12

119:136 [a]Jer 9:1,18; 14:17; Lam 3:48 [b]Ps 119:158

***119:137** [a]Ezra 9:15; Neh 9:33; Ps 116:5; 129:4; 145:17; Jer 12:1; Lam 1:18; Dan 9:7, 14

119:138 [a]Ps 19:7-9; 119:144,172 [b]Ps 119:86,90

119:139 [a]Ps 69:9; John 2:17

119:140 [a]Ps 12:6; 19:8 [b]Ps 119:47

119:141 [a]Ps 22:6 [b]Ps 119:61

119:142 [a]Ps 19:9; 119:151,160

119:143 [a]Ps 119:24

119:121–128 Prayer for deliverance from his oppressors.

119:129–136 Prayer that God would establish him in His Word.

119:137–144 God is righteous and so is His Word.

144 Your [a]testimonies are righteous forever;
[b]Give me understanding that I may live.

119:144 [a]Ps 19:9 [b]Ps 119:27

ק Qoph.

145 I cried [a]with all my heart; answer me, O LORD!
I will [b]observe Your statutes.

*119:145 [a]Ps 119:10 [b]Ps 119:22,55

146 I cried to You; [a]save me
And I shall keep Your testimonies.

119:146 [a]Ps 3:7

147 I [a]rise before dawn and cry for help;
I wait for Your words.

119:147 [a]Ps 5:3; 57:8; 108:2

148 My eyes anticipate the [a]night watches,
That I may [b]meditate on Your word.

119:148 [a]Ps 63:6 [b]Ps 119:15

149 Hear my voice [a]according to Your lovingkindness;
[b]Revive me, O LORD, according to Your ordinances.

119:149 [a]Ps 119:124 [b]Ps 119:25

150 Those who follow after wickedness draw near;
They are far from Your law.

151 You are [a]near, O LORD,
And all Your commandments are [b]truth.

119:151 [a]Ps 34:18; 145:18; Is 50:8 [b]Ps 119:142

152 Of old I have [a]known from Your testimonies
That You have founded them [b]forever.

119:152 [a]Ps 119:125 [b]Ps 119:89; Luke 21:33

ר Resh.

153 [a]Look upon my [b]affliction and rescue me,
For I do not [c]forget Your law.

*119:153 [a]Lam 5:1 [b]Ps 119:50 [c]Ps 119:16; Prov 3:1; Hos 4:6

154 [a]Plead my cause and [b]redeem me;
Revive me according to Your word.

119:154 [a]1 Sam 24:15; Ps 35:1; Mic 7:9 [b]Ps 119:134

155 Salvation is [a]far from the wicked,
For they [b]do not seek Your statutes.

119:155 [a]Job 5:4 [b]Ps 119:45,94

156 [a]Great are Your mercies, O LORD;
Revive me according to Your ordinances.

119:156 [a]2 Sam 24:14

157 Many are my [a]persecutors and my adversaries,
Yet I do not [b]turn aside from Your testimonies.

119:157 [a]Ps 7:1; 119:86,161 [b]Ps 119:51

158 I behold the [a]treacherous and [b]loathe *them,*
Because they do not keep Your word.

119:158 [a]Is 21:2; 24:16 [b]Ps 139:21

159 Consider how I [a]love Your precepts;
[b]Revive me, O LORD, according to Your lovingkindness.

119:159 [a]Ps 119:47 [b]Ps 119:25

160 The [a]sum of Your word is [b]truth,
And every one of Your righteous ordinances [c]is everlasting.

119:160 [a]Ps 139:17 [b]Ps 119:142 [c]Ps 119:89, 152

ש Shin.

161 [a]Princes persecute me without cause,
But my heart [b]stands in awe of Your words.

*119:161 [a]1 Sam 24:11; 26:18; Ps 119:23 [b]Ps 119:120

162 I [a]rejoice at Your word,
As one who [b]finds great spoil.

119:162 [a]Ps 119:14, 111 [b]1 Sam 30:16; Is 9:3

163 I [a]hate and despise falsehood,
But I [b]love Your law.

119:163 [a]Ps 31:6; 119:104,128; Prov 13:5 [b]Ps 119:47

164 Seven times a day I praise You,
Because of Your [a]righteous ordinances.

*119:164 [a]Ps 119:7,160

165 Those who love Your law have [a]great peace,
And [b]nothing causes them to stumble.

119:165 [a]Ps 37:11; Prov 3:2; Is 26:3; 32:17 [b]Prov 3:23; Is 63:13; 1 John 2:10

166 I [a]hope for Your salvation, O LORD,
And do Your commandments.

119:166 [a]Gen 49:18; Ps 119:81,174

167 My [a]soul keeps Your testimonies,
And I [b]love them exceedingly.

119:167 [a]Ps 119:129 [b]Ps 119:47

168 I [a]keep Your precepts and Your testimonies,
For all my [b]ways are before You.

119:168 [a]Ps 119:22 [b]Job 24:23; Ps 139:3; Prov 5:21

119:145–152 A cry for deliverance because the psalmist kept God's Word.

119:153–160 Another prayer for deliverance.

119:161–168 The psalmist has awe, joy, love, and praise for God's Word.

119:164 *Seven times.* Even more than the three times of 55:17.

ת Tav.

169 Let my [a]cry come before You, O LORD;
[b]Give me understanding [c]according to Your word.
170 Let my [a]supplication come before You;
[b]Deliver me according to Your word.
171 Let my [a]lips utter praise,
For You [b]teach me Your statutes.
172 Let my [a]tongue sing of Your word,
For all Your [b]commandments are righteousness.
173 Let Your [a]hand be ready to help me,
For I have [b]chosen Your precepts.
174 I [a]long for Your salvation, O LORD,
And Your law is my [b]delight.
175 Let my [a]soul live that it may praise You,
And let Your ordinances help me.
176 I have [a]gone astray like a lost sheep; seek Your servant,
For I do [b]not forget Your commandments.

*119:169 [a]Job 16:18; Ps 18:6; 102:1 [b]Ps 119:27, 144 [c]Ps 119:65, 154
119:170 [a]Ps 28:2; 130:2; 140:6; 143:1 [b]Ps 22:20; 31:2; 59:1
119:171 [a]Ps 51:15; 63:3 [b]Ps 94:12; 119:12; Is 2:3; Mic 4:2
119:172 [a]Ps 51:14 [b]Ps 119:138
119:173 [a]Ps 37:24; 73:23 [b]Josh 24:22; Luke 10:42
119:174 [a]Ps 119:166 [b]Ps 119:16,24
119:175 [a]Is 55:3
119:176 [a]Is 53:6; Jer 50:6; Matt 18:12; Luke 15:4 [b]Ps 119:16

A Song of +Ascents.

120 [a]In my trouble I cried to the LORD,
And He answered me.
2 Deliver my soul, O LORD, from [a]lying lips,
From a [b]deceitful tongue.
3 What shall be given to you, and what more shall be done to you,
You [a]deceitful tongue?
4 [a]Sharp arrows of the warrior,
With the *burning* [b]coals of the broom tree.
5 Woe is me, for I sojourn in [a]Meshech,
For I dwell among the [b]tents of [c]Kedar!
6 Too long has my soul had its dwelling
With those who [a]hate peace.
7 I [a]am *for* peace, but when I speak,
They are [b]for war.

*120:title +Ex 34:24; 1 Kin 12:27
*120:1-7
120:1 [a]Ps 18:6; 66:14; 102:2; Jon 2:2
*120:2 [a]Ps 109:2; Prov 12:22 [b]Ps 52:4; Zeph 3:13
120:3 [a]Ps 52:4; Zeph 3:13
*120:4 [a]Ps 45:5; Prov 25:18; Is 5:28 [b]Ps 140:10
*120:5 [a]Gen 10:2; 1 Chr 1:5; Ezek 27:13; 38:2,3; 39:1 [b]Song 1:5 [c]Gen 25:13; Is 21:16; 60:7; Jer 2:10; 49:28; Ezek 27:21
120:6 [a]Ps 35:20
120:7 [a]Ps 109:4 [b]Ps 55:21

A Song of Ascents.

121 I will [a]lift up my eyes to [b]the mountains;
From whence shall my help come?
2 My [a]help *comes* from the LORD,
Who [b]made heaven and earth.
3 He will not [a]allow your foot to slip;
He who [b]keeps you will not slumber.
4 Behold, He who keeps Israel
Will neither slumber nor sleep.

*121:1-8
*121:1 [a]Ps 123:1; Is 40:26 [b]Ps 87:1
121:2 [a]Ps 124:8 [b]Ps 115:15
121:3 [a]1 Sam 2:9; Ps 66:9 [b]Ps 41:2; 127:1; Is 27:3

119:169–176 The Word affects the mind (v. 169), the mouth (vv. 171–72), the will (v. 173), the emotions (v. 174), and the conscience (v. 176).

Psalm 120 In this lament, the psalmist cries for deliverance (vv. 1–2), for retribution (vv. 3–4), and for peace (vv. 5–7). *A Song of Ascents.* Pss. 120–134 formed a hymn book used by pilgrims going up to Jerusalem for the annual feasts of Passover, Pentecost, and Booths.

120:2 The *lying lips* and *deceitful tongue* are those of his enemies.

120:4 God's judgment will burn like the *coals of the broom tree,* which burn hot and long.

120:5 By referring to *Meshech* (see note on Ezek. 38:2) and *Kedar* (see note on Isa. 21:16), the psalmist conveys that he lived in hostile surroundings.

Psalm 121 This pilgrim hymn (see note on Ps. 120) affirms that all true help comes from the Lord, who is the Keeper of Israel.

121:1–2 Whatever the psalmist's reason for looking to the *mountains,* whether as a potential refuge or as a menace (being the haunt of robbers), he affirms that his trust is in the Creator not only of those hills but of the universe. *From whence* begins a new sentence, which is a question answered in verse 2.

121:3–4 The Lord is always alert to protect His people, for He does not *slumber* (momentarily) or *sleep* (soundly and lengthily).

*121:5 [a]Ps 91:4 [b]Ps 16:8; 91:1; Is 25:4
121:6 [a]Ps 91:5; Is 49:10; Jon 4:8; Rev 7:16
121:7 [a]Ps 41:2; 91:10-12
*121:8 [a]Deut 28:6 [b]Ps 113:2; 115:18

5 The LORD is your [a]keeper;
The LORD is your [b]shade on your right hand.
6 The [a]sun will not smite you by day,
Nor the moon by night.
7 The LORD will [a]protect you from all evil;
He will keep your soul.
8 The LORD will [a]guard your going out and your coming in
[b]From this time forth and forever.

A Song of Ascents, of David.

*122:1-9 122:1 [a]Ps 42:4; Is 2:3; Mic 4:2; Zech 8:21
122:2 [a]Ps 9:14; 87:2; 116:19; Jer 7:2
*122:3 [a]Ps 48:13; 147:2 [b]2 Sam 5:9; Neh 4:6
122:4 [a]Ex 23:17; Deut 16:16; Ps 84:5
*122:5 [a]Deut 17:8; 2 Chr 19:8; Ps 89:29
122:6 [a]Ps 29:11; Jer 29:7 [b]Ps 102:14
122:7 [a]Ps 51:18; Is 62:6

122 I was glad when they said to me,
"Let us [a]go to the house of the LORD."
2 Our feet are standing
Within your [a]gates,
O Jerusalem,
3 Jerusalem, that is [a]built
As a city that is [b]compact together;
4 To which the tribes [a]go up, even the tribes of the LORD—
An ordinance for Israel—
To give thanks to the name of the LORD.
5 For there [a]thrones were set for judgment,
The thrones of the house of David.

6 Pray for the [a]peace of Jerusalem:
"May they prosper who [b]love you.
7 "May peace be within your [a]walls,
And prosperity within your [b]palaces."
8 For the sake of my [a]brothers and my friends,
I will now say, "[b]May peace be within you."
9 For the sake of the house of the LORD our God,
I will [a]seek your good.

A Song of Ascents.

122:7 [b]Ps 48:3,13; Jer 17:27
122:8 [a]Ps 133:1 [b]1 Sam 25:6; John 20:19
122:9 [a]Neh 2:10; Esth 10:3

123 To You I [a]lift up my eyes,
O You who [b]are enthroned in the heavens!
2 Behold, as the eyes of [a]servants *look* to the hand of their master,
As the eyes of a maid to the hand of her mistress,
So our [b]eyes *look* to the LORD our God,
Until He shall be gracious to us.

3 [a]Be gracious to us,
O LORD, be gracious to us,
For we are greatly filled [b]with contempt.
4 Our soul is greatly filled
With the [a]scoffing of [b]those who are at ease,
And with the [c]contempt of the proud.

A Song of Ascents, of David.

*123:1-4 123:1 [a]Ps 121:1; 141:8 [b]Ps 2:4; 11:4
*123:2 [a]Prov 27:18; Mal 1:6 [b]Ps 25:15
123:3 [a]Ps 4:1; 51:1 [b]Neh 4:4; Ps 119:22
123:4 [a]Neh 2:19; Ps 79:4 [b]Job 12:5; Is 32:9,11; Amos 6:1 [c]Neh 4:4; Ps 119:22

124 "[a]Had it not been the LORD who was on our side,"

*124:1-8 124:1 [a]Ps 94:17

121:5–6 The Lord is the *shade* (protection) from all adversaries of the *day* and *night*.

121:8 *your going out and your coming in.* A figure of speech for "everything you do." God watches over the believer all the time, in every circumstance, and forever.

Psalm 122 Here the psalmist recounts his joyful pilgrimage to Jerusalem (vv. 1–2), which he praises as the spiritual and civic center of the nation (vv. 3–5), calling for prayer for its peace and prosperity (vv. 6–9).

122:3 *that is compact together.* I.e., that unifies the people.

122:5 *thrones.* Jerusalem was the center for justice.

Psalm 123 The psalmist expresses his confidence in God (vv. 1–2) and prays for the people's deliverance from those who have contempt for them (vv. 3–4).

123:2 As slaves and maids look to their masters and mistresses for the supply of all their needs (*look to the hand*), so do the people of God look to Him.

Psalm 124 In this thanksgiving psalm, the psalmist reflects on Israel's past needs that the Lord met (vv. 1–5), reports God's deliverance (vv. 6–7), and reaffirms his trust in the Lord (v. 8). The threats from his enemies are as the danger of drowning (vv. 3–5) and as confinement in a bird trap (vv. 6–7). The deliverance could refer to vari-

124:1 [b]Ps 129:1
[b]Let Israel now say,
2 "Had it not been the LORD
who was on our side
When men rose up against
us,
124:3 [a]Num 16:30; Ps 35:25; 56:1; 57:3; Prov 1:12 [b]Gen 39:19; Ps 138:7
3 Then they would have
[a]swallowed us alive,
When their [b]anger was
kindled against us;
124:4 [a]Job 22:11; Ps 18:16; 32:6; 69:2; 144:7
4 Then the [a]waters would
have engulfed us,
The stream would have
swept over our soul;
124:5 [a]Job 38:11
5 Then the [a]raging waters
would have swept over
our soul."

124:6 [a]Ps 27:2; Prov 30:14
6 Blessed be the LORD,
Who has not given us to
be [a]torn by their teeth.
124:7 [a]Ps 141:10; 2 Cor 11:33; Heb 11:34 [b]Prov 6:5 [c]Ps 91:3; Hos 9:8
7 Our soul has [a]escaped
[b]as a bird out of the
[c]snare of the trapper;
The snare is broken and we
have escaped.
124:8 [a]Ps 121:2 [b]Gen 1:1; Ps 134:3
8 Our [a]help is in the name
of the LORD,
Who [b]made heaven and
earth.

A Song of Ascents.

*125:1-5 125:1 [a]Ps 46:5 [b]Ps 61:7; Eccl 1:4
125 Those who trust in the LORD
Are as Mount Zion, which
[a]cannot be moved but
[b]abides forever.
125:2 [a]Zech 2:5 [b]Ps 121:8
2 As the mountains surround
Jerusalem,
So [a]the LORD surrounds
His people
[b]From this time forth and
forever.
*125:3 [a]Ps 89:22; Prov 22:8; Is 14:5
3 For the [a]scepter of
wickedness shall not rest
upon the land of the
righteous,
That the righteous [b]may
not put forth their
hands to do wrong.

125:3 [b]1 Sam 24:10; Ps 55:20; Acts 12:1
4 [a]Do good, O LORD, to
those who are good
And to those who are
[b]upright in their
hearts.
125:4 [a]Ps 119:68 [b]Ps 7:10; 11:2; 32:11; 36:10; 94:15
5 But as for those who
[a]turn aside to their
[b]crooked ways,
The LORD will lead them
away with the [c]doers
of iniquity.
[d]Peace be upon Israel.
125:5 [a]Job 23:11; Ps 40:4; 101:3 [b]Prov 2:15; Is 59:8 [c]Ps 92:7; 94:4 [d]Ps 128:6; Gal 6:16

A Song of Ascents.

*126:1-6 *126:1 [a]Ps 85:1; Jer 29:14; Hos 6:11 [b]Acts 12:9
126 When the LORD
[a]brought back the
captive ones of Zion,
We were [b]like those who
dream.
126:2 [a]Job 8:21 [b]Ps 51:14; Is 35:6 [c]1 Sam 12:24; Ps 71:19; Luke 1:49
2 Then our [a]mouth was
filled with laughter
And our [b]tongue with
joyful shouting;
Then they said among the
nations,
"The LORD has [c]done great
things for them."
126:3 [a]Is 25:9; Zeph 3:14
3 The LORD has done great
things for us;
We are [a]glad.

126:4 [a]Is 35:6; 43:19
4 Restore our captivity,
O LORD,
As the [a]streams in the
South.
*126:5 [a]Ps 80:5; Jer 31:9,16; Lam 1:2 [b]Is 35:10; 51:11; 61:7; Gal 6:9
5 Those who sow in [a]tears
shall reap with [b]joyful
shouting.
6 He who goes to and fro
weeping, carrying *his*
bag of seed,

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ous times in Israel's history, but, if this psalm refers to deliverance from Babylonian captivity, then David could not have written it. (The superscription was added later.)

Psalm 125 In this song of trust, the psalmist compares the stability of believers with Mount Zion (v. 1) and the security of the Lord's people with that of Jerusalem (v. 2), reminding them that foreign domination is temporary (v. 3). He then prays for God's blessing on the righteous (v. 4) and predicts judgment on the wicked (v. 5).

125:3 *rest.* I.e., rest permanently. In other words, the test would be limited to what they could endure.

Psalm 126 Here the restored exiles rejoice in the Lord's deliverance (vv. 1–3), pray for the restoration of others (v. 4), and take confidence in the principle of sowing and reaping (vv. 5–6).

126:1 Release from Babylon was so marvelous it seemed more like a *dream* than reality.

126:4 The psalmist prays for a flood of returning exiles, like the seasonal torrents that fill normally dry streams in the desert.

126:5–6 The efforts of the exiles to reestablish

Shall indeed come again
with a shout of joy,
bringing his sheaves
with him.

A Song of Ascents, of Solomon.

***127:1-5**
***127:1**
[a] Ps 78:69
[b] Ps 121:4

127 Unless the LORD [a]builds the house,
They labor in vain who build it;
Unless the LORD [b]guards the city,
The watchman keeps awake in vain.

127:2
[a] Gen 3:17,19
[b] Ps 60:5
[c] Job 11:18,19; Prov 3:24; Eccl 5:12

2 It is vain for you to rise up early,
To retire late,
To [a]eat the bread of painful labors;
For He gives to His [b]beloved [c]*even in his* sleep.

127:3
[a] Gen 33:5; 48:4; Josh 24:3,4; Ps 113:9
[b] Deut 7:13; 28:4; Is 13:18

3 Behold, [a]children are a gift of the LORD,
The [b]fruit of the womb is a reward.

***127:4**
[a] Ps 112:2; 120:4

4 Like arrows in the hand of a [a]warrior,
So are the children of one's youth.

***127:5**
[a] Ps 128:2,3
[b] Prov 27:11
[c] Is 29:21; Amos 5:12
[d] Gen 34:20

5 How [a]blessed is the man whose quiver is full of them;
[b]They shall not be ashamed
When they [c]speak with their enemies [d]in the gate.

A Song of Ascents.

***128:1-6**
***128:1**
[a] Ps 112:1; 119:1
[b] Ps 119:3

128 [a]How blessed is everyone who fears the LORD,
Who [b]walks in His ways.

128:2
[a] Is 3:10
[b] Ps 109:11; Hag 2:17
[c] Eccl 8:12; Eph 6:3

2 When you shall [a]eat of the [b]fruit of your hands,
You will be happy and [c]it will be well with you.

128:3
[a] Ezek 19:10
[b] Ps 52:8; 144:12

3 Your wife shall be like a [a]fruitful vine
Within your house,
Your children like [b]olive plants
Around your table.

4 Behold, for thus shall the man be blessed
Who fears the LORD.

128:5
[a] Ps 134:3
[b] Ps 20:2; 135:21

5 [a]The LORD bless you [b]from Zion,
And may you see the prosperity of Jerusalem all the days of your life.

128:6
[a] Gen 48:11; 50:23; Job 42:16; Ps 103:17; Prov 17:6
[b] Ps 125:5

6 Indeed, may you see your [a]children's children.
[b]Peace be upon Israel!

A Song of Ascents.

***129:1-8**
129:1
[a] Ex 1:11; Judg 3:8; Ps 88:15
[b] Is 47:12; Jer 2:2; 22:21; Ezek 16:22; Hos 2:15; 11:1
[c] Ps 124:1

129 "Many times they have [a]persecuted me from my [b]youth up,"
[c]Let Israel now say,

129:2
[a] Jer 1:19; 15:20; 20:11; Matt 16:18; 2 Cor 4:8,9

2 "Many times they have persecuted me from my youth up;
Yet they have [a]not prevailed against me.

***129:3**

3 "The plowers plowed upon my back;

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the nation amid difficulties will someday come to fruition like a harvest, a principle applicable to Christian work as well.

Psalm 127 In this didactic psalm, the psalmist stresses that life should be lived in dependence on the Lord (vv. 1–2) and children regarded as a heritage from the Lord (vv. 3–5). *Solomon.* See note on Ps. 72.

127:1 House-building and city-guarding cannot succeed apart from God's help.

127:2 Though work is necessary, without the blessing of God it is futile.

127:4 Children born when their parents are young are like *arrows* to defend and support their parents in difficulties and old age.

127:5 *They.* I.e., fathers of large families, who had more prestige in community affairs, which were conducted at the city *gate.* See note on Ruth 4:1.

Psalm 128 This psalm teaches the interrelatedness of blessings on the home (vv. 1–4) with blessings on the community (vv. 5–6).

128:1 *blessed.* Happy. This stems from reverence and obedience.

128:3 Contrast the promiscuous wife (Prov. 7:11).

Psalm 129 This psalm of thanksgiving speaks of Israel's harassment (vv. 1–4) and Israel's hope (vv. 5–8).

129:3 Israel is pictured as a scourged man with welts on his back like *furrows* in a plowed field.

They lengthened their furrows."

129:4 [a]Ps 119:137 [b]Ps 140:5
4 The LORD [a]is righteous;
He has cut in two the [b]cords of the wicked.

129:5 [a]Mic 4:11 [b]Ps 70:3; 71:13
5 May all who [a]hate Zion
Be [b]put to shame and turned backward;
*129:6 [a]2 Kin 19:26; Ps 37:2; Is 37:27
6 Let them be like [a]grass upon the housetops,
Which withers before it grows up;
129:7 [a]Ps 79:12
7 With which the reaper does not fill his hand,
Or the binder of sheaves his [a]bosom;
*129:8 [a]Ruth 2:4; Ps 118:26
8 Nor do those who pass by say,
"The [a]blessing of the LORD be upon you;
We bless you in the name of the LORD."

A Song of Ascents.

*130:1-8
130:1 [a]Ps 42:7; 69:2; Lam 3:55
130:2 [a]Ps 64:1; 119:149 [b]2 Chr 6:40; Neh 1:6,11 [c]Ps 28:2; 140:6
130:3 [a]Ps 76:7; 143:2; Nah 1:6; Mal 3:2; Rev 6:17
*130:4 [a]Ex 34:7; Neh 9:17; Ps 86:5; Is 55:7; Dan 9:9 [b]1 Kin 8:39,40; Jer 33:8,9
130:5 [a]Ps 27:14; 33:20; 40:1; 62:1,5; Is 8:17; 26:8
130 Out of the [a]depths I have cried to You, O LORD.
2 Lord, [a]hear my voice!
Let [b]Your ears be attentive
To the [c]voice of my supplications.
3 If You, LORD, should mark iniquities,
O Lord, who could [a]stand?
4 But there is [a]forgiveness with You,
That You may be [b]feared.
5 I wait for the LORD, my [a]soul does wait,
And [b]in His word do I hope.
130:5 [b]Ps 119:74,81
6 My soul *waits* for the Lord
More than the watchmen [a]for the morning;
Indeed, more than the watchmen for the morning.
*130:6 [a]Ps 63:6; 119:147
7 O Israel, [a]hope in the LORD;
For with the LORD there is [b]lovingkindness,
And with Him is [c]abundant redemption.
130:7 [a]Ps 131:3 [b]Ps 86:5; 103:4 [c]Ps 111:9; Rom 3:24; Eph 1:7
8 And He will [a]redeem Israel
From all his iniquities.
130:8 [a]Ps 103:3,4; Luke 1:68; Titus 2:14

A Song of Ascents, of David.

*131:1-3
*131:1 [a]2 Sam 22:28; Ps 101:5; Is 2:12; Zeph 3:11 [b]Prov 30:13; Is 5:15 [c]Jer 45:5; Rom 12:16 [d]Job 42:3; Ps 139:6
131:2 [a]Ps 62:1 [b]Matt 18:3; 1 Cor 14:20
131 O Lord, my heart is not [a]proud, nor my eyes [b]haughty;
Nor do I involve myself in [c]great matters,
Or in things [d]too difficult for me.
2 Surely I have [a]composed and quieted my soul;
Like a weaned [b]child *rests* against his mother,
My soul is like a weaned child within me.
*131:3 [a]Ps 130:7 [b]Ps 113:2
3 O Israel, [a]hope in the LORD
[b]From this time forth and forever.

A Song of Ascents.

*132:1-18
132 Remember, O LORD, on David's behalf,

129:6 *grass upon the housetops.* Having no soil, it quickly withers.

129:8 Zion's enemies will not hear the customary greeting of friends.

Psalm 130 This lament includes an entreaty for God's deliverance (vv. 1–2), expectation of God's forgiveness (vv. 3–6), and an exhortation to Israel to trust the Lord (vv. 7–8). This pilgrim psalm (see note on Ps. 120) is also a penitential psalm (see note on Ps. 6).

130:4 Note that the outcome of forgiveness is fear, or reverence (cf. 1 Peter 2:9, 17).

130:6 He waits for God as eagerly as the watchman looks for dawn, when other guards would relieve them.

Psalm 131 Here David expresses his childlike trust in the Lord (vv. 1–2) and calls on Israel to hope in the Lord (v. 3).

131:1 David declares himself free from haughtiness (*great matters*) and excessive ambition (*things too difficult*).

131:2 As a child who has successfully gone through the troublesome process of weaning and found contentment, so David had been delivered from all self-seeking and had found contentment in the Lord.

131:3 *hope in the* LORD brings true contentment and liberates from worldly ambitions.

Psalm 132 This royal psalm consists of two parts: the request that the Lord remember David's zeal in bringing the ark to Jerusalem and thus bless his dynasty (vv. 1–10); and the response of the Lord promising to fulfill the Davidic covenant (vv. 11–18).

All [a]his affliction;
2 How he swore to the LORD
And vowed to [a]the Mighty One of Jacob,
3 "Surely I will not enter
[a]my house,
Nor lie on my bed;
4 I will not [a]give sleep to my eyes
Or slumber to my eyelids,
5 Until I find a [a]place for the LORD,
A dwelling place for [b]the Mighty One of Jacob."

6 Behold, we heard of it in
[a]Ephrathah,
We found it in the [b]field of Jaar.
7 Let us go into His
[a]dwelling place;
Let us [b]worship at His
[c]footstool.
8 [a]Arise, O LORD, to Your
[b]resting place,
You and the ark of Your
[c]strength.
9 Let Your priests be
[a]clothed with righteousness,
And let Your [b]godly ones sing for joy.

10 For the sake of David Your servant,
Do not turn away the face of Your [a]anointed.
11 The LORD has [a]sworn to David
A truth from which He will not turn back:
"[b]Of the fruit of your body
I will set upon your throne.
12 "If your sons will keep My covenant
And My testimony which I will teach them,
Their sons also shall [a]sit upon your throne forever."

13 For the LORD has [a]chosen Zion;
He has [b]desired it for His habitation.
14 "This is My [a]resting place forever;
Here I will [b]dwell, for I have desired it.
15 "I will abundantly [a]bless her provision;
I will [b]satisfy her needy with bread.
16 "Her [a]priests also I will clothe with salvation,
And her [a]godly ones will sing aloud for joy.
17 "There I will cause the [a]horn of David to spring forth;
I have prepared a [b]lamp for Mine anointed.
18 "His enemies I will [a]clothe with shame,
But upon himself his [b]crown shall shine."

A Song of Ascents, of David.

133 Behold, how good and how pleasant it is
For [a]brothers to dwell together in unity!
2 It is like the precious [a]oil upon the head,
Coming down upon the beard,
Even Aaron's beard,
Coming down upon the [b]edge of his robes.
3 It is like the [a]dew of [b]Hermon

132:1 [a]Gen 49:24; 2 Sam 16:12
***132:2** [a]Gen 49:24; Is 49:26; 60:16
132:3 [a]Job 21:28
132:4 [a]Prov 6:4
132:5 [a]1 Kin 8:17; 1 Chr 22:7; Ps 26:8; Acts 7:46 [b]Ps 132:2
***132:6** [a]Gen 35:19; 1 Sam 17:12 [b]1 Sam 7:1
132:7 [a]Ps 43:3 [b]Ps 5:7; 99:5 [c]1 Chr 28:2
132:8 [a]Num 10:35; 2 Chr 6:41; Ps 68:1 [b]Ps 132:14 [c]Ps 78:61
132:9 [a]Job 29:14 [b]Ps 30:4; 132:16; 149:5
***132:10** [a]Ps 2:2; 132:17
***132:11** [a]Ps 89:3,35 [b]2 Sam 7:12-16; 1 Chr 17:11-14; 2 Chr 6:16; Ps 89:4; Acts 2:30
132:12 [a]Luke 1:32; Acts 2:30
132:13 [a]Ps 48:1,2; 78:68 [b]Ps 68:16
132:14 [a]Ps 132:8 [b]Ps 68:16; Matt 23:21
132:15 [a]Ps 147:14 [b]Ps 107:9
132:16 [a]2 Chr 6:41; Ps 132:9
132:17 [a]Ezek 29:21; Luke 1:69 [b]1 Kin 11:36; 15:4; 2 Kin 8:19; 2 Chr 21:7; Ps 18:28
132:18 [a]Job 8:22; Ps 35:26; 109:29 [b]Ps 21:3
***133:1-3**
133:1 [a]Gen 13:8; Heb 13:1
***133:2** [a]Ex 29:7; 30:25,30; Lev 8:12 [b]Ex 28:33; 39:24
133:3 [a]Prov 19:12; Hos 14:5; Mic 5:7 [b]Deut 3:9; 4:48

132:2–5 *Until I find a place for the* LORD. See note on 2 Sam. 7:2.

132:6 *Ephrathah.* Probably not here a reference to Bethlehem (as in Gen. 35:19) but to Kiriath-jearim (cf. 1 Sam. 6:21–7:2; 1 Chron. 13:6).

132:10 *anointed.* Refers to each successive Davidic king.

132:11–18 The ultimate fulfillment of the Davidic covenant (v. 11, see note on 2 Sam. 7:12–16) will come in the millennial kingdom, in which Messiah, ruling from Zion (Jerusalem), will bring peace and prosperity to the world. *horn of David* (v. 17). Messiah (cf. Jer. 23:5; 33:15; Ezek. 29:21; Zech. 3:8; 6:12). *lamp.* David's posterity is assured. See note on 1 Kings 11:36.

Psalm 133 Unity of the brethren is pictured as being as precious as the oil of priestly consecration and as refreshing as the early mountain dew.

133:2 *oil.* See Ex. 29:7 and note on Ex. 30:22–33. The oil would also have run on the breastplate where the names of the 12 tribes were inscribed, further signifying the unity of the nation.

Coming down upon the [c]mountains of Zion;
For there the LORD
[d]commanded the blessing— [e]life forever.

A Song of Ascents.

134 Behold, [a]bless the LORD, all [b]servants of the LORD,
Who [c]serve [d]by night in the house of the LORD!
2 [a]Lift up your hands to the [b]sanctuary
And bless the LORD.
3 May the LORD [a]bless you from Zion,
He who [b]made heaven and earth.

135 [a]Praise the LORD!
Praise the name of the LORD;
Praise *Him,* O [b]servants of the LORD,
2 You who stand in the house of the LORD,
In the [a]courts of the house of our God!
3 Praise the LORD, for [a]the LORD is good;
[b]Sing praises to His name,
[c]for it is lovely.
4 For the LORD has [a]chosen Jacob for Himself,
Israel for His [b]own possession.
5 For I know that [a]the LORD is great
And that our Lord is [b]above all gods.
6 [a]Whatever the LORD pleases, He does,
In heaven and in earth, in the seas and in all deeps.
7 He [a]causes the vapors to ascend from the ends of the earth;
Who [b]makes lightnings for the rain,
Who [a]brings forth the wind from His treasuries.
8 He [a]smote the firstborn of Egypt,
Both of man and beast.
9 He sent [a]signs and wonders into your midst, O Egypt,
Upon [b]Pharaoh and all his servants.
10 [a]He [b]smote many nations
And slew mighty kings,
11 [a]Sihon, king of the Amorites,
And [b]Og, king of Bashan,
And [c]all the kingdoms of Canaan;
12 And He [a]gave their land as a heritage,
A heritage to Israel His people.
13 Your [a]name, O LORD, is everlasting,
Your remembrance, O LORD, throughout all generations.
14 For the LORD will [a]judge His people
And [b]will have compassion on His servants.
15 The [a]idols of the nations are *but* silver and gold,
The work of man's hands.
16 They have mouths, but they do not speak;
They have eyes, but they do not see;

133:3 [c]Ps 48:2; 74:2; 78:68 [d]Lev 25:21; Deut 28:8; Ps 42:8 [e]Ps 21:4

134:1-3 134:1 [a]Ps 103:21 [b]Ps 135:1,2 [c]Deut 10:8; 1 Chr 23:30; 2 Chr 29:11 [d]1 Chr 9:33
134:2 [a]Ps 28:2; 1 Tim 2:8 [b]Ps 63:2
134:3 [a]Ps 128:5 [b]Ps 124:8

135:1-21 135:1 [a]Ps 113:1 [b]Ps 134:1
135:2 [a]Ps 92:13; 116:19
135:3 [a]Ps 100:5; 119:68 [b]Ps 68:4 [c]Ps 147:1
135:4 [a]Deut 7:6; 10:15; Ps 105:6 [b]Ex 19:5; Mal 3:17; Titus 2:14; 1 Pet 2:9
135:5 [a]Ps 48:1; 95:3; 145:3 [b]Ps 97:9
135:6 [a]Ps 115:3
135:7 [a]Jer 10:13; 51:16 [b]Job 28:25,26; 38:25,26; Zech 10:1
135:8 [a]Ex 12:12; Ps 78:51; 105:36
135:9 [a]Ex 7:10; Deut 6:22; Ps 78:43 [b]Ps 136:15
135:10 [a]Num 21:24; Ps 135:10-12; 136:17-21 [b]Ps 44:2
135:11 [a]Num 21:21-26; Deut 29:7 [b]Num 21:33-35 [c]Josh 12:7-24
135:12 [a]Deut 29:8; Ps 78:55; 136:21, 22
135:13 [a]Ex 3:15; Ps 102:12
135:14 [a]Deut 32:36; Ps 50:4 [b]Ps 90:13; 106:46
135:15 [a]Ps 115:4-8; 135:15-18
135:16

Psalm 134 This benedictory conclusion to the pilgrim psalms (see note on Ps. 120) calls on the priests to bless the Lord and be blessed by Him.

134:1 *bless.* See note on 103:1.

134:3 A benediction on the pilgrims. *made heaven and earth* emphasizes God's sovereign power.

Psalm 135 This anthology of praise begins with a call to praise the Lord because of His goodness and choice of Israel (vv. 1–4), because of His greatness as Lord of creation (vv. 5–7) and Lord of history (vv. 8–18), and concludes with a renewed call to praise (vv. 19–21).

135:1 *Praise the* LORD. Heb., *Hallelujah.* Also verses 3 and 21.

135:14 *judge* = vindicate.

135:15 *idols.* See notes on 115:4–8 and Isa. 44:9–20.

135:16–18 Idols cannot speak, see, hear, breathe, or save.

17 They have ears, but they do not hear,
Nor is there any breath at all in their mouths.
18 Those who make them will be like them,
Yes, everyone who trusts in them.

135:19 [a]Ps 115:9
19 O house of [a]Israel, bless the LORD;
O house of Aaron, bless the LORD;
135:20 [a]Ps 118:4
20 O house of Levi, bless the LORD;
You [a]who revere the LORD, bless the LORD.
135:21 [a]Ps 128:5; 134:3 [b]Ps 132:14
21 Blessed be the LORD [a]from Zion,
Who [b]dwells in Jerusalem.
Praise the LORD!

*136:1-26
136:1 [a]1 Chr 16:34; Ps 106:1; 107:1; 118:1; Jer 33:11 [b]2 Chr 5:13; 7:3; Ezra 3:11; Ps 100:5 [c]1 Chr 16:41; 2 Chr 20:21; Ps 118:1-4
136:2 [a]Deut 10:17
136:3 [a]Deut 10:17
136:4 [a]Deut 6:22; Job 9:10; Ps 72:18
136:5 [a]Gen 1:1 [b]Ps 104:24; Prov 3:19; Jer 10:12; 51:15
136:6 [a]Gen 1:2,6,9; Ps 24:2; Is 42:5; 44:24; Jer 10:12
136:7 [a]Gen 1:14-18; Ps 74:16
136:8 [a]Gen 1:16

136 [a]Give thanks to the LORD, for [b]He is good,
For [c]His lovingkindness is everlasting.
2 Give thanks to the [a]God of gods,
For His lovingkindness is everlasting.
3 Give thanks to the [a]Lord of lords,
For His lovingkindness is everlasting.
4 To Him who [a]alone does great wonders,
For His lovingkindness is everlasting;
5 To Him who [a]made the heavens [b]with skill,
For His lovingkindness is everlasting;
6 To Him who [a]spread out the earth above the waters,
For His lovingkindness is everlasting;
7 To Him who [a]made *the* great lights,
For His lovingkindness is everlasting:
8 The [a]sun to rule by day,
For His lovingkindness is everlasting,
9 The [a]moon and stars to rule by night,
For His lovingkindness is everlasting.

136:9 [a]Gen 1:16
10 To Him who [a]smote the Egyptians in their firstborn,
For His lovingkindness is everlasting,
11 And [a]brought Israel out from their midst,
For His lovingkindness is everlasting,
12 With a [a]strong hand and an [b]outstretched arm,
For His lovingkindness is everlasting.
13 To Him who [a]divided the Red Sea asunder,
For His lovingkindness is everlasting,
14 And [a]made Israel pass through the midst of it,
For His lovingkindness is everlasting;
15 But [a]He overthrew Pharaoh and his army in the Red Sea,
For His lovingkindness is everlasting.
16 To Him who [a]led His people through the wilderness,
For His lovingkindness is everlasting;
17 To Him who [a]smote great kings,
For His lovingkindness is everlasting,
18 And [a]slew mighty kings,
For His lovingkindness is everlasting:
19 [a]Sihon, king of the Amorites,
For His lovingkindness is everlasting,
20 And [a]Og, king of Bashan,
For His lovingkindness is everlasting,

136:10 [a]Ex 12:29; Ps 78:51; 135:8
136:11 [a]Ex 12:51; 13:3; Ps 105:43
136:12 [a]Ex 6:1; 13:9; 1 Kin 8:42; Neh 1:10; Ps 44:3; Jer 32:21 [b]Ex 6:6; Deut 4:34; 5:15; 7:19; 9:29; 11:2; 2 Kin 17:36; 2 Chr 6:32; Jer 32:17
136:13 [a]Ex 14:21; Ps 66:6; 78:13
136:14 [a]Ex 14:22; Ps 106:9
136:15 [a]Ex 14:27; Ps 78:53; 106:11
136:16 [a]Ex 13:18; 15:22; Deut 8:15; Ps 78:52
136:17 [a]Ps 135:10-12; 136:17-22
136:18 [a]Deut 29:7
136:19 [a]Num 21:21-24
136:20 [a]Num 21:33-35

Psalm 136 Punctuated by the refrain exalting the Lord's steadfast love (Heb., *hesed*; see note on Hos. 2:19), this hymn opens with a call to praise (vv. 1–3) because of God's great deeds in nature (vv. 4–9), His gracious actions in the history of Israel (vv. 10–22), and His mercy toward all (vv. 23–25), and closes with another call to praise (v. 26). This psalm was probably used antiphonally in Temple worship. In Jewish liturgy it is called "the Great Hallel," recited at the Passover meal after the "Lesser Hallel." See note on Ps. 113.

136:21 [a]Josh 12:1
21 And [a]gave their land as a heritage,
For His lovingkindness is everlasting,
136:22 [a]Ps 105:6; Is 41:8; 44:1; 45:4
22 Even a heritage to Israel His [a]servant,
For His lovingkindness is everlasting.
136:23 [a]Ps 9:12; 103:14; 106:45
23 Who [a]remembered us in our low estate,
For His lovingkindness is everlasting,
136:24 [a]Judg 6:9; Neh 9:28; Ps 107:2
24 And has [a]rescued us from our adversaries,
For His lovingkindness is everlasting;
136:25 [a]Ps 104:27; 145:15
25 Who [a]gives food to all flesh,
For His lovingkindness is everlasting.
136:26 [a]Gen 24:3,7; 2 Chr 36:23; Ezra 1:2; 5:11; Neh 1:4
26 Give thanks to the [a]God of heaven,
For His lovingkindness is everlasting.

*137:1-9 *137:1 [a]Ezek 1:1,3 [b]Neh 1:4
137 By the [a]rivers of Babylon,
There we sat down and [b]wept,
When we remembered Zion.
137:2 [a]Lev 23:40; Is 44:4 [b]Job 30:31; Is 24:8; Ezek 26:13
2 Upon the [a]willows in the midst of it
We [b]hung our harps.
137:3 [a]Ps 80:6 [b]Is 49:17
3 For there our captors [a]demanded of us songs,
And [b]our tormentors mirth, *saying,*
"Sing us one of the songs of Zion."
137:4 [a]2 Chr 29:27; Neh 12:46
4 How can we sing [a]the LORD'S song
In a foreign land?
137:5 [a]Is 65:11
5 If I [a]forget you,
O Jerusalem,
May my right hand forget *her skill.*
137:6 [a]Job 29:10; Ps 22:15; Ezek 3:26 [b]Neh 2:3
6 May my [a]tongue cleave to the roof of my mouth
If I do not remember you,
If I do not [b]exalt Jerusalem
Above my chief joy.
*137:7 [a]Ps 83:4-8; Is 34:5,6; Jer 49:7-22; Lam 4:21; Ezek 25:12-14; 35:2; Amos 1:11; Obad 10-14 [b]Ps 74:7; Hab 3:13
7 Remember, O LORD, against the sons of [a]Edom
The day of Jerusalem,
Who said, "Raze it, raze it
[b]To its very foundation."
*137:8 [a]Is 13:1-22; 47:1-15; Jer 25:12; 50:1-46; 51:1-64 [b]Jer 50:15; 51:24,35,36,49; Rev 18:6
8 O daughter of Babylon, you [a]devastated one,
How blessed will be the one who [b]repays you
With the recompense with which you have repaid us.
137:9 [a]2 Kin 8:12; Is 13:16; Hos 13:16; Nah 3:10
9 How blessed will be the one who seizes and [a]dashes your little ones
Against the rock.

A Psalm of David.

*138:1-8 *138:1 [a]Ps 111:1 [b]Ps 95:3; 96:4; 97:7
138 [a]I will give You thanks with all my heart;
I will sing praises to You before the [b]gods.
138:2 [a]1 Kin 8:29; Ps 5:7; 28:2 [b]Ps 140:13 [c]Is 42:21
2 I will bow down [a]toward Your holy temple
And [b]give thanks to Your name for Your lovingkindness and Your truth;
For You have [c]magnified Your word according to all Your name.
138:3 [a]Ps 118:5
3 On the day I [a]called, You answered me;

Psalm 137 In this Song of the Exiles, the psalmist mourns the plight of captive Jews (vv. 1–4), expresses his love for Jerusalem (vv. 5–6), and imprecates against Israel's enemies (vv. 7–9).

137:1 *the rivers of Babylon.* The Euphrates and its tributaries, the Chebar (Ezek. 1:1), and numerous canals of the area.

137:2–3 Though their Babylonian captors taunted them to sing *songs of Zion,* the Israelites in their grief hung their *harps* on the trees.

137:7 For details of Edom's crimes against Jerusalem, see note on Obad. 11–14.

137:8–9 The stern law of retaliation demanded that Babylon be treated as she had treated Jerusalem (including killing children).

Psalm 138 In this thanksgiving psalm, the psalmist praises God for answered prayer (vv. 1–3), for His plan for the world (vv. 4–6), and for His purposes for himself (vv. 7–8).

138:1 *gods.* Likely a reference to pagan idols, whose supposed might the psalmist challenges.

138:2 *word.* God's answer to the psalmist's prayer surpassed all that he had previously known His name to signify.

You made me bold with
[b]strength in my soul.

4 [a]All the kings of the earth
will give thanks to You,
O LORD,
When they have heard the
words of Your mouth.
5 And they will [a]sing of the
ways of the LORD,
For [b]great is the glory of
the LORD.
6 For [a]though the LORD is
exalted,
Yet He [b]regards the lowly,
But the [c]haughty He
knows from afar.

7 Though I [a]walk in the
midst of trouble, You
will [b]revive me;
You will [c]stretch forth
Your hand against the
wrath of my enemies,
And Your right hand will
[d]save me.
8 The LORD will [a]accomplish
what concerns me;
Your [b]lovingkindness,
O LORD, is everlasting;
[c]Do not forsake the
[d]works of Your hands.

For the choir director.
A Psalm of David.

139 O Lord, You have
[a]searched me and
known *me.*
2 You [a]know when I sit
down and when I rise
up;
You [b]understand my
thought from afar.
3 You [a]scrutinize my path
and my lying down,
And are intimately
acquainted with all my
ways.
4 Even before there is a word
on my tongue,
Behold, O LORD, You
[a]know it all.
5 You have [a]enclosed me
behind and before,
And [b]laid Your hand
upon me.
6 *Such* [a]knowledge is [b]too
wonderful for me;
It is *too* high, I cannot
attain to it.

7 [a]Where can I go from
Your Spirit?
Or where can I flee from
Your presence?
8 [a]If I ascend to heaven,
You are there;
If I make my bed in Sheol,
behold, [b]You are there.
9 If I take the wings of the
dawn,
If I dwell in the remotest
part of the sea,
10 Even there Your hand will
[a]lead me,
And Your right hand will
lay hold of me.
11 If I say, "Surely the
[a]darkness will
overwhelm me,
And the light around me
will be night,"
12 Even the [a]darkness is not
dark to You,
And the night is as bright
as the day.
[b]Darkness and light are
alike *to You.*

138:3 [b]Ps 28:7; 46:1
*138:4 [a]Ps 72:11; 102:15
138:5 [a]Ps 145:7 [b]Ps 21:5
138:6 [a]Ps 113:4-7 [b]Prov 3:34; Is 57:15; Luke 1:48; James 4:6; 1 Pet 5:5 [c]Ps 40:4; 101:5
138:7 [a]Ps 23:4; 143:11 [b]Ezra 9:8,9; Ps 71:20; Is 57:15 [c]Ex 7:5; 15:12; Is 5:25; Jer 51:25; Ezek 6:14; 25:13 [d]Ps 20:6; 60:5
*138:8 [a]Ps 57:2; Phil 1:6 [b]Ps 136:1 [c]Job 10:8; Ps 27:9; 71:9; 119:8 [d]Job 10:3; 14:15; Ps 100:3
*139:1-24 *139:1 [a]Ps 17:3; 44:21; Jer 12:3
139:2 [a]2 Kin 19:27 [b]Ps 94:11; Is 66:18; Matt 9:4
139:3 [a]Job 14:16; 31:4
139:4 [a]Heb 4:13
139:5 [a]Ps 34:7; 125:2 [b]Job 9:33
*139:6 [a]Rom 11:33 [b]Job 42:3
139:7 [a]Jer 23:24
*139:8 [a]Amos 9:2-4 [b]Job 26:6; Prov 15:11
*139:9
139:10 [a]Ps 23:2,3
139:11 [a]Job 22:13
*139:12 [a]Job 34:22; Dan 2:22 [b]1 John 1:5

138:4 A prayer that will not be fully answered until the millennial reign of Christ. See note on 72:8.

138:8 The psalmist expresses confidence in the will of God, whose *lovingkindness* (steadfast, faithful love) is forever.

Psalm 139 This psalm focuses on four great attributes of God: His knowledge of all things (vv. 1–6), His presence everywhere (vv. 7–12), His power in the formation of man (vv. 13–18), and His holiness, which destroys evil men and searches the believer's heart (vv. 19–24).

139:1 *searched* (also in v. 23). Used of the careful scrutiny involved in mining operations (cf. Job 28:3) and in exploring a country (cf. Judg. 18:2).

139:5 *enclosed.* This may mean that there is no escape from God's omniscience, or it may signify His knowledge protecting us.

139:6 *too wonderful.* God's omniscience surpasses human ability to comprehend it.

139:8 *Sheol.* Even the abode of the dead is not apart from God's omnipresence (cf. Rev. 14:10). On Sheol, see note on Gen. 37:35.

139:9 There is no escape from God's presence even if one could fly from east (*dawn*) to west (farthest part of the Mediterranean *sea*).

139:12 God's all-seeing eyes can penetrate even the *darkness.*

13 For You [a]formed my
inward parts;
You [b]wove me in my
mother's womb.
14 I will give thanks to You,
for I am fearfully and
wonderfully made;
[a]Wonderful are Your
works,
And my soul knows it very
well.
15 My [a]frame was not
hidden from You,
When I was made in
secret,
And skillfully wrought in
the [b]depths of the
earth;
16 Your [a]eyes have seen my
unformed substance;
And in [b]Your book were
all written
The [c]days that were
ordained *for me,*
When as yet there was not
one of them.
17 How precious also are Your
[a]thoughts to me,
O God!
How vast is the sum of
them!
18 If I should count them,
they would
[a]outnumber the sand.
When [b]I awake, I am still
with You.
19 O that You would [a]slay
the wicked, O God;
[b]Depart from me,
therefore, [c]men of
bloodshed.
20 For they [a]speak against
You wickedly,
And Your enemies [b]take
Your name in vain.
21 Do I not [a]hate those who
hate You, O LORD?
And do I not [b]loathe
those who rise up
against You?
22 I hate them with the
utmost hatred;
They have become my
enemies.
23 [a]Search me, O God, and
know my heart;
[b]Try me and know my
anxious thoughts;
24 And see if there be any
[a]hurtful way in me,
And [b]lead me in the
[c]everlasting way.

For the choir director.
A Psalm of David.

140 [a]Rescue me,
O LORD, from evil men;
Preserve me from [b]violent
men
2 Who [a]devise evil things
in *their* hearts;
They [b]continually stir up
wars.
3 They [a]sharpen their
tongues as a serpent;
[b]Poison of a viper is
under their lips. Selah.
4 [a]Keep me, O LORD, from
the hands of the wicked;
[b]Preserve me from violent
men
Who have purposed to
[c]trip up my feet.
5 The proud have [a]hidden a
trap for me, and cords;
They have spread a [b]net
by the wayside;
They have set [c]snares for
me. Selah.

139:13 *formed,* meaning to acquire by creation (Gen. 14:19; Deut. 32:6).

139:15 *My frame.* I.e., my bones or skeleton. *in the depths of the earth.* An allusion to the womb, as mysterious as the netherworld.

139:16 The *unformed substance* refers to the embryo. The last part of the verse means that the days of David's life were written in God's book, affirming God's prior knowledge and plan of everything in David's life.

139:19–20 *men of bloodshed.* I.e., violent, murderous men. They also took the name of the Lord in vain.

139:24 *everlasting way.* Stands in contrast to the way of the wicked, who will perish.

Psalm 140 This imprecatory psalm contains the cry of the psalmist for relief (vv. 1–7) and retribution (vv. 8–11), and the confidence of the psalmist that God will answer (vv. 12–13).

140:3 *viper.* The Egyptian cobra, one of the most poisonous snakes.

6 I [a]said to the LORD, "You
are my God;
[b]Give ear, O LORD, to the
[c]voice of my
supplications.
7 "O GOD the Lord, [a]the
strength of my
salvation,
You have [b]covered my
head in the day of
battle.
8 "Do not grant, O LORD, the
[a]desires of the wicked;
Do not promote [b]his *evil*
device, *that* they *not* be
exalted. Selah.
9 "As for the head of those
who surround me,
May the [a]mischief of their
lips cover them.
10 "May [a]burning coals fall
upon them;
May they be [b]cast into
the fire,
Into deep pits from which
they [c]cannot rise.
11 "May a slanderer not be
established in the earth;
[a]May evil hunt the
violent man speedily."
12 I know that the LORD will
[a]maintain the cause of
the afflicted
And [b]justice for the poor.
13 Surely the [a]righteous will
give thanks to Your
name;
The [b]upright will dwell in
Your presence.

A Psalm of David.

141 O Lord, I call upon
You; [a]hasten to me!
[b]Give ear to my voice
when I call to You!
2 May my prayer be counted
as [a]incense before You;
The [b]lifting up of my
hands as the [c]evening
offering.
3 Set a [a]guard, O LORD, over
my mouth;
Keep watch over the
[b]door of my lips.
4 [a]Do not incline my heart
to any evil thing,
To practice deeds of
wickedness
With men who [b]do
iniquity;
And [c]do not let me eat of
their delicacies.
5 Let the [a]righteous smite
me in kindness and
reprove me;
It is [b]oil upon the head;
Do not let my head refuse
it,
For still my prayer [c]is
against their wicked
deeds.
6 Their judges are [a]thrown
down by the sides of the
rock,
And they hear my words,
for they are pleasant.
7 As when one [a]plows and
breaks open the earth,
Our [b]bones have been
scattered at the [c]mouth
of Sheol.
8 For my [a]eyes are toward
You, O GOD, the Lord;
In You I [b]take refuge;
[c]do not leave me
defenseless.
9 Keep me from the [a]jaws
of the trap which they
have set for me,
And from the [b]snares of
those who do iniquity.
10 Let the wicked [a]fall into
their own nets,
While I pass by [b]safely.

140:6 [a]Ps 16:2; 31:14 [b]Ps 143:1 [c]Ps 116:1; 130:2
140:7 [a]Ps 28:8; 118:14 [b]Ps 144:10
140:8 [a]Ps 112:10 [b]Esth 9:25; Ps 10:2,3
140:9 [a]Ps 7:16; Prov 18:7
***140:10** [a]Ps 11:6 [b]Ps 21:9; Matt 3:10 [c]Ps 36:12
140:11 [a]Ps 34:21
140:12 [a]1 Kin 8:45,49; Ps 9:4; 18:27; 82:3 [b]Ps 12:5; 35:10
140:13 [a]Ps 97:12 [b]Ps 11:7; 16:11; 17:15
***141:1-10**
141:1 [a]Ps 22:19; 38:22; 70:5 [b]Ps 5:1; 143:1
141:2 [a]Ex 30:8; Luke 1:10; Rev 5:8; 8:3,4
141:2 [b]1 Tim 2:8 [c]Ex 29:39,41; 1 Kin 18:29,36; Dan 9:21
***141:3** [a]Ps 34:13; 39:1; Prov 13:3; 21:23 [b]Mic 7:5
141:4 [a]Ps 119:36 [b]Is 32:6; Hos 6:8; Mal 3:15 [c]Prov 23:6
***141:5** [a]Prov 9:8; 19:25; 25:12; 27:6; Eccl 7:5; Gal 6:1 [b]Ps 23:5; 133:2 [c]Ps 35:14
***141:6** [a]2 Chr 25:12
141:7 [a]Ps 129:3 [b]Ps 53:5 [c]Num 16:32, 33; Ps 88:3-5
141:8 [a]Ps 25:15; 123:2 [b]Ps 2:12; 11:1 [c]Ps 27:9
141:9 [a]Ps 38:12; 64:5; 91:3; 119:110 [b]Ps 140:5
141:10 [a]Ps 7:15; 35:8; 57:6 [b]Ps 124:7

140:10 David asks that the fall of his enemies be complete and irreversible.

Psalm 141 In this lament, David asks the Lord to hear him (vv. 1–2), to keep him from all ill-considered speech and actions (vv. 3–7), and to deliver him from his enemies (vv. 8–10).

141:3–4 David prays for a godly separation from the words, thoughts, practices, and fellowship (*do not let me eat of their delicacies*) of the ungodly.

141:5 David welcomes reproof from the godly lest he be tempted to compromise with evil.

141:6–7 When the leaders (*judges*) of the ungodly are judged and their *bones have been scattered,* then the ungodly will listen to David.

142:title +1 Sam 22:1; 24:3

Maskil of David, when he was +in the cave.
A Prayer.

*142:1-7 142:1 a Ps 77:1 b Ps 30:8

142 I [a]cry aloud with my voice to the LORD;
I [b]make supplication with my voice to the LORD.

142:2 a Ps 102: title b Ps 77:2

2 I [a]pour out my complaint before Him;
I declare my [b]trouble before Him.

142:3 a Ps 77:3; 143:4 b Ps 140:5

3 When [a]my spirit was overwhelmed within me,
You knew my path.
In the way where I walk
They have [b]hidden a trap for me.

*142:4 a Ps 31:11; 88:8,18 b Job 11:20; Jer 25:35 c Jer 30:17

4 Look to the right and see;
For there is [a]no one who regards me;
There is no [b]escape for me;
[c]No one cares for my soul.

142:5 a Ps 91:2,9 b Ps 16:5; 73:26 c Ps 27:13

5 I cried out to You, O LORD;
I said, "You are [a]my refuge,
My [b]portion in the [c]land of the living.

142:6 a Ps 17:1 b Ps 79:8; 116:6 c Ps 18:17

6"[a]Give heed to my cry,
For I am [b]brought very low;
Deliver me from my persecutors,
For they are too [c]strong for me.

*142:7 a Ps 143:11; 146:7 b Ps 13:6

7"[a]Bring my soul out of prison,
So that I may give thanks to Your name;
The righteous will surround me,
For You will [b]deal bountifully with me."

A Psalm of David.

*143:1-12 143:1 a Ps 140:6 b Ps 89:1,2 c Ps 71:2

143 Hear my prayer, O LORD,
[a]Give ear to my supplications!
Answer me in Your [b]faithfulness, in Your [c]righteousness!

143:2 a Job 14:3; 22:4 b 1 Kin 8:46; Job 4:17; 9:2; 25:4; Ps 130:3; Eccl 7:20; Rom 3:10,20; Gal 2:16

2 And [a]do not enter into judgment with Your servant,
For in Your sight [b]no man living is righteous.

143:3 a Ps 44:25 b Ps 88:6; Lam 3:6

3 For the enemy has persecuted my soul;
He has crushed my life [a]to the ground;
He [b]has made me dwell in dark places, like those who have long been dead.

143:4 a Ps 77:3; 142:3 b Lam 3:11

4 Therefore [a]my spirit is overwhelmed within me;
My heart is [b]appalled within me.

143:5 a Ps 77:5,10,11 b Ps 77:12 c Ps 105:2

5 I [a]remember the days of old;
I [b]meditate on all Your doings;
I [c]muse on the work of Your hands.

*143:6 a Job 11:13; Ps 88:9 b Ps 42:2; 63:1

6 I [a]stretch out my hands to You;
My [b]soul *longs* for You, as a parched land. Selah.

143:7 a Ps 69:17 b Ps 73:26; 84:2; Jer 8:18; Lam 1:22 c Ps 27:9; 69:17; 102:2 d Ps 28:1; 88:4

7 [a]Answer me quickly, O LORD, my [b]spirit fails;
[c]Do not hide Your face from me,
Or I will become like [d]those who go down to the pit.

143:8 a Ps 90:14 b Ps 46:5

8 Let me hear Your [a]lovingkindness [b]in the morning;

Psalm 142 The psalm consists of David's cry to the Lord (vv. 1–2), his complaint that his foes seek to kill him and that no one cares (vv. 3–4), and his confidence in the Lord for deliverance (vv. 5–7). *Maskil.* See note on Ps. 32. *cave.* Perhaps that of Adullam (1 Sam. 22) or En-gedi (1 Sam. 24). This is the last of eight psalms from the period of David's flight from Saul (the others being Pss. 34, 52, 54, 56, 57, 59, 63). *A Prayer.* See note on Ps. 17.

142:4 *to the right,* where normally someone would be standing to guard him.

142:7 *prison.* Not a jail, but the confinement and restriction involved in hiding from Saul.

Psalm 143 Here David appeals for mercy (vv. 1–2), laments his present distress (vv. 3–4), longs for blessings like those of the past (vv. 5–6), and prays for deliverance, guidance, and vindication (vv. 7–12). A penitential psalm. See note on Ps. 6.

143:6 *stretch out my hands* in prayer.

143:8 [c]Ps 25:2 [d]Ps 27:11; 32:8; 86:11 [e]Ps 25:1; 86:4
For I trust [c]in You;
Teach me the [d]way in which I should walk;
For to You I [e]lift up my soul.

143:9 [a]Ps 31:15; 59:1
9 [a]Deliver me, O LORD, from my enemies;
I take refuge in You.

143:10 [a]Ps 25:4,5; 119:12 [b]Neh 9:20 [c]Ps 23:3
10 [a]Teach me to do Your will,
For You are my God;
Let [b]Your good Spirit [c]lead me on level ground.

*143:11 [a]Ps 25:11 [b]Ps 119:25 [c]Ps 31:1; 71:2
11 [a]For the sake of Your name, O LORD, [b]revive me.
[c]In Your righteousness bring my soul out of trouble.

143:12 [a]Ps 54:5 [b]Ps 52:5 [c]Ps 116:16
12 And in Your lovingkindness, [a]cut off my enemies
And [b]destroy all those who afflict my soul,
For [c]I am Your servant.

A Psalm of David.

*144:1-15 144:1 [a]Ps 18:2 [b]2 Sam 22:35; Ps 18:34
144 Blessed be the LORD, [a]my rock,
Who [b]trains my hands for war,
And my fingers for battle;

144:2 [a]Ps 18:2; 91:2 [b]Ps 59:9 [c]Ps 3:3; 28:7; 84:9 [d]Ps 18:39
2 My lovingkindness and [a]my fortress,
My [b]stronghold and my deliverer,
My [c]shield and He in whom I take refuge,
Who [d]subdues my people under me.

144:3 [a]Job 7:17; Ps 8:4; Heb 2:6
3 O LORD, [a]what is man, that You take knowledge of him?
Or the son of man, that You think of him?

144:4 [a]Ps 39:11
4 [a]Man is like a mere breath;
His [b]days are like a passing shadow.

144:4 [b]Job 8:9; 14:2; Ps 102:11; 109:23
144:5 [a]Ps 18:9 [b]Is 64:1 [c]Ps 104:32
5 [a]Bow Your heavens, O LORD, and [b]come down;
[c]Touch the mountains, that they may smoke.

144:6 [a]Ps 18:14 [b]Ps 7:13; 58:7; Hab 3:11; Zech 9:14
6 Flash forth [a]lightning and scatter them;
Send out Your [b]arrows and confuse them.

144:7 [a]Ps 18:16 [b]Ps 69:1,14 [c]Ps 18:44; 54:3
7 Stretch forth Your hand [a]from on high;
Rescue me and [b]deliver me out of great waters,
Out of the hand of [c]aliens

*144:8 [a]Ps 12:2; 41:6 [b]Gen 14:22; Deut 32:40; Ps 106:26; Is 44:20
8 Whose mouths [a]speak deceit,
And whose [b]right hand is a right hand of falsehood.

144:9 [a]Ps 33:3; 40:3 [b]Ps 33:2
9 I will sing a [a]new song to You, O God;
Upon a [b]harp of ten strings I will sing praises to You,

144:10 [a]Ps 18:50 [b]2 Sam 18:7; Ps 140:7
10 Who [a]gives salvation to kings,
Who [b]rescues David His servant from the evil sword.

144:11 [a]Ps 18:44; 54:3 [b]Ps 12:2; 41:6 [c]Gen 14:22; Deut 32:40; Ps 106:26; Is 44:20
11 Rescue me and deliver me out of the hand of [a]aliens,
Whose mouth [b]speaks deceit
And whose [c]right hand is a right hand of falsehood.

*144:12 [a]Ps 92:12-14; 128:3 [b]Song 4:4; 7:4
12 Let our sons in their youth be as [a]grown-up plants,
And our daughters as [b]corner pillars fashioned as for a palace;

144:13 [a]Prov 3:9,10
13 Let our [a]garners be full, furnishing every kind of produce,

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143:11-12 David prays that the Lord would *revive* him (i.e., preserve his life) on the basis of God's *name,* His *righteousness,* and His *lovingkindness.* See note on Hos. 2:19.

Psalm 144 This royal song may be outlined as follows: praise for past victories (vv. 1–4), petition for present deliverance (vv. 5–11), a picture of future blessings (vv. 12–15).

144:8 David's enemies affirmed fidelity by raising or offering their *right hand* but practiced treachery.

144:12–15 This picture of peace and prosperity involved vigorous sons, dependable daughters, full barns, healthy animals, and God's presence.

And our flocks bring forth
thousands and ten
thousands in our fields;
14 Let our [a]cattle bear
Without [b]mishap and
without [c]loss,
Let there be no [d]outcry in
our streets!
15 How blessed are the people
who are so situated;
How [a]blessed are the
people whose God is the
LORD!

A Psalm of Praise, of David.

145 I will [a]extol You,
[b]my God, O King,
And I will [c]bless Your
name forever and ever.
2 Every day I will bless You,
And I will [a]praise Your
name forever and ever.
3 [a]Great is the LORD, and
highly to be praised,
And His [b]greatness is
unsearchable.
4 One [a]generation shall
praise Your works to
another,
And shall declare Your
mighty acts.
5 On the [a]glorious splendor
of Your majesty
And [b]on Your wonderful
works, I will meditate.
6 Men shall speak of the
power of Your
[a]awesome acts,
And I will [b]tell of Your
greatness.
7 They shall eagerly utter the
memory of Your
[a]abundant goodness
And shall [b]shout joyfully
of Your righteousness.
8 The LORD is [a]gracious and
merciful;
Slow to anger and great in
lovingkindness.
9 The LORD is [a]good to all,
And His [b]mercies are over
all His works.
10 [a]All Your works shall give
thanks to You, O LORD,
And Your [b]godly ones
shall bless You.
11 They shall speak of the
[a]glory of Your
kingdom
And talk of Your power;
12 To [a]make known to the
sons of men Your
mighty acts
And the [b]glory of the
majesty of Your
kingdom.
13 Your kingdom is an
[a]everlasting kingdom,
And Your dominion
endures throughout all
generations.
14 The LORD [a]sustains all who
fall
And [b]raises up all who are
bowed down.
15 The eyes of all look to You,
And You [a]give them their
food in due time.
16 You [a]open Your hand
And satisfy the desire of
every living thing.
17 The LORD is [a]righteous in
all His ways
And kind in all His deeds.
18 The LORD is [a]near to all
who call upon Him,
To all who call upon Him
[b]in truth.
19 He will [a]fulfill the desire
of those who fear Him;
He will also [b]hear their
cry and will save them.
20 The LORD [a]keeps all who
love Him,
But all the [b]wicked He
will destroy.
21 My [a]mouth will speak the
praise of the LORD,

144:14 [a]Prov 14:4 [b]2 Kin 25:10, 11 [c]Amos 5:3 [d]Is 24:11; Jer 14:2
144:15 [a]Ps 33:12
*145:1-21 145:1 [a]Ps 30:1; 66:17 [b]Ps 5:2 [c]Ps 34:1
145:2 [a]Ps 71:6
145:3 [a]Ps 48:1; 86:10; 147:5 [b]Job 5:9; 9:10; 11:7; Is 40:28; Rom 11:33
145:4 [a]Ps 22:30,31; Is 38:19
145:5 [a]Ps 145:12 [b]Ps 119:27
145:6 [a]Deut 10:21; Ps 66:3; 106:22 [b]Deut 32:3
145:7 [a]Ps 31:19; Is 63:7 [b]Ps 51:14
145:8 [a]Ex 34:6; Num 14:18; Ps 86:5, 15; 103:8
145:9 [a]Ps 100:5; 136:1; Jer 33:11; Nah 1:7; Matt 19:17; Mark 10:18 [b]Ps 145:15
145:10 [a]Ps 19:1; 103:22 [b]Ps 68:26
145:11 [a]Jer 14:21
145:12 [a]Ps 105:1 [b]Ps 145:5; Is 2:10,19,21
145:13 [a]Ps 10:16; 29:10; 1 Tim 1:17; 2 Pet 1:11
145:14 [a]Ps 37:24 [b]Ps 146:8
145:15 [a]Ps 104:27; 136:25
145:16 [a]Ps 104:28
145:17 [a]Ps 116:5
145:18 [a]Deut 4:7; Ps 34:18; 119:151 [b]John 4:24
145:19 [a]Ps 21:2; 37:4 [b]Ps 10:17; Prov 15:29; 1 John 5:14
145:20 [a]Ps 31:23; 91:14; 97:10 [b]Ps 9:5; 37:38
145:21 [a]Ps 71:8

Psalm 145 This hymn of praise begins with a vow to praise God (vv. 1–2) for His greatness, about which one generation tells the next (vv. 3–7); it continues with praise for the Lord's attributes (vv. 8–10), His everlasting kingdom (vv. 11–13), His providential mercies (vv. 14–16), and His righteous ways (vv. 17–20); it closes with a renewed resolve to praise the Lord (v. 21). An alphabetic acrostic psalm, each verse beginning with a successive letter of the Hebrew alphabet, except for the letter *nun*, missing between verses 13 and 14 (though found in the LXX and in a text from Qumran, and included in the NIV).

And [b]all flesh will [c]bless
His holy name forever
and ever.

145:21
[b]Ps 65:2; 150:6
[c]Ps 145:1,2

146 Praise the LORD!
[a]Praise the LORD,
O my soul!
2 I will praise the LORD
[a]while I live;
I will [b]sing praises to my
God while I have my
being.
3 [a]Do not trust in princes,
In mortal [b]man, in whom
there is [c]no salvation.
4 His [a]spirit departs, he
[b]returns to the earth;
In that very day his
[c]thoughts perish.
5 How [a]blessed is he whose
help is the God of
Jacob,
Whose [b]hope is in the
LORD his God,
6 Who [a]made heaven and
earth,
The [b]sea and all that is in
them;
Who [c]keeps faith forever;
7 Who [a]executes justice for
the oppressed;
Who [b]gives food to the
hungry.
The LORD [c]sets the
prisoners free.
8 The LORD [a]opens *the eyes*
of the blind;
The LORD [b]raises up those
who are bowed down;
The LORD [c]loves the
righteous;
9 The LORD [a]protects the
strangers;
He [b]supports the
fatherless and the
widow,
But He thwarts [c]the way
of the wicked.
10 The LORD will [a]reign
forever,
Your God, O Zion, to all
generations.
Praise the LORD!

***146:1-10**
146:1
[a]Ps 103:1

146:2
[a]Ps 63:4
[b]Ps 104:33

***146:3**
[a]Ps 118:9
[b]Ps 118:8; Is 2:22
[c]Ps 60:11; 108:12

146:4
[a]Ps 104:29
[b]Eccl 12:7
[c]Ps 33:10; 1 Cor 2:6

146:5
[a]Ps 144:15; Jer 17:7
[b]Ps 71:5

146:6
[a]Ps 115:15; Rev 14:7
[b]Acts 14:15
[c]Ps 117:2

***146:7**
[a]Ps 103:6
[b]Ps 107:9; 145:15
[c]Ps 68:6; Is 61:1

146:8
[a]Matt 9:30; John 9:7
[b]Ps 145:14
[c]Ps 11:7

146:9
[a]Ex 22:21; Lev 19:34
[b]Deut 10:18; Ps 68:5

147 Praise the LORD!
For [a]it is good to sing
praises to our God;
For it is pleasant *and* praise
is [b]becoming.
2 The LORD [a]builds up
Jerusalem;
He [b]gathers the outcasts
of Israel.
3 He heals the
[a]brokenhearted
And [b]binds up their
wounds.
4 He [a]counts the number of
the stars;
He [b]gives names to all of
them.
5 [a]Great is our Lord and
abundant in strength;
His [b]understanding is
infinite.
6 The LORD [a]supports the
afflicted;
He brings down the wicked
to the ground.
7 [a]Sing to the LORD with
thanksgiving;
Sing praises to our God on
the lyre,
8 Who [a]covers the heavens
with clouds,
Who [b]provides rain for
the earth,
Who [c]makes grass to
grow on the mountains.
9 He [a]gives to the beast its
food,

146:9
[c]Ps 147:6

146:10
[a]Ex 15:18; Ps 10:16

***147:1-20**
147:1
[a]Ps 92:1; 135:3
[b]Ps 33:1

***147:2**
[a]Ps 51:18; 102:16
[b]Deut 30:3; Ps 106:47; Is 11:12; 56:8; Ezek 39:28

147:3
[a]Ps 34:18; 51:17; Is 61:1
[b]Job 5:18; Is 30:26; Ezek 34:16

147:4
[a]Gen 15:5
[b]Is 40:26

147:5
[a]Ps 48:1; 145:3
[b]Is 40:28

147:6
[a]Ps 37:24; 146:8,9

147:7
[a]Ps 33:2; 95:1, 2

147:8
[a]Job 26:8
[b]Job 5:10; 38:26; Ps 104:13
[c]Job 38:27; Ps 104:14

147:9
[a]Ps 104:27,28; 145:15

Psalm 146 This first of five joyous hymns of praise that close the Psalter, each beginning and ending with *Praise the LORD* (Heb., *Hallelujah*), opens with a call to praise (vv. 1–5) and lists the causes for praise as the greatness of God (v. 6) and the graciousness of God (vv. 7–10).

146:3 *princes.* Influential people who are in reality *mortal.*

146:7–9 The justice of God not only affects for good the groups of verses 7–9a but also frustrates the wicked (v. 9b).

Psalm 147 This hymn contains three stanzas, each beginning with a call to praise followed by the causes for praise. The first (vv. 1–6) calls for praise because of God's grace to Jerusalem (vv. 2–3) and greatness in creation (vv. 4–6); the second (vv. 7–11) because of His greatness in creation (vv. 8–9) and grace to those who trust Him (vv. 10–11); the third (vv. 12–20) because He preserves Jerusalem (vv. 13–14) and gives His Word to man (vv. 15–20).

147:2–5 The Lord's care for His people (vv. 2–3) is guaranteed by His omnipotence (vv. 4–5).

And to the [b]young ravens which cry.
10 He does not delight in the strength of the [a]horse;
He [b]does not take pleasure in the legs of a man.
11 The LORD [a]favors those who fear Him,
[b]Those who wait for His lovingkindness.

12 Praise the LORD,
O Jerusalem!
Praise your God, O Zion!
13 For He has strengthened the [a]bars of your gates;
He has [b]blessed your sons within you.
14 He [a]makes peace in your borders;
He [b]satisfies you with [c]the finest of the wheat.
15 He sends forth His [a]command to the earth;
His [b]word runs very swiftly.
16 He gives [a]snow like wool;
He scatters the [b]frost like ashes.
17 He casts forth His [a]ice as fragments;
Who can stand before His [b]cold?
18 He [a]sends forth His word and melts them;
He [b]causes His wind to blow and the waters to flow.
19 He [a]declares His words to Jacob,
His [b]statutes and His ordinances to Israel.
20 He [a]has not dealt thus with any nation;
And as for His ordinances, they have [b]not known them.
Praise the LORD!

147:9 [b]Job 38:41; Matt 6:26
***147:10** [a]Ps 33:17 [b]1 Sam 16:7
147:11 [a]Ps 149:4 [b]Ps 33:18
147:13 [a]Neh 3:3; 7:3 [b]Ps 37:26
147:14 [a]Ps 29:11; Is 54:13; 60:17, 18 [b]Ps 132:15 [c]Deut 32:14; Ps 81:16
***147:15** [a]Job 37:12; Ps 148:5 [b]Ps 104:4
147:16 [a]Job 37:6; Ps 148:8 [b]Job 38:29
147:17 [a]Job 37:10 [b]Job 37:9
147:18 [a]Ps 33:9; 107:20; 147:15 [b]Ps 107:25
147:19 [a]Deut 33:3,4 [b]Mal 4:4
147:20 [a]Deut 4:7,8, 32-34; Rom 3:1,2 [b]Ps 79:6; Jer 10:25

148 Praise the LORD!
Praise the LORD [a]from the heavens;
Praise Him [b]in the heights!
2 Praise Him, [a]all His angels;
Praise Him, [b]all His hosts!
3 Praise Him, sun and moon;
Praise Him, all stars of light!
4 Praise Him, [a]highest heavens,
And the [b]waters that are above the heavens!
5 Let them praise the name of the LORD,
For [a]He commanded and they were created.
6 He has also [a]established them forever and ever;
He has made a [b]decree which will not pass away.

7 Praise the LORD from the earth,
[a]Sea monsters and all [b]deeps;
8 [a]Fire and hail, [b]snow and [c]clouds;
[d]Stormy wind, [e]fulfilling His word;
9 [a]Mountains and all hills;
Fruit [b]trees and all cedars;
10 [a]Beasts and all cattle;
[b]Creeping things and winged fowl;
11 [a]Kings of the earth and all peoples;
Princes and all judges of the earth;
12 Both young men and virgins;
Old men and children.

13 Let them praise the name of the LORD,
For His [a]name alone is exalted;

***148:1-14**
148:1 [a]Ps 69:34 [b]Job 16:19; Ps 102:19; Matt 21:9
***148:2** [a]Ps 103:20 [b]Ps 103:21
***148:4** [a]Deut 10:14; 1 Kin 8:27; Neh 9:6; Ps 68:33 [b]Gen 1:7
148:5 [a]Gen 1:1; Ps 33:6,9
148:6 [a]Ps 89:37; Jer 31:35,36; 33:20,25 [b]Job 38:33
148:7 [a]Gen 1:21; Ps 74:13 [b]Gen 1:2; Deut 33:13; Hab 3:10
148:8 [a]Ps 18:12 [b]Ps 147:16 [c]Ps 135:7 [d]Ps 107:25 [e]Job 37:12; Ps 103:20
148:9 [a]Is 44:23; 49:13 [b]Is 55:12
148:10 [a]Is 43:20 [b]Hos 2:18
148:11 [a]Ps 102:15
148:13 [a]Is 12:4

147:10–11 The Lord does not take delight in physical strength but in reverential trust. On *fear,* see note on 103:11; on *lovingkindness,* see Hos. 2:19.

147:15–20 His Word commands the forces of nature (vv. 15–18), but particularly communicated His laws to Israel, thus distinguishing her from all other nations (vv. 19–20).

Psalm 148 The psalmist calls on the heavens (vv. 1–6) and the earth (vv. 7–14) to praise the Lord.

148:2 *hosts.* Apparently a reference to angels.

148:4 *highest heavens.* Plurality of heavens may be hinted at (cf. 2 Cor. 12:2).

148:13 b Ps 8:1; 113:4

*148:14 a 1 Sam 2:1; Ps 75:10 b Deut 10:21; Ps 109:1; Jer 17:14 c Lev 10:3; Eph 2:17

His [b]glory is above earth and heaven.
14 And He has [a]lifted up a horn for His people,
[b]Praise for all His godly ones;
Even for the sons of Israel, a people [c]near to Him.
Praise the LORD!

*149:1-9 149:1 a Ps 33:3 b Ps 35:18; 89:5

149 Praise the LORD!
Sing to the LORD a [a]new song,
And His praise [b]in the congregation of the godly ones.

149:2 a Ps 95:6 b Judg 8:23; Ps 47:6; Zech 9:9

2 Let Israel be glad in [a]his Maker;
Let the sons of Zion rejoice in their [b]King.

*149:3 a 2 Sam 6:14; Ps 150:4 b Ex 15:20; Ps 81:2

3 Let them praise His name with [a]dancing;
Let them sing praises to Him with [b]timbrel and lyre.

149:4 a Job 36:11; Ps 16:11; 35:27; 147:11 b Ps 132:16; Is 61:3

4 For the LORD [a]takes pleasure in His people;
He will [b]beautify the afflicted ones with salvation.

149:5 a Ps 132:16 b Job 35:10; Ps 42:8

5 Let the [a]godly ones exult in glory;
Let them [b]sing for joy on their beds.

*149:6 a Ps 66:17 b Heb 4:12 c Neh 4:17

6 *Let* the [a]high praises of God *be* in their mouth,
And a [b]two-edged [c]sword in their hand,

149:7 a Ezek 25:17; Mic 5:15

7 To [a]execute vengeance on the nations
And punishment on the peoples,

149:8 a Job 36:8 b Nah 3:10

8 To bind their kings [a]with chains
And their [b]nobles with fetters of iron,

149:9 a Deut 7:12; Ezek 28:26 b Ps 112:9; 148:14

9 To [a]execute on them the judgment written;
This is an [b]honor for all His godly ones.
Praise the LORD!

*150:1-6 *150:1 a Ps 73:17; 102:19 b Ps 19:1

150 Praise the LORD!
Praise God in His [a]sanctuary;
Praise Him in His mighty [b]expanse.

150:2 a Ps 145:12 b Deut 3:24; Ps 145:3

2 Praise Him for His [a]mighty deeds;
Praise Him according to His excellent [b]greatness.

150:3 a Ps 98:6 b Ps 33:2

3 Praise Him with [a]trumpet sound;
Praise Him with [b]harp and lyre.

150:4 a Ps 149:3 b Ps 45:8; Is 38:20 c Gen 4:21; Job 21:12

4 Praise Him with [a]timbrel and dancing;
Praise Him with [b]stringed instruments and [c]pipe.

150:5 a 2 Sam 6:5; 1 Chr 13:8; 15:16; Ezra 3:10; Neh 12:27

5 Praise Him with loud [a]cymbals;
Praise Him with resounding cymbals.

*150:6 a Ps 103:22; 145:21

6 Let [a]everything that has breath praise the LORD.
Praise the LORD!

148:14 *horn.* Strength.

Psalm 149 This hymn is a summons to praise (vv. 1–4) and a song of triumph (vv. 5–9).

149:3 *dancing.* In the OT, whirling motion done by a single individual or by a large group, not by couples (cf. 2 Sam. 6:16).

149:6–9 These verses look forward to the subjugation of the nations at the establishment of Christ's millennial kingdom. See notes on Isa. 54:11–17 and Mic. 5:4–15.

Psalm 150 In this final doxology, the psalmist calls for praise in God's sanctuary (v. 1) because of His deeds and His greatness (v. 2), with all kinds of musical instruments (vv. 3–5), and by everything that has breath (v. 6).

150:1 *His sanctuary.* Likely a reference to heaven, God's dwelling.

150:3–5 Israel's music was apparently loud and rhythmic, produced primarily by percussion and stringed instruments. *trumpet.* Shofar, or ram's horn. The *harp* and *lyre* were larger and smaller portable harps, which varied in size and number of strings. *timbrel.* Tambourine. *stringed instruments.* A general term. *pipe.* Flutelike instruments. *cymbals.* Of brass or silver; apparently there were larger, louder ones and smaller, higher-pitched ones.

150:6 A climactic conclusion to the Psalms, urging *everything* to praise the Lord.

PROVERBS

INTRODUCTION

AUTHORS: Solomon and Others DATES: 950–700 B.C.

Authorship According to 1 Kings 4:32, Solomon spoke 3,000 proverbs and 1,005 songs. He wrote most of the collection of proverbs in this book. The section 1:1–9:18 is ascribed to him as are the sections 10:1–22:16 and 25:1–29:27, although the proverbs in the latter section were selected from Solomon's collection by King Hezekiah's committee (25:1). We know nothing of Agur, author of chap. 30, or of Lemuel, author of chap. 31.

Characteristics The Hebrew term for proverb means "a comparison," and it came to be used for any sage or moralistic pronouncement (cf. Ezek. 18:2; Ps. 49:4). Many proverbs are condensed parables. The sayings in this book form a library of instruction on how to live a godly life here on earth and how to be assured of reward in the life to come. Thus these proverbs are not so much popular sayings as they are a distillation of wisdom from those who knew the law of God.

This type of literature goes back in written form to about 2700 B.C. in Egypt. The section 22:17–24:34 is similar to the proverbs of an Egyptian writer, Amenemop, who apparently antedated Solomon.

Contents Though the theme running throughout the book is wisdom for living, the specific teachings include instruction on folly, sin, goodness, wealth, poverty, the tongue, pride, humility, justice, vengeance, strife, gluttony, love, lust, laziness, friends, the family, life, and death. Almost every facet of human relationships is mentioned, and the teaching of the book is applicable to all people everywhere.

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Borrowing—6:1-5; 20:16; 22:7, 26-27
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Death and Sheol—5:5; 7:27; 8:36; 9:18; 11:17; 14:32; 15:11, 24; 23:14; 30:16
Discipline—1:2-3; 5:23; 10:17; 12:1; 13:18, 24; 19:18; 23:13; 29:15, 17
Drinking and Drunkenness—20:1; 23:31; 31:4
Enemies—16:7; 24:17; 25:21; 27:6
Family Life—5:15-19; 6:20; 13:1; 14:1; 22:6; 23:24-25; 29:15, 17; 31:10-31
Fear—1:7; 9:10; 14:16; 15:16; 29:25
Food—10:3; 12:11; 23:20-21; 25:16; 30:8
Fools—10:18; 12:15; 14:16; 15:5; 26:3-5
Gossip—16:28; 20:19; 25:20
Love—8:17; 10:12; 15:17; 27:5
Poor —14:31; 19:1, 17; 22:2; 30:8
Pride— 6:17; 11:2; 16:5, 18; 21:4; 29:3
Riches—10:15; 11:4; 18:11; 23:5; 28:20
Sin—14:9, 34; 16:4 20:9; 24:9, 20; 28:13
Sleep—3:24; 4:16; 20:13; 31:15
Sluggard—6:6-11; 12:27; 22:13
Ways— 2:8; 13:15; 14:12; 16:7, 25; 20:24; 22:6
Wife—12:4; 14:1; 21:9, 19; 27:15; 31:10-31
Wisdom—1:20-23; 3:13-20; 8:1-36; 9:1-6

THE BOOK OF PROVERBS

I INTRODUCTION, 1:1–7

A The Author, 1:1

1 The [a]proverbs of Solomon [b]the son of David, king of Israel:

*1:1
[a]1 Kin 4:32; Prov 10:1; 25:1; Eccl 12:9
[b]Eccl 1:1

B The Purpose, 1:2–6

2 To know [a]wisdom and instruction,
To discern the sayings of [b]understanding,

*1:2
[a]Prov 15:33
[b]Prov 4:1

3 To [a]receive instruction in wise behavior,
[b]Righteousness, justice and equity;

*1:3
[a]Prov 2:1; 19:20
[b]Prov 2:9

4 To give [a]prudence to the naive,
To the youth [b]knowledge and discretion,

*1:4
[a]Prov 8:5,12
[b]Prov 2:10,11; 3:21

5 A wise man will hear and [a]increase in learning,
And a [b]man of understanding will acquire wise counsel,

*1:5
[a]Prov 9:9
[b]Prov 14:6; Eccl 9:11

6 To understand a proverb and a figure,
The words of the wise and their [a]riddles.

1:6
[a]Num 12:8; Ps 49:4; 78:2; Dan 8:23

C The Theme, 1:7

7 [a]The fear of the LORD is the beginning of knowledge;

*1:7
[a]Job 28:28; Ps 111:10; Prov 9:10; 15:33; Eccl 12:13

Fools despise wisdom and instruction.

II THE PRECEPTS OF WISDOM, 1:8–9:18

A Avoid Bad Company, 1:8–19

8 [a]Hear, my son, your father's instruction
And [b]do not forsake your mother's teaching;

*1:8
[a]Prov 4:1
[b]Prov 6:20

9 Indeed, they are a [a]graceful wreath to your head
And [b]ornaments about your neck.

1:9
[a]Prov 4:9
[b]Gen 41:42; Dan 5:29

10 My son, if sinners [a]entice you,
[b]Do not consent.

*1:10
[a]Prov 16:29
[b]Gen 39:7-10; Deut 13:8; Ps 50:18; Eph 5:11

11 If they say, "Come with us,
Let us [a]lie in wait for blood,
Let us [b]ambush the innocent without cause;

*1:11
[a]Prov 12:6; Jer 5:26
[b]Ps 10:8; Prov 1:18

12 Let us [a]swallow them alive like Sheol,
Even whole, as those who [b]go down to the pit;

*1:12
[a]Ps 124:3
[b]Ps 28:1

13 We shall find all *kinds* of precious wealth,
We shall fill our houses with spoil;
14 Throw in your lot with us,

1:1 *proverbs of Solomon.* Proverbs are sayings taken from everyday life intended to serve as practical guidelines for successful living. The ascription to Solomon does not mean that he wrote the whole book (cf. 22:17; 24:23; 30:1; 31:1) but identifies him as the major contributor.

1:2–4 The purpose of Proverbs is that the reader might know wisdom and allow it to govern his or her life.

1:2 *wisdom.* I.e., the use of knowledge in a practical and successful way. *instruction.* Training by word (24:32) or rod (23:13).

1:3 *instruction in wise behavior.* Training in wise dealings that lead to success.

1:4 *prudence.* I.e., a safeguard against being misled. *naive.* I.e., persons undecided in their views and easily influenced.

1:5–6 Proverbs benefit not only the simple but the wise. *wise counsel.* Lit., steerings; i.e., the discernment to steer a right course through life. *proverb.* A description by way of comparison.

1:7 The motto of the wisdom teachers and theme of the book is that the fear of the Lord is the starting point and essence of wisdom. *fear of the LORD.* I.e., a reverence for God expressed in submission to His will (cf. Job 28:28; Eccl. 12:13; Ps. 111:10; Prov. 9:10; 15:33). Wisdom is not acquired by a mechanical formula but through a right relationship with God. *Fools.* I.e., easily led, gullible, silly persons; those who are both mentally naive and morally irresponsible.

1:8–9:18 The first major section of the book records discourses on wisdom in which the student is encouraged to consider and compare the ways of the foolish and the ways of the wise.

1:8 *Hear, my son.* A wise teacher is addressing his pupil. *Hear.* I.e., with a view to obedience.

1:10–19 The way of sinners is attractive (vv. 10–14), but it leads to destruction (vv. 15–19). You may gain the world but lose your soul (Mark 8:36).

1:11 *lie in wait for blood.* Commit murder.

1:12 *Sheol.* The grave or place of the dead (cf. Ps. 55:15).

We shall all have one purse,"

1:15 15 My son, [a]do not walk in the way with them.
[a] Ps 1:1; Prov 4:14
[b] Ps 119:101
[b]Keep your feet from their path,

1:16 16 For [a]their feet run to evil
[a] Prov 6:17,18; Is 59:7
And they hasten to shed blood.

*1:17 17 Indeed, it is useless to spread the net
In the eyes of any bird;

*1:18 18 But they [a]lie in wait for their own blood;
[a] Prov 11:19
They ambush their own lives.

1:19 19 So are the ways of everyone who [a]gains by violence;
[a] Prov 15:27
It takes away the life of its possessors.

B Heed Wisdom's Advice, 1:20–33

*1:20 20 [a]Wisdom shouts in the street,
[a] Prov 8:1-3; 9:3
She lifts her voice in the square;

21 At the head of the noisy *streets* she cries out;
At the entrance of the gates in the city she utters her sayings:

*1:22 22"How long, O [a]naive ones, will you love simplicity?
[a] Prov 1:4,32; 8:5; 9:4; 22:3
[b] Ps 1:1
[c] Prov 1:29; 5:12
And [b]scoffers delight themselves in scoffing
And fools [c]hate knowledge?

1:23 23"Turn to my reproof,
[a] Is 32:15; Joel 2:28; John 7:39
Behold, I will [a]pour out my spirit on you;
I will make my words known to you.

1:24 24"Because [a]I called and you [b]refused,
[a] Is 65:12; 66:4; Jer 7:13
[b] Zech 7:11
[c] Is 65:2; Rom 10:21
I [c]stretched out my hand and no one paid attention;

25 And you [a]neglected all my counsel
1:25
[a] Ps 107:11; Luke 7:30
[b] Prov 15:10
And did not [b]want my reproof;

26 I will even [a]laugh at your [b]calamity;
1:26
[a] Ps 2:4
[b] Prov 6:15
[c] Prov 10:24
I will mock when your [c]dread comes,

27 When your dread comes like a storm
1:27
[a] Prov 10:25
And your calamity comes on like a [a]whirlwind,
When distress and anguish come on you.

28"Then they will [a]call on me, but I will not answer;
1:28
[a] 1 Sam 8:18; Job 27:9; 35:12; Ps 18:41; Is 1:15; Jer 11:11; 14:12; Ezek 8:18; Mic 3:4; Zech 7:13; James 4:3
[b] Prov 8:17
They will [b]seek me diligently but they shall not find me,

29 Because they [a]hated knowledge
1:29
[a] Job 21:14; Prov 1:22
And did not choose the fear of the LORD.

30"They [a]would not accept my counsel,
1:30
[a] Ps 81:11; Prov 1:25
They spurned all my reproof.

31"So they shall [a]eat of the fruit of their own way
1:31
[a] Job 4:8; Prov 5:22,23; 22:8; Is 3:11; Jer 6:19
[b] Prov 14:14
And be [b]satiated with their own devices.

32"For the [a]waywardness of the naive shall kill them,
1:32
[a] Jer 2:19
And the complacency of fools shall destroy them.

33"But [a]he who listens to me shall live securely
1:33
[a] Ps 25:12,13; Prov 3:24-26
And shall be at ease from the dread of evil."

C Avoid the Adulteress, 2:1–22

2 My son, if you will [a]receive my sayings
*2:1
[a] Prov 4:10
[b] Prov 3:1
And [b]treasure my commandments within you,

1:17 If a bird knows enough to avoid an obvious trap, then surely a person must have as much sense!

1:18–19 The wicked trap themselves because they will not live to enjoy their ill-gotten gain.

1:20–23 Wisdom is personified as a woman inviting all to come to her and learn, but the majority refuse to heed her appeal.

1:22 *scoffers.* Those who are proud, arrogant, and deliberate troublemakers (21:24; 22:10).

2:1–22 The master teacher speaks again and describes the happy results of pursuing and acquiring wisdom.

2:2 [a] Prov 22:17
2 [a]Make your ear attentive to wisdom,
Incline your heart to understanding;
3 For if you cry for discernment,
Lift your voice for understanding;
2:4 [a] Prov 3:14 [b] Job 3:21; Matt 13:44
4 If you seek her as [a]silver
And search for her as for [b]hidden treasures;
2:5 [a] Prov 1:7
5 Then you will discern the [a]fear of the LORD
And discover the knowledge of God.
*2:6 [a] 1 Kin 3:12; Job 32:8; James 1:5
6 For [a]the LORD gives wisdom;
From His mouth *come* knowledge and understanding.
2:7 [a] Ps 84:11; Prov 30:5
7 He stores up sound wisdom for the upright;
He is a [a]shield to those who walk in integrity,
2:8 [a] 1 Sam 2:9; Ps 66:9
8 Guarding the paths of justice,
And He [a]preserves the way of His godly ones.
2:9 [a] Prov 8:20 [b] Prov 4:18
9 Then you will discern [a]righteousness and justice
And equity *and* every [b]good course.
*2:10 [a] Prov 14:33 [b] Prov 22:18
10 For [a]wisdom will enter your heart
And [b]knowledge will be pleasant to your soul;
2:11 [a] Prov 4:6; 6:22
11 Discretion will [a]guard you,
Understanding will watch over you,
2:12 [a] Prov 28:26 [b] Prov 6:12
12 To [a]deliver you from the way of evil,
From the man who speaks [b]perverse things;
2:13 [a] Prov 21:16 [b] Ps 82:5; Prov 4:19; John 3:19,20
13 From those who [a]leave the paths of uprightness
To walk in the [b]ways of darkness;
2:14 [a] Prov 10:23; Jer 11:15
14 Who [a]delight in doing evil
And rejoice in the perversity of evil;
2:15 [a] Ps 125:5; Prov 21:8
15 Whose paths are [a]crooked,
And who are devious in their ways;
*2:16 [a] Prov 6:24; 7:5 [b] Prov 23:27
16 To [a]deliver you from the strange woman,
From the [b]adulteress who flatters with her words;
*2:17 [a] Mal 2:14,15 [b] Gen 2:24
17 That leaves the [a]companion of her youth
And forgets the [b]covenant of her God;
2:18 [a] Prov 7:27
18 For [a]her house sinks down to death
And her tracks *lead* to the dead;
2:19 [a] Eccl 7:26 [b] Ps 16:11; Prov 5:6
19 None [a]who go to her return again,
Nor do they reach the [b]paths of life.
2:20 [a] Heb 6:12 [b] Prov 4:18
20 So you will [a]walk in the way of good men
And keep to the [b]paths of the righteous.
2:21 [a] Ps 37:9,29; Prov 10:30 [b] Prov 28:10
21 For [a]the upright will live in the land
And [b]the blameless will remain in it;
*2:22 [a] Ps 37:38; Prov 10:30 [b] Prov 11:3 [c] Deut 28:63; Ps 52:5
22 But [a]the wicked will be cut off from the land
And [b]the treacherous will be [c]uprooted from it.

D Trust and Honor God, 3:1–12

*3:1 [a] Ps 119:61; Prov 4:5
3 My son, [a]do not forget my teaching,

2:6–7 Wisdom is God-given, not the result of mere human effort or ability (cf. 1 Kings 3:9ff.; James 1:5).

2:10–22 Wisdom is beneficial in that it delivers one from the ways of evil men (vv. 10–15), from the arms of the adulteress (vv. 16–19), and preserves one's life and character (vv. 20–22).

2:16–19 What kind of woman is the adulteress? She is a flatterer (v. 16), unfaithful to her husband (v. 17), may have a religious background but is backslidden (v. 17), and offers a taste of life but delivers death (vv. 18–19).

2:16 *adulteress.* Lit., foreign woman; i.e., a woman outside the circle of a man's proper relationships, hence a harlot or adulteress.

2:17 *covenant.* Probably referring to the Mosaic Law, especially the seventh commandment against adultery (Ex. 20:17).

2:22 *cut off* by exile or death.

3:1–12 Wisdom not only delivers one from evil but promises certain rewards: longevity and prosperity (vv. 1–2), favor with God and man (vv. 3–4), guidance (vv. 5–6), health and refreshment (vv. 7–8), prosperity (vv. 9–10), and a proper re-

But let your heart [b]keep
my commandments;
2 For [a]length of days and
years of life
And peace they will add to
you.
3 Do not let [a]kindness and
truth leave you;
[b]Bind them around your
neck,
[c]Write them on the tablet
of your heart.
4 So you will [a]find favor
and [b]good repute
In the sight of God and
man.
5 [a]Trust in the LORD with all
your heart
And [b]do not lean on your
own understanding.
6 In all your ways
[a]acknowledge Him,
And He will [b]make your
paths straight.
7 [a]Do not be wise in your
own eyes;
[b]Fear the LORD and turn
away from evil.
8 It will be [a]healing to your
body
And [b]refreshment to your
bones.
9 [a]Honor the LORD from
your wealth
And from the [b]first of all
your produce;
10 So your [a]barns will be
filled with plenty
And your [b]vats will
overflow with new wine.
11 [a]My son, do not reject the
discipline of the LORD
Or loathe His reproof,
12 For [a]whom the LORD loves
He reproves,
Even [b]as a father the son
in whom he delights.

E Consider the Value of Wisdom, 3:13–20

13 [a]How blessed is the man
who finds wisdom
And the man who gains
understanding.
14 For its [a]profit is better
than the profit of silver
And its gain than fine
gold.
15 She is [a]more precious
than jewels;
And nothing you desire
compares with her.
16 [a]Long life is in her right
hand;
In her left hand are
[b]riches and honor.
17 Her [a]ways are pleasant
ways
And all her paths are
[b]peace.
18 She is a [a]tree of life to
those who take hold of
her,
And happy are all who
hold her fast.
19 The LORD [a]by wisdom
founded the earth,
By understanding He
[b]established the
heavens.
20 By His knowledge the
[a]deeps were broken up
And the [b]skies drip with
dew.

F Be Kind and Generous to Others, 3:21–35

21 My son, [a]let them not
depart from your sight;
Keep sound wisdom and
discretion,
22 So they will be [a]life to
your soul
And [b]adornment to your
neck.

3:1 [b]Ex 20:6; Deut 30:16
3:2 [a]Ps 91:16; Prov 3:16; 4:10; 9:11; 10:27
3:3 [a]2 Sam 15:20; Prov 14:22 [b]Deut 6:8; 11:18; Prov 1:9; 6:21 [c]Prov 7:3; Jer 17:1; 2 Cor 3:3
3:4 [a]1 Sam 2:26; Prov 8:35; Luke 2:52 [b]Ps 111:10
★3:5 [a]Ps 37:3,5; Prov 22:19 [b]Prov 23:4; Jer 9:23
★3:6 [a]1 Chr 28:9; Prov 16:3; Phil 4:6; James 1:5 [b]Is 45:13; Jer 10:23
★3:7 [a]Rom 12:16 [b]Job 1:1; 28:28; Prov 8:13; 16:6
3:8 [a]Prov 4:22 [b]Job 21:24
3:9 [a]Is 43:23 [b]Ex 23:19; Deut 26:2; Mal 3:10
3:10 [a]Deut 28:8 [b]Joel 2:24
3:11 [a]Job 5:17; Heb 12:5,6
3:12 [a]Rev 3:19 [b]Deut 8:5; Prov 13:24
3:13 [a]Prov 8:32,34
3:14 [a]Job 28:15-19; Prov 8:10,19; 16:16
3:15 [a]Job 28:18; Prov 8:11
3:16 [a]Prov 3:2 [b]Prov 8:18; 22:4
★3:17 [a]Matt 11:29 [b]Ps 119:165; Prov 16:7
★3:18 [a]Gen 2:9; Prov 11:30; 13:12; 15:4; Rev 2:7
★3:19 [a]Ps 104:24; Prov 8:27 [b]Prov 8:27,28
3:20 [a]Gen 7:11 [b]Deut 33:28; Job 36:28
3:21 [a]Prov 4:21
3:22 [a]Deut 32:47; Prov 4:22; 8:35; 16:22; 21:21 [b]Prov 1:9

sponse to discipline (vv. 11–12).

3:5 *Trust . . . do not lean.* Trust has the idea of lying helplessly face down (Ps. 22:9b; Jer. 12:5b). Not leaning means "relying on something or someone else rather than supporting yourself."

3:6 *acknowledge.* Lit., know; i.e., know God personally and be in fellowship with Him. *make . . . straight.* I.e., clear obstructions and enable one to go forward.

3:7–10 To *Fear the LORD* affects one's body with vigor and one's finances with prosperity.

3:17 *peace* (Heb., *shalom*). Harmony, wholeness.

3:18 *tree of life.* I.e., a source of life (cf. Gen. 2:9; Rev. 2:7). Wisdom is a source of life to those who attain to her.

3:19–26 Wisdom played a dynamic part in the creation of the universe. By it God changed chaos to order. So also wisdom can have a dynamic effect on human life.

3:23 [a]Prov 4:12; 10:9 [b]Ps 91:12; Is 5:27; 63:13
23 Then you will [a]walk in your way securely
And your foot will not [b]stumble.

3:24 [a]Job 11:19; Ps 3:5; Prov 1:33; 6:22
24 When you [a]lie down, you will not be afraid;
When you lie down, your sleep will be sweet.

3:25 [a]Ps 91:5; 1 Pet 3:14 [b]Job 5:21
25 [a]Do not be afraid of sudden fear
Nor of the [b]onslaught of the wicked when it comes;

★3:26 [a]1 Sam 2:9
26 For the LORD will be your confidence
And will [a]keep your foot from being caught.

★3:27 [a]Rom 13:7; Gal 6:10
27 [a]Do not withhold good from those to whom it is due,
When it is in your power to do *it.*

3:28 [a]Lev 19:13; Deut 24:15
28 [a]Do not say to your neighbor, "Go, and come back,
And tomorrow I will give *it,*"
When you have it with you.

3:29 [a]Prov 6:14; 14:22
29 [a]Do not devise harm against your neighbor,
While he lives in security beside you.

3:30 [a]Prov 26:17; Rom 12:18
30 [a]Do not contend with a man without cause,
If he has done you no harm.

3:31 [a]Ps 37:1; Prov 24:1
31 [a]Do not envy a man of violence
And do not choose any of his ways.

★3:32 [a]Prov 11:20 [b]Job 29:4; Ps 25:14
32 For the [a]crooked *man* is an abomination to the LORD;
But He is [b]intimate with the upright.

3:33 [a]Lev 26:14,16; Deut 11:28; Zech 5:3,4; Mal 2:2 [b]Job 8:6; Ps 1:3
33 The [a]curse of the LORD is on the house of the wicked,
But He [b]blesses the dwelling of the righteous.

3:34 [a]James 4:6 [b]1 Pet 5:5
34 Though [a]He scoffs at the scoffers,
Yet [b]He gives grace to the afflicted.

★3:35 [a]Dan 12:3
35 [a]The wise will inherit honor,
But fools display dishonor.

G Acquire Wisdom, 4:1–9

★4:1 [a]Ps 34:11; Prov 1:8 [b]Prov 1:2; 2:2
4 Hear, *O* sons, the [a]instruction of a father,
And [b]give attention that you may gain understanding,

4:2 [a]Deut 32:2; Job 11:4 [b]Ps 89:30; 119:87; Prov 3:1
2 For I give you sound [a]teaching;
[b]Do not abandon my instruction.

★4:3 [a]1 Chr 22:5; 29:1 [b]Zech 12:10
3 When I was a son to my father,
[a]Tender and [b]the only son in the sight of my mother,

4:4 [a]Eph 6:4 [b]Ps 119:168 [c]Prov 7:2
4 Then he [a]taught me and said to me,
"Let your heart [b]hold fast my words;
[c]Keep my commandments and live;

4:5 [a]Prov 4:7 [b]Prov 16:16
5 [a]Acquire wisdom!
[b]Acquire understanding!
Do not forget nor turn away from the words of my mouth.

4:6 [a]2 Thess 2:10
6 "Do not forsake her, and she will guard you;
[a]Love her, and she will watch over you.

3:26 By contrast, the wicked are trapped. See note on 1:18.

3:27–30 Knowing God (v. 6) will affect our human relationships.

3:32 Perverse individuals are an abomination to God, but He deals with the righteous as His intimate friends.

3:35b Lit., "but fools raise up (elevate, exalt) shame (dishonor)." Whereas the wise inherit honor, *fools* promote the shame that is consistent with their character.

4:1–27 Wisdom provides many benefits: watchcare and honor (vv. 1–9); guidance in the way of righteousness (vv. 10–19); and life, health, and integrity (vv. 20–27).

4:3 When Solomon was the *only* child of David and Bathsheba, David taught him the value of wisdom, which he was now teaching his sons (v. 1).

7 "[a]The beginning of wisdom *is:* [b]Acquire wisdom;
And with all your acquiring, get understanding.
8 "[a]Prize her, and she will exalt you;
She will honor you if you embrace her.
9 "She will place [a]on your head a garland of grace;
She will present you with a crown of beauty."

H Avoid Bad Company, 4:10–19

10 Hear, my son, and [a]accept my sayings
And the [b]years of your life will be many.
11 I have [a]directed you in the way of wisdom;
I have led you in upright paths.
12 When you walk, your [a]steps will not be impeded;
And if you run, you [b]will not stumble.
13 [a]Take hold of instruction; do not let go.
Guard her, for she is your [b]life.
14 [a]Do not enter the path of the wicked
And do not proceed in the way of evil men.
15 Avoid it, do not pass by it;
Turn away from it and pass on.
16 For they [a]cannot sleep unless they do evil;
And they are robbed of sleep unless they make *someone* stumble.
17 For they [a]eat the bread of wickedness
And drink the wine of violence.
18 But the [a]path of the righteous is like the [b]light of dawn,
That [c]shines brighter and brighter until the [d]full day.
19 The [a]way of the wicked is like darkness;
They do not know over what they [b]stumble.

I Watch Yourself, 4:20–27

20 My son, [a]give attention to my words;
[b]Incline your ear to my sayings.
21 [a]Do not let them depart from your sight;
[b]Keep them in the midst of your heart.
22 For they are [a]life to those who find them
And [b]health to all their whole body.
23 Watch over your heart with all diligence,
For [a]from it *flow* the springs of life.
24 Put away from you a [a]deceitful mouth
And [b]put devious lips far from you.
25 Let your eyes look directly ahead
And let your gaze be fixed straight in front of you.
26 [a]Watch the path of your feet
And all your [b]ways will be established.
27 [a]Do not turn to the right nor to the left;
[b]Turn your foot from evil.

★4:7 a Prov 8:23 b Prov 23:23
4:8 a 1 Sam 2:30
4:9 a Prov 1:9
4:10 a Prov 2:1 b Prov 3:2
4:11 a 1 Sam 12:23
★4:12 a Job 18:7; Ps 18:36 b Ps 91:11; Prov 3:23
4:13 a Prov 3:18 b Prov 3:22; John 6:63
4:14 a Ps 1:1; Prov 1:15
★4:16 a Ps 36:4; Mic 2:1
★4:17 a Prov 13:2
★4:18 a Is 26:7; Matt 5:14; Phil 2:15 b 2 Sam 23:4 c Dan 12:3 d Job 11:17
4:19 a Job 18:5,6; Prov 2:13; Is 59:9,10; Jer 23:12; John 12:35 b John 11:10
4:20 a Prov 5:1 b Prov 2:2
4:21 a Prov 3:21 b Prov 7:1,2
4:22 a Prov 3:22 b Prov 3:8; 12:18
★4:23 a Matt 12:34; 15:18,19; Mark 7:21; Luke 6:45
4:24 a Prov 6:12; 10:32 b Prov 19:1
★4:26 a Prov 5:21; Heb 12:13 b Ps 119:5
4:27 a Deut 5:32; 28:14 b Prov 1:15; Is 1:16

4:7 The first step in acquiring wisdom is to make up your mind that you want it and will strive to obtain it. *wisdom* and *understanding* are synonymous here—it's not that you progress from one to the other.

4:12 Wisdom's way is straight and level in contrast to the crooked and cluttered way of folly.

4:16 The wicked are unable to sleep because the day has passed without an opportunity to obtain gain from an act of violence.

4:17 Wickedness is their food and drink.

4:18–19 Though the righteous walk in increasing light, the wicked walk in darkness.

4:18 *full day.* Lit., standing firm of day; i.e., the noon time, when the sun is directly overhead and appears stationary.

4:23 *heart.* I.e., mind or inner being. *springs of life.* Lit., outgoings of life; i.e., spiritual vitality.

4:26b Perhaps better, "and let all your ways be established."

J Forsake Lust, 5:1–23

5 My son, [a]give attention to my wisdom,
[b]Incline your ear to my understanding;
2 That you may [a]observe discretion
And your [b]lips may reserve knowledge.
3 For the lips of an [a]adulteress [b]drip honey
And [c]smoother than oil is her speech;
4 But in the end she is [a]bitter as wormwood,
[b]Sharp as a two-edged sword.
5 Her feet [a]go down to death,
Her steps lay hold of Sheol.
6 She does not ponder the [a]path of life;
Her ways are [b]unstable, she [c]does not know *it.*
7 [a]Now then, *my* sons, listen to me
And [b]do not depart from the words of my mouth.
8 [a]Keep your way far from her
And do not go near the [b]door of her house,
9 Or you will give your vigor to others
And your years to the cruel one;
10 And strangers will be filled with your strength
And your hard-earned goods *will go* to the house of an alien;
11 And you groan at your latter end,
When your flesh and your body are consumed;
12 And you say, "How I have [a]hated instruction!
And my heart [b]spurned reproof!
13 "I have not listened to the voice of my [a]teachers,
Nor inclined my ear to my instructors!
14 "I was almost in utter ruin
In the midst of the assembly and congregation."
15 Drink water from your own cistern
And fresh water from your own well.
16 Should your [a]springs be dispersed abroad,
Streams of water in the streets?
17 Let them be yours alone
And not for strangers with you.
18 Let your [a]fountain be blessed,
And [b]rejoice in the [c]wife of your youth.
19 *As* a loving [a]hind and a graceful doe,
Let her breasts satisfy you at all times;
Be exhilarated always with her love.
20 For why should you, my son, be exhilarated with an [a]adulteress
And embrace the bosom of a [b]foreigner?

*5:1 [a]Prov 4:20 [b]Prov 22:17
5:2 [a]Prov 3:21 [b]Mal 2:7
5:3 [a]Prov 2:16; 5:20; 7:5; 22:14 [b]Song 4:11 [c]Ps 55:21
*5:4 [a]Eccl 7:26 [b]Ps 57:4; Heb 4:12
*5:5 [a]Prov 7:27
5:6 [a]Prov 4:26; 5:21 [b]2 Pet 2:14 [c]Prov 30:20
*5:7 [a]Prov 7:24 [b]Ps 119:102
*5:8 [a]Prov 7:25 [b]Prov 9:14
*5:11
5:12 [a]Prov 1:7,22, 29 [b]Prov 1:25; 12:1
5:13 [a]Prov 1:8
*5:14
*5:15
*5:16 [a]Prov 5:18; 9:17; Song 4:12,15
*5:18 [a]Prov 9:17; Song 4:12,15 [b]Eccl 9:9 [c]Mal 2:14
*5:19 [a]Song 2:9,17; 4:5; 7:3
5:20 [a]Prov 5:3 [b]Prov 2:16; 6:24; 7:5; 23:27

5:1–6 Wisdom helps guard against the adulteress.

5:4 *wormwood.* A shrub with a bitter taste; thus the height of bitterness. The adulteress may appear sweet, but in reality she is exceedingly bitter.

5:5 *Sheol.* The abode of the dead. Her steps lead to death, and those who associate with her meet a like fate. See note on Gen. 37:35.

5:7–23 This section warns of the consequences of marital infidelity and points to the delights of a faithful marriage in contrast to its pathetic alternative.

5:8 Avoid enticing opportunities!

5:11–14 Loose living consumes one's strength (perhaps through disease, v. 11), activates one's conscience (vv. 12–13), and brings public disgrace (v. 14).

5:14 *in utter ruin.* I.e., at the point of utter ruin. The adulterer nearly lost his life as punishment for his sin (cf. Deut. 22:22).

5:15 The figurative language here refers to marital intercourse. The main point is to find contentment with your lawful wife.

5:16 The idea is, should you beget children by an adulteress, a woman of the street? *springs.* A reference to one's children.

5:18–19 The wise teacher presents a healthy view of sex. His counsel is to enjoy the delight of God-given sex only in marriage.

5:19–20 *doe.* Gazelle.

21 For the [a]ways of a man
are before the eyes of
the LORD,
And He [b]watches all his
paths.
22 His [a]own iniquities will
capture the wicked,
And he will be held with
the cords of his sin.
23 He will [a]die for lack of
instruction,
And in the greatness of his
folly he will go astray.

K Avoid Surety, 6:1–5

6 My son, if you have
become [a]surety for
your neighbor,
Have given a pledge for a
stranger,
2 *If* you have been snared
with the words of your
mouth,
Have been caught with the
words of your mouth,
3 Do this then, my son, and
deliver yourself;
Since you have come into
the hand of your
neighbor,
Go, humble yourself, and
importune your
neighbor.
4 Do not give [a]sleep to your
eyes,
Nor slumber to your
eyelids;
5 Deliver yourself like a
gazelle from *the hunter's*
hand
And like a [a]bird from the
hand of the fowler.

L Shun Laziness, 6:6–19

6 Go to the [a]ant,
O [b]sluggard,
Observe her ways and be
wise,
7 Which, having [a]no chief,
Officer or ruler,
8 Prepares her food [a]in the
summer
And gathers her provision
in the harvest.
9 How long will you lie
down, O sluggard?
When will you arise from
your sleep?
10 "[a]A little sleep, a little
slumber,
A little folding of the
hands to rest"—
11 [a]Your poverty will come
in like a vagabond
And your need like an
armed man.

12 A [a]worthless person, a
wicked man,
Is the one who walks with
a [b]false mouth,
13 Who [a]winks with his
eyes, who signals with
his feet,
Who points with his
fingers;
14 Who *with* [a]perversity in
his heart [b]devises evil
continually,
Who [c]spreads strife.
15 Therefore [a]his calamity
will come suddenly;
[b]Instantly he will be
broken and there will be
[c]no healing.

16 There are six things which
the LORD hates,

*5:21 [a]Job 14:16; 31:4; 34:21; Ps 119:168; Prov 15:3; Jer 16:17; 32:19; Hos 7:2; Heb 4:13
[b]Prov 4:26
5:22 [a]Num 32:23; Ps 7:15; 9:15; 40:12; Prov 1:31,32
*5:23 [a]Job 4:21; 36:12
*6:1 [a]Prov 11:15; 17:18; 20:16; 22:26; 27:13
*6:3
6:4 [a]Ps 132:4
6:5 [a]Ps 91:3; 124:7
6:6 [a]Prov 30:24,25 [b]Prov 6:9; 10:26; 13:4; 20:4; 26:16
6:7 [a]Prov 30:27
6:8 [a]Prov 10:5
6:10 [a]Prov 24:33
*6:11 [a]Prov 24:34
*6:12 [a]Prov 16:27 [b]Prov 4:24; 10:32
6:13 [a]Job 15:12; Ps 35:19; Prov 10:10
6:14 [a]Prov 17:20 [b]Prov 3:29; Mic 2:1 [c]Prov 6:19; 16:28
6:15 [a]Prov 24:22 [b]Is 30:13,14; Jer 19:11 [c]2 Chr 36:16
*6:16

5:21 *paths.* Lit., wagon tracks; i.e., habits.
5:23 The wicked will die for his failure to heed divine instruction.
6:1–5 The master teacher warns against becoming liable for the financial obligations of another. The one solution he offers is, *deliver yourself;* i.e., get released from the obligation (vv. 3, 5).
6:1 *surety.* A cosigner, one responsible for a debt should the borrower default. *stranger.* A neutral term; the borrower.
6:3 *importune your neighbor.* Lit., pester; i.e., strongly urge your neighbor.
6:6–11 The wise teacher rebukes the slothful person, who characteristically does not begin things (6:9), does not complete things (12:27), and makes excuses for his laziness (22:13).
6:6 *ant.* Mentioned only here and in 30:25 in the Bible. It has no physically-present leader, yet it works with initiative, diligence, and foresight (in contrast to the *sluggard*).
6:11 Procrastination will bring unexpected disaster.
6:12–15 This section reveals the character of the wicked man.
6:16 *six . . . seven.* The list, though specific, is not exhaustive (cf. 30:15, 18).

Yes, seven which are an abomination to Him:

6:17 [a]Ps 18:27; 101:5; Prov 21:4; 30:13 [b]Ps 31:18; 120:2; Prov 12:22; 17:7 [c]Deut 19:10; Prov 28:17; Is 1:15; 59:7
17 [a]Haughty eyes, a [b]lying tongue,
And hands that [c]shed innocent blood,

6:18 [a]Gen 6:5; Prov 24:2 [b]Prov 1:16; Is 59:7; Rom 3:15
18 A heart that devises [a]wicked plans,
[b]Feet that run rapidly to evil,

6:19 [a]Ps 27:12; Prov 12:17; 19:5,9; 21:28 [b]Prov 6:14
19 A [a]false witness *who* utters lies,
And one who [b]spreads strife among brothers.

M Avoid Adultery, 6:20–35

*6:20 [a]Eph 6:1
20 [a]My son, observe the commandment of your father
And do not forsake the teaching of your mother;

6:21 [a]Prov 3:3
21 [a]Bind them continually on your heart;
Tie them around your neck.

6:22 [a]Prov 3:23
22 When you [a]walk about, they will guide you;
When you sleep, they will watch over you;
And when you awake, they will talk to you.

6:23 [a]Ps 19:8; 119:105
23 For [a]the commandment is a lamp and the teaching is light;
And reproofs for discipline are the way of life

6:24 [a]Prov 5:3; 7:5, 21
24 To [a]keep you from the evil woman,
From the smooth tongue of the adulteress.

*6:25 [a]Matt 5:28 [b]2 Kin 9:30; Jer 4:30; Ezek 23:40
25 [a]Do not desire her beauty in your heart,
Nor let her catch you with her [b]eyelids.

6:26 [a]Prov 5:9,10; 29:3 [b]Prov 7:23; Ezek 13:18
26 For [a]on account of a harlot *one is reduced* to a loaf of bread,
And an adulteress [b]hunts for the precious life.

27 Can a man take fire in his bosom *6:27
And his clothes not be burned?
28 Or can a man walk on hot coals
And his feet not be scorched?
29 So is the one who [a]goes in to his neighbor's wife; 6:29 [a]Ezek 18:6; 33:26 [b]Prov 16:5
Whoever touches her [b]will not go unpunished.
30 Men do not despise a thief if he steals 6:30 [a]Job 38:39
To [a]satisfy himself when he is hungry;
31 But when he is found, he must [a]repay sevenfold; 6:31 [a]Ex 22:1-4
He must give all the substance of his house.
32 The one who commits adultery with a woman is [a]lacking sense; 6:32 [a]Prov 7:7; 9:4, 16; 10:13,21; 11:12; 12:11 [b]Prov 7:22,23
He who would [b]destroy himself does it.
33 Wounds and disgrace he will find,
And his reproach will not be blotted out.
34 For [a]jealousy enrages a man, 6:34 [a]Prov 27:4; Song 8:6 [b]Prov 11:4
And he will not spare in the [b]day of vengeance.
35 He will not accept any ransom, *6:35
Nor will he be content though you give many gifts.

N Avoid the Adulteress, 7:1–27

7 My son, [a]keep my words *7:1 [a]Prov 2:1; 6:20
And treasure my commandments within you.
2 [a]Keep my commandments and live, *7:2 [a]Prov 4:4

6:20–35 The theme of this section is the seventh commandment: "You shall not commit adultery" (Ex. 20:14).

6:25 *Do not desire.* The first step into adultery (Matt. 5:28). *catch.* I.e., captivate.

6:27–29 It is impossible to engage in this sin without suffering the consequences.

6:35 With a thief, restitution is possible (vv. 30–31), but with an adulterer it is not (vv. 34–35).

7:1–27 In chap. 7 the warnings against adultery are dramatized. The wise teacher describes how a simpleton succumbs to the temptations of the adulteress (vv. 6–23).

7:2 *apple of your eye.* Lit., pupil of your eye; i.e.,

7:2 [b] Deut 32:10; Ps 17:8; Zech 2:8
7:3 [a] Deut 6:8; 11:18; Prov 6:21 [b] Prov 3:3
*7:4
*7:6 [a] Judg 5:28 [b] Song 2:9
7:7 [a] Prov 1:22 [b] Prov 6:32; 9:4
7:8 [a] Prov 7:12 [b] Prov 7:27
7:9 [a] Job 24:15
7:10 [a] Gen 38:14,15; 1 Tim 2:9
7:11 [a] Prov 9:13 [b] 1 Tim 5:13; Titus 2:5
7:12 [a] Prov 9:14 [b] Prov 23:28
*7:13

And my teaching [b]as the apple of your eye.
3 [a]Bind them on your fingers;
[b]Write them on the tablet of your heart.
4 Say to wisdom, "You are my sister,"
And call understanding *your* intimate friend;
5 That they may keep you from an adulteress,
From the foreigner who flatters with her words.
6 For [a]at the window of my house
I looked out [b]through my lattice,
7 And I saw among the [a]naive,
I discerned among the youths
A young man [b]lacking sense,
8 Passing through the street near [a]her corner;
And he takes the way to [b]her house,
9 In the [a]twilight, in the evening,
In the middle of the night and *in* the darkness.
10 And behold, a woman *comes* to meet him,
[a]Dressed as a harlot and cunning of heart.
11 She is [a]boisterous and rebellious,
Her [b]feet do not remain at home;
12 *She is* now in the streets, now [a]in the squares,
And [b]lurks by every corner.
13 So she seizes him and kisses him
And with a [a]brazen face she says to him:
14 "I was due to offer [a]peace offerings;
Today I have [b]paid my vows.
15 "Therefore I have come out to meet you,
To seek your presence earnestly, and I have found you.
16 "I have spread my couch with [a]coverings,
With colored [b]linens of Egypt.
17 "I have sprinkled my bed
With [a]myrrh, aloes and [b]cinnamon.
18 "Come, let us drink our fill of love until morning;
Let us delight ourselves with caresses.
19 "For the man is not at home,
He has gone on a long journey;
20 He has taken a [a]bag of money with him,
At full moon he will come home."
21 With her many persuasions she entices him;
With her [a]flattering lips she seduces him.
22 Suddenly he follows her
As an ox goes to the slaughter,
Or as *one in* fetters to the discipline of a fool,
23 Until an arrow pierces through his liver;
As a [a]bird hastens to the snare,
So he does not know that it *will cost him* his life.
24 Now therefore, *my* sons, [a]listen to me,

7:13 [a] Prov 21:29
*7:14 [a] Lev 7:11 [b] Lev 7:16
7:16 [a] Prov 31:22 [b] Is 19:9; Ezek 27:7
7:17 [a] Ps 45:8 [b] Ex 30:23
7:20 [a] Gen 42:35
7:21 [a] Prov 5:3; 6:24
*7:22
7:23 [a] Eccl 9:12
7:24 [a] Prov 5:7

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a precious thing to be guarded with the utmost care.

7:4–5 As an intimate companion, wisdom will protect the susceptible person from the enticements of the adulteress.

7:6–9 The gullible victim flirts with temptation by going to *her house* (Rom. 16:19).

7:13–21 Note carefully the enticing tactics of the adulteress: kisses (v. 13), flattery (v. 15), sensuality (vv. 16–18), reassurance (vv. 19–20).

7:14 *peace offerings.* Lit., sacrifices of peace offerings. Having offered sacrifices, she had a good supply of meat on hand and urged her victim to share it with her, since it had to be eaten right away. See note on Lev. 7:12–17.

7:22 *Or as one in fetters to the discipline of a fool.* Heb., like (one in) fetters to the correction a fool (goes). The young man obliviously proceeds on to his drastic fate.

And pay attention to the
words of my mouth.
7:25 25 Do not let your heart
a Prov 5:8 [a]turn aside to her
ways,
Do not stray into her
paths.
7:26 26 For many are the victims
a Prov 9:18 she has cast down,
And [a]numerous are all her
slain.
7:27 27 Her [a]house is the way to
a Prov 2:18; 5:5; 9:18; 1 Cor 6:9,10; Rev 22:15 Sheol,
Descending to the
chambers of death.

O Wisdom and Folly Contrasted, 8:1–9:18

1 *The qualities of wisdom,* 8:1–21

*8:1 8 Does not [a]wisdom call,
a Prov 1:20,21; 8:1-3; 9:3; 1 Cor 1:24 And understanding lift up
her voice?
8:2 2 On top of [a]the heights
a Prov 9:3,14 beside the way,
Where the paths meet, she
takes her stand;
*8:3 3 Beside the [a]gates, at the
a Job 29:7 opening to the city,
At the entrance of the
doors, she cries out:
4 "To you, O men, I call,
And my voice is to the
sons of men.
8:5 5 "O [a]naive ones, discern
a Prov 1:4 b Prov 1:22,32; 3:35 prudence;
And, O [b]fools, discern
wisdom.
8:6 6 "Listen, for I shall speak
a Prov 22:20 b Prov 23:16 [a]noble things;
And the opening of my
lips *will produce* [b]right
things.
8:7 7 "For my [a]mouth will utter
a Ps 37:30; John 8:14; Rom 15:8 truth;
And wickedness is an
abomination to my lips.
8:8 8 "All the utterances of my
a Deut 32:5; Prov 2:15; Phil 2:15 mouth are in
righteousness;
There is nothing [a]crooked
or perverted in them.
9 "They are all
[a]straightforward to him
who understands,
And right to those who
[b]find knowledge.
10 "Take my [a]instruction and
not silver,
And knowledge rather than
choicest gold.
11 "For wisdom is [a]better
than jewels;
And [b]all desirable things
cannot compare with
her.
12 "I, wisdom, [a]dwell with
prudence,
And I find [b]knowledge
and discretion.
13 "The [a]fear of the LORD is to
hate evil;
[b]Pride and arrogance and
[c]the evil way
And the [d]perverted
mouth, I hate.
14 "[a]Counsel is mine and
[b]sound wisdom;
I am understanding,
[c]power is mine.
15 "By me [a]kings reign,
And rulers decree justice.
16 "By me princes rule, and
nobles,
All who judge rightly.
17 "I [a]love those who love
me;
And [b]those who diligently
seek me will find me.
18 "[a]Riches and honor are
with me,
Enduring [b]wealth and
righteousness.
19 "My fruit is [a]better than
gold, even pure gold,
And my yield than
[b]choicest silver.
20 "I walk in the way of
righteousness,
In the midst of the paths
of justice,
21 To endow those who love
me with wealth,
That I may [a]fill their
treasuries.

8:9 a Prov 14:6 b Prov 3:13
8:10 a Prov 3:14,15; 8:19
*8:11 a Job 28:15,18; Ps 19:10 b Prov 3:15
8:12 a Prov 8:5 b Prov 1:4
8:13 a Prov 3:7; 16:6 b 1 Sam 2:3; Prov 16:18; Is 13:11 c Prov 15:9 d Prov 6:12
8:14 a Prov 1:25; 19:20; Is 28:29; Jer 32:19 b Prov 2:7; 3:21; 18:1 c Eccl 7:19; 9:16
8:15 a 2 Chr 1:10; Prov 29:4; Dan 2:21; Matt 28:18; Rom 13:1
8:17 a 1 Sam 2:30; Prov 4:6; John 14:21 b Prov 2:4,5; John 7:37; James 1:5
8:18 a Prov 3:16 b Ps 112:3; Matt 6:33
8:19 a Job 28:15; Prov 3:14 b Prov 10:20
8:21 a Prov 24:4

8:1–36 In chap. 8 wisdom is exalted. As in 1:20–33, wisdom is personified and appeals for all to receive her instruction.

8:3–5 Wisdom is available everywhere (v. 3) and to all (v. 5).

8:11 *jewels.* Lit., corals.

2 The origin of wisdom, 8:22–31

*8:22 [a]Job 28:26-28; Ps 104:24; Prov 3:19

22 "The LORD possessed me [a]at the beginning of His way,
Before His works of old.

*8:23 [a]John 1:1-3 [b]John 17:5

23 "From everlasting I was [a]established,
From the beginning, [b]from the earliest times of the earth.

8:24 [a]Gen 1:2; Ex 15:5; Job 38:16; Prov 3:20

24 "When there were no [a]depths I was brought forth,
When there were no springs abounding with water.

8:25 [a]Job 15:7; Ps 90:2

25 "[a]Before the mountains were settled,
Before the hills I was brought forth;
26 While He had not yet made the earth and the fields,
Nor the first dust of the world.

*8:27 [a]Prov 3:19 [b]Job 26:10

27 "When He [a]established the heavens, I was there,
When [b]He inscribed a circle on the face of the deep,
28 When He made firm the skies above,
When the springs of the deep became fixed,

8:29 [a]Job 38:10; Ps 104:9

29 When [a]He set for the sea its boundary
So that the water would not transgress His command,
When He marked out [b]the foundations of the earth;

8:29 [b]Job 38:6; Ps 104:5

30 Then [a]I was beside Him, *as* a master workman;
And I was daily *His* delight,
Rejoicing always before Him,
31 Rejoicing in the world, His earth,
And *having* [a]my delight in the sons of men.

8:30 [a]John 1:2,3

*8:31 [a]Ps 16:3; John 13:1

3 The man of wisdom, 8:32–36

32 "Now therefore, *O* sons, [a]listen to me,
For [b]blessed are they who keep my ways.

*8:32 [a]Prov 5:7; 7:24 [b]Ps 119:1,2; 128:1; Prov 29:18; Luke 11:28

33 "[a]Heed instruction and be wise,
And do not neglect *it.*

8:33 [a]Prov 4:1

34 "[a]Blessed is the man who listens to me,
Watching daily at my gates,
Waiting at my doorposts.

8:34 [a]Prov 3:13,18

35 "For [a]he who finds me finds life
And [b]obtains favor from the LORD.

8:35 [a]Prov 4:22; John 17:3 [b]Prov 3:4; 12:2

36 "But he who sins against me [a]injures himself;
All those who [b]hate me [c]love death."

8:36 [a]Prov 1:31,32; 15:32 [b]Prov 5:12; 12:1 [c]Prov 21:6

4 The woman of foolishness, 9:1–18

9 Wisdom has [a]built her house,
She has hewn out her seven pillars;

*9:1 [a]1 Cor 3:9,10; Eph 2:20-22; 1 Pet 2:5

8:22–31 This section has often been interpreted Christologically, as presenting a picture of Christ rather than simply the eternal character of wisdom. Though Christ is the revelation of God's wisdom (1 Cor. 1:24) and possesses all wisdom and knowledge (Col. 2:3), there is no clear indication that Christ is revealed here. The passage shows that wisdom is older than creation and is fundamental to it (v. 23), that it assisted in creation as a master workman (v. 30), and that it rejoiced in creation (vv. 30–31).

8:22 *The LORD possessed me.* I.e., wisdom is God's; it came forth from Him.

8:23 *from the earliest times of the earth.* Lit., from the origins of the earth.

8:27 *inscribed a circle.* I.e., marked out the circle of the horizon. The sky appears as a vaulted canopy to the earthly viewer. *face of the deep.* I.e., the ocean.

8:31 *the world, His earth.* Lit., the world of His earth; i.e., the inhabited earth.

8:32–36 The chapter concludes with wisdom's closing appeal.

8:32 *listen.* Hear with a view to obedience.

9:1–18 The teachings of the first eight chapters are summarized, as both wisdom (vv. 1–6) and folly (vv. 13–18) invite men to a banquet to partake of their benefits.

9:1 Both wisdom and folly have a *house* (cf. v. 14) to which each invites people. *seven pillars.* I.e., an ideally constructed house.

2 She has [a]prepared her
food, she has [b]mixed
her wine;
She has also [c]set her
table;
3 She has [a]sent out her
maidens, she [b]calls
From the [c]tops of the
heights of the city:
4 "[a]Whoever is naive, let
him turn in here!"
To him who [b]lacks
understanding she says,
5 "Come, [a]eat of my food
And drink of the wine I
have mixed.
6 "Forsake *your* folly and
[a]live,
And [b]proceed in the way
of understanding."
7 He who [a]corrects a scoffer
gets dishonor for
himself,
And he who reproves a
wicked man *gets* insults
for himself.
8 [a]Do not reprove a scoffer,
or he will hate you,
[b]Reprove a wise man and
he will love you.
9 Give *instruction* to a wise
man and he will be still
wiser,
Teach a righteous man and
he will [a]increase *his*
learning.
10 The [a]fear of the LORD is
the beginning of
wisdom,
And the knowledge of the
Holy One is
understanding.
11 For [a]by me your days will
be multiplied,
And years of life will be
added to you.
12 If you are wise, you are
wise [a]for yourself,
And if you [b]scoff, you
alone will bear it.
13 The woman of folly is
[a]boisterous,
She is naive and [b]knows
nothing.
14 She sits at the doorway of
her house,
On a seat by [a]the high
places of the city,
15 Calling to those who pass
by,
Who are making their
paths straight:
16 "[a]Whoever is naive, let
him turn in here,"
And to him who lacks
understanding she says,
17 "Stolen water is sweet;
And [a]bread *eaten* in secret
is pleasant."
18 But he does not know that
the dead are there,
That her guests are in the
[a]depths of Sheol.

III THE PROVERBS OF SOLOMON, 10:1–24:34

A Proverbs Contrasting Righteous and Wicked Lives, 10:1–15:33

10 The [a]proverbs of Solomon.
[b]A wise son makes a
father glad,

9:2 [a]Matt 22:4 [b]Song 8:2 [c]Luke 14:16,17
9:3 [a]Ps 68:11; Matt 22:3 [b]Prov 8:1,2 [c]Prov 9:14
9:4 [a]Prov 8:5; 9:16 [b]Prov 6:32
9:5 [a]Song 5:1; Is 55:1; John 6:27
9:6 [a]Prov 8:35; 9:11 [b]Ezek 11:20; 37:24
*9:7 [a]Prov 23:9
9:8 [a]Prov 15:12; Matt 7:6 [b]Ps 141:5; Prov 10:8
9:9 [a]Prov 1:5
*9:10 [a]Job 28:28; Ps 111:10; Prov 1:7
9:11 [a]Prov 3:16; 10:27
*9:12 [a]Job 22:2; Prov 14:14 [b]Prov 19:29
9:13 [a]Prov 7:11 [b]Prov 5:6
9:14 [a]Prov 9:3
*9:15
9:16 [a]Prov 9:4
*9:17 [a]Prov 20:17
9:18 [a]Prov 7:27
*10:1 [a]Prov 1:1 [b]Prov 15:20; 29:3

9:7–12 This section points out the contrasting ways of the scoffer and the wise.

9:7 The *wicked* person will not only not receive criticism but will turn on the one trying to help him.

9:10 A reiteration of both the motto of the wise teacher and the theme of the book (1:7).

9:12 An individual may choose wisdom and reap its reward, or scoff and incur the penalty.

9:15 *Who are making their paths straight.* Who go straight on their ways; i.e., who are living in an upright manner.

9:17 The foolish woman promotes the attractiveness of what is forbidden; *Stolen water* and *bread eaten in secret* may be figures of illicit intercourse (cf. 5:15–20; 30:20).

10:1–22:16 The discourses concerning wisdom and folly (chaps. 1–9) constitute a preface to the central portion of the book, which contains 375 of Solomon's proverbs. These proverbs are general principles and guidelines that may have exceptions. Any exception is not a problem of inerrancy, but a matter of the nature of proverbs. They are true as general rules.

10:1 *A wise son.* One who fears and obeys God and makes a successful application of knowledge in everyday dealings. *a foolish son.* One who is insensible, and insensitive to moral truth, acting without regard to it and to his own destruction.

But [c]a foolish son is a
grief to his mother.
2 [a]Ill-gotten gains do not
profit,
But righteousness delivers
from death.
3 The LORD [a]will not allow
the righteous to hunger,
But He [b]will thrust *aside*
the craving of the
wicked.
4 Poor is he who works with
a negligent hand,
But the [a]hand of the
diligent makes rich.
5 He who gathers in summer
is a son who acts wisely,
But he who sleeps in
harvest is a son who
acts shamefully.
6 [a]Blessings are on the head
of the righteous,
But [b]the mouth of the
wicked conceals
violence.
7 The [a]memory of the
righteous is blessed,
But [b]the name of the
wicked will rot.
8 The [a]wise of heart will
receive commands,
But a babbling fool will be
thrown down.
9 He [a]who walks in
integrity walks securely,
But [b]he who perverts his
ways will be found out.
10 He [a]who winks the eye
causes trouble,
And [b]a babbling fool will
be thrown down.
11 The [a]mouth of the
righteous is a fountain
of life,
But [b]the mouth of the
wicked conceals
violence.
12 Hatred stirs up strife,
But [a]love covers all
transgressions.
13 On [a]the lips of the
discerning, wisdom is
found,
But [b]a rod is for the back
of him who lacks
understanding.
14 Wise men [a]store up
knowledge,
But with [b]the mouth of
the foolish, ruin is at
hand.
15 The [a]rich man's wealth is
his fortress,
The [b]ruin of the poor is
their poverty.
16 The [a]wages of the
righteous is life,
The income of the wicked,
punishment.
17 He [a]is *on* the path of life
who heeds instruction,
But he who forsakes
reproof goes astray.
18 He [a]who conceals hatred
has lying lips,
And he who spreads
slander is a fool.
19 When there are [a]many
words, transgression is
unavoidable,
But [b]he who restrains his
lips is wise.
20 The tongue of the
righteous is *as* [a]choice
silver,
The heart of the wicked is
worth little.
21 The [a]lips of the righteous
feed many,
But fools [b]die for lack of
understanding.
22 It is the [a]blessing of the
LORD that makes rich,
And He adds no sorrow to
it.
23 Doing wickedness is like
[a]sport to a fool,
And *so is* wisdom to a man
of understanding.

10:1 [c]Prov 17:25; 29:15
10:2 [a]Ps 49:7; Prov 11:4; 21:6; Ezek 7:19; Luke 12:19,20
10:3 [a]Ps 34:9,10; 37:25; Prov 28:25; Matt 6:33 [b]Ps 112:10; Prov 28:9
10:4 [a]Prov 13:4; 21:5
***10:6** [a]Prov 28:20 [b]Prov 10:11; Obad 10
10:7 [a]Ps 112:6 [b]Ps 9:5,6; 109:13; Eccl 8:10
10:8 [a]Prov 9:8; Matt 7:24
10:9 [a]Ps 23:4; Prov 3:23; 28:18; Is 33:15,16 [b]Prov 26:26; Matt 10:26; 1 Tim 5:25
10:10 [a]Ps 35:19; Prov 6:13 [b]Prov 10:8
***10:11** [a]Ps 37:30; Prov 13:14; 18:4 [b]Prov 10:6
10:12 [a]Prov 17:9; 1 Cor 13:4-7; James 5:20; 1 Pet 4:8
10:13 [a]Prov 10:31 [b]Prov 19:29; 26:3
10:14 [a]Prov 9:9 [b]Prov 10:8,10; 13:3; 18:7
***10:15** [a]Job 31:24; Ps 52:7; Prov 18:11 [b]Prov 19:7
***10:16** [a]Prov 11:18,19
10:17 [a]Prov 6:23
10:18 [a]Prov 26:24
10:19 [a]Job 11:2; Prov 18:21; Eccl 5:3 [b]Prov 17:27; James 1:19; 3:2
10:20 [a]Prov 8:19
10:21 [a]Prov 10:11 [b]Prov 5:23; Hos 4:6
***10:22** [a]Gen 24:35; 26:12; Deut 8:18; Prov 8:21
10:23 [a]Prov 2:14; 15:21

10:6b Violent plans and language envelop the mouths of the wicked.

10:11 *fountain of life.* I.e., source of spiritual vitality. The last half of the verse is better translated "Violence covers the mouth of the wicked."

10:15 Wealth can sometimes protect from trouble, while poverty is a liability that exposes one to misfortune.

10:16 The income of the righteous establishes life, whereas what is acquired by the crimes of the wicked yields sin and ultimately death.

10:22 Real prosperity is a divine blessing, accompanied by neither anxiety nor trouble.

24 What [a]the wicked fears
will come upon him,
And the [b]desire of the
righteous will be
granted.
25 When the [a]whirlwind
passes, the wicked is no
more,
But the [b]righteous *has* an
everlasting foundation.
26 Like vinegar to the teeth
and smoke to the eyes,
So is the [a]lazy one to
those who send him.
27 The [a]fear of the LORD
prolongs life,
But the [b]years of the
wicked will be
shortened.
28 The [a]hope of the
righteous is gladness,
But the [b]expectation of
the wicked perishes.
29 The [a]way of the LORD is a
stronghold to the
upright,
But [b]ruin to the workers
of iniquity.
30 The [a]righteous will never
be shaken,
But [b]the wicked will not
dwell in the land.
31 The [a]mouth of the
righteous flows with
wisdom,
But the [b]perverted tongue
will be cut out.
32 The lips of the righteous
bring forth [a]what is
acceptable,
But the [b]mouth of the
wicked what is
perverted.

11 A [a]false balance is an
abomination to the
LORD,
But a [b]just weight is His
delight.
2 When [a]pride comes, then
comes dishonor,
But with the humble is
wisdom.
3 The [a]integrity of the
upright will guide them,
But the [b]falseness of the
treacherous will destroy
them.
4 [a]Riches do not profit in
the day of wrath,
But [b]righteousness
delivers from death.
5 The [a]righteousness of the
blameless will smooth
his way,
But [b]the wicked will fall
by his own wickedness.
6 The righteousness of the
upright will deliver
them,
But the treacherous will
[a]be caught by *their own*
greed.
7 When a wicked man dies,
his [a]expectation will
perish,
And the [b]hope of strong
men perishes.
8 The righteous is delivered
from trouble,
But the wicked takes his
place.
9 With *his* [a]mouth the
godless man destroys his
neighbor,
But through knowledge the
[b]righteous will be
delivered.
10 When it [a]goes well with
the righteous, the city
rejoices,
And when the wicked
perish, there is glad
shouting.
11 By the blessing of the
upright a city is exalted,
But by the mouth of the
wicked it is torn down.
12 He who despises his
neighbor lacks sense,

10:24 [a]Job 15:21; Prov 1:27; Is 66:4; [b]Ps 145:19; Prov 15:8; Matt 5:6; 1 John 5:14,15
10:25 [a]Job 21:18; Ps 58:9; Prov 12:7; [b]Ps 15:5; Prov 12:3; Matt 7:24,25
***10:26** [a]Prov 26:6
10:27 [a]Prov 3:2; 9:11; 14:27; [b]Job 15:32,33; 22:16; Ps 55:23
10:28 [a]Prov 11:23; [b]Job 8:13; 11:20; Prov 11:7
10:29 [a]Prov 13:6; [b]Prov 21:15
10:30 [a]Ps 37:29; 125:1; Prov 2:21; [b]Prov 2:22
10:31 [a]Ps 37:30; Prov 10:13; [b]Prov 17:20
10:32 [a]Eccl 12:10; [b]Prov 2:12; 6:12
***11:1** [a]Lev 19:35,36; Deut 25:13-16; Prov 20:10,23; Mic 6:11; [b]Prov 16:11
***11:2** [a]Prov 16:18; 18:12; 29:23
11:3 [a]Prov 13:6; [b]Prov 19:3; 22:12
11:4 [a]Prov 10:2; Ezek 7:19; Zeph 1:18; [b]Gen 7:1
11:5 [a]Prov 3:6; [b]Prov 5:22
11:6 [a]Ps 7:15,16; 9:15; Eccl 10:8
***11:7** [a]Prov 10:28; [b]Job 8:13,14
11:9 [a]Prov 16:29; [b]Prov 11:6
***11:10** [a]Prov 28:12
***11:12**

10:26 To those who employ him, the *lazy one* is like sour *vinegar* and irritating *smoke*.
11:1 The law required *a just weight*, though the people often disobeyed (Amos 8:6; Mic. 6:11).
11:2 *humble*. Submissive to God and man (cf. Mic. 6:8).
11:7 However powerful during life, the hopes of the wicked are frustrated at death.
11:10–11 The lives of the righteous (diffusing morality) and the deaths of the wicked (eliminating some crime) affect the *city* for good.
11:12 *despises*. Belittles or shows contempt for.

But a man of
understanding keeps
silent.

*11:13 13 He [a]who goes about as a
[a] Lev 19:16; Prov 20:19; 1 Tim 5:13
talebearer reveals secrets,
[b] Prov 19:11
But he who is trustworthy
[b]conceals a matter.

*11:14 14 Where there is no
[a] Prov 15:22; 20:18; 24:6
[a]guidance the people
fall,
But in abundance of
counselors there is
victory.

*11:15 15 He who is [a]surety for a
[a] Prov 6:1; 27:13
stranger will surely
suffer for it,
But he who hates going
surety is safe.

11:16 16 A [a]gracious woman
[a] Prov 31:28,30
attains honor,
And violent men attain
riches.

11:17 17 The [a]merciful man does
[a] Matt 5:7; 25:34-36
himself good,
But the cruel man does
himself harm.

*11:18 18 The wicked earns deceptive
[a] Hos 10:12; Gal 6:8,9; James 3:18
wages,
But he who [a]sows
righteousness *gets* a true
reward.

11:19 19 He who is steadfast in
[a] Prov 10:16; 12:28; 19:23
[a]righteousness *will*
[b] Prov 21:16; Rom 6:23; James 1:15
attain to life,
And [b]he who pursues evil
will bring about his own
death.

11:20 20 The perverse in heart are
[a] Ps 119:1; Prov 13:6
an abomination to the
[b] 1 Chr 29:17
LORD,
But the [a]blameless in *their*
walk are His [b]delight.

*11:21 21 Assuredly, the evil man
will not go unpunished,
But the descendants of the
righteous will be
delivered.

22 *As* a [a]ring of gold in a
*11:22
[a] Gen 24:47
swine's snout
So is a beautiful woman
who lacks discretion.

11:23 23 The desire of the righteous
[a] Prov 10:28; Rom 2:8,9
is only good,
But the [a]expectation of
the wicked is wrath.

24 There is one who scatters,
yet increases all the
more,
And there is one who
withholds what is justly
due, but *it results* only
in want.

11:25 25 The [a]generous man will
[a] Prov 3:9,10; 2 Cor 9:6,7
be prosperous,
[b] Matt 5:7
And he who [b]waters will
himself be watered.

*11:26 26 He who withholds grain,
[a] Prov 24:24
[b] Job 29:13
the [a]people will curse
[c] Gen 42:6
him,
But [b]blessing will be on
the head of him who
[c]sells *it.*

11:27 27 He who diligently seeks
[a] Esth 7:10; Ps 7:15,16; 57:6
good seeks favor,
But [a]he who searches
after evil, it will come to
him.

11:28 28 He who [a]trusts in his
[a] Ps 49:6; Mark 10:25; 1 Tim 6:17
riches will fall,
[b] Ps 1:3; 92:12; Jer 17:8
But [b]the righteous will
flourish like the *green*
leaf.

11:29 29 He who [a]troubles his own
[a] Prov 15:27
[b] Eccl 5:16
house will [b]inherit
[c] Prov 14:19
wind,
And [c]the foolish will be
servant to the
wisehearted.

*11:30 30 The fruit of the righteous is
[a] Prov 3:18
[a]a tree of life,
[b] Prov 14:25; Dan 12:3; 1 Cor 9:19-22; James 5:20
And [b]he who is wise wins
souls.

11:31 31 If [a]the righteous will be
[a] 2 Sam 22:21, 25; Prov 13:21; 1 Pet 4:18
rewarded in the earth,

11:13 *talebearer.* A malicious slanderer, not merely one who is indiscreet. See also 16:28; 18:8; 26:20, 22.

11:14 *guidance.* Lit., steering, wise direction on the course of life.

11:15–16 Cf. 6:1. A quiet woman can win honor, whereas brute force will gain material possessions only.

11:18 The labor of the wicked has no blessing and brings no permanent gain, in contrast to the righteous, who will earn an enduring reward.

11:21 *Assuredly.* Lit., hand to hand; an allusion to shaking hands to confirm a matter.

11:22 *discretion.* Lit., taste; i.e., moral perception.

11:26 *withholds.* He hoards grain to force up the price.

11:30 *tree of life.* I.e., source of life. *wins souls.* Not winning to salvation in this context, but attracting others and imparting to them wisdom.

How much more the
wicked and the sinner!

*12:1 12 Whoever loves discipline
loves knowledge,
But he who hates reproof is
stupid.

12:2 a Prov 3:4; 8:35
2 A [a]good man will obtain
favor from the LORD,
But He will condemn a
man who devises evil.

12:3 a Prov 11:5 b Prov 10:25
3 A man will [a]not be
established by
wickedness,
But the root of the
[b]righteous will not be
moved.

*12:4 a Prov 31:11; 1 Cor 11:7 b Prov 14:30; Hab 3:16
4 An [a]excellent wife is the
crown of her husband,
But she who shames *him* is
as [b]rottenness in his
bones.

5 The thoughts of the
righteous are just,
But the counsels of the
wicked are deceitful.

*12:6 a Prov 1:11,16 b Prov 14:3
6 The [a]words of the wicked
lie in wait for blood,
But the [b]mouth of the
upright will deliver
them.

12:7 a Job 34:25; Prov 10:25 b Matt 7:24-27
7 The [a]wicked are
overthrown and are no
more,
But the [b]house of the
righteous will stand.

8 A man will be praised
according to his insight,
But one of perverse mind
will be despised.

*12:9
9 Better is he who is lightly
esteemed and has a
servant
Than he who honors
himself and lacks bread.

12:10 a Deut 25:4
10 A [a]righteous man has
regard for the life of his
beast,
But the compassion of the
wicked is cruel.

12:11 a Prov 28:19
11 He [a]who tills his land will
have plenty of bread,
But he who pursues vain
things lacks sense.

*12:12 a Prov 21:10 b Prov 11:30
12 The [a]wicked desires the
booty of evil men,
But the root of the
righteous [b]yields *fruit.*

12:13 a Prov 11:8; 21:23; 2 Pet 2:9
13 An evil man is ensnared by
the transgression of his
lips,
But the [a]righteous will
escape from trouble.

*12:14 a Prov 13:2; 15:23; 18:20 b Job 34:11; Prov 1:31; 24:12; Is 3:10, 11; Hos 4:9
14 A man will be [a]satisfied
with good by the fruit
of his words,
And the [b]deeds of a man's
hands will return to
him.

12:15 a Prov 14:12; 16:2; 21:2
15 The [a]way of a fool is right
in his own eyes,
But a wise man is he who
listens to counsel.

*12:16 a Prov 14:33; 27:3; 29:11
16 A [a]fool's vexation is
known at once,
But a prudent man
conceals dishonor.

17 He who speaks truth tells
what is right,
But a false witness, deceit.

12:18 a Ps 57:4 b Prov 4:22; 15:4
18 There is one who [a]speaks
rashly like the thrusts of
a sword,
But the [b]tongue of the
wise brings healing.

12:19 a Ps 52:4,5; Prov 19:9
19 Truthful lips will be
established forever,
But a [a]lying tongue is
only for a moment.

20 Deceit is in the heart
of those who devise
evil,
But counselors of peace
have joy.

12:21 a Ps 91:10; 121:7; Prov 1:33; 1 Pet 3:13
21 [a]No harm befalls the
righteous,
But the wicked are filled
with trouble.

12:1 *discipline.* Training by word or deed.

12:4 *excellent wife.* A wife of noble and upright character (cf. 31:10–31).

12:6 Whereas the wicked condemn men with false testimony, the righteous will speak the truth and deliver the innocent.

12:9 *has a servant.* Better, is a servant to himself. I.e., "Better is a man of humble circumstances who works for himself, than one who plays the big man and has nothing to eat."

12:12 *yields fruit.* Better, endures. The wicked covets the booty of other evil men in order to strengthen his own position. The righteous, however, depends upon his integrity and endures.

12:14 Words bear fruit as do deeds.

12:16 *vexation* = anger. A fool loses his temper when offended, but a prudent man ignores an insult.

22 [a]Lying lips are an abomination to the LORD,
But those who deal faithfully are His delight.
23 A [a]prudent man conceals knowledge,
But the heart of fools proclaims folly.
24 The hand of the diligent will rule,
But the slack *hand* will be [a]put to forced labor.
25 [a]Anxiety in the heart of a man weighs it down,
But a [b]good word makes it glad.
26 The righteous is a guide to his neighbor,
But the way of the wicked leads them astray.
27 A slothful man does not roast his prey,
But the [a]precious possession of a man *is* diligence.
28 [a]In the way of righteousness is life,
And in *its* pathway there is no death.

13 A [a]wise son *accepts his* father's discipline,
But a [b]scoffer does not listen to rebuke.
2 From the fruit of a man's mouth he [a]enjoys good,
But the desire of the treacherous is [b]violence.
3 The one who [a]guards his mouth preserves his life;
The one who [b]opens wide his lips comes to ruin.
4 The soul of the sluggard craves and *gets* nothing,
But the soul of the diligent is made fat.
5 A righteous man [a]hates falsehood,
But a wicked man [b]acts disgustingly and shamefully.
6 Righteousness [a]guards the one whose way is blameless,
But wickedness subverts the sinner.
7 There is one who [a]pretends to be rich, but has nothing;
Another pretends to be [b]poor, but has great wealth.
8 The ransom of a man's life is his riches,
But the poor hears no rebuke.
9 The [a]light of the righteous rejoices,
But the [b]lamp of the wicked goes out.
10 Through presumption comes nothing but strife,
But with those who receive counsel is wisdom.
11 Wealth *obtained* by fraud dwindles,
But the one who gathers by labor increases *it.*
12 Hope deferred makes the heart sick,
But desire fulfilled is a tree of life.
13 The one who [a]despises the word will be in debt to it,

12:22 [a]Rev 22:15
*12:23 [a]Prov 10:14; 11:13; 13:16; 15:2; 29:11
12:24 [a]Gen 49:15; Judg 1:28; 1 Kin 9:21
12:25 [a]Prov 15:13 [b]Is 50:4
*12:26
12:27 [a]Prov 10:4; 13:4
*12:28 [a]Deut 30:15f; 32:46f; Jer 21:8
13:1 [a]Prov 10:1; 15:20 [b]Prov 9:7,8; 15:12
*13:2 [a]Prov 12:14 [b]Prov 1:31; Hos 10:13
13:3 [a]Prov 18:21; 21:23; James 3:2 [b]Prov 18:7; 20:19
*13:4
*13:5 [a]Col 3:9 [b]Prov 3:35
13:6 [a]Prov 11:3
*13:7 [a]Prov 11:24; Luke 12:20,21 [b]Luke 12:33; 2 Cor 6:10; James 2:5
*13:8
*13:9 [a]Job 29:3; Prov 4:18 [b]Job 18:5; Prov 24:20
*13:12
*13:13 [a]Num 15:31; 2 Chr 36:16

12:23 The prudent man is cautious and reserved, whereas the fool rushes in and proclaims his ignorance.

12:26 Better, "The righteous investigates his neighbor, but the way of the wicked leads them astray." The investigation is necessary in order to choose one's friends carefully, for the way of the godless leads into error.

12:28 The verse alludes to the immortality of the righteous.

13:2 One's words will bring a tangible return.

13:4 *is made fat.* I.e., is abundantly satisfied.

13:5 *acts disgustingly and shamefully.* Lit., causes to stink and makes ashamed. The righteous detest falsehood, but the wicked cause shame.

13:7 Both pretenses are foolish. The one pretending to be poor may be doing it to keep creditors away.

13:8 A rich man may have to buy off his life, but a poor man can ignore a threat.

13:9 *light . . . lamp.* I.e., joy and prosperity (cf. Est. 8:16). *rejoices.* I.e., burns merrily.

13:12 *Hope deferred* (lit., hope long drawn out) brings disappointment, so be on guard. *tree of life.* See note on 3:18.

13:13 *word.* I.e., the Word of God. *will be in*

13:13 [b] Prov 13:21

But the one who fears the commandment will be [b]rewarded.

*13:14 [a] Prov 10:11; 14:27 [b] Ps 18:5

14 The teaching of the wise is a [a]fountain of life,
To turn aside from the [b]snares of death.

*13:15 [a] Ps 111:10; Prov 3:4

15 [a]Good understanding produces favor,
But the way of the treacherous is hard.

13:16 [a] Prov 12:23

16 Every [a]prudent man acts with knowledge,
But a fool displays folly.

13:17 [a] Prov 25:13

17 A wicked messenger falls into adversity,
But [a]a faithful envoy *brings* healing.

13:18 [a] Prov 15:5,32

18 Poverty and shame *will come* to him who [a]neglects discipline,
But he who regards reproof will be honored.

*13:19

19 Desire realized is sweet to the soul,
But it is an abomination to fools to depart from evil.

13:20 [a] Prov 2:20; 15:31

20 [a]He who walks with wise men will be wise,
But the companion of fools will suffer harm.

*13:21 [a] Ps 32:10; 54:5; Is 47:11 [b] Prov 11:31; 13:13; Is 3:10

21 [a]Adversity pursues sinners,
But the [b]righteous will be rewarded with prosperity.

*13:22 [a] Ezra 9:12; Ps 37:25 [b] Job 27:16,17; Prov 28:8; Eccl 2:26

22 A good man [a]leaves an inheritance to his children's children,
And the [b]wealth of the sinner is stored up for the righteous.

13:23 [a] Prov 12:11

23 [a]Abundant food *is in* the fallow ground of the poor,
But it is swept away by injustice.

*13:24 [a] Prov 19:18; 22:15; 23:13, 14; 29:15,17 [b] Deut 8:5; Prov 3:12; Heb 12:7

24 He who [a]spares his rod hates his son,
But he who loves him [b]disciplines him diligently.

13:25 [a] Ps 34:10; 103:5; 132:15; Prov 10:3 [b] Prov 13:18; Luke 15:14

25 The [a]righteous has enough to satisfy his appetite,
But the stomach of the [b]wicked is in want.

14:1 [a] Ruth 4:11; Prov 31:10-27

14 The [a]wise woman builds her house,
But the foolish tears it down with her own hands.

14:2 [a] Prov 19:1; 28:6 [b] Prov 2:15

2 He who [a]walks in his uprightness fears the LORD,
But he who is [b]crooked in his ways despises Him.

*14:3 [a] Prov 12:6

3 In the mouth of the foolish is a rod for *his* back,
But [a]the lips of the wise will preserve them.

*14:4

4 Where no oxen are, the manger is clean,
But much increase *comes* by the strength of the ox.

14:5 [a] Rev 1:5; 3:14 [b] Ex 23:1; Deut 19:16; Prov 6:19; 12:17 [c] Prov 19:5

5 A [a]faithful witness will not lie,
But a [b]false witness [c]speaks lies.

6 A scoffer seeks wisdom and *finds* none,
But knowledge is easy to him who has understanding.

14:7 [a] Prov 23:9

7 Leave the [a]presence of a fool,
Or you will not discern words of knowledge.

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debt to it. Lit., is pledged to it, is obligated to obey the law lest he forfeit his pledge.

13:14 *teaching.* Instruction. *fountain of life.* See note on 10:11.

13:15 *hard.* Better, not lasting.

13:19 Nothing is so sweet as gaining some desired thing, but fools won't leave their evil ways to do that.

13:21 *will be rewarded with prosperity.* Better, will reward with prosperity. The prospect of just recompense for good or evil is a general rule, but there are exceptions, as in the case of Job.

13:22 Good men leave their wealth to their grandchildren, but sinners lose it to more righteous persons.

13:24 The use of a *rod* in punishment is also enjoined in 29:15. The discipline referred to here is training either by word (15:5; 24:32) or deed (23:13).

14:3 *rod for his back.* Lit., rod of pride. I.e., hurtful pride.

14:4 There is no milk without some manure. Some disturbance is the price of growth and accomplishment.

***14:8** [a] 1 Cor 3:19
8 The wisdom of the prudent
is to understand his
way,
But [a]the folly of fools is
deceit.

14:9 [a] Prov 3:34; 11:20
9 Fools mock at sin,
But [a]among the upright
there is good will.

14:10 [a] 1 Sam 1:10; Job 21:25
10 The heart knows its own
[a]bitterness,
And a stranger does not
share its joy.

14:11 [a] Job 8:15
11 The [a]house of the wicked
will be destroyed,
But the tent of the upright
will flourish.

***14:12** [a] Prov 12:15; 16:25 [b] Rom 6:21
12 There [a]is a way *which*
seems right to a man,
But its [b]end is the way of
death.

***14:13** [a] Eccl 2:1,2
13 Even in laughter the heart
may be in pain,
And the [a]end of joy may
be grief.

14:14 [a] Prov 1:31; 12:21 [b] Prov 12:14; 18:20
14 The backslider in heart will
have his [a]fill of his
own ways,
But a good man will [b]*be*
satisfied with his.

***14:15**
15 The naive believes
everything,
But the prudent man
considers his steps.

***14:16** [a] Job 28:28; Ps 34:14; Prov 3:7; 22:3
16 A wise man is cautious and
[a]turns away from evil,
But a fool is arrogant and
careless.

17 A quick-tempered man acts
foolishly,
And a man of evil devices
is hated.

18 The naive inherit folly,
But the prudent are
crowned with
knowledge.

14:19 [a] 1 Sam 2:36; Prov 11:29
19 The [a]evil will bow down
before the good,
And the wicked at the
gates of the righteous.

14:20 [a] Prov 19:7
20 The [a]poor is hated even
by his neighbor,
But those who love the
rich are many.

14:21 [a] Prov 11:12 [b] Ps 41:1; Prov 19:17; 28:8
21 He who [a]despises his
neighbor sins,
But [b]happy is he who is
gracious to the poor.

14:22 [a] Ps 36:4; Prov 3:29; 12:2; Mic 2:1
22 Will they not go astray
who [a]devise evil?
But kindness and truth *will*
be to those who devise
good.

23 In all labor there is profit,
But mere talk *leads* only to
poverty.

***14:24** [a] Prov 10:22; 13:8; 21:20
24 The [a]crown of the wise is
their riches,
But the folly of fools is
foolishness.

***14:25** [a] Prov 14:5
25 A truthful witness saves
lives,
But he who [a]speaks lies is
treacherous.

***14:26** [a] Prov 18:10; 19:23; Is 33:6
26 In the [a]fear of the LORD
there is strong
confidence,
And his children will have
refuge.

***14:27**
27 The fear of the LORD is a
fountain of life,
That one may avoid the
snares of death.

28 In a multitude of people is
a king's glory,
But in the dearth of people
is a prince's ruin.

***14:29** [a] Prov 16:32; 19:11; Eccl 7:9; James 1:19
29 He who is [a]slow to anger
has great understanding,
But he who is
quick-tempered exalts
folly.

14:30 [a] Prov 15:13 [b] Prov 12:4; Hab 3:16
30 A [a]tranquil heart is life to
the body,
But passion is [b]rottenness
to the bones.

14:8 The prudent man carefully considers his conduct and habits, but the foolish sidestep the truth of their frivolous lifestyle.

14:12 A shortcut to success may be a false trail leading to destruction.

14:13 Though laughter may relieve the tension of one suffering grief, it is only a temporary escape from the reality of a tragedy.

14:15 The prudent man looks before he leaps.

14:16 *is arrogant.* Shows anger.

14:24 Wisdom yields riches, but nothing good can be expected from a fool.

14:25 A witness may save life or deceitfully destroy the innocent.

14:26 *his children.* I.e., the children of the one who fears the Lord.

14:27 *fountain of life.* See note on 10:11.

14:29 *quick-tempered.* Lit., short of spirit; i.e., impatient.

14:31 [a] Prov 17:5; Matt 25:40; 1 John 3:17 [b] Job 31:15; Prov 22:2

31 He [a]who oppresses the poor reproaches [b]his Maker,
But he who is gracious to the needy honors Him.

*14:32 [a] Prov 6:15; 24:16 [b] Gen 49:18; Ps 16:11; 17:15; 37:37; 73:24; 2 Cor 1:9; 5:8; 2 Tim 4:18

32 The wicked is [a]thrust down by his wrongdoing,
But the [b]righteous has a refuge when he dies.

*14:33

33 Wisdom rests in the heart of one who has understanding,
But in the bosom of fools it is made known.

*14:34

34 Righteousness exalts a nation,
But sin is a disgrace to *any* people.

14:35 [a] Matt 24:45, 47; 25:21,23

35 The king's favor is toward a [a]servant who acts wisely,
But his anger is toward him who acts shamefully.

15:1 [a] Judg 8:1-3; Prov 15:18; 25:15 [b] 1 Sam 25:10-13

15 A [a]gentle answer turns away wrath,
But a [b]harsh word stirs up anger.

*15:2 [a] Prov 15:7 [b] Prov 12:23; 13:16; 15:28

2 The [a]tongue of the wise makes knowledge acceptable,
But the [b]mouth of fools spouts folly.

15:3 [a] 2 Chr 16:9; Job 31:4; Jer 16:17; Zech 4:10; Heb 4:13

3 The [a]eyes of the LORD are in every place,
Watching the evil and the good.

*15:4

4 A soothing tongue is a tree of life,
But perversion in it crushes the spirit.

5 A fool rejects his father's discipline,
But he who regards reproof is prudent.

6 Much wealth is *in* the house of the [a]righteous,
But trouble is in the income of the wicked.

15:6 [a] Prov 8:21

7 The lips of the wise spread knowledge,
But the hearts of fools are not so.

8 The [a]sacrifice of the wicked is an abomination to the LORD,
But [b]the prayer of the upright is His delight.

15:8 [a] Prov 21:27; Eccl 5:1; Is 1:11; Jer 6:20; Mic 6:7 [b] Prov 15:29

9 The way of the wicked is an abomination to the LORD,
But He loves him who [a]pursues righteousness.

15:9 [a] 1 Tim 6:11

10 Stern discipline is for him who forsakes the way;
He who hates reproof will die.

11 [a]Sheol and Abaddon *lie open* before the LORD,
How much more the [b]hearts of men!

*15:11 [a] Job 26:6; Ps 139:8 [b] 1 Sam 16:7; 2 Chr 6:30; Ps 44:21; Acts 1:24

12 A [a]scoffer does not love one who reproves him,
He will not go to the wise.

*15:12 [a] Prov 13:1; Amos 5:10

13 A [a]joyful heart makes a cheerful face,
But when the heart is [b]sad, the [c]spirit is broken.

*15:13 [a] Prov 17:22 [b] Prov 12:25 [c] Prov 17:22; 18:14

14 The [a]mind of the intelligent seeks knowledge,
But the mouth of fools feeds on folly.

15:14 [a] Prov 18:15

15 All the days of the afflicted are bad,
But a cheerful heart *has a* continual feast.

*15:15

16 [a]Better is a little with the fear of the LORD

15:16 [a] Ps 37:16; Prov 16:8; Eccl 4:6; 1 Tim 6:6

14:32 The righteous put their confidence in God, believing death to be a place of refuge and immortality.

14:33 Though the wise man does not parade his knowledge, the fool boasts of the little he has.

14:34 *exalts* in the moral, not necessarily the economic, realm (as the opposite in the last part of the verse shows).

15:2 *makes knowledge acceptable,* or uses it skillfully, making it desirable.

15:4 *soothing.* Lit., healing. *tree of life.* See note on 3:18.

15:11 *Sheol and Abaddon.* The two synonyms have reference to the place of the dead, the grave. The verse points to God's omniscience (cf. Ps. 139:7–12).

15:12 A *scoffer* shuns the wise because he hates their reproof.

15:13 Sad thoughts crush the spirit.

15:15 One's temperament has a considerable effect on one's circumstances.

Than great treasure and
turmoil with it.
15:17 17 [a]Better is a dish of
a Prov 17:1 vegetables where love is
b Matt 22:4; Than a [b]fattened ox and
Luke 15:23 hatred with it.
15:18 18 A [a]hot-tempered man
a Prov 16:28; stirs up strife,
26:21; 29:22 But the [b]slow to anger
b Prov 14:29 [c]pacifies contention.
c Gen 13:8; 19 The way of the sluggard is
Prov 16:14; as a hedge of thorns,
Eccl 10:4 But the path of the upright
is a highway.
15:20 20 A [a]wise son makes a
a Prov 10:1; father glad,
29:3 But a foolish man
b Prov 30:17 [b]despises his mother.
15:21 21 Folly is joy to him who
a Prov 14:8; lacks sense,
Eph 5:15 But a man of
understanding [a]walks
straight.
22 Without consultation,
plans are frustrated,
But with many counselors
they succeed.
15:23 23 A [a]man has joy in an apt
a Prov 12:14 answer,
b Prov 25:11; Is And how delightful is a
50:4 timely [b]word!
15:24 24 The [a]path of life *leads*
a Prov 4:18 upward for the wise
That he may keep away
from Sheol below.
15:25 25 The LORD will [a]tear down
a Prov 12:7; the house of the proud,
14:11 But He will [b]establish the
b Deut 19:14; boundary of the
Prov 23:10 [c]widow.
c Ps 68:5; 146:9 26 Evil plans are an
abomination to the
LORD,
But pleasant words are
pure.
15:27 27 He who [a]profits illicitly
a Prov 1:19; troubles his own house,
28:25; 1 Tim But he who [b]hates bribes
6:10 will live.
b Ex 23:8; Deut
16:19; 1 Sam
12:3; Is 33:15

28 The heart of the righteous 15:28
[a]ponders how to a 1 Pet 3:15
answer, b Prov 10:32;
But the [b]mouth of the 15:2
wicked pours out evil
things.
29 The LORD is [a]far from the 15:29
wicked, a Ps 18:41;
But He [b]hears the prayer Prov 1:28
of the righteous. b Ps 145:18,19
30 Bright eyes gladden the ★15:30
heart;
Good news puts fat on the
bones.
31 He whose ear listens to the
life-giving reproof
Will dwell among the wise.
32 He who [a]neglects ★15:32
discipline [b]despises a Prov 1:7; 8:33
himself, b Prov 8:36
But he who [c]listens to c Prov 15:5
reproof acquires
understanding.
33 The fear of the LORD is the
instruction for wisdom,
And before honor *comes*
humility.

B Proverbs Encouraging Godly Lives, 16:1–22:16

16 The [a]plans of the heart ★16:1
belong to man, a Prov 16:9;
But the answer of the 19:21
tongue is from the LORD.
2 All the ways of a man are ★16:2
clean in his own sight, a 1 Sam 16:7;
But the [a]LORD weighs the Dan 5:27
motives.
3 [a]Commit your works to ★16:3
the LORD a Ps 37:5;
And your plans will be 55:22; Prov
established. 3:6; 1 Pet 5:7
4 The LORD [a]has made ★16:4
everything for its own a Gen 1:31;
purpose, Eccl 3:11
Even the [b]wicked for the b Rom 9:22
day of evil.

15:30 *Bright eyes.* I.e., the brightness that shines in the eyes when good news comes. *puts fat on the bones.* I.e., invigorates the body.

15:32 To be unteachable is to despise yourself.

16:1–9 The topic of these verses is God and His ultimate control over human activity.

16:1 Man may make plans, but the execution of them, which becomes explicit in speech, fulfills God's designs.

16:2 *motives.* Lit., spirits. I.e., moral character or disposition.

16:3 *Commit.* Lit., roll. Roll your burdens on the Lord; although they may cause you anxiety, they are not too great for Him.

16:4 *for its own purpose.* Or for its and His own purpose, including the wicked for their day of judgment.

*16:5 5 Everyone who is proud in heart is an abomination to the LORD;
Assuredly, he will not be unpunished.

*16:6 [a]Dan 4:27; Luke 11:41 [b]Prov 8:13; 14:16
6 By [a]lovingkindness and truth iniquity is atoned for,
And by the [b]fear of the LORD one keeps away from evil.

16:7 [a]Gen 33:4; 2 Chr 17:10
7 When a man's ways are pleasing to the LORD,
He [a]makes even his enemies to be at peace with him.

8 Better is a little with righteousness
Than great income with injustice.

16:9 [a]Prov 16:1; 19:21 [b]Ps 37:23; Prov 20:24; Jer 10:23
9 The mind of [a]man plans his way,
But [b]the LORD directs his steps.

*16:10 [a]1 Kin 3:28
10 A divine [a]decision is in the lips of the king;
His mouth should not err in judgment.

*16:11 [a]Prov 11:1
11 A [a]just balance and scales belong to the LORD;
All the weights of the bag are His concern.

16:12 [a]Prov 25:5
12 It is an abomination for kings to commit wickedness,
For a [a]throne is established on righteousness.

13 Righteous lips are the delight of kings,
And he who speaks right is loved.

*16:14 14 The wrath of a king is *as* messengers of death,
But a wise man will appease it.

*16:15 [a]Job 29:23
15 In the light of a king's face is life,
And his favor is like a cloud with the [a]spring rain.

16:16 [a]Prov 8:10,19
16 How much [a]better it is to get wisdom than gold!
And to get understanding is to be chosen above silver.

16:17 [a]Is 35:8
17 The [a]highway of the upright is to depart from evil;
He who watches his way preserves his life.

16:18 [a]Prov 11:2; 18:12; Jer 49:16; Obad 3, 4
18 [a]Pride *goes* before destruction,
And a haughty spirit before stumbling.

*16:19 [a]Prov 3:34; 29:23; Is 57:15 [b]Ex 15:9; Judg 5:30; Prov 1:13,14
19 It is better to be of a [a]humble spirit with the lowly
Than to [b]divide the spoil with the proud.

16:20 [a]Prov 19:8 [b]Ps 2:12; 34:8; Jer 17:7
20 He who gives attention to the word shall [a]find good,
And [b]blessed is he who trusts in the LORD.

16:21 [a]Hos 14:9 [b]Prov 16:23
21 The [a]wise in heart will be called discerning,
And sweetness of speech [b]increases persuasiveness.

*16:22 22 Understanding is a fountain of life to him who has it,
But the discipline of fools is folly.

16:23 [a]Ps 37:30; Prov 15:28; Matt 12:34
23 The [a]heart of the wise teaches his mouth
And adds persuasiveness to his lips.

16:24 [a]Ps 19:10; Prov 15:26; 24:13,14 [b]Prov 4:22; 17:22
24 [a]Pleasant words are a honeycomb,
Sweet to the soul and [b]healing to the bones.

16:5 *Assuredly.* See note on 11:21.

16:6 *lovingkindness.* Loyal love. *truth.* Faithfulness. The atonement for man's sin is the result of God's loyal love and faithfulness. The fear of the Lord motivates a man to turn away from sin when he is tempted.

16:10–15 A king's responsibility.

16:10 *divine decision.* The reference is to the finality of the king's words. Because of this it is necessary that he be careful not to err in judgment.

16:11 God is concerned with and in opposition to unfair trade practices.

16:14 It is wise to pacify a king rather than to defy him.

16:15 *spring rain.* I.e., the rain that falls in the spring assures the ripening of the crops.

16:19 It is better to live humbly with the lowly than to be enriched through improper means with the proud.

16:22 *fountain of life.* Fountain of life; i.e., a source of spiritual vitality.

25 [a]There is a way *which*
seems right to a man,
But its end is the way of
death.
26 A worker's appetite works
for him,
For his hunger urges him
on.
27 A [a]worthless man digs up
evil,
While his words are as a
[b]scorching fire.
28 A perverse man spreads
strife,
And a slanderer separates
intimate friends.
29 A man of violence
[a]entices his neighbor
And leads him in a way
that is not good.
30 He who winks his eyes *does*
so to devise perverse
things;
He who compresses his lips
brings evil to pass.
31 A [a]gray head is a crown
of glory;
It [b]is found in the way of
righteousness.
32 He who is slow to anger is
better than the mighty,
And he who rules his
spirit, than he who
captures a city.
33 The [a]lot is cast into the
lap,
But its every [b]decision is
from the LORD.

17 [a]Better is a dry morsel
and quietness with it
Than a house full of
feasting with strife.
2 A servant who acts wisely
will rule over a son who
acts shamefully,
And will share in the
inheritance among
brothers.
3 The [a]refining pot is for
silver and the furnace
for gold,
But [b]the LORD tests hearts.
4 An [a]evildoer listens to
wicked lips;
A liar pays attention to a
destructive tongue.
5 He who mocks the [a]poor
reproaches his Maker;
He who [b]rejoices at
calamity will not go
unpunished.
6 [a]Grandchildren are the
crown of old men,
And the [b]glory of sons is
their fathers.
7 [a]Excellent speech is not
fitting for a fool,
Much less are [b]lying lips
to a prince.
8 A [a]bribe is a charm in the
sight of its owner;
Wherever he turns, he
prospers.
9 He who [a]covers a
transgression seeks love,
But he who repeats a
matter [b]separates
intimate friends.
10 A rebuke goes deeper into
one who has
understanding
Than a hundred blows into
a fool.
11 A rebellious man seeks
only evil,
So a cruel messenger will
be sent against him.
12 Let a [a]man meet a [b]bear
robbed of her cubs,

***16:25** [a]Prov 12:15; 14:12
16:27 [a]Prov 6:12,14,18 [b]James 3:6
***16:28**
16:29 [a]Prov 1:10; 12:26
***16:30**
16:31 [a]Prov 20:29 [b]Prov 3:1,2
***16:33** [a]Prov 18:18 [b]Prov 29:26
***17:1** [a]Prov 15:17
***17:3** [a]Prov 27:21 [b]1 Chr 29:17; Ps 26:2; Prov 15:11; Jer 17:10; Mal 3:3
17:4 [a]Prov 14:15
17:5 [a]Prov 14:31 [b]Job 31:29; Prov 24:17; Obad 12
17:6 [a]Gen 48:11; Prov 13:22 [b]Ex 20:12; Mal 1:6
17:7 [a]Prov 24:7 [b]Ps 31:18; Prov 12:22
***17:8** [a]Prov 21:14; Is 1:23; Amos 5:12
***17:9** [a]Prov 10:12; James 5:20; 1 Pet 4:8 [b]Prov 16:28
***17:10**
***17:11**
17:12 [a]Prov 29:9 [b]2 Sam 17:8; Hos 13:8

16:25 Repeats 14:12. See note there.
16:28 *slanderer.* Better, backbiter.
16:30 *compresses his lips.* I.e., conveys an expression of malice without words. Much evil and perversity can be disseminated without a word being spoken.
16:33 God is sovereign over human affairs. What appears to be chance is really part of God's sovereign design.
17:1 *feasting.* I.e., feasting provided by the family's portion of a peace offering. See note on Lev. 7:12–17.
17:3 God's tests of character are constructive in their intention (cf. 1 Peter 1:7; James 1:2–4).
17:8 A bribe may cause one to prosper, but the use of such a practice is certainly to be condemned (17:23).
17:9 Overlooking an offense may preserve a friendship, but one who takes advantage of such graciousness will cause the friendship to be broken.
17:10 *goes deeper into.* Lit., descends into; i.e., makes an impression.
17:11 *cruel messenger.* I.e., one to execute judgment.

Rather than a fool in his folly.

13 He who [a]returns evil for good,
[b]Evil will not depart from his house.

14 The beginning of strife is *like* letting out water,
So [a]abandon the quarrel before it breaks out.

15 He who [a]justifies the wicked and he who condemns the righteous,
Both of them alike are an abomination to the LORD.

16 Why is there a price in the hand of a fool to [a]buy wisdom,
When he has no sense?

17 A [a]friend loves at all times,
And a brother is born for adversity.

18 A man lacking in sense [a]pledges
And becomes surety in the presence of his neighbor.

19 He who [a]loves transgression loves strife;
He who [b]raises his door seeks destruction.

20 He who has a crooked mind [a]finds no good,
And he who is [b]perverted in his language falls into evil.

21 He who [a]begets a fool *does so* to his sorrow,
And the father of a fool has no joy.

22 A [a]joyful heart is good medicine,
But a broken spirit [b]dries up the bones.

23 A wicked man receives a [a]bribe from the bosom
To [b]pervert the ways of justice.

24 Wisdom is in the presence of the one who has understanding,
But the [a]eyes of a fool are on the ends of the earth.

25 A [a]foolish son is a grief to his father
And [b]bitterness to her who bore him.

26 It is also not good to [a]fine the righteous,
Nor to strike the noble for *their* uprightness.

27 He who [a]restrains his words has knowledge,
And he who has a [b]cool spirit is a man of understanding.

28 Even a fool, when he [a]keeps silent, is considered wise;
When he closes his lips, he is *counted* prudent.

18 He who separates himself seeks *his own* desire,
He [a]quarrels against all sound wisdom.

2 A fool does not delight in understanding,
But only [a]in revealing his own mind.

3 When a wicked man comes, contempt also comes,
And with dishonor *comes* reproach.

*17:13 [a]Ps 35:12; 109:5; Jer 18:20; [b]2 Sam 12:10; 1 Kin 21:22; Prov 13:21
17:14 [a]Prov 20:3; 25:8; 1 Thess 4:11
17:15 [a]Ex 23:7; Prov 18:5; 24:24; Is 5:23
*17:16 [a]Prov 23:23
*17:17 [a]Ruth 1:16; Prov 18:24
*17:18 [a]Prov 6:1; 11:15; 22:26
*17:19 [a]Prov 29:22; [b]Prov 16:18; 29:23
17:20 [a]Prov 24:20; [b]James 3:8
17:21 [a]Prov 10:1; 17:25; 19:13
*17:22 [a]Prov 15:13
17:22 [b]Ps 22:15
17:23 [a]Prov 17:8; [b]Ex 23:8; Mic 3:11; 7:3
*17:24 [a]Eccl 2:14
17:25 [a]Prov 19:13; [b]Prov 10:1
17:26 [a]Prov 17:15; 18:5
17:27 [a]Prov 10:19; James 1:19; [b]Prov 14:29
*17:28 [a]Job 13:5
18:1 [a]Prov 3:21; 8:14
*18:2 [a]Prov 12:23; 13:16; Eccl 10:3
*18:3

17:13 Solomon's parents reaped *evil* because of their treatment of Uriah (2 Sam. 12:10).

17:16 This picture of a fool trying to buy wisdom is satirical, for wisdom cannot be purchased at any price. Nor is it received through some mechanical formula, but only by a proper heart attitude.

17:17 When you are in trouble, you see who your friends are and how helpful a brother can be.

17:18 *pledges.* Lit., strikes hands; i.e., confirms a contract by handshake. *surety.* A cosigner, one responsible for a debt should the borrower default.

17:19 *raises his door.* A figure referring to opening one's mouth with boastful, arrogant talk.

17:22 *is good medicine.* Lit., causes good healing.

17:24 Wisdom is easily accessible to the discerning man, but the fool keeps looking to other interests and never finds wisdom.

17:28 The *fool* who takes this advice is at least less of a fool!

18:2 The fool has no desire to learn, but desires only to air his personal opinions.

18:3 Contempt, dishonor, and reproach are the three companions of wickedness.

4 The words of a man's
mouth are [a]deep
waters;
The fountain of wisdom is
a bubbling brook.
5 To [a]show partiality to the
wicked is not good,
Nor to [b]thrust aside the
righteous in judgment.
6 A fool's lips bring strife,
And his mouth calls for
[a]blows.
7 A [a]fool's mouth is his
ruin,
And his lips are the snare
of his soul.
8 The words of a whisperer
are like dainty morsels,
And they go down into the
innermost parts of the
body.
9 He also who is [a]slack in
his work
[b]Is brother to him who
destroys.
10 The [a]name of the LORD is
a [b]strong tower;
The righteous runs into it
and [c]is safe.
11 A [a]rich man's wealth is
his strong city,
And like a high wall in his
own imagination.
12 [a]Before destruction the
heart of man is haughty,
But [b]humility *goes* before
honor.
13 He who [a]gives an answer
before he hears,
It is folly and shame to
him.
14 The [a]spirit of a man can
endure his sickness,
But a [b]broken spirit who
can bear?
15 The [a]mind of the prudent
acquires knowledge,
And the [b]ear of the wise
seeks knowledge.
16 A man's [a]gift makes room
for him
And brings him before
great men.
17 The first to plead his case
seems just,
Until another comes and
examines him.
18 The [a]lot puts an end to
contentions
And decides between the
mighty.
19 A brother offended *is*
harder to be won than a
strong city,
And contentions are like
the bars of a citadel.
20 With the [a]fruit of a man's
mouth his stomach will
be satisfied;
[b]He will be satisfied *with*
the product of his lips.
21 [a]Death and life are in the
power of the tongue,
And those who love it will
eat its [b]fruit.
22 He who finds a [a]wife
finds a good thing
And [b]obtains favor from
the LORD.
23 The [a]poor man utters
supplications,
But the [b]rich man
[c]answers roughly.
24 A man of *many* friends
comes to ruin,

18:4 *deep waters.* I.e., obscure, hidden (cf. 20:5). *bubbling brook.* I.e., clear. Although some men's words are obscure, others are sources of wisdom and convey the clear truth.

18:8 Hearing gossip, like eating a delicacy, gives you something others do not have, and it is remembered in the *innermost parts.*

18:10 The *name of the LORD* is used here for the Lord Himself. He is the Protector of the righteous. *safe.* Lit., elevated above the danger.

18:11 The *rich* imagines that his wealth can protect him.

18:16 *gift.* Here a more neutral term than "bribe"; refers to an innocent courtesy. A legitimate favor can smooth the way for a person (cf. 1 Sam. 17:18).

18:17 *case.* I.e., lawsuit. It is always wise to hear both sides of the story before making a judgment.

18:18 The decision by *lot* separates opponents and allows for harmony to be restored.

18:19 *bars of a citadel.* I.e., a barrier to friendly relations.

18:20–21 A man's tongue can yield satisfaction, life, or death. Those who are prone to use the tongue must take the consequences of their words.

18:23 This proverb simply reports the ugly realities of the world.

18:24 Probably better, "A man of (too) many friends will be broken in pieces." Indiscriminately chosen friends may bring trouble, but a genuine

But there is [a]a friend who sticks closer than a brother.

19 [a]Better is a poor man who [b]walks in his integrity
Than he who is perverse in speech and is a fool.
2 Also it is not good for a person to be without knowledge,
And he who makes [a]haste with his feet errs.
3 The [a]foolishness of man subverts his way,
And his heart [b]rages against the LORD.
4 [a]Wealth adds many friends,
But a poor man is separated from his friend.
5 A [a]false witness will not go unpunished,
And he who [b]tells lies will not escape.
6 [a]Many will entreat the favor of a generous man,
And every man is a friend to him who [b]gives gifts.
7 All the brothers of a poor man hate him;
How much more do his [a]friends go far from him!
He [b]pursues *them with* words, *but* they are gone.
8 He who gets wisdom loves his own soul;
He who keeps understanding will [a]find good.
9 A [a]false witness will not go unpunished,
And he who tells lies will perish.
10 Luxury is [a]not fitting for a fool;
Much less for a [b]slave to rule over princes.
11 A man's [a]discretion makes him slow to anger,
And it is his glory [b]to overlook a transgression.
12 The [a]king's wrath is like the roaring of a lion,
But his favor is like [b]dew on the grass.
13 A [a]foolish son is destruction to his father,
And the [b]contentions of a wife are a constant dripping.
14 House and wealth are an [a]inheritance from fathers,
But a prudent wife is from the LORD.
15 [a]Laziness casts into a deep sleep,
And an idle man will suffer hunger.
16 He who [a]keeps the commandment keeps his soul,
But he who is careless of his ways will die.
17 He who [a]is gracious to a poor man lends to the LORD,
And He will repay him for his [b]good deed.
18 [a]Discipline your son while there is hope,
And do not desire his death.
19 *A man of* great anger shall bear the penalty,
For if you rescue *him,* you will only have to do it again.

18:24 [a]Prov 17:17; John 15:14,15

19:1 [a]Prov 28:6 [b]Ps 26:11; Prov 14:2; 20:7

*19:2 [a]Prov 21:5; 28:20; 29:20

*19:3 [a]Prov 11:3 [b]Is 8:21

19:4 [a]Prov 14:20

19:5 [a]Ex 23:1; Deut 19:16-19; Prov 19:9; 21:28 [b]Prov 6:19

19:6 [a]Prov 29:26 [b]Prov 18:16; 21:14

19:7 [a]Ps 38:11 [b]Prov 18:23

19:8 [a]Prov 16:20

19:9 [a]Prov 19:5; Dan 6:24

*19:10 [a]Prov 17:7; 26:1; Eccl 10:6,7 [b]Prov 30:22

19:11 [a]Prov 14:29; 16:32 [b]Matt 5:44; Eph 4:32; Col 3:13

19:12 [a]Prov 16:14 [b]Gen 27:28; Deut 33:28; Ps 133:3; Hos 14:5; Mic 5:7

19:13 [a]Prov 17:25 [b]Prov 21:9,19; 27:15

19:14 [a]2 Cor 12:14

19:15 [a]Prov 6:9,10; 24:33

*19:16 [a]Prov 13:13; 16:17; Luke 10:28; 11:28

*19:17 [a]Deut 15:7,8; Prov 14:31; 28:27; Eccl 11:1,2; Matt 10:42; 25:40; 2 Cor 9:6-8; Heb 6:10 [b]Prov 12:14; Luke 6:38

*19:18 [a]Prov 13:24; 23:13; 29:15,17

*19:19

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friend sticks with you through thick and thin.

19:2 *makes haste with his feet.* I.e., to proceed without caution and direction.

19:3 The foolish man blames the Lord for failures he has brought upon himself.

19:10 Comfort tends to confirm a fool in his folly.

19:16 Premature death is the lot of those who disregard the law and are careless with respect to proper living.

19:17 The Lord will recompense a lender for his kindness to the poor.

19:18 *And do not desire his death.* Lit., and to the causing him to die, do not lift up your soul; i.e., do not neglect child discipline and thereby bring on your son's death.

19:19 It is futile to rescue a man given to anger, for his temper will repeatedly land him in fresh trouble.

20 [a]Listen to counsel and
accept discipline,
That you may be wise the
rest of your days.
21 Many are the [a]plans in a
man's heart,
But the [b]counsel of the
LORD, it will stand.
22 What is desirable in a man
is his kindness,
And *it is* better to be a
poor man than a liar.
23 The [a]fear of the LORD *leads*
to life,
So that one may sleep
[b]satisfied, [c]untouched
by evil.
24 The [a]sluggard buries his
hand [b]in the dish,
And will not even bring it
back to his mouth.
25 [a]Strike a scoffer and the
naive may become
shrewd,
But [b]reprove one who has
understanding and he
will gain knowledge.
26 He [a]who assaults *his*
father *and* drives *his*
mother away
Is a shameful and
disgraceful son.
27 Cease listening, my son, to
discipline,
And you will stray from the
words of knowledge.
28 A rascally witness makes a
mockery of justice,
And the mouth of the
wicked [a]spreads
iniquity.
29 Judgments are prepared for
[a]scoffers,
And [b]blows for the back
of fools.

20 [a]Wine is a mocker,
[b]strong drink a brawler,
And whoever is intoxicated
by it is not wise.
2 The terror of a king is like
the growling of a lion;
He who provokes him to
anger [a]forfeits his own
life.
3 [a]Keeping away from strife
is an honor for a man,
But any fool will quarrel.
4 The [a]sluggard does not
plow after the autumn,
So he begs during the
harvest and has
nothing.
5 A plan in the heart of a
man is *like* deep water,
But a man of
understanding draws it
out.
6 Many a man [a]proclaims
his own loyalty,
But who can find a
[b]trustworthy man?
7 A righteous man who
[a]walks in his
integrity—
[b]How blessed are his sons
after him.
8 [a]A king who sits on the
throne of justice
Disperses all evil with his
eyes.
9 [a]Who can say, "I have
cleansed my heart,
I am pure from my sin"?
10 [a]Differing weights and
differing measures,

19:20 [a]Prov 4:1; 8:33; 12:15
19:21 [a]Prov 16:1,9 [b]Ps 33:10,11; Is 14:26,27
19:23 [a]Prov 14:27; 1 Tim 4:8 [b]Ps 25:13 [c]Ps 91:10; Prov 12:21
***19:24** [a]Prov 26:15 [b]Matt 26:23; Mark 14:20
***19:25** [a]Prov 21:11 [b]Prov 9:8
***19:26** [a]Prov 28:24
***19:27**
***19:28** [a]Job 15:16; 20:12,13; 34:7
19:29 [a]Ps 1:1; Prov 9:12
19:29 [b]Prov 10:13; 18:6; 26:3
***20:1** [a]Gen 9:21; Prov 23:29,30; Is 28:7; Hos 4:11 [b]Prov 31:4; Is 5:22; 56:12
20:2 [a]Num 16:38; 1 Kin 2:23; Prov 8:36; Hab 2:10
20:3 [a]Gen 13:7f; Prov 17:14
***20:4** [a]Prov 13:4; 21:25
***20:5**
20:6 [a]Prov 25:14; Matt 6:2; Luke 18:11 [b]Ps 12:1; Luke 18:8
***20:7** [a]Prov 19:1 [b]Ps 37:26; 112:2
20:8 [a]Prov 20:26; 25:5
***20:9** [a]1 Kin 8:46; 2 Chr 6:36; Job 14:4; Eccl 7:20; Rom 3:9; 1 John 1:8
***20:10** [a]Prov 11:1; 20:23

19:24 Having dipped his hand in the *dish,* the sluggard does not have the strength to lift the food *to his mouth.*

19:25 A simpleton needs an object lesson in order to learn. He must see that the mocker suffers. A wise man needs only a word of reproof to set him right.

19:26 Not to follow the instruction of one's parents is bad enough, but to mistreat and drive them away is unspeakably disgraceful (1 Tim. 5:8).

19:27 The man who stops hearing and obeying will soon go astray.

19:28 *spreads.* Lit., swallows. To practice evil is the enjoyment of the wicked.

20:1 *brawler.* Lit., one making an uproar. Wine and strong drink are personified as a drunkard.

20:4 *after the autumn.* Lit., from winter; i.e., from the beginning of winter on. In Israel the farmer waited for the October-November rains to start his plowing and planting of winter crops. The sluggard procrastinates because of the weather and consequently does not bring in a harvest.

20:5 A man's real intention may be hidden, but a wise person is able to penetrate and discern his inner thoughts.

20:7 This proverb is based on the principle of Ex. 20:5–6.

20:9 The implied answer is "nobody," thus teaching the impossibility of sinless perfection.

20:10 On false weights, see note on 11:1.

Both of them are
abominable to the LORD.
*20:11 [a]Matt 7:16
11 It is by his deeds that a lad [a]distinguishes himself
If his conduct is pure and right.
20:12 [a]Ex 4:11; Ps 94:9
12 The hearing [a]ear and the seeing eye,
The LORD has made both of them.
20:13 [a]Prov 6:9,10; 19:15; 24:33
13 [a]Do not love sleep, or you will become poor;
Open your eyes, *and* you will be satisfied with food.
*20:14
14 "Bad, bad," says the buyer,
But when he goes his way, then he boasts.
15 There is gold, and an abundance of jewels;
But the lips of knowledge are a more precious thing.
*20:16
16 Take his garment when he becomes surety for a stranger;
And for foreigners, hold him in pledge.
*20:17 [a]Prov 9:17
17 [a]Bread obtained by falsehood is sweet to a man,
But afterward his mouth will be filled with gravel.
20:18 [a]Prov 11:14; 15:22 [b]Prov 24:6; Luke 14:31
18 Prepare [a]plans by consultation,
And [b]make war by wise guidance.
*20:19 [a]Prov 11:13 [b]Prov 13:3
19 He who [a]goes about as a slanderer reveals secrets,
Therefore do not associate with [b]a gossip.
*20:20 [a]Ex 21:17; Lev 20:9; Prov 30:11; Matt 15:4
20 He who [a]curses his father or his mother,
His [b]lamp will go out in time of darkness.
20:20 [b]Job 18:5; Prov 13:9; 24:20
21 An inheritance gained hurriedly at the beginning
Will not be blessed in the end.
22 [a]Do not say, "I will repay evil";
[b]Wait for the LORD, and He will save you.
20:22 [a]Prov 24:29; Matt 5:39; Rom 12:17,19; 1 Thess 5:15; 1 Pet 3:9 [b]Ps 27:14
23 [a]Differing weights are an abomination to the LORD,
And a [b]false scale is not good.
20:23 [a]Prov 20:10 [b]Prov 11:1
24 [a]Man's steps are *ordained* by the LORD,
How then can man understand his way?
*20:24 [a]Prov 16:9
25 It is a snare for a man to say rashly, "It is holy!"
And [a]after the vows to make inquiry.
*20:25 [a]Eccl 5:4,5
26 A [a]wise king winnows the wicked,
And drives the [b]*threshing* wheel over them.
*20:26 [a]Prov 20:8 [b]Is 28:27
27 The [a]spirit of man is the lamp of the LORD,
Searching all the innermost parts of his being.
*20:27 [a]1 Cor 2:11
28 Loyalty and [a]truth preserve the king,
And he upholds his throne by righteousness.
20:28 [a]Prov 29:14
29 The glory of young men is their strength,
And the [a]honor of old men is their gray hair.
20:29 [a]Prov 16:31
30 [a]Stripes that wound scour away evil,
And strokes *reach* the innermost parts.
*20:30 [a]Ps 89:32; Prov 22:15; Is 53:5; 1 Pet 2:24

20:11 The activities of a child in his early years point to the direction his life is taking.

20:14 Beware of the buyer who says that something is *bad* in order to get the price down so that he can boast of the bargain he got.

20:16 The one who is *surety* (the person responsible should the borrower default) for a *stranger* or a *foreigner* should be certain he receives some collateral. See notes on Ex. 22:25–27 and Amos 2:8.

20:17 *Bread obtained by falsehood.* Bread obtained by dishonest means.

20:19 *a gossip.* A foolish babbler.

20:20 *lamp.* I.e., the lamp of life. See Ex. 21:17.

20:24 God's sovereignty over man's ways is beyond our full comprehension.

20:25 It is perilous to dedicate something to the Lord and then reconsider the vow.

20:26 *winnows.* I.e., punishes. *the threshing wheel.* The wheel of the cart used in threshing (cf. Isa. 28:27).

20:27 The conscience searches the inner part of man to convict of sin.

20:30 *Stripes that wound.* Lit., blows of a bruise; i.e., severe blows that bruise. *strokes reach the innermost parts.* Better, and blows the dark chambers of the body. Physical discipline may cure a man of evil and cleanse his inner person.

21 The king's heart is *like* channels of water in the hand of the LORD;
He [a]turns it wherever He wishes.
2 [a]Every man's way is right in his own eyes,
But the LORD [b]weighs the hearts.
3 To do [a]righteousness and justice
Is desired by the LORD rather than sacrifice.
4 Haughty eyes and a proud heart,
The [a]lamp of the wicked, is sin.
5 The plans of the [a]diligent *lead* surely to advantage,
But everyone [b]who is hasty *comes* surely to poverty.
6 The [a]getting of treasures by a lying tongue
Is a fleeting vapor, the pursuit of [b]death.
7 The violence of the wicked will drag them away,
Because they [a]refuse to act with justice.
8 The way of a guilty man is [a]crooked,
But as for the pure, his conduct is upright.
9 It is better to live in a corner of a roof
Than in a house shared with a contentious woman.
10 The soul of the wicked desires evil;
His [a]neighbor finds no favor in his eyes.
11 When the [a]scoffer is punished, the naive becomes wise;
But when the wise is instructed, he receives knowledge.
12 The righteous one considers the house of the wicked,
Turning the [a]wicked to ruin.
13 He who [a]shuts his ear to the cry of the poor
Will also cry himself and not be [b]answered.
14 A [a]gift in secret subdues anger,
And a bribe in the bosom, strong wrath.
15 The execution of justice is joy for the righteous,
But is [a]terror to the workers of iniquity.
16 A man who wanders from the way of understanding
Will [a]rest in the assembly of the dead.
17 He who [a]loves pleasure *will become* a poor man;
He who loves wine and oil will not become rich.
18 The wicked is a [a]ransom for the righteous,
And the [b]treacherous is in the place of the upright.
19 [a]It is better to live in a desert land
Than with a contentious and vexing woman.
20 There is precious [a]treasure and oil in the dwelling of the wise,
But a foolish man [b]swallows it up.
21 He who [a]pursues righteousness and loyalty
Finds life, righteousness and honor.

21:1 a Ezra 6:22
21:2 a Prov 16:2 b Prov 16:2; 24:12; Luke 16:15
21:3 a 1 Sam 15:22; Prov 15:8; Is 1:11,16,17; Hos 6:6; Mic 6:7,8
21:4 a Prov 24:20; Luke 11:34
21:5 a Prov 10:4; 13:4 b Prov 28:22
21:6 a Prov 13:11; 20:21 b Prov 8:36
21:7 a Amos 5:7; Mic 3:9
21:8 a Prov 2:15
21:10 a Ps 52:3; Prov 2:14; 14:21
21:11 a Prov 19:25
21:12 a Prov 14:11
21:13 a Matt 18:30-34; 1 John 3:17 b James 2:13
21:14 a Prov 18:16; 19:6
21:15 a Prov 10:29
21:16 a Ps 49:14
21:17 a Prov 23:21
21:18 a Is 43:3 b Prov 11:8
21:19 a Prov 21:9
21:20 a Ps 112:3; Prov 8:21; 22:4 b Job 20:15,18
21:21 a Prov 15:9; Matt 5:6; 1 Cor 15:58

21:1 Tiglath-Pileser (Isa. 10:6–7), Nebuchadnezzar (Dan. 4:31–32), Cyrus (Isa. 41:2–4), and Artaxerxes (Ezra 7:21) are examples of autocrats whom God used as *water* either to flood or fertilize Israel.

21:4 *lamp of the wicked.* I.e., (1) the standards that govern the lives of the wicked, or (2) their arrogant life.

21:12 *Turning.* Better, subverting.

21:14 The proverb does not promote bribery but simply states a fact. The word for *gift* has no negative connotations, whereas *bribe* does.

21:15 The execution of justice brings joy to the righteous and dismay to the wicked.

21:16 Those who neglect wisdom shall soon find their way to the grave.

21:18 The wicked rather than the righteous will ultimately suffer judgment.

21:20 The wise man plans and saves for the future, but the foolish person squanders what he has.

22 A [a]wise man scales the city of the mighty
And brings down the stronghold in which they trust.
23 He who [a]guards his mouth and his tongue,
Guards his soul from troubles.
24 "Proud," "Haughty,"
"[a]Scoffer," are his names,
Who acts with [b]insolent pride.
25 The [a]desire of the sluggard puts him to death,
For his hands refuse to work;
26 All day long he is craving,
While the righteous [a]gives and does not hold back.
27 The [a]sacrifice of the wicked is an abomination,
How much more when he brings it with evil intent!
28 A [a]false witness will perish,
But the man who listens *to the truth* will speak forever.
29 A wicked man [a]shows a bold face,
But as for the [b]upright, he makes his way sure.
30 There is [a]no wisdom and no understanding
And no counsel against the LORD.
31 The [a]horse is prepared for the day of battle,
But [b]victory belongs to the LORD.

***21:22** [a]2 Sam 5:6-9; Prov 24:5; Eccl 7:19; 9:15,16
21:23 [a]Prov 12:13; 13:3; 18:21; James 3:2
21:24 [a]Ps 1:1; Prov 1:22; 3:34; 24:9; Is 29:20 [b]Is 16:6; Jer 48:29
21:25 [a]Prov 13:4
***21:26** [a]Ps 37:26; 112:5,9; Matt 5:42; Eph 4:28
21:27 [a]Prov 15:8; Is 66:3; Jer 6:20; Amos 5:22
***21:28** [a]Prov 19:5,9
***21:29** [a]Eccl 8:1 [b]Ps 119:5; Prov 11:5
***21:30** [a]Jer 9:23; Acts 5:38,39; 1 Cor 3:19,20
21:31 [a]Ps 20:7; 33:17; Is 31:1
21:31 [b]Ps 3:8; Jer 3:23; 1 Cor 15:57

22 A [a]*good* name is to be more desired than great riches,
Favor is better than silver and gold.
2 The rich and the poor have a common bond,
The LORD is the [a]maker of them all.
3 The [a]prudent sees the evil and hides himself,
But the naive go on, and are punished for it.
4 The reward of humility *and* the fear of the LORD
Are riches, honor and life.
5 [a]Thorns *and* snares are in the way of the perverse;
He who guards himself will be far from them.
6 [a]Train up a child in the way he should go,
Even when he is old he will not depart from it.
7 The [a]rich rules over the poor,
And the borrower *becomes* the lender's slave.
8 He who [a]sows iniquity will reap vanity,
And the [b]rod of his fury will perish.
9 He who is [a]generous will be blessed,
For he [b]gives some of his food to the poor.
10 [a]Drive out the scoffer, and contention will go out,
Even strife and dishonor will cease.

***22:1** [a]Prov 10:7; Eccl 7:1
***22:2** [a]Job 31:15; Prov 14:31
***22:3** [a]Prov 14:16; 27:12; Is 26:20
22:5 [a]Prov 15:19
***22:6** [a]Eph 6:4
22:7 [a]Prov 18:23; James 2:6
***22:8** [a]Job 4:8 [b]Ps 125:3
***22:9** [a]Prov 19:17; 2 Cor 9:6 [b]Luke 14:13
22:10 [a]Gen 21:9,10; Prov 18:6; 26:20

21:22 Wisdom is superior to physical strength.

21:26 Whereas the sluggard craves his sleep, the righteous gives himself unreservedly to his work.

21:28 Though the false witness will perish, the one who listens attentively will report accurately, and his testimony will stand.

21:29 *shows a bold face.* I.e., shows his defiance by his countenance.

21:30–31 Do not fight *against the Lord,* and, if you want *victory,* do not fight without Him.

22:1 *A good name.* Good character and the reputation that should go with it.

22:2 The rich and poor alike have a common origin and responsibility to God.

22:3 The prudent keep clear of evil, but the simple charge right in and pay the penalty for doing so.

22:6 *Train.* May include the idea of dedicate as well as educate. *in the way he should go.* Lit., according to his way; i.e., the child's habits and interests. The instruction must take into account his individuality and inclinations and be in keeping with his degree of physical and mental development.

22:8 *rod of his fury.* I.e., the capacity for exercising anger. The wicked will reap what they sow and eventually perish.

22:9 *generous.* Lit., has a good eye; i.e., looks with kindness and benevolence.

22:11 [a] Ps 24:4; Matt 5:8 [b] Prov 14:35; 16:13

11 He who loves [a]purity of heart
And whose speech is [b]gracious, the king is his friend.

***22:12**

12 The eyes of the LORD preserve knowledge,
But He overthrows the words of the treacherous man.

22:13 [a] Prov 26:13

13 The [a]sluggard says, "There is a lion outside;
I shall be slain in the streets!"

22:14 [a] Prov 2:16; 5:3; 7:5; 23:27 [b] Eccl 7:26

14 The mouth of [a]an adulteress is a deep pit;
He who is [b]cursed of the LORD will fall into it.

22:15 [a] Prov 13:24; 23:14

15 Foolishness is bound up in the heart of a child;
The [a]rod of discipline will remove it far from him.

***22:16** [a] Eccl 5:8; James 2:13 [b] Prov 28:22

16 He [a]who oppresses the poor to make much for himself
Or who gives to the rich,
[b]*will* only *come to* poverty.

C Proverbs Concerning Various Practices, 22:17–23:35

***22:17** [a] Prov 5:1

17 [a]Incline your ear and hear the words of the wise,
And apply your mind to my knowledge;

***22:18** [a] Prov 2:10

18 For it will be [a]pleasant if you keep them within you,
That they may be ready on your lips.

22:19 [a] Prov 3:5

19 So that your [a]trust may be in the LORD,
I have taught you today, even you.

20 Have I not written to you [a]excellent things
Of counsels and knowledge,

***22:20** [a] Prov 8:6

21 To make you [a]know the certainty of the words of truth
That you may [b]correctly answer him who sent you?

22:21 [a] Luke 1:3,4 [b] Prov 25:13; 1 Pet 3:15

22 [a]Do not rob the poor because he is poor,
Or [b]crush the afflicted at the gate;

***22:22** [a] Ex 23:6; Job 31:16; Prov 22:16 [b] Zech 7:10; Mal 3:5

23 For the LORD will [a]plead their case
And take the life of those who rob them.

22:23 [a] 1 Sam 25:39; Ps 12:5; 35:10; 140:12; Prov 23:11; Jer 51:36

24 Do not associate with a man *given* to anger;
Or go with a [a]hot-tempered man,

22:24 [a] Prov 29:22

25 Or you will [a]learn his ways
And find a snare for yourself.

22:25 [a] 1 Cor 15:33

26 Do not be among those who [a]give pledges,
Among those who become sureties for debts.

***22:26** [a] Prov 17:18

27 If you have nothing with which to pay,
Why should he [a]take your bed from under you?

***22:27** [a] Ex 22:26; Prov 20:16

28 [a]Do not move the ancient boundary
Which your fathers have set.

***22:28** [a] Deut 19:14; 27:17; Job 24:2; Prov 23:10

29 Do you see a man skilled in his work?
He will [a]stand before kings;

22:29 [a] Gen 41:46; 1 Kin 10:8

22:12 The Lord is the ultimate guardian of truth.

22:16 The exploitation of the poor for personal gain and bribery of the rich will both lead to *poverty*.

22:17–24:34 This section records *the words of the wise*. The teaching style returns to the pattern of chaps. 1–9. The proverbial discourses, however, are not as expansive.

22:17 The wise teacher invites the pupil to hear the words of the wise.

22:18–21 The advantages of hearing the instruction of the wise are set forth.

22:20 *Have not I written to you excellent things?* Prov. 22:22–24:22 contains 30 units, each a few verses long.

22:22–23:14 The wise teacher sets forth a series of precepts and warnings.

22:26 *give pledges*. Lit., strike hands. I.e., confirm an agreement. *sureties*. Obligating himself for the payment of another man's debts should he default.

22:27 *he*. I.e., the harsh creditor.

22:28 To *move a boundary* was the same as stealing. See note on Deut. 19:14.

He will not stand before
obscure men.
*23:1 **23** When you sit down to
dine with a ruler,
Consider carefully what is
before you,
23:2 aProv 23:20 2 And put a knife to your
throat
If you are a [a]man of *great*
appetite.
23:3 aPs 141:4; Prov 23:6; Dan 1:5,8,13,15,16 3 Do not [a]desire his
delicacies,
For it is deceptive food.
*23:4 aProv 15:27; 28:20; Matt 6:19; 1 Tim 6:9; Heb 13:5 bProv 3:5,7 4 [a]Do not weary yourself to
gain wealth,
[b]Cease from your
consideration *of it.*
23:5 aProv 27:24; 1 Tim 6:17 5 When you set your eyes on
it, it is gone.
For [a]*wealth* certainly
makes itself wings
Like an eagle that flies
toward the heavens.
*23:6 aPs 141:4 bDeut 15:9; Prov 28:22 6 [a]Do not eat the bread of a
[b]selfish man,
Or desire his delicacies;
23:7 aProv 26:24,25 7 For as he thinks within
himself, so he is.
He says to you, "Eat and
drink!"
But [a]his heart is not with
you.
23:8 aProv 25:16 8 You will [a]vomit up the
morsel you have eaten,
And waste your
compliments.
23:9 aMatt 7:6 bProv 1:7 9 [a]Do not speak in the
hearing of a fool,
For he will [b]despise the
wisdom of your words.
*23:10 aJer 22:3; Zech 7:10 10 Do not move the ancient
boundary
Or [a]go into the fields of
the fatherless,
*23:11 aJob 19:25; Jer 50:34 bProv 22:23 11 For their [a]Redeemer is
strong;
[b]He will plead their case
against you.
12 Apply your heart to
discipline
And your ears to words of
knowledge.
*23:13 aProv 13:24; 19:18 13 [a]Do not hold back
discipline from the
child,
Although you beat him
with the rod, he will not
die.
*23:14 a1 Cor 5:5 14 You shall beat him with
the rod
And [a]deliver his soul from
Sheol.
23:15 aProv 23:24f; 27:11; 29:3 15 My son, if your heart is
[a]wise,
My own heart also will be
glad;
*23:16 aProv 8:6 16 And my inmost being will
rejoice
When your lips speak
[a]what is right.
23:17 aPs 37:1; Prov 24:1,19 bProv 28:14 17 [a]Do not let your heart
envy sinners,
But *live* in the [b]fear of the
LORD always.
*23:18 aPs 19:11; 58:11; Prov 24:14 bPs 9:18 18 Surely there is a [a]future,
And your [b]hope will not
be cut off.
23:19 aProv 6:6 bProv 4:23; 9:6 19 Listen, my son, and [a]be
wise,
And [b]direct your heart in
the way.

23:1–3 One must exercise caution in the presence of a ruler, for he may entertain with ulterior motives. *put a knife to your throat.* I.e., restrain your appetite at all cost. The good hospitality may have a sinister purpose behind it.

23:4–5 *consideration.* Lit., understanding; i.e., insight directed toward becoming rich. The warning is against coveting riches. Riches are fleeting and elusive. You bank on them and suddenly they are gone.

23:6–8 A wise teacher warns against receiving favors from an insincere host.

23:10–11 A wise teacher warns against exploiting the defenseless poor.

23:10 *the ancient boundary.* I.e., boundary marker. See note on Deut. 19:14.

23:11 *Redeemer.* Lit., near kinsman; i.e., one who will protect the interests of the family. See notes on Lev. 25:25–28 and Ruth 3:9. The term may refer to God. See notes on Gen. 48:15–16; Ex. 6:6; Job 19:25–27.

23:13–14 A wise teacher warns of neglecting child discipline.

23:14 Discipline may deliver a child from an untimely death.

23:16 *inmost being.* Lit., kidneys; i.e., seat of emotion.

23:18 Don't be unduly burdened by the problems of the present, but allow a proper perspective on the future to help you maintain a buoyant attitude in the present.

20 Do not be with [a]heavy drinkers of wine,
Or with [b]gluttonous eaters of meat;
21 For the [a]heavy drinker and the glutton will come to poverty,
And [b]drowsiness will clothe *a man* with rags.

22 [a]Listen to your father who begot you,
And [b]do not despise your mother when she is old.
23 [a]Buy truth, and do not sell *it,*
Get wisdom and instruction and understanding.

24 The father of the righteous will greatly rejoice,
And [a]he who begets a wise son will be glad in him.
25 Let your [a]father and your mother be glad,
And let her rejoice who gave birth to you.

26 [a]Give me your heart, my son,
And let your eyes [b]delight in my ways.
27 For a harlot is a [a]deep pit
And an [b]adulterous woman is a narrow well.
28 Surely she [a]lurks as a robber,
And increases the faithless among men.

29 Who has [a]woe? Who has sorrow?
Who has contentions? Who has complaining?
Who has wounds without cause?
Who has redness of eyes?
30 Those who [a]linger long over wine,
Those who go to taste [b]mixed wine.
31 Do not look on the wine when it is red,
When it sparkles in the cup,
When it [a]goes down smoothly;
32 At the last it [a]bites like a serpent
And stings like a [b]viper.
33 Your eyes will see strange things
And your mind will [a]utter perverse things.
34 And you will be like one who lies down in the middle of the sea,
Or like one who lies down on the top of a mast.
35 "They [a]struck me, *but* I did not become ill;
They beat me, *but* I did not know *it.*
When shall I awake?
I will [b]seek another drink."

D Proverbs Concerning Various People, 24:1–34

24 Do not be [a]envious of evil men,
Nor desire to [b]be with them;
2 For their minds devise [a]violence,
And their lips [b]talk of trouble.

3 [a]By wisdom a house is built,
And by understanding it is established;
4 And by knowledge the rooms are [a]filled

23:20 [a]Prov 20:1; 23:29,30; Is 5:22; Matt 24:49; Luke 21:34; Rom 13:13; Eph 5:18 [b]Deut 21:20; Prov 28:7
23:21 [a]Prov 21:17 [b]Prov 6:10,11
23:22 [a]Prov 1:8; Eph 6:1 [b]Prov 15:20; 30:17
23:23 [a]Prov 4:7; 18:15; Matt 13:44
23:24 [a]Prov 10:1; 15:20; 29:3
23:25 [a]Prov 27:11
23:26 [a]Prov 3:1; 4:4 [b]Ps 1:2; 119:24
*23:27 [a]Prov 22:14 [b]Prov 5:20
23:28 [a]Prov 6:26; 7:12; Eccl 7:26
*23:29 [a]Is 5:11,22
*23:30 [a]1 Sam 25:36; Prov 20:1; Is 5:11; 28:7; Eph 5:18 [b]Ps 75:8
*23:31 [a]Song 7:9
*23:32 [a]Job 20:16; Prov 20:1; Eph 5:18 [b]Ps 91:13; Is 11:8
23:33 [a]Prov 2:12
*23:34
*23:35 [a]Prov 27:22; Jer 5:3 [b]Prov 26:11; Is 56:12
24:1 [a]Ps 37:1; Prov 3:31; 23:17; 24:19 [b]Ps 1:1; Prov 1:15
*24:2 [a]Is 30:12; Jer 22:17 [b]Job 15:35; Ps 10:7; 38:12
*24:3 [a]Prov 9:1; 14:1
24:4 [a]Prov 8:21

23:27 Whoever is enticed by the harlot or adulteress comes to inescapable doom.
23:29–35 In warning against drunkenness, a wise teacher presents a case study of a drunkard.
23:30 *mixed wine.* Mixed with spices and perhaps other drugs.
23:31 The warning is to avoid wine's enticements of beauty and taste.
23:32 *viper.* Poisonous snake.
23:34 The picture is of a drunken sailor who falls into the sea and drowns, or goes to sleep in the crow's nest.
23:35 A drunk may be involved in a fight but be in such a stupor that he does not feel the blows on his body.
24:2 *devise* = ponder.
24:3–4 *a house* (an individual or a family or any enterprise) is grounded in *wisdom,* strengthened by *understanding* (good judgment), and prospers by continuing *knowledge.*

With all precious and
pleasant riches.

24:5 [a]Prov 21:22
5 A [a]wise man is strong,
And a man of knowledge
increases power.

24:6 [a]Prov 20:18 [b]Prov 11:14
6 For [a]by wise guidance you
will wage war,
And [b]in abundance of
counselors there is
victory.

*24:7 [a]Ps 10:5; Prov 14:6; 17:16 [b]Job 5:4; Ps 127:5
7 Wisdom is [a]too high for a
fool,
He does not open his
mouth [b]in the gate.

*24:8 [a]Prov 6:14; 14:22; Rom 1:30
8 He who [a]plans to do evil,
Men will call him a
schemer.

24:9 [a]Matt 15:19; Acts 8:22
9 The [a]devising of folly is
sin,
And the scoffer is an
abomination to men.

*24:10 [a]Deut 20:8; Job 4:5; Jer 51:46; Heb 12:3
10 If you [a]are slack in the
day of distress,
Your strength is limited.

24:11 [a]Ps 82:4; Is 58:6,7
11 [a]Deliver those who are
being taken away to
death,
And those who are
staggering to slaughter,
Oh hold *them* back.

*24:12 [a]Eccl 5:8 [b]1 Sam 16:7; Prov 21:2 [c]Ps 94:9-11 [d]Ps 121:3-8 [e]Job 34:11; Prov 12:14
12 If you say, "See, we did not
know this,"
Does He not [a]consider *it*
[b]who weighs the
hearts?
And [c]does He not know *it*
who [d]keeps your soul?
And will He not [e]render
to man according to his
work?

*24:13 [a]Ps 19:10; 119:103; Prov 25:16; Song 5:1 [b]Prov 16:24; 27:7; Song 4:11
13 My son, eat [a]honey, for it
is good,
Yes, the [b]honey from the
comb is sweet to your
taste;

24:14 [a]Prov 2:10 [b]Prov 23:18
14 Know *that* [a]wisdom is
thus for your soul;
If you find *it,* then there
will be a [b]future,
And your hope will not be
cut off.

24:15 [a]Ps 10:9,10
15 [a]Do not lie in wait,
O wicked man, against
the dwelling of the
righteous;
Do not destroy his resting
place;

24:16 [a]Job 5:19; Ps 37:24; Mic 7:8 [b]Prov 6:15; 14:32; 24:22; Jer 18:17
16 For a [a]righteous man falls
seven times, and rises
again,
But the [b]wicked stumble
in *time of* calamity.

24:17 [a]Job 31:29; Ps 35:15,19; Prov 17:5; Obad 12
17 [a]Do not rejoice when
your enemy falls,
And do not let your heart
be glad when he
stumbles;
18 Or the LORD will see *it* and
be displeased,
And turn away His anger
from him.

24:19 [a]Ps 37:1 [b]Prov 23:17; 24:1
19 [a]Do not fret because of
evildoers
Or be [b]envious of the
wicked;

*24:20 [a]Job 15:31 [b]Prov 23:18 [c]Job 18:5,6; 21:17; Prov 13:9; 20:20
20 For [a]there will be no
[b]future for the evil
man;
The [c]lamp of the wicked
will be put out.

*24:21 [a]Rom 13:1-7; 1 Pet 2:17
21 My son, [a]fear the LORD
and the king;
Do not associate with
those who are given to
change,

*24:22 [a]Prov 24:16
22 For their [a]calamity will
rise suddenly,
And who knows the ruin
that comes from both of
them?

24:23 [a]Prov 1:6; 22:17
23 These also are [a]sayings of
the wise.

24:7 *the gate.* The meeting place of the wise men and elders of the city. See note on Ruth 4:1.

24:8 *schemer.* Lit., possessor of evil plans.

24:10 Caving in under pressure shows how *limited* one's strength is.

24:12 The excuse of ignorance is not acceptable.

24:13–14 A wise teacher gives instruction on the delight and beneficial effect of wisdom.

24:20 *lamp.* I.e., joy and prosperity (cf. Est. 8:16).

24:21 *those who are given to change.* I.e., those in opposition to civil authority.

24:22 *from both of them.* The Lord and the king (v. 21) will punish rebellion.

24:23 b Prov 18:5; 28:21
To [b]show partiality in judgment is not good.

24:24 a Prov 17:15; Is 5:23 b Prov 11:26
24 He [a]who says to the wicked, "You are righteous,"
[b]Peoples will curse him, nations will abhor him;

24:25 a Prov 28:23
25 But [a]to those who rebuke the *wicked* will be delight,
And a good blessing will come upon them.

*24:26
26 He kisses the lips
Who gives a right answer.

*24:27 a Prov 27:23-27
27 Prepare your work outside
And [a]make it ready for yourself in the field;
Afterwards, then, build your house.

24:28 a Prov 25:18 b Lev 6:2,3; 19:11; Eph 4:25
28 Do not be a [a]witness against your neighbor without cause,
And [b]do not deceive with your lips.

24:29 a Prov 20:22; Matt 5:39; Rom 12:17
29 [a]Do not say, "Thus I shall do to him as he has done to me;
I will render to the man according to his work."

*24:30 a Prov 6:32
30 I passed by the field of the sluggard
And by the vineyard of the man [a]lacking sense,

24:31 a Gen 3:18 b Job 30:7 c Is 5:5
31 And behold, it was completely [a]overgrown with thistles;
Its surface was covered with [b]nettles,
And its stone [c]wall was broken down.

32 When I saw, I reflected upon it;
I looked, *and* received instruction.

24:33 a Prov 6:10
33 "[a]A little sleep, a little slumber,
A little folding of the hands to rest,"

*24:34
34 Then your poverty will come *as* a robber
And your want like an armed man.

IV THE PROVERBS OF SOLOMON COPIED BY HEZEKIAH'S MEN, 25:1–29:27

A Proverbs Concerning Relationships with Others, 25:1–26:28

1 With kings, 25:1–7

*25:1 a Prov 1:1
25 These also are [a]proverbs of Solomon which the men of Hezekiah, king of Judah, transcribed.

*25:2 a Deut 29:29; Rom 11:33 b Ezra 6:1
2 It is the glory of God to [a]conceal a matter,
But the glory of [b]kings is to search out a matter.

*25:3
3 *As* the heavens for height and the earth for depth,
So the heart of kings is unsearchable.

25:4 a Prov 26:23; Ezek 22:18 b Mal 3:2,3
4 Take away the [a]dross from the silver,
And there comes out a vessel for the [b]smith;

25:5 a Prov 20:8 b Prov 16:12
5 Take away the [a]wicked *from* before the king,
And his [b]throne will be established in righteousness.

*25:6
6 Do not claim honor in the presence of the king,
And do not stand in the place of great men;

24:26 As a kiss on the lips seals a matter between a couple, so an honest answer confirms a fair judgment.

24:27 *build your house.* I.e., marry and rear a family. Certain preparations need to be made before one begins a family.

24:30–34 The wise teacher presents a lesson on laziness from the sluggard's neglected vineyard. He makes an observation (vv. 30–31), an interpretation (v. 32), and an application (vv. 33–34). A wise man can learn a lesson even from a sluggard!

24:34 *a robber* = a vagabond.

25:1–29:27 In this section are proverbs of Solomon, arranged by an editorial committee set up by King Hezekiah (715–686 B.C.).

25:1 *transcribed.* I.e., extracted from Solomon's works and incorporated into Proverbs.

25:2 God conceals some things in His governing of the universe, but kings need to investigate fully in order to make right decisions.

25:3 As man cannot estimate the height of the heavens or the depth of the earth, so he cannot comprehend the inner thoughts of a ruler.

25:6 *Do not claim honor.* Lit., Do not honor yourself. The circumstance is a feast. Do not take a position at the table that may be reserved for a more distinguished guest (cf. Luke 14:7–11).

25:7 [a] Luke 14:7-11

7 For [a]it is better that it be
said to you, "Come up
here,"
Than that you be
put lower in the
presence of the prince,
Whom your eyes have
seen.

2 *With neighbors,* 25:8–20

*25:8 [a] Prov 17:14; Matt 5:25

8 Do not go out [a]hastily to
argue *your case;*
Otherwise, what will you
do in the end,
When your neighbor puts
you to shame?

*25:9 [a] Matt 18:15 [b] Prov 11:13

9 [a]Argue your case with
your neighbor,
And [b]do not reveal the
secret of another,
10 Or he who hears *it* will
reproach you,
And the evil report about
you will not pass away.

*25:11 [a] Prov 15:23

11 *Like* apples of gold in
settings of silver
Is a [a]word spoken in right
circumstances.

*25:12 [a] Ex 32:2; 35:22; Ezek 16:12 [b] 2 Sam 1:24 [c] Job 28:17 [d] Prov 15:31; 20:12

12 *Like* an [a]earring of gold
and an [b]ornament of
[c]fine gold
Is a wise reprover to a
[d]listening ear.

*25:13 [a] Prov 13:17

13 Like the cold of snow in
the time of harvest
Is a [a]faithful messenger to
those who send him,
For he refreshes the soul of
his masters.

*25:14 [a] Jude 12 [b] Jer 5:13; Mic 2:11

14 *Like* [a]clouds and [b]wind
without rain
Is a man who boasts of his
gifts falsely.

*25:15 [a] Gen 32:4; 1 Sam 25:24; Eccl 10:4

15 By [a]forbearance a ruler
may be persuaded,
And a soft tongue breaks
the bone.

25:16 [a] Judg 14:8; 1 Sam 14:25

16 Have you [a]found honey?
Eat *only* what you need,
That you not have it in
excess and vomit it.

17 Let your foot rarely be in
your neighbor's house,
Or he will become weary
of you and hate you.

25:18 [a] Ps 57:4; Prov 12:18 [b] Jer 9:8 [c] Ex 20:16; Prov 24:28

18 *Like* a club and a [a]sword
and a sharp [b]arrow
Is a man who bears [c]false
witness against his
neighbor.

*25:19 [a] Job 6:15; Is 36:6

19 *Like* a bad tooth and an
unsteady foot
Is confidence in a
[a]faithless man in time
of trouble.

*25:20

20 *Like* one who takes off a
garment on a cold day,
or like vinegar on soda,
Is he who sings songs to a
troubled heart.

3 *With enemies,* 25:21–24

*25:21 [a] Ex 23:4,5; 2 Kin 6:22; 2 Chr 28:15; Matt 5:44; Rom 12:20

21 [a]If your enemy is hungry,
give him food to eat;
And if he is thirsty, give
him water to drink;

25:22 [a] 2 Sam 16:12; Matt 6:4,6

22 For you will heap burning
coals on his head,
And [a]the LORD will reward
you.

25:23 [a] Ps 101:5

23 The north wind brings
forth rain,
And a [a]backbiting tongue,
an angry countenance.

25:24 [a] Prov 21:9

24 It is [a]better to live in a
corner of the roof

25:8 *argue your case.* Lit., contend; i.e., conduct a lawsuit.

25:9 Before taking a case to court, gather evidence and keep it confidential.

25:11 *settings.* Sculptures. *spoken in right circumstances.* Lit., spoken in its time. The simile is obscure, but the message is clear.

25:12 *listening.* Hearing with a view to obedience.

25:13 *cold of snow.* I.e., cold ice water from the mountain snow, or a cool mountain breeze.

25:14 The gift of the braggart does not compare with what he promised.

25:15 *forbearance.* Self-restraint and gentle speech are effective against stubborn opposition.

25:19 *an unsteady foot.* Lit., a slipping foot. Misplaced confidence can lead to trouble and disaster.

25:20 Just as it would be heartless to take away a garment on a cold day or put *vinegar* on soda, rendering it useless, so would it be to sing to a sad person.

25:21–22 Kindness shown to an enemy will bring shame to him and blessing to the benefactor. *burning coals* will kindle shame in the enemy and perhaps lead him to repentance. In an Egyptian ritual a guilty person carried a pan of burning coals on his head to indicate his repentance.

Than in a house shared
with a contentious
woman.

4 *With yourself,* 25:25–26:2

25:25 a Prov 15:30
25 *Like* cold water to a weary
soul,
So is [a]good news from a
distant land.

*25:26 a Ezek 32:2; 34:18,19
26 *Like* a [a]trampled spring
and a polluted well
Is a righteous man who
gives way before the
wicked.

*25:27 a Prov 27:2; Luke 14:11
27 It is not good to eat much
honey,
Nor is it glory to [a]search
out one's own glory.

*25:28 a Prov 16:32 b 2 Chr 32:5; Neh 1:3
28 *Like* a [a]city that is broken
into *and* without walls
Is a man [b]who has no
control over his spirit.

*26:1 a 1 Sam 12:17 b Prov 17:7
26 Like snow in summer and
like [a]rain in harvest,
So honor is not [b]fitting
for a fool.

*26:2 a Prov 27:8; Is 16:2 b Num 23:8; Deut 23:5; 2 Sam 16:12
2 Like a [a]sparrow in *its*
flitting, like a swallow in
its flying,
So a [b]curse without cause
does not alight.

5 *With fools,* 26:3–12

26:3 a Ps 32:9 b Prov 10:13; 19:29
3 A [a]whip is for the horse, a
bridle for the donkey,
And a [b]rod for the back of
fools.

*26:4 a Prov 23:9; 29:9; Is 36:21; Matt 7:6
4 [a]Do not answer a fool
according to his folly,
Or you will also be like
him.

26:5 a Matt 16:1-4; 21:24-27 b Prov 3:7; 28:11; Rom 12:16
5 [a]Answer a fool as his folly
deserves,
That he not be [b]wise in
his own eyes.

*26:6
6 He cuts off *his own* feet *and*
drinks violence
Who sends a message by
the hand of a fool.

7 *Like* the legs *which* hang
down from the lame,
So is a proverb in the
mouth of fools.

*26:8
8 Like one who binds a stone
in a sling,
So is he who gives honor
to a fool.

9 *Like* a thorn *which* falls
into the hand of a
drunkard,
So is a proverb in the
mouth of fools.

10 *Like* an archer who wounds
everyone,
So is he who hires a fool or
who hires those who
pass by.

*26:11 a 2 Pet 2:22 b Ex 8:15
11 Like [a]a dog that returns to
its vomit
Is a fool who [b]repeats his
folly.

26:12 a Prov 3:7; 26:5 b Prov 29:20
12 Do you see a man [a]wise
in his own eyes?
[b]There is more hope for a
fool than for him.

6 *With sluggards,* 26:13–16

*26:13 a Prov 22:13
13 The [a]sluggard says, "There
is a lion in the road!
A lion is in the open
square!"

*26:14
14 *As* the door turns on its
hinges,

25:26 A righteous man's defection affects those who have learned to rely upon him.

25:27 The proverb warns against becoming too engrossed in one's share of honor. Excess, even of a good thing, is bad.

25:28 A man without self-control is an easy victim when attacked by his desires and impulses.

26:1–12 The first part of the chapter concerns fools.

26:1 *honor.* I.e., a place of honor.

26:2 An unjustified curse will never be effective.

26:4–5 These verses are complementary rather than contradictory. Although it is unwise to argue with a fool at his level and to recognize his foolish suppositions, there are occasions when it is best to refute him soundly, lest his foolish opinions seem to be confirmed.

26:6 *cuts off his own feet.* I.e., a foolish messenger will, as it were, disable the sender so that his purpose cannot be accomplished.

26:8 *binds a stone in a sling.* A senseless act, for the stone should be free to fly from the sling.

26:11 A fool, like a dog, returns to repeat his old, base ways. Quoted in 2 Peter 2:22 of false teachers.

26:13–16 This section concerns the lazy person.

26:14 The *sluggard* is as attached to his bed as a door is to its hinges.

So *does* the [a]sluggard on his bed.

26:14 [a]Prov 6:9

15 The [a]sluggard buries his hand in the dish;
He is weary of bringing it to his mouth again.

26:15 [a]Prov 19:24

16 The sluggard is [a]wiser in his own eyes
Than seven men who can give a discreet answer.

26:16 [a]Prov 27:11

7 *With gossips,* 26:17–28

17 *Like* one who takes a dog by the ears
Is he who passes by *and* meddles with [a]strife not belonging to him.

*26:17 [a]Prov 3:30

18 Like a madman who throws
[a]Firebrands, arrows and death,

26:18 [a]Is 50:11

19 So is the man who [a]deceives his neighbor,
And says, "[b]Was I not joking?"

*26:19 [a]Prov 24:28 [b]Eph 5:4

20 For lack of wood the fire goes out,
And where there is no [a]whisperer,
[b]contention quiets down.

26:20 [a]Prov 16:28 [b]Prov 22:10

21 *Like* charcoal to hot embers and wood to fire,
So is a [a]contentious man to kindle strife.

*26:21 [a]Prov 15:18; 29:22

22 The [a]words of a whisperer are like dainty morsels,
And they go down into the innermost parts of the body.

26:22 [a]Prov 18:8

23 *Like* an earthen [a]vessel overlaid with silver
[b]dross
Are burning lips and a wicked heart.

*26:23 [a]Matt 23:27; Luke 11:39 [b]Prov 25:4

24 He who [a]hates disguises *it* with his lips,
But he lays up [b]deceit in his heart.

*26:24 [a]Ps 41:6; Prov 10:18 [b]Prov 12:20

25 When he [a]speaks graciously, do not believe him,
For there are seven abominations in his heart.

26:25 [a]Ps 28:3; Prov 26:23; Jer 9:8

26 *Though his* hatred [a]covers itself with guile,
His wickedness will be [b]revealed before the assembly.

*26:26 [a]Matt 23:28 [b]Luke 8:17

27 He who [a]digs a pit will fall into it,
And he who rolls a stone, it will come back on him.

*26:27 [a]Esth 7:10; Prov 28:10

28 A lying tongue hates those it crushes,
And a [a]flattering mouth works ruin.

*26:28 [a]Prov 29:5

B Proverbs Concerning Actions, 27:1–29:27

1 *In relation to life,* 27:1–27

27 [a]Do not boast about tomorrow,
For you [b]do not know what a day may bring forth.

27:1 [a]James 4:13-16 [b]Luke 12:19, 20; James 4:14

2 Let [a]another praise you, and not your own mouth;
A stranger, and not your own lips.

27:2 [a]Prov 25:27; 2 Cor 10:12,18; 12:11

3 A stone is heavy and the sand weighty,
But the provocation of a fool is heavier than both of them.

*27:3

4 Wrath is fierce and anger is a flood,

26:17–28 This section is about the scoundrel or mischievous person.

26:17 Both actions will result in bringing trouble to the person who does them.

26:19 The person who makes a joke of his thoughtlessness is a dangerous person to be around.

26:21 The quarreler feeds the fires of contention.

26:23 *burning lips.* I.e., lips anxious to express good. A false front may hide an ugly inner reality.

26:24 *disguises* = pretends. He fakes it and waits for an opportune time to express his hatred.

26:26 Though a man may conceal his hatred, it will one day be exposed at a judicial assembly.

26:27 Ultimate retribution for evil is certain.

26:28 Those whose mouths are characterized by lies and flattery hate the victims they bring to ruin.

27:3 The anger that a fool provokes is almost unbearable.

But [a]who can stand
before jealousy?
5 Better is [a]open rebuke
Than love that is
concealed.
6 Faithful are the [a]wounds
of a friend,
But deceitful are the
[b]kisses of an enemy.
7 A sated man loathes
honey,
But to a famished man any
bitter thing is sweet.
8 Like a [a]bird that wanders
from her nest,
So is a man who [b]wanders
from his home.
9 [a]Oil and perfume make
the heart glad,
So a man's counsel is sweet
to his friend.
10 Do not forsake your own
[a]friend or [b]your
father's friend,
And do not go to your
brother's house in the
day of your calamity;
Better is a neighbor who is
near than a brother far
away.
11 [a]Be wise, my son, and
make my heart glad,
That I may [b]reply to him
who reproaches me.
12 A prudent man sees evil
and hides himself,
The naive proceed *and* pay
the penalty.
13 [a]Take his garment when
he becomes surety for a
stranger;
And for an adulterous
woman hold him in
pledge.
14 [a]He who blesses his friend
with a loud voice early
in the morning,
It will be reckoned a curse
to him.
15 A [a]constant dripping on a
day of steady rain
And a contentious woman
are alike;
16 He who would restrain her
restrains the wind,
And grasps oil with his
right hand.
17 Iron sharpens iron,
So one man sharpens
another.
18 He who tends the [a]fig tree
will eat its fruit,
And he who [b]cares for his
master will be honored.
19 As in water face *reflects*
face,
So the heart of man *reflects*
man.
20 [a]Sheol and Abaddon are
[b]never satisfied,
Nor are the [c]eyes of man
ever satisfied.
21 The [a]crucible is for silver
and the furnace for
gold,
And a man [b]*is tested* by
the praise accorded him.
22 Though you [a]pound a
fool in a mortar with a
pestle along with
crushed grain,
Yet his folly will not depart
from him.

27:4 [a]Prov 6:34; 1 John 3:12
*27:5 [a]Prov 28:23; Gal 2:14
*27:6 [a]Ps 141:5; Prov 20:30 [b]Matt 26:49
*27:7
*27:8 [a]Prov 26:2; Is 16:2 [b]Gen 21:14
27:9 [a]Ps 23:5; 141:5
*27:10 [a]Prov 18:24 [b]1 Kin 12:6-8; 2 Chr 10:6-8
*27:11 [a]Prov 10:1; 23:15; 29:3 [b]Ps 119:42
*27:13 [a]Prov 20:16
27:14 [a]Ps 12:2
27:15 [a]Prov 19:13
*27:16
*27:17
27:18 [a]2 Kin 18:31; Song 8:12; Is 36:16; 1 Cor 3:8; 9:7; 2 Tim 2:6 [b]Luke 12:42-44; 19:17
*27:19
*27:20 [a]Job 26:6; Prov 15:11 [b]Prov 30:15, 16; Hab 2:5 [c]Eccl 1:8; 4:8
*27:21 [a]Prov 17:3 [b]Luke 6:26
*27:22 [a]Prov 23:35; 26:11; Jer 5:3

27:5 Love that is concealed does not show itself in administering a needed reproof.

27:6 A loyal friend may correct an individual and the wounds will heal, whereas a deceitful enemy says sweet things that offer no real help.

27:7 Although luxurious possessions may not satisfy, to those without them even cheap things look good.

27:8 Leaving the security and guidance of one's home may lead to the experiences of a prodigal.

27:10 The verse does not belittle a distant brother but commends the close friend.

27:11 A master teacher desires the pupil to be wise so that no one will be able to criticize him as a poor teacher.

27:13 *surety.* See note on 20:16.

27:16 The thought of the proverb is that it is impossible to hide or restrain the contentious woman (v. 15).

27:17 Social contacts have a stimulating effect on the mind and personality.

27:19 As water reflects the face, the heart of man reflects and reveals his inner person.

27:20 *Sheol and Abaddon.* See note on 15:11.

27:21 A man's response to praise is a test of his character. Self-depreciation may reflect false pride.

27:22 *crushed grain.* Better, grit.

23 [a]Know well the condition of your flocks,
And pay attention to your herds;
24 For riches are not forever,
Nor does a [a]crown *endure* to all generations.
25 *When* the grass disappears, the new growth is seen,
And the herbs of the mountains are [a]gathered in,
26 The lambs *will be* for your clothing,
And the goats *will bring* the price of a field,
27 And *there will be* goats' milk enough for your food,
For the food of your household,
And sustenance for your maidens.

2 *In relation to law,* 28:1–10

28 The wicked [a]flee when no one is pursuing,
But the righteous are bold as a lion.
2 By the transgression of a land [a]many are its princes,
But [b]by a man of understanding *and* knowledge, so it endures.
3 A [a]poor man who oppresses the lowly
Is *like* a driving rain which leaves no food.
4 Those who forsake the law [a]praise the wicked,
But those who keep the law [b]strive with them.
5 Evil men [a]do not understand justice,
But those who seek the LORD [b]understand all things.
6 [a]Better is the poor who walks in his integrity
Than he who is crooked though he be rich.
7 He who keeps the law is a discerning son,
But he who is a companion of [a]gluttons humiliates his father.
8 He who increases his wealth by [a]interest and usury
Gathers it [b]for him who is gracious to the poor.
9 He who turns away his ear from listening to the law,
Even his [a]prayer is an abomination.
10 He who leads the upright astray in an evil way
Will [a]himself fall into his own pit,
But the [b]blameless will inherit good.

3 *In relation to wealth,* 28:11–28

11 The rich man is [a]wise in his own eyes,
But the poor who has understanding sees through him.
12 When the [a]righteous triumph, there is great glory,
But [b]when the wicked rise, men hide themselves.
13 He who [a]conceals his transgressions will not prosper,

27:23–27 The last verses of the chapter contain a brief treatise on the blessings of an agricultural life and the sufficiency of God's provision.

28:1 *bold.* Lit., confident.

28:2 *transgression of a land.* I.e., national sin. National sin brings upheaval, but a wise ruler can bring national stability.

28:3 Oppression of the poor by obscure men is an absurd calamity, like rain that washes away crops instead of watering them.

28:4 One's attitude toward the law reflects one's attitude toward the wicked.

28:7 *gluttons.* Better, frivolous men.

28:8 The extortioner will lose his gains to a more just man who is kind to the poor.

28:9 Such hypocrisy is unacceptable to God.

28:11 *sees through him.* I.e., examines him and makes an accurate evaluation of his pretentiousness.

28:12 *triumph.* Lit., exult. *men hide themselves.* Lit., men will be searched for (i.e., will be hidden). The righteous will hide from their wicked rulers.

28:13 *conceals.* I.e., refuses to admit his guilt (cf. Ps. 32:5).

But he who [b]confesses
and forsakes *them* will
find compassion.
14 How blessed is the man
who [a]fears always,
But he who [b]hardens his
heart will fall into
calamity.
15 *Like* a [a]roaring lion and a
rushing bear
Is a [b]wicked ruler over a
poor people.
16 A [a]leader who is a great
oppressor lacks
understanding,
But he who hates unjust
gain will prolong *his*
days.
17 A man who is [a]laden with
the guilt of human
blood
Will be a fugitive until
death; let no one
support him.
18 He who walks blamelessly
will be delivered,
But he who is [a]crooked
will fall all at once.
19 [a]He who tills his land will
[b]have plenty of food,
But he who follows empty
pursuits will have
poverty in plenty.
20 A [a]faithful man will
abound with blessings,
But he who [b]makes haste
to be rich will not go
unpunished.
21 To [a]show partiality is not
good,
[b]Because for a piece of
bread a man will
transgress.
22 A man with an [a]evil eye
[b]hastens after wealth
And does not know that
want will come upon
him.
23 He who [a]rebukes a man
will afterward find *more*
favor
Than he who [b]flatters
with the tongue.
24 He who [a]robs his father
or his mother
And says, "It is not a
transgression,"
Is the [b]companion of a
man who destroys.
25 An arrogant man [a]stirs up
strife,
But he who [b]trusts in the
LORD [c]will prosper.
26 He who [a]trusts in his own
heart is a fool,
But he who walks wisely
will be delivered.
27 He who [a]gives to the poor
will never want,
But he who shuts his eyes
will have many curses.
28 When the wicked rise, men
hide themselves;
But when they perish, the
righteous increase.

28:13 [b]Ps 32:5; 1 John 1:9
***28:14** [a]Prov 23:17 [b]Ps 95:8; Rom 2:5
28:15 [a]Prov 19:12; 1 Pet 5:8 [b]Ex 1:14; Prov 29:2; Matt 2:16
28:16 [a]Eccl 10:16; Is 3:12
***28:17** [a]Gen 9:6; Ex 21:14
28:18 [a]Prov 10:27
28:19 [a]Prov 12:11 [b]Prov 20:13
***28:20** [a]Prov 10:6; Matt 24:45; 25:21 [b]Prov 20:21; 28:22; 1 Tim 6:9
***28:21** [a]Prov 24:23 [b]Ezek 13:19
***28:22** [a]Prov 23:6 [b]Prov 21:5
28:23 [a]Prov 27:5,6
28:23 [b]Prov 29:5
***28:24** [a]Prov 19:26 [b]Prov 18:9
28:25 [a]Prov 15:18 [b]Prov 29:25; 1 Tim 6:6 [c]Prov 11:25
28:26 [a]Prov 3:5
28:27 [a]Prov 11:24; 19:17

4 In relation to stubbornness, 29:1–27

29 A man who hardens *his*
neck after [a]much
reproof
Will [b]suddenly be broken
beyond remedy.
2 When the [a]righteous
increase, the people
rejoice,
But when a wicked man
rules, people groan.
3 A man who [a]loves
wisdom makes his father
glad,
But he who [b]keeps
company with harlots
wastes *his* wealth.
4 The [a]king gives stability
to the land by justice,
But a man who takes
bribes overthrows it.
5 A man who [a]flatters his
neighbor
Is spreading a net for his
steps.

29:1 [a]1 Sam 2:25; 2 Chr 36:16; Prov 1:24-31 [b]Prov 6:15
***29:2** [a]Esth 8:15; Prov 11:10; 28:12
29:3 [a]Prov 10:1; 15:20; 27:11; 28:7 [b]Prov 5:10; 6:26; Luke 15:30
29:4 [a]2 Chr 9:8; Prov 8:15; 29:14
***29:5** [a]Ps 5:9

28:14 *fears always.* I.e., fears sin and its consequences.
28:17 A murderer can find no escape until he dies.
28:20 Hastily acquired wealth usually comes through dishonest dealings.
28:21 For the smallest bribe some men will depart from strict justice.
28:22 *evil eye.* Selfish motives.
28:24 On robbing parents, see note on 19:26.
29:2 *increase.* Lit., become great.
29:5 *his steps.* The flatterer's own steps.

6 By transgression an evil man is [a]ensnared,
But the righteous [b]sings and rejoices.
7 The [a]righteous is concerned for the rights of the poor,
The wicked does not understand *such* concern.
8 Scorners [a]set a city aflame,
But [b]wise men turn away anger.
9 When a wise man has a controversy with a foolish man,
The foolish man either rages or laughs, and there is no rest.
10 Men of [a]bloodshed hate the blameless,
But the upright are concerned for his life.
11 A [a]fool always loses his temper,
But a [b]wise man holds it back.
12 If a [a]ruler pays attention to falsehood,
All his ministers *become* wicked.
13 The [a]poor man and the oppressor have this in common:
The LORD gives [b]light to the eyes of both.
14 If a [a]king judges the poor with truth,
His [b]throne will be established forever.
15 The [a]rod and reproof give wisdom,
But a child who gets his own way [b]brings shame to his mother.
16 When the wicked increase, transgression increases;
But the [a]righteous will see their fall.
17 [a]Correct your son, and he will give you comfort;
He will also [b]delight your soul.
18 Where there is [a]no vision, the people [b]are unrestrained,
But [c]happy is he who keeps the law.
19 A slave will not be instructed by words *alone;*
For though he understands, there will be no response.
20 Do you see a man who is [a]hasty in his words?
There is [b]more hope for a fool than for him.
21 He who pampers his slave from childhood
Will in the end find him to be a son.
22 An [a]angry man stirs up strife,
And a hot-tempered man abounds in transgression.
23 A man's [a]pride will bring him low,
But a [b]humble spirit will obtain honor.
24 He who is a partner with a thief hates his own life;
He [a]hears the oath but tells nothing.

*29:6 [a]Prov 22:5; Eccl 9:12 [b]Ex 15:1
*29:7 [a]Job 29:16; Ps 41:1; Prov 31:8,9
*29:8 [a]Prov 11:11 [b]Prov 16:14
*29:9
*29:10 [a]Gen 4:5-8; 1 John 3:12
29:11 [a]Prov 12:16; 14:33 [b]Prov 19:11
29:12 [a]1 Kin 12:14
*29:13 [a]Prov 22:2 [b]Ezra 9:8; Ps 13:3
29:14 [a]Ps 72:4; Is 11:4 [b]Prov 16:12; 25:5
29:15 [a]Prov 13:24; 22:15
29:15 [b]Prov 10:1; 17:25
*29:16 [a]Ps 37:34,36; 58:10; 91:8; 92:11; Prov 21:12
29:17 [a]Prov 13:24; 29:15 [b]Prov 10:1
*29:18 [a]1 Sam 3:1; Ps 74:9; Amos 8:11,12 [b]Ex 32:25 [c]Ps 1:1,2; 106:3; 119:2; Prov 8:32; John 13:17
*29:19
29:20 [a]James 1:19 [b]Prov 26:12
*29:21
29:22 [a]Prov 15:18; 26:21
29:23 [a]Prov 11:2; 16:18; Dan 4:30,31; Matt 23:12; James 4:6 [b]Prov 15:33; 18:12; 22:4; Is 66:2; Luke 14:11; 18:14; James 4:10
*29:24 [a]Lev 5:1

29:6 The trap set for the ruin of another often ensnares the schemer.

29:7 The righteous recognize the claims of the poor, but the godless have no knowledge with which to comprehend such claims (lit., but the wicked does not understand knowledge).

29:8 *set a city aflame.* Lit., blow a city; i.e., stir up the city to the point of disorder.

29:9 *rest.* I.e., calmness. A controversy with a fool is rarely a calm matter.

29:10b Better, "and as for the upright, they seek his life."

29:13 God's blessing of life (*light to the eyes*) is common to both the oppressor and the poor.

29:16 The righteous will outlive the wicked and see their fall.

29:18 *vision.* I.e., prophetic revelation. Without prophetic revelation from God, people are unrestrained and fall under judgment. For an example of this, see note on Ex. 32:6.

29:19 It will take more than words to correct a stubborn servant.

29:21 The warning is clear, but the prediction is unclear. The thought perhaps is that a pampered slave will become as an heir of the house, conducting himself as though he were free.

29:24 An accomplice of *a thief* who refuses to testify under oath thereby implicates himself as also guilty.

25 The [a]fear of man brings a snare,
But he who [b]trusts in the LORD will be exalted.
26 [a]Many seek the ruler's favor,
But [b]justice for man *comes* from the LORD.
27 An [a]unjust man is abominable to the righteous,
And he who is [b]upright in the way is abominable to the wicked.

V THE WORDS OF AGUR, 30:1–33

A Personal Words, 30:1–14

30 The words of Agur the son of Jakeh, the oracle.
The man declares to Ithiel, to Ithiel and Ucal:
2 Surely I am more [a]stupid than any man,
And I do not have the understanding of a man.
3 Neither have I learned wisdom,
Nor do I have the [a]knowledge of the Holy One.
4 Who has [a]ascended into heaven and descended?
Who has gathered the [b]wind in His fists?
Who has [c]wrapped the waters in His garment?
Who has [d]established all the ends of the earth?
What is His [e]name or His son's name?
Surely you know!
5 Every [a]word of God is tested;
He is a [b]shield to those who take refuge in Him.
6 [a]Do not add to His words
Or He will reprove you,
and you will be proved a liar.

7 Two things I asked of You,
Do not refuse me before I die:
8 Keep deception and lies far from me,
Give me neither poverty nor riches;
Feed me with the [a]food that is my portion,
9 That I not be [a]full and deny [b]*You* and say, "Who is the LORD?"
Or That I not be [c]in want and steal,
And [d]profane the name of my God.

10 Do not slander a slave to his master,
Or he will [a]curse you and you will be found guilty.

11 There is a kind of *man* who [a]curses his father
And does not bless his mother.
12 There is a kind who is [a]pure in his own eyes,
Yet is not washed from his filthiness.
13 There is a kind—oh how [a]lofty are his eyes!
And his eyelids are raised *in arrogance.*
14 There is a kind of *man* whose [a]teeth are *like* swords
And his [b]jaw teeth *like* knives,
To [c]devour the afflicted from the earth
And the needy from among men.

*29:25 [a]Gen 12:12; 20:2; Luke 12:4; John 12:42,43 [b]Ps 91:1-16; Prov 18:10; 28:25
29:26 [a]Prov 19:6 [b]Is 49:4; 1 Cor 4:4
29:27 [a]Ps 6:8; 139:21,22; Prov 12:8 [b]Ps 69:4; Prov 29:10; Matt 10:22; 24:9; John 15:18; 17:14; 1 John 3:13
*30:1
*30:2 [a]Ps 49:10; 73:22; Prov 12:1
30:3 [a]Prov 9:10
*30:4 [a]Ps 68:18; John 3:13; Eph 4:8 [b]Ex 15:10; Ps 135:7 [c]Job 26:8; 38:8,9 [d]Ps 24:2; Is 45:18 [e]Rev 19:12
30:5 [a]Ps 12:6; 18:30 [b]Ps 3:3; 84:11; Prov 2:7
*30:6 [a]Deut 4:2; 12:32; Rev 22:18
*30:7
30:8 [a]Job 23:12; Matt 6:11
30:9 [a]Deut 8:12; 31:20; Neh 9:25; Hos 13:6 [b]Josh 24:27; Job 31:28 [c]Prov 6:30 [d]Ex 20:7
30:10 [a]Eccl 7:21
*30:11 [a]Ex 21:17; Prov 20:20
30:12 [a]Prov 16:2; Is 65:5; Luke 18:11; Titus 1:15,16
30:13 [a]Prov 6:17; Is 2:11; 5:15
30:14 [a]Ps 57:4 [b]Job 29:17 [c]Ps 14:4; Amos 8:4

29:25 *exalted.* Better, be set securely on high. Man's fear is overcome by confidence in God.

30:1 The author of chap. 30 was Agur ("gatherer"), whom the early rabbis and church fathers identified as Solomon; however, there is no factual basis for this suggestion. The chapter is a prophetic declaration giving lessons on wisdom.

30:2–4 Agur reflects on man's inability to comprehend the infinite God.

30:4 Man is not able to penetrate the depths of God's nature and ways.

30:6 Supplementing God's Word with man's speculations is foolish business.

30:7–9 Agur prays for good character and for circumstances that will not endanger that character.

30:11–14 A picture of four kinds of evil men: the disrespectful, the hypocrite, the proud, and the greedy.

B Numerical Proverbs, 30:15–33

*30:15 15 The leech has two daughters,
"Give," "Give."
There are three things that will not be satisfied,
Four that will not say, "Enough":

30:16 a Prov 27:20 b Gen 30:1
16 a Sheol, and the b barren womb,
Earth that is never satisfied with water,
And fire that never says, "Enough."

*30:17 a Gen 9:22 b Prov 15:20 c Deut 28:26
17 The eye that a mocks a father
And b scorns a mother,
The c ravens of the valley will pick it out,
And the young c eagles will eat it.

*30:18 18 There are three things which are too wonderful for me,
Four which I do not understand:

30:19 a Deut 28:49; Jer 48:40; 49:22
19 The way of an a eagle in the sky,
The way of a serpent on a rock,
The way of a ship in the middle of the sea,
And the way of a man with a maid.

*30:20 a Prov 5:6
20 This is the way of an a adulterous woman:
She eats and wipes her mouth,
And says, "I have done no wrong."

*30:21 21 Under three things the earth quakes,
And under four, it cannot bear up:

30:22 a Prov 19:10; Eccl 10:7
22 Under a a slave when he becomes king,
And a fool when he is satisfied with food,

*30:23
23 Under an unloved woman when she gets a husband,
And a maidservant when she supplants her mistress.

*30:24
24 Four things are small on the earth,
But they are exceedingly wise:

30:25 a Prov 6:6
25 The a ants are not a strong folk,
But they prepare their food in the summer;

30:26 a Lev 11:5; Ps 104:18
26 The a badgers are not mighty folk,
Yet they make their houses in the rocks;

30:27 a Joel 2:7
27 The locusts have no king,
Yet all of them go out in a ranks;

28 The lizard you may grasp with the hands,
Yet it is in kings' palaces.

*30:29
29 There are three things which are stately in *their* march,
Even four which are stately when they walk:

30:30 a Judg 14:18; 2 Sam 1:23 b Mic 5:8
30 The lion *which* is a mighty among beasts
And does not b retreat before any,

31 The strutting rooster, the male goat also,
And a king *when his* army is with him.

*30:32
32 If you have been foolish in exalting yourself

30:15 "Give" and "Give" are the names of the two daughters, not an indication of what they say or cry.

30:17 The judgment is that the body will lie unburied for the birds to feed on (cf. Deut. 28:26).

30:18–19 These four ways are difficult to understand either because their movements leave no tracks to follow or because they relate to things not easy to master. The *way of a man with a maid* refers to courtship.

30:20 To an *adulterous woman* her act of adultery is as ordinary as eating a meal.

30:21–23 Four unbearable things are cited.

30:23 *unloved.* Lit., hated, i.e., an unpleasant woman.

30:24–28 Four small creatures that manifest wisdom. *ants* have foresight to make provision; *badgers* find protective shelter; *locusts* have an ordered (*in ranks*) community; and the *lizard* is bold and fearless.

30:29–31 Four creatures that manifest dignity when they march.

30:32 The exhortation is to desist from evil.

Or if you have plotted *evil,*
[a]*put your* hand on your
mouth.
33 For the churning of milk
produces butter,
And pressing the nose
brings forth blood;
So the churning of [a]anger
produces strife.

VI THE WORDS OF LEMUEL, 31:1–9

31 The words of King Lemuel,
the oracle which his moth-
er taught him.
2 What, O my son?
And what, O [a]son of my
womb?
And what, O son of my
[b]vows?
3 [a]Do not give your
strength to women,
Or your ways to that
which [b]destroys kings.
4 It is not for [a]kings,
O Lemuel,
It is not for kings to
[b]drink wine,
Or for rulers to desire
strong drink,
5 For they will drink and
forget what is decreed,
And [a]pervert the rights of
all the afflicted.
6 Give strong drink to him
who is [a]perishing,
And wine to him [b]whose
life is bitter.
7 Let him drink and forget
his poverty
And remember his trouble
no more.
8 [a]Open your mouth for
the mute,
For the rights of all the
unfortunate.
9 Open your mouth, [a]judge
righteously,
And defend the [b]rights of
the afflicted and needy.

VII THE CAPABLE WIFE, 31:10–31

10 An [a]excellent wife, who
can find?
For her worth is far
[b]above jewels.
11 The heart of her husband
trusts in her,
And he will have no lack
of gain.
12 She does him good and
not evil
All the days of her life.
13 She looks for wool and flax
And works with her hands
in delight.
14 She is like [a]merchant
ships;
She brings her food from
afar.
15 She [a]rises also while it is
still night
And [b]gives food to her
household
And portions to her
maidens.
16 She considers a field and
buys it;
From her earnings she
plants a vineyard.
17 She [a]girds herself with
strength

30:32 [a]Job 21:5; 40:4; Mic 7:16
*30:33 [a]Prov 10:12; 29:22
*31:1
*31:2 [a]Is 49:15 [b]1 Sam 1:11
*31:3 [a]Prov 5:9 [b]Deut 17:17; 1 Kin 11:1; Neh 13:26
*31:4 [a]Eccl 10:17 [b]Prov 20:1; Is 5:22; Hos 4:11
31:5 [a]Ex 23:6; Deut 16:19; Prov 17:15
*31:6 [a]Job 29:13 [b]Job 3:20; Is 38:15
*31:8 [a]Job 29:12-17; Ps 82
31:9 [a]Lev 19:15; Deut 1:16 [b]Is 1:17; Jer 22:16
*31:10 [a]Ruth 3:11; Prov 12:4; 19:14 [b]Job 28:18; Prov 8:11
*31:13
*31:14 [a]Ezek 27:25
31:15 [a]Prov 20:13; Rom 12:11 [b]Luke 12:42
*31:17 [a]1 Kin 18:46; 2 Kin 4:29; Job 38:3

30:33 One tempted to anger must exercise self-restraint in light of the certain results.

31:1–9 This section, and perhaps the acrostic poem that follows (vv. 10–31), is attributed to King Lemuel, of whom nothing is known. Some have suggested that Lemuel ("belonging to God") was Bathsheba's name for Solomon, but this is just a guess.

31:2 *son of my vows.* Lemuel was granted to his mother in response to her vows (cf. 1 Sam. 1:11).

31:3 Lemuel's mother warns against immorality and neglect of the affairs of state.

31:4–7 The king's mother warns against intemperance. See note on Lev. 10:9–11.

31:6–7 The verses do not condone intoxication but indicate the medicinal use of alcohol in ancient times.

31:8 *the mute.* I.e., those unable to plead their own case.

31:10–31 The description of the worthy woman is an acrostic poem exalting the honor and dignity of womanhood. It may be by Lemuel or it may be an anonymous appendix to the book.

31:10 *excellent.* The adjective is used in different contexts with reference to strength, ability, efficiency, wealth, and valor. She is in every way an excellent woman. *jewels* = corals.

31:13 *flax* was made into linen.

31:14 *like merchant ships.* I.e., enterprising.

31:17 *makes her arms strong.* I.e., she works hard.

And makes her arms
strong.
*31:18 18 She senses that her gain is
good;
Her lamp does not go out
at night.
*31:19 19 She stretches out her hands
to the distaff,
And her hands grasp the
spindle.
31:20 20 She [a]extends her hand to
[a]Deut 15:11; Job 31:16-20; Prov 22:9; Rom 12:13; Eph 4:28
the poor,
And she stretches out her
hands to the needy.
*31:21 21 She is not afraid of the
[a]2 Sam 1:24
snow for her household,
For all her household are
[a]clothed with scarlet.
31:22 22 She makes [a]coverings for
[a]Prov 7:16; [b]Gen 41:42; Rev 19:8,14; [c]Judg 8:26; Luke 16:19
herself;
Her clothing is [b]fine linen
and [c]purple.
*31:23 23 Her husband is known [a]in
[a]Deut 16:18; Ruth 4:1,11
the gates,
When he sits among the
elders of the land.
31:24 24 She makes [a]linen
[a]Judg 14:12
garments and sells *them,*
And supplies belts to the
tradesmen.
25 Strength and [a]dignity are *31:25
[a]1 Tim 2:9,10
her clothing,
And she smiles at the
future.
26 She [a]opens her mouth in 31:26
[a]Prov 10:31
wisdom,
And the teaching of
kindness is on her
tongue.
27 She looks well to the ways *31:27
[a]Prov 19:15
of her household,
And does not eat the
[a]bread of idleness.
28 Her children rise up and
bless her;
Her husband *also,* and he
praises her, *saying:*
29 "Many daughters have done
nobly,
But you excel them all."
30 Charm is deceitful and *31:30
[a]Ps 112:1; Prov 22:4
beauty is vain,
But a woman who [a]fears
the LORD, she shall be
praised.
31 Give her the product of her
hands,
And let her works praise
her in the gates.

31:18 She works late into the night.

31:19 *distaff.* A staff for holding wool, which is twisted into thread and wound on the *spindle.*

31:21 *scarlet.* I.e., the best material.

31:23 *gates.* The place in the city where the elders sat to judge and discuss local affairs. See note on Ruth 4:1.

31:25 She has no anxiety, for her family is well taken care of.

31:27 She is energetic and always occupied.

31:30 The key to her beautiful character is her spiritual life. She is a godly woman who fears the Lord. See note on 1:7. Thus the book ends as it began, stressing the importance of reverence for God.

ECCLESIASTES

INTRODUCTION

AUTHOR: Solomon DATE: ca. 935 B.C.

Title The Hebrew title is Qoheleth, which means "one who convenes and speaks at an assembly," or "an ecclesiastic" or "preacher." The Greek equivalent, *ecclesiastes*, also means "preacher" and is derived from the word "assembly."

Authorship Though not specified as Solomon, the author identifies himself as "the son of David, king in Jerusalem" (1:1). References in the book to the author's unrivaled wisdom (1:16), unequalled wealth (2:7), opportunities for pleasure (2:3), and extensive building activities (2:4–6) all point to Solomon, since no other descendant of David measured up to such specifications. Jewish tradition explicitly stated that Solomon was the author.

Following the lead of Martin Luther, many have abandoned the traditional view of the Solomonic authorship of this book, feeling that it was written after the Exile by an unknown author who used Solomon as his central character. Linguistic evidence is said to demand a postexilic date, but such evidence is inconclusive. Fragments of Ecclesiastes found at Qumran rule out any date later than 150 B.C.

Message The message of the book may be stated in the form of three propositions: (1) when you look at life with its seemingly aimless cycles (1:4ff.) and inexplicable paradoxes (4:1; 7:15; 8:8), you might conclude that all is futile, since it is impossible to discern any purpose in the ordering of events; (2) nevertheless, life is to be enjoyed to the fullest, realizing that it is the gift of God (3:12–13; 3:22; 5:18–19; 8:15; 9:7–9); (3) the wise man will live his life in obedience to God, recognizing that God will eventually judge all men (3:16–17; 12:14).

Verses frequently quoted from the book include 1:2; 3:1; 4:12b; 11:1; 12:1, 13.

OUTLINE OF ECCLESIASTES

I. **Prologue: The Author and Thesis, 1:1–3**
II. **The Thesis Demonstrated, 1:4–2:26**
  A. The Futility of the Cycles of Life, 1:4–11
  B. The Futility of Human Wisdom, 1:12–18
  C. The Futility of Pleasure and Wealth, 2:1–11
  D. The Futility of Materialism, 2:12–23
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IV. **The Futility of the Various Circumstances of Life, 4:1–5:20**
  A. Oppression, 4:1–3
  B. Work, 4:4–12
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D. False Worship, 5:1–7
E. Hoarded Riches, 5:8–17
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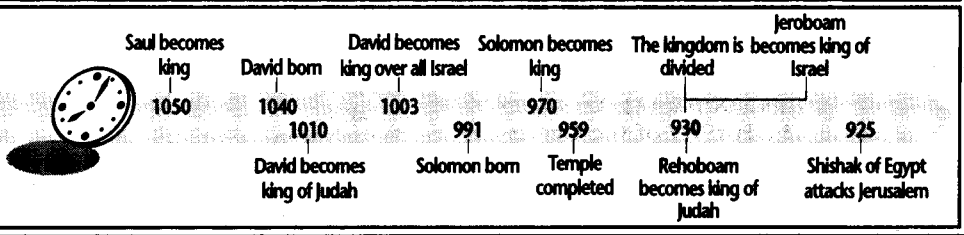
V. The Futility of Riches, 6:1–12

VI. Counsel for Living, 7:1–12:8

A. Counsel in View of Man's Wickedness, 7:1–29
B. Counsel in View of God's Inscrutable Providences, 8:1–9:18
C. Counsel in View of the Uncertainties of Life, 10:1–20
D. Counsel in View of the Aging Processes of Life, 11:1–12:8

VII. Conclusion, 12:9–14

TIMELINE OF ECCLESIASTES



THE BOOK OF ECCLESIASTES

I PROLOGUE: THE AUTHOR AND THESIS, 1:1–3

1 The words of the [a]Preacher, the son of David, king in Jerusalem.

2 "[a]Vanity of vanities," says the Preacher,
"Vanity of vanities! All is vanity."

3 [a]What advantage does man have in all his work
Which he does under the sun?

II THE THESIS DEMONSTRATED, 1:4–2:26

A The Futility of the Cycles of Life, 1:4–11

4 A generation goes and a generation comes,
But the [a]earth remains forever.

5 Also, [a]the sun rises and the sun sets;
And hastening to its place it rises there *again.*

6 [a]Blowing toward the south,
Then turning toward the north,
The wind continues swirling along;
And on its circular courses the wind returns.

7 All the rivers flow into the sea,
Yet the sea is not full.
To the place where the rivers flow,
There they flow again.

8 All things are wearisome;
Man is not able to tell *it.*
[a]The eye is not satisfied with seeing,
Nor is the ear filled with hearing.

9 [a]That which has been is that which will be,
And that which has been done is that which will be done.
So there is nothing new under the sun.

10 Is there anything of which one might say,
"See this, it is new"?
Already it has existed for ages
Which were before us.

11 There is [a]no remembrance of earlier things;
And also of the later things which will occur,
There will be for them no remembrance
Among those who will come later *still.*

B The Futility of Human Wisdom, 1:12–18

12 I, the [a]Preacher, have been king over Israel in Jerusalem.

13 And I [a]set my mind to seek and [b]explore by wisdom concerning all that has been done under heaven. *It* is a grievous [c]task *which* God has given to the sons of men to be afflicted with.

14 I have seen all the works which have been done under the

1:1 *the Preacher.* Solomon repeatedly uses this appellation to refer to himself. It designates him as one who convenes and speaks at an assembly, an assembler. He addresses an assembly of wise men who, in ancient Israel, were one medium that God used to communicate His truth to man (Jer. 18:18).

1:2 *Vanity of vanities! All is vanity.* The thesis of the utter futility of all things is developed in 1:3–11 and throughout the book. This thesis accords with Rom. 8:20–22. See note there. Creation is subject to futility because of sin (Gen. 3:17–18).

1:3 *What advantage?* There is no guarantee of positive benefit from man's work. *under the sun.* A figure of speech (metonymy) in which the location is named instead of the thing. Used repeatedly (29 times), it simply means the earth where man dwells, which is under the sun.

1:4–11 The endless cycles of God's natural creation illustrate the monotonous futility of all things.

1:11 Even memories of man's past and future efforts to attain worthwhile accomplishments are soon forgotten.

1:14 *striving after wind.* I.e., futile activity.

sun, and behold, all is [a]vanity and striving after wind.

15 What is [a]crooked cannot be straightened and what is lacking cannot be counted.

16 I said to myself, "Behold, I have magnified and increased [a]wisdom more than all who were over Jerusalem before me; and my mind has observed a wealth of wisdom and knowledge."

17 And I [a]set my mind to know wisdom and to [b]know madness and folly; I realized that this also is [c]striving after wind.

18 Because [a]in much wisdom there is much grief, and increasing knowledge *results in* increasing pain.

C The Futility of Pleasure and Wealth, 2:1–11

2 I said to myself, "Come now, I will test you with [a]pleasure. So enjoy yourself." And behold, it too was futility.

2 [a]I said of laughter, "It is madness," and of pleasure, "What does it accomplish?"

3 I explored with my mind *how* to [a]stimulate my body with wine while my mind was guiding *me* wisely, and how to take hold of [b]folly, until I could see [c]what good there is for the sons of men to do under heaven the few years of their lives.

4 I enlarged my works: I [a]built houses for myself, I planted [b]vineyards for myself;

5 I made [a]gardens and [b]parks for myself and I planted in them all kinds of fruit trees;

6 I made [a]ponds of water for myself from which to irrigate a forest of growing trees.

7 I bought male and female slaves and I had [a]homeborn slaves. Also I possessed flocks and [b]herds larger than all who preceded me in Jerusalem.

8 Also, I collected for myself silver and [a]gold and the treasure of kings and provinces. I provided for myself [b]male and female singers and the pleasures of men—many concubines.

9 Then I became [a]great and increased more than all who preceded me in Jerusalem. My wisdom also stood by me.

10 [a]All that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my [b]reward for all my labor.

11 Thus I considered all my activities which my hands had done and the labor which I had exerted, and behold all was [a]vanity and striving after wind and there was [b]no profit under the sun.

D The Futility of Materialism, 2:12–23

12 So I turned to [a]consider wisdom, madness and folly; for what *will* the man *do* who will come after the king *except* [b]what has already been done?

13 And I saw that [a]wisdom excels folly as light excels darkness.

14 The wise man's eyes are in his head, but the [a]fool walks in darkness. And yet I know that [b]one fate befalls them both.

15 Then I said to myself, "[a]As

1:14 [a]Eccl 2:11,17; 4:4; 6:9
*1:15 [a]Eccl 7:13
*1:16 [a]1 Kin 3:12; 4:30; 10:23; Eccl 2:9
*1:17 [a]Eccl 1:13; 7:25 [b]Eccl 2:12; 7:25 [c]Eccl 1:14; 2:11,17,28; 4:4,6,16; 6:9
1:18 [a]Eccl 2:23; 12:12
*2:1 [a]Eccl 7:4; 8:15
2:2 [a]Prov 14:13; Eccl 7:3,6
*2:3 [a]Judg 9:13; Ps 104:15; Eccl 10:19 [b]Eccl 7:25 [c]Eccl 2:24; 3:12,13; 5:18; 6:12; 8:15; 12:13
2:4 [a]1 Kin 7:1-12 [b]Song 8:11
2:5 [a]Song 4:16; 5:1 [b]Neh 2:8
2:6 [a]Neh 2:14; 3:15,16
*2:7 [a]Gen 14:14; 15:3 [b]1 Kin 4:23
*2:8 [a]1 Kin 9:28; 10:10,14,21 [b]2 Sam 19:35
2:9 [a]1 Chr 29:25; Eccl 1:16
2:10 [a]Eccl 6:2 [b]Eccl 3:22; 5:18; 9:9
2:11 [a]Eccl 1:14; 2:22,23 [b]Eccl 1:3; 3:9; 5:16
*2:12 [a]Eccl 1:17 [b]Eccl 1:9,10; 3:15
2:13 [a]Eccl 7:11,12, 19; 9:18; 10:10
*2:14 [a]1 John 2:11 [b]Ps 49:10; Eccl 3:19; 6:6; 7:2; 9:2,3
2:15 [a]Eccl 2:16

1:15 Life is full of paradoxes that cannot be solved.

1:16 *over Jerusalem before me.* Such as Melchizedek (Gen. 14:18), Adoni-zedek (Josh. 10:1), and perhaps the sages named in 1 Kings 4:31.

1:17–18 Solomon found that even great wisdom was ineffective in easing life's frustrations. It simply enabled him more clearly to discern the futility.

2:1–11 Solomon's pursuit of fulfillment through indulgence (2:1–3), achievements (2:4–6), possessions and wealth (2:7–8), and great fame (2:9) all failed to bring enduring satisfaction (cf. 1 Kings 4:21–28; 2 Chron. 9:13–28).

2:3 *sons of men.* Used repeatedly in Ecclesiastes for human beings in general.

2:7 *flocks and herds.* I.e., oxen, sheep, and goats.

2:8 *many concubines.* See 1 Kings 11:3, which says that he had 300 concubines in addition to his 700 wives.

2:12 Solomon's successor may take up the same issues but will not arrive at any better solutions to the paradoxes of life.

2:14 Both the wise and foolish man eventually meet death and are forgotten, even though in life the wise man has an advantage (v. 13).

2:15 [b] Eccl 6:8,11

is the fate of the fool, it will also befall me. [b]Why then have I been extremely wise?" So I said to myself, "This too is vanity."

2:16 [a] Eccl 1:11; 9:5 [b] Eccl 2:14

16 For there is [a]no lasting remembrance of the wise man *as* with the fool, inasmuch as *in* the coming days all will be forgotten. And [b]how the wise man and the fool alike die!

2:17 [a] Eccl 4:2,3

17 So I [a]hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind.

2:18 [a] Eccl 1:3; 2:11 [b] Ps 39:6; 49:10

18 Thus I hated [a]all the fruit of my labor for which I had labored under the sun, for I must [b]leave it to the man who will come after me.

2:19 [a] 1 Kin 12:13 [b] 1 Tim 6:10

19 And who knows whether he will be a wise man or [a]a fool? Yet he will have control over all the fruit of my labor for which I have labored by acting wisely under the sun. This too is [b]vanity.

*2:20

20 Therefore I completely despaired of all the fruit of my labor for which I had labored under the sun.

2:21 [a] Eccl 4:4 [b] Eccl 2:18

21 When there is a man who has labored with wisdom, knowledge and [a]skill, then he [b]gives his legacy to one who has not labored with them. This too is vanity and a great evil.

2:22 [a] Eccl 1:3; 2:11

22 For what does a man get in [a]all his labor and in his striving with which he labors under the sun?

2:23 [a] Job 5:7; 14:1; Eccl 1:18; 5:17 [b] Ps 127:2

23 Because all his days his task is painful and [a]grievous; even at night his mind [b]does not rest. This too is vanity.

E Conclusion: Enjoy and Be Content with the Providences of God, 2:24–26

24 There is [a]nothing better for a man *than* to eat and drink and tell himself that his labor is good. This also I have seen that it is [b]from the hand of God.

*2:24 [a] Eccl 2:3; 3:12,13,22; 5:18; 6:12; 8:15; 9:7; Is 56:12; Luke 12:19; 1 Cor 15:32; 1 Tim 6:17 [b] Eccl 3:13 *2:25

25 For who can eat and who can have enjoyment without Him?

2:26 [a] Job 32:8; Prov 2:6 [b] Job 27:16,17; Prov 13:22 [c] Eccl 1:14

26 For to a person who is good in His sight [a]He has given wisdom and knowledge and joy, while to the sinner He has given the task of gathering and collecting so that he may [b]give to one who is good in God's sight. This too is [c]vanity and striving after wind.

III GOD'S DESIGN FOR LIFE, 3:1–22

A He Gives Life's Order of Events, 3:1–11

*3:1 [a] Eccl 3:17; 8:6

3 There is an appointed time for everything. And there is a [a]time for every event under heaven—

*3:2 [a] Job 14:5; Heb 9:27

2 A time to give birth and a [a]time to die;
A time to plant and a time to uproot what is planted.

3:3 [a] Gen 9:6; 1 Sam 2:6; Hos 6:1,2

3 A [a]time to kill and a time to heal;
A time to tear down and a time to build up.

*3:4 [a] Rom 12:15 [b] Ps 126:2 [c] Ex 15:20

4 A time to [a]weep and a time to [b]laugh;
A time to mourn and a time to [c]dance.

2:20 *I completely despaired.* I.e., I turned aside to contemplate the futility of my laborious efforts and despaired over the situation. Solomon despaired over leaving the results of his labor to another (2:18–21) and over the absence of gratifying reward for his work (2:22–23).

2:24 Solomon's solution to the paradoxes of life, set forth six times (3:12–13; 3:22; 5:18–19; 8:15; 9:7–9), is to enjoy to the fullest the life that God has given, recognizing it as His gift. God has not revealed the solution to all of life's inconsistencies but has given man a life to enjoy while living in obedience to Him. This is vastly different from the solution of the Epicurean sensualists, "Let us eat, drink, and be merry, for tomorrow we die." Solomon advises that one's life must be regulated by an awareness of future divine judgment (12:14).

2:25 There is no enjoyment in life apart from God.

3:1–8 Solomon ponders the sovereign design of God (3:1–22) and concludes that all the events of life are divinely appointed.

3:2–3 Giving and taking life are God's prerogatives (Deut. 32:39). He has, however, given man corporate responsibility to carry out capital punishment in the case of murder (Gen. 9:6).

3:4 *dance.* See note on Ps. 149:3.

*3:5 5 A time to throw stones and
a time to gather stones;
A time to embrace and a
time to shun embracing.
6 A time to search and a
time to give up as lost;
A time to keep and a time
to throw away.
*3:7 [a]Amos 5:13 7 A time to tear apart and a
time to sew together;
A time to [a]be silent and a
time to speak.
*3:8 [a]Ps 101:3; Prov 13:5 8 A time to love and a time
to [a]hate;
A time for war and a time
for peace.
3:9 [a]Eccl 1:3; 2:11; 5:16 9 [a]What profit is there to the worker from that in which he toils?
3:10 [a]Eccl 1:13; 2:26 10 I have seen the [a]task which God has given the sons of men with which to occupy themselves.
*3:11 [a]Gen 1:31 [b]Job 5:9; Eccl 7:23; 8:17; Rom 11:33 11 He has [a]made everything appropriate in its time. He has also set eternity in their heart, yet so that man [b]will not find out the work which God has done from the beginning even to the end.

B He Gives the Good Gifts of Life, 3:12–13

*3:12 [a]Eccl 2:24 12 I know that there is [a]nothing better for them than to rejoice and to do good in one's lifetime;
3:13 [a]Eccl 2:24; 5:19 13 moreover, that every man who eats and drinks sees good in all his labor—it is the [a]gift of God.

C He Gives the Perspective of Future Judgment, 3:14–21

14 I know that everything God does will remain forever; there is nothing to add to it and there is nothing to take from it, for God has *so* worked that men should [a]fear Him. 3:14 [a]Eccl 5:7; 7:18; 8:12,13; 12:13

15 That [a]which is has been already and that which will be has already been, for God seeks what has passed by. *3:15 [a]Eccl 1:9; 6:10

16 Furthermore, I have seen under the sun *that* in the place of justice there is [a]wickedness and in the place of righteousness there is wickedness. *3:16 [a]Eccl 4:1; 5:8; 8:9

17 I said to myself, "[a]God will judge both the righteous man and the wicked man," for a [b]time for every matter and for every deed is there. 3:17 [a]Gen 18:25; Ps 96:13; 98:9; Eccl 11:9; Matt 16:27; Rom 2:6-10; 2 Thess 1:6-9 [b]Eccl 3:1; 8:6

18 I said to myself concerning the sons of men, "God has surely tested them in order for them to see that they are but [a]beasts." 3:18 [a]Ps 49:12,20; 73:22

19 [a]For the fate of the sons of men and the fate of beasts is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. *3:19 [a]Ps 49:12; Eccl 9:12

20 All go to the same place. All came from the [a]dust and all return to the dust. 3:20 [a]Gen 3:19; Ps 103:14; Eccl 12:7

21 Who knows that the [a]breath of man ascends upward and the breath of the beast descends downward to the earth? 3:21 [a]Eccl 12:7

3:5 *to gather stones.* In order to clear land for planting or in order to build. Though all is under God's control, the accomplishment of His purposes includes man's efforts.

3:7 *tear apart.* Tear clothes as a sign of bereavement (cf. Gen. 37:29), and *sew* them up again when the period of mourning is over.

3:8 *hate.* This is not necessarily an expression of malice, but of preference. See note on Luke 14:26.

3:11 *eternity.* God has given man an eternal perspective so that he can look beyond the routine of life. Nevertheless, He has not revealed all of life's mysteries to man.

3:12–14 Though man cannot understand all of God's plan, there is *nothing better* for him to do than to resolve to do good, to enjoy the gifts of God in life, and to fear Him.

3:15 The meaning is this: God has ordained the continual cycle of the events of life, the same thought as in verse 1.

3:16 *in the place of justice.* I.e., in the courts. Only God judges righteously (v. 17).

3:19–22 Though both man and beast will suffer a common fate and return to *dust,* man will face God in judgment (cf. 12:14). Therefore, he should serve God faithfully in this life, enjoying what God gives him.

D Conclusion, 3:22

3:22 a Eccl 2:24 b Eccl 2:18; 6:12; 8:7; 10:14

22 I have seen that [a]nothing is better than that man should be happy in his activities, for that is his lot. For who will bring him to see [b]what will occur after him?

IV THE FUTILITY OF THE VARIOUS CIRCUMSTANCES OF LIFE, 4:1–5:20

A Oppression, 4:1–3

*4:1 a Job 35:9; Ps 12:5; Eccl 3:16; 5:8; Is 5:7 b Jer 16:7; Lam 1:9

4 Then I looked again at all the acts of [a]oppression which were being done under the sun. And behold *I saw* the tears of the oppressed and *that* they had [b]no one to comfort *them;* and on the side of their oppressors was power, but they had no one to comfort *them.*

4:2 a Job 3:11-26; Eccl 2:17; 7:1

2 So [a]I congratulated the dead who are already dead more than the living who are still living.

4:3 a Job 3:11-22; Eccl 6:3; Luke 23:29

3 But [a]better *off* than both of them is the one who has never existed, who has never seen the evil activity that is done under the sun.

B Work, 4:4–12

*4:4 a Eccl 2:21 b Eccl 1:14

4 I have seen that every labor and every [a]skill which is done is *the result of* rivalry between a man and his neighbor. This too is [b]vanity and striving after wind.

4:5 a Prov 6:10; 24:33 b Is 9:20

5 The fool [a]folds his hands and [b]consumes his own flesh.

4:6 a Prov 15:16, 17; 16:8

6 One hand full of rest is [a]better than two fists full of labor and striving after wind.

7 Then I looked again at vanity under the sun.

*4:8 a Prov 27:20; Eccl 1:8; 5:10 b Eccl 2:21 c Eccl 1:13

8 There was a certain man without a dependent, having neither a son nor a brother, yet there was no end to all his labor. Indeed, [a]his eyes were not satisfied with riches *and he never asked,* "And [b]for whom am I laboring and depriving myself of pleasure?" This too is vanity and it is a [c]grievous task.

*4:9

9 Two are better than one because they have a good return for their labor.

10 For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up.

4:11 a 1 Kin 1:1-4

11 Furthermore, if two lie down together they keep warm, but [a]how can one be warm *alone?*

12 And if one can overpower him who is alone, two can resist him. A cord of three *strands* is not quickly torn apart.

C Political Success, 4:13–16

*4:13 a Eccl 7:19; 9:15

13 A [a]poor yet wise lad is better than an old and foolish king who no longer knows *how* to receive instruction.

4:14 a Gen 41:14, 41-43

14 For he has come [a]out of prison to become king, even though he was born poor in his kingdom.

15 I have seen all the living under the sun throng to the side of the second lad who replaces him.

16 There is no end to all the people, to all who were before them, and even the ones who will

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4:1–3 Solomon, contemplating the lot of the oppressed of this world, concludes that they would be better off dead than alive (cf. Job 3:11).

4:4–6 Verse 4 pictures the skilled worker who, motivated by competition, becomes a workaholic for nothing. On the other hand, verse 5 pictures the opposite extreme—the fool who does not work at all and who, consequently, *consumes his own flesh*; i.e., starves to death. Verse 6 states the happy balance.

4:8 *a certain man without a dependent.* Better, a man without a partner. In addition, according to the next clause, he has no family; yet he continues to pile up profits, though he has no one with whom to share the rewards of his labor.

4:9–12 How much better it is to have a partner and friend who can assist (v. 10), warm (v. 11), and protect (v. 12). Analogies are drawn from the experiences of travelers who, if in pairs, can assist if one falls, warm each other on a cold night, and protect better against an enemy. Three friends together (*A cord of three strands*) form an even stronger bond.

4:13–16 The poor lad who comes to the throne *out of prison* and who forgets how fickle people can be may himself be reduced again to poverty by a second usurper.

4:16 [a] Eccl 1:14

come later will not be happy with him, for this too is [a]vanity and striving after wind.

D False Worship, 5:1–7

*5:1 [a] Ex 3:5; 30:18-20; Is 1:12 [b] 1 Sam 15:22; Prov 15:8; 21:27

5 [a]Guard your steps as you go to the house of God and draw near to listen rather than to offer the [b]sacrifice of fools; for they do not know they are doing evil.

*5:2 [a] Prov 20:25 [b] Prov 10:19; Matt 6:7

2 Do not be [a]hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your [b]words be few.

*5:3 [a] Job 11:2; Prov 15:2; Eccl 10:14

3 For the dream comes through much effort and the voice of a [a]fool through many words.

*5:4 [a] Num 30:2; Ps 50:14; 76:11 [b] Ps 66:13,14

4 When you [a]make a vow to God, do not be late in paying it; for *He takes* no delight in fools. [b]Pay what you vow!

5:5 [a] Prov 20:25; Acts 5:4

5 It is [a]better that you should not vow than that you should vow and not pay.

*5:6 [a] Lev 4:2,22; Num 15:25

6 Do not let your speech cause you to sin and do not say in the presence of the messenger *of God* that it was a [a]mistake. Why should God be angry on account of your voice and destroy the work of your hands?

*5:7 [a] Eccl 3:14; 7:18; 8:12,13; 12:13

7 For in many dreams and in many words there is emptiness. Rather, [a]fear God.

E Hoarded Riches, 5:8–17

*5:8 [a] Eccl 4:1 [b] Ezek 18:18

8 If you see [a]oppression of the poor and [b]denial of justice and righteousness in the province, do not be [c]shocked at the sight; for one official watches over another official, and there are higher officials over them.

5:8 [c] 1 Pet 4:12

9 After all, a king who cultivates the field is an advantage to the land.

*5:9

10 [a]He who loves money will not be satisfied with money, nor he who loves abundance *with its* income. This too is vanity.

*5:10 [a] Eccl 1:8; 2:10, 11; 4:8

11 [a]When good things increase, those who consume them increase. So what is the advantage to their owners except to look on?

5:11 [a] Eccl 2:9

12 The sleep of the working man is [a]pleasant, whether he eats little or much; but the full stomach of the rich man does not allow him to sleep.

5:12 [a] Prov 3:24

13 There is a grievous evil *which* I have seen under the sun: [a]riches being hoarded by their owner to his hurt.

5:13 [a] Eccl 6:2

14 When those riches were lost through a bad investment and he had fathered a son, then there was nothing to support him.

15 [a]As he had come naked from his mother's womb, so will he return as he came. He will [b]take nothing from the fruit of his labor that he can carry in his hand.

5:15 [a] Job 1:21 [b] Ps 49:17; 1 Tim 6:7

16 This also is a grievous evil— exactly as a man is born, thus will he die. So [a]what is the advantage to him who [b]toils for the wind?

5:16 [a] Eccl 1:3; 2:11; 3:9 [b] Prov 11:29

17 Throughout his life [a]*he* also eats in darkness with [b]great vexation, sickness and anger.

*5:17 [a] Ps 127:2 [b] Eccl 2:23

5:1–7 In light of the futility of careless worship, Solomon sets forth an exhortation concerning proper worship.

5:1 *Guard your steps.* I.e., be careful, attentive. *listen.* I.e., with a view to obedience.

5:2 Do not make a rash or ill-considered bargain with the Lord, nor twist a wish into a demanding prayer (under the guise of "vision" or "faith"). Always be thoughtful and of few words when in God's presence.

5:3 As nighttime dreams often reveal one's preoccupation with his work, so also excessive words in prayer may show a lack of intelligence.

5:4–5 These *vows* were optional; therefore, if made, they must be kept.

5:6 Having made a vow, a man should not go to the *messenger,* that is, to the levitical priest, and declare it a mistake so that the priest will offer a trespass offering allowing the man to be done with the vow. See note on Lev. 5:1–4. For God will not be done with the matter, for He will render the man unsuccessful in what he does.

5:7 There is vanity in preoccupation with one's work and in careless worship (cf. v. 3).

5:8 There is corruption at every level of government, with higher-level oppressors plundering the equally oppressive lower-level magistrates.

5:9 A king who devotes himself to developing the resources of the land brings profit to all.

5:10–12 Increasing income never brings satisfaction, only added anxiety.

5:17 *eats in darkness.* A figure for gloomy existence.

F Conclusion, 5:18–20

*5:18 a Eccl 2:24 b Eccl 2:10

18 Here is what I have seen to be [a]good and fitting: to eat, to drink and enjoy oneself in all one's labor in which he toils under the sun *during* the few years of his life which God has given him; for this is his [b]reward.

5:19 a 2 Chr 1:12; Eccl 6:2 b Eccl 6:2 c Eccl 3:13

19 Furthermore, as for every man to whom [a]God has given riches and wealth, He has also [b]empowered him to eat from them and to receive his reward and rejoice in his labor; this is the [c]gift of God.

5:20 a Ex 23:25

20 For he will not often consider the years of his life, because [a]God keeps him occupied with the gladness of his heart.

V THE FUTILITY OF RICHES, 6:1–12

*6:1 a Eccl 5:13

6 There is an [a]evil which I have seen under the sun and it is prevalent among men—

6:2 a 1 Kin 3:13 b Ps 17:14; 73:7; Eccl 2:10

2 a man to whom God has [a]given riches and wealth and honor so that his soul [b]lacks nothing of all that he desires; yet God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction.

*6:3 a Is 14:20; Jer 8:2; 22:19 b Job 3:16; Eccl 4:3

3 If a man fathers a hundred *children* and lives many years, however many they be, but his soul is not satisfied with good things and he does not even have a *proper* [a]burial, *then* I say, "Better [b]the miscarriage than he,

4 for it comes in futility and goes into obscurity; and its name is covered in obscurity.

5 "It never sees the sun and it never knows *anything;* it is better off than he.

*6:6 a Eccl 2:14

6 "Even if the *other* man lives a thousand years twice and does not enjoy good things— [a]do not all go to one place?"

6:7 a Prov 16:26

7 [a]All a man's labor is for his mouth and yet the appetite is not satisfied.

*6:8 a Eccl 2:15

8 For [a]what advantage does the wise man have over the fool? What *advantage* does the poor man have, knowing *how* to walk before the living?

*6:9 a Eccl 11:9 b Eccl 1:14

9 What the eyes [a]see is better than what the soul desires. This too is [b]futility and a striving after wind.

*6:10 a Eccl 1:9; 3:15 b Job 9:32; 40:2; Prov 21:30; Is 45:9

10 Whatever [a]exists has already been named, and it is known what man is; for he [b]cannot dispute with him who is stronger than he is.

11 For there are many words which increase futility. What *then* is the advantage to a man?

*6:12 a Eccl 3:22

12 For who knows what is good for a man during *his* lifetime, *during* the few years of his futile life? He will spend them like a shadow. For who can tell a man [a]what will be after him under the sun?

VI COUNSEL FOR LIVING, 7:1–12:8

A Counsel in View of Man's Wickedness, 7:1–29

*7:1 a Prov 22:1

7 A [a]good name is better than a good ointment,

5:18–20 Man may overcome his frustration over the futility of life by enjoying life and being occupied with God's good gifts.

6:1–9 Solomon sets forth the futility of riches, which fail ultimately to satisfy.

6:3–5 Being stillborn appears superior to an unsatisfied life.

6:6 *one place.* I.e., the grave.

6:8 The wise, the foolish, and the poor are all characterized by desire for things, though the poor, *knowing how to walk before the living,* conceals his poverty and desire.

6:9 It is better to enjoy present good than to long for future delights.

6:10–12 Man is unable to control his destiny, which is determined by God. This is contrary to fatalism, which views God as either nonexistent or uninvolved.

6:10 The whole being of man is fully known by God, against whom no man can contend.

6:12 Because of man's finitude he is unable to know what is really to his advantage.

7:1–14 Through a series of proverbial sayings, Solomon offers counsel concerning wisdom and folly.

7:1 The two parts of the verse go together: The day of death is better if one has made a *good name* for himself during life so that his life has a continuing influence.

7:1 [b] Eccl 4:2; 7:8

And the [b]day of *one's*
death is better than the
day of one's birth.

★7:2 [a] Eccl 2:14,16; 3:19,20; 6:6; 9:2,3 [b] Ps 90:12

2 It is better to go to a house
of mourning
Than to go to a house of
feasting,
Because that is the [a]end
of every man,
And the living [b]takes *it* to
heart.

★7:3 [a] Eccl 2:2 [b] 2 Cor 7:10

3 [a]Sorrow is better than
laughter,
For [b]when a face is sad a
heart may be happy.

4 The mind of the wise is in
the house of mourning,
While the mind of fools is
in the house of pleasure.

7:5 [a] Ps 141:5; Prov 6:23; 13:18; 15:31,32; 25:12; Eccl 9:17

5 It is better to [a]listen to
the rebuke of a wise
man
Than for one to listen to
the song of fools.

★7:6 [a] Ps 58:9; 118:12 [b] Eccl 2:2

6 For as the crackling of
[a]thorn bushes under a
pot,
So is the [b]laughter of the
fool;
And this too is futility.

7:7 [a] Eccl 4:1; 5:8 [b] Ex 23:8; Deut 16:19; Prov 17:8,23

7 For [a]oppression makes a
wise man mad,
And a [b]bribe corrupts the
heart.

7:8 [a] Eccl 7:1 [b] Prov 14:29; 16:32; Gal 5:22; Eph 4:2

8 The [a]end of a matter is
better than its
beginning;
[b]Patience of spirit is better
than haughtiness of
spirit.

7:9 [a] Prov 14:17; James 1:19

9 Do not be [a]eager in your
heart to be angry,
For anger resides in the
bosom of fools.

10 Do not say, "Why is it that
the former days were
better than these?"
For it is not from wisdom
that you ask about this.

★7:11 [a] Prov 8:10,11; Eccl 2:13

11 Wisdom along with an
inheritance is good
And an [a]advantage to
those who see the sun.

7:12 [a] Eccl 7:19; 9:18 [b] Prov 3:18; 8:35

12 For [a]wisdom is protection
just as money is
protection,
But the advantage of
knowledge is that
[b]wisdom preserves the
lives of its possessors.

★7:13 [a] Eccl 3:11; 8:17 [b] Eccl 1:15

13 Consider the [a]work of
God,
For who is [b]able to
straighten what He has
bent?

7:14 [a] Deut 26:11; Eccl 3:22; 9:7; 11:9 [b] Deut 8:5; Job 2:10 [c] Eccl 3:22

14 [a]In the day of prosperity
be happy,
But [b]in the day of
adversity consider—
God has made the one as
well as the other
So that man may [c]not
discover anything *that
will be* after him.

★7:15 [a] Eccl 6:12; 9:9 [b] Eccl 8:14 [c] Eccl 8:12,13

15 I have seen everything dur-
ing my [a]lifetime of futility; there
is [b]a righteous man who perishes
in his righteousness and there is
[c]a wicked man who prolongs *his
life* in his wickedness.

★7:16 [a] Prov 25:16; Phil 3:6 [b] Rom 12:3

16 Do not be excessively
[a]righteous and do not [b]be over-
ly wise. Why should you ruin
yourself?

7:17 [a] Job 22:16; Ps 55:23; Prov 10:27

17 Do not be excessively wick-
ed and do not be a fool. Why
should you [a]die before your
time?

★7:18

18 It is good that you grasp one

7:2 A visit to a home stricken by tragedy reminds one of the brevity of life and of the need for wise living. Such a visit is better for a man than a visit to a place of boisterous festivity.

7:3 Sorrow may have a beneficial effect, tempering one's mirth with seriousness.

7:6 Dry thorns set afire yield a snapping, bright blaze, but like the empty laughter of a fool, the fire quickly dies out.

7:11 Wisdom with wealth is better than wisdom alone. *those who see the sun.* I.e., living men.

7:13–14 God brings both prosperity and adversity into our lives for His sovereign purposes, without revealing the key to His plan.

7:15–8:15 Solomon continues to use proverbial sayings to set forth the advantages and limitations of wisdom.

7:16–17 Living in moderation rather than excess is Solomon's counsel.

7:16 *Do not be excessively righteous.* I.e., Do not exaggerate your righteousness with superficiality. It will be to no avail.

7:18 Solomon's counsel is to hold fast both to wisdom and to righteousness (cf. 7:16), for both characterize the man who reveres God.

thing and also not let go of the other; for the one who [a]fears God comes forth with both of them.

19 [a]Wisdom strengthens a wise man more than ten rulers who are in a city.

20 Indeed, [a]there is not a righteous man on earth who *continually* does good and who never sins.

21 Also, do not take seriously all words which are spoken, lest you hear your servant [a]cursing you.

22 For you also have realized that you likewise have many times cursed others.

23 I tested all this with wisdom, *and* I said, "I will be wise," [a]but it was far from me.

24 What has been is remote and [a]exceedingly mysterious. [b]Who can discover it?

25 I [a]directed my mind to know, to investigate and to seek wisdom and an explanation, and to know the evil of folly and the foolishness of madness.

26 And I discovered more [a]bitter than death the woman whose heart is [b]snares and nets, whose hands are chains. [c]One who is pleasing to God will escape from her, but [d]the sinner will be captured by her.

27"Behold, I have discovered this," says the Preacher, "*adding* one thing to another to find an explanation,

28 which I am still seeking but have not found. I have found one man among a thousand, but I have not found a [a]woman among all these.

29"Behold, I have found only this, that [a]God made men upright, but they have sought out many devices."

B Counsel in View of God's Inscrutable Providences, 8:1–9:18

8 Who is like the wise man and who knows the interpretation of a matter? A man's wisdom [a]illumines him and causes his [b]stern face to beam.

2 I say, "Keep the command of the king because of the [a]oath before God.

3"Do not be in a hurry [a]to leave him. Do not join in an evil matter, for he will do whatever he pleases."

4 Since the word of the king is authoritative, [a]who will say to him, "What are you doing?"

5 He who [a]keeps a *royal* command [b]experiences no trouble, for a wise heart knows the proper time and procedure.

6 For [a]there is a proper time and procedure for every delight, though a man's trouble is heavy upon him.

7 If no one [a]knows what will happen, who can tell him when it will happen?

8 [a]No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the

7:18 [a]Eccl 3:14; 5:7; 8:12,13; 12:13
7:19 [a]Eccl 7:12; 9:13-18
7:20 [a]1 Kin 8:46; 2 Chr 6:36; Ps 143:2; Prov 20:9; Rom 3:23
*7:21 [a]Prov 30:10
*7:23 [a]Eccl 3:11; 8:17
7:24 [a]Rom 11:33 [b]Job 11:7; 37:23; Eccl 8:17
7:25 [a]Eccl 1:15,17; 10:13
7:26 [a]Prov 5:4 [b]Prov 7:23 [c]Prov 6:23,24 [d]Prov 22:14
*7:27
7:28 [a]1 Kin 11:3
*7:29 [a]Gen 1:27
*8:1 [a]Ex 34:29,30 [b]Deut 28:50
*8:2 [a]Ex 22:11; 2 Sam 21:7; Ezek 17:18
*8:3 [a]Eccl 10:4
8:4 [a]Job 9:12; Dan 4:35
*8:5 [a]Eccl 12:13 [b]Prov 12:21
*8:6 [a]Eccl 3:1,17
8:7 [a]Eccl 3:22; 6:12; 7:14; 9:12
*8:8 [a]Ps 49:7

7:21–22 There is a need for self-restraint in the face of humiliation.

7:23 Though Solomon was the wisest of men (1 Kings 3:12; 3:16–28), his wisdom was insufficient to comprehend all the mysteries of life.

7:27–28 A wise and upright woman is a rare find.

7:29 Though God made men upright, they have been corrupted by their pursuit of foolish pleasures.

8:1 *Who is like the wise man?* I.e., Who is his equal? The incomparable excellence of the wise man is seen in the fact that no one is his equal or understands a matter as well as he does. *illumines him.* I.e., makes him a source of blessing to others (cf. Num. 6:25).

8:2–9 Solomon points to the wisdom of submitting to the king.

8:2 *because of the oath before God.* I.e., an oath of allegiance made to a ruler in the name of God (2 Chron. 36:13).

8:3 *he will do whatever he pleases.* I.e., God is sovereign and will punish rebellion.

8:5 A wise man's confidence is that inequities eventually will terminate and proper judicial decisions will be made for his vindication.

8:6–7 A wise man waits patiently for God's time of reckoning, though he cannot know when it will come (v. 7) and though he is weighed down with *trouble* in the meantime (v. 6).

8:8 Just as no one can control the *wind* or the day of his *death* or his discharge from *war,* so he cannot escape the consequences of his *evil.*

8:8 [b]Eccl 8:13
time of war, and [b]evil will not deliver those who practice it.

*8:9 [a]Eccl 4:1; 5:8; 7:7
9 All this I have seen and applied my mind to every deed that has been done under the sun wherein a man has exercised [a]authority over *another* man to his hurt.

*8:10 [a]Eccl 1:11; 2:16; 9:5,15
10 So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are [a]*soon* forgotten in the city where they did thus. This too is futility.

*8:11 [a]Ex 34:6; Ps 86:15; Rom 2:4; 2 Pet 3:9 [b]Eccl 9:3
11 Because the [a]sentence against an evil deed is not executed quickly, therefore [b]the hearts of the sons of men among them are given fully to do evil.

8:12 [a]Eccl 7:15 [b]Deut 4:40; 12:25; Ps 37:11; Prov 1:33; Is 3:10
12 Although a sinner does evil a hundred *times* and may [a]lengthen his *life,* still I know that it will be [b]well for those who fear God, who fear Him openly.

8:13 [a]Eccl 8:8; Is 3:11 [b]Job 14:2; Eccl 6:12
13 But it will [a]not be well for the evil man and he will not lengthen his days like a [b]shadow, because he does not fear God.

8:14 [a]Ps 73:14; Eccl 7:15 [b]Job 21:7; Ps 73:3,12; Jer 12:1; Mal 3:15
14 There is futility which is done on the earth, that is, there are [a]righteous men to whom it happens according to the deeds of the wicked. On the other hand, there are [b]evil men to whom it happens according to the deeds of the righteous. I say that this too is futility.

*8:15 [a]Eccl 2:24; 3:12,13; 5:18; 9:7
15 So I commended pleasure, for there is nothing good for [a]a man under the sun except to eat and to drink and to be merry, and this will stand by him in his toils *throughout* the days of his life which God has given him under the sun.

*8:16 [a]Eccl 1:13,14 [b]Eccl 2:23
16 When I [a]gave my heart to know wisdom and to see the task which has been done on the earth (even though one should [b]never sleep day or night),

*8:17 [a]Eccl 3:11 [b]Ps 73:16; Eccl 7:23; Rom 11:33
17 and I saw every work of God, *I concluded* that [a]man cannot discover the work which has been done under the sun. Even though man should seek laboriously, he will not discover; and [b]though the wise man should say, "I know," he cannot discover.

*9:1 [a]Deut 33:3; Job 12:10; Ps 119:109 [b]Eccl 10:14 [c]Eccl 9:6
9 For I have taken all this to my heart and explain it that righteous men, wise men, and their deeds are [a]in the hand of God. [b]Man does not know whether *it will be* [c]love or hatred; anything awaits him.

*9:2 [a]Job 9:22; Eccl 9:11 [b]Eccl 2:14; 3:19; 6:6; 7:2
2 [a]It is the same for all. There is [b]one fate for the righteous and for the wicked; for the good, for the clean and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who is afraid to swear.

9:3 [a]Eccl 9:2; Jer 17:10 [b]Eccl 8:11 [c]Eccl 1:17
3 This is an evil in all that is done under the sun, that there is [a]one fate for all men. Furthermore, [b]the hearts of the sons of men are full of evil and [c]insanity is in their hearts throughout their lives. Afterwards they *go* to the dead.

*9:4
4 For whoever is joined with all the living, there is hope; surely

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8:9 *his hurt.* I.e., the injury of the subject being ruled by a tyrant.

8:10–14 Solomon ponders the incongruities of life.

8:10 Solomon bemoans the absence of apparent retribution on the wicked. They were given a fine burial, had access to the *holy place,* and praised in the *city* where they did their evil deeds.

8:11 Postponed punishment only makes people think they can get away with more evil.

8:15–9:10 A summary of Solomon's quest and the discoveries he has made.

8:15 Solomon's oft-repeated recommendation in light of the futilities of life.

8:16 A parenthetical comment emphasizing the exhaustive study Solomon made. It occupied him *day* and *night.*

8:17 Man longs to know the intricacies of the divine plan, which even through exhaustive labors cannot be fully known.

9:1 Many events are beyond the control of men. Every possible circumstance can befall man, but whether faced with *love* (happy circumstances) or *hatred* (unhappy circumstances), God has arranged what will take place in one's life.

9:2–6 Regardless of how haphazard the events of life may appear to be, all men face one certain fate—death.

9:4–6 The living do have an advantage over the dead (v. 4). The dead have no further opportunities of securing compensation for their labors (v. 5), and they no longer share in life on this earth (v. 6).

a live dog is better than a dead lion.

9:5 5 For the living know they will die; but the dead [a]do not know anything, nor have they any longer a reward, for their [b]memory is forgotten.

6 Indeed their love, their hate and their zeal have already perished, and they will no longer have a [a]share in all that is done under the sun.

7 Go *then,* [a]eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works.

***9:8** 8 Let your [a]clothes be white all the time, and let not [b]oil be lacking on your head.

9:9 9 Enjoy life with the woman whom you love all the days of your [a]fleeting life which He has given to you under the sun ; for this is your [b]reward in life and in your toil in which you have labored under the sun.

***9:10** 10 Whatever your hand finds to do, [a]do *it* with *all* your might; for there is no [b]activity or planning or knowledge or wisdom in [c]Sheol where you are going.

***9:11** 11 I again saw under the sun that the [a]race is not to the swift and the [b]battle is not to the warriors, and neither is bread to the wise nor [c]wealth to the discerning nor favor to men of ability; for time and [d]chance overtake them all.

9:12 12 Moreover, man does not [a]know his time: like fish caught in a treacherous net and [b]birds trapped in a snare, so the sons of men are [c]ensnared at an evil time when it [d]suddenly falls on them.

13 Also this I came to see as wisdom under the sun, and it impressed me.

9:14 14 There [a]was a small city with few men in it and a great king came to it, surrounded it and constructed large siegeworks against it.

9:15 15 But there was found in it a [a]poor wise man and he delivered the city [b]by his wisdom. Yet [c]no one remembered that poor man.

9:16 16 So I said, "[a]Wisdom is better than strength." But the wisdom of the poor man is despised and his words are not heeded.

***9:17** 17 The [a]words of the wise heard in quietness are *better* than the shouting of a ruler among fools.

9:18 18 [a]Wisdom is better than weapons of war, but [b]one sinner destroys much good.

C Counsel in View of the Uncertainties of Life, 10:1–20

10:1 10 Dead flies make a [a]perfumer's oil stink, so a little foolishness is weightier than wisdom *and* honor.

***10:2** 2 A wise man's heart *directs him* toward the right, but the foolish [a]man's heart *directs him* toward the left.

10:3 3 Even when the fool walks along the road, his sense is lacking and he [a]demonstrates to everyone *that* he is a fool.

***10:4** 4 If the ruler's temper rises against you, [a]do not abandon your position, because [b]composure allays great offenses.

5 There is an evil I have seen under the sun, like an error which goes forth from the ruler—

10:6 6 [a]folly is set in many exalted places while rich men sit in humble places.

10:7 7 I have seen [a]slaves *riding*

9:8 White garments and much oil signify purity and the joy of festive occasions.

9:10 Solomon adds a new dimension to his counsel concerning life. Though much of life is futile, one must grasp its opportunities and use them to the fullest in serving God. There will be no such opportunities in the grave (cf. John 9:4). Every man has a particular work, which is accomplished in this life or not at all.

9:11–12 The issues and length of life are quite unpredictable. No one can guarantee success or foresee how God will deal with him.

9:17–11:8 A series of proverbs on the subject of wisdom and folly.

10:2 *right.* The place of protection and effectiveness. *left.* The place of ineffectiveness and no protection.

10:4 *allays.* I.e., checks the anger.

10:7 [b]Esth 6:8-10
[b]on horses and princes walking like slaves on the land.

*10:8 [a]Ps 7:15; Prov 26:27 [b]Amos 5:19
8 [a]He who digs a pit may fall into it, and a [b]serpent may bite him who breaks through a wall.

9 He who quarries stones may be hurt by them, and he who splits logs may be endangered by them.

10 If the axe is dull and he does not sharpen *its* edge, then he must exert more strength. Wisdom has the advantage of giving success.

10:11 [a]Ps 58:4,5; Jer 8:17
11 If the serpent bites [a]before being charmed, there is no profit for the charmer.

10:12 [a]Prov 10:32; 22:11; Luke 4:22 [b]Prov 10:14; 18:7; Eccl 4:5
10:13 [a]Eccl 7:25
12 [a]Words from the mouth of a wise man are gracious, while the lips of a [b]fool consume him;

13 the beginning of his talking is folly and the end of it is wicked [a]madness.

10:14 [a]Prov 15:2; Eccl 5:3 [b]Eccl 3:22; 6:12; 7:14; 8:7
14 Yet the [a]fool multiplies words. No man knows what will happen, and who can tell him [b]what will come after him?

*10:15
15 The toil of a fool *so* wearies him that he does not *even* know how to go to a city.

*10:16 [a]Is 3:4,12
16 Woe to you, O land, whose [a]king is a lad and whose princes feast in the morning.

10:17 [a]Prov 31:4; Is 5:11
17 Blessed are you, O land, whose king is of nobility and whose princes eat at the appropriate time—for strength and not for [a]drunkenness.

10:18 [a]Prov 24:30-34
18 Through [a]indolence the rafters sag, and through slackness the house leaks.

*10:19 [a]Judg 9:13; Ps 104:15; Eccl 2:3
19 *Men* prepare a meal for enjoyment, and [a]wine makes life merry, and [b]money is the answer to everything.

10:19 [b]Eccl 7:12

20 Furthermore, [a]in your bedchamber do not [b]curse a king, and in your sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the winged creature will make the matter known.

*10:20 [a]2 Kin 6:12; Luke 12:3 [b]Ex 22:28; Acts 23:5

D Counsel in View of the Aging Processes of Life, 11:1–12:8

*11:1 [a]Deut 15:10; Prov 19:17; Matt 10:42; Gal 6:9; Heb 6:10
11 [a]Cast your bread on the surface of the waters, for you [a]will find it after many days.

*11:2 [a]Ps 112:9; Matt 5:42; Luke 6:30; 1 Tim 6:18,19 [b]Eccl 11:8; 12:1
2 [a]Divide your portion to seven, or even to eight, for you do not know what [b]misfortune may occur on the earth.

*11:3
3 If the clouds are full, they pour out rain upon the earth; and whether a tree falls toward the south or toward the north, wherever the tree falls, there it lies.

*11:4
4 He who watches the wind will not sow and he who looks at the clouds will not reap.

11:5 [a]John 3:8 [b]Ps 139:13-16 [c]Eccl 1:13; 3:10,11; 8:17
5 Just as you do not [a]know the path of the wind and [b]how bones *are formed* in the womb of the pregnant woman, so you do not [c]know the activity of God who makes all things.

11:6 [a]Eccl 9:10
6 Sow your seed [a]in the morning and do not be idle in the evening, for you do not know whether morning or evening sowing will succeed, or whether both of them alike will be good.

*11:7 [a]Eccl 6:5; 7:11
7 The light is pleasant, and *it is* good for the eyes to [a]see the sun.

8 Indeed, if a man should live

10:8–10 By considering the potential risks involved, the wise man can perform these five ordinary tasks with *success*.

10:15 The fool rambles, failing to see the obvious way of accomplishing his purposes.

10:16 *feast in the morning.* Starting the day with revelry instead of tending to official business was the epitome of profligacy.

10:19 The verse expresses the attitude of the carousing princes (v. 16).

10:20 *a bird of the heavens.* The proverbial expression signifies a report or disclosure by an unknown source. Contempt for authority does not go undiscovered.

11:1 *Cast your bread on the surface of the waters.* A metaphorical expression taken from the grain trade of a seaport town, illustrating the successful prospects of a bold business venture.

11:2 There is wisdom in diversified investment, for no one knows what calamity may befall one enterprise.

11:3 There is an inevitable sequence and finality in many of life's events.

11:4 There is a danger of being overly cautious in light of nature's unpredictability.

11:7–8 *light.* Signifies life in this world. *darkness.* Signifies death. God's gift of life on earth should be enjoyed, since it eventually terminates.

many years, let him [a]rejoice in them all, and let him remember the [b]days of darkness, for they shall be many. Everything that is to come *will be* futility.

11:8 [a]Eccl 9:7 [b]Eccl 12:1

9 Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the [a]desires of your eyes. Yet know that [b]God will bring you to judgment for all these things.

***11:9** [a]Num 15:39; Job 31:7; Eccl 2:10 [b]Eccl 3:17; 12:14; Rom 14:10

10 So, remove vexation from your heart and put away [a]pain from your body, because childhood and the prime of life are fleeting.

11:10 [a]2 Cor 7:1; 2 Tim 2:22

12 Remember also your Creator in the days of your youth, before the [b]evil days come and the years draw near when you will say, "I have no delight in them";

***12:1** [a]Deut 8:18; Neh 4:14; Ps 63:6; 119:55 [b]Eccl 11:8

2 before the [a]sun and the light, the moon and the stars are darkened, and clouds return after the rain;

***12:2** [a]Is 5:30; 13:10; Ezek 32:7,8; Joel 3:15; Matt 24:29

3 in the day that the watchmen of the house tremble, and mighty men [a]stoop, the grinding ones stand idle because they are few, and [b]those who look through windows grow dim;

***12:3** [a]Ps 35:14; 38:6 [b]Gen 27:1; 48:10; 1 Sam 3:2

4 and the doors on the street are shut as the [a]sound of the grinding mill is low, and one will arise at the sound of the bird, and all the [b]daughters of song will sing softly.

***12:4** [a]Jer 25:10; Rev 18:22 [b]2 Sam 19:35

5 Furthermore, men are afraid of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal [a]home while [b]mourners go about in the street.

***12:5** [a]Job 17:13; 30:23 [b]Gen 50:10; Jer 9:17

6 *Remember Him* before the silver cord is broken and the [a]golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed;

***12:6** [a]Zech 4:2,3

7 then the [a]dust will return to the earth as it was, and the [b]spirit will return to [c]God who gave it.

***12:7** [a]Gen 3:19; Job 34:15; Ps 104:29; Eccl 3:20 [b]Job 34:14; Eccl 3:21; Luke 23:46; Acts 7:59 [c]Num 16:22; 27:16; Is 57:16; Zech 12:1

8 "[a]Vanity of vanities," says the Preacher, "all is vanity!"

***12:8** [a]Eccl 1:2

VII CONCLUSION, 12:9-14

12:9 [a]1 Kin 4:32

9 In addition to being a wise man, the Preacher also taught the people knowledge; and he pondered, searched out and arranged [a]many proverbs.

***12:10** [a]Prov 10:32 [b]Prov 22:20,21

10 The Preacher sought to find [a]delightful words and to write [b]words of truth correctly.

***12:11** [a]Prov 1:6; 22:17; Eccl 7:5; 10:12

11 The [a]words of wise men are

11:9 A reminder that the proper pleasures of youth will be scrutinized by God.

12:1–7 Solomon exhorts young men to remember God in their youth, before old age and poor health overtake them and life's pleasures vanish.

12:2–5 Solomon poetically pictures old age as a gathering storm (v. 2), as an old house (vv. 3–4), and as an old man (v. 5).

12:3 *watchmen of the house.* I.e., arms and hands. *mighty men stoop.* I.e., legs that become weak. *grinding ones.* I.e., a few remaining teeth. *those who look through windows grow dim.* I.e., weak eyes.

12:4 *doors on the street are shut.* I.e., ears that scarcely hear or sunken lips because of lack of teeth. *one will arise at the sound of the bird.* I.e., he is unable to sleep. *daughters of song will sing softly.* I.e., a decreased appreciation for music or impaired hearing.

12:5 *afraid of a high place.* I.e., signifies the difficulty of ascending a height. *terrors on the road.* I.e., fear of falling when walking. *almond tree blossoms.* I.e., white hair. *grasshopper drags himself along.* I.e., crippled and bent limbs impair mobility. *caperberry is ineffective.* I.e., sexually impotent. *eternal home.* I.e., absence from the earth. *mourners go about.* I.e., wailers at a funeral.

12:6 *silver cord is broken.* I.e., loss of life support. *golden bowl is crushed.* I.e., signifies the crash of death. *pitcher by the well is shattered.* I.e., fragile life is lost. *wheel at the cistern is crushed.* I.e., the apparatus for sustaining life is ruined.

12:7 *dust will return to the earth.* I.e., man's body returns to dust (cf. Gen. 3:19). *spirit will return to God who gave it.* I.e., man's spirit returns to God for judgment.

12:8–14 The epilogue of the book records the thesis (v. 8), Solomon's educational program (vv. 9–10), the value of his instruction (vv. 11–12), and his closing admonition (vv. 13–14).

12:10 *delightful words.* Pleasing words. Solomon affirms that his writings are upright and true.

12:11 Solomon's words are like *goads* to prod us and *nails* to anchor us. The reference to the *one Shepherd* confirms the fact that the teaching of Solomon is God-given.

12:11 [b]Acts 2:37 [c]Ezra 9:8; Is 22:23

like [b]goads, and masters of *these* collections are like well-driven [c]nails; they are given by one Shepherd.

*12:12 [a]1 Kin 4:32 [b]Eccl 1:18

12 But beyond this, my son, be warned: the writing of [a]many books is endless, and excessive [b]devotion *to books* is wearying to the body.

13 The conclusion, when all has been heard, *is:* [a]fear God and [b]keep His commandments, because this *applies to* [c]every person.

*12:13 [a]Eccl 3:14; 5:7; 7:18; 8:12 [b]Deut 4:2; Eccl 8:5 [c]Deut 10:12; Mic 6:8

14 For [a]God will bring every act to judgment, everything which is hidden, whether it is good or evil.

*12:14 [a]Eccl 3:17; 11:9; Matt 10:26; Rom 2:16; 1 Cor 4:5

12:12 A warning against excessive devotion to secular literature.

12:13 The command to *fear God* is coordinate with the command to *keep His commandments,* indicating that true reverence toward God is to be manifested by obedience to Him. *because this applies to every person.* Lit., for this is the whole of man; i.e., for this is what man is all about.

12:14 God has not told man how to comprehend all the frustrating futilities of life, but He has instructed man to enjoy life as His gift (2:24), to make the most of every opportunity (9:10), and to live life with reverence toward God (12:13), accompanied by an awareness of future judgment (12:14). Solomon learned to live with life's paradoxes by maintaining a proper attitude toward life and God.

SONG OF SOLOMON

INTRODUCTION

AUTHOR: Solomon DATE: ca. 965 B.C.

Title and Authorship This book has been titled several ways: the Hebrew title from verse 1, The Song of Songs, which means "the most superlative, or best, of songs"; the English title, also from verse 1, The Song of Solomon, which designates the author; and the Canticles, meaning simply "songs," derived from the Latin.

Verse 1 asserts that Solomon wrote this song (among the 1,005 that he wrote, 1 Kings 4:32), although the verse may be translated, "The Song of Songs, which is about or concerning Solomon." The contents of the book agree with all that we know about the abilities and wisdom of Solomon, and there is no compelling reason not to regard him as the author.

Interpretations (1) Some regard the book purely as an allegory, i.e., fictional characters are employed to teach the truth of God's love for His people. Such a nonhistorical view, however, is contrary to all principles of normal interpretation and must be rejected. (2) Others rightly understand the book to be an historical record of the romance of Solomon with a Shulammite woman. The "snapshots" in the book portray the joys of love in courtship and marriage and counteract both the extremes of asceticism and of lust. The rightful place of physical love, within marriage only, is clearly established and honored. Within the historical framework, some also see illustrations of the love of God (and Christ) for His people. Obviously Solomon does not furnish the best example of marital devotion, for he had many wives and concubines (140 at this time, 6:8; many more later, 1 Kings 11:3). The experiences recorded in this book may reflect the only (or virtually the only) pure romance he had.

Contents A lyric poem in dialogue form, the book describes Solomon's love for a Shulammite girl. The king comes in disguise to her family's vineyard, wins her heart, and ultimately makes her his bride.

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THE SONG OF SONGS

I TITLE, 1:1

1 The Song of [a]Songs, which is Solomon's.

II THE COURTSHIP, 1:2–3:5

A The Shulammite to Herself, 1:2–4a

2 "May he kiss me with the kisses of his mouth!
For your [a]love is better than wine.
3 "Your [a]oils have a pleasing fragrance,
Your [b]name is *like* purified oil;
Therefore the [c]maidens love you.

B The Daughters of Jerusalem to the King, 1:4b

4 "Draw me after you *and* let us run *together!*
The [a]king has brought me into his chambers."

"We will rejoice in you and be glad;
We will extol your [b]love more than wine.
Rightly do they love you."

C The Shulammite, 1:5–7

5 "I am black but [a]lovely,
O [b]daughters of Jerusalem,
Like the [c]tents of [d]Kedar,
Like the curtains of Solomon.

6 "Do not stare at me because I am swarthy,
For the sun has burned me.
My [a]mother's sons were angry with me;
They made me [b]caretaker of the vineyards,
But I have not taken care of my own vineyard.
7 "Tell me, O you [a]whom my soul loves,
Where do you [b]pasture *your flock,*
Where do you make *it* [c]lie down at noon?
For why should I be like one who veils herself
Beside the flocks of your [d]companions?"

D The Daughters of Jerusalem, 1:8

8 "If you yourself do not know,
[a]Most beautiful among women,
Go forth on the trail of the flock
And pasture your young goats
By the tents of the shepherds.

E Solomon to the Shulammite, 1:9–10

9 "To me, [a]my darling, you are like
My [b]mare among the chariots of Pharaoh.

*1:1 a 1 Kin 4:32

*1:2 a Song 1:4; 4:10

*1:3 a Song 4:10; John 12:3 b Eccl 7:1 c Ps 45:14

*1:4 a Ps 45:14,15 b Song 1:4; 4:10

*1:5 a Song 2:14; 4:3; 6:4 b Song 2:7; 3:5, 10; 5:8,16; 8:4 c Ps 120:5 d Is 60:7

*1:6 a Ps 69:8 b Song 8:11

*1:7 a Song 3:1-4 b Song 2:16; 6:3 c Is 13:20; Jer 33:12 d Song 8:13

*1:8 a Song 5:9; 6:1

*1:9 a Song 1:15; 2:2,10,13 b 2 Chr 1:16,17

1:1 See Introduction.

1:2–4a The Shulammite expresses her love for the king but waits for him to take the initiative (v. 4).

1:3 Comparing Solomon's *name* to perfume means that his character was pleasant and attractive. *maidens.* Other young women around the palace.

1:4b *We.* The daughters of Jerusalem (v. 5); i.e., the women of Solomon's harem or perhaps the female inhabitants of Jerusalem. *Rightly do they love you.* The king's character attracted the love of the women of the court or city.

1:5 *black.* Swarthy; i.e., tanned from working in the sun. She likens her skin to the *tents of Kedar,* which were made of black goat hair; but she also likens her natural beauty to the magnificent *curtains* of Solomon's palace.

1:6 *My mother's sons.* Her stepbrothers made her caretaker of the vineyard, with the result that she could not care for her personal appearance (*my own vineyard*) as well as other girls could.

1:7 Though the Shulammite longed to meet Solomon, she did not want to chase him *like one who veils herself;* i.e., like a prostitute.

1:8 If you want to know where your lover is, join other shepherds in the fields.

1:9 *My mare.* The height of flattery for Solomon, a lover of horses (1 Kings 4:26).

10"Your [a]cheeks are lovely with ornaments,
Your neck with strings of [b]beads."

F Daughters of Jerusalem to the Shulammite, 1:11

11"We will make for you ornaments of gold
With beads of silver."

G The Shulammite, 1:12–14

12"While the king was at his table,
My [a]perfume gave forth its fragrance.
13"My beloved is to me a pouch of [a]myrrh
Which lies all night between my breasts.
14"My beloved is to me a cluster of [a]henna blossoms
In the vineyards of [b]Engedi."

H Solomon to the Shulammite, 1:15

15"[a]How beautiful you are, my darling,
How beautiful you are!
Your [b]eyes are *like* doves."

I The Shulammite to Solomon, 1:16–2:1

16"How handsome you are, [a]my beloved,
And so pleasant!
Indeed, our couch is luxuriant!
17"The beams of our houses are [a]cedars,
Our rafters, [b]cypresses.

2 "I am the [a]rose of [b]Sharon,
The [c]lily of the valleys."

J Solomon to the Shulammite, 2:2

2"Like a lily among the thorns,
So is [a]my darling among the maidens."

K The Shulammite to Solomon, 2:3–6

3"Like an [a]apple tree among the trees of the forest,
So is my beloved among the young men.
In his shade I took great delight and sat down,
And his [b]fruit was sweet to my taste.
4"He has [a]brought me to *his* banquet hall,
And his [b]banner over me is love.
5"Sustain me with [a]raisin cakes,
Refresh me with [b]apples,
Because [c]I am lovesick.
6"Let [a]his left hand be under my head
And [a]his right hand [b]embrace me."

L Solomon to the Daughters of Jerusalem, 2:7

7"I [a]adjure you,
O [b]daughters of Jerusalem,
By the [c]gazelles or by the [d]hinds of the field,
[a]That you do not arouse or awaken *my* love
Until she pleases."

1:10 [a]Song 5:13 [b]Gen 24:53; Is 61:10
1:12 [a]Song 4:14; Mark 14:3; John 12:3
1:13 [a]Ps 45:8; John 19:39
1:14 [a]Song 4:13 [b]1 Sam 23:29
1:15 [a]Song 1:16; 2:10,13; 4:1,7; 6:4,10 [b]Song 4:1; 5:12
1:16 [a]Song 2:3,9,17; 5:2,5,6,8
1:17 [a]1 Kin 6:9,10; Jer 22:14 [b]2 Chr 3:5
2:1 [a]Is 35:1 [b]Is 33:9; 35:2 [c]Song 5:13; 7:2; Hos 14:5
2:2 [a]Song 1:9
2:3 [a]Song 8:5 [b]Song 4:13,16; 8:11,12
2:4 [a]Song 1:4 [b]Ps 20:5
2:5 [a]2 Sam 6:19; 1 Chr 16:3; Hos 3:1 [b]Song 7:8 [c]Song 5:8
2:6 [a]Song 8:3 [b]Prov 4:8
2:7 [a]Song 3:5; 5:8,9; 8:4 [b]Song 1:5 [c]Prov 6:5; Song 2:9,17; 3:5; 8:14 [d]Gen 49:21; Ps 18:33; Hab 3:19

1:13 Women commonly wore a pouch of perfume around their necks.

1:14 *henna blossoms.* A fragrant flower that grew in the oasis of *Engedi,* on the western shore of the Dead Sea.

1:15–2:3 The courtship has now progressed to the point of intimate conversation in an outdoor setting.

1:16–17 Refers to the woodlands where they met.

2:1 *rose.* Lit., crocus (as in Isa. 35:1). *Sharon.* In Solomon's time, a fertile coastal area. *lily.* Perhaps the hyacinth or the Easter lily.

2:3 Just as an *apple tree* would be uncommon, so was finding Solomon.

2:4 *his banner over me is love.* A large banner was used to regroup troops. In other words, everyone could see that Solomon loved her.

2:7 *Until she pleases.* Better, until it (love) pleases. Let love develop naturally; do not force it.

M The Shulammite to Herself, 2:8–13

2:8 [a] Song 2:17; Is 52:7

8 "Listen! My beloved!
Behold, he is coming,
Climbing [a]on the mountains,
Leaping on the hills!

2:9 [a] Prov 6:5; Song 2:17; 3:5; 8:14 [b] Song 2:17; 8:14 [c] Judg 5:28

9 "My beloved is like a [a]gazelle or a [b]young stag.
Behold, he is standing behind our wall,
He is looking through the windows,
He is peering [c]through the lattice.

2:10 [a] Song 2:13

10 "My beloved responded and said to me,
'[a]Arise, my darling, my beautiful one,
And come along.
11 'For behold, the winter is past,
The rain is over *and* gone.

★2:12 [a] Gen 15:9; Ps 74:19; Jer 8:7

12 'The flowers have *already* appeared in the land;
The time has arrived for pruning *the vines,*
And the voice of the [a]turtledove has been heard in our land.

2:13 [a] Matt 24:32 [b] Song 7:12

13 'The [a]fig tree has ripened its figs,
And the [b]vines in blossom have given forth *their* fragrance.
Arise, my darling, my beautiful one,
And come along!' "

N Solomon to the Shulammite, 2:14

★2:14 [a] Song 5:2; 6:9 [b] Jer 48:28 [c] Song 8:13

14 "O [a]my dove, [b]in the clefts of the rock,
In the secret place of the steep pathway,
Let me see your form,
[c]Let me hear your voice;
For your voice is sweet,
And your form is [d]lovely." 2:14 [d] Song 1:5

O A Chorus, 2:15

★2:15 [a] Ezek 13:4; Luke 13:32 [b] Song 2:13

15 "[a]Catch the foxes for us,
The little foxes that are ruining the vineyards,
While our [b]vineyards are in blossom."

P The Shulammite to Herself, 2:16–3:4

2:16 [a] Song 6:3; 7:10 [b] Song 4:5; 6:2, 3

16 "[a]My beloved is mine, and I am his;
He [b]pastures *his flock* among the lilies.

2:17 [a] Song 4:6 [b] Song 2:9 [c] Song 2:8

17 "[a]Until the cool of the day when the shadows flee away,
Turn, my beloved, and be like a [b]gazelle
Or a young stag [c]on the mountains of Bether."

3 ★3:1 [a] Song 1:7 [b] Song 5:6

"On my bed night after night I sought him
[a]Whom my soul loves;
I [b]sought him but did not find him.

3:2 [a] Jer 5:1

2 'I must arise now and go about the city;
In the [a]streets and in the squares
I must seek him whom my soul loves.'
I sought him but did not find him.

3:3 [a] Song 5:7; Is 21:6-8,11,12

3 "[a]The watchmen who make the rounds in the city found me,
And I said, 'Have you seen him whom my soul loves?'

3:4 [a] Prov 8:17 [b] Prov 4:13; Rom 8:35,39 [c] Song 8:2

4 "[a]Scarcely had I left them
When I found him whom my soul loves;
I [b]held on to him and would not let him go
Until I had [c]brought him to my mother's house,

2:12 Solomon is inviting the Shulammite outside to enjoy a beautiful spring day. Similarly, God invites His people to share the delights of His company (v. 13).

2:14 Solomon longs to know everything about his fiancée.

2:15 Both resolve to keep anything from spoiling their relationship.

3:1–5 This section relates a dream the bride-to-be had just before her wedding. Fearing the loss of her fiancé, she seeks him, finds him, and takes him to her mother's house. On waking (v. 5), she also counsels patience (as in 2:7; see note there).

And into the room of her
who conceived me."

Q Husband to Daughters of Jerusalem, 3:5

3:5 [a]Song 2:7; 5:8; 8:4 [b]Song 2:7

5"I [a]adjure you, O daughters of Jerusalem,
By the [b]gazelles or by the hinds of the field,
That you will not arouse or awaken *my* love
Until she pleases."

III THE PROCESSION FOR THE MARRIAGE, 3:6–11

★3:6 [a]Song 8:5 [b]Ex 13:21; Joel 2:30 [c]Song 1:13; 4:6,14; Matt 2:11 [d]Ex 30:34; Rev 18:13

6"[a]What is this coming up from the wilderness
Like [b]columns of smoke,
Perfumed with [c]myrrh and [d]frankincense,
With all scented powders of the merchant?

★3:7

7"Behold, it is the *traveling* couch of Solomon;
Sixty mighty men around it,
Of the mighty men of Israel.

3:8 [a]Jer 50:9 [b]Ps 45:3 [c]Ps 91:5

8"All of them are wielders of the sword,
[a]Expert in war;
Each man has his [b]sword at his side,
Guarding against the [c]terrors of the night.

★3:9

9"King Solomon has made for himself a sedan chair
From the timber of Lebanon.

10"He made its posts of silver,
Its back of gold
And its seat of purple fabric,
With its interior lovingly fitted out
By the [a]daughters of Jerusalem.

3:10 [a]Song 1:5

11"Go forth, O [a]daughters of Zion,
And gaze on King Solomon with the crown
With which his mother has crowned him
On the [b]day of his wedding,
And on the day of his gladness of heart."

★3:11 [a]Is 3:16,17; 4:4 [b]Is 62:5

IV THE CONSUMMATION OF THE MARRIAGE, 4:1–5:1

A Solomon to His Bride, 4:1–15

4 "How beautiful [a]you are, my darling,
How beautiful you are!
Your [b]eyes are *like* doves [c]behind your veil;
Your [d]hair is like a flock of goats
That have descended from Mount [e]Gilead.

★4:1 [a]Song 1:15 [b]Song 1:15; 5:12 [c]Song 6:7 [d]Song 6:5 [e]Mic 7:14

2"Your [a]teeth are like a flock of *newly* shorn ewes
Which have come up from *their* washing,
All of which bear twins,
And not one among them has lost her young.

★4:2 [a]Song 6:6

3"Your lips are like a [a]scarlet thread,
And your [b]mouth is lovely.
Your [c]temples are like a slice of a pomegranate
Behind your veil.

★4:3 [a]Josh 2:18 [b]Song 5:16 [c]Song 6:7

4"Your [a]neck is like the tower of David,
Built with rows of stones

★4:4 [a]Song 7:4

3:6 *smoke.* Rising from the burning incense used in the procession bringing Solomon to his bride.

3:7 *traveling couch.* The litter on which Solomon was carried.

3:9 *a sedan chair.* Though a different word from that used in verse 7, this probably describes that same enclosed litter or traveling throne.

3:11 *his mother* Bathsheba placed a wedding (not kingly) crown (perhaps a wreath) on Solomon. It was a day of shared *gladness,* though Solomon experienced too many such days and wore out too many crowns!

4:1 Solomon extols the beauties of his bride. *like doves'* eyes. Soft, sparkling beauty. Her *hair* was long and flowing, like a *flock of goats* that blend together as they make their way down a mountainside.

4:2 She had perfectly regular, white *teeth,* and none were missing.

4:3 Her *temples* (including her cheeks) were ruby colored.

4:4 She bore herself regally and with strength of character.

On which are [b]hung a
thousand shields,
All the round [c]shields of
the mighty men.
5"Your [a]two breasts are like
two fawns,
Twins of a gazelle
Which [b]feed among the
lies.
6"[a]Until the cool of the day
When the shadows flee
away,
I will go my way to the
mountain of [b]myrrh
And to the hill of
[b]frankincense.
7"[a]You are altogether
beautiful, my darling,
And there is no blemish in
you.
8"*Come* with me from
[a]Lebanon, *my* [b]bride,
May you come with me
from Lebanon.
Journey down from the
summit of [c]Amana,
From the summit of
[d]Senir and Hermon,
From the dens of lions,
From the mountains of
leopards.
9"You have made my heart
beat faster, [a]my sister,
my bride;
You have made my heart
beat faster with a single
glance of your eyes,
With a single strand of
your [b]necklace.
10"[a]How beautiful is your
love, my sister, *my*
bride!
How much [b]better is your
love than wine,
And the [c]fragrance of
your oils
Than all *kinds* of spices!
11"Your lips, *my* bride, [a]drip
[b]honey;
Honey and milk are under
your tongue,
And the fragrance of your
garments is like the
[c]fragrance of Lebanon.
12"A garden locked is my
sister, *my* bride,
A rock garden locked, a
[a]spring [b]sealed up.
13"Your shoots are an
[a]orchard of
[b]pomegranates
With [c]choice fruits,
[d]henna with nard
plants,
14 [a]Nard and saffron,
calamus and
[b]cinnamon,
With all the trees of
[c]frankincense,
[d]Myrrh and aloes, along
with all the finest spices.
15"*You are* a garden spring,
A well of [a]fresh water,
And streams *flowing* from
Lebanon."

B The Bride to Solomon, 4:16

16"Awake, O north *wind,*
And come, *wind of* the
south;
Make my [a]garden breathe
out *fragrance,*
Let its spices be wafted
abroad.
May [b]my beloved come
into his garden
And eat its [c]choice fruits!"

C Solomon to His Bride, 5:1a

D God to the Couple, 5:1b

5 "I have [a]come into my
garden, [b]my sister, *my*
bride;
I have gathered my
[c]myrrh along with my
balsam.

4:4 [b]Ezek 27:10,11 [c]2 Sam 1:21
★4:5 [a]Song 7:3 [b]Song 2:16; 6:2,3
4:6 [a]Song 2:17 [b]Song 4:14
4:7 [a]Song 1:15; Eph 5:27
★4:8 [a]1 Kin 4:33; Ps 72:16 [b]Song 5:1; Is 62:5 [c]2 Kin 5:12 [d]Deut 3:9; 1 Chr 5:23; Ezek 27:5
★4:9 [a]Song 4:10,12; 5:1,2 [b]Gen 41:42; Prov 1:9; Ezek 16:11; Dan 5:7
4:10 [a]Song 7:6 [b]Song 1:2,4 [c]Song 1:3
4:11 [a]Prov 5:3 [b]Ps 19:10; Prov 24:13
4:11 [c]Gen 27:27; Hos 14:6
★4:12 [a]Prov 5:15-18 [b]Gen 29:3
4:13 [a]Eccl 2:5 [b]Song 6:11; 7:12 [c]Song 2:3; 4:16; 7:13 [d]Song 1:14
4:14 [a]Song 1:12 [b]Ex 30:23 [c]Song 4:6 [d]Ps 45:8; Song 3:6; John 19:39
4:15 [a]Zech 14:8; John 4:10
4:16 [a]Song 5:1; 6:2 [b]Song 1:13; 2:3,8; 6:2 [c]Song 4:13
5:1 [a]Song 6:2 [b]Song 4:9 [c]Song 1:13; 4:14

4:5 Her *breasts* were soft and youthful.

4:8 In these figures of speech, Solomon asks that his bride gather her scattered thoughts, allay her fears, and give herself solely to him. She apparently lived in *Lebanon.*

4:9 *my sister.* An affectionate term for one's wife.

4:12–5:1 In this extended metaphor, Solomon expresses his desire to consummate his marriage (using the imagery of coming into a *garden*), is invited to do so (v. 16), and does (5:1a). God then speaks and blesses the union (5:1b).

4:12 These metaphors depict virginity and purity.

I have eaten my
honeycomb and my
[d]honey;
I have [e]drunk my wine
and my milk.
Eat, [f]friends;
Drink and imbibe deeply,
O lovers."

5:1 [d]Song 4:11 [e]Prov 9:5; Is 55:1 [f]Judg 14:11, 20; John 3:29

V THE HONEYMOON IS OVER, 5:2–6:13

A Wife to Daughters of Jerusalem: The Wife Rebuffs Her Husband, 5:2–8

2"I was asleep but my heart
was awake.
A voice! My beloved was
knocking:
'Open to me, [a]my sister,
my darling,
[b]My dove, my perfect
one!
For my head is drenched
with dew,
My [c]locks with the damp
of the night.'
3"I have [a]taken off my
dress,
How can I put it on *again?*
I have [b]washed my feet,
How can I dirty them
again?
4"My beloved extended his
hand through the
opening,
And my [a]feelings were
aroused for him.
5"I arose to open to my
beloved;
And my hands [a]dripped
with myrrh,
And my fingers with liquid
myrrh,
On the handles of the bolt.
6"I opened to my beloved,
But my beloved had
[a]turned away *and* had
gone!
My heart went out *to him*
as he [b]spoke.
I [c]searched for him but I
did not find him;
I [d]called him but he did
not answer me.
7"The [a]watchmen who
make the rounds in the
city found me,
They struck me *and*
wounded me;
The guardsmen of the
walls took away my
shawl from me.
8"I [a]adjure you, O daughters
of Jerusalem,
If you find my beloved,
As to what you will tell
him:
For [b]I am lovesick."

*5:2 [a]Song 4:9 [b]Song 2:14; 6:9 [c]Song 5:11

5:3 [a]Luke 11:7 [b]Gen 19:2

5:4 [a]Jer 31:20

5:5 [a]Song 5:13

5:6 [a]Song 6:1 [b]Song 5:2

5:6 [c]Song 3:1 [d]Prov 1:28

5:7 [a]Song 3:3

5:8 [a]Song 2:7; 3:5 [b]Song 2:5

B Daughters of Jerusalem to the Wife: A Reminder About Her Husband, 5:9

9"What kind of beloved is
your beloved,
O [a]most beautiful among
women?
What kind of beloved is
your beloved,
That thus you adjure us?"

*5:9 [a]Song 1:8; 6:1

C Wife to the Daughters of Jerusalem: She Remembers How Fine He Is, 5:10–16

10"My beloved is dazzling and
[a]ruddy,
[b]Outstanding among ten
thousand.
11"His head is *like* gold, pure
gold;
His [a]locks are *like* clusters
of dates
And black as a raven.
12"His [a]eyes are like doves
Beside streams of water,
Bathed in milk,
And reposed in *their*
[b]setting.

5:10 [a]1 Sam 16:12 [b]Ps 45:2

*5:11 [a]Song 5:2

5:12 [a]Song 1:15; 4:1 [b]Ex 25:7

5:2–8 The next scene, sometime after the wedding night, shows the bride refusing to let her husband in (vv. 2–3), regretting it, finding that he had left (vv. 5–6), and then searching for him (vv. 7–8). The king had left *myrrh* on the door (v. 5) as a reminder that he had been there. The *watchmen* mistook her for a criminal (v. 7).

5:9 When reminded by the daughters of Jerusalem of how much Solomon meant to her, she bursts into an ecstatic description of him (vv. 10–16).

5:11 *gold.* His bearing was regal.

*5:13 13 "His cheeks are like a [a]bed
[a] Song 6:2 of balsam,
[b] Song 2:1 Banks of sweet-scented
[c] Song 5:5 herbs;
His lips are [b]lilies
[c]Dripping with liquid
myrrh.
5:14 14 "His hands are rods of gold
[a] Ex 28:20; 39:13; Ezek 1:16; Dan 10:6 Set with [a]beryl;
[b] Ex 24:10; 28:18; Job 28:16; Is 54:11 His abdomen is carved
ivory
Inlaid with [b]sapphires.
*5:15 15 "His legs are pillars of
[a] Song 7:4 alabaster
[b] 1 Kin 4:33; Ps 80:10; Ezek 17:23; 31:8 Set on pedestals of pure
gold;
His appearance is like
[a]Lebanon
Choice as the [b]cedars.
5:16 16 "His [a]mouth is *full of*
[a] Song 7:9 sweetness.
[b] 2 Sam 1:23 And he is wholly
[b]desirable.
This is my beloved and
this is my friend,
O daughters of Jerusalem."

D Daughters of Jerusalem to Wife, 6:1

6:1 6 "[a]Where has your beloved
[a] Song 5:6 gone,
[b] Song 1:8 O [b]most beautiful among
women?
Where has your beloved
turned,
That we may seek him
with you?"

E Wife to Daughters of Jerusalem, 6:2–3

*6:2 2 "My beloved has gone down
[a] Song 4:16; 5:1 to his [a]garden,
[b] Song 5:13 To the [b]beds of balsam,
[c] Song 1:7 To [c]pasture *his flock* in
[d] Song 2:1; 5:13 the gardens
And gather [d]lilies.
6:3 3 "[a]I am my beloved's and
[a] Song 2:16; 7:10 my beloved is mine,
He who [b]pastures *his flock*
among the lilies."
6:3 [b] Song 2:16; 4:5

F Husband to Wife, 6:4–10

*6:4 4 "[a]You are as beautiful as
[a] Song 1:15 [b]Tirzah, my darling,
[b] 1 Kin 14:17 As [c]lovely as [d]Jerusalem,
[c] Song 1:5 As [e]awesome as an army
[d] Ps 48:2; 50:2 with banners.
[e] Song 6:10
*6:5 5 "Turn your eyes away from
[a] Song 4:1 me,
For they have confused
me;
[a]Your hair is like a flock
of goats
That have descended from
Gilead.
6:6 6 "[a]Your teeth are like a
[a] Song 4:2 flock of ewes
Which have come up from
their washing,
All of which bear twins,
And not one among them
has lost her young.
6:7 7 "[a]Your temples are like a
[a] Song 4:3 slice of a pomegranate
Behind your veil.
*6:8 8 "There are sixty [a]queens
[a] 1 Kin 11:3 and eighty concubines,
[b] Song 1:3 And [b]maidens without
number;
6:9 9 *But* [a]my dove, my perfect
[a] Song 2:14; 5:2 one, is unique:
[b] Gen 30:13 She is her mother's only
[c] 1 Kin 11:3 *daughter;*
She is the pure *child* of the
one who bore her.
The [b]maidens saw her
and called her blessed,
The [c]queens and the
concubines *also,* and
they praised her, *saying,*
6:10 10 'Who is this that grows like
[a] Job 31:26 the dawn,
[b] Matt 17:2; Rev 1:16 As beautiful as the full
[a]moon,
As pure [b]as the sun,

5:13 His face was perfumed.

5:15 *pillars of alabaster.* He was strong. His entire *appearance* was as impressive as the cedars of *Lebanon.* See note on Nah. 1:4.

6:2–3 To the question from the daughters of Jerusalem in verse 1, the wife replies that her husband has gone to his favorite *garden* (v. 2), and she affirms the security of their relationship (v. 3).

6:4 *Tirzah* means "pleasantness" and was a city known for its beauty. See note on 1 Kings 14:17.

6:5–6 These are the same compliments Solomon paid her on their wedding night. See notes on 4:1, 2.

6:8–9 The Shulammite stands unique among all of Solomon's women.

6:10 [c] Song 6:4
As [c]awesome as an army
with banners?'

G **Wife to Herself,** 6:11–12

6:11 [a] Song 7:12 [b] Song 4:13
11"I went down to the
orchard of nut trees
To see the blossoms of the
valley,
To see whether [a]the vine
had budded
Or the [b]pomegranates had
bloomed.
*6:12 12"Before I was aware, my
soul set me
Over the chariots of my
noble people."

H **Daughters of Jerusalem to Wife,** 6:13a

I **King to Daughters of Jerusalem,** 6:13b

*6:13 [a] Judg 21:21 [b] Gen 32:2; 2 Sam 17:24
13"Come back, come back,
O Shulammite;
Come back, come back,
that we may gaze at
you!"

"Why should you gaze at
the Shulammite,
As at the [a]dance of [b]the
two companies?

VI **THE MARRIAGE DEEPENS,** 7:1–8:4

A **Husband to Wife,** 7:1–9a

*7:1 [a] Ps 45:13
7 "How beautiful are your
feet in sandals,
O [a]prince's daughter!
The curves of your hips are
like jewels,
The work of the hands of
an artist.
*7:2 2"Your navel is *like* a round
goblet
Which never lacks mixed
wine;
Your belly is like a heap of
wheat
Fenced about with lilies.
3"Your [a]two breasts are like
two fawns,
Twins of a gazelle.
4"Your [a]neck is like a tower
of ivory,
Your eyes *like* the pools in
[b]Heshbon
By the gate of
Bath-rabbim;
Your nose is like the tower
of Lebanon,
Which faces toward
Damascus.
5"Your head crowns you like
[a]Carmel,
And the flowing locks of
your head are like
purple threads;
The king is captivated by
your tresses.
6"How [a]beautiful and how
delightful you are,
My love, with *all* your
charms!
7"Your stature is like a palm
tree,
And your breasts are *like its*
clusters.
8"I said, 'I will climb the
palm tree,
I will take hold of its fruit
stalks.'
Oh, may your breasts be
like clusters of the vine,
And the fragrance of your
breath like [a]apples,

7:3 [a] Song 4:5

*7:4 [a] Song 4:4 [b] Num 21:26

7:5 [a] Is 35:2

7:6 [a] Song 1:15,16; 4:10

7:8 [a] Song 2:5

B **Wife to Husband,** 7:9b–10

9 And your [a]mouth like the
best wine!"

"It [b]goes *down* smoothly
for my beloved,
Flowing gently *through* the
lips of those who fall
asleep.

10"[a]I am my beloved's,
And his [b]desire is for me.

7:9 [a] Song 5:16 [b] Prov 23:31

7:10 [a] Song 2:16; 6:3 [b] Ps 45:11; Gal 2:20

6:12 The meaning seems to be this: Before she knew it, Solomon had placed his wife in his own chariot, a sure sign of their reconciliation.

6:13 To the women's request to gaze upon the Shulammite, Solomon observes that they like to gaze on her as if they were watching a festive dance.

7:1–9 Solomon now extols the physical beauty of his wife. Her *eyes* were as sparkling as pools; her *nose,* apparently prominent (v. 4). *Carmel* was noted for its beauty.

7:2 Her body was as intoxicating as *wine.*

7:4 *pools in Heshbon.* A city known for its abundant water supply (Num. 21:26).

C Wife to Husband (in the Morning), 7:11–8:3

11 "Come, my beloved, let us
go out into the country,
Let us spend the night in
the villages.
12 "Let us rise early *and go* to
the vineyards;
Let us [a]see whether the
vine has budded
And its blossoms have
opened,
And whether the
pomegranates have
bloomed.
There I will give you my
love.
13 "The [a]mandrakes have
given forth fragrance;
And over our doors are all
[b]choice *fruits,*
Both new and old,
Which I have saved up for
you, my beloved.

8 "Oh that you were like a
brother to me
Who nursed at my
mother's breasts.
If I found you outdoors, I
would kiss you;
No one would despise me,
either.
2 "I would lead you *and*
[a]bring you
Into the house of my
mother, who used to
instruct me;
I would give you spiced
wine to drink from the
juice of my
pomegranates.
3 "Let [a]his left hand be
under my head
And his right hand
embrace me."

D Husband to Daughters of Jerusalem, 8:4

4 "[a]I want you to swear,
O daughters of
Jerusalem,
Do not arouse or awaken
my love
Until she pleases."

VII THE MATURITY OF LOVE, 8:5–14

A The Question, 8:5a

B Solomon's Reminiscence, 8:5b

5 "[a]Who is this coming up
from the wilderness
Leaning on her beloved?"

"Beneath the [b]apple tree I
awakened you;
There your mother was in
labor with you,
There she was in labor *and*
gave you birth.

C The Wife to Her Husband, 8:6–7

6 "Put me like a seal over
your heart,
Like a [a]seal on your arm.
For love is as strong as
death,
[b]Jealousy is as severe as
Sheol;
Its flashes are flashes of
fire,
The *very* flame of the LORD.
7 "Many waters cannot
quench love,
Nor will rivers overflow it;
[a]If a man were to give all
the riches of his house
for love,
It would be utterly
despised."

7:11–13 She takes the initiative in lovemaking.

7:12 Apparently a year has elapsed since their courtship, for it is spring again (2:12).

8:1–3 The Shulammite wishes Solomon were her natural *brother* so that she could express her affection for him in public, a thing improper for a married couple to do in that culture.

8:4 *Until she pleases.* See note on 2:7.

8:5 The question may come from the villagers, with whom the Shulammite grew up, as they see the couple approach. The last part of the verse is Solomon's reminiscence of their first meeting.

8:6 *Like a seal.* I.e., like a precious possession. See note on Gen. 38:18. She wants to be her husband's most treasured possession.

8:7 True love cannot be quenched, nor bought. To attempt to buy it is to despise it.

D The Brothers of the Shulammite, 8:8–9

*8:8 [a] Ezek 16:7
8 "We have a little sister,
And she [a] has no breasts;
What shall we do for our sister
On the day when she is spoken for?
8:9 [a] 1 Kin 6:15
9 "If she is a wall,
We shall build on her a battlement of silver;
But if she is a door,
We shall barricade her with [a] planks of cedar."

E The Wife to Everyone, 8:10–12

8:10 [a] Ezek 16:7
10 "I was a wall, and [a] my breasts were like towers;
Then I became in his eyes as one who finds peace.
*8:11 [a] Eccl 2:4 [b] Matt 21:33 [c] Song 1:6
11 "Solomon had a [a] vineyard at Baal-hamon;
He [b] entrusted the vineyard to [c] caretakers.
Each one was to bring a [d] thousand *shekels* of silver for its [e] fruit.
8:11 [d] Is 7:23 [e] Song 2:3; 8:12
12 "My very own vineyard is at my disposal;
The thousand *shekels* are for you, Solomon,
And two hundred are for those who take care of its fruit."

F The Husband to His Wife, 8:13

13 "O you who sit in the gardens,
My [a] companions are listening for your voice—
[b] Let me hear it!"
8:13 [a] Song 1:7 [b] Song 2:14

G The Wife to Her Husband, 8:14

14 "Hurry, my beloved,
And be [a] like a gazelle or a young stag
On the [b] mountains of spices."
*8:14 [a] Song 2:7,9,17 [b] Song 4:6

8:8–9 The Shulammite recalls her brothers' attitude toward her when she was young. If she would resist temptation (*a wall*) they would reward her (*silver*), but if she were loose (*a door*) they would be strict with her (*barricade her with planks of cedar*). She turned out virtuous (v. 10).

8:11–12 In contrast to Solomon, who had great wealth (v. 11), the Shulammite had only herself to give, which she gladly did, asking only that Solomon remember her stepbrothers (*those who take care of its fruit*). *a thousand shekels.* 25 lb (11.4 kg). *two hundred.* Five lbs (2.3 kg).

8:14 As separated lovers long to be reunited, so the church longs to see her Bridegroom (Rev. 22:20).

ISAIAH

INTRODUCTION

AUTHOR: Isaiah DATE: 740–680 B.C.

The Prophet Born into an influential, upper-class family, Isaiah rubbed shoulders with royalty and gave advice concerning the foreign affairs of the nation. Though usually scoffed at, he warned vigorously against foreign alliances and urged Judah to trust the Lord (7:4; 30:1–17). He also attacked the social ills of the day, not because he was a social reformer, but because he saw those abuses as symptoms of spiritual declension (1:3–9; 58:6–10). After living most of his life in Jerusalem, tradition says that Isaiah was martyred during the reign of Manasseh (696–642) by being sawed in two inside a hollow log (cf. Heb. 11:37).

The Times During the latter half of the eighth century Judah seemingly was about to follow the example of apostasy of the 10 northern tribes of Israel (who were captured by Assyria in 722 B.C.). King Ahaz foolishly looked to Assyria for protection, even though Isaiah told him the Northern Kingdom would shortly fall at the hands of the Assyrians (8:3–4). Hezekiah, Ahaz's God-fearing son, instituted spiritual reforms but sought the help of Egypt in foreign affairs. Egypt fell before Sennacherib of Assyria, and only through divine intervention was Judah saved from the same fate (37:36–37). During the reign of Manasseh, idolatrous practices were reinstated, and Isaiah warned of the inevitability of the Babylonian captivity. He also gave assurance of the preservation of the people and restoration of the nation.

Composition Much dispute has arisen over the authorship of chaps. 40–66. Some assign the entire section to a "Deutero-Isaiah," who lived around 540 B.C. (after the Babylonian captivity). Others see a "Trito-Isaiah," who wrote chaps. 56–66. Still others see insertions and editing as late as the first century B.C., a position difficult to maintain in view of the discovery of the Qumran Isaiah scroll dated in the second century B.C.

These suggestions attempt to eliminate the supernatural element necessary for predictive prophecy. Hence, the Babylonian captivity and the return under a Persian king (specifically named Cyrus) are not viewed as being predicted 150 years in advance, but as happenings recorded after the events. But even if one were to grant such a conclusion, it would not invalidate predictive prophecy. The name of King Josiah was predicted by a prophet three centuries before his time (1 Kings 13:2), and Bethlehem was named as the birthplace of Messiah seven centuries before the event (Mic. 5:2). In addition, there is predictive prophecy in chaps. 1–39 of Isaiah (see 7:16; 8:4, 7; 37:33–35; 38:8 for prophecies soon fulfilled and 9:1–2; 13:17–20 for prophecies of the more distant future).

If "Deutero-Isaiah" lived in Babylon, as is claimed, he shows little knowledge of Babylonian geography but great familiarity with Palestine (41:19; 43:14; 44:14). Further, it is asserted that differences in language and style can only be accounted for by assuming different authors, a theory which, if applied to Milton, Goethe, or Shakespeare, would force us to conclude that many of their writings were spurious. On the contrary, one can point out 40 or 50 sentences and phrases that appear in both sections of the book and that therefore argue for single authorship (cf. 1:20 with 40:5 and 58:14; 11:6–9 with 65:25; 35:6 with 41:18, etc.).

To claim two or more authors for this book is also to contradict the evidence of the New Testament. Quotations from chaps. 40–66 are found in Matthew 3:3; 12:17–21; Luke 3:4–6; Acts 8:28; Romans 10:16, 20, and all are attributed to Isaiah. Moreover, in John 12:38–41, quotations from Isaiah 6:9–10 and 53:1 appear together, and both are ascribed to the Isaiah

who saw the Lord in the Temple vision of chap. 6. We must therefore conclude that the same author was responsible for the entire book and that no part of it was written at the time of the Babylonian captivity.

Contents Isaiah has often been called "the evangelical prophet" because he says so much about the redemptive work of Messiah. More about the person and work of Christ is found here than in any other book of the Old Testament. Consequently, there are many important and favorite passages in the book, some of which are 1:18; 2:4; 6:3, 8; 7:14; 9:6–7; 11:9; 26:3; 35:1; 40:3; 48:16; chap. 53; 55:1; 57:15; 59:1; 61:1–3.

OUTLINE OF ISAIAH

Part 1: Denunciation, 1:1–39:8

I. Denunciation of Judah, 1:1–12:6
- A. The Condemnation of Judah, 1:1–5:30
  1. Superscription, 1:1
  2. God's indictment, 1:2–23
  3. God's promise of restoration after judgment, 1:24–31
  4. The glory of the future kingdom, 2:1–4
  5. The purging, 2:5–4:1
  6. The millennial kingdom, 4:2–6
  7. The parable of the vineyard, 5:1–30
- B. The Commission of Isaiah, 6:1–13
- C. The Coming of Messiah, 7:1–12:6
  1. The sign of Immanuel, 7:1–25
  2. The sign of Maher-shalal-hash-baz, 8:1–22
  3. The sign of Messiah, 9:1–7
  4. Judgment on Samaria, 9:8–10:4
  5. Retribution (on Assyria) and return (of Israel), 10:5–34
  6. The rule of the Branch of Jesse, 11:1–16
  7. A hymn of praise, 12:1–6

II. Denunciations Against Other Nations, 13:1–23:18
- A. Against Babylon, 13:1–14:23
- B. Against Assyria, 14:24–27
- C. Against Philistia, 14:28–32
- D. Against Moab, 15:1–16:14
- E. Against Damascus (Aram) and her Ally, Israel, 17:1–14
- F. Against Ethiopia, 18:1–7
- G. Against Egypt, 19:1–20:6
- H. Against Babylon, 21:1–10
- I. Against Edom, 21:11–12
- J. Against Arabia, 21:13–17
- K. Against Jerusalem, 22:1–25
- L. Against Tyre, 23:1–18

III. The Future Tribulation and Kingdom (Isaiah's Apocalypse), 24:1–27:13
- A. The Judgments of the Tribulation Period, 24:1–23
- B. The Triumphs of the Kingdom Age, 25:1–12
- C. Praise in the Kingdom, 26:1–21
- D. Israel in the Kingdom, 27:1–13

IV. **Denunciation of Israel and Judah (Woes and Blessings), 28:1–35:10**
A. Woe on Samaria, 28:1–29
B. Woe on Judah, 29:1–31:9
1. For her hypocrisy, 29:1–24
2. For her alliance with Egypt, 30:1–31:9
C. Messiah and His Kingdom, 32:1–20
D. Assyria and Her Destruction, 33:1–24
E. Armageddon and Its Judgments, 34:1–17
F. The Kingdom and Its Blessings, 35:1–10
V. **Denunciation of Sennacherib, 36:1–39:8**
A. The Taunt from Assyria, 36:1–22
B. The Truth from God, 37:1–7
C. The Threat from Assyria, 37:8–35
D. The Triumph over Assyria, 37:36–38
E. The Sickness of Hezekiah, 38:1–22
F. The Stupidity of Hezekiah, 39:1–8

Part 2: Consolation, 40:1–66:24
I. **The Greatness of God, 40:1–48:22**
A. In Releasing Judah from Captivity, 40:1–11
B. In Relation to the Creation, 40:12–31
C. In Comparison to Idols, 41:1–29
D. In Providing His Servant, 42:1–25
E. In Restoring Israel, 43:1–44:28
F. In Using Cyrus, 45:1–25
G. In Judging Babylon, 46:1–47:15
H. In Releasing Judah from Babylon, 48:1–22
II. **The Salvation of the Servant-Messiah, 49:1–57:21**
A. The Servant Commissioned, 49:1–26
B. The Servant Contrasted with Disobedient Israel, 50:1–11
C. The Remnant Encouraged and Exhorted, 51:1–52:12
D. The Suffering and Triumph of the Servant, 52:13–53:12
E. Salvation Through the Servant, 54:1–57:21
1. The song of salvation, 54:1–17
2. The invitation of salvation, 55:1–13
3. Millennial blessings extended to Gentiles, 56:1–8
4. Rebuke to those who refuse salvation, 56:9–57:21
III. **The Program of God for Peace, 58:1–66:24**
A. The Contrast Between Right and Wrong Worship, 58:1–14
B. The Dealing with Sin, 59:1–21
1. Description of Israel's sins, 59:1–8
2. Confession of Israel's sins, 59:9–15
3. Blotting out of Israel's sins, 59:16–21
C. The Glory of Israel in the Millennial Kingdom, 60:1–22
D. The Messiah's Ministry of Peace During Both Advents, 61:1–11
E. The Restoration of Israel, 62:1–12

F. The Prerequisites for Blessing, 63:1–65:16
   1. Judgment of God's enemies, 63:1–6
   2. Confession of God's people, 63:7–64:12
   3. Repentance of sins, 65:1–16
G. The Characteristics of the Kingdom, 65:17–25
H. The Rebuke of Hypocrisy, 66:1–6
I. The Rebirth of Israel, 66:7–9
J. The Rejoicing in the Future, 66:10–24

TIMELINE OF ISAIAH

Uzziah becomes king of Judah — 790
Micah begins prophetic ministry — 750
Jotham becomes king of Judah
742
740
Isaiah begins prophetic ministry
Ahaz becomes king of Judah — 731
722
Sargon II of Assyria conquers Israel
Hezekiah becomes king of Judah — 715
701
Sennacherib of Assria surrounds Jerusalem
Manasseh becomes king of Judah — 695
627
Jeremiah begins prophetic ministry
Nebuchadnezzar of Babylon conquers Judah — 586

THE PROPHETS AND THEIR MESSAGE

	Book	Date	Background Scripture	Kings (N = North; S =South)	Message
BEFORE THE EXILE	Obadiah	840	2 Kings 8:12	Jehoram, Ahaziah, Athaliah, Joash (S)	Judgment on Edom
	Joel	835	2 Kings 12	Joash (S)	The Day of the Lord and judgment of the nations
	Jonah	760	2 Kings 14	Jeroboam II (N)	Nineveh called to repent
	Amos	755	2 Kings 14	Jeroboam II (N)	Divine punishment follows persistent sin
	Hosea	710	2 Kings 14-17	Jeroboam II, Zechariah, Shallum, Menahem, Pekiah, Pekah, Hoshea (N)	God's love for Israel
	Isaiah	740–680	2 Kings 15-21	Jotham, Ahaz, Hezekiah, Manasseh (S)	The coming Savior and King of Israel
	Micah	700	2 Kings 15-20	Jotham, Ahaz, Hezekiah (S)	Doom and deliverance
	Nahum	663–612	2 Kings 21-23	Manasseh, Amon, Josiah (S)	Doom of Nineveh and Assyria
	Zephaniah	640	2 Kings 22-23	Josiah (S)	Judgment on Judah and rescue of a remnant
	Habakkuk	607	2 Kings 22-24	Josiah, Jehoahaz, Jehoiakim (S)	Babylonian Captivity
DURING THE EXILE	Jeremiah	627–585	2 Kings 22-25	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (S), Nebuchadnezzar of Babylon	Jerusalem's judgment and coming glory
	Lamentations	586/5	2 Kings 25	Nebuchadnezzar	Mourning over the destruction of Jerusalem and the Temple
	Ezekiel	592–570	2 Kings 24-25	Zedekiah (S)	Future restoration of Israel and the land
	Daniel	537	2 Kings 23-25; Ezra 1-4	Jehoiakim (S), Nebuchadnezzar, Belshazzar, Darius, Cyrus	The times of the Gentiles and Israel's kingdom
AFTER THE EXILE	Haggai	520	Ezra 5-6	Zerubbabel, Darius I	Restoration of the Temple
	Zechariah	520–518	Ezra 5-6	Zerubbabel, Darius I, Ahasuerus	Hope in the return of the Messiah
	Malachi	450–400	Nehemiah 13	Artaxerxes, Darius II	God's complaint and warning to Israel

GREAT PROPHETIC THEMES OF ISAIAH STILL UNFULFILLED

The Day of the Lord
Some 45 times Isaiah uses the phrase "in that day" to describe this period of apocalyptic judgment (2:10-22; 4:1; 13:9-13; 24:1-23; 32:1-20; 63:1-6)

Blessing upon restored Israel
(2:1-5; 4:2-6; 9:7; 11:4-16; 12:1-6; 14:1-3; 25:1-12; 32:15-20; 35:1-10; 52:1-12; 59:20-21; 60:1-12; 61:3–62:12; 65:17–66:24)

Restoration of Israel to Palestine
(11:10-12; 14:1-2; 27:12-13; 35:10; 43:5-6; 49:10-12; 66:20)

Restoration of Palestine itself
(30:23-26; 35:1-10; 49:19; 60:13; 61:4; 62:4-5; 65:21-25)

Jerusalem as capital of the earth
(1:26; 2:3; 4:2-6; 12:6; 24:23; 26:1; 40:2; 52:1-12; 60:1-22; 62:1-7)

Blessing upon the remnant
(12:1-6; 25:1-12; 26:1-19; 33:24; 35:10; 43:25; 44:22; 46:13; 54:6-10; 61:6; 62:12; 66:8)

Blessing upon the nations
(2:1-4; 11:3-4, 9-10; 25:6-9; 60:1-12)

Blessing to entire creation
Isaiah had a fleeting glimpse beyond the Kingdom Age to the new heaven and earth of the eternal state (65:17; 66:22). But like John in the Revelation (Rev. 21-22), he saw a blended view of millennial and eternal conditions (cf. 11:6-8 with 65:25; 66:22)

THE BOOK OF ISAIAH

PART 1: DENUNCIATION, 1:1–39:8

I DENUNCIATION OF JUDAH, 1:1–12:6

A The Condemnation of Judah, 1:1–5:30

1 Superscription, 1:1

1 The vision of Isaiah the son of Amoz concerning [a]Judah and Jerusalem, which he saw during the reigns of [b]Uzziah, [c]Jotham, [d]Ahaz *and* [e]Hezekiah, kings of Judah.

2 God's indictment, 1:2–23

2 [a]Listen, O heavens, and hear, O [b]earth;
For the LORD speaks,
"[c]Sons I have reared and brought up,
But they have [d]revolted against Me.
3 "An ox knows its owner,
And a donkey its master's manger,
But Israel [a]does not know,
My people [b]do not understand."

4 Alas, sinful nation,
People weighed down with iniquity,
[a]Offspring of evildoers,
Sons who [b]act corruptly!
They have [c]abandoned the LORD,
They have [d]despised the Holy One of Israel,
They have turned away from Him.

5 Where will you be stricken again,
As you [a]continue in *your* rebellion?
The whole head is [b]sick
And the whole heart is faint.
6 [a]From the sole of the foot even to the head
There is [b]nothing sound in it,
Only bruises, welts and raw wounds,
[c]Not pressed out or bandaged,
Nor softened with oil.

7 Your [a]land is desolate,
Your cities are burned with fire,
Your fields—strangers are devouring them in your presence;
It is desolation, as overthrown by strangers.
8 The daughter of Zion is left like a shelter in a vineyard,
Like a watchman's hut in a cucumber field, like a besieged city.
9 [a]Unless the LORD of hosts
Had left us a few [b]survivors,
We would be like [c]Sodom,
We would be like Gomorrah.

10 Hear [a]the word of the LORD,
You rulers of [b]Sodom;

*1:1 [a]Is 2:1; 40:9 [b]2 Kin 15:1-7, 13; 2 Chr 26:1-23 [c]2 Kin 15:32-38; 2 Chr 27:1-9 [d]2 Kin 16:1-20; 2 Chr 28:1-27; Is 7:1 [e]2 Kin 18:1-20:21; 2 Chr 29:1-32:33

*1:2 [a]Deut 32:1 [b]Mic 1:2 [c]Jer 3:22 [d]Is 30:1,9; 65:2

1:3 [a]Jer 9:3,6 [b]Is 44:18

*1:4 [a]Is 14:20 [b]Neh 1:7 [c]Is 1:28 [d]Is 5:24

*1:5 [a]Is 31:6 [b]Is 33:24; Ezek 34:4,16

1:6 [a]Job 2:7 [b]Ps 38:3 [c]Jer 8:22

*1:7 [a]Lev 26:33; Jer 44:6

*1:8

*1:9 [a]Rom 9:29 [b]Is 10:20-22; 11:11,16; 37:4, 31,32; 46:3 [c]Gen 19:24

*1:10 [a]Is 8:20; 28:14 [b]Is 3:9; Ezek 16:49; Rom 9:29; Rev 11:8

1:1 *Uzziah.* A good king (also known as Azariah), who reigned 791–740 B.C. (cf. 6:1); *Jotham* was also godly (750–736, including a coregency with Uzziah); *Ahaz,* a wicked and idolatrous king, ruled 736–716; *Hezekiah* (716–687) promoted religious reform.

1:2–4 God's *Sons* have turned against the Lord, showing not even the sense of gratitude and ownership that an *ox* or a *donkey* does. *manger.* Feeding trough.

1:4 *sinful.* From a verb meaning "to miss the mark." Israel was a *nation* that had missed God's goal. *iniquity.* A perversion, from a verb meaning "to bend or twist." *evildoers.* From a verb meaning "to be harmful, injurious." *act corruptly.* Cause to putrefy. The Lord's indictment of Israel is very specific.

1:5–6 The picture is not of a sick man but rather of one who has been flogged.

1:7 In Isaiah's lifetime, Judah was subjected to attacks from Israel, Aram, Edom, Philistia, and Assyria. Later she would be captured by Nebuchadnezzar (605–586 B.C.).

1:8 *shelter . . . hut.* A temporary shanty.

1:9 Quoted in Rom. 9:29 with reference to Christian Jews. On the wickedness of *Sodom,* see notes on Gen. 13:10 and 18:20.

1:10–15 The people's sacrifices (v. 11), religious festivals (vv. 13–14), and prayers (v. 15) were shams. God was not repudiating the sacrifi-

Give ear to the instruction
of our God,
You people of Gomorrah.
1:11 11 "[a]What are your multiplied
[a] Ps 50:8; Jer 6:20; Amos 5:21,22; Mal 1:10
sacrifices to Me?"
Says the LORD.
"I have had enough of
burnt offerings of rams
And the fat of fed cattle;
And I take no pleasure in
the blood of bulls,
lambs or goats.
1:12 12 "When you come [a]to
[a] Ex 23:17
appear before Me,
Who requires of you this
trampling of My courts?
1:13 13 "Bring your worthless
[a] Is 66:3
[b] 1 Chr 23:31
[c] Ex 12:16
[d] Jer 7:9,10
offerings no longer,
[a]Incense is an
abomination to Me.
[b]New moon and sabbath,
the [c]calling of
assemblies—
I cannot [d]endure iniquity
and the solemn
assembly.
*1:14 14 "I hate your new moon
[a] Is 29:1,2
[b] Is 7:13; 43:24
festivals and your
[a]appointed feasts,
They have become a
burden to Me;
I am [b]weary of bearing
them.
1:15 15 "So when you [a]spread out
[a] 1 Kin 8:22; Lam 1:17
[b] Is 8:17; 59:2
[c] Mic 3:4
[d] Is 59:3
your hands *in prayer,*
[b]I will hide My eyes from
you;
Yes, even though you
[c]multiply prayers,
I will not listen.
[d]Your hands are covered
with blood.
1:16 16 "[a]Wash yourselves, [b]make
[a] Ps 26:6
[b] Is 52:11
[c] Is 55:7
[d] Jer 25:5
yourselves clean;
[c]Remove the evil of your
deeds from My sight.
[d]Cease to do evil,
*1:17 17 Learn to do good;
[a] Jer 22:3; Zeph 2:3
[b] Ps 82:3
[a]Seek justice,
Reprove the ruthless,
[b]Defend the orphan,
Plead for the widow.

*1:18 18 "Come now, and [a]let us
[a] Is 41:1,21; 43:26; Mic 6:2
[b] Ps 51:7; Is 43:25; 44:22; Rev 7:14
reason together,"
Says the LORD,
"[b]Though your sins are as
scarlet,
They will be as white as
snow;
Though they are red like
crimson,
They will be like wool.
1:19 19 "[a]If you consent and obey,
[a] Deut 28:1; 30:15,16
[b] Is 55:2
You will [b]eat the best of
the land;
1:20 20 "But if you refuse and rebel,
[a] Is 3:25; 65:12
[b] Is 40:5; 58:14; Mic 4:4; Titus 1:2
You will be [a]devoured by
the sword."
Truly, [b]the mouth of the
LORD has spoken.

1:21 21 How the faithful city has
[a] Is 57:3-9; Jer 2:20
become a [a]harlot,
She *who* was full of justice!
Righteousness once lodged
in her,
But now murderers.
22 Your silver has become
dross,
Your drink diluted with
water.
1:23 23 Your [a]rulers are rebels
[a] Hos 5:10; Mic 7:3
[b] Ex 23:8; Mic 7:3
[c] Is 10:2; Jer 5:28; Ezek 22:7; Zech 7:10
And companions of
thieves;
Everyone [b]loves a bribe
And chases after rewards.
They [c]do not defend the
orphan,
Nor does the widow's plea
come before them.

3 *God's promise of restoration after judgment,* 1:24–31

1:24 24 Therefore the Lord GOD of
[a] Ps 132:2; Is 49:26; 60:16
[b] Deut 28:63; Is 35:4; 59:18; 61:2; 63:4
hosts,
The [a]Mighty One of
Israel, declares,
"Ah, I will be relieved of My
adversaries
And [b]avenge Myself on
My foes.
25 "I will also turn My hand
against you,

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cial system (which He Himself had established) but was condemning religious pretense.

1:14 On Israel's various *feasts,* see chart titled "Festivals" at Lev. 23.

1:17 *Defend the orphan.* Better, bring justice to the orphan.

1:18 *scarlet* and *crimson* were both glaring and colorfast.

1:25 [a] Ezek 22:19-22; Mal 3:3
And will [a]smelt away
your dross as with lye
And will remove all your alloy.
★1:26 [a] Is 60:17 [b] Is 33:5; 60:14; 62:1,2; Zech 8:3
26 "Then I will restore your
[a]judges as at the first,
And your counselors as at the beginning;
After that you will be
called the [b]city of righteousness,
A faithful city."
1:27 [a] Is 35:9f; 62:12; 63:4
27 Zion will be [a]redeemed with justice
And her repentant ones with righteousness.
1:28 [a] Ps 9:5; Is 66:24; 2 Thess 1:8,9
28 But transgressors and sinners will be
[a]crushed together,
And those who forsake the LORD shall come to an end.
★1:29 [a] Is 57:5 [b] Is 65:3; 66:17
29 Surely you will be ashamed
of the [a]oaks which you have desired,
And you will be embarrassed at the
[b]gardens which you have chosen.
1:30 [a] Is 64:6
30 For you will be like an oak
whose [a]leaf fades away
Or as a garden that has no water.
1:31 [a] Is 5:24; 9:19; 26:11; 33:11-14 [b] Is 66:24; Matt 3:12; Mark 9:43
31 The strong man will become tinder,
His work also a spark.
Thus they shall both
[a]burn together
And there will be [b]none to quench *them.*

4 *The glory of the future kingdom,* 2:1–4

2:1 [a] Is 1:1
2 The word which [a]Isaiah the son of Amoz saw concerning Judah and Jerusalem.
★2:2
2 Now it will come about that
[a]In the last days
The [b]mountain of the house of the LORD
Will be established as the chief of the mountains,
And will be raised above the hills;
And [c]all the nations will stream to it.
2:2 [a] Mic 4:1-3 [b] Is 27:13; 66:20 [c] Is 56:7
3 And many peoples will come and say,
2:3 [a] Is 51:4,5; Luke 24:47
"Come, let us go up to the mountain of the LORD,
To the house of the God of Jacob;
That He may teach us concerning His ways
And that we may walk in His paths."
For the law will go forth
[a]from Zion
And the word of the LORD from Jerusalem.
4 And He will judge between the nations,
★2:4 [a] Is 32:17,18; Joel 3:10 [b] Is 9:5,7; 11:6-9; Hos 2:18; Zech 9:10
And will render decisions for many peoples;
And [a]they will hammer their swords into plowshares and their spears into pruning hooks.
[b]Nation will not lift up sword against nation,
And never again will they learn war.

5 *The purging,* 2:5–4:1

5 Come, [a]house of Jacob,
2:5 [a] Is 58:1 [b] Is 60:1,2,19,20; 1 John 1:5
and let us walk in the [b]light of the LORD.
6 For You have [a]abandoned
★2:6 [a] Deut 31:17 [b] 2 Kin 1:2
Your people, the house of Jacob,
Because they are filled *with influences* from the east,
And *they are* soothsayers [b]like the Philistines,

1:26 These prophecies will be fulfilled in the millennial kingdom.

1:29 *oaks . . . gardens.* Likely a reference to the oak groves and gardens connected with their idolatrous and adulterous heathen worship.

2:2–4 As in Mic. 4:1–5, a description of the millennial kingdom. God's government (*mountain*) will be established over all the kingdoms of this world; Gentiles (*nations*) and Jews (*peoples*) will do the will of God; justice and peace will reign.

2:4 *plowshares.* The iron tips of plows. See Joel 3:10 for the reverse process.

2:6 *soothsayers like the Philistines.* See 1 Sam. 6:2; 2 Kings 1:2.

2:6 [c] 2 Kin 16:7,8; Prov 6:1

And they [c]strike *bargains*
with the children of
foreigners.

*2:7 [a] Deut 17:16; Is 30:16; 31:1; Mic 5:10

7 Their land has also been
filled with silver and
gold
And there is no end to
their treasures;
Their land has also been
filled with [a]horses
And there is no end to
their chariots.

2:8 [a] Is 10:11 [b] Ps 115:4-8; Is 17:8; 37:19; 40:19; 44:17

8 Their land has also been
[a]filled with idols;
They worship the [b]work
of their hands,
That which their fingers
have made.

2:9 [a] Ps 49:2; 62:9; Is 5:15 [b] Neh 4:5

9 So [a]the *common* man has
been humbled
And the man *of importance*
has been abased,
But [b]do not forgive them.

2:10 [a] Is 2:19,21; Rev 6:15,16 [b] 2 Thess 1:9

10 [a]Enter the rock and hide
in the dust
[b]From the terror of the
LORD and from the
splendor of His majesty.

2:11 [a] Is 5:15; 37:23 [b] Ps 18:27; Is 13:11; 23:9; 2 Cor 10:5

11 The [a]proud look of man
will be abased
And the [b]loftiness of man
will be humbled,
And the LORD alone will be
exalted in that day.

*2:12 [a] Job 40:11,12; Is 24:4,21; Mal 4:1

12 For the LORD of hosts will
have a day *of reckoning*
Against [a]everyone who is
proud and lofty
And against everyone who
is lifted up,
That he may be abased.

2:13 [a] Zech 11:2

13 And *it will be* against all
the cedars of Lebanon
that are lofty and lifted
up,
Against all the [a]oaks of
Bashan,

14 Against all the [a]lofty
mountains,
Against all the hills that
are lifted up,

2:14 [a] Is 40:4

15 Against every [a]high tower,
Against every fortified wall,

2:15 [a] Is 25:12

16 Against all the [a]ships of
Tarshish
And against all the
beautiful craft.

*2:16 [a] 1 Kin 10:22; Is 23:1,14; 60:9

17 The pride of man will be
humbled
And the loftiness of men
will be abased;
And the LORD alone will be
exalted in that day,

18 But the [a]idols will
completely vanish.

2:18 [a] Is 21:9; Mic 1:7

19 *Men* will [a]go into caves of
the rocks
And into holes of the
ground
Before the terror of the
LORD
And the splendor of His
majesty,
When He arises [b]to make
the earth tremble.

*2:19 [a] Is 2:10 [b] Ps 18:7; Is 2:21; 13:13; 24:1,19,20; Hag 2:6,7; Heb 12:26

20 In that day men will [a]cast
away to the moles and
the [b]bats
Their idols of silver and
their idols of gold,
Which they made for
themselves to worship,

2:20 [a] Is 30:22; 31:7 [b] Lev 11:19

21 In order to [a]go into the
caverns of the rocks and
the clefts of the cliffs
Before the terror of the
LORD and the splendor of
His majesty,
When He arises to make
the earth tremble.

2:21 [a] Is 2:19

22 [a]Stop regarding man,
whose breath *of life* is in
his nostrils;
For [b]why should he be
esteemed?

2:22 [a] Ps 146:3; Jer 17:5 [b] Ps 8:4; 144:3,4; Is 40:15,17; James 4:14

2:7 Judah prospered economically under Uzziah. Stockpiling *silver . . . gold . . . horses* was forbidden for a king (Deut. 17:16–17).

2:12 *a day of reckoning.* The Day of the Lord. See Introduction to Joel. A time of God's judgment, referring to Babylon's coming conquest of Judah and similar to events before the second coming of Christ.

2:16 *ships of Tarshish.* Especially large and seaworthy ships, which carried smelted metal to Tarshish. *Tarshish* comes from a word meaning "to melt or be melted" and might refer to any place that had smelting operations or to any land that contained mineral deposits, though many identify it with Tartessus, near the SW coast of Spain. See Jonah 1:3. *beautiful craft.* Objects of art.

2:19 See Rev. 6:15, which vividly describes the desperate actions of people in the coming tribulation days.

3 For behold, the Lord GOD
of hosts [a]is going to
remove from Jerusalem
and Judah
Both supply and support,
the whole supply of
bread
And the whole supply of
water;
2 [a]The mighty man and the
warrior,
The judge and the prophet,
The diviner and the elder,
3 The captain of fifty and
the honorable man,
The counselor and the
expert artisan,
And the skillful enchanter.
4 And I will make mere
[a]lads their princes,
And capricious children
will rule over them,
5 And the people will be
[a]oppressed,
Each one by another, and
each one by his
[b]neighbor;
The youth will storm
against the elder
And the inferior against
the honorable.
6 When a man [a]lays hold
of his brother in his
father's house, *saying,*
"You have a cloak, you shall
be our ruler,
And these ruins will be
under your charge,"
7 On that day will he
protest, saying,
"I will not be *your* [a]healer,
For in my house there is
neither bread nor cloak;
You should not appoint
me ruler of the people."
8 For [a]Jerusalem has
stumbled and Judah has
fallen,
Because their [b]speech and
their actions are against
the LORD,
To [c]rebel against His
glorious presence.
9 The expression of their
faces bears witness
against them,
And they display their sin
like [a]Sodom;
They do not *even* conceal
it.
Woe to them!
For they have [b]brought
evil on themselves.
10 Say to the [a]righteous that
it will go well *with them,*
For they will eat the fruit
of their actions.
11 Woe to the wicked! *It will*
go badly *with him,*
For [a]what he deserves will
be done to him.
12 O My people! Their
oppressors are
[a]children,
And women rule over
them.
O My people! [b]Those who
guide you lead *you*
astray
And confuse the direction
of your paths.

13 [a]The LORD arises to
contend,
And stands to judge the
people.
14 The LORD [a]enters into
judgment with the
elders and princes of His
people,
"It is you who have
[b]devoured the
vineyard;
The [c]plunder of the poor
is in your houses.
15 "What do you mean by
[a]crushing My people
And grinding the face of
the poor?"
Declares the Lord GOD of
hosts.

3:1 [a]Lev 26:26; Is 5:13; 9:20; Ezek 4:16

3:2 [a]2 Kin 24:14; Is 9:14,15; Ezek 17:12,13

3:4 [a]Eccl 10:16

3:5 [a]Mic 7:3-6 [b]Is 9:19; Jer 9:3-8

3:6 [a]Is 4:1

3:7 [a]Ezek 34:4; Hos 5:13

3:8 [a]Is 1:7; 6:11 [b]Ps 73:9-11; Is 9:17; 59:3 [c]Is 65:3

3:9 [a]Gen 13:13; Is 1:10-15 [b]Prov 8:36; 15:32; Rom 6:23

3:10 [a]Deut 28:1-14; Eccl 8:12; Is 54:17

3:11 [a]Deut 28:15-68; Is 65:6,7

3:12 [a]Is 3:4 [b]Is 9:16; 28:14,15

3:13 [a]Is 66:16; Hos 4:1; Mic 6:2

3:14 [a]Job 22:4; Ps 143:2; Ezek 20:35,36 [b]Ps 14:4; Mic 3:3 [c]Job 24:9,14; Ps 10:9; Prov 30:14; Is 10:1, 2; Ezek 18:12; James 2:6

3:15 [a]Ps 94:5

3:1 *remove.* Through Nebuchadnezzar (see 2 Kings 24:15–16). *supply and support.* Both words indicate something one leans on.

3:2–3 Though forbidden (Deut. 18:10–14), the people were relying on soothsayers (*diviner*) and *enchanters.* Even these would be taken away.

3:4 *mere lads.* Immature physically (Manasseh was 12 when he began to reign) and immature in political ability (e.g., Jehoiakim, Jehoiachin, Zedekiah).

3:7 It would be no honor to rule the nation.

16 Moreover, the LORD said,
"Because the [a]daughters of Zion are proud
And walk with heads held high and seductive eyes,
And go along with mincing steps
And tinkle the bangles on their feet,
17 Therefore the Lord will afflict the scalp of the daughters of Zion with scabs,
And the LORD will make their foreheads bare."

18 In that day the Lord will take away the beauty of *their* anklets, headbands, [a]crescent ornaments,
19 dangling earrings, bracelets, veils,
20 [a]headdresses, ankle chains, sashes, perfume boxes, amulets,
21 finger rings, [a]nose rings,
22 festal robes, outer tunics, cloaks, money purses,
23 hand mirrors, undergarments, turbans and veils.
24 Now it will come about that instead of sweet [a]perfume there will be putrefaction;
Instead of a belt, a rope;
Instead of [b]well-set hair, a [c]plucked-out scalp;
Instead of fine clothes, a [d]donning of sackcloth;
And branding instead of beauty.
25 Your men will [a]fall by the sword
And your mighty ones in battle.
26 And her [a]gates will lament and mourn,
And deserted she will [b]sit on the ground.

4 For seven women will take hold of [a]one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; [b]take away our reproach!"

6 *The millennial kingdom,* 4:2–6

2 In that day the [a]Branch of the LORD will be beautiful and glorious, and the [b]fruit of the earth *will be* the pride and the adornment of the [c]survivors of Israel.
3 It will come about that he who is [a]left in Zion and remains in Jerusalem will be called [b]holy—everyone who is [c]recorded for life in Jerusalem.
4 When the Lord has washed away the filth of the [a]daughters of Zion and purged the [b]bloodshed of Jerusalem from her midst, by the [c]spirit of judgment and the [d]spirit of burning,
5 then the LORD will create over the whole area of Mount Zion and over her assemblies [a]a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the [b]glory will be a canopy.
6 There will be a [a]shelter to *give* shade from the heat by day, and refuge and protection from the storm and the rain.

7 *The parable of the vineyard,* 5:1–30

5 Let me sing now for my well-beloved

3:16–26 The fashionable women, seeking to lure other women's husbands with their imported luxurious dress, would soon be destitute (cf. 1 Peter 3:3–4).

3:16 *tinkle.* I.e., with small silver bells on their ankles.

3:18 *In that day.* The Day of the Lord. See note on 2:12.

4:1 Wars will slaughter so many men that *in that day* (ultimately the tribulation days), women will be willing to be self-supporting if only they can be married and escape the *reproach* of being childless.

4:2 *Branch of the LORD.* I.e., Messiah; cf. Jer. 23:5; 33:15; Zech. 3:8; 6:12, where the same term is found.

4:3–6 God's *glory* will be a *canopy* of protection for the nation. Fulfillment awaits the return of Messiah and establishment of His kingdom.

5:1–12 Israel is elsewhere pictured as a *vineyard* (Jer. 12:10; Ps. 80:8–19; Matt. 21:33–45) to whom God had given every advantage, but which yielded only evil fruit.

5:1 [a] Ps 80:8; Jer 12:10; Matt 21:33; Mark 12:1; Luke 20:9

A song of my beloved
concerning His
vineyard.
My well-beloved had a
[a]vineyard on a fertile
hill.

*5:2 [a] Jer 2:21 [b] Matt 21:19; Mark 11:13; Luke 13:6

2 He dug it all around,
removed its stones,
And planted it with the
[a]choicest vine.
And He built a tower in
the middle of it
And also hewed out a wine
vat in it;
Then He [b]expected *it* to
produce *good* grapes,
But it produced *only*
worthless ones.

5:3 [a] Matt 21:40

3"And now, O inhabitants of
Jerusalem and men of
Judah,
[a]Judge between Me and
My vineyard.

5:4 [a] 2 Chr 36:16; Jer 2:5; 7:25, 26; Mic 6:3; Matt 23:37

4"[a]What more was there to
do for My vineyard that
I have not done in it?
Why, when I expected *it* to
produce *good* grapes did
it produce worthless
ones?

*5:5 [a] Ps 89:40 [b] Ps 80:12 [c] Is 10:6; 28:18; Lam 1:15; Luke 21:24; Rev 11:2

5"So now let Me tell you
what I am going to do
to My vineyard:
I will [a]remove its hedge
and it will be consumed;
I will [b]break down its wall
and it will become
[c]trampled ground.

5:6 [a] 2 Chr 36:19-21; Is 7:19-25; 24:1, 3; Jer 25:11 [b] 1 Kin 8:35; 17:1; Jer 14:1-22

6"I will [a]lay it waste;
It will not be pruned or
hoed,
But briars and thorns will
come up.
I will also charge the
clouds to [b]rain no rain
on it."

*5:7 [a] Ps 80:8-11 [b] Is 3:14,15; 30:12; 59:13

7 For the [a]vineyard of the
LORD of hosts is the
house of Israel
And the men of Judah His
delightful plant.
Thus He looked for justice,
but behold,
[b]bloodshed;
For righteousness, but
behold, a cry of distress.

*5:8 [a] Jer 22:13-17; Mic 2:2; Hab 2:9-12

8 Woe to those who [a]add
house to house *and* join
field to field,
Until there is no more
room,
So that you have to live
alone in the midst of
the land!

5:9 [a] Is 6:11,12 [b] Matt 23:38

9 In my ears the LORD of
hosts *has sworn,* "Surely,
[a]many houses shall
become [b]desolate,
Even great and fine ones,
without occupants.

*5:10 [a] Lev 26:26; Is 7:23; Hag 1:6; 2:16 [b] Ezek 45:11

10"For [a]ten acres of vineyard
will yield *only* one bath
of wine,
And a [b]homer of seed will
yield *but* an ephah of
grain."

5:11 [a] Prov 23:29, 30; Eccl 10:16, 17; Is 5:22; 22:13; 28:1,3, 7,8

11 Woe to those who rise
early in the morning
that they may pursue
[a]strong drink,
Who stay up late in the
evening that wine may
inflame them!

5:12 [a] Amos 6:5,6 [b] Job 34:27; Ps 28:5

12 Their banquets are
accompanied by lyre and
[a]harp, by tambourine
and flute, and by wine;
But they [b]do not pay
attention to the deeds of
the LORD,
Nor do they consider the
work of His hands.

5:2 *a tower* of stones from which to see in all directions in order to protect the vineyard.

5:5 The inevitable penalty for Israel would be removal of God's protective *hedge,* which would result in invasion by her enemies.

5:7 *a cry,* for help.

5:8–25 In these verses there is a six-point indictment of Israel, each point being introduced with "Woe." (1) Woe to land grabbers (vv. 8–10; cf. 1 Kings 21:3, 16), whose mansions will be *desolate* and whose land will become unproductive. (2) Woe to the drunkard (vv. 11–17; cf. 5:22; 19:14; 24:20; 28:1, 7). Such dissipation brings temporal punishment to nations (5:13) and eternal punishment to individuals (v. 14). (3) Woe to the blasphemous (vv. 18–19), who pull their idol of sin along, taunting God to act if He can. (4) Woe to those who pervert moral distinctions (v. 20). (5) Woe to the conceited (v. 21). (6) Woe to drunken judges (vv. 22–25).

5:10 *one bath.* Equal to about six gal (22 lit). A *homer* of seed was about six bushels (220 lit), which would yield only six-tenths of a bushel (22 lit), or only one-tenth of what was sown!

13 Therefore My people go into exile for their [a]lack of knowledge;
And their [b]honorable men are famished,
And their multitude is parched with thirst.
14 Therefore [a]Sheol has enlarged its throat and opened its mouth without measure;
And Jerusalem's splendor, her multitude, her din *of revelry* and the jubilant within her, descend *into it.*
15 So the *common* man will be humbled and the man of *importance* abased,
[a]The eyes of the proud also will be abased.
16 But the [a]LORD of hosts will be [b]exalted in judgment,
And the holy God will show Himself [c]holy in righteousness.
17 [a]Then the lambs will graze as in their pasture,
And strangers will eat in the waste places of the wealthy.
18 Woe to those who drag [a]iniquity with the cords of falsehood,
And sin as if with cart ropes;
19 [a]Who say, "Let Him make speed, let Him hasten His work, that we may see *it;*
And let the purpose of the Holy One of Israel draw near
And come to pass, that we may know *it!*"
20 Woe to those who [a]call evil good, and good evil;
Who [b]substitute darkness for light and light for darkness;
Who substitute bitter for sweet and sweet for bitter!
21 Woe to those who are [a]wise in their own eyes
And clever in their own sight!
22 [a]Woe to those who are heroes in drinking wine
And valiant men in mixing strong drink,
23 [a]Who justify the wicked for a bribe,
And [b]take away the rights of the ones who are in the right!
24 Therefore, [a]as a tongue of fire consumes stubble
And dry grass collapses into the flame,
So their [b]root will become [c]like rot and their blossom blow away as dust;
For they have [d]rejected the law of the LORD of hosts
And despised the word of the Holy One of Israel.
25 On this account the [a]anger of the LORD has burned against His people,
And He has stretched out His hand against them and struck them down.
And the [b]mountains quaked, and their [c]corpses lay like refuse in the middle of the streets.
[d]For all this His anger is not spent,
But His [e]hand is still stretched out.
26 He will also lift up a [a]standard to the distant nation,
And will [b]whistle for it [c]from the ends of the earth;
And behold, it will [d]come with speed swiftly.
27 [a]No one in it is weary or stumbles,
None slumbers or sleeps;

5:13 [a]Is 1:3; 27:11; Hos 4:6 [b]Is 3:3
5:14 [a]Prov 30:16; Hab 2:5
5:15 [a]Is 2:11; 10:33
5:16 [a]Is 28:17; 30:18; 61:8 [b]Is 2:11,17; 33:5,10 [c]Is 8:13; 29:23; 1 Pet 3:15
5:17 [a]Is 7:25; Mic 2:12; Zeph 2:6
5:18 [a]Is 59:4-8; Jer 23:10-14
5:19 [a]Ezek 12:22; 2 Pet 3:4
5:20 [a]Prov 17:15; Amos 5:7 [b]Job 17:12; Matt 6:22,23; Luke 11:34,35
5:21 [a]Prov 3:7; Rom 12:16; 1 Cor 3:18-20
5:22 [a]Prov 23:20; Is 5:11; 56:12; Hab 2:15
5:23 [a]Ex 23:8; Is 1:23; 10:1,2; Mic 3:11; 7:3 [b]Ps 94:21; James 5:6
5:24 [a]Is 9:18,19; Joel 2:5 [b]Job 18:16 [c]Hos 5:12 [d]Is 8:6; 30:9, 12; Acts 13:41
5:25 [a]2 Kin 22:13, 17; Is 66:15 [b]Ps 18:7; Is 64:3; Jer 4:24; Nah 1:5 [c]2 Kin 9:37; Is 14:19; Jer 16:4 [d]Is 9:12,17,19, 21; 10:4; Jer 4:8; Dan 9:16 [e]Ex 7:19; Is 23:11
★5:26 [a]Is 13:2,3 [b]Is 7:18; Zech 10:8 [c]Deut 28:49 [d]Is 13:4,5
5:27 [a]Joel 2:7,8

5:26–30 With an *standard* (banner) and with a *whistle,* Assyria and Babylon would be summoned to punish Israel.

Nor is the [b]belt at its waist undone,
Nor its sandal strap broken.
28 [a]Its arrows are sharp and all its bows are bent;
The hoofs of its horses seem like flint and its *chariot* [b]wheels like a whirlwind.
29 Its [a]roaring is like a lioness, and it roars like young lions;
It growls as it [b]seizes the prey
And carries *it* off with [c]no one to deliver *it.*
30 And it shall [a]growl over it in that day like the roaring of the sea.
If one [b]looks to the land, behold, there is darkness *and* distress;
Even the light is darkened by its clouds.

B The Commission of Isaiah, 6:1–13

6 In the year of [a]King Uzziah's death [b]I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.
2 Seraphim stood above Him, [a]each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.
3 And one called out to another and said,
"[a]Holy, Holy, Holy, is the LORD of hosts,
The [b]whole earth is full of His glory."
4 And the foundations of the thresholds trembled at the voice of him who called out, while the [a]temple was filling with smoke.
5 Then I said,
"[a]Woe is me, for I am ruined!
Because I am a man of [b]unclean lips,
And I live among a [c]people of unclean lips;
For my eyes have seen the [d]King, the LORD of hosts."
6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the [a]altar with tongs.
7 He [a]touched my mouth *with it* and said, "Behold, this has touched your lips; and [b]your iniquity is taken away and your sin is forgiven."
8 Then I heard the [a]voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then [b]I said, "Here am I. Send me!"
9 He said, "Go, and tell this people:
'Keep on [a]listening, but do not perceive;
Keep on looking, but do not understand.'
10 "[a]Render the hearts of this people [b]insensitive,
Their ears dull,
And their eyes dim,
[c]Otherwise they might see with their eyes,
Hear with their ears,
Understand with their hearts,
And return and be healed."
11 Then I said, "Lord, [a]how long?" And He answered,

5:27 [b]Job 12:18
5:28 [a]Ps 7:12,13; 45:5; Is 13:18 [b]Is 21:1; Jer 4:13
5:29 [a]Jer 51:38; Zeph 3:3; Zech 11:3 [b]Is 10:6; 49:24,25; Mic 5:8 [c]Is 42:22
5:30 [a]Is 17:12; Jer 6:23; Luke 21:25 [b]Is 8:22; Jer 4:23-28; Joel 2:10; Luke 21:25,26
★6:1 [a]2 Kin 15:7; 2 Chr 26:23; Is 1:1 [b]John 12:41; Rev 4:2,3; 20:11
★6:2 [a]Rev 4:8
★6:3 [a]Rev 4:8 [b]Num 14:21; Ps 72:19
6:4 [a]Rev 15:8
★6:5 [a]Ex 33:20; Luke 5:8 [b]Ex 6:12,30 [c]Is 59:3; Jer 9:3-8 [d]Jer 51:57
★6:6 [a]Rev 8:3
6:7 [a]Jer 1:9; Dan 10:16 [b]Is 40:2; 53:5, 6,11; 1 John 1:7
★6:8 [a]Ezek 10:5; Acts 9:4 [b]Acts 26:19
★6:9 [a]Is 43:8; Matt 13:14; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom 11:8
6:10 [a]Matt 13:15 [b]Deut 31:20; 32:15 [c]Jer 5:21
★6:11 [a]Ps 79:5

6:1 *King Uzziah* died in 740 B.C. In the Temple in Jerusalem *I saw* (in a vision) God on His *throne* actively governing His people.

6:2 *Seraphim.* Used here of heavenly angels and in Num. 21:6 of fiery serpents. Derived from a verb that means "to burn," the seraphim (the Hebrew form is plural) were agents of cleansing; here they are angelic agents. Compare note on Gen. 3:22–24 on cherubim.

6:3 *Holy* means separate from all that is sinful and immoral. The threefold repetition means that God is uniquely holy.

6:5 See similar confessions in Job 42:6; Luke 5:8.

6:6 *a burning coal . . . from the altar.* Either the altar of incense or the altar of burnt offering. In either case, the coal stood for the full significance of the Temple ritual of cleansing. God took the initiative in cleansing the prophet.

6:8 *for Us.* God is seen as a king in council. This phrase certainly allows for the fuller NT revelation of the Trinity.

6:9–10 Isaiah's ministry would result in increased hardening of the people.

6:11 Though the people would not pay attention, Isaiah was to continue to prophesy of the

"Until [b]cities are
devastated *and* without
inhabitant,
Houses are without people
And the land is utterly
desolate,
12"The LORD has [a]removed
men far away,
And the [b]forsaken places
are many in the midst
of the land.
13"Yet there will be a tenth
portion in it,
And it will again be *subject*
to burning,
Like a terebinth or an
[a]oak
Whose stump remains
when it is felled.
The [b]holy seed is its
stump."

C The Coming of Messiah, 7:1–12:6

1 *The sign of Immanuel,* 7:1–25

7 Now it came about in the days of [a]Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that [b]Rezin the king of Aram and [c]Pekah the son of Remaliah, king of Israel, went up to Jerusalem to *wage* war against it, but [d]could not conquer it.

2 When it was reported to the [a]house of David, saying, "The Arameans [b]have camped in [c]Ephraim," his heart and the hearts of his people shook as the trees of the forest shake with the wind.

3 Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and your son Shear-jashub, at the end of the [a]conduit of the upper pool, on the highway to the fuller's field,

4 and say to him, 'Take care and be [a]calm, have no [b]fear and [c]do not be fainthearted because of these two stubs of smoldering [d]firebrands, on account of the fierce anger of Rezin and Aram and the [e]son of Remaliah.

5 'Because [a]Aram, *with* Ephraim and the son of Remaliah, has planned evil against you, saying,

6"Let us go up against Judah and terrorize it, and make for ourselves a breach in its walls and set up the son of Tabeel as king in the midst of it,"

7 thus says the Lord GOD, "[a]It shall not stand nor shall it come to pass.

8"For the head of Aram is [a]Damascus and the head of Damascus is Rezin (now within another 65 years Ephraim will be shattered, *so that it is* no longer a people),

9 and the head of Ephraim is Samaria and the head of Samaria is the son of Remaliah. [a]If you will not believe, you surely shall not last." ' "

10 Then the LORD spoke again to Ahaz, saying,

11"Ask a [a]sign for yourself from the LORD your God; make *it* deep as Sheol or high as heaven."

12 But Ahaz said, "I will not ask, nor will I test the LORD!"

Babylonian deportation.

6:13 After the 70 years in Babylon, a *tenth* would return. These would, in turn, be subject again to chastisement (*burning*) but not eradication. Israel would sprout like the *terebinth* (an oak-like tree from which, when cut, flows a fragrant, resinous juice) and *oak* trees.

7:1–2 2 Kings 16:5–18 and 2 Chron. 28:5–21 record the historical background of this chapter. *Aram* (Syria) and *Ephraim* (the 10 northern tribes of Israel) rebelled against their overlord, Assyria, and were attempting to force Judah into their alliance, even if it meant deposing Ahaz and substituting a puppet king, the son of Tabeel (v. 6). Isaiah saw a political crisis also, because Ahaz was trusting man's power rather than God's.

7:3 *Shear-jashub* means "a remnant shall return."

7:4 *two stubs.* I.e., Aram (which was crushed in 732 B.C.) and Israel (which lost her national existence in 722). These words of Isaiah were spoken about 735.

7:8 *within another 65 years.* I.e., by 669 B.C., when the resettling of the land of Israel by foreign colonists would have taken place. The intermarriages with Israelites who were not deported resulted in the Samaritans.

7:9 A literal translation of the last part of the verse reveals a play on words similar to, "If you will not be sure, you cannot be secure" or "unsure—insecure."

7:12 In spite of his smooth, pious response (cf. Deut. 6:16), Ahaz all the while intended to put his trust in Assyria (2 Kings 16:7–9). Isaiah foretold

7:13 a Is 7:2 b Is 1:14; 43:24 c Is 25:1

13 Then he said, "Listen now, O [a]house of David! Is it too slight a thing for you to try the patience of men, that you will [b]try the patience of [c]my God as well?

*7:14 a Matt 1:23 b Is 8:8,10

14 "Therefore the Lord Himself will give you a sign: Behold, [a]a virgin will be with child and bear a son, and she will call His name [b]Immanuel.

7:15 a Is 7:22

15 "He will eat [a]curds and honey at the time He knows *enough* to refuse evil and choose good.

7:16 a Is 8:4 b Is 8:14; 17:3; Jer 7:15; Hos 5:3,9,14; Amos 1:3-5

16 "[a]For before the boy will know *enough* to refuse evil and choose good, [b]the land whose two kings you dread will be forsaken.

7:17 a 1 Kin 12:16 b 2 Chr 28:20; Is 8:7,8; 10:5,6

17 "The LORD will bring on you, on your people, and on your father's house such days as have never come since the day that [a]Ephraim separated from Judah, the [b]king of Assyria."

*7:18 a Is 5:26 b Is 13:5

18 It will come about in that day, that the LORD will [a]whistle for the fly that is in the [b]remotest part of the rivers of Egypt and for the bee that is in the land of Assyria.

7:19 a Is 2:19; Jer 16:16 b Is 7:24,25

19 They will all come and settle on the steep ravines, on the [a]ledges of the cliffs, [b]on all the thorn bushes and on all the watering places.

*7:20 a 2 Kin 18:13-16; Is 24:1 b Ezek 5:1-4 c Is 10:5,15 d Is 8:7; 11:15; Jer 2:18

20 In that day the Lord will [a]shave with a [b]razor, [c]hired from regions beyond [d]the Euphrates (*that is,* with the king of Assyria), the head and the hair of the legs; and it will also remove the beard.

*7:21 a Is 14:30; 27:10; Jer 39:10

21 Now it will come about in that day that a man may keep alive a [a]heifer and a pair of sheep;

7:22 a Is 8:15

22 and it will happen that because of the abundance of the milk produced he will eat curds, for everyone that is left within the land will eat [a]curds and honey.

7:23 a Is 5:10; 32:13,14 b Is 5:6

23 And it will come about in that day, [a]that every place where there used to be a thousand vines, *valued* at a thousand *shekels* of silver, will become [b]briars and thorns.

24 *People* will come there with bows and arrows because all the land will be briars and thorns.

7:25 a Is 5:17

25 As for all the hills which used to be cultivated with the hoe, you will not go there for fear of briars and thorns; but they will become a place for [a]pasturing oxen and for sheep to trample.

2 *The sign of Maher-shalal-hash-baz,* 8:1–22

*8:1 a Is 30:8; Hab 2:2 b Is 8:3

8 Then the LORD said to me, "Take for yourself a large tablet and [a]write on it in ordinary letters: [b]Swift is the booty, speedy is the prey.

8:2 a 2 Kin 16:10, 11,15,16

2 "And I will take to Myself faithful witnesses for testimony, [a]Uriah the priest and Zechariah the son of Jeberechiah."

3 So I approached the prophetess, and she conceived and gave

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the kind of friend Assyria would prove to be (vv. 17–25).

7:14–16 God's sign to Ahaz was that of a virgin and her son, who would not be more than 12 to 14 years old before Aram and Israel would be captured in 722 B.C. (When the prophecy was spoken, it probably referred to the woman, a virgin at that time, who Isaiah took later as his second wife, 8:1–4, his first wife presumably having died after the birth of Shear-jashub, 7:3.) The virgin of Isaiah's prophecy is a type of the virgin Mary, who, by the Holy Spirit, miraculously conceived Jesus Christ. See Matt. 1:23. The Hebrew word that is here translated *virgin* is found elsewhere in the OT in Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song 1:3; 6:8, and in those instances refers only to a chaste maiden who is unmarried. *curds and honey.* A food of a nomadic people, indicating that the land of Judah would soon be devastated. *refuse evil and choose good.* An age of moral discrimination. Within 12 years after this prophecy, Damascus was captured by Assyria (732) and Israel had fallen (722).

7:18 *Egypt* and *Assyria* clashed in 701 B.C.

7:20 *a razor, hired.* The king of Assyria (see 2 Kings 16:5–9). Shaving was a sign of humiliation and distress.

7:21–25 The land of Judah would be reduced to poverty and desolation.

8:1 The meaning of the name "Maher-shalal-hash-baz" (v. 3), Isaiah's second son, is "quick to the plunder, swift to the spoil" or "quick pickings, easy prey."

birth to a son. Then the LORD said to me, "Name him [a]Maher-shalal-hash-baz;
4 for [a]before the boy knows how to cry out 'My father' or 'My mother,' the wealth of [b]Damascus and the spoil of Samaria will be carried away before the king of Assyria."
5 Again the LORD spoke to me further, saying,
6 "Inasmuch as these people have [a]rejected the gently flowing waters of Shiloah
And rejoice in [b]Rezin and the son of Remaliah;
7 "Now therefore, behold, the Lord is about to bring on them the [a]strong and abundant waters of the [b]Euphrates,
Even the [c]king of Assyria and all his glory;
And it will [d]rise up over all its channels and go over all its banks.
8 "Then [a]it will sweep on into Judah, it will overflow and pass through,
It will [b]reach even to the neck;
And the spread of its wings will fill the breadth of your land,
O [c]Immanuel.
9 "[a]Be broken, O peoples, and be [b]shattered;
And give ear, all remote places of the earth.
Gird yourselves, yet be shattered;
Gird yourselves, yet be shattered.
10 "[a]Devise a plan, but it will be thwarted;
State a proposal, but [b]it will not stand,
For [c]God is with us."
11 For thus the LORD spoke to me with [a]mighty power and instructed me [b]not to walk in the way of this people, saying,
12 "You are not to say, '*It is* a [a]conspiracy!'
In regard to all that this people call a conspiracy,
And [b]you are not to fear what they fear or be in dread of *it*.
13 "It is the [a]LORD of hosts [b]whom you should regard as holy.
And He shall be your fear,
And He shall be your dread.
14 "Then He shall become a [a]sanctuary;
But to both the houses of Israel, a [b]stone to strike and a rock to stumble over,
And a snare and a [c]trap for the inhabitants of Jerusalem.
15 "Many [a]will stumble over them,
Then they will fall and be broken;
They will even be snared and caught."
16 [a]Bind up the testimony, [b]seal the law among [c]my disciples.
17 And I will [a]wait for the LORD [b]who is hiding His face from the house of Jacob; I will even look eagerly for Him.
18 [a]Behold, I and the children whom the LORD has given me are for [b]signs and wonders in Israel from the LORD of hosts, who [c]dwells on Mount Zion.
19 When they say to you, "[a]Consult the mediums and the

8:3 [a] Is 8:1
*8:4 [a] Is 7:16 [b] Is 7:8,9
*8:6 [a] Is 1:20; 5:24; 7:9; 30:12 [b] Is 7:1
8:7 [a] Is 17:12,13 [b] Is 7:20; 11:15 [c] Is 7:17; 10:5 [d] Amos 8:8; 9:5
*8:8 [a] Is 10:6 [b] Is 30:28 [c] Is 7:14
8:9 [a] Is 17:12-14 [b] Dan 2:34,35
8:10 [a] Job 5:12; Is 28:18 [b] Is 7:7
8:10 [c] Is 8:8; Rom 8:31
8:11 [a] Ezek 3:14 [b] Ezek 2:8
*8:12 [a] Is 7:2; 30:1 [b] 1 Pet 3:14,15
8:13 [a] Is 5:16; 29:23 [b] Num 20:12
8:14 [a] Is 4:6; 25:4; Ezek 11:16 [b] Luke 2:34; Rom 9:33; 1 Pet 2:8 [c] Is 24:17,18
8:15 [a] Is 28:13; 59:10; Luke 20:18; Rom 9:32
8:16 [a] Is 8:1,2; 29:11,12 [b] Dan 12:4 [c] Is 50:4
8:17 [a] Is 25:9; 30:18; Hab 2:3 [b] Deut 31:17; Is 1:15; 45:15; 54:8
8:18 [a] Heb 2:13 [b] Luke 2:34 [c] Ps 9:11; Zech 8:3
*8:19 [a] Lev 20:6; 2 Kin 21:6; 23:24; Is 19:3; 29:4; 47:12,13

8:4 The boy would be about age two when Tiglath-Pileser III plundered Damascus and Samaria in 732 B.C.

8:6 *waters of Shiloah.* Siloam was a healing spring in Jerusalem (cf. John 9:7) and here typifies God's help, which Judah was not prepared to accept. *the son of Remaliah.* Pekah, king of Israel (see 7:1).

8:8 In 701 B.C. Sennacherib invaded Judah, and only Jerusalem escaped.

8:12 *a conspiracy.* Apparently the charge of the Assyrian alliance party against Isaiah, because he advised the people to trust God alone (v. 13).

8:19 On consulting *mediums,* see note on 3:2–3.

spiritists who whisper and mutter," should not a people [b]consult their God? *Should they* [c]*consult* the dead on behalf of the living?

20 To the [a]law and to the testimony! If they do not speak according to this word, it is because [b]they have no dawn.

21 They will pass through the land [a]hard-pressed and famished, and it will turn out that when they are hungry, they will be enraged and curse their king and their God as they face upward.

22 Then they will [a]look to the earth, and behold, distress and darkness, the gloom of anguish; and *they will be* [b]driven away into darkness.

3 *The sign of Messiah,* 9:1–7

9 But there will be no *more* [a]gloom for her who was in anguish; in earlier times He [b]treated the [c]land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles.

2 [a]The people who walk in darkness
Will see a great light;
Those who live in a dark land,
The light will shine on them.

3 [a]You shall multiply the nation,
You [b]shall increase their gladness;
They will be glad in Your presence
As with the gladness of harvest,
As [c]men rejoice when they divide the spoil.

4 For [a]You shall break the yoke of their burden and the staff on their shoulders,
The rod of their [b]oppressor, as at the battle of [c]Midian.

5 For every boot of the booted warrior in the *battle* tumult,
And cloak rolled in blood, will be for burning, fuel for the fire.

6 For a [a]child will be born to us, a [b]son will be given to us;
And the [c]government will rest [d]on His shoulders;
And His name will be called [e]Wonderful Counselor, [f]Mighty God,
Eternal [g]Father, Prince of [h]Peace.

7 There will be [a]no end to the increase of *His* government or of peace,
On the [b]throne of David and over his kingdom,
To establish it and to uphold it with [c]justice and righteousness
From then on and forevermore.

8:19 [b]Is 30:2; 45:11 [c]1 Sam 28:8-11

***8:20** [a]Is 1:10; 8:16; Luke 16:29 [b]Is 8:22; Mic 3:6

8:21 [a]Is 9:20,21

8:22 [a]Is 5:30; 59:9; Jer 13:16; Amos 5:18,20; Zeph 1:14,15 [b]Is 8:20

***9:1** [a]Is 8:22 [b]2 Kin 15:29; 2 Chr 16:4 [c]Matt 4:15,16

9:2 [a]Matt 4:16; Luke 1:79; Eph 5:8

9:3 [a]Is 26:15

9:3 [b]Is 35:10; 65:14,18,19; 66:10 [c]1 Sam 30:16

***9:4** [a]Is 10:27; 14:25 [b]Is 14:4; 49:26; 51:13; 54:14 [c]Judg 7:25; Is 10:26

***9:6** [a]Is 7:14; 11:1, 2; 53:2; Luke 2:11 [b]John 3:16 [c]Matt 28:18; 1 Cor 15:25 [d]Is 22:22 [e]Is 28:29 [f]Deut 10:17; Neh 9:32; Is 10:21 [g]Is 63:16; 64:8 [h]Is 26:3,12; 54:10; 66:12

***9:7** [a]Dan 2:44; Luke 1:32,33 [b]Is 16:5 [c]Is 11:4,5; 32:1; 42:3,4; 63:1

8:20 *the law . . . the testimony.* God's Word, the only absolute and trustworthy standard.

9:1 *Zebulun* and *Naphtali* came under the yoke of Assyria (2 Kings 15:29). But because Christ would later live, and minister, in *Galilee* (the same geographical area), they will be glorious. See Matt. 4:15–16.

9:4 *battle of Midian.* A reference to Gideon's victory over the Midianites, Judg. 8:24–27.

9:6 Messiah will come as a baby who is *born* and as a gift from God to be a ruler (Luke 1:31–33). His perfections are described as follows: *Wonderful Counselor. Wonderful* regularly means "supernatural" (cf. Judg. 13:18), so the phrase refers to Messiah as the supernatural Counselor who, at His first coming, brought words of eternal life, and who, when He comes again, will rule with perfect wisdom (Isa. 11:2). *Mighty God.* A term applied to Yahweh (see note on Gen. 2:4) in Deut. 10:17; Isa. 10:21; Jer. 32:18, and which predicts the ultimate victory of Messiah over evil. *Eternal Father.* Lit., Father of Eternity; i.e., Messiah is eternally a Father to His people, guarding, supplying, and caring for their needs. *Prince of Peace.* The One who brings peace in the fullest sense of wholeness, prosperity, and tranquillity. Individuals can now know His peace (Eph. 2:13–18), and one day the world will experience it as well (Isa. 2:4).

9:7 The everlasting rule of Messiah on *the throne of David* awaits the second coming of Christ.

9:7 [d]Is 37:32; 59:17

[d]The zeal of the LORD of hosts will accomplish this.

4 *Judgment on Samaria,* 9:8–10:4

*9:8 8 The Lord sends a message against Jacob,
And it falls on Israel.

9:9 [a]Is 7:8,9; 28:1, 3 [b]Is 46:12

9 And all the people know *it,*
That is, [a]Ephraim and the inhabitants of Samaria,
Asserting in pride and in [b]arrogance of heart:

9:10 [a]Mal 1:4

10 "The bricks have fallen down,
But we will [a]rebuild with smooth stones;
The sycamores have been cut down,
But we will replace *them* with cedars."

9:11 [a]Is 7:1,8

11 Therefore the LORD raises against them adversaries from [a]Rezin
And spurs their enemies on,

9:12 [a]2 Chr 28:18 [b]Ps 79:7; Jer 10:25 [c]Is 5:25

12 The Arameans on the east and the [a]Philistines on the west;
And they [b]devour Israel with gaping jaws.
[c]In *spite of* all this, His anger does not turn away
And His hand is still stretched out.

9:13 [a]Jer 5:3; Hos 7:10 [b]Is 31:1; Hos 3:5

13 Yet the people [a]do not turn back to Him who struck them,
Nor do they [b]seek the LORD of hosts.

9:14 [a]Is 19:15 [b]Rev 18:8

14 So the LORD cuts off [a]head and tail from Israel,
Both palm branch and bulrush [b]in a single day.

9:15 [a]Is 3:2,3 [b]Is 28:15; 59:3,4; Jer 23:14,32; Matt 24:24

15 The head is [a]the elder and honorable man,
And the prophet who teaches [b]falsehood is the tail.

16 [a]For those who guide this people are leading *them* astray;
And those who are guided by them are brought to confusion.

9:16 [a]Is 3:12; Matt 15:14; 23:16, 24

17 Therefore the Lord does [a]not take pleasure in their young men,
[b]Nor does He have pity on their orphans or their widows;
For every one of them is [c]godless and an [d]evildoer,
And every [e]mouth is speaking foolishness.
[f]In *spite of* all this, His anger does not turn away
And His hand is still stretched out.

9:17 [a]Jer 18:21; Amos 4:10; 8:13 [b]Is 27:11 [c]Is 10:6; 32:6 [d]Is 1:4; 14:20; 31:2 [e]Matt 12:34 [f]Is 5:25

18 [a]For wickedness burns like a fire;
It consumes briars and thorns;
It even sets the thickets of the forest aflame
And they roll upward in a column of smoke.

9:18 [a]Ps 83:14; Is 1:7; Nah 1:10; Mal 4:1

19 By the [a]fury of the LORD of hosts the [b]land is burned up,
And the [c]people are like fuel for the fire;
No [d]man spares his brother.

9:19 [a]Is 10:6; 13:9, 13; 42:25 [b]Joel 2:3 [c]Is 1:31; 24:6 [d]Mic 7:2,6

20 They slice off *what is* on the right hand but *still* are [a]hungry,
And they eat *what is* on the left hand but they are not satisfied;
Each of them eats the [b]flesh of his own arm.

9:20 [a]Is 8:21,22 [b]Is 49:26

21 Manasseh *devours* Ephraim, and Ephraim Manasseh,
[a]*And* together they are against Judah.
[b]In *spite of* all this, His anger does not turn away

9:21 [a]2 Chr 28:6,8; Is 11:13 [b]Is 5:25

9:8–10:4 The imminent judgment on the northern tribes of Israel would be deserved (vv. 8–12), sudden (vv. 13–17), cruel (vv. 18–21; note the civil war between *Manasseh* and *Ephraim,* two main tribes of the Northern Kingdom), and complete (10:1–4; exile or death being the only alternatives, v. 4).

And His hand is still
stretched out.

10:1 [a]Ps 94:20; Is 29:21; 59:4,13
10 Woe to those who [a]enact evil statutes
And to those who
constantly record unjust
decisions,
10:2 [a]Is 5:23 [b]Is 1:23; 3:14, 15
2 So as [a]to deprive the
needy of justice
And rob the poor of My
people of *their* rights,
In order [b]that widows
may be their spoil
And that they may plunder
the orphans.
10:3 [a]Job 31:14 [b]Is 13:6; 26:14,21; 29:6; Jer 9:9; Hos 9:7; Luke 19:44 [c]Is 5:26 [d]Is 20:6; 30:5, 7; 31:3
3 Now [a]what will you do in
the [b]day of
punishment,
And in the devastation
which will come [c]from
afar?
[d]To whom will you flee
for help?
And where will you leave
your wealth?
10:4 [a]Is 24:22 [b]Is 22:2; 34:3; 66:16 [c]Is 5:25
4 Nothing *remains* but to
crouch among the
[a]captives
Or fall among the [b]slain.
[c]In *spite of* all this, His
anger does not turn
away
And His hand is still
stretched out.

5 *Retribution (on Assyria) and return (of Israel),* 10:5–34

★10:5 [a]Is 7:17; 8:7; 14:24-27; Zeph 2:13-15 [b]Jer 51:20 [c]Is 13:5; 30:30; 34:2; 66:14
10:6 [a]Is 9:17 [b]Is 9:19 [c]Is 5:29
5 Woe to [a]Assyria, the
[b]rod of My anger
And the staff in whose
hands is [c]My
indignation,
6 I send it against a [a]godless
nation
And commission it against
the [b]people of My fury
To capture booty and [c]to
seize plunder,
And to trample them down
like [d]mud in the
streets.
10:6 [d]Is 5:25
7 Yet it [a]does not so intend,
Nor does it plan so in its
heart,
But rather it is its purpose
to destroy
And to cut off many
nations.
10:7 [a]Gen 50:20; Mic 4:11,12; Acts 2:23,24
8 For it says, "Are not my
princes all kings?
9 "Is not [a]Calno like
[b]Carchemish,
Or [c]Hamath like Arpad,
Or [d]Samaria like
[e]Damascus?
10:9 [a]Gen 10:10; Amos 6:2 [b]2 Chr 35:20 [c]Num 34:8 [d]2 Kin 17:6 [e]2 Kin 16:9
10 "As my hand has reached to
the [a]kingdoms of the
idols,
Whose graven images *were*
greater than those of
Jerusalem and Samaria,
10:10 [a]2 Kin 19:17, 18
11 Shall I not do to Jerusalem
and her images
Just as I have done to
Samaria and [a]her
idols?"
10:11 [a]Is 2:8
12 So it will be that when the
Lord has completed all His [a]work
on Mount Zion and on Jerusalem,
He will say, "I will punish the fruit
of the arrogant heart of the king
of Assyria and [b]the pomp of his
haughtiness."
10:12 [a]2 Kin 19:31; Is 28:21,22; 29:14; 65:7 [b]Is 37:23
13 For [a]he has said,
"By the power of my hand
and by my wisdom I did
this,
For I have understanding;
And I [b]removed the
boundaries of the
peoples
And plundered their
treasures,
And like a mighty man I
brought down *their*
inhabitants,
★10:13 [a]2 Kin 19:22-24; Is 37:24-27; Ezek 28:4; Dan 4:30 [b]Hab 2:6-11
14 And my hand reached to
the riches of the peoples
like a [a]nest,
10:14 [a]Jer 49:16; Obad 4

10:5–19 Though boastful, Assyria was God's instrument to punish Judah; in turn, she would be judged by God. God, who is called the *light of Israel* (v. 17), would destroy Assyria (between the fall of Nineveh in 612 B.C. and the battle of Carchemish in 605) so completely that a *child* could easily count the number of leaders remaining (v. 19).

10:13–14 How proud and boastful was the king of Assyria (nine first-person pronouns!).

And as one gathers
abandoned eggs, I
gathered all the earth;
And there was not one that
flapped its wing or
opened *its* beak or
chirped."

10:15
[a]Jer 51:20
[b]Is 29:16; 45:9; Rom 9:20,21
[c]Is 10:5

15 Is the [a]axe to [b]boast
itself over the one who
chops with it?
Is the saw to exalt itself
over the one who wields
it?
That would be like [c]a club
wielding those who lift
it,
Or like [c]a rod lifting *him*
who is not wood.

10:16
[a]Ps 106:15
[b]Is 17:4
[c]Is 8:7; 10:18

16 Therefore the Lord, the
GOD of hosts, will send a
[a]wasting disease among
his [b]stout warriors;
And under his [c]glory a
fire will be kindled like
a burning flame.

10:17
[a]Is 30:33; 31:9
[b]Is 37:23
[c]Num 11:1-3; Is 27:4; 33:12; Jer 4:4; 7:20

17 And the [a]light of Israel
will become a fire and
his [b]Holy One a flame,
And it will [c]burn and
devour his thorns and
his briars in a single
day.

10:18
[a]Is 10:33,34

18 And He will [a]destroy the
glory of his forest and of
his fruitful garden, both
soul and body,
And it will be as when a
sick man wastes away.

10:19
[a]Is 21:17

19 And the [a]rest of the trees
of his forest will be so
small in number
That a child could write
them down.

***10:20**
[a]Is 1:9; 11:11, 16; 46:3
[b]Is 4:2; 37:31, 32
[c]2 Chr 14:11; Is 17:7,8; 50:10

20 Now it will come about in
that day that the [a]remnant of Israel, and those of the house of Jacob [b]who have escaped, will never again rely on the one who struck them, but will truly [c]rely on the LORD, the Holy One of Israel.

10:21
[a]Is 7:3
[b]Is 9:6

21 A [a]remnant will return,
the remnant of Jacob, to
the [b]mighty God.

10:22
[a]Rom 9:27,28
[b]Is 28:22; Dan 9:27; Rom 9:28

22 For [a]though your people,
O Israel, may be like the
sand of the sea,
Only a remnant within
them will return;
A [b]destruction is
determined, overflowing
with righteousness.

10:23
[a]Is 28:22; Dan 9:27; Rom 9:28

23 For a complete destruction,
one that is decreed, [a]the Lord
GOD of hosts will execute in the
midst of the whole land.

10:24
[a]Ps 87:5,6
[b]Is 7:4; 12:2; 37:6
[c]Ex 5:14-16

24 Therefore thus says the Lord
GOD of hosts, "O My people who
dwell in [a]Zion, [b]do not fear the
Assyrian who [c]strikes you with
the rod and lifts up his staff
against you, the way Egypt *did.*

10:25
[a]Is 17:14; Hag 2:6
[b]Is 10:5; 26:20; Dan 11:36

25 "For in a very [a]little while
[b]My indignation *against you* will
be spent and My anger *will be directed* to their destruction."

10:26
[a]Is 37:36-38
[b]Judg 7:25; Is 9:4
[c]Ex 14:16
[d]Ex 14:27

26 The LORD of hosts will
[a]arouse a scourge against him
like the slaughter of [b]Midian at
the rock of Oreb; and His [c]staff
will be over the sea and He will lift
it up [d]the way *He did* in Egypt.

10:27
[a]Is 9:4; 14:25
[b]Is 30:23; 55:2

27 So it will be in that day, that
his [a]burden will be removed
from your shoulders and his yoke
from your neck, and the yoke will
be broken because [b]of fatness.

10:28
[a]1 Sam 14:2
[b]1 Sam 13:2,5
[c]Judg 18:21; 1 Sam 17:22

28 He has come against Aiath,
He has passed through
[a]Migron;
At [b]Michmash he
deposited his [c]baggage.

10:29
[a]1 Sam 13:23
[b]Josh 21:17; 1 Sam 13:16
[c]Josh 18:25; 1 Sam 7:17
[d]1 Sam 10:26

29 They have gone through
[a]the pass, *saying,*
"[b]Geba will be our lodging
place."
[c]Ramah is terrified, and
[d]Gibeah of Saul has
fled away.

10:30
[a]1 Sam 25:44
[b]Josh 21:18; Jer 1:1

30 Cry aloud with your voice,
O daughter of [a]Gallim!
Pay attention, Laishah *and*
wretched [b]Anathoth!

31 Madmenah has fled.

10:20–34 The theme of this section is found in verse 22b, which literally says, "destruction is decreed, overflowing with righteousness." I.e., a remnant would survive the victory of Assyria over apostate Judah. Verses 28–32 graphically describe the Assyrian advance toward Jerusalem (all the cities named are within a three-hour march of Jerusalem).

The inhabitants of Gebim
have sought refuge.
32 Yet today he will halt at
[a]Nob;
He [b]shakes his fist at the
mountain of the
[c]daughter of Zion, the
hill of Jerusalem.

33 Behold, the Lord, the GOD
of hosts, will lop off the
boughs with a terrible
crash;
Those also who are [a]tall
in stature will be cut
down
And those who are lofty
will be abased.
34 He will cut down the
thickets of the forest
with an iron *axe,*
And [a]Lebanon will fall by
the Mighty One.

6 *The rule of the Branch of Jesse,* 11:1–16

11 Then a [a]shoot will
spring from the [b]stem
of Jesse,
And a [c]branch from [d]his
roots will bear fruit.
2 The [a]Spirit of the LORD
will rest on Him,
The spirit of [b]wisdom and
understanding,
The spirit of counsel and
[c]strength,
The spirit of knowledge
and the fear of the LORD.
3 And He will delight in the
fear of the LORD,
And He will not judge by
what His eyes [a]see,
Nor make a decision by
what His ears hear;
4 But with [a]righteousness
He will judge the
[b]poor,
And decide with fairness
for the [c]afflicted of the
earth;
And He will strike the
earth with the [d]rod of
His mouth,
And with the [e]breath of
His lips He will slay the
wicked.
5 Also [a]righteousness will
be the belt about His
loins,
And [b]faithfulness the belt
about His waist.

6 And the [a]wolf will dwell
with the lamb,
And the leopard will lie
down with the young
goat,
And the calf and the
young lion and the
fatling together;
And a little boy will lead
them.
7 Also the cow and the bear
will graze,
Their young will lie down
together,
And the [a]lion will eat
straw like the ox.
8 The nursing child will play
by the hole of the
cobra,
And the weaned child will
put his hand on the
viper's den.
9 They will [a]not hurt or
destroy in all My holy
mountain,
For the [b]earth will be full
of the knowledge of the
LORD
As the waters cover the sea.

10 Then it will come about in
that day
That the [a]nations will
resort to the [b]root of
Jesse,
Who will stand as a
[c]signal for the peoples;
And His [d]resting place
will be glorious.

10:32 [a]1 Sam 21:1; 22:9 [b]Is 19:16; Zech 2:9 [c]Is 1:8; Jer 6:23

★10:33 [a]Is 37:24, 36-38; Ezek 31:3; Amos 2:9

10:34 [a]Is 2:13; 33:9; 37:24

★11:1 [a]Is 4:2; 53:2 [b]Is 9:7; 11:10; Acts 13:23 [c]Is 6:13; Jer 23:5; Zech 3:8 [d]Rev 5:5; 22:16

11:2 [a]Is 42:1; 48:16; 61:1; Matt 3:16; John 1:32 [b]John 16:13; 1 Cor 1:30; Eph 1:17,18 [c]2 Tim 1:7

11:3 [a]John 2:25; 7:24

11:4 [a]Is 9:7; 16:5; 32:1 [b]Ps 72:2,13, 14; Is 3:14 [c]Is 29:19; 32:7; 61:1

11:4 [d]Ps 2:9; Is 49:2; Mal 4:6 [e]Job 4:9; Is 30:28,33; 2 Thess 2:8

11:5 [a]Eph 6:14 [b]Is 25:1

★11:6 [a]Is 65:25

11:7 [a]Is 65:25

11:9 [a]Job 5:23; Is 65:25; Ezek 34:25; Hos 2:18 [b]Ps 98:2,3; Is 45:6; 52:10; 66:18-23; Hab 2:14

11:10 [a]Luke 2:32; Acts 11:18 [b]Is 11:1; Rom 15:12 [c]Is 11:12; 49:22; 62:10; John 3:14,15; 12:32 [d]Is 14:3; 28:12; 32:17, 18

10:33–34 See 37:36 for the way God spared Jerusalem.

11:1–5 Though the tree of David is felled (6:13), a *shoot* or *branch* would grow up from the stump (the family of David; *Jesse* was David's father, 1 Sam. 17:12), in the person of Messiah. He would be characterized by the fullness of the Holy Spirit (v. 2) and absolute integrity (vv. 3–5).

11:6–9 Messiah's reign in the yet future millennial kingdom will be characterized by harmony in the whole creation (Rom. 8:18–22).

11 Then it will happen on
that day that the Lord
Will again recover the
second time with His
hand
The [a]remnant of His
people, who will
remain,
From [b]Assyria, [c]Egypt,
Pathros, Cush, [d]Elam,
Shinar, Hamath,
And from the [e]islands of
the sea.
12 And He will lift up a
[a]standard for the
nations
And [b]assemble the
banished ones of Israel,
And will gather the
dispersed of Judah
From the four corners of
the earth.
13 Then the [a]jealousy of
Ephraim will depart,
And those who harass
Judah will be cut off;
Ephraim will not be jealous
of Judah,
And Judah will not harass
Ephraim.
14 They will [a]swoop down
on the slopes of the
Philistines on the
[b]west;
Together they will
[c]plunder the sons of
the east;
They will possess [d]Edom
and [e]Moab,
And the sons of Ammon
will be subject to them.
15 And the Lord will [a]utterly
destroy
The tongue of the Sea of
Egypt;
And He will [b]wave His
hand over the [c]River
With His scorching wind;
And He will strike it into
seven streams
And make *men* walk over
dry-shod.
16 And there will be a
[a]highway from Assyria
For the [b]remnant of His
people who will be left,
Just as there was for Israel
In [c]the day that they
came up out of the land
of Egypt.

*11:11
a Is 10:20-22; 37:4,31,32; 46:3
b Is 19:23-25; Hos 11:11; Zech 10:10
c Is 19:21,22; Mic 7:12
d Gen 10:22; 14:1
e Is 24:15; 42:4,10,12; 49:1; 51:5; 60:9; 66:19

*11:12
a Is 11:10
b Is 56:8; Zeph 3:10; Zech 10:6

11:13
a Is 9:21; Jer 3:18; Ezek 37:16,17,22; Hos 1:11

*11:14
a Jer 48:40; 49:22; Hab 1:8
b Is 9:12
c Jer 49:28
d Is 63:1; Dan 11:41; Joel 3:19; Amos 9:12
e Is 16:14; 25:10

*11:15
a Is 43:16; 44:27; 50:2; 51:10,11
b Is 19:16
c Is 7:20; 8:7; Rev 16:12

11:16
a Is 19:23; 35:8; 40:3; 62:10
b Is 11:11
c Ex 14:26-29

7 *A hymn of praise,* 12:1-6

12 Then you will say on that
day,
"[a]I will give thanks to You,
O Lord;
For [b]although You were
angry with me,
Your anger is turned away,
And You comfort me.
2 "Behold, [a]God is my
salvation,
I will [b]trust and not be
afraid;
For [c]the Lord God is my
strength and song,
And He has become my
salvation."
3 Therefore you will joyously
[a]draw water
From the [b]springs of
salvation.
4 And in that day you will
[a]say,
"[b]Give thanks to the Lord,
call on His name.
[c]Make known His deeds
among the peoples;
Make *them* remember that
His name is exalted.
5 [a]Praise the Lord in song,
for He has done
excellent things;
Let this be known
throughout the earth.

*12:1
a Ps 9:1; Is 25:1
b Ps 30:5; Is 40:1,2; 54:7-10

12:2
a Is 32:2; 45:17; 62:11
b Is 26:3
c Ex 15:2; Ps 118:14

12:3
a John 4:10; 7:37,38
b Is 41:18; Jer 2:13

12:4
a Is 24:15; 42:12; 48:20
b Ps 105:1
c Ps 145:4

12:5
a Ex 15:1; Ps 98:1; Is 24:14; 42:10,11; 44:23

11:11 *the second time.* Refers to a yet future regathering of the Jewish people at the second coming of Christ (Matt. 24:31), the first being the regathering under Zerubbabel in 537 B.C.

11:12 *nations.* Gentiles.

11:14 *the slopes of the Philistines.* The low range of foothills between Philistia and the mountains of Judah.

11:15 *The tongue of the Sea of Egypt.* The NW finger of the Red Sea that leads to Suez. *the River* = the Euphrates.

12:1-6 So certain were God's promises of future blessing for Israel *in* or *on that* future *day* that Isaiah composed this song of praise in anticipation of the Millennium.

6 [a]Cry aloud and shout for joy, O inhabitant of Zion,
For [b]great in your midst is the Holy One of Israel.

12:6 [a]Is 52:9; 54:1; Zeph 3:14 [b]Is 1:24; 49:26; 60:16; Zeph 3:15-17; Zech 2:5,10,11

II DENUNCIATIONS AGAINST OTHER NATIONS, 13:1–23:18

A Against Babylon, 13:1–14:23

13 The [a]oracle concerning [b]Babylon which [c]Isaiah the son of Amoz saw.

2 [a]Lift up a standard on the [b]bare hill,
Raise your voice to them,
[c]Wave the hand that they may [d]enter the doors of the nobles.

3 I have commanded My consecrated ones,
I have even called My [a]mighty warriors,
My proudly exulting ones,
To *execute* My anger.

4 A [a]sound of tumult on the mountains,
Like that of many people!
A sound of the uproar of kingdoms,
Of nations gathered together!
The LORD of hosts is mustering the army for battle.

5 They are coming from a far country,
From the [a]farthest horizons,
The LORD and His instruments of [b]indignation,
To [c]destroy the whole land.

6 Wail, for the [a]day of the LORD is near!
It will come as [b]destruction from the Almighty.

7 Therefore [a]all hands will fall limp,
And every man's [b]heart will melt.

8 They will be [a]terrified,
Pains and anguish will take hold of *them;*
They will [b]writhe like a woman in labor,
They will look at one another in astonishment,
Their faces aflame.

9 Behold, [a]the day of the LORD is coming,
Cruel, with fury and burning anger,
To make the land a desolation;
And He will exterminate its sinners from it.

10 For the [a]stars of heaven and their constellations
Will not flash forth their light;
The [b]sun will be dark when it rises
And the moon will not shed its light.

11 Thus I will [a]punish the world for its evil
And the [b]wicked for their iniquity;
I will also put an end to the [c]arrogance of the proud
And abase the [d]haughtiness of the [e]ruthless.

12 I will make mortal man [a]scarcer than pure gold
And mankind than the [b]gold of Ophir.

*13:1 [a]Is 14:28; 15:1 [b]Is 13:19; 14:4; 47:1-15; Jer 24:1; 50:1-51:64; Matt 1:11; Rev 14:8 [c]Is 1:1
13:2 [a]Is 5:26; Jer 50:2 [b]Jer 51:25 [c]Is 10:32; 19:16 [d]Is 45:1-3; Jer 51:58
*13:3 [a]Joel 3:11
13:4 [a]Is 5:30; 17:12; Joel 3:14
13:5 [a]Is 5:26; 7:18 [b]Is 10:5 [c]Is 24:1
13:6 [a]Is 2:12; 10:3; 13:9; 34:2,8; 61:2; Ezek 30:3; Amos 5:18; Zeph 1:7 [b]Is 10:25; 14:23; Joel 1:15
13:7 [a]Ezek 7:17 [b]Is 19:1; Ezek 21:7; Nah 2:10
13:8 [a]2 Kin 19:26; Is 21:3; Jer 46:5 [b]Is 26:17; Jer 4:31; John 16:21
13:9 [a]Is 13:6
13:10 [a]Is 5:30; Ezek 32:7; Joel 2:10; Matt 24:29; Mark 13:24; Luke 21:25; Rev 6:13; 8:12 [b]Is 24:23; 50:3; Ezek 32:7; Acts 2:20; Rev 6:12
13:11 [a]Is 26:21 [b]Is 3:11; 11:4; 14:5 [c]Is 2:11; 23:9; Dan 5:22,23 [d]Jer 48:29 [e]Is 25:3; 29:5, 20
*13:12 [a]Is 4:1; 6:11, 12 [b]1 Kin 9:28; Job 28:16; Ps 45:9

13:1 The section (chaps. 13–23) that begins here deals principally with foreign nations who at some time had persecuted Judah and teaches the universal sovereignty of God.

13:3–5 *My consecrated ones.* The Medes (or Persians, v. 17), whom God ordained to overthrow Babylon in 539 B.C. (Dan. 5:30–31). They came from *the farthest horizons,* about 350 mi (563 km) E of Babylon.

13:6 *the day of the LORD.* A time of judgment, here on Babylon and ultimately on the whole world (v. 11) during the coming days of tribulation (cf. v. 10 with Rev. 6:12–13). For the eschatological Babylon, see note on Rev. 17:5.

13:12 The male population would be drastically reduced. Concerning *Ophir,* see note on 2 Chron. 20:35–37.

13:13 [a] Is 34:4; 51:6 [b] Ps 18:7; Is 2:19; 24:1,19, 20; Hag 2:6 [c] Lam 1:12

13 Therefore I shall make the [a]heavens tremble,
And [b]the earth will be shaken from its place
At the fury of the LORD of hosts
In [c]the day of His burning anger.

13:14 [a] 1 Kin 22:17; Matt 9:36; Mark 6:34; 1 Pet 2:25

14 And it will be that like a hunted gazelle,
Or like [a]sheep with none to gather *them,*
They will each turn to his own people,
And each one flee to his own land.

13:15 [a] Is 14:19; Jer 50:25; 51:3,4

15 Anyone who is found will be [a]thrust through,
And anyone who is captured will fall by the sword.

★13:16 [a] Ps 137:8,9; Is 13:18; 14:21; Hos 10:14; Nah 3:10

16 Their [a]little ones also will be dashed to pieces
Before their eyes;
Their houses will be plundered
And their wives ravished.

★13:17 [a] Jer 51:11; Dan 5:28 [b] Prov 6:34,35

17 Behold, I am going to [a]stir up the Medes against them,
Who will not value silver or [b]take pleasure in gold.

13:18 [a] 2 Kin 8:12; 2 Chr 36:17 [b] Ezek 9:5,10

18 And *their* bows will mow down the [a]young men,
They will not even have compassion on the fruit of the womb,
Nor will their [b]eye pity children.

★13:19 [a] Is 21:9; 48:14 [b] Dan 4:30; Rev 18:11-16,19,21 [c] Gen 19:24; Deut 29:23; Jer 49:18; Amos 4:11

19 And [a]Babylon, the [b]beauty of kingdoms,
the glory of the Chaldeans' pride,
Will be as when God [c]overthrew Sodom and Gomorrah.

13:20 [a] Is 14:23; 34:10-15; Jer 51:37-43 [b] 2 Chr 17:11

20 It will [a]never be inhabited or lived in from generation to generation;
Nor will the [b]Arab pitch *his* tent there,
Nor will shepherds make *their flocks* lie down there.

13:21 [a] Is 34:11-15; Zeph 2:14; Rev 18:2

21 But [a]desert creatures will lie down there,
And their houses will be full of owls;
Ostriches also will live there, and shaggy goats will frolic there.

13:22 [a] Is 25:2; 32:14; 34:13

22 Hyenas will howl in their fortified towers
And jackals in their luxurious [a]palaces.
Her *fateful* time also will soon come
And her days will not be prolonged.

★14:1 [a] Ps 102:13; Is 49:13,15; 54:7,8 [b] Is 41:8,9; 44:1; 49:7; Zech 1:17; 2:12 [c] Is 56:3,6; Eph 2:12-19

14 When the LORD will [a]have compassion on Jacob and again [b]choose Israel, and settle them in their own land, then [c]strangers will join them and attach themselves to the house of Jacob.

14:2 [a] Is 45:14; 49:23; 54:3 [b] Is 60:10; 61:5; Dan 7:18,27

2 The peoples will take them along and bring them to their place, and the [a]house of Israel will possess them as an inheritance in the land of the LORD [b]as male servants and female servants; and they will take their captors captive and will rule over their oppressors.

14:3 [a] Ezra 9:8,9; Is 11:10; 40:2; Jer 30:10; 46:27

3 And it will be in the day when the LORD gives you [a]rest from your pain and turmoil and harsh service in which you have been enslaved,

★14:4 [a] Hab 2:6

4 that you will [a]take up this taunt against the king of Babylon, and say,

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13:16 Slaughtering children eliminated the manpower for future rebellion.

13:17 *Medes.* Some understand this to refer to the fall of Babylon in 539 B.C. Others relate it to the time when the Assyrians sacked Babylon in 689. Still others understand this to refer to the period 612–609, when the Medes joined Babylon in defeating Assyria (*them*).

13:19–22 The decline of Babylon occurred in stages. By 20 B.C. Strabo described it as a "vast desolation." Even the desert wanderer (*the Arab*) shunned the site because it became an omen of ill fortune.

14:1–3 Israel would outlast even the conquerors of Babylon and would return to her land.

14:4–11 A taunting song against the king (and system) of Babylon, both historical and eschatological. Even *Sheol* is pictured as welcoming him (v. 9).

14:4 [b]Is 9:4; 16:4; 49:26; 51:13; 54:14

"How [b]the oppressor has ceased,
And how fury has ceased!
5"The LORD has broken the staff of the wicked,
The scepter of rulers
14:6 [a]Is 10:14; 47:6
6 [a]Which used to strike the peoples in fury with unceasing strokes,
Which subdued the nations in anger with unrestrained persecution.
14:7 [a]Ps 47:1-3; 98:1-9; 126:1-3
7"The whole earth is at rest *and* is quiet;
They [a]break forth into shouts of joy.
14:8 [a]Is 55:12; Ezek 31:16
8"Even the [a]cypress trees rejoice over you, *and* the cedars of Lebanon, *saying,*
'Since you were laid low, no *tree* cutter comes up against us.'
14:9 [a]Is 5:14
9"[a]Sheol from beneath is excited over you to meet you when you come;
It arouses for you the spirits of the dead, all the leaders of the earth;
It raises all the kings of the nations from their thrones.
14:10 [a]Ezek 32:21
10"[a]They will all respond and say to you,
'Even you have been made weak as we,
You have become like us.
14:11 [a]Is 5:14
11 'Your [a]pomp *and* the music of your harps
Have been brought down to Sheol;
Maggots are spread out *as your bed* beneath you
And worms are your covering.'

12"How you have [a]fallen from heaven,
O [b]star of the morning, son of the dawn!
You have been cut down to the earth,
You who have weakened the nations!
★14:12 [a]Is 34:4; Luke 10:18; Rev 8:10; 9:1 [b]2 Pet 1:19; Rev 2:28; 22:16
13"But you said in your heart,
'I will [a]ascend to heaven;
I will [b]raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
★14:13 [a]Ezek 28:2 [b]Dan 5:22,23; 8:10; 2 Thess 2:4
14 'I will ascend above the heights of the clouds;
[a]I will make myself like the Most High.'
14:14 [a]Is 47:8; 2 Thess 2:4
15"Nevertheless you [a]will be thrust down to Sheol,
To the recesses of the pit.
14:15 [a]Ezek 28:8; Matt 11:23; Luke 10:15
16"Those who see you will gaze at you,
They will ponder over you, *saying,*
'Is this the man who made the earth tremble,
Who shook kingdoms,
17 Who made the world like a [a]wilderness
And overthrew its cities,
Who [b]did not allow his prisoners to *go* home?'
★14:17 [a]Joel 2:3 [b]Is 45:13
18"All the kings of the nations lie in glory,
Each in his own tomb.
19"But you have been [a]cast out of your tomb
Like a rejected branch,
Clothed with the slain who are pierced with a sword,
Who go down to the stones of the [b]pit
Like a [c]trampled corpse.
14:19 [a]Is 22:16-18 [b]Jer 41:7,9 [c]Is 5:25

14:12 *star of the morning.* Lit., the bright one. Evidently a reference to Satan embodied in the king of Babylon because of Christ's similar description (Luke 10:18) and because of the inappropriateness of the expressions of verses 13–14 on the lips of any but Satan (cf. 1 Tim. 3:6). *weakened the nations.* Cf. Rev. 20:3.

14:13–14 Five phrases beginning with *I will* detail Satan's sin. He wished to occupy *heaven,* the abode of God Himself. To exalt his throne above the *stars of God* may refer to his desire to rule all the angelic creatures, or it may simply be another way to indicate his self-exaltation. *north,* in heathen literature, indicated the abode of the gods; thus Satan was ambitious to govern the universe as the council (*assembly*) of Babylonian gods supposedly did. He wanted the glory that belonged to God alone (on *clouds,* see 19:1; Ex. 16:10) and his entire goal was to be *like the Most High* (Heb., *Elyon;* see note on Gen. 14:18).

14:17 *prisoners.* Those whom Satan held captive, Christ came to set free (Luke 4:18).

14:20 [a]Job 18:16,19; Ps 21:10; 37:28; Is 1:4; 31:2

20 "You will not be united
with them in burial,
Because you have ruined
your country,
You have slain your
people.
May the [a]offspring of
evildoers not be
mentioned forever.

14:21 [a]Ex 20:5; Lev 26:39; Is 13:16; Matt 23:35

21 "Prepare for his sons a place
of slaughter
Because of the [a]iniquity
of their fathers.
They must not arise and
take possession of the
earth
And fill the face of the
world with cities."

14:22 [a]Prov 10:7 [b]Job 18:19; Is 47:9

22 "I will rise up against them,"
declares the LORD of hosts, "and
will cut off from Babylon [a]name
and survivors, [b]offspring and
posterity," declares the LORD.

***14:23** [a]Is 34:11; Zeph 2:14 [b]1 Kin 14:10; Is 13:6

23 "I will also make it a posses-
sion for the [a]hedgehog and
swamps of water, and I will sweep
it with the broom of [b]destruc-
tion," declares the LORD of hosts.

B Against Assyria, 14:24–27

***14:24** [a]Job 23:13; Is 46:11; 55:8,9; Acts 4:28

24 The LORD of hosts has sworn
saying, "Surely, [a]just as I have in-
tended so it has happened, and
just as I have planned so it will
stand,

14:25 [a]Is 10:12; 30:31; 31:8 [b]Is 9:4; 10:27; Nah 1:13

25 to [a]break Assyria in My
land, and I will trample him on
My mountains. Then his [b]yoke
will be removed from them and
his burden removed from their
shoulder.

14:26 [a]Is 23:9; Zeph 3:6,8 [b]Ex 15:12

26 "This is the [a]plan devised
against the whole earth; and this
is the [b]hand that is stretched out
against all the nations.

14:27 [a]2 Chr 20:6; Is 43:13; Dan 4:31,35

27 "For [a]the LORD of hosts has
planned, and who can frustrate *it?*
And as for His stretched-out
hand, who can turn it back?"

C Against Philistia, 14:28–32

28 In the [a]year that King Ahaz
died this [b]oracle came:

***14:28** [a]2 Kin 16:20; 2 Chr 28:27 [b]Is 13:1

29 "Do not rejoice,
O [a]Philistia, all of you,
Because the rod that
[b]struck you is broken;
For from the serpent's root
a [c]viper will come out,
And its fruit will be a
[d]flying serpent.

14:29 [a]Is 2:6; 11:14; Jer 47:1-7; Ezek 25:15-17; Joel 3:4-8; Amos 1:6-8; Zeph 2:4-7; Zech 9:5-7 [b]2 Chr 26:6 [c]Is 11:8 [d]Is 30:6

30 "Those who are most
[a]helpless will eat,
And the needy will lie
down in security;
I will destroy your root
with [b]famine,
And it will kill off your
survivors.

14:30 [a]Is 3:14,15; 7:21,22; 11:4 [b]Is 8:21; 9:20; 51:19

31 "Wail, O [a]gate; cry, O city;
Melt away, O [b]Philistia,
all of you;
For smoke comes from the
[c]north,
And [d]there is no straggler
in his ranks.

14:31 [a]Is 3:26; 24:12; 45:2 [b]Is 14:29 [c]Jer 1:14 [d]Is 34:16

32 "How then will one answer
the [a]messengers of the
nation?
That [b]the LORD has
founded Zion,
And [c]the afflicted of His
people will seek refuge
in it."

14:32 [a]Is 37:9 [b]Ps 87:1,5; 102:16; Is 28:16; 44:28; 54:11 [c]Is 4:6; 25:4; 57:13; Zeph 3:12; Heb 11:10; James 2:5

D Against Moab, 15:1–16:14

***15:1** [a]Is 11:14; 25:10; Jer 48:1; Ezek 25:8-11; Amos 2:1-3; Zeph 2:8-11 [b]Num 21:28

15 The oracle concerning
[a]Moab.
Surely in a night [b]Ar of
Moab is devastated *and*
ruined;
Surely in a night Kir of
Moab is devastated *and*
ruined.

14:23 *hedgehog.* A porcupine.

14:24–27 The fulfillment of this prediction of the destruction of Assyria is recorded in 37:21–38.

14:28–32 *Ahaz died* in 715 B.C. He was pro-Assyrian, but now Assyria was in difficulty (v. 29a). Messengers from Philistia proposed to King Hezekiah that they join in a revolt against Assyria (v. 32). The Lord told Isaiah that the respite from Assyrian domination was only temporary (v. 29b), that Philistia was doomed (v. 30), and that their trust should be in the Lord (v. 32).

15:1–9 Judgment on Moab by Assyria is described in this section. See note on Amos 2:1. It will be swift (*Ar* and *Kir,* v. 1, though 25 mi, or 40 km, apart, would fall in the same night); refugees would flee as far as *Zoar* at the southern end of the Dead Sea (v. 5). Notice Isaiah's sensitivity to the horrors of war (e.g., v. 8).

15:2 [a]Jer 48:18,22 [b]Lev 21:5; Jer 48:37

2 They have gone up to the temple and *to* [a]Dibon,
even to the high places to weep.
Moab wails over Nebo and Medeba;
Everyone's head is [b]bald
and every beard is cut off.

15:3 [a]Jon 3:6-8 [b]Jer 48:38 [c]Is 22:4

3 In their streets they have girded themselves with [a]sackcloth;
[b]On their housetops and in their squares
Everyone is wailing,
[c]dissolved in tears.

15:4 [a]Num 21:28; 32:3; Jer 48:34

4 [a]Heshbon and Elealeh also cry out,
Their voice is heard all the way to Jahaz;
Therefore the armed men of Moab cry aloud;
His soul trembles within him.

15:5 [a]Jer 48:34 [b]Jer 48:5 [c]Is 59:7; Jer 4:20

5 My heart cries out for Moab;
His fugitives are as far as [a]Zoar *and* Eglath-shelishiyah,
For they go up the [b]ascent of Luhith weeping;
Surely on the road to Horonaim they raise a cry of distress [c]over *their* ruin.

15:6 [a]Is 19:5-7; Jer 48:34 [b]Joel 1:10-12; 2:3

6 For the [a]waters of Nimrim are desolate.
Surely the grass is withered, the tender grass died out,
There is [b]no green thing.

15:7 [a]Is 30:6; Jer 48:36

7 Therefore the [a]abundance *which* they have acquired and stored up
They carry off over the brook of Arabim.

8 For the cry of distress has gone around the territory of Moab,
Its wail *goes* as far as Eglaim and its wailing even to Beer-elim.

9 For the waters of Dimon are full of blood;
Surely I will bring added *woes* upon Dimon,
A [a]lion upon the fugitives of Moab and upon the remnant of the land.

15:9 [a]2 Kin 17:25; Jer 50:17

16 [a]Send the *tribute* lamb to the ruler of the land,
From [b]Sela by way of the wilderness to the
[c]mountain of the daughter of Zion.

***16:1** [a]2 Kin 3:4; Ezra 7:17 [b]2 Kin 14:7; Is 42:11 [c]Is 10:32

2 Then, like [a]fleeing birds *or* scattered nestlings,
The daughters of [b]Moab will be at the fords of the [c]Arnon.

16:2 [a]Prov 27:8 [b]Jer 48:20,46 [c]Num 21:13,14

3 "Give *us* advice, make a decision;
Cast your [a]shadow like night at high noon;
[b]Hide the outcasts, do not betray the fugitive.

16:3 [a]Is 25:4; 32:2 [b]1 Kin 18:4

4 "Let the outcasts of Moab stay with you;
Be a hiding place to them from the destroyer."
For the extortioner has come to an end,
destruction has ceased,
[a]Oppressors have completely *disappeared* from the land.

16:4 [a]Is 9:4; 14:4; 49:26; 51:13; 54:14

5 A [a]throne will even be established in lovingkindness,
And a judge will sit on it in faithfulness in the tent of [b]David;
Moreover, he will seek justice
And be prompt in righteousness.

16:5 [a]Is 9:6,7; 32:1; 55:4; Dan 7:14; Mic 4:7; Luke 1:33 [b]Is 9:7

6 [a]We have heard of the pride of Moab, an excessive pride;

***16:6** [a]Jer 48:29; Amos 2:1; Obad 3,4; Zeph 2:8,10

15:2 The *high places* were places of pagan worship. To *cut off* the hair and beard was a sign of humiliation.

16:1–5 From their asylum in Edom (*Sela* is Petra, the capital), the Moabite refugees sent a request with a *tribute lamb* to Judah, asking that they might be resettled there.

16:6–11 The request was denied because of Moab's pride. *raisin cakes* (v. 7). Used for offerings.

16:6 [b] Jer 48:30
Even of his arrogance,
pride, and fury;
[b]His idle boasts are false.

16:7 [a] 1 Chr 16:3 [b] 2 Kin 3:25; Jer 48:31
7 Therefore Moab shall wail;
everyone of Moab shall
wail.
You shall moan for the
[a]raisin cakes of
[b]Kir-hareseth
As those who are utterly
stricken.

16:8 [a] Is 15:4 [b] Num 32:38 [c] Jer 48:32
8 For the fields of [a]Heshbon
have withered, the vines
of [b]Sibmah *as well;*
The lords of the nations
have trampled down its
choice clusters
Which reached as far as
Jazer *and* wandered to
the deserts;
[c]Its tendrils spread
themselves out *and*
passed over the sea.

16:9 [a] Jer 48:32 [b] Is 15:4 [c] Jer 40:10,12; 48:32
9 Therefore I will [a]weep
bitterly for Jazer, for the
vine of Sibmah;
I will drench you with my
tears, O [b]Heshbon and
Elealeh;
For the shouting over your
[c]summer fruits and
your harvest has fallen
away.

16:10 [a] Is 24:8; Jer 48:33 [b] Judg 9:27; Is 24:7; Amos 5:11,17 [c] Job 24:11; Amos 9:13
10 [a]Gladness and joy are
taken away from the
fruitful field;
In the [b]vineyards also
there will be no cries of
joy or jubilant shouting,
No [c]treader treads out
wine in the presses,
For I have made the
shouting to cease.

16:11 [a] Is 15:5; 63:15; Jer 48:36; Hos 11:8; Phil 2:1
11 Therefore my [a]heart
intones like a harp for
Moab
And my inward feelings for
Kir-hareseth.

16:12 [a] Num 22:39-41; Jer 48:35
12 So it will come about when
Moab [a]presents
himself,
When he [b]wearies himself
upon *his* [c]high place
And comes to his sanctuary
to pray,
That he will not prevail.

16:12 [b] 1 Kin 18:29 [c] Is 15:2
13 This is the word which the
LORD spoke earlier concerning
Moab.

★16:14 [a] Job 7:1; 14:6; Is 21:16 [b] Is 25:10; Jer 48:42
14 But now the LORD speaks,
saying, "Within three years, as [a]a
hired man would count them, the
glory of [b]Moab will be degraded
along with all *his* great popula-
tion, and *his* remnant will be very
small *and* impotent."

E Against Damascus (Aram) and Her Ally, Israel, 17:1–14

★17:1 [a] Is 13:1 [b] Gen 14:15; 15:2; 2 Kin 16:9; Jer 49:23; Amos 1:3-5; Zech 9:1; Acts 9:2 [c] Is 7:16; 8:4; 10:9 [d] Is 25:2; Jer 49:2; Mic 1:6
17 The [a]oracle concerning
[b]Damascus.
"Behold, Damascus is about
to be [c]removed from
being a city
And will become a [d]fallen
ruin.

17:2 [a] Num 32:34 [b] Is 7:21,22; Ezek 25:5; Zeph 2:6 [c] Mic 4:4
2 "The cities of [a]Aroer are
forsaken;
They will be for [b]flocks to
lie down in,
And there will be [c]no one
to frighten *them.*

17:3 [a] Is 7:8,16; 8:4 [b] Is 17:4; Hos 9:11
3 "The [a]fortified city will
disappear from Ephraim,
And sovereignty from
Damascus
And the remnant of Aram;
They will be like the
[b]glory of the sons of
Israel,"
Declares the LORD of hosts.

17:4 [a] Is 10:3 [b] Is 10:16
4 Now it will come about in
that day that the
[a]glory of Jacob will
fade,
And [b]the fatness of his
flesh will become lean.

17:5 [a] Is 17:11; Jer 51:33; Joel 3:13; Matt 13:30
5 It will be [a]even like the
reaper gathering the
standing grain,

16:14 *Within three years.* Either 732 B.C. (Tiglath-Pileser's invasion), 715 (Sargon), or 701 (Sennacherib). *as a hired man would count them.* I.e., shorter, not longer, since a hired man hopes the time will pass more quickly.

17:1–6 Another description (cf. 7:1–9:21) of the failure of the alliance between Aram (indicated by its capital *Damascus,* 17:1, 3) and Israel (indicated by *Ephraim* and *Jacob,* vv. 3–4). Tiglath-Pileser annexed the northern part of Israel in 732 B.C. when he took Damascus, and Sargon took Samaria in 722, deporting much of the populace.

As his arm harvests the ears,
Or it will be like one gleaning ears of grain
In the [b]valley of Rephaim.
6 Yet [a]gleanings will be left in it like the shaking of an olive tree,
Two *or* three olives on the topmost bough,
Four *or* five on the branches of a fruitful tree,
Declares the LORD, the God of Israel.
7 In that day man will [a]have regard for his Maker
And his eyes will look to the Holy One of Israel.
8 He will not have regard for the [a]altars, the work of his hands,
Nor will he look to that which his [b]fingers have made,
Even the [c]Asherim and incense stands.
9 In that day their strong cities will be like forsaken places in the forest,
Or like branches which they abandoned before the sons of Israel;
And the land will be a desolation.
10 For [a]you have forgotten the [b]God of your salvation
And have not remembered the [c]rock of your refuge.
Therefore you plant delightful plants
And set them with vine slips of a strange *god.*
11 In the day that you plant *it* you carefully fence *it* in,
And in the [a]morning you bring your seed to blossom;
But the harvest will [b]*be* a heap
In a day of sickliness and incurable pain.
12 Alas, the uproar of many peoples
[a]Who roar like the roaring of the seas,
And the rumbling of nations
Who rush on like the [b]rumbling of mighty waters!
13 The [a]nations rumble on like the rumbling of many waters,
But He will [b]rebuke them and they will flee far away,
And be chased [c]like chaff in the mountains before the wind,
Or like whirling dust before a gale.
14 At evening time, behold, *there is* terror!
Before morning [a]they are no more.
Such *will be* the portion of those who plunder us
And the lot of those who pillage us.

F Against Ethiopia, 18:1–7

18 Alas, oh land of whirring wings
Which lies beyond the rivers of [a]Cush,
2 Which sends envoys by the sea,

17:5 [b]2 Sam 5:18, 22
17:6 [a]Deut 4:27; Is 24:13; 27:12; Obad 5
*17:7 [a]Is 10:20; Hos 3:5; 6:1; Mic 7:7
*17:8 [a]2 Chr 34:7; Is 27:9 [b]Is 2:8,20; 30:22; 31:7 [c]Ex 34:13; Deut 7:5; Mic 5:14
*17:10 [a]Is 51:13 [b]Ps 68:19; Is 12:2; 33:2; 61:10; 62:11 [c]Deut 32:4,18, 31; Is 26:4; 30:29; 44:8
17:11 [a]Ps 90:6 [b]Job 4:8; Hos 8:7; 10:13
17:12 [a]Is 5:30; Jer 6:23; Ezek 43:2; Luke 21:25 [b]Ps 18:4
17:13 [a]Is 33:3 [b]Ps 9:5; Is 41:11 [c]Job 21:18; Ps 1:4; 83:13; Is 29:5; 41:15,16
*17:14 [a]2 Kin 19:35; Is 41:12
*18:1 [a]2 Kin 19:9; Is 20:3-5; Ezek 30:4,5,9; Zeph 2:12; 3:10
*18:2

17:7 Some would turn to the Lord at that time of deportation.

17:8 *Asherim.* Wooden pillars representing the female goddess Asherah in Canaanite religion.

17:10 *delightful plants.* Probably a reference to Adonis gardens, whose plants represented the death and resurrection facet of heathen worship.

17:14 *they are no more.* See 37:36 for the fulfillment.

18:1 *of whirring wings.* Probably a reference to the insects of the region. *Cush.* Modern Sudan, S of Egypt.

18:2 *papyrus vessels.* Moses was placed in a miniature boat of this kind. See note on Ex. 2:3. *tall and smooth.* The appearance of the Ethiopians (see also v. 7). An Ethiopian dynasty established in Egypt about 714 B.C. pursued an anti-Assyrian policy similar to Hezekiah's. Isaiah warns against being involved in any Ethiopian alliance.

Even in [a]papyrus vessels
on the surface of the
waters.
Go, swift messengers, to a
nation [b]tall and
smooth,
To a people [c]feared far
and wide,
A powerful and oppressive
nation
Whose land the rivers
divide.

3 [a]All you inhabitants of
the world and dwellers
on earth,
As soon as a standard is
raised on the
mountains, [b]you will
see *it,*
And as soon as the trumpet
is blown, you will hear
it.

4 For thus the LORD has told
me,
"I will look from My
[a]dwelling place quietly
Like dazzling heat in the
[b]sunshine,
Like a cloud of [c]dew in
the heat of harvest."

5 For [a]before the harvest, as
soon as the bud
blossoms
And the flower becomes a
ripening grape,
Then He will cut off the
sprigs with pruning
knives
And remove *and* cut away
the spreading branches.

6 They will be left together
for mountain birds [a]of
prey,
And for the beasts of the
earth;
And the birds of prey will
spend the summer
feeding on them,
And all the beasts of the
earth will spend harvest
time on them.

7 At that time a gift of
homage will be brought
to the LORD of hosts
From a [a]people tall and
smooth,
Even from a people feared
far and wide,
A powerful and oppressive
nation,
Whose land the rivers
divide—
To the [b]place of the name
of the LORD of hosts,
even Mount Zion.

G Against Egypt, 19:1–20:6

19 The [a]oracle concerning
[b]Egypt.
Behold, the LORD is [c]riding
on a swift cloud and
is about to come to
Egypt;
The [d]idols of Egypt will
tremble at His presence,
And the [e]heart of the
Egyptians will melt
within them.

2 "So I will incite Egyptians
against Egyptians;
And they will [a]each fight
against his brother and
each against his
neighbor,
City against city *and*
kingdom against
kingdom.

3 "Then the spirit of the
Egyptians will be
demoralized within
them;
And I will confound their
strategy,
So that [a]they will resort
to idols and ghosts of
the dead
And to mediums and
spiritists.

4 "Moreover, I will deliver the
Egyptians into the hand
of a [a]cruel master,
And a mighty king will
rule over them,"
declares the Lord GOD of
hosts.

18:2 [a]Ex 2:3 [b]Is 18:7 [c]Gen 10:8,9; 2 Chr 12:2-4; 14:9; 16:8

18:3 [a]Ps 49:1; Mic 1:2 [b]Is 26:11

18:4 [a]Is 26:21; Hos 5:15 [b]2 Sam 23:4 [c]Prov 19:12; Is 26:19; Hos 14:5

18:5 [a]Is 17:10,11; Ezek 17:6-10

18:6 [a]Is 46:11; 56:9; Jer 7:33; Ezek 32:4-6; 39:17-20

***18:7**

18:7 [a]Ps 68:31; Is 45:14; Zeph 3:10; Acts 8:27-38 [b]Zech 14:16,17

19:1 [a]Is 13:1 [b]Joel 3:19 [c]Ps 18:9,10; 104:3; Matt 26:64; Rev 1:7 [d]Ex 12:12; Jer 43:12; 44:8 [e]Josh 2:11; Is 13:7

***19:2** [a]Judg 7:22; 1 Sam 14:20; 2 Chr 20:23; Matt 10:21,36

19:3 [a]1 Chr 10:13; Is 8:19; Dan 2:2

***19:4** [a]Is 20:4; Jer 46:26; Ezek 29:19

18:7 In the millennial kingdom the Ethiopians will do homage to the Lord (Zech. 14:16). The *people* themselves are the *gift* (omit both "froms").

19:2 Egypt would experience civil war.

19:4 *a cruel master.* I.e., Esarhaddon of Assyria, who conquered Egypt in 671 B.C.

5 [a]The waters from the sea will dry up,
And the river will be parched and dry.
6 The [a]canals will emit a stench,
The [b]streams of Egypt will thin out and dry up;
[c]The reeds and rushes will rot away.
7 The bulrushes by the [a]Nile, by the edge of the Nile
And all the sown fields by the Nile
Will become dry, be driven away, and be no more.
8 And the [a]fishermen will lament,
And all those who cast a line into the Nile will mourn,
And those who spread nets on the waters will pine away.
9 Moreover, the manufacturers of linen made from combed flax
And the weavers of white [a]cloth will be utterly dejected.
10 And the [a]pillars *of Egypt* will be crushed;
All the hired laborers will be grieved in soul.
11 The princes of [a]Zoan are mere fools;
The advice of Pharaoh's wisest advisers has become stupid.
How can you *men* say to Pharaoh,
"I am a son of the [b]wise, a son of ancient kings"?
12 Well then, where are your wise men?
Please let them tell you,
And let them understand what the LORD of hosts
Has [a]purposed against Egypt.
13 The princes of Zoan have acted foolishly,
The princes of [a]Memphis are deluded;
Those who are the [b]cornerstone of her tribes
Have led Egypt astray.
14 The LORD has mixed within her a spirit of [a]distortion;
[b]They have led Egypt astray in all that it does,
As a [c]drunken man staggers in his vomit.
15 There will be no work for Egypt
[a]Which *its* head or tail, *its* palm branch or bulrush, may do.
16 In that day the Egyptians will become like women, and they will tremble and be in [a]dread because of the [b]waving of the hand of the LORD of hosts, which He is going to wave over them.
17 The land of Judah will become a terror to Egypt; everyone to whom it is mentioned will be in dread of it, because of the [a]purpose of the LORD of hosts which He is purposing against them.
18 In that day five cities in the land of Egypt will be speaking the language of Canaan and [a]swearing *allegiance* to the LORD of hosts; one will be called the City of Destruction.
19 In that day there will be an [a]altar to the LORD in the midst of the land of Egypt, and a [b]pillar to the LORD near its border.
20 It will become a sign and a witness to the LORD of hosts in the

***19:5** [a]Is 50:2; Jer 51:36; Ezek 30:12
19:6 [a]Ex 7:18 [b]Is 37:25 [c]Ex 2:3; Job 8:11; Is 15:6
19:7 [a]Is 23:3,10
19:8 [a]Ezek 47:10; Hab 1:15
19:9 [a]Prov 7:16; Ezek 27:7
19:10 [a]Ps 11:3
***19:11** [a]Num 13:22; Ps 78:12,43; Is 30:4 [b]Gen 41:38,39; 1 Kin 4:30; Acts 7:22
19:12 [a]Is 14:24; Rom 9:17
19:13 [a]Jer 2:16; 46:14,19; Ezek 30:13 [b]Zech 10:4
19:14 [a]Prov 12:8; Matt 17:17 [b]Is 3:12; 9:16 [c]Is 28:7
19:15 [a]Is 9:14,15
***19:16** [a]2 Cor 5:11; Heb 10:31 [b]Is 11:15
19:17 [a]Is 14:24; Dan 4:35
***19:18** [a]Is 45:23; 65:16
19:19 [a]Is 56:7; 60:7 [b]Gen 28:18; Ex 24:4; Josh 22:10,26,27

19:5–10 Drought would bring economic disaster to Egypt. *the pillars* (v. 10). Better, her weavers.

19:11–14 The internationally famous wise men of Egypt would be unable to avert disaster, because the Lord would confuse them (v. 14). *Zoan* (v. 13) or Tanis was a capital city in the NE section of the Delta.

19:16–25 *In that day* of the future coming of the Lord, Egypt will share in millennial blessings by fearing the Lord (vv. 16–17), by worshiping the Lord (vv. 18–22), and by living in peace with Assyria and Israel (vv. 23–25).

19:18 The *five cities* stand for the whole land of Egypt. *the City of Destruction.* Likely Heliopolis, which, formerly dedicated to the worship of the sun-god, will one day worship the true God.

land of Egypt; for they will cry to
19:20 a Is 43:3,11; 45:15,21; 49:26; 60:16; 63:8 b Is 49:25
the LORD because of oppressors, and He will send them a [a]Savior and a [b]Champion, and He will deliver them.

19:21 a Is 56:7; 60:7; Zech 14:16-18
21 Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with [a]sacrifice and offering, and will make a vow to the LORD and perform it.

★19:22 a Deut 32:39; Is 30:26; 57:18; Heb 12:11 b Is 27:13; 45:14; Hos 14:1
22 The LORD will strike Egypt, striking but [a]healing; so they will [b]return to the LORD, and He will respond to them and will heal them.

19:23 a Is 11:16; 35:8; 49:11; 62:10 b Is 27:13
23 In that day there will be a [a]highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will [b]worship with the Assyrians.

24 In that day Israel will be the third *party* with Egypt and Assyria, a blessing in the midst of the earth,

19:25 a Is 45:14 b Ps 100:3; Is 29:23; 45:11; 60:21; 64:8; Eph 2:10
25 whom the LORD of hosts has blessed, saying, "Blessed is [a]Egypt My people, and Assyria [b]the work of My hands, and Israel My inheritance."

★20:1 a 2 Kin 18:17 b 1 Sam 5:1
20 In the year that the [a]commander came to [b]Ashdod, when Sargon the king of Assyria sent him and he fought against Ashdod and captured it,

★20:2 a Is 1:1; 13:1 b Zech 13:4; Matt 3:4 c Ezek 24:17,23 d 1 Sam 19:24; Mic 1:8
2 at that time the LORD spoke through [a]Isaiah the son of Amoz, saying, "Go and loosen the [b]sackcloth from your hips and take your [c]shoes off your feet." And he did so, going [d]naked and barefoot.

20:3 a Is 8:18 b Is 37:9; 43:3
3 And the LORD said, "Even as My servant Isaiah has gone naked and barefoot three years as a [a]sign and token against Egypt and [b]Cush,

20:4 a Is 19:4
4 so the [a]king of Assyria will lead away the captives of Egypt and the exiles of Cush, [b]young and old, naked and barefoot with buttocks uncovered, to the shame of Egypt.

20:4 b Is 47:2,3

20:5 a 2 Kin 18:21; Is 30:3-5; 31:1; Ezek 29:6,7 b Jer 9:23,24; 17:5; 1 Cor 3:21
5 "Then they shall be [a]dismayed and ashamed because of Cush their hope and Egypt their [b]boast.

20:6 a Is 10:3; 30:7; 31:3; Jer 30:1, 7,15-17; 31:1-3 b Matt 23:33; 1 Thess 5:3; Heb 2:3
6 "So the inhabitants of this coastland will say in that day, 'Behold, such is our hope, where we fled [a]for help to be delivered from the king of Assyria; and we, [b]how shall we escape?' "

H Against Babylon, 21:1-10

★21:1 a Is 13:1 b Is 13:20-22; 14:23; Jer 51:42 c Zech 9:14
21 The [a]oracle concerning the [b]wilderness of the sea.
As [c]windstorms in the Negev sweep on,
It comes from the wilderness, from a terrifying land.

★21:2 a Ps 60:3 b Is 24:16; 33:1 c Is 22:6; Jer 49:34
2 A [a]harsh vision has been shown to me;
The [b]treacherous one *still* deals treacherously, and the destroyer *still* destroys.
Go up, [c]Elam, lay siege, Media;
I have made an end of all the groaning she has caused.

★21:3 a Is 13:8; 16:11 b Ps 48:6; Is 13:8; 26:17; 1 Thess 5:3
3 For this reason my [a]loins are full of anguish;
Pains have seized me like the pains of a [b]woman in labor.
I am so bewildered I cannot hear, so terrified I cannot see.

21:4 a Deut 28:67
4 My mind reels, horror overwhelms me;
The twilight I longed for has been [a]turned for me into trembling.

19:22 God will *strike* them for disobedience in the Millennium (see Zech. 14:18–19), *healing* them when they repent.

20:1 *In the year.* I.e., 711 B.C. *the commander.* Tartan was Sargon's general (2 Kings 18:17). Sargon was king of Assyria from 722 to 705 B.C.

20:2 Isaiah was to dress like a prisoner of war (which the Egyptians would be, v. 4) for three years.

21:1 *the wilderness of the sea.* I.e., the plain on which Babylon was built.

21:2 *Elam.* Persia.

21:3–4 Notice again Isaiah's sensitivity to the horrors of war (cf. 15:5–7).

5 They [a]set the table, they
spread out the cloth,
they eat, they drink;
"Rise up, captains, oil the
shields,"
6 For thus the Lord says to
me,
"Go, station the lookout, let
him [a]report what he
sees.
7 "When he sees [a]riders,
horsemen in pairs,
A train of donkeys, a train
of camels,
Let him pay close
attention, very close
attention."
8 Then the lookout called,
"[a]O Lord, I stand
continually by day on
the watchtower,
And I am stationed every
night at my guard post.
9 "Now behold, here comes a
troop of riders,
horsemen in pairs."
And one answered and
said, "[a]Fallen, fallen is
Babylon;
And all the [b]images of her
gods are shattered on
the ground."
10 O my [a]threshed *people,*
and my afflicted of the
threshing floor!
What I have heard from
the LORD of hosts,
The God of Israel, I make
known to you.

I Against Edom, 21:11–12

11 The oracle concerning
[a]Edom.
One keeps calling to me
from [b]Seir,
"Watchman, how far gone
is the night?
Watchman, how far gone
is the night?"
12 The watchman says,
"Morning comes but also
night.
If you would inquire,
inquire;
Come back again."

J Against Arabia, 21:13–17

13 The oracle about [a]Arabia.
In the thickets of Arabia
you must spend the
night,
O caravans of [b]Dedanites.
14 Bring water for the thirsty,
O inhabitants of the land
of [a]Tema,
Meet the fugitive with
bread.
15 For they have [a]fled from
the swords,
From the drawn sword,
and from the bent bow
And from the press of
battle.
16 For thus the Lord said to me,
"In a [a]year, as a hired man would
count it, all the splendor of [b]Ke-
dar will terminate;
17 and the [a]remainder of the
number of bowmen, the mighty
men of the sons of Kedar, will be
few; for the LORD God of Israel
[b]has spoken."

K Against Jerusalem, 22:1–25

22 The oracle concerning the
[a]valley of vision.
What is the matter with
you now, that you have
all gone up to the
[b]housetops?
2 You who were full of noise,
You boisterous town, you
[a]exultant city;
Your slain were [b]not slain
with the sword,

*21:5 [a]Jer 51:39,57; Dan 5:1-4
21:6 [a]2 Kin 9:17-20
21:7 [a]Is 21:9
21:8 [a]Hab 2:1
*21:9 [a]Is 13:19; 47:5,9; 48:14; Jer 51:8; Rev 14:8; 18:2 [b]Is 46:1; Jer 50:2; 51:44
21:10 [a]Jer 51:33; Mic 4:13
*21:11 [a]Gen 25:14 [b]Gen 32:3
*21:12
*21:13 [a]Jer 25:23,24; 49:28 [b]Gen 10:7; Ezek 27:15
*21:14 [a]Gen 25:15; Job 6:19
21:15 [a]Is 13:14,15; 17:13
*21:16 [a]Is 16:14 [b]Ps 120:5; Song 1:5; Is 42:11; 60:7; Ezek 27:21
21:17 [a]Is 10:19 [b]Num 23:19; Zech 1:6
*22:1 [a]Ps 125:2; Jer 21:13; Joel 3:12,14 [b]Is 15:3
22:2 [a]Is 23:7; 32:13 [b]Jer 14:18; Lam 2:20

21:5 Details of Babylon's last days are given in Dan. 5. *oil the shields.* Oil the leather shields to prevent cracking and to prepare for battle.

21:9 *fallen is Babylon.* Though the Babylonian Empire was defeated in 539 B.C., Babylon, as standing for all that opposes God, will not be finally destroyed until the close of the tribulation period (Rev. 14:8; 18:2).

21:11 *Seir.* The land of Edom.

21:12 The *Morning* of blessing for Israel will come, as will the *night* of judgment for Edom (cf. Obad. 1–9).

21:13 *Dedanites.* An Arabic tribe (Ezek. 27:15).

21:14 *Tema.* An oasis in NW Arabia.

21:16 *Kedar.* A powerful Arabic tribe.

22:1 *the valley of vision.* A reference to Jerusalem, which is surrounded by mountains (cf. Ps. 125:2).

Nor did they die in battle.
3 [a]All your rulers have fled together,
And have been captured without the bow;
All of you who were found were taken captive together,
Though they had fled far away.
4 Therefore I say, "Turn your eyes away from me,
Let me [a]weep bitterly,
Do not try to comfort me concerning the destruction of the daughter of my people."
5 [a]For the Lord God of hosts has a [b]day of panic, [c]subjugation and confusion
[d]In the valley of vision,
A breaking down of walls
And a crying to the mountain.
6 [a]Elam took up the quiver
With the chariots, infantry *and* horsemen;
And [b]Kir uncovered the shield.
7 Then your choicest valleys were full of chariots,
And the horsemen took up fixed positions at the gate.
8 And He removed the defense of Judah.
In that day you depended on the weapons of the [a]house of the forest,
9 And you saw that the breaches
In the *wall* of the city of David were many;
And you [a]collected the waters of the lower pool.
10 Then you counted the houses of Jerusalem
And tore down houses to fortify the wall.
11 And you made a reservoir [a]between the two walls
For the waters of the [b]old pool.
But you did not depend on Him who made it,
Nor did you take into consideration Him who planned it long ago.
12 Therefore in that day the Lord God of hosts called *you* to [a]weeping, to wailing,
To [b]shaving the head and to wearing sackcloth.
13 Instead, there is [a]gaiety and gladness,
Killing of cattle and slaughtering of sheep,
Eating of meat and drinking of wine:
"[b]Let us eat and drink, for tomorrow we may die."
14 But the Lord of hosts revealed Himself to me,
"Surely this [a]iniquity [b]shall not be forgiven you
[c]Until you die," says the Lord God of hosts.
15 Thus says the Lord God of hosts,
"Come, go to this steward,
To [a]Shebna, who is in charge of the *royal* household,
16 'What right do you have here,
And whom do you have here,
That you have [a]hewn a tomb for yourself here,
You who hew a tomb on the height,

22:3 [a]Is 21:15
22:4 [a]Is 15:3; Jer 9:1; Luke 19:41
*22:5 [a]Lam 1:5; 2:2 [b]Is 37:3 [c]Is 10:6; 63:3 [d]Is 22:1
*22:6 [a]Is 21:2; Jer 49:35 [b]2 Kin 16:9; Amos 1:5; 9:7
*22:8 [a]1 Kin 7:2; 10:17
*22:9 [a]2 Kin 20:20; Neh 3:16
22:11 [a]2 Kin 25:4; Jer 39:4 [b]2 Kin 20:20; 2 Chr 32:3,4
22:12 [a]Is 32:11; Joel 1:13; 2:17 [b]Mic 1:16
22:13 [a]Is 5:11,22; 28:7,8; Luke 17:26-29 [b]Is 56:12; 1 Cor 15:32
22:14 [a]Is 13:11; 26:21; 30:13; 65:7 [b]1 Sam 3:14; Ezek 24:13 [c]Is 65:20
*22:15 [a]2 Kin 18:18, 26,37; Is 36:3, 11,22; 37:2
22:16 [a]2 Sam 18:18; 2 Chr 16:14; Matt 27:60

22:5 *day of panic.* Possibly refers to the coming siege of Jerusalem by Babylon (589–587 B.C.), though there may also be glimpses of the invasion of Sennacherib in 701.

22:6 *Elam.* Persia (cf. 21:2). *Kir.* Perhaps different from the Kir of 15:1. If so, it is not yet identified.

22:8–11 Though the leaders tried to provide adequate water supply and defenses, they refused the greatest help, the Lord Himself.

22:9 Hezekiah made a reservoir to provide water for the city in case of an invasion (perhaps the one recorded in 2 Chron. 32:30).

22:15 *Shebna.* A leader of the pro-Egypt party (chaps. 30–31), who ordered a tomb built for himself (22:16), not knowing he would die in captivity (vv. 17–18).

You who carve a resting
place for yourself in the
rock?
17 'Behold, the LORD is about
to hurl you headlong,
O man.
And He is about to grasp
you firmly
22:18 18 *And* roll you tightly like a
[a]Job 18:18; Is 17:13 ball,
To be [a]*cast* into a vast
country;
There you will die
And there your splendid
chariots will be,
You shame of your
master's house.'
22:19 19"I will [a]depose you from
[a]Job 40:11,12; Ezek 17:24 your office,
And I will pull you down
from your station.
*22:20 20"Then it will come about in
[a]2 Kin 18:18; Is 36:3,22; 37:2 that day,
That I will summon My
servant [a]Eliakim the
son of Hilkiah,
22:21 21 And I will clothe him with
[a]Gen 45:8; Job 29:16 your tunic
And tie your sash securely
about him.
I will entrust him with
your authority,
And he will become a
[a]father to the
inhabitants of Jerusalem
and to the house of
Judah.
*22:22 22"Then I will set [a]the key of
[a]Rev 3:7
[b]Is 7:2,13
[c]Job 12:14 the [b]house of David on
his shoulder,
When he opens no one
will shut,
When he shuts no one will
[c]open.
*22:23 23"I will drive him *like* a [a]peg
[a]Ezra 9:8; Zech 10:4
[b]1 Sam 2:8; Job 36:7 in a firm place,
And he will become a
[b]throne of glory to his
father's house.
24"So they will hang on him all
the glory of his father's house, off-
spring and issue, all the least of
vessels, from bowls to all the jars.
25"In that day," declares the
LORD of hosts, "the [a]peg driven in
a firm place will give way; it will
even [b]break off and fall, and the
load hanging on it will be cut off,
for the [c]LORD has spoken."

22:25
[a]Is 22:23
[b]Esth 9:24,25
[c]Is 46:11; Mic 4:4

L Against Tyre, 23:1–18

23 The oracle concerning
[a]Tyre.
Wail, O [b]ships of
[c]Tarshish,
For *Tyre* is destroyed,
without house *or*
[d]harbor;
It is reported to them from
the land of [e]Cyprus.
2 [a]Be silent, you inhabitants
of the coastland,
You merchants of Sidon;
Your messengers crossed
the sea
3 And *were* on many waters.
[a]The grain of the [b]Nile,
the harvest of the River
was her revenue;
And she was the [c]market
of nations.
4 Be ashamed, O [a]Sidon;
For the sea speaks, the
stronghold of the sea,
saying,
"I have neither travailed nor
given birth,
I have neither brought up
young men *nor* reared
virgins."
5 When the report *reaches*
Egypt,
They will be in [a]anguish
at the report of Tyre.
6 Pass over to [a]Tarshish;
Wail, O inhabitants of the
coastland.
7 Is this your [a]jubilant *city,*
Whose origin is from
antiquity,

***23:1**
[a]Josh 19:29; 1 Kin 5:1; Jer 25:22; 47:4; Ezek 26:1-27:36; Joel 3:4-8; Amos 1:9; Zech 9:2-4
[b]Is 2:16
[c]Gen 10:4; 1 Kin 10:22
[d]Is 24:10
[e]Gen 10:4; Is 23:12; Ezek 27:6

***23:2**
[a]Is 47:5

23:3
[a]Is 19:7-9
[b]Josh 13:3; 1 Chr 13:5; Jer 2:18
[c]Ezek 27:3-23

23:4
[a]Gen 10:15,19; Josh 11:8; Judg 10:6; Jer 25:22; 27:3; 47:4; Ezek 28:21,22

23:5
[a]Ex 15:14-16; Josh 2:9-11

23:6
[a]Is 23:1

23:7
[a]Is 22:2; 32:13

22:20 *Eliakim.* Shebna's replacement (2 Kings 18:18; Isa. 36:3; 37:2).

22:22 *the key.* Depicts the responsible position and the power to make decisions (*opens . . . shuts;* cf. Matt. 16:19; Rev. 3:7–8).

22:23–25 Eliakim's position and honor would be as firm as a well-driven *peg,* though ultimately Judah would be taken into captivity (v. 25).

23:1 *Tyre.* One of the most famous cities of the ancient world. Her mariners were the explorers and merchants of the world (1 Kings 10:11, 22). *Tarshish.* See note on 2:16.

23:2 *Sidon.* Another important port city 25 mi (40 km) N of Tyre.

Whose feet used to carry
her to colonize distant
places?

23:8 [a]Ezek 28:2
8 Who has planned this
against Tyre, [a]the
bestower of crowns,
Whose merchants were
princes, whose traders
were the honored of the
earth?

23:9 [a]Is 2:11; 13:11 [b]Job 40:11,12; Dan 4:37 [c]Is 5:13; 9:15
9 [a]The LORD of hosts has
planned it, to [b]defile
the pride of all beauty,
To despise all the
[c]honored of the earth.

10 Overflow your land like
the Nile, O daughter of
Tarshish,
There is no more restraint.

23:11 [a]Ex 14:21; Is 14:26 [b]Is 19:5; 50:2 [c]Is 13:13 [d]Is 25:2; Zech 9:3,4
11 He has [a]stretched His
hand out [b]over the sea,
He has [c]made the
kingdoms tremble;
The LORD has given a
command concerning
Canaan to [d]demolish
its strongholds.

23:12 [a]Ezek 26:13, 14; Rev 18:22 [b]Is 23:1
12 He has said, "[a]You shall
exult no more,
O crushed virgin
daughter of Sidon.
Arise, pass over to
[b]Cyprus; even there
you will find no rest."

*23:13 [a]Is 10:5 [b]Is 13:21; 18:6 [c]Is 10:7
13 Behold, the land of the
Chaldeans—this is the people
which was not; [a]Assyria appointed
it for [b]desert creatures—they
erected their siege towers, they
stripped its palaces, [c]they made
it a ruin.

23:14 [a]Is 2:16; Ezek 27:25,26
14 Wail, O [a]ships of
Tarshish,
For your stronghold is
destroyed.

*23:15 [a]Jer 25:11,22
15 Now it will come about in
that day that Tyre will be forgotten
for [a]seventy years like the
days of one king. At the end of
seventy years it will happen to
Tyre as *in* the song of the harlot:

16 Take *your* harp, walk about
the city,
O forgotten harlot;
Pluck the strings skillfully,
sing many songs,
That you may be
remembered.

23:17 [a]Is 23:15 [b]Ezek 16:25-29; Nah 3:4
17 It will come about at [a]the
end of seventy years that the LORD
will visit Tyre. Then she will go
back to her harlot's wages and will
[b]play the harlot with all the
kingdoms on the face of the earth.

23:18 [a]Ps 72:10,11; Is 60:5-9; Mic 4:13 [b]Ex 28:36; Zech 14:20
18 Her [a]gain and her harlot's
wages will be [b]set apart to the
LORD; it will not be stored up or
hoarded, but her gain will become
sufficient food and choice attire
for those who dwell in the presence of the LORD.

III THE FUTURE TRIBULATION AND KINGDOM (ISAIAH'S APOCALYPSE), 24:1–27:13

A The Judgments of the Tribulation Period, 24:1–23

*24:1 [a]Is 2:19; 13:13; 24:19, 20; 30:32; 33:9
24 Behold, the LORD [a]lays the
earth waste, devastates it,
distorts its surface and scatters its
inhabitants.

24:2 [a]Lev 25:36,37; Deut 23:19,20
2 And the people will be like
the priest, the servant like his
master, the maid like her mistress,
the buyer like the seller, the lender like the borrower, the [a]creditor like the debtor.

3 The earth will be completely
laid waste and completely despoiled, for the LORD has spoken
this word.

24:4 [a]Is 33:9 [b]Is 2:12; 24:21
4 The [a]earth mourns *and*
withers, the world fades *and* withers, the [b]exalted of the people of
the earth fade away.

23:13 The Lord would punish Tyre through the *Chaldeans* (Babylonians), who did raze all but the island city.

23:15–17 *seventy years.* From Nebuchadnezzar's conquest to the fall of Babylon, Tyre was weak and poor. Under the Persians she regained some of her former power, until Alexander the Great demolished the island city in 332 B.C.

24:1–13 The coming judgment will be on the entire *earth* (vv. 1, 4), on all classes of people (v. 2), and will remove all pleasures (vv. 7–13). Only a small remnant will survive (vv. 6, 13).

24:1 The section (chaps. 24–27) that begins here is Isaiah's apocalypse because it deals with judgments of the tribulation period and blessings of the millennial age.

5 The earth is also [a]polluted
by its inhabitants, for they trans-
gressed laws, violated statutes,
[b]broke the everlasting covenant.
6 Therefore, a [a]curse devours
the earth, and those who live in
it are held guilty. Therefore, the
[b]inhabitants of the earth are
burned, and few men are left.
7 The [a]new wine mourns,
The vine decays,
All the merry-hearted sigh.
8 The [a]gaiety of
tambourines ceases,
The noise of revelers stops,
The gaiety of the harp
ceases.
9 They do not drink wine
with song;
[a]Strong drink is [b]bitter
to those who drink it.
10 The [a]city of chaos is
broken down;
[b]Every house is shut up so
that none may enter.
11 There is an [a]outcry in the
streets concerning the
wine;
[b]All joy turns to gloom.
The gaiety of the earth is
banished.
12 Desolation is left in the
city
And the [a]gate is battered
to ruins.
13 For [a]thus it will be in the
midst of the earth
among the peoples,
As the shaking of an olive
tree,
As the gleanings when the
grape harvest is over.
14 [a]They raise their voices,
they shout for joy;
They cry out from the west
concerning the majesty
of the LORD.
15 Therefore [a]glorify the
LORD in the east,
The [b]name of the LORD,
the God of Israel,
In the [c]coastlands of the
sea.
16 From the [a]ends of the
earth we hear songs,
"[b]Glory to the
Righteous One,"
But I say, "[c]Woe to me!
Woe to me! Alas for me!
The [d]treacherous deal
treacherously,
And the treacherous deal
very treacherously."
17 [a]Terror and pit and snare
Confront you,
O inhabitant of the
earth.
18 Then it will be that he
who flees the report of
disaster will fall into the
pit,
And he who climbs out of
the pit will be caught in
the snare;
For the [a]windows above
are opened, and the
[b]foundations of the
earth shake.
19 [a]The earth is broken
asunder,
The earth is [b]split
through,
The earth is shaken
violently.
20 The earth [a]reels to and fro
like a drunkard
And it totters like a shack,
For its [b]transgression is
heavy upon it,
And it will fall, [c]never to
rise again.
21 So it will happen in that
day,
That the LORD will
[a]punish the host of
heaven on high,
And the [b]kings of the
earth on earth.

*24:5 [a]Gen 3:17; Num 35:33; Is 9:17; 10:6 [b]Is 33:8
24:6 [a]Josh 23:15; Is 34:5; 43:28; Zech 5:3,4 [b]Is 1:31; 5:24; 9:19
24:7 [a]Is 16:10; Joel 1:10,12
24:8 [a]Is 5:12,14; Ezek 26:13; Hos 2:11; Rev 18:22
24:9 [a]Is 5:11,22 [b]Is 5:20
*24:10 [a]Is 34:11 [b]Is 23:1
24:11 [a]Jer 14:2; 46:12 [b]Is 16:10; 32:13
24:12 [a]Is 14:31; 45:2
24:13 [a]Is 17:6; 27:12
*24:14 [a]Is 12:6; 48:20; 52:8; 54:1
24:15 [a]Is 25:3
24:15 [b]Mal 1:11 [c]Is 11:11; 42:4,10,12; 49:1; 51:5; 60:9; 66:19
24:16 [a]Is 11:12; 42:10 [b]Is 28:5; 60:21 [c]Lev 26:39 [d]Is 21:2; 33:1; Jer 3:20; 5:11
24:17 [a]Jer 48:43; Amos 5:19
24:18 [a]Gen 7:11 [b]Ps 18:7; 46:2; Is 2:19,21; 13:13
24:19 [a]Is 24:1 [b]Num 16:31, 32; Deut 11:6
24:20 [a]Is 19:14; 24:1; 28:7 [b]Is 1:28; 43:27; 66:24 [c]Dan 11:19; Amos 8:14
*24:21 [a]Is 10:12; 13:11 [b]Ps 76:12

24:5 *the everlasting covenant.* May refer specifically to the covenant that God made with Noah after the flood (Gen. 9:8–17) or to His commands in general.

24:10 *city of chaos.* The same Hebrew word is used in Gen. 1:2.

24:14–16a *They.* Believers in the tribulation period who, even though themselves exposed to the judgments, will rejoice that God is judging evil at last.

24:21 *the host of heaven.* Probably a reference to rebellious angels who will also be judged (1 Cor. 6:3).

22 They will be gathered together
Like [a]prisoners in the dungeon,
And will be confined in prison;
And after many days they *will* [b]*be* punished.

23 Then the [a]moon will be abashed and the sun ashamed,
For the [b]LORD of hosts will reign on [c]Mount Zion and in Jerusalem,
And *His* glory will be before His elders.

B The Triumphs of the Kingdom Age, 25:1–12

25 O Lord, You are [a]my God;
I will exalt You, I will give thanks to Your name;
For You have [b]worked wonders,
[c]Plans *formed* long ago, with perfect faithfulness.

2 For You have made a city into a [a]heap,
A [b]fortified city into a ruin;
A [c]palace of strangers is a city no more,
It will never be rebuilt.

3 Therefore a strong people will [a]glorify You;
[b]Cities of ruthless nations will revere You.

4 For You have been a [a]defense for the helpless,
A defense for the needy in his distress,
A [b]refuge from the storm, a shade from the heat;
For the breath of the [c]ruthless
Is like a *rain* storm *against* a wall.

5 Like heat in drought, You subdue the [a]uproar of aliens;
Like heat by the shadow of a cloud, the song of the ruthless is silenced.

6 [a]The LORD of hosts will prepare a lavish banquet for [b]all peoples on this mountain;
A banquet of aged wine, choice pieces with marrow,
And refined, aged wine.

7 And on this mountain He will swallow up the [a]covering which is over all peoples,
Even the veil which is stretched over all nations.

8 He will [a]swallow up death for all time,
And the Lord GOD will [b]wipe tears away from all faces,
And He will remove the [c]reproach of His people from all the earth;
For the LORD has spoken.

9 And it will be said in that day,
"Behold, [a]this is our God for whom we have [b]waited that [c]He might save us.
This is the LORD for whom we have waited;
[d]Let us rejoice and be glad in His salvation."

10 For the hand of the LORD will rest on this mountain,
And [a]Moab will be trodden down in his place

24:22 [a]Is 10:4; 42:22 [b]Ezek 38:8; Zech 9:11,12

***24:23** [a]Is 13:10 [b]Is 60:19,20; Zech 14:6,7; Rev 21:23; 22:5 [c]Mic 4:7; Heb 12:22

25:1 [a]Ex 15:2; Ps 118:28; Is 7:13; 49:4,5; 61:10 [b]Ps 40:5; 98:1 [c]Eph 1:11

***25:2** [a]Is 17:1; 26:5; 27:10; 32:19 [b]Is 17:3; 25:12 [c]Is 13:22; 32:14; 34:13

25:3 [a]Is 24:15 [b]Is 13:11

25:4 [a]Is 14:32; 17:10; 27:5; 33:16 [b]Is 4:6; 32:2 [c]Is 29:5,20; 49:25

25:5 [a]Jer 51:54-56

***25:6** [a]Is 1:19 [b]Is 2:2-4; 56:7

25:7 [a]2 Cor 3:15,16; Eph 4:18

***25:8** [a]Hos 13:14; 1 Cor 15:54 [b]Is 30:19; 35:10; 51:11; 65:19; Rev 7:17; 21:4 [c]Ps 69:9; 89:50,51; Is 51:7; 54:4; Matt 5:11; 1 Pet 4:14

25:9 [a]Is 35:2; 40:9; 52:10 [b]Is 8:17; 30:18; 33:2 [c]Is 33:22; 35:4; 49:25,26; 60:16 [d]Ps 20:5; Is 35:1,2,10; 65:18; 66:10

***25:10** [a]Is 16:14; Jer 48:1-47; Ezek 25:8-11; Amos 2:1-3; Zeph 2:9

24:23 The *moon* and *sun* will pale when the glory of the Lord is revealed at the second coming of Christ (Rev. 21:23).

25:2 *a city.* Doubtless Babylon, used representatively of all opposition to God.

25:6 *this mountain.* I.e., Zion, the center of millennial government (cf. 2:2–3). *choice pieces . . . refined, aged wine.* The choice luxuries of an Eastern banquet. The wine described is that in which the sediment has been allowed to remain and is particularly good wine up to a certain point in time.

25:8 *death* and the need for *tears* will be done away with at the end of the Millennium, when death is cast into the lake of fire forever (Rev. 20:14). Quoted in 1 Cor. 15:54 and Rev. 21:4.

25:10 *Moab* represents all who oppose God (as she opposed Israel in the past).

As straw is trodden down
in the water of a
manure pile.
25:11 11 And he will [a]spread out
[a]Is 5:25; 14:26 his hands in the middle
[b]Job 40:11; Is 2:10-12,15-17; 16:6,14 of it
As a swimmer spreads out
his hands to swim,
But *the Lord* will [b]lay low
his pride together with
the trickery of his
hands.
25:12 12 The [a]unassailable
[a]Is 15:1; 25:2; 26:5 fortifications of your
walls He will bring
down,
Lay low *and* cast to the
ground, even to the
dust.

C Praise in the Kingdom, 26:1–21

*26:1 **26** [a]In that day this song will
[a]Is 4:2; 12:1 [b]Is 14:31; 31:5,9; 33:5,6, 20-24 be sung in the land of Ju-
[c]Is 60:18 dah:
"We have a [b]strong city;
He sets up walls and
ramparts for [c]security.
26:2 2"Open the [a]gates, that the
[a]Is 60:11,18; 62:10 [b]righteous nation may
[b]Is 45:25; 54:14,17; 58:8; 60:21; 61:3; 62:1,2 enter,
The one that remains
faithful.
*26:3 3"The steadfast of mind You
[a]Is 26:12; 27:5; 57:19; 66:12 will keep in perfect
[a]peace,
Because he trusts in You.
*26:4 4"[a]Trust in the LORD forever,
[a]Is 12:2; 50:10; 51:5 [b]Is 17:10; 30:29; 44:8 For in GOD the LORD, *we*
have an everlasting
[b]Rock.
*26:5 5"For He has brought low
[a]Is 25:12 [b]Job 40:11-13 those who dwell on
high, the [a]unassailable
city;
[b]He lays it low, He lays it
low to the ground, He
casts it to the dust.
26:6 6"[a]The foot will trample it,
[a]Is 28:3 The feet of the [b]afflicted,
the steps of the
helpless."
26:6 [b]Is 3:14,15; 11:4; 29:19

26:7 7 The [a]way of the righteous
[a]Is 57:2 [b]Ps 25:4,5; 27:11; Is 42:16; 52:12 is smooth;
O Upright One, [b]make
the path of the
righteous level.
26:8 8 Indeed, *while following* the
[a]Is 51:4; 56:1 [b]Is 12:4; 24:15; 25:1; 26:13 [c]Ex 3:15 way of [a]Your
judgments, O LORD,
We have waited for You
eagerly;
[b]Your name, even Your
[c]memory, is the desire
of *our* souls.
26:9 9 [a]At night my soul longs
[a]Ps 63:5,6; 77:2; 119:62; Is 50:10; Luke 6:12 [b]Ps 63:1; 78:34; Matt 6:33 [c]Is 55:6; Hos 5:15 for You,
Indeed, my spirit within
me [b]seeks You
diligently;
For when the earth
experiences Your
judgments
The inhabitants of the
world [c]learn
righteousness.
*26:10 10 *Though* the wicked is
[a]Is 22:12,13; 32:6,7 [b]Hos 11:7; John 5:37,38 shown favor,
He does not [a]learn
righteousness;
He [b]deals unjustly in the
land of uprightness,
And does not perceive the
majesty of the LORD.

26:11 11 O LORD, Your hand is lifted
[a]Is 44:9,18 [b]Is 9:7; 37:32; 59:17 [c]Is 5:24; 9:18, 19; 10:17; 66:15,24; Heb 10:27 up *yet* they [a]do not see
it.
They see [b]*Your* zeal for
the people and are put
to shame;
Indeed, [c]fire will devour
Your enemies.
26:12 12 LORD, You will establish
[a]Is 26:3 [a]peace for us,
Since You have also
performed for us all our
works.

26:1 The redeemed will sing this *song* of praise during the Millennium.

26:3 *perfect peace.* Lit., peace, peace; i.e., full, genuine well-being.

26:4 *everlasting Rock.* Lit., Rock of ages.

26:5–6 *the unassailable city* of pride and opposition to God can expect that those whom they afflicted will *trample it.* Contrast the security of the city of God in verse 1.

26:10–11 Like a faithful prophet, Isaiah warns those who continue to do evil even though they have experienced grace.

13 O LORD our God, [a]other masters besides You have ruled us;
But through You alone we [b]confess Your name.
14 [a]The dead will not live, the departed spirits will not rise;
Therefore You have [b]punished and destroyed them,
And You have wiped out all remembrance of them.
15 [a]You have increased the nation, O LORD,
You have increased the nation, You are glorified;
You have [b]extended all the borders of the land.
16 O LORD, they sought You [a]in distress;
They could only whisper a prayer,
Your chastening was upon them.
17 [a]As the pregnant woman approaches *the time* to give birth,
She writhes *and* cries out in her labor pains,
Thus were we before You, O LORD.
18 We were pregnant, we writhed *in labor,*
We [a]gave birth, as it were, *only* to wind.
We could not accomplish deliverance for the earth,
Nor were [b]inhabitants of the world born.
19 Your [a]dead will live;
Their corpses will rise.
You who lie in the dust, [b]awake and shout for joy,
For your dew *is as* the dew of the dawn,
And the earth will give birth to the departed spirits.
20 Come, my people, [a]enter into your rooms
And close your doors behind you;
Hide for a little [b]while
Until [c]indignation runs *its* course.
21 For behold, the LORD is about to [a]come out from His place
To [b]punish the inhabitants of the earth for their iniquity;
And the earth will [c]reveal her bloodshed
And will no longer cover her slain.

D Israel in the Kingdom, 27:1–13

27 In that day [a]the LORD will punish [b]Leviathan the fleeing serpent,
With His fierce and great and mighty sword,
Even Leviathan the twisted serpent;
And [c]He will kill the dragon who *lives* in the sea.
2 In that day,
"A [a]vineyard of wine, sing of it!
3 "I, the LORD, am its keeper;
[a]I water it every moment.
So that no one will damage it,
I [b]guard it night and day.
4 "I have no wrath.
Should someone give Me [a]briars *and* thorns in battle,
Then I would step on them, [b]I would burn them completely.
5 "Or let him [a]rely on My protection,

26:13 [a]Is 2:8; 10:11 [b]Is 63:7
***26:14** [a]Deut 4:28; Ps 135:17; Is 8:19; Hab 2:19 [b]Is 10:3
26:15 [a]Is 9:3 [b]Is 33:17; 54:2,3
26:16 [a]Is 37:3; Hos 5:15
26:17 [a]Is 13:8; 21:3; John 16:21
26:18 [a]Is 33:11; 59:4 [b]Ps 17:14
***26:19** [a]Is 25:8; Ezek 37:1-14; Dan 12:2; Hos 13:14 [b]Eph 5:14
26:20 [a]Ex 12:22,23; Ps 91:1,4 [b]Ps 30:5; Is 54:7,8; 2 Cor 4:17 [c]Is 10:5,25; 13:5; 34:2; 66:14
26:21 [a]Mic 1:3; Jude 14 [b]Is 13:11; 30:12-14; 65:6,7 [c]Job 16:18; Luke 11:50
***27:1** [a]Is 66:16 [b]Job 3:8; 41:1; Ps 74:14; 104:26 [c]Is 51:9
27:2 [a]Ps 80:8; Is 5:7; Jer 2:21
27:3 [a]Is 58:11 [b]1 Sam 2:9; Is 31:5; John 10:28
***27:4** [a]2 Sam 23:6; Is 10:17 [b]Is 33:12; Matt 3:12; Heb 6:8
27:5 [a]Is 12:2; 25:4

26:14 The earthly rulers who oppressed Israel are *dead* and will never rise to power again.

26:19 This verse, along with Job 19:26 and Dan. 12:2, explicitly teaches the bodily resurrection of OT believers.

27:1 *Leviathan the fleeing . . . twisted serpent.* A symbol of the enemies of God who will be judged when the Lord returns. See note on Job 3:8.

27:4 God's wrath is no longer against His vineyard (cf. 5:5–6).

Let him make peace with Me,
Let him [b]make peace with Me."

6 In the days to come Jacob [a]will take root,
Israel will [b]blossom and sprout,
And they will fill the whole world with [c]fruit.

7 Like the striking of Him who has struck them, has [a]He struck them?
Or like the slaughter of His slain, have they been slain?

8 You contended with them by banishing them, by [a]driving them away.
With His fierce wind He has expelled *them* on the day of the [b]east wind.

9 Therefore through this Jacob's iniquity will be [a]forgiven;
And this will be the full price of the [b]pardoning of his sin:
When he makes all the [c]altar stones like pulverized chalk stones;
When Asherim and incense altars will not stand.

10 For the fortified city is [a]isolated,
A homestead forlorn and forsaken like the desert;
[b]There the calf will graze,
And there it will lie down and feed on its branches.

11 When its [a]limbs are dry, they are broken off;
Women come *and* make a fire with them,
For they are not a people of [b]discernment,
Therefore [c]their Maker [d]will not have compassion on them.
And their Creator will not be gracious to them.

12 It will come about in that day, that the LORD [a]will start *His* threshing from the flowing stream of the [b]Euphrates to the brook of Egypt, and you will be [c]gathered up one by one, O sons of Israel.

13 It will come about also in that day that a great [a]trumpet will be blown, and those who were perishing in the land of [b]Assyria and who were scattered in the land of Egypt will come and [c]worship the LORD in the holy mountain at Jerusalem.

IV DENUNCIATION OF ISRAEL AND JUDAH (WOES AND BLESSINGS), 28:1–35:10

A Woe on Samaria, 28:1–29

28 Woe to the proud crown of the [a]drunkards of [b]Ephraim,
And to the fading flower of its glorious beauty,
Which is at the head of the fertile valley
Of those who are overcome with wine!

2 Behold, the Lord has a strong and [a]mighty *agent;*
As a storm of [b]hail, a tempest of destruction,
Like a storm of [c]mighty overflowing waters,
He has cast *it* down to the earth with *His* hand.

3 The proud crown of the drunkards of Ephraim is [a]trodden under foot.

4 And the fading flower of its glorious beauty,

27:5 [b]Job 22:21; Is 26:3,12; Rom 5:1; 2 Cor 5:20
27:6 [a]Is 37:31 [b]Is 35:1,2; Hos 14:5,6 [c]Is 4:2
27:7 [a]Is 10:12,17; 30:31-33; 31:8, 9; 37:36-38
*27:8 [a]Is 50:1; 54:7 [b]Jer 4:11; Ezek 19:12; Hos 13:15
*27:9 [a]Is 1:25; 48:10; Dan 11:35 [b]Rom 11:27 [c]Ex 34:13; Deut 12:3; 2 Kin 10:26; Is 17:8
27:10 [a]Is 32:13,14 [b]Is 17:2
27:11 [a]Is 18:5 [b]Deut 32:28; Is 1:3; 5:13; Jer 8:7
27:11 [c]Deut 32:18; Is 43:1,7; 44:2, 21,24 [d]Is 9:17
*27:12 [a]Is 11:11; 17:6; 24:13; 56:8 [b]Gen 15:18 [c]Deut 30:3,4; Neh 1:9
27:13 [a]Lev 25:9; 1 Chr 15:24; Matt 24:31; Rev 11:15 [b]Is 19:24,25 [c]Is 19:21,23; 49:7; 66:23; Zech 14:16; Heb 12:22
*28:1 [a]Is 28:7; Hos 7:5 [b]Is 9:9
28:2 [a]Is 8:7; 40:10 [b]Is 28:17; 30:30; 32:19; Ezek 13:11 [c]Is 8:6,7; 30:28; Nah 1:8
28:3 [a]Is 26:6; 28:18

27:8 The Babylonian captivity was for the purpose of chastening Judah.

27:9 *chalk stones.* A soft, powdery limestone, brittle and easily pulverized. Israel will completely abandon her idolatry.

27:12 *the brook of Egypt.* The Wadi el-Arish. *brook* is from a different Hebrew word than that used for the river of Egypt in Gen. 15:18. See note on Gen. 15:18–21. Isaiah 27:12–13 describes the future regathering of the Jewish people (cf. Matt. 24:31).

28:1 *Ephraim.* The chief tribe of the Northern Kingdom of Israel, the capital of which was Samaria.

Which is at the head of the fertile valley,
Will be like the [a]first-ripe fig prior to summer,
Which one sees,
And as soon as it is in his hand,
He swallows it.

5 In that day the [a]LORD of hosts will become a beautiful [b]crown
And a glorious diadem to the remnant of His people;
6 A [a]spirit of justice for him who sits in judgment,
A [b]strength to those who repel the onslaught at the gate.
7 And these also [a]reel with wine and stagger from strong drink:
[b]The priest and [c]the prophet reel with strong drink,
They are confused by wine, they stagger from [d]strong drink;
They reel while having [e]visions,
They totter *when rendering* judgment.
8 For all the tables are full of filthy [a]vomit, without a *single clean* place.

9 "To [a]whom would He teach knowledge,
And to whom would He interpret the message?
Those *just* [b]weaned from milk?
Those *just* taken from the breast?
10 "For *He says,*
'[a]Order on order, order on order,
Line on line, line on line,
A little here, a little there.' "
11 Indeed, He will speak to this people
Through [a]stammering lips and a foreign tongue,
12 He who said to them,
"Here is [a]rest, give rest to the weary,"
And, "Here is repose," but they would not listen.
13 So the word of the LORD to them will be,
"Order on order, order on order,
Line on line, line on line,
A little here, a little there,"
That they may go and [a]stumble backward, be broken, snared and taken captive.
14 Therefore, [a]hear the word of the LORD,
O [b]scoffers,
Who rule this people who are in Jerusalem,
15 Because you have said,
"We have made a [a]covenant with death,
And with Sheol we have made a pact.
[b]The overwhelming scourge will not reach us when it passes by,
For we have made
[c]falsehood our refuge
and we have
[d]concealed ourselves with deception."
16 Therefore thus says the Lord GOD,
"[a]Behold, I am laying in Zion a stone, a tested [b]stone,
A costly cornerstone *for* the foundation, firmly placed.
He who believes *in it* will not be disturbed.

28:4 [a]Hos 9:10; Mic 7:1; Nah 3:12

28:5 [a]Is 41:16; 45:25; 60:1,19 [b]Is 62:3

28:6 [a]1 Kin 3:28; Is 11:2; 32:15,16; John 5:30 [b]2 Chr 32:6-8; Is 25:4

***28:7** [a]Is 5:11,22; 22:13; 56:12; Hos 4:11 [b]Is 24:2 [c]Is 9:15 [d]Hab 2:15,16 [e]Is 29:11

28:8 [a]Jer 48:26

***28:9** [a]Is 2:3; 28:26; 30:20; 48:17; 50:4; 54:13 [b]Ps 131:2

28:10 [a]2 Chr 36:15; Neh 9:30

***28:11** [a]Is 33:19; 1 Cor 14:21

28:12 [a]Is 11:10; 30:15; 32:17, 18; Jer 6:16; Matt 11:28,29

28:13 [a]Is 8:15; Matt 21:44

28:14 [a]Is 1:10; 28:22 [b]Is 29:20

***28:15** [a]Is 28:18 [b]Is 8:8; 28:2; 30:28; Dan 11:22 [c]Is 9:15; 30:9; 44:20; 59:3,4; Ezek 13:22 [d]Is 29:15

***28:16** [a]Rom 9:33; 10:11; 1 Pet 2:6 [b]Ps 118:22; Is 8:14,15; Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph 2:20

28:7–8 Drunk *priests* and *prophets* could not perform their duties.

28:9–10 The leaders were indignant at Isaiah's lecturing them as if they were little children, and they mocked his method (v. 10).

28:11 Soon God would speak to Israel through the unintelligible (to the Israelites) language of the Assyrian conquerors. This verse is quoted by Paul in 1 Cor. 14:21 to show that tongues are a sign of rebuke to unbelievers.

28:15 The pro-Assyrian party preferred to trust their *covenant with death, And with Sheol* (perhaps involving necromancy) rather than God.

28:16 Messiah is a *foundation* stone in His atonement, a *tested stone* in His temptations, and a *costly* (precious) *cornerstone* in His relationship to His people. See 8:14; Ps. 118:22; Rom. 9:33; 1 Peter 2:6.

17 "I will make [a]justice the measuring line
And righteousness the level;
Then [b]hail shall sweep away the refuge of lies
And the waters shall overflow the secret place.
18 "Your [a]covenant with death shall be [b]canceled,
And your pact with Sheol shall not stand;
When the [a]overwhelming scourge passes through,
Then you become its [c]trampling *place*.
19 "As [a]often as it passes through, it will seize you;
For [b]morning after morning it will pass through, *anytime* during the day or night,
And it will be sheer [c]terror to understand what it means."
20 The bed is too short on which to stretch out,
And the [a]blanket is too small to wrap oneself in.
21 For the LORD will rise up as *at* Mount [a]Perazim,
He will be stirred up as in the valley of [b]Gibeon,
To do His [c]task, His [d]unusual task,
And to work His work, His extraordinary work.
22 And now do not carry on as [a]scoffers,
Or your fetters will be made stronger;
For I have heard from the Lord GOD of hosts
Of decisive [b]destruction on all the earth.
23 Give ear and hear my voice,
Listen and hear my words.
24 Does the farmer plow continually to plant seed?
Does he *continually* turn and harrow the ground?
25 Does he not level its surface
And sow dill and scatter [a]cummin
And plant [b]wheat in rows,
Barley in its place and rye within its area?
26 For his God instructs and teaches him properly.
27 For dill is not threshed with a [a]threshing sledge,
Nor is the cartwheel driven over cummin;
But dill is beaten out with a rod, and cummin with a club.
28 *Grain for* bread is crushed,
Indeed, he does not continue to thresh it forever.
Because the wheel of *his* cart and his horses *eventually* damage *it,*
He does not thresh it longer.
29 This also comes from the LORD of hosts,
Who has made *His* counsel [a]wonderful and *His* wisdom [b]great.

28:17 [a]2 Kin 21:13; Is 5:16; 30:18; 61:8; Amos 7:7-9 [b]Is 28:2

***28:18** [a]Is 28:15 [b]Is 7:7; 8:10 [c]Is 28:3; Dan 8:13

28:19 [a]2 Kin 24:2 [b]Is 50:4 [c]Job 6:4; 18:11; 24:17; Ps 55:4; 88:15; Lam 2:22

28:20 [a]Is 59:6

***28:21** [a]2 Sam 5:20; 1 Chr 14:11 [b]Josh 10:10, 12; 2 Sam 5:25; 1 Chr 14:16 [c]Is 10:12; 29:14; 65:7 [d]Lam 2:15; 3:33; Luke 19:41-44

28:22 [a]Is 28:14 [b]Is 10:22,23

***28:23**

28:25 [a]Matt 23:23 [b]Ex 9:32

28:27 [a]Amos 1:3

28:29 [a]Is 9:6 [b]Is 31:2; Rom 11:33

B Woe on Judah, 29:1–31:9

1 For her hypocrisy, 29:1–24

29 Woe, O Ariel, Ariel the city *where* David *once* [a]camped!
Add year to year, [b]observe *your* feasts on schedule.

***29:1** [a]2 Sam 5:9 [b]Is 1:14; 5:12; 22:12,13; 29:9, 13

28:18–20 The alliance would be *canceled* when Assyria turned against Israel; even help from Egypt would be insufficient (v. 20).

28:21 As David routed the Philistines at mount *Perazim* (2 Sam. 5:17–25), so God would have to chastise His own people (*His unusual task*).

28:23–29 Just as a farmer uses the proper threshing instruments for each type of grain, God intends to produce righteousness from His people through particular judgments.

29:1 *Ariel.* A name for Jerusalem (v. 8), meaning either "lion of God" or "altar hearth of God" (because the altar of burnt offering was in Jerusalem). *observe your feasts.* Though still unrepentant, the Jews were observing feast days.

2 I will bring distress to
Ariel,
And she shall be *a city of*
lamenting and
[a]mourning;
And she shall be like an
Ariel to me.
3 I will [a]camp against you
encircling *you,*
And I will set siegeworks
against you,
And I will raise up battle
towers against you.
4 Then you shall [a]be
brought low;
From the earth you shall
speak,
And from the dust *where*
you are prostrate
Your words *shall come.*
Your voice shall also be
like that of a spirit from
the ground,
And your speech shall
whisper from the dust.
5 But the multitude of your
enemies shall become
like fine [a]dust,
And the multitude of the
[b]ruthless ones like the
chaff which blows away;
And it shall happen
[c]instantly, suddenly.
6 From the LORD of hosts you
will be [a]punished with
[b]thunder and
earthquake and loud
noise,
With whirlwind and
tempest and the flame
of a consuming fire.
7 And the [a]multitude of all
the nations who wage
war against Ariel,
Even all who wage war
against her and her
stronghold, and who
distress her,
Shall be like a dream, a
[b]vision of the night.
8 It will be as when a hungry
man dreams—
And behold, he is eating;
But when he awakens, his
hunger is not satisfied,
Or as when a thirsty man
dreams—
And behold, he is drinking,
But when he awakens,
behold, he is faint
And his thirst is not
quenched.
[a]Thus the multitude of all
the nations shall be
Who wage war against
Mount Zion.
9 [a]Be delayed and wait,
Blind yourselves and be
blind;
They [b]become drunk, but
not with wine,
They stagger, but not with
strong drink.
10 For the LORD has poured
over you a spirit of deep
[a]sleep,
He has [b]shut your eyes,
the prophets;
And He has covered your
heads, the seers.
11 The entire vision shall be to
you like the words of a sealed
[a]book, which when they give it
to the one who is literate, saying,
"Please read this," he will say, "I
cannot, for it is sealed."
12 Then the book will be given
to the one who is illiterate, saying,
"Please read this." And he will say,
"I cannot read."
13 Then the Lord said,
"Because [a]this people draw
near with their words
And honor Me with their
lip service,
But they remove their
hearts far from Me,
And their reverence for Me
consists of tradition
learned *by rote,*

***29:2** [a]Is 3:26; Lam 2:5
***29:3** [a]Luke 19:43,44
29:4 [a]Is 8:19
***29:5** [a]Is 17:13; 41:15,16 [b]Is 13:11; 25:3; 29:20 [c]Is 17:14; 30:13; 47:11; 1 Thess 5:3
29:6 [a]Is 10:3; 26:14,21 [b]1 Sam 2:10; Matt 24:7; Mark 13:8; Luke 21:11; Rev 11:13,19; 16:18
***29:7** [a]Mic 4:11,12; Zech 12:9 [b]Job 20:8; Ps 73:20; Is 17:14
29:8 [a]Is 54:17
29:9 [a]Is 29:1 [b]Is 51:17,21, 22; 63:6
29:10 [a]Ps 69:23; Is 6:9,10; Mic 3:6; Rom 11:8 [b]Is 44:18; 2 Thess 2:9-12
29:11 [a]Is 8:16; Dan 12:4,9; Matt 13:11
29:13 [a]Ezek 33:31; Matt 15:8,9; Mark 7:6,7

29:2 *Ariel . . . an Ariel.* Jerusalem would be turned into an altar hearth (an Ariel) because of the death and devastation to come.
29:3 *siegeworks* by Sennacherib in 701 B.C.
29:5–8 The Assyrians themselves would be destroyed.
29:7 *like a dream, a vision of the night.* So the nations fighting Jerusalem would vanish, as happened to Sennacherib's forces (37:33–37), foreshadowing what will happen at the second coming of Christ (Zech. 14:2–3).

14 Therefore behold, I will
once again deal
[a]marvelously with this
people, wondrously
marvelous;
And [b]the wisdom of their
wise men shall perish,
And the discernment of
their discerning men
shall be concealed."

15 Woe to those who deeply
[a]hide their plans from
the LORD,
And whose [b]deeds are
done in a dark place,
And they say, "[c]Who sees
us?" or "Who knows
us?"

16 You turn *things* around!
Shall the potter be
considered as equal with
the clay,
That [a]what is made
would say to its maker,
"He did not make me";
Or what is formed say to
him who formed it, "He
has no understanding"?

17 Is it not yet just a little
while
Before Lebanon will be
turned into a [a]fertile
field,
And the fertile field will be
considered as a forest?

18 On that day the [a]deaf
shall hear [b]words of a
book,
And out of *their* gloom and
darkness the [c]eyes of
the blind shall see.

19 The [a]afflicted also shall
increase their gladness
in the LORD,
And the [b]needy of
mankind shall rejoice in
the Holy One of Israel.

20 For the [a]ruthless will
come to an end and the
[b]scorner will be
finished,
Indeed [c]all who are intent
on doing evil will be cut
off;

21 Who cause a person to be
indicted by a word,
And [a]ensnare him who
adjudicates at the gate,
And [b]defraud the one in
the right with
meaningless arguments.

22 Therefore thus says the LORD,
who redeemed [a]Abraham, concerning the house of Jacob,
"Jacob [b]shall not now be
ashamed, nor shall his
face now turn pale;

23 But when he sees his
[a]children, the [b]work
of My hands, in his
midst,
They will sanctify My
name;
Indeed, they will [c]sanctify
the Holy One of Jacob
And will stand in awe of
the God of Israel.

24 "Those who [a]err in mind
will [b]know the truth,
And those who criticize
will [c]accept
instruction.

2 *For her alliance with Egypt,* 30:1–31:9

30 "Woe to the [a]rebellious
children," declares the
LORD,
"Who [b]execute a plan, but
not Mine,
And [c]make an alliance,
but not of My Spirit,
In order to add sin to sin;

2 Who [a]proceed down to
Egypt
Without [b]consulting Me,

29:14 [a]Is 6:9,10; 28:21; 65:7; Hab 1:5 [b]Is 44:25; Jer 8:9; 49:7; 1 Cor 1:19

***29:15** [a]Ps 10:11,13; Is 28:15; 30:1 [b]Job 22:13; Is 57:12; Ezek 8:12 [c]Ps 94:7; Is 47:10; Mal 2:17

29:16 [a]Is 45:9; 64:8; Jer 18:1-6; Rom 9:19-21

***29:17** [a]Ps 84:6; 107:33,35; Is 32:15

29:18 [a]Is 35:5; 42:18,19; 43:8; Matt 11:5; Mark 7:37 [b]Is 29:11 [c]Ps 119:18; Prov 20:12; Is 32:3

29:19 [a]Ps 25:9; 37:11; Is 11:4; 61:1; Matt 5:5; 11:29 [b]Is 3:14,15; 11:4; 14:30,32; 25:4; 26:6; Matt 11:5; James 1:9; 2:5

29:20 [a]Is 29:5 [b]Is 28:14 [c]Is 59:4; Mic 2:1

29:21 [a]Amos 5:10 [b]Is 32:7; Amos 5:12

29:22 [a]Is 41:8; 51:2; 63:16 [b]Is 45:17; 49:23; 50:7; 54:4

29:23 [a]Is 49:20-26 [b]Is 26:12; 45:11; Eph 2:10 [c]Is 5:16; 8:13

29:24 [a]Is 30:21; Heb 5:2 [b]Is 41:20; 60:16 [c]Is 54:13

***30:1** [a]Is 1:2,23; 30:9; 65:2 [b]Is 29:15 [c]Is 8:11,12

30:2 [a]Is 31:1; Jer 43:7 [b]Is 8:19

29:15–16 They thought the Lord was not aware of their political intrigues and alliances (see Rom. 9:19–21).

29:17–24 Another description of millennial blessing.

30:1–7 A further warning against Hezekiah's seeking *an alliance* with Egypt against Assyria (cf. Ex. 23:32). Ambassadors were negotiating at *Zoan* (or Tanis; see note on 19:11–14) and *Hanes* (Ahnas, 55 mi, or 88 km, S of Memphis). To depend on Egypt, a declining power, to help against Assyria would only result in *shame* for Judah (vv. 3, 5).

30:2 [c] Is 36:9

[c]To take refuge in the safety of Pharaoh
And to seek shelter in the shadow of Egypt!
30:3 [a] Is 20:5,6; 36:6; Jer 42:18,22
3"Therefore the safety of Pharaoh will be [a]your shame
And the shelter in the shadow of Egypt, your humiliation.
30:4 [a] Is 19:11
4"For [a]their princes are at Zoan
And their ambassadors arrive at Hanes.
30:5 [a] Jer 2:36 [b] Is 10:3; 30:7; 31:3
5"Everyone will be [a]ashamed because of a people who cannot profit them,
Who are [b]not for help or profit, but for shame and also for reproach."

30:6 [a] Is 46:1,2 [b] Gen 12:9 [c] Ex 5:10,21; Deut 4:20; 8:15; Is 5:30; 8:22; Jer 11:4 [d] Deut 8:15; Is 14:29 [e] Is 15:7; 46:1,2 [f] 1 Kin 10:2
6 The oracle concerning the [a]beasts of the [b]Negev.
Through a land of [c]distress and anguish,
From where *come* lioness and lion, viper and [d]flying serpent,
They [e]carry their riches on the backs of young donkeys
And their treasures on [f]camels' humps,
To a people who cannot profit *them;*
*30:7 [a] Is 30:5 [b] Job 9:13; Ps 87:4; 89:10; Is 51:9
7 Even Egypt, whose [a]help is vain and empty.
Therefore, I have called her
"[b]Rahab who has been exterminated."
30:8 [a] Is 8:1
8 Now go, [a]write it on a tablet before them
And inscribe it on a scroll,
That it may serve in the time to come
As a witness forever.
30:9 [a] Is 30:1 [b] Is 28:15; 59:3,4 [c] Is 1:10; 5:24; 24:5
9 For this is a [a]rebellious people, [b]false sons,
Sons who refuse to [c]listen
To the instruction of the LORD;
30:10 [a] Is 29:10
10 Who say to the [a]seers,
"You must not see *visions";*
And to the prophets, "You must not [b]prophesy to us what is right,
[c]Speak to us pleasant words,
Prophesy illusions.
30:10 [b] Is 5:20; Jer 11:21; Amos 2:12; 7:13 [c] 1 Kin 22:8,13; Jer 6:14; 23:17,26; Ezek 13:7; Rom 16:18; 2 Tim 4:3,4
11"Get out of the way, [a]turn aside from the path,
[b]Let us hear no more about the Holy One of Israel."
30:11 [a] Acts 13:8 [b] Job 21:14
12 Therefore thus says the Holy One of Israel,
"[a]Since you have rejected this word
And have put your trust in [b]oppression and guile, and have relied on them,
30:12 [a] Is 5:24; 7:9; 8:6 [b] Is 3:14,15; 5:7; 59:13
13 Therefore this [a]iniquity will be to you
Like a [b]breach about to fall,
A bulge in a high wall,
Whose collapse comes [c]suddenly in an instant,
30:13 [a] Is 26:21 [b] 1 Kin 20:30; Ps 62:4; Is 58:12 [c] Is 29:5; 47:11
14"Whose collapse is like the smashing of a [a]potter's jar,
So ruthlessly shattered
That a sherd will not be found among its pieces
To take fire from a hearth
Or to scoop water from a cistern."
30:14 [a] Ps 2:9; Jer 19:10,11
15 For thus the Lord GOD, the Holy One of Israel, has said,
"In repentance and [a]rest you shall be saved,
In [b]quietness and trust is your strength."
But you were not willing,
30:15 [a] Ps 116:7; Is 28:12 [b] Is 7:4; 32:17
16 And you said, "No, for we will flee on [a]horses,"
Therefore you shall flee!
"And we will ride on swift *horses,"*
Therefore those who pursue you shall be swift.
30:16 [a] Is 2:7; 31:1,3
17 [a]One thousand *shall flee* at the threat of one *man;*
30:17 [a] Lev 26:36; Deut 28:25; 32:30; Josh 23:10; Prov 28:1

30:7 *Rahab who has been exterminated.* Lit., Rahab, sitting still. Rahab was a name for Egypt taken from a mythical sea monster that often sat in the Nile doing nothing (51:9; Ps. 87:4).

You shall flee at the threat of five,
Until you are left as a flag on a mountain top
And as a signal on a hill.

*30:18 [a]Is 42:14,16; 48:9; Jon 3:4, 10; 2 Pet 3:9, 15 [b]Is 2:11,17; 33:5 [c]Is 5:16; 28:17; 61:8 [d]Is 8:17; 25:9; 26:8; 33:2

18 Therefore the LORD [a]longs to be gracious to you,
And therefore He waits on [b]high to have compassion on you.
For the LORD is a [c]God of justice;
How blessed are all those who [d]long for Him.

30:19 [a]Is 65:9; Ezek 37:25,28 [b]Is 25:8; 60:20; 61:1-3 [c]Ps 50:15; Is 58:9; 65:24; Matt 7:7-11

19 O people in Zion, [a]inhabitant in Jerusalem, you will [b]weep no longer. He will surely be gracious to you at the sound of your cry; when He hears it, He will [c]answer you.

*30:20 [a]1 Kin 22:27; Ps 80:5 [b]Ps 74:9; Amos 8:11

20 Although the Lord has given you [a]bread of privation and water of oppression, *He,* your Teacher will no longer [b]hide Himself, but your eyes will behold your Teacher.

30:21 [a]Ps 25:8,9; Prov 3:6; Is 35:8,9; 42:16 [b]Is 29:24

21 Your ears will hear a word behind you, "This is the [a]way, walk in it," whenever you [b]turn to the right or to the left.

30:22 [a]Ex 32:2,4; Judg 17:3,4; Is 46:6 [b]Matt 4:10

22 And you will defile your graven [a]images overlaid with silver, and your molten [a]images plated with gold. You will scatter them as an impure thing, *and* say to them, "[b]Be gone!"

*30:23 [a]Ps 65:9-13; 104:13,14 [b]Ps 144:13; Is 32:20; Hos 4:16

23 Then He will [a]give *you* rain for the seed which you will sow in the ground, and bread *from* the yield of the ground, and it will be rich and plenteous; on that day [b]your livestock will graze in a roomy pasture.

30:24 [a]Matt 3:12; Luke 3:17

24 Also the oxen and the donkeys which work the ground will eat salted fodder, which has been [a]winnowed with shovel and fork.

30:25 [a]Is 35:6,7; 41:18; 43:19, 20

25 On every lofty mountain and on [a]every high hill there will be streams running with water on the day of the great [b]slaughter, when the towers fall.

30:25 [b]Is 34:2

30:26 [a]Is 24:23; 60:19,20; Rev 21:23; 22:5 [b]Is 61:1 [c]Is 1:6; 30:13, 14 [d]Deut 32:39; Job 5:18; Is 33:24; Jer 33:6; Hos 6:1,2

26 [a]The light of the moon will be as the light of the sun, and the light of the sun will be seven times *brighter,* like the light of seven days, on the day [b]the LORD binds up the [c]fracture of His people and [d]heals the bruise He has inflicted.

*30:27 [a]Is 59:19 [b]Is 10:17 [c]Is 10:5; 13:5; 66:14 [d]Is 66:15

27 Behold, [a]the name of the LORD comes from a remote place;
[b]Burning is His anger and dense is *His* smoke;
His lips are filled with [c]indignation
And His tongue is like a [d]consuming fire;

30:28 [a]Is 11:4; 30:33; 2 Thess 2:8 [b]Is 8:8 [c]Amos 9:9 [d]2 Kin 19:28; Is 37:29

28 His [a]breath is like an overflowing torrent,
Which [b]reaches to the neck,
To [c]shake the nations back and forth in a sieve,
And to *put* in the jaws of the peoples [d]the bridle which leads to ruin.

29 You will have songs as in the night when you keep the festival,
And gladness of heart as when one marches to *the sound of* the flute,
To go to the mountain of the LORD, to the Rock of Israel.

30 And the LORD will cause His voice of authority to be heard,
And the descending of His arm to be seen in fierce anger,
And *in* the flame of a consuming fire
In cloudburst, downpour and hailstones.

30:31 [a]Is 11:4 [b]Is 10:12; 14:25; 31:8

31 For [a]at the voice of the LORD [b]Assyria will be terrified,

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30:18–26 A description of the glories of the Millennium, though *the day of the great slaughter* (v. 25) refers to Armageddon.

30:20 On God the teacher in the Millennium, see 2:3.

30:23 On the abundant harvests during the Millennium, see Amos 9:13–15.

30:27–33 Isaiah again predicts the destruction of the Assyrian army.

30:31 [c] Is 10:26; 11:4

When He strikes with the [c]rod.

30:32 [a] Is 10:24 [b] 1 Sam 18:6; Jer 31:4 [c] Ezek 32:10

32 And every blow of the [a]rod of punishment,
Which the LORD will lay on him,
Will be with *the music of* [b]tambourines and lyres;
And in battles,
[c]brandishing weapons,
He will fight them.

*30:33 [a] 2 Kin 23:10; Jer 7:31; 19:6 [b] Is 11:4; 30:28 [c] Gen 19:24; Is 34:9

33 For [a]Topheth has long been ready,
Indeed, it has been prepared for the king.
He has made it deep and large,
A pyre of fire with plenty of wood;
The [b]breath of the LORD, like a torrent of [c]brimstone, sets it afire.

*31:1 [a] Is 30:2,7; 36:6 [b] Deut 17:16; Ps 20:7; 33:17; Is 2:7; 30:16 [c] Is 9:13; Dan 9:13; Amos 5:4-8 [d] Is 10:17; 43:15; Hos 11:9; Hab 1:12; 3:3

31 Woe to those who go down to [a]Egypt for help
And [b]rely on horses,
And trust in chariots because they are many
And in horsemen because they are very strong,
But they do not [c]look to the [d]Holy One of Israel, nor seek the LORD!

31:2 [a] Is 28:29; Rom 16:27 [b] Is 45:7 [c] Num 23:19; Jer 44:29 [d] Is 1:4; 9:17; 14:20 [e] Is 22:14; 32:6

2 Yet He also is [a]wise and will [b]bring disaster
And does [c]not retract His words,
But will arise against the house of [d]evildoers
And against the help of the [e]workers of iniquity.

*31:3 [a] Ezek 28:9; 2 Thess 2:4 [b] Is 36:9 [c] Is 9:17; Jer 15:6; Ezek 20:33,34 [d] Is 30:5,7; Matt 15:14

3 Now the Egyptians are [a]men and not God,
And their [b]horses are flesh and not spirit;
So the LORD will [c]stretch out His hand,
And [d]he who helps will stumble
And he who is helped will fall,
And all of them will come to an end together.

31:4 [a] Num 24:9; Hos 11:10; Amos 3:8 [b] Is 42:13; Zech 12:8

4 For thus says the LORD to me,
"As the [a]lion or the young lion growls over his prey,
Against which a band of shepherds is called out,
And he will not be terrified at their voice nor disturbed at their noise,
So will the LORD of hosts come down to wage [b]war on Mount Zion and on its hill."

31:5 [a] Deut 32:11; Ps 91:4 [b] Is 37:35; 38:6

5 Like flying [a]birds so the LORD of hosts will protect Jerusalem.
He will [b]protect and deliver *it;*
He will pass over and rescue *it.*

31:6 [a] Is 44:22; 55:7; Jer 3:10, 14,22; Ezek 18:31,32 [b] Is 1:2,5

6 [a]Return to Him from whom you have [b]deeply defected, O sons of Israel.

31:7 [a] Is 2:20; 30:22 [b] 1 Kin 12:30

7 For in that day every man will [a]cast away his silver idols and his gold idols, which your [b]sinful hands have made for you as [b]a sin.

31:8 [a] Is 10:12; 14:25; 30:31-33; 37:7, 36-38 [b] Is 66:16 [c] Is 21:15 [d] Gen 49:15; Is 14:2

8 And the [a]Assyrian will fall by a sword not of man,
And a [b]sword not of man will devour him.
So he will [c]not escape the sword,
And his young men will become [d]forced laborers.

*31:9 [a] Deut 32:31,37 [b] Is 5:26; 13:2; 18:3 [c] Is 10:16,17; 30:33; Zech 2:5

9 "His [a]rock will pass away because of panic,
And his princes will be terrified at the [b]standard,"
Declares the LORD, whose [c]fire is in Zion and whose furnace is in Jerusalem.

30:33 *Topheth.* The place of burning; the name of the Valley of Hinnom (outside the SW corner of Jerusalem), where Molech worship, including infant sacrifice, was carried on. *the king.* A reference to Molech.

31:1–5 God, not Egypt, will defend His people. God is *wise* (v. 2); He is like a *lion* (v. 4) and like *birds* protecting their nests (v. 5).

31:3 The Mosaic Law forbade going to Egypt and relying on their horses (Deut. 17:16).

31:9 *His rock.* Refers to the strength of the Assyrians.

C Messiah and His Kingdom, 32:1–20

32 Behold, a [a]king will reign righteously
And princes will rule justly.
2 Each will be like a [a]refuge from the wind
And a shelter from the storm,
Like [b]streams of water in a dry country,
Like the [a]shade of a huge rock in a parched land.
3 Then [a]the eyes of those who see will not be blinded,
And the ears of those who hear will listen.
4 The mind of the [a]hasty will discern the truth,
And the tongue of the stammerers will hasten to speak clearly.
5 No longer will the [a]fool be called noble,
Or the rogue be spoken of *as* generous.
6 For a fool speaks nonsense,
And his heart [a]inclines toward wickedness:
To practice [b]ungodliness and to speak error against the LORD,
To [c]keep the hungry person unsatisfied
And to withhold drink from the thirsty.
7 As for a rogue, his weapons are evil;
He [a]devises wicked schemes
To [b]destroy *the* afflicted with slander,
[c]Even though *the* needy one speaks what is right.
8 But [a]the noble man devises noble plans;
And by noble plans he stands.
9 Rise up, you [a]women who are at ease,
And hear my voice;
[b]Give ear to my word,
You complacent daughters.
10 Within a year and *a few* days
You will be troubled,
O complacent *daughters;*
[a]For the vintage is ended,
And the *fruit* gathering will not come.
11 Tremble, you *women* who are at ease;
[a]Be troubled, you complacent *daughters;*
[b]Strip, undress and put *sackcloth* on *your* waist,
12 [a]Beat your breasts for the pleasant fields, for the fruitful vine,
13 [a]For the land of my people *in which* thorns *and* briars shall come up;
Yea, for all the joyful houses *and for* the [b]jubilant city.
14 Because [a]the palace has been abandoned, the populated [b]city forsaken.
Hill and watch-tower have become [c]caves forever,
A delight for [d]wild donkeys, a pasture for flocks;
15 Until the [a]Spirit is poured out upon us from on high,
And the wilderness becomes a [b]fertile field,
And the fertile field is considered as a forest.
16 Then [a]justice will dwell in the wilderness
And righteousness will abide in the fertile field.

32:1 [a]Ps 72:1-4; Is 9:6,7; 11:4,5; Jer 23:5; 33:15; Ezek 37:24; Zech 9:9
32:2 [a]Is 4:6; 25:4 [b]Is 35:6; 41:18; 43:19,20
32:3 [a]Is 29:18
32:4 [a]Is 29:24
32:5 [a]1 Sam 25:25
32:6 [a]Prov 19:3; 24:7-9; Is 59:7,13 [b]Is 9:17; 10:6 [c]Is 3:15; 10:2
32:7 [a]Jer 5:26-28; Mic 7:3 [b]Is 11:4; 61:1 [c]Is 5:23
32:8 [a]Prov 11:25
32:9 [a]Is 47:8; Amos 6:1; Zeph 2:15 [b]Is 28:23
32:10 [a]Is 5:5,6; 7:23; 24:7
32:11 [a]Is 22:12 [b]Is 47:2
32:12 [a]Nah 2:7
32:13 [a]Is 5:6,10,17; 27:10 [b]Is 22:2; 23:9
32:14 [a]Is 13:22; 25:2; 34:13 [b]Is 6:11; 22:2; 24:10,12 [c]Is 13:21; 34:13 [d]Ps 104:11; Jer 14:6
32:15 [a]Is 11:2; 44:3; 59:21; Ezek 39:29; Joel 2:28 [b]Ps 107:35; Is 29:17; 35:1,2
32:16 [a]Is 33:5; Zech 8:3

32:1–8 A picture of the ideal king and government, fully realized only in Messiah when He comes again to establish His righteous government on earth. On Messiah's righteous reign, see 11:1–5. On understanding, see 2:1–4; 11:9.

32:10 The *complacent daughters* (women) of Jerusalem were warned of coming poverty and devastation (v. 14) when Sennacherib invaded the land (cf. 3:16–26). This would begin in a year, and, although Jerusalem was spared, other cities were looted and the countryside was devastated.

32:15–20 Again Isaiah depicts the millennial blessings of the *Spirit* (v. 15), prosperity (v. 15), *righteousness* (v. 16), and peace (when the *forest* of human pride is leveled by *hail,* vv. 18–19).

17 And the [a]work of righteousness will be peace,
And the service of righteousness,
[b]quietness and confidence forever.
18 Then my people will live in a [a]peaceful habitation,
And in secure dwellings and in undisturbed [b]resting places;
19 And it will [a]hail when the [b]forest comes down,
And [c]the city will be utterly laid low.
20 How [a]blessed will you be, you who sow beside all waters,
Who let out freely the ox and the donkey.

32:17 [a]Ps 72:2,3; 85:8; 119:165; Is 2:4; Rom 14:17; James 3:18 [b]Is 30:15
32:18 [a]Is 26:3,12 [b]Is 11:10; 14:3; 30:15; Hos 2:18-23; Zech 2:5; 3:10
32:19 [a]Is 28:2,17; 30:30 [b]Is 10:18,19, 34 [c]Is 24:10,12; 26:5; 27:10; 29:4
32:20 [a]Eccl 11:1; Is 30:23,24

D Assyria and Her Destruction, 33:1–24

33 Woe [a]to you, O destroyer,
While you were not destroyed;
And he [b]who is treacherous, while *others* did not deal treacherously with him.
As soon as you shall finish destroying, [c]you shall be destroyed;
As soon as you shall cease to deal treacherously, *others* shall [d]deal treacherously with you.
2 O LORD, [a]be gracious to us; we have [b]waited for You.
Be their [c]strength every morning,
Our salvation also in the [d]time of distress.
3 At the sound of the tumult [a]peoples flee;
At the [b]lifting up of Yourself nations disperse.
4 Your spoil is gathered *as* the caterpillar gathers;
As locusts rushing about men rush about on it.
5 The LORD is [a]exalted, for He dwells on high;
He has [b]filled Zion with justice and righteousness.
6 And He shall be the [a]stability of your times,
A [b]wealth of salvation, wisdom and [c]knowledge;
The [d]fear of the LORD is his treasure.
7 Behold, their brave men cry in the streets,
The [a]ambassadors of peace weep bitterly.
8 The highways are desolate, the [a]traveler has ceased,
He has [b]broken the covenant, he has despised the cities,
He has no regard for man.
9 [a]The land mourns *and* pines away,
[b]Lebanon is shamed *and* withers;
[c]Sharon is like a desert plain,
And Bashan and Carmel lose *their foliage.*
10 "Now [a]I will arise," says the LORD,
"Now I will be exalted, now I will be lifted up.
11 "You have [a]conceived chaff, you will give birth to stubble;
My [b]breath will consume you like a fire.
12 "The peoples will be burned to lime,
[a]Like cut thorns which are burned in the fire.

33:1 [a]Is 10:6; 21:2 [b]Is 24:16; 48:8 [c]Is 10:12; 14:25; 31:8; Hab 2:8 [d]Jer 25:12-14; Matt 7:2
33:2 [a]Is 30:18,19 [b]Is 25:9 [c]Is 40:10; 51:5; 59:16 [d]Is 37:3
33:3 [a]Is 17:13; 21:15 [b]Is 10:33; 17:13; 59:16-18; Jer 25:30,31
33:4
33:5 [a]Ps 97:9 [b]Is 1:26; 28:6; 32:16
33:6 [a]Is 33:20 [b]Is 45:17; 51:6 [c]Is 11:9 [d]2 Kin 18:7; Ps 112:1-3; Is 11:3; Matt 6:33
33:7 [a]2 Kin 18:18, 37
33:8 [a]Is 35:8 [b]Is 24:5
33:9 [a]Is 3:26; 24:4; 29:2 [b]Is 2:13; 10:34 [c]Is 35:2; 65:10
33:10 [a]Ps 12:5; Is 2:19,21
33:11 [a]Ps 7:14; Is 26:18; 59:4; James 1:15 [b]Is 1:31
33:12 [a]2 Sam 23:6,7; Is 10:17; 27:4

33:1 *O destroyer.* I.e., Sennacherib, king of Assyria. Chapter 33 concerns the Lord's victory over Assyria, and the background is in 2 Kings 18:13–37.

33:2–9 A prayer that God would destroy Assyria.

33:4 *Your spoil.* I.e., the Assyrians.

33:8 Sennacherib broke the *covenant* he made with Hezekiah (2 Kings 18:14).

33:12 *burned to lime.* Assyria would be thoroughly destroyed, like the small lump left after lime has been burned.

13 "You who are far away,
[a]hear what I have done;
And you who are near,
acknowledge My might."
14 [a]Sinners in Zion are terrified;
[b]Trembling has seized the godless.
"Who among us can live with [c]the consuming fire?
Who among us can live with continual [d]burning?"
15 He who [a]walks righteously and speaks with sincerity,
He who rejects unjust gain
And shakes his hands so that they hold no bribe;
He who stops his ears from hearing about bloodshed
And [b]shuts his eyes from looking upon evil;
16 He will dwell on the heights,
[a]His refuge will be the impregnable rock;
[b]His bread will be given *him,*
His water will be sure.
17 Your eyes will see [a]the King in His beauty;
They will behold [b]a far-distant land.
18 Your heart will meditate on [a]terror:
"Where is [b]he who counts?
Where is he who weighs?
Where is he who counts the towers?"
19 You will no longer see a fierce people,
A people of [a]unintelligible speech which no one comprehends,
Of a stammering tongue which no one understands.
20 [a]Look upon Zion, the city of our appointed feasts;
Your eyes shall see Jerusalem, an [b]undisturbed habitation,
[c]A tent which shall not be folded;
Its stakes shall never be pulled up,
Nor any of its cords be torn apart.
21 But there the majestic *One,* the LORD, shall be for us
A place of [a]rivers *and* wide canals
On which no boat with oars shall go,
And on which no mighty ship shall pass—
22 For the LORD is our [a]judge,
The LORD is [b]our lawgiver,
The LORD is [c]our king;
[d]He will save us—
23 Your tackle hangs slack;
It cannot hold the base of its mast firmly,
Nor spread out the sail.
Then the [a]prey of an abundant spoil will be divided;
[b]The lame will take the plunder.
24 And no resident will say, "I am [a]sick";
The people who dwell there will be [b]forgiven *their* iniquity.

E Armageddon and Its Judgments, 34:1–17

34 Draw near, [a]O nations, to hear; and listen, O peoples!
[b]Let the earth and all it contains hear, and the world and all that springs from it.
2 For the LORD's [a]indignation is against all the nations,

33:13 [a]Ps 48:10; Is 49:1
33:14 [a]Is 1:28 [b]Is 32:11 [c]Is 30:27,30; Heb 12:29 [d]Is 9:18,19; 10:16; 47:14
33:15 [a]Ps 15:2; 24:4; Is 58:6-11 [b]Ps 119:37
33:16 [a]Is 25:4 [b]Is 49:10
*33:17 [a]Is 6:5; 24:23; 33:21,22 [b]Is 26:15
*33:18 [a]Is 17:14 [b]1 Cor 1:20
33:19 [a]Deut 28:49, 50; Is 28:11; Jer 5:15
33:20 [a]Ps 48:12 [b]Ps 46:5; 125:1,2; Is 32:18 [c]Is 54:2
33:21 [a]Is 41:18; 43:19,20; 48:18; 66:12
33:22 [a]Is 2:4; 11:4; 16:5; 51:5 [b]Is 1:10; 51:4, 7; James 4:12 [c]Ps 89:18; Is 33:17; Zech 9:9 [d]Is 25:9; 35:4; 49:25,26; 60:16
*33:23 [a]2 Kin 7:16 [b]2 Kin 7:8; Is 35:6
33:24 [a]Is 30:26; 58:8; Jer 30:17 [b]Is 40:2; 44:22; Jer 50:20; Mic 7:18,19; 1 John 1:7-9
34:1 [a]Ps 49:1; Is 41:1; 43:9 [b]Deut 32:1; Is 1:2
*34:2 [a]Is 26:20

33:17–24 The Lord's victory over Sennacherib is a foretaste of His universal dominion over the world.

33:18 Every Assyrian official was a *terror* to the people: *he who counts* the amount of tribute due; *he who weighs* the gold and silver brought; and *he who counts the towers,* the one making plans for a siege.

33:23 The overthrow of the Assyrians is compared to a shipwreck, so complete that even the *lame* could loot the attacker.

34:2 This prediction anticipates the future

And *His* wrath against all their armies;
He has [b]utterly destroyed them,
He has given them over to [c]slaughter.
3 So their slain will be [a]thrown out,
And their corpses will give off their [b]stench,
And the mountains will be drenched with their [c]blood.
4 And [a]all the host of heaven will wear away,
And the [b]sky will be rolled up like a scroll;
All their hosts will also wither away
As a leaf withers from the vine,
Or as *one* withers from the fig tree.
5 For [a]My sword is satiated in heaven,
Behold it shall descend for judgment upon [b]Edom
And upon the people whom I have [c]devoted to destruction.
6 The sword of the LORD is filled with blood,
It is sated with fat, with the blood of lambs and goats,
With the fat of the kidneys of rams.
For the LORD has a sacrifice in [a]Bozrah
And a great slaughter in the land of [b]Edom.
7 [a]Wild oxen shall also fall with them
And [b]young bulls with strong ones;
Thus their land shall be [c]soaked with blood,
And their dust become greasy with fat.
8 For the LORD has a day of [a]vengeance,
A year of recompense for the cause of Zion.
9 Its streams shall be turned into pitch,
And its loose earth into [a]brimstone,
And its land shall become burning pitch.
10 It shall [a]not be quenched night or day;
Its [b]smoke shall go up forever.
From [c]generation to generation it shall be desolate;
[d]None shall pass through it forever and ever.
11 But [a]pelican and hedgehog shall possess it,
And owl and raven shall dwell in it;
And He shall stretch over it the [b]line of desolation
And the plumb line of emptiness.
12 Its nobles—there is [a]no one there
Whom they may proclaim king—
And all its princes shall be [b]nothing.
13 Thorns shall come up in its [a]fortified towers,
Nettles and thistles in its fortified cities;
It shall also be a haunt of [b]jackals
And an abode of ostriches.
14 The desert [a]creatures shall meet with the wolves,
The [a]hairy goat also shall cry to its kind;
Yes, the night monster shall settle there
And shall find herself a resting place.

34:2 [b]Is 13:5; 24:1 [c]Is 30:25; 63:6; 65:12
34:3 [a]Is 14:19 [b]Joel 2:20; Amos 4:10 [c]Ezek 14:19; 35:6; 38:22
***34:4** [a]Is 13:13; 51:6; Ezek 32:7,8; Joel 2:31; Matt 24:29; 2 Pet 3:10 [b]Rev 6:12-14
***34:5** [a]Deut 32:41, 42; Jer 46:10; Ezek 21:3-5 [b]Is 63:1; Jer 49:7,8,20; Ezek 25:12-14; 35:1-15; Amos 1:11,12; Obad 1-14; Mal 1:4 [c]Is 24:6; 43:28
***34:6** [a]Is 63:1; Jer 49:13 [b]Is 63:1
34:7 [a]Num 23:22; Ps 22:21 [b]Ps 68:30; Jer 50:27 [c]Is 63:6
34:8 [a]Is 13:6; 35:4; 47:3; 61:2; 63:4
34:9 [a]Deut 29:23; Ps 11:6; Is 30:33
34:10 [a]Is 1:31; 66:24 [b]Rev 14:11; 19:3 [c]Is 13:20-22; 24:1; 34:10-15; Mal 1:3,4 [d]Ezek 29:11
***34:11** [a]Zeph 2:14 [b]2 Kin 21:13; Is 24:10; Lam 2:8
34:12 [a]Jer 27:20; 39:6 [b]Is 41:11,12
34:13 [a]Is 13:22; 25:2; 32:13 [b]Ps 44:19; Jer 9:11; 10:22
***34:14** [a]Is 13:21

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judgment of *all the nations* in the tribulation days.

34:4 Compare the description in Rev. 6:12–14.

34:5 *Edom.* The estranged brother of Israel represents all estranged unbelievers (Heb. 12:16).

34:6 *Bozrah.* A sheep herding center in Edom about 25 mi (40 km) SE of the southern end of the Dead Sea. God's slaughter is likened to a great *sacrifice.*

34:11 The Hebrew words for *desolation* and *emptiness* are also found together in Gen. 1:2 ("formless and void").

34:14 *night monster.* Possibly a reference to a demon.

15 The tree snake shall make
its nest and lay *eggs*
there,
And it will hatch and
gather *them* under its
protection.
Yes, [a]the hawks shall be
gathered there,
Every one with its kind.

16 Seek from the [a]book of
the LORD, and read:
Not one of these will be
missing;
None will lack its mate.
For [b]His mouth has
commanded,
And His Spirit has gathered
them.

17 He has cast the [a]lot for
them,
And His hand has divided
it to them by [b]line.
They shall possess it
forever;
From [c]generation to
generation they shall
dwell in it.

F The Kingdom and Its Blessings, 35:1–10

35 The [a]wilderness and the
desert will be glad,
And the [b]Arabah will
rejoice and blossom;
Like the crocus
2 It will [a]blossom profusely
And [b]rejoice with
rejoicing and shout of
joy.
The [c]glory of Lebanon
will be given to it,
The majesty of [d]Carmel
and Sharon.
They will see the [e]glory of
the LORD,
The majesty of our God.

3 [a]Encourage the exhausted,
and strengthen the
feeble.
4 Say to those with
[a]anxious heart,
"Take courage, fear not.
Behold, your God will
come *with* [b]vengeance;
The [c]recompense of God
will come,
But He will [d]save you."
5 Then the [a]eyes of the
blind will be opened
And the ears of the deaf
will be unstopped.
6 Then the [a]lame will leap
like a deer,
And the [b]tongue of the
mute will shout for joy.
For waters will break forth
in the [c]wilderness
And streams in the Arabah.
7 The scorched land will
become a pool
And the thirsty ground
[a]springs of water;
In the [b]haunt of jackals,
its resting place,
Grass *becomes* reeds and
rushes.
8 [a]A highway will be there,
[b]a roadway,
And it will be called the
Highway of [c]Holiness.
The unclean will not travel
on it,
But it *will* be for him who
walks *that* way,
And [d]fools will not
wander *on it.*
9 No [a]lion will be there,
Nor will any vicious beast
go up on it;
These will not be found
there.
But [b]the redeemed will
walk *there,*
10 And [a]the ransomed of the
LORD will return

34:16 *the book of the* LORD. I.e., Isaiah's prophecies concerning these decrees of judgment from the Lord.

35:1–10 This chapter is one of the great descriptions in the Bible of the millennial kingdom, the period that follows the judgments described in chap. 34.

35:1–2 The land, including desert areas (the *Arabah*), will become very productive.

35:3–4 Isaiah exhorts the people of his time to encourage each other in light of God's promises for the future.

35:5–6a Physical healings will abound.

35:6b–7 The land will be well watered.

35:8–10 The *redeemed* will travel safely on the *Highway of Holiness* to worship in Jerusalem.

35:10 b Is 25:8; 30:19; 65:19; Rev 7:17; 21:4

And come with joyful shouting to Zion,
With everlasting joy upon their heads.
They will find gladness and joy,
And [b]sorrow and sighing will flee away.

V DENUNCIATION OF SENNACHERIB, 36:1–39:8

A The Taunt from Assyria, 36:1–22

*36:1 a 2 Kin 18:13 b 2 Chr 32:1

36 [a]Now it came about in the fourteenth year of King Hezekiah, [b]Sennacherib king of Assyria came up against all the fortified cities of Judah and seized them.

*36:2 a 2 Kin 18:17-20:11; 2 Chr 32:9-24; Is 36:2-38:8 b Is 7:3

2 And the [a]king of Assyria sent Rabshakeh from Lachish to Jerusalem to King Hezekiah with a large army. And he stood by the [b]conduit of the upper pool on the highway of the fuller's field.

36:3 a Is 22:20 b Is 22:15

3 Then [a]Eliakim the son of Hilkiah, who was over the household, and [b]Shebna the scribe, and Joah the son of Asaph, the recorder, came out to him.

36:4 a 2 Kin 18:19

4 Then [a]Rabshakeh said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "What is this confidence that you have?

36:5 a 2 Kin 18:7

5"I say, 'Your counsel and strength for the war are only empty words.' Now on whom do you rely, that [a]you have rebelled against me?

*36:6 a Ezek 29:6,7 b Ps 146:3; Is 30:3,5,7

6"Behold, you rely on the [a]staff of this crushed reed, *even* on Egypt, on which if a man leans, it will go into his hand and pierce it. [b]So is Pharaoh king of Egypt to all who rely on him.

*36:7

7"But if you say to me, 'We trust in the LORD our God,' is it not He [a]whose high places and whose altars Hezekiah has taken away and has said to Judah and to Jerusalem, 'You shall worship before this altar'?

36:7 a Deut 12:2-5; 2 Kin 18:4,5

8"Now therefore, come make a bargain with my master the king of Assyria, and I will give you two thousand horses, if you are able on your part to set riders on them.

36:9 a Is 20:5; 30:2-5,7; 31:3

9"How then can you repulse one official of the least of my master's servants and [a]rely on Egypt for chariots and for horsemen?

36:10 a 1 Kin 13:18; 22:6,12

10"Have I now come up without the LORD's approval against this land to destroy it? [a]The LORD said to me, 'Go up against this land and destroy it.' " '"

*36:11 a Ezra 4:7; Dan 2:4 b Is 36:13

11 Then Eliakim and Shebna and Joah said to Rabshakeh, "Speak now to your servants in [a]Aramaic, for we understand *it;* and do not speak with us in [b]Judean in the hearing of the people who are on the wall."

*36:12

12 But Rabshakeh said, "Has my master sent me only to your master and to you to speak these words, *and* not to the men who sit on the wall, *doomed* to eat their own dung and drink their own urine with you?"

36:13 a 2 Chr 32:18

13 Then Rabshakeh stood and [a]cried with a loud voice in Judean and said, "Hear the words of the great king, the king of Assyria.

36:14 a Is 37:10

14"Thus says the king, 'Do not let Hezekiah [a]deceive you, for he will not be able to deliver you;

36:15 a Is 36:18,20; 37:10,11

15 nor let Hezekiah make you [a]trust in the LORD, saying, "The LORD will surely deliver us, this city shall not be given into the hand of the king of Assyria."

*36:16

16 'Do not listen to Hezekiah,' for thus says the king of Assyria,

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36:1 Chapters 36–39 contain a recital of the dramatic events of 701 B.C., when arrogant Assyria tried to conquer Judah. Parallel accounts are found in 2 Kings 18–19 and 2 Chron. 32:1–23.

36:2 *Rabshakeh.* Lit., chief wine-pourer, but indicates a high official, an envoy. *Lachish.* About 30 mi (or 48 km) SW of Jerusalem, a staging area for Sennacherib's army.

36:6 Isaiah had warned repeatedly that *Egypt* would be of no help.

36:7 The commander thought that since Hezekiah had removed the *high places* he was no longer trusting God, whose worship the commander thought should not be reduced to one *altar* in Jerusalem.

36:11 *Aramaic* was becoming the lingua franca, though the average Jew did not yet understand it.

36:12 Some of the horrible results of famine.

36:16–17 The Jews were offered a better land,

'Make your peace with me and come out to me, and eat each of his [a]vine and each of his fig tree and drink each of the [b]waters of his own cistern,

17 until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

18 'Beware that Hezekiah does not mislead you, saying, "[a]The LORD will deliver us." Has any one of the gods of the nations delivered his land from the hand of the king of Assyria?

19 'Where are the gods of [a]Hamath and Arpad? Where are the gods of [a]Sepharvaim? And when have they [b]delivered Samaria from my hand?

20 'Who among all the [a]gods of these lands have delivered their land from my hand, that the [b]LORD would deliver Jerusalem from my hand?' "

21 But they were silent and [a]answered him not a word; for the king's commandment was, "Do not answer him."

22 Then [a]Eliakim the son of Hilkiah, who was over the household, and [b]Shebna the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh.

B The Truth from God, 37:1–7

37 And [a]when King Hezekiah heard *it,* he tore his clothes, covered himself with sackcloth and entered the house of the LORD.

2 Then he sent [a]Eliakim who was over the household with [b]Shebna the scribe and the elders of the priests, covered with sackcloth, to [c]Isaiah the prophet, the son of Amoz.

3 They said to him, "Thus says Hezekiah, 'This day is a [a]day of distress, rebuke and rejection; for [b]children have come to birth, and there is no strength to deliver.

4 'Perhaps the LORD your God will hear the words of Rabshakeh, whom his master the king of Assyria has sent to [a]reproach the living God, and will rebuke the words which the LORD your God has heard. Therefore, offer a prayer for [b]the remnant that is left.' "

5 So the servants of King Hezekiah came to Isaiah.

6 Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD, "[a]Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me.

7 "Behold, I will put a spirit in him so that he shall [a]hear a rumor and [b]return to his own land. And I will make him fall by the sword in his own land." ' "

C The Threat from Assyria, 37:8–35

8 Then Rabshakeh returned and found the king of Assyria fighting against [a]Libnah, for he had heard that the king had left [b]Lachish.

9 When he [a]heard *them* say concerning Tirhakah king of [b]Cush, "He has come out to fight against you," and when he heard *it* he sent messengers to Hezekiah, saying,

10 "Thus you shall say to Hezekiah king of Judah, '[a]Do not let your God in whom you trust deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."

11 '[a]Behold, you have heard what the kings of Assyria have

36:16 [a]1 Kin 4:25; Mic 4:4; Zech 3:10 [b]Prov 5:15

36:18 [a]Is 36:15

36:19 [a]Is 10:9-11; 37:11-13; Jer 49:23 [b]2 Kin 17:6

36:20 [a]1 Kin 20:23, 28 [b]Is 36:15

***36:21** [a]Prov 9:7,8; 26:4

36:22 [a]Is 22:20; 36:3 [b]Is 22:15

***37:1** [a]2 Kin 19:1-37; Is 37:1-38

37:2 [a]Is 22:20 [b]Is 22:15 [c]Is 1:1; 20:2

***37:3** [a]Is 22:5; 26:16; 33:2 [b]Is 26:17,18; 66:9; Hos 13:13

37:4 [a]Is 36:13-15, 18,20 [b]Is 1:9; 10:20-22; 37:31,32; 46:3

***37:6** [a]Is 7:4; 35:4

37:7 [a]Is 37:9 [b]Is 37:37,38

***37:8** [a]Num 33:20; Josh 10:29 [b]Josh 10:31,32

37:9 [a]Is 37:7 [b]Is 18:1; 20:5

37:10 [a]Is 36:15

37:11 [a]Is 10:9-11; 36:18-20

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but at the awful price of giving up their liberty.

36:21–22 Though undoubtedly frightened, the people *answered him not a word,* as Hezekiah had commanded them (2 Kings 18:36).

37:1 Tearing one's *clothes* and wearing *sackcloth* (a dark, coarse-textured cloth) were signs of distress and humiliation.

37:3 Judah's situation was similar to that of a child who is ready, but unable, to be born. Death seemed to be the only prospect.

37:6–7 Isaiah's word was encouraging, condemning of the Assyrian envoys, and specific.

37:8 *Libnah.* About 25 mi (40 km) SW of Jerusalem.

done to all the lands, destroying them completely. So will you be spared?

*37:12 12 'Did the gods of those nations which my fathers have destroyed deliver them, *even* [a]Gozan and [b]Haran and Rezeph and the sons of Eden who *were* in Telassar?

*37:13 13 'Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, *and of* Hena and Ivvah?' "

14 Then Hezekiah took the letter from the hand of the messengers and read it, and he went up to the house of the LORD and spread it out before the LORD.

*37:15 15 Hezekiah prayed to the LORD saying,

37:16 16"O LORD of hosts, the God of Israel, [a]who is enthroned *above* the cherubim, You are the [b]God, You alone, of all the kingdoms of the earth. [c]You have made heaven and earth.

17"[a]Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and [b]listen to all the words of Sennacherib, who sent *them* to [c]reproach the living God.

37:18 18"Truly, O LORD, the [a]kings of Assyria have devastated all the countries and their lands,

37:19 19 and have cast their gods into the fire, for they were not gods but the [a]work of men's hands, wood and stone. So they have [b]destroyed them.

37:20 20"Now, O LORD our God, [a]deliver us from his hand that [b]all the kingdoms of the earth may know that You alone, LORD, are God."

37:21 21 Then [a]Isaiah the son of Amoz sent *word* to Hezekiah, saying, "Thus says the LORD, the God of Israel, 'Because you have prayed to Me about Sennacherib king of Assyria,

22 this is the word that the LORD has spoken against him:
"She has despised you and mocked you,
The [a]virgin [b]daughter of Zion;
She has [c]shaken *her* head behind you,
The daughter of Jerusalem!
23"Whom have you [a]reproached and blasphemed?
And against whom have you raised *your* voice
And haughtily [b]lifted up your eyes?
Against the [c]Holy One of Israel!
24"Through your servants you have reproached the Lord,
And you have said, 'With my many chariots I came up to the heights of the mountains,
To the remotest parts of [a]Lebanon;
And I cut down its tall [b]cedars *and* its choice cypresses.
And I will go to its highest peak, its thickest [c]forest.
25 'I dug *wells* and drank waters,
And [a]with the sole of my feet I dried up
All the rivers of Egypt.'
26"[a]Have you not heard?
Long ago I did it,
From ancient times I [b]planned it.
Now [c]I have brought it to pass,
That [d]you should turn fortified cities into [e]ruinous heaps.
27"Therefore their inhabitants were short of strength,
They were dismayed and put to shame;

37:22 [a]Jer 14:17; Lam 2:13 [b]Ps 9:14; Zeph 3:14; Zech 2:10 [c]Job 16:4
37:23 [a]Is 37:4 [b]Is 2:11; 5:15, 21 [c]Ezek 39:7; Hab 1:12
*37:24 [a]Is 10:33,34 [b]Is 14:8 [c]Is 10:18
37:25 [a]Deut 11:10; 1 Kin 20:10
37:26 [a]Is 40:21,28 [b]Acts 2:23; 4:27,28; 1 Pet 2:8 [c]Is 46:11 [d]Is 10:6 [e]Is 17:1; 25:2

37:12 [a]2 Kin 17:6; 18:11 [b]Gen 11:31; 12:1-4; Acts 7:2
37:15 [a]2 Chr 6:40; Ps 17:6; Dan 9:18 [b]Ps 74:22 [c]Is 37:4
37:16 [a]Ex 25:22; 1 Sam 4:4; Ps 80:1; 99:1 [b]Deut 10:17; Ps 86:10; 136:2,3 [c]Is 42:5; 45:12; Jer 10:12
37:17 [a]2 Chr 6:40; Ps 17:6; Dan 9:18 [b]Ps 74:22 [c]Is 37:4
37:18 [a]2 Kin 15:29; 16:9; 17:6,24; 1 Chr 5:26
37:19 [a]Is 2:8; 17:8; 41:24,29 [b]Is 26:14
37:20 [a]Is 25:9; 33:22; 35:4 [b]1 Kin 18:36, 37; Ps 46:10; Is 37:16; Ezek 36:23
37:21 [a]Is 37:2

37:12 These cities were in Mesopotamia.
37:13 These cities were in Aram.
37:15–20 This brief, beautiful prayer shows great faith in God and asks only that His glory be vindicated (v. 20). Compare 2 Chron. 20:5–12; Jer. 32:17–25; Acts 4:24–30 for prayers of those in similar straits.
37:24–27 Assyria boasted that no one or nothing could stop her conquests.

They were *as* the
[a]vegetation of the field
and *as* the green herb,
As [b]grass on the
housetops is scorched
before it is grown up.
28"But I [a]know your sitting
down
And your going out and
your coming in
And your raging against
Me.
29"Because of your raging
against Me
And because your
[a]arrogance has come
up to My ears,
Therefore I will put My
[b]hook in your nose
And My [c]bridle in your
lips,
And I will turn you back
[d]by the way which you
came.
30"Then this shall be the sign
for you: you shall eat this year
what [a]grows of itself, in the sec-
ond year what springs from the
same, and in the third year sow,
reap, plant vineyards and eat their
fruit.
31"The [a]surviving [b]remnant
of the house of Judah shall again
[c]take root downward and bear
fruit upward.
32"For out of Jerusalem shall go
forth a [a]remnant and out of
Mount Zion survivors. The [b]zeal
of the LORD of hosts shall perform
this." '
33"Therefore, thus says the LORD
concerning the king of Assyria,
'He shall not come to this city or
shoot an arrow there; neither
shall he come before it with a
shield, nor throw up a [a]mound
against it.
34 '[a]By the way that he came,
by the same he shall return, and
he shall not come to this city,' de-
clares the LORD.
35 'For I will [a]defend this city
to save it [b]for My own sake and
for My servant David's sake.' "

37:27 [a]Is 40:7 [b]Ps 129:6
37:28 [a]Ps 139:1
★37:29 [a]Is 10:12 [b]Ezek 29:4; 38:4 [c]Is 30:28 [d]Is 37:34
★37:30 [a]Lev 25:5,11
37:31 [a]Is 4:2; 10:20 [b]Is 37:4 [c]Is 27:6
37:32 [a]Is 37:4 [b]2 Kin 19:31; Is 9:7; 59:17; Joel 2:18; Zech 1:14
37:33 [a]Jer 6:6; 32:24
37:34 [a]Is 37:29
37:35 [a]2 Kin 20:6; Is 31:5; 38:6 [b]Is 43:25; 48:9,11

D The Triumph over Assyria, 37:36–38

36 Then the [a]angel of the LORD
went out and struck 185,000 in
the camp of the Assyrians; and
when men arose early in the
morning, behold, all of these were
dead.
37 So Sennacherib king of As-
syria departed and returned *home*
and lived at [a]Nineveh.
38 It came about as he was wor-
shiping in the house of Nisroch
his god, that Adrammelech and
Sharezer his sons killed him with
the sword; and they escaped into
the land of [a]Ararat. And [b]Esar-
haddon his son became king in
his place.

★37:36 [a]2 Kin 19:35; Is 10:12,33,34
37:37 [a]Gen 10:11; Jon 1:2; 3:3; 4:11; Zeph 2:13
★37:38 [a]Gen 8:4; Jer 51:27 [b]Ezra 4:2

E The Sickness of Hezekiah, 38:1–22

38 [a]In those days Hezekiah
became mortally ill. And
[b]Isaiah the prophet the son of
Amoz came to him and said to
him, "Thus says the LORD, '[c]Set
your house in order, for you shall
die and not live.' "
2 Then Hezekiah turned his
face to the wall and prayed to the
LORD,
3 and said, "[a]Remember
now, O LORD, I beseech You, how
I have [b]walked before You in
truth and with a [c]whole heart,
and [d]have done what is good in
Your sight." And Hezekiah [e]wept
bitterly.
4 Then the word of the LORD
came to Isaiah, saying,
5"Go and say to Hezekiah,

★38:1 [a]2 Kin 20:1-6, 9-11; 2 Chr 32:24; Is 38:1-8 [b]Is 1:1; 37:2 [c]2 Sam 17:23
38:3 [a]Neh 13:14 [b]2 Kin 18:5,6; Ps 26:3 [c]1 Chr 28:9; 29:19 [d]Deut 6:18 [e]Ps 6:6-8
★38:5

37:29 The Assyrians often led their captives by ropes attached to *hooks* in their noses.

37:30–33 God promised that after three years, ravaged Judah would be restored to normal and that Jerusalem itself would be spared (v. 33).

37:36 The Lord used a sudden outbreak of a particularly virulent plague to slay the Assyrian army. Herodotus records that the army camp was infected with mice (or rats). See 2 Kings 19:35.

37:38 The fulfillment of the prediction of verse 7 occurred 20 years later (681 B.C.).

38:1 *In those days,* not long before Sennacherib's invasion of chaps. 36–37 (see v. 6).

38:5 *fifteen years* from 701 B.C., when Hezekiah prayed about his sickness.

38:5 [a]2 Kin 18:2,13

'Thus says the LORD, the God of your father David, "I have heard your prayer, I have seen your tears; behold, I will add [a]fifteen years to your life.

38:6 [a]Is 31:5; 37:35

6"I will [a]deliver you and this city from the hand of the king of Assyria; and I will defend this city." '

38:7 [a]Judg 6:17,21, 36-40; Is 7:11, 14; 37:30

7"This shall be the [a]sign to you from the LORD, that the LORD will do this thing that He has spoken:

*38:8 [a]2 Kin 20:9-11 [b]Josh 10:12-14

8"Behold, I will [a]cause the shadow on the stairway, which has gone down with the sun on the stairway of Ahaz, to go back ten steps." So the [b]sun's *shadow* went back ten steps on the stairway on which it had gone down.

*38:9

9 A writing of Hezekiah king of Judah after his illness and recovery:

38:10 [a]Ps 102:24 [b]Ps 107:18 [c]Job 17:11,15; 2 Cor 1:9

10 I said, "[a]In the middle of my life
I am to enter the [b]gates of Sheol;
I am to be [c]deprived of the rest of my years."

38:11 [a]Ps 27:13; 116:9

11 I said, "I shall not see the LORD,
The LORD [a]in the land of the living;
I shall look on man no more among the inhabitants of the world.

*38:12 [a]2 Cor 5:1,4; 2 Pet 1:13,14 [b]Job 7:6 [c]Heb 1:12 [d]Job 6:9 [e]Job 4:20; Ps 73:14

12"Like a shepherd's [a]tent my dwelling is pulled up and removed from me;
As a [b]weaver I [c]rolled up my life.
He [d]cuts me off from the loom;
From [e]day until night You make an end of me.

13"I composed *my soul* until morning.
[a]Like a lion—so He
[b]breaks all my bones,
From [c]day until night You make an end of me.

38:13 [a]Job 10:16 [b]Ps 51:8; Dan 6:24 [c]Ps 32:4

14"[a]Like a swallow, *like*[c] a crane, so I twitter;
I [b]moan like a dove;
My [c]eyes look wistfully to the heights;
O Lord, I am oppressed, be my [d]security.

38:14 [a]Job 30:29; Ps 102:6 [b]Is 59:11; Ezek 7:16; Nah 2:7 [c]Ps 119:123 [d]Job 17:3; Ps 119:122

15"[a]What shall I say?
For He has spoken to me, and He Himself has done it;
I shall [b]wander about all my years because of the [c]bitterness of my soul.

38:15 [a]Ps 39:9 [b]1 Kin 21:27 [c]Job 7:11; 10:1; Is 38:17

16"O Lord, [a]by *these* things *men* live,
And in all these is the life of my spirit;
[b]O restore me to health and [c]let me live!

38:16 [a]Ps 119:71,75 [b]Ps 39:13 [c]Ps 119:25

17"Lo, for *my own* welfare I had great bitterness;
It is You who has [a]kept my soul from the pit of nothingness,
For You have [b]cast all my sins behind Your back.

38:17 [a]Ps 30:3; 86:13; Jon 2:6 [b]Is 43:25; Jer 31:34; Mic 7:19

18"For [a]Sheol cannot thank You,
Death cannot praise You;
Those who go down [b]to the pit cannot hope for Your faithfulness.

*38:18 [a]Ps 6:5; 30:9; 88:11; Eccl 9:10 [b]Num 16:33; Ps 28:1

19"It is the [a]living who give thanks to You, as I do today;
A [b]father tells his sons about Your faithfulness.

38:19 [a]Ps 118:17; 119:175 [b]Deut 6:7; 11:19; Ps 78:5-7

20"The LORD will surely save me;
So we will [a]play my songs on stringed instruments
[b]All *the* days of our life
[c]at the house of the LORD."

38:20 [a]Ps 33:1-3; 68:24-26 [b]Ps 104:33; 116:2; 146:2 [c]Ps 116:17-19

21 Now [a]Isaiah had said, "Let

38:21 [a]2 Kin 20:7,8

38:8 *the stairway of Ahaz.* A westward facing flight of stairs on which, normally, the declining sun would cause a shadow to move upward. As a confirmatory sign to Hezekiah, the shadow went down 10 steps.

38:9–20 Hezekiah's recital of his sickness (vv. 9–14), his feelings about death and life (vv. 15–18), and his promise to praise the Lord as long as he lived (vv. 19–20).

38:12 *rolled up,* as a strip of fabric is rolled into a bolt of cloth when complete.

38:18 *Sheol.* Equivalent here to death; i.e., in death one is cut off from the living who can praise God.

them take a cake of figs and apply it to the boil, that he may recover."

★38:22 a Is 38:7
22 Then Hezekiah had said, "What is the [a]sign that I shall go up to the house of the LORD?"

F The Stupidity of Hezekiah, 39:1–8

★39:1 a 2 Kin 20:12-19; 2 Chr 32:31; Is 39:1-8
39 [a]At that time Merodach-baladan son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered.

39:2 a 2 Chr 32:25, 31; Job 31:25 b 2 Kin 18:15, 16
2 Hezekiah was [a]pleased, and showed them *all* his treasure house, the [b]silver and the gold and the spices and the precious oil and his whole armory and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them.

39:3 a 2 Sam 12:1; 2 Chr 16:7 b Deut 28:49; Jer 5:15
3 Then Isaiah the [a]prophet came to King Hezekiah and said to him, "What did these men say, and from where have they come to you?" And Hezekiah said, "They have come to me from a far [b]country, from Babylon."

4 He said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that is in my house; there is nothing among my treasuries that I have not shown them."

39:5 a 1 Sam 13:13, 14; 15:16
5 Then Isaiah said to Hezekiah, "Hear the [a]word of the LORD of hosts,

★39:6 a 2 Kin 24:13; 25:13-15; Jer 20:5
6 'Behold, the days are coming when [a]all that is in your house and all that your fathers have laid up in store to this day shall be carried to Babylon; nothing shall be left,' says the LORD.

7 'And *some* of your sons who shall issue from you, whom you shall beget, [a]shall be taken away, and [b]they shall become officials in the palace of the king of Babylon.' "

39:7 a 2 Kin 24:10-16; 2 Chr 36:10 b Dan 1:1-7

8 [a]Then Hezekiah said to Isaiah, "The word of the LORD which you have spoken is good." For he thought, "For there will be peace and truth [b]in my days."

39:8 a 2 Chr 32:26 b 2 Chr 34:28

PART 2: CONSOLATION, 40:1–66:24

I THE GREATNESS OF GOD, 40:1–48:22

A In Releasing Judah from Captivity, 40:1–11

★40:1 a Is 12:1; 49:13; 51:3,12; 52:9; 61:2; 66:13; Jer 31:10-14; Zeph 3:14-17; 2 Cor 1:4 ★40:2 a Is 35:4; Zech 1:13 b Is 41:11-13; 49:25; 54:15, 17 c Is 33:24; 53:5,6,11 d Jer 16:18; Zech 9:12; Rev 18:6 ★40:3 a Matt 3:3; Mark 1:3; Luke 3:4-6; John 1:23 b Mal 3:1; 4:5,6

40 "[a]Comfort, O comfort
My people," says your God.
2 "[a]Speak kindly to Jerusalem;
And call out to her, that her [b]warfare has ended,
That her [c]iniquity has been removed,
That she has received of the LORD's hand
[d]Double for all her sins."

3 [a]A voice is calling,
"[b]Clear the way for the LORD in the wilderness;
Make smooth in the desert a highway for our God.
4 "Let every valley be lifted up,
And every mountain and hill be made low;
And let the rough ground become a plain,

38:22 Though this verse is placed at the end of the chapter, the *sign* is the one of verse 8.

39:1 *At that time.* I.e., in 712 B.C. the king of Babylon, which was then a vassal state of Assyria, tried to enlist the aid of Hezekiah against Assyria. But two years later Sargon, king of Assyria, captured Babylon. See 2 Kings 20:12ff.

39:6–7 Prophecies fulfilled in the days of Nebuchadnezzar. See Dan. 1:2; 5:3, 23.

40:1 Here begins the great second section (chaps. 40–66) of the book. In contrast to the dark judgment of the preceding chapters, it shines with the light of the promises of restoration to the land (40–48), of the coming of Messiah (49–57), and of millennial blessings for Israel (58–66). Though the people had not yet gone into exile, Isaiah saw beyond that terrible time to future blessings.

40:2 *Double.* May refer to full and sufficient punishment for Israel's sins, or perhaps to superabundant grace to cover her sins.

40:3–5 These verses have immediate reference to the Lord's going before the people as they made the 900 mi (1440 km) journey from Babylon to Palestine. They are also applied to the ministry of John the Baptist, who prepared the way for Christ's ministry of eternal salvation (Matt. 3:3).

And the rugged terrain a broad valley;
5 Then the [a]glory of the LORD will be revealed,
And [b]all flesh will see *it* together;
For the [c]mouth of the LORD has spoken."
6 A voice says, "Call out."
Then he answered, "What shall I call out?"
[a]All flesh is grass, and all its loveliness is like the flower of the field.
7 The [a]grass withers, the flower fades,
When the [b]breath of the LORD blows upon it;
Surely the people are grass.
8 The grass withers, the flower fades,
But [a]the word of our God stands forever.

9 Get yourself up on a [a]high mountain,
O Zion, bearer of [b]good news,
Lift up your voice mightily,
O Jerusalem, bearer of good news;
Lift *it* up, do not fear.
Say to the [c]cities of Judah,
"[d]Here is your God!"
10 Behold, the Lord GOD will come [a]with might,
With His [b]arm ruling for Him.
Behold, His [c]reward is with Him
And His recompense before Him.
11 Like a shepherd He will [a]tend His flock,
In His arm He will gather the lambs
And carry *them* in His bosom;
He will gently lead the nursing *ewes.*

B In Relation to the Creation, 40:12–31

12 Who has [a]measured the waters in the hollow of His hand,
And marked off the heavens by the span,
And calculated the dust of the earth by the measure,
And weighed the mountains in a balance
And the hills in a pair of scales?
13 [a]Who has directed the Spirit of the LORD,
Or as His [b]counselor has informed Him?
14 [a]With whom did He consult and *who* [b]gave Him understanding?
And *who* taught Him in the path of justice and taught Him knowledge
And informed Him of the way of understanding?
15 Behold, the [a]nations are like a drop from a bucket,
And are regarded as a speck of [b]dust on the scales;
Behold, He lifts up the islands like fine dust.
16 Even Lebanon is not enough to burn,
Nor its [a]beasts enough for a burnt offering.
17 [a]All the nations are as nothing before Him,
They are regarded by Him as less than nothing and meaningless.
18 [a]To whom then will you liken God?

*40:5 [a]Is 6:3; Hab 2:14 [b]Is 52:10; Joel 2:28 [c]Is 1:20; 34:16; 58:14
40:6 [a]Job 14:2; Ps 102:11; 103:15; 1 Pet 1:24,25
40:7 [a]Ps 90:5,6; James 1:10,11 [b]Job 4:9; 41:21; Is 11:4; 40:24
*40:8 [a]Is 55:11; 59:21; Matt 5:18
40:9 [a]Is 52:7 [b]Is 61:1 [c]Is 44:26 [d]Is 25:9; 35:2
*40:10 [a]Is 9:6,7 [b]Is 59:16,18 [c]Is 62:11; Rev 22:12
40:11 [a]Jer 31:10; Ezek 34:12-14, 23,31; Mic 5:4; John 10:11, 14-16
*40:12 [a]Job 38:8-11; Ps 102:25,26; Is 48:13; Heb 1:10-12
40:13 [a]Rom 11:34; 1 Cor 2:16 [b]Is 41:28
40:14 [a]Job 38:4 [b]Job 21:22; Col 2:3
*40:15 [a]Jer 10:10 [b]Is 17:13; 29:5
40:16 [a]Ps 50:9-11; Mic 6:6,7; Heb 10:5-9
40:17 [a]Is 29:7
40:18 [a]Ex 8:10; 15:11; 1 Sam 2:2; Is 40:25; 46:5; Mic 7:18; Acts 17:29

40:5 Ultimately this will be fulfilled in the Millennium.

40:8 Because *the word of our God stands forever* these prophecies are sure to be fulfilled.

40:10 *recompense.* I.e., His wages or reward of blessing to the godly and retribution to the wicked.

40:12 The entire universe is on a miniature scale when compared to God the mighty Creator. *span.* The distance between the outstretched thumb and the little finger—half a cubit, or about nine inches.

40:15–17 God is sovereign over all the nations. They are as a *drop* that drips from the outside of a bucket when it is drawn from a well.

Or what likeness will you
compare with Him?
19 *As for* the [a]idol, a
craftsman casts it,
A goldsmith [b]plates it
with gold,
And a silversmith *fashions*
chains of silver.
20 He who is too
impoverished for *such*
an offering
Selects a [a]tree that does
not rot;
He seeks out for himself a
skillful craftsman
To prepare an idol that
[b]will not totter.
21 [a]Do you not know? Have
you not heard?
Has it not been declared to
you from the
beginning?
Have you not understood
[b]from the foundations
of the earth?
22 It is He who sits above the
[a]circle of the earth,
And its inhabitants are like
[b]grasshoppers,
Who [c]stretches out the
heavens like a [d]curtain
And spreads them out like
a [e]tent to dwell in.
23 He *it is* who reduces
[a]rulers to nothing,
Who [b]makes the judges of
the earth meaningless.
24 Scarcely have they been
planted,
Scarcely have they been
sown,
Scarcely has their stock
taken root in the earth,
But He merely blows on
them, and they wither,
And the [a]storm carries
them away like stubble.
25 "[a]To whom then will you
liken Me
That I would be *his*
equal?" says the Holy
One.
26 [a]Lift up your eyes on high
And see [b]who has created
these *stars,*
The [c]One who leads forth
their host by number,
He calls them all by name;
Because of the [d]greatness
of His might and the
strength of *His* power,
[e]Not one *of them* is
missing.
27 [a]Why do you say,
O Jacob, and assert,
O Israel,
"My way is [b]hidden from
the LORD,
And the [c]justice due me
escapes the notice of
[d]my God"?
28 [a]Do you not know? Have
you not heard?
The [b]Everlasting God, the
LORD, the Creator of the
ends of the earth
Does not become weary or
tired.
His understanding is
[c]inscrutable.
29 He gives strength to the
[a]weary,
And to *him who* lacks
might He [b]increases
power.
30 Though [a]youths grow
weary and tired,
And vigorous [b]young men
stumble badly,
31 Yet those who wait for the
LORD
Will [a]gain new strength;
They will [b]mount up *with*
wings like eagles,
They will run and not get
tired,
They will walk and not
become weary.

40:19 [a]Ps 115:4-8; Is 41:7; 44:10; Hab 2:18,19 [b]Is 2:20; 30:22

40:20 [a]Is 44:14 [b]1 Sam 5:3,4; Is 41:7; 46:7

40:21 [a]Ps 19:1; 50:6; Is 37:26; Acts 14:17; Rom 1:19 [b]Is 48:13; 51:13

***40:22** [a]Job 22:14; Prov 8:27 [b]Num 13:33 [c]Job 9:8; Is 37:16; 42:5; 44:24 [d]Ps 104:2 [e]Job 36:29; Ps 18:11; 19:4

40:23 [a]Job 12:21; Ps 107:40; Is 34:12 [b]Is 5:21; Jer 25:18-27

40:24 [a]Is 17:13; 41:16

40:25 [a]Is 40:18

***40:26** [a]Is 51:6 [b]Is 42:5; 48:12,13 [c]Ps 147:4 [d]Ps 89:11-13 [e]Is 34:16; 48:13

***40:27** [a]Is 49:4,14 [b]Is 54:8 [c]Job 27:2; 34:5; Luke 18:7,8 [d]Is 25:1

40:28 [a]Is 40:21 [b]Gen 21:33; Ps 90:2 [c]Ps 147:5; Rom 11:33

40:29 [a]Is 50:4; Jer 31:25 [b]Is 41:10

40:30 [a]Jer 6:11; 9:21 [b]Is 9:17

40:31 [a]Job 17:9; Ps 103:5; 2 Cor 4:8-10,16 [b]Ex 19:4; Deut 32:11; Luke 18:1; 2 Cor 4:1,16; Gal 6:9; Heb 12:3

40:22–24 God is also the Governor of the world, sitting *above the circle* (or zenith; the Hebrew word allows for the concept that the earth is a sphere) *of the earth* and controlling the rulers of the world.

40:26 God also controls the *stars.*

40:27–31 Contrary to Israel's complaint, God is not too great to care (v. 27). He gives power to those who wait on or hope in Him (v. 29), and they exchange (*gain*) their strength for His (v. 31).

C In Comparison to Idols, 41:1–29

41:1 a Is 11:11 b Hab 2:20; Zech 2:13 c Is 40:31 d Is 34:1; 48:16 e Is 1:18; 43:26; 50:8

41 "[a]Coastlands, listen to Me [b]in silence,
And let the peoples [c]gain new strength;
[d]Let them come forward, then let them speak;
[e]Let us come together for judgment.

*41:2 a Is 41:25; 45:1-3; 46:11 b Is 42:6 c 2 Chr 36:23; Ezra 1:2 d 2 Sam 22:43 e Is 40:24

2 "[a]Who has aroused one from the east
Whom He [b]calls in righteousness to His feet?
He [c]delivers up nations before him
And subdues kings.
He makes them like [d]dust with his sword,
As the wind-driven [e]chaff with his bow.
3 "He pursues them, passing on in safety,
By a way he had not been traversing with his feet.

41:4 a Is 41:26; 44:7; 46:10 b Is 43:10; 44:6; Rev 1:8, 17; 22:13 c Is 43:13; 46:4; 48:12

4 "[a]Who has performed and accomplished *it,*
Calling forth the generations from the beginning?
'[b]I, the LORD, am the first, and with the last. [c]I am He.' "

*41:5 a Is 41:1; Ezek 26:15,16 b Josh 5:1; Ps 67:7

5 The [a]coastlands have seen and are afraid;
The [b]ends of the earth tremble;
They have drawn near and have come.
6 Each one helps his neighbor
And says to his brother, "Be strong!"

41:7 a Is 44:12,13 b Is 40:19

7 So the [a]craftsman encourages the [b]smelter,
And he who smooths *metal* with the hammer
encourages him who beats the anvil,
Saying of the soldering, "It is good";
And he fastens it with nails,
[c]So that it will not totter.

41:7 c Is 40:20; 46:7

*41:8 a Is 42:19; 43:10; 44:1,2, 21 b Is 29:22; 51:2; 63:16 c 2 Chr 20:7; James 2:23

8 "But you, Israel, [a]My servant,
Jacob whom I have chosen,
Descendant of [b]Abraham My [c]friend,
9 You whom I have [a]taken from the ends of the earth,
And called from its [b]remotest parts
And said to you, 'You are [c]My servant,
I have [d]chosen you and not rejected you.

41:9 a Is 11:11 b Is 43:5-7 c Is 42:1; 44:1 d Deut 7:6; 14:2; Ps 135:4

41:10 a Deut 20:1; 31:6; Josh 1:9; Ps 27:1; Is 41:13,14; 43:2, 5; Rom 8:31 b Is 41:14; 44:2; 49:8 c Ps 89:13,14

10 'Do not [a]fear, for I am with you;
Do not anxiously look about you, for I am your God.
I will strengthen you, surely [b]I will help you,
Surely I will uphold you with My righteous [c]right hand.'
11 "Behold, [a]all those who are angered at you will be shamed and dishonored;
[b]Those who contend with you will be as nothing and will perish.

41:11 a Is 45:24 b Is 17:13; 29:5,7,8

41:12 a Job 20:7-9; Ps 37:35,36; Is 17:14

12 "[a]You will seek those who quarrel with you, but will not find them,
Those who war with you will be as nothing and non-existent.
13 "For I am the LORD your God, [a]who upholds your right hand,

41:13 a Is 42:6; 45:1

41:2 *from the east.* A reference to Cyrus the Great of Persia (559–530 B.C.), referred to by name in 44:28 and 45:1. He conquered Babylon in 539 and ruled it until his death. He also issued the edict that gave the Jewish people permission to return to Palestine and rebuild their temple (Ezra 1:1–4). *in righteousness.* I.e., one to carry out God's righteous purposes.

41:5–7 Isaiah mocks the heathen nations' futile attempts to stop Cyrus's campaigns.

41:8 In this passage the *servant* is the nation Israel (as also in 43:1–10; 44:1–8, 21, 45:4; 48:20); in other passages it is an individual whom the NT identifies as Jesus Christ (42:1–12; chap. 49; 50:4–6; 52:13–53:12; cf. Acts 8:28–35).

41:13 [b] Is 41:10
Who says to you, '[b]Do not fear, I will help you.'

*41:14 [a] Job 25:6; Ps 22:6 [b] Is 35:10; 43:14; 44:6, 22-24
14 "Do not fear, you [a]worm Jacob, you men of Israel;
I will help you," declares the LORD, "and [b]your Redeemer is the Holy One of Israel.

41:15 [a] Mic 4:13; Hab 3:12 [b] Is 42:15; 64:1; Jer 9:10; Ezek 33:28
15 "Behold, I have made you a new, sharp threshing sledge with double edges;
[a]You will thresh the [b]mountains and pulverize *them,*
And will make the hills like chaff.

41:16 [a] Jer 51:2 [b] Is 25:9; 35:10; 51:3; 61:10
16 "You will [a]winnow them, and the wind will carry them away,
And the storm will scatter them;
But you will [b]rejoice in the LORD,
You will glory in the Holy One of Israel.

*41:17 [a] Is 43:20; 44:3; 49:10; 55:1 [b] Is 30:19; 65:24 [c] Is 42:16; 62:12
17 "The afflicted and needy are seeking [a]water, but there is none,
And their tongue is parched with thirst;
I, the LORD, [b]will answer them Myself,
As the God of Israel I [c]will not forsake them.

41:18 [a] Is 30:25; 43:19 [b] Ps 107:35; Is 35:6,7
18 "I will open [a]rivers on the bare heights
And springs in the midst of the valleys;
I will make [b]the wilderness a pool of water
And the dry land fountains of water.

41:19 [a] Is 35:1; 55:13; 60:13
19 "I will put the cedar in the wilderness,
The acacia and the [a]myrtle and the olive tree;
I will place the [a]juniper in the desert
Together with the box tree and the cypress,

20 That [a]they may see and recognize,
And consider and gain insight as well,
That the [b]hand of the LORD has done this,
And the Holy One of Israel has created it.

41:20 [a] Is 40:5; 43:10 [b] Job 12:9; Is 66:14

21 "Present your case," the LORD says.
"Bring forward your strong *arguments,*"
The [a]King of Jacob says.

*41:21 [a] Is 44:6

22 [a]Let them bring forth and declare to us what is going to take place;
As for the [b]former *events,* declare what they *were,*
That we may consider them and know their outcome.
Or announce to us what is coming;

41:22 [a] Is 44:7; 45:21; 46:10 [b] Is 43:9

23 [a]Declare the things that are going to come afterward,
That we may know that you are gods;
Indeed, [b]do good or evil, that we may anxiously look about us and fear together.

41:23 [a] Is 42:9; 44:7, 8; 45:3; John 13:19 [b] Jer 10:5

24 Behold, [a]you are of no account,
And [b]your work amounts to nothing;
He who chooses you is an [c]abomination.

41:24 [a] Ps 115:8; Is 44:9; 1 Cor 8:4 [b] Is 37:19; 41:29 [c] Prov 3:32; 28:9

25 "I have aroused [a]one from the north, and he has come;
From the rising of the sun he will call on My name;

41:25 [a] Is 41:2; Jer 50:3

41:14–15 Israel is called a *worm* because she is feeble, despised, and stepped on by the nations of the world. But God will make Israel a *sledge,* a solid object made of heavy timbers and studded with flint.

41:17–20 God promises to supply all their needs as His people return from Babylon.

41:21–26 God challenges the idol-worshiping heathen to prove the power of their idols by means of a test of prophecy accurately fulfilled (v. 22), which, of course, they cannot do. But God predicts the coming of Cyrus 150 years later from the *rising of the sun* (the east) to attack *from the north* (v. 25).

41:25 [b] 2 Sam 22:43; Is 10:6; Mic 7:10; Zech 10:5

41:26 [a] Is 41:22; 44:7; 45:21 [b] Hab 2:18,19

And he will come upon
rulers as *upon* [b]mortar,
Even as the potter treads
clay."
26 Who has [a]declared *this*
from the beginning,
that we might know?
Or from former times, that
we may say, "*He is*
right!"?
Surely there was [b]no one
who declared,
Surely there was no one
who proclaimed,
Surely there was no one
who heard your words.

*41:27 [a] Is 48:3-8 [b] Is 40:9; 44:28; 52:7; Nah 1:15

27"[a]Formerly *I said* to Zion,
'Behold, here they are.'
And to Jerusalem, 'I will
give a [b]messenger of
good news.'

41:28 [a] Is 50:2; 59:16; 63:5 [b] Is 40:13,14 [c] Is 46:7

28"But [a]when I look, there is
no one,
And there is no
[b]counselor among
them
Who, if I ask, can [c]give
an answer.

41:29 [a] Is 2:8; 17:8; 41:24 [b] Is 44:9 [c] Jer 5:13

29"Behold, all of them are
false;
Their [a]works are
[b]worthless,
Their molten images are
[c]wind and emptiness.

*42:1 [a] Matt 12:18-21 [b] Is 41:8; 43:10; 49:3-6; 52:13; 53:11; Matt 12:18-21; Phil 2:7 [c] Luke 9:35; 1 Pet 2:4,6 [d] Matt 3:17; 17:5; Mark 1:11; Luke 3:22 [e] Is 11:2; 59:21; 61:1; Matt 3:16; Luke 4:18,19, 21 [f] Is 2:4

D In Providing His Servant, 42:1–25

42 "[a]Behold, My [b]Servant,
whom I uphold;
My [c]chosen one *in whom*
My [d]soul delights.
I have put My [e]Spirit
upon Him;
He will bring forth
[f]justice to the nations.
2"He will not cry out or raise
His voice,
Nor make His voice heard
in the street.
3"A bruised reed He will not
break
And a dimly burning wick
He will not extinguish;
He will faithfully bring
forth [a]justice.
4"He will not be
[a]disheartened or
crushed
Until He has established
justice in the earth;
And the [b]coastlands will
wait expectantly for His
law."

*42:3 [a] Ps 72:2,4; 96:13

42:4 [a] Is 40:28 [b] Is 11:11; 24:15; 42:10, 12; 49:1; 51:5; 60:9; 66:19

5 Thus says God the LORD,
Who [a]created the heavens
and [b]stretched them
out,
Who spread out the
[c]earth and its
offspring,
Who [d]gives breath to the
people on it
And spirit to those who
walk in it,

42:5 [a] Ps 102:25,26; Is 45:18 [b] Ps 104:2; Is 40:22 [c] Ps 24:1,2; 136:6 [d] Job 12:10; 33:4; Is 57:16; Dan 5:23; Acts 17:25

6"I am the LORD, I have
[a]called you in
righteousness,
I will also [b]hold you by
the hand and [c]watch
over you,
And I will appoint you as a
[d]covenant to the
people,
As a [e]light to the nations,

*42:6 [a] Is 41:2; Jer 23:5,6 [b] Is 41:13; 45:1 [c] Is 26:3; 27:3 [d] Is 49:8 [e] Is 49:6; 51:4; 60:1,3; Luke 2:32; Acts 13:47; 26:23

7 To [a]open blind eyes,
To [b]bring out prisoners
from the dungeon
And those who dwell in
darkness from the
prison.

*42:7 [a] Is 29:18; 35:5 [b] Is 49:9; 61:1

8"[a]I am the LORD, that is
[b]My name;
I will not give My [c]glory
to another,
Nor My praise to graven
images.

42:8 [a] Is 43:3,11,15 [b] Ex 3:15; Ps 83:18 [c] Ex 20:3-5; Is 48:11

41:27 *here they are.* I.e., the fulfillment of these prophecies. *a messenger of good news.* Isaiah himself.

42:1 *Servant.* Here an individual (Jesus Christ, according to Matt. 12:18–20), who would have an unassuming ministry and who (at His second coming) will bring *justice* to the whole world (11:3–5).

42:3 Messiah will be gentle with the weak.

42:6 The ministry of the Servant would be to fulfill the *covenant* promises to the *people* of Israel and to bring *light* to the *nations*.

42:7 Cyrus would deliver the Jewish exiles from the prison of Babylonian captivity, but God's Servant will deliver all who believe from the *prison* of sin.

42:9 [a] Is 48:3 [b] Is 43:19; 48:6

9 "Behold, the [a]former
things have come to
pass,
Now I declare [b]new
things;
Before they spring forth I
proclaim *them* to you."

42:10 [a] Ps 33:3; 40:3; 98:1 [b] Is 49:6; 62:11 [c] Ps 65:5; 107:23 [d] Ex 20:11; 1 Chr 16:32; Ps 96:11 [e] Is 42:4

10 Sing to the LORD a [a]new
song,
Sing His praise from the
[b]end of the earth!
[c]You who go down to the
sea, and [d]all that is in
it.
You [e]islands, and those
who dwell on them.

★42:11 [a] Is 32:16; 35:1,6 [b] Is 21:16; 60:7 [c] Is 16:1 [d] Is 52:7; Nah 1:15

11 Let the [a]wilderness and its
cities lift up *their voices,*
The settlements where
[b]Kedar inhabits.
Let the inhabitants of
[c]Sela sing aloud,
Let them shout for joy
from the tops of the
[d]mountains.

42:12 [a] Is 24:15 [b] Is 42:4

12 Let them [a]give glory to
the LORD
And declare His praise in
the [b]coastlands.

★42:13 [a] Ex 15:3 [b] Is 9:7; 26:11; 37:32; 59:17 [c] Is 66:14-16

13 [a]The LORD will go forth
like a warrior,
He will arouse *His* [b]zeal
like a man of war.
He will utter a shout, yes,
He will raise a war cry.
He will [c]prevail against
His enemies.

42:14 [a] Ps 50:21; Is 57:11

14 "[a]I have kept silent for a
long time,
I have kept still and
restrained Myself.
Now like a woman in labor
I will groan,
I will both gasp and pant.

42:15 [a] Is 2:12-16; Ezek 38:19,20 [b] Is 44:27; 50:2; Nah 1:4-6

15 "I will [a]lay waste the
mountains and hills
And wither all their
vegetation;
I will [b]make the rivers
into coastlands
And dry up the ponds.

★42:16 [a] Is 29:18; 30:21; 32:3; Jer 31:8,9; Luke 1:78,79 [b] Is 29:18; Eph 5:8 [c] Is 40:4; Luke 3:5 [d] Josh 1:5; Ps 94:14; Is 41:17; Heb 13:5

16 "I will [a]lead the blind by a
way they do not know,
In paths they do not know
I will guide them.
I will [b]make darkness into
light before them
And [c]rugged places into
plains.
These are the things I will
do,
And I will [d]not leave
them undone."

42:17 [a] Ps 97:7; Is 1:29; 44:9,11; 45:16

17 They shall be turned back
and be [a]utterly put to
shame,
Who trust in idols,
Who say to molten images,
"You are our gods."

★42:18 [a] Is 29:18; 35:5

18 [a]Hear, you deaf!
And look, you blind, that
you may see.

42:19 [a] Is 41:8 [b] Is 44:26 [c] Is 26:3; 27:5

19 Who is blind but My
[a]servant,
Or so deaf as My
[b]messenger whom I
send?
Who is so blind as he that
is [c]at peace *with Me,*
Or so blind as the servant
of the LORD?

42:20 [a] Rom 2:21

20 [a]You have seen many
things, but you do not
observe *them;*
Your ears are open, but
none hears.

42:21 [a] Is 42:4; 51:4

21 The LORD was pleased for
His righteousness' sake
To make the law [a]great
and glorious.

42:22 [a] Is 24:18 [b] Is 24:22

22 But this is a people
plundered and
despoiled;
All of them are [a]trapped
in caves,
Or are [b]hidden away in
prisons;
They have become a prey
with none to deliver
them,

42:11 *Kedar.* The second son of Ishmael (Gen. 25:13), whose descendants roamed the desert E of Palestine.

42:13 The complete fulfillment of this verse will come at Armageddon.

42:16 *blind.* Backslidden Jews who worshiped idols. Details are given in verses 17–22.

42:18–22 Israel was being punished because the people had been *deaf* and *blind* to God's law. *servant* and *messenger* (v. 19) refer to the nation Israel.

And a spoil, with none to say, "Give *them* back!"

23 Who among you will give ear to this?
Who will give heed and listen hereafter?

42:24
[a] Is 30:15
[b] Is 48:18; 57:17

24 Who gave Jacob up for spoil, and Israel to plunderers?
Was it not the LORD, against whom we have sinned,
And in whose ways they [a]were not willing to walk,
And whose law they did not [b]obey?

42:25
[a] Is 5:25; 9:19
[b] Is 29:13; 47:7; 57:1; Hos 7:9

25 So He poured out on him the heat of His anger
And the [a]fierceness of battle;
And it set him aflame all around,
Yet he did not recognize *it;*
And it burned him, but he [b]paid no attention.

E In Restoring Israel, 43:1–44:28

***43:1**
[a] Is 43:15
[b] Is 43:7,21; 44:2,21,24
[c] Is 43:5
[d] Is 44:22,23; 48:20
[e] Gen 32:28; Is 43:7; 45:3,4
[f] Is 43:21

43 But now, thus says the LORD, your [a]Creator, O Jacob,
And He who [b]formed you, O Israel,
"Do not [c]fear, for I have [d]redeemed you;
I have [e]called you by name; you are [f]Mine!

43:2
[a] Ps 66:12; Is 8:7,8
[b] Deut 31:6,8
[c] Is 29:6; 30:27-29; Dan 3:25,27

2 "When you [a]pass through the waters, [b]I will be with you;
And through the rivers, they will not overflow you.
When you [c]walk through the fire, you will not be scorched,
Nor will the flame burn you.

43:3
[a] Ex 20:2

3 "For [a]I am the LORD your God,
The Holy One of Israel, your [b]Savior;
I have given Egypt as your ransom,
[c]Cush and Seba in your place.

43:3
[b] Is 19:20; 43:11; 45:15, 21; 49:26; 60:16; 63:8
[c] Is 20:3-5

4 "Since you are [a]precious in My sight,
Since you are [b]honored and I [c]love you,
I will give *other* men in your place and *other* peoples in exchange for your life.

43:4
[a] Ex 19:5,6
[b] Is 49:5
[c] Is 63:9

5 "Do not fear, for [a]I am with you;
I will bring [b]your offspring from the east,
And [c]gather you from the west.

43:5
[a] Is 8:10; 43:2
[b] Is 41:8; 49:12; 61:9
[c] Is 49:12

6 "I will say to the [a]north, 'Give *them* up!'
And to the south, 'Do not hold *them* back.'
Bring My [b]sons from afar
And My daughters from the [c]ends of the earth,

43:6
[a] Ps 107:3
[b] 2 Cor 6:18
[c] Is 45:22

7 Everyone who is [a]called by My name,
And whom I have [b]created for My [c]glory,
[d]Whom I have formed, even whom I have made."

43:7
[a] Is 56:5; 62:2; James 2:7
[b] Ps 100:3; Is 29:23; Eph 2:10
[c] Is 44:23; 46:13
[d] Is 43:1

8 Bring out the people who are [a]blind, even though they have eyes,
And the deaf, even though they have ears.

43:8
[a] Is 6:9; 42:19; Ezek 12:2

9 All the nations have [a]gathered together
In order that the peoples may be assembled.
Who among them can [b]declare this
And proclaim to us the former things?
Let them present [c]their witnesses [d]that they may be justified,

43:9
[a] Is 34:1; 41:1
[b] Is 41:22,23, 26
[c] Is 44:9
[d] Is 43:26

43:1–7 Even though Israel was unfaithful, God still loved her and promised release from Babylon. As a reward for releasing captive Israel, the Persians under Cambyses, son of Cyrus, were given *Egypt* and parts of *Cush* and *Seba* (SW Arabia). Ultimately (at the second coming of Christ), Israel will return from all parts of the *earth* (Matt. 24:31).

Or let them hear and say,
"It is true."
43:10 10"You are [a]My witnesses,"
[a]Is 44:8 [b]Is 41:8 [c]Is 41:4 [d]Is 45:5,6 declares the LORD,
"And [b]My servant whom I have chosen,
In order that you may know and believe Me
And understand that [c]I am He.
[d]Before Me there was no God formed,
And there will be none after Me.
43:11 11"I, even I, am the LORD,
[a]Is 43:3; 45:21; Hos 13:4 [b]Is 44:6,8 And there is no [a]savior [b]besides Me.
43:12 12"It is I who have declared and saved and proclaimed,
[a]Deut 32:16; Ps 81:9 And there was no [a]strange *god* among you;
So you are My witnesses," declares the LORD,
"And I am God.
43:13 13"Even [a]from eternity [b]I am He,
[a]Ps 90:2; Is 48:16 [b]Is 41:4 [c]Ps 50:22 [d]Job 9:12; Is 14:27 And there is [c]none who can deliver out of My hand;
[d]I act and who can reverse it?"

***43:14** **14** Thus says the LORD your
[a]Is 41:14 [b]Is 23:13 [c]Jer 51:13 [a]Redeemer, the Holy One of Israel,
"For your sake I have sent to Babylon,
And will bring them all down as fugitives,
Even the [b]Chaldeans, into the [c]ships in which they rejoice.
43:15 15"I am the LORD, your Holy One,
[a]Is 43:1 [b]Is 41:20; 44:6 [a]The Creator of Israel, your [b]King."
43:16 16 Thus says the LORD,
[a]Ex 14:21,22; Ps 77:19; Is 11:15; 44:27; 50:2; 51:10; 63:11,12 Who [a]makes a way through the sea
And a path through the mighty waters,
17 Who brings forth the
43:17 [a]Ex 15:19 [b]Ps 118:12; Is 1:31 [a]chariot and the horse,
The army and the mighty man
(They will lie down together *and* not rise again;
They have been [b]quenched *and* extinguished like a wick):
18"[a]Do not call to mind the
43:18 [a]Is 65:17; Jer 23:7 former things,
Or ponder things of the past.
19"Behold, I will do
43:19 [a]Is 42:9; 48:6; 2 Cor 5:17 [b]Ex 17:6; Num 20:11; Deut 8:15; Ps 78:16; Is 35:1,6; 41:18,19; 49:10; 51:3 something [a]new,
Now it will spring forth;
Will you not be aware of it?
I will even [b]make a roadway in the wilderness,
Rivers in the desert.
20"The beasts of the field will
43:20 [a]Is 13:22; 35:7 [b]Is 41:17,18; 48:21 glorify Me,
The [a]jackals and the ostriches,
Because I have [b]given waters in the wilderness
And rivers in the desert,
To give drink to My chosen people.
21"The people whom [a]I
43:21 [a]Is 43:1 [b]Ps 102:18; Is 42:12; Luke 1:74,75; 1 Pet 2:9 formed for Myself
[b]Will declare My praise.
22"Yet you have not called on
43:22 [a]Mic 6:3; Mal 1:13; 3:14 Me, O Jacob;
But you have become [a]weary of Me, O Israel.
23"You have [a]not brought to
43:23 [a]Amos 5:25 [b]Zech 7:5,6; Mal 1:6-8 [c]Jer 7:21-26 [d]Ex 30:34; Lev 2:1; 24:7 Me the sheep of your burnt offerings,
Nor have you [b]honored Me with your sacrifices.
I have not [c]burdened you with offerings,
Nor wearied you with [d]incense.
24"You have bought Me no
***43:24** [a]Ex 30:23; Jer 6:20 [a]sweet cane with money,

43:14–21 God would destroy Babylon and bring His people back to Palestine, a new thing that, when compared to most other wonders of Israel's history, would make those seem as nothing.

43:24 *sweet cane.* An ingredient of the anointing oil (Ex. 30:23).

Neither have you filled Me
with the fat of your
sacrifices;
Rather you have burdened
Me with your sins,
You have [b]wearied Me
with your iniquities.

25 "I, even I, am the one who
[a]wipes out your
transgressions [b]for My
own sake,
And I will [c]not remember
your sins.
26 "Put Me in remembrance,
[a]let us argue our case
together;
State your *cause,* [b]that you
may be proved right.
27 "Your [a]first forefather
sinned,
And your [b]spokesmen
have transgressed
against Me.
28 "So I will pollute the princes
of the sanctuary,
And I will consign Jacob to
the [a]ban and Israel to
[b]revilement.

44 "But now listen, O Jacob,
My [a]servant,
And Israel, whom I have
chosen:
2 Thus says the LORD who
made you
And [a]formed you from
the womb, who [b]will
help you,
'[c]Do not fear, O Jacob My
servant;
And you [d]Jeshurun whom
I have chosen.
3 'For [a]I will pour out water
on the thirsty *land*
And streams on the dry
ground;
I will [b]pour out My Spirit
on your [c]offspring
And My blessing on your
descendants;
4 And they will spring up
among the grass
Like [a]poplars by streams
of water.'
5 "This one will say, 'I am the
LORD'S';
And that one will call on
the name of Jacob;
And another will [a]write
on his hand, 'Belonging
to the LORD,'
And will name Israel's
name with honor.

6 "Thus says the LORD, the
[a]King of Israel
And his [b]Redeemer, the
LORD of hosts:
'I am the [c]first and I am
the last,
And there is no God
[d]besides Me.
7 'Who is like Me? [a]Let him
proclaim and declare it;
Yes, let him recount it to
Me in order,
From the time that I
established the ancient
nation.
And let them declare to
them the things that are
coming
And the events that are
going to take place.
8 'Do not tremble and do not
be afraid;
[a]Have I not long since
announced *it* to you
and declared *it?*
And [b]you are My
witnesses.
Is there any God [c]besides
Me,
Or is there any *other*
[d]Rock?
I know of none.' "
9 Those who fashion a graven
image are all of them futile, and
their precious things are of no
profit; even their own witnesses
fail to see or know, so that they
will be [a]put to shame.
10 Who has fashioned a god or
cast an idol to [a]no profit?

43:24 [b]Ps 95:10; Is 1:14; 7:13; Ezek 6:9; Mal 2:17

***43:25** [a]Is 44:22; 55:7; Jer 50:20 [b]Is 37:35; 48:9,11; Ezek 36:22 [c]Is 38:17; Jer 31:34

43:26 [a]Is 1:18; 41:1; 50:8 [b]Is 43:9

***43:27** [a]Is 51:2; Ezek 16:3 [b]Is 9:15; 28:7; 29:10; Jer 5:31

43:28 [a]Is 24:6; 34:5; Jer 24:9; Dan 9:11; Zech 8:13 [b]Ps 79:4; Ezek 5:15

44:1 [a]Is 41:8; Jer 30:10; 46:27, 28

***44:2** [a]Is 44:21,24 [b]Is 41:10 [c]Is 43:5 [d]Deut 32:15; 33:5,26

44:3 [a]Is 41:17; Ezek 34:26; Joel 3:18 [b]Is 32:15; Joel 2:28 [c]Is 61:9; 65:23

44:4 [a]Lev 23:40; Job 40:22

44:5 [a]Ex 13:9; Neh 9:38

44:6 [a]Is 41:21; 43:15 [b]Is 41:14; 43:1,14 [c]Is 41:4; 43:10; 48:12; Rev 1:8,17; 22:13 [d]Is 43:11; 44:8; 45:5,6,21

44:7 [a]Is 41:22,26

44:8 [a]Is 42:9; 48:5 [b]Is 43:10 [c]Deut 4:35,39; 1 Sam 2:2; Is 45:5; Joel 2:27 [d]Is 17:10; 26:4; 30:29

***44:9** [a]Ps 97:7; Is 42:17; 44:11; 45:16

44:10 [a]Is 41:29; Jer 10:5; Hab 2:18; Acts 19:26

43:25–28 Though God would forgive Israel, still He had to discipline her by means of the Babylonian captivity.

43:27 *Your first forefather.* Probably a reference to Jacob, or possibly Abraham. *your spokesmen,* including both prophets and priests. Israel's ancestors and spiritual leaders offered little to boast of.

44:2 *Jeshurun.* Lit., upright one (cf. Deut. 33:5), a term of endearment.

44:9–20 Another devastating attack on idolatry (an intended "vaccination" against the coming exposure to idolatry in Babylon!).

11 Behold, all his companions will be [a]put to shame, for the craftsmen themselves are mere men. Let them all assemble themselves, let them stand up, let them tremble, let them together be put to shame.

12 The [a]man shapes iron into a cutting tool and does his work over the coals, fashioning it with hammers and working it with his strong arm. He also gets hungry and his strength fails; he drinks no water and becomes weary.

13 [a]*Another* shapes wood, he extends a measuring line; he outlines it with red chalk. He works it with planes and outlines it with a compass, and makes it like the form of a man, like the beauty of [b]man, so that it may sit in a [c]house.

14 Surely he cuts cedars for himself, and takes a cypress or an oak and raises *it* for himself among the trees of the forest. He plants a fir, and the rain makes it grow.

15 Then it becomes *something* for a man to burn, so he takes one of them and warms himself; he also makes a fire to bake bread. He also [a]makes a god and worships it; he makes it a graven image and [b]falls down before it.

16 Half of it he burns in the fire; over *this* half he eats meat as he roasts a roast and is satisfied. He also warms himself and says, "Aha! I am warm, I have seen the fire."

17 But the rest of it he [a]makes into a god, his graven image. He falls down before it and worships; he also [b]prays to it and says, "Deliver me, for you are my god."

18 They do not [a]know, nor do they understand, for He has [b]smeared over their eyes so that they cannot see and their hearts so that they cannot comprehend.

19 No one recalls, nor is there [a]knowledge or understanding to say, "I have burned half of it in the fire and also have baked bread over its coals. I roast meat and eat *it.* Then I make the rest of it into an [b]abomination, I fall down before a block of wood!"

20 He [a]feeds on ashes; a [b]deceived heart has turned him aside. And he cannot deliver himself, nor say, "[c]Is there not a lie in my right hand?"

21 "[a]Remember these things, O Jacob,
And Israel, for you are [b]My servant;
I have formed you, you are My servant,
O Israel, you will [c]not be forgotten by Me.

22 "I have [a]wiped out your transgressions like a thick cloud
And your sins like a heavy mist.
[b]Return to Me, for I have [c]redeemed you."

23 [a]Shout for joy, O heavens, for the LORD has done *it!*
Shout joyfully, you lower parts of the earth;
[b]Break forth into a shout of joy, you mountains,
O forest, and every tree in it;
For [c]the LORD has redeemed Jacob
And in Israel He [d]shows forth His glory.

24 Thus says the LORD, your [a]Redeemer, and the one who [b]formed you from the womb,
"I, the LORD, am the maker of all things,
[c]Stretching out the heavens by Myself
And spreading out the earth all alone,

25 [a]Causing the omens of boasters to fail,

44:11 [a]Ps 97:7; Is 42:17; 44:9; 45:16

44:12 [a]Is 40:19,20; 41:6,7; 46:6,7; Jer 10:3-5; Hab 2:18

44:13 [a]Is 41:7 [b]Ps 115:5-7 [c]Judg 17:4,5; Ezek 8:10,11

*44:14

44:15 [a]Is 44:17 [b]2 Chr 25:14

44:17 [a]Is 44:15 [b]1 Kin 18:26, 28; Is 45:20

44:18 [a]Is 1:3; Jer 10:8,14 [b]Ps 81:12; Is 6:9,10; 29:10

44:19 [a]Is 5:13; 44:18,19; 45:20 [b]Deut 27:15; 1 Kin 11:5,7; 2 Kin 23:13,14

44:20 [a]Ps 102:9 [b]Job 15:31; Hos 4:12; Rom 1:21,22; 2 Thess 2:11; 2 Tim 3:13 [c]Is 57:11; 59:3,4,13; Rom 1:25

44:21 [a]Is 46:8; Zech 10:9 [b]Is 44:1,2 [c]Is 49:15

44:22 [a]Ps 51:1,9; Is 43:25; Acts 3:19 [b]Is 31:6; 55:7 [c]Is 43:1; 48:20; 1 Cor 6:20; 1 Pet 1:18,19

44:23 [a]Ps 69:34; 96:11,12; Is 42:10; 49:13 [b]Ps 98:7,8; 148:7,9; Is 55:12 [c]Is 43:1 [d]Is 49:3; 61:3

*44:24 [a]Is 41:14; 43:14 [b]Is 44:2 [c]Is 40:22; 42:5; 45:12,18; 51:13

44:25 [a]Is 47:13

44:14–20 How ludicrous to think that the same piece of wood used to make a fire could also make an idol-god. To worship *a block of wood* is to feed *on ashes.*

44:24–28 Only the true God can predict the future with total accuracy—in this case the return from exile to rebuild and inhabit Jerusalem, a prophecy made through Isaiah about 150 years before it happened.

Making fools out of diviners,
[b]Causing wise men to draw back
And turning their knowledge into foolishness,
26 [a]Confirming the word of His servant
And performing the purpose of His messengers.
It is I who says of Jerusalem, 'She shall be inhabited!'
And of the [b]cities of Judah, '[c]They shall be built.'
And I will raise up her ruins *again.*
27"*It is I* who says to the depth of the sea, 'Be dried up!'
And I will make your rivers [a]dry.
28"*It is I* who says of [a]Cyrus, '*He is* My shepherd!
And he will perform all My desire.'
And he declares of Jerusalem, '[b]She will be built,'
And of the temple, 'Your foundation will be laid.' "

F In Using Cyrus, 45:1–25

45 Thus says the LORD to [a]Cyrus His anointed,
Whom I have taken by the right [b]hand,
To [c]subdue nations before him
And to [d]loose the loins of kings;
To open doors before him so that gates will not be shut:
2"I will go before you and [a]make the rough places smooth;
I will [b]shatter the doors of bronze and cut through their iron [c]bars.
3"I will give you the [a]treasures of darkness
And hidden wealth of secret places,
In order that you may know that it is I,
The LORD, the God of Israel, who [b]calls you by your name.
4"For the sake of [a]Jacob My servant,
And Israel My chosen *one,*
I have also [b]called you by your name;
I have given you a title of honor
Though you have [c]not known Me.
5"I am the LORD, and [a]there is no other;
[b]Besides Me there is no God.
I will [c]gird you, though you have not known Me;
6 That [a]men may know from the rising to the setting of the sun
That there is [b]no one besides Me.
I am the LORD, and there is no other,
7 The One [a]forming light and [b]creating darkness,
Causing well-being and [c]creating calamity;

44:25 [b]2 Sam 15:31; Job 5:12-14; Ps 33:10; Is 29:14; Jer 51:57; 1 Cor 1:20,27

44:26 [a]Zech 1:6; Matt 5:18 [b]Is 40:9 [c]Jer 32:15,44

44:27 [a]Is 42:15; 50:2; Jer 50:38; 51:36

44:28 [a]Is 45:1 [b]2 Chr 36:22, 23; Ezra 1:1; Is 14:32; 45:13; 54:11

★45:1 [a]Is 44:28 [b]Ps 73:23; Is 41:13; 42:6 [c]Is 41:2,25; Jer 50:3,35; 51:11,20,24 [d]Job 12:21; Is 45:5

45:2 [a]Is 40:4 [b]Ps 107:16 [c]Jer 51:30

★45:3 [a]Jer 41:8; 50:37 [b]Ex 33:12,17; Is 43:1; 49:1

45:4 [a]Is 41:8,9; 44:1 [b]Is 43:1 [c]Acts 17:23

★45:5 [a]Is 45:6,14,18, 21; 46:9 [b]Is 44:6,8 [c]Ps 18:39

45:6 [a]Ps 102:15; Mal 1:11 [b]Is 45:5

★45:7 [a]Is 42:16 [b]Ps 104:20; 105:28 [c]Is 31:2; 47:11; Amos 3:6

45:1 *anointed.* Lit., messiah (cf. Cyrus's designation as shepherd in 44:28). This is an appropriate title for the heathen king for two reasons: *Cyrus,* as a temporal deliverer of God's people, serves as an illustration of Jesus Christ, the eternal Redeemer; and because vassal rulers were anointed by their superior rulers, Cyrus, as one who carried out God's purposes, could properly be said to be an anointed vassal. Like Jesus Christ, Cyrus's mission was to deliver and to judge. *open doors.* On the night the Persians captured Babylon some of the men entered on the dry river bed and opened the gates to their armies from the inside.

45:3 As conqueror of Croesus (king of Lydia) and Babylon, Cyrus amassed incalculable *treasures.*

45:5 *you have not known Me.* Though used to carry out God's plan, Cyrus did not personally know God, as evidenced in his ascribing his victories to "the great gods" and his defeat of the Babylonians especially to Marduk, head god of the Babylonian pantheon.

45:7 Included in God's plan are all things (Eph. 1:11), though the responsibility for committing sin rests on the creature, not the Creator.

I am the LORD who does all these.

8 "[a]Drip down, O heavens, from above,
And let the clouds pour down righteousness;
Let the [b]earth open up and salvation bear fruit,
[c]And righteousness spring up with it.
I, the LORD, have created it.

9 "Woe to *the one* who [a]quarrels with his Maker—
An earthenware vessel among the vessels of earth!
Will the [b]clay say to the potter, 'What are you doing?'
Or the thing you are making *say,* 'He has no hands'?
10 "Woe to him who says to a father, 'What are you begetting?'
Or to a woman, 'To what are you giving birth?' "

11 Thus says the [a]LORD, the Holy One of Israel, and his [b]Maker:
"[c]Ask Me about the things to come concerning My [d]sons,
And you shall commit to Me [e]the work of My hands.
12 "It is I who [a]made the earth, and created man upon it.
I [b]stretched out the heavens with My hands
And I ordained [c]all their host.
13 "I have aroused him in [a]righteousness
And I will [b]make all his ways smooth;
He will [c]build My city and will let My exiles go [d]free,
Without any payment or reward," says the LORD of hosts.

14 Thus says the LORD,
"The products of [a]Egypt and the merchandise of [b]Cush
And the Sabeans, men of stature,
Will [c]come over to you and will be yours;
They will walk behind you, they will come over in [d]chains
And will [e]bow down to you;
They will make supplication to you:
'Surely, [f]God is with you, and [g]there is none else,
No other God.' "
15 Truly, You are a God who [a]hides Himself,
O God of Israel, [b]Savior!
16 They will be [a]put to shame and even humiliated, all of them;
The [b]manufacturers of idols will go away together in humiliation.
17 Israel has been saved by the LORD
With an [a]everlasting salvation;
You [b]will not be put to shame or humiliated
To all eternity.

18 For thus says the LORD, who [a]created the heavens
(He is the God who [b]formed the earth and made it,
He established it *and* did not create it a [c]waste place,

*45:8 [a]Ps 72:6; Hos 10:12; 14:5; Joel 3:18 [b]Ps 85:11 [c]Is 60:21; 61:11

*45:9 [a]Job 15:25; 40:8,9; Ps 2:2, 3; Prov 21:30; Jer 50:24 [b]Is 29:16; 64:8; Jer 18:6; Rom 9:20,21

45:11 [a]Is 43:15; 48:17; Ezek 39:7 [b]Is 44:2; 54:5 [c]Is 8:19 [d]Jer 31:9 [e]Is 19:25; 29:23; 60:21; 64:8

45:12 [a]Is 42:5; 45:18; Jer 27:5 [b]Ps 104:2; Is 42:5; 44:24 [c]Gen 2:1; Neh 9:6

*45:13 [a]Is 41:2 [b]Is 45:2

45:13 [c]2 Chr 36:22, 23; Is 44:28 [d]Is 52:3

45:14 [a]Ps 68:31; Is 19:21 [b]Is 18:1; 43:3 [c]Is 14:1,2; 49:23; 54:3 [d]Ps 149:8 [e]Is 49:23; 60:14 [f]Jer 16:19; Zech 8:20-23; 1 Cor 14:25 [g]Is 45:5

*45:15 [a]Ps 44:24; Is 1:15; 8:17; 57:17 [b]Is 43:3

45:16 [a]Is 42:17; 44:9 [b]Is 44:11

45:17 [a]Is 26:4; 51:6; Rom 11:26 [b]Is 49:23; 50:7; 54:4

*45:18 [a]Is 42:5 [b]Is 45:12 [c]Gen 1:2

45:8 In the Millennium the earth will be showered with righteousness.

45:9–10 It is folly to question or criticize God's ways.

45:13 *I have aroused him.* I.e., Cyrus.

45:15 *a God who hides Himself.* In contrast to idols, the true God is invisible.

45:18 *He . . . did not create it a waste place.* Though the original condition of the earth was "formless and void" (Gen. 1:2), God's intention was that it should be inhabited, so He filled it with living things, including man.

45:18 dGen 1:26; Ps 115:16 eIs 45:5

But formed it to be dinhabited),
"I am the LORD, and ethere is none else.

45:19 aIs 48:16 bIs 45:25; 65:9 c2 Chr 15:2; Ps 78:34; Jer 29:13,14 dPs 19:8; Is 45:23; 63:1 eIs 43:12; 44:8

19"aI have not spoken in secret,
In some dark land;
I did not say to the boffspring of Jacob,
'cSeek Me in a waste place';
I, the LORD, dspeak righteousness,
eDeclaring things that are upright.

45:20 aIs 43:9 bIs 44:18,19; 48:5-7 cIs 46:1,7; Jer 10:5 dIs 44:17; 46:6,7

20"aGather yourselves and come;
Draw near together, you fugitives of the nations;
bThey have no knowledge,
Who ccarry about their wooden idol
And dpray to a god who cannot save.

45:21 aIs 41:23; 43:9 bIs 41:26; 44:7; 48:14 cIs 45:5 dIs 43:3,11

21"aDeclare and set forth *your case;*
Indeed, let them consult together.
bWho has announced this from of old?
Who has long since declared it?
Is it not I, the LORD?
And there is cno other God besides Me,
A righteous God and a dSavior;
There is none except Me.

45:22 aNum 21:8,9; 2 Chr 20:12; Mic 7:7; Zech 12:10 bIs 30:15; 49:6,12; 52:10

22"aTurn to Me and bbe saved, all the ends of the earth;
For I am God, and there is no other.

*45:23 aGen 22:16; Is 62:8; Heb 6:13 bIs 55:11 cRom 14:11; Phil 2:10 dDeut 6:13; Ps 63:11; Is 19:18; 65:16

23"aI have sworn by Myself,
The bword has gone forth from My mouth in righteousness
And will not turn back,
That to Me cevery knee will bow, every tongue will dswear *allegiance.*

24"They will say of Me, 'Only ain the LORD are righteousness and strength.'
Men will come to Him,
And ball who were angry at Him shall be put to shame.

45:24 aJer 33:16 bIs 41:11

25"In the LORD all the offspring of Israel
Will be ajustified and will bglory."

45:25 a1 Kin 8:32; Is 53:11 bIs 41:16; 60:19

G In Judging Babylon, 46:1–47:15

46 aBel has bowed down,
Nebo stoops over;
Their images are *consigned* to the beasts and the cattle.
The things that you carry are burdensome,
A load for the weary *beast.*

*46:1 aIs 2:18; 21:9; Jer 50:2-4; 51:44

2 They stooped over, they have bowed down together;
They could not rescue the burden,
But have themselves agone into captivity.

46:2 aJudg 18:17, 18,24; 2 Sam 5:21; Jer 43:12,13; 48:7; Hos 10:5,6

3"aListen to Me, O house of Jacob,
And all bthe remnant of the house of Israel,
You who have been cborne by Me from birth
And have been carried from the womb;

46:3 aIs 46:12 bIs 10:21,22 cPs 71:6; Is 49:1

4 Even to *your* old age aI shall be the same,
And even to *your* bgraying years I shall bear *you!*
I have done *it,* and I shall carry *you;*
And I shall bear *you* and I shall deliver *you.*

46:4 aIs 41:4; 43:13; 48:12 bPs 71:18

5"aTo whom would you liken Me
And make Me equal and compare Me,
That we would be alike?

46:5 aIs 40:18,25

45:23 *every knee . . . every tongue.* See Phil. 2:10.
46:1 *Bel.* The Babylonian form of Baal. *Nebo.* The god of learning. The images of these gods would be loaded on animals when the Babylonians fled from the conquering Persians.

6 "Those who [a]lavish gold from the purse
And weigh silver on the scale
Hire a goldsmith, and he makes it *into* a god;
They [b]bow down, indeed they worship it.
7 "They [a]lift it upon the shoulder *and* carry it;
They set it in its place and it stands *there.*
[b]It does not move from its place.
Though one may cry to it, it [c]cannot answer;
It [d]cannot deliver him from his distress.

8 "[a]Remember this, and be assured;
[b]Recall it to mind, you [c]transgressors.
9 "Remember the [a]former things long past,
For I am God, and there is [b]no other;
I am God, and there is [c]no one like Me,
10 Declaring the end from the beginning,
And from ancient times things which have not been done,
Saying, '[a]My purpose will be established,
And I will accomplish all My good pleasure';
11 Calling a [a]bird of prey from the [b]east,
The man of My purpose from a far country.
Truly I have [c]spoken; truly I will bring it to pass.
I have planned *it, surely* I will do it.

12 "[a]Listen to Me, you [b]stubborn-minded,
Who are [c]far from righteousness.
13 "I [a]bring near My righteousness, it is not far off;
And My salvation will not delay.
And I will grant [b]salvation in Zion,
And My [c]glory for Israel.

47 "[a]Come down and sit in the dust,
O [b]virgin [c]daughter of Babylon;
Sit on the ground without a throne,
O daughter of the Chaldeans!
For you shall no longer be called [d]tender and delicate.
2 "Take the [a]millstones and [b]grind meal.
Remove your [c]veil, [d]strip off the skirt,
Uncover the leg, cross the rivers.
3 "Your [a]nakedness will be uncovered,
Your shame also will be exposed;
I will [b]take vengeance and will not spare a man."
4 Our [a]Redeemer, the LORD of hosts is His name,
The Holy One of Israel.
5 "[a]Sit silently, and go into [b]darkness,
O daughter of the Chaldeans,
For you will no more be called
The [c]queen of [d]kingdoms.
6 "I was angry with My people,
I profaned My heritage
And gave them into your hand.

46:6 [a]Is 40:19; 41:7; 44:12-17; Jer 10:4 [b]Is 44:15,17
46:7 [a]Is 45:20; 46:1; Jer 10:5 [b]Is 40:20; 41:7 [c]Is 41:28 [d]Is 45:20
★46:8 [a]Is 44:21 [b]Is 44:19 [c]Is 50:1
46:9 [a]Deut 32:7; Is 42:9; 65:17 [b]Is 45:5,21 [c]Is 41:26,27
46:10 [a]Ps 33:11; Prov 19:21; Is 14:24; 25:1; 40:8; Acts 5:39
46:11 [a]Is 18:6 [b]Is 41:2 [c]Num 23:19; Is 14:24; 37:26
46:12 [a]Is 46:3 [b]Ps 76:5; Is 48:4; Zech 7:11,12; Mal 3:13
46:12 [c]Ps 119:150; Is 48:1; Jer 2:5
46:13 [a]Is 51:5; 61:11; Rom 3:21 [b]Is 61:3; 62:11; Joel 3:17; 1 Pet 2:6 [c]Is 43:7; 44:23
★47:1 [a]Is 3:26; Jer 48:18 [b]Is 23:12; 37:22; Jer 46:11 [c]Ps 137:8; Jer 50:42; 51:33; Zech 2:7 [d]Deut 28:56
47:2 [a]Ex 11:5; Jer 25:10 [b]Job 31:10; Eccl 12:4; Matt 24:41 [c]Gen 24:65; Is 3:23; 1 Cor 11:5 [d]Is 32:11
47:3 [a]Ezek 16:37; Nah 3:5 [b]Is 34:8; 63:4
47:4 [a]Is 41:14
47:5 [a]Is 23:2; Jer 8:14; Lam 2:10 [b]Is 13:10 [c]Is 47:7 [d]Is 13:19; Dan 2:37

46:8–11 Only the true God can predict the future and *bring it to pass* (v. 11). *bird of prey.* I.e., Cyrus.

47:1–15 A song of triumph over Babylon, who is charged with pride (vv. 5, 7), excessive cruelty (the elderly were especially mistreated, v. 6), and practicing sorcery and divination (vv. 9, 12–15; cf. Deut. 18:9–12). Though this chapter focuses on the Babylonian Empire that was crushed by Persia, Babylon in the Bible is also a symbol of organized humanity in rebellion against God. See note on Rev. 17:5.

47:1–3 *virgin daughter of Babylon.* Babylon and her inhabitants who would eventually become humbled slaves.

47:6 [a] Deut 28:50

You did not show mercy to them,
On the [a]aged you made your yoke very heavy.
7"Yet you said, 'I shall be a [a]queen forever.'
These things you did not [b]consider
Nor remember the [c]outcome of them.

*47:7 [a] Is 47:5 [b] Is 42:25; 57:11 [c] Deut 32:29; Jer 5:31; Ezek 7:2,3

47:8 [a] Is 22:13; 32:9; Jer 50:11 [b] Is 32:9,11; Zeph 2:15 [c] Is 45:5,6,18; 47:10; Zeph 2:15 [d] Rev 18:7

8"Now, then, hear this, you [a]sensual one,
Who [b]dwells securely,
Who says in your heart,
'[c]I am, and there is no one besides me.
I shall [d]not sit as a widow,
Nor know loss of children.'

47:9 [a] Is 13:16,18; 14:22 [b] Ps 73:19; 1 Thess 5:3; Rev 18:8,10 [c] Is 47:13; Nah 3:4; Rev 18:23

9"But these [a]two things shall come on you [b]suddenly in one day:
Loss of children and widowhood.
They shall come on you in full measure
In spite of your many [c]sorceries,
In spite of the great power of your spells.

*47:10 [a] Ps 52:7; 62:10; Is 59:4 [b] Is 29:15; Ezek 8:12; 9:9 [c] Is 5:21; 44:20 [d] Is 47:8

10"You felt [a]secure in your wickedness and said,
'[b]No one sees me,'
Your [c]wisdom and your knowledge, they have deluded you;
For you have said in your heart,
'[d]I am, and there is no one besides me.'

47:11 [a] Is 57:1 [b] Is 13:6; Jer 51:8,43; Luke 17:27; 1 Thess 5:3 [c] Is 47:9

11"But [a]evil will come on you
Which you will not know how to charm away;
And disaster will fall on you
For which you cannot atone;
And [b]destruction about which you do not know
Will come on you [c]suddenly.

12"Stand *fast* now in your [a]spells
And in your many sorceries
With which you have labored from your youth;
Perhaps you will be able to profit,
Perhaps you may cause trembling.

47:12 [a] Is 47:9

13"You are [a]wearied with your many counsels;
Let now the [b]astrologers,
Those who prophesy by the stars,
Those who predict by the new moons,
Stand up and [c]save you from what will come upon you.

47:13 [a] Jer 51:58,64 [b] Is 8:19; 44:25; 47:9; Dan 2:2,10 [c] Is 47:15

14"Behold, they have become [a]like stubble,
[b]Fire burns them;
They cannot deliver themselves from the power of the flame;
There will be [c]no coal to warm by
Nor a fire to sit before!

47:14 [a] Is 5:24; Nah 1:10; Mal 4:1 [b] Is 10:17; Jer 51:30,32,58 [c] Is 44:16

15"So have those become to you with whom you have labored,
Who have [a]trafficked with you from your youth;
Each has wandered in his own way;
There is [b]none to save you.

47:15 [a] Rev 18:11 [b] Is 5:29; 43:13; 46:7

H In Releasing Judah from Babylon, 48:1–22

48 "[a]Hear this, O house of Jacob, who are named Israel
And who came forth from the [b]loins of Judah,
Who [c]swear by the name of the LORD
And invoke the God of Israel,
But not in truth nor in [d]righteousness.

*48:1 [a] Is 46:12 [b] Num 24:7; Deut 33:28; Ps 68:26 [c] Deut 6:13; Is 45:23; 65:16 [d] Is 58:2; Jer 4:2

47:7 Nebuchadnezzar showed this kind of arrogance (Dan. 4:30).

47:10–13 Babylon's *wisdom* came from astrology and magic.

48:1 The people talk of the *LORD* but practice idolatry (v. 5).

2"For they call themselves
after the [a]holy city
And [b]lean on the God of
Israel;
The LORD of hosts is His
name.
3"I [a]declared the former
things long ago
And they went forth from
My mouth, and I
proclaimed them.
[b]Suddenly I acted, and
they [c]came to pass.
4"Because I know that you
are [a]obstinate,
And your [b]neck is an iron
sinew
And your [c]forehead
bronze,
5 Therefore I declared *them*
to you long ago,
Before they took place I
proclaimed *them* to you,
So that you would not say,
'My [a]idol has done
them,
And my graven image and
my molten image have
commanded them.'
6"You have heard; look at all
this.
And you, will you not
declare it?
I proclaim to you [a]new
things from this time,
Even hidden things which
you have not known.
7"They are created now and
not long ago;
And before today you have
not heard them,
So that you will not say,
'Behold, I knew them.'
8"You have not [a]heard, you
have not known.
Even from long ago your
ear has not been open,
Because I knew that you
would deal very
treacherously;
And you have been called
a [b]rebel from birth.
9"[a]For the sake of My name
I [b]delay My wrath,
And *for* My praise I restrain
it for you,
In order not to cut you off.
10"Behold, I have refined you,
but [a]not as silver;
I have tested you in the
[b]furnace of affliction.
11"[a]For My own sake, for My
own sake, I will act;
For how can *My name* be
profaned?
And My [b]glory I will not
give to another.
12"Listen to Me, O Jacob, even
Israel whom I called;
[a]I am He, [b]I am the first,
I am also the last.
13"Surely My hand [a]founded
the earth,
And My right hand spread
out the heavens;
When I [b]call to them,
they stand together.
14"[a]Assemble, all of you, and
listen!
[b]Who among them has
declared these things?
The LORD loves him; he
shall [c]carry out His
good pleasure on
[d]Babylon,
And His arm *shall be*
against the Chaldeans.
15"I, even I, have spoken;
indeed I have [a]called
him,
I have brought him, and
He will make his ways
successful.
16"[a]Come near to Me, listen
to this:

48:2 [a]Is 52:1; 64:10 [b]Is 10:20; Jer 7:4; 21:2; Mic 3:11; Rom 2:17

***48:3** [a]Is 41:22; 42:9; 43:9; 44:7,8; 45:21; 46:10 [b]Is 29:5; 30:13 [c]Josh 21:45; Is 42:9

48:4 [a]Ex 32:9; Deut 31:27; Ezek 2:4; 3:7 [b]2 Chr 36:13; Prov 29:1; Acts 7:51 [c]Ezek 3:7-9

48:5 [a]Jer 44:15-18

***48:6** [a]Is 42:9; 43:19

48:8 [a]Is 42:25; 47:11; Hos 7:9

48:8 [b]Deut 9:7,24; Ps 58:3; Is 46:8

48:9 [a]Is 48:11 [b]Neh 9:30,31; Ps 78:38; 103:8-10; Is 30:18; 65:8

***48:10** [a]Jer 9:7; Ezek 22:18-22 [b]Deut 4:20; 1 Kin 8:51; Jer 11:4

48:11 [a]1 Sam 12:22; Ps 25:11; 106:8; Is 37:35; 43:25; Jer 14:7; Ezek 20:9,14,22,44; Dan 9:17-19 [b]Deut 32:26, 27; Is 42:8

48:12 [a]Is 41:4; 43:10-13; 46:4 [b]Is 44:6; Rev 1:17; 22:13

48:13 [a]Ex 20:11; Ps 102:25; Is 42:5; 45:12,18; Heb 1:10-12 [b]Is 40:26

***48:14** [a]Is 43:9; 45:20 [b]Is 45:21 [c]Is 46:10,11 [d]Is 13:4,5, 17-19; Jer 50:21-29; 51:24

48:15 [a]Is 41:2; 45:1, 2

***48:16** [a]Is 34:1; 41:1; 57:3

48:3 *the former things.* The predictions of the Babylonian captivity.

48:6 *new things.* The prophecies of the return from Babylon.

48:10 *but not as silver,* or with silver. If "with," the meaning is that the process of melting (chastisement for the nation) does not produce silver. If "as," the meaning is that God would punish them with an even hotter flame than required to refine silver.

48:14 *him.* I.e., Cyrus (though apparently Cyrus was never redeemed, see 45:5).

48:16 *Me.* A reference to the preincarnate Christ, who is here associated with the *Lord* GOD and the *Spirit,* giving us an OT glimpse of the Trinity.

48:16 [b] Is 45:19 [c] Is 43:13 [d] Zech 2:9,11

From the first I have [b]not spoken in secret,
[c]From the time it took place, I was there.
And now [d]the Lord GOD has sent Me, and His Spirit."

48:17 [a] Is 41:14; 43:14; 49:7,26; 54:5,8 [b] Ps 32:8; Is 30:21; 49:9,10

17 Thus says the LORD, your [a]Redeemer, the Holy One of Israel,
"I am the LORD your God, who teaches you to profit,
Who [b]leads you in the way you should go.

48:18 [a] Deut 5:29; 32:29; Ps 81:13-16 [b] Ps 119:165; Is 32:16-18; 66:12 [c] Is 45:8; 61:10,11; 62:1; Hos 10:12; Amos 5:24

18 "If only you had [a]paid attention to My commandments!
Then your [b]well-being would have been like a river,
And your [c]righteousness like the waves of the sea.

48:19 [a] Gen 22:17; Is 10:22; 44:3,4; 54:3; Jer 33:22 [b] Is 56:5; 66:22

19 "Your [a]descendants would have been like the sand,
And your offspring like its grains;
[b]Their name would never be cut off or destroyed from My presence."

★48:20 [a] Jer 50:8; 51:6,45; Zech 2:6,7; Rev 18:4 [b] Is 42:10; 49:13; 52:9 [c] Is 62:11; Jer 31:10; 50:2 [d] Is 43:1; 52:9; 63:9

20 [a]Go forth from Babylon! Flee from the Chaldeans!
Declare with the sound of [b]joyful shouting, proclaim this,
[c]Send it out to the end of the earth;
Say, "[d]The LORD has redeemed His servant Jacob."

48:21 [a] Is 30:25; 35:6,7; 41:17, 18; 43:19,20; 49:10 [b] Ex 17:6; Ps 78:15,16 [c] Ps 78:20; 105:41

21 They did not [a]thirst when He led them through the deserts.
He [b]made the water flow out of the rock for them;
He split the rock and [c]the water gushed forth.

48:22 [a] Is 57:21

22 "[a]There is no peace for the wicked," says the LORD.

II THE SALVATION OF THE SERVANT-MESSIAH, 49:1–57:21

A The Servant Commissioned, 49:1–26

★49:1 [a] Is 42:4 [b] Is 44:2,24; 46:3; Jer 1:5

49 Listen to Me, O [a]islands,
And pay attention, you peoples from afar.
[b]The LORD called Me from the womb;
From the body of My mother He named Me.

49:2 [a] Is 11:4; Heb 4:12; Rev 1:16; 2:12,16 [b] Is 51:16 [c] Hab 3:11

2 He has made My [a]mouth like a sharp sword,
In the [b]shadow of His hand He has concealed Me;
And He has also made Me a select [c]arrow,
He has hidden Me in His quiver.

49:3 [a] Zech 3:8 [b] Is 44:23

3 He said to Me, "[a]You are My Servant, Israel,
[b]In Whom I will show My glory."

49:4 [a] Is 65:23 [b] Is 35:4; 59:18

4 But I said, "I have [a]toiled in vain,
I have spent My strength for nothing and vanity;
Yet surely the justice *due* to Me is with the LORD,
And My [b]reward with My God."

49:5 [a] Is 44:2 [b] Is 11:12; 27:12 [c] Is 43:4 [d] Is 12:2

5 And now says [a]the LORD, who formed Me from the womb to be His Servant,
To bring Jacob back to Him, in order that [b]Israel might be gathered to Him
(For I am [c]honored in the sight of the LORD,
And My God is My [d]strength),

48:20–22 The people are urged to seize the opportunity that would be afforded by Cyrus's decree to leave Babylon; otherwise, they would know *no peace* (v. 22).

49:1–7 *Servant.* Here the Messiah (cf. 41:8; 42:1), called *Israel* because in Him alone all of God's expectations were realized (49:3). His mission is to *restore* Israel to God and to bring *light* to the Gentiles (v. 6). Though despised at His first coming, He will be worshiped at His second coming (v. 7).

6 He says, "It is too small a
thing that You should
be My Servant
To raise up the tribes of
Jacob and to restore the
[a]preserved ones of
Israel;
I will also make You a
[b]light of the nations
So that My salvation may
reach to the [c]end of
the earth."

7 Thus says the LORD, the
[a]Redeemer of Israel *and*
its Holy One,
To the [b]despised One,
To the One abhorred by
the nation,
To the Servant of rulers,
"[c]Kings shall see and arise,
Princes shall also [d]bow
down,
Because of the LORD who is
faithful, the Holy One
of Israel who has chosen
You."

8 Thus says the LORD, "In a
[a]favorable time I have
answered You,
And in a day of salvation I
have helped You;
And I will [b]keep You and
[c]give You for a
covenant of the people,
To [d]restore the land, to
make *them* inherit the
desolate heritages;

9 Saying to those who are
[a]bound, 'Go forth,'
To those who are in
darkness, 'Show
yourselves.'
Along the roads they will
feed,
And their pasture *will be*
on all [b]bare heights.

10 "They will [a]not hunger or
thirst,
Neither will the scorching
[b]heat or sun strike
them down;
For [c]He who has
compassion on them
will [d]lead them
And will guide them to
[e]springs of water.

11 "I will make all [a]My
mountains a road,
And My [b]highways will be
raised up.

12 "Behold, these shall come
[a]from afar;
And lo, these *will come*
from the [b]north and
from the west,
And these from the land of
Sinim."

13 [a]Shout for joy, O heavens!
And rejoice, O earth!
Break forth into joyful
shouting, O mountains!
For the [b]LORD has
comforted His people
And will [c]have
compassion on His
afflicted.

14 But Zion said, "The LORD
has forsaken me,
And the Lord has forgotten
me."

15 "Can a woman forget her
nursing child
And have no compassion
on the son of her
womb?
Even these may forget, but
[a]I will not forget you.

16 "Behold, I have [a]inscribed
you on the palms *of My
hands;*
Your [b]walls are
continually before Me.

17 "Your builders hurry;
Your [a]destroyers and
devastators
Will depart from you.

18 "[a]Lift up your eyes and
look around;
[b]All of them gather
together, [c]they come
to you.

49:6
[a]Ps 37:28; 97:10
[b]Is 42:6; 51:4; Luke 2:32; Acts 13:47; 26:23
[c]Is 48:20

49:7
[a]Is 48:17
[b]Ps 22:6-8; 69:7-9; Is 53:3
[c]Is 52:15
[d]Is 19:21,23; 27:13; 66:23

***49:8**
[a]Ps 69:13; 2 Cor 6:2
[b]Is 26:3; 27:3; 42:6
[c]Is 42:6
[d]Is 44:26

49:9
[a]Is 42:7; 61:1; Luke 4:18
[b]Is 41:18

49:10
[a]Is 33:16; 48:21; Rev 7:16
[b]Ps 121:6

49:10
[c]Is 14:1
[d]Ps 23:2; Is 40:11
[e]Is 35:7; 41:17

49:11
[a]Is 40:4
[b]Is 11:16; 19:23; 35:8; 62:10

***49:12**
[a]Is 49:1; 60:4
[b]Is 43:5,6

49:13
[a]Is 44:23
[b]Is 40:1; 51:3, 12
[c]Is 54:7,8,10

***49:14**

49:15
[a]Is 44:21

49:16
[a]Song 8:6; Hag 2:23
[b]Ps 48:12,13; Is 62:6,7

49:17
[a]Is 10:6; 37:18

49:18
[a]Is 60:4; John 4:35
[b]Is 43:5; 54:7; 60:4
[c]Is 49:12

49:8–12 Israel's restoration in the millennial kingdom and characteristics of that time.

49:12 *Sinim.* The identification is uncertain, perhaps Aswan in Egypt.

49:14–26 Here the Lord encourages His people who will be in captivity. He has not forgotten them (vv. 14–18); He will restore them to their land (vv. 19–23) and punish their enemies (vv. 24–26). The return of such a large group described in verses 19–21 must look beyond the relatively small group that returned from Babylon to the second coming of Christ (Matt. 24:31).

49:18 [d] Is 45:23; 54:9 [e] Is 52:1; 61:10

[d] As I live," declares the LORD,
"You shall surely [e] put on all of them as jewels
and bind them on as a bride.

49:19 [a] Is 1:7; 3:8; 5:6; 51:3 [b] Is 54:1,2; Zech 10:10 [c] Ps 56:1,2

19 "For [a] your waste and desolate places and your destroyed land—
Surely now you will be [b] too cramped for the inhabitants,
And those who [c] swallowed you will be far away.

49:20 [a] Is 54:1-3

20 "The [a] children of whom you were bereaved will yet say in your ears,
'The place is too cramped for me;
Make room for me that I may live *here.*'

49:21 [a] Is 29:23; 54:6,7 [b] Is 27:10; Lam 1:1 [c] Is 5:13 [d] Is 1:8 [e] Is 60:8

21 "Then you will [a] say in your heart,
'Who has begotten these for me,
Since I have been bereaved of my children
And am [b] barren, an [c] exile and a wanderer?
And who has reared these?
Behold, I was [d] left alone;
[e] From where did these come?' "

49:22 [a] Is 11:10,12; 18:3; 62:10 [b] Is 14:2; 43:6; 60:4

22 Thus says the Lord GOD,
"Behold, I will lift up My hand to the nations
And set up My [a] standard to the peoples;
And they will [b] bring your sons in *their* bosom,
And your daughters will be carried on *their* shoulders.

49:23 [a] Is 14:1,2; 60:3,10,11 [b] Is 45:14; 60:14 [c] Ps 72:9; Mic 7:17

23 "[a] Kings will be your guardians,
And their princesses your nurses.
They will [b] bow down to you with their faces to the earth
And [c] lick the dust of your feet;
And *you* will [d] know that I am the LORD;
Those who hopefully [e] wait for Me will [f] not be put to shame.

49:23 [d] Is 41:20; 43:10; 60:16 [e] Ps 37:9; Is 25:9; 26:8 [f] Ps 25:3; Is 45:17; Joel 2:27

24 "[a] Can the prey be taken from the mighty man,
Or the captives of a tyrant be rescued?"

49:24 [a] Matt 12:29; Luke 11:21

25 Surely, thus says the LORD,
"Even the [a] captives of the mighty man will be taken away,
And the prey of the tyrant will be rescued;
For I will contend with the one who contends with you,
And I will [b] save your sons.

49:25 [a] Is 10:6; 14:1, 2; Jer 50:33,34 [b] Is 25:9; 33:22; 35:4

26 "I will feed your [a] oppressors with their [b] own flesh,
And they will become drunk with their own blood as with sweet wine;
And [c] all flesh will know that I, the LORD, am your [d] Savior
And your [e] Redeemer, the Mighty One of Jacob."

49:26 [a] Is 9:4; 14:4; 16:4; 51:13; 54:14 [b] Is 9:20 [c] Is 45:6; Ezek 39:7 [d] Is 43:3 [e] Is 49:7

B The Servant Contrasted with Disobedient Israel, 50:1-11

50 Thus says the LORD,
"Where is the [a] certificate of divorce
By which I have [b] sent your mother away?
Or to whom of My creditors did I [c] sell you?
Behold, you were sold for your [d] iniquities,
And for your [e] transgressions your mother [f] was sent away.

*50:1 [a] Deut 24:1,3; Jer 3:8 [b] Is 54:6,7 [c] Deut 32:30; 2 Kin 4:1; Neh 5:5 [d] Is 52:3; 59:2 [e] Is 1:28; 43:27 [f] Jer 3:8

2 "Why was there [a] no man when I came?
When I called, *why* was there none to answer?

50:2 [a] Is 41:28; 59:16; 66:4

50:1 The Lord charges Israel with the responsibility for her coming captivity and divorce from Himself.

Is My [b]hand so short that it cannot ransom?
Or have I no power to deliver?
Behold, I [c]dry up the sea with My rebuke,
I [d]make the rivers a wilderness;
Their fish stink for lack of water
And die of thirst.
3 "I [a]clothe the heavens with blackness
And make sackcloth their covering."

4 The Lord GOD has given Me the tongue of [a]disciples,
That I may know how to [b]sustain the weary one with a word.
He awakens *Me* [c]morning by morning,
He awakens My ear to listen as a disciple.
5 The Lord GOD has [a]opened My ear;
And I was [b]not disobedient
Nor did I turn back.
6 I [a]gave My back to those who strike *Me,*
And My cheeks to those who pluck out the beard;
I did not cover My face from humiliation and spitting.
7 For the Lord GOD [a]helps Me,
Therefore, I am [b]not disgraced;
Therefore, I have set My face like [c]flint,
And I know that I shall not be ashamed.
8 He who [a]vindicates Me is near;
Who will contend with Me?
Let us [b]stand up to each other;
Who has a case against Me?
Let him draw near to Me.
9 Behold, [a]the Lord GOD helps Me;
[b]Who is he who condemns Me?
Behold, [c]they will all wear out like a garment;
The moth will eat them.
10 Who is among you that fears the LORD,
That obeys the voice of His [a]servant,
That [b]walks in darkness and has no light?
Let him [c]trust in the name of the LORD and rely on his God.
11 Behold, all you who [a]kindle a fire,
Who encircle yourselves with firebrands,
Walk in the light of your fire
And among the brands you have set ablaze.
This you will have from My hand:
you will [b]lie down in torment.

C The Remnant Encouraged and Exhorted, 51:1–52:12

51 "[a]Listen to me, you who [b]pursue righteousness,
Who seek the LORD:
Look to the [c]rock from which you were hewn

50:2 [b]Gen 18:14; Num 11:23; Is 59:1 [c]Ex 14:21; Is 19:5; 43:16; 44:27 [d]Josh 3:16; Is 42:15
50:3 [a]Is 13:10; Rev 6:12
***50:4** [a]Is 8:16; 54:13 [b]Is 57:19; Jer 31:25 [c]Ps 5:3; 88:13; 119:147; 143:8
***50:5** [a]Ps 40:6; Is 35:5 [b]Matt 26:39; John 8:29; 14:31; 15:10; Acts 26:19; Phil 2:8; Heb 5:8; 10:7
50:6 [a]Matt 26:67; 27:30; Mark 14:65; 15:19; Luke 22:63
50:7 [a]Is 42:1; 49:8 [b]Is 45:17; 54:4 [c]Ezek 3:8,9
50:8 [a]Is 45:25; Rom 8:33,34 [b]Is 1:18; 41:1; 43:26
50:9 [a]Is 41:10 [b]Is 54:17 [c]Job 13:28; Is 51:8
50:10 [a]Is 49:2,3; 50:4 [b]Is 9:2; 26:9; Eph 5:8 [c]Is 12:2; 26:4
***50:11** [a]Prov 26:18; Is 9:18; James 3:6 [b]Is 8:22; 65:13-15; Amos 4:9,10
***51:1** [a]Is 46:3; 48:12; 51:7 [b]Ps 94:15; Prov 15:9 [c]Gen 17:15-17

50:4–9 By contrast, the true Servant gives total obedience, especially in the sufferings leading to His death (v. 6; cf. Matt. 26:67; 27:28–31, 39–44; John 19:1–3). *who pluck out the beard.* The beard was a sign of respect; to pluck it out was therefore a gesture of utter contempt. *they* (v. 9). The enemies and accusers of the Lord.

50:5 To open the *ear* indicates obedience. See note on Ps. 40:6.

50:11 The self-reliant, who try to illumine the darkness by their own light, will only know the *torment* of eternal fire.

51:1–8 The faithful are encouraged to remember their past (v. 1) and the power of God that brought forth a great nation from a single couple: an old man and a woman beyond the age of childbearing (Gen. 17:17; 18:11). This same powerful God would restore His people to their land after the Babylonian captivity. At Christ's second coming He will establish Israel in the land promised to Abraham (Gen. 15:18–21) and reign in righteousness.

And to the quarry from
which you were dug.
51:2 2"Look to [a]Abraham your
[a]Is 29:22; 41:8; 63:16 father
[b]Gen 12:1; 15:5; Deut 1:10; Ezek 33:24 And to Sarah who gave
birth to you in pain;
When *he* [b]*was but* one I
called him,
Then I blessed him and
multiplied him."
51:3 3 Indeed, [a]the LORD will
[a]Is 40:1; 49:13 comfort Zion;
[b]Is 52:9 He will comfort all her
[c]Is 35:1; 41:19 [b]waste places.
[d]Gen 2:8; Joel 2:3 And her [c]wilderness He
[e]Gen 13:10 will make like [d]Eden,
[f]Is 25:9; 41:16; 65:18; 66:10 And her desert like the
[e]garden of the LORD;
[f]Joy and gladness will be
found in her,
Thanksgiving and sound of
a melody.
51:4 4"[a]Pay attention to Me,
[a]Ps 50:7; 78:1 O My people,
[b]Deut 18:18; Is 2:3; Mic 4:2 And give ear to Me, O My
[c]Is 1:27; 42:4 nation;
[d]Is 42:6; 49:6 For a [b]law will go forth
from Me,
And I will set My [c]justice
for a [d]light of the
peoples.
51:5 5"My [a]righteousness is near,
[a]Is 46:13; 54:17 My salvation has gone
[b]Is 40:10 forth,
[c]Is 42:4; 60:9 And My [b]arms will judge
[d]Is 59:16; 63:5 the peoples;
The [c]coastlands will wait
for Me,
And for My [d]arm they
will wait expectantly.
51:6 6"[a]Lift up your eyes to the
[a]Is 40:26 sky,
[b]Ps 102:25,26; Is 13:13; 34:4; Matt 24:35; Heb 1:10-12; 2 Pet 3:10 Then look to the earth
beneath;
For the [b]sky will vanish
like smoke,
And the [b]earth will wear
out like a garment
And its inhabitants will die
in like manner;
But My [c]salvation shall be
forever,
[c]Is 45:17; 51:8 51:6
And My righteousness shall
not wane.
51:7 7"[a]Listen to Me, you who
[a]Is 51:1 know righteousness,
[b]Ps 37:31 A people in whose [b]heart
[c]Is 25:8; 54:4; Matt 5:11; Acts 5:41 is My law;
Do not fear the [c]reproach
of man,
Neither be dismayed at
their revilings.
51:8 8"For the [a]moth will eat
[a]Is 50:9 them like a garment,
[b]Is 14:11; 66:24 And the [b]grub will eat
[c]Is 51:6 them like wool.
But My [c]righteousness
shall be forever,
And My salvation to all
generations."
*51:9 9 [a]Awake, awake, put on
[a]Is 51:17; 52:1 strength, O arm of the
[b]Ex 6:6; Deut 4:34 LORD;
[c]Job 26:12; Ps 89:10; Is 30:7 Awake as in the [b]days of
[d]Ps 74:13; Is 27:1 old, the generations of
long ago.
[c]Was it not You who cut
Rahab in pieces,
Who pierced the [d]dragon?
*51:10 10 Was it not You who
[a]Is 11:15,16; 50:2; 63:11,12 [a]dried up the sea,
[b]Ex 15:13; Ps 106:10; Is 63:9 The waters of the great
deep;
Who made the depths of
the sea a pathway
For the [b]redeemed to
cross over?
*51:11 11 So the [a]ransomed of the
[a]Is 35:10; Jer 31:11,12 LORD will return
[b]Is 60:19; 61:7 And come with joyful
[c]Is 25:8; 60:20; 65:19; Rev 7:17; 21:1, 4; 22:3 shouting to Zion,
And [b]everlasting joy *will*
be on their heads.
They will obtain gladness
and joy,
And [c]sorrow and sighing
will flee away.
51:12 12"I, even I, am He who
[a]Is 51:3 [a]comforts you.

51:9 *Rahab.* The chaos monster of mythology symbolizing Egypt (as in 30:7, mistranslated "strength").

51:10 See the account of the Red Sea crossing in Ex. 14.

51:11–23 The exiles are promised comfort and help on their return journey (vv. 11–16), and Jerusalem would prosper again after the battering and slaughter the Babylonians would inflict (v. 20).

Who are you that you are
afraid of [b]man who
dies
And of the son of man
who is made [c]like
grass,
13 That you have [a]forgotten
the LORD your Maker,
Who [b]stretched out the
heavens
And laid the foundations
of the earth,
That you [c]fear continually
all day long because of
the fury of the
oppressor,
As he makes ready to
destroy?
But where is the fury of
the [d]oppressor?
14 "The [a]exile will soon be set
free, and will not die in the dun-
geon, [b]nor will his bread be lack-
ing.
15 "For I am the LORD your God,
who [a]stirs up the sea and its
waves roar (the LORD of hosts is His
name).
16 "I have [a]put My words in
your mouth and have [b]covered
you with the shadow of My hand,
to [c]establish the heavens, to
found the earth, and to say to
Zion, 'You are My people.' "
17 [a]Rouse yourself! Rouse
yourself! Arise,
O Jerusalem,
You who have [b]drunk
from the LORD's hand
the cup of His anger;
The chalice of reeling you
have drained to the
dregs.
18 There is [a]none to guide
her among all the sons
she has borne,
Nor is there one to take
her by the hand among
all the sons she has
reared.
19 These two things have
befallen you;
Who will mourn for you?
The [a]devastation and
destruction, famine and
sword;
How shall I comfort you?
20 Your sons have fainted,
They [a]lie *helpless* at the
head of every street,
Like an [b]antelope in a
net,
Full of the wrath of the
LORD,
The [c]rebuke of your God.
21 Therefore, please hear this,
you [a]afflicted,
Who are [b]drunk, but not
with wine:
22 Thus says your Lord, the
LORD, even your God
Who [a]contends for His
people,
"Behold, I have taken out of
your hand the [b]cup of
reeling,
The chalice of My anger;
You will never drink it
again.
23 "I will [a]put it into the
hand of your
tormentors,
Who have said to you,
'[b]Lie down that we
may walk over *you.*'
You have even made your
back like the ground
And like the street for
those who walk over *it.*"
52 [a]Awake, awake,
Clothe yourself in your
strength, O Zion;
Clothe yourself in your
[b]beautiful garments,
O Jerusalem, the [c]holy
city;
For the uncircumcised and
the [d]unclean
Will no more come into
you.
2 Shake yourself [a]from the
dust, [b]rise up,
O captive Jerusalem;
[c]Loose yourself from the
chains around your
neck,
O captive daughter of Zion.

51:12 [b]Ps 118:6; Is 2:22 [c]Is 40:6,7; 1 Pet 1:24

51:13 [a]Deut 6:12; 8:11; Is 17:10 [b]Job 9:8; Ps 104:2; Is 40:22; 45:12, 18; 48:13 [c]Is 7:4; 10:24 [d]Is 49:26; 54:14

51:14 [a]Is 48:20; 52:2 [b]Is 33:6; 49:10

51:15 [a]Ps 107:25; Jer 31:35

51:16 [a]Deut 18:18; Is 59:21 [b]Ex 33:22; Is 49:2 [c]Is 66:22

51:17 [a]Is 51:9; 52:1 [b]Job 21:20; Is 29:9; 63:6; Jer 25:15; Rev 14:10; 16:19

51:18 [a]Ps 88:18; 142:4; Is 49:21

51:19 [a]Is 8:21; 9:20; 14:30

51:20 [a]Is 5:25; Jer 14:16 [b]Deut 14:5 [c]Is 66:15

51:21 [a]Is 54:11 [b]Is 29:9; 51:17; 63:6

***51:22** [a]Is 3:12,13; 49:25; Jer 50:34 [b]Is 51:17

51:23 [a]Is 49:26; Jer 25:15-17,26,28; Zech 12:2 [b]Josh 10:24

52:1 [a]Is 51:9,17 [b]Ex 28:2,40; 1 Chr 16:29; Ps 110:3; Is 49:18; 61:3,10; Zech 3:4 [c]Neh 11:1; Is 48:2; 64:10; Zech 14:20,21; Matt 4:5; Rev 21:2-27 [d]Is 35:8

52:2 [a]Is 29:4 [b]Is 60:1 [c]Is 9:4; 10:27; 14:25; Zech 2:7

51:22–23 The *cup* of judgment on Judah in the Babylonian captivity would be given to the Babylonians to drink when the Persians conquered them.

3 For thus says the LORD, "You were [a]sold for nothing and you will be [b]redeemed [c]without money."
4 For thus says the Lord GOD, "My people [a]went down at the first into Egypt to reside there; then the Assyrian oppressed them without cause.
5 "Now therefore, what do I have here," declares the LORD, "seeing that My people have been taken away without cause?" *Again* the LORD declares, "Those who rule over them howl, and My [a]name is continually blasphemed all day long.
6 "Therefore My people shall [a]know My name; therefore in that day I am the one who is speaking, 'Here I am.' "
7 How lovely on the mountains
Are the feet of him who brings [a]good news,
Who announces peace
And brings good news of happiness,
Who announces salvation,
And says to Zion, "Your [b]God reigns!"
8 Listen! Your watchmen lift up *their* [a]voices,
They shout joyfully together;
For they will see with their own eyes
When the LORD restores Zion.
9 [a]Break forth, shout joyfully together,
You [b]waste places of Jerusalem;
For the LORD has comforted His people,
He has [c]redeemed Jerusalem.
10 The LORD has bared His holy [a]arm
In the sight of all the nations,
That [b]all the ends of the earth may see
The salvation of our God.
11 [a]Depart, depart, go out from there,
[b]Touch nothing unclean;
Go out of the midst of her, [c]purify yourselves,
You who carry the vessels of the LORD.
12 But you will not go out in [a]haste,
Nor will you go as fugitives;
For the [b]LORD will go before you,
And [c]the God of Israel *will be* your rear guard.

D The Suffering and Triumph of the Servant, 52:13–53:12

13 Behold, My [a]servant will prosper,

*52:3 [a]Ps 44:12; Jer 15:13 [b]Is 1:27; 62:12; 63:4 [c]Is 45:13
*52:4 [a]Gen 46:6
52:5 [a]Ezek 36:20, 23; Rom 2:24
52:6 [a]Is 49:23
*52:7 [a]Is 40:9; 61:1; Nah 1:15; Rom 10:15; Eph 6:15 [b]Ps 93:1; Is 24:23
52:8 [a]Is 62:6
52:9 [a]Ps 98:4; Is 44:23 [b]Is 44:26; 51:3; 61:4 [c]Is 43:1; 48:20
52:10 [a]Ps 98:1-3; Is 51:9; 66:18,19 [b]Is 45:22; 48:20
*52:11 [a]Is 48:20; Jer 50:8; Zech 2:6, 7; 2 Cor 6:17 [b]Num 19:11,16 [c]Lev 22:2; Is 1:16
52:12 [a]Ex 12:11,33; Deut 16:3 [b]Is 26:7; 42:16; 49:10, 11 [c]Ex 14:19,20; Is 58:8
*52:13 [a]Is 42:1; 49:1-7; 53:11

52:3 Israel was *sold* into captivity *for nothing* of value and would be released from Babylon without paying any ransom. Egypt and Assyria also tyrannized Israel without cause, and God delivered His people (v. 4).

52:4 The Israelites had been slaves in Egypt; Assyria had captured the northern tribes; and Assyria had taken tribute from Judah. Always God delivers His people.

52:7 Here the *good news* is the announcement of the exiles' return to Jerusalem, but Paul applies this verse to messengers of the gospel (Rom. 10:15).

52:11–12 This exhortation is addressed to those in Babylon who would have to choose between staying in relative security there or risking the long journey back to Palestine. Those who left would not leave in *haste,* because they would have the protection of Cyrus and, more importantly, the Lord.

52:13–53:12 This is one of the most treasured and important passages in the OT. These verses present the Servant suffering vicariously for men's sins. Traditional Jewish interpretation understood the passage to be speaking of Messiah, as, of course, did the early Christians, who believed Jesus to be that Messiah (Acts 8:35). Not until the twelfth century did the view emerge that the nation Israel is referred to, a view that has since become dominant in Judaism. But the Servant is distinguished from the "people" (53:8), and He is an innocent victim, something that could not be said of the nation (53:9). The passage divides into five sections of three verses each: (1) 52:13–15; (2) 53:1–3; (3) 53:4–6; (4) 53:7–9; (5) 53:10–12.

52:13–15 The preeminence of the Servant. *high and lifted up* (v. 13). The same words are used of God in 6:1 (cf. Phil. 2:9–11). As a result of the mistreatment done Him by Pilate's soldiers, Messiah's *appearance was marred* (v. 14) such that He

52:13 [b] Is 57:15; Phil 2:9
He will be high and lifted up and greatly [b] exalted.

52:14 [a] Is 53:2,3
14 Just as many were astonished at you, *My people,*
So His [a] appearance was marred more than any man
And His form more than the sons of men.

52:15 [a] Num 19:18-21; Ezek 36:25 [b] Job 21:5 [c] Rom 15:21; Eph 3:5
15 Thus He will [a] sprinkle many nations,
Kings will [b] shut their mouths on account of Him;
For [c] what had not been told them they will see,
And what they had not heard they will understand.

*53:1 [a] John 12:38; Rom 10:16
53 [a] Who has believed our message?
And to whom has the arm of the LORD been revealed?

53:2 [a] Is 11:1 [b] Is 52:14
2 For He grew up before Him like a [a] tender shoot,
And like a root out of parched ground;
He has [b] no *stately* form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him.

53:3 [a] Ps 22:6; Is 49:7; Luke 18:31-33 [b] Is 53:10
3 He was [a] despised and forsaken of men,
A man of sorrows and [b] acquainted with grief;
And like one from whom men hide their face
He was [c] despised, and we did not [d] esteem Him.

53:3 [c] Mark 10:33, 34 [d] John 1:10,11 *53:4 [a] Matt 8:17 [b] John 19:7
4 Surely our griefs He Himself [a] bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of [b] God, and afflicted.

53:5 [a] Is 53:8; Heb 9:28 [b] Is 53:10; Rom 4:25; 1 Cor 15:3 [c] Deut 11:2; Heb 5:8 [d] 1 Pet 2:24,25
5 But He was pierced through for [a] our transgressions,
He was crushed for [b] our iniquities;
The [c] chastening for our well-being *fell* upon Him,
And by [d] His scourging we are healed.
6 All of us like sheep have gone astray,
Each of us has turned to his own way;
But the LORD has caused the iniquity of us all
To fall on Him.

*53:7 [a] Matt 26:63; 27:12-14; Mark 14:61; 15:5; Luke 23:9; John 19:9 [b] Acts 8:32,33; Rev 5:6
7 He was oppressed and He was afflicted,
Yet He did not [a] open His mouth;
[b] Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.
8 By oppression and judgment He was taken away;
And as for His generation, who considered

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could scarcely be recognized as human. Because of His sacrifice He would be able to *sprinkle many* (v. 15), as a priest does in order to purify them (cf. 1 Peter 1:2).

53:1–3 The person of the Servant. The *arm of the* LORD (v. 1) represents the power of the Lord in past miracles and in the future miracles of Messiah. *tender shoot* (v. 2). Lit., a suckling; i.e., frail (contrast 11:1) *root out of parched ground* (v. 2). Refers to Messiah's lowly background. There would be nothing in His personal appearance that would especially attract men to Him (v. 2b). He would experience *sorrows* (lit., pains, v. 3) but men would not recognize His worth.

53:4–6 The passion of the Servant. Though men would think that God was causing the Servant to suffer for His own sins, the truth was that He suffered vicariously for theirs. *pierced* (v. 5). A term appropriate to crucifixion. *chastening for our well-being.* I.e., His punishment that obtained peace or well-being for us.

53:7–9 The passivity of the Servant. *He did not open His mouth* (v. 7). See Matt. 26:63–64; Jesus did affirm His deity when placed under oath. Verse 8 may be stated, "Through oppression He was killed, and who of His generation understood that He was killed for the transgression of my people?" The soldiers intended to bury Him with the *wicked* since they considered Him a criminal. Instead, He was given an honorable burial in Joseph of Arimathea's tomb. Compare verse 9 with Matt. 27:57–60.

That He was cut off out of the land of the living
[a]For the transgression of my people, to whom the stroke *was due?*

9 His grave was assigned with wicked men,
Yet He was with a [a]rich man in His death,
[b]Because He had [c]done no violence,
Nor was there any deceit in His mouth.

10 But the LORD was pleased
To [a]crush Him, [b]putting *Him* to grief;
If He would render Himself *as* a guilt [c]offering,
He will see [d]*His* offspring,
He will prolong *His* days,
And the good [e]pleasure of the LORD will prosper in His hand.

11 As a result of the anguish of His soul,
He will [a]see *it and* be satisfied;
By His [b]knowledge the Righteous One,
My Servant, will justify the many,
As He will [c]bear their iniquities.

12 Therefore, I will allot Him a [a]portion with the great,
And He will divide the booty with the strong;
Because He poured out [b]Himself to death,
And was [c]numbered with the transgressors;
Yet He Himself [d]bore the sin of many,
And interceded for the transgressors.

E Salvation Through the Servant, 54:1–57:21

1 *The song of salvation,* 54:1–17

54 "[a]Shout for joy,
O barren one, you who have borne no *child;*
Break forth into joyful shouting and cry aloud, you who have not travailed;
For the sons of the [b]desolate one *will be* [c]more numerous
Than the sons of the married woman," says the LORD.

2"[a]Enlarge the place of your tent;
Stretch out the curtains of your dwellings, spare not;
Lengthen your [b]cords
And strengthen your [b]pegs.

3"For you will [a]spread abroad to the right and to the left.
And your descendants will [b]possess nations
And will [c]resettle the desolate cities.

4"Fear not, for you will [a]not be put to shame;
Neither feel humiliated, for you will not be disgraced;
But you will forget the [b]shame of your youth,
And the [c]reproach of your widowhood you will remember no more.

5"For your [a]husband is your Maker,
Whose name is the LORD of hosts;

53:10–12 The portion of the Servant. His whole being, including *His soul* (v. 11), was involved in the *offering* (v. 10) (the word used in Lev. 6–7 of the guilt offering, which required 120 percent restitution, Lev. 6:5). *His offspring* (v. 10) are those who would believe on Him. To *prolong His days* after being made an offering would necessitate bodily resurrection. *By His knowledge* (v. 11). I.e., by knowledge of Him (cf. Rom. 3:26). *the great* (v. 12). Lit., the many, as in verse 11.

54:2 The illustration of the enlarging of post-exilic Israel is that of a bedouin tent, easily enlarged by adding skins, lengthening *cords,* and putting down stronger *pegs.*

54:4–10 Judah in exile is viewed as a wife separated from her husband (the Lord) but eventually to be restored (cf. v. 9 with Gen. 9:11). The ultimate fulfillment awaits the Millennium, since only at that time could God say He would never be angry with Israel again (v. 9).

53:8 [a]Is 53:5,12

53:9 [a]Matt 27:57-60 [b]Is 42:1-3 [c]1 Pet 2:22

***53:10** [a]Is 53:5 [b]Is 53:3,4 [c]Is 53:6,12; John 1:29 [d]Ps 22:30; Is 54:3; 61:9; 66:22 [e]Is 46:10

53:11 [a]John 10:14-18 [b]Is 45:25; Rom 5:18,19 [c]Is 53:5,6

53:12 [a]Is 52:13; Phil 2:9-11 [b]Matt 26:38, 39,42 [c]Mark 15:28; Luke 22:37 [d]Is 53:6,11; 2 Cor 5:21

54:1 [a]Gal 4:27 [b]Is 62:4 [c]1 Sam 2:5; Is 49:20

***54:2** [a]Is 33:20; 49:19,20 [b]Ex 35:18; 39:40

54:3 [a]Gen 28:14; Is 43:5,6; 60:3 [b]Is 14:1,2 [c]Is 49:19

***54:4** [a]Is 45:17 [b]Jer 31:19 [c]Is 4:1; 25:8; 51:7

54:5 [a]Jer 3:14; Hos 2:19

54:5 [b]Is 43:14; 48:17 [c]Is 6:3; 11:9; 65:16

54:6 [a]Is 49:14-21; 50:1,2; 62:4

54:7 [a]Is 26:20 [b]Is 11:12; 43:5; 49:18

54:8 [a]Is 60:10 [b]Is 54:10; 63:7 [c]Is 49:10,13 [d]Is 54:5

54:9 [a]Gen 9:11 [b]Is 12:1; Ezek 39:29

54:10 [a]Ps 102:26; Is 51:6 [b]2 Sam 23:5; Ps 89:34; Is 55:3; 59:21; 61:8 [c]Is 54:8

*54:11 [a]Is 51:21 [b]Is 51:18,19

And your [b]Redeemer is
the Holy One of Israel,
Who is called the [c]God of
all the earth.
6"For the LORD has called
you,
Like a wife [a]forsaken and
grieved in spirit,
Even like a wife of *one's*
youth when she is
rejected,"
Says your God.
7"For a [a]brief moment I
forsook you,
But with great compassion
I will [b]gather you.
8"In an [a]outburst of anger
I hid My face from you for
a moment,
But with everlasting
[b]lovingkindness I will
[c]have compassion on
you,"
Says the LORD your
[d]Redeemer.
9"For this is like the days of
Noah to Me,
When I swore that the
waters of Noah
Would [a]not flood the
earth again;
So I have sworn that I will
[b]not be angry with you
Nor will I rebuke you.
10"For the [a]mountains may
be removed and the
hills may shake,
But My lovingkindness will
not be removed from
you,
And My [b]covenant of
peace will not be
shaken,"
Says [c]the LORD who has
compassion on you.
11"O [a]afflicted one,
storm-tossed, *and* [b]not
comforted,
Behold, I will set your
stones in antimony,
And your foundations I
will [c]lay in
[d]sapphires.
12"Moreover, I will make your
battlements of rubies,
And your gates of crystal,
And your entire wall of
precious stones.
13"[a]All your sons will be
taught of the LORD;
And the well-being of your
sons will be [b]great.
14"In [a]righteousness you will
be established;
You will be far from
[b]oppression, for you
will [c]not fear;
And from [d]terror, for it
will not come near you.
15"If anyone fiercely assails
you it will not be from
Me.
[a]Whoever assails you will
fall because of you.
16"Behold, I Myself have
created the smith who
blows the fire of coals
And brings out a weapon
for its work;
And I have created the
destroyer to ruin.
17"[a]No weapon that is
formed against you shall
prosper;
And [b]every tongue that
accuses you in judgment
you will condemn.
This is the heritage of the
servants of the LORD,
And their [c]vindication is
from Me," declares the
LORD.

54:11 [c]Is 14:32; 28:16; 44:28 [d]Job 28:16; Rev 21:19

54:13 [a]John 6:45 [b]Is 48:18; 66:12

54:14 [a]Is 1:26,27; 9:7; 62:1 [b]Is 9:4; 14:4 [c]Is 54:4 [d]Is 33:18

54:15 [a]Is 41:11-16

54:17 [a]Is 17:12-14; 29:8 [b]Is 50:8,9 [c]Is 45:24; 46:13

2 *The invitation of salvation,* 55:1-13

55 "Ho! Every one who
[a]thirsts, come to the
waters;
And you who have [b]no
money come, buy and
eat.

*55:1 [a]Ps 42:1,2; 63:1; 143:6; Is 41:17; 44:3; John 4:14; 7:37; Rev 21:6 [b]Lam 5:4

54:11-17 The full accomplishment of what is described here for Israel awaits the millennial age. Notice what the Millennium will mean with respect to Jerusalem (vv. 11-12), children (v. 13), and security (vv. 14-17).

55:1-2 Eternal life cannot be bought, only received as a gift. People pay for religion that *is not bread* (cannot satisfy) when they could have eternal life as a gift.

Come, buy [c]wine and milk
[d]Without money and without cost.
2"Why do you spend money for what is [a]not bread,
And your wages for what does not satisfy?
Listen carefully to Me, and [b]eat what is good,
And [c]delight yourself in abundance.
3"[a]Incline your ear and come to Me.
Listen, that you may [b]live;
And I will make [c]an everlasting covenant with you,
According to the [d]faithful mercies shown to David.
4"Behold, I have made [a]him a witness to the peoples,
A [b]leader and commander for the peoples.
5"Behold, you will call a [a]nation you do not know,
And a nation which knows you not will [b]run to you,
Because of the LORD your God, even the Holy One of Israel;
For He has [c]glorified you."
6 [a]Seek the LORD while He may be found;
[b]Call upon Him while He is near.
7 [a]Let the wicked forsake his way
And the unrighteous man his [b]thoughts;
And let him [c]return to the LORD,
And He will have [d]compassion on him,
And to our God,
For He will [e]abundantly pardon.
8"For My thoughts are not [a]your thoughts,
Neither are [b]your ways My ways," declares the LORD.
9"For [a]*as* the heavens are higher than the earth,
So are My ways higher than your ways
And My thoughts than your thoughts.
10"For as the [a]rain and the snow come down from heaven,
And do not return there without watering the earth
And making it bear and sprout,
And furnishing [b]seed to the sower and bread to the eater;
11 So shall My [a]word be which goes forth from My mouth;
It shall [b]not return to Me empty,
Without [c]accomplishing what I desire,
And without succeeding *in the matter* for which I sent it.
12"For you will go out with [a]joy
And be led forth with [b]peace;
The [c]mountains and the hills will break forth into shouts of joy before you,

55:1 [c]Song 5:1; Joel 3:18 [d]Hos 14:4; Matt 10:8
55:2 [a]Eccl 6:2; Hos 8:7 [b]Ps 22:26; Is 1:19; 62:8,9 [c]Is 25:6; Jer 31:14
★55:3 [a]Is 51:4 [b]Lev 18:5; Rom 10:5 [c]Is 61:8 [d]Acts 13:34
★55:4 [a]Ps 18:43; Jer 30:9; Hos 3:5 [b]Ezek 34:24; 37:24,25; Dan 9:25; Mic 5:2
★55:5 [a]Is 45:14, 22-24; 49:6,12, 23 [b]Zech 8:22 [c]Is 60:9
55:6 [a]Ps 32:6; Is 45:19,22; 49:8; Amos 5:6 [b]Is 58:9; 65:24
55:7 [a]Is 1:16,19; 58:6 [b]Is 32:7; 59:7 [c]Is 31:6; 44:22
55:7 [d]Is 14:1; 54:8, 10 [e]Is 1:18; 40:2; 43:25; 44:22
★55:8 [a]Is 65:2; 66:18 [b]Is 53:6
55:9 [a]Ps 103:11
★55:10 [a]Is 30:23 [b]2 Cor 9:10
55:11 [a]Is 45:23; Matt 24:35 [b]Is 44:26; 59:21 [c]Is 46:10; 53:10
55:12 [a]Ps 105:43; Is 51:11; 52:9 [b]Is 54:10,13; Jer 29:11 [c]Is 44:23; 49:13

55:3 The reference is to the great covenant God made with David (see note on 2 Sam. 7:12–16) in which He guaranteed that David's throne, dynasty, and kingdom would continue forever. Christ's resurrection confirms Him as the eternal Davidic king (Acts 13:34), though He will not take possession of that kingdom until He returns to this present earth. Another view sees this as a reference to the new covenant made with the house of Israel and the house of Judah (Jer. 31:31; 32:40).

55:4 Refers to Messiah.

55:5 Refers to Israel, which will attract nations to the Lord.

55:8–9 God's love stems from a plan infinitely superior to anything man could have devised.

55:10–13 The certainty of God's Word will bring His promises to fruition, especially the invitation to salvation (vv. 6–7) and the millennial blessings (vv. 12–13), which describe the joy and fertility of that age.

55:12 d1 Chr 16:33

55:13 aIs 7:19 bIs 60:13 cIs 5:6; 7:24; 32:13 dIs 63:12,14; Jer 33:9 eIs 19:20 fIs 56:5

And all the [d]trees of the field will clap *their* hands.
13"Instead of the [a]thorn bush the [b]cypress will come up,
And instead of the [c]nettle the myrtle will come up,
And it will be a [d]memorial to the LORD,
For an everlasting [e]sign which [f]will not be cut off."

3 *Millennial blessings extended to Gentiles,* 56:1–8

*56:1 aIs 1:17; 33:5; 61:8 bPs 85:9; Is 46:13; 51:5

56 Thus says the LORD,
"[a]Preserve justice and do righteousness,
For My [b]salvation is about to come
And My righteousness to be revealed.

56:2 aPs 112:1; 119:1,2 bIs 56:4,6 cEx 20:8-11; 31:13-17; Is 56:6; 58:13; Jer 17:21,22; Ezek 20:12,20

2"How [a]blessed is the man who does this,
And the son of man who [b]takes hold of it;
Who [c]keeps from profaning the sabbath,
And keeps his hand from doing any evil."

*56:3 aIs 14:1; 56:6 bDeut 23:1; Jer 38:7; Acts 8:27

3 Let not the [a]foreigner who has joined himself to the LORD say,
"The LORD will surely separate me from His people."
Neither let the [b]eunuch say, "Behold, I am a dry tree."

56:4 aIs 56:2,6 bIs 56:6

4 For thus says the LORD,
"To the eunuchs who [a]keep My sabbaths,
And choose what pleases Me,
And [b]hold fast My covenant,

56:5 aIs 2:2,3; 56:7; 66:20 bIs 26:1; 60:18

5 To them I will give in My [a]house and within My [b]walls a memorial,
And a name better than that of sons and daughters;
I will give them an everlasting [c]name which [d]will not be cut off.

56:5 cIs 62:2 dIs 48:19; 55:13

56:6 aIs 56:3; 60:10; 61:5 bIs 56:2,4

6"Also the [a]foreigners who join themselves to the LORD,
To minister to Him, and to love the name of the LORD,
To be His servants, every one who [b]keeps from profaning the sabbath
And holds fast My covenant;

56:7 aIs 2:2,3; 60:11; Mic 4:1,2 bIs 11:9; 65:25 cIs 61:10 dIs 60:7 eMatt 21:13; Mark 11:17; Luke 19:46

7 Even [a]those I will bring to My [b]holy mountain
And [c]make them joyful in My house of prayer.
Their burnt offerings and their sacrifices will be acceptable on [d]My altar;
For [e]My house will be called a house of prayer for all the peoples."

*56:8 aIs 11:12 bIs 60:3-11; 66:18-21; John 10:16

8 The Lord GOD, who [a]gathers the dispersed of Israel, declares,
"Yet [b]*others* I will gather to them, to those *already* gathered."

4 *Rebuke to those who refuse salvation,* 56:9–57:21

*56:9 aIs 18:6; 46:11

9 All you [a]beasts of the field,
All you beasts in the forest,
Come to eat.

56:10 aEzek 3:17 bIs 29:9-14; Jer 14:13,14

10 His [a]watchmen are [b]blind,
All of them know nothing.
All of them are mute dogs unable to bark,
Dreamers lying down, who love to slumber;

56:1–2 An admonition for Israel to maintain a good testimony both after the return from Babylon and in the kingdom age. Concerning the *sabbath,* see note on Ex. 20:8–11.

56:3–8 An assurance that non-Israelites will enjoy the blessings of the kingdom age. Special concern is shown for *eunuchs,* who were then excluded from the congregation (Deut. 23:1).

56:9–12 These verses rebuke professional prophets for being *watchmen* that are blind (Jer. 6:17; Ezek. 33:7) and *dogs* that do not bark.

11 And the dogs are [a]greedy,
they are not satisfied.
And they are shepherds
who have [b]no
understanding;
They have all [c]turned to
their own way,
Each one to his unjust
gain, to the last one.
12 "Come," *they say,* "let us get
[a]wine, and let us drink
heavily of strong drink;
And [b]tomorrow will be
like today, only more
so."

57 The righteous man
perishes, and no man
[a]takes it to heart;
And devout men are taken
away, while no one
understands.
For the righteous man is
taken away from [b]evil,
2 He enters into peace;
They rest in their beds,
Each one who [a]walked in
his upright way.
3 "But come here, you sons of
a [a]sorceress,
[b]Offspring of an adulterer
and a [c]prostitute.
4 "Against whom do you jest?
Against whom do you
open wide your mouth
And stick out your tongue?
Are you not children of
[a]rebellion,
Offspring of deceit,
5 *Who* inflame yourselves
among the [a]oaks,
[b]Under every luxuriant
tree,
Who [c]slaughter the
children in the ravines,
Under the clefts of the
crags?
6 "Among the [a]smooth
stones of the ravine
Is your portion, they are
your lot;
Even to them you have
[b]poured out a drink
offering,
You have made a grain
offering.
Shall I [c]relent concerning
these things?
7 "Upon a [a]high and lofty
mountain
You have [b]made your
bed.
You also went up there to
offer sacrifice.
8 "Behind the door and the
doorpost
You have set up your sign;
Indeed, far removed from
Me, you have
[a]uncovered yourself,
And have gone up and
made your bed wide.
And you have made an
agreement for yourself
with them,
You have loved their bed,
You have looked on *their*
manhood.
9 "You have journeyed to the
king with oil
And increased your
perfumes;
You have [a]sent your
envoys a great distance
And made *them* go down
to Sheol.
10 "You were tired out by the
length of your road,
Yet you did not say, '[a]It is
hopeless.'
You found renewed
strength,
Therefore you did not
faint.
11 "Of [a]whom were you
worried and fearful
When you lied, and did
[b]not remember Me
Nor [c]give *Me* a thought?
Was I not silent even for a
long time
So you do not fear Me?
12 "I will [a]declare your
righteousness and your
[b]deeds,
But they will not profit
you.

56:11 [a]Is 28:7; Ezek 13:19; Mic 3:5, 11 [b]Is 1:3 [c]Is 57:17; Jer 22:17

56:12 [a]Is 5:11,12,22 [b]Ps 10:6; Luke 12:19,20

***57:1** [a]Is 42:25; 47:7 [b]2 Kin 22:20; Is 47:11; Jer 18:11

57:2 [a]Is 26:7

57:3 [a]Mal 3:5 [b]Is 1:4; Matt 16:4 [c]Is 1:21; 57:7-9

57:4 [a]Is 48:8

57:5 [a]Is 1:29 [b]2 Kin 16:4; Jer 2:20; 3:13 [c]2 Kin 23:10; Ps 106:37,38; Jer 7:31

57:6 [a]Jer 3:9; Hab 2:19 [b]Jer 7:18 [c]Jer 5:9,29; 9:9

57:7 [a]Jer 3:6; Ezek 16:16 [b]Ezek 23:41

57:8 [a]Ezek 23:18

57:9 [a]Ezek 23:16,40

57:10 [a]Jer 2:25; 18:12

57:11 [a]Prov 29:25; Is 51:12,13 [b]Jer 2:32; 3:21 [c]Ps 50:21; Is 42:14

57:12 [a]Is 58:1,2 [b]Is 29:15; 59:6; 65:7; 66:18; Mic 3:2-4

57:1-13 The people are no better than their leaders and are rebuked for being insensitive to righteousness (vv. 1-2), for idolatry (including sex orgies and infant sacrifices, vv. 3-8), and for lack of trust in God (vv. 9-13).

13 "When you cry out, [a]let your collection *of idols* deliver you.
But the wind will carry all of them up,
And a breath will take *them away.*
But he who [b]takes refuge in Me shall [c]inherit the land
And shall [d]possess My holy mountain."

14 And it shall be said,
"[a]Build up, build up, prepare the way,
Remove *every* obstacle out of the way of My people."

15 For thus says the [a]high and exalted One
Who [b]lives forever, whose name is Holy,
"I [c]dwell *on* a high and holy place,
And *also* with the [d]contrite and lowly of spirit
In order to [e]revive the spirit of the lowly
And to revive the heart of the contrite.

16 "For I will [a]not contend forever,
[b]Neither will I always be angry;
For the spirit would grow faint before Me,
And the [c]breath *of those whom* I have made.

17 "Because of the iniquity of his [a]unjust gain I was angry and struck him;
I hid *My face* and was angry,
And he went on [b]turning away, in the way of his heart.

18 "I have seen his ways, but I will [a]heal him;
I will [b]lead him and [c]restore comfort to him and to his mourners,

19 Creating the [a]praise of the lips.
[b]Peace, peace to him who is [c]far and to him who is near,"
Says the LORD, "and I will heal him."

20 But the [a]wicked are like the tossing sea,
For it cannot be quiet,
And its waters toss up refuse and mud.

21 "[a]There is no peace," says [b]my God, "for the wicked."

III THE PROGRAM OF GOD FOR PEACE, 58:1–66:24

A The Contrast Between Right and Wrong Worship, 58:1–14

58 "[a]Cry loudly, do not hold back;
Raise your voice like a trumpet,
And declare to My people their [b]transgression
And to the house of Jacob their sins.

2 "Yet they [a]seek Me day by day and delight to know My ways,
As a nation that has done [b]righteousness
And [c]has not forsaken the ordinance of their God.
They ask Me *for* just decisions,
They delight [d]in the nearness of God.

3 'Why have we [a]fasted and You do not see?
Why have we humbled ourselves and You do not notice?'
Behold, on the [b]day of your fast you find *your* desire,

57:13 [a]Jer 22:20; 30:14 [b]Ps 37:3,9; Is 25:4 [c]Is 49:8; 60:21 [d]Is 65:9

***57:14** [a]Is 62:10; Jer 18:15

57:15 [a]Is 52:13 [b]Deut 33:27; Is 40:28 [c]Is 33:5; 66:1 [d]Ps 34:18; 51:17; Is 66:2 [e]Ps 147:3; Is 61:1-3

57:16 [a]Gen 6:3 [b]Ps 85:5; 103:9; Mic 7:18 [c]Is 42:5

57:17 [a]Is 2:7; 56:11; Jer 6:13 [b]Is 1:4; Jer 3:14,22

57:18 [a]Is 19:22; 30:26; 53:5 [b]Is 52:12 [c]Is 61:1-3

57:19 [a]Is 6:7; 51:16; 59:21; Heb 13:15 [b]Is 26:12; 32:17 [c]Acts 2:39; Eph 2:17

57:20 [a]Job 18:5-14; Is 3:9,11

57:21 [a]Is 48:22; 59:8 [b]Is 49:4

***58:1** [a]Is 40:6 [b]Is 43:27; 50:1; 59:12

58:2 [a]Is 1:11; Titus 1:16 [b]Is 48:1; Jer 7:9,10 [c]Is 1:4,28; 59:13 [d]Ps 119:151; Is 29:13; 57:3; James 4:8

58:3 [a]Mal 3:14; Luke 18:12 [b]Is 22:12,13; Zech 7:5,6

57:14–21 God encourages the repentant and humble (notice v. 15 especially) and warns the wicked (vv. 20–21).

58:1–7 Going through the motions of fasting is not as important as concern for the poor (cf. 1:10–17; Matt. 23:13–36). Fasting was only required on the Day of Atonement each year, but after the defeat of Jerusalem other fast days were instituted. See note on Zech. 8:19.

And drive hard all your workers.
4 "Behold, you fast for contention and [a]strife and to strike with a wicked fist.
You do not fast like *you do* today to [b]make your voice heard on high.
5 "Is it a fast like this which I choose, a day for a man to humble himself?
Is it for bowing one's head like a reed
And for spreading out [a]sackcloth and ashes as a bed?
Will you call this a fast, even an [b]acceptable day to the LORD?
6 "Is this not the fast which I choose,
To [a]loosen the bonds of wickedness,
To undo the bands of the yoke,
And to [b]let the oppressed go free
And [c]break every yoke?
7 "Is it not to [a]divide your bread with the hungry
And [b]bring the homeless poor into the house;
When you see the [c]naked, to cover him;
And not to [d]hide yourself from your own flesh?
8 "Then your [a]light will break out like the dawn,
And your [b]recovery will speedily spring forth;
And your [c]righteousness will go before you;
The glory of the [d]LORD will be your rear guard.
9 "Then you will [a]call, and the LORD will answer;
You will cry, and He will say, 'Here I am.'
If you [b]remove the yoke from your midst,
The [c]pointing of the finger and [d]speaking wickedness,
10 And if you [a]give yourself to the hungry
And satisfy the desire of the afflicted,
Then your [b]light will rise in darkness
And your gloom *will become* like midday.
11 "And the [a]LORD will continually guide you,
And [b]satisfy your desire in scorched places,
And [c]give strength to your bones;
And you will be like a [d]watered garden,
And like a [e]spring of water whose waters do not fail.
12 "Those from among you will [a]rebuild the ancient ruins;
You will [b]raise up the age-old foundations;
And you will be called the repairer of the [c]breach,
The restorer of the streets in which to dwell.
13 "If because of the sabbath, you [a]turn your foot
From doing your *own* pleasure on My holy day,
And call the sabbath a [b]delight, the holy *day* of the LORD honorable,
And shall honor it, desisting from your [c]*own* ways,
From seeking your *own* pleasure
And [d]speaking *your own* word,
14 Then you will take [a]delight in the LORD,
And I will make you ride [b]on the heights of the earth;
And I will feed you *with* the heritage of Jacob your father,
For the [c]mouth of the LORD has spoken."

58:4 [a]Is 3:14,15; 59:6 [b]Is 1:15; 59:2; Joel 2:12-14
58:5 [a]1 Kin 21:27 [b]Is 49:8; 61:2
58:6 [a]Neh 5:10-12; Jer 34:8 [b]Is 1:17 [c]Is 58:9
58:7 [a]Job 31:19,20; Is 58:10; Ezek 18:7,16 [b]Is 16:3,4; Heb 13:2 [c]Matt 25:35, 36; Luke 3:11 [d]Deut 22:1-4; Luke 10:31,32
58:8 [a]Is 58:10 [b]Is 30:26; 33:24; Jer 30:17; 33:6 [c]Ps 85:13; Is 62:1 [d]Ex 14:19; Is 52:12
***58:9** [a]Ps 50:15; Is 55:6; 65:24 [b]Is 58:6 [c]Prov 6:13 [d]Ps 12:2; Is 59:13
58:10 [a]Deut 15:7; Is 58:7 [b]Job 11:17; Ps 37:6; Is 42:16; 58:8
58:11 [a]Is 49:10; 57:18 [b]Ps 107:9; Is 41:17 [c]Is 66:14 [d]Song 4:15; Is 27:3; Jer 31:12 [e]John 4:14; 7:38
58:12 [a]Is 49:8; 61:4; Ezek 36:10 [b]Is 44:28 [c]Is 30:13; Amos 9:11
***58:13** [a]Ex 31:16,17; 35:2,3; Is 56:2, 4,6; Jer 17:21-27 [b]Ps 27:4; 42:4; 84:2,10 [c]Is 55:8 [d]Is 59:13
58:14 [a]Job 22:26; Is 61:10 [b]Deut 32:13; 33:29; Is 33:16; Hab 3:19 [c]Is 1:20; 40:5

58:9 *the yoke.* I.e., oppression. *The pointing of the finger.* A gesture of contempt.
58:13-14 *If . . . you turn your foot.* I.e., if you do not use the Sabbath for work. Sabbath observance should be a *delight,* showing one's love for God and His law and resulting in great blessing (v. 14).

B The Dealing with Sin, 59:1–21

1 *Description of Israel's sins,* 59:1–8

59 Behold, [a]the LORD's hand
is not so short
That it cannot save;
[b]Neither is His ear so dull
That it cannot hear.
2 But your [a]iniquities have
made a separation
between you and your
God,
And your sins have hidden
His face from you so
that He does [b]not hear.
3 For your [a]hands are
defiled with blood
And your fingers with
iniquity;
Your lips have spoken
[b]falsehood,
Your tongue mutters
wickedness.
4 [a]No one sues righteously
and [b]no one pleads
honestly.
They [c]trust in confusion
and speak lies;
They [d]conceive mischief
and bring forth iniquity.
5 They hatch adders' eggs
and [a]weave the spider's
web;
He who eats of their eggs
dies,
And *from* that which is
crushed a snake breaks
forth.
6 Their webs will not become
clothing,
Nor will they [a]cover
themselves with their
works;
Their [b]works are works of
iniquity,
And an [c]act of violence is
in their hands.
7 [a]Their feet run to evil,
And they hasten to shed
innocent blood;
[b]Their thoughts are
thoughts of iniquity,
Devastation and
destruction are in their
highways.
8 They do not know the
[a]way of peace,
And there is [b]no justice in
their tracks;
They have made their
paths crooked,
[c]Whoever treads on them
does not know peace.

2 *Confession of Israel's sins,* 59:9–15

9 Therefore [a]justice is far
from us,
And righteousness does not
overtake us;
We [b]hope for light, but
behold, darkness,
For brightness, but we walk
in gloom.
10 We [a]grope along the wall
like blind men,
We grope like those who
have no eyes;
We [b]stumble at midday as
in the twilight,
Among those who are
vigorous *we are* [c]like
dead men.
11 All of us growl like bears,
And [a]moan sadly like
doves;
We hope for [b]justice, but
there is none,
For salvation, *but* it is far
from us.
12 For our [a]transgressions are
multiplied before You,
And our [b]sins testify
against us;
For our transgressions are
with us,
And we know our
iniquities:
13 Transgressing and
[a]denying the LORD,

*59:1 [a]Num 11:23; Is 50:2; Jer 32:17 [b]Is 56:9; 65:24; Ezek 8:18

*59:2 [a]Is 1:15; 50:1 [b]Is 58:4

59:3 [a]Is 1:15,21; Jer 2:30,34; Ezek 7:23; Hos 4:2 [b]Is 28:15; 30:9; 59:13

59:4 [a]Is 5:7; 59:14 [b]Is 59:14,15 [c]Is 30:12; Jer 7:4,8 [d]Job 15:35; Ps 7:14; Is 33:11

*59:5 [a]Job 8:14

59:6 [a]Is 28:20 [b]Is 57:12; Jer 6:7 [c]Is 58:4; Ezek 7:11

*59:7 [a]Prov 1:16; 6:17; Rom 3:15-17

59:7 [b]Is 65:2; 66:18; Mark 7:21,22

59:8 [a]Luke 1:79 [b]Is 59:9,11; Hos 4:1 [c]Is 57:20,21

59:9 [a]Is 59:14 [b]Is 5:30; 8:21, 22

59:10 [a]Deut 28:29; Job 5:14 [b]Is 8:14,15; 28:13 [c]Lam 3:6

59:11 [a]Is 38:14; Ezek 7:16 [b]Is 59:9,14

59:12 [a]Ezra 9:6; Is 58:1 [b]Is 3:9; Jer 14:7; Hos 5:5

59:13 [a]Josh 24:27; Prov 30:9; Matt 10:33; Titus 1:16

59:1 The Lord is powerful enough to be able to save (*hand,* a symbol of power) and compassionate enough to want to (His *ear* is open to hear those who call on Him).

59:2–15a The sins of the people are enumerated. In verses 9–15a Isaiah identified himself with the people (*us . . . We*).

59:5 *adders'.* Poisonous snakes'; i.e., the hypocritical people were like poisonous snakes.

59:7 Compare Rom. 3:15–17.

And turning away from our God,
Speaking [b]oppression and revolt,
Conceiving *in* and [c]uttering from the heart lying words.

59:13 [b]Is 5:7; 30:12; Jer 9:3,4 [c]Is 59:3,4; Mark 7:21,22

14 [a]Justice is turned back,
And [b]righteousness stands far away;
For truth has stumbled in the street,
And uprightness cannot enter.

59:14 [a]Is 1:21; 5:7 [b]Is 46:12; Hab 1:4

15 Yes, truth is lacking;
And he who turns aside from evil [a]makes himself a prey.

59:15 [a]Is 5:23; 10:2; 29:21; 32:7 [b]Is 1:21-23

Now the LORD saw,
And it was displeasing in His sight [b]that there was no justice.

3 *Blotting out of Israel's sins,* 59:16–21

*59:16 [a]Is 41:28; 63:5; Ezek 22:30 [b]Ps 98:1; Is 52:10; 63:5

16 And He saw that there was [a]no man,
And was astonished that there was no one to intercede;
Then His [b]own arm brought salvation to Him,
And His righteousness upheld Him.

*59:17 [a]Eph 6:14 [b]Eph 6:17; 1 Thess 5:8 [c]Is 63:2,3 [d]Is 9:7; 37:32; Zech 1:14

17 He put on [a]righteousness like a breastplate,
And a [b]helmet of salvation on His head;
And He put on [c]garments of vengeance for clothing
And wrapped Himself with [d]zeal as a mantle.

59:18 [a]Job 34:11; Is 65:6,7; 66:6; Jer 17:10

18 [a]According to *their* deeds, so He will repay,
Wrath to His adversaries, recompense to His enemies;
To the coastlands He will make recompense.

19 So they will fear the name of the LORD from the [a]west
And His glory from the [b]rising of the sun,
For He will [c]come like a rushing stream
Which the wind of the LORD drives.

59:19 [a]Is 49:12 [b]Ps 113:3 [c]Is 30:28; 66:12

20 "A [a]Redeemer will come to Zion,
And to those who [b]turn from transgression in Jacob," declares the LORD.

59:20 [a]Rom 11:26 [b]Ezek 18:30, 31; Acts 2:38, 39

21 "As for Me, this is My [a]covenant with them," says the LORD: "My [b]Spirit which is upon you, and My [c]words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring," says the LORD, "from now and forever."

59:21 [a]Jer 31:31-34; Rom 11:27 [b]Is 11:2; 32:15; 44:3 [c]Is 55:11

C The Glory of Israel in the Millennial Kingdom, 60:1–22

60 "[a]Arise, shine; for your [b]light has come,
And the [c]glory of the LORD has risen upon you.

*60:1 [a]Is 52:2 [b]Is 60:19,20 [c]Is 24:23; 35:2; 58:8

2 "For behold, [a]darkness will cover the earth
And deep darkness the peoples;
But the LORD will rise upon you
And His [b]glory will appear upon you.

60:2 [a]Is 58:10; Jer 13:16; Col 1:13 [b]Is 4:5

59:16 Because there was no qualified human mediator, God brought *salvation* at the first advent of Jesus Christ.

59:17–21 At His second advent He will judge His enemies (vv. 17–19) and bring salvation to Israel (vv. 20–21; cf. Rom. 11:26–27). The word for *Redeemer* (v. 20) means kinsman-redeemer (see note on Ruth 3:9); i.e., one who is related by blood to those he redeems, indicating the necessity for the Incarnation (Heb. 2:14–16). The *covenant* (v. 21) is the new covenant. See note on Jer. 31:31–34.

60:1 This chapter describes the glory of Jerusalem and Israel in the millennial kingdom (including previews seen in the return from Babylon). *your . . . you.* Refers to Jerusalem.

***60:3**
[a]Is 2:3; 45:14, 22-25; 49:23

3 "[a]Nations will come to
your light,
And kings to the
brightness of your
rising.

60:4
[a]Is 11:12; 49:18
[b]Is 49:20-22
[c]Is 43:6; 49:22

4 "[a]Lift up your eyes round
about and see;
They all gather together,
they [b]come to you.
Your sons will come from
afar,
And your [c]daughters will
be carried in the arms.

***60:5**
[a]Ps 34:5
[b]Is 23:18; 24:14
[c]Is 61:6

5 "Then you will see and be
[a]radiant,
And your heart will thrill
and rejoice;
Because the [b]abundance
of the sea will be turned
to you,
The [c]wealth of the
nations will come to
you.

***60:6**
[a]Gen 25:4
[b]Gen 25:3; Ps 72:10
[c]Is 60:9; Matt 2:11
[d]Is 42:10

6 "A multitude of camels will
cover you,
The young camels of
Midian and [a]Ephah;
All those from [b]Sheba will
come;
They will bring [c]gold and
frankincense,
And will [d]bear good news
of the praises of the
LORD.

60:7
[a]Gen 25:13
[b]Is 19:19; 56:7
[c]Is 60:13; Hag 2:7,9

7 "All the flocks of [a]Kedar
will be gathered
together to you,
The rams of Nebaioth will
minister to you;
They will go up with
acceptance on My
[b]altar,
And I shall [c]glorify My
glorious house.

60:8
[a]Is 49:21

8 "[a]Who are these who fly
like a cloud
And like the doves to their
lattices?

***60:9**
[a]Is 11:11; 24:15; 42:4,10, 12; 49:1; 51:5; 66:19

9 "Surely the [a]coastlands will
wait for Me;
And the [b]ships of
Tarshish *will come* first,
To [c]bring your sons from
afar,
Their silver and their gold
with them,
For the name of the LORD
your God,
And for the Holy One of
Israel because He has
[d]glorified you.

60:9
[b]Ps 48:7; Is 2:16
[c]Is 14:2; 43:6; 49:22
[d]Is 55:5

***60:10**
[a]Is 14:1,2; 61:5; Zech 6:15
[b]Is 49:23; Rev 21:24
[c]Is 54:8

10 "[a]Foreigners will build up
your walls,
And their [b]kings will
minister to you;
For in My [c]wrath I struck
you,
And in My favor I have
had compassion on you.

60:11
[a]Is 26:2; 60:18; 62:10; Rev 21:25,26
[b]Is 60:5
[c]Ps 149:8; Is 24:21

11 "Your [a]gates will be open
continually;
They will not be closed day
or night,
So that *men* may [b]bring to
you the wealth of the
nations,
With [c]their kings led in
procession.

60:12
[a]Is 14:2; Zech 14:17

12 "For the [a]nation and the
kingdom which will not
serve you will perish,
And the nations will be
utterly ruined.

60:13
[a]Is 35:2
[b]Is 41:19
[c]1 Chr 28:2; Ps 99:5; 132:7

13 "The [a]glory of Lebanon
will come to you,
The [b]juniper, the box tree
and the cypress
together,
To beautify the place of
My sanctuary;
And I shall make the
[c]place of My feet
glorious.

60:14
[a]Is 14:1,2; 45:14,23; 49:23; Rev 3:9

14 "The [a]sons of those who
afflicted you will come
bowing to you,
And all those who despised
you will bow themselves
at the soles of your feet;

60:3 The truth will come to the *Nations* (Gentiles) through the preaching of the gospel of Christ (cf. 42:6).

60:5 The *nations* (the sheep of Matt. 25:31–46) will bring their *wealth* to Jerusalem. See note on Hag. 2:7.

60:6–7 Many *camels* will be needed to bring the gifts. *Midian, Ephah, Sheba, Kedar,* and *Nebaioth* are all associated with the Arabian desert.

60:9 *Tarshish.* Probably an area in the S of Spain. See note on 2:16.

60:10–14 A picture of the glory and peace of the millennial Jerusalem.

And they will call you the [b]city of the LORD,
The [c]Zion of the Holy One of Israel.

60:14 [b]Is 1:26 [c]Heb 12:22

15 "Whereas you have been [a]forsaken and [b]hated
With no one passing through,
I will make you an everlasting [c]pride,
A joy from generation to generation.

***60:15** [a]Is 1:7-9; 6:11-13; Jer 30:17 [b]Is 66:5 [c]Is 4:2; 65:18

16 "You will also [a]suck the milk of nations
And suck the breast of kings;
Then you will know that I, the LORD, am your [b]Savior
And your [c]Redeemer, the Mighty One of Jacob.

60:16 [a]Is 66:11 [b]Is 19:20; 43:3,11; 45:15, 21; 63:8 [c]Is 59:20; 63:16

17 "Instead of bronze I will bring gold,
And instead of iron I will bring silver,
And instead of wood, bronze,
And instead of stones, iron.
And I will make peace your administrators
And righteousness your overseers.

18 "[a]Violence will not be heard again in your land,
Nor [b]devastation or destruction within your borders;
But you will call your [c]walls salvation, and your [d]gates praise.

60:18 [a]Is 54:14 [b]Is 51:19 [c]Is 26:1 [d]Is 60:11

19 "No longer will you have the [a]sun for light by day,
Nor for brightness will the moon give you light;
But you will have the [b]LORD for an everlasting light,
And your [c]God for your glory.

60:19 [a]Rev 21:23; 22:5 [b]Is 2:5; 9:2 [c]Is 41:16; 45:25; Zech 2:5

20 "Your [a]sun will set no more,
Neither will your moon wane;
For you will have the LORD for an everlasting light,
And the days of your [b]mourning will be finished.

60:20 [a]Is 30:26 [b]Is 35:10; 65:19; Rev 21:4

21 "Then all your [a]people *will be* righteous;
They will [b]possess the land forever,
The branch of My planting,
The [c]work of My hands,
That I may be [d]glorified.

60:21 [a]Is 45:24,25; 52:1 [b]Ps 37:11,22; Is 57:13; 61:7 [c]Is 19:25; 29:23; 45:11; 64:8 [d]Is 61:3

22 "The [a]smallest one will become a clan,
And the least one a mighty nation.
I, the LORD, will hasten it in its time."

60:22 [a]Is 10:22; 51:2

D The Messiah's Ministry of Peace During Both Advents, 61:1-11

61 The [a]Spirit of the Lord GOD is upon me,
Because the LORD has anointed me
To [b]bring good news to the [c]afflicted;
He has sent me to [d]bind up the brokenhearted,
To [e]proclaim liberty to captives
And freedom to prisoners;

***61:1** [a]Is 11:2; 48:16; Luke 4:18 [b]Matt 11:5; Luke 7:22 [c]Is 11:4; 29:19; 32:7 [d]Is 57:15 [e]Is 42:7; 49:9

2 To [a]proclaim the favorable year of the LORD
And the [b]day of vengeance of our God;
To [c]comfort all who mourn,

61:2 [a]Is 49:8; 60:10 [b]Is 2:12; 13:6; 34:2,8 [c]Is 57:18; Jer 31:13; Matt 5:4

3 To [a]grant those who mourn *in* Zion,

61:3 [a]Is 60:20

60:15-22 Isaiah contrasts the glories of the millennial kingdom with the inglorious condition of Israel before the Exile. Verse 16 draws on a figure in Deut. 33:19 to show the luxuriant quality of life in that future time.

61:1-3 The ministry of Messiah at His first coming is described in verses 1-2a and at His second coming in verses 2b-3. In claiming to be Messiah, Jesus Christ read in the synagogue only that which applied to His ministry during His first coming (Luke 4:18-19). The *day of vengeance* brings judgment on unbelievers. At the same time Messiah will *comfort* Israel, which will have undergone the persecution of the Tribulation.

Giving them a garland
instead of ashes,
The [b]oil of gladness
instead of mourning,
The mantle of praise
instead of a spirit of
fainting.
So they will be called
[c]oaks of righteousness,
The planting of the LORD,
that He may be
glorified.

4 Then they will [a]rebuild
the ancient ruins,
They will raise up the
former devastations;
And they will repair the
ruined cities,
The desolations of many
generations.
5 [a]Strangers will stand and
pasture your flocks,
And foreigners will be your
farmers and your
vinedressers.
6 But you will be called the
[a]priests of the LORD;
You will be spoken of *as*
[b]ministers of our God.
You will eat the [c]wealth
of nations,
And in their riches you will
boast.
7 Instead of your [a]shame
you will have a [b]double
portion,
And *instead of* humiliation
they will shout for joy
over their portion.
Therefore they will possess
a double *portion* in their
land,
[c]Everlasting joy will be
theirs.
8 For I, the LORD, [a]love
justice,
I hate robbery in the burnt
offering;
And I will faithfully give
them their recompense
And make an [b]everlasting
covenant with them.
9 Then their offspring will be
known among the
nations,
And their descendants in
the midst of the
peoples.
All who see them will
recognize them
Because they are the
[a]offspring *whom* the
LORD has blessed.
10 I will [a]rejoice greatly in
the LORD,
My soul will exult in [b]my
God;
For He has [c]clothed me
with garments of
salvation,
He has wrapped me with a
robe of righteousness,
As a bridegroom decks
himself with a garland,
And [d]as a bride adorns
herself with her jewels.
11 For as the [a]earth brings
forth its sprouts,
And as a garden causes the
things sown in it to
spring up,
So the Lord GOD will
[b]cause [c]righteousness
and praise
To spring up before all the
nations.

E The Restoration of Israel, 62:1–12

62 For Zion's sake I will not
keep silent,
And for Jerusalem's sake I
will not keep quiet,
Until her [a]righteousness
goes forth like
brightness,
And her [b]salvation like a
torch that is burning.
2 The [a]nations will see your
righteousness,
And all kings your glory;
And you will be called by a
new [b]name
Which the mouth of the
LORD will designate.

61:3 [b]Ps 23:5; 45:7; 104:15 [c]Is 60:21; Jer 17:7,8

*61:4 [a]Is 49:8; 58:12; Ezek 36:33; Amos 9:14

61:5 [a]Is 14:2; 60:10

61:6 [a]Is 66:21 [b]Is 56:6 [c]Is 60:5,11

61:7 [a]Is 54:4 [b]Is 40:2; Zech 9:12 [c]Ps 16:11

61:8 [a]Is 5:16; 28:17; 30:18 [b]Gen 17:7; Ps 105:10; Is 55:3; Jer 32:40

61:9 [a]Is 44:3

61:10 [a]Is 12:1,2; 25:9; 41:16; 51:3 [b]Is 49:4 [c]Is 49:18; 52:1 [d]Rev 21:2

61:11 [a]Is 4:2; 55:10 [b]Is 45:23,24; 60:18,21 [c]Ps 72:3; 85:11

*62:1 [a]Is 1:26; 58:8; 61:11 [b]Is 46:13; 52:10

62:2 [a]Is 60:3 [b]Is 56:5; 62:4, 12; 65:15

61:4–11 A description of conditions in the millennial kingdom. *double* (v. 7). Refers to double honor.

62:1–6 The Lord is the one speaking in these verses.

3 You will also be a [a]crown
of beauty in the hand of
the LORD,
And a royal diadem in the
hand of your God.
4 It will no longer be said to
you, "[a]Forsaken,"
Nor to your land will it
any longer be said,
"Desolate";
But you will be called, "My
delight is in her,"
And your land,
"[b]Married";
For the [c]LORD delights in
you,
And *to Him* your land will
be married.
5 For *as* a young man
marries a virgin,
So your sons will marry
you;
And *as* the bridegroom
rejoices over the bride,
So your [a]God will rejoice
over you.

6 On your walls,
O Jerusalem, I have
appointed [a]watchmen;
All day and all night they
will never keep silent.
You who [b]remind the
LORD, take no rest for
yourselves;
7 And [a]give Him no rest
until He establishes
And makes [b]Jerusalem a
praise in the earth.
8 [a]The LORD has sworn by
His right hand and by
His strong arm,
"I will [b]never again give
your grain *as* food for
your enemies;
Nor will foreigners drink
your new wine for
which you have
labored."

9 But those who [a]garner it
will eat it and praise the
LORD;
And those who gather it
will drink it in the
courts of My sanctuary.

10 Go through, [a]go through
the gates,
Clear the way for the
people;
[b]Build up, build up the
[c]highway,
Remove the stones, lift up
a [d]standard over the
peoples.
11 Behold, the LORD has
proclaimed to the [a]end
of the earth,
[b]Say to the daughter of
Zion, "Lo, your
[c]salvation comes;
[d]Behold His reward is
with Him, and His
recompense before
Him."
12 And they will call them,
"[a]The holy people,
The [b]redeemed of the
LORD";
And you will be called,
"Sought out, a city
[c]not forsaken."

F The Prerequisites for Blessing, 63:1–65:16

1 *Judgment of God's enemies,* 63:1–6

63 Who is this who comes
from [a]Edom,
With [b]garments of
glowing colors from
[c]Bozrah,
This One who is majestic
in His apparel,
Marching in the greatness
of His strength?
"It is I who speak in
righteousness, [d]mighty
to save."

62:3
[a] Is 28:5; Zech 9:16; 1 Thess 2:19

***62:4**
[a] Is 54:6,7; 60:15,18
[b] Hos 2:19,20
[c] Jer 32:41; Zeph 3:17

62:5
[a] Is 65:19

62:6
[a] Is 52:8; Jer 6:17; Ezek 3:17; 33:7
[b] Ps 74:2; Jer 14:21; Lam 5:1,20

62:7
[a] Luke 18:1-8
[b] Is 60:18; Jer 33:9; Zeph 3:19,20

62:8
[a] Is 45:23; 54:9
[b] Lev 26:16; Deut 28:31,33; Judg 6:3-6; Is 1:7; Jer 5:17

62:9
[a] Is 65:13, 21-23

62:10
[a] Is 26:1; 60:11,18
[b] Is 57:14
[c] Is 11:16; 19:23; 35:8; 49:11
[d] Is 11:10,12; 49:22

62:11
[a] Is 42:10; 49:6
[b] Matt 21:5; Zech 9:9
[c] Is 51:5
[d] Is 40:10; Rev 22:12

***62:12**
[a] Deut 7:6; Is 4:3; 1 Pet 2:9
[b] Is 35:9; 51:10
[c] Is 41:17; 42:16; 62:4

***63:1**
[a] Ps 137:7; Is 34:5,6; Ezek 25:12-14; 35:1-15; Obad 1-14; Mal 1:2-5
[b] Is 63:2
[c] Is 34:6; Jer 49:13; Amos 1:12
[d] Zeph 3:17

62:4 *"My delight is in her"* is a translation of "Hephzibah." *"Married"* is a translation of "Beulah." The entire chapter relates to the time of the millennial kingdom.

62:12 The Lord will give new names to His *holy* and *redeemed* people.

63:1 *garments of glowing colors.* Better, crimson garments. *Bozrah.* A capital of *Edom.* There is a play on words here, for Edom means red and Bozrah is similar to the word for grape gatherer. Both figures, along with the crimson garments, highlight the picture of Christ's second coming in judgment (cf. Rev. 14:18–20; 19:13).

2 Why is Your apparel red,
And Your garments like the one who [a]treads in the wine press?
3 "[a]I have trodden the wine trough alone,
And from the peoples there was no man with Me.
I also [b]trod them in My anger
And [c]trampled them in My wrath;
And [d]their lifeblood is sprinkled on My garments,
And I stained all My raiment.
4 "For the [a]day of vengeance was in My heart,
And My year of redemption has come.
5 "I looked, and there was [a]no one to help,
And I was astonished and there was no one to uphold;
So My [b]own arm brought salvation to Me,
And My wrath upheld Me.
6 "I [a]trod down the peoples in My anger
And made them [b]drunk in My wrath,
And I poured out their lifeblood on the earth."

2 *Confession of God's people,* 63:7–64:12

7 I shall make mention of the [a]lovingkindnesses of the LORD, the praises of the LORD,
According to all that the LORD has granted us,
And the great [b]goodness toward the house of Israel,
Which He has granted them according to His [c]compassion
And according to the multitude of His lovingkindnesses.
8 For He said, "Surely, they are [a]My people,
Sons who will not deal falsely."
So He became their [b]Savior.
9 In all their affliction [a]He was afflicted,
And the [b]angel of His presence saved them;
In His [c]love and in His mercy He [d]redeemed them,
And He [e]lifted them and carried them all the days of old.
10 But they [a]rebelled
And grieved His [b]Holy Spirit;
Therefore He turned Himself to become their enemy,
He fought against them.
11 Then [a]His people remembered the days of old, of Moses.
Where is [b]He who brought them up out of the sea with the shepherds of His flock?
Where is He who [c]put His Holy Spirit in the midst of them,
12 Who caused His [a]glorious arm to go at the right hand of Moses,
Who [b]divided the waters before them to make for Himself an everlasting name,
13 Who led them through the depths?
Like the horse in the wilderness, they did not [a]stumble;
14 As the cattle which go down into the valley,
The Spirit of the [a]LORD gave them rest.

*63:2 [a]Rev 19:13,15
63:3 [a]Rev 14:20; 19:15 [b]Is 22:5; 28:3 [c]Mic 7:10 [d]Rev 19:13
63:4 [a]Is 34:8; 35:4; 61:2; Jer 51:6
63:5 [a]Is 59:16 [b]Ps 44:3; Is 40:10; 52:10
63:6 [a]Is 22:5; 34:2; 65:12 [b]Is 29:9; 51:17,21
63:7 [a]Ps 25:6; 92:2; Is 54:8,10 [b]1 Kin 8:66; Neh 9:25,35 [c]Ps 51:1; 86:5, 15; Is 54:7,8; Eph 2:4
63:8 [a]Ex 6:7; Is 3:15; 51:4 [b]Is 60:16
*63:9 [a]Judg 10:16 [b]Ex 23:20-23; 33:14,15 [c]Deut 7:7,8 [d]Is 43:1; 52:9 [e]Deut 1:31; 32:10-12; Is 46:3
63:10 [a]Ps 78:40; 106:33; Acts 7:51; Eph 4:30 [b]Ps 51:11; Is 63:11
*63:11 [a]Ps 106:44,45 [b]Is 51:10 [c]Num 11:17, 25,29; Hag 2:5
*63:12 [a]Ex 6:6; 15:16 [b]Ex 14:21,22; Is 11:15; 51:10
63:13 [a]Jer 31:9
63:14 [a]Josh 21:44; 23:1

63:2–6 Christ's wrath when He returns in judgment (including the battle of Armageddon) is likened to the crushing in a *wine press*. See note on Rev. 14:20.

63:9 *the angel of His presence.* The angel of the Lord, who is the Lord Himself (cf. Ex. 33:14). See note on Gen. 16:9.

63:11 *the shepherds.* I.e., Moses and Aaron.

63:12 *divided the waters.* See Ex. 14:16.

63:14 [b] Deut 32:12
So You [b]led Your people,
To make for Yourself a glorious name.

63:15 [a] Deut 26:15; Ps 80:14 [b] Ps 68:5; 123:1 [c] Is 9:7; 26:11; 37:32; 42:13; 59:17 [d] Jer 31:20; Hos 11:8
15 [a]Look down from heaven and see from Your holy and glorious [b]habitation;
Where are Your [c]zeal and Your mighty deeds?
The [d]stirrings of Your heart and Your compassion are restrained toward me.

*63:16 [a] Is 1:2; 64:8 [b] Is 29:22; 41:8; 51:2 [c] Is 41:14; 44:6; 60:16
16 For You are our [a]Father, though [b]Abraham does not know us
And Israel does not recognize us.
You, O LORD, are our Father,
Our [c]Redeemer from of old is Your name.

63:17 [a] Is 30:28; Ezek 14:7-9 [b] Is 29:13,14 [c] Num 10:36
17 Why, O LORD, do You [a]cause us to stray from Your ways
And [b]harden our heart from fearing You?
[c]Return for the sake of Your servants, the tribes of Your heritage.

63:18 [a] Ps 74:3-7; Is 64:11
18 Your holy people possessed Your sanctuary for a little while,
Our adversaries have [a]trodden *it* down.

19 We have become *like* those over whom You have never ruled,
Like those who were not called by Your name.

*64:1 [a] Ex 19:18; Ps 18:9; 144:5; Mic 1:3,4; Hab 3:13 [b] Judg 5:5; Ps 68:8; Nah 1:5
64 Oh, that You would rend the heavens *and* [a]come down,
That the mountains might [b]quake at Your presence—
2 As fire kindles the brushwood, *as* fire causes water to boil—
To make Your name known to Your adversaries,
That the [a]nations may tremble at Your presence!

64:2 [a] Ps 99:1; Jer 5:22; 33:9

3 When You did [a]awesome things which we did not expect,
You came down, the mountains quaked at Your presence.

64:3 [a] Ps 65:5; 66:3, 5; 106:22

4 For from of old [a]they have not heard nor perceived by ear,
Neither has the eye seen a God besides You,
Who acts in behalf of the one who [b]waits for Him.

64:4 [a] 1 Cor 2:9 [b] Is 25:9; 30:18; 40:31

5 You [a]meet him who rejoices in [b]doing righteousness,
Who [c]remembers You in Your ways.
Behold, [d]You were angry, for we sinned,
We continued in them a long time;
And shall we be saved?

64:5 [a] Ex 20:24 [b] Is 56:1 [c] Is 26:13; 63:7 [d] Is 12:1

6 For all of us have become like one who is [a]unclean,
And all our [b]righteous deeds are like a filthy garment;
And all of us [c]wither like a leaf,
And our [d]iniquities, like the wind, take us away.

64:6 [a] Is 6:5 [b] Is 46:12; 48:1 [c] Ps 90:5,6; Is 1:30 [d] Is 50:1

7 There is [a]no one who calls on Your name,
Who arouses himself to take hold of You;
For You have [b]hidden Your face from us
And have delivered us into the power of our iniquities.

64:7 [a] Is 59:4; Ezek 22:30 [b] Deut 31:18; Is 1:15; 54:8

8 But now, O LORD, [a]You are our Father,

*64:8 [a] Is 63:16

63:16 The meaning is this: Even if *Abraham* and *Israel* (i.e., Jacob) disowned the people, God would still be their Father.

64:1–7 A prayer for divine intervention as at Mount Sinai, and the kind of prayer Israel will pray during the tribulation days. Compare verse 4 with 1 Cor. 2:9. *filthy garment* (v. 6). Lit., garment of times, referring to the woman's menstrual period and illustrating the polluting and disgusting nature of sin.

64:8 *potter.* Lit., the one who forms us; as also in 29:16 and 45:9. To acknowledge themselves as

We are the [b]clay, and You
our potter;
And all of us are the
[c]work of Your hand.
9 Do not be [a]angry beyond
measure, O LORD,
[b]Neither remember
iniquity forever;
Behold, look now, all of us
are [c]Your people.
10 Your [a]holy cities have
become a [b]wilderness,
Zion has become a
wilderness,
Jerusalem a desolation.
11 Our holy and beautiful
[a]house,
Where our fathers praised
You,
Has been burned *by* fire;
And [b]all our precious
things have become a
ruin.
12 Will You [a]restrain
Yourself at these things,
O LORD?
Will You keep silent and
afflict us beyond
measure?

64:8 [b]Is 29:16; 45:9 [c]Ps 100:3; Is 60:21
64:9 [a]Is 57:17; 60:10 [b]Is 43:25; Mic 7:18 [c]Ps 79:13; Is 63:8
64:10 [a]Is 48:2; 52:1 [b]Is 1:7; 6:11
64:11 [a]2 Kin 25:9; Ps 74:5-7; Is 63:18 [b]Lam 1:7,10, 11
64:12 [a]Ps 74:10,11, 18,19; Is 42:14; 63:15

3 *Repentance of sins,* 65:1–16

65 "I permitted Myself to be
sought by [a]those who
did not ask *for Me;*
I permitted Myself to be
found by those who did
not seek Me.
I said, 'Here am I, here am
I,'
To a nation which [b]did
not call on My name.
2 "[a]I have spread out My
hands all day long to a
[b]rebellious people,
Who walk *in* the way
which is not good,
following their own
[c]thoughts,
3 A people who continually
[a]provoke Me to My
face,
Offering sacrifices in
[b]gardens and
[c]burning incense on
bricks;
4 Who sit among graves and
spend the night in
secret places;
Who [a]eat swine's flesh,
And the broth of unclean
meat is *in* their pots.
5 "Who say, '[a]Keep to
yourself, do not come
near me,
For I am holier than you!'
These are smoke in My
nostrils,
A fire that burns all the
day.
6 "Behold, it is written before
Me,
I will [a]not keep silent, but
[b]I will repay;
I will even repay into their
bosom,
7 Both their own [a]iniquities
and the iniquities of
their fathers together,"
says the LORD.
"Because they have
[b]burned incense on the
mountains
And [c]scorned Me on the
hills,
Therefore I will [d]measure
their former work into
their bosom."
8 Thus says the LORD,
"As the new wine is found
in the cluster,
And one says, 'Do not
destroy it, for there is
benefit in it,'
So I will act on behalf of
My servants
In order [a]not to destroy
all of them.

65:1 [a]Rom 9:24-26; 10:20 [b]Is 63:19; Hos 1:10
65:2 [a]Rom 10:21 [b]Is 1:2,23; 30:1,9 [c]Ps 81:11,12; Is 59:7; 66:18
65:3 [a]Job 1:11; 2:5; Is 3:8 [b]Is 1:29; 66:17 [c]Is 66:3
65:4 [a]Lev 11:7; Is 66:3,17
65:5 [a]Matt 9:11; Luke 7:39; 18:9-12
65:6 [a]Ps 50:3,21; Is 42:14; 64:12 [b]Jer 16:18
65:7 [a]Is 13:11; 22:14; 26:21; 30:13,14 [b]Is 57:7; Hos 2:13 [c]Ezek 20:27,28 [d]Jer 5:29; 13:25
65:8 [a]Is 1:9; 10:21, 22; 48:9

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clay shows complete submission.

64:11 *Our holy and beautiful house.* The Temple in Jerusalem.

65:1–2 Verse 1 refers to the Gentiles' seeking God, whereas verse 2 reiterates God's willingness (*spread out My hands*) to receive Israel (Rom. 10:20–21).

65:3–7 The rebellious people of Israel (cf. v. 2) are indicted for idol worship (vv. 3, 7), consulting with the dead (v. 4), and eating forbidden *swine's flesh* (v. 4; cf. Lev. 11:7).

65:8–9 Like the few good grapes in a *cluster,* so there is a godly remnant in Israel.

9 "I will bring forth
[a]offspring from Jacob,
And an [b]heir of My
mountains from Judah;
Even [c]My chosen ones
shall inherit it,
And [d]My servants shall
dwell there.
10 "[a]Sharon shall be a pasture
land for flocks,
And the [b]valley of Achor
a resting place for herds,
For My people who [c]seek
Me.
11 "But you who [a]forsake the
LORD,
Who forget My [b]holy
mountain,
Who set a table for
Fortune,
And who fill *cups* with
mixed wine for Destiny,
12 I will destine you for the
[a]sword,
And all of you shall bow
down to the [b]slaughter.
Because I called, but you
[c]did not answer;
I spoke, but you did not
hear.
And you did evil in My
sight
And chose that in which I
did not delight."
13 Therefore, thus says the
Lord GOD,
"Behold, My servants shall
[a]eat, but you shall be
[b]hungry.
Behold, My servants shall
[c]drink, but you shall
be [d]thirsty.
Behold, My servants shall
[e]rejoice, but you shall
be [f]put to shame.
14 "Behold, My servants shall
[a]shout joyfully with a
glad heart,
But you shall [b]cry out
with a heavy heart,
And you shall wail with a
broken spirit.
15 "You will leave your name
for a [a]curse to My
chosen ones,
And the Lord GOD will slay
you.
But My servants will be
called by [b]another
name.
16 "Because he who is blessed
in the earth
Shall be blessed by the
[a]God of truth;
And he who swears in the
earth
Shall [b]swear by the God
of truth;
Because the former troubles
are forgotten,
And because they are
hidden from My sight!

G The Characteristics of the Kingdom, 65:17–25

17 "For behold, I create [a]new
heavens and a new
earth;
And the [b]former things
shall not be
remembered or come to
mind.
18 "But be [a]glad and rejoice
forever in what I create;
For behold, I create
Jerusalem *for* rejoicing
And her people *for*
gladness.
19 "I will also [a]rejoice in
Jerusalem and be glad in
My people;
And there will no longer
be heard in her
The voice of [b]weeping
and the sound of crying.
20 "No longer will there be in
it an infant *who lives but
a few* days,
Or an old man who does
[a]not live out his days;

65:9 [a]Is 45:19,25; Jer 31:36,37 [b]Is 49:8; 60:21; Amos 9:11-15 [c]Is 57:13 [d]Is 32:18

***65:10** [a]Is 33:9; 35:2 [b]Josh 7:24,26; Hos 2:15 [c]Is 51:1; 55:6

***65:11** [a]Deut 29:24, 25; Is 1:4,28 [b]Is 2:2,3; 66:20

65:12 [a]Is 27:1; 34:5, 6; 66:16 [b]Is 63:6 [c]2 Chr 36:15, 16; Prov 1:24; Is 41:28; 50:2; 66:4; Jer 7:13

65:13 [a]Is 1:19 [b]Is 8:21 [c]Is 41:17,18; 49:10 [d]Is 5:13 [e]Is 61:7; 66:14 [f]Is 42:17; 44:9, 11; 66:5

65:14 [a]Ps 66:4; Is 51:11; James 5:13 [b]Is 13:6; Matt 8:12

65:15 [a]Jer 24:9; 25:18; Zech 8:13 [b]Is 62:2

65:16 [a]Ex 34:6; Ps 31:5 [b]Is 19:18; 45:23

***65:17** [a]Is 66:22; 2 Pet 3:13; Rev 21:1 [b]Is 43:18; Jer 3:16

65:18 [a]Ps 98; Is 12:1,2; 25:9; 35:10; 41:16; 51:3; 61:10

65:19 [a]Is 62:4,5; Jer 32:41 [b]Is 25:8; 30:19; 35:10; 51:11; Rev 7:17; 21:4

65:20 [a]Deut 4:40; Job 5:26; Ps 34:12

65:10 *the valley of Achor.* See note on Hos. 2:15.

65:11 *Fortune . . . Destiny.* Lit., Gad (the Aramean god of luck) and Meni (god of destiny).

65:17–25 A description of the millennial kingdom, which is preliminary to the *new heavens and a new earth* (v. 17). Characteristics include Jerusalem's being a joy instead of a burden (v. 18; cf. Zech. 12:2–3), longevity (v. 20; notice that sin will be punished in the Millennium), peace and security (vv. 21–23), and removing of the animosity in nature (v. 25; cf. 11:7–9).

65:20 [b] Eccl 8:12,13; Is 3:11; 22:14

For the youth will die at the age of one hundred
And the [b]one who does not reach the age of one hundred
Shall be *thought* accursed.

65:21 [a] Is 32:18; Amos 9:14 [b] Is 30:23; 37:30; Jer 31:5

21"They shall [a]build houses and inhabit *them;*
They shall also [b]plant vineyards and eat their fruit.

65:22 [a] Is 62:8,9 [b] Ps 92:12-14 [c] Ps 21:4; 91:16

22"They shall not build and [a]another inhabit,
They shall not plant and another eat;
For [b]as the lifetime of a tree, *so shall be* the days of My people,
And My chosen ones shall [c]wear out the work of their hands.

65:23 [a] Deut 28:3-12; Is 55:2 [b] Is 61:9; Jer 32:38,39; Acts 2:39

23"They shall [a]not labor in vain,
Or bear *children* for calamity;
For they are the [b]offspring of those blessed by the LORD,
And their descendants with them.

65:24 [a] Ps 91:15; Is 55:6; 58:9; Dan 9:20-23; 10:12

24"It will also come to pass that before they call, I will [a]answer; and while they are still speaking, I will hear.

65:25 [a] Is 11:6 [b] Is 11:7 [c] Gen 3:14; Mic 7:17 [d] Is 11:9; Mic 4:3 [e] Is 65:11

25"The [a]wolf and the lamb shall graze together, and the [b]lion shall eat straw like the ox; and [c]dust shall be the serpent's food. They shall [d]do no evil or harm in all My [e]holy mountain," says the LORD.

H The Rebuke of Hypocrisy, 66:1–6

66:1 [a] 1 Kin 8:27; Ps 11:4; Matt 5:34,35; 23:22 [b] 2 Sam 7:5-7; Jer 7:4; John 4:20,21; Acts 7:48-50

66 Thus says the LORD,
"[a]Heaven is My throne
and the earth is My footstool.
Where then is a [b]house you could build for Me?
And where is a place that I may rest?

66:2 [a] Is 40:26

2"For [a]My hand made all these things,
Thus all these things came into being," declares the LORD.
"But to this one I will look,
To him who is humble and [b]contrite of spirit, and who [c]trembles at My word.

66:2 [b] Ps 34:18; Is 57:15; Matt 5:3,4; Luke 18:13,14 [c] Ps 119:120; Is 66:5

3"*But* he who kills an ox is *like* one who slays a man;
He who sacrifices a lamb is *like* the one who breaks a dog's neck;
He who offers a grain offering *is like one who offers* [a]swine's blood;
He who [b]burns incense is *like* the one who blesses an idol.
As they have chosen their [c]*own* ways,
And their soul delights in their [d]abominations,

★66:3 [a] Is 65:4 [b] Lev 2:2; Is 1:13 [c] Is 57:17; 65:2 [d] Is 44:19

4 So I will [a]choose their punishments
And will [b]bring on them what they dread.
Because I called, but [c]no one answered;
I spoke, but they did not listen.
And they did [d]evil in My sight
And chose that in which I did not delight."

66:4 [a] Prov 1:31,32; Is 65:7 [b] Prov 10:24 [c] Prov 1:24; Is 65:12; Jer 7:13 [d] 2 Kin 21:2,6; Is 59:7; 65:12; Jer 7:30

5 Hear the word of the LORD,
you who [a]tremble at His word:
"Your brothers who [b]hate you, who [c]exclude you for My name's sake,
Have said, 'Let the LORD be glorified, that we may see your joy.'
But [d]they will be put to shame.

66:5 [a] Is 66:2 [b] Ps 38:20; Is 60:15 [c] Matt 5:10-12; 10:22; John 9:34; 15:18-20 [d] Luke 13:17

6"A voice of uproar from the city, a voice from the temple,
The voice of the LORD who is [a]rendering recompense to His enemies.

66:6 [a] Is 59:18; 65:6; Joel 3:7

66:3 The meaning is this: Ritualistic offerings apart from a change of heart (v. 2) are as abominable to God as murder or offering unclean animals.

I The Rebirth of Israel, 66:7–9

7 "Before she travailed, [a]she brought forth;
Before her pain came,
[b]she gave birth to a boy.
8 "[a]Who has heard such a thing? Who has seen such things?
Can a land be born in one day?
Can a nation be brought forth all at once?
As soon as Zion travailed, she also brought forth her sons.
9 "Shall I bring to the point of birth and [a]not give delivery?" says the LORD.
"Or shall I who gives delivery shut *the womb?*" says your God.

J The Rejoicing in the Future, 66:10–24

10 "Be [a]joyful with Jerusalem and rejoice for her, all you who [b]love her;
Be exceedingly [c]glad with her, all you who mourn over her,
11 That you may nurse and [a]be satisfied with her comforting breasts,
That you may suck and be delighted with her [b]bountiful bosom."
12 For thus says the LORD,
"Behold, I extend [a]peace to her like a river,
And the [b]glory of the nations like an overflowing stream;
And you shall be nursed, you shall be [c]carried on the hip and fondled on the knees.
13 "As one whom his mother comforts, so I will [a]comfort you;
And you shall be comforted in Jerusalem."
14 Then you shall [a]see *this,* and your [b]heart shall be glad,
And your [c]bones shall flourish like the new grass;
And the [d]hand of the LORD shall be made known to His servants,
But He shall be [e]indignant toward His enemies.
15 For behold, the LORD will come in [a]fire
And His [b]chariots like the whirlwind,
To render His anger with fury,
And His rebuke with flames of fire.
16 For the LORD will execute judgment by [a]fire
And by His [b]sword on all flesh,
And those slain by the LORD will be many.
17 "Those who sanctify and purify themselves *to go* to the [a]gardens,
Following one in the center,
Who eat [b]swine's flesh, detestable things and mice,
Shall [c]come to an end altogether," declares the LORD.
18 "For I know their works and their [a]thoughts; the time is com-

*66:7 [a]Is 37:3; 54:1 [b]Rev 12:5
66:8 [a]Is 64:4
66:9 [a]Is 37:3
*66:10 [a]Deut 32:43; Is 65:18; Rom 15:10 [b]Ps 26:8; 122:6 [c]Ps 137:6
66:11 [a]Is 49:23; 60:16; Joel 3:18 [b]Is 60:1,2; 62:2
66:12 [a]Ps 72:3,7; Is 48:18 [b]Is 60:5; 61:6 [c]Is 60:4
66:13 [a]Is 12:1; 40:1, 2; 49:13; 51:3; 2 Cor 1:3,4
66:14 [a]Is 33:20 [b]Zech 10:7 [c]Prov 3:8; Is 58:11 [d]Ezra 7:9; 8:31 [e]Is 10:5; 13:5; 34:2
*66:15 [a]Is 10:17; 30:27,33; 31:9 [b]Ps 68:17; Is 5:28; Hab 3:8
66:16 [a]Is 30:30; Ezek 38:22 [b]Is 65:12; Ezek 38:21
66:17 [a]Is 1:29; 65:3 [b]Lev 11:7; Is 65:4 [c]Is 1:28,31
*66:18 [a]Is 59:7; 65:2

66:7–9 At the second coming of Christ all living Israelites will be saved (Rom. 11:26; Zech. 12:10; 13:1). Israel's restoration will be quick, like a woman who gives birth before labor pains begin.
66:10–14 A description of the millennial age.
66:15–17 A vivid picture of the judgments at the return of Christ (2 Thess. 1:7–9).
66:18–21 This section gives details of missionary witness during the Millennium to *Tarshish* (SW coast of Spain), *Put* (Libya), *Lud* (Lydia in Asia Minor), *Meshech* and *Rosh* (better translated "those who draw the bow," indicating their warlike character), *Tubal* (NE Asia Minor), and *Javan* (Greece).

ing to [b]gather all nations and tongues. And they shall come and see My glory.

19"I will set a [a]sign among them and will send survivors from them to the nations: [b]Tarshish, Put, [c]Lud, Meshech, Rosh, [d]Tubal and Javan, to the distant [e]coastlands that have neither heard My fame nor seen My glory. And they will [f]declare My glory among the nations.

20"Then they shall [a]bring all your brethren from all the nations as a grain offering to the LORD, on horses, in chariots, in litters, on mules and on camels, to My [b]holy mountain Jerusalem," says the LORD, "just as the sons of Israel bring their grain offering in a [c]clean vessel to the house of the LORD.

21"I will also take some of them for [a]priests *and* for Levites," says the LORD.

22"For just as the [a]new heavens and the new earth
Which I make will endure before Me," declares the LORD,
"So your [b]offspring and your [c]name will endure.

23"And it shall be from [a]new moon to new moon
And from sabbath to sabbath,
All mankind will come to [b]bow down before Me," says the LORD.

24"Then they shall go forth and look
On the [a]corpses of the men
Who have [b]transgressed against Me.
For their [c]worm shall not die
[d]And their fire shall not be quenched;
And they shall be an [e]abhorrence to all mankind."

66:18 [b] Is 45:22-25; Jer 3:17

66:19 [a] Is 11:10,12; 49:22; 62:10 [b] Is 2:16; 60:9 [c] Ezek 27:10 [d] Gen 10:2 [e] Is 11:11; 24:15; 60:9 [f] 1 Chr 16:24; Is 42:12

66:20 [a] Is 43:6; 49:22; 60:4 [b] Is 2:2,3; 11:9; 56:7; 65:11,25 [c] Is 52:11

66:21 [a] Ex 19:6; Is 61:6; 1 Pet 2:5, 9

66:22 [a] Is 65:17; Heb 12:26,27; 2 Pet 3:13; Rev 21:1 [b] Is 61:8,9; 65:22,23; John 10:27-29; 1 Pet 1:4,5 [c] Is 56:5

66:23 [a] Is 1:13,14; Ezek 46:1,6 [b] Is 19:21,23; 27:13; 49:7

66:24 [a] Is 5:25; 34:3 [b] Is 1:28; 24:20 [c] Is 14:11; Mark 9:48 [d] Is 1:31; Matt 3:12 [e] Dan 12:2

66:22-24 Like the eternal *new heavens* and *new earth,* Israel will endure forever (v. 22), *All mankind* will bow before the Lord forever (v. 23), and the wicked will be punished forever (v. 24).

JEREMIAH

INTRODUCTION

AUTHOR: Jeremiah DATE: 627–585 B.C.

The Prophet Often called the "weeping prophet" (9:1; 13:17) or the "prophet of loneliness" (because he was commanded not to marry, 16:2), Jeremiah was also the "reluctant prophet" (1:6). Yet for more than 40 years he faithfully proclaimed God's judgment on apostate Judah, all the while enduring opposition, beatings, and imprisonment (11:18–23; 12:6; 18:18; 20:1–3; 26:1–24; 37:11–38:28).

Jeremiah began his ministry (at about the age of 20) under good King Josiah, with whom he enjoyed cordial relations. After Josiah's death, opposition to the prophet mounted. He barely escaped arrest, was forbidden to go to the Temple, and had to deputize Baruch, his secretary, to deliver his prophecies. King Jehoiakim destroyed Jeremiah's written predictions (which the prophet rewrote, 36:22ff.). King Zedekiah permitted nationalistic-minded nobles to imprison Jeremiah; then he reduced the punishment. When the forces of Nebuchadnezzar took Jerusalem in 586 B.C., Jeremiah was freed and given the choice of going to Babylon or remaining in Jerusalem. He chose the latter but was soon abducted and taken to Egypt by Jews who fled there rather than face Nebuchadnezzar. In Egypt Jeremiah prophesied a few more years, and apparently there he died.

Sensitive and sympathetic by nature, he nevertheless was commanded by God to deliver a stern message of judgment. The opposition he faced was cruel and crushing, so much so that more than once he wanted to resign from his office as prophet; yet he continued faithfully to proclaim God's Word.

A Chronology of the Times

627	Jeremiah called of God. Judah under tribute to Assyria, whose power was beginning to wane.
612	Nineveh, capital of Assyria, sacked.
609	King Josiah killed at Megiddo by Neco of Egypt, who was fighting to bolster Assyria (2 Kings 23:29–30).
609	Jehoahaz ruled Judah for three months before being deposed by Neco and taken to Egypt in chains (2 Kings 23:32–33; cf. Jer. 22:10).
609–598	Jehoiakim reigned over Judah as an Egyptian vassal (Jer. 22:13–17).
605	Battle of Carchemish, where Nebuchadnezzar defeated Egyptian forces (Jer. 46:2). Nebuchadnezzar entered Palestine and took Daniel and others hostage (2 Kings 24:1). Jehoiakim abandoned Egyptian suzerainty and became a vassal of Babylon.
601	Jehoiakim sided with Egypt again against Jeremiah's warnings (Jer. 22:13–19).
597	Jehoiakim died (either late in 598 or early in 597). Nebuchadnezzar captured Jerusalem and deported King Jehoiachin, replacing him with Zedekiah (2 Kings 24:17).
586	Nebuchadnezzar again occupied Jerusalem because Zedekiah had entered into negotiations with Egypt (2 Kings 25:1–7). Gedaliah appointed governor of Judah (2 Kings 25:22–26). Gedaliah assassinated. Jeremiah taken to Egypt.

Archaeological Discoveries Several important archaeological discoveries have corroborated the historicity of the biblical accounts of the last years of Judah. (1) The Babylonian

Chronicle gives information about the campaigns of the Babylonian armies from 626 B.C. on, including the capture of Jerusalem in 597. (2) The Lachish letters describe the situation in Judah just prior to Nebuchadnezzar's final siege of Judah in 586. A seal was also found at Lachish bearing the name of Gedaliah. (3) Tablets excavated near the Ishtar Gate of ancient Babylon include the name of "Yaukin [Jehoiachin] king of the land of Yahud [Judah]" as receiving royal bounty (i.e., ration tablets, 2 Kings 25:29–30).

Contents The arrangement of the prophecies is not chronological. The following chart attempts to place some of the oracles against their historical background, indicated by the ruling king of Judah.

Josiah	1–6
Jehoahaz (Shallum)	22:10–12
Jehoiakim	7–20; 25; 26; 35; 36; 45; 46:1–12; 47–49
Jehoiachin	22–23
Zedekiah	21; 24; 27–34; 37–39
Gedaliah	40–44

Warnings against sin and judgment are paramount throughout the book, but so also is the message of hope and restoration. Important prophecies include the curse on Jehoiachin (22:30), the prediction of the Messiah (23:5–6), the duration of the Babylonian captivity (25:11), and the revelation of the new covenant (31:31–34). The concept of backsliding or unfaithfulness is prominent, and there are more references to Babylon (164) in Jeremiah than in the rest of the Bible together.

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TIMELINE OF JEREMIAH

- **640** — Josiah becomes king of Judah
- **627** — Jeremiah begins prophetic ministry
- **612** — Assyrian capital of Nineveh sacked
- **609** — Jehoiakim becomes king of Judah; Neco of Egypt kills Josiah in battle
- **605** — Nebuchadnezzar defeats Egyptians; Daniel taken to Babylon
- **592** — Ezekiel begins prophetic ministry
- **586** — Nebuchadnezzar conquers Judah; Jeremiah taken to Egypt
- **538** — Cyrus of Perisa decrees return of Jews

COMPARISON OF THE FOUR MAJOR PROPHETS

	ISAIAH	JEREMIAH	EZEKIEL	DANIEL
PROPHESIED TO:	Jews in Judea	Jews in Judea & Captivity	Jews captive in Babylon	Jews captive in Babylon & Gentile kings
CONCERNING:	Judah & Jerusalem (Isa. 1:1; 2:1)	Judah & Nations (Jer. 1:5, 9–10; 2:1–2)	The whole house of Israel (Ezek. 2:3–6; 3:4–10, 17)	Israel & Gentile Nations (Dan. 2:36ff; 9)
DURING THE REIGNS OF:	Uzziah, Jotham, Ahaz, Hezekiah (kings of Judah)	Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (kings of Judah)	Zedekiah (king of Judah); Nebuchadnezzar (king of Babylon)	Jehoiakim, Jehoiachin, Zedekiah (kings of Judah); Nebuchadnezzar (king of Babylon)
DATES:	(739–692)	(627–574)	(593–559)	(605–536)
HISTORICAL SETTING:	2 Kings 15–21; 2 Chronicles 26–30	2 Kings 22–25	Daniel 1–6	Daniel 1–6

THE BOOK OF JEREMIAH

I JEREMIAH'S CALL AND COMMISSION, 1:1–19

A His Call, 1:1–10

1 The words of [a]Jeremiah the son of Hilkiah, of the priests who were in [b]Anathoth in the land of Benjamin,

2 to whom the word of the LORD came in the days of [a]Josiah the son of [b]Amon, king of Judah, in the [c]thirteenth year of his reign.

3 It came also in the days of [a]Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of [b]Zedekiah the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.

4 Now the word of the LORD came to me saying,

5 "Before I [a]formed you in the womb I knew you,
And [b]before you were born I consecrated you;
I have [c]appointed you a prophet to the nations."

6 Then [a]I said, "Alas, Lord GOD!
Behold, I do not know how to speak,
Because [b]I am a youth."

7 But the LORD said to me,
"Do not say, 'I am a youth,'
[a]Because everywhere I send you, you shall go,
And [b]all that I command you, you shall speak.

8 "[a]Do not be afraid of them,
For [b]I am with you to deliver you," declares the LORD.

9 Then the LORD stretched out His hand and [a]touched my mouth, and the LORD said to me,
"Behold, I have [b]put My words in your mouth.

10 "See, [a]I have appointed you this day over the nations and over the kingdoms,
[b]To pluck up and to break down,
To destroy and to overthrow,
[c]To build and to plant."

B The Confirmation of the Call, 1:11–19

11 The word of the LORD came to me saying, "What do you see, [a]Jeremiah?" And I said, "I see a rod of an almond tree."

12 Then the LORD said to me, "You have seen well, for [a]I am watching over My word to perform it."

13 The word of the LORD came to me a second time saying, "[a]What do you see?" And I said, "I see a boiling [b]pot, facing away from the north."

14 Then the LORD said to me, "[a]Out of the north the evil will

*1:1 [a]2 Chr 35:25; 36:12,21,22; Ezra 1:1; Dan 9:2; Matt 2:17; 16:14; 27:9 [b]Josh 21:18; 1 Kin 2:26; 1 Chr 6:60; Is 10:30; Jer 11:21; 32:7
*1:2 [a]1 Kin 13:2; 2 Kin 21:24; 22:3; 2 Chr 34:1; Jer 3:6; 36:2 [b]2 Kin 21:18, 24 [c]Jer 25:3
*1:3 [a]2 Kin 23:34; 1 Chr 3:15; 2 Chr 36:5-8; Jer 25:1 [b]2 Kin 24:17; 1 Chr 3:15; 2 Chr 36:11-13; Jer 39:2
*1:5 [a]Ps 139:15,16 [b]Is 49:1,5; Luke 1:15 [c]Jer 1:10; 25:15-26
*1:6 [a]Ex 4:10 [b]1 Kin 3:7
*1:7 [a]Ezek 2:3,4 [b]Num 22:20; Jer 1:17
*1:8 [a]Ex 3:12; Deut 31:6; Josh 1:5; Jer 15:20 [b]Ezek 2:6
1:9 [a]Is 6:7; Mark 7:33-35 [b]Ex 4:11-16; Deut 18:18; Is 51:16
*1:10 [a]Rev 11:3-6 [b]Jer 18:7-10; Ezek 32:18; 2 Cor 10:4 [c]Is 44:26-28; Jer 24:6; 31:28,40
*1:11 [a]Jer 24:3; Amos 7:8
1:12 [a]Jer 31:28
*1:13 [a]Zech 4:2 [b]Ezek 11:3,7
1:14 [a]Is 41:25; Jer 4:6; 10:22

1:1 *words.* Also translated "deeds" (5:28) referring both to the prophecies of Jeremiah and events in his career. *Jeremiah* may mean "the Lord exalts" or "the Lord founds." *Anathoth.* Modern Anata, about three mi (4.8 km) N of Jerusalem.

1:2 *the thirteenth year.* 627 B.C.

1:3 *the exile of Jerusalem.* In 586 B.C. However, Jeremiah continued his ministry a little longer.

1:5 Jeremiah was set apart by God for his prophetic ministry before he was born. Paul was similarly chosen (Gal. 1:15). *knew.* More than an intellectual knowledge, the word includes a relationship between the parties (Gen. 4:1; Amos 3:2).

1:6 *youth.* The word is used of infants (Ex. 2:6) and youths (Gen. 14:24). Likely Jeremiah was in his late teens or early twenties at this time.

1:7 Jeremiah's objection was overruled on the grounds that the authority for his message resided in the One who chose him (cf. John 15:16).

1:8 *Do not be afraid.* Similar words were also spoken to Abraham (Gen. 15:1), Moses (Num. 21:34; Deut. 3:2), Daniel (Dan. 10:12, 19), Mary (Luke 1:30), Peter (Luke 5:10), and Paul (Acts 27:24).

1:10 Jeremiah would prophesy both destruction and blessing.

1:11–12 The *almond* (Heb., *shaqed*) *tree* was to reassure Jeremiah that God was not asleep but that He was *watching* (Heb., *shoqed*).

1:13–16 The *pot* (a large vessel used for cooking or washing) about to spill its *boiling* contents *from the north* illustrates the coming invasion of Babylon (3:18).

break forth on all the inhabitants of the land.

1:15 [a]Jer 25:9 [b]Is 22:7; Jer 39:3 [c]Jer 4:16; 9:11
15"For, behold, I am calling [a]all the families of the kingdoms of the north," declares the LORD; "and they will come and they will [b]set each one his throne at the entrance of the gates of Jerusalem, and against all its walls round about and against all the [c]cities of Judah.

1:16 [a]Deut 28:20 [b]Jer 7:9; 19:4; 44:17 [c]Is 2:8; 37:19; Jer 10:3-5
16"I will pronounce My judgments on them concerning all their wickedness, whereby they have [a]forsaken Me and have [b]offered sacrifices to other gods, and worshiped the [c]works of their own hands.

*1:17 [a]1 Kin 18:46; Job 38:3 [b]Ezek 2:6; 3:16-18
17"Now, [a]gird up your loins and arise, and speak to them all which I command you. [b]Do not be dismayed before them, or I will dismay you before them.

18"Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze against the whole land, to the kings of Judah, to its princes, to its priests and to the people of the land.

1:19 [a]Num 14:9; Jer 1:8; 20:11
19"They will fight against you, but they will not overcome you, for [a]I am with you to deliver you," declares the LORD.

II PROPHECIES CONCERNING JUDAH, 2:1–45:5

A Judah's Willful Sin, 2:1–3:5

2 Now the word of the LORD came to me saying,

*2:2 [a]Is 58:1; Jer 7:2; 11:6 [b]Ezek 16:8; Hos 2:15 [c]Deut 2:7; Jer 2:6
2"Go and [a]proclaim in the ears of Jerusalem, saying, 'Thus says the LORD,
"I remember concerning you the [b]devotion of your youth,
The love of your betrothals,
[c]Your following after Me in the wilderness,
Through a land not sown.

2:3 [a]Ex 19:5,6; Deut 7:6; 14:2 [b]James 1:18; Rev 14:4 [c]Is 41:11; Jer 30:16; 50:7
3"Israel was [a]holy to the LORD,
The [b]first of His harvest.
[c]All who ate of it became guilty;
Evil came upon them,"
declares the LORD.' "

4 Hear the word of the LORD, O house of Jacob, and all the families of the house of Israel.

*2:5 [a]Is 5:4; Mic 6:3 [b]2 Kin 17:15; Jer 8:19; Rom 1:21
5 Thus says the LORD,
"[a]What injustice did your fathers find in Me,
That they went far from Me
And walked after [b]emptiness and became empty?

2:6 [a]Ex 20:2; Is 63:11 [b]Deut 8:15; 32:10
6"They did not say, 'Where is the LORD
Who [a]brought us up out of the land of Egypt,
Who [b]led us through the wilderness,
Through a land of deserts and of pits,
Through a land of drought and of deep darkness,
Through a land that no one crossed
And where no man dwelt?'

2:7 [a]Deut 8:7-9; 11:10-12 [b]Ps 106:38; Jer 3:2; 16:18
7"I brought you into the [a]fruitful land
To eat its fruit and its good things.
But you came and [b]defiled My land,
And My inheritance you made an abomination.

*2:8 [a]Jer 10:21 [b]Jer 4:22; Mal 2:7,8 [c]Jer 23:13 [d]Jer 16:19; Hab 2:18
8"The [a]priests did not say, 'Where is the LORD?'
And those who handle the law [b]did not know Me;
The rulers also transgressed against Me,
And the [c]prophets prophesied by Baal
And walked after [d]things that did not profit.

2:9 [a]Jer 2:35; Ezek 20:35,36
9"Therefore I will yet [a]contend with you," declares the LORD,

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1:17–19 Jeremiah is commanded to be strong as a *fortified city,* which he was for more than 40 years and without losing his gentle spirit.

2:2–3 Israel's relation to God at Sinai is likened to a marriage. *love.* See note on Hos. 2:19.

2:5 *walked after.* Served as a vassal.

2:8 *priests . . . rulers . . . prophets.* These leaders led the way to apostasy.

"And with your sons' sons I will contend.
*2:10 10"For [a]cross to the coastlands of Kittim and see,
And send to [b]Kedar and observe closely
And see if there has been such *a thing* as this!
2:11 11"Has a nation changed gods
When [a]they were not gods?
But My people have [b]changed their glory
For that which does not profit.
2:12 12"Be appalled, [a]O heavens, at this,
And shudder, be very desolate," declares the LORD.
*2:13 13"For My people have committed two evils:
They have forsaken Me,
The [a]fountain of living waters,
To hew for themselves [b]cisterns,
Broken cisterns
That can hold no water.
*2:14 14"Is Israel [a]a slave? Or is he a homeborn servant?
Why has he become a prey?
*2:15 15"The young [a]lions have roared at him,
They have roared loudly.
And they have [b]made his land a waste;
His cities have been destroyed, without inhabitant.
*2:16 16"Also the men of [a]Memphis and Tahpanhes
Have shaved the [b]crown of your head.
17"Have you not [a]done this to yourself
By your forsaking the LORD your God
When He [a]led you in the way?
18"But now what are you doing [a]on the road to Egypt,
To drink the waters of the [b]Nile?
Or what are you doing on the road to Assyria,
To drink the waters of the Euphrates?
19"[a]Your own wickedness will correct you,
And your [b]apostasies will reprove you;
Know therefore and see that it is evil and [c]bitter
For you to forsake the LORD your God,
And [d]the dread of Me is not in you," declares the Lord GOD of hosts.
*2:20 20"For long ago [a]I broke your yoke
And tore off your bonds;
But you said, 'I will not serve!'
For on every [b]high hill
And under every green tree
You have lain down as a harlot.
*2:21 21"Yet I [a]planted you a choice vine,
A completely faithful seed.
How then have you turned yourself before Me
Into the [b]degenerate shoots of a foreign vine?

*2:10 [a]Is 23:12 [b]Ps 120:5; Is 21:16; Jer 49:28
2:11 [a]Is 37:19; Jer 5:7; 16:20 [b]Ps 106:20; Rom 1:23
2:12 [a]Is 1:2; Jer 4:23
*2:13 [a]Ps 36:9; Jer 17:13; John 4:14 [b]Jer 14:3
*2:14 [a]Jer 5:19; 17:4
*2:15 [a]Jer 50:17 [b]Jer 4:7
*2:16 [a]Is 19:13; Jer 44:1; Hos 9:6
2:16 [b]Deut 33:20; Jer 48:45
2:17 [a]Deut 32:10; Jer 4:18
2:18 [a]Is 30:2 [b]Josh 13:3
2:19 [a]Is 3:9; Jer 4:18; Hos 5:5 [b]Jer 3:6,8,11, 14; Hos 11:7 [c]Job 20:12-16; Amos 8:10 [d]Ps 36:1; Jer 5:24
*2:20 [a]Lev 26:13 [b]Deut 12:2; Is 57:5,7; Jer 3:2, 6; 17:2
*2:21 [a]Ex 15:17; Ps 44:2; 80:8; Is 5:2 [b]Is 5:4

2:10 *Kittim* (Cyprus) and *Kedar* (Arabia). Search from W to E to try to find a nation that abandons its gods! But Israel had forsaken the living God.

2:13 The two evils were (1) forsaking the true God, the source of *living waters,* and (2) substituting idols that were like *Broken cisterns* (large plastered pits, which, if broken, would not hold the brackish water in them).

2:14 *homeborn servant.* A slave born in the house of his master, in contrast to one purchased.

2:15 A reference to the capture of the Northern Kingdom in 722 B.C. by Assyria.

2:16 Egyptian armies had begun to plague Judah. *Memphis.* The ancient capital of Lower Egypt, located near Cairo. *Tahpanhes.* In NE Egypt, commanding the road to Palestine (44:1).

2:20–25 Jeremiah compares apostate Judah to (1) an unyoked animal (v. 20), (2) a wild vine (v. 21), (3) an indelible stain (v. 22), and (4) an unrestrained animal (vv. 23–24).

2:21 Cf. the vineyard illustration in Isa. 5:1–7.

2:22 [a]Jer 4:14 [b]Job 14:17; Hos 13:12

22 "Although you [a]wash yourself with lye
And use much soap,
The [b]stain of your iniquity is before Me,"
declares the Lord GOD.

★2:23 [a]Prov 30:12 [b]Jer 9:14 [c]Jer 7:31 [d]Jer 2:33,36; 31:22

23 "[a]How can you say, 'I am not defiled,
I have not gone after the [b]Baals'?
Look at your way in the [c]valley!
Know what you have done!
You are a swift young camel [d]entangling her ways,

2:24 [a]Jer 14:6

24 A [a]wild donkey accustomed to the wilderness,
That sniffs the wind in her passion.
In *the time of* her heat who can turn her away?
All who seek her will not become weary;
In her month they will find her.

2:25 [a]Jer 18:12 [b]Deut 32:16; Jer 14:10

25 "Keep your feet from being unshod
And your throat from thirst;
But you said, '[a]It is hopeless!
No! For I have [b]loved strangers,
And after them I will walk.'

2:26 [a]Jer 48:27

26 "As the [a]thief is shamed when he is discovered,
So the house of Israel is shamed;
They, their kings, their princes
And their priests and their prophets,

★2:27 [a]Jer 18:17; 32:33

27 Who say to a tree, 'You are my father,'
And to a stone, 'You gave me birth.'
For they have turned *their* [a]back to Me,
And not *their* face;
But in the [b]time of their trouble they will say,
'Arise and save us.'

2:27 [b]Judg 10:10; Is 26:16

★2:28 [a]Deut 32:37; Judg 10:14; Is 45:20; Jer 1:16 [b]Jer 11:12 [c]2 Kin 17:30, 31; Jer 11:13

28 "But where are your [a]gods
Which you made for yourself?
Let them arise, if they can [b]save you
In the time of your trouble;
For [c]*according to* the number of your cities
Are your gods, O Judah.

2:29 [a]Jer 5:1; 6:13; Dan 9:11

29 "Why do you contend with Me?
You have [a]all transgressed against Me," declares the LORD.

2:30 [a]Is 1:5; Jer 5:3; 7:28 [b]Neh 9:26; Jer 26:20-24; Acts 7:52; 1 Thess 2:15

30 "[a]In vain I have struck your sons;
They accepted no chastening.
Your [b]sword has devoured your prophets
Like a destroying lion.

2:31 [a]Is 45:19 [b]Deut 32:15; Jer 2:20,25

31 "O generation, heed the word of the LORD.
Have I been a wilderness to Israel,
Or a [a]land of thick darkness?
Why do My people say,
'[b]We *are free to* roam;
We will come no more to You'?

2:32 [a]Ps 106:21; Is 17:10; Jer 3:21; 13:25; Hos 8:14

32 "Can a virgin forget her ornaments,
Or a bride her attire?
Yet My people have [a]forgotten Me
Days without number.

33 "How well you prepare your way
To seek love!
Therefore even the wicked women
You have taught your ways.

2:34 [a]2 Kin 21:16; 24:4; Ps 106:38; Jer 7:6; 19:4

34 "Also on your skirts is found
The [a]lifeblood of the innocent poor;

2:23 Israel's sexual promiscuity, connected with her idolatrous worship, is likened to the actions of a *swift young camel* (lit., a she-camel) in heat, running every direction looking for a mate.

2:27 *tree.* A wooden pole that stood in a Canaanite high place of worship. *stone.* A pillar or image used in connection with the worship of Baal.

2:28 Judah had as many *gods* as *cities.*

2:34 b Ex 22:2
You did not find them
b breaking in.
But in spite of all these
things,
2:35 a Jer 25:31 b Prov 28:13; 1 John 1:8,10
35 Yet you said, 'I am
innocent;
Surely His anger is turned
away from me.'
Behold, I will a enter into
judgment with you
Because you b say, 'I have
not sinned.'
*2:36 a Jer 2:23; 31:22; Hos 12:1 b Is 30:3 c 2 Chr 28:16, 20,21
36 "Why do you a go around
so much
Changing your way?
Also, b you shall be put to
shame by Egypt
As you were put to shame
by c Assyria.
2:37 a 2 Sam 13:19; Jer 14:3,4 b Jer 37:7-10
37 "From this *place* also you
shall go out
With a your hands on
your head;
For the LORD has rejected
b those in whom you
trust,
And you shall not prosper
with them."
*3:1 a Deut 24:1-4 b Jer 2:20; Ezek 16:26,28,29 c Jer 4:1; Zech 1:3
3 God says, "a If a husband
divorces his wife
And she goes from him
And belongs to another
man,
Will he still return to her?
Will not that land be
completely polluted?
But you b are a harlot *with*
many lovers;
Yet you c turn to Me,"
declares the LORD.
*3:2 a Deut 12:2; Jer 2:20; 3:21; 7:29 b Gen 38:14; Ezek 16:25
2 "Lift up your eyes to the
a bare heights and see;
Where have you not been
violated?
By the roads you have
b sat for them
Like an Arab in the desert,
And you have c polluted a
land
With your harlotry and
with your wickedness.
3:2 c Jer 2:7
3 "Therefore the a showers
have been withheld,
And there has been no
spring rain.
Yet you had a b harlot's
forehead;
You refused to be ashamed.
*3:3 a Lev 26:19; Jer 14:3-6 b Jer 6:15; 8:12
4 "Have you not just now
called to Me,
'a My Father, You are the
b friend of my c youth?
3:4 a Jer 3:19; 31:9 b Ps 71:17; Prov 2:17 c Jer 2:2; Hos 2:15
5 'a Will He be angry
forever?
Will He be indignant to
the end?'
Behold, you have spoken
And have done evil things,
And you have had your
way."
3:5 a Ps 103:9; Is 57:16; Jer 3:12

B Judah's Chastening, 3:6–6:30

1 *Contrast between Israel and Judah,* 3:6–10

*3:6 a Jer 17:2; Ezek 23:4-10
6 Then the LORD said to me in the days of Josiah the king, "Have you seen what faithless Israel did? She a went up on every high hill and under every green tree, and she was a harlot there.
3:7 a 2 Kin 17:13 b Jer 3:11; Ezek 16:47
7 "a I thought, 'After she has done all these things she will return to Me'; but she did not return, and her b treacherous sister Judah saw it.
3:8 a Deut 24:1,3; Is 50:1 b Ezek 16:46, 47; 23:11
8 "And I saw that for all the adulteries of faithless Israel, I had sent her away and a given her a writ of divorce, yet her b treacher-

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2:36–37 Jeremiah bluntly stated that if Israel looked to Egypt for help she would find only misery (*hands on your head*).

3:1 Deut. 24:1–4 forbade a man divorced from his wife to remarry her if she had been married in the meantime even if her second husband had died or divorced her. Israel's spiritual defilement made divine reconciliation difficult. *Yet you turn to Me.* Better, would you return to Me?

3:2 *violated.* Lain with. The meaning is this: Israel by her idolatrous worship in the *bare heights* (high places) was like an *Arab* waiting to plunder a passing caravan or like a harlot soliciting clients (cf. Gen. 38:14).

3:3 Even God's withholding the *showers* (lit., latter rain), which came in March and April and helped bring the crops to fruition, did not bring the people to their senses.

3:6–6:30 A prophecy made sometime between 627 and 621 B.C.

3:6–10 The punishment of *Israel* (here meaning the Northern Kingdom) should have been a warning to *Judah* (the Southern Kingdom).

ous sister Judah did not fear; but she went and was a harlot also.

3:9 9"It came about because of the lightness of her harlotry, that she [a]polluted the land and committed adultery with [b]stones and trees.

3:10 10"Yet in spite of all this her treacherous sister Judah did not return to Me with all her heart, but rather in [a]deception," declares the LORD.

3:11 11 And the LORD said to me, "[a]Faithless Israel has proved herself more righteous than treacherous Judah.

2 *Call to repentance,* 3:11–25

***3:12** 12"Go and proclaim these words toward the north and say,

'[a]Return, faithless Israel,'
declares the LORD;
'[b]I will not look upon you in anger.
For I am [c]gracious,'
declares the LORD;
'I will not be angry forever.

3:13 13 'Only [a]acknowledge your iniquity,
That you have transgressed against the LORD your God
And have [b]scattered your favors to the strangers [c]under every green tree,
And you have not obeyed My voice,' declares the LORD.

3:14 14 'Return, O faithless sons,' declares the LORD;
'For I am a [a]master to you,
And I will take you one from a city and two from a family,
And [b]I will bring you to Zion.'

3:15 15"Then I will give you [a]shepherds after My own heart, who will [b]feed you on knowledge and understanding.

***3:16** 16"It shall be in those days when you are multiplied and increased in the land," declares the LORD, "they shall [a]say no more, 'The ark of the covenant of the LORD.' And it shall not come to mind, nor shall they remember it, nor shall they miss *it,* nor shall it be made again.

3:17 17"At that time they shall call Jerusalem 'The [a]Throne of the LORD,' and [b]all the nations will be gathered to it, to Jerusalem, for the [c]name of the LORD; nor shall they [d]walk anymore after the stubbornness of their evil heart.

3:18 18"[a]In those days the house of Judah will walk with the house of Israel, and they will come together [b]from the land of the north to the [c]land that I gave your fathers as an inheritance.

3:19 19"Then I said,

'How I would set you among My sons
And give you a pleasant land,
The most [a]beautiful inheritance of the nations!'
And I said, 'You shall call Me, [b]My Father,
And not turn away from following Me.'

3:20 20"Surely, as a woman treacherously departs from her lover,
So you have [a]dealt treacherously with Me,
O house of Israel," declares the LORD.

3:21 21 A voice is heard on the [a]bare heights,
The weeping *and* the supplications of the sons of Israel;
Because they have perverted their way,
They have [b]forgotten the LORD their God.

3:22 22"Return, O faithless sons,
[a]I will heal your faithlessness."
"Behold, we come to You;

3:12 *toward the north.* I.e., toward Assyria, which had taken Israel captive. A promise of eventual restoration follows.

3:16–17 When Christ returns, the *ark of the covenant* will not be missed or replaced, for Christ enthroned will be worshiped in *Jerusalem.*

For You are the LORD our God.

3:23 [a]Jer 17:2 [b]Ps 3:8; Jer 17:14; 31:7
23 "Surely, [a]the hills are a deception,
A tumult *on* the mountains.
Surely in the [b]LORD our God
Is the salvation of Israel.

*3:24 [a]Hos 9:10
24 "But [a]the shameful thing has consumed the labor of our fathers since our youth, their flocks and their herds, their sons and their daughters.

3:25 [a]Ezra 9:6,7 [b]Jer 22:21
25 "Let us lie down in our [a]shame, and let our humiliation cover us; for we have sinned against the LORD our God, we and our fathers, [b]from our youth even to this day. And we have not obeyed the voice of the LORD our God."

3 *Prediction of judgment,* 4:1–31

*4:1 [a]Jer 3:22; 15:19; Joel 2:12 [b]Jer 7:3,7; 35:15
4 "If you will [a]return,
O Israel," declares the LORD,
"*Then* you should return to Me.
And [b]if you will put away your detested things from My presence,
And will not waver,
4:2 [a]Deut 10:20; Is 45:23; 65:16; Jer 12:16 [b]Is 48:1 [c]Gen 22:18; Jer 3:17; 12:15,16; Gal 3:8 [d]Is 45:25; Jer 9:24; 1 Cor 1:31
2 And you will [a]swear, 'As the LORD lives,'
[b]In truth, in justice and in righteousness;
Then the [c]nations will bless themselves in Him,
And [d]in Him they will glory."

*4:3 [a]Hos 10:12
3 For thus says the LORD to the men of Judah and to Jerusalem,
"[a]Break up your fallow ground,
And [b]do not sow among thorns.

4:3 [b]Matt 13:7
*4:4 [a]Deut 10:16; 30:6; Jer 9:25, 26; Rom 2:28, 29; Col 2:11 [b]Is 30:27,33; Jer 21:12; Zeph 2:2 [c]Amos 5:6; Mark 9:43,48
4 "[a]Circumcise yourselves to the LORD
And remove the foreskins of your heart,
Men of Judah and inhabitants of Jerusalem,
Or else My [b]wrath will go forth like fire
And burn with [c]none to quench it,
Because of the evil of your deeds."

*4:5 [a]Jer 6:1; Hos 8:1 [b]Josh 10:20; Jer 8:14
5 Declare in Judah and proclaim in Jerusalem, and say,
"[a]Blow the trumpet in the land;
Cry aloud and say,
'[b]Assemble yourselves, and let us go
Into the fortified cities.'
4:6 [a]Is 62:10; Jer 4:21; 50:2 [b]Jer 1:14,15; 6:1,22
6 "Lift up a [a]standard toward Zion!
Seek refuge, do not stand *still,*
For I am bringing [b]evil from the north,
And great destruction.
4:7 [a]Jer 5:6; 25:38; 50:17 [b]Jer 25:9; Ezek 26:7-10 [c]Is 1:7; 6:11; Jer 2:15
7 "A [a]lion has gone up from his thicket,
And a [b]destroyer of nations has set out;
He has gone out from his place
To [c]make your land a waste.
Your cities will be ruins
Without inhabitant.
4:8 [a]Is 22:12; Jer 6:26 [b]Is 5:25; 10:4; Jer 30:24
8 "For this, [a]put on sackcloth,
Lament and wail;
For the [b]fierce anger of the LORD
Has not turned back from us."
9 "It shall come about in that

3:24 *shameful thing.* A reference to Baal worship.

4:1–2 Apparently Josiah's reforms (3:6) had only superficial effects on many.

4:3 *fallow ground.* Untilled ground.

4:4 *Circumcise yourselves.* Here the meaning is figurative and has the idea of purifying, separating from the sins of the flesh (Deut. 10:16; 30:6; Ezek. 44:7).

4:5–18 A vivid description (in the prophetic present tense, which sees the judgment as already in progress, so certain is its fulfillment) of the invasion by Babylon. Jeremiah compares this event to a *lion* seeking prey (v. 7), a *scorching wind* (the sirocco, v. 11) from the desert, and threatening *clouds* (v. 13).

day," declares the LORD, "that the [a]heart of the king and the heart of the princes will fail; and the priests will be appalled and the [b]prophets will be astounded."

4:9 [a]Is 22:3-5; Jer 48:41 [b]Is 29:9,10; Ezek 13:9-16

10 Then I said, "Ah, Lord GOD! Surely You have utterly [a]deceived this people and Jerusalem, saying, '[b]You will have peace'; whereas a sword touches the throat."

***4:10** [a]Ezek 14:9; 2 Thess 2:11 [b]Jer 5:12; 14:13

11 In that time it will be said to this people and to Jerusalem, "A [a]scorching wind from the bare heights in the wilderness in the direction of the daughter of My people—not to winnow and not to cleanse,

4:11 [a]Jer 13:24; 51:1; Ezek 17:10; Hos 13:15

12 a wind too strong for this—will come at My command; now I will also pronounce judgments against them.

13 "Behold, he [a]goes up like clouds,
And his [b]chariots like the whirlwind;
His horses are [c]swifter than eagles.
Woe to us, for [d]we are ruined!"

4:13 [a]Is 19:1; Nah 1:3 [b]Is 5:28; 66:15 [c]Lam 4:19; Hab 1:8 [d]Is 3:8

14 Wash your heart from evil, O Jerusalem,
That you may be saved.
How long will your [a]wicked thoughts
Lodge within you?

4:14 [a]Prov 1:22; Jer 6:19; 13:27; James 4:8

15 For a voice declares from [a]Dan,
And proclaims wickedness from Mount Ephraim.

4:15 [a]Jer 8:16

16 "Report *it* to the nations, now!
Proclaim over Jerusalem,
'Besiegers come from a [a]far country,
And [b]lift their voices against the cities of Judah.

4:16 [a]Is 39:3; Jer 5:15 [b]Ezek 21:22

17 'Like watchmen of a field they are [a]against her round about,

4:17 [a]2 Kin 25:1,4

Because she has [b]rebelled against Me,' declares the LORD.

4:17 [b]Is 1:20,23; Jer 5:23

18 "Your [a]ways and your deeds
Have brought these things to you.
This is your evil. How [b]bitter!
How it has touched your heart!"

4:18 [a]Ps 107:17; Is 50:1; Jer 2:17, 19 [b]Jer 2:19

19 [a]My soul, my soul! I am in anguish! Oh, my heart!
My [b]heart is pounding in me;
I cannot be silent,
Because you have heard, O my soul,
The [c]sound of the trumpet,
The alarm of war.

***4:19** [a]Is 15:5; 16:11; 21:3; 22:4; Jer 9:1, 10; 20:9 [b]Hab 3:16 [c]Num 10:9

20 [a]Disaster on disaster is proclaimed,
For the [b]whole land is devastated;
Suddenly my [c]tents are devastated,
My curtains in an instant.

4:20 [a]Ps 42:7; Ezek 7:26 [b]Jer 4:27 [c]Jer 10:20

21 How long must I see the standard
And hear the sound of the trumpet?

22 "[a]For My people are foolish,
They know Me not;
They are stupid children
And have no understanding.
They are shrewd to [b]do evil,
But to do good they do not know."

4:22 [a]Jer 5:4,21; 10:8; Rom 1:22 [b]Jer 9:3; 13:23; Rom 16:19; 1 Cor 14:20

23 I looked on the earth, and behold, *it was* [a]formless and void;
And to the heavens, and they had no light.

4:23 [a]Gen 1:2; Is 24:19

24 I looked on the mountains, and behold, they were [a]quaking,

4:24 [a]Is 5:25; Jer 10:10; Ezek 38:20

4:10 Jeremiah complains that God had deceived the people by allowing false prophets to proclaim their message of *peace.*

4:19–31 Jeremiah is appalled by the extent of the coming judgment. So devastating will it be that it is compared with the original state of the world (*formless and void,* v. 23; cf. Gen. 1:2). Even in the final hour of destruction some will try to placate their enemies by alluring them as a harlot does (vv. 29–31).

And all the hills moved to and fro.

4:25 [a]Jer 9:10; 12:4; Zeph 1:3
25 I looked, and behold, there was no man,
And all the [a]birds of the heavens had fled.

4:26 [a]Jer 9:10
26 I looked, and behold, the [a]fruitful land was a wilderness,
And all its cities were pulled down
Before the LORD, before His fierce anger.

4:27 [a]Jer 12:11,12; 25:11 [b]Jer 5:10,18; 30:11; 46:28
27 For thus says the LORD,
"The [a]whole land shall be a desolation,
Yet I will [b]not execute a complete destruction.

4:28 [a]Jer 12:4,11; 14:2; Hos 4:3 [b]Is 5:30; 50:3; Joel 2:30,31 [c]Num 23:19; Jer 23:20; 30:24
28 "For this the [a]earth shall mourn
And the [b]heavens above be dark,
Because I have [c]spoken, I have purposed,
And I will not change My mind, nor will I turn from it."

4:29 [a]2 Kin 25:4 [b]Is 2:19-21; Jer 16:16 [c]Jer 4:7
29 At the sound of the horseman and bowman
[a]every city flees;
They [b]go into the thickets and climb among the rocks;
[c]Every city is forsaken,
And no man dwells in them.

4:30 [a]Is 10:3; 20:6; Jer 13:21 [b]2 Kin 9:30; Ezek 23:40 [c]Jer 22:20,22; Lam 1:2,19; Ezek 23:9,10, 22
30 And you, O desolate one,
[a]what will you do?
Although you dress in scarlet,
Although you decorate *yourself with* ornaments of gold,
Although you [b]enlarge your eyes with paint,
In vain you make yourself beautiful.
Your [c]lovers despise you;
They seek your life.
31 For I heard a cry as of a woman in labor,
The anguish as of one giving birth to her first child,
The cry of the daughter of Zion [a]gasping for breath,
[b]Stretching out her hands, *saying,*
"Ah, woe is me, for I faint before murderers."

4:31 [a]Is 42:14 [b]Is 1:15; Lam 1:17

4 *Reasons for judgment,* 5:1–31

5 **5:1** [a]Roam to and fro through the streets of Jerusalem,
And look now and take note.
And seek in her open squares,
If you can [b]find a man,
[c]If there is one who does justice, who seeks truth,
Then I will pardon her.

***5:1** [a]2 Chr 16:9; Dan 12:4 [b]Ezek 22:30 [c]Gen 18:26,32

5:2 [a]Is 48:1; Titus 1:16
2 "And [a]although they say, 'As the LORD lives,'
Surely they swear falsely."

5:3 [a]2 Chr 16:9 [b]Is 1:5; 9:13; Jer 2:30 [c]Jer 7:28; 8:5; Zeph 3:2 [d]Jer 7:26; 19:15; Ezek 3:8
3 O LORD, do not [a]Your eyes *look* for truth?
You have [b]smitten them,
But they did not weaken;
You have consumed them,
But they [c]refused to take correction.
They have [d]made their faces harder than rock;
They have refused to repent.

5:4 [a]Is 27:11; Jer 8:7; Hos 4:6
4 Then I said, "They are only the poor,
They are foolish;
For they [a]do not know the way of the LORD
Or the ordinance of their God.

5:5 [a]Mic 3:1
5 "I will go to the great
And will speak to them,
For [a]they know the way of the LORD
And the ordinance of their God."

5:1–9 Jeremiah is sent to try to find one righteous person among the people (cf. Gen. 18:32). He finds none among the common people (who, even though poor, are without excuse, 5:4) or among the leaders (v. 5). Therefore, the people must be punished for they are like *well-fed lusty horses* (v. 8).

But they too, with one accord, have [b]broken the yoke
And burst the bonds.
6 Therefore [a]a lion from the forest shall slay them,
A [b]wolf of the deserts shall destroy them,
A [c]leopard is watching their cities.
Everyone who goes out of them shall be torn in pieces,
Because their [d]transgressions are many,
Their apostasies are numerous.

7 "Why should I pardon you?
Your sons have forsaken Me
And [a]sworn by those who are [b]not gods.
When I had fed them to the full,
They [c]committed adultery
And trooped to the harlot's house.
8 "They were well-fed lusty horses,
Each one neighing after his [a]neighbor's wife.
9 "Shall I not punish these *people,*" declares the LORD,
"And on a nation such as this
[a]Shall I not avenge Myself?

10 "Go up through her vine rows and destroy,
But do not execute a complete destruction;
Strip away her branches,
For they are not the LORD's.
11 "For the [a]house of Israel and the house of Judah
Have dealt very treacherously with Me," declares the LORD.
12 They have [a]lied about the LORD
And said, "[b]Not He;
Misfortune will [c]not come on us,
And we [d]will not see sword or famine.
13 "The [a]prophets are *as* wind,
And the word is not in them.
Thus it will be done to them!"

14 Therefore, thus says the LORD, the God of hosts,
"Because you have spoken this word,
Behold, I am [a]making My words in your mouth fire
And this people wood, and it will consume them.
15 "Behold, I am [a]bringing a nation against you from afar, O house of Israel," declares the LORD.
"It is an enduring nation,
It is an ancient nation,
A nation whose [b]language you do not know,
Nor can you understand what they say.
16 "Their [a]quiver is like an [b]open grave,
All of them are mighty men.
17 "They will [a]devour your harvest and your food;
They will devour your sons and your daughters;
They will devour your flocks and your herds;
They will devour your [b]vines and your fig trees;
They will demolish with the sword your [c]fortified cities in which you trust.
18 "Yet even in those days," declares the LORD, "I will not make you a complete destruction.
19 "It shall come about [a]when they say, 'Why has the LORD our

5:5 [b]Ex 32:25; Ps 2:3; Jer 2:20
5:6 [a]Jer 4:7 [b]Ezek 22:27; Hab 1:8; Zeph 3:3 [c]Hos 13:7 [d]Jer 30:14,15
5:7 [a]Josh 23:7; Jer 12:16; Zeph 1:5 [b]Deut 32:21; Jer 2:11; Gal 4:8 [c]Jer 7:9
5:8 [a]Jer 13:27; 29:23; Ezek 22:11
5:9 [a]Jer 9:9
*5:10
5:11 [a]Jer 3:6,7,20
5:12 [a]2 Chr 36:16
5:12 [b]Prov 30:9; Jer 14:22; 43:1-4 [c]Jer 23:17 [d]Jer 14:13
*5:13 [a]Job 8:2; Jer 14:13,15; 22:22
5:14 [a]Is 24:6; Jer 1:9; 23:29; Hos 6:5; Zech 1:6
*5:15 [a]Deut 28:49; Is 5:26; Jer 4:16 [b]Is 28:11
5:16 [a]Is 5:28; 13:18 [b]Ps 5:9
5:17 [a]Lev 26:16; Deut 28:31,33; Jer 8:16; 50:7, 17 [b]Jer 8:13 [c]Hos 8:14
*5:18
5:19 [a]Deut 29:24-26; 1 Kin 9:8,9; Jer 13:22; 16:10-13

5:10 God's fruitless vineyard will be pillaged (2:21).

5:13 The people considered the message of the prophets of God (Jeremiah and Ezekiel) like *wind,* of no truthful substance.

5:15 Quoted from Deut. 28:49.

5:18 Another promise that Israel will not be eradicated (cf. 4:27).

5:19 [b]Deut 28:48; Jer 16:13
God done all these things to us?'
then you shall say to them, 'As
you have forsaken Me and served
foreign gods in your land, so you
shall [b]serve strangers in a land
that is not yours.'

*5:20
20 "Declare this in the house
of Jacob
And proclaim it in Judah,
saying,

5:21 [a]Is 6:9; 43:8; Ezek 12:2; Matt 13:14; Mark 8:18; John 12:40; Acts 28:26; Rom 11:8
21 'Now hear this, O foolish
and senseless people,
Who have [a]eyes but do
not see;
Who have ears but do not
hear.

5:22 [a]Deut 28:58; Ps 119:120; Jer 2:19; 10:7; Rev 15:4 [b]Job 38:8-11; Ps 104:9; Prov 8:29
22 'Do you not [a]fear Me?'
declares the LORD.
'Do you not tremble in My
presence?
For I have [b]placed the
sand as a boundary for
the sea,
An eternal decree, so it
cannot cross over it.
Though the waves toss, yet
they cannot prevail;
Though they roar, yet they
cannot cross over it.

5:23 [a]Deut 21:18; Ps 78:8; Jer 4:17; 6:28
23 'But this people has a
[a]stubborn and
rebellious heart;
They have turned aside
and departed.

5:24 [a]Ps 147:8; Jer 3:3; Matt 5:45; Acts 14:17 [b]Joel 2:23 [c]Gen 8:22
24 'They do not say in their
heart,
"Let us now fear the LORD
our God,
Who [a]gives rain in its
season,
Both [b]the autumn rain
and the spring rain,
Who keeps for us
The [c]appointed weeks of
the harvest."

5:25 [a]Jer 2:17; 4:18
25 'Your [a]iniquities have
turned these away,
And your sins have
withheld good from
you.
26 'For wicked men are found
among My people,
They [a]watch like fowlers
lying in wait;
They set a trap,
They catch men.

5:26 [a]Ps 10:9; Prov 1:11; Jer 18:22; Hab 1:15

27 'Like a cage full of birds,
So their houses are full of
[a]deceit;
Therefore they have
become great and rich.

5:27 [a]Jer 9:6

28 'They are [a]fat, they are
sleek,
They also excel in deeds of
wickedness;
They do not plead the
cause,
The cause of the [b]orphan,
that they may prosper;
And they do not defend
the rights of the poor.

5:28 [a]Deut 32:15 [b]Is 1:23; Jer 7:6; 22:3; Zech 7:10

29 '[a]Shall I not punish these
people?' declares the
LORD,
'On a nation such as this
Shall I not avenge Myself?'

5:29 [a]Jer 5:9; Mal 3:5

30 "An appalling and
[a]horrible thing
Has happened in the land:
31 The [a]prophets prophesy
falsely,
And the priests rule on
their *own* authority;
And My people [b]love it
so!
But what will you do at
the end of it?

5:30 [a]Jer 23:14; Hos 6:10

5:31 [a]Ezek 13:6 [b]Mic 2:11

5 *Certainty of judgment,* 6:1–30

6 "Flee for safety, O sons of
[a]Benjamin,
From the midst of
Jerusalem!
Now blow a trumpet in
Tekoa
And raise a signal over
[b]Beth-haccerem;
For evil looks down from
the [c]north,
And a great destruction.

*6:1 [a]Josh 18:28 [b]Neh 3:14 [c]Jer 1:14; 4:6; 6:22

5:20–31 Reasons for the coming catastrophe include stubbornness (vv. 20–22), rebellion (vv. 23–25), illegal exploitation (vv. 26–28), and faithless prophets and priests (v. 31).

6:1 Jeremiah warns his own tribe *Benjamin* to flee from Jerusalem. *Tekoa,* a play on the Hebrew word for "blow," was 11 mi (17.6 km) S of Jerusalem. *Beth-haccerem.* Modern Ramat Rahel, two mi (3.2 km) S of Jerusalem (Neh. 3:14).

2 "The comely and [a]dainty one, [b]the daughter of Zion, I will cut off.
3 "[a]Shepherds and their flocks will come to her,
They will [b]pitch *their* tents around her,
They will pasture each in his place.
4 "[a]Prepare war against her;
Arise, and let us attack at [b]noon.
Woe to us, for the day declines,
For the shadows of the evening lengthen!
5 "Arise, and let us attack by night
And [a]destroy her palaces!"
6 For thus says the LORD of hosts,
"[a]Cut down her trees
And cast up a [b]siege against Jerusalem.
This is the city to be punished,
In whose midst there is only [c]oppression.
7 "[a]As a well keeps its waters fresh,
So she keeps fresh her wickedness.
[b]Violence and destruction are heard in her;
[c]Sickness and wounds are ever before Me.
8 "[a]Be warned, O Jerusalem,
Or [b]I shall be alienated from you,
And make you a desolation,
A land not inhabited."
9 Thus says the LORD of hosts,
"They will [a]thoroughly glean as the vine the [b]remnant of Israel;
Pass your hand again like a grape gatherer
Over the branches."
10 To whom shall I speak and give warning
That they may hear?
Behold, their [a]ears are closed
And they cannot listen.
Behold, [b]the word of the LORD has become a reproach to them;
They have no delight in it.
11 But I am [a]full of the wrath of the LORD;
I am [b]weary with holding *it* in.
"[c]Pour *it* out on the children in the street
And on the gathering of young men together;
For both husband and wife shall be taken,
The aged and the very old.
12 "Their [a]houses shall be turned over to others,
Their fields and their wives together;
For I will [b]stretch out My hand
Against the inhabitants of the land," declares the LORD.
13 "For [a]from the least of them even to the greatest of them,
Everyone is [b]greedy for gain,
And from the prophet even to the priest
Everyone deals falsely.
14 "They have [a]healed the brokenness of My people superficially,
Saying, 'Peace, peace,'
But there is no peace.
15 "Were they [a]ashamed because of the abomination they have done?
They were not even ashamed at all;

6:2 [a]Deut 28:56 [b]Is 1:8; Jer 4:31
★6:3 [a]Jer 12:10 [b]2 Kin 25:1; Jer 4:17; Luke 19:43
6:4 [a]Jer 6:23; Joel 3:9 [b]Jer 15:8; Zeph 2:4
6:5 [a]Is 32:14; Jer 52:13
★6:6 [a]Deut 20:19,20 [b]Jer 32:24; 33:4 [c]Jer 22:17
6:7 [a]James 3:11f [b]Jer 20:8; Ezek 7:11,23 [c]Jer 30:12,13
6:8 [a]Jer 7:28; 17:23 [b]Ezek 23:18; Hos 9:12
★6:9 [a]Jer 16:16; 49:9; Obad 5,6 [b]Jer 8:3; 11:23
★6:10 [a]Jer 5:21; 7:26; Acts 7:51 [b]Jer 20:8
6:11 [a]Job 32:18,19; Mic 3:8 [b]Jer 15:6; 20:9 [c]Jer 7:20; 9:21
6:12 [a]Deut 28:30; Jer 8:10; 38:22,23 [b]Jer 15:6
6:13 [a]Jer 8:10 [b]Is 56:11; 57:17; Jer 8:10; 22:17
6:14 [a]Jer 8:11; Ezek 13:10
6:15 [a]Jer 3:3; 8:12

6:3 *Shepherds and their flocks.* A reference to the Babylonian leaders and their flocks of soldiers, eager to feed on Judah (cf. 12:10).
6:6 The invaders would bring their battering rams and scale Jerusalem's walls with a *siege* ramp.
6:9 Judah would be *thoroughly* devastated, as a grapevine a gatherer picks clean.
6:10–21 Judah is further condemned for not hearing the warnings (v. 10), for having no shame (v. 15), for stubbornness (v. 16), and for ostentatious though empty worship (v. 20), including *frankincense . . . from Sheba* (Yemen) and *sweet cane* (an aromatic root probably imported from India).

They did not even know how to blush.
Therefore they shall fall among those who fall;
At the time that I punish them,
They shall be cast down,"
says the LORD.

6:16
[a] Is 8:20; Jer 12:16; 18:15; 31:21; Mal 4:4; Luke 16:29
[b] Matt 11:29

16 Thus says the LORD,
"Stand by the ways and see
And ask for the [a]ancient paths,
Where the good way is,
and walk in it;
And [b]you shall find rest for your souls.
But they said, 'We will not walk *in it.*'

6:17
[a] Is 21:11; 58:1; Jer 25:4; Ezek 3:17; Hab 2:1

17 "And I set [a]watchmen over you, *saying,*
'Listen to the sound of the trumpet!'
But they said, 'We will not listen.'
18 "Therefore hear, O nations,
And know,
O congregation, what is among them.

6:19
[a] Is 1:2; Jer 19:3,15; 22:29
[b] Prov 1:31
[c] Jer 8:9

19 "[a]Hear, O earth: behold, I am bringing disaster on this people,
The [b]fruit of their plans,
Because they have not listened to My words,
And as for My law, they have [c]rejected it also.

6:20
[a] Ps 50:7-9; Is 1:11; 66:3; Mic 6:6
[b] Is 60:6
[c] Ex 30:23
[d] Ps 40:6; Amos 5:22

20 "[a]For what purpose does
[b]frankincense come to Me from Sheba
And the [c]sweet cane from a distant land?
[d]Your burnt offerings are not acceptable
And your sacrifices are not pleasing to Me."

6:21
[a] Is 8:14; Jer 13:16

21 Therefore, thus says the LORD,
"Behold, [a]I am laying stumbling blocks before this people.
And they will stumble against them,
[b]Fathers and sons together;
Neighbor and friend will perish."

6:21
[b] Is 9:14-17; Jer 9:21,22

22 Thus says the LORD,
"Behold, [a]a people is coming from the north land,
And a great nation will be aroused from the [b]remote parts of the earth.

***6:22**
[a] Jer 1:15; 10:22; 50:41-43
[b] Neh 1:9

23 "They seize [a]bow and spear;
They are [b]cruel and have no mercy;
Their voice [c]roars like the sea,
And they ride on horses,
Arrayed as a man for the battle
Against you, O daughter of Zion!"

6:23
[a] Is 13:18; Jer 4:29
[b] Jer 50:42
[c] Is 5:30

24 We have [a]heard the report of it;
Our hands are limp.
[b]Anguish has seized us,
Pain as of a woman in childbirth.

***6:24**
[a] Is 28:19; Jer 4:19-21
[b] Is 21:3; Jer 4:31; 13:21; 30:6; 49:24; 50:43

25 [a]Do not go out into the field
And [b]do not walk on the road,
For the enemy has a sword,
[c]Terror is on every side.

6:25
[a] Jer 14:18
[b] Judg 5:6
[c] Jer 20:10; 46:5; 49:29

26 O daughter of my people,
[a]put on sackcloth
And [b]roll in ashes;
[c]Mourn as for an only son,
A lamentation most bitter.
For suddenly the destroyer
Will come upon us.

***6:26**
[a] Jer 4:8
[b] Jer 25:34; Mic 1:10
[c] Amos 8:10; Zech 12:10

27 "I have [a]made you an assayer *and* a tester among My people,
That you may know and assay their way."

***6:27**
[a] Jer 1:18; 15:20

28 All of them are stubbornly rebellious,
[a]Going about as a talebearer.

6:28
[a] Jer 9:4

6:22–26 Jeremiah portrays the cruelty of the Babylonian invaders.
6:24 *limp* with fear.
6:26 *sackcloth* and *ashes* were signs of mourning. See note on Gen. 37:34.
6:27–30 Jeremiah tests the people as an assayer tests metal, but all are dross.

They are [b]bronze and iron;
They, all of them, are corrupt.
29 The bellows blow fiercely,
The lead is consumed by the fire;
In vain the refining goes on,
But the [a]wicked are not separated.
30 [a]They call them rejected silver,
Because the [b]LORD has rejected them.

C Judah's Wrong Religion, 7:1–10:25

1 *The indictment of the people; the Temple sermon,* 7:1–8:3

7 The word that came to Jeremiah from the LORD, saying,
2 "[a]Stand in the gate of the LORD's house and proclaim there this word and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!' "
3 Thus says the LORD of hosts, the God of Israel, "[a]Amend your ways and your deeds, and I will let you dwell in this place.
4 "[a]Do not trust in deceptive words, saying, 'This is the temple of the LORD, the temple of the LORD, the temple of the LORD.'
5 "For [a]if you truly amend your ways and your deeds, if you truly [b]practice justice between a man and his neighbor,
6 *if* you do not oppress the alien, the [a]orphan, or the widow, and do not shed [b]innocent blood in this place, nor [c]walk after other gods to your own ruin,
7 then I will let you [a]dwell in this place, in the [b]land that I gave to your fathers forever and ever.
8 "Behold, you are trusting in [a]deceptive words to no avail.
9 "Will you steal, murder, and commit adultery and swear falsely, and [a]offer sacrifices to Baal and walk after [b]other gods that you have not known,
10 then [a]come and stand before Me in [b]this house, which is called by My name, and say, 'We are delivered!'—that you may do all these abominations?
11 "Has [a]this house, which is called by My name, become a [b]den of robbers in your sight? Behold, [c]I, even I, have seen *it,*" declares the LORD.
12 "But go now to My place which was in [a]Shiloh, where I [b]made My name dwell at the first, and [c]see what I did to it because of the wickedness of My people Israel.
13 "And now, because you have done all these things," declares the LORD, "and I spoke to you, [a]rising up early and [b]speaking, but you did not hear, and I [c]called you but you did not answer,
14 therefore, I will do to the [a]house which is called by My name, [b]in which you trust, and to the place which I gave you and your fathers, as I [c]did to Shiloh.
15 "I will [a]cast you out of My sight, as I have cast out all your brothers, all the offspring of [b]Ephraim.
16 "As for you, [a]do not pray for this people, and do not lift up cry or prayer for them, and do not intercede with Me; for I do not hear you.
17 "Do you not see what they are doing in the cities of Judah and in the streets of Jerusalem?

6:28 [b]Ezek 22:18
6:29 [a]Jer 15:19
6:30 [a]Ps 119:119; Is 1:22 [b]Jer 7:29; Hos 9:17; Zech 11:8
★7:2 [a]Jer 17:19; 26:2
7:3 [a]Jer 4:1; 7:5; 18:11; 26:13
★7:4 [a]Jer 7:8; Mic 3:11
7:5 [a]Is 1:19; Jer 4:1,2 [b]1 Kin 6:12; Jer 21:12; 22:3
7:6 [a]Ex 22:21-24; Jer 5:28 [b]Jer 2:34; 19:4 [c]Deut 6:14,15; 8:19; 11:28; Jer 13:10
7:7 [a]Deut 4:40 [b]Jer 3:18
7:8 [a]Jer 7:4; 28:15
★7:9 [a]Jer 11:13,17 [b]Ex 20:3; Jer 7:6; 19:4
7:10 [a]Ezek 23:39 [b]Jer 7:11,14, 30; 32:34
★7:11 [a]Is 56:7 [b]Matt 21:13; Mark 11:17; Luke 19:46 [c]Jer 29:23
★7:12 [a]Judg 18:31; Jer 26:6 [b]Josh 18:1,10 [c]1 Sam 4:10, 11,22; Ps 78:60-64
7:13 [a]Jer 7:25 [b]Jer 35:17 [c]Prov 1:24; Is 65:12; 66:4
7:14 [a]Deut 12:5; 1 Kin 9:7 [b]Jer 7:4 [c]Jer 7:12
7:15 [a]Jer 15:1; 52:3 [b]Ps 78:67; Hos 7:13; 9:13; 12:1
7:16 [a]Ex 32:10; Deut 9:14; Jer 11:14

7:2 This *word* (7:1–8:3) was delivered before one of the seven gates of the Temple courts shortly after Jehoiakim's accession (ca. 608 B.C.; cf. 26:7–24). The theme of this message is stated in 7:3.

7:4 The miraculous deliverance of Jerusalem from Sennacherib's army almost a century before (2 Kings 18:13–19:37) made Judah believe that Jerusalem, because it was the site of the *temple,* was invincible.

7:9 Half of the Ten Commandments were being violated.

7:11 Quoted by the Lord (Mark 11:17; cf. Luke 19:46).

7:12–14 Just as the presence of the Tabernacle in *Shiloh* during the time of the judges did not save that city from falling, so the Temple would not save Jerusalem.

★7:18 [a]Jer 19:13 [b]Deut 32:16, 21; 1 Kin 14:9; 16:2; Jer 11:17; Ezek 8:17

18"The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes for the queen of heaven; and *they* [a]pour out drink offerings to other gods in order to [b]spite Me.

7:19 [a]Job 35:6; 1 Cor 10:22 [b]Jer 9:19; 15:9; 22:22

19"[a]Do they spite Me?" declares the LORD. "Is it not themselves *they spite,* to their own [b]shame?"

7:20 [a]Is 42:25; Jer 6:11,12; 42:18; Lam 2:3-5; 4:11 [b]Jer 8:13; 11:16

20 Therefore thus says the Lord GOD, "Behold, My [a]anger and My wrath will be poured out on this place, on man and on beast and on the [b]trees of the field and on the fruit of the ground; and it will burn and not be quenched."

★7:21 [a]Is 1:11; Jer 6:20; 14:12; Amos 5:22 [b]Ezek 33:25; Hos 8:13

21 Thus says the LORD of hosts, the God of Israel, "Add your [a]burnt offerings to your sacrifices and [b]eat flesh.

★7:22 [a]1 Sam 15:22; Ps 51:16; Hos 6:6

22"For I did not [a]speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.

7:23 [a]Ex 15:26; 16:32; Deut 6:3 [b]Ex 19:5,6; Lev 26:12; Jer 11:4; 13:11 [c]Is 3:10; Jer 38:20; 42:6

23"But this is what I commanded them, saying, '[a]Obey My voice, and [b]I will be your God, and you will be My people; and you will walk in all the way which I command you, that it may [c]be well with you.'

7:24 [a]Deut 29:19; Ps 81:11; Jer 11:8; Ezek 20:8,13,16,21 [b]Jer 15:6

24"Yet they [a]did not obey or incline their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and [b]went backward and not forward.

7:25 [a]2 Chr 36:15; Jer 25:4; 29:19; Luke 11:49

25"Since the day that your fathers came out of the land of Egypt until this day, I have [a]sent you all My servants the prophets, daily rising early and sending *them.*

7:26 [a]Neh 9:16; Jer 17:23; 19:15

26"Yet they did not listen to Me or incline their ear, but [a]stiffened their neck; they [b]did more evil than their fathers.

7:26 [b]Jer 16:12; Matt 23:32

27"You shall [a]speak all these words to them, but they will not listen to you; and you shall call to them, but they will [b]not answer you.

7:27 [a]Jer 1:7; 26:2; Ezek 2:7 [b]Is 50:2; 65:12; Zech 7:13

28"You shall say to them, 'This is the nation that [a]did not obey the voice of the LORD their God or accept correction; [b]truth has perished and has been cut off from their mouth.

7:28 [a]Jer 6:17; 11:10 [b]Is 59:14,15; Jer 9:5

29 '[a]Cut off your hair and cast *it* away,
And [b]take up a lamentation on the bare heights;
For the LORD has [c]rejected and forsaken
The generation of His wrath.'

★7:29 [a]Job 1:20; Is 15:2; 22:12; Jer 16:6; Mic 1:16 [b]Jer 3:21; 9:17,18 [c]Jer 6:30; 14:19

30"For the sons of Judah have done that which is evil in My sight," declares the LORD, "they have [a]set their detestable things in the house which is called by My name, to defile it.

7:30 [a]2 Chr 33:3-5,7; Jer 32:34,35; Ezek 7:20; Dan 9:27; 11:31

31"They have [a]built the high places of Topheth, which is in the valley of the son of Hinnom, to [b]burn their sons and their daughters in the fire, which I [c]did not command, and it did not come into My mind.

★7:31 [a]2 Kin 23:10; Jer 19:5; 32:35 [b]Lev 18:21; 2 Kin 17:17; Ps 106:38 [c]Deut 17:3

32"[a]Therefore, behold, days are coming," declares the LORD, "when it will no more be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will [b]bury in Topheth because there is no *other* place.

7:32 [a]Jer 19:6,11 [b]2 Kin 23:10

33"The [a]dead bodies of this people will be food for the birds of the sky and for the beasts of the earth; and no one will frighten *them away.*

7:33 [a]Deut 28:26; Ps 79:2; Jer 12:9; 19:7

7:34 [a]Is 24:7,8; Jer 16:9; 25:10; Ezek 26:13; Hos 2:11; Rev 18:23

34"Then I will make to [a]cease

7:18 The flat *cakes* were probably in the shape of the goddess. *the queen of heaven.* The Assyro-Babylonian goddess Ishtar (cf. 44:17).

7:21 *burnt offerings.* Though burned in its entirety on the altar (Lev 1:9), the people might as well *eat* the offering, because it meant nothing to God in their backslidden condition.

7:22 *concerning.* Better, for the sake of; i.e., the Mosaic legislation was not primarily concerned with offerings per se but with a relationship with the Lord that would show itself in true worship through the offerings.

7:29 *Cut off your hair.* As a sign of mourning (Job 1:20; Mic. 1:16).

7:31 *Topheth.* Probably means "fireplace." *Hinnom.* Gehenna, a valley on the SW of Jerusalem. Judah was outdoing the heathen, who rarely made child sacrifices.

7:34 [b]Lev 26:33; Is 1:7; Jer 4:27

from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the [b]land will become a ruin.

*8:1 [a]Ezek 6:5

8 "At that time," declares the LORD, "they will [a]bring out the bones of the kings of Judah and the bones of its princes, and the bones of the priests and the bones of the prophets, and the bones of the inhabitants of Jerusalem from their graves.

8:2 [a]2 Kin 23:5; Jer 19:13; Zeph 1:5; Acts 7:42 [b]Jer 22:19; 36:30 [c]2 Kin 9:37; Ps 83:10; Jer 9:22

2"They will spread them out to the sun, the moon and to all the [a]host of heaven, which they have loved and which they have served, and which they have gone after and which they have sought, and which they have worshiped. They will not be gathered [b]or buried; [c]they will be as dung on the face of the ground.

8:3 [a]Job 3:21,22; 7:15,16; Jon 4:3; Rev 9:6 [b]Deut 30:1,4; Jer 23:3,8; 29:14

3"And [a]death will be chosen rather than life by all the remnant that remains of this evil family, that remains in all the [b]places to which I have driven them," declares the LORD of hosts.

2 *The retribution of God,* 8:4–9:26

8:4 [a]Prov 24:16; Amos 5:2; Mic 7:8

4"You shall say to them,
'Thus says the LORD,
"Do *men* [a]fall and not get up again?
Does one turn away and not repent?

8:5 [a]Jer 5:6; 7:24 [b]Jer 5:27; 9:6 [c]Jer 5:3

5"Why then has this people, Jerusalem,
[a]Turned away in continual apostasy?
They [b]hold fast to deceit,
They [c]refuse to return.

8:6 [a]Ps 14:2; Mal 3:16 [b]Ezek 22:30; Mic 7:2; Rev 9:20

6"I [a]have listened and heard,
They have spoken what is not right;
[b]No man repented of his wickedness,
Saying, 'What have I done?'
Everyone turned to his course,
Like a [c]horse charging into the battle.

8:6 [c]Job 39:21-25

*8:7 [a]Prov 6:6-8; Is 1:3 [b]Song 2:12 [c]Jer 5:4

7"Even the stork in the sky
[a]Knows her seasons;
And the [b]turtledove and the swift and the thrush
Observe the time of their migration;
But [c]My people do not know
The ordinance of the LORD.

*8:8 [a]Job 5:12,13; Jer 4:22; Rom 1:22

8"[a]How can you say, 'We are wise,
And the law of the LORD is with us'?
But behold, the lying pen of the scribes
Has made *it* into a lie.

8:9 [a]Is 19:11; Jer 6:15; 1 Cor 1:27 [b]Jer 6:19

9"The wise men are [a]put to shame,
They are dismayed and caught;
Behold, they have [b]rejected the word of the LORD,
And what kind of wisdom do they have?

8:10 [a]Deut 28:30; Jer 6:12,13; 38:22f [b]Is 56:11; 57:17; Jer 6:13

10"Therefore I will [a]give their wives to others,
Their fields to new owners;
Because from the least even to the greatest
Everyone is [b]greedy for gain;
From the prophet even to the priest
Everyone practices deceit.

8:11 [a]Jer 6:14; 14:13,14; Lam 2:14; Ezek 13:10

11"They [a]heal the brokenness of the daughter of My people superficially,
Saying, 'Peace, peace,'
But there is no peace.

8:12 [a]Ps 52:1,7; Is 3:9; Jer 3:3; 6:15; Zeph 3:5

12"Were they [a]ashamed because of the abomination they had done?

8:1 The desecration of graves was a common practice in warfare, calculated to deliberately insult the conquered people (Amos 2:1). Sometimes it was done in order to uncover valuables thought to be buried with the bodies.

8:7 Israel, in contrast to the birds, which follow their instincts in order to survive, behaves unnaturally toward her Creator.

8:8 The first mention of *scribes* as a professional class. The last part of the verse should be translated, "Lo, the false pen of the scribes has made it into a lie."

They certainly were not ashamed,
And they did not know how to blush;
Therefore they shall [b]fall among those who fall;
At the [c]time of their punishment they shall be brought down,"
Says the LORD.

13 "I will [a]surely snatch them away," declares the LORD;
"There will be [b]no grapes on the vine
And [c]no figs on the fig tree,
And the leaf shall wither;
And what I have given them shall pass away." ' "

14 Why are we sitting still?
[a]Assemble yourselves, and let us [b]go into the fortified cities
And let us perish there,
Because the LORD our God has doomed us
And given us [c]poisoned water to drink,
For [d]we have sinned against the LORD.

15 *We* [a]waited for peace, but no good *came;*
For a time of healing, but behold, terror!

16 From [a]Dan is heard the snorting of his horses;
At the sound of the neighing of his [b]stallions
The whole land quakes;
For they come and [c]devour the land and its fullness,
The city and its inhabitants.

17 "For behold, I am [a]sending serpents against you,
Adders, for which there is [b]no charm,
And they will bite you," declares the LORD.

18 My [a]sorrow is beyond healing,
My [b]heart is faint *within me!*

19 Behold, listen! The cry of the daughter of my people from a [a]distant land:
"Is the LORD not in Zion? Is her King not within her?"
"Why have they [b]provoked Me with their graven images, with foreign [c]idols?"

20 "Harvest is past, summer is ended,
And we are not saved."

21 For the [a]brokenness of the daughter of my people I am broken;
I [b]mourn, dismay has taken hold of me.

22 Is there no [a]balm in Gilead?
Is there no physician there?
[b]Why then has not the health of the daughter of my people been restored?

9 [a]Oh that my head were waters
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the [b]daughter of my people!

2 [a]Oh that I had in the desert
A wayfarers' lodging place;
That I might leave my people
And go from them!
For all of them are [b]adulterers,

8:12 [b]Is 9:14; Jer 6:21; Hos 4:5 [c]Deut 32:35; Jer 10:15
8:13 [a]Jer 14:12; Ezek 22:20,21 [b]Jer 5:17; 7:20; Joel 1:7 [c]Matt 21:19; Luke 13:6
8:14 [a]Jer 4:5 [b]2 Sam 20:6; Jer 35:11 [c]Deut 29:18; Ps 69:21; Jer 9:15; 23:15; Lam 3:19; Matt 27:34 [d]Jer 3:25; 14:20
8:15 [a]Jer 8:11; 14:19
*8:16 [a]Judg 18:29; Jer 4:15 [b]Judg 5:22 [c]Jer 3:24; 10:25
*8:17 [a]Num 21:6; Deut 32:24 [b]Ps 58:4,5
8:18 [a]Is 22:4; Lam 1:16,17 [b]Jer 23:9; Lam 5:17
8:19 [a]Is 13:5; 39:3; Jer 4:16; 9:16 [b]Deut 32:21; Jer 7:19 [c]Ps 31:6
8:21 [a]Jer 4:19; 9:1; 14:17 [b]Jer 14:2; Joel 2:6; Nah 2:10
*8:22 [a]Gen 37:25; Jer 46:11 [b]Jer 14:19; 30:13
*9:1 [a]Is 22:4; Jer 8:18; 13:17; Lam 2:18 [b]Jer 6:26; 8:21,22
9:2 [a]Ps 55:6,7; 120:5,6 [b]Jer 5:7,8; 23:10; Hos 4:2

8:16 *Dan* was on the northern boundary of Canaan. See note on 1 Sam. 3:20.

8:17 The Babylonians would be like poisonous *serpents* to bite Judah.

8:22 *balm in Gilead.* A resin used medicinally and available little more than a day's journey away in Gilead (cf. Gen. 37:25). Though it was near, the people refused God's help.

9:1–3 Notice Jeremiah's grief over the sin of his people. That is why he is known as the weeping prophet (cf. 13:17; 14:17).

An assembly of
[c]treacherous men.
3"They [a]bend their tongue
like their bow;
Lies and not truth prevail
in the land;
For they [b]proceed from
evil to evil,
And they [c]do not know
Me," declares the LORD.
4"Let everyone [a]be on guard
against his neighbor,
And [b]do not trust any
brother;
Because every [c]brother
deals craftily,
And every neighbor [d]goes
about as a slanderer.
5"Everyone [a]deceives his
neighbor
And does not speak the
truth,
They have taught their
tongue to speak lies;
They [b]weary themselves
committing iniquity.
6"Your [a]dwelling is in the
midst of deceit;
Through deceit they
[b]refuse to know Me,"
declares the LORD.
7 Therefore thus says the
LORD of hosts,
"Behold, I will refine them
and [a]assay them;
For [b]what *else* can I do,
because of the daughter
of My people?
8"Their [a]tongue is a deadly
arrow;
It speaks deceit;
With his mouth one
[b]speaks peace to his
neighbor,
But inwardly he [c]sets an
ambush for him.
9"[a]Shall I not punish them
for these things?"
declares the LORD.
"On a nation such as this
Shall I not avenge Myself?
10"For the [a]mountains I will
take up a weeping and
wailing,
And for the pastures of the
[b]wilderness a dirge,
Because they are [c]laid
waste so that no one
passes through,
And the lowing of the
cattle is not heard;
Both the [d]birds of the sky
and the beasts have fled;
they are gone.
11"I will make Jerusalem a
[a]heap of ruins,
A haunt of [b]jackals;
And I will make the cities
of Judah a [c]desolation,
without inhabitant."
12 Who is the [a]wise man that
may understand this? And *who is*
he to whom [b]the mouth of the
LORD has spoken, that he may de-
clare it? [c]Why is the land ruined,
laid waste like a desert, so that no
one passes through?
13 The LORD said, "Because they
have [a]forsaken My law which I
set before them, and have not
obeyed My voice nor walked ac-
cording to it,
14 but have [a]walked after the
stubbornness of their heart and
after the [b]Baals, as their [c]fathers
taught them,"
15 therefore thus says the LORD
of hosts, the God of Israel, "be-
hold, [a]I will feed them, this peo-
ple, with wormwood and give
them [b]poisoned water to drink.
16"I will [a]scatter them among
the nations, whom neither they
nor their fathers have known;
and I will send the [b]sword after
them until I have annihilated
them."
17 Thus says the LORD of hosts,
"Consider and call for the
[a]mourning women,
that they may come;

9:2
[c]Jer 5:11; 12:1,6
9:3
[a]Ps 64:3; Is 59:4; Jer 9:8
[b]Jer 4:22
[c]Judg 2:10; 1 Sam 2:12; Jer 4:22; 5:4,5; Hos 4:1; 1 Cor 15:34
***9:4**
[a]Ps 12:2; Prov 26:24,25; Jer 9:8; Mic 7:5,6
[b]Jer 12:6
[c]Gen 27:35
[d]Ps 15:3; Prov 10:18; Jer 6:28
9:5
[a]Mic 6:12
[b]Jer 12:13; 51:58,64
9:6
[a]Ps 120:5,6; Jer 5:27; 8:5
[b]Job 21:14,15; Prov 1:24; Jer 11:10; 13:10; John 3:19,20
9:7
[a]Is 1:25; Jer 6:27; Mal 3:3
[b]Hos 11:8
9:8
[a]Jer 9:3
[b]Ps 28:3
[c]Jer 5:26
9:9
[a]Is 1:24; Jer 5:9,29
***9:10**
[a]Jer 4:24; 7:29
[b]Jer 4:26; Hos 4:3
[c]Jer 12:4,10; Ezek 14:15; 29:11; 33:28
[d]Jer 4:25; 12:4; Hos 4:3
9:11
[a]Is 25:2; Jer 51:37
[b]Is 13:22; 34:13
[c]Jer 4:27; 26:9
9:12
[a]Ps 107:43; Is 42:23; Hos 14:9
[b]Jer 9:20; 23:16
[c]Ps 107:34; Jer 23:10
9:13
[a]2 Chr 7:19; Ps 89:30; Jer 5:19; 22:9
9:14
[a]Jer 7:24; 11:8; Rom 1:21-24
[b]Jer 2:8,23; 23:27
[c]Gal 1:14; 1 Pet 1:18
***9:15**
[a]Ps 80:5
[b]Deut 29:18; Jer 8:14; 23:15; Lam 3:15
9:16
[a]Lev 26:33; Deut 28:64; Jer 13:24
[b]Jer 44:27; Ezek 5:2,12
***9:17**
[a]2 Chr 35:25; Eccl 12:5

9:4 *deals craftily.* A pun, in Hebrew, on the name Jacob, which means "supplanter," or "one who deals craftily." Everyone was a Jacob (Gen. 27:36).

9:10–11 The coming desolation of the land of Judah is vividly described.

9:15 *wormwood.* A plant having very bitter juice.

9:17 *mourning women.* Professional mourners (cf. Matt. 9:23). *wailing women.* Those skilled in mourning for the dead.

9:17 [b]Amos 5:16

And send for the [b]wailing women, that they may come!

9:18 [a]Is 22:4; Jer 9:1; 14:17

18 "Let them make haste and take up a wailing for us,
That our [a]eyes may shed tears
And our eyelids flow with water.

9:19 [a]Jer 7:29; Ezek 7:16-18 [b]Deut 28:29; Jer 4:13 [c]Jer 7:15; 15:1

19 "For a voice of [a]wailing is heard from Zion,
'[b]How are we ruined!
We are put to great shame,
For we have [c]left the land,
Because they have cast down our dwellings.' "

9:20 [a]Is 32:9

20 Now hear the word of the LORD, O you [a]women,
And let your ear receive the word of His mouth;
Teach your daughters wailing,
And everyone her neighbor a dirge.

9:21 [a]2 Chr 36:17; Jer 15:7; 18:21; Ezek 9:5,6; Amos 6:9,10 [b]Jer 6:11

21 For [a]death has come up through our windows;
It has entered our palaces
To cut off the [b]children from the streets,
The young men from the town squares.

9:22 [a]Ps 83:10; Is 5:25; Jer 8:2; 16:4; 25:33

22 Speak, "Thus says the LORD,
'The corpses of men will fall [a]like dung on the open field,
And like the sheaf after the reaper,
But no one will gather *them.*' "

9:23 [a]Eccl 9:11; Is 47:10; Ezek 28:3-7 [b]1 Kin 20:10, 11; Is 10:8-12 [c]Job 31:24,25; Ps 49:6-9

23 Thus says the LORD, "[a]Let not a wise man boast of his wisdom, and let not the [b]mighty man boast of his might, let not a [c]rich man boast of his riches;

*9:24 [a]Ps 20:7; 44:8; Is 41:16; Jer 4:2; 1 Cor 1:31; 2 Cor 10:17; Gal 6:14 [b]Ex 34:6,7; Ps 36:5,7; 51:1

24 but let him who boasts [a]boast of this, that he understands and knows Me, that I am the LORD who [b]exercises lovingkindness, justice and righteousness on earth; for I [c]delight in these things," declares the LORD.

9:24 [c]Is 61:8; Mic 7:18

9:25 [a]Jer 4:4; Rom 2:28,29

25 "Behold, the days are coming," declares the LORD, "that I will punish all who are circumcised and yet [a]uncircumcised—

*9:26 [a]Jer 25:23 [b]Lev 26:41; Jer 4:4; 6:10; Ezek 44:7; Rom 2:28

26 Egypt and Judah, and Edom and the sons of Ammon, and Moab and [a]all those inhabiting the desert who clip the hair on their temples; for all the nations are uncircumcised, and all the house of Israel are [b]uncircumcised of heart."

3 *The folly of idolatry,* 10:1-18

*10:1

10 Hear the word which the LORD speaks to you, O house of Israel.

*10:2 [a]Lev 18:3; 20:23; Deut 12:30

2 Thus says the LORD,
"[a]Do not learn the way of the nations,
And do not be terrified by the signs of the heavens
Although the nations are terrified by them;

10:3 [a]Jer 14:22 [b]Is 44:9-20

3 For the customs of the peoples are [a]delusion;
Because [b]it is wood cut from the forest,
The work of the hands of a craftsman with a cutting tool.

10:4 [a]Is 40:19 [b]Is 40:20; 41:7

4 "They [a]decorate *it* with silver and with gold;
They [b]fasten it with nails and with hammers
So that it will not totter.

10:5 [a]Ps 115:5; Is 46:7; Jer 10:14; 1 Cor 12:2 [b]Ps 115:7; Is 46:1,7 [c]Is 41:23,24

5 "Like a scarecrow in a cucumber field are they,
And they [a]cannot speak;
They must be [b]carried,
Because they cannot walk!
Do not fear them,
For they [c]can do no harm,

9:24 *lovingkindness.* God's covenant love (on the Heb. word *hesed,* see note on Hos. 2:19) was the only hope.

9:26 *who clip the hair on their temples.* Better, who cut the corners of their hair. This practice, in honor of the gods of the heathen, was condemned in Lev. 19:27.

10:1-16 A scathing denunciation of idolatry, involving a threefold contrast: (1) Heathen worship attached great importance to the sun, moon, and stars (v. 2), though God made the heavens (v. 12); (2) man-made idols have to be stabilized (v. 4), but God even controls the nations (v. 10); (3) idols are *stupid* (without intellectual capacity) because they are inanimate (v. 8), but the living God designed and created all things (vv. 12-13).

10:2 *signs.* Probably unusual occurrences like eclipses, comets, or conjunction of planets.

Nor can they do any good."

10:6
[a] Ex 15:11; Deut 33:26; Ps 86:8,10; Jer 10:16
[b] Ps 48:1; 96:4; Is 12:6; Jer 32:18

6 [a]There is none like You, O LORD;
You are [b]great, and great is Your name in might.

***10:7**
[a] Rev 15:4
[b] Ps 22:28
[c] Dan 2:27,28; 1 Cor 1:19,20

7 [a]Who would not fear You, O [b]King of the nations?
Indeed it is Your due!
For among all the [c]wise men of the nations
And in all their kingdoms,
There is none like You.

10:8
[a] Jer 4:22; 5:4; 10:14

8 But they are altogether [a]stupid and foolish
In their discipline of delusion— their idol is wood!

***10:9**
[a] Is 40:19
[b] Ps 72:10; Is 23:6
[c] Dan 10:5
[d] Ps 115:4

9 Beaten [a]silver is brought from [b]Tarshish,
And [c]gold from Uphaz,
The work of a craftsman and of the hands of a goldsmith;
Violet and purple are their clothing;
They are all the [d]work of skilled men.

10:10
[a] Is 65:16
[b] Jer 4:2
[c] Ps 10:16; 29:10
[d] Jer 4:24; 50:46
[e] Ps 76:7

10 But the LORD is the [a]true God;
He is the [b]living God and the [c]everlasting King.
At His wrath the [d]earth quakes,
And the nations cannot [e]endure His indignation.

***10:11**
[a] Ps 96:5
[b] Is 2:18; Zeph 2:11

11 Thus you shall say to them, "The [a]gods that did not make the heavens and the earth shall [b]perish from the earth and from under the heavens."

10:12
[a] Gen 1:1,6; Job 38:4-7; Ps 136:5; 148:4,5; Jer 51:15,19
[b] Ps 78:69; Is 45:18
[c] Job 9:8; Is 40:22

12 *It is* [a]He who made the earth by His power,
Who [b]established the world by His wisdom;
And by His understanding He has [c]stretched out the heavens.

10:13
[a] Ps 29:3-9
[b] Job 36:27-29
[c] Ps 135:7

13 When He utters His [a]voice, *there is* a tumult of waters in the heavens,
And He causes the [b]clouds to ascend from the end of the earth;
He makes lightning for the rain,
And brings out the [c]wind from His storehouses.

10:14
[a] Jer 10:8; 51:17,18

14 Every man is [a]stupid, devoid of knowledge;
Every goldsmith is put to shame by his idols;
For his molten images are deceitful,
And there is no breath in them.

10:15
[a] Is 41:24; Jer 8:19; 14:22
[b] Jer 8:12; 51:18

15 They are [a]worthless, a work of mockery;
In the [b]time of their punishment they will perish.

10:16
[a] Ps 16:5; 73:26; 119:57; Jer 51:19; Lam 3:24
[b] Is 45:7; Jer 10:12
[c] Deut 32:9; Ps 74:2
[d] Jer 31:35; 32:18

16 The [a]portion of Jacob is not like these;
For the [b]Maker of all is He,
And [c]Israel is the tribe of His inheritance;
The [d]LORD of hosts is His name.

***10:17**
[a] Ezek 12:3-12

17 [a]Pick up your bundle from the ground,
You who dwell under siege!

10:18
[a] 1 Sam 25:29

18 For thus says the LORD,
"Behold, I am [a]slinging out the inhabitants of the land
At this time,
And will cause them distress,
That they may be found."

4 *The reaction of the prophet,* 10:19–25

***10:19**
[a] Jer 4:31
[b] Jer 14:17

19 [a]Woe is me, because of my injury!
My [b]wound is incurable.

10:7 Unlike local pagan gods, the true God was *King of the nations,* all of them.

10:9 *Tarshish.* See note on Isa. 2:16. *Uphaz.* Unknown as a location; it may be a term for refined gold (cf. Dan. 10:5).

10:11 The only verse in Jeremiah written in Aramaic.

10:17–25 These verses describe the nearness of the Babylonian Exile.

10:17 *bundle.* Belongings to be gathered for the long trek into exile.

10:19–20 This section describes, in the language of nomads, the desolation of Judah.

But I said, "Truly this is a sickness,
And I [c]must bear it."
20 My [a]tent is destroyed,
And all my ropes are broken;
My [b]sons have gone from me and are no more.
There is [c]no one to stretch out my tent again
Or to set up my curtains.
21 For the shepherds have become stupid
And [a]have not sought the LORD;
Therefore they have not prospered,
And [b]all their flock is scattered.
22 The sound of a [a]report! Behold, it comes—
A great commotion [b]out of the land of the north—
To [c]make the cities of Judah
A desolation, a haunt of jackals.
23 I know, O LORD, that [a]a man's way is not in himself,
[b]Nor is it in a man who walks to direct his steps.
24 [a]Correct me, O LORD, but with justice;
Not with Your anger, or You will bring me to nothing.
25 [a]Pour out Your wrath on the nations that [b]do not know You
And on the families that [c]do not call Your name;
For they have devoured Jacob;
They have [d]devoured him and consumed him
And have laid waste his habitation.

10:19 [c] Mic 7:9
10:20 [a] Jer 4:20; Lam 2:4 [b] Jer 31:15; Lam 1:5 [c] Is 51:18
★10:21 [a] Jer 2:8 [b] Jer 23:2
10:22 [a] Jer 4:15 [b] Jer 1:14; 25:9 [c] Jer 9:11; 49:33
10:23 [a] Prov 16:1; 20:24 [b] Is 26:7
10:24 [a] Ps 6:1; 38:1
10:25 [a] Ps 79:6,7; Zeph 3:8 [b] Job 18:21; 1 Thess 4:5; 2 Thess 1:8 [c] Zeph 1:6 [d] Jer 8:16; 50:7,17

D Judah's Breaking of God's Covenant, 11:1–13:27

1 *The fact,* 11:1–17

11 The word which came to Jeremiah from the LORD, saying,
2 "[a]Hear the words of this [b]covenant, and speak to the men of Judah and to the inhabitants of Jerusalem;
3 and say to them, 'Thus says the LORD, the God of Israel, "[a]Cursed is the man who does not heed the words of this covenant
4 which I commanded your forefathers in the [a]day that I brought them out of the land of Egypt, from the [b]iron furnace, saying, '[c]Listen to My voice, and do according to all which I command you; so you shall be [d]My people, and I will be your God,'
5 in order to confirm the [a]oath which I swore to your forefathers, to give them a land flowing with milk and honey, as *it is* this day." ' " Then I answered and said, "[b]Amen, O LORD."
6 And the LORD said to me, "[a]Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, '[b]Hear the words of this covenant and [c]do them.
7 'For I solemnly [a]warned your fathers in the [b]day that I brought them up from the land of Egypt, even to this day, [c]warning persistently, saying, "[d]Listen to My voice."
8 'Yet they [a]did not obey or incline their ear, but walked, each one, in the stubbornness of his evil heart; therefore I brought on them all the [b]words of this covenant, which I commanded *them* to do, but they did not.' "
9 Then the LORD said to me, "A [a]conspiracy has been found among the men of Judah and

★11:2 [a] Jer 11:6 [b] Ex 19:5
11:3 [a] Deut 27:26; Jer 17:5; Gal 3:10
11:4 [a] Ex 24:3-8; Jer 31:32 [b] Deut 4:20; 1 Kin 8:51 [c] Lev 26:3; Deut 11:27; Jer 7:23; 26:13 [d] Jer 24:7; Zech 8:8
11:5 [a] Ex 13:5; Deut 7:12; Ps 105:9; Jer 32:22 [b] Jer 28:6
11:6 [a] Jer 3:12; 7:2 [b] Jer 11:2 [c] John 13:17; Rom 2:13; James 1:22
11:7 [a] 1 Sam 8:9 [b] Jer 11:4 [c] Ex 15:26; 2 Chr 36:15; Jer 7:25 [d] Jer 11:7
11:8 [a] Jer 7:24; 9:14; 35:15; Ezek 20:8 [b] Lev 26:14-43
11:9 [a] Ezek 22:25; Hos 6:9

10:21 *shepherds.* The leaders of the nation who are responsible for the calamity (2:8; 6:3).
11:2 *this covenant.* The historic agreement between God and Israel made at Mount Sinai (also vv. 3, 6, 8). Jeremiah's warning to be faithful to the Sinaitic covenant was delivered during the reformation under Josiah (2 Kings 22–23). He obviously viewed this revival as superficial and inadequate (v. 13 shows that the people continued to worship Baal).

among the inhabitants of Jerusalem.

10 "They have [a]turned back to the iniquities of their ancestors who [b]refused to hear My words, and they [c]have gone after other gods to serve them; the house of Israel and the house of Judah have [d]broken My covenant which I made with their fathers."

11 Therefore thus says the LORD, "Behold I am [a]bringing disaster on them which they will [b]not be able to escape; though they will [c]cry to Me, yet I will not listen to them.

12 "Then the cities of Judah and the inhabitants of Jerusalem will [a]go and cry to the gods to whom they burn incense, but they surely will not save them in the time of their disaster.

13 "For your gods are [a]as many as your cities, O Judah; and as many as the streets of Jerusalem are the altars you have set up to the [b]shameful thing, altars to [c]burn incense to Baal.

14 "Therefore [a]do not pray for this people, nor lift up a cry or prayer for them; for I will [b]not listen when they call to Me because of their disaster.

15 "What right has My
[a]beloved in My house
When [b]she has done many vile deeds?
Can the sacrificial flesh take away from you your disaster,
So *that* you can rejoice?"

16 The LORD called your name,
"A [a]green olive tree, beautiful in fruit and form";
With the [b]noise of a great tumult
He has [c]kindled fire on it,
And its branches are worthless.

17 The LORD of hosts, who [a]planted you, has [b]pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done to provoke Me by [c]offering up sacrifices to Baal.

11:10 [a]1 Sam 15:11; Jer 3:10,11; Ezek 20:18 [b]Deut 9:7; Ps 78:8-10; Jer 13:10 [c]Judg 2:11-13 [d]Jer 3:6-11; Ezek 16:59

11:11 [a]2 Kin 22:16; Jer 6:19; 11:17 [b]Is 24:17; Jer 25:35 [c]Ps 18:41; Prov 1:28; Is 1:15; Jer 11:14; 14:12; Ezek 8:18; Mic 3:4; Zech 7:13

11:12 [a]Deut 32:37; Jer 44:17

*11:13 [a]2 Kin 23:13; Jer 2:28 [b]Jer 3:24 [c]Jer 7:9

11:14 [a]Ex 32:10; Jer 7:16; 14:11; 1 John 5:16 [b]Ps 66:18; Jer 11:11; Hos 5:6

*11:15 [a]Jer 13:27 [b]Ezek 16:25

11:16 [a]Ps 52:8; Rom 11:17 [b]Ps 83:2 [c]Ps 80:16; Is 27:11; Jer 21:14

11:17 [a]Is 5:2; Jer 2:21; 12:2 [b]Jer 1:14; 16:10; 19:15 [c]Jer 7:9; 11:13; 32:29

2 *The consequence,* 11:18–12:17

18 Moreover, the LORD [a]made it known to me and I knew it;
Then You showed me their deeds.

19 But I was like a gentle [a]lamb led to the slaughter;
And I did not know that they had [b]devised plots against me, *saying,*
"Let us destroy the tree with its fruit,
And [c]let us cut him off from the [d]land of the living,
That his [e]name be remembered no more."

20 But, O LORD of hosts, who [a]judges righteously,
Who [b]tries the feelings and the heart,
Let me see Your vengeance on them,
For to You have I committed my cause.

21 Therefore thus says the LORD concerning the men of [a]Anathoth, who [b]seek your life, saying, "[c]Do not prophesy in the name of the LORD, that you might not [d]die at our hand";

22 therefore, thus says the LORD of hosts, "Behold, I am about to [a]punish them! The [b]young men will die by the sword, their sons and daughters will die by famine;

23 and a remnant [a]will not be left to them, for I will [b]bring disaster on the men of Anathoth— [c]the year of their punishment."

*11:18 [a]1 Sam 23:11, 12; 2 Kin 6:9, 10; Ezek 8:6

11:19 [a]Is 53:7 [b]Jer 18:18; 20:10 [c]Ps 83:4; Is 53:8 [d]Job 28:13; Ps 52:5 [e]Ps 109:13

11:20 [a]Gen 18:25; Ps 7:8; Jer 20:12 [b]1 Sam 16:7; Ps 7:9; Jer 17:10

11:21 [a]Jer 1:1 [b]Jer 12:5,6; 20:10 [c]Amos 2:12 [d]Jer 26:8; 38:4

*11:22 [a]Jer 21:14 [b]2 Chr 36:17; Jer 18:21

11:23 [a]Jer 6:9 [b]Jer 23:12; Hos 9:7; Mic 7:4 [c]Luke 19:44

11:13 *shameful thing.* Baal worship (see 3:24).

11:15 The *sacrificial flesh* of the rituals of sacrifice, when offered in hypocrisy, could not avert the coming disaster.

11:18–23 A description of the hostility Jeremiah encountered from the people of his hometown. They wanted to kill him (*the tree*) and silence his message (*its fruit,* v. 19).

11:22 God promised to punish the conspirators of Anathoth.

12 [a]Righteous are You,
O LORD, that I would
plead *my* case with You;
Indeed I would [b]discuss
matters of justice with
You:
Why has the [c]way of the
wicked prospered?
Why are all those who
[d]deal in treachery at
ease?
2 You have [a]planted them,
they have also taken
root;
They grow, they have even
produced fruit.
You are [b]near to their lips
But far from their mind.
3 But You [a]know me,
O LORD;
You see me;
And You [b]examine my
heart's *attitude* toward
You.
Drag them off like sheep
for the slaughter
And set them apart for a
[c]day of carnage!
4 How long is the [a]land to
mourn
And the [b]vegetation of
the countryside to
wither?
For the [c]wickedness of
those who dwell in it,
[d]Animals and birds have
been snatched away,
Because *men* have said, "He
will not see our latter
[e]ending."
5"If you have run with
footmen and they have
tired you out,
Then how can you
compete with horses?
If you fall down in a land
of peace,
How will you do in the
[a]thicket of the Jordan?
6"For even your [a]brothers
and the household of
your father,
Even they have dealt
treacherously with you,
Even they have cried aloud
after you.
Do not believe them,
although they may say
[b]nice things to you."
7"I have [a]forsaken My
house,
I have abandoned My
inheritance;
I have given the [b]beloved
of My soul
Into the hand of her
enemies.
8"My inheritance has become
to Me
Like a lion in the forest;
She has [a]roared against
Me;
Therefore I have come to
[b]hate her.
9"Is My inheritance like a
speckled bird of prey to
Me?
Are the [a]birds of prey
against her on every
side?
Go, gather all the [b]beasts
of the field,
Bring them to devour!
10"Many [a]shepherds have
ruined My [b]vineyard,
They have [c]trampled
down My field;
They have made My
[d]pleasant field
A desolate wilderness.
11"It has been made a
desolation,
Desolate, it [a]mourns
before Me;
The [b]whole land has been
made desolate,
Because no man [c]lays it
to heart.

*12:1
[a]Ezra 9:15; Ps 51:4; 129:4; Jer 11:20
[b]Job 13:3
[c]Job 12:6; Jer 5:27,28; Hab 1:4; Mal 3:15
[d]Jer 3:7,20; 5:11

12:2
[a]Jer 11:17; 45:4; Ezek 17:5-10
[b]Is 29:13; Jer 3:10; Ezek 33:31; Titus 1:16

12:3
[a]Ps 139:1-4
[b]Ps 7:9; 11:5; Jer 11:20
[c]Jer 17:18; 50:27; James 5:5

12:4
[a]Jer 4:28; 9:10; 23:10
[b]Joel 1:10-17
[c]Ps 107:34
[d]Jer 4:25; 7:20; 9:10; Hos 4:3; Hab 3:17
[e]Jer 5:31; Ezek 7:2

*12:5
[a]Jer 49:19; 50:44

12:6
[a]Gen 37:4-11; Job 6:15; Ps 69:8; Jer 9:4,5
[b]Ps 12:2; Prov 26:25

*12:7
[a]Is 2:6; Jer 7:29; 23:39
[b]Jer 11:15; Hos 11:1-8

12:8
[a]Is 59:13
[b]Hos 9:15; Amos 6:8

12:9
[a]2 Kin 24:2; Ezek 23:22-25
[b]Is 56:9; Jer 7:33; 15:3; 34:20

12:10
[a]Jer 6:3; 23:1
[b]Ps 80:8-16; Is 5:1-7
[c]Is 63:18
[d]Jer 3:19

12:11
[a]Jer 12:4; 14:2; 23:10
[b]Jer 4:20,27; 25:11
[c]Is 42:25

12:1–6 Jeremiah asked the age-old question, Why do the godless prosper? God's reply is to warn him of even greater opposition from the people in Jerusalem (*horses,* v. 5) than he was experiencing from those in Anathoth (*footmen,* v. 5). *the thicket of the Jordan.* The low, luxuriant bottom land of the Jordan inhabited by wild animals (cf. 49:19).

12:5 God tells Jeremiah that his future circumstances would be more difficult than his present ones.

12:7–13 Jeremiah describes the coming devastation as if it had already occurred.

12:12 [a] Jer 3:2,21 [b] Is 34:6; Jer 47:6; Amos 9:4 [c] Jer 16:5; 30:5

12 "On all the [a]bare heights in the wilderness
Destroyers have come,
For a [b]sword of the LORD is devouring
From one end of the land even to the other;
There is [c]no peace for anyone.

12:13 [a] Lev 26:16; Deut 28:38; Mic 6:15; Hag 1:6 [b] Is 55:2; Jer 9:5 [c] Jer 17:10 [d] Jer 4:26; 25:37,38

13 "They have [a]sown wheat and have reaped thorns,
They have [b]strained themselves to no profit.
But be ashamed of your [c]harvest
Because of the [d]fierce anger of the LORD."

12:14 [a] Jer 49:1,7; Zeph 2:8-10 [b] Jer 2:3; 50:11,12; Zech 2:8 [c] Deut 30:3; Ps 106:47; Is 11:11-16

14 Thus says the LORD concerning all My [a]wicked neighbors who [b]strike at the inheritance with which I have endowed My people Israel, "Behold I am about to uproot them from their land and will [c]uproot the house of Judah from among them.

12:15 [a] Jer 48:47; 49:6,39 [b] Amos 9:14

15 "And it will come about that after I have uprooted them, I will [a]again have compassion on them; and I will [b]bring them back, each one to his inheritance and each one to his land.

12:16 [a] Is 42:6; 49:6 [b] Jer 4:2; Zeph 1:5 [c] Josh 23:7; Jer 5:7 [d] Jer 3:17; 4:2; 16:19

16 "Then it will come about that if they will really [a]learn the ways of My people, to [b]swear by My name, 'As the LORD lives,' even as they taught My people to [c]swear by Baal, then they will be [d]built up in the midst of My people.

12:17 [a] Ps 2:8-12; Is 60:12

17 "But if they will not listen, then I will [a]uproot that nation, uproot and destroy it," declares the LORD.

3 *The warnings,* 13:1–27

13:1 [a] Jer 13:11

13 Thus the LORD said to me, "Go and [a]buy yourself a linen waistband and put it around your waist, but do not put it in water."

13:2 [a] Is 20:2; Ezek 2:8

2 So I bought the waistband in accordance with the [a]word of the LORD and put it around my waist.

3 Then the word of the LORD came to me a second time, saying,

13:4 [a] Jer 51:63

4 "Take the waistband that you have bought, which is around your waist, and arise, go to the [a]Euphrates and hide it there in a crevice of the rock."

13:5 [a] Ex 39:42,43; 40:16

5 So I went and hid it by the Euphrates, [a]as the LORD had commanded me.

6 It came about after many days that the LORD said to me, "Arise, go to the Euphrates and take from there the waistband which I commanded you to hide there."

7 Then I went to the Euphrates and dug, and I took the waistband from the place where I had hidden it; and lo, the waistband was ruined, it was totally worthless.

8 Then the word of the LORD came to me, saying,

13:9 [a] Lev 26:19; Is 2:10-17; 23:9; Jer 13:15-17; Zeph 3:11

9 "Thus says the LORD, 'Just so will I destroy the [a]pride of Judah and the great pride of Jerusalem.

13:10 [a] Num 14:11; 2 Chr 36:15,16; Jer 11:10 [b] Jer 9:14; 11:8; 16:12

10 'This wicked people, who [a]refuse to listen to My words, who [b]walk in the stubbornness of their hearts and have gone after other gods to serve them and to bow down to them, let them be just like this waistband which is totally worthless.

13:11 [a] Ex 19:5,6; Deut 32:10,11 [b] Jer 32:20 [c] Is 43:21; Jer 33:9

11 'For as the waistband clings to the waist of a man, so I made the whole household of Israel and the whole household of Judah [a]cling to Me,' declares the LORD, 'that they might be for Me a people, for [b]renown, for [c]praise

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12:12 *sword of the* LORD. The Babylonian armies, which would be used in God's hands to punish His people.

12:14 *My wicked neighbors.* Aram, Moab, and Ammon, who, with Judah, would be punished by Babylon.

13:1–11 Actions speak louder than words, so Jeremiah is told to take a *waistband* (a thigh-length undergarment that clung to the body, symbolizing the closeness of Israel to God's heart, v. 11), hide it in a rock, then retrieve it only to discover that, like the nation, it was ruined and useless. *Euphrates* (v. 6) could mean the river (at least 350 mi, or 563 km, away) or the town of Parah about three mi (4.8 km) from Anathoth (in the expression "to the Euphrates," both names take on an identical form in Hebrew).

and for glory; but they [d]did not listen.'

12 "Therefore you are to speak this word to them, 'Thus says the LORD, the God of Israel, "Every jug is to be filled with wine." ' And when they say to you, 'Do we not very well know that every jug is to be filled with wine?'

13 then say to them, 'Thus says the LORD, "Behold I am about to fill all the inhabitants of this land—the kings that sit for David on his throne, the priests, the prophets and all the inhabitants of Jerusalem—with [a]drunkenness!

14 "I will [a]dash them against each other, both the [b]fathers and the sons together," declares the LORD. "I will [c]not show pity nor be sorry nor have compassion so as not to destroy them." ' "

15 Listen and give heed, do not be [a]haughty,
For the LORD has spoken.

16 [a]Give glory to the LORD your God,
Before He brings [b]darkness
And before your [c]feet stumble
On the dusky mountains,
And while you are hoping for light
He makes it into [d]deep darkness,
And turns *it* into gloom.

17 But [a]if you will not listen to it,
My soul will [b]sob in secret for *such* pride;
And my eyes will bitterly weep
And flow down with tears,
Because the [c]flock of the LORD has been taken captive.

18 Say to the [a]king and the queen mother,
"[b]Take a lowly seat,
For your beautiful [c]crown
Has come down from your head."

19 The [a]cities of the Negev have been locked up,
And there is no one to open *them;*
All [b]Judah has been carried into exile,
Wholly carried into exile.

20 "Lift up your eyes and see
Those coming [a]from the north.
Where is the [b]flock that was given you,
Your beautiful sheep?

21 "What will you say when He appoints over you—
And you yourself had taught them—
Former [a]companions to be head over you?
Will not [b]pangs take hold of you
Like a woman in childbirth?

22 "If you [a]say in your heart,
'[b]Why have these things happened to me?'
Because of the [c]magnitude of your iniquity
[d]Your skirts have been removed
And your heels have been exposed.

23 "[a]Can the Ethiopian change his skin
Or the leopard his spots?
Then you also can [b]do good
Who are accustomed to doing evil.

24 "Therefore I will [a]scatter them like drifting straw

13:11 [d] Ps 81:11; Jer 7:13,24,26

***13:12**

13:13 [a] Ps 60:3; 75:8; Is 51:17; 63:6; Jer 25:27; 51:7,57

13:14 [a] Is 9:20,21; Jer 19:9-11 [b] Jer 6:21; Ezek 5:10 [c] Deut 29:20; Is 27:11; Jer 16:5; 21:7

***13:15** [a] Prov 16:5; Is 28:14-22

13:16 [a] Josh 7:19; Ps 96:8 [b] Is 5:30; 8:22; 59:9; Amos 5:18; 8:9 [c] Prov 4:19; Jer 23:12 [d] Ps 44:19; 107:10,14; Jer 2:6

13:17 [a] Mal 2:2 [b] Ps 119:136; Jer 9:1; 14:17; Luke 19:41,42 [c] Ps 80:1; Jer 23:1,2

***13:18** [a] 2 Kin 24:12, 15; Jer 22:26 [b] 2 Chr 33:12, 19 [c] Ex 39:28; Is 3:20; Ezek 24:17,23; 44:18

13:19 [a] Jer 32:44 [b] Jer 20:4; 52:27-30

***13:20** [a] Jer 1:15; 6:22; Hab 1:6 [b] Jer 13:17; 23:2

13:21 [a] Jer 2:25; 38:22 [b] Is 13:8; Jer 4:31

***13:22** [a] Deut 7:17 [b] Jer 5:19; 16:10 [c] Jer 2:17-19; 9:2-9 [d] Is 47:2; Ezek 16:37; Nah 3:5

13:23 [a] Prov 27:22; Is 1:5 [b] Jer 4:22; 9:5

13:24 [a] Lev 26:33; Jer 9:16; Ezek 5:2, 12

13:12–14 Though the people complacently looked for prosperity (illustrated by the *jug . . . filled with wine*), in reality they would behave in the coming crisis as though inebriated, unable to distinguish friend from foe.

13:15–17 The third warning was against pride and arrogance.

13:18–19 A lament over King Jehoiachin (then 18 years old) and the queen mother (Nehushta, 2 Kings 24:8), who were taken captive into Babylon (Jer. 29:2).

13:20–27 A final warning that punishment (the Babylonian captivity) would be the inevitable consequence of Judah's continuance in sin. Verse 23 shows how impossible it was for Judah to change her ways.

13:22 Judah would be disgraced like a common harlot (*skirts* removed).

To the desert [b]wind.
25"This is your [a]lot, the
portion measured to you
From Me," declares the
LORD,
"Because you have
[b]forgotten Me
And trusted in falsehood.
26"So I Myself have also
[a]stripped your skirts off
over your face,
That your shame may be
seen.
27"As for your [a]adulteries
and your *lustful*
neighings,
The [b]lewdness of your
prostitution
On the [c]hills in the field,
I have seen your
abominations.
Woe to you, O Jerusalem!
[d]How long will you
remain unclean?"

13:24 [b]Jer 4:11; 18:17
13:25 [a]Job 20:29; Ps 11:6; Matt 24:51 [b]Ps 9:17; Jer 2:32; 3:21
13:26 [a]Lam 1:8; Ezek 23:29; Hos 2:10
13:27 [a]Jer 5:7,8 [b]Jer 11:15 [c]Is 65:7; Jer 2:20; Ezek 6:13 [d]Prov 1:22; Hos 8:5

E Judah's Coming Drought, 14:1–15:9

1 *Jeremiah's message,* 14:1–6

14 That which came as the word of the LORD to Jeremiah in regard to the [a]drought:
2"Judah mourns
And [a]her gates languish;
They sit on the ground
[b]in mourning,
And the [c]cry of Jerusalem
has ascended.
3"Their nobles have [a]sent
their servants for water;
They have come to the
[b]cisterns and found no
water.
They have returned with
their vessels empty;
They have been [c]put to
shame and humiliated,
And they [d]cover their
heads.
4"Because the [a]ground is
cracked,
For there has been [b]no
rain on the land;
The [c]farmers have been
put to shame,
They have covered their
heads.
5"For even the doe in the
field has given birth
only to abandon *her*
young,
Because there is [a]no grass.
6"The [a]wild donkeys stand
on the bare heights;
They pant for air like
jackals,
Their eyes fail
For there is [b]no
vegetation.

14:1 [a]Jer 17:8
14:2 [a]Is 3:26 [b]Jer 8:21 [c]1 Sam 5:12; Jer 11:11; 46:12; Zech 7:13
14:3 [a]1 Kin 18:5 [b]2 Kin 18:31; Jer 2:13 [c]Job 6:20; Ps 40:14 [d]2 Sam 15:30
14:4 [a]Joel 1:19,20
14:4 [b]Jer 3:3 [c]Joel 1:11
14:5 [a]Is 15:6
14:6 [a]Job 39:5,6; Jer 2:24 [b]Joel 1:18

2 *Jeremiah's intercession,* 14:7–15:9

7"Although our [a]iniquities
testify against us,
O LORD, act [b]for Your
name's sake!
Truly our [c]apostasies have
been many,
We have [d]sinned against
You.
8"O [a]Hope of Israel,
Its [b]Savior in [c]time of
distress,
Why are You like a
stranger in the land
Or like a traveler who has
pitched his *tent* for the
night?
9"Why are You like a man
dismayed,
Like a mighty man who
[a]cannot save?
Yet [b]You are in our midst,
O LORD,
And we are [c]called by
Your name;
Do not forsake us!"
10 Thus says the LORD to this people, "Even so they have [a]loved to wander; they have not [b]kept their feet in check. There-

14:7 [a]Is 59:12; Hos 5:5 [b]Ps 25:11; Jer 14:21 [c]Jer 5:6; 8:5 [d]Jer 3:25; 8:14; 14:20
14:8 [a]Jer 17:13 [b]Is 43:3; 63:8 [c]Ps 9:9; 50:15
14:9 [a]Num 11:23; Is 50:2; 59:1 [b]Ex 29:45; Ps 46:5; Jer 8:19 [c]Is 63:19; Jer 15:16
14:10 [a]Jer 2:25; 3:13 [b]Ps 119:101

13:27 *lustful neighings* like a wild animal in heat. See note on 2:23

14:1–6 A *drought* that affects city dwellers (vv. 2–3), farmers (v. 4), and even the animals (vv. 5–6), intended as a warning from God, goes unheeded.

14:7–22 Jeremiah interceded for the people, confessing sin and pleading the covenant relationship (vv. 7–9), but God told him to stop praying (vv. 11–12), because judgment on the false prophets and those who listened to them is certain (vv. 15–16). Still, Jeremiah, in the tradition of Abraham (Gen. 18:22–33), continued to intercede (vv. 17–22).

fore the LORD does [c]not accept them; now He will [d]remember their iniquity and call their sins to account."

11 So the LORD said to me, "[a]Do not pray for the welfare of this people.

12 "When they fast, I am [a]not going to listen to their cry; and when they offer [b]burnt offering and grain offering, I am not going to accept them. Rather I am going to [c]make an end of them by the [d]sword, famine and pestilence."

13 But, "Ah, Lord GOD!" I said, "Look, the prophets are telling them, 'You [a]will not see the sword nor will you have famine, but I will give you lasting [b]peace in this place.' "

14 Then the LORD said to me, "The [a]prophets are prophesying falsehood in My name. [b]I have neither sent them nor commanded them nor spoken to them; they are prophesying to you a [c]false vision, divination, futility and the deception of their own minds.

15 "Therefore thus says the LORD concerning the prophets who are prophesying in My name, although it was not I who sent them—yet they keep saying, 'There shall be no sword or famine in this land'— [a]by sword and famine those prophets shall meet their end!

16 "The people also to whom they are prophesying will be [a]thrown out into the streets of Jerusalem because of the famine and the sword; and there will be no one to [b]bury them—*neither* them, *nor* their wives, nor their sons, nor their daughters—for I shall [c]pour out their *own* wickedness on them.

17 "You will say this word to them,
'[a]Let my eyes flow down with tears night and day,
And let them not cease;
For the virgin [b]daughter of my people has been crushed with a mighty blow,
With a sorely [c]infected wound.

18 'If I [a]go out to the country,
Behold, those slain with the sword!
Or if I enter the city,
Behold, diseases of famine!
For [b]both prophet and priest
Have gone roving about in the land that they do not know.' "

19 Have You completely [a]rejected Judah?
Or have You loathed Zion?
Why have You stricken us so that we [b]are beyond healing?
We [c]waited for peace, but nothing good *came;*
And for a time of healing, but behold, terror!

20 We [a]know our wickedness, O LORD,
The iniquity of our fathers, for [b]we have sinned against You.

21 Do not despise *us,* [a]for Your own name's sake;
Do not disgrace the [b]throne of Your glory;
Remember *and* do not annul Your covenant with us.

22 Are there any among the [a]idols of the nations who [b]give rain?
Or can the heavens grant showers?
Is it not You, O LORD our God?
Therefore we [c]hope in You,
For You are the one who has done all these things.

15 Then the LORD said to me, "Even [a]though [b]Moses

14:10 [c]Jer 6:20; Amos 5:22 [d]Jer 44:21-23; Hos 8:13; 9:9
14:11 [a]Ex 32:10; Jer 7:16; 11:14
14:12 [a]Prov 1:28; Is 1:15; Jer 11:11; Ezek 8:18; Mic 3:4; Zech 7:13 [b]Jer 6:20; 7:21 [c]Jer 8:13 [d]Jer 21:9
14:13 [a]Jer 5:12; 23:17 [b]Jer 6:14; 8:11
14:14 [a]Jer 5:31; 23:25 [b]Jer 23:21 [c]Jer 23:16,26; 27:9,10; Ezek 12:24
14:15 [a]Jer 23:15; Ezek 14:10
14:16 [a]Ps 79:2,3; Jer 7:33; 15:2,3 [b]Jer 8:1,2 [c]Prov 1:31; Jer 13:22-25
★14:17 [a]Jer 9:1; 13:17; Lam 1:16
14:17 [b]Is 37:22; Jer 8:21; Lam 1:15; 2:13 [c]Jer 10:19; 30:14
14:18 [a]Jer 6:25; Lam 1:20; Ezek 7:15 [b]Jer 6:13; 8:10
14:19 [a]Jer 6:30; 7:29; 12:7; Lam 5:22 [b]Jer 30:13 [c]Job 30:26; Jer 8:15; 1 Thess 5:3
14:20 [a]Neh 9:2; Ps 32:5; Jer 3:25 [b]Jer 8:14; 14:7; Dan 9:8
14:21 [a]Ps 25:11; Jer 14:7 [b]Jer 3:17; 17:12
14:22 [a]Is 41:29; Jer 10:3 [b]1 Kin 17:1; Jer 5:24 [c]Lam 3:26
★15:1 [a]Ps 99:6; Ezek 14:14,20 [b]Ex 32:11-14; Num 14:13-20; Ps 99:6; 106:23

14:17 *virgin daughter.* Jerusalem (Isa. 37:22).
15:1 Even if *Moses and Samuel* were to intercede for Judah, as they successfully did in their own day (Ex. 32:11–14; Num. 14:13–24; Deut. 9:18–20, 25–29; 1 Sam. 7:5–9; 12:19–25), God would not spare Judah.

15:1 [c]1 Sam 7:9; 12:23 [d]Jer 15:19; 18:20; 35:19 [e]2 Kin 17:20; Jer 7:15; 10:18; 52:3

and [c]Samuel were to [d]stand before Me, My heart would not be with this people; [e]send them away from My presence and let them go!

★15:2 [a]Jer 14:12; 24:10; 43:11; Ezek 5:2,12; Zech 11:9; Rev 13:10

2"And it shall be that when they say to you, 'Where should we go?' then you are to tell them, 'Thus says the LORD:

"Those *destined* [a]for death,
to death;
And those *destined* for the sword, to the sword;
And those *destined* for famine, to famine;
And those *destined* for captivity, to captivity." '

★15:3 [a]Lev 26:16,22, 25; Ezek 14:21 [b]1 Kin 21:23, 24 [c]Deut 28:26; Is 18:6; Jer 7:33

3"I shall [a]appoint over them four kinds *of doom,"* declares the LORD: "the sword to slay, the [b]dogs to drag off, and the [c]birds of the sky and the beasts of the earth to devour and destroy.

★15:4 [a]Lev 26:33; Jer 24:9; 29:18; Ezek 23:46 [b]2 Kin 21:1-18; 23:26,27; 24:3, 4; 2 Chr 33:1-9

4"I shall [a]make them an object of horror among all the kingdoms of the earth because of [b]Manasseh, the son of Hezekiah, the king of Judah, for what he did in Jerusalem.

15:5 [a]Ps 69:20; Is 51:19; Jer 13:14; 21:7 [b]Nah 3:7

5"Indeed, who will have
[a]pity on you,
O Jerusalem,
Or who will [b]mourn for you,
Or who will turn aside to ask about your welfare?

15:6 [a]Jer 6:19; 8:9 [b]Is 1:4; Jer 7:24 [c]Jer 6:12; Zeph 1:4 [d]Jer 6:11; 7:16

6"You who have [a]forsaken Me," declares the LORD,
"You keep [b]going backward.
So I will [c]stretch out My hand against you and destroy you;
I am [d]tired of relenting!

15:7 [a]Ps 1:4; Jer 51:2 [b]Jer 18:21; Hos 9:12-16 [c]Is 9:13

7"I will [a]winnow them with a winnowing fork
At the gates of the land;
I will [b]bereave *them* of children, I will destroy My people;
[c]They did not repent of their ways.

15:8 [a]Is 3:25,26; 4:1 [b]Jer 22:7

8"Their [a]widows will be more numerous before Me
Than the sand of the seas;
I will bring against them, against the mother of a young man,
A [b]destroyer at noonday;
I will suddenly bring down on her
Anguish and dismay.

★15:9 [a]1 Sam 2:5; Is 47:9 [b]Jer 6:4; Amos 8:9 [c]Jer 50:12 [d]Jer 21:7

9"She who [a]bore seven *sons* pines away;
Her breathing is labored.
Her [b]sun has set while it was yet day;
She has been [c]shamed and humiliated.
So I shall [d]give over their survivors to the sword
Before their enemies,"
declares the LORD.

F Judah's Prophet Recommissioned, 15:10–16:9

1 *Jeremiah's remorse,* 15:10–21

15:10 [a]Job 3:1,3; Jer 20:14 [b]Jer 1:18,19; 15:20; 20:7,8 [c]Ex 22:25; Lev 25:36,37; Deut 23:19

10 [a]Woe to me, my mother, that you have borne me
As a [b]man of strife and a man of contention to all the land!
I have neither [c]lent, nor have men lent money to me,
Yet everyone curses me.

15:11 [a]Ps 138:3; Is 41:10 [b]Jer 21:2; 37:3; 38:14; 42:2

11 The LORD said, "Surely I will [a]set you free for *purposes of* good;
Surely I will cause the [b]enemy to make supplication to you
In a time of disaster and a time of distress.

★15:12 [a]Jer 28:14

12"Can anyone smash iron, [a]Iron from the north, or bronze?

15:13 [a]Jer 17:3; 20:5

13"Your [a]wealth and your treasures

15:2 *death* by pestilences.
15:3 Describes what would happen to the corpses of those killed by the sword.
15:4 *Manasseh* introduced gross idolatry into Judah (2 Kings 23:26; 24:3).
15:9 Even the mother of seven warrior-sons will die in the invasion of Jerusalem.
15:12 Judah (*iron*) would not be able to withstand Babylon (*Iron from the north*).

I will give for booty
[b]without cost,
Even for all your sins
And within all your
borders.
14"Then I will cause your
enemies to bring *it*
Into a [a]land you do not
know;
For a [b]fire has been
kindled in My anger,
It will burn upon you."

15 [a]You who know, O LORD,
Remember me, take notice
of me,
And [b]take vengeance for
me on my persecutors.
Do not, in view of Your
patience, take me away;
Know that [c]for Your sake
I endure reproach.
16 Your words were found
and I [a]ate them,
And Your [b]words became
for me a joy and the
delight of my heart;
For I have been [c]called by
Your name,
O LORD God of hosts.
17 I [a]did not sit in the circle
of merrymakers,
Nor did I exult.
Because of Your hand *upon
me* I sat [b]alone,
For You [c]filled me with
indignation.
18 Why has my pain been
perpetual
And my [a]wound
incurable, refusing to be
healed?
Will You indeed be to me
[b]like a deceptive *stream*
With water that is
unreliable?

19 Therefore, thus says the
LORD,
"[a]If you return, then I will
restore you—
[b]Before Me you will
stand;
And [c]if you extract the
precious from the
worthless,
You will become My
spokesman.
They for their part may
turn to you,
But as for you, you must
not turn to them.
20"Then I will [a]make you to
this people
A fortified wall of bronze;
And though they fight
against you,
They will not prevail over
you;
For [b]I am with you to
save you
And deliver you," declares
the LORD.
21"So I will [a]deliver you from
the hand of the wicked,
And I will [b]redeem you
from the grasp of the
violent."

2 *Jeremiah's restrictions,* 16:1–9

16 The word of the LORD also came to me saying,
2"You shall not take a wife for yourself nor have sons or daughters in this place."
3 For thus says the LORD concerning the sons and daughters born in this place, and concerning their [a]mothers who bear them, and their [b]fathers who beget them in this land:
4"They will [a]die of deadly diseases, they [b]will not be lamented or buried; they will be as [c]dung on the surface of the ground and come to an end by sword and famine, and their carcasses will become food for the [d]birds of the sky and for the beasts of the earth."

15:13 [b]Ps 44:12; Is 52:3

15:14 [a]Deut 28:36, 64; Jer 16:13 [b]Deut 32:22; Ps 21:9; Jer 17:4

★15:15 [a]Jer 12:3 [b]Jer 11:20 [c]Ps 44:22; 69:7-9; Jer 20:8

15:16 [a]Ezek 3:3 [b]Job 23:12; Ps 119:103 [c]Jer 14:9

15:17 [a]Ps 1:1; Jer 16:8; 2 Cor 6:17 [b]Ps 102:7; Jer 13:17; Lam 3:28; Ezek 3:24,25 [c]Jer 6:11

★15:18 [a]Job 34:6; Jer 30:12,15; Mic 1:9 [b]Job 6:15,20; Jer 14:3

★15:19 [a]Jer 4:1; Zech 3:7

15:19 [b]1 Kin 17:1; Jer 15:1; 35:19 [c]Jer 6:29; Ezek 22:26; 44:23

15:20 [a]Jer 1:18,19; Ezek 3:9 [b]Ps 46:7; Is 41:10; Jer 1:8, 19; 15:15; 20:11

15:21 [a]Ps 37:40; Is 49:25; Jer 20:13; 39:11, 12 [b]Gen 48:16; Is 49:26; 60:16; Jer 31:11; 50:34

★16:1

16:3 [a]Jer 15:8 [b]Jer 6:21

16:4 [a]Jer 15:2 [b]Jer 25:33 [c]Ps 83:10; Jer 9:22; 25:33 [d]Ps 79:2; Is 18:6; Jer 15:3; 34:20

15:15–17 Jeremiah wanted God to vindicate him since he assimilated (*ate*) God's words (v. 16), avoided bad company (v. 17), and was filled *with indignation* over Judah's sin (v. 17).

15:18 *like a deceptive stream.* Just as a thirsty traveler is disappointed when he finds a brook dried up, Jeremiah felt God had failed him.

15:19 *you must not turn to them.* Don't sink to the level of the people.

16:1–9 Jeremiah was forbidden to marry (v. 2) and to take part in funeral rites (v. 5) and joyous occasions (v. 8) as vivid warnings of the coming captivity.

16:5 [a]Ezek 24:16-23 [b]Jer 12:12; 15:1-4 [c]Ps 25:6; Is 27:11; Jer 13:14

5 For thus says the LORD, "Do not enter a house of [a]mourning, or go to lament or to console them; for I have [b]withdrawn My peace from this people," declares the LORD, *"My* [c]lovingkindness and compassion.

16:6 [a]2 Chr 36:17; Ezek 9:6 [b]Deut 14:1; Jer 41:5; 47:5 [c]Is 22:12

6"Both [a]great men and small will die in this land; they will not be buried, they will not be lamented, nor will anyone [b]gash himself or [c]shave his head for them.

*16:7 [a]Deut 26:14; Ezek 24:17; Hos 9:4

7"Neither will men [a]break *bread* in mourning for them, to comfort anyone for the dead, nor give them a cup of consolation to drink for anyone's father or mother.

16:8 [a]Eccl 7:2-4; Is 22:12-14; Jer 15:17; Amos 6:4-6

8"Moreover you shall [a]not go into a house of feasting to sit with them to eat and drink."

16:9 [a]Jer 7:34; 25:10; Ezek 26:13; Hos 2:11; Rev 18:23

9 For thus says the LORD of hosts, the God of Israel: "Behold, I am going to [a]eliminate from this place, before your eyes and in your time, the voice of rejoicing and the voice of gladness, the voice of the groom and the voice of the bride.

G Judah's Sins, 16:10–17:27

16:10 [a]Deut 29:24; 1 Kin 9:8; Jer 5:19; 13:22; 22:8

10"Now it will come about when you tell this people all these words that they will say to you, '[a]For what reason has the LORD declared all this great calamity against us? And what is our iniquity, or what is our sin which we have committed against the LORD our God?'

16:11 [a]Deut 29:25; 1 Kin 9:9; 2 Chr 7:22; Neh 9:26-29; Jer 22:9 [b]Deut 29:26; 1 Kin 9:9; Ps 106:35-41; Jer 5:7-9; 8:2; Ezek 11:21; 1 Pet 4:3

11"Then you are to say to them, *'It is* [a]because your forefathers have forsaken Me,' declares the LORD, 'and have followed [b]other gods and served them and bowed down to them; but Me they have forsaken and have not kept My law.

16:12 [a]Jer 7:26

12 'You too have done evil, *even* [a]more than your forefathers; for behold, you are each one walking according to the [b]stubbornness of his own [c]evil heart, without listening to Me.

16:12 [b]1 Sam 15:23; Jer 7:24; 9:14; 13:10 [c]Eccl 9:3; Mark 7:21

13 'So I will [a]hurl you out of this land into the [b]land which you have not known, neither you nor your fathers; and there you will [c]serve other gods day and night, for I shall grant you no favor.'

16:13 [a]Deut 4:26,27; 2 Chr 7:20; Jer 15:1 [b]Jer 15:14; 17:4 [c]Deut 4:28; 28:36; Jer 5:19

16:14 [a]Is 43:18; Jer 23:7 [b]Ex 20:2; Deut 15:15

14"[a]Therefore behold, days are coming," declares the LORD, "when it will no longer be said, 'As the LORD lives, who [b]brought up the sons of Israel out of the land of Egypt,'

*16:15 [a]Ps 106:47; Is 11:11-16; 14:1; Jer 3:18; 23:8; 24:6

15 but, 'As the LORD lives, who brought up the sons of Israel from the [a]land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers.

*16:16 [a]Amos 4:2; Hab 1:14,15 [b]1 Sam 26:20; Mic 7:2 [c]Is 2:21; Amos 9:3

16"Behold, I am going to send for many [a]fishermen," declares the LORD, "and they will fish for them; and afterwards I shall send for many hunters, and they will [b]hunt them [c]from every mountain and every hill and from the clefts of the rocks.

16:17 [a]2 Chr 16:9; Job 34:21; Ps 90:8; Prov 5:21; 15:3; Jer 23:24; 32:19; Zech 4:10; Luke 12:2; 1 Cor 4:5; Heb 4:13 [b]Jer 2:22

17"[a]For My eyes are on all their ways; they are not hidden from My face, [b]nor is their iniquity concealed from My eyes.

16:18 [a]Jer 17:18; Rev 18:6 [b]Num 35:33, 34; Jer 2:7; 3:9 [c]Jer 7:30; Ezek 11:18,21

18"I will first [a]doubly repay their iniquity and their sin, because they have [b]polluted My land; they have filled My inheritance with the carcasses of their [c]detestable idols and with their abominations."

16:19 [a]Ps 18:1,2; Is 25:4 [b]Nah 1:7 [c]Ps 22:27; Is 2:2; Jer 3:17; 4:2

19 O LORD, my [a]strength and my stronghold,
And my [b]refuge in the day of distress,
To You the [c]nations will come
From the ends of the earth and say,

16:7 *break bread.* A custom whereby friends provided a meal after the funeral. How these restrictions affected the sensitive prophet can scarcely be imagined.

16:15 *I will restore them.* A promise of the future regathering of the Jewish people, to be fulfilled at the second coming of Christ (cf. Matt. 24:31).

16:16 *fishermen . . . hunters.* What might slip through a fisherman's net would be hunted down by hunters in the Babylonian captivity.

"Our fathers have inherited
nothing but
[d]falsehood,
Futility and [e]things of no
profit."
20 Can man make gods for
himself?
Yet they are [a]not gods!
21 "Therefore behold, I am
going to make them
know—
This time I will [a]make
them know
My power and My might;
And they shall [b]know
that My name is the
LORD."

17 The [a]sin of Judah is
written down with an
[b]iron stylus;
With a diamond point it is
[c]engraved upon the
tablet of their heart
And on the horns of their
altars,
2 As they remember their
[a]children,
So they *remember* their
altars and their
[b]Asherim
By [c]green trees on the
high hills.
3 O [a]mountain of Mine in
the countryside,
I will [b]give over your
wealth and all your
treasures for booty,
Your high places for sin
throughout your
borders.
4 And you will, even of
yourself, [a]let go of
your inheritance
That I gave you;
And I will make you serve
your [b]enemies
In the [c]land which you
do not know;
For you have [d]kindled a
fire in My anger
Which will burn forever.

5 Thus says the LORD,
"[a]Cursed is the man who
trusts in mankind
And makes [b]flesh his
strength,
And whose heart turns
away from the LORD.
6 "For he will be like a [a]bush
in the desert
And will not see when
prosperity comes,
But will live in stony
wastes in the wilderness,
A [b]land of salt without
inhabitant.
7 "[a]Blessed is the man who
trusts in the LORD
And whose [b]trust is the
LORD.
8 "For he will be like a [a]tree
planted by the water,
That extends its roots by a
stream
And will not fear when the
heat comes;
But its leaves will be green,
And it will not be anxious
in a year of [b]drought
Nor cease to yield fruit.

9 "The [a]heart is more
[b]deceitful than all else
And is desperately [c]sick;
Who can understand it?
10 "I, the LORD, [a]search the
heart,
I test the mind,
Even [b]to give to each
man according to his
ways,
According to the results of
his deeds.
11 "As a partridge that hatches
eggs which it has not
laid,

16:19 [d]Is 44:20; Hab 2:18 [e]Is 44:10

16:20 [a]Ps 115:4-8; Is 37:19; Jer 2:11; 5:7; Hos 8:4-6; Gal 4:8

16:21 [a]Ps 9:16 [b]Ps 83:18; Is 43:3; Jer 33:2; Amos 5:8

★17:1 [a]Jer 2:22; 4:14 [b]Job 19:24 [c]Prov 3:3; 7:3; Is 49:16; 2 Cor 3:3

★17:2 [a]Jer 7:18 [b]Ex 34:13; 2 Chr 24:18; 33:3; Is 17:8 [c]Jer 3:6

★17:3 [a]Jer 26:18; Mic 3:12 [b]2 Kin 24:13; Is 39:4-6; Jer 15:13; 20:5

17:4 [a]Jer 12:7; Lam 5:2 [b]Deut 28:48; Is 14:3; Jer 15:14; 27:12, 13 [c]Jer 16:13

17:4 [d]Is 5:25; Jer 7:20; 15:14

★17:5 [a]Ps 146:3; Is 2:22; 30:1; Ezek 29:7 [b]2 Chr 32:8; Is 31:3

17:6 [a]Jer 48:6 [b]Deut 29:23; Job 39:6

17:7 [a]Ps 2:12; 34:8; 84:12; Prov 16:20 [b]Ps 40:4

17:8 [a]Ps 1:3; 92:12-14; Ezek 31:3-9 [b]Jer 14:1-6

★17:9 [a]Eccl 9:3; Mark 7:21,22 [b]Rom 7:11; Eph 4:22 [c]Is 1:5,6; 6:10; Matt 13:15; Mark 2:17; Rom 1:21

★17:10 [a]1 Sam 16:7; 1 Chr 28:9; Ps 139:23; Prov 17:3; Jer 11:20; 20:12; Rom 8:27; Rev 2:23 [b]Ps 62:12; Jer 32:19; Rom 2:6

17:1 *The sin of Judah* was so indelibly engraved even on the *horns of their altars* that atonement was now impossible.

17:2 *Asherim.* Representations of the Canaanite goddess Asherah set up beside the idol altars (cf. Deut. 16:21). Even the *children* participated in heathen worship.

17:3 *O mountain.* A poetic reference to Jerusalem (Isa. 2:2).

17:5–8 The background of these verses was Judah's periodic attempts to seek the help of Egypt against Babylon. *bush* (v. 6) refers to the tamarisk, a dwarf juniper that has a stark appearance. On verses 7–8, cf. Ps. 1.

17:9 An important verse describing the natural condition of man.

17:10 *mind.* Lit., kidneys, once thought to be the seat of affections.

17:11 [a]Jer 6:13; 8:10; 22:13,17 [b]Luke 12:20

So is he who [a]makes a fortune, but unjustly;
In the midst of his days it will forsake him,
And in the end he will be a [b]fool."

17:12 [a]Jer 3:17; 14:21

12 [a]A glorious throne on high from the beginning
Is the place of our sanctuary.

17:13 [a]Jer 14:8; 50:7 [b]Is 1:28 [c]Luke 10:20

13 O LORD, the [a]hope of Israel,
All who [b]forsake You will be put to shame.
Those who turn away on earth will be [c]written down,
Because they have forsaken the fountain of living water, even the LORD.

*17:14 [a]Jer 30:17; 33:6 [b]Ps 54:1; 60:5 [c]Deut 10:21; Ps 109:1

14 [a]Heal me, O LORD, and I will be healed;
[b]Save me and I will be saved,
For You are my [c]praise.

*17:15 [a]Is 5:19; 2 Pet 3:4

15 Look, they keep [a]saying to me,
"Where is the word of the LORD?
Let it come now!"

17:16 [a]Jer 12:3

16 But as for me, I have not hurried away from *being* a shepherd after You,
Nor have I longed for the woeful day;
[a]You Yourself know that the utterance of my lips
Was in Your presence.

17:17 [a]Ps 88:15 [b]Jer 16:19; Nah 1:7

17 Do not be a [a]terror to me;
You are my [b]refuge in the day of disaster.

17:18 [a]Ps 35:4,26; Jer 17:13; 20:11 [b]Jer 1:17 [c]Ps 35:8

18 Let those who persecute me be [a]put to shame, but as for me, [b]let me not be put to shame;
Let them be dismayed, but let me not be dismayed.
[c]Bring on them a day of disaster,
And crush them with twofold destruction!

*17:19

19 Thus the LORD said to me, "Go and stand in the public gate, through which the kings of Judah come in and go out, as well as in all the gates of Jerusalem;

17:20 [a]Ezek 2:7 [b]Ps 49:1,2; Jer 19:3,4

20 and say to them, '[a]Listen to the word of the LORD, [b]kings of Judah, and all Judah and all inhabitants of Jerusalem who come in through these gates:

17:21 [a]Deut 4:9,15, 23; Mark 4:24 [b]Num 15:32-36; Neh 13:15-21; John 5:9-12

21 'Thus says the LORD, "[a]Take heed for yourselves, and [b]do not carry any load on the sabbath day or bring anything in through the gates of Jerusalem.

17:22 [a]Ex 16:23-29; 20:8-10; Deut 5:12-14; Is 56:2-6; 58:13 [b]Ex 31:13-17; Ezek 20:12; Zech 1:4

22"You shall not bring a load out of your houses on the sabbath day [a]nor do any work, but keep the sabbath day holy, as I [b]commanded your forefathers.

17:23 [a]Jer 7:24,28; 11:10 [b]Prov 29:1; Jer 7:26; 19:15

23"Yet they [a]did not listen or incline their ears, but [b]stiffened their necks in order not to listen or take correction.

17:24 [a]Ex 15:26; Deut 11:13; Is 21:7; 55:2 [b]Jer 17:21,22 [c]Ex 20:8-11; Ezek 20:20

24"But it will come about, if you [a]listen attentively to Me," declares the LORD, "to [b]bring no load in through the gates of this city on the sabbath day, [c]but to keep the sabbath day holy by doing no work on it,

17:25 [a]Jer 22:4 [b]2 Sam 7:16; Is 9:7; Jer 33:15,17,21; Luke 1:32 [c]Ps 132:13,14; Heb 12:22

25 [a]then there will come in through the gates of this city kings and princes [b]sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, and this [c]city will be inhabited forever.

17:26 [a]Jer 32:44; 33:13 [b]Zech 7:7 [c]Ps 107:22; Jer 33:11

26"They will come in from the [a]cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the [b]lowland, from the hill country and from the [c]Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of the LORD.

17:27 [a]Is 1:20; Jer 22:5; 26:4; Zech 7:11-14

27"But [a]if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming

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17:14–18 Jeremiah made an eloquent plea for vindication.

17:15 Since Jeremiah was accused of being a false prophet, this must have occurred before the first Babylonian invasion in 605 B.C.

17:19–27 A call to hallow the Sabbath as a sign of repentance on the part of the people (cf. Neh. 10:31; 13:15–22), who were using the Sabbath to bring their crops and wares into the city in violation of the law.

17:27 in through the gates of Jerusalem
[b]Lam 4:11 [c]2 Kin 25:9; Jer 39:8; Amos 2:5 [d]Jer 7:20; Ezek 20:47 on the sabbath day, then [b]I shall kindle a fire in its gates and it will [c]devour the palaces of Jerusalem and [d]not be quenched.'"'"

H Judah and the Sovereign Potter, 18:1–23

*18:1 **18** The word which came to Jeremiah from the LORD saying,

18:2 [a]Jer 19:1,2 2"Arise and [a]go down to the potter's house, and there I shall announce My words to you."

*18:3 3 Then I went down to the potter's house, and there he was, making something on the wheel.

4 But the vessel that he was making of clay was spoiled in the hand of the potter; so he remade it into another vessel, as it pleased the potter to make.

5 Then the word of the LORD came to me saying,

18:6 [a]Is 45:9; 64:8; Matt 20:15; Rom 9:21 6"Can I not, O house of Israel, deal with you as this potter *does?"* declares the LORD. "Behold, like the [a]clay in the potter's hand, so are you in My hand, O house of Israel.

18:7 [a]Jer 1:10 7"At one moment I might speak concerning a nation or concerning a kingdom to [a]uproot, to pull down, or to destroy *it;*

18:8 [a]Jer 7:3-7; 12:16; Ezek 18:21 [b]Ps 106:45; Jer 26:3,13,19; Hos 11:8; Joel 2:13,14; Jon 3:10 8 [a]if that nation against which I have spoken turns from its evil, I will [b]relent concerning the calamity I planned to bring on it.

18:9 [a]Jer 1:10; 31:28; Amos 9:11-15 9"Or at another moment I might speak concerning a nation or concerning a kingdom to [a]build up or to plant *it;*

18:10 [a]Ps 125:5; Jer 7:24-28; Ezek 33:18 [b]1 Sam 2:30; 13:13 10 if it does [a]evil in My sight by not obeying My voice, then I will [b]think better of the good with which I had promised to bless it.

11"So now then, speak to the men of Judah and against the inhabitants of Jerusalem saying, 'Thus says the LORD, "Behold, I am [a]fashioning calamity against you and devising a plan against you. Oh [b]turn back, each of you from his evil way, and reform your ways and your deeds."'

18:11 [a]Is 5:5; Jer 4:6; 11:11 [b]2 Kin 17:13; Is 1:16-19; Jer 4:1; Acts 26:20

12"But [a]they will say, 'It's hopeless! For we are going to follow our own plans, and each of us will act according to the [b]stubbornness of his evil heart.'

18:12 [a]Is 57:10; Jer 2:25 [b]Deut 29:19; Jer 7:24; 16:12

*18:13 13"Therefore thus says the LORD,
'[a]Ask now among the nations,
Who ever heard the like of this?
The [b]virgin of Israel
Has done a most [c]appalling thing.

[a]Is 66:8; Jer 2:10,11 [b]Jer 14:17; 31:4 [c]Jer 5:30; 23:14; Hos 6:10

*18:14 14 'Does the snow of Lebanon forsake the rock of the open country?
Or is the cold flowing water *from* a foreign *land* ever snatched away?

18:15 [a]Jer 2:32; 3:21 [b]Is 65:7; Jer 7:9; 10:15; 44:17 [c]Jer 6:16 [d]Is 57:14; 62:10 15 'For [a]My people have forgotten Me,
[b]They burn incense to worthless gods
And they have stumbled from their ways,
From the [c]ancient paths,
To walk in bypaths,
Not on a [d]highway,

18:16 [a]Jer 25:9; 49:13; 50:13; Ezek 33:28,29 [b]1 Kin 9:8; Lam 2:15; Mic 6:16 [c]Ps 22:7; Is 37:22; Jer 48:27 16 To make their land a [a]desolation,
An object of perpetual [b]hissing;
Everyone who passes by it will be astonished
And [c]shake his head.

*18:17 [a]Ps 48:7 [b]Job 27:21; Jer 13:24 [c]Jer 2:27; 32:33 17 'Like an [a]east wind I will [b]scatter them
Before the enemy;
I will show them [c]My back and not *My* face

18:1–11 This parable of the potter teaches the absolute sovereignty of God over nations, not capriciously, but with sensitivity to the possibility of their repenting (v. 8).

18:3 *wheel.* On a vertical axis were two circular stones; the lower one was spun by the potter's feet, causing the upper one to rotate also. The clay was placed on the upper wheel.

18:13 *The virgin of Israel.* Who should have kept herself untainted (cf. 14:17).

18:14 The meaning seems to be this: The course of nature is consistent, but Judah has unnaturally changed her course by apostatizing.

18:17 *an east wind.* See 4:11. *My back and not My face.* Because God would be departing from the nation.

18:17 d Jer 46:21

d In the day of their calamity.' "

*18:18 a Jer 11:19; 18:11 b Jer 2:8; Mal 2:7 c Job 5:13; Jer 8:8 d Jer 5:13 e Ps 52:2; Jer 20:10 f Jer 43:2

18 Then they said, "Come and let us a devise plans against Jeremiah. Surely the b law is not going to be lost to the priest, nor c counsel to the sage, nor the *divine* d word to the prophet! Come on and let us e strike at him with *our* tongue, and let us f give no heed to any of his words."

18:20 a Ps 109:4 b Ps 35:7; 57:6; Jer 5:26; 18:22 c Ps 106:23

19 Do give heed to me,
O LORD,
And listen to what my opponents are saying!
20 a Should good be repaid with evil?
For they have b dug a pit for me.
Remember how I c stood before You
To speak good on their behalf,
So as to turn away Your wrath from them.

18:21 a Ps 109:9-20; Jer 11:22; 14:16 b 1 Sam 15:33; Is 13:18 c Jer 15:8; Ezek 22:25 d Jer 9:21; 11:22

21 Therefore, a give their children over to famine
And deliver them up to the power of the sword;
And let their wives become b childless and c widowed.
Let their men also be smitten to death,
Their d young men struck down by the sword in battle.

18:22 a Jer 6:26; 25:34,36 b Jer 18:20 c Ps 140:5

22 May an a outcry be heard from their houses,
When You suddenly bring raiders upon them;
b For they have dug a pit to capture me
And c hidden snares for my feet.

18:23 a Neh 4:5; Ps 109:14; Is 2:9

23 Yet You, O LORD, know
All their deadly designs against me;
a Do not forgive their iniquity
Or blot out their sin from Your sight.
But may they be b overthrown before You;
Deal with them in the c time of Your anger!

18:23 b Jer 6:15,21 c Jer 7:20; 17:4

I Judah as a Broken Jar, 19:1–20:18

1 *The message,* 19:1–15

*19:1 a Jer 18:2 b Jer 19:10 c Num 11:16 d 2 Kin 19:2; Ezek 8:11

19 Thus says the LORD, "Go and buy a a potter's earthenware b jar, and *take* some of the c elders of the people and some of the d senior priests.

*19:2 a Josh 15:8; 2 Kin 23:10; Jer 7:31,32; 32:35 b Prov 1:20

2 "Then go out to the a valley of Ben-hinnom, which is by the entrance of the potsherd gate, and b proclaim there the words that I shall tell you,

19:3 a Jer 17:20 b Jer 6:19; 19:15 c 1 Sam 3:11

3 and say, 'Hear the word of the LORD, O a kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel, "Behold I am about to bring a b calamity upon this place, at which the c ears of everyone that hears of it will tingle.

*19:4 a Deut 28:20; Is 65:11; Jer 2:13,17,19; 17:13 b Ezek 7:22; Dan 11:31 c Jer 7:9; 11:13 d 2 Kin 21:6,16; Jer 2:34; 7:6

4 "Because they have a forsaken Me and have b made this an alien place and have burned sacrifices in it to c other gods, that neither they nor their forefathers nor the kings of Judah had *ever* known, and *because* they have filled this place with the d blood of the innocent

19:5 a Num 22:41; Jer 32:35 b Lev 18:21; 2 Kin 17:17; Ps 106:37,38

5 and have built the a high places of Baal to burn their b sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it *ever* enter My mind;

*19:6 a Jer 7:32 b Is 30:33 c Josh 15:8

6 therefore, behold, a days are coming," declares the LORD, "when this place will no longer be called b Topheth or c the valley of Ben-hinnom, but rather the valley of Slaughter.

19:7 a Ps 33:10,11; Is 28:17,18; Jer 8:8,9

7 "I shall a make void the

18:18–23 Another conspiracy against Jeremiah, with his reactions (cf. 11:18–23; 12:1–6; 15:10–21).

19:1 *earthenware jar.* Once hardened, it could not be remade but had to be broken if unacceptable. Judah had arrived at that stage.

19:2 *the valley of Ben-hinnom.* See note on 7:31. *the potsherd gate.* Leading into the valley where broken pottery was thrown.

19:4 *blood of the innocent.* Infant sacrifice (7:31).

19:6 *Topheth.* See note on 7:31.

counsel of Judah and Jerusalem in this place, and [b]I shall cause them to fall by the sword before their enemies and by the hand of those who seek their life; and I shall give over their [c]carcasses as food for the birds of the sky and the beasts of the earth.

8"I shall also make this city a [a]desolation and an *object of* hissing; [b]everyone who passes by it will be astonished and hiss because of all its disasters.

9"I shall make them [a]eat the flesh of their sons and the flesh of their daughters, and they will eat one another's flesh in the siege and in the distress with which their enemies and those who seek their life will distress them." '

10"Then you are to break the [a]jar in the sight of the men who accompany you

11 and say to them, 'Thus says the LORD of hosts, "Just so shall I [a]break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; and they will [b]bury in Topheth because there is no *other* place for burial.

12"This is how I shall treat this place and its inhabitants," declares the LORD, "so as to make this city like Topheth.

13"The [a]houses of Jerusalem and the houses of the kings of Judah will be [b]defiled like the place Topheth, because of all the [c]houses on whose rooftops they burned sacrifices to [d]all the heavenly host and [e]poured out drink offerings to other gods." ' "

14 Then Jeremiah came from Topheth, where the LORD had sent him to prophesy; and he stood in the [a]court of the LORD'S house and said to all the people:

15"Thus says the LORD of hosts, the God of Israel, 'Behold, I am about to bring on this city and all its towns the entire calamity that I have declared against it, because they have [a]stiffened their necks so [b]as not to heed My words.' "

2 *The reaction: Jeremiah persecuted,* 20:1–18

20 When Pashhur the priest, the son of [a]Immer, who was [b]chief officer in the house of the LORD, heard Jeremiah prophesying these things,

2 Pashhur had Jeremiah the prophet [a]beaten and put him in the [b]stocks that were at the upper [c]Benjamin Gate, which was by the house of the LORD.

3 Then it came about on the next day, when Pashhur released Jeremiah from the stocks, that Jeremiah said to him, "Pashhur is not the name the LORD has [a]called you, but rather [b]Magor-missabib.

4"For thus says the LORD, 'Behold, I am going to make you a [a]terror to yourself and to all your friends; and while [b]your eyes look on, they will fall by the sword of their enemies. So I shall [c]give over all Judah to the hand of the king of Babylon, and he will carry them away as [d]exiles to Babylon and will slay them with the sword.

5 'I shall also give over all the [a]wealth of this city, all its produce and all its costly things; even all the treasures of the kings of Judah I shall give over to the [b]hand of their enemies, and they will plunder them, take them away and bring them to Babylon.

6 'And you, [a]Pashhur, and all who live in your house will go into captivity; and you will enter

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19:9 Those who tried to stay in Jerusalem would resort to cannibalism since the invaders would cut off their food supply (cf. 2 Kings 6:28–29).

19:13 The flat roofs of the houses were used for worshiping astral deities (cf. 32:29).

20:1 *chief officer.* The officer responsible for law and order in the Temple (cf. Luke 22:52; Acts 4:1; 5:24). Not the same *Pashhur* of 21:1.

20:2 *beaten.* I.e., with forty lashes across the feet (cf. Deut. 25:3; 2 Cor. 11:24). The *stocks* secured the feet, hands, and neck, bending the body almost double (cf. 2 Chron. 16:10; Jer. 29:26). This exposed Jeremiah to public ridicule.

20:3 *Magor-missabib* means "terror on every side"; i.e., Pashhur change of name became a symbol of what would happen when the Babylonians came (vv. 4–6).

Babylon, and there you will die
and there you will be buried, you
and all your [b]friends to whom
you have [c]falsely prophesied.' "

7 O LORD, You have deceived
me and I was deceived;
You have [a]overcome me
and prevailed.
I have become a
[b]laughingstock all day
long;
Everyone [c]mocks me.
8 For each time I speak, I cry
aloud;
I [a]proclaim violence and
destruction,
Because for me the [b]word
of the LORD has resulted
In reproach and derision
all day long.
9 But if I say, "I will not
[a]remember Him
Or speak anymore in His
name,"
Then in [b]my heart it
becomes like a burning
fire
Shut up in my bones;
And I am weary of holding
it in,
And [c]I cannot endure *it*.
10 For [a]I have heard the
whispering of many,
"[b]Terror on every side!
[c]Denounce *him;* yes, let
us denounce him!"
All my [d]trusted friends,
Watching for my fall, say:
"Perhaps he will be
deceived, so that we
may [e]prevail against
him
And take our revenge on
him."
11 But the [a]LORD is with me
like a dread champion;
Therefore my [b]persecutors
will stumble and not
prevail.
They will be utterly
ashamed, because they
have failed,
With an [c]everlasting
disgrace that will not be
forgotten.
12 Yet, O LORD of hosts, You
who [a]test the
righteous,
Who see the mind and the
heart;
Let me [b]see Your
vengeance on them;
For [c]to You I have set
forth my cause.
13 [a]Sing to the LORD, praise
the LORD!
For He has [b]delivered the
soul of the needy one
From the hand of
evildoers.

14 Cursed be the [a]day when
I was born;
Let the day not be blessed
when my mother bore
me!
15 Cursed be the man who
brought the news
To my father, saying,
"A [a]baby boy has been
born to you!"
And made him very happy.
16 But let that man be like
the cities
Which the LORD
[a]overthrew without
relenting,
And let him hear an
[b]outcry in the morning
And a shout of alarm at
noon;
17 Because he did not [a]kill
me before birth,
So that my mother would
have been my grave,
And her womb ever
pregnant.
18 Why did I ever come forth
from the womb
To [a]look on trouble and
sorrow,
So that my [b]days have
been spent in [c]shame?

20:6 [b]Jer 20:4; 29:21 [c]Jer 14:14,15; Lam 2:14

***20:7** [a]Ezek 3:14 [b]Job 12:4; Lam 3:14 [c]Ps 22:7; Jer 38:19

20:8 [a]Jer 6:7 [b]2 Chr 36:16; Jer 6:10

20:9 [a]1 Kin 19:3,4; Jon 1:2,3 [b]Job 32:18-20; Ps 39:3; Jer 4:19; 23:9; Ezek 3:14; Acts 4:20 [c]Job 32:18-20

20:10 [a]Ps 31:13 [b]Jer 6:25 [c]Neh 6:6-13; Is 29:21; Jer 18:18 [d]Ps 41:9 [e]1 Kin 19:2

20:11 [a]Jer 1:8; 15:20; Rom 8:31 [b]Deut 32:35, 36; Jer 15:15, 20; 17:18

20:11 [c]Jer 23:40

20:12 [a]Ps 7:9; 11:5; 17:3; 139:23; Jer 11:20; 17:10 [b]Ps 54:7; 59:10; Jer 11:20 [c]Ps 62:8

20:13 [a]Jer 31:7 [b]Ps 34:6; 69:33; Jer 15:21

20:14 [a]Job 3:3-6; Jer 15:10

20:15 [a]Gen 21:6,7

***20:16** [a]Gen 19:25 [b]Jer 18:22; 48:3,4

***20:17** [a]Job 3:10,11, 16; 10:18,19

20:18 [a]Job 3:20; 5:7; 14:1; Jer 15:10; Lam 3:1 [b]Ps 90:9; 102:3 [c]Ps 69:19; Jer 3:25; 1 Cor 4:9-13

20:7–18 Jeremiah complained about his lot (vv. 7–8, 14–18), yet was compelled to proclaim God's message (v. 9). *Terror on every side* (v. 10). In Heb., *Magor-missabib* (see note on v. 3). A sarcastic nickname for Jeremiah.

20:16 *the cities* of Sodom and Gomorrah.

20:17 Jeremiah wished he had died in his mother's womb. Strikingly, however, that's where God had called him (1:5).

J Judah's Kings, 21:1–23:8

1 The message to Zedekiah, 21:1–22:9

21 The word which came to Jeremiah from the LORD when [a]King Zedekiah sent to him [b]Pashhur the son of Malchijah, and [c]Zephaniah the priest, the son of Maaseiah, saying,

2 "Please [a]inquire of the LORD on our behalf, for [b]Nebuchadnezzar king of [c]Babylon is warring against us; perhaps the LORD will deal with us [d]according to all His wonderful acts, that *the enemy* may withdraw from us."

3 Then Jeremiah said to them, "You shall say to Zedekiah as follows:

4 'Thus says the LORD God of Israel, "Behold, I am about to [a]turn back the weapons of war which are in your hands, with which you are warring against the king of Babylon and the Chaldeans who are besieging you outside the wall; and I shall [b]gather them into the center of this city.

5 "I [a]Myself shall war against you with an [b]outstretched hand and a mighty arm, even in [c]anger and wrath and great indignation.

6 "I shall also strike down the inhabitants of this city, both man and beast; they will die of a great [a]pestilence.

7 "Then afterwards," declares the LORD, "[a]I shall give over Zedekiah king of Judah and his servants and the people, even those who survive in this city from the pestilence, the sword and the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their foes and into the hand of those who seek their lives; and he will strike them down with the edge of the sword. He [b]will not spare them nor have pity nor compassion." '

8 "You shall also say to this people, 'Thus says the LORD, "Behold, I [a]set before you the way of life and the way of death.

9 "He who [a]dwells in this city will die by the [b]sword and by famine and by pestilence; but he who goes out and falls away to the Chaldeans who are besieging you will live, and he will have his own life as booty.

10 "For I have [a]set My face against this city for harm and not for good," declares the LORD. "It will be [b]given into the hand of the king of Babylon and he will [c]burn it with fire." '

11 "Then *say* to the household of the [a]king of Judah, 'Hear the word of the LORD,

12 O [a]house of David, thus says the LORD:
"[b]Administer justice every [c]morning;
And deliver the *person* who has been robbed from the power of *his* oppressor,
[d]That My wrath may not go forth like fire
And [e]burn with none to extinguish *it,*
Because of the evil of their deeds.

13 "Behold, [a]I am against you, O [b]valley dweller,
O rocky plain," declares the LORD,

*21:1 [a]2 Kin 24:17, 18; Jer 32:1-3; 37:1; 52:1-3 [b]1 Chr 9:12; Jer 38:1 [c]2 Kin 25:18; Jer 29:25,29; 37:3; 52:24

21:2 [a]Ex 9:28; Jer 37:3,17; Ezek 14:7; 20:1-3 [b]2 Kin 25:1 [c]Gen 10:10; 2 Kin 17:24 [d]Ps 44:1-3; Jer 32:17

21:4 [a]Jer 32:5; 33:5; 37:8-10; 38:2,3,17,18 [b]Is 5:5; 13:4; Jer 39:3; Lam 2:5,7; Zech 14:2

21:5 [a]Is 63:10 [b]Ex 6:6; Deut 4:34; Jer 6:12 [c]Is 5:25; Jer 32:37

21:6 [a]Jer 14:12; 32:24

*21:7 [a]2 Kin 25:5-7, 18-21; Jer 37:17; 39:5-9; 52:9

21:7 [b]2 Chr 36:17; Jer 13:14; Ezek 7:9; Hab 1:6-10

*21:8 [a]Deut 30:15, 19; Is 1:19,20

21:9 [a]Jer 38:2, 17-23; 39:18; 45:5 [b]Jer 14:12; 24:10

21:10 [a]Lev 17:10; Jer 44:11,27; Amos 9:4 [b]Jer 32:28,29; 38:3 [c]2 Chr 36:19; Jer 34:2; 37:10; 38:18; 39:8; 52:13

21:11 [a]Jer 17:20

21:12 [a]Is 7:2,13 [b]Ps 72:1; Is 1:17; Jer 7:5; 22:3; Zech 7:9, 10 [c]Ps 101:8; Zeph 3:5 [d]Jer 4:4; 17:4; Ezek 20:47,48; Nah 1:6 [e]Is 1:31; Jer 7:20

*21:13 [a]Jer 23:30-32; Ezek 13:8 [b]Ps 125:2; Is 22:1

21:1–23:8 From denouncing Judah's sins to the people in general, Jeremiah now directs his prophecies to individuals and groups, the first being the kings.

21:1 This message to *Zedekiah* (21:1–22:9), delivered during the latter part of his reign (597–586 B.C.), urged him to submit to Nebuchadnezzar, in opposition to the nobles who advised a pro-Egyptian policy. *Zephaniah* (not the author of the OT book) was second in rank to the high priest, Seraiah (52:24–27).

21:7 Jeremiah's prediction was fulfilled in 586 B.C. when Zedekiah was blinded and taken to Babylon and other leaders were executed (39:5–7; 52:24–27).

21:8–10 Little wonder Jeremiah was considered a traitor by his countrymen. The *way of life* that he counselled them to accept was to surrender to the Babylonians; otherwise, their lives would be a *booty* for the captors.

21:13 Jerusalem thought herself impregnable.

"You men who say, '[c]Who will come down against us?
Or who will enter into our habitations?'
14"But I shall punish you
[a]according to the results of your deeds,"
declares the LORD,
"And I shall [b]kindle a fire in its forest
That it may devour all its environs." ' "

21:13 [c]2 Sam 5:6,7; Jer 49:4; Lam 4:12; Obad 3,4

21:14 [a]Is 3:10,11; Jer 17:10; 32:19 [b]2 Chr 36:19; Is 10:16,18; Jer 11:16; 17:27; 52:13; Ezek 20:47,48

*22:1 22 Thus says the LORD, "Go down to the house of the king of Judah, and there speak this word

22:2 [a]Is 9:7; Jer 17:25; 22:4,30; Luke 1:32

2 and say, 'Hear the word of the LORD, O king of Judah, who [a]sits on David's throne, you and your servants and your people who enter these gates.

22:3 [a]Is 58:6,7; Jer 7:5,23; 21:12; Mic 6:8; Zech 7:9; 8:16; Matt 23:23 [b]Ps 72:4 [c]Ex 22:21-24 [d]Jer 7:6; 19:4; 22:17

3 'Thus says the LORD, "[a]Do justice and righteousness, and deliver the one who has been robbed from the power of *his* [b]oppressor. Also [c]do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not [d]shed innocent blood in this place.

22:4 [a]Jer 17:25

4"For if you men will indeed perform this thing, then [a]kings will enter the gates of this house, sitting in David's place on his throne, riding in chariots and on horses, *even the king* himself and his servants and his people.

22:5 [a]Jer 17:27; 26:4 [b]Gen 22:16; Amos 6:8; Heb 6:13

5"[a]But if you will not obey these words, I [b]swear by Myself," declares the LORD, "that this house will become a desolation." ' "

*22:6 [a]Gen 37:25; Num 32:1; Song 4:1

6 For thus says the LORD concerning the house of the king of Judah:
"You are *like* [a]Gilead to Me,
Like the summit of Lebanon;
Yet most assuredly I shall make you like a [b]wilderness,
Like cities which are not inhabited.

22:6 [b]Ps 107:34; Is 6:11; Jer 7:34; Mic 3:12

7"For I shall set apart
[a]destroyers against you,
Each with his weapons;
And they will [b]cut down your choicest cedars
And [c]throw *them* on the fire.

22:7 [a]Is 10:3-6; Jer 4:6,7 [b]Is 10:33,34; 37:24 [c]Jer 21:14

8"Many nations will pass by this city; and they will [a]say to one another, 'Why has the LORD done thus to this great city?'

22:8 [a]Deut 29:24-26; 1 Kin 9:8,9; 2 Chr 7:20-22; Jer 16:10

9"Then they will answer, 'Because they [a]forsook the covenant of the LORD their God and bowed down to other gods and served them.' "

22:9 [a]2 Kin 22:17; 2 Chr 34:25; Jer 11:3

2 *The message concerning Shallum (Jehoahaz),* 22:10-12

10 [a]Do not weep for the dead or mourn for him,
But weep continually for the one who goes away;
For [b]he will never return
Or see his native land.

*22:10 [a]Eccl 4:2; Is 57:1; Jer 16:7; 22:18 [b]Jer 25:27; 44:14

11 For thus says the LORD in regard to [a]Shallum the son of Josiah, king of Judah, who became king in the place of Josiah his father, who went forth from this place, "He will never return there;

22:11 [a]2 Kin 23:30-34; 1 Chr 3:15; 2 Chr 36:1-4

12 but in the place where they led him captive, there he will [a]die and not see this land again.

22:12 [a]2 Kin 23:34; Jer 22:18

3 *The message concerning Jehoiakim,* 22:13-19

13"Woe to him who builds his house [a]without righteousness
And his upper rooms without justice,

*22:13 [a]Jer 17:11; Mic 3:10; Hab 2:9

22:1 *the king of Judah.* Zedekiah (through v. 9).
22:6 *Gilead . . . Lebanon.* Fertile, beautiful regions.
22:10 *for the dead.* I.e., for King Josiah, who had been killed recently. *the one who goes away.* I.e., Josiah's son (Shallum, or Jehoahaz; 1 Chron. 3:15), who reigned three months before being deported to Egypt by Neco. He never returned to Palestine (2 Kings 23:29–35).

22:13–19 A denunciation against Jehoiakim, the elder brother and successor of Shallum. He built elaborate royal buildings with forced labor (vv. 13–14). Jeremiah predicted that the normal form of lament would not be used when Jehoiakim died and that he would not be buried, but simply dragged out of the city and dumped on the garbage heap (the absence of "and was buried" in 2 Kings 24:6 is significant).

Who uses his neighbor's services without pay
And [b]does not give him his wages,
14 Who says, 'I will [a]build myself a roomy house
With spacious upper rooms,
And cut out its windows,
Paneling *it* with [b]cedar and painting *it* bright red.'
15"Do you become a king because you are competing in cedar?
Did not your father eat and drink
And [a]do justice and righteousness?
Then it was [b]well with him.
16"He pled the cause of the [a]afflicted and needy;
Then it was well.
[b]Is not that what it means to know Me?"
Declares the LORD.
17"But your eyes and your heart
Are *intent* only upon your own [a]dishonest gain,
And on [b]shedding innocent blood
And on practicing oppression and extortion."
18 Therefore thus says the LORD in regard to [a]Jehoiakim the son of Josiah, king of Judah,
"They will not [b]lament for him:
'[c]Alas, my brother!' or, 'Alas, sister!'
They will not lament for him:
'Alas for the master!' or, 'Alas for his splendor!'
19"He will be [a]buried with a donkey's burial,
Dragged off and thrown out beyond the gates of Jerusalem.

22:13 [b]Lev 19:13; James 5:4
22:14 [a]Is 5:8 [b]2 Sam 7:2; Hag 1:4
22:15 [a]2 Kin 23:25; Jer 7:5; 21:12 [b]Ps 128:2; Is 3:10; Jer 42:6
22:16 [a]Ps 72:1-4,12, 13 [b]1 Chr 28:9; Jer 9:24
22:17 [a]Jer 6:13; 8:10; Luke 12:15-20 [b]2 Kin 24:4; Jer 22:3
22:18 [a]2 Kin 23:36-24:6; 2 Chr 36:5 [b]Jer 22:10; 34:5 [c]1 Kin 13:30
22:19 [a]1 Kin 21:23, 24; Jer 36:30

4 *The message concerning Jehoiachin (Coniah),* 22:20-30

20"Go up to Lebanon and cry out,
And lift up your voice in Bashan;
Cry out also from [a]Abarim,
For all your [b]lovers have been crushed.
21"I spoke to you in your prosperity;
But [a]you said, 'I will not listen!'
[b]This has been your practice [c]from your youth,
That you have not obeyed My voice.
22"The wind will sweep away all your [a]shepherds,
And your [b]lovers will go into captivity;
Then you will surely be [c]ashamed and humiliated
Because of all your wickedness.
23"You who dwell in Lebanon,
Nested in the cedars,
How you will groan when pangs come upon you,
[a]Pain like a woman in childbirth!
24"As I live," declares the LORD, "even though [a]Coniah the son of Jehoiakim king of Judah were a [b]signet *ring* on My right hand, yet I would pull you off;
25 and I shall [a]give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans.
26"I shall [a]hurl you and your [b]mother who bore you into an-

22:20 [a]Num 27:12; Deut 32:49 [b]Jer 2:25; 3:1
22:21 [a]Jer 13:10; 19:15 [b]Jer 3:25 [c]Jer 3:24; 32:30
22:22 [a]Jer 23:1 [b]Jer 30:14 [c]Is 65:13; Jer 20:11
*22:23 [a]Jer 4:31; 6:24
*22:24 [a]2 Kin 24:6; 1 Chr 3:16; 2 Chr 36:9; Jer 37:1 [b]Song 8:6; Is 49:16; Hag 2:23
22:25 [a]2 Kin 24:15, 16; Jer 21:7; 34:20,21
22:26 [a]2 Kin 24:15; Jer 10:18; 16:13 [b]2 Kin 24:8

22:23 *You who dwell in Lebanon.* The reference is to Jerusalem, many of whose buildings were built with cedars from Lebanon.

22:24–30 These verses describe the fate of Jehoiachin (here and in 37:1 called *Coniah;* also called *Jeconiah,* 24:1; 27:20), son of Jehoiakim. After a three-month reign, he was taken to Babylon, never to return (2 Kings 24:8–15; 25:27–30), in spite of Hananiah's false prophecy to the contrary (Jer. 28:4, 15; cf. 52:31–34).

other country where you were not born, and there you will die.

27"But as for the land to which they desire to return, they will not return to it.

22:28 [a]Ps 31:12; Jer 48:38; Hos 8:8 [b]Jer 15:1 [c]Jer 17:4

28"Is this man Coniah a
despised, shattered jar?
Or is he an [a]undesirable
vessel?
Why have he and his
descendants been
[b]hurled out
And cast into a [c]land that
they had not known?

22:29 [a]Deut 4:26; Jer 6:19; Mic 1:2

29"[a]O land, land, land,
Hear the word of the LORD!

*22:30 [a]1 Chr 3:17; Matt 1:12 [b]Jer 2:37; 10:21 [c]Ps 94:20; Jer 36:30

30"Thus says the LORD,
'Write this man down
[a]childless,
A man who will [b]not
prosper in his days;
For no man of his
[c]descendants will
prosper
Sitting on the throne of
David
Or ruling again in Judah.' "

5 *The message concerning Messiah,* 23:1–8

*23:1 [a]Ezek 13:3; 34:2; Zech 11:17 [b]Is 56:9-12; Jer 10:21; 50:6 [c]Ezek 34:31

23 "[a]Woe to the shepherds who are [b]destroying and scattering the [c]sheep of My pasture!" declares the LORD.

23:2 [a]Ex 32:34

2 Therefore thus says the LORD God of Israel concerning the shepherds who are tending My people: "You have scattered My flock and driven them away, and have not attended to them; behold, I am about to [a]attend to you for the [b]evil of your deeds," declares the LORD.

23:2 [b]Jer 21:12; 44:22

*23:3 [a]Is 11:11,12, 16; Jer 31:7,8; 32:37

3"Then I Myself shall [a]gather the remnant of My flock out of all the countries where I have driven them and shall bring them back to their pasture, and they will be fruitful and multiply.

23:4 [a]Jer 3:15; 31:10; Ezek 34:23 [b]Jer 30:10; 46:27,28 [c]John 6:39; 10:28; 1 Pet 1:5

4"I shall also raise up [a]shepherds over them and they will tend them; and they will [b]not be afraid any longer, nor be terrified, [c]nor will any be missing," declares the LORD.

*23:5 [a]Jer 33:14 [b]Is 4:2; 11:1-5; 53:2; Jer 30:9; 33:15,16; Zech 3:8; 6:12,13 [c]Is 9:7; 52:13; Luke 1:32,33 [d]Ps 72:2; Is 9:7; 32:1; Dan 9:24

5"Behold, *the* [a]days are
coming," declares the
LORD,
"When I shall raise up for
David a righteous
[b]Branch;
And He will [c]reign as king
and act wisely
And [d]do justice and
righteousness in the
land.

*23:6 [a]Deut 33:28; Jer 30:10; Zech 14:11 [b]Is 7:14; 9:6; Matt 1:21-23 [c]Is 45:24; Jer 33:16; Dan 9:24; Rom 3:22; 1 Cor 1:30

6"In His days Judah will be
saved,
And [a]Israel will dwell
securely;
And this is His [b]name by
which He will be called,
'The [c]LORD our
righteousness.'

23:7 [a]Is 43:18,19; Jer 16:14,15

7"[a]Therefore behold, *the* days are coming," declares the LORD, "when they will no longer say, 'As the LORD lives, who brought up the sons of Israel from the land of Egypt,'

*23:8 [a]Jer 16:15 [b]Is 43:5,6; Ezek 34:13; Amos 9:14,15

8 [a]but, 'As the LORD lives, who [b]brought up and led back the descendants of the household

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22:30 *childless.* Although Coniah had seven sons (perhaps adopted; cf. 1 Chron. 3:17), none occupied the throne. So, as far as a continuing dynasty was concerned, Coniah was to be considered "childless." Although his line of descendants retained the legal throne rights, no physical descendant (*no man of his descendants*) would ever prosperously reign on the Davidic throne. The genealogy of Matthew traces the descent of Jesus through Solomon and Jeconiah (Heb., *Coniah*; Matt. 1:12); this is the genealogy of Jesus' legal father, Joseph. Luke traces Jesus' physical descent back through Mary and Nathan to David, bypassing Jeconiah's line and showing accurately the fulfillment of this prophecy of Jeremiah. If Jesus had been born only in the line of Joseph (and thus of Jeconiah), He would not have been qualified to reign on the throne of David in the Millennium. See note on Matt. 1:11.

23:1 *shepherds.* The unrighteous rulers of Judah. See note on 10:21.

23:3 The return from Babylonian captivity is promised, as well as a yet future regathering from *all the countries* (cf. Matt. 24:31).

23:5 *Branch.* Lit., shoot, a messianic title signifying the new life that Messiah will bring. See Isa. 4:2. He will secure righteousness for His people.

23:6 When Christ returns Israel and Judah will be saved (Rom. 11:26), united, and live securely in the land promised to Abraham (Gen. 15:18–21).

23:8 See note on 16:15 concerning the future regathering.

of Israel from *the* north land and from all the countries where I had driven them.' Then they will live on their own soil."

K Judah's False Prophets, 23:9–40

9 As for the prophets:
My [a]heart is broken within me,
All my bones tremble;
I have become like a drunken man,
Even like a man overcome with wine,
Because of the LORD
And because of His holy words.

10 For the land is full of [a]adulterers;
For the land [b]mourns because of the curse.
The [c]pastures of the wilderness have dried up.
Their course also is evil
And their might is not right.

11 "For [a]both prophet and priest are polluted;
Even in My house I have found their wickedness," declares the LORD.

12 "Therefore their way will be like [a]slippery paths to them,
They will be driven away into the [b]gloom and fall down in it;
For I shall bring [c]calamity upon them,
The year of their punishment," declares the LORD.

13 "Moreover, among the prophets of Samaria I saw an [a]offensive thing:
They [b]prophesied by Baal and [c]led My people Israel astray.

14 "Also among the prophets of Jerusalem I have seen a [a]horrible thing:
The committing of [b]adultery and walking in falsehood;
And they strengthen the hands of [c]evildoers,
So that no one has turned back from his wickedness.
All of them have become to Me like [d]Sodom,
And her inhabitants like Gomorrah.

15 "Therefore thus says the LORD of hosts concerning the prophets,
'Behold, I am going to [a]feed them wormwood
And make them drink poisonous water,
For from the prophets of Jerusalem
Pollution has gone forth into all the land.' "

16 Thus says the LORD of hosts,
"[a]Do not listen to the words of the prophets who are prophesying to you.
They are [b]leading you into futility;
They speak a [c]vision of their own imagination,
Not [d]from the mouth of the LORD.

17 "They keep saying to those who [a]despise Me,
'The LORD has said, "[b]You will have peace" ';
And as for everyone who walks in the [c]stubbornness of his own heart,
They say, '[d]Calamity will not come upon you.'

18 "But [a]who has stood in the council of the LORD,
That he should see and hear His word?

23:9
[a]Jer 8:18; Hab 3:16

★23:10
[a]Jer 9:2; Hos 4:2,3; Mal 3:5
[b]Jer 12:4
[c]Ps 107:34; Jer 9:10

23:11
[a]Jer 6:13; Zeph 3:4

23:12
[a]Ps 35:6; Prov 4:19; Jer 13:16
[b]Is 8:22; John 12:35
[c]Jer 11:23

23:13
[a]Hos 9:7,8
[b]1 Kin 18:18-21; Jer 2:8; 23:32
[c]Is 9:16

23:14
[a]Jer 5:30
[b]Jer 29:23
[c]Jer 23:22; Ezek 13:22,23
[d]Gen 18:20; Deut 32:32; Is 1:9,10; Jer 20:16; 49:18; Matt 11:24

23:15
[a]Deut 29:18; Jer 8:14; 9:15

★23:16
[a]Jer 27:9,10, 14-17; 1 John 4:1
[b]Matt 7:15; 2 Cor 11:13-15; Gal 1:8,9
[c]Jer 14:14; Ezek13:3,6
[d]Jer 9:12,20

23:17
[a]Mic 2:11
[b]Jer 8:11; Ezek 13:10
[c]Jer 13:10; 18:12
[d]Jer 5:12; Amos 9:10; Mic 3:11

★23:18
[a]Job 15:8,9; Jer 23:22; 1 Cor 2:16

23:10–15 A description of the immoral conduct of the false prophets.

23:16–17 These prophets were preaching a false message of peace.

23:18–40 The life (v. 18) and message (v. 28) of the true prophet are contrasted with those of the false prophet (v. 32).

Who has given [b]heed to
His word and listened?
19"Behold, the [a]storm of the LORD has gone forth in wrath,
Even a whirling tempest;
It will swirl down on the head of the wicked.
20"The [a]anger of the LORD will not turn back
Until He has [b]performed and carried out the purposes of His heart;
[c]In the last days you will clearly understand it.
21"[a]I did not send *these* prophets,
But they ran.
I did not speak to them,
But they prophesied.
22"But if they had [a]stood in My council,
Then they would have [b]announced My words to My people,
And would have turned them back from the evil of their deeds.
23"Am I a God who is [a]near," declares the LORD,
"And not a God far off?
24"Can a man [a]hide himself in hiding places
So I do not see him?" declares the LORD.
"[b]Do I not fill the heavens and the earth?" declares the LORD.
25"I have [a]heard what the prophets have said who [b]prophesy falsely in My name, saying, 'I had a [c]dream, I had a dream!'
26"How long? Is there *anything* in the hearts of the prophets who prophesy falsehood, even *these* prophets of the [a]deception of their own heart,
27 who intend to [a]make My people forget My name by their dreams which they relate to one another, just as their fathers [b]forgot My name because of Baal?
28"The prophet who has a dream may relate *his* dream, but let him who has [a]My word speak My word in truth. [b]What does straw have *in common* with grain?" declares the LORD.
29"Is not My word like [a]fire?" declares the LORD, "and like a [b]hammer which shatters a rock?
30"Therefore behold, [a]I am against the prophets," declares the LORD, "who steal My words from each other.
31"Behold, I am against the prophets," declares the LORD, "who use their tongues and declare, '*The Lord* declares.'
32"Behold, I am against those who have prophesied [a]false dreams," declares the LORD, "and related them and led My people astray by their falsehoods and [b]reckless boasting; yet [c]I did not send them or command them, nor do they [d]furnish this people the slightest benefit," declares the LORD.
33"Now when this people or the prophet or a priest asks you saying, 'What is the [a]oracle of the LORD?' then you shall say to them, 'What oracle?' The LORD declares, 'I shall [b]abandon you.'
34"Then as for the prophet or the priest or the people who say, 'The [a]oracle of the LORD,' I shall bring punishment upon that man and his household.
35"Thus shall each of you say to his neighbor and to his brother, '[a]What has the LORD answered?' or, 'What has the LORD spoken?'
36"For you will no longer remember the oracle of the LORD, because every man's own word will become the oracle, and you have [a]perverted the words of the [b]living God, the LORD of hosts, our God.
37"Thus you will say to *that*

23:18 [b]Job 33:31
23:19 [a]Jer 25:32; 30:23; Amos 1:14
23:20 [a]2 Kin 23:26, 27; Jer 30:24 [b]Is 55:11; Zech 1:6 [c]Gen 49:1
23:21 [a]Jer 14:14; 23:32; 27:15
23:22 [a]Jer 9:12; 23:18 [b]Jer 35:15; Zech 1:4
23:23 [a]Ps 139:1-10
23:24 [a]Job 22:13,14; 34:21,22; Ps 139:7-12; Is 29:15; Jer 49:10; Heb 4:13 [b]1 Kin 8:27; 2 Chr 2:6; Is 66:1
23:25 [a]Jer 8:6; 1 Cor 4:5 [b]Jer 14:14 [c]Num 12:6; Jer 23:28,32; 29:8; Joel 2:28
23:26 [a]1 Tim 4:1,2
23:27 [a]Deut 13:1-3; Jer 29:8 [b]Judg 3:7; 8:33,34
*23:28 [a]Jer 9:12,20 [b]1 Cor 3:12,13
23:29 [a]Jer 5:14; 20:9 [b]2 Cor 10:4,5
23:30 [a]Deut 18:20; Ps 34:16; Jer 14:14,15; Ezek 13:8
23:32 [a]Deut 13:1,2; Jer 23:25 [b]Zeph 3:4 [c]Jer 23:21; Lam 3:37 [d]Jer 7:8; Lam 2:14
*23:33 [a]Is 13:1; Nah 1:1; Hab 1:1; Zech 9:1; Mal 1:1 [b]Jer 12:7; 23:39
23:34 [a]Lam 2:14; Zech 13:3
23:35 [a]Jer 33:3; 42:4
23:36 [a]Gal 1:7,8; 2 Pet 3:16 [b]2 Kin 19:4; Jer 10:10

23:28–29 God's Word is like *grain* (to nourish, 1 Peter 2:2), *fire* (to purify, 1 Cor. 3:13), and a *hammer* (to pound home its message, Heb. 4:12).

23:33 *oracle.* A customary word for a weighty, prophetic message (cf. Nah. 1:1; Hab. 1:1). Some of the people were mocking Jeremiah for his sobering words by asking him, "What's the heavy word (burden) from the Lord today?"

prophet, 'What has the LORD answered you?' and, 'What has the LORD spoken?'

38"For if you say, 'The oracle of the LORD!' surely thus says the LORD, 'Because you said this word, "The oracle of the LORD!" I have also sent to you, saying, "You shall not say, 'The oracle of the LORD!' " '

23:39 [a]Jer 7:14,15; 23:33; Ezek 8:18

39"Therefore behold, [a]I shall surely forget you and cast you away from My presence, along with the city which I gave you and your fathers.

23:40 [a]Jer 20:11; 42:18; Ezek 5:14,15

40"I will put an everlasting [a]reproach on you and an everlasting humiliation which will not be forgotten."

L Judah's Captivity, 24:1–25:38

1 *The deportees,* 24:1–10

***24:1** [a]2 Kin 24:10-16; 2 Chr 36:10; Jer 27:20; 29:1,2 [b]Amos 8:1

24 After [a]Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the officials of Judah with the craftsmen and smiths from Jerusalem and had brought them to Babylon, the LORD showed me: behold, two [b]baskets of figs set before the temple of the LORD!

24:2 [a]Mic 7:1; Nah 3:12 [b]Is 5:4,7; Jer 29:17

2 One basket had very good figs, like [a]first-ripe figs, and the other basket had [b]very bad figs which could not be eaten due to rottenness.

24:3 [a]Jer 1:11,13; Amos 8:2; Zech 4:2

3 Then the LORD said to me, "[a]What do you see, Jeremiah?" And I said, "Figs, the good figs, very good; and the bad *figs,* very bad, which cannot be eaten due to rottenness."

***24:4**

4 Then the word of the LORD came to me, saying,

24:5 [a]Nah 1:7; Zech 13:9

5"Thus says the LORD God of Israel, 'Like these good figs, so I will regard [a]as good the captives of Judah, whom I have sent out of this place *into* the land of the Chaldeans.

24:6 [a]Jer 12:15; 29:10; 32:37; Ezek 11:17 [b]Jer 31:4; 32:41; 33:7; 42:10 [c]Jer 32:41

6 'For I will set My eyes on them for good, and I will [a]bring them again to this land; and I will [b]build them up and not overthrow them, and I will [c]plant them and not pluck them up.

24:7 [a]Deut 30:6; Jer 31:33; 32:40; Ezek 11:19; 36:26 [b]Is 51:16; Jer 7:23; 30:22; 31:33; 32:38; Ezek 14:11; Zech 8:8; Heb 8:10 [c]1 Sam 7:3; Ps 119:2; Jer 29:13

7 'I will give them a [a]heart to know Me, for I am the LORD; and they will be [b]My people, and I will be their God, for they will [c]return to Me with their whole heart.

***24:8** [a]Jer 29:17 [b]Jer 39:5; Ezek 12:12,13 [c]Jer 39:9 [d]Jer 44:1, 26-30

8 'But like the [a]bad figs which cannot be eaten due to rottenness—indeed, thus says the LORD—so I will abandon [b]Zedekiah king of Judah and his officials, and the [c]remnant of Jerusalem who remain in this land and the ones who dwell in the land of [d]Egypt.

24:9 [a]Jer 15:4; 29:18; 34:17 [b]1 Kin 9:7; Ps 44:13,14 [c]Is 65:15

9 'I will [a]make them a terror *and an* evil for all the kingdoms of the earth, as a [b]reproach and a proverb, a taunt and a [c]curse in all places where I shall scatter them.

24:10 [a]Is 51:19; Jer 21:9; 27:8; Ezek 5:12-17

10 'I will send the [a]sword, the famine and the pestilence upon them until they are destroyed from the land which I gave to them and their forefathers.' "

2 *The duration,* 25:1–11

***25:1** [a]Jer 36:1; 46:2 [b]2 Kin 24:1,2; 2 Chr 36:4-6; Dan 1:1,2

25 The word that came to Jeremiah concerning all the people of Judah, in the [a]fourth year of [b]Jehoiakim the son of Jo-

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24:1–10 This vision occurred after Jeconiah and others were taken to Babylon in 597 B.C. The *good figs* represented those who had been deported and promised their return to Palestine. The *bad figs* depicted those who remained in the land of Palestine or who went to Egypt and were not promised restoration. Excavations show the remarkable architectural accomplishments of Nebuchadnezzar, who used the skilled artisans referred to in verse 1.

24:4–7 Though a remnant did return from Babylon, the blessings promised here await the return of Christ.

24:8–10 Those who remained in the *land* or who went to *Egypt* (43:4–7) were actually worse off than those who were taken to Babylon.

25:1 *the fourth year of Jehoiakim* = 605 B.C. In Palestine the accession year was counted as the first year of the reign, whereas in Babylon it was reckoned separately, so that the next year was considered the first year of the reign. Daniel, therefore, dates this event from the Babylonian viewpoint, as the third year of Jehoiakim's reign (Dan. 1:1).

25:1 siah, king of Judah (that was the [c]first year of Nebuchadnezzar king of Babylon),
[c] Jer 32:1

*25:2 2 which Jeremiah the prophet spoke to all the [a]people of Judah and to all the inhabitants of Jerusalem, saying,
[a] Jer 18:11

25:3 3"From the [a]thirteenth year of [b]Josiah the son of Amon, king of Judah, even to this day, these [c]twenty-three years the word of the LORD has come to me, and I have spoken to you [d]again and again, but you have not listened.
[a] Jer 1:2; [b] 2 Chr 34:1-3, 8; [c] Jer 36:2; [d] Jer 7:25; 11:7; 26:5

25:4 4"And the LORD has sent to you all His [a]servants the prophets again and again, but you have not listened nor inclined your ear to hear,
[a] 2 Chr 36:15; Jer 26:5

25:5 5 saying, '[a]Turn now everyone from his evil way and from the evil of your deeds, and dwell on the land which the LORD has given to you and your forefathers [b]forever and ever;
[a] 2 Kin 17:13; Is 55:6,7; Jer 4:1; 35:15; Ezek 18:30; Jon 3:8-10; [b] Gen 17:8; Jer 7:7; 17:25

25:6 6 and [a]do not go after other gods to serve them and to worship them, and do not provoke Me to anger with the work of your hands, and I will do you no harm.'
[a] Deut 6:14; 8:19; 2 Kin 17:35; Jer 35:15

25:7 7"Yet you have not listened to Me," declares the LORD, "in order that you might [a]provoke Me to anger with the work of your hands to your own harm.
[a] 2 Kin 17:17; 21:15; Jer 7:19; 32:30-33

8"Therefore thus says the LORD of hosts, 'Because you have not obeyed My words,

25:9 9 behold, I will [a]send and take all the families of the north,' declares the LORD, 'and *I will send* to Nebuchadnezzar king of Babylon, [b]My servant, and will bring them against this land and against its inhabitants and against all these nations round about; and I will utterly destroy them and [c]make them a horror and a hissing, and an everlasting desolation.
[a] Jer 1:15; 6:22,23; [b] Is 13:3; Jer 27:6; 43:10; [c] 1 Kin 9:7,8; Jer 18:16; 25:18

25:10 10 'Moreover, I will [a]take from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the [b]sound of the millstones and the light of the lamp.
[a] Is 24:8-11; Jer 7:34; 16:9; Ezek 26:13; Rev 18:23; [b] Eccl 12:4; Is 47:2

11 '[a]This whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon [b]seventy years.
*25:11 [a] Jer 4:27; 12:11,12; [b] 2 Chr 36:21; Jer 29:10; Dan 9:2; Zech 7:5

3 *The disposition of the captor nation,* 25:12–38

*25:12 12 'Then it will be [a]when seventy years are completed I will [b]punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and [c]I will make it an everlasting desolation.
[a] Ezra 1:1; Jer 29:10; Dan 9:2; [b] Is 13:14; Jer ch 50,51; [c] Is 13:19

25:13 13 'I will bring upon that land all My words which I have pronounced against it, all that is written in [a]this book which Jeremiah has prophesied against [b]all the nations.
[a] Jer 36:4,29,32; [b] Jer 1:5,10; 36:2

25:14 14 '(For [a]many nations and great kings shall make slaves of them, even them; and I will [b]recompense them according to their deeds and according to the work of their hands.)' "
[a] Jer 27:7; 50:9,41; 51:27,28; [b] Jer 51:6,24,56

25:15 15 For thus the LORD, the God of Israel, says to me, "Take this [a]cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it.
[a] Job 21:20; Ps 75:8; Is 51:17,22; Jer 51:7

25:16 16"They shall [a]drink and stagger and go mad because of the sword that I will send among them."
[a] Nah 3:11

25:17 17 Then I took the cup from the LORD's hand and [a]made all the nations to whom the LORD sent me drink it:
[a] Jer 1:10; 25:28

25:18 18 [a]Jerusalem and the cities of Judah and its kings *and* its princes, to make them a ruin, a horror, a hissing and a curse, as it is this day;
[a] Ps 60:3; Is 51:17

*25:19 19 [a]Pharaoh king of Egypt, his
[a] Jer 46:2-28; Nah 3:8-10

25:2–7 For 23 years Jeremiah had urged the people to turn from their evil ways.

25:11 The Babylonian captivity lasted 70 years (605–536 B.C.) evidently because this was the number of seventh-year rests for the land the Jews failed to observe. (I.e., over a period of 490 years they failed to keep the law and let the land lie fallow every seventh year. See notes on Lev. 25:2–7 and 2 Chron. 36:14–21.)

25:12 The Medes and Persians captured Babylon in 539 B.C. See notes on 50:13 and Dan. 5:30.

25:19–26 A list of other nations judged by

servants, his princes and all his people;

25:20 [a]Jer 25:24; 50:37; Ezek 30:5 [b]Job 1:1; Lam 4:21 [c]Jer 47:1-7 [d]Is 20:1

20 and all the [a]foreign people, all the kings of the [b]land of Uz, all the kings of the land of the [c]Philistines (even Ashkelon, Gaza, Ekron and the remnant of [d]Ashdod);

25:21 [a]Ps 137:7; Jer 49:7-22 [b]Jer 48:1-47; Amos 2:1-3 [c]Jer 49:1-6; Amos 1:13-15

21 [a]Edom, [b]Moab and the sons of [c]Ammon;

25:22 [a]Jer 47:4; Zech 9:2-4 [b]Jer 31:10

22 and all the kings of [a]Tyre, all the kings of Sidon and the kings of [b]the coastlands which are beyond the sea;

25:23 [a]Is 21:13; Jer 49:7,8 [b]Gen 22:21 [c]Jer 9:26; 49:32

23 and [a]Dedan, Tema, [b]Buz and all who [c]cut the corners *of their hair;*

25:24 [a]2 Chr 9:14 [b]Jer 25:20; 50:37; Ezek 30:5

24 and all the kings of [a]Arabia and all the kings of the [b]foreign people who dwell in the desert;

25:25 [a]Gen 10:22; Is 11:11; Jer 49:34 [b]Is 13:17; Jer 51:11,28

25 and all the kings of Zimri, all the kings of [a]Elam and all the kings of [b]Media;

25:26 [a]Jer 25:9; 50:9 [b]Jer 51:41

26 and all the kings of the north, near and far, one with another; and [a]all the kingdoms of the earth which are upon the face of the ground, and the king of [b]Sheshach shall drink after them.

25:27 [a]Jer 25:16; Hab 2:16 [b]Ezek 21:4,5

27"You shall say to them, 'Thus says the LORD of hosts, the God of Israel, "[a]Drink, be drunk, vomit, fall and rise no more because of the [b]sword which I will send among you." '

25:28 [a]Job 34:33 [b]Jer 49:12

28"And it will be, if they [a]refuse to take the cup from your hand to drink, then you will say to them, 'Thus says the LORD of hosts: "[b]You shall surely drink!

25:29 [a]Prov 11:31; Is 10:12; Jer 13:13; Ezek 9:6; 1 Pet 4:17 [b]1 Kin 8:43 [c]Ezek 38:21

29"For behold, I am [a]beginning to work calamity in *this* city which is [b]called by My name, and shall you be completely free from punishment? You will not be free from punishment; for [c]I am summoning a sword against all the inhabitants of the earth," declares the LORD of hosts.'

25:30 [a]Is 42:13; Jer 25:38 [b]Joel 2:11; 3:16; Amos 1:2

30"Therefore you shall prophesy against them all these words, and you shall say to them,

'The [a]LORD will [b]roar from on high
And utter His voice from His holy habitation;
He will roar mightily against His fold.
He will shout like those who tread *the grapes,*
Against all the inhabitants of the earth.

25:31 [a]Hos 4:1; Mic 6:2 [b]Is 66:16; Ezek 20:35,36; Joel 3:2

31 'A clamor has come to the end of the earth,
Because the LORD has [a]a controversy with the nations.
He is entering into [b]judgment with all flesh;
As for the wicked, He has given them to the sword,' declares the LORD."

25:32 [a]2 Chr 15:6; Is 34:2 [b]Is 30:30; Jer 23:19

32 Thus says the LORD of hosts,
"Behold, evil is going forth
From [a]nation to nation,
And a great [b]storm is being stirred up
From the remotest parts of the earth.

25:33 [a]Is 34:2,3; 66:16 [b]Ps 79:3; Jer 16:4; Ezek 39:4,17 [c]Is 5:25

33"Those [a]slain by the LORD on that day shall be from one end of the earth to the other. They shall [b]not be lamented, gathered or buried; they shall be like [c]dung on the face of the ground.

25:34 [a]Jer 6:26; Ezek 27:30 [b]Is 34:6,7; Jer 50:27

34"Wail, you shepherds, and cry;
And [a]wallow *in ashes,* you masters of the flock;
For the days of your [b]slaughter and your dispersions have come,
And you shall fall like a choice vessel.

25:35 [a]Job 11:20; Jer 11:11; Amos 2:14

35"[a]Flight shall perish from the shepherds,
And escape from the masters of the flock.

36"*Hear* the sound of the cry of the shepherds,
And the wailing of the masters of the flock!
For the LORD is destroying their pasture,

25:37 [a]Is 27:10,11; Jer 5:17; 13:20

37"And the peaceful [a]folds are made silent

Babylon. *Sheshach* (v. 26). A code name for Babylon.

Because of the [b]fierce
anger of the LORD.
38"He has left His hiding
place [a]like the lion;
For their land has become
a horror
Because of the fierceness of
the oppressing *sword*
And because of His fierce
anger."

M Judah's Reaction to Jeremiah's Ministry, 26:1–24

***26:1** [a]2 Kin 23:36; 2 Chr 36:4,5

26 In the beginning of the reign of [a]Jehoiakim the son of Josiah, king of Judah, this word came from the LORD, saying,

26:2 [a]2 Chr 24:20, 21; Jer 7:2; 19:14 [b]Deut 12:5 [c]Jer 1:17; 42:4; Matt 28:20; Acts 20:20,27 [d]Deut 4:2

2"Thus says the LORD, '[a]Stand in the court of the LORD's house, and speak to all the cities of Judah who have [b]come to worship *in* the LORD's house [c]all the words that I have commanded you to speak to them. [d]Do not omit a word!

26:3 [a]Is 1:16-19; Jer 36:3-7 [b]Jer 18:8; Jon 3:8

3 '[a]Perhaps they will listen and everyone will turn from his evil way, that [b]I may repent of the calamity which I am planning to do to them because of the evil of their deeds.'

26:4 [a]Lev 26:14; 1 Kin 9:6; Is 1:20; Jer 17:27; 22:5 [b]Jer 32:23; 44:10,23

4"And you will say to them, 'Thus says the LORD, "[a]If you will not listen to Me, to [b]walk in My law which I have set before you,

26:5 [a]2 Kin 9:7; Ezra 9:11; Jer 7:13; 25:3,4

5 to listen to the words of [a]My servants the prophets, whom I have been sending to you again and again, but you have not listened;

26:6 [a]Josh 18:1; 1 Sam 4:12; Ps 78:60,61; Jer 7:12,14 [b]2 Kin 22:19; Is 65:15; Jer 24:9; 25:18

6 then I will make this house like [a]Shiloh, and this city I will make a [b]curse to all the nations of the earth." ' "

26:7 [a]Jer 5:31; Mic 3:11

7 The [a]priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 When Jeremiah finished speaking all that the LORD had commanded *him* to speak to all the people, the priests and the prophets and all the people seized him, saying, "[a]You must die!

26:8 [a]Jer 11:19; 18:23; Lam 4:13,14; Matt 21:35,36; 23:34,35; 27:20

***26:9** [a]Jer 9:11; 33:10 [b]Acts 3:11; 5:12

9"Why have you prophesied in the name of the LORD saying, 'This house will be like Shiloh and this city will be [a]desolate, without inhabitant'?" And [b]all the people gathered about Jeremiah in the house of the LORD.

26:10 [a]Jer 26:21 [b]Jer 36:10

10 When the [a]officials of Judah heard these things, they came up from the king's house to the house of the LORD and sat in the [b]entrance of the New Gate of the LORD's *house.*

26:11 [a]Jer 18:23 [b]Deut 18:20; Matt 26:66 [c]Jer 38:4; Acts 6:11-14

11 Then the priests and the prophets [a]spoke to the officials and to all the people, saying, "A [b]death sentence for this man! For he has prophesied [c]against this city as you have heard in your hearing."

***26:12** [a]Jer 1:17,18; 26:15; Amos 7:15; Acts 4:19; 5:29

12 Then Jeremiah spoke to all the officials and to all the people, saying, "[a]The LORD sent me to prophesy against this house and against this city all the words that you have heard.

26:13 [a]Jer 7:3,5; 18:8,11; 26:3; 35:15; Joel 2:14; Jon 3:9; 4:2

13"Now therefore [a]amend your ways and your deeds and obey the voice of the LORD your God; and the LORD will change His mind about the misfortune which He has pronounced against you.

26:14 [a]Jer 38:5

14"But as for me, behold, [a]I am in your hands; do with me as is good and right in your sight.

26:15 [a]Num 35:33; Prov 6:16,17; Jer 7:6

15"Only know for certain that if you put me to death, you will bring [a]innocent blood on yourselves, and on this city and on its inhabitants; for truly the LORD has sent me to you to speak all these words in your hearing."

26:16 [a]Jer 26:11; 36:19,25; 38:7, 13 [b]Acts 5:34-39; 23:9,29; 25:25; 26:31

16 Then the officials and all the people [a]said to the priests and to the prophets, "No [b]death sentence for this man! For he has spoken to us in the name of the LORD our God."

26:17 [a]Acts 5:34

17 Then [a]some of the elders of the land rose up and spoke to all the assembly of the people, saying,

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26:1 *In the beginning of the reign* = 609–608 B.C.

26:9 *like Shiloh.* Desolate. See note on 7:12–14.

26:12–15 Jeremiah's defense was this: God sent him; they could still repent; and they would kill an innocent man if they killed him.

18"[a]Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said,

"[b]Zion will be plowed *as* a field,
And Jerusalem will become ruins,
And the [c]mountain of the house as the high places of a forest." '

19"Did Hezekiah king of Judah and all Judah put him to death? Did he not [a]fear the LORD and entreat the favor of the LORD, and [b]the LORD changed His mind about the misfortune which He had pronounced against them? But we are [c]committing a great evil against ourselves."

20 Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from [a]Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah.

21 When King Jehoiakim and all his mighty men and all the officials heard his words, then the [a]king sought to put him to death; but Uriah heard *it,* and he was afraid and [b]fled and went to Egypt.

22 Then King Jehoiakim sent men to Egypt: [a]Elnathan the son of Achbor and *certain* men with him *went* into Egypt.

23 And they brought Uriah from Egypt and led him to King Jehoiakim, who [a]slew him with a sword and cast his dead body into the burial place of the common people.

24 But the hand of [a]Ahikam the son of Shaphan was with Jeremiah, so that he was [b]not given into the hands of the people to put him to death.

26:18 [a]Mic 1:1 [b]Neh 4:2; Ps 79:1; Jer 9:11; Mic 3:12 [c]Is 2:2,3; Jer 17:3; Mic 4:1; Zech 8:3

26:19 [a]2 Chr 29:6-11; 32:26; Is 37:1, 4,15-20 [b]Ex 32:14; 2 Sam 24:16 [c]Jer 44:7; Hab 2:10

26:20 [a]Josh 9:17; 1 Sam 6:21; 7:2

26:21 [a]2 Chr 16:10; 24:21; Jer 36:26; Matt 14:5 [b]1 Kin 19:2-4; Matt 10:23

26:22 [a]Jer 36:12

26:23 [a]Jer 2:30

26:24 [a]2 Kin 22:12-14; Jer 39:14; 40:5-7 [b]1 Kin 18:4; Jer 1:18,19

N Judah's Advice from Jeremiah: Submit to Nebuchadnezzar, 27:1–29:32

1 *Sign of the yokes,* 27:1–22

27 In the beginning of the reign of [a]Zedekiah the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying—

2 thus says the LORD to me— "Make for yourself [a]bonds and [b]yokes and put them on your neck,

3 and send word to the king of [a]Edom, to the king of [a]Moab, to the king of the sons of [a]Ammon, to the king of [a]Tyre and to the king of [a]Sidon by the messengers who come to Jerusalem to Zedekiah king of Judah.

4"Command them *to go* to their masters, saying, 'Thus says the LORD of hosts, the God of Israel, thus you shall say to your masters,

5"[a]I have made the earth, the men and the beasts which are on the face of the earth [b]by My great power and by My outstretched arm, and I will [c]give it to the one who is pleasing in My sight.

6"Now I [a]have given all these lands into the hand of Nebuchadnezzar king of Babylon, [b]My servant, and I have given him also the [c]wild animals of the field to serve him.

7"[a]All the nations shall serve him and his son and his grandson [b]until the time of his own land comes; then [c]many nations and great kings will make him their servant.

27:1 [a]2 Kin 24:18-20; 2 Chr 36:11-13

27:2 [a]Jer 30:8 [b]Jer 28:10,13

27:3 [a]Jer 25:21,22

27:5 [a]Ps 96:5; 146:5,6; Is 42:5; 45:12; Jer 10:12; 51:15 [b]Deut 9:29; Jer 32:17; Dan 4:17 [c]Ps 115:15,16; Acts 17:26

27:6 [a]Jer 21:7; 22:25; Ezek 29:18-20 [b]Is 44:28; Jer 25:9; 43:10 [c]Jer 28:14; Dan 2:38

27:7 [a]2 Chr 36:20; Jer 44:30; 46:13 [b]Dan 5:26; Zech 2:8,9 [c]Is 14:4-6; Jer 25:12

26:18–19 *Hezekiah,* heeding the prophet Micah's words 70 years earlier (Mic. 3:12), asked forgiveness and Jerusalem was spared.

26:20–23 Jehoiakim vented his anger on another prophet, *Uriah,* who, though he fled to Egypt, was returned under extradition and put to death.

26:24 *Ahikam.* Associated with Josiah in his reform (2 Kings 22:12) and the father of Gedaliah, the ill-fated governor of Judah after the fall of Jerusalem (2 Kings 25:22).

27:1–3 Ambassadors of the nations mentioned in verse 3 had gathered in Jerusalem to conspire with Judah against Nebuchadnezzar. Jeremiah warned them that such conspiracy would result in slavery (symbolized by the *yokes,* v. 2). Only by submitting to Nebuchadnezzar could they hope to survive.

*27:8 [a]Jer 38:17-19; 42:15,16; Ezek 17:19-21 [b]Jer 24:10; 27:13; 29:17, 18; Ezek 14:21

8"It will be, *that* the nation or the kingdom which [a]will not serve him, Nebuchadnezzar king of Babylon, and which will not put its neck under the yoke of the king of Babylon, I will punish that nation with the [b]sword, with famine and with pestilence," declares the LORD, "until I have destroyed it by his hand.

27:9 [a]Ex 22:18; Deut 18:10; Prov 19:27; Is 8:19; Mal 3:5; Eph 5:6

9"But as for you, [a]do not listen to your prophets, your diviners, your dreamers, your soothsayers or your sorcerers who speak to you, saying, 'You shall not serve the king of Babylon.'

27:10 [a]Jer 23:25 [b]Jer 8:19; 32:31

10"For they prophesy a [a]lie to you in order to [b]remove you far from your land; and I will drive you out and you will perish.

27:11 [a]Jer 27:2,8,12 [b]Jer 21:9; 38:2; 40:9-12; 42:10,11

11"But the nation which will [a]bring its neck under the yoke of the king of Babylon and serve him, I will [b]let remain on its land," declares the LORD, "and they will till it and dwell in it." ' "

*27:12 [a]Jer 27:3; 28:1; 38:17

12 I spoke words like all these to [a]Zedekiah king of Judah, saying, "Bring your necks under the yoke of the king of Babylon and serve him and his people, and live!

27:13 [a]Prov 8:36; Jer 27:8; 38:23; Ezek 18:31

13"Why will you [a]die, you and your people, by the sword, famine and pestilence, as the LORD has spoken to that nation which will not serve the king of Babylon?

27:14 [a]Jer 27:9; 2 Cor 11:13-15 [b]Jer 14:14; 23:21; 27:10; 29:8,9; Ezek 13:22

14"So [a]do not listen to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon,' for they prophesy a [b]lie to you;

27:15 [a]Jer 23:21; 29:9 [b]Jer 23:25 [c]2 Chr 25:16; Jer 27:10 [d]Jer 6:13-15; 14:15,16

15 for [a]I have not sent them," declares the LORD, "but they [b]prophesy falsely in My name, in order that I may [c]drive you out and that you may perish, [d]you and the prophets who prophesy to you."

*27:16

16 *Then* I spoke to the priests and to all this people, saying, "Thus says the LORD: Do not listen to the words of your prophets who prophesy to you, saying, 'Behold, the [a]vessels of the LORD's house will now shortly be brought again from Babylon'; for they are prophesying a [b]lie to you.

27:16 [a]2 Kin 24:13; 2 Chr 36:7,10; Jer 28:3; Dan 1:2 [b]Jer 27:10

17"Do not listen to them; serve the king of Babylon, and live! Why should this city [a]become a ruin?

27:17 [a]Jer 7:34

18"But [a]if they are prophets, and if the word of the LORD is with them, let them now [b]entreat the LORD of hosts that the vessels which are left in the house of the LORD, in the house of the king of Judah and in Jerusalem may not go to Babylon.

27:18 [a]1 Kin 18:24 [b]1 Sam 7:8; 12:19,23; Jer 18:20

19"For thus says the LORD of hosts concerning the [a]pillars, concerning the sea, concerning the stands and concerning the rest of the vessels that are left in this city,

27:19 [a]1 Kin 7:15; 2 Kin 25:13,17; Jer 52:17-23

20 which Nebuchadnezzar king of Babylon did not take when he [a]carried into exile Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.

27:20 [a]2 Kin 24:12, 14-16; 2 Chr 36:10,18; Jer 22:28; 24:1

21"Yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD and in the house of the king of Judah and in Jerusalem,

22 'They shall be [a]carried to Babylon and they shall be there until the [b]day I visit them,' declares the LORD. 'Then I will [c]bring them back and restore them to this place.' "

27:22 [a]Jer 34:2,3 [b]Jer 25:11,12; 27:7; 29:10; 32:5 [c]Ezra 1:7-11; 5:13-15; 7:19

2 *Opposition of a false prophet,* 28:1-17

28 Now it came about in the same year, [a]in the begin-

*28:1 [a]Jer 27:1; 49:34

27:8-11 Jeremiah warned these ambassadors not to rebel against Nebuchadnezzar.

27:12-15 Jeremiah warned Zedekiah not to rebel and not to believe the false prophets.

27:16 *vessels.* Taken to Babylon in 597 B.C., there was no hope of their soon return, as the false prophets were predicting. Indeed, what had been left would soon be taken to Babylon by Nebuchadnezzar (v. 22). A conqueror customarily took the idols of a conquered people back to the temple of his own god. Because Judaism was an imageless religion, the vessels of the Temple were taken instead.

28:1-17 Hananiah, a false prophet, chal-

ning of the reign of [b]Zedekiah king of Judah, in the fourth year, in the fifth month, that [c]Hananiah the son of Azzur, the prophet, who was from [d]Gibeon, spoke to me in the house of the LORD in the presence of the priests and all the people, saying,

2 "[a]Thus says the LORD of hosts, the God of Israel, 'I have broken the yoke of the king of Babylon.

3 'Within two years I am going to bring back to this place [a]all the vessels of the LORD's house, which Nebuchadnezzar king of Babylon took away from this place and carried to Babylon.

4 'I am [a]also going to bring back to this place [b]Jeconiah the son of Jehoiakim, king of Judah, and all the [c]exiles of Judah who went to Babylon,' declares the LORD, 'for I will break the [d]yoke of the king of Babylon.' "

5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who were standing in the [a]house of the LORD,

6 and the prophet Jeremiah said, "[a]Amen! May the LORD do so; may the LORD confirm your words which you have prophesied to bring back the vessels of the LORD's house and all the exiles, from Babylon to this place.

7 "Yet [a]hear now this word which I am about to speak in your hearing and in the hearing of all the people!

8 "The prophets who were before me and before you from ancient times [a]prophesied against many lands and against great kingdoms, of war and of calamity and of pestilence.

9 "The prophet who prophesies of peace, [a]when the word of the prophet shall come to pass, then that prophet will be known *as* one whom the LORD has truly sent."

10 Then Hananiah the prophet took the [a]yoke from the neck of Jeremiah the prophet and broke it.

11 Hananiah spoke in the presence of all the people, saying, "[a]Thus says the LORD, 'Even so will I break within two full years the yoke of Nebuchadnezzar king of Babylon from the neck of all the nations.' " Then the prophet Jeremiah went his way.

12 The [a]word of the LORD came to Jeremiah after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 "Go and speak to Hananiah, saying, 'Thus says the LORD, "You have broken the yokes of wood, but you have made instead of them [a]yokes of iron."

14 'For thus says the LORD of hosts, the God of Israel, "I have put a [a]yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall [b]serve him. And [c]I have also given him the beasts of the field." ' "

15 Then Jeremiah the prophet said to Hananiah the prophet, "Listen now, Hananiah, the LORD has not sent you, and [a]you have made this people trust in a lie.

16 "Therefore thus says the LORD, '[a]Behold, I am about to remove you from the face of the earth. This year you are going to [b]die, because you have [c]counseled rebellion against the LORD.' "

17 So Hananiah the prophet died in the same year in the seventh month.

28:1 [b]2 Kin 24:18-20; 2 Chr 36:11-13; Jer 27:3,12 [c]Jer 28:17 [d]Josh 9:3; 10:12; 1 Kin 3:4

28:2 [a]Jer 27:12; 28:11

28:3 [a]2 Kin 24:13; 2 Chr 36:10; Jer 27:16; Dan 1:2

28:4 [a]Jer 22:26,27 [b]2 Kin 25:27; Jer 22:24; 24:1 [c]Jer 22:10 [d]Jer 27:8

28:5 [a]Jer 28:1

28:6 [a]1 Kin 1:36; Ps 41:13; Jer 11:5

28:7 [a]1 Kin 22:28

28:8 [a]Lev 26:14-39; 1 Kin 14:15; 17:1; 22:17; Is 5:5-7; Joel 1:20; Amos 1:2; Nah 1:2

28:9 [a]Deut 18:22

*28:10 [a]Jer 27:2

28:11 [a]Jer 14:14; 27:10; 28:15

28:12 [a]Jer 1:2

28:13 [a]Ps 107:16; Is 45:2

28:14 [a]Deut 28:48; Jer 27:8 [b]Jer 25:11 [c]Jer 27:6

28:15 [a]Jer 20:6; 29:31; Lam 2:14; Ezek 13:2,3,22; 22:28; Zech 13:3

28:16 [a]Gen 7:4; Ex 32:12; Deut 6:15; 1 Kin 13:34 [b]Jer 20:6 [c]Deut 13:5; Jer 29:32

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lenged Jeremiah's prediction of 70 years of captivity and prophesied that within two years the vessels and Jeconiah would be returned to Jerusalem. Jeremiah wished that it would be so (v. 6) but prophesied again that it would not (v. 14). Notice that he was still wearing his "visual aid," the yoke around his neck (v. 10).

28:1 *the fifth month* = Aug.-Sept. 593 B.C. Hananiah died two months later (v. 17).

28:10–13 By breaking off Jeremiah's *yoke* Hananiah was illustrating his prophecy of liberation from Babylon within two years (v. 11), but in reality there would be no freedom, only unbreakable *yokes of iron.*

3 *Letter to Jews in captivity,* 29:1–32

29 Now these are the words of the [a]letter which Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile, the priests, the prophets and all the people whom Nebuchadnezzar had taken into exile from Jerusalem to Babylon.

2 (This was after King [a]Jeconiah and the [b]queen mother, the court officials, the princes of Judah and Jerusalem, the craftsmen and the smiths had departed from Jerusalem.)

3 *The letter was sent* by the hand of Elasah the son of Shaphan, and Gemariah the son of [a]Hilkiah, whom Zedekiah king of Judah sent to Babylon to Nebuchadnezzar king of Babylon, saying,

4"Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have [a]sent into exile from Jerusalem to Babylon,

5 '[a]Build houses and live *in them;* and plant gardens and eat their produce.

6 'Take [a]wives and become the fathers of sons and daughters, and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; and multiply there and do not decrease.

7 '[a]Seek the welfare of the city where I have sent you into exile, and [b]pray to the LORD on its behalf; for in its welfare you will have welfare.'

8"For thus says the LORD of hosts, the God of Israel, 'Do not let your [a]prophets who are in your midst and your diviners [b]deceive you, and do not listen to [c]the dreams which they dream.

9 'For they [a]prophesy falsely to you in My name; [b]I have not sent them,' declares the LORD.

10"For thus says the LORD, 'When [a]seventy years have been completed for Babylon, I will visit you and fulfill My [b]good word to you, to bring you back to this place.

11 'For I know the [a]plans that I have for you,' declares the LORD, 'plans for [b]welfare and not for calamity to give you a future and a [c]hope.

12 'Then you will [a]call upon Me and come and pray to Me, and I will [b]listen to you.

13 'You will [a]seek Me and find *Me* when you [b]search for Me with all your heart.

14 'I will be [a]found by you,' declares the LORD, 'and I will [b]restore your fortunes and will [c]gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will [d]bring you back to the place from where I sent you into exile.'

15"Because you have said, 'The LORD has raised up [a]prophets for us in Babylon'—

16 for thus says the LORD concerning the king who sits on the throne of David, and concerning all the people who dwell in this city, your brothers who did [a]not go with you into exile—

17 thus says the LORD of hosts, 'Behold, I am sending upon them the [a]sword, famine and pestilence, and I will make them like [b]split-open figs that cannot be eaten due to rottenness.

18 'I will pursue them with the sword, with famine and with pestilence; and I will [a]make them a terror to all the kingdoms of the earth, to be a [b]curse and a horror and a [c]hissing, and a reproach among all the nations where I have driven them,

19 because they have [a]not listened to My words,' declares the LORD, 'which I sent to them again and again by [b]My servants the prophets; but you did not listen,' declares the LORD.

*29:1 [a]2 Chr 30:1,6; Esth 9:20; Jer 29:25,29

29:2 [a]2 Kin 24:12-16; 2 Chr 36:9,10; Jer 22:24-28; 24:1; 27:20 [b]2 Kin 24:12, 15; Jer 13:18; 22:26

29:3 [a]1 Chr 6:13

29:4 [a]Jer 24:5

29:5 [a]Jer 29:28

29:6 [a]Jer 16:2-4

29:7 [a]Dan 4:27; 6:4, 5 [b]Ezra 6:10; 7:23; Dan 4:19; 1 Tim 2:1,2

29:8 [a]Jer 27:9; 29:1 [b]Jer 14:14; 23:21; 27:14, 15; 28:15; Eph 5:6 [c]Jer 23:25,27

29:9 [a]Jer 27:15; 29:21 [b]Jer 29:31

29:10 [a]2 Chr 36:21-23; Jer 25:12; 27:22; Dan 9:2; Zech 7:5 [b]Jer 24:6,7; Zeph 2:7

29:11 [a]Ps 40:5; Jer 23:5,6; 30:9,10 [b]Is 40:9-11; Jer 30:18-22 [c]Jer 31:17; Hos 2:15

29:12 [a]Ps 50:15; Jer 33:3; Dan 9:3 [b]Ps 145:19

29:13 [a]Deut 4:29; Ps 32:6; Matt 7:7 [b]1 Chr 22:19; 2 Chr 22:9; Jer 24:7

29:14 [a]Deut 30:1-10; Ps 32:6; Is 55:6 [b]Jer 30:3; 32:37-41 [c]Is 43:5,6; Jer 23:8; 32:37 [d]Jer 3:14; 12:15; 16:15

29:15 [a]Jer 29:21,24

29:16 [a]Jer 38:2,3, 17-23

29:17 [a]Jer 27:8; 29:18; 32:24 [b]Jer 24:3,8-10

29:18 [a]Deut 28:25; 2 Chr 29:8; Jer 15:4; 24:9; 34:17; Ezek 12:15 [b]Is 65:15; Jer 42:18 [c]Jer 25:9; Lam 2:15,16

29:19 [a]Jer 6:19 [b]Jer 25:4; 26:5; 35:15

29:1–23 *letter.* Sent to the 3,023 Jews who had been taken to Babylon in 597 B.C. (cf. 52:28) to exhort them to live as normal a life as possible (29:4–9), to await God's deliverance after 70 years (vv. 10–14), and to disregard false prophets such as *Ahab* and *Zedekiah* (v. 21).

20"You, therefore, hear the word of the LORD, all you exiles, whom I have [a]sent away from Jerusalem to Babylon.

21"Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah and concerning Zedekiah the son of Maaseiah, who are [a]prophesying to you falsely in My name, 'Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.

22 'Because of them a [a]curse shall be used by all the exiles from Judah who are in Babylon, saying, "May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon [b]roasted in the fire,

23 because they have [a]acted foolishly in Israel, and [b]have committed adultery with their neighbors' wives and have [c]spoken words in My name falsely, which I did not command them; and I am He who [d]knows and am a witness," declares the LORD.' "

24 To [a]Shemaiah the Nehelamite you shall speak, saying,

25"Thus says the LORD of hosts, the God of Israel, 'Because you have sent [a]letters in your own name to all the people who are in Jerusalem, and to [b]Zephaniah the son of Maaseiah, the priest, and to all the priests, saying,

26"The LORD has made you priest instead of Jehoiada the priest, to be the [a]overseer in the house of the LORD over every [b]madman who [c]prophesies, to [d]put him in the stocks and in the iron collar,

27 now then, why have you not rebuked Jeremiah of [a]Anathoth who prophesies to you?

28"For he has [a]sent to us in Babylon, saying, '*The exile* will be [b]long; [c]build houses and live *in them* and plant gardens and eat their produce.' " ' "

29 [a]Zephaniah the priest read this letter to Jeremiah the prophet.

30 Then came the word of the LORD to Jeremiah, saying,

31"Send to [a]all the exiles, saying, 'Thus says the LORD concerning [b]Shemaiah the Nehelamite, "Because Shemaiah has [c]prophesied to you, although I did not send him, and he has [d]made you trust in a lie,"

32 therefore thus says the LORD, "Behold, I am about to [a]punish Shemaiah the Nehelamite and his descendants; he shall [b]not have anyone living among this people, [c]and he shall not see the good that I am about to do to My people," declares the LORD, "because he has [d]preached rebellion against the LORD." ' "

29:20 [a]Jer 24:5; Ezek 11:9; Mic 4:10

29:21 [a]Jer 14:14,15; 29:8,9; Lam 2:14; 2 Pet 2:1

29:22 [a]Is 65:15 [b]Dan 3:6,21

29:23 [a]Gen 34:7; 2 Sam 13:12 [b]Jer 5:8; 23:14 [c]Jer 29:8,9,21 [d]Prov 5:21; Jer 7:11; 16:17; Mal 3:5; Heb 4:13

***29:24** [a]Jer 29:31,32

29:25 [a]Jer 29:1 [b]2 Kin 25:18; Jer 21:1; 29:29; 37:3; 52:24

29:26 [a]Jer 20:1 [b]2 Kin 9:11; Hos 9:7; Mark 3:21; John 10:20; Acts 26:24,25; 2 Cor 5:13 [c]Deut 13:1-5; Zech 13:1-5 [d]Jer 20:1,2; Acts 16:24

29:27 [a]Jer 1:1

29:28 [a]Jer 29:1 [b]Jer 29:10 [c]Jer 29:5

29:29 [a]Jer 29:25

29:31 [a]Jer 29:20 [b]Jer 29:24 [c]Jer 14:14,15; 29:9,23; Ezek 13:8-16,22,23 [d]Jer 28:15

29:32 [a]Jer 36:31 [b]1 Sam 2:30-34; Jer 22:30 [c]2 Kin 7:2,19, 20; Jer 17:6; 29:10 [d]Deut 13:5; Jer 28:16

O Judah's Hope of Restoration, 30:1–33:26

1 *The promise declared: restoration after tribulation,* 30:1–31:26

30 The word which came to Jeremiah from the LORD, saying,

2"Thus says the LORD, the God of Israel, '[a]Write all the words which I have spoken to you in a book.

3 'For behold, [a]days are coming,' declares the LORD, 'when I will [b]restore the fortunes of My people [c]Israel and Judah.' The LORD says, 'I will also [d]bring them back to the land that I gave to their forefathers and they shall possess it.' "

4 Now these are the words which the LORD spoke concerning Israel and concerning Judah,

5"For thus says the LORD,
'I have heard a sound of
[a]terror,

***30:1**

30:2 [a]Is 30:8; Jer 25:13; 36:4,28, 32; Hab 2:2

30:3 [a]Jer 29:10 [b]Ps 53:6; Jer 29:14; 30:18; 32:44; Ezek 39:25; Amos 9:14; Zeph 3:20 [c]Jer 3:18 [d]Jer 16:15; 23:7,8; Ezek 20:42; 36:24

30:5 [a]Is 5:30; Jer 6:25; 8:16; Amos 5:16-18

29:24–32 Many exiles in Babylon objected to Jeremiah's letter and tried to engineer official reprisals against him by appealing through a false prophet (*Shemaiah*) to *Zephaniah,* a deputy to the high priest in Jerusalem (cf. 52:24), who read Shemaiah's letter to Jeremiah. The true prophet then denounced the false prophet.

30:1–32:44 In this section Jeremiah looks beyond the imminent judgment to (1) the return of some from Babylonian captivity, and (2) the restoration of all in the future Day of the Lord when the new covenant will be experienced by all Israel.

Of dread, and there is no peace.
6 'Ask now, and see
If a male can give birth.
Why do I see every man
With his hands on his loins, [a]as a woman in childbirth?
And *why* have all faces turned pale?
7 'Alas! for that [a]day is great,
There is [b]none like it;
And it is the time of Jacob's [c]distress,
But he will be [d]saved from it.
8 'It shall come about on that day,' declares the LORD of hosts, 'that I will [a]break his yoke from off their neck and will tear off their [b]bonds; and strangers shall no longer [c]make them their slaves.
9 'But they shall serve the LORD their God and [a]David their king, whom I will raise up for them.
10 '[a]Fear not, O Jacob My servant,' declares the LORD,
'And do not be dismayed, O Israel;
For behold, I will save you [b]from afar
And your offspring from the land of their captivity.
And Jacob shall return and shall be [c]quiet and at ease,
And [d]no one shall make him afraid.
11 'For [a]I am with you,' declares the LORD, 'to save you;
For I will [b]destroy completely all the nations where I have scattered you,
Only I will [c]not destroy you completely.
But I will [d]chasten you justly
And will by no means leave you unpunished.'
12 "For thus says the LORD,
'Your wound is incurable
And your [a]injury is serious.
13 'There is no one to plead your cause;
No healing for *your* sore,
[a]No recovery for you.
14 'All your [a]lovers have forgotten you,
They do not seek you;
For I have [b]wounded you with the wound of an enemy,
With the [c]punishment of a [d]cruel one,
Because your [e]iniquity is great
And your [f]sins are numerous.
15 'Why do you cry out over your injury?
Your pain is incurable.
Because your iniquity is great
And your sins are numerous,
I have done these things to you.
16 'Therefore all who [a]devour you shall be devoured;
And all your adversaries, every one of them,
[b]shall go into captivity;
And those who plunder you shall be for plunder,
And all who prey upon you I will give for prey.
17 'For I will restore you to [a]health
And I will heal you of your wounds,' declares the LORD,

30:6 [a]Jer 4:31; 6:24; 22:23

***30:7** [a]Is 2:12; Hos 1:11; Joel 2:11; Amos 5:18; Zeph 1:14 [b]Lam 1:12; Dan 9:12; 12:1 [c]Jer 2:27,28; 14:8 [d]Jer 30:10; 50:19

***30:8** [a]Is 9:4; Jer 2:20; Ezek 34:27 [b]Jer 27:2 [c]Ezek 34:27

30:9 [a]Is 55:3-5; Ezek 34:23,24; 37:24,25; Hos 3:5; Luke 1:69; Acts 2:30; 13:23,34

30:10 [a]Is 41:13; 43:5; 44:2; Jer 46:27,28 [b]Is 60:4; Jer 23:3,8; 29:14 [c]Is 35:9; Jer 33:16; Hos 2:18 [d]Mic 4:4

30:11 [a]Jer 1:8,19 [b]Jer 46:28; Amos 9:8 [c]Jer 4:27; 5:10,18 [d]Ps 6:1; Jer 10:24

30:12 [a]2 Chr 36:16; Jer 15:18; 30:15

30:13 [a]Jer 14:19; 46:11

30:14 [a]Jer 22:20,22; Lam 1:2 [b]Lam 2:4,5 [c]Job 30:21 [d]Jer 6:23; 50:42 [e]Jer 32:30-35; 44:22 [f]Jer 5:6

30:16 [a]Jer 2:3; 8:16; 10:25 [b]Is 14:2; Joel 3:8

***30:17** [a]Ex 15:26; Ps 107:20; Is 30:26; Jer 8:22; 33:6

30:7 *the time of Jacob's distress.* The coming days of tribulation that will come upon all Israel (*Jacob*).

30:8 *that day.* I.e., the Day of the Lord, which will also see the restoration of Israel under Messiah, the son of David. See the Introduction to Joel and the note on 1 Thess. 5:2.

30:17-22 God's future blessings on Israel will include *health* (i.e., physical and spiritual healing, v. 17), restoration of the people and Jerusalem (v. 18), reestablishment of the Davidic line in the person of King Messiah (v. 21), and fellowship with God (v. 22).

'Because they have called
you an [b]outcast,
saying:
"It is Zion; no one cares for
her." '

18 "Thus says the LORD,
'Behold, I will [a]restore the
fortunes of the tents of
Jacob
And [b]have compassion on
his dwelling places;
And the [c]city shall be
rebuilt on its ruin,
And the [d]palace shall
stand on its rightful
place.
19 'From them shall proceed
[a]thanksgiving
And the voice of those
who [b]celebrate;
And I will [c]multiply them
and they shall not be
diminished;
I will also [d]honor them
and they shall not be
insignificant.
20 'Their children also shall be
as formerly,
And their congregation
shall be [a]established
before Me;
And I will punish all their
oppressors.
21 'Their [a]leader shall be one
of them,
And their ruler shall come
forth from their midst;
And I will [b]bring him
near and he shall
approach Me;
For who would dare to risk
his life to [c]approach
Me?' declares the LORD.
22 'You shall be [a]My people,
And I will be your God.' "

23 Behold, the [a]tempest of
the LORD!
Wrath has gone forth,
A sweeping tempest;
It will burst on the head of
the wicked.
24 The [a]fierce anger of the
LORD will not turn back
Until He has performed
and until He has
accomplished
The intent of His heart;
In the [b]latter days you
will understand this.

31 "At that time," declares the
LORD, "I will be the [a]God
of all the [b]families of Israel, and
they shall be My people."
2 Thus says the LORD,
"The people who survived
the sword
[a]Found grace in the
wilderness—
Israel, when it went to
[b]find its rest."
3 The LORD appeared to him
from afar, *saying,*
"I have [a]loved you with an
everlasting love;
Therefore I have drawn
you with
[b]lovingkindness.
4 "[a]Again I will build you
and you shall be rebuilt,
O virgin of Israel!
Again you shall take up
your [b]tambourines,
And go forth to the dances
of the [c]merrymakers.
5 "Again you shall [a]plant
vineyards
On the hills of Samaria;
The planters shall plant
And shall enjoy *them.*
6 "For there shall be a day
when watchmen
On the hills of Ephraim
shall call out,
'Arise, and [a]let us go up *to*
Zion,
To the LORD our God.' "

7 For thus says the LORD,

30:17 [b] Is 11:12; 56:8; Jer 33:24
30:18 [a] Jer 30:3; 31:23 [b] Ps 102:13 [c] Jer 31:4, 38-40 [d] 1 Chr 29:1,19; Ps 48:3,13; 122:7
30:19 [a] Is 12:1; 35:10; 51:3; Jer 17:26; 33:11 [b] Ps 126:1,2; Is 51:11; Jer 31:4; Zeph 3:14 [c] Jer 33:22 [d] Is 55:5; 60:9
30:20 [a] Is 54:14
30:21 [a] Jer 30:9; Ezek 34:23,24; 37:24 [b] Num 16:5; Ps 65:4 [c] Ex 3:5; Jer 50:44
30:22 [a] Ex 6:7; Jer 32:38; Ezek 36:28; Hos 2:23; Zech 13:9
30:23 [a] Jer 23:19
30:24 [a] Jer 4:8 [b] Jer 23:20
★31:1 [a] Jer 30:22 [b] Gen 17:7,8; Is 41:10; Rom 11:26-28
★31:2 [a] Num 14:20 [b] Ex 33:14; Num 10:33; Deut 1:33; Josh 1:13
★31:3 [a] Deut 4:37; 7:8; Mal 1:2 [b] Ps 25:6
★31:4 [a] Jer 24:6; 33:7 [b] Is 30:32 [c] Jer 30:19
31:5 [a] Ps 107:37; Is 65:21; Ezek 28:26; Amos 9:14
★31:6 [a] Is 2:3; Jer 31:12; 50:4,5; Mic 4:2

31:1 This chapter continues the theme of restoration for Israel. Verses 1–22 concern the Northern Kingdom, verses 23–26 the Southern Kingdom, and verses 27–40 both kingdoms.

31:2 *survived the sword.* I.e., those who escaped the cruel treatment by Pharaoh in Egypt.

31:3 *lovingkindness.* Heb., *hesed* (cf. 2:2; 9:24). See note on Hos. 2:19.

31:4 *tambourines.* Small hand drums.

31:6 *watchmen.* Those who signaled the first appearance of the crescent moon in connection with Passover or new moon celebrations. In the Millennium the schism between N and S will be healed and all will go to *Zion* (Jerusalem) to worship. *Ephraim* stands for the 10 tribes of the Northern Kingdom (cf. v. 9; Hos. 9:3).

"[a]Sing aloud with gladness
for Jacob,
And shout among the
[b]chief of the nations;
Proclaim, give praise and
say,
'O LORD, [c]save Your
people,
The [d]remnant of Israel.'
8"Behold, I am [a]bringing
them from the north
country,
And I will [b]gather them
from the remote parts of
the earth,
Among them the [c]blind
and the [d]lame,
The woman with child and
she who is in labor with
child, together;
A great company, they
shall return here.
9"[a]With weeping they shall
come,
And by supplication I will
lead them;
I will make them walk by
[b]streams of waters,
On a straight path in
which they shall [c]not
stumble;
For I am a [d]father to
Israel,
And Ephraim is [e]My
firstborn."
10 Hear the word of the LORD,
O nations,
And declare in the
[a]coastlands afar off,
And say, "He who scattered
Israel will [b]gather him
And keep him as a
[c]shepherd keeps his
flock."
11 For the LORD has
[a]ransomed Jacob
And redeemed him from
the hand of him who
was [b]stronger than he.
12"They shall [a]come and
shout for joy on the
[b]height of Zion,
And they shall be [c]radiant
over the bounty of the
LORD —
Over the [d]grain and the
new wine and the oil,
And over the young of the
[e]flock and the herd;
And their life shall be like
a [f]watered garden,
And they shall [g]never
languish again.
13"Then the virgin shall
rejoice in the [a]dance,
And the young men and
the old, together,
For I will [b]turn their
mourning into joy
And will comfort them and
give them [c]joy for their
sorrow.
14"I will fill the soul of the
priests with abundance,
And My people shall be
[a]satisfied with My
goodness," declares the
LORD.

15 Thus says the LORD,
"[a]A voice is heard in
[b]Ramah,
Lamentation *and* bitter
weeping.
Rachel is weeping for her
children;
She [c]refuses to be
comforted for her
children,
Because [d]they are no
more."
16 Thus says the LORD,
"[a]Restrain your voice from
weeping
And your eyes from tears;
For your [b]work shall be
rewarded," declares the
LORD,
"And they shall [c]return
from the land of the
enemy.
17"There is [a]hope for your
future," declares the
LORD,

31:7 [a]Ps 14:7; Jer 20:13 [b]Deut 28:13; Is 61:9 [c]Ps 28:9 [d]Is 37:31; Jer 23:3

31:8 [a]Jer 3:18; 23:8 [b]Deut 30:4; Is 43:6; Ezek 34:13 [c]Is 42:16 [d]Is 40:11; Ezek 34:16; Mic 4:6

31:9 [a]Ps 126:5; Jer 50:4 [b]Is 43:20; 49:10 [c]Is 63:13 [d]Is 64:8; Jer 3:4,19 [e]Ex 4:22

31:10 [a]Is 66:19; Jer 25:22 [b]Jer 50:19 [c]Is 40:11; Ezek 34:12

31:11 [a]Is 44:23; 48:20; Jer 15:21; 50:34 [b]Ps 142:6

31:12 [a]Jer 31:6,7 [b]Ezek 17:23 [c]Is 2:2; Mic 4:1 [d]Hos 2:22; Joel 3:18 [e]Jer 31:24; 33:12,13 [f]Is 58:11 [g]Is 35:10; 60:20; 65:19; John 16:22; Rev 21:4

31:13 [a]Judg 21:21; Ps 30:11; Zech 8:4,5 [b]Is 61:3 [c]Is 51:11

31:14 [a]Jer 50:19

★31:15 [a]Matt 2:18 [b]Josh 18:25; Judg 4:5; Is 10:29; Jer 40:1 [c]Gen 37:35; Ps 77:2 [d]Gen 5:24; 42:13,36; Jer 10:20

31:16 [a]Is 25:8; 30:19 [b]Ruth 2:12; Heb 6:10 [c]Jer 30:3; Ezek 11:17

31:17 [a]Jer 29:11

31:15 *Ramah.* A town 5.5 mi (8.8 km) N of Jerusalem, used as an assembly point for the captives taken to Babylon (40:1). *Rachel.* The mother of Joseph and Benjamin is seen weeping over the exiles but is assured that they will return (v. 16). This weeping is used as a type in connection with Herod's slaughter of the infants (Matt. 2:18).

"And *your* children shall
return to their own
territory.
18"I have surely heard
Ephraim [a]grieving,
'You have [b]chastised me,
and I was chastised,
Like an untrained [c]calf;
[d]Bring me back that I may
be restored,
For You are the LORD my
God.
19 'For after I turned back, I
[a]repented;
And after I was instructed,
I [b]smote on *my* thigh;
I was [c]ashamed and also
humiliated
Because I bore the reproach
of my youth.'
20"Is [a]Ephraim My dear son?
Is he a delightful child?
Indeed, as often as I have
spoken against him,
I certainly *still* remember
him;
Therefore My [b]heart
yearns for him;
I will surely [c]have mercy
on him," declares the
LORD.
21"Set up for yourself
roadmarks,
Place for yourself
guideposts;
[a]Direct your mind to the
highway,
The way by which you
went.
[b]Return, O virgin of Israel,
Return to these your cities.
22"How long will you go here
and there,
O [a]faithless daughter?
For the LORD has created a
new thing in the
earth—
A woman will encompass a
man."

23 Thus says the LORD of hosts,
the God of Israel, "Once again
they will speak this word in the
land of Judah and in its cities
when I [a]restore their fortunes,
'The LORD bless you,
O [b]abode of
righteousness,
O [c]holy hill!'
24"Judah and all its cities will
[a]dwell together in it, the farmer
and they who go about with
flocks.
25"[a]For I satisfy the weary
ones and refresh everyone who
languishes."
26 At this I [a]awoke and
looked, and my [b]sleep was pleas-
ant to me.

2 *The promise covenanted: the new covenant,* 31:27–40

27"Behold, days are coming,"
declares the LORD, "when I will
[a]sow the house of Israel and the
house of Judah with the seed of
man and with the seed of beast.
28"It will come about that as I
have [a]watched over them to
[b]pluck up, to break down, to
overthrow, to destroy and
to bring disaster, so I will watch
over them to [c]build and to
plant," declares the LORD.
29"In those days they will not
say again,
'[a]The fathers have eaten
sour grapes,
And the children's teeth
are set on edge.'
30"But [a]everyone will die for
his own iniquity; each man who
eats the sour grapes, his teeth will
be set on edge.
31"[a]Behold, days are coming,"

31:18 [a]Jer 3:21 [b]Job 5:17; Ps 94:12 [c]Hos 4:16 [d]Ps 80:3,7,19; Jer 17:14; Lam 5:21; Acts 3:26

31:19 [a]Ezek 36:31; Zech 12:10 [b]Ezek 21:12; Luke 18:13 [c]Jer 3:25

31:20 [a]Hos 11:8 [b]Gen 43:30; Judg 10:16; Is 63:15; Hos 11:8 [c]Is 55:7; 57:18; Hos 14:4; Mic 7:18

***31:21** [a]Jer 50:5 [b]Is 48:20; 52:11

***31:22** [a]Jer 3:6; 49:4

31:23 [a]Jer 30:18; 32:44 [b]Is 1:26; Jer 50:7 [c]Ps 48:1; 87:1; Zech 8:3

31:24 [a]Jer 31:12; Ezek 36:10; Zech 8:4-8

31:25 [a]Ps 107:9; Jer 31:12,14; Matt 5:6; John 4:14

31:26 [a]Zech 4:1 [b]Prov 3:24

31:27 [a]Ezek 36:9,11; Hos 2:23

31:28 [a]Jer 44:27; Dan 9:14 [b]Jer 1:10; 18:7 [c]Jer 24:6

***31:29** [a]Lam 5:7; Ezek 18:2

31:30 [a]Deut 24:16; Is 3:11; Ezek 18:4,20

***31:31** [a]Jer 31:31-34; Heb 8:8-12

31:21 *guideposts* set up when taken to Babylon would help them remember the way back.

31:22 *A woman will encompass a man.* The meaning is uncertain. Some understand it to indicate the security of Israel in the Millennium when a woman can provide all the protection needed. Others take it as a reference to Israel (*A woman*) embracing a man (i.e., God). Still others relate it to the Incarnation.

31:29–30 The people excused themselves by saying they were being punished for the sins of their fathers; in reality each person is punished for his own sins (cf. Deut. 24:16; Ezek. 18:2–4).

31:31–34 The principal OT passage on the new covenant (cf. Isa. 59:20–21; Jer. 32:37–40; Ezek. 16:60–63; 37:21–28). See note on Heb. 8:6. It will be made in the future with the whole nation of Israel (v. 31); it will be unlike the Mosaic covenant in that it will be unconditional (v. 32); its provisions will include (1) a change of heart,

declares the LORD, "when I will make a [b]new covenant with the house of Israel and with the house of Judah,

32 not like the [a]covenant which I made with their fathers in the day I [b]took them by the hand to bring them out of the land of Egypt, My [c]covenant which they broke, although I was a husband to them," declares the LORD.

33 "But [a]this is the covenant which I will make with the house of Israel after those days," declares the LORD, "[b]I will put My law within them and on their heart I will write it; and [c]I will be their God, and they shall be My people.

34 "They shall [a]not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all [b]know Me, from the least of them to the greatest of them," declares the LORD, "for I will [c]forgive their iniquity, and their [d]sin I will remember no more."

35 Thus says the LORD,
Who [a]gives the sun for light by day
And the fixed order of the moon and the stars for light by night,
Who [b]stirs up the sea so that its waves roar;
[c]The LORD of hosts is His name:

36 "[a]If this fixed order departs
From before Me," declares the LORD,
"Then the offspring of Israel also shall [b]cease
From being a nation before Me forever."

37 Thus says the LORD,
"[a]If the heavens above can be measured
And the foundations of the earth searched out below,
Then I will also [b]cast off all the offspring of Israel
For all that they have done," declares the LORD.

38 "Behold, days are coming," declares the LORD, "when the [a]city shall be rebuilt for the LORD from the [b]Tower of Hananel to the [c]Corner Gate.

39 "The [a]measuring line shall go out farther straight ahead to the hill Gareb; then it will turn to Goah.

40 "And [a]the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook [b]Kidron, to the corner of the [c]Horse Gate toward the east, shall be [d]holy to the LORD; it shall not be plucked up or overthrown anymore forever."

3 *The promise illustrated: a field bought,* 32:1–44

32 The word that came to Jeremiah from the LORD in the [a]tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the [a]court of the guard, which *was in* the house of the king of Judah,

3 because Zedekiah king of Judah had [a]shut him up, saying, "Why do you [b]prophesy, saying, '[c]Thus says the LORD, "Behold, I am about to [d]give this city into the hand of the king of Babylon, and he will take it;

4 and Zedekiah king of Judah shall [a]not escape out of the hand

31:31 [b]Jer 32:40; 33:14; Ezek 37:26; Luke 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8-12; 10:16, 17
31:32 [a]Ex 19:5; 24:6-8; Deut 5:2,3 [b]Deut 1:31; Is 63:12 [c]Jer 11:7,8
31:33 [a]Jer 32:40; Heb 10:16 [b]Ps 40:8; 2 Cor 3:3 [c]Jer 24:7; 30:22; 32:38
31:34 [a]1 Thess 4:9; 1 John 2:27 [b]Is 11:9; 54:13; Jer 24:7; Hab 2:14; John 6:45; 1 John 2:20 [c]Jer 33:8; 50:20; Mic 7:18; Rom 11:27 [d]Is 43:25; Heb 10:17
***31:35** [a]Gen 1:14-18; Deut 4:19; Ps 19:1-6; 136:7-9 [b]Is 51:15 [c]Jer 10:16; 32:18; 50:34
31:36 [a]Ps 89:36,37; 148:6; Is 54:9, 10; Jer 33:20-26 [b]Amos 9:8,9
31:37 [a]Is 40:12; Jer 33:22
31:37 [b]Jer 33:24-26; Rom 11:2-5,26, 27
***31:38** [a]Jer 30:18; 31:4 [b]Neh 3:1; 12:39; Zech 14:10 [c]2 Kin 14:13; 2 Chr 26:9
***31:39** [a]Zech 2:1
***31:40** [a]Jer 7:32; 8:2 [b]2 Sam 15:23; 2 Kin 23:6,12; John 18:1 [c]2 Kin 11:16; 2 Chr 23:15; Neh 3:28 [d]Joel 3:17; Zech 14:20
***32:1** [a]2 Kin 25:1,2; Jer 39:1,2
32:2 [a]Neh 3:25; Jer 33:1; 37:21; 38:6; 39:14
32:3 [a]2 Kin 6:32 [b]Jer 26:8,9 [c]Jer 21:3-7; 34:2,3 [d]Jer 21:4-7; 32:28,29; 34:2, 3
32:4 [a]2 Kin 25:4-7; Jer 37:17; 38:18,23; 39:4-7

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(2) fellowship with God, (3) knowledge of the Lord, and (4) forgiveness of sins. All of this will be fulfilled for Israel when the Lord returns (Rom. 11:26–27).

31:35–37 The permanence of the cycle of nature (vv. 35–36) and the immeasurableness of heaven and earth (v. 37) guarantee the survival of the Hebrew people.

31:38 *the Tower of Hananel.* At the NE corner of Jerusalem. *Corner Gate.* At the NW corner (Neh. 3:1; 12:39; Zech. 14:10).

31:39 *Gareb . . . Goah.* The locations are unknown, but the verse seems to indicate that rebuilt Jerusalem will be extended on the W side.

31:40 *valley of the dead bodies.* Hinnom (7:31). *Horse Gate.* At the SE corner (Neh. 3:28).

32:1 The events of this chapter occurred in 587–586 B.C., when the Babylonians were besieging Jerusalem and Jeremiah was in custody.

of the Chaldeans, but he shall surely be given into the hand of the king of Babylon, and he shall [b]speak with him face to face and see him eye to eye;

5 and he shall [a]take Zedekiah to Babylon, and he shall be there until I visit him," declares the LORD. "If you fight against the Chaldeans, you shall [b]not succeed" '?"

6 And Jeremiah said, "The word of the LORD came to me, saying,

7 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, "Buy for yourself my field which is at [a]Anathoth, for you have the [b]right of redemption to buy *it.*" '

8 "Then Hanamel my uncle's son came to me in the [a]court of the guard according to the word of the LORD and said to me, 'Buy my field, please, that is at [b]Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy *it* for yourself.' Then I knew that this was the [c]word of the LORD.

9 "I bought the field which was at Anathoth from Hanamel my uncle's son, and I [a]weighed out the silver for him, seventeen [b]shekels of silver.

10 "I [a]signed and [b]sealed the deed, and [c]called in witnesses, and weighed out the silver on the scales.

11 "Then I took the deeds of purchase, both the sealed *copy containing* the [a]terms and conditions and the open *copy;*

12 and I gave the deed of purchase to [a]Baruch the son of [b]Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's *son* and in the sight of the witnesses who signed the deed of purchase, before all the Jews who were sitting in the court of the guard.

13 "And I commanded Baruch in their presence, saying,

14 'Thus says the LORD of hosts, the God of Israel, "Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, that they may last a long time."

15 'For thus says the LORD of hosts, the God of Israel, "[a]Houses and fields and vineyards shall again be bought in this land." '

16 "After I had given the deed of purchase to Baruch the son of Neriah, then I [a]prayed to the LORD, saying,

17 '[a]Ah Lord GOD! Behold, You have [b]made the heavens and the earth by Your great power and by Your outstretched arm! [c]Nothing is too difficult for You,

18 who [a]shows lovingkindness to thousands, but [b]repays the iniquity of fathers into the bosom of their children after them, O [c]great and [d]mighty God. The [e]LORD of hosts is His name;

19 [a]great in counsel and mighty in deed, whose [b]eyes are open to all the ways of the sons of men, [c]giving to everyone according to his ways and according to the fruit of his deeds;

20 who has [a]set signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and You have [b]made a name for Yourself, as at this day.

21 'You [a]brought Your people

32:4 [b]Jer 39:5

32:5 [a]Jer 27:22; 39:7; Ezek 12:12,13 [b]Ezek 17:9,10, 15

***32:7** [a]Jer 1:1; 11:21 [b]Lev 25:25; Ruth 4:3,4

32:8 [a]Jer 32:2; 33:1 [b]Jer 1:1; 32:7 [c]1 Sam 9:16, 17; 10:3-7; 1 Kin 22:25; Jer 32:25

***32:9** [a]Gen 23:16; Zech 11:12 [b]Gen 24:22; Ex 21:32; Neh 5:15; Ezek 4:10

32:10 [a]Is 44:5; Jer 32:44 [b]Deut 32:34; Job 14:17 [c]Ruth 4:1,9; Is 8:2

32:11 [a]Luke 2:27

***32:12** [a]Jer 32:16; 36:4,5,32; 43:3; 45:1 [b]Jer 51:59

32:15 [a]Jer 30:18; 31:5,12,24; 32:37,43,44; 33:12,13; Amos 9:14,15; Zech 3:10

***32:16** [a]Gen 32:9-12; Jer 12:1; Phil 4:6,7

32:17 [a]Jer 1:6; 4:10 [b]2 Kin 19:15; Ps 102:25; Is 40:26-29; Jer 27:5 [c]Gen 18:14; Jer 32:27; Zech 8:6; Matt 19:26; Mark 10:27; Luke 1:37; 18:27

32:18 [a]Ex 20:6; 34:6, 7; Deut 5:9,10; 7:9,10 [b]1 Kin 14:9,10; 16:1-3; Matt 23:32-36 [c]Ps 145:3 [d]Ps 50:1; Is 9:6; Jer 20:11 [e]Jer 10:16; 31:35

32:19 [a]Is 9:6; 28:29 [b]Job 34:21; Jer 23:24 [c]Ps 62:12; Jer 17:10; 21:14; Matt 16:27; John 5:29

32:20 [a]Ps 78:43; 105:27 [b]Ex 9:16; Is 63:12,14; Dan 9:15

32:21 [a]Ex 6:6; Deut 4:34; 7:19; 26:8; 2 Sam 7:23; 1 Chr 17:21; Ps 136:11

32:7 *the right of redemption.* According to Lev. 25:25 a near relative could redeem property so as to keep it in the family. This particular property was worthless since it was in *Anathoth,* which by this time had already been captured by the Babylonians.

32:9–15 Jeremiah's purchase of the *field* showed his trust in the promise of the Lord that one day his descendants would return to that land. The deed consisted of both a sealed and an open copy (v. 11).

32:9 *seventeen shekels of silver.* 6.8 oz (195.5 gm).

32:12 *Baruch* was Jeremiah's faithful secretary and companion (36:4, 8, 26).

32:16–25 In view of the advancing armies of Babylon, Jeremiah had second thoughts about the wisdom of buying the property. Yet he acknowledged and trusted the greatness, majesty, and love of God (vv. 16–18). *siege mounds* (v. 24). Mounds of earth built up over city walls by the invaders.

Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm and with great terror;

32:22 [a]Ex 3:8,17; 13:5; Deut 1:8; Ps 105:9-11; Jer 11:5

22 and gave them this land, which You [a]swore to their forefathers to give them, a land flowing with milk and honey.

32:23 [a]Ps 44:2,3; 78:54,55; Jer 2:7 [b]Neh 9:26; Jer 11:8; Dan 9:10-14 [c]Ezra 9:7; Jer 26:4; 44:10 [d]Lam 1:18; Dan 9:11,12

23 'They [a]came in and took possession of it, but they [b]did not obey Your voice or [c]walk in Your law; they have done nothing of all that You commanded them to do; therefore You have made [d]all this calamity come upon them.

32:24 [a]Jer 33:4; Ezek 21:22 [b]Jer 20:5; 21:4-7; 32:5 [c]Jer 14:12; 29:17,18; 32:36; 34:17; Ezek 14:21 [d]Deut 4:26; Josh 23:15,16; Zech 1:6

24 'Behold, the [a]siege mounds have reached the city to take it; and the city is [b]given into the hand of the Chaldeans who fight against it, because of the [c]sword, the famine and the pestilence; and what You have spoken has [d]come to pass; and behold, You see *it.*

25 'You have said to me, O Lord GOD, "Buy for yourself the field with money and call in witnesses"—although the city is given into the hand of the Chaldeans.' "

***32:26**

26 Then the word of the LORD came to Jeremiah, saying,

32:27 [a]Num 16:22; 27:16 [b]Jer 32:17; Matt 19:26

27 "Behold, I am the LORD, the [a]God of all flesh; is anything [b]too difficult for Me?"

32:28 [a]2 Kin 25:11; 2 Chr 36:17-21; Jer 19:7-12; 32:3,24,36; 34:2,3

28 Therefore thus says the LORD, "Behold, I am about to [a]give this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he shall take it.

32:29 [a]2 Chr 36:19; Jer 21:10; 37:8,10; 39:8 [b]Jer 19:13; 44:17-19,25; 52:13

29 "The Chaldeans who are fighting against this city shall enter and [a]set this city on fire and burn it, with the [b]houses where *people* have offered incense to Baal on their roofs and poured out drink offerings to other gods to provoke Me to anger.

32:30 [a]Deut 9:7-12; Is 63:10; Jer 2:7; 7:22-26

30 "Indeed the sons of Israel and the sons of Judah have been doing only [a]evil in My sight from their youth; for the sons of Israel have been only [b]provoking Me to anger by the work of their hands," declares the LORD.

32:30 [b]Jer 8:19; 11:17; 25:7

31 "Indeed this city has been to Me *a* [a]*provocation of* My anger and My wrath from the day that they built it, even to this day, so that it should be [b]removed from before My face,

32:31 [a]1 Kin 11:7,8; 2 Kin 21:4-7, 16; Jer 5:9-11; 6:6,7; Matt 23:37 [b]2 Kin 23:27; 24:3,4; Jer 27:10

32 because of all the evil of the sons of Israel and the sons of Judah which they have done to provoke Me to anger—they, their [a]kings, their leaders, their priests, their prophets, the men of Judah and the inhabitants of Jerusalem.

32:32 [a]Ezra 9:7; Is 1:4-6,23; Jer 2:26; 44:17,21; Dan 9:8

33 "They have turned *their* back to Me and not *their* face; though *I* taught them, [a]teaching again and again, they would not listen and receive instruction.

32:33 [a]2 Chr 36:15, 16; Jer 7:13; 25:3; 26:5; 35:15; John 8:2

34 "But they [a]put their detestable things in the house which is called by My name, to defile it.

32:34 [a]2 Kin 21:1-7; Jer 7:30; 19:4-6; Ezek 8:5

35 "They built the [a]high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through *the fire* to [b]Molech, which I had not commanded them nor had it entered My mind that they should do this abomination, to cause Judah to sin.

32:35 [a]2 Chr 28:2,3; 33:6; Jer 7:31; 19:5 [b]Lev 18:21; 20:2-5; 1 Kin 11:7; 2 Kin 23:10; Acts 7:43

36 "Now therefore thus says the LORD God of Israel concerning this city of which you say, 'It is [a]given into the hand of the king of Babylon by sword, by famine and by pestilence.'

32:36 [a]Jer 32:24

37 "Behold, I will [a]gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and [b]make them dwell in safety.

32:37 [a]Deut 30:3; Ps 106:47; Is 11:11-16; Jer 16:14,15; 23:3, 8; Ezek 11:17; Hos 1:11; Amos 9:14,15 [b]Jer 23:6; Ezek 34:25,28; Zech 14:11

32:38 [a]Jer 24:7

38 "They shall be [a]My people, and I will be their God;

32:39 [a]2 Chr 30:12; Jer 31:33; Ezek 11:19; John 17:21; Acts 4:32 [b]Deut 11:18-21; Ezek 37:25

39 and I will [a]give them one heart and one way, that they may fear Me always, for their own [b]good and for *the good of* their children after them.

***32:40** [a]Is 55:3; Jer 31:33,34; 50:5; Ezek 37:26

40 "I will make an [a]everlasting

32:26–44 God reassured His prophet that after the captivity He would cause His people to prosper again in their land.

32:40 *an everlasting* ⌜*covenant.* The new cov-

32:40 [b]Deut 31:6,8; Ezek 39:29 [c]Jer 24:7; 31:33

covenant with them that I will [b]not turn away from them, to do them good; and I will [c]put the fear of Me in their hearts so that they will not turn away from Me.

32:41 [a]Deut 30:9; Is 62:5; 65:19 [b]Jer 24:6; 31:28; Amos 9:15 [c]Hos 2:19,20

41"I will [a]rejoice over them to do them good and will faithfully [b]plant them in this land with [c]all My heart and with all My soul.

32:42 [a]Jer 31:28; Zech 8:14,15 [b]Jer 33:14

42"For thus says the LORD, '[a]Just as I brought all this great disaster on this people, so I am going to [b]bring on them all the good that I am promising them.

32:43 [a]Jer 32:15,25; Ezek 37:11-14 [b]Jer 33:10

43 '[a]Fields shall be bought in this land of which you say, "[b]It is a desolation, without man or beast; it is given into the hand of the Chaldeans."

32:44 [a]Jer 32:10 [b]Jer 17:26; 33:13 [c]Jer 31:23; 33:7,11,26

44 'Men shall buy fields for money, [a]sign and seal deeds, and call in witnesses in the [b]land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for I will [c]restore their fortunes,' declares the LORD."

4 *The promise reaffirmed: the Davidic covenant,* 33:1–26

33:1 [a]Jer 32:2,8; 37:21; 38:28

33 Then the word of the LORD came to Jeremiah the second time, while he was still [a]confined in the court of the guard, saying,

33:2 [a]Jer 51:19 [b]Ex 3:15; 6:3; 15:3; Jer 10:16

2"Thus says [a]the LORD who made *the earth,* the LORD who formed it to establish it, the [b]LORD is His name,

***33:3** [a]Ps 50:15; 91:15; Is 55:6, 7; Jer 29:12 [b]Jer 32:17,27 [c]Is 48:6

3 '[a]Call to Me and I will answer you, and I will tell you [b]great and mighty things, [c]which you do not know.'

33:4 [a]Is 32:13,14

4"For thus says the LORD God of Israel concerning the [a]houses of this city, and concerning the houses of the kings of Judah which are broken down *to make a defense* against the [b]siege mounds and against the sword,

33:4 [b]Jer 32:24; Ezek 4:2; 21:22; Hab 1:10

33:5 [a]Jer 21:4-7; 32:5 [b]Is 8:17; Jer 21:10; Mic 3:4

5 'While *they* are coming to [a]fight with the Chaldeans and to fill them with the corpses of men whom I have slain in My anger and in My wrath, and I have [b]hidden My face from this city because of all their wickedness:

***33:6** [a]Jer 17:14; 30:17; Hos 6:1 [b]Is 66:12; Gal 5:22,23

6 'Behold, I will bring to it [a]health and healing, and I will heal them; and I will reveal to them an [b]abundance of peace and truth.

33:7 [a]Ps 85:1; Jer 30:18; 32:44; 33:26; Amos 9:14 [b]Is 1:26; Jer 30:18; 31:4,38; Amos 9:14,15

7 'I will [a]restore the fortunes of Judah and the fortunes of Israel and will [b]rebuild them as they were at first.

33:8 [a]Ps 51:2; Is 44:22; Jer 50:20; Ezek 36:25,33; Mic 7:18,19; Zech 13:1; Heb 9:11-14

8 'I will [a]cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned against Me and by which they have transgressed against Me.

33:9 [a]Is 62:2,4,7; Jer 13:11 [b]Jer 3:17,19; 4:2; 16:19 [c]Jer 24:6; 32:42 [d]Neh 6:16; Ps 40:3; Is 60:5; Hos 3:5

9 'It shall be to Me a [a]name of joy, praise and glory before [b]all the nations of the earth which shall hear of all the [c]good that I do for them, and they shall [d]fear and tremble because of all the good and all the peace that I make for it.'

33:10 [a]Jer 32:43 [b]Jer 26:9; 34:22

10"Thus says the LORD, 'Yet again there shall be heard in this place, of which you say, "It is a [a]waste, without man and without beast," *that is,* in the cities of Judah and in the streets of Jerusalem that are [b]desolate, without man and without inhabitant and without beast,

33:11 [a]Is 35:10; 51:3,11 [b]1 Chr 16:8,34; 2 Chr 5:13; 7:3; Ezra 3:11; Ps 100:4,5; 106:1; 107:1; 118:1; 136:1 [c]Lev 7:12,13; Ps 107:22; 116:17; Jer 17:26; Heb 13:15

11 the voice of [a]joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say,

"[b]Give thanks to the LORD of hosts,
For the LORD is good,
For His lovingkindness is everlasting";

and of those who bring a [c]thank offering into the house of the

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enant will never end (unlike the Mosaic).

33:3 *mighty.* Inaccessible, like a fortified city (Num. 13:28). God offers this inaccessible knowledge concerning the future to Jeremiah.

33:6–13 God promised again to restore His people and Jerusalem.

LORD. For I will restore the fortunes of the land as they were at first,' says the LORD.

33:12 12 "Thus says the LORD of hosts, 'There shall again be in this place which is waste, [a]without man or beast, and in all its cities, a habitation of shepherds who rest their [b]flocks.

33:13 13 'In the [a]cities of the hill country, in the cities of the lowland, in the cities of the Negev, in the land of Benjamin, in the environs of Jerusalem and in the cities of Judah, the flocks shall again [b]pass under the hands of the one who numbers them,' says the LORD.

***33:14** 14 'Behold, [a]days are coming,' declares the LORD, 'when I will [b]fulfill the good word which I have spoken concerning the house of Israel and the house of Judah.

33:15 15 'In those days and at that time I will cause a [a]righteous Branch of David to spring forth; and He shall execute [b]justice and righteousness on the earth.

33:16 16 'In those days [a]Judah shall be saved and Jerusalem shall dwell in safety; and this is *the name* by which she shall be called: the [b]LORD is our righteousness.'

33:17 17 "For thus says the LORD, 'David shall [a]never lack a man to sit on the throne of the house of Israel;

33:18 18 and the [a]Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to [b]prepare sacrifices continually.' "

33:20 19 The word of the LORD came to Jeremiah, saying,

20 "Thus says the LORD, 'If you can [a]break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time,

33:21 21 then [a]My covenant may also be broken with David My servant that he shall not have a son to reign on his throne, and with the Levitical priests, My ministers.

33:22 22 'As the [a]host of heaven cannot be counted and the [b]sand of the sea cannot be measured, so I will [c]multiply the descendants of David My servant and the [d]Levites who minister to Me.' "

23 And the word of the LORD came to Jeremiah, saying,

33:24 24 "Have you not observed what this people have spoken, saying, 'The [a]two families which the LORD chose, He has [b]rejected them'? Thus they [c]despise My people, no longer are they as a nation in their sight.

33:25 25 "Thus says the LORD, 'If My [a]covenant *for* day and night *stand* not, *and* the fixed patterns of heaven and earth I have [b]not established,

33:26 26 then I would [a]reject the descendants of Jacob and David My servant, not taking from his descendants [b]rulers over the descendants of Abraham, Isaac and Jacob. But I will [c]restore their fortunes and will have [d]mercy on them.' "

P Events Before the Fall of Jerusalem, 34:1–38:28

1 Message to Zedekiah, 34:1–7

***34:1** 34 The word which came to Jeremiah from the LORD, when [a]Nebuchadnezzar king of Babylon and all his army, with [b]all the kingdoms of the earth that were under his dominion and all the peoples, were fighting

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33:14–26 The King-Messiah (v. 15) will emerge from the Davidic dynasty to rule in the millennial kingdom (see 23:5). Jerusalem, about to be captured by Nebuchadnezzar, will be restored and called *the* LORD *is our righteousness* because it will be governed by the righteous King (v. 16). The Davidic covenant (v. 17) and the covenant made with Phinehas (v. 18; see note on Num. 25:13) are reaffirmed.

34:1–7 The final assault against Jerusalem had begun, provoked by Zedekiah's revolt in 589 B.C. Jeremiah again predicted the downfall of Jerusalem (v. 2) and Zedekiah's captivity in Babylon, where he would die in peace (v. 5). His death would be marked by ceremonial incense burning (cf. the burial of Jehoiakim, 22:18–19). *Lachish.* 30 mi (48 km) SW of Jerusalem. *Azekah.* 15 mi (24 km) SW of Jerusalem. The Lachish letters, written at this time, describe the Babylonian conquest.

against Jerusalem and against all its cities, saying,

34:2 2"Thus says the LORD God of Israel, '[a]Go and speak to Zedekiah king of Judah and say to him: "Thus says the LORD, 'Behold, [b]I am giving this city into the hand of the king of Babylon, and [c]he will burn it with fire.

34:3 3 '[a]You will not escape from his hand, for you will surely be captured and delivered into his hand; and you will [b]see the king of Babylon eye to eye, and he will speak with you face to face, and you will go to Babylon.' " '

4"Yet hear the word of the LORD, O Zedekiah king of Judah! Thus says the LORD concerning you, 'You will not die by the sword.

34:5 5 'You will die in peace; and as *spices* were burned for your fathers, the former kings who were before you, so they will [a]burn *spices* for you; and [b]they will lament for you, "Alas, lord!" ' For I have spoken the word," declares the LORD.

34:6 6 Then Jeremiah the prophet spoke [a]all these words to Zedekiah king of Judah in Jerusalem

34:7 7 when the army of the king of Babylon was fighting against Jerusalem and against all the remaining cities of Judah, *that is,* [a]Lachish and [b]Azekah, for they *alone* remained as [c]fortified cities among the cities of Judah.

2 *Message to the people,* 34:8–22

***34:8** 8 The word which came to Jeremiah from the LORD after King Zedekiah had [a]made a covenant with all the people who were in Jerusalem to [b]proclaim release to them:

34:9 9 that each man should set free his male servant and each man his female servant, a [a]Hebrew man or a Hebrew woman; so that [b]no one should keep them, a Jew his brother, in bondage.

34:10 10 And all the [a]officials and all the people obeyed who had entered into the covenant that each man should set free his male servant and each man his female servant, so that no one should keep them any longer in bondage; they obeyed, and set *them free.*

11 But afterward they turned around and took back the male servants and the female servants whom they had set free, and brought them into subjection for male servants and for female servants.

12 Then the word of the LORD came to Jeremiah from the LORD, saying,

34:13 13"Thus says the LORD God of Israel, 'I [a]made a covenant with your forefathers in the day that I [b]brought them out of the land of Egypt, from the house of bondage, saying,

34:14 14"[a]At the end of seven years each of you shall set free his Hebrew brother who has been sold to you and has served you six years, you shall send him out free from you; but your forefathers [b]did not obey Me or incline their ear to Me.

34:15 15"Although recently you *had* turned and [a]done what is right in My sight, each man proclaiming release to his neighbor, and you had [b]made a covenant before Me [c]in the house which is called by My name.

34:16 16"Yet you [a]turned and [b]profaned My name, and each man took back his male servant and each man his female servant whom you had set free according to their desire, and you brought them into subjection to be your male servants and female servants." '

17"Therefore thus says the LORD,

34:8–11 Zedekiah convinced the people to release their Hebrew slaves (who were supposed to be given their freedom after six years, Ex. 21:2), hoping thereby to impress God and cause Him to relieve the Babylonian siege against Jerusalem. But when news came that an advancing Egyptian army caused the Babylonians temporarily to lift the siege and regroup against the Egyptians (37:5), the slave owners, feeling that the danger was past, forced their slaves back into service.

'You have not obeyed Me in proclaiming release each man to his brother and each man to his neighbor. Behold, I am [a]proclaiming a release to you,' declares the LORD, 'to the [b]sword, to the pestilence and to the famine; and I will make you a [c]terror to all the kingdoms of the earth.

18 'I will give the men who have [a]transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, *when* they [b]cut the calf in two and passed between its parts—

19 the [a]officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf—

20 I will give them into the hand of their enemies and into the hand of those who [a]seek their life. And their [b]dead bodies shall be food for the birds of the sky and the beasts of the earth.

21 '[a]Zedekiah king of Judah and his officials I will give into the hand of their enemies and into the hand of those who seek their life, and into the hand of the army of the king of Babylon which has [b]gone away from you.

22 'Behold, I am going to command,' declares the LORD, 'and I will bring them back to this city; and they shall fight against it and [a]take it and burn it with fire; and I will make the cities of Judah a [b]desolation [c]without inhabitant.' "

3 *Message concerning the Rechabites,* 35:1–19

35 The word which came to Jeremiah from the LORD in the days of [a]Jehoiakim the son of Josiah, king of Judah, saying,

2 "Go to the house of the [a]Rechabites and speak to them, and bring them into the house of the LORD, into one of the [b]chambers, and give them wine to drink."

3 Then I took Jaazaniah the son of Jeremiah, son of Habazziniah, and his brothers and all his sons and the whole house of the Rechabites,

4 and I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, the [a]man of God, which was near the chamber of the officials, which was above the chamber of Maaseiah the son of Shallum, [b]the doorkeeper.

5 Then I set before the men of the house of the Rechabites pitchers full of wine and cups; and I said to them, "[a]Drink wine!"

6 But they said, "We will not drink wine, for [a]Jonadab the son of [b]Rechab, our father, commanded us, saying, 'You shall [c]not drink wine, you or your sons, forever.

7 'You shall not build a house, and you shall not sow seed and you shall not plant a vineyard or own one; but in [a]tents you shall dwell all your days, that you may live [b]many days in the land where you [c]sojourn.'

8 "We have [a]obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives, our sons or our daughters,

9 nor to build ourselves houses to dwell in; and we [a]do not have vineyard or field or seed.

10 "We have only [a]dwelt in tents, and have obeyed and have done according to all that [b]Jonadab our father commanded us.

11 "But it came about, when

34:18 *when they cut the calf in two.* The ancient method of ratifying a covenant, here used in the matter of the slaves (v. 8; cf. Gen. 15:9–17).

34:20 All who broke the covenant to grant freedom to their slaves would themselves die.

35:1 A flashback to the reign of *Jehoiakim* (609–598 B.C.) to show the sharp contrast between the faithful Rechabites and unfaithful Judah.

35:2 *Rechabites.* A puritan protest group, advocating a nomadic way of life, that originated with Jehonadab, son of Rechab, in Israel about 842 B.C. (2 Kings 10:15–23). Jeremiah was commanded to give them wine to drink, which they refused.

35:11 [a]Nebuchadnezzar king of Babylon came up against the land, that we said, 'Come and let us [b]go to Jerusalem before the army of the Chaldeans and before the army of the Arameans.' So we have dwelt in Jerusalem."

*35:12 12 Then the word of the LORD came to Jerusalem, saying,

35:13 13"Thus says the LORD of hosts, the God of Israel, 'Go and say to the men of Judah and the inhabitants of Jerusalem, "[a]Will you not receive instruction by listening to My words?" declares the LORD.

35:14 14"The [a]words of Jonadab the son of Rechab, which he commanded his sons not to drink wine, are observed. So they do not drink *wine* to this day, for they have obeyed their father's command. But I have spoken to you [b]again and again; yet you have [c]not listened to Me.

35:15 15"Also I have sent to you all My [a]servants the prophets, sending *them* again and again, saying: '[b]Turn now every man from his evil way and amend your deeds, and [c]do not go after other gods to worship them. Then you shall [d]dwell in the land which I have given to you and to your forefathers; but you have not [e]inclined your ear or listened to Me.

35:16 16 'Indeed, the sons of Jonadab the son of Rechab have [a]observed the command of their father which he commanded them, but this people has not listened to Me.' "

35:17 17"Therefore thus says the LORD, the God of hosts, the God of Israel, 'Behold, [a]I am bringing on Judah and on all the inhabitants of Jerusalem all the disaster that I have pronounced against them; because I [b]spoke to them but they did not listen, and I have called them but they did not answer.' "

35:18 18 Then Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel, 'Because you have [a]obeyed the command of Jonadab your father, kept all his commands and done according to all that he commanded you;

35:19 19 therefore thus says the LORD of hosts, the God of Israel, "Jonadab the son of Rechab [a]shall not lack a man to [b]stand before Me always." ' "

4 *Jehoiakim burns Jeremiah's scroll,* 36:1–32

*36:1 36 And it came about in the [a]fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came to Jeremiah from the LORD, saying,

*36:2 2"Take a [a]scroll and write on it all the [b]words which I have spoken to you concerning [c]Israel and concerning Judah, and concerning all the [d]nations, from the [e]day I *first* spoke to you, from the days of Josiah, even to this day.

36:3 3"[a]Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will [b]turn from his evil way; then I will [c]forgive their iniquity and their sin."

4 Then Jeremiah called [a]Baruch the son of Neriah, and Baruch wrote on a [b]scroll at the dictation of Jeremiah all the words of the LORD which He had spoken to him.

*36:5 5 Jeremiah commanded Baruch, saying, "I am [a]restricted; I cannot go into the house of the LORD.

35:12–19 Jeremiah used the fidelity of the Rechabites as an object lesson to Judah, who, by contrast, had broken God's commands. As their reward the Rechabites would always have descendants to worship and serve God.

36:1 *the fourth year* = 605 B.C. The first year of Nebuchadnezzar's reign and the year Daniel and others were taken to Babylon.

36:2 *a scroll.* Papyrus sheets pasted together (cf. v. 23). It contained Jeremiah's prophecies from 627 to 605 B.C.

36:4 *Baruch.* See 32:12–25; 36:10–19, 26; 43:3, 6. He was Jeremiah's attendant and scribe.

36:5 *I am restricted* from going into the Temple, probably because of reaction against his messages (cf. chaps. 7, 26).

6"So you go and [a]read from the scroll which you have [b]written at my dictation the words of the LORD to the people in the LORD's house on a [c]fast day. And also you shall read them to all *the people of* Judah who come from their cities.

7"[a]Perhaps their supplication will come before the LORD, and everyone will turn from his evil way, for [b]great is the anger and the wrath that the LORD has pronounced against this people."

8 Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, [a]reading from the book the words of the LORD in the LORD's house.

9 Now it came about in the [a]fifth year of Jehoiakim the son of Josiah, king of Judah, in the [b]ninth month, that all the people in Jerusalem and all the people who [c]came from the cities of Judah to Jerusalem proclaimed a [d]fast before the LORD.

10 Then Baruch read from the book the words of Jeremiah in the house of the LORD in the [a]chamber of [b]Gemariah the son of Shaphan the [c]scribe, in the upper court, at the [d]entry of the New Gate of the LORD's house, to all the people.

11 Now when [a]Micaiah the son of Gemariah, the son of Shaphan, had heard all the words of the LORD from the book,

12 he went down to the king's house, into the scribe's chamber. And behold, all the officials were sitting there— [a]Elishama the scribe, and [b]Delaiah the son of Shemaiah, and [c]Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the *other* officials.

13 Micaiah [a]declared to them all the words that he had heard when Baruch read from the book to the people.

14 Then all the officials sent [a]Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take in your hand the scroll from which you have read to the people and come." So Baruch the son of Neriah [b]took the scroll in his hand and went to them.

15 They said to him, "Sit down, please, and read it to us." So Baruch [a]read it to them.

16 Now it came about when they had heard all the words, they turned in [a]fear one to another and said to Baruch, "We will surely [b]report all these words to the king."

17 And they asked Baruch, saying, "Tell us, please, [a]how did you write all these words? *Was it* at his dictation?"

18 Then Baruch said to them, "He [a]dictated all these words to me, and I wrote them with ink on the book."

19 Then the officials said to Baruch, "Go, [a]hide yourself, you and Jeremiah, and do not let anyone know where you are."

20 So they went to the [a]king in the court, but they had deposited the scroll in the chamber of [a]Elishama the scribe, and they reported all the words to the king.

21 Then the king sent Jehudi to get the scroll, and he took it out of the chamber of Elishama the scribe. And Jehudi [a]read it to the king as well as to all the officials who stood beside the king.

22 Now the king was sitting in the [a]winter house in the [b]ninth month, with *a fire* burning in the brazier before him.

23 It came about when Jehudi had read three or four columns, *the king* cut it with a scribe's knife and [a]threw *it* into the fire that was in the brazier, until all the

36:6 [a]Jer 36:8 [b]Jer 36:4 [c]Jer 36:9; Zech 8:19

36:7 [a]1 Kin 8:33; 2 Chr 33:12,13; Jer 26:3; 36:3 [b]Deut 28:15; 31:16,17; 2 Kin 22:13,17; Jer 4:4; 21:5; Lam 4:11

36:8 [a]Jer 1:17; 36:6

***36:9** [a]Jer 36:1 [b]Jer 36:22 [c]Jer 36:6 [d]Judg 20:26; 1 Sam 7:6; 2 Chr 20:3; Esth 4:16; Joel 1:14; 2:15; Jon 3:5

***36:10** [a]Jer 35:4 [b]Jer 36:11,25 [c]2 Sam 8:17; Jer 52:25 [d]Jer 26:10

36:11 [a]Jer 36:13

36:12 [a]Jer 36:20 [b]Jer 36:25 [c]Jer 26:22

36:13 [a]2 Kin 22:10

36:14 [a]Jer 36:21 [b]Jer 36:2; Ezek 2:7-10

36:15 [a]Jer 36:21

36:16 [a]Jer 36:24; Acts 24:25 [b]Jer 13:18; Amos 7:10,11

36:17 [a]John 9:10,15, 26

36:18 [a]Jer 36:4

36:19 [a]1 Kin 17:3; 18:4,10; Jer 26:20-24; 36:26

36:20 [a]Jer 36:12

36:21 [a]2 Kin 22:10; 2 Chr 34:18; Ezek 2:4,5

***36:22** [a]Judg 3:20; Amos 3:15 [b]Jer 36:9

36:23 [a]1 Kin 22:8,27; Prov 1:30; Is 5:18,19; 28:14, 22; Jer 36:29

36:9 *a fast.* In December 604 B.C., probably because the Babylonians had conquered Ashkelon at that time.

36:10 The scroll was read three times: in the Temple court (v. 10), before the princes (v. 15), and before King Jehoiakim (v. 21).

36:22 *winter house.* Not a separate house, but a warmer part of his residence.

scroll was consumed in the fire that was in the brazier.

36:24 24 Yet the king and all his servants who heard all these words were [a]not afraid, nor did they [b]rend their garments.

25 Even though Elnathan and Delaiah and Gemariah [a]entreated the king not to burn the scroll, he would not listen to them.

26 And the king commanded Jerahmeel the king's son, Seraiah the son of Azriel, and Shelemiah the son of Abdeel to [a]seize Baruch the scribe and Jeremiah the prophet, but the [b]LORD hid them.

27 Then the word of the LORD came to Jeremiah after the king had [a]burned the scroll and the words which [b]Baruch had written at the dictation of Jeremiah, saying,

28 "[a]Take again another scroll and write on it all the former words that were [b]on the first scroll which Jehoiakim the king of Judah burned.

29 "And concerning Jehoiakim king of Judah you shall say, 'Thus says the LORD, "You have [a]burned this scroll, saying, '[b]Why have you written on it that the [c]king of Babylon shall certainly come and destroy this land, and shall make man and beast to cease from it?' "

30 'Therefore thus says the LORD concerning Jehoiakim king of Judah, "He shall have [a]no one to sit on the throne of David, and his [b]dead body shall be cast out to the heat of the day and the frost of the night.

31 "I shall also [a]punish him and his descendants and his servants for their iniquity, and I shall [b]bring on them and the inhabitants of Jerusalem and the men of Judah all the calamity that I have declared to them—but they did not listen." ' "

32 Then Jeremiah took another scroll and gave it to Baruch the son of Neraiah, the scribe, and he [a]wrote on it at the dictation of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and many similar words were added to them.

5 *Jeremiah imprisoned,* 37:1–38:28

37 Now [a]Zedekiah the son of Josiah whom Nebuchadnezzar king of Babylon had [b]made king in the land of Judah, reigned as king in place of [c]Coniah the son of Jehoiakim.

2 But [a]neither he nor his servants nor the people of the land listened to the words of the LORD which He spoke through Jeremiah the prophet.

3 Yet [a]King Zedekiah sent Jehucal the son of Shelemiah, and [b]Zephaniah the son of Maaseiah, the priest, to Jeremiah the prophet, saying, "[c]Please pray to the LORD our God on our behalf."

4 Now Jeremiah was *still* coming in and going out among the people, for they had not *yet* [a]put him in the prison.

5 Meanwhile, [a]Pharaoh's army had set out from Egypt; and when the Chaldeans who had been besieging Jerusalem heard the report about them, they [b]lifted the *siege* from Jerusalem.

6 Then the word of the LORD came to Jeremiah the prophet, saying,

7 "Thus says the LORD God of Israel, '[a]Thus you are to say to the king of Judah, who sent you to Me to inquire of Me: "Behold,

36:25 [a]Gen 37:22,26, 27; Acts 5:34-39
36:26 [a]1 Kin 19:1-3, 10,14; Matt 23:34,37 [b]Ps 91:1
36:27 [a]Jer 36:23 [b]Jer 36:4,18
36:28 [a]Zech 1:5,6 [b]Jer 36:4,23
***36:29** [a]Deut 29:19; Job 15:24,25; Is 45:9 [b]Is 29:21; 30:10; Jer 26:9; 32:3 [c]Jer 25:9-11
36:30 [a]2 Kin 24:12-15; Jer 22:30 [b]Jer 22:19
36:31 [a]Jer 23:34 [b]Deut 28:15; Prov 29:1; Jer 19:15; 35:17
36:32 [a]Ex 4:15,16; 34:1; Jer 36:4, 18,23
***37:1** [a]2 Kin 24:17; 1 Chr 3:15; 2 Chr 36:10 [b]Ezek 17:12-21 [c]2 Kin 24:12; 1 Chr 3:16; 2 Chr 36:9,10; Jer 22:24,28; 24:1; 52:31
37:2 [a]2 Kin 24:19, 20; 2 Chr 36:12-16; Prov 29:12
37:3 [a]Jer 21:1,2 [b]Jer 29:25; 52:24 [c]1 Kin 13:6; Jer 2:27; 15:11; 21:1,2; 42:1-4,20; Acts 8:24
37:4 [a]Jer 32:2,3; 37:15
***37:5** [a]2 Kin 24:7; Jer 37:7; Ezek 17:15 [b]Jer 37:11
***37:6**
37:7 [a]2 Kin 22:18; Jer 21:1,2; 37:3

36:29–31 The rewritten scroll contained an additional prophecy of judgment on Jehoiakim: no heir to rule (his son, Jehoiachin, was deposed by Nebuchadnezzar after three months), no proper burial, and punishment on his descendants.

37:1–3 Zedekiah, a vassal king, did not heed Jeremiah's warnings even though he asked Jeremiah to pray for the people.

37:5 The pharaoh was Hophra (44:30), who reigned from 589–570 B.C. and who marched to support Zedekiah against Babylon (52:3; Ezek. 17:11–21). He retreated before actually engaging in battle and left Jerusalem to fall to the Babylonians in 587.

37:6–10 Jeremiah's response to Zedekiah was not one he wanted to hear—namely, Pharaoh's army would be defeated and Nebuchadnezzar's forces would capture and burn Jerusalem.

37:7 [b]Pharaoh's army which has come out for your assistance is going to return to its own land of Egypt.

37:8 [a]Jer 34:22; 38:23; 39:2-8

8 "The Chaldeans will also [a]return and fight against this city, and they will capture it and burn it with fire." '

37:9 [a]Jer 29:8; Obad 3; Matt 24:4,5; Eph 5:6

9 "Thus says the LORD, 'Do not [a]deceive yourselves, saying, "The Chaldeans will surely go away from us," for they will not go.

37:10 [a]Lev 26:36-38; Is 30:17; Jer 21:4,5 [b]Jer 37:8

10 'For [a]even if you had defeated the entire army of Chaldeans who were fighting against you, and there were *only* wounded men left among them, each man in his tent, they would rise up and [b]burn this city with fire.' "

11 Now it happened when the army of the Chaldeans had lifted *the siege* from Jerusalem because of Pharaoh's army,

*37:12 [a]Jer 32:8

12 that Jeremiah went out from Jerusalem to go to the land of Benjamin in order to [a]take possession of *some* property there among the people.

37:13 [a]Jer 38:7; Zech 14:10 [b]Jer 18:18; 20:10; Luke 23:2; Acts 6:11; 24:5-9,13

13 While he was at the [a]Gate of Benjamin, a captain of the guard whose name was Irijah, the son of Shelemiah the son of Hananiah was there; and he [b]arrested Jeremiah the prophet, saying, "You are going over to the Chaldeans!"

37:14 [a]Ps 27:12; 52:1,2; Jer 40:4-6; Matt 5:11,12

14 But Jeremiah said, "[a]A lie! I am not going over to the Chaldeans"; yet he would not listen to him. So Irijah arrested Jeremiah and brought him to the officials.

37:15 [a]Jer 18:23; 20:1-3; 26:16; Matt 21:35 [b]Gen 39:20; 2 Chr 16:10; 18:26; Jer 38:26; Acts 5:18

15 Then the officials were [a]angry at Jeremiah and beat him, and they [b]put him in jail in the house of Jonathan the scribe, which they had made into the prison.

*37:16 [a]Jer 38:6

16 For Jeremiah had come into the [a]dungeon, that is, the vaulted cell; and Jeremiah stayed there many days.

17 Now King Zedekiah sent and took him *out;* and in his palace the king [a]secretly asked him and said, "Is there a [b]word from the LORD?" And Jeremiah said, "There is!" Then he said, "You will be [c]given into the hand of the king of Babylon!"

37:17 [a]1 Kin 14:1-4; Jer 38:5,14-16, 24-27 [b]1 Kin 22:15, 16; 2 Kin 3:11, 12; Jer 15:11; 21:1,2; 37:3 [c]Jer 21:7; 24:8; Ezek 12:12,13; 17:19,20

18 Moreover Jeremiah said to King Zedekiah, "[a]*In* what *way* have I sinned against you, or against your servants, or against this people, that you have put me in prison?

37:18 [a]1 Sam 24:9; 26:18; Dan 6:22; John 10:32; Acts 25:8,11,25

19 "[a]Where then are your prophets who prophesied to you, saying, 'The [b]king of Babylon will not come against you or against this land'?

37:19 [a]Deut 32:37, 38; 2 Kin 3:13; Jer 2:28 [b]Jer 27:14; 28:1-4,10-17

*37:20 [a]Jer 36:7; 38:26

20 "But now, please listen, O my lord the king; please let my [a]petition come before you and do not make me return to the house of Jonathan the scribe, that I may not die there."

21 Then King Zedekiah gave commandment, and they committed Jeremiah to the [a]court of the guardhouse and gave him a loaf of [b]bread daily from the bakers' street, until all the bread in the city was [c]gone. So Jeremiah remained in the court of the guardhouse.

37:21 [a]Jer 32:2; 38:13,28 [b]1 Kin 17:6; Job 5:20; Ps 33:18,19; Is 33:16 [c]2 Kin 25:3; Jer 38:9; 52:6

38 Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the [a]son of Shelemiah, and [b]Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people, saying,

38:1 [a]Jer 37:3 [b]Jer 21:1

2 "Thus says the LORD, 'He who [a]stays in this city will die by the [b]sword and by famine and by pestilence, but he who goes out to the Chaldeans will live and have his *own* [c]life as booty and stay alive.'

38:2 [a]Jer 21:9 [b]Jer 34:17; 42:17 [c]Jer 21:9; 39:18; 45:5

3 "Thus says the LORD, 'This city will certainly be [a]given into the hand of the army of the king of Babylon and he will capture it.' "

38:3 [a]Jer 21:10; 32:3-5

4 Then the [a]officials said to the king, "Now let this man be

38:4 [a]Jer 18:23; 26:11,21; 36:12

37:12–13 *Irijah* thought Jeremiah was deserting to the enemy, whereas he was only going to his home to get his share of some family property.

37:16 *dungeon . . . vaulted cell.* Probably a cistern (38:6, 13).

37:20 Jeremiah, now in his sixties, was afraid he would *die* if he returned to the dank cistern-prison.

put to death, inasmuch as he is [b]discouraging the men of war who are left in this city and all the people, by speaking such words to them; for this man [c]is not seeking the well-being of this people but rather their harm."

5 So King Zedekiah said, "Behold, he is in your hands; for the king [a]can *do* nothing against you."

6 Then they took Jeremiah and cast him into the [a]cistern *of* Malchijah the king's son, which was in the court of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but only [b]mud, and Jeremiah sank into the mud.

7 But [a]Ebed-melech the Ethiopian, a [b]eunuch, while he was in the king's palace, heard that they had put Jeremiah into the cistern. Now the king was sitting in the [c]Gate of Benjamin;

8 and Ebed-melech went out from the king's palace and spoke to the king, saying,

9 "My lord the king, these men have acted wickedly in all that they have done to Jeremiah the prophet whom they have cast into the cistern; and he will die right where he is because of the famine, for there is [a]no more bread in the city."

10 Then the king commanded Ebed-melech the Ethiopian, saying, "Take thirty men from here under your authority and bring up Jeremiah the prophet from the cistern before he dies."

11 So Ebed-melech took the men under his authority and went into the king's palace to *a place* beneath the storeroom and took from there worn-out clothes and worn-out rags and let them down by ropes into the cistern to Jeremiah.

12 Then Ebed-melech the Ethiopian said to Jeremiah, "Now put these worn-out clothes and rags under your armpits under the ropes"; and Jeremiah did so.

13 So they pulled Jeremiah up with the ropes and lifted him out of the cistern, and Jeremiah stayed in the [a]court of the guardhouse.

14 Then King Zedekiah [a]sent and had Jeremiah the prophet brought to him at the third entrance that is in the house of the LORD; and the king said to Jeremiah, "I am going to [b]ask you something; do not hide anything from me."

15 Then Jeremiah said to Zedekiah, "[a]If I tell you, will you not certainly put me to death? Besides, if I give you advice, you will not listen to me."

16 But King Zedekiah swore to Jeremiah in [a]secret saying, "As the LORD lives, who made this [b]life for us, surely I will not put you to death nor will I give you over to the hand of [c]these men who are seeking your life."

17 Then Jeremiah said to Zedekiah, "Thus says the LORD [a]God of hosts, the [b]God of Israel, 'If you will indeed [c]go out to the officers of the king of Babylon, then you will live, this city will not be burned with fire, and you and your household will survive.

18 'But if you will [a]not go out to the officers of the king of Babylon, then this city [b]will be given over to the hand of the Chaldeans; and they will burn it with fire, and [c]you yourself will not escape from their hand.' "

19 Then King Zedekiah said to Jeremiah, "I [a]dread the Jews who have [b]gone over to the Chalde-

38:4 [b]Ex 5:4; 1 Kin 18:17,18; 21:20; Neh 6:9; Amos 7:10; Acts 16:20 [c]Jer 29:7

38:5 [a]2 Sam 3:39

38:6 [a]Jer 37:16,21; Acts 16:24 [b]Ps 40:2; 69:2, 14,15; Jer 38:22; Zech 9:11

***38:7** [a]Jer 39:16 [b]Jer 29:2; Acts 8:27 [c]Deut 21:19; Job 29:7; Jer 37:13; Amos 5:10

38:9 [a]Jer 37:21; 52:6

***38:11**

38:13 [a]Neh 3:25; Jer 32:2; 37:21; 38:6; 39:14,15; Acts 23:35; 24:27; 28:16, 30

***38:14** [a]Jer 21:1,2; 37:17 [b]1 Sam 3:17, 18; 1 Kin 22:16; Jer 15:11; 42:2-5, 20

38:15 [a]Luke 22:67,68

38:16 [a]Jer 37:17; John 3:2 [b]Num 16:22; 27:16; Is 42:5; 57:16; Zech 12:1; Acts 17:25,28 [c]Jer 34:20; 38:4-6

38:17 [a]Ps 80:7,14; Amos 5:27 [b]1 Chr 17:24; Ezek 8:4 [c]2 Kin 24:12; 25:27-30; Jer 21:8-10; 27:12, 17; 38:2; 39:3

38:18 [a]Jer 27:8 [b]2 Kin 25:4-10; Jer 24:8-10; 32:3-5; 37:8; 38:3 [c]Jer 32:4; 34:3

38:19 [a]Is 51:12,13; 57:11; John 12:42; 19:12, 13 [b]Jer 39:9

38:7 *Ethiopian.* Only a foreigner cared enough for Jeremiah to risk rescuing him. *eunuch.* I.e., officer or palace official.

38:11 These rags were placed under Jeremiah's emaciated arms so that the ropes would not cut into them.

38:14–23 Again Zedekiah met Jeremiah secretly, asking the prophet to tell him everything. Jeremiah protested that, if he did, Zedekiah would put him to death and would not heed his message. Zedekiah only promised not to put him to death, whereupon Jeremiah repeated what he had said many times before—surrender to Babylon.

ans, for they may give me over into their hand and they will [c]abuse me."

20 But Jeremiah said, "They will not give you over. Please [a]obey the LORD in what I am saying to you, that it may go [b]well with you and [c]you may live.

21 "But if you keep refusing to go out, this is the word which the LORD has shown me:

22 'Then behold, all of the [a]women who have been left in the palace of the king of Judah are going to be brought out to the officers of the king of Babylon; and those women will say,

"Your close friends
Have misled and
overpowered you;
While your feet were sunk
in the mire,
They turned back."

23 'They will also bring out all your wives and your [a]sons to the Chaldeans, and [b]you yourself will not escape from their hand, but will be seized by the hand of the king of Babylon, and [b]this city will be burned with fire.' "

24 Then Zedekiah said to Jeremiah, "Let no man know about these words and you will not die.

25 "But if the [a]officials hear that I have talked with you and come to you and say to you, 'Tell us now what you said to the king and what the king said to you; do not hide *it* from us and we will not put you to death,'

26 then you are to say to them, 'I was [a]presenting my petition before the king, not to make me return to the house of Jonathan to die there.' "

27 Then all the officials came to Jeremiah and questioned him. So he reported to them in accordance with all these words which the king had commanded; and they ceased speaking with him, since the conversation had not been overheard.

28 So Jeremiah [a]stayed in the court of the guardhouse until the day that Jerusalem was captured.

Q The Fall of Jerusalem, 39:1–18

1 *The fate of the Jews,* 39:1–10

39 Now it came about when Jerusalem was captured [a]in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came to Jerusalem and laid siege to it;

2 in the eleventh year of Zedekiah, in the fourth month, in the ninth *day* of the month, the city *wall* was [a]breached.

3 Then all the [a]officials of the king of Babylon came in and sat down at the [b]Middle Gate: Nergal-sar-ezer, Samgar-nebu, Sar-sekim the Rab-saris, Nergal-sar-ezer *the* Rab-mag, and all the rest of the officials of the king of Babylon.

4 It came about when Zedekiah the king of Judah and all the men of war saw them, that they [a]fled and went out of the city at night by way of the king's garden through the gate [b]between the two walls; and he went out toward the Arabah.

5 But the army of the [a]Chaldeans pursued them and overtook Zedekiah in the [b]plains of Jericho; and they seized him and brought him up to Nebuchadnezzar king of Babylon at [c]Riblah in the land of Hamath, and he passed sentence on him.

6 Then the [a]king of Babylon slew the sons of Zedekiah [b]before his eyes at Riblah; the king of Babylon also slew all the [c]nobles of Judah.

7 He then [a]blinded Zedeki-

38:19 [c]2 Chr 30:10; Neh 4:1; Jer 38:22
38:20 [a]2 Chr 20:20; Jer 11:4,8; 26:13; Dan 4:27; Acts 26:29 [b]Jer 7:23 [c]Gen 19:20; Is 55:3
★38:22 [a]Jer 6:12; 8:10; 43:6
38:23 [a]2 Kin 25:7; Jer 39:6; 41:10 [b]Jer 38:18
38:25 [a]Jer 38:4-6,27
38:26 [a]Jer 37:20
38:28 [a]Ps 23:4; Jer 15:20,21; 37:20,21; 38:13; 39:13, 14
★39:1 [a]2 Kin 25:1-12; Jer 52:4; Ezek 24:1,2
39:2 [a]2 Kin 25:4; Jer 52:7
★39:3 [a]Jer 38:17 [b]Jer 21:4
39:4 [a]2 Kin 25:4; Is 30:16; Jer 52:7; Amos 2:14 [b]2 Chr 32:5
39:5 [a]Jer 32:4,5; 38:18,23; 52:8 [b]Josh 4:13; 5:10 [c]2 Kin 23:33; Jer 52:9,26,27
39:6 [a]2 Kin 25:7; Jer 52:10 [b]Deut 28:34 [c]Jer 21:7; 24:8-10; 34:19-21
★39:7 [a]2 Kin 25:7; Jer 52:11; Ezek 12:13

38:22 *the women.* The harem that would become the property of the conquerors.

39:1–2 The events of this chapter are also described in chap. 52. The siege lasted about 30 months, from Jan. 15, 588, to July 18, 586 B.C.

39:3 *Nergal-sar-ezer.* King Neriglissar, son-in-law of Nebuchadnezzar; he reigned 560–556 B.C.

39:7 The last thing Zedekiah saw was the murder of his sons.

ah's eyes and bound him in [b]fetters of bronze to bring him to [c]Babylon.

8 The Chaldeans also [a]burned with fire the king's palace and the houses of the people, and they [b]broke down the walls of Jerusalem.

9 As for the rest of the people who were left in the city, the [a]deserters who had gone over to him and [b]the rest of the people who remained, [c]Nebuzaradan the [d]captain of the bodyguard carried *them* into exile in Babylon.

10 But some of the [a]poorest people who had nothing, [a]Nebuzaradan the captain of the bodyguard left behind in the land of Judah, and gave them vineyards and fields at that time.

2 *The fate of Jeremiah,* 39:11–18

11 Now Nebuchadnezzar king of Babylon gave orders about [a]Jeremiah through Nebuzaradan the captain of the bodyguard, saying,

12 "Take him and look after him, and [a]do nothing harmful to him, but rather deal with him just as he tells you."

13 So Nebuzaradan the captain of the bodyguard sent *word,* along with Nebushazban the Rab-saris, and Nergal-sar-ezer the Rab-mag, and all the leading officers of the king of Babylon;

14 they even sent and [a]took Jeremiah out of the court of the guardhouse and entrusted him to [b]Gedaliah, the son of [c]Ahikam, the son of Shaphan, to take him home. So he stayed among the people.

15 Now the word of the LORD had come to Jeremiah while he was [a]confined in the court of the guardhouse, saying,

16 "Go and speak to [a]Ebed-melech the Ethiopian, saying, 'Thus says the LORD of hosts, the God of Israel, "Behold, I am about to bring My words on this city [b]for disaster and not for prosperity; and they will [c]take place before you on that day.

17 "But I will [a]deliver you on that day," declares the LORD, "and you shall not be given into the hand of the men whom you dread.

18 "For I will certainly rescue you, and you will not fall by the sword; but you will have your *own* [a]life as booty, because you have [b]trusted in Me," declares the LORD.' "

R Events After the Fall of Jerusalem, 40:1–45:5

1 *Jeremiah ministers to Jews in Palestine,* 40:1–42:22

40 The word which came to Jeremiah from the LORD after [a]Nebuzaradan captain of the bodyguard had released him from [b]Ramah, when he had taken him bound in [c]chains among all the exiles of Jerusalem and Judah who were being exiled to Babylon.

2 Now the captain of the bodyguard had taken Jeremiah and said to him, "The [a]LORD your God promised this calamity against this place;

3 and the LORD has brought *it* on and done just as He promised. Because you *people* [a]sinned against the LORD and did not listen to His voice, therefore this thing has happened to you.

4 "But now, behold, I am [a]freeing you today from the chains which are on your hands. If you would prefer to come with me to Babylon, come *along,* and I will look after you; but if you would prefer not to come with me to Babylon, never mind. Look, the [b]whole land is before you; go

39:7 [b]Judg 16:21 [c]Jer 32:5
39:8 [a]2 Kin 25:9; Jer 21:10; 38:18; 52:13 [b]2 Kin 25:10; Neh 1:3; Jer 52:14
39:9 [a]Jer 38:19; 52:15 [b]Jer 24:8 [c]2 Kin 25:11, 20; Jer 39:13; 40:1; 52:12-16, 26 [d]Gen 37:36
*39:10 [a]2 Kin 25:12; Jer 52:16
39:11 [a]Job 5:15,16; Jer 1:8; 15:20, 21; Acts 24:23
*39:12 [a]Ps 105:14,15; Prov 16:7; 21:1; 1 Pet 3:13
39:14 [a]Jer 38:28; 40:1-6 [b]Jer 40:5 [c]2 Kin 22:12, 14; 2 Chr 34:20; Jer 26:24
39:15 [a]Jer 38:28
39:16 [a]Jer 38:7
39:16 [b]Jer 21:10; Dan 9:12; Zech 1:6 [c]Ps 91:8
39:17 [a]Ps 41:1,2; 50:15
*39:18 [a]Jer 21:9; 38:2; 45:5 [b]Ps 34:22; Jer 17:7,8
*40:1 [a]Jer 39:9,11 [b]Jer 31:15 [c]Acts 12:6,7; 21:13; 28:20; Eph 6:20
40:2 [a]Lev 26:14-38; Deut 28:15-68; 29:24-28; 31:17; 32:19-25; Jer 22:8,9
40:3 [a]Jer 50:7; Dan 9:11; Rom 2:5
40:4 [a]Jer 39:11,12 [b]Gen 13:9; 20:15; 47:6

39:10 Only peasants, not likely to cause trouble, were left in Palestine.

39:12 God honored His promise to Jeremiah (1:8).

39:18 Ebed-melech (v. 16) had proved his trust in the true God when he interceded for Jeremiah (38:7–13).

40:1 *Ramah.* Five mi (eight km) N of Jerusalem, it was the area where deportees were screened before being sent to Babylon. Jeremiah was allowed to choose whether he would go to Babylon or stay in Palestine; he chose to stay.

wherever it seems good and right for you to go."

★40:5 [a]Jer 39:14 [b]2 Kin 25:23 [c]Jer 52:34 [d]2 Kin 8:7-9

5 As Jeremiah was still not going back, *he said,* "Go on back then to [a]Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has [b]appointed over the cities of Judah, and stay with him among the people; or else go anywhere it seems right for you to go." So the captain of the bodyguard gave him a [c]ration and a [d]gift and let him go.

★40:6 [a]Judg 20:1; 21:1; 1 Sam 7:5; 2 Chr 16:6 [b]Jer 39:14

6 Then Jeremiah went to [a]Mizpah to [b]Gedaliah the son of Ahikam and stayed with him among the people who were left in the land.

★40:7 [a]2 Kin 25:23 [b]Jer 39:10; 52:16

7 [a]Now all the commanders of the forces that were in the field, they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land and that he had put him in charge of the men, women and children, those of the [b]poorest of the land who had not been exiled to Babylon.

40:8 [a]Jer 40:14; 41:2 [b]Jer 40:13,15; 42:1; 43:2 [c]2 Sam 23:28, 29; Ezra 2:22; Neh 7:26 [d]Jer 42:1 [e]Deut 3:14; Josh 12:5; 2 Sam 10:6,8

8 So they came to Gedaliah at Mizpah, along with [a]Ishmael the son of Nethaniah, and [b]Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the [c]Netophathite, and [d]Jezaniah the son of the [e]Maacathite, *both* they and their men.

40:9 [a]1 Sam 20:16, 17; 2 Kin 25:24 [b]Jer 27:11; 38:17-20

9 Then Gedaliah the son of Ahikam, the son of Shaphan, [a]swore to them and to their men, saying, "[b]Do not be afraid of serving the Chaldeans; stay in the land and serve the king of Babylon, that it may go well with you.

40:10 [a]Deut 1:38; 1 Kin 10:8; Jer 35:19 [b]Deut 16:13; Jer 39:10

10 "Now as for me, behold, I am going to stay at Mizpah to [a]stand *for you* before the Chaldeans who come to us; but as for you, [b]gather in wine and [c]summer fruit and oil and put *them* in your *storage* vessels, and live in your cities that you have taken over."

40:10 [c]Is 16:9; Jer 40:12; 48:32

11 Likewise, also all the Jews who were in [a]Moab and among the sons of [b]Ammon and in [c]Edom and who were in all the *other* countries, heard that the king of Babylon had left a remnant for Judah, and that he had appointed over them Gedaliah the son of Ahikam, the son of Shaphan.

★40:11 [a]Num 22:1; 25:1,2; Is 16:4; Jer 9:26 [b]1 Sam 11:1; 12:12 [c]Gen 36:8; Is 11:14

12 Then all the Jews [a]returned from all the places to which they had been driven away and came to the land of Judah, to Gedaliah at Mizpah, and gathered in wine and summer fruit in great abundance.

40:12 [a]Jer 43:5

13 Now Johanan the son of Kareah and all the commanders of the forces that were in the field came to Gedaliah at Mizpah

★40:13

40:14 [a]1 Sam 11:1-3; 2 Sam 10:1-6; Jer 25:21; 41:10

14 and said to him, "Are you well aware that Baalis the king of the sons of [a]Ammon has sent Ishmael the son of Nethaniah to take your life?" But Gedaliah the son of Ahikam did not believe them.

40:15 [a]1 Sam 26:8 [b]2 Sam 21:17 [c]Jer 42:2

15 Then Johanan the son of Kareah spoke secretly to Gedaliah in Mizpah, saying, "[a]Let me go and kill Ishmael the son of Nethaniah, and not a man will know! Why should he [b]take your life, so that all the Jews who are gathered to you would be scattered and the [c]remnant of Judah would perish?"

40:16 [a]Matt 10:16; 1 Cor 13:5

16 But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "[a]Do not do this thing, for you are telling a lie about Ishmael."

★41:1 [a]2 Kin 25:25

41 Now it [a]came about in the seventh month that

40:5 *Gedaliah,* grandson of one of Josiah's nobles, was made puppet governor of denuded Judah.

40:6 *Mizpah.* A city a few miles N of Jerusalem.

40:7 *forces that were in the field.* Jewish guerilla units that had not been captured. They are urged to obey the Babylonian officials.

40:11–12 Jewish refugees, who had fled before Nebuchadnezzar, returned to farm the land.

40:13–16 Gedaliah refused to believe his life was in danger from Ishmael, a would-be assassin.

41:1 *of the royal family.* Ishmael may have been motivated by jealousy to kill Gedaliah, because he felt slighted in being passed over for the office of governor.

41:1 [b]Ishmael the son of Nethaniah, the son of Elishama, of the royal family and *one* of the chief officers of the king, along with ten men, came to Mizpah to [c]Gedaliah the son of Ahikam. While they [d]were eating bread together there in Mizpah,

41:2 2 Ishmael the son of Nethaniah and the ten men who were with him arose and [a]struck down Gedaliah the son of Ahikam, the son of Shaphan, with the sword and [b]put to death the one [c]whom the king of Babylon had appointed over the land.

3 Ishmael also struck down all the Jews who were with him, *that is* with Gedaliah at Mizpah, and the Chaldeans who were found there, the men of war.

4 Now it happened on the next day after the killing of Gedaliah, when no one knew about *it,*

*41:5 5 that eighty men [a]came from [b]Shechem, from [c]Shiloh, and from [d]Samaria with [e]their beards shaved off and their clothes torn and their bodies [f]gashed, having grain offerings and incense in their hands to bring to the [g]house of the LORD.

6 Then Ishmael the son of Nethaniah went out from Mizpah to meet them, [a]weeping as he went; and it came about as he met them that he said to them, "Come to Gedaliah the son of Ahikam!"

41:7 7 Yet it turned out that as soon as they came inside the city, Ishmael the son of Nethaniah and the men that were with him [a]slaughtered them *and cast them* into the cistern.

41:8 8 But ten men who were found among them said to Ishmael, "Do not put us to death; for we have [a]stores of wheat, barley, oil and honey hidden in the field." So he refrained and did not put them to death along with their companions.

*41:9 9 Now as for the cistern where Ishmael had cast all the corpses of the men whom he had struck down because of Gedaliah, it was the [a]one that King Asa had made on [b]account of Baasha, king of Israel; Ishmael the son of Nethaniah filled it with the slain.

41:10 10 Then Ishmael took captive all the [a]remnant of the people who were in Mizpah, the [b]king's daughters and all the people who were left in Mizpah, whom Nebuzaradan the captain of the bodyguard had put under the charge of Gedaliah the son of Ahikam; thus Ishmael the son of Nethaniah took them captive and proceeded to cross over to the sons of [c]Ammon.

41:11 11 But Johanan the son of Kareah and all the [a]commanders of the forces that were with him heard of all the evil that Ishmael the son of Nethaniah had done.

41:12 12 So they took all the men and went to [a]fight with Ishmael the son of Nethaniah and they found him by the [b]great pool that is in Gibeon.

13 Now it came about as soon as all the people who were with Ishmael saw Johanan the son of Kareah and the commanders of the forces that were with him, they were glad.

14 So all the people whom Ishmael had taken captive from Mizpah turned around and came back, and went to Johanan the son of Kareah.

41:15 15 But Ishmael the son of Nethaniah [a]escaped from Johanan with eight men and went to the sons of Ammon.

41:16 16 Then Johanan the son of Kareah and all the commanders of the forces that were with him took from Mizpah [a]all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, after he had struck down Gedaliah the son of Ahikam, *that is,* the men who were soldiers, *the* women, *the* children,

41:1 [b]Jer 40:8,14 [c]Jer 39:14; 40:5,6 [d]Ps 41:9; Jer 40:13,14

41:2 [a]2 Sam 3:27; 20:9,10; 2 Kin 25:25; Ps 41:9; 109:5; John 13:18 [b]2 Kin 25:25 [c]Jer 40:5

*41:5 [a]2 Kin 10:13,14 [b]Gen 33:18; 37:12; Judg 9:1; 1 Kin 12:1,25 [c]Josh 18:1; Judg 18:31; 1 Sam 3:21; Ps 78:60 [d]1 Kin 16:24,29 [e]Lev 19:27; Deut 14:1 [f]Deut 14:1; Jer 16:6 [g]1 Sam 1:7; 2 Kin 25:9

41:6 [a]2 Sam 3:16; Jer 50:4

41:7 [a]Ps 55:23; Is 59:7; Ezek 22:27; 33:24,26

41:8 [a]Is 45:3

*41:9 [a]1 Kin 15:17-22; 2 Chr 16:1-6 [b]Judg 6:2; 1 Sam 13:6; 2 Sam 17:9; Heb 11:38

41:10 [a]Jer 40:11,12 [b]Jer 43:6 [c]Neh 2:10,19; 4:7; Jer 40:14

41:11 [a]Jer 40:7,8,13-16

41:12 [a]Gen 14:14-16; 1 Sam 30:1-8,18,20 [b]2 Sam 2:13

41:15 [a]1 Sam 30:17; 1 Kin 20:20; Job 21:30; Prov 28:17

41:16 [a]Jer 42:8; 43:4-7

41:5 *shaved ... torn ... gashed.* Signs of mourning by these pilgrims, probably because of the fall of Jerusalem. The Temple was destroyed, but they worshiped at the site.

41:9 See 1 Kings 15:22 and 2 Chron. 16:6.

and *the* eunuchs, whom he had brought back from Gibeon.

17 And they went and stayed in [a]Geruth Chimham, which is beside Bethlehem, in order to [b]proceed into Egypt

18 because of the Chaldeans; for they were [a]afraid of them, since Ishmael the son of Nethaniah had struck down Gedaliah the son of Ahikam, whom [b]the king of Babylon had appointed over the land.

42 Then all the commanders of the forces, [a]Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people [b]both small and great approached

2 and said to Jeremiah the prophet, "Please let our [a]petition come before you, and [b]pray for us to the LORD your God, *that is* for all this remnant; because we are left *but* a [c]few out of many, as your own eyes *now* see us,

3 that the LORD your God may tell us the [a]way in which we should walk and the thing that we should do."

4 Then Jeremiah the prophet said to them, "I have heard *you.* Behold, I am going to [a]pray to the LORD your God in accordance with your words; and it will come about that the whole message which the [b]LORD will answer you I will tell you. I will [c]not keep back a word from you."

5 Then they said to Jeremiah, "May the [a]LORD be a true and faithful witness against us if we do not act in accordance with the whole message with which the LORD your God will send you to us.

6 "Whether *it* is pleasant or unpleasant, we will [a]listen to the voice of the LORD our God to whom we are sending you, in order that it may go [b]well with us when we listen to the voice of the LORD our God."

7 Now it came about at the [a]end of ten days that the word of the LORD came to Jeremiah.

8 Then he called for Johanan the son of Kareah and all the commanders of the forces that were with him, and for all the people both small and great,

9 and said to them, "Thus [a]says the LORD the God of Israel, to whom you sent me to present your petition before Him:

10 'If you will indeed stay in this land, then I will [a]build you up and not tear you down, and I will plant you and not uproot you; for I shall [b]relent concerning the calamity that I have inflicted on you.

11 '[a]Do not be afraid of the king of Babylon, whom you are *now* fearing; do not be afraid of him,' declares the LORD, 'for [b]I am with you to save you and deliver you from his hand.

12 'I will also show you compassion, so that [a]he will have compassion on you and restore you to your own soil.

13 'But if you are going to say, "We will [a]not stay in this land," so as not to listen to the voice of the LORD your God,

14 saying, "No, but we will [a]go to the land of Egypt, where we shall not see war or [b]hear the sound of a trumpet or hunger for bread, and we will stay there";

15 then in that case listen to the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel, "If you really set your mind to enter [a]Egypt and go in to reside there,

16 then it will come about that the [a]sword, which you are afraid of will overtake you there in the land of Egypt; and the famine, about which you are anxious, will

*41:17 [a]2 Sam 19:37, 38,40 [b]Jer 42:14

41:18 [a]Is 51:12,13; 57:11; Jer 42:11,16; 43:2, 3; Luke 12:4,5 [b]Jer 40:5

*42:1 [a]Jer 40:8,13; 41:11,18 [b]Jer 6:13; 8:10; 42:8; 44:12; Acts 8:10

42:2 [a]Jer 36:7; 37:20 [b]Ex 8:28; 1 Sam 7:8; 12:19; 1 Kin 13:6; Is 37:4; Jer 37:3; 42:20; Acts 8:24; James 5:16 [c]Lev 26:22; Deut 28:62; Is 1:9; Lam 1:1

42:3 [a]Ps 86:11; Prov 3:6; Jer 6:16; Mic 4:2

42:4 [a]Ex 8:29; 1 Sam 12:23 [b]1 Kin 22:14; Jer 23:28 [c]1 Sam 3:17, 18; Ps 40:10; Acts 20:20

42:5 [a]Gen 31:50; Judg 11:10; Jer 43:2; Mic 1:2; Mal 2:14; 3:5

42:6 [a]Ex 24:7; Deut 5:27; Josh 24:24 [b]Deut 5:29,33; 6:3; Jer 7:23

*42:7 [a]Ps 27:14; Is 30:18

42:9 [a]2 Kin 19:4,6, 20; 22:15

42:10 [a]Jer 24:6; 31:28; 33:7; Ezek 36:36 [b]Jer 18:7,8; Hos 11:8; Joel 2:13; Amos 7:3,6; Jon 3:10; 4:2

42:11 [a]Jer 1:8; 27:12,17; 41:18 [b]Num 14:9; 2 Chr 32:7,8; Ps 46:7,11; 118:6; Is 8:9, 10; 43:2,5; Jer 1:19; 15:20; Rom 8:31

42:12 [a]Neh 1:11; Ps 106:46; Prov 16:7

42:13 [a]Ex 5:2; Jer 44:16

42:14 [a]Is 31:1; Jer 41:17 [b]Ex 16:3; Num 11:4; Jer 4:19, 21

42:15 [a]Deut 17:16; Jer 42:17; 44:12-14

42:16 [a]Jer 44:13,27; Ezek 11:8; Amos 9:1-4

41:17 *Chimham.* See 2 Sam. 19:37–40. This was part of a grant of land by David. The people thought about going to Egypt because they feared Babylonian reprisals for Gedaliah's murder.

42:1–6 The people inquired of Jeremiah if God would approve their plan to migrate to Egypt.

42:7–22 Jeremiah's warning is clear: stay in Palestine and trust God, who will protect you; or go to Egypt and die.

follow closely after you there *in* Egypt, and you will die there.

42:17 [a]Jer 24:10; 38:2; 42:22; 44:13 [b]Jer 44:14,28

17 "So all the men who set their mind to go to Egypt to reside there will die by the [a]sword, by famine and by pestilence; and they will [b]have no survivors or refugees from the calamity that I am going to bring on them." ' "

42:18 [a]2 Chr 36:16-19; Jer 7:20; 33:5; 39:1-9 [b]Deut 29:21; Is 65:15; Jer 18:16; 24:9; 29:18; 44:12 [c]Jer 22:10,27

18 For thus says the LORD of hosts, the God of Israel, "As My [a]anger and wrath have been poured out on the inhabitants of Jerusalem, so My wrath will be poured out on you when you enter Egypt. And you will become a [b]curse, an object of horror, an imprecation and a reproach; and [c]you will see this place no more."

42:19 [a]Deut 17:16; Is 30:1-7 [b]Ezek 2:5 [c]Neh 9:26,29, 30

19 The LORD has spoken to you, O remnant of Judah, "Do not [a]go into Egypt!" You should clearly [b]understand that today I have [c]testified against you.

42:20 [a]Jer 43:2; Ezek 14:3

20 For you have *only* [a]deceived yourselves; for it is you who sent me to the LORD your God, saying, "Pray for us to the LORD our God; and whatever the LORD our God says, tell us so, and we will do it."

42:21 [a]Deut 11:26; Jer 43:1; Ezek 2:7; Zech 7:11; Acts 20:26,27

21 So I have [a]told you today, but you have [b]not obeyed the LORD your God, even in whatever He has sent me to *tell* you.

42:21 [b]Jer 43:4

22 Therefore you should now clearly understand that you will [a]die by the sword, by famine and by pestilence, in the [b]place where you wish to go to reside.

42:22 [a]Jer 43:11; Ezek 6:11 [b]Hos 9:6

2 *Jeremiah ministers to Jews in Egypt,* 43:1–44:30

***43:1** [a]Jer 26:8; 51:63

43 But it came about, as soon as Jeremiah whom the LORD their God had sent, had [a]finished telling all the people all the words of the LORD their God—that is, all these words—

43:2 [a]Jer 42:1 [b]2 Chr 36:13; Is 7:9; Jer 5:12,13; 42:5

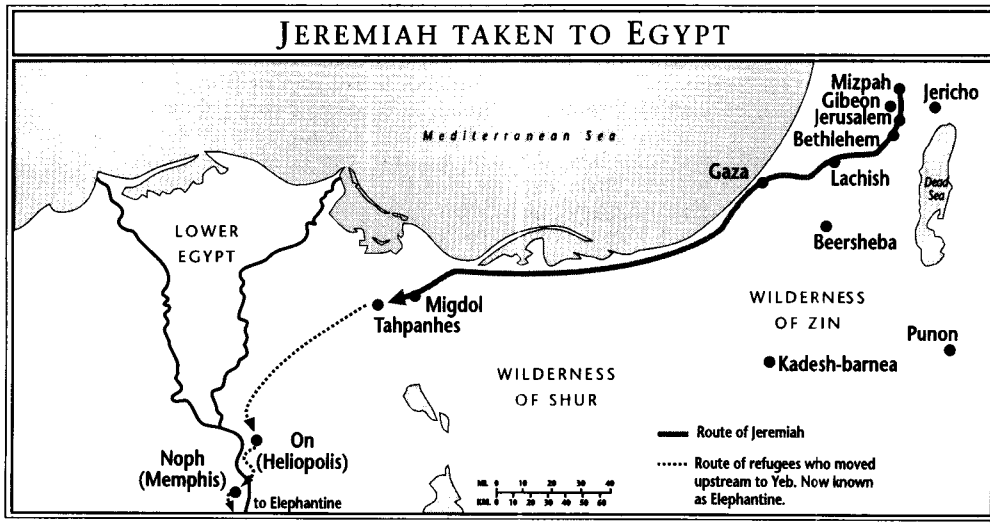
2 that Azariah the [a]son of Hoshaiah, and Johanan the son of Kareah, and all the arrogant men said to Jeremiah, "You are [b]telling a lie! The LORD our God has not sent you to say, 'You are not to enter Egypt to reside there';

43:3 [a]Jer 36:4,10, 26,32; 43:6; 45:1-3

3 but [a]Baruch the son of Neriah is inciting you against us to give us over into the hand of the Chaldeans, so they may put us to death or exile us to Babylon."

43:4 [a]Jer 42:8 [b]2 Chr 25:16; Jer 42:5,6; 44:5

4 So [a]Johanan the son of Kareah and all the commanders of the forces, and all the people, [b]did not obey the voice of the



43:1–6 Though the people had promised to obey God's Word through Jeremiah (42:5), they disobeyed by going to Egypt.

43:4 [c] Ps 37:3; Jer 42:10-12
43:5 [a] Jer 40:11
43:6 [a] Jer 41:10 [b] Jer 39:10; 40:7 [c] Ecc 9:1,2; Lam 3:1
★43:7 [a] Jer 2:16; 44:1
★43:8 [a] Jer 2:16; 44:1; 46:14; Ezek 30:18
★43:9
43:10 [a] Jer 25:9,11 [b] Is 44:28; 45:1; Jer 25:9; 27:6 [c] Ps 18:11; 27:5; 31:20
★43:11 [a] Is 19:1-25; Jer 25:15-19; 44:13; 46:1,2, 13-26; Ezek 29:19,20 [b] Jer 15:2

LORD to [c]stay in the land of Judah.

5 But Johanan the son of Kareah and all the commanders of the forces took the [a]entire remnant of Judah who had returned from all the nations to which they had been driven away, in order to reside in the land of Judah—

6 the men, the women, the children, the [a]king's daughters and [b]every person that Nebuzaradan the captain of the bodyguard had left with Gedaliah the son of Ahikam and grandson of Shaphan, together with [c]Jeremiah the prophet and Baruch the son of Neriah—

7 and they entered the land of Egypt (for they did not obey the voice of the LORD) and went in as far as [a]Tahpanhes.

8 Then the word of the LORD came to Jeremiah in [a]Tahpanhes, saying,

9 "Take *some* large stones in your hands and hide them in the mortar in the brick *terrace* which is at the entrance of Pharaoh's palace in Tahpanhes, in the sight of some *of the* Jews;

10 and say to them, 'Thus says the LORD of hosts, the God of Israel, "Behold, I am going to send and get [a]Nebuchadnezzar the king of Babylon, [b]My servant, and I am going to set his throne *right* over these stones that I have hidden; and he will spread his [c]canopy over them.

11 "He will also come and [a]strike the land of Egypt; those who are *meant* for death *will be given over* to death, and those for captivity to captivity, and [b]those for the sword to the sword.

12 "And I shall set fire to the temples of the [a]gods of Egypt, and he will burn them and take them captive. So he will [b]wrap himself with the land of Egypt as a shepherd wraps himself with his garment, and he will depart from there safely.

13 "He will also shatter the obelisks of Heliopolis, which is in the land of Egypt; and the temples of the gods of Egypt he will burn with fire." ' "

44 The word that came to Jeremiah for all the Jews living in the land of Egypt, those who were living in [a]Migdol, [b]Tahpanhes, [c]Memphis, and the land of [d]Pathros, saying,

2 "Thus says the LORD of hosts, the God of Israel, 'You yourselves have seen all the calamity that I have brought on Jerusalem and all the cities of Judah; and behold, this day they are in [a]ruins and no one lives in them,

3 [a]because of their wickedness which they committed so as to [b]provoke Me to anger by continuing to [c]burn sacrifices *and* to [d]serve other gods whom they had not known, *neither* they, you, nor your fathers.

4 'Yet I [a]sent you all My servants the prophets, again and again, saying, "Oh, do not do this [b]abominable thing which I hate."

5 'But [a]they did not listen or incline their ears to turn from their wickedness, so as not to burn sacrifices to other gods.

6 'Therefore My [a]wrath and My anger were poured out and burned in the [b]cities of Judah and in the streets of Jerusalem, so they have become a ruin and a [c]desolation as it is this day.

43:12 [a] Ex 12:12; Is 19:1; Jer 46:25; Ezek 30:13 [b] Ps 104:2; 109:18,19; Is 49:18
★43:13
★44:1 [a] Ex 14:2; Jer 46:14 [b] Jer 43:7; Ezek 30:18 [c] Is 19:13; Jer 2:16; 46:14; Ezek 30:13,16; Hos 9:6 [d] Is 11:11; Ezek 29:14; 30:14
44:2 [a] Is 6:11; Jer 4:7; 9:11; 34:22; Mic 3:12
44:3 [a] Neh 9:33; Jer 2:17-19; 44:23; Ezek 8:17,18; Dan 9:5 [b] Is 3:8; Jer 7:19; 32:30-32; 44:8 [c] Jer 19:4 [d] Deut 13:6; 29:26; 32:17
44:4 [a] Jer 7:13,25; 25:4; 26:5; 29:19; 35:15; Zech 7:7 [b] Jer 16:18; 32:34,35; Ezek 8:10
44:5 [a] Jer 11:8,10; 13:10
44:6 [a] Is 51:17-20; Jer 42:18; Ezek 8:18 [b] Jer 7:17,34 [c] Jer 4:27; 34:22

43:7 *Tahpanhes.* In NE Egypt. See 2:16.

43:8–13 Another object lesson: stones buried over the spot where Nebuchadnezzar would rule when he invaded Egypt in 568–567 B.C.

43:9 *brick terrace.* Such a paved area has been found in front of the entrance to the royal dwelling.

43:11 Nebuchadnezzar did invade Egypt in 568–567 B.C.

43:13 *Heliopolis.* Heb., *Beth-shemesh;* lit., House of the Sun. An ancient city near Cairo. *obelisks.* One such obelisk from Heliopolis is in Central Park in New York City; another is on the bank of the Thames River in London.

44:1–14 This last message of Jeremiah (to the Jews in Egypt) was the same he had preached throughout his ministry: God must punish their sins of idolatry. *Migdol, Tahpanhes,* and *Memphis* were in Lower (northern) Egypt, whereas Pathros was the general designation for Upper (southern) Egypt.

7 'Now then thus says the LORD God of hosts, the God of Israel, "Why are you [a]doing great harm to yourselves, so as to [b]cut off from you man and woman, child and infant, from among Judah, leaving yourselves without remnant,

8 [a]provoking Me to anger with the works of your hands, [b]burning sacrifices to other gods in the land of Egypt, where you are entering to reside, so that you might be cut off and become a [c]curse and a reproach among all the nations of the earth?

9 "Have you forgotten the [a]wickedness of your fathers, the wickedness of the kings of Judah, and the wickedness of their wives, your own wickedness, and the wickedness of your wives, which they committed in the land of Judah and in the streets of Jerusalem?

10 "But they [a]have not become contrite even to this day, nor have they feared nor [b]walked in My law or My statutes, which I have set before you and before your fathers." '

11 "Therefore thus says the LORD of hosts, the God of Israel, 'Behold, I am going to [a]set My face against you for woe, even to cut off all Judah.

12 'And I will [a]take away the remnant of Judah who have set their mind on entering the land of Egypt to reside there, and they will all [b]meet their end in the land of Egypt; they will fall by the sword *and* meet their end by famine. Both small and great will die by the sword and famine; and they will become a [c]curse, an object of horror, an imprecation and a reproach.

13 'And I will [a]punish those who live in the land of Egypt, as I have punished Jerusalem, with the sword, with famine and with pestilence.

14 'So there will be [a]no refugees or survivors for the remnant of Judah who have entered the land of Egypt to reside there and then to return to the land of Judah, to which they are [b]longing to return and live; for none will [c]return except *a few* refugees.' "

15 Then [a]all the men who were aware that their wives were burning sacrifices to other gods, along with all the women who were standing by, *as* a large assembly, including all the people who were living in Pathros in the land of Egypt, responded to Jeremiah, saying,

16 "As for the [a]message that you have spoken to us in the name of the LORD, [b]we are not going to listen to you!

17 "But rather we will certainly [a]carry out every word that has proceeded from our mouths, by burning sacrifices to the [b]queen of heaven and pouring out drink offerings to her, just as [c]we ourselves, our forefathers, our kings and our princes did in the cities of Judah and in the streets of Jerusalem; for *then* we had [d]plenty of food and were well off and saw no misfortune.

18 "But since we stopped burning sacrifices to the queen of heaven and pouring out drink offerings to her, we have [a]lacked everything and have met our end by the sword and by famine."

19 "And," *said the women,* "when we were [a]burning sacrifices to the queen of heaven and were pouring out drink offerings to her, was it [b]without our husbands that we made for her *sacrificial* cakes in her image and poured out drink offerings to her?"

20 Then Jeremiah said to all the people, to the men and women—even to all the people who were giving him *such* an answer—saying,

21 "As for the [a]smoking sacri-

44:7 [a]Num 16:38; Jer 26:19; Ezek 33:11; Hab 2:10 [b]Jer 3:24; 9:21; 51:22

44:8 [a]2 Kin 17:15-17; Jer 25:6,7; 44:3; 1 Cor 10:21,22 [b]Jer 7:9; 11:12,17; 44:3; Hos 4:13; Hab 1:16 [c]1 Kin 9:7,8; 2 Chr 7:20; Jer 42:18

44:9 [a]Jer 7:9,10,17, 18; 44:17,21

44:10 [a]Jer 6:15; 8:12 [b]Jer 26:4; 32:23; 44:23

44:11 [a]Lev 17:10; 20:5,6; 26:17; Jer 21:10; Amos 9:4

44:12 [a]Jer 42:15-18, 22 [b]Is 1:28; Jer 16:4; 44:7 [c]Is 65:15; Jer 18:16; 24:9; 26:6; 29:18; 42:18; Zech 8:13

44:13 [a]Jer 11:22; 44:27,28

44:14 [a]Jer 22:10; 44:27 [b]Jer 22:26,27 [c]Is 4:2; 10:20; Jer 44:28; Rom 9:27

***44:15** [a]Prov 11:21; Is 1:5; Jer 5:1-5

44:16 [a]Jer 43:2 [b]Prov 1:24-27; Jer 11:8,10; 13:10

44:17 [a]Num 30:12; Deut 23:23 [b]2 Kin 17:16; Jer 7:18 [c]Neh 9:34; Jer 32:32; 44:21 [d]Ex 16:3; Hos 2:5-9; Phil 3:19

44:18 [a]Num 11:5,6; Jer 40:12; Mal 3:13-15

44:19 [a]Jer 7:18 [b]Num 30:6,7; Jer 44:15

44:21 [a]Ezek 8:10,11

44:15–19 The scornful reply of the people shows that they had not learned a lesson from the destruction of Jerusalem. *queen of Heaven* (v. 17). See note on 7:18. *cakes* (v. 19). Probably shaped in the form of the goddess. The husbands knew of their wives' idolatrous practices but did nothing to stop it.

fices that you burned in the cities of Judah and in the [b]streets of Jerusalem, you and your forefathers, your kings and your princes, and the people of the land, did not the LORD [c]remember them and did not *all this* come into His mind?

22"So the LORD was [a]no longer able to endure *it,* [b]because of the evil of your deeds, because of the abominations which you have committed; thus your land has become a [c]ruin, an object of horror and a curse, without an inhabitant, as *it is* this day.

23"Because you have burned sacrifices and have sinned against the LORD and [a]not obeyed the voice of the LORD or [b]walked in His law, His statutes or His testimonies, therefore this [c]calamity has befallen you, as *it has* this day."

24 Then Jeremiah said to all the people, including all the women, "[a]Hear the word of the LORD, all Judah who are [b]in the land of Egypt,

25 thus says the LORD of hosts, the God of Israel, as follows: 'As for you and your wives, you have spoken with your mouths and fulfilled *it* with your hands, saying, "We will [a]certainly perform our vows that we have vowed, to burn sacrifices to the queen of heaven and pour out drink offerings to her." [b]Go ahead and confirm your vows, and certainly perform your vows!'

26"Nevertheless hear the word of the LORD, all Judah who are living in the land of Egypt, 'Behold, I have [a]sworn by My great name,' says the LORD, '[b]never shall My name be invoked again by the mouth of any man of Judah in all the land of Egypt, saying, "[c]As the Lord GOD lives."

27 'Behold, I am watching over them [a]for harm and not for good, and [b]all the men of Judah who are in the land of Egypt will meet their end by the sword and by famine until they are completely gone.

28 '[a]Those who escape the sword will return out of the land of Egypt to the land of Judah [b]few in number. Then all the remnant of Judah who have gone to the land of Egypt to reside there will know [c]whose word will stand, Mine or theirs.

29 'This will be the [a]sign to you,' declares the LORD, 'that I am going to punish you in this place, so that you may know that [b]My words will surely stand against you for harm.'

30"Thus says the LORD, 'Behold, I am going to give over [a]Pharaoh Hophra king of Egypt to the hand of his enemies, to the hand of those who seek his life, just as I gave over [b]Zedekiah king of Judah to the hand of Nebuchadnezzar king of Babylon, *who was* his enemy and was seeking his life.' "

3 *Jeremiah ministers to Baruch,* 45:1–5

45 This *is* the message which Jeremiah the prophet spoke to [a]Baruch the son of Neriah, when he had [b]written down these words in a book at Jeremiah's dictation, in the [c]fourth year of Jehoiakim the son of Josiah, king of Judah, saying:

2"Thus says the LORD the God of Israel to you, O Baruch:

3 'You said, "Ah, woe is me! For the LORD has added sorrow to my pain; I am [a]weary with my groaning and have found no rest." '

4"Thus you are to say to him, 'Thus says the LORD, "Behold, [a]what I have built I am about to tear down, and what I have planted I am about to uproot, that is, the whole land."

44:21 [b]Jer 11:13; 44:9,17 [c]Ps 79:8; Is 64:9; Jer 14:10; Hos 7:2; Amos 8:7

44:22 [a]Is 7:13; 43:24; Mal 2:17 [b]Jer 4:4; 21:12; 30:14 [c]Gen 19:13; Ps 107:33,34; Jer 25:11,18,38; 29:18; 42:18; 44:12

44:23 [a]Jer 7:13-15; 40:3 [b]Jer 44:10; Ps 119:136,150 [c]1 Kin 9:9; Neh 13:18; Jer 44:2; Dan 9:11, 12

44:24 [a]Jer 42:15; 44:16 [b]Jer 43:7; 44:15,26

44:25 [a]Jer 44:17; Matt 14:9; Acts 23:12 [b]Ezek 20:39

44:26 [a]Gen 22:16; Deut 32:40,41; Jer 22:5; Amos 6:8; Heb 6:13 [b]Ps 50:16; Ezek 20:39 [c]Is 48:1,2; Jer 5:2

44:27 [a]Jer 1:10; 31:28; 39:16 [b]2 Kin 21:14; Jer 44:14

44:28 ★ [a]Jer 44:14 [b]Is 10:19; 27:12,13 [c]Ps 33:11; Is 14:27; 46:10, 11; Zech 1:6

44:29 [a]Is 7:11,14; 8:18; Jer 44:30; Matt 24:15,16,32 [b]Prov 19:21; Is 40:8

44:30 ★ [a]Jer 43:9-13; 46:25; Ezek 29:3; 30:21 [b]2 Kin 25:4-7; Jer 34:21; 39:5-7

45:1 ★ [a]Jer 32:12,16; 43:3,6 [b]Jer 36:4,18, 32 [c]2 Kin 24:1; 2 Chr 36:5-7; Jer 25:1; 36:1; 46:2; Dan 1:1

45:3 [a]Ps 6:6; 69:3; 2 Cor 4:1,16; Gal 6:9

45:4 [a]Is 5:5; Jer 1:10; 11:17; 18:7-10; 31:28

44:28 Only a *few in number* would return to Palestine from Egypt (cf. v. 14). The future for the nation lay with those who went to Babylon and returned.

44:30 *Pharaoh Hophra.* See note on 37:5. He was slain in a revolt led by Ahmose in 570 B.C.

45:1 *fourth year of Jehoiakim.* I.e., 605 B.C. This chapter connects with the events of chap. 36.

★45:5 [a]1 Kin 3:9,11; 2 Kin 5:26; Matt 6:25,32; Rom 12:16 [b]Is 66:16; Jer 25:31 [c]Jer 21:9; 38:2; 39:18

5 'But you, are you [a]seeking great things for yourself? Do not seek *them;* for behold, I am going to [b]bring disaster on all flesh,' declares the LORD, 'but I will [c]give your life to you as booty in all the places where you may go.' "

III PROPHECIES CONCERNING THE NATIONS, 46:1–51:64

A Prophecies Against Egypt, 46:1–28

46:1 [a]Jer 1:10; 25:15-38

46 That which came as the word of the LORD to Jeremiah the prophet [a]concerning the nations.

★46:2 [a]Jer 46:14; Ezek chs 29-32 [b]2 Kin 18:21; 23:29,33-35; Jer 25:19 [c]2 Chr 35:20; Is 10:9 [d]Jer 45:1

2 To [a]Egypt, concerning the army of [b]Pharaoh Neco king of Egypt, which was by the Euphrates River at [c]Carchemish, which Nebuchadnezzar king of Babylon defeated in the [d]fourth year of Jehoiakim the son of Josiah, king of Judah:

46:3 [a]Is 21:5; Jer 51:11; Joel 3:9; Nah 2:1; 3:14

3 "[a]Line up the shield and buckler,
And draw near for the battle!

★46:4 [a]Ezek 21:9-11 [b]1 Sam 17:5, 38; 2 Chr 26:14; Neh 4:16; Jer 51:3

4 "Harness the horses,
And mount the steeds,
And take your stand with helmets *on!*
[a]Polish the spears,
Put on the [b]scale-armor!

46:5 [a]Is 42:17; Jer 46:21 [b]Is 5:25; Ezek 39:18 [c]Jer 6:25; 20:3; 49:29

5 "Why have I seen *it?*
They are terrified,
They are [a]drawing back,
And their [b]mighty men are defeated
And have taken refuge in flight,
Without facing back;
[c]Terror is on every side!"
Declares the LORD.

46:6 [a]Is 30:16 [b]Jer 46:12,16; Dan 11:19

6 Let not the [a]swift man flee,
Nor the mighty man escape;
In the north beside the river Euphrates
They have [b]stumbled and fallen.

★46:7 [a]Jer 47:2

7 Who is this that [a]rises like the Nile,
Like the rivers whose waters surge about?

46:8 [a]Is 37:24 [b]Is 10:13

8 Egypt rises like the Nile,
Even like the rivers whose waters surge about;
And He has said, "I will [a]rise and cover *that* land;
I will surely [b]destroy the city and its inhabitants."

★46:9 [a]Jer 47:3; Nah 2:4 [b]Nah 3:9 [c]Is 66:19

9 Go up, you horses, and [a]drive madly, you chariots,
That the mighty men may march forward:
Ethiopia and [b]Put, that handle the shield,
And the [c]Lydians, that handle *and* bend the bow.

★46:10 [a]Joel 1:15 [b]Jer 50:15,18 [c]Deut 32:42; Is 31:8; Jer 12:12 [d]Is 34:6; Zeph 1:7

10 For [a]that day belongs to the Lord GOD of hosts,
A day of [b]vengeance, so as to avenge Himself on His foes;
And the [c]sword will devour and be satiated
And drink its fill of their blood;
For there will be a [d]slaughter for the Lord GOD of hosts,
In the land of the north by the river Euphrates.

★46:11 [a]Jer 8:22

11 Go [a]up to Gilead and obtain balm,

45:5 Rather than pity himself (v. 3), Baruch is told to consider how much heartache Judah's sins brought to God (v. 4) and not to seek *great things* for himself (v. 5). *as booty.* I.e., his reward would be that his life would be spared.

46:2 The battle at *Carchemish* in 605 B.C., in which Egypt was defeated, tipped the balance of power in favor of Babylon.

46:4 The finest horses came from Egypt (1 Kings 10:28). *scale-armor.* Coat of armor.

46:7–8 By trying to conquer so much territory, Egypt was imitating the Nile, which periodically overflowed its banks.

46:9 Men from *Ethiopia* (from the Upper Nile region) *and Put* (from the northern coast of Africa) and *Lydians* (inhabitants of Asia Minor) were employed as mercenaries by the Egyptians.

46:10 *that day* is not eschatological (as also in Isa. 13:6, "day of the Lord") but indicates God's intervention in judging Egypt.

46:11 *balm.* See note on 8:22. *remedies.* Medical skills developed in Egypt long before this time were unable to heal the wounds of defeat.

46:11 [b]Is 47:1; Jer 31:4,21 [c]Jer 30:13; Mic 1:9; Nah 3:19

[b]O virgin daughter of Egypt!
In vain have you multiplied remedies;
There is [c]no healing for you.

46:12 [a]Jer 2:36; Nah 3:8-10 [b]Jer 14:2 [c]Is 19:2

12 The nations have heard of your [a]shame,
And the earth is full of your [b]cry *of distress;*
For one [c]warrior has stumbled over another,
And both of them have fallen down together.

46:13 [a]Jer 43:10-13 [b]Is 19:1

13 *This is* the message which the LORD spoke to Jeremiah the prophet about the [a]coming of Nebuchadnezzar king of Babylon to [b]smite the land of Egypt:

★46:14 [a]Jer 44:1 [b]Jer 43:8 [c]Is 1:20; Jer 2:30; 46:10; Nah 2:13

14"Declare in Egypt and proclaim in [a]Migdol,
Proclaim also in Memphis and [b]Tahpanhes;
Say, 'Take your stand and get yourself ready,
For the [c]sword has devoured those around you.'

46:15 [a]Is 66:15,16; Jer 46:5 [b]Ps 18:14,39; 68:1,2

15"Why have your [a]mighty ones become prostrate?
They do not stand because the LORD has [b]thrust them down.

46:16 [a]Lev 26:36,37; Jer 46:6 [b]Jer 51:9 [c]Jer 50:16

16"They have repeatedly [a]stumbled;
Indeed, they have fallen one against another.
Then they said, 'Get up!
And [b]let us go back
To our own people and our native land
Away from the [c]sword of the oppressor.'

★46:17 [a]Ex 15:9,10; 1 Kin 20:10,11; Is 19:11-16

17"They cried there, 'Pharaoh king of Egypt *is but* [a]a big noise;
He has let the appointed time pass by!'

★46:18 [a]Jer 48:15; Mal 1:14

18"As I live," declares the [a]King
Whose name is the LORD of hosts,
"Surely one shall come *who looms up* like [b]Tabor among the mountains,
Or like [c]Carmel by the sea.

46:18 [b]Josh 19:22; Judg 4:6; Ps 89:12 [c]Josh 12:22; 1 Kin 18:42

19"Make your baggage ready for [a]exile,
O [b]daughter dwelling in Egypt,
For [c]Memphis will become a desolation;
It will even be burned down *and* bereft of inhabitants.

46:19 [a]Is 20:4 [b]Jer 48:18 [c]Jer 46:14; Ezek 30:13

20"Egypt is a pretty [a]heifer,
But a horsefly is coming [b]from the north—it is coming!

46:20 [a]Hos 10:11 [b]Jer 1:14; 47:2

21"Also her [a]mercenaries in her midst
Are like fattened [b]calves,
For even they too have turned back *and* have fled away together;
They did not stand *their ground.*
For the day of their calamity has come upon them,
The time of their [c]punishment.

46:21 [a]2 Sam 10:6; 2 Kin 7:6; Jer 46:5 [b]Is 34:7 [c]Jer 48:44; Hos 9:7; Obad 13; Mic 7:4

22"Its sound moves along like a serpent;
For they move on like an army
And come to her as woodcutters with axes.

23"They have cut down her [a]forest," declares the LORD;
"Surely it will no *more* be found,
Even though they are *now* more numerous than [b]locusts
And are without number.

46:23 [a]Jer 21:14 [b]Judg 6:5; 7:12; Joel 2:25

24"The daughter of Egypt has been put to shame,
Given over to the power of the [a]people of the north."

46:24 [a]Jer 1:15

25 The LORD of hosts, the God ★46:25

46:14 *Migdol . . . Memphis . . . Tahpanhes.* See note on 44:1–14.

46:17 *let the appointed time pass by.* The king of Egypt missed his opportunity for success against Babylon.

46:18 As *Tabor* and *Carmel* dominate northern Palestine, so Nebuchadnezzar would dominate Egypt.

46:25 *Amon of Thebes.* The chief deity of Upper Egypt.

of Israel, says, "Behold, I am going to punish Amon of [a]Thebes, and [b]Pharaoh, and Egypt along with her [c]gods and her kings, even Pharaoh and those who [d]trust in him.

26"I shall give them over to the power of those who are [a]seeking their lives, even into the hand of Nebuchadnezzar king of Babylon and into the hand of his officers. [b]Afterwards, however, it will be inhabited as in the days of old," declares the LORD.

27"But as for you, O Jacob My servant, [a]do not fear,
Nor be dismayed, O Israel!
For, see, I am going to [b]save you from afar,
And your descendants from the land of their captivity;
And Jacob shall return and be [c]undisturbed
And secure, with no one making *him* tremble.

28"O Jacob My servant, do not fear," declares the LORD,
"For [a]I am with you.
For I shall make a full end of all the nations
Where I have driven you,
Yet I shall [b]not make a full end of you;
But I shall [c]correct you properly
And by no means leave you unpunished."

B Prophecies Against the Philistines, 47:1-7

47 That which came as the word of the LORD to Jeremiah the prophet concerning the [a]Philistines, before Pharaoh conquered [b]Gaza.

2 Thus says the LORD:

"Behold, waters are going to rise from [a]the north
And become an overflowing torrent,
And [b]overflow the land and all its fullness,
The city and those who live in it;
And the men will [c]cry out,
And every inhabitant of the land will wail.

3"Because of the noise of the [a]galloping hoofs of his stallions,
The tumult of his chariots, *and* the rumbling of his wheels,
The fathers have not turned back for *their* children,
Because of the limpness of *their* hands,

4 On account of the day that is coming
To [a]destroy all the Philistines,
To cut off from [b]Tyre and Sidon
Every ally that is left;
For the LORD is going to destroy the Philistines,
The remnant of the coastland of [c]Caphtor.

5"[a]Baldness has come upon Gaza;
[b]Ashkelon has been ruined.
O remnant of their valley,
How long will you [c]gash yourself?

6"Ah, [a]sword of the LORD,
How long will you not be quiet?
Withdraw into your sheath;
Be at rest and stay still.

7"How can it be quiet,

46:25 [a]Ezek 30:14-16; Nah 3:8 [b]Jer 44:30 [c]Ex 12:12; Jer 43:12,13; Ezek 30:13; Zeph 2:11 [d]Is 20:5

★46:26 [a]Jer 44:30; Ezek 32:11 [b]Ezek 29:8-14

46:27 [a]Is 41:13,14; Jer 30:10,11 [b]Is 11:11; Jer 23:3,4; 29:14; Mic 7:12 [c]Jer 23:6; 50:19

46:28 [a]Ps 46:7,11; Is 8:10; 43:2; Jer 1:19 [b]Jer 4:27; Amos 9:8,9 [c]Jer 10:24; Hab 3:2

★47:1 [a]Jer 25:20; Zech 9:6 [b]Gen 10:19; 1 Kin 4:24; Jer 25:20; Amos 1:6; Zeph 2:4

★47:2

47:2 [a]Is 14:31; Jer 1:14; 6:22; 46:20,24 [b]Is 8:7,8 [c]Is 15:2-5; Jer 46:12

47:3 [a]Judg 5:22; Jer 8:16; Nah 3:2

★47:4 [a]Is 14:31 [b]Is 23:5; Jer 25:22; Joel 3:4; Amos 1:9,10; Zech 9:2-4 [c]Gen 10:14; Deut 2:23; Amos 9:7

★47:5 [a]Jer 48:37; Mic 1:16 [b]Judg 1:18; Jer 25:20; Amos 1:7,8; Zeph 2:4,7; Zech 9:5 [c]Jer 16:6; 41:5

47:6 [a]Judg 7:20; Jer 12:12; Ezek 21:3-5

46:26 *Afterwards.* This could refer both to the return of exiles from Babylon (Ezek. 29:10–16) and the restoration (along with Israel, vv. 27–28) at the second coming of Christ (Isa. 19:19–25).

47:1 *before Pharaoh conquered Gaza.* Pharaoh Neco's campaign in 609 B.C. (2 Kings 23:29ff.). Other oracles against the Philistines are in Isa. 14:28–31; Ezek. 25:15–17; Amos 1:6–8; Zeph. 2:4–7.

47:2 *waters are going to rise from the north.* A reference to the Babylonian invasion.

47:4 *Tyre and Sidon.* Though Phoenician cities, they were apparently allies of the Philistines. *Caphtor.* Crete, the original home of the Philistines (Amos 9:7).

47:5 *Baldness.* Either a sign of mourning or a symbol indicating the complete razing of *Gaza.*

47:7 [a] Is 10:6; Ezek 14:17 [b] Mic 6:9

When the LORD has [a]given it an order?
Against Ashkelon and against the seacoast—
There He has [b]assigned it."

C Prophecies Against Moab, 48:1–47

*48:1 [a] Is 15:1; Ezek 25:9 [b] Num 32:3,38; Jer 48:22 [c] Num 32:37; Jer 48:23; Ezek 25:9

48 Concerning [a]Moab.
Thus says the LORD of hosts, the God of Israel,
"Woe to [b]Nebo, for it has been destroyed;
[c]Kiriathaim has been put to shame, it has been captured;
The lofty stronghold has been put to shame and shattered.

48:2 [a] Num 21:25; Jer 48:34,45; 49:3

2"There is praise for Moab no longer;
In [a]Heshbon they have devised calamity against her:
'Come and let us cut her off from *being* a nation!'
You too, Madmen, will be silenced;
The sword will follow after you.

48:3 [a] Is 15:5; Jer 48:5,34

3"The sound of an outcry from [a]Horonaim,
'Devastation and great destruction!'
4"Moab is broken,
Her little ones have sounded out a cry *of distress.*

48:5 [a] Is 15:5

5"For by the ascent of [a]Luhith
They will ascend with continual weeping;
For at the descent of Horonaim
They have heard the anguished cry of destruction.

48:6 [a] Jer 51:6

6"[a]Flee, save your lives,
That you may be like a juniper in the wilderness.

*48:7 [a] Ps 52:7; Is 59:4; Jer 9:23 [b] Num 21:29; 1 Kin 11:33; Jer 48:13,46

7"For because of your [a]trust in your own achievements and treasures,
Even you yourself will be captured;
And [b]Chemosh will go off into exile
Together with his priests and his princes.

48:8 [a] Josh 13:9,17,21

8"A destroyer will come to every city,
So that no city will escape;
The valley also will be ruined
And the [a]plateau will be destroyed,
As the LORD has said.

48:9 [a] Ps 11:1; Is 16:2; Jer 48:28 [b] Jer 44:22

9"Give [a]wings to Moab,
For she will flee away;
And her cities will become a [b]desolation,
Without inhabitants in them.

48:10 [a] Jer 11:3 [b] 1 Kin 20:39,40,42; 2 Kin 13:19 [c] Jer 47:6,7

10"[a]Cursed be the one who does the LORD's work [b]negligently,
And cursed be the one who restrains his [c]sword from blood.

*48:11 [a] Jer 22:21; Ezek 16:49; Zech 1:15 [b] Zeph 1:12 [c] Nah 2:2

11"Moab has been [a]at ease since his youth;
He has also been [b]undisturbed on his lees,
Neither has he been [c]emptied from vessel to vessel,
Nor has he gone into exile.
Therefore he retains his flavor,
And his aroma has not changed.

12"Therefore behold, the days are coming," declares the LORD, "when I shall send to him those

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48:1 *Moab.* See note on Amos 2:1. Other oracles against Moab are in Isa. 15–16; Jer. 9:26; 25:21; 27:3; Ezek. 25:8–11; Zeph. 2:8–11. Concerning the relationship between Moab and Israel, see Num. 25:1–3; Judg. 3:12–30; 1 Sam. 14:47; 2 Sam. 8:2, 12. The background of the chapter was apparently the attacks (in 602 B.C.) against Judah by bands of Moabites under Babylonian orders (2 Kings 24:2).

48:7 *Chemosh.* The chief Moabite deity (Num. 21:29; 2 Kings 23:13).

48:11 *undisturbed on his lees.* Like wine that had been left undisturbed (instead of being poured from flask to flask), the Moabites had not yet known exile.

who tip *vessels,* and they will tip him over, and they will empty his vessels and shatter his jars.

48:13 13"And Moab will be [a]ashamed of [b]Chemosh, as the house of Israel was ashamed of [c]Bethel, their confidence.

14"How can you say, 'We are
[a]mighty warriors,
And men valiant for battle'?

48:15 15"Moab has been destroyed
and men have gone up to his cities;
His choicest [a]young men have also gone down to the slaughter,"
Declares the [b]King, whose name is the LORD of hosts.

48:16 16"The disaster of Moab will
[a]soon come,
And his calamity has swiftly hastened.

48:17 17"Mourn for him, all you who *live* around him,
Even all of you who know his name;
Say, 'How has the mighty [a]scepter been broken,
A staff of splendor!'

★48:18 18"[a]Come down from your glory
And sit on the parched ground,
O [b]daughter dwelling in [c]Dibon,
For the destroyer of Moab has come up against you,
He has ruined your strongholds.

48:19 19"Stand by the road and keep watch,
O inhabitant of [a]Aroer;
[b]Ask him who flees and her who escapes
And say, 'What has happened?'

20"Moab has been put to shame, for it has been shattered.
Wail and cry out;
Declare by the [a]Arnon
That Moab has been destroyed.

48:21 21"Judgment has also come upon the plain, upon Holon, [a]Jahzah and against [b]Mephaath,

22 against Dibon, Nebo and Beth-diblathaim,

48:23 23 against Kiriathaim, Beth-gamul and [a]Beth-meon,

48:24 24 against [a]Kerioth, Bozrah and all the cities of the land of Moab, far and near.

★48:25 25"The [a]horn of Moab has been cut off and his [b]arm broken," declares the LORD.

★48:26 26"[a]Make him drunk, for he has become [b]arrogant toward the LORD; so Moab will wallow in his vomit, and he also will become a laughingstock.

48:27 27"Now was not Israel a [a]laughingstock to you? Or was he [b]caught among thieves? For each time you speak about him you [c]shake *your head in scorn.*

48:28 28"Leave the cities and dwell among the [a]crags,
O inhabitants of Moab,
And be like a [b]dove that nests
Beyond the mouth of the chasm.

★48:29 29"[a]We have heard of the pride of Moab—he *is* very proud—
Of his haughtiness, his [b]pride, his arrogance and his self-exaltation.

48:30 30"I know his [a]fury," declares the LORD,
"But it is futile;
His idle boasts have accomplished nothing.

48:31 31"Therefore I shall [a]wail for Moab,
Even for all Moab shall I cry out;
I will moan for the men of [b]Kir-heres.

48:13 [a]Is 45:16; Jer 48:39 [b]Judg 11:24 [c]1 Kin 12:29; Hos 8:5,6
48:14 [a]Ps 33:16; Is 10:13-16
48:15 [a]Is 40:30,31; Jer 50:27 [b]Jer 46:18; 51:57; Mal 1:14
48:16 [a]Is 13:22
48:17 [a]Is 9:4; 14:5
★48:18 [a]Is 47:1 [b]Jer 46:19 [c]Num 21:30; Josh 13:9,17; Is 15:2; Jer 48:22
48:19 [a]Deut 2:36; Josh 12:2 [b]1 Sam 4:13, 14,16
48:20 [a]Num 21:13
48:21 [a]Num 21:23; Is 15:4; Jer 48:34 [b]Josh 13:18
48:23 [a]Josh 13:17
48:24 [a]Jer 48:41; Amos 2:2
★48:25 [a]Ps 75:10; Zech 1:19-21 [b]Job 22:9; Ps 10:15
★48:26 [a]Jer 25:15 [b]Ex 5:2; Jer 48:42; Dan 5:23
48:27 [a]Lam 2:15-17; Mic 7:8-10 [b]Jer 2:26 [c]Job 16:4; Jer 18:16
48:28 [a]Judg 6:2; Is 2:19; Jer 49:16; Obad 3 [b]Ps 55:6; Song 2:14
★48:29 [a]Is 16:6; Zeph 2:8 [b]Job 40:11,12; Ps 138:6
48:30 [a]Is 37:28
48:31 [a]Is 15:5; 16:7, 11 [b]2 Kin 3:25; Is 16:7,11; Jer 48:36

48:18 *Dibon.* 13 mi (21 km) E of the Dead Sea and the site of the discovery of the famous Moabite Stone.

48:25 *horn.* A symbol of power (cf. v. 14), as also was the *arm.*

48:26 Moab would be *drunk* with terror in the face of God's judgment.

48:29–39 Once-proud Moab would become the object of ridicule (cf. Isa. 16:6).

32"More than the [a]weeping
for [b]Jazer
I shall weep for you,
O vine of Sibmah!
Your tendrils stretched
across the sea,
They reached to the sea of
Jazer;
Upon your summer fruits
and your grape harvest
The destroyer has fallen.

33"So [a]gladness and joy are
taken away
From the fruitful field,
even from the land of
Moab.
And I have made the wine
to [b]cease from the
wine presses;
No one will tread *them*
with shouting,
The shouting will not be
shouts *of joy.*

34"[a]From the outcry at Heshbon even to [b]Elealeh, even to Jahaz they have raised their voice, from [c]Zoar even to Horonaim *and to* Eglath-shelishiyah; for even the waters of Nimrim will become desolate.

35"I shall make an end of Moab," declares the LORD, "the one who offers *sacrifice* on the [a]high place and the one who [b]burns incense to his gods.

36"Therefore My [a]heart wails for Moab like flutes; My heart also wails like flutes for the men of Kir-heres. Therefore they have [b]lost the abundance it produced.

37"For [a]every head is bald and every beard cut short; there are gashes on all the hands and [b]sackcloth on the loins.

38"On all the [a]housetops of Moab and in its streets there is lamentation everywhere; for I have broken Moab like an undesirable [b]vessel," declares the LORD.

39"How shattered it is! *How* they have wailed! How Moab has turned his back—he is ashamed! So Moab will become a laughingstock and an [a]object of terror to all around him."

40 For thus says the LORD,
"Behold, one will [a]fly
swiftly like an eagle
And [b]spread out his wings
against Moab.

41"Kerioth has been captured
And the strongholds have
been seized,
So the [a]hearts of the
mighty men of Moab in
that day
Will be like the heart of a
[b]woman in labor.

42"Moab will be [a]destroyed
from *being* a people
Because he has become
[b]arrogant toward the
LORD.

43"[a]Terror, pit and snare are
coming upon you,
O inhabitant of Moab,"
declares the LORD.

44"The one who [a]flees from
the terror
Will fall into the pit,
And the one who climbs
up out of the pit
Will be caught in the
snare;
For I shall bring upon her,
even upon Moab,
The year of their
[b]punishment," declares
the LORD.

45"In the shadow of Heshbon
The fugitives stand without
strength;
For a fire has gone forth
from Heshbon
And a [a]flame from the
midst of [b]Sihon,
And it has devoured the
[c]forehead of Moab
And the scalps of the
riotous revelers.

46"[a]Woe to you, Moab!
The people of [b]Chemosh
have perished;
For your sons have been
taken away captive
And your daughters into
captivity.

48:32 [a]Is 16:8,9 [b]Num 21:32
48:33 [a]Is 16:10; Jer 25:10; Joel 1:12 [b]Is 5:10; Hag 2:16
48:34 [a]Is 15:4-6 [b]Num 32:3,37 [c]Gen 13:10; 14:2; Is 15:5,6
48:35 [a]Is 15:2; 16:12 [b]Jer 7:9; 11:13
★48:36 [a]Is 15:5; 16:11 [b]Is 15:7
48:37 [a]Is 15:2; Jer 16:6; 41:5; 47:5 [b]Gen 37:34; Is 15:3; 20:2
48:38 [a]Is 22:1 [b]Jer 19:10,11; 22:28; 25:34
48:39 [a]Ezek 26:16
48:40 [a]Deut 28:49; Jer 49:22; Hos 8:1; Hab 1:8 [b]Is 8:8
48:41 [a]Jer 49:22 [b]Is 13:8; 21:3; Jer 30:6; Mic 4:9,10
★48:42 [a]Ps 83:4; Jer 48:2 [b]Is 37:23; Jer 48:26
48:43 [a]Is 24:17,18; Lam 3:47
48:44 [a]1 Kin 19:17; Is 24:18; Amos 5:19 [b]Jer 46:21
48:45 [a]Num 21:28,29 [b]Num 21:21, 26; Ps 135:11 [c]Num 24:17
48:46 [a]Num 21:29 [b]Judg 11:24; 1 Kin 11:7; Jer 48:7

48:36 *flutes.* Used for funeral dirges.
48:42 The land of Moab was inhabited by the Nabataeans in the first century B.C. and later by the Arabs.

47 "Yet I will [a]restore the fortunes of Moab
In the latter days," declares the LORD.
Thus far the judgment on Moab.

D Prophecies Against Ammon, 49:1–6

49 Concerning the sons of [a]Ammon.
Thus says the LORD:
"Does Israel have no sons?
Or has he no heirs?
Why then has Malcam taken possession of Gad
And his people settled in its cities?
2 "Therefore behold, the days are coming," declares the LORD,
"That I shall cause a [a]trumpet blast of war to be heard
Against [b]Rabbah of the sons of Ammon;
And it will become a desolate heap,
And her [c]towns will be set on fire.
Then Israel will take [d]possession of his possessors,"
Says the LORD.
3 "Wail, O [a]Heshbon, for [b]Ai has been destroyed!
Cry out, O daughters of Rabbah,
[c]Gird yourselves with sackcloth and lament,
And rush back and forth inside the walls;
For Malcam will [d]go into exile
Together with his priests and his princes.
4 "How [a]boastful you are about the valleys!
Your valley is flowing *away,*
O [b]backsliding daughter
Who trusts in her [c]treasures, *saying,*
'[d]Who will come against me?'
5 "Behold, I am going to bring [a]terror upon you,"
Declares the Lord GOD of hosts,
"From all *directions* around you;
And each of you will be [b]driven out headlong,
With no one to gather the [c]fugitives together.
6 "But afterward I will [a]restore
The fortunes of the sons of Ammon,"
Declares the LORD.

E Prophecies Against Edom, 49:7–22

7 Concerning [a]Edom.
Thus says the LORD of hosts,
"Is there no longer any [b]wisdom in [c]Teman?
Has good counsel been lost to the prudent?
Has their wisdom decayed?
8 "Flee away, turn back, dwell in the depths,
O inhabitants of [a]Dedan,
For I will bring the [b]disaster of Esau upon him
At the time I punish him.
9 "[a]If grape gatherers came to you,

★48:47 [a] Jer 12:14-17; 49:6,39

★49:1 [a] Deut 23:3,4; 2 Chr 20:1; Ezek 21:28-32; 25:2-10; Amos 1:13-15; Zeph 2:8-11

★49:2 [a] Num 10:9; Jer 4:19 [b] Deut 3:11; 2 Sam 11:1; Ezek 21:20 [c] Josh 17:11,16 [d] Is 14:2

★49:3 [a] Jer 48:2 [b] Josh 7:2-5; 8:1-29; Ezra 2:28 [c] Is 32:11; Jer 48:37 [d] Jer 46:25; 48:7

★49:4 [a] Jer 9:23 [b] Jer 31:22 [c] Ps 62:10; Ezek 28:4,5; 1 Tim 6:17 [d] Jer 21:13

49:5 [a] Jer 48:43f; 49:29 [b] Jer 16:16; 46:5 [c] Lam 4:15

49:6 [a] Jer 48:47; 49:39

★49:7 [a] Gen 25:30; 32:3; Is 34:5,6; Jer 25:21; Ezek 25:12; Amos 1:11; Obad 1-21 [b] Job 2:11; Jer 8:9 [c] Gen 36:11,15, 34; Jer 49:20

49:8 [a] Is 21:13; Jer 25:23 [b] Jer 46:21; Mal 1:3,4

★49:9 [a] Obad 5

48:47 Moab will be restored to share in the messianic kingdom.

49:1 *the sons of Ammon.* See note on Amos 1:13. Other oracles are in Ezek. 21:20; 25:1–7; Zeph. 2:8–11. On the relations with Judah, see 2 Kings 24:2; Jer. 40:11–14. *Malcam.* The god of the Ammonites (1 Kings 11:5, 7, 33; 2 Kings 23:13).

49:2 *Rabbah.* The chief city; modern Amman.

49:3 *Heshbon.* 17 mi (27 km) SW of Amman. *Ai.* Unknown, but not the city of Josh. 7:2.

49:4 Like that of Moab, Ammon's sin was pride in her fruitful valleys and riches.

49:7–8 *Edom.* See Introduction to Obadiah. Other oracles are in Ezek. 25:12–14; 35:1–15; Joel 3:19; Amos 9:12; the Book of Obadiah. *Teman,* a town in Edom, was known for wise men. See note on Job 2:11. *Teman . . . Dedan.* See 25:23.

49:9–10 Usually *grape gatherers* and *thieves* leave something behind, but Edom will be completely destroyed. In the third century B.C. Edom was overrun by the Nabataeans.

Would they not leave gleanings?
If thieves *came* by night,
They would destroy *only* until they had enough.

49:10 [a]Jer 13:26 [b]Is 17:14
10 "But I have [a]stripped Esau bare,
I have uncovered his hiding places
So that he will not be able to conceal himself;
His offspring has been destroyed along with his relatives
And his neighbors, and [b]he is no more.

49:11 [a]Ps 68:5; Hos 14:3 [b]Ps 68:5; Zech 7:10
11 "Leave your [a]orphans behind, I will keep *them* alive;
And let your [b]widows trust in Me."

*49:12 [a]Jer 25:15 [b]Jer 25:28,29; 1 Pet 4:17
12 For thus says the LORD, "Behold, those who were not sentenced to drink the [a]cup will certainly drink *it,* and are you the one who will be [b]completely acquitted? You will not be acquitted, but you will certainly drink *it.*

*49:13 [a]Gen 22:16; Is 45:23; Jer 44:26; Amos 6:8 [b]Gen 36:33; 1 Chr 1:44; Is 34:6; 63:1; Amos 1:12 [c]Is 34:9-15; Jer 18:16
13 "For I have [a]sworn by Myself," declares the LORD, "that [b]Bozrah will become an [c]object of horror, a reproach, a ruin and a curse; and all its cities will become perpetual ruins."

49:14 [a]Obad 1-4 [b]Is 18:2; 30:4 [c]Jer 50:14
14 I have [a]heard a message from the LORD,
And an [b]envoy is sent among the nations, *saying,*
"[c]Gather yourselves together and come against her,
And rise up for battle!"

15 "For behold, I have made you small among the nations,
Despised among men.

*49:16
16 "As for the terror of you,
The arrogance of your heart has deceived you,
O you who live in the clefts of the [a]rock,
Who occupy the height of the hill.
Though you make your nest as [b]high as an eagle's,
I will [c]bring you down from there," declares the LORD.

49:16 [a]2 Kin 14:7; Jer 48:28 [b]Job 39:27; Is 14:13-15 [c]Amos 9:2

49:17 [a]Jer 18:16; 49:13; 50:13; Ezek 35:7 [b]1 Kin 9:8; Jer 51:37
17 "Edom will become an [a]object of horror; everyone who passes by it will be horrified and will [b]hiss at all its wounds.

49:18 [a]Gen 19:24,25; Deut 29:23; Jer 50:40; Amos 4:11; Zeph 2:9 [b]Job 18:15-18; Jer 49:33
18 "Like the [a]overthrow of Sodom and Gomorrah with its neighbors," says the LORD, "[b]no one will live there, nor will a son of man reside in it.

*49:19 [a]Jer 50:44 [b]Josh 3:15; Jer 12:5 [c]Num 16:5 [d]Ex 15:11; Is 46:9 [e]Job 41:10
19 "[a]Behold, one will come up like a lion from the [b]thickets of the Jordan against a perennially watered pasture; for in an instant I shall make him run away from it, and whoever is [c]chosen I shall appoint over it. For who is [d]like Me, and who will summon Me *into court?* And who then is the shepherd [e]who can stand against Me?"

49:20 [a]Is 14:24,27; Jer 50:45 [b]Mal 1:3,4
20 Therefore hear the [a]plan of the LORD which He has planned against Edom, and His purposes which He has purposed against the inhabitants of Teman: surely they will drag them off, *even* the little ones of the flock; surely He will make their pasture [b]desolate because of them.

49:21 [a]Jer 50:46; Ezek 26:15,18
21 The [a]earth has quaked at the noise of their downfall. There is an outcry! The noise of it has been heard at the Red Sea.

49:22 [a]Jer 4:13; 48:40; Hos 8:1 [b]Is 13:8; Jer 30:6; 48:41
22 Behold, He will mount up and [a]swoop like an eagle and spread out His wings against Bozrah; and the [b]hearts of the mighty men of Edom in that day will be like the heart of a woman in labor.

49:12 If Judah does not escape judgment, how could Edom expect not to be judged also? For Edom's particular sins, see Obad. 10–14.

49:13 *Bozrah.* See note on Isa. 34:6.

49:16 For a close parallel, see Obad. 3. Also see the note there.

49:19–22 Edom is given no promise of future restoration. Overrun by the Nabataeans, the Edomites migrated to southern Judah, were called Idumeans, and ceased to exist as a distinct nation. Herod the Great was an Edomite.

F Prophecies Against Damascus, 49:23–27

***49:23** [a]Gen 14:15; 15:2; 2 Kin 5:12; 2 Chr 16:2; Is 7:8; 17:1; Amos 1:3; Acts 9:2 [b]Num 13:21; Is 10:9; Jer 39:5; Amos 6:2 [c]2 Kin 18:34; 19:13; Is 10:9 [d]Ex 15:15; Nah 2:10 [e]Is 57:20

23 Concerning [a]Damascus.
"[b]Hamath and [c]Arpad are put to shame,
For they have heard bad news;
They are [d]disheartened.
There is anxiety by the sea,
It [e]cannot be calmed.

49:24 [a]Is 13:8

24 "Damascus has become helpless;
She has turned away to flee,
And panic has gripped her;
[a]Distress and pangs have taken hold of her
Like a woman in childbirth.

49:25 [a]Jer 33:9; 51:41

25 "How the [a]city of praise has not been deserted,
The town of My joy!

49:26 [a]Jer 11:22; 50:30; Amos 4:10

26 "Therefore, her [a]young men will fall in her streets,
And all the men of war will be silenced in that day," declares the LORD of hosts.

49:27 [a]Jer 43:12; Amos 1:3-5 [b]1 Kin 15:18-20; 2 Kin 13:3

27 "I shall [a]set fire to the wall of Damascus,
And it will devour the fortified towers of [b]Ben-hadad."

G Prophecies Against Arabia, 49:28–33

***49:28** [a]Gen 25:13; Ps 120:5; Is 21:16,17; Jer 2:10; Ezek 27:21 [b]Job 1:3; Is 11:14

28 Concerning [a]Kedar and the kingdoms of Hazor, which Nebuchadnezzar king of Babylon defeated. Thus says the LORD,
"Arise, go up to Kedar
And devastate the [b]men of the east.

29 "They will take away their tents and their flocks;
They will carry off for themselves
Their tent [a]curtains, all their goods and their [b]camels,
And they will call out to one another, '[c]Terror on every side!'

49:29 [a]Hab 3:7 [b]1 Chr 5:21 [c]Jer 46:5

30 "Run away, flee! Dwell in the depths,
O inhabitants of Hazor," declares the LORD;
"For [a]Nebuchadnezzar king of Babylon has formed a plan against you
And devised a scheme against you.

49:30 [a]Jer 25:9; 27:6

31 "Arise, go up against a nation which is [a]at ease,
Which lives securely," declares the LORD.
"It has [b]no gates or bars;
They [c]dwell alone.

49:31 [a]Judg 18:7; Is 47:8 [b]Is 42:11 [c]Num 23:9; Deut 33:28; Mic 7:14

32 "Their camels will become plunder,
And the multitude of their cattle for booty,
And I shall [a]scatter to all the winds those who [b]cut the corners *of their hair;*
And I shall bring their disaster from every side," declares the LORD.

49:32 [a]Ezek 5:10; 12:14,15 [b]Jer 9:26; 25:23

33 "Hazor will become a [a]haunt of jackals,
A desolation forever;
No one will live there,
Nor will a son of man reside in it."

49:33 [a]Is 13:20-22; Jer 9:11; 10:22; 51:37; Zeph 2:9, 13-15; Mal 1:3

H Prophecies Against Elam, 49:34–39

***49:34** [a]Gen 10:22; 14:1,9; Is 11:11; Jer 25:25; Ezek 32:24; Dan 8:2 [b]2 Kin 24:17, 18; Jer 28:1

34 That which came as the word of the LORD to Jeremiah the prophet concerning [a]Elam, [b]at the beginning of the reign of Zedekiah king of Judah, saying,

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49:23 *Damascus.* The capital of Aram. *Hamath.* A city on the Orontes River, about 110 mi (177 km) N of Damascus. *Arpad.* About 20 mi (32 km) NW of Aleppo. Though Damascus had fallen to Assyria in 732 B.C., the background in these verses must relate to Nebuchadnezzar's subjugation of the territory.

49:28–33 These verses relate to nomadic desert tribes whom Nebuchadnezzar sought to bring under control in a campaign in 599 B.C. *Kedar* was one of these Arab tribes (2:10; Isa. 21:16; 60:7; Ezek. 27:21). This *Hazor* was a desert area, not the city in northern Palestine.

49:34 *Elam.* Located E of Babylonia in present-day Iran. The Elamites had had a long and eventful history but, by Jeremiah's time, had largely been absorbed by the Persians. *Zedekiah* began his reign in 597 B.C.

35 "Thus says the LORD of hosts,
'Behold, I am going to [a]break the bow of Elam,
The finest of their might.
36 'I shall bring upon Elam the [a]four winds
From the four ends of heaven,
And shall [b]scatter them to all these winds;
And there will be no nation
To which the outcasts of Elam will not go.
37 'So I shall shatter Elam before their enemies
And before those who seek their lives;
And I shall [a]bring calamity upon them,
Even My [b]fierce anger,' declares the LORD,
'And I shall [c]send out the sword after them
Until I have consumed them.
38 'Then I shall set My throne in Elam
And destroy out of it king and princes,'
Declares the LORD.
39 'But it will come about in the last days
That I shall [a]restore the fortunes of Elam,' "
Declares the LORD.

I Prophecies Against Babylon, 50:1–51:64

50 The word which the LORD spoke concerning [a]Babylon, the land of the Chaldeans, through Jeremiah the prophet:
2 "[a]Declare and proclaim among the nations.
Proclaim it and [b]lift up a standard.
Do not conceal *it but* say,
'[c]Babylon has been captured,
[d]Bel has been put to shame, Marduk has been shattered;
Her [e]images have been put to shame, her idols have been shattered.'
3 "For a nation has come up against her out of the [a]north; it will make her land [b]an object of horror, and there will be [c]no inhabitant in it. Both man and beast have wandered off, they have gone away!
4 "In those days and at that time," declares the LORD, "the sons of Israel will come, *both* they and the sons of Judah [a]as well; they will go along [b]weeping as they go, and it will be [c]the LORD their God they will seek.
5 "They will [a]ask for the way to Zion, *turning* their faces in its direction; they will come that they may join themselves to the LORD *in* an [b]everlasting covenant that will not be forgotten.
6 "My people have become [a]lost sheep;
[b]Their shepherds have led them astray.
They have made them turn aside *on* the [c]mountains;
They have gone along from mountain to hill
And have forgotten their [d]resting place.
7 "All who came upon them have devoured them;
And their adversaries have said, '[a]We are not guilty,
Inasmuch as they have sinned against the LORD *who is* the [b]habitation of righteousness,
Even the LORD, the [c]hope of their fathers.'

49:35 [a]Ps 46:9; Is 22:6; Jer 51:56
49:36 [a]Dan 7:2; 8:8; Rev 7:1 [b]Jer 49:32; Ezek 5:10; Amos 9:9
49:37 [a]Jer 6:19 [b]Jer 30:24 [c]Jer 9:16; 48:2
49:39 [a]Jer 48:47
50:1 [a]Gen 10:10; 11:9; 2 Kin 17:24; Is 13:1; 47:1; Dan 1:1; Rev 14:8
***50:2** [a]Jer 4:16 [b]Jer 51:27
50:2 [c]Jer 51:31 [d]Is 46:1 [e]Jer 51:47
***50:3** [a]Is 13:17; Jer 50:9; 51:11,27 [b]Is 14:22,23; Jer 50:13 [c]Jer 9:10,11; Zeph 1:3
50:4 [a]Is 11:12,13; Jer 3:18; 31:31; 33:7; Hos 1:11 [b]Ezra 3:12,13; Ps 126:5; Jer 31:9 [c]Hos 3:5
50:5 [a]Is 35:8; Jer 6:16 [b]Is 55:3; Jer 32:40; Heb 8:6-10
50:6 [a]Is 53:6; Ezek 34:15,16; Matt 9:36; 10:6 [b]Jer 23:11-14 [c]Jer 13:16; Ezek 34:6 [d]Jer 33:12; 50:19
50:7 [a]Jer 2:3; Zech 11:5 [b]Jer 31:23; 40:2,3 [c]Ps 22:4; Jer 14:8; 17:13

50:2 *Bel.* Means "lord" and was a title applied at this time to *Marduk,* the chief god of Babylon and supposed creator of the world.

50:3 *out of the north.* In Jewish thought, the origin of anything sinister, since most of their invasions came from this direction. But now the conquering Persians came from the N and the E to conquer Babylon in 539 B.C. and allowed the Jews to return to Palestine (v. 5). Since inhabitants were left in the city in 539, this prophecy may also have a fulfillment just before the second coming of Christ (Rev. 17–18).

*50:8 [a] Is 48:20; Jer 51:6; Rev 18:4
8 "Wander away from the [a]midst of Babylon
And go forth from the land of the Chaldeans;
Be also like male goats at the head of the flock.
50:9 [a] Jer 51:1
9 "For behold, I am going to [a]arouse and bring up against Babylon
A horde of great nations from the land of the north,
And they will draw up *their* battle lines against her;
From there she will be taken captive.
Their arrows will be like an expert warrior
Who does not return empty-handed.
50:10 [a] Jer 51:24,35; Ezek 11:24
10 "[a]Chaldea will become plunder;
All who plunder her will have enough," declares the LORD.
50:11 [a] Jer 12:14 [b] Jer 46:20
11 "Because you are glad, because you are jubilant,
O you who [a]pillage My heritage,
Because you skip about like a threshing [b]heifer
And neigh like stallions,
50:12 [a] Jer 15:9 [b] Jer 22:6; 51:43
12 Your [a]mother will be greatly ashamed,
She who gave you birth will be humiliated.
Behold, *she will be* the least of the nations,
A [b]wilderness, a parched land and a desert.
*50:13 [a] Jer 34:22 [b] Jer 51:26 [c] Jer 18:16; 49:17
13 "Because of the indignation of the LORD she will [a]not be inhabited,
But she will be [b]completely desolate;
Everyone who passes by Babylon [c]will be horrified
And will hiss because of all her wounds.
50:14 [a] Hab 2:8,17
14 "Draw up your battle lines against Babylon on every side,
All you who bend the bow;
Shoot at her, do not be sparing with *your* arrows,
For she has [a]sinned against the LORD.
50:15 [a] 1 Chr 29:24; 2 Chr 30:8; Lam 5:6 [b] Jer 50:44,58; 51:58 [c] Jer 46:10 [d] Ps 137:8; Rev 18:6
15 "Raise your battle cry against her on every side!
She has [a]given herself up, her pillars have fallen,
Her [b]walls have been torn down.
For this is the [c]vengeance of the LORD:
Take vengeance on her;
[d]As she has done *to others, so* do to her.
50:16 [a] Joel 1:11 [b] Jer 25:38; 46:16 [c] Is 13:14
16 "Cut off the [a]sower from Babylon
And the one who wields the sickle at the time of harvest;
From before the [b]sword of the oppressor
[c]They will each turn back to his own people
And they will each flee to his own land.
*50:17 [a] Joel 3:2 [b] Jer 2:15; 4:7 [c] 2 Kin 15:19; 17:6; 18:9-13 [d] 2 Kin 24:1, 10-12; 25:1-7
17 "Israel is a [a]scattered flock, the [b]lions have driven *them* away. The first one *who* devoured him was the [c]king of Assyria, and this last one *who* has broken his bones is [d]Nebuchadnezzar king of Babylon.
50:18 [a] Is 10:12; Ezek 31:3,11,12; Nah 3:7,18,19
18 "Therefore thus says the LORD of hosts, the God of Israel: 'Behold, I am going to punish the king of Babylon and his land, just as I [a]punished the king of Assyria.
50:19 [a] Is 65:10; Jer 31:10; 33:12; Ezek 34:13
19 'And I shall [a]bring Israel back to his pasture and he will

50:8 *male goats,* who leave the enclosure first. So Judah ought to be the first of the captive peoples to leave Babylon.

50:13 *desolate.* The Persians captured Babylon in 539 B.C. (Dan. 5:30–31). In 514 Darius Hystaspes put down a revolt and partially destroyed the walls. Xerxes demolished the walls and temples of Babylon in 478. Subsequent attempts to restore the city have been unsuccessful, although at the end of the twentieth century Iraq has made another beginning attempt at restoration.

50:17–20 Both *Assyria* (which *first* conquered the Northern Kingdom of Israel in 722 B.C.) and *Nebuchadnezzar* (who took the southern in 586) will be punished, and Israel (both N and S) will be restored and forgiven (v. 20). In fulfillment, Assyria fell in 609 and Babylon in 539.

graze on Carmel and Bashan, and
his desire will be satisfied in the
[b]hill country of Ephraim and
Gilead.
20 'In those days and at that
time,' declares the LORD, 'search
will be made for the iniquity of
Israel, but [a]there will be none;
and for the sins of Judah, but they
will not be found; for I shall par-
don those [b]whom I leave as a
remnant.'
21 "Against the land of
Merathaim, go up
against it,
And against the
inhabitants of [a]Pekod.
Slay and utterly destroy
them," declares the
LORD,
"And do according to all
that I have commanded
you.
22 "The [a]noise of battle is in
the land,
And great destruction.
23 "How the [a]hammer of the
whole earth
Has been cut off and
broken!
How Babylon has become
An object of horror among
the nations!
24 "I [a]set a snare for you and
you were also [b]caught,
O Babylon,
While you yourself were
not aware;
You have been found and
also seized
Because you have engaged
in [c]conflict with the
LORD."
25 The LORD has opened His
armory
And has brought forth the
[a]weapons of His
indignation,
For it is a [b]work of the
Lord GOD of hosts
In the land of the
Chaldeans.
26 Come to her from the
farthest border;
[a]Open up her barns,
Pile her up like heaps
And [b]utterly destroy her,
Let nothing be left to her.
27 [a]Put all her young bulls
to the sword;
Let them [b]go down to the
slaughter!
Woe be upon them, for
their [c]day has come,
The time of their
punishment.
28 There is a [a]sound of
fugitives and refugees
from the land of
Babylon,
To declare in Zion the
[b]vengeance of the LORD
our God,
Vengeance for His
[c]temple.
29 "Summon many against
Babylon,
All those who bend the
bow:
Encamp against her on
every side,
Let there be no escape .
Repay her according to her
work;
[a]According to all that she
has done, *so* do to her;
For she has become
[b]arrogant against the
LORD,
Against the Holy One of
Israel.
30 "Therefore her [a]young men
will fall in her streets,
And all her men of war
will be [b]silenced in
that day," declares the
LORD.
31 "Behold, [a]I am against
you, O arrogant one,"
Declares the Lord GOD of
hosts,
"For your day has come,
The time when I shall
punish you.

50:19 [b]Jer 31:6

50:20 [a]Is 43:25; Jer 31:34; Mic 7:19 [b]Is 1:9

***50:21** [a]Ezek 23:23

50:22 [a]Jer 4:19-21; 51:54-56

50:23 [a]Jer 51:20-24

50:24 [a]Jer 48:43,44 [b]Jer 51:31; Dan 5:30,31 [c]Job 9:4; 40:2, 9

50:25 [a]Is 13:5 [b]Jer 50:15; 51:12,25,55

50:26 [a]Is 45:3; Jer 50:10 [b]Is 14:23

50:27 [a]Is 34:7 [b]Jer 48:10 [c]Ps 37:13; Jer 46:21; 48:44; Ezek 7:7

***50:28** [a]Is 48:20 [b]Ps 149:6-9; Jer 50:15; 51:10 [c]Lam 1:10; 2:6,7

50:29 [a]Ps 137:8; Jer 50:15; 51:56; 2 Thess 1:6 [b]Ex 10:3; Jer 49:16; Dan 4:37

50:30 [a]Is 13:17,18; Jer 9:21; 18:21; 49:26; 51:4 [b]Jer 51:57

50:31 [a]Jer 21:13; Nah 2:13

50:21–40 These verses describe the attack on Babylon.

50:21 *Merathaim* (lit., double rebellion) and *Pekod* (lit., visitation) are sarcastic wordplays on the southern and eastern districts of Babylon.

50:28 *Vengeance for His temple.* See Dan 5:1–4 for a description of the Babylonians' sin.

32 "The [a]arrogant one will
stumble and fall
With no one to raise him
up;
And I shall [b]set fire to his
cities
And it will devour all his
environs."

33 Thus says the LORD of
hosts,
"The sons of Israel are
oppressed,
And the sons of Judah as
well;
And [a]all who took them
captive have held them
fast,
They have refused to let
them go.

34 "Their [a]Redeemer is strong,
[b]the LORD of hosts is
His name;
He will vigorously [c]plead
their case
So that He may [d]bring
rest to the earth,
But turmoil to the
inhabitants of Babylon.

35 "A [a]sword against the
Chaldeans," declares the
LORD,
"And against the
inhabitants of Babylon
And against her [b]officials
and her [c]wise men!

36 "A sword against the
[a]oracle priests, and
they will become fools!
A sword against her
[b]mighty men, and they
will be [c]shattered!

37 "A sword against their
[a]horses and against
their chariots
And against all the
[b]foreigners who are in
the midst of her,
And they will become
[c]women!
A sword against her
treasures, and they will
be plundered!

38 "A [a]drought on her waters,
and they will be dried
up!
For it is a land of [b]idols,
And they are mad over
fearsome idols.

39 "Therefore the [a]desert
creatures will live *there*
along with the jackals;
The ostriches also will live
in it,
And it will [b]never again
be inhabited
Or dwelt in from
generation to
generation.

40 "As when God overthrew
[a]Sodom
And Gomorrah with its
neighbors," declares the
LORD,
"No man will live there,
Nor will *any* son of man
reside in it.

41 "Behold, a people is coming
[a]from the north,
And a great nation and
many kings
Will be aroused from the
remote parts of the
earth.

42 "They [a]seize *their* bow and
javelin;
They are [b]cruel and have
no mercy.
Their [c]voice roars like the
sea;
And they ride on [d]horses,
[e]Marshalled like a man
for the battle
Against you, O daughter of
Babylon.

43 "The [a]king of Babylon has
heard the report about
them,
And his hands hang limp;
[b]Distress has gripped him,
Agony like a woman in
childbirth.

44 "[a]Behold, one will come up
like a lion from the thicket of the
Jordan to a perennially watered
pasture; for in an instant I shall
make them run away from it, and

50:32 [a]Is 10:12-15 [b]Jer 21:14; 49:27

50:33 [a]Is 14:17; 58:6

50:34 [a]Prov 23:11; Is 43:14; Jer 15:21; 31:11; Rev 18:8 [b]Is 47:4; Jer 32:18; 51:19 [c]Jer 51:36; Mic 7:9 [d]Is 14:3-7

50:35 [a]Jer 47:6; Hos 11:6 [b]Dan 5:1,2 [c]Dan 5:7,8

50:36 [a]Is 44:25 [b]Jer 49:22 [c]Nah 3:13

50:37 [a]Ps 20:7,8; Jer 51:21,22 [b]Jer 25:20; Ezek 30:5 [c]Jer 48:41; 51:30; Nah 3:13

50:38 [a]Is 44:27; Jer 51:32,36; Rev 16:12 [b]Is 46:1,6,7

***50:39** [a]Is 13:21; 34:14; Rev 18:2 [b]Is 13:20; Jer 25:12

50:40 [a]Gen 19:24,25; Is 13:19; Jer 49:18; Luke 17:28-30; 2 Pet 2:6; Jude 7

50:41 [a]Is 13:2-5; Jer 6:22; 50:3,9; 51:27,28

50:42 [a]Jer 6:23 [b]Is 13:17,18; 47:6 [c]Is 5:30 [d]Jer 8:16; 47:3; Hab 1:8 [e]Jer 50:9,14; Joel 2:5

50:43 [a]Jer 51:31 [b]Jer 30:6; 49:24

***50:44** [a]Jer 49:19-21

50:39–40 Concerning this prediction, see note on Isa. 13:19–22.

50:44 The reference is to Cyrus. *the thicket of the Jordan.* See note on 12:1–6.

whoever is [b]chosen I shall appoint over it. For who is [c]like Me, and who will summon Me *into court?* And who then is the shepherd who can [d]stand before Me?"

45 Therefore hear the [a]plan of the LORD which He has planned against Babylon, and His purposes which He has purposed against the land of the Chaldeans: [b]surely they will drag them off, *even* the little ones of the flock; surely He will make their pasture desolate because of them.

46 At the shout, "Babylon has been seized!" the [a]earth is shaken, and an [b]outcry is heard among the nations.

51 Thus says the LORD:
"Behold, I am going to arouse against Babylon
And against the inhabitants of Leb-kamai
The [a]spirit of a destroyer.
2 "I shall dispatch foreigners to Babylon that they may [a]winnow her
And may devastate her land;
For on every side they will be opposed to her
In the day of *her* calamity.
3 "Let not him who [a]bends his bow bend *it,*
Nor let him rise up in his [b]scale-armor;
So do not spare her young men;
Devote all her army to destruction.
4 "They will fall down slain in the land of the Chaldeans,
And [a]pierced through in their streets."

5 For [a]neither Israel nor Judah has been forsaken
By his God, the LORD of hosts,
Although their land is [b]full of guilt
Before the Holy One of Israel.

6 [a]Flee from the midst of Babylon,
And each of you save his life!
Do not be [b]destroyed in her punishment,
For this is the [c]LORD'S time of vengeance;
He is going to [d]render recompense to her.

7 Babylon has been a golden [a]cup in the hand of the LORD,
Intoxicating all the earth.
The [b]nations have drunk of her wine;
Therefore the nations are [c]going mad.

8 Suddenly [a]Babylon has fallen and been broken;
[b]Wail over her!
[c]Bring balm for her pain;
Perhaps she may be healed.

9 We applied healing to Babylon, but she was not healed;
Forsake her and [a]let us each go to his own country,
For her judgment has [b]reached to heaven
And towers up to the very skies.

10 The LORD has [a]brought about our vindication;
Come and let us [b]recount in Zion
The work of the LORD our God!

11 [a]Sharpen the arrows, fill the quivers!
The LORD has aroused the spirit of the kings of the Medes,
Because His purpose is against Babylon to destroy it;

50:44 [b]Num 16:5 [c]Is 46:9 [d]Job 41:10; Jer 30:21
50:45 [a]Ps 33:11; Is 14:24; Jer 51:10,11 [b]Jer 49:20
50:46 [a]Jer 10:10; 49:21; Ezek 26:18; 31:16 [b]Is 5:7; 15:5; Jer 46:12; 51:54; Ezek 27:28
51:1 [a]Jer 4:11,12; 23:19; Hos 13:15
51:2 [a]Is 41:16; Jer 15:7; Matt 3:12
*51:3 [a]Jer 50:14,29 [b]Jer 46:4
51:4 [a]Is 13:15; 14:19; Jer 49:26; 50:30, 37
51:5 [a]Is 54:7,8; Jer 33:24-26 [b]Hos 4:1,2
51:6 [a]Jer 50:8,28; Rev 18:4 [b]Num 16:26 [c]Jer 50:15 [d]Jer 25:14
*51:7 [a]Jer 25:15; Hab 2:16; Rev 14:8; 17:4 [b]Rev 14:8; 18:3 [c]Jer 25:16
51:8 [a]Is 21:9; Jer 50:2; Rev 14:8; 18:2 [b]Is 13:6; Rev 18:9 [c]Jer 46:11
51:9 [a]Is 13:14; Jer 46:16; 50:16 [b]Ezra 9:6; Rev 18:5
51:10 [a]Ps 37:6; Mic 7:9 [b]Is 40:2; Jer 50:28
*51:11 [a]Jer 46:4,9; Joel 3:9,10

51:3 *scale-armor* = coat of armor.

51:7–8 *a golden cup.* Outwardly Babylon was splendid, but its "cup" was filled with idolatry. The same figure is used of the eschatological Babylon in Rev. 14:8 and 17:1–6. No *balm* (v. 8) could now heal Babylon.

51:11 *the Medes.* An Aryan people who lived E of the Tigris River and S of the Caspian Sea. Here and in Isa. 13:17–19 it is predicted that they would play a part, along with the Persians, in the fall of Babylon—a prophecy confirmed in Dan. 5:30–31.

For it is the [b]vengeance of
the LORD, vengeance for
His temple.
12 [a]Lift up a signal against
the walls of Babylon;
Post a strong guard,
Station sentries,
Place men in ambush!
For the LORD has both
[b]purposed and
performed
What He spoke concerning
the inhabitants of
Babylon.
13 O you who [a]dwell by
many waters,
Abundant in [b]treasures,
Your end has come,
The measure of your
[c]end.
14 The [a]LORD of hosts has
sworn by Himself:
"Surely I will fill you with a
population like
[b]locusts,
And they will cry out with
shouts of victory over
you."
15 *It is* [a]He who made the
earth by His power,
Who established the world
by His wisdom,
And by His understanding
He [b]stretched out the
heavens.
16 When He utters His
[a]voice, *there is* a tumult
of waters in the
heavens,
And He causes the [b]clouds
to ascend from the end
of the earth;
He makes lightning for the
rain
And brings forth the
[c]wind from His
storehouses.
17 [a]All mankind is stupid,
devoid of knowledge;
Every goldsmith is put to
shame by his idols,
For his molten images are
[b]deceitful,
And there is no breath in
them.
18 They are [a]worthless, a
work of mockery;
In the time of their
punishment they will
perish.
19 The [a]portion of Jacob is
not like these;
For the Maker of all is He,
And of the tribe of His
inheritance;
The [b]LORD of hosts is His
name.
20 *He says,* "You are My
[a]war-club, *My* weapon
of war;
And with you I [b]shatter
nations,
And with you I destroy
kingdoms.
21 "With you I [a]shatter the
horse and his rider,
22 And with you I shatter the
[a]chariot and its rider,
And with you I shatter
[b]man and woman,
And with you I shatter old
man and [c]youth,
And with you I shatter
young man and virgin,
23 And with you I shatter the
shepherd and his flock,
And with you I shatter the
farmer and his team,
And with you I shatter
governors and prefects.
24 "But I will repay Babylon and
all the inhabitants of [a]Chaldea
for [b]all their evil that they have
done in Zion before your eyes,"
declares the LORD.
25 "Behold, [a]I am against
you, [b]O destroying
mountain,
Who destroys the whole
earth," declares the
LORD,
"And I will stretch out My
hand against you,
And roll you down from
the crags,
And I will make you a
[c]burnt out mountain.

51:11 [b]Jer 50:28

51:12 [a]Is 13:2; Jer 50:2; 51:27 [b]Jer 4:28; 23:20; 51:29

51:13 [a]Rev 17:1 [b]Is 45:3 [c]Is 57:17; Hab 2:9-11

51:14 [a]Jer 49:13 [b]Jer 51:27; Nah 3:15

51:15 [a]Gen 1:1; Jer 10:12-16; 51:15-19 [b]Job 9:8; Ps 146:5,6; Jer 32:17; Acts 14:15; Rom 1:20

51:16 [a]Job 37:2-6; Ps 18:13 [b]Ps 135:7; Jer 10:13 [c]Jon 1:4

***51:17** [a]Is 44:18-20; Jer 10:14 [b]Hab 2:18,19

51:18 [a]Jer 18:15

51:19 [a]Ps 73:26; Jer 10:16 [b]Jer 50:34

***51:20** [a]Is 10:5; 41:15,16; Jer 50:23 [b]Is 8:9; 41:15, 16; Mic 4:12, 13

51:21 [a]Ex 15:1

51:22 [a]Ex 15:4; Is 43:17 [b]2 Chr 36:17; Is 13:15,16 [c]Is 13:18

51:24 [a]Jer 50:10 [b]Jer 50:15,29

51:25 [a]Jer 50:31 [b]Is 13:2; Zech 4:7 [c]Rev 8:8

51:17–18 The idols of Babylon would perish along with the people.

51:20–23 These verses refer to Cyrus.

26 "They will not take from
you *even* a stone for a
corner
Nor a stone for
foundations,
But you will be [a]desolate
forever," declares the
LORD.

27 [a]Lift up a signal in the
land,
Blow a trumpet among the
nations!
Consecrate the nations
against her,
Summon against her the
[b]kingdoms of [c]Ararat,
Minni and [d]Ashkenaz;
Appoint a marshal against
her,
Bring up the [e]horses like
bristly locusts.
28 Consecrate the nations
against her,
The kings of the Medes,
Their governors and all
their prefects,
And every land of their
dominion.
29 So the [a]land quakes and
writhes,
For the purposes of the
LORD against Babylon
stand,
To make the land of
Babylon
A [b]desolation without
inhabitants.
30 The [a]mighty men of
Babylon have ceased
fighting,
They stay in the
strongholds;
[b]Their strength is
exhausted,
They are becoming [b]*like*
women;
Their dwelling places are
set on fire,
The [c]bars of her *gates* are
broken.
31 One [a]courier runs to meet
another,
And one [b]messenger to
meet another,
To tell the king of Babylon
That his city has been
captured from end *to*
end;
32 The fords also have been
seized,
And they have burned the
marshes with fire,
And the men of war are
terrified.

33 For thus says the LORD of
hosts, the God of Israel:
"The daughter of Babylon is
like a [a]threshing floor
At the time it is stamped
firm;
Yet in a little while the
time of [b]harvest will
come for her."

34 "Nebuchadnezzar king of
Babylon has [a]devoured
me *and* crushed me,
He has set me down *like* an
[b]empty vessel;
He has [c]swallowed me
like a monster,
He has filled his stomach
with my delicacies;
He has washed me away.
35 "May the [a]violence *done* to
me and to my flesh be
upon Babylon,"
The inhabitant of Zion will
say;
And, "May my blood be
upon the inhabitants of
Chaldea,"
Jerusalem will say.
36 Therefore thus says the
LORD,
"Behold, I am going to
[a]plead your case
And [b]exact full vengeance
for you;

51:26 [a]Is 13:19-22; 50:13; Jer 51:29

***51:27** [a]Is 13:2-5; 18:3; Jer 50:2; 51:12 [b]Jer 50:3,9 [c]Gen 8:4; 2 Kin 19:37; Is 37:38 [d]Gen 10:3 [e]Jer 50:42

51:29 [a]Jer 8:16; 10:10; 50:46; Amos 8:8 [b]Is 13:19,20; 47:11; Jer 50:13; 51:26, 43

51:30 [a]Ps 76:5; Jer 50:15,36,37 [b]Is 13:7,8; Nah 3:13 [c]Is 45:1,2; Lam 2:9; Amos 1:5; Nah 3:13

***51:31** [a]2 Chr 30:6 [b]2 Sam 18:19-31

***51:32**

51:33 [a]Is 21:10; 41:15,16; Mic 4:13 [b]Is 17:5; Hos 6:11; Joel 3:13; Rev 14:15

51:34 [a]Jer 50:17 [b]Is 24:1-3 [c]Job 20:15; Jer 51:44

51:35 [a]Ps 137:8

***51:36** [a]Ps 140:12 [b]Jer 51:6,11; Rom 12:19

51:27 The *kingdoms* of *Ararat, Minni, and Ashkenaz,* N of Babylon, were conquered by the Medes in the sixth century and here summoned to help fight against Babylon. *bristly locusts.* A particularly destructive stage in the life of the locust.

51:31 The famous courier system of the Babylonians would announce the destruction.

51:32 *marshes* were burned to prevent refugees from hiding there.

51:36 *her sea.* The sea-like plain, between the Tigris and Euphrates rivers, that was interlaced with canals. The effect of this drying up is described in 50:16.

51:36 [c] Jer 50:38
And [c]I shall dry up her sea
And make her fountain dry.

51:37 [a] Rev 18:2 [b] Jer 25:9
37"[a]Babylon will become a heap *of ruins,* a haunt of jackals,
An [b]object of horror and hissing, without inhabitants.

51:38 [a] Jer 2:15
38"They will roar together like [a]young lions,
They will growl like lions' cubs.

51:39 [a] Jer 25:27; 48:26; 51:57 [b] Ps 76:5
39"When they become heated up, I shall serve *them* their banquet
And [a]make them drunk, that they may become jubilant
And may [b]sleep a perpetual sleep
And not wake up," declares the LORD.

51:40 [a] Jer 48:15; 50:27
40"I shall bring them down like lambs [a]to the slaughter,
Like rams together with male goats.

*51:41 [a] Jer 25:26 [b] Jer 49:25
41"How [a]Sheshak has been captured,
And [b]the praise of the whole earth been seized!
How Babylon has become an object of horror among the nations!

*51:42 [a] Is 8:7,8; Jer 51:55; Dan 9:26
42"The [a]sea has come up over Babylon;
She has been engulfed with its tumultuous waves.

51:43 [a] Jer 50:12 [b] Is 13:20; Jer 2:6
43"Her cities have become an [a]object of horror,
A parched land and a desert,
A land in which [b]no man lives
And through which no son of man passes.

*51:44 [a] Is 46:1; Jer 50:2 [b] Ezra 1:7,8
44"[a]I shall punish Bel in Babylon,
And I shall make what he has swallowed [b]come out of his mouth;
And the nations will no longer [c]stream to him.
Even the [d]wall of Babylon has fallen down!

51:44 [c] Is 2:2 [d] Jer 50:15; 51:58

45"[a]Come forth from her midst, My people,
And each of you [b]save yourselves
From the fierce anger of the LORD.

51:45 [a] Is 48:20; Jer 50:8,28; 51:6; Rev 18:4 [b] Gen 19:12-16; Acts 2:40

46"Now [a]so that your heart does not grow faint,
And you are not afraid at the [b]report that *will be* heard in the land—
For the report will come one year,
And after that another report in another year,
And violence *will be* in the land
With [c]ruler against ruler—

51:46 [a] Is 43:5; Jer 46:27,28 [b] 2 Kin 19:7; Is 13:3-5 [c] Is 19:2

47 Therefore behold, days are coming
When I shall punish the [a]idols of Babylon;
And her whole land will be [b]put to shame
And all her slain will fall in her midst.

51:47 [a] Is 21:9; 46:1, 2; Jer 50:2; 51:52 [b] Jer 50:12, 35-37

48"Then [a]heaven and earth and all that is in them
Will shout for joy over Babylon,
For [b]the destroyers will come to her from the north,"
Declares the LORD.

51:48 [a] Is 44:23; 48:20; 49:13; Rev 18:20 [b] Jer 50:3

49 [a]Indeed Babylon is to fall *for* the slain of Israel,
As also for Babylon [b]the slain of all the earth have fallen.

51:49 [a] Ps 137:8; Jer 50:29 [b] Rev 18:24

50 You [a]who have escaped the sword,
Depart! Do not stay!
[b]Remember the LORD from afar,
And let Jerusalem come to your mind.

51:50 [a] Jer 44:28 [b] Deut 4:29-31; Ps 137:6

51 [a]We are ashamed because we have heard reproach;

*51:51 [a] Ps 44:15

51:41 *Sheshak.* A cryptic term for Babylon (25:26).

51:42 *sea . . . waves.* I.e., Persian troops that pour in like a flood.

51:44 *Bel.* See note on 50:2.

51:51 *aliens have entered.* Refers to Nebuchad-

Disgrace has covered our faces,
For [b]aliens have entered
The holy places of the LORD'S house.

51:51 [b]Ps 74:3-8; Lam 1:10

51:52 [a]Jer 50:38

52 "Therefore behold, the days are coming," declares the LORD,
"When I shall punish her [a]idols,
And the mortally wounded will groan throughout her land.

***51:53** [a]Gen 11:4; Job 20:6; Ps 139:8-10; Is 14:12-14; Jer 49:16; Amos 9:2; Obad 4 [b]Is 13:3

53 "Though Babylon should [a]ascend to the heavens,
And though she should fortify her lofty stronghold,
From [b]Me destroyers will come to her," declares the LORD.

51:54 [a]Jer 48:3-5; 50:22,46

54 The [a]sound of an outcry from Babylon,
And of great destruction from the land of the Chaldeans!

51:55 [a]Ps 18:4; 69:2; 124:2,4,5; Jer 51:42

55 For the LORD is going to destroy Babylon,
And He will make *her* loud noise vanish from her.
And their [a]waves will roar like many waters;
The tumult of their voices sounds forth.

51:56 [a]Jer 51:48,53; Hab 2:8 [b]Ps 46:9; 76:3 [c]Deut 32:35; Ps 94:1,2; Jer 51:6,24

56 For the [a]destroyer is coming against her,
against Babylon,
And her mighty men will be captured,
Their [b]bows are shattered;
For the LORD is a God of [c]recompense,
He will fully repay.

51:57 [a]Jer 25:27

57 "I shall [a]make her princes and her wise men drunk,
Her governors, her prefects and her mighty men,
That they may sleep a [b]perpetual sleep and not wake up,"
[c]Declares the King, whose name is the LORD of hosts.

51:57 [b]Ps 76:5,6 [c]Jer 46:18; 48:15

58 Thus says the LORD of hosts,
"The broad [a]wall of Babylon will be completely razed
And her high [b]gates will be set on fire;
So the peoples will [c]toil for nothing,
And the nations become [d]exhausted *only* for fire."

51:58 [a]Jer 50:15 [b]Is 45:1,2 [c]Hab 2:13 [d]Jer 9:5; 51:64; Lam 5:5

59 The message which Jeremiah the prophet commanded Seraiah the son of [a]Neriah, the grandson of Mahseiah, when he went with [b]Zedekiah the king of Judah to Babylon in the fourth year of his reign. (Now Seraiah was quartermaster.)

***51:59** [a]Jer 32:12; 36:4; 45:1 [b]Jer 28:1; 52:1

60 So Jeremiah [a]wrote in a single scroll all the calamity which would come upon Babylon, *that is,* all these words which have been written concerning Babylon.

51:60 [a]Is 30:8; Jer 30:2,3; 36:2,4, 32

61 Then Jeremiah said to Seraiah, "As soon as you come to Babylon, then see that you read all these words aloud,

62 and say, 'You, O LORD, have promised concerning this place to [a]cut it off, so that there will be [b]nothing dwelling in it, whether man or beast, but it will be a perpetual desolation.'

51:62 [a]Is 13:19-22; 14:22,23; Jer 50:3,13,39,40 [b]Jer 51:43; Ezek 35:9

63 "And it will come about as soon as you finish reading this scroll, you will tie a stone to it and [a]throw it into the middle of the Euphrates,

51:63 [a]Jer 19:10,11; Rev 18:21

64 and say, 'Just so shall Babylon sink down and [a]not rise again because of the calamity that I am going to bring upon her; and

51:64 [a]Nah 1:8,9

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nezzar's desecrating the Temple in 586 B.C.

51:53 The towering ziggurat and beautiful palace of Babylon, though protected by a double wall (v. 58) of defensive fortifications, would fall.

51:59 *Seraiah.* The brother of Baruch (cf. 32:12), to be distinguished from the Seraiahs in 36:26; 40:8; 52:24–27. *quartermaster.* The officer in charge of arrangements when the group stopped to camp. As Jeremiah counseled the people to submit to Babylon (cf. 27:1–15), he predicted the eventual destruction of Babylon. Seraiah's throwing the scroll into the Euphrates River symbolized that destruction (51:63–64).

they will become [b]exhausted.'" [c]Thus far are the words of Jeremiah.

IV HISTORICAL SUPPLEMENT, 52:1–34

A The Fate of Jerusalem, 52:1–23

52 [a]Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was [b]Hamutal the daughter of Jeremiah of [c]Libnah.

2 He did [a]evil in the sight of the LORD like all that [b]Jehoiakim had done.

3 For through the [a]anger of the LORD *this* came about in Jerusalem and Judah until He cast them out from His presence. And Zedekiah [b]rebelled against the king of Babylon.

4 [a]Now it came about in the ninth year of his reign, on the tenth *day* of the tenth month, that Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, camped against it and built a [b]siege wall all around it.

5 [a]So the city was under siege until the eleventh year of King Zedekiah.

6 On the ninth *day* of the [a]fourth month the [b]famine was so severe in the city that there was no food for the people of the land.

7 Then the city was [a]broken into, and all the [b]men of war fled and went forth from the city at night by way of the gate between the two walls which *was* by the king's garden, though the Chaldeans were [c]all around the city. And they went by way of the Arabah.

8 But the army of the Chaldeans pursued the king and [a]overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they captured the king and [a]brought him up to the king of Babylon at [b]Riblah in the land of [c]Hamath, and he passed sentence on him.

10 The king of Babylon [a]slaughtered the sons of Zedekiah before his eyes, and he also slaughtered all the princes of Judah in Riblah.

11 Then he [a]blinded the eyes of Zedekiah; and the king of Babylon bound him with bronze fetters and brought him to Babylon and put him in prison until the day of his death.

12 [a]Now on the tenth *day* of the fifth month, which was the [b]nineteenth year of King Nebuchadnezzar, king of Babylon, [c]Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem.

13 He [a]burned the house of the LORD, the [b]king's house and all the houses of Jerusalem; even every large house he burned with fire.

14 So all the army of the Chaldeans who *were* with the captain of the guard [a]broke down all the walls around Jerusalem.

15 Then Nebuzaradan the captain of the guard [a]carried away into exile some of the poorest of the people, the rest of the people who were left in the city, the [b]deserters who had deserted to the king of Babylon and the rest of the artisans.

16 But [a]Nebuzaradan the cap-

51:64 [b]Jer 51:58 [c]Job 31:40; Ps 72:20

*52:1 [a]2 Kin 24:18; 2 Chr 36:11 [b]2 Kin 22:31; 24:18 [c]Josh 10:29; 2 Kin 8:22; Is 37:8

52:2 [a]1 Kin 14:22; 2 Kin 24:19; 2 Chr 36:12 [b]Jer 36:30,31

52:3 [a]2 Kin 24:20; Is 3:1,4,5 [b]2 Chr 36:13; Ezek 17:12-16

*52:4 [a]2 Kin 25:1; Jer 39:1; Ezek 24:1,2; Zech 8:19 [b]Jer 32:24

52:5 [a]2 Kin 25:2

52:6 [a]Jer 39:2 [b]2 Kin 25:3; Is 3:1; Jer 38:9; Ezek 4:16; 5:16; 14:13

52:7 [a]2 Kin 25:4; Jer 39:2 [b]Jer 39:4-7; 51:32 [c]Ezek 33:21

*52:8 [a]Jer 21:7; 32:4; 34:2-; 37:17; 38:23

*52:9 [a]2 Kin 25:6; Jer 32:4; 39:5 [b]Num 34:11; Jer 39:5 [c]Num 13:21; Josh 13:5

52:10 [a]2 Kin 25:7; Jer 22:30; 39:6

52:11 [a]Jer 39:7; Ezek 12:13

*52:12 [a]2 Kin 25:8-21; Zech 7:5; 8:19 [b]2 Kin 24:12; 25:8; Jer 52:29 [c]Jer 39:9

52:13 [a]1 Kin 9:8; 2 Kin 25:9; 2 Chr 36:19; Ps 74:6-8; 79:1; Is 64:10, 11; Lam 2:7; Mic 3:12 [b]Jer 39:8

52:14 [a]2 Kin 25:10; Neh 1:3

52:15 [a]2 Kin 25:11 [b]Jer 39:9

52:16 [a]2 Kin 25:12; Jer 39:10; 40:2-6

52:1–34 Written 25 years later by someone other than Jeremiah, this historical appendix shows how Jeremiah's prophecies were fulfilled and is almost identical to 2 Kings 24:18–25:30.

52:4–5 The siege of Jerusalem began in January 588 B.C. and continued until July 586.

52:8–11 This is a repetition of 39:4–7.

52:9 *Riblah.* Situated 36 mi (58 km) NE of Baalbek, it was the site of the field headquarters for the Babylonians (cf. 2 Kings 25:6, 20, 21).

52:12 *tenth day.* 2 Kings 25:8 says Nebuzaradan came on the seventh day. Perhaps he entered Jerusalem on the seventh and began to burn it on the tenth. *the nineteenth year* includes the accession year of Nebuchadnezzar, whereas the reference in verse 29 does not. See note on 25:1.

tain of the guard left some of the poorest of the land to be vinedressers and plowmen.

52:17 17 Now the bronze [a]pillars which belonged to the house of the LORD and the [b]stands and the bronze [c]sea, which were in the house of the LORD, the Chaldeans broke in pieces and carried all their bronze to Babylon.

52:18 18 They also took away the [a]pots, the shovels, the snuffers, the basins, the pans and all the bronze vessels which were used in *temple* service.

52:19 19 The captain of the guard also took away the [a]bowls, the firepans, the basins, the pots, the lampstands, the pans and the drink offering bowls, what was fine gold and what was fine silver.

52:20 20 The two pillars, the one sea, and the twelve bronze bulls that were under the sea, *and* the stands, which King Solomon had made for the house of the LORD—the bronze of all these vessels was [a]beyond weight.

52:21 21 As for the pillars, the [a]height of each pillar *was* eighteen cubits, and it *was* twelve cubits in [a]circumference and four fingers in thickness, *and* hollow.

52:22 22 Now a [a]capital of bronze was on it; and the height of each capital was five cubits, with network and [b]pomegranates upon the capital all around, all of bronze. And the second pillar was like these, including pomegranates.

52:23 23 There were ninety-six exposed pomegranates; all [a]the pomegranates *numbered* a hundred on the network all around.

B The Fate of Certain People, 52:24–34

24 Then the captain of the guard took [a]Seraiah the chief priest and [b]Zephaniah the second priest, with the three [c]officers of the temple.

25 He also took from the city one official who was overseer of the men of war, and seven of the [a]king's advisers who were found in the city, and the scribe of the commander of the army who mustered the people of the land, and sixty men of the people of the land who were found in the midst of the city.

26 Nebuzaradan the captain of the guard took them and [a]brought them to the king of Babylon at Riblah.

27 Then the king of Babylon [a]struck them down and put them to death at Riblah in the land of Hamath. So Judah was [b]led away into exile from its land.

28 These are the people whom [a]Nebuchadnezzar carried away into exile: in the seventh year 3,023 Jews;

29 in the eighteenth year of Nebuchadnezzar 832 persons from Jerusalem;

30 in the twenty-third year of Nebuchadnezzar, [a]Nebuzaradan the captain of the guard carried into exile 745 Jewish people; there were 4,600 persons in all.

31 [a]Now it came about in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, that Evil-merodach king of Babylon, in the *first* year of his reign, [b]showed favor to Jehoiachin king of Judah and brought him out of prison.

32 [a]Then he spoke kindly to him and set his throne above the thrones of the kings who *were* with him in Babylon.

33 So Jehoiachin [a]changed

52:17 [a] 1 Kin 7:15-22; 2 Kin 25:13; Jer 27:19-22; 52:20-23 [b] 1 Kin 7:27-37 [c] 1 Kin 7:23-26

52:18 [a] Ex 27:3; 1 Kin 7:40,45; 2 Kin 25:14

52:19 [a] 1 Kin 7:49,50; 2 Kin 25:15

52:20 [a] 1 Kin 7:47; 2 Kin 25:16

52:21 [a] 1 Kin 7:15; 2 Kin 25:17; 2 Chr 3:15

52:22 [a] 1 Kin 7:16; 2 Kin 25:17 [b] 1 Kin 7:20,42

52:23 [a] 1 Kin 7:20

52:24 [a] 2 Kin 25:18; 1 Chr 6:14; Ezra 7:1 [b] 2 Kin 25:18; Jer 21:1; 29:25,29; 37:3 [c] 1 Chr 9:19; Jer 35:4

52:25 [a] 2 Kin 25:19; Esth 1:14

52:26 [a] 2 Kin 25:20

52:27 [a] 2 Kin 25:21; Ezek 6:11-18 [b] Is 6:11,12; 27:10; 32:13, 14; Jer 13:19; 20:4; 25:9-11; 39:9; Ezek 33:28; Mic 4:10

***52:28** [a] 2 Kin 24:2,3, 12-16; 2 Chr 36:20; Ezra 2:1; Neh 7:6; Dan 1:1-3

***52:30** [a] 2 Kin 25:11; Jer 39:9

***52:31** [a] 2 Kin 25:27 [b] Gen 40:13,20; Ps 3:3; 27:6

52:32 [a] 2 Kin 25:28

52:33 [a] Gen 41:14,42; 2 Kin 25:29

52:28 The 3,023 mentioned in this verse probably was the number of adult males (cf. 2 Kings 24:12–16).

52:30 This third deportation in 581 B.C. was probably a punishment for the assassination of Gedaliah (chap. 41).

52:31–34 *Evil-merodach.* Son of Nebuchadnezzar, who reigned from 562 to 560 B.C. Tablets recovered from the ruined Ishtar Gate in Babylon confirm this account of the kindness shown to Jehoiachin.

52:33 [b] 2 Sam 9:7,13; 1 Kin 2:7

his prison clothes, and [b]had his meals in the king's presence regularly all the days of his life.

34 For his allowance, a [a]regular allowance was given him by the king of Babylon, a daily portion all the days of his life until the day of his death.

52:34 [a] 2 Sam 9:10; 2 Kin 25:30

LAMENTATIONS

INTRODUCTION

AUTHOR: Jeremiah DATE: 586/5 B.C.

Title The term *Lamentations* is from a Greek verb meaning "to cry aloud" and accurately describes the contents of the book, which consists of five melancholy poems of mourning over the utter destruction of Jerusalem and the Temple by the Babylonians.

Authorship Though the book itself does not name its author, the consensus of Jewish tradition attributed it to Jeremiah. A superscription to this book in the Septuagint (Greek translation of the Old Testament) and Vulgate (Latin Bible) reads in part, "Jeremiah sat weeping and lamented with this lamentation over Jerusalem." Also, there are many similarities between Lamentations and Jeremiah (e.g., the phrase "daughter of" occurs about 20 times in each book). Further, Jeremiah is connected with this type of literature in 2 Chronicles 35:25.

Historical Background From 588 to 586 B.C., the Babylonian army besieged Jerusalem (2 Kings 25:1–10). Judah's ally, Egypt, had been defeated, and Jeremiah's repeated warnings to the Jews had been rejected. As Babylon's stranglehold on Jerusalem tightened, people were starving, yet they continued to turn to idols for help. Finally, the walls were breached, the city secured and plundered, the Temple, palace, and other buildings burned, and prisoners deported to Babylon. Having witnessed these horrible events, Jeremiah composed these laments.

Structure The book consists of five poems, one for each chapter, the first four being written as acrostics (each verse begins with a word whose first letter is successively one of the 22 letters of the Hebrew alphabet—except in chap. 3, where three verses are allotted to each letter). These four chapters are also written in what is called "limping meter," a cadence used in funeral dirges, and thus most appropriate for this lament over the destruction of Jerusalem.

Use The Jews read this book publicly on the ninth day of the month of Ab (about mid-July), in commemoration of the destructions of Jerusalem in 586 B.C. (by the Babylonians) and in A.D. 70 (by the Romans). Roman Catholics use it during the last three days of Holy Week. The concern of the book reminds one of Jesus' burden over Jerusalem (Matt. 23:37–38). The best-known verses in the book are undoubtedly 1:12a and 3:22–23.

OUTLINE OF LAMENTATIONS

I. **The Desolation of Jerusalem, 1:1–22**
   A. The Barrenness of the City, 1:1–11
   B. The Anguish of the City, 1:12–22
II. **The Destruction of Jerusalem, 2:1–22**
   A. The Lord's Judgment, 2:1–10
   B. The Author's Lament, 2:11–22
III. **The Distraught Prophet, 3:1–66**
   A. His Lament, 3:1–18
   B. His Hope, 3:19–42
   C. His Suffering, 3:43–54
   D. His Prayer, 3:55–66

IV. **The Defeated People of Jerusalem,** 4:1–22
A. The Siege of the City, 4:1–12
B. The Reasons for the Siege, 4:13–20
C. The Hope for the Future, 4:21–22
V. **The Prayer for the People,** 5:1–22
A. Confession, 5:1–18
B. Petition, 5:19–22

THE BOOK OF LAMENTATIONS

I THE DESOLATION OF JERUSALEM, 1:1–22

A The Barrenness of the City, 1:1–11

1 How [a]lonely sits the city
That was [b]full of people!
She has become like a
[c]widow
Who was *once* [d]great
among the nations!
She who was a princess
among the provinces
Has become a [e]forced
laborer!

2 She [a]weeps bitterly in the
night
And her tears are on her
cheeks;
She has none to comfort
her
Among all her [b]lovers.
All her friends have [c]dealt
treacherously with her;
They have become her
enemies.

3 [a]Judah has gone into exile
under affliction
And under harsh servitude;
She dwells [b]among the
nations,
But she has found no rest;
All [c]her pursuers have
overtaken her
In the midst of distress.

4 The roads of Zion are in
mourning
Because [a]no one comes to
the appointed feasts.
All her gates are [b]desolate;
Her priests are groaning,
Her [c]virgins are afflicted,
And she herself is [d]bitter.

5 Her adversaries have
become her masters,
Her enemies prosper;
For the LORD has [a]caused
her grief
Because of the multitude of
her transgressions;
Her little ones have gone
away
As captives before the
adversary.

6 All her [a]majesty
Has departed from the
daughter of Zion;
Her princes have become
like deer
That have found no
pasture;
And they have [b]fled
without strength
Before the pursuer.

7 In the days of her affliction
and homelessness
[a]Jerusalem remembers all
her precious things
That were from the days of
old,
When her people fell into
the hand of the
adversary
And [b]no one helped her.
The adversaries saw her,
They [c]mocked at her ruin.

8 Jerusalem sinned [a]greatly,

★1:1 [a]Is 3:26 [b]Is 22:2 [c]Is 54:4 [d]1 Kin 4:21; Ezra 4:20; Jer 31:7 [e]2 Kin 23:35; Jer 40:9

★1:2 [a]Ps 6:6; 77:2-6; Lam 1:16 [b]Jer 2:25; 3:1; 22:20-22 [c]Job 19:13,14; Ps 31:11; Mic 7:5

1:3 [a]Jer 13:19 [b]Lev 26:39; Deut 28:64-67 [c]2 Kin 25:4,5

★1:4 [a]Is 24:4-6; Lam 2:6,7

1:4 [b]Jer 9:11; 10:22 [c]Lam 2:10,21 [d]Joel 1:8-13

1:5 [a]Ps 90:7,8; Ezek 8:17,18; 9:9,10

★1:6 [a]Jer 13:18 [b]2 Kin 25:4,5

1:7 [a]Ps 42:4; 77:5-9 [b]Jer 37:7; Lam 4:17 [c]Ps 79:4; Jer 48:27

★1:8 [a]Is 59:2-13; Lam 1:5,20

1:1 *widow.* Widows were helpless and without protection, like Jerusalem. The contrast between *princess* and *forced laborer* (vassal) shows the extent of the fall of Jerusalem.

1:2 *her lovers.* I.e., the nations in which Judah trusted, some of whom helped the Babylonians plunder Jerusalem.

1:4 *The roads of Zion.* The roads to Jerusalem, formerly crowded with worshipers traveling to the Temple, were now deserted.

1:6 *princes.* Probably a reference to Zedekiah's sons (Jer. 39:6).

1:8–9 The reason for Jerusalem's destruction: her persistent sin without thought of the *future.*

Therefore [b]she has become an unclean thing.
All who honored her despise her
Because they have seen her nakedness;
Even [c]she herself groans and turns away.

9 Her [a]uncleanness was in her skirts;
She did not consider her [b]future.
Therefore she has [c]fallen astonishingly;
[d]She has no comforter.
"[e]See, O LORD, my affliction,
For the enemy has [f]magnified himself!"

10 The adversary has stretched out his hand
Over all her precious things,
For she has seen the [a]nations enter her sanctuary,
The ones whom You commanded
That they should [b]not enter into Your congregation.

11 All her people groan [a]seeking bread;
They have given their precious things for food
To [b]restore their lives themselves.
"See, O LORD, and look,
For I am [c]despised."

B The Anguish of the City, 1:12–22

12 "Is [a]it nothing to all you who pass this way?
Look and see if there is any pain like my pain
Which was severely dealt out to me,
Which the [b]LORD inflicted on the day of His [c]fierce anger.

13 "From on high He sent fire into my [a]bones,
And it prevailed *over them.*
He has spread a [b]net for my feet;
He has turned me back;
He has made me [c]desolate,
Faint all day long.

14 "The [a]yoke of my transgressions is bound;
By His hand they are knit together.
They have [b]come upon my neck;
He has made my strength fail.
The Lord [c]has given me into the hands
Of *those against whom* I am not able to stand.

15 "The [a]Lord has rejected all my strong men
In my midst;
He has called an appointed time against me
To crush my [b]young men;
The Lord has [c]trodden *as in* a wine press
The virgin daughter of Judah.

16 "For these things I [a]weep;
My eyes run down with water;
Because far from me is a [b]comforter,
One who restores my soul.
My children are desolate
Because the enemy has prevailed."

17 Zion [a]stretches out her hands;
There is no one to comfort her;
The LORD has [b]commanded concerning Jacob

1:8 [b]Lam 1:17 [c]Lam 1:11,21, 22

1:9 [a]Jer 2:34; Ezek 24:13 [b]Deut 32:29; Is 47:7 [c]Is 3:8; Jer 13:17,18 [d]Ecc 4:1; Jer 16:7 [e]Ps 25:18; 119:153 [f]Ps 74:23; Zeph 2:10

1:10 [a]Ps 74:4-8; Is 64:10,11; Jer 51:51 [b]Deut 23:3

*1:11 [a]Jer 38:9; 52:6 [b]1 Sam 30:12 [c]Jer 15:19

*1:12 [a]Jer 18:16; 48:27

1:12 [b]Jer 30:23,24 [c]Is 13:13; Jer 4:8

*1:13 [a]Job 30:30; Ps 22:14; Hab 3:16 [b]Job 19:6; Ps 66:11 [c]Jer 44:6

1:14 [a]Prov 5:22; Is 47:6 [b]Jer 28:13,14 [c]Jer 32:3,5; Ezek 25:4,7

1:15 [a]Is 41:2; Jer 13:24; 37:10 [b]Jer 6:11; 18:21 [c]Mal 4:3

1:16 [a]Jer 14:17; Lam 2:11,18; 3:48,49 [b]Ps 69:20; Ecc 4:1; Lam 1:2

*1:17 [a]Is 1:15; Jer 4:31 [b]2 Kin 24:2-4; Jer 12:9

1:11 *their precious things.* During the siege the people gladly traded their valuables for food.

1:12–19 Jerusalem speaks to all *who pass* by to behold her condition, the consequence of her sin.

1:13–15 Four figures describe the fall of the city: *fire* (v. 13), a *net* to entrap (v. 13), a *yoke* of sin on Jerusalem's neck (v. 14), and a *wine press* that crushes (v. 15).

1:17 *an unclean thing.* See Lev. 15:19–27. All Judah's lovers (allies) became her enemies.

That the ones round about
him should be his
adversaries;
[c]Jerusalem has become an
unclean thing among
them.
18"The LORD is [a]righteous;
For I have [b]rebelled
against His command;
Hear now, all peoples,
And [c]behold my pain;
[d]My virgins and my
young men
Have gone into captivity.
19"I [a]called to my lovers, *but*
they deceived me;
My [b]priests and my elders
perished in the city
While they sought food to
[c]restore their strength
themselves.
20"See, O LORD, for I am in
distress;
My [a]spirit is greatly
troubled;
My heart is overturned
within me,
For I have been very
[b]rebellious.
In the street the sword
slays;
In the house it is like
death.
21"They have heard that I
[a]groan;
There is no one to comfort
me;
All my enemies have heard
of my calamity;
They are [b]glad that You
have done *it.*
Oh, that You would bring
the day which You have
proclaimed,
That they may become
[c]like me.
22"Let all their wickedness
come before You;
And [a]deal with them as
You have dealt with me
For all my transgressions;
For my groans are many
and my heart is faint."

1:17 [c]Lam 1:8

1:18 [a]Ps 119:75; Jer 12:1 [b]1 Sam 12:14, 15; Jer 4:17 [c]Lam 1:12 [d]Deut 28:32,41

1:19 [a]Job 19:13-19; Lam 1:2 [b]Jer 14:15; Lam 2:20 [c]Lam 1:11

***1:20** [a]Is 16:11; Lam 2:11 [b]Jer 14:20

***1:21** [a]Lam 1:4,8,22 [b]Ps 35:15; Jer 50:11; Lam 2:15 [c]Is 14:5,6; 47:6,11; Jer 30:16

1:22 [a]Neh 4:4,5; Ps 137:7,8

II THE DESTRUCTION OF JERUSALEM, 2:1–22

A The Lord's Judgment, 2:1–10

2 How the Lord has
[a]covered the daughter
of Zion
With a cloud in His anger!
He has [b]cast from heaven
to earth
The [c]glory of Israel,
And has not remembered
His [d]footstool
In the day of His anger.
2 The Lord has [a]swallowed
up; He has not spared
All the habitations of
Jacob.
In His wrath He has
[b]thrown down
The strongholds of the
daughter of Judah;
He has [c]brought *them*
down to the ground;
He has [d]profaned the
kingdom and its princes.
3 In fierce anger He has cut
off
All the [a]strength of Israel;
He has [b]drawn back His
right hand
From before the enemy.
And He has [c]burned in
Jacob like a flaming fire
Consuming round about.
4 He has bent His [a]bow like
an enemy;
He has set His right hand
like an adversary
And slain all that were
[b]pleasant to the eye;
In the tent of the daughter
of Zion
He has [c]poured out His
wrath like fire.

***2:1** [a]Ezek 30:18 [b]Is 14:12-15; Ezek 28:14-16 [c]Is 64:11 [d]Ps 99:5; 132:7

***2:2** [a]Ps 21:9; Lam 3:43 [b]Lam 2:5; Mic 5:11,14 [c]Is 25:12; 26:5 [d]Ps 89:39,40; Is 43:28

2:3 [a]Ps 75:5,10; Jer 48:25 [b]Ps 74:11; Jer 21:4,5 [c]Is 42:25; Jer 21:14

2:4 [a]Job 6:4; 16:13; Lam 3:12,13 [b]Ezek 24:25 [c]Is 42:25; Jer 7:20

1:20–22 Jerusalem now cries out to her God.
1:21 *the day* of Babylon's punishment, as predicted in Jer. 50–51. *bring,* or brought, referring to the day of Judah's captivity.
2:1 *His footstool.* The ark of the covenant in the Temple (1 Chron. 28:2; Ps. 99:5).
2:2–9 Results of the destruction: leaders (*princes*) removed (v. 2); palaces, strongholds, and the Temple destroyed (vv. 5, 6, 7); festivals and the Sabbath forgotten (v. 6); kings and priests rejected (v. 6); the wall broken down (vv. 8, 9); leaders exiled (v. 9); the law eliminated (v. 9); and prophetic messages silenced (v. 9).

5 The Lord has become like an [a]enemy.
He has [b]swallowed up Israel;
He has swallowed up all its [c]palaces,
He has destroyed its strongholds
And [d]multiplied in the daughter of Judah
Mourning and moaning.
6 And He has violently treated His tabernacle like a garden *booth;*
He has [a]destroyed His appointed meeting place.
The Lord has [b]caused to be forgotten
The appointed feast and sabbath in Zion,
And He has [c]despised king and priest
In the indignation of His anger.
7 The Lord has [a]rejected His altar,
He has abandoned His sanctuary;
He [b]has delivered into the hand of the enemy
The walls of her palaces.
They have made a [c]noise in the house of the Lord
As in the day of an appointed feast.
8 The Lord determined to destroy
The wall of the daughter of Zion.
He has [a]stretched out a line,
He has not restrained His hand from destroying,
And He has [b]caused rampart and wall to lament;
They have languished together.
9 Her [a]gates have sunk into the ground,
He has destroyed and broken her bars.
Her king and her princes are among the nations;
The [b]law is no more.
Also, her prophets find
[c]No vision from the Lord.
10 The elders of the daughter of Zion
[a]Sit on the ground, they [b]are silent.
They have thrown [c]dust on their heads;
They have girded themselves with [d]sackcloth.
The [e]virgins of Jerusalem
Have bowed their heads to the ground.

B The Author's Lament, 2:11–22

11 My [a]eyes fail because of tears,
My [b]spirit is greatly troubled;
My [c]heart is poured out on the earth
[d]Because of the destruction of the daughter of my people,
When [e]little ones and infants faint
In the streets of the city.
12 They say to their mothers,
"[a]Where is grain and wine?"
As they faint like a wounded man
In the streets of the city,
As their [b]life is poured out
On their mothers' bosom.
13 How shall I admonish you?
To what [a]shall I compare you,
O daughter of Jerusalem?
To what shall I liken you as I comfort you,
O [b]virgin daughter of Zion?
For your ruin is as vast as the sea;
Who can [c]heal you?
14 Your [a]prophets have seen for you

2:5 [a]Jer 30:14 [b]Lam 2:2 [c]Jer 52:13; Lam 2:2 [d]Jer 9:17-20
2:6 [a]Jer 52:13 [b]Jer 17:27; Lam 1:4; Zeph 3:18 [c]Lam 4:16
2:7 [a]Ps 78:59-61; Is 64:11; Ezek 7:20-22 [b]Jer 33:4,5; 52:13 [c]Ps 74:3-8
2:8 [a]2 Kin 21:13; Is 34:11; Amos 7:7-9 [b]Is 3:26; Jer 14:2
2:9 [a]Neh 1:3
2:9 [b]Hos 3:4 [c]Jer 14:14; 23:16; Ezek 7:26
★2:10 [a]Job 2:13; Is 3:26; 47:1 [b]Amos 8:3 [c]Job 2:12; Ezek 27:30 [d]Is 15:3; Jon 3:6-8 [e]Lam 1:4
2:11 [a]Lam 1:16; 3:48,51 [b]Jer 4:19 [c]Job 16:13 [d]Is 22:4; Lam 4:10 [e]Jer 44:7; Lam 2:19
2:12 [a]Jer 5:17 [b]Job 30:16; Ps 42:4; 62:8
2:13 [a]Lam 1:12 [b]Is 37:22 [c]Jer 8:22; 30:12-15
★2:14 [a]Jer 23:25-29; 29:8,9

2:10–12 The inevitable accompaniments of war: silenced *elders,* shamed *virgins,* and starving children.

2:14 Instead of confronting the people with their sins, the false prophets had predicted peace and prosperity (Jer. 2:5; 10:15; 14:14–16;

False and foolish *visions;*
And they have not
[b]exposed your iniquity
So as to restore you from
captivity,
But they have [c]seen for
you false and misleading
oracles.

15 All who pass along the way
[a]Clap their hands *in*
derision at you;
They [b]hiss and shake
their heads
At the daughter of
Jerusalem,
"Is this the city of which
they said,
'[c]The perfection of beauty,
[d]A joy to all the earth'?"

16 All [a]your enemies
Have opened their mouths
wide against you;
They hiss and [b]gnash *their*
teeth.
They say, "We have
[c]swallowed *her* up!
Surely this is the [d]day for
which we waited;
We have reached *it,* we
have seen *it.*"

17 The LORD has [a]done what
He purposed;
He has accomplished His
word
Which He commanded
from days of old.
He has thrown down
[b]without sparing,
And He has caused the
enemy to [c]rejoice over
you;
He has [d]exalted the might
of your adversaries.

18 Their [a]heart cried out to
the Lord,
"O [b]wall of the daughter of
Zion,
Let *your* [c]tears run down
like a river day and
night;
Give yourself no relief,
Let your eyes have no rest.

19 "Arise, cry aloud in the
[a]night
At the beginning of the
night watches;
[b]Pour out your heart like
water
Before the presence of the
Lord;
Lift up your hands to Him
For the [c]life of your little
ones
Who are [d]faint because of
hunger
At the head of every
street."

20 See, O LORD, and look!
With [a]whom have You
dealt thus?
Should women [b]eat their
offspring,
The little ones who were
born healthy?
Should [c]priest and
prophet be slain
In the sanctuary of the
Lord?

21 On the ground in the
streets
Lie [a]young and old;
My [b]virgins and my
young men
Have fallen by the sword.
You have slain *them* in the
day of Your anger,
You have slaughtered,
[c]not sparing.

22 You called as in the day of
an appointed feast
My [a]terrors on every side;
And there was [b]no one
who escaped or survived
In the day of the LORD'S
anger.
Those [c]whom I bore and
reared,
My enemy annihilated
them.

2:14 [b]Is 58:1; Ezek 23:36; Mic 3:8 [c]Jer 23:36; Ezek 22:25,28

2:15 [a]Job 27:23; Ezek 25:6 [b]Ps 22:7; Is 37:22; Jer 18:16; 19:8; Zeph 2:15 [c]Ps 50:2 [d]Ps 48:2

2:16 [a]Job 16:10; Ps 22:13; Lam 3:46 [b]Job 16:9; Ps 35:16; 37:12 [c]Ps 56:2; 124:3; Jer 51:34 [d]Obad 12-15

2:17 [a]Jer 4:28 [b]Lam 2:1,2; Ezek 5:11; 7:8, 9; 8:18 [c]Ps 35:24,26; 89:42; Is 14:29 [d]Deut 28:43, 44; Lam 1:5

***2:18** [a]Ps 119:145; Hos 7:14 [b]Lam 2:8; Hab 2:11 [c]Ps 119:136; Jer 9:1; Lam 1:2,16; 3:48,49

***2:19** [a]Ps 42:3; Is 26:9 [b]1 Sam 1:15; Ps 42:4; 62:8 [c]Lam 2:11 [d]Is 51:20

***2:20** [a]Ex 32:11; Deut 9:26 [b]Jer 19:9; Lam 4:10 [c]Ps 78:64; Jer 14:15; 23:11, 12

2:21 [a]2 Chr 36:17; Jer 6:11 [b]Ps 78:62,63 [c]Jer 13:14; Zech 11:6

2:22 [a]Ps 31:13; Is 24:17; Jer 6:25 [b]Jer 11:11 [c]Jer 16:2-4; 44:7

23:9–40).

2:18 *Let your eyes have no rest.* I.e., continue your weeping.

2:19 *At the beginning of the night watches.* I.e., interrupt your sleep at the beginning of each four-hour period (a watch), into which the 12-hour night was divided.

2:20–21 The siege drove some mothers to eat their children, saw priests slain in the Temple, and left bodies unburied in the streets. See note on Jer. 19:9.

III THE DISTRAUGHT PROPHET, 3:1–66

A His Lament, 3:1–18

3:1 [a]Ps 88:7,15,16

3 I am the man who has [a]seen affliction
Because of the rod of His wrath.

3:2 [a]Job 30:26; Is 59:9; Jer 4:23

2 He has driven me and made me walk
In [a]darkness and not in light.

3:3 [a]Ps 38:2; Is 5:25

3 Surely against me He has [a]turned His hand
Repeatedly all the day.

★3:4 [a]Ps 31:9,10; 38:2-8; 102:3-5 [b]Ps 51:8; Is 38:13

4 He has caused my [a]flesh and my skin to waste away,
He has [b]broken my bones.

3:5 [a]Job 19:8 [b]Jer 23:15; Lam 3:19

5 He has [a]besieged and encompassed me with [b]bitterness and hardship.

3:6 [a]Ps 88:5,6; 143:3

6 In [a]dark places He has made me dwell,
Like those who have long been dead.

★3:7 [a]Job 3:23; 19:8 [b]Jer 40:4

7 He has [a]walled me in so that I cannot go out;
He has made my [b]chain heavy.

3:8 [a]Job 30:20; Ps 22:2

8 Even when I cry out and call for help,
He [a]shuts out my prayer.

3:9 [a]Is 63:17; Hos 2:6

9 He has [a]blocked my ways with hewn stone;
He has made my paths crooked.

10 He is to me like a bear lying in wait,
Like a lion in secret places.

3:11 [a]Job 16:12,13; Jer 15:3; Hos 6:1

11 He has turned aside my ways and [a]torn me to pieces;
He has made me desolate.

3:12 [a]Ps 7:12; Lam 2:4 [b]Job 6:4; 7:20; Ps 38:2

12 He has [a]bent His bow
And [b]set me as a target for the arrow.

★3:13 [a]Jer 5:16

13 He made the arrows of His [a]quiver
To enter into my inward parts.

★3:14 [a]Ps 22:6,7; 123:4; Jer 20:7 [b]Job 30:9; Lam 3:63

14 I have become a [a]laughingstock to all my people,
Their *mocking* [b]song all the day.

3:15 [a]Jer 9:15

15 He has [a]filled me with bitterness,
He has made me drunk with wormwood.

3:16 [a]Ps 3:7; 58:6 [b]Prov 20:17 [c]Jer 6:26

16 He has [a]broken my teeth with [b]gravel;
He has made me cower in the [c]dust.

3:17 [a]Is 59:11; Jer 12:12

17 My soul has been rejected [a]from peace;
I have forgotten happiness.

3:18 [a]Job 17:15; Ezek 37:11

18 So I say, "My strength has perished,
And *so has* my [a]hope from the LORD."

B His Hope, 3:19–42

★3:19 [a]Jer 9:15; Lam 3:5,15

19 Remember my affliction and my wandering, the [a]wormwood and bitterness.

3:20 [a]Job 21:6 [b]Ps 42:5,6,11; 43:5; 44:25

20 Surely [a]my soul remembers
And is [b]bowed down within me.

3:21 [a]Ps 130:7

21 This I recall to my mind,
Therefore I have [a]hope.

3:22 [a]Ps 78:38; Jer 3:12; 30:11 [b]Mal 3:6

22 The LORD'S [a]lovingkindnesses indeed never cease,
[b]For His compassions never fail.

3:23 [a]Is 33:2; Zeph 3:5 [b]Heb 10:23

23 *They* are new [a]every morning;
Great is [b]Your faithfulness.

3:24 [a]Ps 16:5; 73:26

24 "The LORD is my [a]portion," says my soul,

3:4–6 Jeremiah expresses his physical and emotional misery.

3:7 *He has walled me in.* The Assyrians popularized the practice of walling up prisoners so that they would die more quickly. Jeremiah, using poetic license, feels like he had experienced that torture.

3:13 *inward parts.* Lit., kidneys, thought to be one of the centers of life and emotions (cf. Job 19:27; Ps. 73:21; Prov. 23:16; Jer. 17:10).

3:14 *a laughingstock.* See Jer. 20:7.

3:19–24 Though pressed to the point of despair (v. 19), Jeremiah had *hope* in the Lord's *lovingkindnesses* (loyal love; see note on Hos. 2:19) and *compassions* (gentle, yet intense, concern, v. 22), which are new each *morning* and evidence of His great *faithfulness* (v. 23).

"Therefore I [b]have hope in Him."
25 The LORD is good to those who [a]wait for Him,
To the person who [b]seeks Him.
26 *It is* good that he [a]waits silently
For the salvation of the LORD.
27 *It is* good for a man that he should bear
The yoke in his youth.
28 Let him [a]sit alone and be silent
Since He has laid *it* on him.
29 Let him put his mouth in the [a]dust,
Perhaps there is [b]hope.
30 Let him give his [a]cheek to the smiter,
Let him be filled with reproach.
31 For the Lord will [a]not reject forever,
32 For if He causes grief,
Then He will have [a]compassion
According to His abundant lovingkindness.
33 For He [a]does not afflict willingly
Or grieve the sons of men.
34 To crush under His feet
All the prisoners of the land,
35 To deprive a man of [a]justice
In the presence of the Most High,
36 To [a]defraud a man in his lawsuit—
Of these things the Lord does not approve.
37 Who is there who speaks and it [a]comes to pass,
Unless the Lord has commanded *it?*
38 *Is it* not from the mouth of the Most High
That [a]both good and ill go forth?
39 Why should *any* living mortal, or *any* man,
Offer [a]complaint in view of his sins?
40 Let us [a]examine and probe our ways,
And let us return to the LORD.
41 We [a]lift up our heart and hands
Toward God in heaven;
42 We have [a]transgressed and rebelled,
You have [b]not pardoned.

C His Suffering, 3:43–54

43 You have covered *Yourself* with [a]anger
And [b]pursued us;
You have slain *and* [c]have not spared.
44 You have [a]covered Yourself with a cloud
So that [b]no prayer can pass through.
45 *You have made us mere* [a]offscouring and refuse
In the midst of the peoples.
46 All our enemies have [a]opened their mouths against us.
47 [a]Panic and pitfall have befallen us,
Devastation and destruction;
48 My [a]eyes run down with streams of water
Because of the destruction of the daughter of my people.
49 My eyes pour down [a]unceasingly,
Without stopping,
50 Until the LORD [a]looks down
And sees from heaven.
51 My eyes bring pain to my soul

3:24 [b]Ps 33:18
3:25 [a]Ps 27:14; Is 25:9 [b]Is 26:9
3:26 [a]Ps 37:7
3:28 [a]Jer 15:17
★3:29 [a]Job 16:15; 40:4 [b]Jer 31:17
★3:30 [a]Job 16:10; Is 50:6
3:31 [a]Ps 77:7; 94:14; Is 54:7-10
3:32 [a]Ps 78:38; 106:43-45; Hos 11:8
3:33 [a]Ps 119:67,71, 75; Ezek 33:11; Heb 12:10
★3:35 [a]Ps 140:12; Prov 17:15
3:36 [a]Jer 22:3; Hab 1:13
★3:37 [a]Ps 33:9-11
3:38 [a]Job 2:10; Is 45:7; Jer 32:42
3:39 [a]Jer 30:15 Mic 7:9; Heb 12:5,6
3:40 [a]Ps 119:59; 139:23,24; 2 Cor 13:5
3:41 [a]Ps 25:1; 28:2; 141:2
3:42 [a]Neh 9:26; Jer 14:20; Dan 9:5 [b]2 Kin 24:4; Jer 5:7,9
3:43 [a]Lam 2:21 [b]Ps 83:15; Lam 3:66 [c]Lam 2:2,17,21
3:44 [a]Ps 97:2 [b]Lam 3:8; Zech 7:13
★3:45 [a]1 Cor 4:13
3:46 [a]Job 30:9,10; Ps 22:6-8; Lam 2:16
3:47 [a]Is 24:17,18; Jer 48:43,44
3:48 [a]Ps 119:136; Jer 9:1,18; Lam 1:16; 2:11,18
3:49 [a]Ps 77:2; Jer 14:17
3:50 [a]Ps 80:14; Is 63:15; Lam 5:1

3:29 *his mouth in the dust.* A typical Oriental way of exacting total submission.
3:30 *give his cheek.* A sign of unconditional surrender (see Mic. 5:1 and Luke 22:64).
3:35–36 God disapproves of any attempt to deprive a person of his rights.
3:37–38 Nothing can happen without God's knowledge (see Isa. 45:7).
3:45 *offscouring.* Something rejected and unfit for use (see 1 Cor. 4:13).

Because of all the
daughters of my city.
3:52 52 My enemies [a]without
[a]Ps 35:7,19 [b]1 Sam 26:20; Ps 11:1; 124:7 cause
Hunted me down [b]like a
bird;
*3:53 53 They have silenced me
[a]Jer 37:16; 38:6,9 [b]Dan 6:17 [a]in the pit
And have [b]placed a stone
on me.
3:54 54 Waters flowed [a]over my
[a]Ps 69:2; Jon 2:3-5 head;
I said, "I am cut off!"

D His Prayer, 3:55–66

3:55 55 I [a]called on Your name,
[a]Ps 130:1; Jon 2:2 O LORD,
Out of the lowest pit.
3:56 56 You have [a]heard my
[a]Job 34:28 [b]Ps 55:1 voice,
"[b]Do not hide Your ear
from my *prayer for* relief,
From my cry for help."
3:57 57 You [a]drew near when I
[a]Ps 145:18 [b]Is 41:10,14 called on You;
You said, "[b]Do not fear!"
3:58 58 O Lord, You [a]have
[a]Jer 50:34 [b]Ps 34:22 pleaded my soul's cause;
You have [b]redeemed my
life.
3:59 59 O LORD, You have [a]seen
[a]Jer 18:19,20 [b]Ps 26:1; 43:1 my oppression;
[b]Judge my case.
3:60 60 You have seen all their
[a]Jer 11:19 vengeance,
All their [a]schemes against
me.
3:61 61 You have heard their
[a]Ps 74:18; 89:50; Lam 5:1; Zeph 2:8 [a]reproach, O LORD,
All their schemes against
me.
3:62 62 The [a]lips of my assailants
[a]Ps 59:7,12; 140:3; Ezek 36:3 and their whispering
Are against me all day
long.
3:63 63 Look on their [a]sitting and
[a]Ps 139:2 [b]Job 30:9; Lam 3:14 their rising;
[b]I am their mocking song.
*3:64 64 You will [a]recompense
[a]Ps 28:4; Jer 51:6,24,56 them, O LORD,
According to the work of
their hands.
3:65 65 You will give them
[a]Ex 14:8; Deut 2:30; Is 6:10 [a]hardness of heart,
Your curse will be on
them.
3:66 66 You will [a]pursue them in
[a]Lam 3:43 [b]Ps 8:3 anger and destroy them
From under the [b]heavens
of the LORD!

IV THE DEFEATED PEOPLE OF JERUSALEM, 4:1–22

A The Siege of the City, 4:1–12

4:1 4 How [a]dark the gold has
[a]Ezek 7:19-22 become,
How the pure gold has
changed!
The sacred stones are
poured out
At the corner of every
street.
*4:2 2 The precious sons of Zion,
[a]Is 30:14; Jer 19:1,11 Weighed against fine gold,
How they are regarded as
[a]earthen jars,
The work of a potter's
hands!
4:3 3 Even [a]jackals offer the
[a]Is 13:22; 34:13 [b]Is 49:15; Ezek 5:10 [c]Job 39:14-17 breast,
They nurse their young;
But the daughter of my
people has become
[b]cruel
Like [c]ostriches in the
wilderness.
4:4 4 The [a]tongue of the infant
[a]Ps 22:15 [b]Jer 14:3 [c]Lam 2:12 cleaves
To the roof of its mouth
because of [b]thirst;
The little ones [c]ask for
bread,
But no one breaks *it* for
them.
*4:5 5 Those who ate [a]delicacies
[a]Jer 6:2; Amos 6:3-7 Are desolate in the streets;
Those reared in purple
Embrace ash pits.
*4:6 6 For the iniquity of the
daughter of my people

3:53 *pit.* See Jer. 38:6.

3:64 *recompense.* Jeremiah's enemies were paid back when Nebuchadnezzar took Jerusalem (Jer. 52:7–11, 24–27).

4:2–4 In the siege of Jerusalem, children received worse treatment than the offspring of animals (see 2:19).

4:5 *reared in purple.* I.e., the wealthy.

4:6 *no hands were turned toward her.* The meaning of the phrase is unclear. It may mean that Sodom's destruction was directly from the hand of God rather than through human hands; or it

Is greater than the [a]sin of
Sodom,
Which was [b]overthrown
as in a moment,
And no hands were turned
toward her.
7 Her consecrated ones were
[a]purer than snow,
They were whiter than
milk;
They were more ruddy *in*
body than corals,
Their polishing *was like*
[b]lapis lazuli.
8 Their appearance is
[a]blacker than soot,
They are not recognized in
the streets;
Their [b]skin is shriveled on
their bones,
It is withered, it has
become like wood.
9 Better are those [a]slain
with the sword
Than those slain with
hunger;
For they [b]pine away,
being stricken
For lack of the fruits of the
field.
10 The hands of
compassionate women
[a]Boiled their own
children;
They became [b]food for
them
Because of the destruction
of the daughter of my
people.
11 The LORD has
[a]accomplished His
wrath,
He has poured out His
fierce anger;
And He has [b]kindled a
fire in Zion
Which has consumed its
foundations.
12 The kings of the earth did
not believe,
Nor *did* any of [a]the
inhabitants of the
world,
That the adversary and the
enemy
Could [b]enter the gates of
Jerusalem.

B The Reasons for the Siege, 4:13–20

13 Because of the sins of her
[a]prophets
And the iniquities of her
priests,
Who have shed in her
midst
The [b]blood of the
righteous;
14 They wandered, [a]blind, in
the streets;
They were defiled with
[b]blood
So that no one could touch
their [c]garments.
15 "Depart! [a]Unclean!" they
cried of themselves.
"Depart, depart, do not
touch!"
So they [b]fled and
wandered;
Men among the nations
said,
"They shall not continue to
dwell *with us.*"
16 The presence of the LORD
has scattered them,
He will not continue to
regard them;
They did not [a]honor the
priests,
They did not favor the
elders.
17 Yet our eyes failed,
Looking for help was
[a]useless;
In our watching we have
watched
For a [b]nation that could
not save.
18 They [a]hunted our steps

4:6 [a]Gen 19:24 [b]Gen 19:25; Jer 20:16
★4:7 [a]Ps 51:7 [b]Ex 24:10; Job 28:16
4:8 [a]Job 30:30; Lam 5:10 [b]Job 19:20; Ps 102:3-5
4:9 [a]Jer 16:4 [b]Lev 26:39; Ezek 24:23
4:10 [a]Lev 26:29; Deut 28:57; 2 Kin 6:29; Jer 19:9; Lam 2:20; Ezek 5:10 [b]Deut 28:53-55
4:11 [a]Jer 7:20; Lam 2:17; Ezek 22:31 [b]Deut 32:22; Jer 17:27
4:12 [a]Deut 29:24 [b]Jer 21:13
4:13 [a]Jer 5:31; 6:13; Lam 2:14; Ezek 22:26-28 [b]Jer 2:30; 26:8,9; Matt 23:31
4:14 [a]Deut 28:28, 29; Is 29:10; 56:10; 59:9,10 [b]Is 1:15 [c]Jer 2:34
★4:15 [a]Lev 13:45,46 [b]Jer 49:5
4:16 [a]Is 9:14-16; Jer 52:24-27
★4:17 [a]Jer 37:7; Lam 1:7 [b]Ezek 29:6,7, 16
4:18 [a]Jer 16:16

may mean that it was so sudden that there was no time for anyone to wring his hands (i.e., no time to panic).

4:7–10 *consecrated ones.* Better, her nobles. Leaders became emaciated for lack of food, and parents ate their own children.

4:15 The false prophets and priests of Judah (v. 13), when their true character was recognized, were treated like lepers (cf. Lev. 13:45–46).

4:17 *a nation that could not save.* Egypt (see Jer. 37:5–7).

So that we could not walk
in our streets;
Our [b]end drew near,
Our days were finished
For our end had come.
4:18 [b]Jer 5:31; Ezek 7:2-12; Amos 8:2

19 Our pursuers were [a]swifter
Than the eagles of the sky;
They chased us on the
mountains,
They waited in ambush for
us in the wilderness.
4:19 [a]Is 5:26-28; 30:16,17; Jer 4:13; Hab 1:8

20 The [a]breath of our
nostrils, the [b]LORD'S
anointed,
Was [c]captured in their
pits,
Of whom we had said,
"Under his [d]shadow
We shall live among the
nations."
*4:20 [a]Gen 2:7 [b]2 Sam 1:14; 19:21 [c]Jer 39:5; 52:9 [d]Dan 4:12

C The Hope for the Future, 4:21-22

21 Rejoice and be glad,
O daughter of [a]Edom,
Who dwells in the land of
Uz;
But the [b]cup will come
around to you as well,
You will become drunk
and make yourself
naked.
*4:21 [a]Ps 137:7; Jer 25:21 [b]Obad 16

22 *The punishment* of your
iniquity has been
[a]completed,
O daughter of Zion;
He will exile you no
longer.
But He [b]will punish your
iniquity, O daughter of
Edom;
He will expose your sins!
4:22 [a]Is 40:2; Jer 33:7,8 [b]Jer 49:10; Mal 1:3,4

V THE PRAYER FOR THE PEOPLE, 5:1-22

A Confession, 5:1-18

*5:1 5 Remember, O LORD, what
has befallen us;
Look, and see our
[a]reproach!
5:1 [a]Ps 44:13-16

2 Our inheritance has been
turned over to
[a]strangers,
Our [b]houses to aliens.
5:2 [a]Is 1:7; Hos 8:7,8 [b]Zeph 1:13

3 We have become orphans
[a]without a father,
Our mothers are like
widows.
5:3 [a]Ex 22:24; Jer 15:8; 18:21

4 We have to pay for our
drinking [a]water,
Our wood comes *to us* at a
price.
*5:4 [a]Is 3:1

5 Our pursuers are at our
necks;
We are worn out, there is
[a]no rest for us.
5:5 [a]Neh 9:36,37

6 We have submitted to
[a]Egypt *and* Assyria to
get enough bread.
5:6 [a]Hos 9:3; 12:1

7 Our [a]fathers sinned, *and*
are no more;
It is we who have borne
their iniquities.
5:7 [a]Jer 14:20; 16:12

8 [a]Slaves rule over us;
There is [b]no one to
deliver us from their
hand.
5:8 [a]Neh 5:15 [b]Ps 7:2; Zech 11:6

9 We get our bread at the
[a]risk of our lives
Because of the sword in the
wilderness.
5:9 [a]Jer 40:9-12

10 Our skin has become as
[a]hot as an oven,
Because of the burning
heat of famine.
5:10 [a]Job 30:30; Lam 4:8

11 They ravished the
[a]women in Zion,
The virgins in the cities of
Judah.
5:11 [a]Is 13:16; Zech 14:2

12 Princes were hung by their
hands;
[a]Elders were not
respected.
*5:12 [a]Is 47:6; Lam 4:16

13 Young men [a]worked at
the grinding mill,
And youths [b]stumbled
under *loads* of wood.
*5:13 [a]Judg 16:21 [b]Jer 7:18

4:20 *the LORD'S anointed.* I.e., King Zedekiah who tried to escape but was captured, blinded, and taken to Babylon (Jer. 39:2-7).

4:21 Although *Edom* was allotted the rural areas of Judah by Nebuchadnezzar (Ezek. 25:12-14; Obad. 11-14), she would eventually drink the *cup* of God's wrath.

5:1-18 A description of the affliction, disgrace, and despondency of the Jews under their Babylonian captors.

5:4-5 The captives had to pay for their *water* and *wood.*

5:12 Hanging the bodies after execution was an added indignity.

5:13 To grind grain, considered to be women's work (see Judg. 16:21), was demeaning for men.

5:14 [a] Is 24:8; Jer 7:34

14 Elders are gone from the gate,
Young men from their [a]music.

5:15 [a] Jer 25:10; Amos 8:10

15 The joy of our hearts has [a]ceased;
Our dancing has been turned into mourning.

*5:16 [a] Job 19:9; Ps 89:39; Jer 13:18 [b] Is 3:9-11

16 The [a]crown has fallen from our head;
[b]Woe to us, for we have sinned!

5:17 [a] Is 1:5 [b] Job 17:7; Lam 2:11

17 Because of this our [a]heart is faint,
Because of these things our [b]eyes are dim;

5:18 [a] Mic 3:12 [b] Neh 4:3

18 Because of [a]Mount Zion which lies desolate,
[b]Foxes prowl in it.

B Petition, 5:19–22

5:19 [a] Ps 102:12, 25-27 [b] Ps 45:6

19 [a]You, O LORD, rule forever;
Your [b]throne is from generation to generation.

5:20 [a] Ps 13:1; 44:24

20 Why do You [a]forget us forever?
Why do You forsake us so long?

5:21 [a] Ps 80:3; Jer 31:18 [b] Is 60:20-22

21 [a]Restore us to You, O LORD, that we may be restored;
Renew [b]our days as of old,

*5:22 [a] Ps 60:1,2; Jer 7:29 [b] Is 64:9

22 Unless [a]You have utterly rejected us
And are exceedingly [b]angry with us.

5:16 The fallen *crown* illustrates Jerusalem's lost glory.

5:22 Like Malachi (see Mal. 4:6) this book ends on a negative note; therefore, when it was publicly read, verse 21 was customarily repeated after the reading of verse 22.

EZEKIEL

INTRODUCTION

AUTHOR: Ezekiel DATE: 592–570 B.C.

The Prophet Of a priestly family (1:3), Ezekiel, whose name means "God strengthens," spent his early years in Jerusalem, until he was taken with other hostages by Nebuchadnezzar to Babylon in 597 B.C. There he settled in his own house in a village near Nippur, along the river Chebar (Nebuchadnezzar's royal canal), in Babylonia (3:15, 24). He prophesied for at least 22 years (1:2 and 29:17–21). His wife died in 587 (24:16–18).

The Times Ezekiel's ministry to the exiles in Babylon was at the same time as that of Jeremiah to the Jews in Palestine and of the early years of the ministry of Daniel. For the important events of that period see the Introduction to Jeremiah.

Contents Ezekiel's ministry was to keep before the exiles the sins that had brought God's judgment on them and to assure them of God's future blessing in keeping with His covenant. Chapters 1–24 were written before the fall of Jerusalem to remind his fellow captives that God's judgment on the city and Temple was surely coming. Chapters 33–48 contain prophecies of the still future restoration of Israel in the millennial kingdom.

Important messianic sections in the book are 17:22–24; 21:26–27; 34:23–24. The overthrow of Gog is described in chaps. 38–39, and the millennial Temple and worship in chaps. 40–48. Some well-known passages include 1:4–28; 3:16–21; 11:17–20; 14:14; 28:11–19; 36:24–28; 37:1–28.

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TIMELINE OF EZEKIEL

Jeremiah begins prophetic ministry — 627

Nebuchadnezzar defeats Egyptians; Daniel taken to Babylon — 605

592 — Ezekiel begins prophetic ministry

Nebuchadnezzar conquers Judah; Jeremiah taken to Egypt — 586

Cyrus of Perisa derees return of Jews — 538

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SIGN	TEACHING	PASSAGE
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3. Bread	Deprivations of captivity	*4:9-17*
4. Shaving	Destruction of the people of Jerusalem	*5:1-17*
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THE BOOK OF EZEKIEL

I EZEKIEL'S CALL AND COMMISSIONING, 1:1–3:27

A Ezekiel's Circumstances, 1:1–3

1 Now it came about in the thirtieth year, on the fifth *day* of the fourth month, while I was by the [a]river Chebar among the exiles, the [b]heavens were opened and I saw [c]visions of God.

2 (On the fifth of the month in the [a]fifth year of King Jehoiachin's exile,

3 the [a]word of the LORD came expressly to Ezekiel the priest, son of Buzi, in the [b]land of the Chaldeans by the river Chebar; and there [c]the hand of the LORD came upon him.)

B Ezekiel's Vision of God, 1:4–28

1 *The four living creatures and the chariot,* 1:4–14

4 As I looked, behold, a [a]storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like [b]glowing metal in the midst of the fire.

5 Within it there were figures resembling [a]four living beings. And this was their appearance: they had human [b]form,

6 Each of them had [a]four faces and [b]four wings.

7 Their legs were straight and their feet were like a calf's hoof, and they gleamed like [a]burnished bronze.

8 Under their wings on their [a]four sides *were* human [b]hands. As for the faces and wings of the four of them,

9 their wings touched one another; *their faces* did [a]not turn when they moved, each [b]went straight forward.

10 As for the [a]form of their faces, *each* had the [b]face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle.

11 Such were their faces. Their wings were spread out above; each had two touching another *being,* and [a]two covering their bodies.

12 And [a]each went straight forward; [b]wherever the spirit was about to go, they would go, without turning as they went.

13 In the midst of the living beings there was something that looked like burning coals of [a]fire, like torches darting back and forth among the living beings. The fire was bright, and lightning was flashing from the fire.

14 And the living beings [a]ran to and fro like bolts of [b]lightning.

2 *The four wheels,* 1:15–21

15 Now as I looked at the living beings, behold, there was one [a]wheel on the earth beside the living beings, for *each of* the four of them.

16 The [a]appearance of the wheels and their workmanship *was* like sparkling [b]beryl, and all four of them had the same form, their appearance and workman-

*1:1 [a]Ezek 3:23; 10:15,20 [b]Matt 3:16; Mark 1:10; Luke 3:21; Acts 7:56; 10:11; Rev 4:1; 19:11 [c]Ex 24:10; Num 12:6; Is 1:1; 6:1; Ezek 8:3; 11:24; 40:2; Dan 8:1,2

*1:2 [a]2 Kin 24:12-15; Ezek 8:1; 20:1

1:3 [a]2 Pet 1:21 [b]Ezek 12:13 [c]1 Kin 18:46; 2 Kin 3:15; Ezek 3:14,22

*1:4 [a]Is 21:1; Jer 23:19; Ezek 13:11,13 [b]Ezek 1:27; 8:2

*1:5 [a]Ezek 10:15, 17,20; Rev 4:6-8 [b]Ezek 1:26

1:6 [a]Ezek 1:10; 10:14,21 [b]Ezek 1:23

*1:7 [a]Dan 10:6; Rev 1:15

1:8 [a]Ezek 1:17; 10:11 [b]Ezek 10:8,21

*1:9 [a]Ezek 1:17 [b]Ezek 1:12; 10:22

*1:10 [a]Rev 4:7 [b]Ezek 10:14

1:11 [a]Is 6:2; Ezek 1:23

1:12 [a]Ezek 1:9 [b]Ezek 1:20

1:13 [a]Ps 104:4; Rev 4:5

1:14 [a]Zech 4:10 [b]Matt 24:27; Luke 17:24

1:15 [a]Ezek 1:19-21; 10:9

*1:16 [a]Ezek 10:9-11 [b]Ezek 10:9; Dan 10:6

1:1 *the thirtieth year.* Possibly Ezekiel's own age and the age at which he would have entered the priesthood had he remained in Jerusalem (Num. 4:3).

1:2 *the fifth year.* I.e., 593 B.C.

1:4 Ezekiel saw a cloud flashing lightning from a center of reflecting metal.

1:5 *four living beings.* Identified as cherubim (10:15, 20). See note on Rev. 4:6. The cherubim are an order of angels concerned with guarding the holiness of God. They guarded the way to the tree of life (Gen. 3:24), and a representation of them was fastened to the Mercy Seat of the ark (Ex. 25:18–22). Satan was a cherub (28:14, 16).

1:7 *a calf's hoof.* I.e., rounded.

1:9 Their faces being connected in a square, they could fly *straight forward* without turning.

1:10 These four representations (man, the epitome of God's creation, being first) are often used in relation to the Four Gospels.

1:16–17 Since the two wheels intersected at right angles, they could roll in all directions without turning.

1:16 *beryl.* The gold color of topaz quartz.

ship *being* as if one wheel were within another.

1:17 17 Whenever they moved, they moved in any of their four directions without [a]turning as they moved.

*1:18 18 As for their rims they were lofty and awesome, and the rims of all four of them were [a]full of eyes round about.

1:19 19 [a]Whenever the living beings moved, the wheels moved with them. And whenever the living beings [b]rose from the earth, the wheels rose *also.*

1:20 20 [a]Wherever the spirit was about to go, they would go in that direction . And the wheels rose close beside them; for the spirit of the living beings *was* in the wheels.

1:21 21 [a]Whenever those went, these went; and whenever those stood still, these stood still. And whenever those rose from the earth, the wheels rose close beside them; for the spirit of the living beings *was* in the wheels.

3 *The radiant expanse,* 1:22–28

*1:22 22 Now [a]over the heads of the living beings *there was* something like an expanse, like the awesome gleam of crystal, spread out over their heads.

1:23 23 Under the expanse their wings *were stretched out* straight, one toward the other; each one also had [a]two wings covering its body on the one side and on the other.

1:24 24 I also heard the sound of their wings like the [a]sound of abundant waters as they went, like the [b]voice of the Almighty, a sound of tumult like the [c]sound of an army camp; whenever they stood still, they dropped their wings.

*1:25 25 And there came a voice from above the [a]expanse that was over their heads; whenever they stood still, they dropped their wings.

*1:26 26 Now [a]above the expanse that was over their heads there was something [b]resembling a throne, like [c]lapis lazuli in appearance; and on that which resembled a throne, high up, *was* a figure with the appearance of a [d]man.

1:27 27 Then I noticed from the appearance of His loins and upward something [a]like glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and *there was* a radiance around Him.

1:28 28 As the appearance of the [a]rainbow in the clouds on a rainy day, so *was* the appearance of the surrounding radiance. Such *was* the appearance of the likeness of the [b]glory of the LORD. And when I saw *it,* I [c]fell on my face and heard a voice speaking.

C Ezekiel's Call, 2:1–10

*2:1 2 Then He said to me, "Son of man, [a]stand on your feet that I may speak with you!"

2:2 2 As He spoke to me the [a]Spirit entered me and set me on my feet; and I heard *Him* speaking to me.

*2:3 3 Then He said to me, "Son of man, I am sending you to the sons

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1:18 *full of eyes.* Indicates God's ability to see all.

1:22 *expanse.* Ezekiel saw a "platform" over the heads of the living creatures dazzling like *crystal* (or ice).

1:25 The *voice* was God's.

1:26–28 The description suggests that Ezekiel saw a fiery brightness that had human shape and which he knew to be living and personal (cf. John 1:18). However illuminating appearances of God were in OT times, they could not effect redemption. God, not merely appearing as a man, but becoming man in the incarnation of Jesus Christ so that He could die, was essential for the work of redemption. Ezekiel could not have seen God directly or he would have died. But seeing *the glory of the LORD* in Babylon assured him that God had not deserted His people.

2:1 *Son of man.* An emphatic form "man," occurring 93 times in the book to remind Ezekiel that, in contrast to the majestic God, he was merely a mortal man.

2:3–5 As that of Isaiah (Isa. 6:9–12) and Jeremiah (Jer. 1:17–19), Ezekiel's ministry to a rebellious people would have discouraging results.

of Israel, to a rebellious people who have [a]rebelled against Me; [b]they and their fathers have transgressed against Me to this very day.

4 "I am sending you to them who are [a]stubborn and obstinate children, and you shall say to them, 'Thus says the Lord GOD.'

5 "As for them, [a]whether they listen or not—for they are a rebellious house—they will [b]know that a prophet has been among them.

6 "And you, son of man, [a]neither fear them nor fear their words, though [b]thistles and thorns are with you and you sit on scorpions; neither fear their words nor be dismayed at their presence, for they are a rebellious house.

7 "But you shall [a]speak My words to them [b]whether they listen or not, for they are rebellious.

8 "Now you, son of man, listen to what I am speaking to you; do not be rebellious like that rebellious house. Open your mouth and [a]eat what I am giving you."

9 Then I looked, and behold, a [a]hand was extended to me; and lo, a [b]scroll *was* in it.

10 When He spread it out before me, it was written on the front and back, and written on it were lamentations, mourning and [a]woe.

D Ezekiel's Commissioning, 3:1–27

3 Then He said to me, "Son of man, eat what you find; [a]eat this scroll, and go, speak to the house of Israel."

2 So I [a]opened my mouth, and He fed me this scroll.

3 He said to me, "Son of man, feed your stomach and [a]fill your body with this scroll which I am giving you." Then I [b]ate it, and it was sweet as [c]honey in my mouth.

4 Then He said to me, "Son of man, go to the house of Israel and speak with My words to them.

5 "For [a]you are not being sent to a people of [b]unintelligible speech or difficult language, *but* to the house of Israel,

6 nor to many peoples of unintelligible speech or difficult language, whose words you cannot understand. But I have sent you to them who should listen to you;

7 yet the house of Israel will not be willing to listen to you, since they are [a]not willing to listen to Me. Surely the whole house of Israel is stubborn and obstinate.

8 "Behold, I have made your face as hard as their faces and your forehead as hard as their foreheads.

9 "Like emery harder than flint I have made your forehead. Do not be afraid of them or be dismayed before them, though they are a rebellious house."

10 Moreover, He said to me, "Son of man, take into your heart all My [a]words which I shall speak to you and listen closely.

11 "Go to the exiles, to the sons of your people, and speak to them and tell them, whether they listen or not, 'Thus says the Lord GOD.' "

12 Then the [a]Spirit lifted me up, and I heard a great [b]rumbling sound behind me, "Blessed be the glory of the LORD in His place."

13 And I *heard* the sound of the wings of the living beings touching one another and the sound of the [a]wheels beside them, even a great rumbling sound.

14 So the Spirit lifted me up

2:3 [a]1 Sam 8:7,8; Jer 3:25 [b]Ezek 20:18,30

2:4 [a]Ps 95:8; Is 48:4; Jer 5:3; 6:15; Ezek 3:7

2:5 [a]Ezek 2:7; 3:11,27; Matt 10:12-15; Acts 13:46 [b]Ezek 33:33; Luke 10:10,11; John 15:22

2:6 [a]Is 51:12; Jer 1:8,17; Ezek 3:9 [b]2 Sam 23:6,7; Ezek 28:24; Mic 7:4

2:7 [a]Jer 1:7,17; Ezek 3:10,17 [b]Ezek 2:5

2:8 [a]Jer 15:16; Ezek 3:3; Rev 10:9

*2:9 [a]Ezek 8:3 [b]Jer 36:2; Ezek 3:1; Rev 5:1-5; 10:8-11

2:10 [a]Is 3:11; Rev 8:13

3:1 [a]Ezek 2:9

3:2 [a]Jer 25:17

*3:3 [a]Jer 6:11; 20:9

3:3 [b]Jer 15:16 [c]Ps 19:10; 119:103; Rev 10:9,10

*3:4

3:5 [a]Jon 1:2; Acts 14:11; 26:17 [b]Is 28:11; 33:19

*3:7 [a]1 Sam 8:7

*3:9

3:10 [a]Job 22:22; Ezek 2:8; 3:1-3

3:12 [a]Ezek 3:14; 8:3; Acts 8:39 [b]Acts 2:2

3:13 [a]Ezek 1:15; 10:16,17

*3:14

2:9–10 Scrolls were made of skins sewn together and were usually written on one side only, though this one was written on *the front and back* because God had so much to say.

3:3 In digesting God's message, Ezekiel found it sweet to yield to the will of God (cf. v. 14 and John's experience in Rev. 10:8–11).

3:4 *the house of Israel.* Primarily the exiles (v. 11) but not limited to them.

3:7–9 God made Ezekiel as unyielding in delivering God's message as the people would be unyielding in receiving it.

3:9 *emery.* A hard stone.

3:14 Ezekiel was *embittered* because the obduracy of his people would make his task so difficult (cf. Matt. 11:21–24; Luke 4:24–27).

3:14 and took me away; and I went embittered in the rage of my spirit, and [a]the hand of the LORD was strong on me.
[a] 2 Kin 3:15

3:15 15 Then I came to the exiles who lived beside the river Chebar at Tel-abib, and I sat there [a]seven days where they were living, causing consternation among them.
[a] Job 2:13

*3:16 16 Now it came about [a]at the end of seven days that the word of the LORD came to me, saying,
[a] Jer 42:7

*3:17 17"Son of man, I have appointed you a [a]watchman to the house of Israel; whenever you hear a word from My mouth, [b]warn them from Me.
[a] Is 52:8; 56:10; 62:6; Jer 6:17; Ezek 33:7-9
[b] 2 Chr 19:10; Is 58:1; Hab 2:1

*3:18 18"When I say to the wicked, 'You shall surely die', and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his [a]blood I will require at your hand.
[a] Ezek 3:20; 33:6,8

3:19 19"Yet if you have [a]warned the wicked and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have [b]delivered yourself.
[a] 2 Kin 17:13, 14; Ezek 33:3,9
[b] Ezek 14:14, 20; Acts 18:6; 1 Tim 4:16

3:20 20"Again, [a]when a righteous man turns away from his righteousness and commits iniquity, and I place an [b]obstacle before him, he shall die; since you have not warned him, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood I will require at your hand.
[a] Ps 125:5; Ezek 18:24; 33:18; Zeph 1:6
[b] Is 8:14; Jer 6:21; Ezek 14:3,7-9

3:21 21"However, if you have [a]warned the righteous man that the righteous should not sin and he does not sin, he shall surely live because he took warning; and you have delivered yourself."
[a] Acts 20:31

3:22 22 The hand of the LORD was on me there, and He said to me, "Get up, go out to the plain, and there I will [a]speak to you."
[a] Acts 9:6

3:23 23 So I got up and went out to the plain; and behold, the [a]glory of the LORD was standing there, like the glory which [b]I saw by the river Chebar, and I fell on my face.
[a] Ezek 1:28; Acts 7:55
[b] Ezek 1:1

3:24 24 The [a]Spirit then entered me and made me stand on my feet, and He spoke with me and said to me, "Go, shut yourself up in your house.
[a] Ezek 2:2

*3:25 25"As for you, son of man, they will [a]put ropes on you and bind you with them so that you cannot go out among them.
[a] Ezek 4:8

*3:26 26"Moreover, [a]I will make your tongue stick to the roof of your mouth so that you will be mute and cannot be a man who rebukes them, for they are a rebellious house.
[a] Luke 1:20,22

3:27 27"But [a]when I speak to you, I will open your mouth and you will say to them, 'Thus says the Lord GOD.' He who hears, let him hear; and he who refuses, let him refuse; [b]for they are a rebellious house.
[a] Ezek 24:27; 33:22
[b] Ezek 12:2,3

II PROPHECIES AGAINST JUDAH AND JERUSALEM, 4:1–24:27

A Prophecies Through Symbols, 4:1–5:17

*1 A brick: the siege of Jerusalem, 4:1–3

*4:1 4 "Now you son of man, [a]get yourself a brick, place it before
[a] Is 20:2; Jer 13:1; 18:2; 19:1

3:16 Ezekiel needed *seven days* to regroup after seeing the vision and receiving his commission.

3:17 Just as the task of a *watchman* was to warn the city against impending danger, so Ezekiel was to warn his people of the coming destruction of Jerusalem.

3:18–21 Ezekiel was responsible for warning each of the four kinds of people mentioned in these verses, but each individual was personally responsible for his response to the warning.

3:25 *ropes.* Not physical restraints, but restrictions on Ezekiel's public ministry. He did, however, prophesy in his own house (8:1).

3:26 Ezekiel would be able to speak only when God told him to.

4:1–3 Ezekiel was told to "act out" the coming siege of Jerusalem (in 587; 2 Kings 24:20–25:21; Jer. 52:4–11). On a *brick* of soft clay he drew a picture of Jerusalem, built a *siege wall* (a tower), connected the two with a *ramp,* and arranged *camps* (soldiers) to besiege it. The strength of the besiegers and the impossibility of escape was represented by the *iron plate* Ezekiel set up (v. 3).

you and inscribe a city on it, Jerusalem.

4:2 [a]Jer 6:6; Ezek 21:22
2"Then [a]lay siege against it, build a siege wall, raise up a ramp, pitch camps and place battering rams against it all around.

4:3 [a]Jer 39:1,2; Ezek 5:2 [b]Is 8:18; 20:3; Ezek 12:6,11; 24:24-27
3"Then get yourself an iron plate and set it up as an iron wall between you and the city, and set your face toward it so that [a]it is under siege, and besiege it. This is a [b]sign to the house of Israel.

2 *A posture: the duration of the Exile,* 4:4–8

*4:4 [a]Lev 10:17; 16:22; Num 18:1
4"As for you, lie down on your left side and lay the iniquity of the house of Israel on it; you shall [a]bear their iniquity for the number of days that you lie on it.

4:5 [a]Num 14:34
5"For I have assigned you a number of days corresponding to the years of their iniquity, three hundred and ninety days; thus [a]you shall bear the iniquity of the house of Israel.

4:6 [a]Num 14:34; Dan 9:24-26; 12:11,12; Rev 11:2,3
6"When you have completed these, you shall lie down a second time, *but* on your right side and bear the iniquity of the house of Judah; I have assigned it to you for forty days, a day for [a]each year.

4:7 [a]Ezek 21:2
7"Then you shall set your face toward the siege of Jerusalem with your arm bared and [a]prophesy against it.

4:8 [a]Ezek 3:25
8"Now behold, I will [a]put ropes on you so that you cannot turn from one side to the other until you have completed the days of your siege.

3 *Bread: scarcity,* 4:9–17

*4:9
9"But as for you, take wheat, barley, beans, lentils, millet and [a]spelt, put them in one vessel and make them into bread for yourself; you shall eat it according to the number of the days that you lie on your side, three hundred and ninety days.

4:9 [a]Ex 9:32; Is 28:25

4:10 [a]Ezek 45:12
10"Your food which you eat *shall be* [a]twenty shekels a day by weight; you shall eat it from time to time.

11"The water you drink will be the sixth part of a hin by measure; you shall drink it from time to time.

4:12 [a]Is 36:12
12"You shall eat it as a barley cake, having baked *it* in their sight over human [a]dung."

4:13 [a]Dan 1:8; Hos 9:3
13 Then the LORD said, "Thus shall the sons of Israel eat their bread [a]unclean among the nations where I shall banish them."

4:14 [a]Jer 1:6; Ezek 9:8; 20:49 [b]Acts 10:14 [c]Lev 17:15; 22:8; Ezek 44:31 [d]Deut 14:3; Is 65:4; 66:17
14 But I said, "[a]Ah, Lord GOD! Behold, I have [b]never been defiled; for from my youth until now I have never eaten what [c]died of itself or was torn by beasts, nor has any [d]unclean meat ever entered my mouth."

15 Then He said to me, "See, I shall give you cow's dung in place of human dung over which you will prepare your bread."

4:16 [a]Lev 26:26; Is 3:1; Ezek 5:16; 14:13 [b]Ezek 4:10,11; 12:19 [c]Lam 5:4; Ezek 12:18,19
16 Moreover, He said to me, "Son of man, behold, I am going to [a]break the staff of bread in Jerusalem, and they will eat bread by [b]weight and with anxiety, and drink water by [c]measure and in horror,

4:17 [a]Lev 26:39; Ezek 24:23; 33:10
17 because bread and water will be scarce; and they will be appalled with one another and [a]waste away in their iniquity.

4:4–8 By lying on his *left side* (not continuously, but during the hours of the day when he was prophesying), Ezekiel illustrated the sin of the Northern Kingdom, Israel, and when lying on his *right side,* the iniquity of the Southern Kingdom, Judah. The numbers are difficult to understand (the LXX has 190 days in vv. 5 and 9 rather than 390). 390 years from the division of the kingdom (in 931 B.C.) comes to 541 B.C. (the exiles were free to return in 538). 190 years from the Assyrian captivity in 722 B.C. comes to 532 B.C. The 40 years might be reckoned from 586 B.C. (the fall of Jerusalem) to 546 B.C., when Cyrus was a threatening power to Babylon.

4:9–17 Ezekiel now learned the horrors of the coming siege. He was allowed to drink about one qt of water and eat only eight oz of coarse bread a day, baking the bread using human excrement for fuel. Ezekiel prayed that he might not have to do the latter lest he defile himself (v. 14; cf. Ex. 22:31; Deut. 23:13), and thus was permitted to substitute *cow's dung* (v. 15).

4 *Shaving: destruction of the people of Jerusalem,* 5:1–17

5 "As for you, son of man, take a [a]sharp sword; take and use it *as* a barber's razor on your head and beard. Then take [b]scales for weighing and divide the hair.

2 "One third you shall burn in the fire at the center of the city, when the [a]days of the siege are completed. Then you shall take one third and strike *it* with the sword all around the city, and one third you shall scatter to the wind; and I will [b]unsheathe a sword behind them.

3 "Take also a few in number from them and bind them in the edges of your *robes.*

4 "Take again some of them and throw them into the fire and burn them in the fire; from it a fire will spread to all the house of Israel.

5 "Thus says the Lord GOD, 'This is [a]Jerusalem; I have set her at the [b]center of the nations, with lands around her.

6 'But she has rebelled against My ordinances more wickedly than the nations and against My statutes [a]more than the lands which surround her; for they have [b]rejected My ordinances and have not walked in My statutes.'

7 "Therefore, thus says the Lord GOD, 'Because you have [a]more turmoil than the nations which surround you *and* have not walked in My statutes, nor observed My ordinances, nor observed the ordinances of the nations which surround you,'

8 therefore, thus says the Lord GOD, 'Behold, I, even I, am [a]against you, and I will [b]execute judgments among you in the sight of the nations.

9 'And because of all your abominations, I will do among you what I have [a]not done, and the like of which I will never do again.

10 'Therefore, [a]fathers will eat *their* sons among you, and sons will eat their fathers; for I will execute judgments on you and [b]scatter all your remnant to every wind.

11 'So as I live,' declares the Lord GOD, 'surely, because you have [a]defiled My sanctuary with all your [b]detestable idols and with all your abominations, therefore I will also withdraw, and My eye shall have no pity and I will not spare.

12 'One third of you will die by [a]plague or be consumed by famine among you, one third will fall by the sword around you, and one third I will [b]scatter to every wind, and I will [c]unsheathe a sword behind them.

13 'Thus My anger will be spent and I will satisfy My wrath on them, and I shall be [a]appeased; then they will know that I, the LORD, have [b]spoken in My zeal when I have spent My wrath upon them.

14 'Moreover, I will make you a desolation and a [a]reproach among the nations which surround you, in the sight of all who pass by.

15 'So it will be a reproach, a reviling, a [a]warning and an object of horror to the nations who surround you when I [b]execute judgments against you in anger, wrath and raging rebukes. I, the LORD, have spoken.

16 'When I send against them the deadly arrows of famine which were for the destruction of those whom I shall send to destroy you, then I shall also intensify the famine upon you and break the staff of bread.

17 'Moreover, [a]I will send on you famine and wild beasts, and they will bereave you of children; [b]plague and bloodshed also will

5:1 [a]Lev 21:5; Is 7:20; Ezek 44:20 [b]Dan 5:27

5:2 [a]Jer 39:1,2; Ezek 4:2-8 [b]Lev 26:33

5:5 [a]Jer 6:6; Ezek 4:1 [b]Deut 4:6; Lam 1:1; Ezek 16:14

5:6 [a]2 Kin 17:8-20; Ezek 16:47,48,51 [b]Neh 9:16,17; Ps 78:10; Jer 11:10; Zech 7:11

5:7 [a]2 Kin 21:9-11; 2 Chr 33:9; Jer 2:10,11

5:8 [a]Jer 21:5,13; Ezek 15:7; 21:3; Zech 14:2 [b]Jer 24:9; Ezek 5:15; 11:9

5:9 [a]Dan 9:12; Amos 3:2; Matt 24:21

5:10 [a]Lev 26:29; Jer 19:9; Lam 4:10 [b]Ps 44:11; Ezek 5:2,12; 6:8; 12:14; Amos 9:9; Zech 2:6; 7:14

5:11 [a]Jer 7:9-11; Ezek 8:5,6,16 [b]Jer 16:18; Ezek 7:20

5:12 [a]Jer 15:2; 21:9; Ezek 5:17; 6:11,12 [b]Ezek 5:2,10; Amos 9:9; Zech 2:6 [c]Jer 43:10,11; 44:27; Ezek 5:2; 12:14

5:13 [a]Is 1:24 [b]Is 59:17; Ezek 36:5,6; 38:19

5:14 [a]Ps 74:3-10; 79:1-4; Ezek 22:4

5:15 [a]Is 26:9; Jer 22:8,9; 1 Cor 10:11 [b]Is 66:15,16; Ezek 5:8; 25:17

5:17 [a]Lev 26:22; Rev 6:8 [b]Ezek 38:22

5:1–4 The hair from Ezekiel's shaved head represented four categories among the people. One part would be destroyed in the city; one part killed in the battle; one part blown into exile; and a faithful remnant (*a few,* v. 3) subjected only to further trials.

5:10 This cannibalism is also referred to in Lam. 4:10.

pass through you, and I will bring the sword on you. I, the LORD, have spoken.' "

B Prophecies Through Sermons, 6:1–7:27

1 *The cause of coming judgment: idolatry,* 6:1–14

*6:2 [a]Ezek 36:1

6 And the word of the LORD came to me saying,

2 "Son of man, set your face toward the [a]mountains of Israel, and prophesy against them

6:3 [a]Lev 26:30

3 and say, 'Mountains of Israel, listen to the word of the Lord GOD! Thus says the Lord GOD to the mountains, the hills, the ravines and the valleys: "Behold, I Myself am going to bring a sword on you, and [a]I will destroy your high places.

6:4 [a]Lev 26:30; 2 Chr 14:5; Is 27:9; Ezek 6:6

4 "So your [a]altars will become desolate and your incense altars will be smashed; and I shall make your slain fall in front of your idols.

6:5 [a]2 Kin 23:14, 16,20; Jer 8:1, 2

5 "I shall also lay the dead bodies of the sons of Israel in front of their idols; and I shall scatter your [a]bones around your altars.

6:6 [a]Lev 26:31; Is 6:11; Ezek 5:14 [b]Ezek 6:4; Mic 1:7; Zech 13:2

6 "In all your dwellings, [a]cities will become waste and the high places will be desolate, that your altars may become waste and desolate, your [b]idols may be broken and brought to an end, your incense altars may be cut down, and your works may be blotted out.

7 "The slain will fall among you, and you will know that I am the LORD.

*6:8 [a]Is 6:13; Jer 30:11

8 "However, I shall leave a [a]remnant, for you will have those who [b]escaped the sword among the nations when you are scattered among the countries.

6:8 [b]Jer 44:14,28; Ezek 7:16; 14:22

*6:9 [a]Deut 4:29; 30:2; Jer 51:50 [b]Ps 78:40; Is 7:13; 43:24; Hos 11:8 [c]Job 42:6; Ezek 20:43; 36:31

9 "Then those of you who escape will [a]remember Me among the nations to which they will be carried captive, how I have [b]been hurt by their adulterous hearts which turned away from Me, and by their eyes which played the harlot after their idols; and they will [c]loathe themselves in their own sight for the evils which they have committed, for all their abominations.

10 "Then they will know that I am the LORD; I have not said in vain that I would inflict this disaster on them." '

6:11 [a]Ezek 25:6 [b]Ezek 9:4 [c]Ezek 5:12; 7:15

11 "Thus says the Lord GOD, 'Clap your hand, [a]stamp your foot and say, "[b]Alas, because of all the evil abominations of the house of Israel, which will fall by [c]sword, famine and plague!

6:12 [a]Dan 9:7 [b]Lam 4:11,22; Ezek 5:13

12 "He who is [a]far off will die by the plague, and he who is near will fall by the sword, and he who remains and is besieged will die by the famine. Thus shall I [b]spend My wrath on them.

6:13 [a]Ezek 6:4-7 [b]1 Kin 14:23; 2 Kin 16:4; Is 57:5-7; Ezek 20:28; Hos 4:13

13 "Then you will know that I am the LORD, when their [a]slain are among their idols around their altars, on [b]every high hill, on all the tops of the mountains, under every green tree and under every leafy oak—the places where they offered soothing aroma to all their idols.

*6:14 [a]Is 5:25; 9:12; Ezek 14:13; 20:33,34

14 "So throughout all their habitations I shall [a]stretch out My hand against them and make the land more desolate and waste than the wilderness toward Diblah; thus they will know that I am the LORD." ' "

6:2 On most of the *mountains* of Palestine at this time would have been some kind of altar to Baal (cf. Jer. 3:6–9). See note on Hos. 2:13. This worship of idols, which they should have destroyed when they conquered the land (Deut. 7:5), is the reason for God's judgment on them. He would spare only a "remnant" (vv. 8–10).

6:8 In spite of the severity of the judgment on Judah, a remnant would escape and be dispersed among the nations.

6:9 Notice how sin breaks God's heart. In exile the people would come to their senses and *loathe* themselves for what they had done.

6:14 *the wilderness toward Diblah.* This should probably read, "from the wilderness to Riblah" (a city in the N near Hamath), which was the same as saying, "from Dan to Beersheba." In other words, the destruction of the land would be complete, from N to S.

2 *The character of coming judgment: severe,* 7:1–27

7 Moreover, the word of the LORD came to me saying,

2 "And you, son of man, thus says the Lord GOD to the land of Israel, 'An [a]end! The end is coming on the four corners of the land.

3 'Now the end is upon you, and I shall send My anger against you; I shall judge you according to your ways and bring all your abominations upon you.

4 'For My eye will have no pity on you, nor shall I spare *you,* but I shall [a]bring your ways upon you, and your abominations will be among you; then you will [b]know that I am the LORD!'

5 "Thus says the Lord GOD, 'A [a]disaster, unique disaster, behold it is coming!

6 'An end is coming; the end has come! It has [a]awakened against you; behold, it has come!

7 'Your doom has come to you, O inhabitant of the land. The [a]time has come, the [b]day is near—tumult rather than joyful shouting on the mountains.

8 'Now I will shortly [a]pour out My wrath on you and spend My anger against you; [b]judge you according to your ways and bring on you all your abominations.

9 'My eye will show no pity nor will I spare. I will repay you according to your ways, while your abominations are in your midst; then you will know that I, the LORD, do the smiting.

10 'Behold, the day! Behold, it is coming! *Your* doom has gone forth; the [a]rod has budded, arrogance has blossomed.

11 'Violence has grown into a rod of [a]wickedness. None of them *shall remain,* none of their multitude, none of their [b]wealth, nor anything eminent among them.

12 'The [a]time has come, the day has arrived. Let not the [b]buyer rejoice nor the seller mourn; for [c]wrath is against all their multitude.

13 'Indeed, the seller will not [a]regain what he sold as long as they *both* live; for the vision regarding all their multitude will not be averted, nor will any of them maintain his life by his iniquity.

14 'They have [a]blown the trumpet and made everything ready, but no one is going to the battle, for My wrath is against all their multitude.

15 'The [a]sword is outside and the plague and the famine are within. He who is in the field will die by the sword; famine and the plague will also consume those in the city.

16 'Even when their survivors [a]escape, they will be on the mountains like [b]doves of the valleys, all of them [c]mourning, each over his own iniquity.

17 'All [a]hands will hang limp and all knees will become *like* water.

18 'They will [a]gird themselves with sackcloth and [b]shuddering will overwhelm them; and shame *will be* on all faces and [c]baldness on all their heads.

19 'They shall [a]fling their silver into the streets and their gold shall become an abhorrent thing; their [b]silver and their gold shall not be able to deliver them in the day of the wrath of the LORD. They

★7:2 [a]Ezek 7:3,5,6; 11:13; Amos 8:2,10

7:4 [a]Ezek 11:21; 22:31; Hos 9:7 [b]Ezek 6:7,14; 7:27

7:5 [a]2 Kin 21:12, 13; Nah 1:9

7:6 [a]Zech 13:7

7:7 [a]Ezek 7:12; 12:23-25,28 [b]Is 22:5

7:8 [a]Is 42:25; Ezek 9:8; 14:19; Nah 1:6 [b]Ezek 7:3; 33:20; 36:19

★7:10 [a]Ps 89:32; Is 10:5

7:11 [a]Ps 73:8; 125:3; Is 59:6-8 [b]Zeph 1:18

★7:12 [a]Ezek 7:5-7,10; 1 Cor 7:29-31; James 5:8,9 [b]Prov 20:14; 1 Cor 7:30 [c]Is 5:13,14; Ezek 6:11,12; 7:14

7:13 [a]Lev 25:24-28, 31

7:14 [a]Num 10:9; Jer 4:5

7:15 [a]Jer 14:18; Ezek 5:12; 6:11,12; 12:16

★7:16 [a]Ezra 9:15; Is 37:31; Ezek 6:8; 14:22 [b]Is 38:14 [c]Is 59:11; Nah 2:7

7:17 [a]Is 13:7; Ezek 21:7; 22:14; Heb 12:12

★7:18 [a]Is 15:3; Ezek 27:31; Amos 8:10 [b]Job 21:6; Ps 55:5 [c]Ezek 27:31

★7:19 [a]Is 2:20; 30:22 [b]Prov 11:4; Zeph 1:18

7:2 *the four corners of the land.* The coming Babylonian judgment would encompass all the land of Israel.

7:10 *the rod.* A reference to Babylon, whom God would use to punish Judah (Isa. 10:5).

7:12–13 The meaning is this: Because the Exile is imminent, a purchaser of property need not rejoice over getting a bargain, nor the seller be sad at having to sell.

7:16 Just as *doves* whose homes are in the valleys can escape by flying to the *mountains,* so some of the people would escape, all the while *mourning* over their sins.

7:18 *sackcloth . . . baldness.* Signs of mourning in the face of disaster or death (cf. Isa. 15:2–3; Jer. 16:6).

7:19 Gold would be more plentiful than food. Cf. Isa. 13:12, in which God said it would be easier to find gold than people.

cannot satisfy their appetite nor can they fill their stomachs, for their iniquity has become an occasion of stumbling.

★7:20 20 'They transformed the beauty of His ornaments into pride, and [a]they made the images of their abominations *and* their detestable things with it; therefore I will make it an abhorrent thing to them.

7:21 21 'I shall give it into the hands of the [a]foreigners as plunder and to the wicked of the earth as spoil, and they will profane it.

★7:22 22 'I shall also turn My [a]face from them, and they will profane My secret place; then robbers will enter and profane it.

★7:23 23 '[a]Make the chain, for the land is full of [b]bloody crimes and the city is [c]full of violence.

★7:24 24 'Therefore, I shall bring the worst of the [a]nations, and they will possess their houses. I shall also make the [b]pride of the strong ones cease, and their [c]holy places will be profaned.

7:25 25 'When anguish comes, they will seek [a]peace, but there will be none.

7:26 26 '[a]Disaster will come upon disaster and [b]rumor will be *added* to rumor; then they will seek a [c]vision from a prophet, but the [d]law will be lost from the priest and [e]counsel from the elders.

7:27 27 'The king will mourn, the prince will be [a]clothed with horror, and the hands of the people of the land will tremble. According to their conduct I shall deal with them, and by their judgments I shall judge them. And they will know that I am the LORD.' "

C Prophecies Through Visions, 8:1–11:25

1 *A vision of wickedness in the Temple,* 8:1–18

★8:1 8 And it came about in the sixth year, on the fifth *day* of the sixth month, as I was sitting in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell on me there.

8:2 2 Then I looked, and behold, a likeness as the appearance of a man; from His loins and downward *there was* the [a]appearance of fire, and from His loins and upward the appearance of brightness, like the appearance [b]of glowing metal.

★8:3 3 He stretched out the form of a hand and caught me by a lock of my head; and the [a]Spirit lifted me up between earth and heaven and brought me in the visions of God to Jerusalem, to the entrance of the north gate of the inner *court,* where the seat of the idol of jealousy, which [b]provokes to jealousy, was *located.*

8:4 4 And behold, the [a]glory of the God of Israel *was* there, like the appearance which I saw in the plain.

8:5 5 Then He said to me, "Son of man, [a]raise your eyes now toward the north." So I raised my eyes toward the north, and behold, to the north of the altar gate *was* this [b]idol of jealousy at the entrance.

8:6 6 And He said to me, "Son of man, do you see what they are doing, the great [a]abominations which the house of Israel are committing here, so that I would be far from My sanctuary? But yet

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7:20 *His ornaments.* The Temple, which the people had perverted by worshiping idols.

7:22 *My secret place.* The Temple.

7:23 *Make the chain* to carry the people into captivity.

7:24 *the worst of the nations.* Babylon, known for its cruelty.

8:1 This vision occurred 14 months after Ezekiel's call, time enough for his hair (v. 3) to have grown back (cf. 5:1). In it he was transported to Jerusalem to relate to the exiles in Babylon the utter degradation of Jerusalem so that they might understand why God would judge the city so severely.

8:3 Though his body remained in Babylon, Ezekiel was transported to Jerusalem for the visions of chaps. 8–11. *the idol of jealousy.* Perhaps a replacement of the image of the goddess Asherah, originally set up by King Manasseh (2 Kings 21:7) and subsequently destroyed by Josiah (2 Kings 23:6).

you will see still greater abominations."

7 Then He brought me to the entrance of the court, and when I looked, behold, a hole in the wall.

8:8 [a]Is 29:15

8 He said to me, "Son of man, now [a]dig through the wall." So I dug through the wall, and behold, an entrance.

9 And He said to me, "Go in and see the wicked abominations that they are committing here."

*8:10

10 So I entered and looked, and behold, every form of creeping things and beasts *and* detestable things, with all the idols of the house of Israel, were carved on the wall all around.

8:11 [a]Num 11:16, 25; Luke 10:1 [b]Jer 19:1 [c]Num 16:17,35

11 Standing in front of them were [a]seventy [b]elders of the house of Israel, with Jaazaniah the son of Shaphan standing among them, each man with his [c]censer in his hand and the fragrance of the cloud of incense rising.

8:12 [a]Ps 14:1; Is 29:15; Ezek 9:9 [b]Ps 10:11

12 Then He said to me, "Son of man, do you see what the elders of the house of Israel are committing in the dark, each man in the room of his carved images? For they say, '[a]The LORD does not see us; the LORD has [b]forsaken the land.' "

13 And He said to me, "Yet you will see still greater abominations which they are committing."

*8:14 [a]Ezek 44:4; 46:9

14 Then He brought me to the entrance of the [a]gate of the LORD'S house which *was* toward the north; and behold, women were sitting there weeping for Tammuz.

15 He said to me, "Do you see *this,* son of man? Yet you will see still greater abominations than these."

16 Then He brought me into the inner court of the LORD'S house. And behold, at the entrance to the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their [a]backs to the temple of the LORD and their faces toward the east; and [b]they were prostrating themselves eastward toward the sun.

*8:16 [a]2 Chr 29:6; Jer 2:27; Ezek 23:39 [b]Deut 4:19; 17:3; Job 31:26-28; Jer 44:17

17 He said to me, "Do you see *this,* son of man? Is it too light a thing for the house of Judah to commit the abominations which they have committed here, that they have [a]filled the land with violence and [b]provoked Me repeatedly? For behold, they are putting the twig to their nose.

*8:17 [a]Ezek 7:11,23; 9:9; Amos 3:10; Mic 2:2 [b]Jer 7:18,19; Ezek 16:26

18 "Therefore, I indeed shall deal in wrath. My eye will have no pity nor shall I spare; and [a]though they cry in My ears with a loud voice, yet I shall not listen to them."

8:18 [a]Is 1:15; Jer 11:11; Mic 3:4; Zech 7:13

2 *A vision of the slaying of the inhabitants of Jerusalem,* 9:1–11

9 Then He cried out in my hearing with a loud [a]voice saying, "Draw near, O executioners of the city, each with his destroying weapon in his hand."

9:1 [a]Is 6:8

2 Behold, six men came from the direction of the upper gate which faces north, each with his shattering weapon in his hand; and among them was [a]a certain man clothed in linen with a writing case at his loins. And they went in and stood beside the bronze altar.

*9:2 [a]Lev 16:4

3 Then the [a]glory of the God

*9:3 [a]Ezek 10:4; 11:22,23

8:10–11 Ezekiel went into a room frescoed with animal deities where the elders of Judah were worshiping. Others in *Jaazaniah's* family had been faithful to the Lord under Josiah and Jeremiah (2 Kings 22:3, 14; Jer. 29:3; 36:10; 39:14; 40:11).

8:14 *Tammuz.* A Babylonian deity, husband of Ishtar, who after his death supposedly became god of the underworld. Some have understood him as a vegetation-deity, dying in the heat of the summer and rising in the spring. Base immorality was connected with his worship.

8:16 On sun worship, see 2 Kings 23:5, 11; Rom. 1:25.

8:17 *the abominations.* Ezekiel had seen the people in idol worship (vv. 1–6), spirit worship (vv. 7–13), Tammuz worship (vv. 14–15), and sun worship (v. 16).

9:2 *writing case.* A case containing reed pens and ink and was carried in the waistband.

9:3 *cherub.* Used collectively for the cherubim (plural of cherub) over the Mercy Seat in the Holy of Holies. The glory of the Lord departed to the threshold of the Temple (also 10:4), then to the E gate of the outer court (10:18–19), and finally to the Mount of Olives (11:23). Ezekiel also envi-

of Israel went up from the cherub on which it had been, to the threshold of the temple. And He called to the man clothed in linen at whose loins was the writing case.

*9:4 4 The LORD said to him, "Go through the midst of the city, *even* through the midst of Jerusalem, and put a [a]mark on the foreheads of the men who [b]sigh and groan over all the abominations which are being committed in its midst."

*9:5 5 But to the others He said in my hearing, "Go through the city after him and strike; do not let your eye have pity and do not spare.

9:6 6"Utterly [a]slay old men, young men, maidens, little children, and women, but do not [b]touch any man on whom is the mark; and you shall [c]start from My sanctuary." So they started with the elders who *were* before the temple.

*9:7 7 And He said to them, "[a]Defile the temple and fill the courts with the slain. Go out!" Thus they went out and struck down *the people* in the city.

*9:8 8 Then it came about as they were striking and I *alone* was left, that I [a]fell on my face and cried out saying, "[b]Alas, Lord GOD! Are You destroying the whole remnant of Israel by pouring out Your wrath on Jerusalem?"

9:9 9 Then He said to me, "The iniquity of the house of Israel and Judah is very, very great, and the land is [a]filled with blood and the city is [b]full of perversion; for [c]they say, 'The LORD has forsaken the land, and the LORD does not see!'

10"But as for Me, [a]My eye will have no pity nor shall I spare, but [b]I shall bring their conduct upon their heads."

11 Then behold, the man clothed in linen at whose loins was the writing case reported, saying, "I have done just as You have commanded me."

3 *A vision of the burning of Jerusalem,* 10:1–22

10 Then I looked, and behold, in the [a]expanse that was over the heads of the cherubim something like a [b]sapphire stone, in appearance resembling a [c]throne, appeared above them.

2 And He spoke to the man clothed in linen and said, "Enter between the [a]whirling wheels under the cherubim and fill your hands with [b]coals of fire from between the cherubim and scatter *them* over the city." And he entered in my sight.

3 Now the cherubim were standing on the right side of the temple when the man entered, and the cloud filled the [a]inner court.

4 Then the [a]glory of the LORD went up from the cherub to the threshold of the temple, and the [b]temple was filled with the cloud and the court was filled with the [c]brightness of the glory of the LORD.

5 Moreover, the sound of the wings of the cherubim was heard as far as the outer court, like the [a]voice of God Almighty when He speaks.

6 It came about when He com- *10:6

9:4 Ex 12:7,13; Ezek 9:6; 2 Cor 1:22; 2 Tim 2:19; Rev 7:2, 3; 9:4; 14:1 [b]Ps 119:53, 136; Jer 13:17; Ezek 6:11; 21:6

9:6 [a]2 Chr 36:17 [b]Ex 12:23; Rev 9:4 [c]Jer 25:29; Amos 3:2; Luke 12:47

9:7 [a]2 Chr 36:17; Ezek 7:20-22

9:8 [a]1 Chr 21:16 [b]Ezek 11:13; Amos 7:2-6

9:9 [a]2 Kin 21:16; Jer 2:34; Ezek 7:23; 22:2,3 [b]Ezek 22:29; Mic 3:1-3; 7:3 [c]Job 22:13; Ps 10:11; 94:7; Is 29:15; Ezek 8:12

10:1 [a]Ezek 1:22,26 [b]Ex 24:10 [c]Rev 4:2,3

*10:2 [a]Ezek 1:15-21; 10:13 [b]Ps 18:10-13; Is 6:6; Ezek 1:13; Rev 8:5

10:3 [a]Ezek 8:3,16

*10:4 [a]Ezek 9:3; 11:22,23 [b]Ex 40:34,35; Is 6:1-4 [c]Ezek 1:28

10:5 [a]Job 40:9; Ezek 1:24; Rev 10:3

9:10 [a]Is 65:6; Ezek 8:18; 24:14 [b]Ezek 7:4; 11:21; Hos 9:7

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sioned it returning eventually to the millennial Temple (43:2–5).

9:4 *a mark.* Lit., a *taw,* the last letter of the Hebrew alphabet, written at that time like a cross (cf. Gen. 4:15 for another mark). Persons so marked would be spared. Similarly God will mark the 144,000 during the tribulation period (Rev. 7:3–4).

9:5–6 Those of all ages and both sexes who were not marked would be killed.

9:7 The Temple would be defiled by the presence of dead bodies (cf. Num. 19:11).

9:8 Ezekiel was overwhelmed at the severity of God's judgment.

10:2 The same scribe who marked the faithful remnant now scattered coals of destruction on the city.

10:4 *cherub* in this verse is the same as in 9:3. The other cherubim in this chapter are a different kind and are connected with the throne-chariot vision.

10:6–7 Though this *fire* was symbolic of God's judgment, the Babylonians did burn Jerusalem (2 Kings 25:8–9).

manded the man clothed in linen, saying, "Take fire from between the whirling wheels, from between the cherubim," he entered and stood beside a wheel.

7 Then the cherub stretched out his hand from between the cherubim to the fire which was between the cherubim, took *some* and put *it* into the hands of the one clothed in linen, who took *it* and went out.

*10:8 8 The cherubim appeared to have the form of a man's hand under their wings.

10:9 [a]Ezek 1:15-17 [b]Dan 10:6; Rev 21:20

9 Then I looked, and behold, [a]four wheels beside the cherubim, one wheel beside each cherub; and the appearance of the wheels *was* like the gleam of a [b]Tarshish stone.

10 As for their appearance, all four of them had the same likeness, as if one wheel were within another wheel.

10:11 [a]Ezek 1:17

11 When they moved, they went [a]in *any of* their four directions without turning as they went; but they followed in the direction which they faced, without turning as they went.

10:12 [a]Rev 4:6,8 [b]Ezek 1:18

12 Their [a]whole body, their backs, their hands, their wings and the [b]wheels were full of eyes all around, the wheels belonging to all four of them.

13 The wheels were called in my hearing, the whirling wheels.

10:14 [a]1 Kin 7:29,36; Ezek 1:6,10; 10:21; Rev 4:7

14 And [a]each one had four faces. The first face *was* the face of a cherub, the second face *was* the face of a man, the third the face of a lion, and the fourth the face of an eagle.

10:15 [a]Ezek 1:3,5

15 Then the cherubim rose up. They are the [a]living beings that I saw by the river Chebar.

16 Now when the cherubim moved, the wheels would go beside them; also when the cherubim lifted up their wings to rise from the ground, the wheels would not turn from beside them.

17 When the cherubim [a]stood still, the wheels would stand still; and when they rose up, the wheels would rise with them, for the spirit of the living beings *was* in them.

10:17 [a]Ezek 1:21

18 Then the glory of the LORD departed from the threshold of the temple and stood [a]over the cherubim.

*10:18 [a]Ps 18: 10

19 When [a]the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD's house, and the glory of the God of Israel hovered over them.

10:19 [a]Ezek 11:22

20 These are the [a]living beings that I saw beneath the God of Israel by [b]the river Chebar; so I knew that they *were* cherubim.

10:20 [a]Ezek 1:5,22 26; 10:15 [b]Ezek 1:1

21 [a]Each one had four faces and each one four wings, and beneath their wings *was* the form of human hands.

10:21 [a]Ezek 1:6,8; 10:14; 41:18 19

22 As for the likeness of their faces, they were the same faces whose appearance I had seen by the river Chebar. Each one went straight ahead.

4 *A vision of wicked princes and departed glory,* 11:1–25

*11:1 [a]Ezek 3:12,14; 8:3; 11:24; 43:5 [b]Ezek 11:13

11 Moreover, the [a]Spirit lifted me up and brought me to the east gate of the LORD's house which faced eastward. And behold, *there were* twenty-five men at the entrance of the gate, and among them I saw Jaazaniah son of Azzur and [b]Pelatiah son of Benaiah, leaders of the people.

2 He said to me, "Son of man,

10:8–17 A description of the throne-chariot similar to that given in chap. 1. In 1:10 the four faces of the living creatures are described as that of a man (in front as they moved toward Ezekiel), of a lion (on the right), of a bull (on the left), and of an eagle (in back). Here (10:14) they are south of Ezekiel moving east, placing the bull face toward Ezekiel, which he calls the cherub face, perhaps because he saw it first.

10:18–19 The glory of the Lord departed to the *east gate* (cf. 43:4). Had He been accepted as Messiah at His first coming, Jesus Christ presumably would have entered the Temple by the same gate. When rejected, He departed through it (Matt. 21:12–17).

11:1 *twenty-five men.* The civil leaders of Judah. *Jaazaniah.* Possibly the brother of Jeremiah's opponent, Hananiah (cf. Jer. 28:1).

these are the men who devise iniquity and [a]give evil advice in this city,

3 who say, 'Is not *the time* near to build houses? This [a]*city* is the pot and we are the flesh.'

4"Therefore, [a]prophesy against them, son of man, prophesy!"

5 Then the Spirit of the LORD fell upon me, and He said to me, "Say, 'Thus says the LORD, "So you think, house of Israel, for [a]I know your [b]thoughts.

6"You have [a]multiplied your slain in this city, filling its streets with them."

7 'Therefore, thus says the Lord GOD, "Your [a]slain whom you have laid in the midst of the city are the flesh and this *city* is the pot; but I shall [b]bring you out of it.

8"You have [a]feared a sword; so I will [b]bring a sword upon you," the Lord GOD declares.

9"And I shall bring you out of the midst of the city and deliver you into the hands of [a]strangers and [b]execute judgments against you.

10"You will [a]fall by the sword. I shall judge you to the [b]border of Israel; so you shall know that I am the LORD.

11"This *city* will [a]not be a pot for you, nor will you be flesh in the midst of it, *but* I shall judge you to the border of Israel.

12"Thus you will know that I am the LORD; for you have not walked in My statutes nor have you [a]executed My ordinances, but have acted according to the ordinances of the [b]nations around you." ' "

13 Now it came about as I prophesied, that [a]Pelatiah son of Benaiah died. Then I fell on my face and cried out with a loud voice and said, "[b]Alas, Lord GOD! Will You bring the remnant of Israel to a complete end?"

14 Then the word of the LORD came to me, saying,

15"Son of man, your brothers, your relatives, your fellow exiles and the whole house of Israel, all of them, *are those* to whom the inhabitants of Jerusalem have said, 'Go far from the LORD; this land has been given [a]us as a possession.'

16"Therefore say, 'Thus says the Lord GOD, "Though I had removed them far away among the nations and though I had scattered them among the countries, yet I was a [a]sanctuary for them a little while in the countries where they had gone." '

17"Therefore say, 'Thus says the Lord GOD, "I shall [a]gather you from the peoples and assemble you out of the countries among which you have been scattered, and I shall give you the land of Israel." '

18"When they come there, they will [a]remove all its [b]detestable things and all its abominations from it.

19"And I shall [a]give them one heart, and put a new spirit within them. And I shall take the [b]heart of stone out of their flesh and give them a [c]heart of flesh,

20 that they may [a]walk in My statutes and keep My ordinances and do them. Then they will be [b]My people, and I shall be their God.

21"But as for those whose hearts go after their [a]detestable things and abominations, I shall [b]bring their conduct down on their heads," declares the Lord GOD.

11:2 [a]Ps 2:1,2; 52:2; Is 30:1; Jer 5:5; Mic 2:1
***11:3** [a]Jer 1:13; Ezek 11:7,11; 24:3,6
11:4 [a]Ezek 3:4,17
11:5 [a]Jer 11:20; 17:10 [b]Ezek 38:10
11:6 [a]Is 1:15; Ezek 7:23; 22:2-6,9, 12,27
***11:7** [a]Ezek 24:3-13; Mic 3:2,3 [b]2 Kin 25:18-22; Jer 52:24-27; Ezek 11:9
11:8 [a]Prov 10:24; Is 66:4 [b]Job 3:25; Is 24:17,18
11:9 [a]Deut 28:36, 49,50; Ps 106:41 [b]Ezek 5:8; 16:41
11:10 [a]Jer 52:9,10 [b]2 Kin 14:25
11:11 [a]Ezek 11:3,7; 24:3,6
11:12 [a]Ezek 18:8,9 [b]Ezek 8:10,14, 16
***11:13** [a]Ezek 11:1
11:13 [b]Ezek 9:8
***11:14**
11:15 [a]Ezek 33:24
11:16 [a]Ps 31:20; 90:1; 91:9; Is 8:14; Jer 29:7, 11
11:17 [a]Is 11:11-16; Jer 3:12,18; 24:5; Ezek 20:41,42; 28:25
11:18 [a]Ezek 37:23 [b]Ezek 5:11; 7:20
11:19 [a]Jer 24:7; 32:39; Ezek 18:31; 36:26 [b]Zech 7:12; Rom 2:4,5 [c]2 Cor 3:3
11:20 [a]Ps 105:45; Ezek 36:27 [b]Ezek 14:11
11:21 [a]Jer 16:18; Ezek 11:18 [b]Ezek 9:10; 16:43

11:3 These leaders counseled the people to build houses in Jerusalem, which, like a *pot,* would supposedly protect the inhabitants from Nebuchadnezzar. As prophesied by Ezekiel (v. 11), quite the opposite would be true.

11:7 Ezekiel changes the meaning of *flesh* from "leaders" (v. 3) to those they killed.

11:13 The death of *Pelatiah* was a preview of the coming judgment.

11:14–21 The first promise (in Ezekiel) of restoration. The sneer of those in Jerusalem (against the exiles of Judah and the descendants of the northern tribes that were exiled by Samaria in 722 B.C.) reflected their belief that God's power was limited to His land. Verse 16 contradicts that idea. Concerning the new covenant (vv. 19–20), see note on Jer. 31:31–34.

*11:22 [a]Ezek 10:19 [b]Ezek 43:2
22 Then the cherubim [a]lifted up their wings with the wheels beside them, and [b]the glory of the God of Israel hovered over them.

11:23 [a]Ezek 8:4 [b]Zech 14:4
23 The [a]glory of the LORD went up from the midst of the city and [b]stood over the mountain which is east of the city.

11:24 [a]Ezek 8:3; 11:1; 37:1; 2 Cor 12:2-4 [b]Acts 10:16
24 And the [a]Spirit lifted me up and brought me in a vision by the Spirit of God to the exiles in Chaldea. So the vision that I had seen [b]left me.

11:25 [a]Ezek 2:7; 3:4, 17,27
25 Then I [a]told the exiles all the things that the LORD had shown me.

D The Certainty and Causes of Judgment Through Signs, Messages, and Parables, 12:1–24:27

1 *The sign of the prophet's baggage,* 12:1–16

*12:1
12 Then the word of the LORD came to me, saying,

12:2 [a]Is 6:5 [b]Ps 78:40; Is 1:23; Ezek 2:7, 8 [c]Is 6:9f; 43:8; Jer 5:21; Matt 13:13,14; Mark 4:12; 8:18; Luke 8:10; John 9:39-41; 12:40; Acts 28:26f; Rom 11:8
2"Son of man, you live in the [a]midst of the [b]rebellious house, who [c]have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house.

12:3 [a]Jer 26:3; 36:3,7; Luke 20:13; 2 Tim 2:25
3"Therefore, son of man, prepare for yourself baggage for exile and go into exile by day in their sight; even go into exile from your place to another place in their sight. [a]Perhaps they will understand though they are a rebellious house.

12:4 [a]2 Kin 25:4; Jer 39:4; Ezek 12:12
4"Bring your baggage out by day in their sight, as baggage for exile. Then you will go out [a]at evening in their sight, as those going into exile.

5"Dig a hole through the wall in their sight and go out through it.

12:6 [a]1 Sam 28:8; Ezek 12:12,13
6"Load *the baggage* on *your* shoulder in their sight *and* carry *it* out in the dark. You shall [a]cover your face so that you cannot see the land, for I have set you as a [b]sign to the house of Israel."

12:6 [b]Is 8:18; 20:3; Ezek 4:3; 12:11; 24:24
7 I [a]did so, as I had been commanded. By day I [b]brought out my baggage like the baggage of an exile. Then in the evening I dug through the wall with my hands; I went out in the dark *and* carried *the baggage* on *my* shoulder in their sight.

*12:8
8 In the morning the word of the LORD came to me, saying,

12:9 [a]Ezek 2:5-8; 12:1-3 [b]Ezek 17:12; 20:49; 24:19
9"Son of man, has not the house of Israel, the [a]rebellious house, said to you, '[b]What are you doing?'

12:10 [a]2 Kin 9:25; Is 13:1; Ezek 12:3-8
10"Say to them, 'Thus says the Lord GOD, "This [a]burden *concerns* the prince in Jerusalem as well as all the house of Israel who are in it."'

12:11 [a]Ezek 12:6 [b]Jer 15:2; 52:15,28-30; Ezek 12:3
11"Say, 'I am a [a]sign to you. As I have done, so it will be done to them; they will [b]go into exile, into captivity.'

12:12 [a]2 Kin 25:4; Jer 39:4; 52:7; Ezek 12:6
12"The [a]prince who is among them will load *his baggage* on *his* shoulder in the dark and go out. They will dig a hole through the wall to bring *it* out. He will cover his face so that he can not see the land with *his* eyes.

12:13 [a]Is 24:17,18; Ezek 17:20; 19:8; Hos 7:12 [b]Jer 39:7; 52:11
13"I shall also spread My [a]net over him, and he will be caught in My snare. And I shall bring him to Babylon in the land of the Chaldeans; yet he will [b]not see it, though he will die there.

12:14 [a]2 Kin 25:4,5; Ezek 5:2; 17:21
14"I shall [a]scatter to every wind all who are around him, his helpers and all his troops; and I shall draw out a sword after them.

12:15 [a]Ezek 6:7,14; 12:16,20
15"So they will [a]know that I am the LORD when I scatter them among the nations and spread them among the countries.

12:16 [a]Ezek 7:15; 14:21
16"But I shall spare a few of them from the [a]sword, the famine and the pestilence that they may tell all their abominations among the nations where they go,

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11:22–25 God's glory continued to depart.

12:1–7 God told Ezekiel to pack a rucksack with bare necessities and leave his house in broad daylight. He was to do the same at twilight, acting as if he were escaping by crawling through a hole in the wall.

12:8–16 Ezekiel's actions illustrated the plight of many who would flee from Jerusalem, particularly King Zedekiah, who would try to creep out at night but would be captured and taken to Babylon as a blind man (vv. 12–13; 2 Kings 25:4, 7).

12:16 and may [b]know that I am the LORD."

[b] 12:16 Jer 22:8,9

2 *The sign of trembling,* 12:17–28

*12:17 17 Moreover, the word of the LORD came to me saying,

12:18 18"Son of man, [a]eat your bread with trembling and drink your water with quivering and anxiety.

[a] 12:18 Lam 5:9; Ezek 4:16

12:19 19"Then say to the people of the land, 'Thus says the Lord GOD concerning the inhabitants of Jerusalem in the land of Israel, "They will eat their bread with anxiety and drink their water with horror, because their land will be [a]stripped of its fullness on account of the violence of all who live in it.

[a] 12:19 Jer 10:22; Ezek 6:6,7,14; Mic 7:13; Zech 7:14

12:20 20"The inhabited [a]cities will be laid waste and the [b]land will be a desolation. So you will know that I am the LORD." ' "

[a] 12:20 Is 3:26; Jer 4:7; Ezek 5:14
[b] Is 7:23,24; Jer 25:9; Ezek 36:3

*12:21 21 Then the word of the LORD came to me, saying,

12:22 22"Son of man, what is this [a]proverb you *people* have concerning the land of Israel, saying, 'The [b]days are long and every [c]vision fails'?

[a] 12:22 Ezek 16:44; 18:2,3
[b] Jer 5:12; Ezek 11:3; 12:27; Amos 6:3; 2 Pet 3:4
[c] Ezek 7:26

12:23 23"Therefore say to them, 'Thus says the Lord GOD, "I will make this proverb cease so that they will no longer use it as a proverb in Israel." But tell them, "[a]The days draw near as well as the fulfillment of every vision.

[a] 12:23 Ps 37:13; Joel 2:1; Zeph 1:14

12:24 24"For there will no longer be any [a]false vision or flattering divination within the house of Israel.

[a] 12:24 Jer 14:13-16; Ezek 13:6,23; Zech 13:2-4

12:25 25"For I the LORD shall speak, and whatever [a]word I speak will be performed. It will no longer be delayed, for in [b]your days, O [c]rebellious house, I shall speak the word and perform it," declares the Lord GOD.' "

[a] 12:25 Num 14:28-34; Is 14:24; Ezek 6:10; 12:28
[b] Jer 16:9; Hab 1:5
[c] Ezek 12:2

*12:26 26 Furthermore, the word of the LORD came to me, saying,

12:27 27"Son of man, behold, the house of Israel is saying, 'The vision that he sees is for [a]many years *from now,* and he prophesies of times far off.'

[a] 12:27 Ezek 12:22; Dan 10:14

28"Therefore say to them, 'Thus says the Lord GOD, "None of My words will be delayed any longer. Whatever word I speak will be performed," ' " declares the Lord GOD.

3 *The message against false prophets and prophetesses,* 13:1–23

*13:1 13 Then the word of the LORD came to me saying,

13:2 2"Son of man, prophesy against the [a]prophets of Israel who prophesy, and say to those who prophesy from their own inspiration, '[b]Listen to the word of the LORD!

[a] 13:2 Is 9:15; Jer 37:19; Ezek 22:25,28
[b] Is 1:10; Amos 7:16

13:3 3 'Thus says the Lord GOD, "Woe to the [a]foolish prophets who are following their own spirit and have [b]seen nothing.

[a] 13:3 Lam 2:14; Hos 9:7; Zech 11:15
[b] Jer 23:28-32

4"O Israel, your prophets have been like foxes among ruins.

13:5 5"You have not [a]gone up into the [b]breaches, nor did you build the wall around the house of Israel to stand in the battle on the [c]day of the LORD.

[a] 13:5 Ps 106:23; Jer 23:22; Ezek 22:30
[b] Is 58:12
[c] Is 13:6,9; Ezek 7:19

13:6 6"They see [a]falsehood and lying divination who are saying, 'The LORD declares,' when the LORD has not sent them; [b]yet they hope for the fulfillment of *their* word.

[a] 13:6 Jer 29:8; Ezek 22:28
[b] Jer 28:15; 37:19

13:7 7"[a]Did you not see a false vision and speak a lying divination

[a] 13:7 Ezek 22:28

12:17–20 By eating his meals in fear and trembling, Ezekiel warned the people of the coming captivity.

12:21–25 Because Ezekiel (and Jeremiah) had been prophesying for some months and yet no conquest had occurred, the people were growing skeptical (v. 22), encouraged by false prophets (v. 24).

12:26–28 Even those who believed Ezekiel's message were saying that the judgment was not imminent.

13:1–16 There were two classes of false prophets: those who represented false gods (the prophets of Baal, 1 Kings 18:19), and those who spoke falsehoods in the name of the Lord (as here; cf. Jer. 23:9–32; 28; 29:15–32). They did not build the moral defenses of the people (v. 5), they lied and saw false visions (vv. 6–8), and they whitewashed sin (v. 11).

when you said, 'The LORD declares,' but it is not I who have spoken?" ' "

13:8 [a]Ezek 5:8; 21:3; Nah 2:13

8 Therefore, thus says the Lord GOD, "Because you have spoken falsehood and seen a lie, therefore behold, [a]I am against you," declares the Lord GOD.

★13:9 [a]Jer 20:3-6; 28:15-17 [b]Ps 69:28; 87:6; Jer 17:13; Dan 12:1

9"So My hand will be against the [a]prophets who see false visions and utter lying divinations. They will have no place in the council of My people, [b]nor will they be written down in the register of the house of Israel, nor will they enter the land of Israel, that you may know that I am the Lord GOD.

★13:10 [a]Jer 23:32; 50:6 [b]Jer 6:14; 8:11; 14:13 [c]Ezek 7:25; 13:16

10"It is definitely because they have [a]misled My people by saying, '[b]Peace!' when there is [c]no peace. And when anyone builds a wall, behold, they plaster it over with whitewash;

13:11 [a]Ezek 38:22

11 *so* tell those who plaster *it* over with whitewash, that it will fall. A [a]flooding rain will come, and you, O hailstones, will fall; and a violent wind will break out.

12"Behold, when the wall has fallen, will you not be asked, 'Where is the plaster with which you plastered *it?*' "

13:13 [a]Ex 9:24,25; Ps 18:12,13; Is 30:30; Rev 11:19; 16:21

13 Therefore, thus says the Lord GOD, "I will make a violent wind break out in My wrath. There will also be in My anger a flooding rain and [a]hailstones to consume *it* in wrath.

13:14 [a]Mic 1:6; Hab 3:13 [b]Jer 6:15; 14:15 [c]Ezek 13:9

14"So I shall tear down the wall which you plastered over with whitewash and bring it down to the ground, so that its [a]foundation is laid bare; and when it falls, you will be [b]consumed in its midst. And you will [c]know that I am the LORD.

15"Thus I shall spend My wrath on the wall and on those who have plastered it over with whitewash; and I shall say to you, 'The wall is gone and its plasterers are gone,

16 *along with* the prophets of Israel who prophesy to Jerusalem, and who [a]see visions of peace for her when there is [b]no peace,' declares the Lord GOD.

13:16 [a]Jer 6:14; 8:11; Ezek 13:10 [b]Is 57:21

★13:17 [a]Judg 4:4; 2 Kin 22:14; Luke 2:36; Acts 21:9 [b]Ezek 13:2; Rev 2:20

17"Now you, son of man, set your face against the daughters of your people who are [a]prophesying [b]from their own inspiration. Prophesy against them

13:18 [a]2 Pet 2:14

18 and say, 'Thus says the Lord GOD, "Woe to the women who sew *magic* bands on all wrists and make veils for the heads of *persons* of every stature to [a]hunt down lives! Will you hunt down the lives of My people, but preserve the lives *of others* for yourselves?

13:19 [a]Prov 28:21; Mic 3:5 [b]Jer 23:14,17

19"[a]For handfuls of barley and fragments of bread, you have profaned Me to My people to put to death some who should not die and to [b]keep others alive who should not live, by your lying to My people who listen to lies." ' "

20 Therefore, thus says the Lord GOD, "Behold, I am against your *magic* bands by which you hunt lives there as birds and I will tear them from your arms; and I will let them go, even those lives whom you hunt as birds.

13:21 [a]Ps 91:3; 124:7

21"I will also tear off your veils and [a]deliver My people from your hands, and they will no longer be in your hands to be hunted; and you will know that I am the LORD.

13:22 [a]Amos 5:12 [b]Jer 23:14; 34:16,22 [c]Ezek 18:21, 27,30-32; 33:14-16

22"Because you [a]disheartened the righteous with falsehood when I did not cause him grief, but have [b]encouraged the wicked not to [c]turn from his wicked way *and* preserve his life,

13:23 [a]Ezek 12:24; 13:6; Mic 3:6; Zech 13:3 [b]Ezek 13:21; 34:10 [c]Ezek 13:9,21

23 therefore, you women will no longer see [a]false visions or practice divination, and I will [b]deliver My people out of your hand. Thus you will [c]know that I am the LORD."

13:9 False prophets would lose their influence (*council*), lose their citizenship (*register*), and lose their homeland (*land*).

13:10 The *whitewash* of their false prophecy of *peace.*

13:17–23 Sorceresses, using occult powers, were putting curses on the innocent and promising life to wrongdoers (v. 19). The exact nature of these spells is uncertain, but they involved the use of *bands* and *veils* (v. 18).

4 *The message against the idolatrous elders,* 14:1–23

14 Then some [a]elders of Israel came to me and [b]sat down before me.

2 And the word of the LORD came to me, saying,

3 "Son of man, these men have [a]set up their idols in their hearts and have [b]put right before their faces the stumbling block of their iniquity. Should I be [c]consulted by them at all?

4 "Therefore speak to them and tell them, 'Thus says the Lord GOD, "Any man of the house of Israel who sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet, I the LORD will be brought to give him an answer in the matter in view of the [a]multitude of his idols,

5 in order to lay hold of [a]the hearts of the house of Israel who are [b]estranged from Me through all their idols." '

6 "Therefore say to the house of Israel, 'Thus says the Lord GOD, "[a]Repent and turn away from your idols and turn your faces away from all your [b]abominations.

7 "For anyone of the house of Israel or of the [a]immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet to inquire of Me for himself, [b]I the LORD will be brought to answer him in My own person.

8 "I shall [a]set My face against that man and make him a [b]sign and a proverb, and I shall cut him off from among My people. So you will know that I am the LORD.

9 "But if the prophet is prevailed upon to speak a word, it is I, the LORD, who have prevailed upon that prophet, and I will stretch out My hand against him and [a]destroy him from among My people Israel.

10 "They will bear *the punishment of* their iniquity; as the iniquity of the inquirer is, so the iniquity of the prophet will be,

11 in order that the house of Israel may no longer [a]stray from Me and no longer [b]defile themselves with all their transgressions. Thus they will be [c]My people, and I shall be their God," ' declares the Lord GOD."

12 Then the word of the LORD came to me saying,

13 "Son of man, if a country sins against Me by [a]committing unfaithfulness, and I stretch out My hand against it, destroy its [b]supply of bread, send famine against it and cut off from it both man and beast,

14 even [a]*though* these three men, [b]Noah, [c]Daniel and [d]Job were in its midst, by their *own* righteousness they could *only* deliver [e]themselves," declares the Lord GOD.

15 "If I were to cause [a]wild beasts to pass through the land and they depopulated it, and it became desolate so that no one would pass through it because of the beasts,

16 *though* these three men were in its midst, as I live," declares the

14:1 ★ [a]2 Kin 6:32; Ezek 8:1; 20:1 [b]Is 29:13; Ezek 33:31,32

14:3 [a]Ezek 20:16 [b]Ezek 7:19; 14:4,7; Zeph 1:3 [c]Is 1:15; Jer 11:11; Ezek 20:3,31

14:4 [a]1 Kin 21:20-24; 2 Kin 1:16; Is 66:4

14:5 [a]Jer 17:10; Zech 7:12 [b]Is 1:4; Jer 2:11; Zech 11:8

14:6 [a]1 Sam 7:3; Neh 1:9; Is 2:20; 30:22; 55:6,7; Ezek 18:30 [b]Ezek 8:6; 14:4

14:7 ★ [a]Ex 12:48; 20:10 [b]Ezek 14:4

14:8 [a]Jer 44:11; Ezek 15:7 [b]Is 65:15; Ezek 5:15

14:9 ★ [a]Jer 6:14,15; 14:15

14:11 [a]Ezek 44:10, 15; 48:11 [b]Ezek 11:18; 37:23 [c]Ezek 11:20; 34:30; 36:28

14:13 [a]Ezek 15:8; 20:27 [b]Lev 26:26; Is 3:1; Ezek 4:16

14:14 ★ [a]Jer 15:1 [b]Gen 6:8; 7:1; Heb 11:7 [c]Ezek 28:3; Dan 1:6; 9:21; 10:11 [d]Job 1:1,5; 42:8,9 [e]Ezek 16:18, 20; 18:20

14:15 [a]Lev 26:22; Num 21:6; Ezek 5:17; 14:21

14:1–5 *elders.* Supposed to be spiritual leaders of the nation in exile, they were anxious about the future of Jerusalem and asked Ezekiel about it. God knew their idolatrous hearts and said He would answer by the act of judgment that would come upon Jerusalem.

14:7 Ezekiel specifically includes the resident aliens (*immigrants*) in his warning.

14:9–10 The meaning is this: God might prevail on a false prophet to speak deception, but both prophet and hearer would be held guilty (cf. 1 Kings 22:19–23).

14:14 Even if such righteous men as *Noah, Daniel, and Job* were then in Palestine, the prolonged sin of the land would forbid its being spared judgment. This is evidently a reference to the Daniel of the book named after him, a contemporary of Ezekiel, who did escape judgment. Some see it as a reference to a patriarch Daniel (one is mentioned in the Ras Shamra tablets, ca. 1400 B.C.). The latter seems unlikely, however, because the patriarch Daniel (though portrayed in these tablets as a righteous and wise man) was a worshiper of Baal and could not therefore be called righteous in the sense that Noah and Job were.

14:16 [a]Gen 19:29; Ezek 18:20
Lord GOD, "they could not deliver either *their* sons or *their* daughters. [a]They alone would be delivered, but the country would be desolate.

14:17 [a]Lev 26:25; Ezek 5:12; 21:3,4 [b]Ezek 25:13; Zeph 1:3
17 "Or *if* I should [a]bring a sword on that country and say, 'Let the sword pass through the country and [b]cut off man and beast from it,'

18 even *though* these three men were in its midst, as I live," declares the Lord GOD, "they could not deliver either *their* sons or *their* daughters, but they alone would be delivered.

14:19 [a]Jer 14:12; Ezek 5:12; 14:21
19 "Or *if* I should send a [a]plague against that country and pour out My wrath in blood on it to cut off man and beast from it,

*14:20
20 even *though* Noah, Daniel and Job were in its midst, as I live," declares the Lord GOD, "they could not deliver either *their* son or *their* daughter. They would deliver only themselves by their righteousness."

14:21 [a]Ezek 5:17; 33:27; Amos 4:6-10; Rev 6:8
21 For thus says the Lord GOD, "How much more when [a]I send My four severe judgments against Jerusalem: sword, famine, wild beasts and plague to cut off man and beast from it!

*14:22 [a]Ezek 12:16; 36:20 [b]Ezek 16:54; 31:16; 32:31
22 "Yet, behold, survivors will be left in it who will be brought out, *both* sons and daughters. Behold, they are going to come forth to you and you will [a]see their conduct and actions; then you will be [b]comforted for the calamity which I have brought against Jerusalem for everything which I have brought upon it.

14:23 [a]Jer 22:8,9
23 "Then they will comfort you when you see their conduct and actions, for you will know that I have not done [a]in vain whatever I did to it," declares the Lord GOD.

5 *The parable of the fruitless vine,* 15:1–8

15 Then the word of the LORD came to me, saying,

*15:2 [a]Ps 80:8-16; Is 5:1-7; Hos 10:1
2 "Son of man, how is the wood of the [a]vine *better* than any wood of a branch which is among the trees of the forest?

3 "Can wood be taken from it to make anything, or can *men* take a peg from it on which to hang any vessel?

15:4 [a]Is 27:11; Ezek 15:6; 19:14
4 "If it has been put into the [a]fire for fuel, *and* the fire has consumed both of its ends and its middle part has been charred, is it *then* useful for anything?

5 "Behold, while it is intact, it is not made into anything. How much less, when the fire has consumed it and it is charred, can it still be made into anything!

6 "Therefore, thus says the Lord GOD, 'As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so have I given up the inhabitants of Jerusalem;

*15:7 [a]Lev 26:17; Ps 34:16; Jer 21:10; Ezek 14:8 [b]1 Kin 19:17; Is 24:18; Amos 9:1-4
7 and I [a]set My face against them. *Though* they have [b]come out of the fire, yet the fire will consume them. Then you will know that I am the LORD, when I set My face against them.

15:8 [a]Ezek 14:13; 17:20
8 'Thus I will make the land desolate, because they have [a]acted unfaithfully,' " declares the Lord GOD.

6 *The parable of the adulterous woman,* 16:1–63

a *Her youth,* 16:1–14

16 Then the word of the LORD came to me, saying, *16:1

16:2 [a]Is 58:1; Ezek 20:4; 22:2
2 "Son of man, [a]make known to Jerusalem her abominations

14:20 Parental ties saved Noah's and Job's families but will not help at the time of the captivity.

14:22 *survivors.* Wicked people who would be exiled to Babylon and be positive proof of the righteousness of God's judgment on Jerusalem.

15:2 Judah is compared to the wild vine of the forest (not the cultivated one of the vineyard, as elsewhere in the OT), from which God has been able to make nothing useful (v. 3), which was partly charred by judgment (v. 4) and which would soon be completely burned in judgment (v. 6).

15:7 *out of the fire.* The siege of Jerusalem in 597 B.C., during which Ezekiel was taken to Babylon. *fire.* The complete destruction in 586.

16:1 This chapter depicts Israel as an unfaithful wife (cf. Hos. 1–3; Jer. 2; Isa. 1:21; 50:1). Her sin is described in verses 3–34, her punishment in verses 35–52, and her restoration in verses 53–63.

*16:3 3 and say, 'Thus says the Lord GOD to Jerusalem, "Your origin and your birth are from the land of the Canaanite, your father was an Amorite and your mother a Hittite.

*16:4 [a]Hos 2:3 4"As for your birth, [a]on the day you were born your navel cord was not cut, nor were you washed with water for cleansing; you were not rubbed with salt or even wrapped in cloths.

*16:5 [a]Deut 32:10 5"No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather you were thrown out into the [a]open field, for you were abhorred on the day you were born.

6"When I passed by you and saw you squirming in your blood, I said to you *while you were* in your blood, 'Live!' Yes, I said to you *while you were* in your blood, 'Live!'

16:7 [a]Ex 1:7; Deut 1:10 7"I [a]made you numerous like plants of the field. Then you grew up, became tall and reached the age for fine ornaments; *your* breasts were formed and your hair had grown. Yet you were naked and bare.

*16:8 [a]Ruth 3:9; Jer 2:2 [b]Gen 22:16-18 [c]Ex 24:7,8 [d]Ex 19:5; Ezek 20:5; Hos 2:19, 20 8"Then I passed by you and saw you, and behold, you were at the time for love; so I [a]spread My skirt over you and covered your nakedness. I also [b]swore to you and [c]entered into a covenant with you so that you [d]became Mine," declares the Lord GOD.

16:9 [a]Ruth 3:3 9"Then I bathed you with water, washed off your blood from you and [a]anointed you with oil.

16:10 [a]Ex 26:36; Ezek 16:13,18; 26:16; 27:7,16 10"I also clothed you with [a]embroidered cloth and put sandals of porpoise skin on your feet; and I wrapped you with fine linen and covered you with silk.

16:11 [a]Gen 24:22,47; Is 3:19; Ezek 23:42 11"I adorned you with ornaments, put [a]bracelets on your hands and a [b]necklace around your neck.

16:11 [b]Gen 41:42; Prov 1:9

12"I also put a [a]ring in your nostril, earrings in your ears and a [b]beautiful crown on your head.

16:12 [a]Gen 24:47; Is 3:21 [b]Is 28:5; Jer 13:18; Ezek 16:14

13"Thus you were adorned with [a]gold and silver, and your dress was of fine linen, silk and embroidered cloth. You ate fine flour, honey and oil; so you were exceedingly beautiful and advanced to [b]royalty.

16:13 [a]Ps 45:13,14; Ezek 16:17 [b]1 Sam 10:1; 1 Kin 4:21

14"Then your [a]fame went forth among the nations on account of your beauty, for it was [b]perfect because of My splendor which I bestowed on you," declares the Lord GOD.

16:14 [a]1 Kin 10:1,24 [b]Ps 50:2; Lam 2:15

b Her sins, 16:15–34

*16:15 15"But you [a]trusted in your beauty and [b]played the harlot because of your fame, and you poured out your harlotries on every passer-by who might be *willing.*

*16:15 [a]Ezek 16:25; 27:3 [b]Is 57:8; Jer 2:20

16"You took some of your clothes, made for yourself high places of various colors and played the harlot on them, which should never come about nor happen.

16:17 [a]Ezek 16:11,12 17"You also took your beautiful [a]jewels *made* of My gold and of My silver, which I had given you, and made for yourself male images that you might play the harlot with them.

18"Then you took your embroidered cloth and covered them, and offered My oil and My incense before them.

16:19 [a]Hos 2:8 19"Also [a]My bread which I gave you, fine flour, oil and honey with which I fed you, you would offer before them for a soothing aroma; so it happened," declares the Lord GOD.

*16:20 20"Moreover, you took your

16:3 Jerusalem's "moral genealogy" included the *Amorite* (Canaanite) and *Hittite* (a non-Semitic pagan people).

16:4 Rubbing the skin with salt was supposed to make it firm and clean.

16:5–7 Jerusalem, a foundling child thrown out and left to die, was rescued by the Lord.

16:8–14 The child, now grown, became the Lord's bride. *I spread My skirt over you.* An act that symbolized marriage (Ruth 3:9).

16:15–34 The wife became unfaithful by practicing idolatry (vv. 15–22) and by entering into alliances with foreign countries (vv. 23–34).

16:20–21 Children were offered in sacrifice to Molech (cf. Jer. 7:30–32; 19:4–5; 32:35).

sons and daughters whom you had borne to [a]Me and [b]sacrificed them to idols to be devoured. Were your harlotries so small a matter?

21"You slaughtered [a]My children and offered them up to idols by [b]causing them to pass through *the fire.*

22"Besides all your abominations and harlotries you did not remember the days of [a]your youth, when you were naked and bare and squirming in your blood.

23"Then it came about after all your wickedness ('Woe, woe to you!' declares the Lord GOD),

24 that you built yourself a [a]shrine and made yourself a [b]high place in every square.

25"You built yourself a high place at the top of [a]every street and made your beauty abominable, and you spread your legs to every passer-by to multiply your harlotry.

26"You also played the harlot with the Egyptians, your lustful neighbors, and multiplied your harlotry to [a]make Me angry.

27"Behold now, I have stretched out My hand against you and diminished your rations. And I delivered you up to the desire of those who hate you, the [a]daughters of the Philistines, who are ashamed of your lewd conduct.

28"Moreover, you played the harlot with the [a]Assyrians because you were not satisfied; you played the harlot with them and still were not satisfied.

29"You also multiplied your harlotry with the land of merchants, Chaldea, yet even with this you were not satisfied." ' "

30"How [a]languishing is your heart," declares the Lord GOD, "while you do all these things, the actions of a [b]bold-faced harlot.

31"When you built your shrine at the beginning of every street and made your high place in every square, in [a]disdaining money, you were not like a harlot.

32"You adulteress wife, who takes strangers instead of her husband!

33"Men give gifts to all harlots, but you [a]give your gifts to all your lovers to bribe them to come to you from every direction for your harlotries.

34"Thus you are different from those women in your harlotries, in that no one plays the harlot as you do, because you give money and no money is given you; thus you are different."

c *Her condemnation,* 16:35–52

35 Therefore, O harlot, hear the word of the LORD.

36 Thus says the Lord GOD, "Because your lewdness was poured out and your nakedness uncovered through your harlotries with your lovers and with all your detestable [a]idols, and because of the blood of your sons which you gave to idols,

37 therefore, behold, I shall [a]gather all your lovers with whom you took pleasure, even all those whom you loved *and* all those whom you [b]hated. So I shall gather them against you from every direction and [c]expose your nakedness to them that they may see all your nakedness.

38"Thus I shall [a]judge you like women who commit adultery or shed blood are judged; and I shall bring on you the blood of [b]wrath and jealousy.

39"I shall also give you into the hands of your lovers, and they will tear down your shrines, demolish your high places, [a]strip you of your clothing, take away your jewels, and will leave you naked and bare.

16:20 [a]Ex 13:2,12; Deut 29:11,12 [b]Ps 106:37,38; Jer 7:31; Ezek 20:31; 23:37
16:21 [a]Ex 13:2 [b]2 Kin 17:17; Jer 19:5
16:22 [a]Jer 2:2
★16:24 [a]Jer 11:13; Ezek 16:31,39; 20:28,29 [b]Ps 78:58; Is 57:7
16:25 [a]Prov 9:14
★16:26 [a]Jer 7:18,19; Ezek 8:17
16:27 [a]Is 9:12; Ezek 16:57
16:28 [a]2 Kin 16:7, 10-18; 2 Chr 28:16,20-23; Jer 2:18,36; Ezek 23:12; Hos 10:6
16:30 [a]Prov 9:13; Is 1:3; Jer 4:22 [b]Is 3:9; Jer 3:3
16:31 [a]Is 52:3
16:33 [a]Is 57:9; Ezek 16:41; Hos 8:9, 10
★16:35
16:36 [a]Jer 19:5; Ezek 20:31; 23:37
16:37 [a]Jer 13:22,26; Ezek 23:9,22; Hos 2:3,10; Nah 3:5,6 [b]Ezek 23:17,28 [c]Is 47:3
16:38 [a]Ezek 23:45 [b]Ps 79:3,5; Jer 18:21; Ezek 23:25; Zeph 1:17
16:39 [a]Ezek 23:26; Hos 2:3

16:24–25 Idolatry and prostitution were everywhere.

16:26–29 Judah imported foreign idols and made foreign alliances with Egypt, Assyria, and Babylon.

16:35–52 Israel's punishment is described (vv. 35–43) and justified, because her sin is worse than that of her two sisters, *Sodom* and *Samaria* (vv. 44–52).

40"They will incite a [a]crowd against you and they will stone you and cut you to pieces with their swords.

41"They will [a]burn your houses with fire and execute judgments on you in the sight of many women. Then I shall [b]stop you from playing the harlot, and you will also no longer pay your lovers.

42"So I [a]shall calm My fury against you and My jealousy will depart from you, and I shall be pacified and angry [b]no more.

43"Because you have [a]not remembered the days of your youth but have [b]enraged Me by all these things, behold, I in turn will [c]bring your conduct down on your own head," declares the Lord GOD, "so that you will not commit this lewdness on top of all your *other* abominations.

44"Behold, everyone who quotes [a]proverbs will quote *this* proverb concerning you, saying, 'Like mother, like daughter.'

45"You are the daughter of your mother, who loathed her husband and children. You are also the [a]sister of your sisters, who [b]loathed their husbands and children. Your mother was a Hittite and your father an Amorite.

46"Now your [a]older sister is Samaria, who lives north of you with her daughters; and your younger sister, who lives south of you, is [b]Sodom with her daughters.

47"Yet you have not merely walked in their ways or done according to their abominations; but, as if that were [a]too little, you acted [b]more corruptly in all your conduct than they.

48"As I live," declares the Lord GOD, "Sodom, your sister and her daughters have [a]not done as you and your daughters have done.

49"Behold, this was the guilt of your sister Sodom: she and her daughters had [a]arrogance, [b]abundant food and [c]careless ease, but she did not help the [d]poor and needy.

50"Thus they were haughty and committed [a]abominations before Me. Therefore I [b]removed them when I saw *it.*

51"Furthermore, Samaria did not commit half of your sins, for you have multiplied your abominations more than they. Thus you have made your sisters appear [a]righteous by all your abominations which you have committed.

52"Also bear your disgrace in that you have made judgment favorable for your sisters. Because of your sins in which you acted [a]more abominably than they, they are more in the right than you. Yes, be also ashamed and bear your disgrace, in that you made your sisters appear righteous.

d Her restoration, 16:53–63

53"Nevertheless, I will restore their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, and along with them your own captivity,

54 in order that you may bear your humiliation and feel [a]ashamed for all that you have done when you become [b]a consolation to them.

55"Your sisters, Sodom with her daughters and Samaria with her daughters, will return to their former state, and you with your daughters will *also* return to your former state.

56"As *the name of* your sister Sodom was not heard from your lips in your day of pride,

57 before your [a]wickedness was uncovered, so now you have become the [b]reproach of the daughters of Edom and of all who are around her, of the daughters of the Philistines—those surrounding *you* who despise you.

58"You have [a]borne *the penalty*

16:40 [a]Ezek 23:47; Hab 1:6-10
16:41 [a]2 Kin 25:9; Jer 39:8; 52:13 [b]Ezek 23:48
16:42 [a]2 Sam 24:25; Ezek 5:13; 21:17; Zech 6:8 [b]Is 40:1,2; 54:9,10; Ezek 39:29
16:43 [a]Ps 78:42; 106:13; Ezek 16:22 [b]Is 63:10; Ezek 6:9 [c]Ezek 11:21; 22:31
16:44 [a]1 Sam 24:13; Ezek 12:22,23; 18:2,3
16:45 [a]Ezek 23:2 [b]Is 1:4; Ezek 23:37-39; Zech 11:8
16:46 [a]Jer 3:8-11; Ezek 23:4 [b]Gen 13:10-13; 18:20; Ezek 16:48,49,53-56, 61
16:47 [a]1 Kin 16:31 [b]2 Kin 21:9; Ezek 5:6; 16:48,51
16:48 [a]Matt 10:15; 11:23,24
16:49 [a]Gen 19:9; Ps 138:6; Is 3:9; Ezek 28:2,9,17 [b]Gen 13:10; Is 22:13; Amos 6:4-6 [c]Luke 12:16-20; 16:19
16:49 [d]Ezek 18:7,12, 16
16:50 [a]Gen 13:13; 18:20; 19:5 [b]Gen 19:24,25
16:51 [a]Jer 3:8-11
16:52 [a]Ezek 16:47, 48,51
★16:53
16:54 [a]Jer 2:26 [b]Ezek 14:22,23
16:57 [a]Ezek 16:36,37 [b]2 Kin 16:5-7; 2 Chr 28:5,6, 18-23; Ezek 5:14,15; 22:4
16:58 [a]Ezek 23:49

16:53–59 The ultimate restoration of *Sodom, Samaria,* and Israel awaits the establishing of Christ's millennial kingdom on the present earth.

of your lewdness and abominations," the LORD declares.

16:59 [a]Is 24:5; Ezek 17:19

59 For thus says the Lord GOD, "I will also do with you as you have done, you who have [a]despised the oath by breaking the covenant.

*16:60 [a]Is 55:3; Jer 32:38-41; Ezek 37:26

60"Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an [a]everlasting covenant with you.

16:61 [a]Jer 50:4,5; Ezek 6:9

61"Then you will [a]remember your ways and be ashamed when you receive your sisters, *both* your older and your younger; and I will give them to you as daughters, but not because of your covenant.

16:62 [a]Ezek 20:37; 34:25; 37:26 [b]Jer 24:7; Ezek 20:43,44

62"Thus I will [a]establish My covenant with you, and you shall [b]know that I am the LORD,

16:63 [a]Ezek 36:31, 32; Dan 9:7,8 [b]Ps 39:9; Rom 3:19 [c]Ps 65:3; 78:38; 79:9

63 in order that you may [a]remember and be ashamed and [b]never open your mouth anymore because of your humiliation, when I have [c]forgiven you for all that you have done," the Lord GOD declares.

7 *The parable of the two eagles,* 17:1–24

17 Now the word of the LORD came to me saying,

*17:2 [a]Ezek 20:49; 24:3

2"Son of man, propound a riddle and speak a [a]parable to the house of Israel,

17:3 [a]Jer 48:40; Ezek 17:12; Hos 8:1 [b]Dan 4:22 [c]Jer 22:23

3 saying, 'Thus says the Lord GOD, "A great [a]eagle with [b]great wings, long pinions and a full plumage of many colors came to [c]Lebanon and took away the top of the cedar.

4"He plucked off the topmost of its young twigs and brought it to a land of merchants; he set it in a city of traders.

5"He also took some of the seed of the land and planted it in [a]fertile soil. He placed *it* beside abundant waters; he set it *like* a [b]willow.

17:5 [a]Deut 8:7-9 [b]Is 44:4

6"Then it sprouted and became a low, spreading vine with its branches turned toward him, but its roots remained under it. So it became a vine and yielded shoots and sent out branches.

7"But there was another great eagle with great wings and much plumage; and behold, this vine bent its roots toward him and sent out its branches toward him from the beds where it was [a]planted, that he might water it.

17:7 [a]Ezek 31:4

8"It was planted in good soil beside abundant waters, that it might yield branches and bear fruit *and* become a splendid vine." '

9"Say, 'Thus says the Lord GOD, "Will it thrive? Will he not pull up its roots and cut off its fruit, so that it withers—so that all its sprouting leaves wither? And neither by great strength nor by many people can it be raised from its roots *again.*

10"Behold, though it is planted, will it thrive? Will it not [a]completely wither as soon as the east wind strikes it—wither on the beds where it grew?" ' "

17:10 [a]Ezek 19:14; Hos 13:15

11 Moreover, the word of the LORD came to me, saying,

*17:11

12"Say now to the [a]rebellious house, 'Do you not [b]know what these things *mean?'* Say, 'Behold, the [c]king of Babylon came to Jerusalem, took its king and princes and brought them to him in Babylon.

17:12 [a]Ezek 2:3-5 [b]Ezek 12:9-11; 24:19 [c]2 Kin 24:11, 12,15; Ezek 1:2; 17:3

13 'He took one of the royal [a]family and made a covenant with him, putting him under [b]oath. He also took away the [c]mighty of the land,

17:13 [a]2 Kin 24:17; Ezek 17:5 [b]2 Chr 36:13 [c]2 Kin 24:15, 16

14 that the kingdom might

16:60–63 God will restore Israel when He brings them into the blessings of the new *covenant* in the millennial kingdom (cf. 11:19–20; Jer. 31:31).

17:2 A *riddle* contained an obscure idea requiring interpretation; a *parable* was an illustration by comparison.

17:11–21 These verses provide an explanation of the features of the parable. (1) The king of Babylon took King Jehoiachin from Judah to Babylon in 597 B.C. (v. 12; cf. vv. 3–4; 2 Kings 24:8–16; 25:27–30). (2) Nebuchadnezzar made Zedekiah a puppet king in Judah (v. 13; cf. vv. 5–6; 2 Kings 24:17). (3) Egypt attracted Zedekiah (v. 7). (4) Zedekiah broke his covenant with Nebuchadnezzar and thus with God (vv. 15–19). (5) Zedekiah would die in Babylon and his troops would be defeated (vv. 20–21).

17:14 [a]be in subjection, not exalting itself, *but* keeping his covenant that it might continue.

17:15 15 'But he [a]rebelled against him by sending his envoys to Egypt that they might give him horses and many troops. Will he succeed? Will he who does such things [b]escape? Can he indeed break the covenant and escape?

17:16 16 'As I live,' declares the Lord GOD, 'Surely in the country of the king who put him on the throne, whose oath he [a]despised and whose covenant he broke, [b]in Babylon he shall die.

17:17 17 '[a]Pharaoh with *his* mighty army and great company will not help him in the war, when they cast up mounds and build siege walls to cut off many lives.

17:18 18 'Now he despised the oath by breaking the covenant, and behold, he [a]pledged his allegiance, yet did all these things; he shall not escape.' "

19 Therefore, thus says the Lord GOD, "As I live, surely My oath which he despised and My covenant which he broke, I will inflict on his head.

17:20 20"I will spread My [a]net over him, and he will be [b]caught in My snare. Then I will bring him to Babylon and [c]enter into judgment with him there *regarding* the unfaithful act which he has committed against Me.

17:21 21"All the [a]choice men in all his troops will fall by the sword, and the survivors will be scattered to every wind; and you will know that I, the LORD, have spoken."

*17:22 22 Thus says the Lord GOD, "I shall also take *a sprig* from the lofty top of the cedar and set *it* out; I shall pluck from the topmost of its young twigs a tender one and I shall plant *it* on a [a]high and lofty mountain.

17:23 23"On the high mountain of Israel I shall plant it, that it may bring forth boughs and bear fruit and become a stately [a]cedar. And birds of every kind will nest under it; they will nest in the shade of its branches.

17:24 24"All the [a]trees of the field will know that I am the LORD; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree [b]flourish. I am the LORD; I have spoken, and I will perform *it.*"

8 *The proverb of the sour grapes repudiated,* 18:1–32

18 Then the word of the LORD came to me, saying,

*18:2 2"[a]What do you mean by using this proverb concerning the land of Israel, saying,

'[b]The fathers eat the sour grapes,
But the children's teeth are set on edge'?

3"As I live," declares the Lord GOD, "you are surely not going to use this proverb in Israel anymore.

18:4 4"Behold, [a]all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who [b]sins will die.

*18:5 5"But if a man is righteous and practices justice and righteousness,

*18:6 6 and does not [a]eat at the mountain *shrines* or [b]lift up his eyes to the idols of the house of Israel, or [c]defile his neighbor's wife or approach a woman during her menstrual period—

*18:7 7 if a man does not oppress anyone, but [a]restores to the debtor his pledge, [b]does not commit robbery, *but* [c]gives his bread to the hungry and covers the naked with clothing,

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17:22 *a tender one* (a sprig). I.e., Messiah (cf. Isa. 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12).

18:2 A *proverb* was circulating in Jerusalem (Jer. 31:29) and Babylon that the children were suffering for the sins of their fathers. Although there are cumulative effects of sin (cf. Ex. 20:5–6; Matt. 23:35–36), the Lord here declares that each individual is accountable for his own sin (v. 4).

18:5–13 A righteous man's rebellious son bears responsibility for his own sins.

18:6 *does not eat.* Refers to sacrificial meals offered to idols.

18:7 *pledge.* I.e., items given as a pledge when borrowing money (cf. Ex. 22:26).

8 if he does not lend *money* on [a]interest or take [b]increase, *if* he keeps his hand from iniquity *and* [c]executes true justice between man and man,

9 *if* he walks in [a]My statutes and My ordinances so as to deal faithfully— [b]he is righteous *and* will surely [c]live," declares the Lord GOD.

10"Then he may have a violent son who sheds blood and who does any of these things to a brother

11 (though he himself did not do any of these things), that is, he even eats at the mountain *shrines,* and [a]defiles his neighbor's wife,

12 oppresses the [a]poor and needy, [b]commits robbery, does not restore a pledge, but lifts up his eyes to the idols *and* [c]commits abomination,

13 he [a]lends *money* on interest and takes increase; will he live? He will not live! He has committed all these abominations, he will surely be put to death; his [b]blood will be on his own head.

14"Now behold, he has a son who has observed all his father's sins which he committed, and [a]observing does not do likewise.

15"He does not eat at the mountain *shrines* or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife,

16 or oppress anyone, or retain a pledge, or commit robbery, *but* he [a]gives his bread to the hungry and covers the naked with clothing,

17 he keeps his hand from the poor, does not take interest or increase, *but* executes My ordinances, and walks in My statutes; [a]he will not die for his father's iniquity, he will surely live.

18"As for his father, because he practiced extortion, robbed *his* brother and did what was not good among his people, behold, he will die for his iniquity.

19"Yet you say, '[a]Why should the son not bear the punishment for the father's iniquity?' When the son has practiced [b]justice and righteousness and has observed all My statutes and done them, he shall surely live.

20"The person who [a]sins will die. The [b]son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the [c]righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself.

21"But if the [a]wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.

22"[a]All his transgressions which he has committed will not be remembered against him; because of his [b]righteousness which he has practiced, he will live.

23"[a]Do I have any pleasure in the death of the wicked," declares the Lord GOD, "rather than that he should [b]turn from his ways and live?

24"But when a righteous man [a]turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? [b]All his righteous deeds which he has done will not be remembered for his [c]treachery which he has committed and his sin which he has committed; for them he will die.

25"Yet you say, '[a]The way of the Lord is not right.' Hear now,

***18:8** [a]Ex 22:25; Deut 23:19,20 [b]Lev 25:36 [c]Zech 7:9; 8:16

18:9 [a]Lev 18:5 [b]Rom 8:1 [c]Amos 5:4; Hab 2:4; Rom 1:17

18:11 [a]1 Cor 6:9

18:12 [a]Amos 4:1; Zech 7:10 [b]Is 59:6,7; Jer 22:3,17; Ezek 7:23; 18:7,16, 18 [c]2 Kin 21:11; Ezek 8:6,17

18:13 [a]Ex 22:25 [b]Ezek 33:4,5

***18:14** [a]2 Chr 29:6-10; 34:21

18:16 [a]Job 31:16,20; Ps 41:1; Is 58:7,10; Ezek 18:7

18:17 [a]Rom 2:7

18:19 [a]Ex 20:5; Jer 15:4; Ezek 18:2 [b]Ezek 18:9; 20:18-20; Zech 1:3-6

18:20 [a]2 Kin 14:6; 22:18-20; Ezek 18:4 [b]Deut 24:16; Jer 31:30 [c]1 Kin 8:32; Is 3:10,11; Matt 16:27; Rom 2:6-9

***18:21** [a]Ezek 18:27, 28; 33:12,19

18:22 [a]Is 43:25; Jer 50:20; Ezek 18:24; 33:16; Mic 7:19 [b]Ps 18:20-24

18:23 [a]Ezek 18:32; 33:11 [b]Ps 147:11; Mic 7:18

18:24 [a]1 Sam 15:11; 2 Chr 24:2, 17-22; Ezek 3:20; 18:26; 33:18 [b]Ezek 18:22; Gal 3:3,4 [c]Prov 21:16; Ezek 17:20; 20:27

***18:25** [a]Ezek 18:29; 33:17,20; Mal 2:17; 3:13-15

18:8 Loans to fellow Jews were to be interest free (Ex. 22:25), though not those to foreigners (Deut. 23:20). *take increase.* Take more than was lent.

18:14–20 If the wicked son has a son who always does what is right, he will not be punished for his father's sins. The principle of individual accountability is reiterated.

18:21–23 Repentance brings escape from judgment because God does not delight in the death of the wicked.

18:25 *not right.* Lit., not balanced; i.e., they accused the Lord of being unjust. Actually it was the people who were out of balance, and God appeals

18:25 [b]Gen 18:25; Jer 12:1; Zeph 3:5
O house of Israel! Is [b]My way not right? Is it not your ways that are not right?

26"When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die.

18:27 [a]Is 1:18; 55:7
27"Again, when a wicked man turns away [a]from his wickedness which he has committed and practices justice and righteousness, he will save his life.

28"Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die.

29"But the house of Israel says, 'The way of the Lord is not right.' Are My ways not right, O house of Israel? Is it not your ways that are not right?

*18:30 [a]Ezek 14:6; 33:11; Hos 12:6
30"Therefore I will judge you, O house of Israel, each according to his conduct," declares the Lord GOD. "[a]Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you.

18:31 [a]Is 1:16,17; 55:7 [b]Ps 51:10; Ezek 11:19; 36:26
31"[a]Cast away from you all your transgressions which you have committed and make yourselves a [b]new heart and a new spirit! For why will you die, O house of Israel?

18:32 [a]Ezek 18:23; 33:11
32"For I have [a]no pleasure in the death of anyone who dies," declares the Lord GOD. "Therefore, repent and live."

9 *The lamentation for the princes of Israel,* 19:1–14

19:1 [a]Ezek 2:10; 19:14 [b]2 Kin 23:29, 30,34; 24:6,12; 25:5-7 *19:2
19 "As for you, take up a [a]lamentation for the [b]princes of Israel
2 and say,
'What was your mother?
A lioness among lions!
She lay down among young lions,
She reared her cubs.
3 'When she brought up one of her cubs, *19:3
He became a lion,
And he learned to tear *his* prey;
He devoured men.
4 'Then nations heard about him; 19:4 [a]2 Kin 23:34; 2 Chr 36:4,6
He was captured in their pit,
And they [a]brought him with hooks
To the land of Egypt.
5 'When she saw, as she waited, *19:5
That her hope was lost,
She took another of her cubs
And made him a young lion.
6 'And he [a]walked about among the lions; 19:6 [a]2 Kin 24:9; 2 Chr 36:9
He became a young lion,
He learned to tear *his* prey;
He devoured men.
7 'He destroyed their fortified towers
And laid waste their cities;
And the land and its fullness were appalled
Because of the sound of his roaring.
8 'Then [a]nations set against him 19:8 [a]2 Kin 24:11
On every side from *their* provinces,
And they spread their net over him;
He was captured in their pit.
9 '[a]They put him in a cage with hooks 19:9 [a]2 Chr 36:6 [b]2 Kin 24:15
And [b]brought him to the king of Babylon;
They brought him in hunting nets
So that his voice would be heard no more
On the mountains of Israel.

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to them to repent (vv. 30–32).

18:30 Again the emphasis is on individual accountability and the need to repent.

19:2 Judah is pictured as a *lioness,* the *mother* of mighty kings.

19:3–4 The *lion* (king) referred to here was Jehoahaz, taken as a prisoner to *Egypt* by Pharaoh Neco in 609 B.C. (2 Kings 23:33–34).

19:5–9 The second *lion* was Jehoiachin, taken to Babylon by Nebuchadnezzar in 597 B.C. (2 Kings 24:15).

10 'Your mother was [a]like a vine in your vineyard,
Planted by the waters;
It was fruitful and full of branches
Because of abundant waters.
11 'And it had [a]strong branches *fit* for scepters of rulers,
And its [b]height was raised above the clouds
So that it was seen in its height with the mass of its branches.
12 'But it was [a]plucked up in fury;
It was [b]cast down to the ground;
And the [c]east wind dried up its fruit.
Its [d]strong branch was torn off
So that it withered;
The fire consumed it.
13 'And now it is planted in the [a]wilderness,
In a dry and thirsty land.
14 'And [a]fire has gone out from *its* branch;
It has consumed its shoots *and* fruit,
So that there is not in it a strong branch,
A scepter to rule.' "This is a lamentation, and has become a lamentation.

10 *The message concerning Israel's unfaithfulness,* 20:1–31

20 Now it came about in the seventh year, in the fifth *month,* on the tenth of the month, that certain of the [a]elders of Israel came to inquire of the LORD, and sat before me.

2 And the word of the LORD came to me saying,

3 "Son of man, speak to the elders of Israel and say to them, 'Thus says the Lord GOD, "Do you come to inquire of Me? As I live," declares the Lord GOD, "[a]I will not be inquired of by you." '

4 "Will you judge them, will you judge them, son of man? [a]Make them know the abominations of their fathers;

5 and say to them, 'Thus says the Lord GOD, "On the day when I [a]chose Israel and swore to the descendants of the house of Jacob and made Myself known to them in the land of Egypt, when I swore to them, saying, [b]I am the LORD your God,

6 on that day I swore to them, [a]to bring them out from the land of Egypt into a land that I had selected for them, [b]flowing with milk and honey, which is [c]the glory of all lands.

7 "I said to them, '[a]Cast away, each of you, the detestable things of his eyes, and [b]do not defile yourselves with the idols of Egypt; [c]I am the LORD your God.'

8 "But they [a]rebelled against Me and were not willing to listen to Me; they did not cast away the detestable things of their eyes, nor did they forsake the [b]idols of Egypt.

Then I resolved to [c]pour out My wrath on them, to accomplish My anger against them in the midst of the land of Egypt.

9 "But I acted [a]for the sake of My name, that it should [b]not be profaned in the sight of the nations among whom they *lived,* in whose sight I made Myself known to them by bringing them out of the land of Egypt.

10 "So I took them out of the land of Egypt and brought them into the [a]wilderness.

11 "I gave them My [a]statutes and informed them of My ordi-

19:10 [a]Ps 80:8-11
19:11 [a]Ps 80:15 [b]Ezek 31:3
19:12 [a]Jer 31:28 [b]Lam 2:1; Ezek 28:17 [c]Ezek 17:10; Hos 13:15 [d]Is 27:11; Ezek 19:11
19:13 [a]2 Kin 24:12-16; Ezek 19:10; 20:35; Hos 2:3
19:14 [a]Ezek 15:4; 20:47,48
20:1 [a]Ezek 8:1,11, 12
20:3 [a]Ezek 14:3
20:4 [a]Ezek 16:2; 22:2; Matt 23:32
20:5 [a]Ex 6:6-8 [b]Ex 6:2,3
20:6 [a]Jer 32:22 [b]Ex 13:5; 33:3 [c]Ps 48:2
20:7 [a]Ex 20:4,5; 22:20 [b]Lev 18:3; Deut 29:16-18 [c]Ex 20:2
20:8 [a]Deut 9:7; Is 63:10 [b]Ex 32:1-9 [c]Ezek 5:13; 7:8; 20:13,21
20:9 [a]Ex 32:11-14; Ezek 20:14,22; 36:21,22 [b]Ezek 39:7
20:10 [a]Ex 19:1
20:11 [a]Ex 20:1-23:33

19:10–14 Judah is here compared to a *vine . . . plucked up in fury* by Nebuchadnezzar in 586 B.C. because of the rebellion of Zedekiah (2 Kings 24:20; Jer. 52:3).

20:1–32 Ezekiel reviews the different periods in the history of Israel and the preservation of the people for the Lord's name's sake in spite of their repeated rebellion. They rebelled in Egypt (vv. 5–9), on the journey from Egypt to Kadesh-barnea (vv. 10–17), in the wilderness (vv. 18–26), and even when they came into Canaan (vv. 27–29). Ezekiel's own generation was equally unfaithful (vv. 30–32) .

nances, by [b]which, if a man observes them, he will live.

12"Also I gave them My sabbaths to be a [a]sign between Me and them, that they might know that I am the LORD who sanctifies them.

13"But the house of Israel [a]rebelled against Me in the wilderness. They did not walk in My statutes and they rejected My ordinances, [b]by which, if a man observes them, he will live; and My [c]sabbaths they greatly profaned. Then I resolved to [d]pour out My wrath on them in the wilderness, to annihilate them.

14"But I acted for the sake of My name, that it should not be profaned in the sight of the nations, before whose sight I had brought them out.

15"Also [a]I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands,

16 because they rejected My ordinances, and as for My statutes, they did not walk in them; they even profaned My sabbaths, for their [a]heart continually went after their idols.

17"Yet My eye spared them rather than destroying them, and I did not cause their [a]annihilation in the wilderness.

18"I said to their [a]children in the wilderness, '[b]Do not walk in the statutes of your fathers or keep their ordinances or defile yourselves with their idols.

19 '[a]I am the LORD your God; [b]walk in My statutes and keep My ordinances and observe them.

20 '[a]Sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.'

21"But the [a]children rebelled against Me; they did not walk in My statutes, nor were they careful to observe My ordinances, by which, *if* a man observes them, he will live; they profaned My sabbaths. So I resolved to pour out My wrath on them, to accomplish My anger against them in the wilderness.

22"But I [a]withdrew My hand and acted [b]for the sake of My name, that it should not be profaned in the sight of the nations in whose sight I had brought them out.

23"Also I swore to them in the wilderness that I would [a]scatter them among the nations and disperse them among the lands,

24 because they had not observed My ordinances, but had rejected My statutes and had profaned My sabbaths, and [a]their eyes were on the idols of their fathers.

25"I also gave them statutes that were [a]not good and ordinances by which they could not live;

26 and I pronounced them [a]unclean because of their gifts, in that they [b]caused all their firstborn to pass through *the fire* so that I might make them desolate, in order that they might [c]know that I am the LORD." '

27"Therefore, son of man, [a]speak to the house of Israel and say to them, 'Thus says the Lord GOD, "Yet in this your fathers have [b]blasphemed Me by [c]acting treacherously against Me.

28"When I had [a]brought them into the land which I swore to give to them, then they saw every [b]high hill and every leafy tree, and they offered there their sacrifices and there they presented the provocation of their offering. There also they made their soothing aroma and there they poured out their drink offerings.

29"Then I said to them, 'What is the high place to which you go?' So its name is called Bamah to this day." '

30"Therefore, say to the house of Israel, 'Thus says the Lord GOD, "Will you defile yourselves after the manner of your [a]fathers and play the harlot after their detestable things?

31"When you offer your gifts, when you [a]cause your sons to pass through the fire, you are de-

20:11 [b]Lev 18:5; Ezek 20:13
20:12 [a]Ex 31:13,17; Ezek 20:20
20:13 [a]Num 14:11, 12,22; Ezek 20:8 [b]Lev 18:5 [c]Is 56:6; Ezek 20:21 [d]Ex 32:10; Deut 9:8; Ezek 20:8,21
20:15 [a]Num 14:30; Ps 95:11; 106:26
20:16 [a]Ezek 11:21; 14:3-7; 20:8
20:17 [a]Jer 4:27; 5:18; Ezek 11:13
20:18 [a]Num 14:31; Deut 4:3-6 [b]Zech 1:4
20:19 [a]Ex 6:7; 20:2 [b]Deut 5:32,33; 6:1,2; 8:1,2; 11:1; 12:1
20:20 [a]Jer 17:22
20:21 [a]Num 21:5; 25:1-3
20:22 [a]Job 13:21; Ps 78:38; Ezek 20:17 [b]Is 48:9-11; Jer 14:7,21; Ezek 20:9,14
20:23 [a]Lev 26:33; Deut 4:27; 28:64
20:24 [a]Ezek 6:9
20:25 [a]Ps 81:12; Is 66:4; Rom 1:21-25,28
20:26 [a]Lev 18:21; 20:2-5; Is 63:17; Ezek 20:30; Rom 11:8 [b]Jer 7:31; 19:4-9 [c]Ezek 6:7; 20:12,20
20:27 [a]Ezek 2:7; 3:4, 11,27 [b]Num 15:30; Rom 2:24 [c]Ezek 18:24; 39:23,26
20:28 [a]Josh 23:3,14; Neh 9:22-26; Ps 78:55; Jer 2:7 [b]1 Kin 14:23; Ps 78:58; Is 57:5-7; Jer 3:6; Ezek 6:13
20:30 [a]Judg 2:19; Jer 7:26; 16:12
20:31 [a]Ps 106:37-39; Jer 7:31; Ezek 16:20; 20:26

filing yourselves with all your idols to this day. And shall I be inquired of by you, O house of Israel? As I live," declares the Lord GOD, "I will not be inquired of by you.

20:32
[a] Ezek 11:5
[b] Jer 2:25; 44:17

32"What [a]comes into your mind will not come about, when you say: 'We will be like the nations, like the tribes of the lands, [b]serving wood and stone.'

11 The promise of future restoration, 20:32–44

***20:33**
[a] Jer 21:5
[b] Jer 51:57

33"As I live," declares the Lord GOD, "surely with a mighty hand and with an [a]outstretched arm and with wrath poured out, I shall be [b]king over you.

20:34
[a] Is 27:12,13; Ezek 20:38; 34:16
[b] Jer 42:18; 44:6; Lam 2:4

34"I shall [a]bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with [b]wrath poured out;

20:35
[a] Ezek 19:13; 20:36; Hos 2:14

35 and I shall bring you into the [a]wilderness of the peoples, and there I shall enter into judgment with you face to face.

20:36
[a] Num 11:1-35; Ps 106:15; Ezek 20:13,21; 1 Cor 10:5-10
[b] Deut 32:10

36"As I [a]entered into judgment with your fathers in the [b]wilderness of the land of Egypt, so I will enter into judgment with you," declares the Lord GOD.

20:37
[a] Lev 27:32; Jer 33:13

37"I shall make you [a]pass under the rod, and I shall bring you into the bond of the covenant;

20:38
[a] Ezek 34:17-22; Amos 9:9,10; Zech 13:8,9; Mal 3:3; 4:1-3
[b] Num 14:29, 30; Ps 95:11; Ezek 13:9; 20:15,16; Heb 4:3

38 and I shall [a]purge from you the rebels and those who transgress against Me; I shall bring them out of the land where they sojourn, but they will [b]not enter the land of Israel. Thus you will know that I am the LORD.

20:39
[a] Jer 44:25,26

39"As for you, O house of Israel," thus says the Lord GOD, "[a]Go, serve everyone his idols; but later you will surely listen to Me, and My holy name you will [a]profane no longer with your gifts and with your idols.

20:39
[b] Is 1:13-15; Ezek 23:38,39; 43:7

40"For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel, [a]all of them, will serve Me in the land; there I shall [b]accept them and there I shall seek your contributions and the choicest of your gifts, with all your holy things.

20:40
[a] Is 66:23; Ezek 37:22,24
[b] Is 56:7; 60:7; Ezek 43:12,27

41"As a soothing aroma I shall accept you when I [a]bring you out from the peoples and gather you from the lands where you are scattered; and I shall prove Myself [b]holy among you in the sight of the nations.

20:41
[a] Is 27:12,13; Ezek 11:17; 28:25
[b] Is 5:16; Ezek 28:25; 36:23

42"And [a]you will know that I am the LORD, [b]when I bring you into the land of Israel, into the [c]land which I swore to give to your forefathers.

20:42
[a] Ezek 36:23; 38:23
[b] Ezek 11:17; 34:13; 36:24
[c] Ezek 20:6,15

43"There you will [a]remember your ways and all your deeds with which you have defiled yourselves; and you will [b]loathe yourselves in your own sight for all the evil things that you have done.

20:43
[a] Ezek 6:9; 16:61,63; Hos 5:15
[b] Jer 31:18; Ezek 36:31; Zech 12:10

44"Then [a]you will know that I am the LORD when I have dealt with you [b]for My name's sake, not according to your evil ways or according to your corrupt deeds, O house of Israel," declares the Lord GOD.' "

20:44
[a] Ezek 24:24
[b] Ezek 36:22

12 The forest fire, 20:45–49

***20:45**

45 Now the word of the LORD came to me, saying,

20:46
[a] Jer 13:19; Ezek 21:4
[b] Ezek 21:2; Amos 7:16
[c] Is 30:6-11

46"Son of man, set your face toward Teman, and speak out against the [a]south and [b]prophesy against the [c]forest land of the Negev,

47 and say to the forest of the Negev, 'Hear the word of the LORD:

20:33–44 This section describes the coming judgment of those Jews who will be living at the conclusion of the tribulation period when Christ returns to earth. The Chief Shepherd (Christ) will then examine His flock (*pass under the rod,* v. 37; cf. Lev. 27:32), *purge . . . the rebels* (v. 38), and bring the faithful into the blessings of the new *covenant* in the kingdom. At this same time, Gentile survivors of the tribulation period will also be judged so that all who live through that terrible time will at its conclusion either enter the kingdom in unresurrected bodies or be cast into hell. Thus, at the very beginning of the Millennium, all who enter it in earthly bodies will have proved through these two judgments that they are redeemed. See note on Matt. 25:32.

20:45–49 *Teman,* or south. Palestine, which was S of the attackers.

thus says the Lord GOD, "Behold, I
20:47 a Is 9:18,19; Jer 21:14 b Is 13:8
am about to [a]kindle a fire in you, and it shall consume every green tree in you, as well as every dry tree; the blazing flame will not be quenched and [b]the whole surface from south to north will be burned by it.

20:48 a Jer 7:20; 17:27
48 "All flesh will see that I, the LORD, have kindled it; it shall [a]not be quenched." ' "

20:49 a Ezek 17:2; Matt 13:13; John 16:25
49 Then I said, "Ah Lord GOD! They are saying of me, 'Is he not *just* speaking [a]parables?' "

13 The sword, 21:1–32

21 And the word of the LORD came to me saying,

*21:2 a Ezek 20:46; 25:2; 28:21 b Job 29:22; Ezek 20:46
2 "Son of man, [a]set your face toward Jerusalem, and [b]speak against the sanctuaries and prophesy against the land of Israel;

21:3 a Jer 21:13; Ezek 5:8; Nah 2:13; 3:5 b Is 57:1
3 and say to the land of Israel, 'Thus says the LORD, "Behold, [a]I am against you; and I shall draw My sword out of its sheath and cut off from you the [b]righteous and the wicked.

*21:4 a Jer 12:12; Ezek 7:2; 20:47
4 "Because I shall cut off from you the righteous and the wicked, therefore My sword shall go forth from its sheath against [a]all flesh from south *to* north.

21:5 a 1 Sam 3:12; Jer 23:20; Ezek 21:30; Nah 1:9
5 "Thus all flesh will know that I, the LORD, have drawn My sword out of its sheath. It will [a]not return *to its sheath* again." '

*21:6
6 "As for you, son of man, groan with breaking heart and bitter grief, groan in their sight.

21:7 a Ezek 7:26 b Is 13:7; Nah 2:10
7 "And it will come about when they say to you, 'Why do you groan?' that you will say, 'Because of the [a]news that is coming; and [b]every heart will melt, all hands will be feeble, every spirit will faint and all knees will be weak as water. Behold, it comes and it will happen,' declares the Lord GOD."

8 Again the word of the LORD came to me, saying, *21:8

9 "Son of man, prophesy and say, 'Thus says the LORD.' Say, 21:9 a Deut 32:41

'[a]A sword, a sword
sharpened
And also polished!

10 'Sharpened to make a
[a]slaughter,
Polished to flash like
lightning!' *21:10 a Is 34:5,6 b Ps 110:5,6; Ezek 20:47

Or shall we rejoice, the rod of My son [b]despising every tree?

11 "It is given to be polished, that it may be handled; the sword is sharpened and polished, to give it into the hand of the slayer.

12 "[a]Cry out and wail, son of man; for it is against My people, it is against all the [b]officials of Israel. They are delivered over to the sword with My people, therefore strike *your* thigh. *21:12 a Ezek 21:6; Joel 1:13 b Ezek 21:25; 22:6

13 "For *there is* a testing; and what if even the rod which despises will be no more?" declares the Lord GOD. *21:13

14 "You therefore, son of man, prophesy and clap *your* hands together; and let the sword be [a]doubled the third time, the sword for the slain. It is the sword for the great one slain, which surrounds them, 21:14 a Lev 26:21,24; 2 Kin 24:1, 10-16; 25:1

15 that *their* [a]hearts may melt, and many [b]fall at all their [c]gates. I have given the glittering sword. Ah! It is made *for striking* like lightning, it is wrapped up *in readiness* for slaughter. 21:15 a Josh 2:11; 2 Sam 17:10; Ps 22:14; Ezek 21:7 b Is 59:10; Jer 13:16; 18:15 c Jer 17:27; Ezek 21:19

16 "Show yourself sharp, go to the right; set yourself; go to the

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21:2 *against the sanctuaries.* The Temple and its precincts.

21:4 All of Judah would be judged, *from south to north* (also in 20:47).

21:6–7 Ezekiel's behavior would serve as an object lesson of the grief that lay ahead for the nation.

21:8–17 An ode to the avenging Babylonian sword.

21:10 *Or shall we rejoice, the rod of My son despising every tree?* The text is unclear, but it probably refers to those who found false security (against the coming invasion) in the promise of Gen. 49:9–10 that Judah's scepter must triumph over all others.

21:12 *strike your thigh.* As a sign of despair (cf. Jer. 31:19).

21:13 The verse means, What will happen to Judah if it is left without a ruler?

left, wherever your edge is appointed.

21:17 17 "I shall also clap My hands together, and I shall [a]appease My wrath; I, the LORD, have spoken."

18 The word of the LORD came to me saying,

*21:19 19 "As for you, son of man, [a]make two ways for the sword of the king of Babylon to come; both of them will go out of one land. And make a signpost; make it at the head of the way to the city.

21:20 20 "You shall mark a way for the sword to come to [a]Rabbah of the sons of Ammon, and to Judah into [b]fortified Jerusalem.

*21:21 21 "For the king of Babylon stands at the parting of the way, at the head of the two ways, to use [a]divination; he [b]shakes the arrows, he consults the [c]household idols, he looks at the liver.

21:22 22 "Into his right hand came the divination, 'Jerusalem,' to [a]set battering rams, to open the mouth for slaughter, to lift up the voice with a battle cry, to set battering rams against the gates, to cast up mounds, to build a siege wall.

*21:23 23 "And it will be to them like a false divination in their eyes; [a]they have *sworn* solemn oaths. But he [b]brings iniquity to remembrance, that they may be seized.

24 "Therefore, thus says the Lord GOD, 'Because you have made your iniquity to be remembered, in that your transgressions are uncovered, so that in all your deeds your sins appear—because you have come to remembrance, you will be seized with the hand.

*21:25 25 'And you, O slain, wicked one, the prince of Israel, whose [a]day has come, in the time of the punishment of the end,'

21:26 26 thus says the Lord GOD, 'Remove the turban and take off the [a]crown; this *will be* no more the same. [b]Exalt that which is low and abase that which is high.

*21:27 27 '[a]A ruin, a ruin, a ruin, I shall make it. This also will be no more until [b]He comes whose right it is, and I shall give it *to Him.*'

*21:28 28 "And you, son of man, prophesy and say, 'Thus says the Lord GOD concerning the sons of Ammon and concerning their [a]reproach,' and say: 'A sword, a sword is drawn, polished for the slaughter, to cause it to [b]consume, that it may be like lightning—

21:29 29 while they see for you [a]false visions, while they divine lies for you—to place you on the necks of the wicked who are slain, whose day has come, in the [b]time of the punishment of the end.

21:30 30 '[a]Return *it* to its sheath. In the [b]place where you were created, in the land of your origin, I shall judge you.

21:31 31 'I shall [a]pour out My indignation on you; I shall [b]blow on you with the fire of My wrath, and I shall give you into the hand of brutal men, [c]skilled in destruction.

21:32 32 'You will be [a]fuel for the fire; your blood will be in the midst of the land. You will [b]not be remembered, for I, the LORD, have spoken.' "

21:19–20 Ezekiel drew two roads, both starting from Babylon, but one leading to *Rabbah* (Philadelphia or Amman) and the other to *Jerusalem.*

21:21 Nebuchadnezzar is seen at the crossroads using *divination* to ascertain which road to take. *arrows* (one marked Jerusalem and the other Rabbah) were placed in a quiver, shaken, and one taken out. The king looked at the color and marks on a *liver* from a sacrificed sheep to help decide.

21:23 *to them.* To the Jews who had allegiance to Nebuchadnezzar the results of the divination would seem false, since they believed an attack on Jerusalem was impossible.

21:25 *prince of Israel.* I.e., Zedekiah.

21:27 Israel would have no king until Messiah comes (Gen. 49:10).

21:28–32 Though Nebuchadnezzar would turn away from Ammon and toward Jerusalem at that time, he did conquer that land a few years later.

14 *The smelting furnace of judgment,* 22:1–31

a *The catalog of sins,* 22:1–12

*22:1 **22** Then the word of the LORD came to me, saying,

2"And you, son of man, will you judge, will you judge the bloody city? Then cause her to know all her abominations.

22:3 [a]Ezek 22:6,27; 23:37,45 3"You shall say, 'Thus says the Lord GOD, "A city [a]shedding blood in her midst, so that her time will come, and that makes idols, contrary to her *interest,* for defilement!

22:4 [a]2 Kin 21:16; Ezek 24:7,8 [b]Ps 44:13,14; Ezek 5:14,15; 16:57 4"You have become [a]guilty by the blood which you have shed, and defiled by your idols which you have made. Thus you have brought your day near and have come to your years; therefore I have made you a [b]reproach to the nations and a mocking to all the lands.

22:5 [a]Is 22:2 5"Those who are near and those who are far from you will mock you, you of ill repute, full of [a]turmoil.

22:6 [a]Is 1:23; Ezek 22:27 6"Behold, the [a]rulers of Israel, each according to his power, have been in you for the purpose of shedding blood.

22:7 [a]Ex 20:12; Lev 20:9; Deut 5:16; 27:16 [b]Ex 22:21f; 23:9; Deut 24:17; Jer 7:6; Zech 7:10 [c]Ex 22:22; Ezek 22:25; Mal 3:5 7"They have [a]treated father and mother lightly within you. The [b]alien they have oppressed in your midst; the [c]fatherless and the widow they have wronged in you.

22:8 [a]Ezek 22:26 [b]Ezek 20:13, 21,24; 23:38, 39 8"You have [a]despised My holy things and [b]profaned My sabbaths.

22:9 [a]Ezek 23:29; Hos 4:2,10,14 9"Slanderous men have been in you for the purpose of shedding blood, and in you they have eaten at the mountain *shrines.* In your midst they have [a]committed acts of lewdness.

22:10 [a]Lev 18:8 [b]Lev 18:19; Ezek 18:6 10"In you they have [a]uncovered *their* fathers' nakedness; in you they have humbled her who was [b]unclean in her menstrual impurity.

22:11 [a]Ezek 18:11; 33:26 [b]Lev 18:15 [c]2 Sam 13:11-14 11"One has committed abomination with his [a]neighbor's wife and another has lewdly defiled his [b]daughter-in-law. And another in you has [c]humbled his sister, his father's daughter.

22:12 [a]Ex 23:8; Deut 16:19; 27:25; Mic 7:2,3 [b]Lev 25:36; Deut 23:19 [c]Lev 19:13 [d]Ps 106:21; Ezek 23:35 12"In you they have [a]taken bribes to shed blood; you have taken [b]interest and profits, and you have injured your neighbors for gain by [c]oppression, and you have [d]forgotten Me," declares the Lord GOD.

b *The certainty of judgment,* 22:13–22

22:13 [a]Is 33:15; Amos 2:6-8; Mic 2:2 13"Behold, then, I smite My hand at your [a]dishonest gain which you have acquired and at the bloodshed which is among you.

22:14 [a]Ezek 21:7 [b]Ezek 17:24 14"Can [a]your heart endure, or can your hands be strong in the days that I shall deal with you? [b]I, the LORD, have spoken and shall act.

22:15 [a]Deut 4:27; Neh 1:8; Ezek 20:23; Zech 7:14 [b]Ezek 23:27,48 15"I shall [a]scatter you among the nations and I shall disperse you through the lands, and I shall [b]consume your uncleanness from you.

22:16 [a]Ps 83:18; Ezek 6:7 16"You will profane yourself in the sight of the nations, and you will [a]know that I am the LORD.'" '"

17 And the word of the LORD came to me, saying,

*22:18 [a]Ps 119:119; Is 1:22; Lam 4:1 [b]Jer 6:28-30 [c]Prov 17:3; Is 48:10 18"Son of man, the house of Israel has become [a]dross to Me; all of them are [b]bronze and tin and iron and lead in the [c]furnace; they are the dross of silver.

19"Therefore, thus says the Lord GOD, 'Because all of you have become dross, therefore, behold, I am going to gather you into the midst of Jerusalem.

22:20 [a]Is 1:25 20 'As they gather silver and bronze and iron and lead and tin into the [a]furnace to blow fire on it in order to melt *it,* so I shall gather *you* in My anger and in My

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22:1–12 The catalog of Judah's sins includes idolatry (v. 3), bloodshed (vv. 2–4, 6, 9, 12), immorality (vv. 10–11; *uncovered their fathers' nakedness* meant to defile their fathers' wives; Lev. 18:7), indecency (v. 7), and extortion (v. 12).

22:18–19 Israel is viewed as metal to be refined (in the siege of Jerusalem), but she came out as *dross* (worthless).

wrath and I shall lay you *there* and melt you.

21 'I shall gather you and blow on you with the fire of My wrath, and you will be melted in the midst of it.

22:22 [a]Ezek 20:8,33; Hos 5:10

22 'As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, the LORD, have [a]poured out My wrath on you.' "

c The classes of sinners, 22:23–31

23 And the word of the LORD came to me, saying,

22:24 [a]Is 9:13; Jer 2:30; Ezek 24:13; Zeph 3:2

24 "Son of man, say to her, 'You are a land that is [a]not cleansed or rained on in the day of indignation.'

*22:25 [a]Jer 11:9; Hos 6:9 [b]Jer 2:34; Ezek 13:19; 22:27 [c]Jer 15:8; Ezek 22:7

25 "There is a [a]conspiracy of her prophets in her midst like a roaring lion tearing the prey. They have [b]devoured lives; they have taken treasure and precious things; they have made many [c]widows in the midst of her.

22:26 [a]Jer 2:8,26; Ezek 7:26 [b]1 Sam 2:12-17,22; Ezek 22:8 [c]Lev 10:10; Ezek 44:23 [d]Hag 2:11-14

26 "Her [a]priests have done violence to My law and have [b]profaned My holy things; they have made no [c]distinction between the holy and the profane, and they have not taught the difference between the [d]unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.

22:27 [a]Ezek 22:25 [b]Ezek 22:13

27 "Her princes within her are like wolves tearing the prey, by shedding blood *and* [a]destroying lives in order to get [b]dishonest gain.

22:28 [a]Jer 23:25-32; Ezek 13:6

28 "Her prophets have smeared whitewash for them, seeing [a]false visions and divining lies for them, saying, 'Thus says the Lord GOD,' when the LORD has not spoken.

22:29 [a]Is 5:7; Ezek 9:9; 22:7; Amos 3:10 [b]Ex 23:9

29 "The people of the land have practiced [a]oppression and committed robbery, and they have wronged the poor and needy and have [b]oppressed the sojourner without justice.

22:30 [a]Is 59:16; 63:5; Jer 5:1 [b]Ezek 13:5 [c]Ps 106:23; Jer 15:1

30 "I [a]searched for a man among them who would [b]build up the wall and [c]stand in the gap before Me for the land, so that I would not destroy it; but I found no one.

22:31 [a]Is 10:5; 13:5; 30:27; Ezek 22:20 [b]Ezek 7:3,8,9; 9:10; 16:43; Rom 2:8,9

31 "Thus I have poured out My [a]indignation on them; I have consumed them with the fire of My wrath; [b]their way I have brought upon their heads," declares the Lord GOD.

15 The parable of the two sisters, 23:1–49

a Their identification, 23:1–4

*23:1 23 The word of the LORD came to me again, saying,

23:2 [a]Ezek 16:46

2 "Son of man, there were [a]two women, the daughters of one mother;

23:3 [a]Lev 17:7; Jer 3:9

3 and they played the harlot in Egypt. They [a]played the harlot in their youth; there their breasts were pressed and there their virgin bosom was handled.

*23:4 4 "Their names were Oholah the elder and Oholibah her sister. And they became Mine, and they bore sons and daughters. And *as for* their names, Samaria is Oholah and Jerusalem is Oholibah.

b Their infidelities, 23:5–21

*23:5 [a]2 Kin 15:19; 16:7; 17:3; Ezek 16:28; Hos 5:13; 8:9, 10

5 "Oholah played the harlot while she was Mine; and she lusted after her lovers, after the [a]Assyrians, *her* neighbors,

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22:25–29 Various groups in Israel's society are indicted for their sins: *prophets* (v. 25), *priests* (v. 26), *princes* (v. 27), *prophets* again (v. 28), and the *people* (v. 29).

23:1–49 Chapter 23 gives an allegory of two sisters, *Samaria* (representing the Northern Kingdom, Israel, v. 4) and *Jerusalem* (representing the Southern Kingdom, Judah, v. 4). Verses 1–10 describe the unfaithfulness and punishment of *Oholah* (Samaria); verses 11–21 depict the unfaithfulness of *Oholibah* (Jerusalem); verses 22–35 reveal her punishment. Verses 36–49 also describe the punishment of the two sisters.

23:4 *Oholah* means "she who has a tent"; *Oholibah* means "a tent is in her." The reference to tents may symbolize God's dwelling with His people, or it may have in view the tents associated with false worship (cf. 16:16).

23:5–8 Israel is condemned for her alliances with Assyria (cf. 2 Kings 15:19–29) and with Egypt (cf. 2 Kings 17:3–6).

23:6 [a] Ezek 23:12,13
6 who were clothed in purple, [a]governors and officials, all of them desirable young men, horsemen riding on horses.

23:7 [a] Ezek 20:7; 22:3,4; Hos 5:3; 6:10
7"She bestowed her harlotries on them, all of whom *were* the choicest men of Assyria; and with all whom she lusted after, with all their idols she [a]defiled herself.

23:8 [a] Ex 32:4; 1 Kin 12:28; 2 Kin 10:29; 17:16; Ezek 23:3,19
8"She did not forsake her harlotries [a]from *the time in* Egypt; for in her youth men had lain with her, and they handled her virgin bosom and poured out their lust on her.

23:9 [a] Ezek 16:37; 23:22
9"Therefore, I gave her into the hand of her [a]lovers, into the hand of the Assyrians, after whom she lusted.

*23:10 [a] Ezek 16:37,41
10"They [a]uncovered her nakedness; they took her sons and her daughters, but they slew her with the sword. Thus she became a byword among women, and they executed judgments on her.

*23:11 [a] Jer 3:8-11; Ezek 16:51
11"Now her sister Oholibah saw *this,* yet she was [a]more corrupt in her lust than she, and her harlotries were more than the harlotries of her sister.

23:12 [a] 2 Kin 16:7
12"She lusted after the [a]Assyrians, governors and officials, the ones near, magnificently dressed, horsemen riding on horses, all of them desirable young men.

13"I saw that she had defiled herself; they both took the same way.

*23:14 [a] Ezek 8:10 [b] Ezek 16:29
14"So she increased her harlotries. And she saw men [a]portrayed on the wall, images of the [b]Chaldeans portrayed with vermilion,

15 girded with belts on their loins, with flowing turbans on their heads, all of them looking like officers, like the Babylonians *in* Chaldea, the land of their birth.

23:16 [a] Ezek 23:20; Matt 5:28
16"When she saw them she [a]lusted after them and sent messengers to them in Chaldea.

23:17 [a] 2 Kin 24:17
17"The [a]Babylonians came to her to the bed of love and defiled her with their harlotry. And when she had been defiled by them, she became disgusted with them.

23:18 [a] Jer 8:12; Ezek 21:24; 23:10 [b] Ps 78:59; 106:40; Jer 12:8 [c] Ezek 23:9; Amos 5:21
18"She [a]uncovered her harlotries and uncovered her nakedness; then I became [b]disgusted with her, as I had become disgusted with her [c]sister.

19"Yet she multiplied her harlotries, remembering the days of her youth, when she played the harlot in the land of Egypt.

23:20 [a] Ezek 16:26; 17:15
20"She [a]lusted after their paramours, whose flesh is *like* the flesh of donkeys and whose issue is *like* the issue of horses.

23:21 [a] Jer 3:9; Ezek 23:3
21"Thus you longed for the [a]lewdness of your youth, when the Egyptians handled your bosom because of the breasts of your youth.

c *Their punishment,* 23:22–49

22"Therefore, O Oholibah, thus says the Lord GOD, 'Behold I will arouse your lovers against you, from whom you were alienated, and I will bring them against you from every side:

*23:23 [a] 2 Kin 20:14-17; Ezek 21:19; 23:14-17 [b] 2 Kin 24:2; Job 1:17; Is 23:13 [c] Jer 50:21 [d] Gen 2:14; 25:18; Ezra 6:22
23 the [a]Babylonians and all the [b]Chaldeans, [c]Pekod and Shoa and Koa, *and* all the [d]Assyrians with them; desirable young men, governors and officials all of them, officers and men of renown, all of them riding on horses.

23:24 [a] Jer 47:3; Ezek 26:10; Nah 2:3, 4 [b] Jer 39:5,6; Ezek 16:38; 23:45
24 'They will come against you with weapons, [a]chariots and wagons, and with a company of peoples. They will set themselves against you on every side with buckler and shield and helmet; and I shall commit the [b]judgment to them, and they will judge you according to their customs.

23:25 [a] Ex 34:14; Ezek 5:13; 8:17,18; Zeph 1:18
25 'I will set My [a]jealousy against you, that they may deal with you in wrath. They will remove your nose and your ears;

23:10 *a byword,* or notorious. The captivity of the northern tribes by Assyria had taken place about 130 years before.

23:11–21 Judah is condemned for her alliances with Assyria (cf. Isa. 7:1–25), with Babylon (cf. 2 Kings 24:1), and with Egypt (cf. Isa. 30–31).

23:14–15 Ezekiel warns that such pictures on their walls easily leads to more idolatry.

23:23 *Pekod and Shoa and Koa.* Tribes E of the Tigris River and part of the Babylonian Empire.

23:25 [b]Ezek 23:47; Hos 2:4
and your survivors will fall by the sword. They will take your [b]sons and your daughters; and your survivors will be consumed by the fire.

23:26 [a]Jer 13:22; Ezek 16:39; 23:29 [b]Is 3:18-23
26 'They will also [a]strip you of your clothes and take away your [b]beautiful jewels.

23:27 [a]Ezek 16:41
27 'Thus [a]I shall make your lewdness and your harlotry *brought* from the land of Egypt to cease from you, so that you will not lift up your eyes to them or remember Egypt anymore.'

23:28 [a]Jer 21:7-10; 34:20; Ezek 16:37; 23:17, 22
28 "For thus says the Lord GOD, 'Behold, I will give you into the hand of those whom you [a]hate, into the hand of those from whom you were alienated.

23:29 [a]Deut 28:48; Ezek 23:25,26, 45-47
29 'They will [a]deal with you in hatred, take all your property, and leave you naked and bare. And the nakedness of your harlotries shall be uncovered, both your lewdness and your harlotries.

23:30 [a]Ezek 6:9
30 'These things will be done to you because you have [a]played the harlot with the nations, because you have defiled yourself with their idols.

23:31 [a]2 Kin 21:13; Jer 7:14,15; Ezek 23:33
31 'You have walked in the way of your sister; therefore I will give [a]her cup into your hand.'

★23:32 [a]Ps 60:3; Is 51:17; Jer 25:15 [b]Ezek 5:14,15; 16:57; 22:4,5
32 "Thus says the Lord GOD,
'You will [a]drink your sister's cup,
Which is deep and wide.
You will be [b]laughed at and held in derision;
It contains much.

23:33 [a]Jer 25:15,16, 27; Hab 2:16
33 'You will be filled with [a]drunkenness and sorrow,
The cup of horror and desolation,
The cup of your sister Samaria.

23:34 [a]Ps 75:8; Is 51:17
34 'You will [a]drink it and drain it.
Then you will gnaw its fragments
And tear your breasts;
for I have spoken,' declares the Lord GOD.

35 "Therefore, thus says the Lord GOD, 'Because you have [a]forgotten Me and [b]cast Me behind your back, bear now the *punishment* of your lewdness and your harlotries.' "

23:35 [a]Is 17:10; Jer 3:21; Ezek 22:12; Hos 8:14; 13:6 [b]1 Kin 14:9; Jer 2:27; 32:33

36 Moreover, the LORD said to me, "Son of man, will you [a]judge Oholah and Oholibah? Then [b]declare to them their abominations.

23:36 [a]Jer 1:10; Ezek 20:4; 22:2 [b]Is 58:1; Ezek 16:2; Mic 3:8

37 "For they have committed adultery, and blood is on their hands. Thus they have committed adultery with their idols and even caused their sons, [a]whom they bore to Me, to pass through *the fire* to them as food.

23:37 [a]Ezek 16:20; 20:26

38 "Again, they have done this to Me: they have [a]defiled My sanctuary on the same day and have [b]profaned My sabbaths.

23:38 [a]2 Kin 21:4,7; Ezek 5:11; 7:20 [b]Jer 17:27; Ezek 20:13,24

39 "For when they had slaughtered their children for their idols, they entered My [a]sanctuary on the same day to profane it; and lo, thus they did within My house.

★23:39 [a]Jer 7:9-11

40 "Furthermore, they have even sent for men who come from afar, to whom a messenger was sent; and lo, they came—for whom you bathed, [a]painted your eyes and [b]decorated yourselves with ornaments;

23:40 [a]2 Kin 9:30; Jer 4:30 [b]Is 3:18-23; Ezek 16:13-16

41 and you sat on a splendid [a]couch with a [b]table arranged before it on which you had set My [c]incense and My [c]oil.

23:41 [a]Esth 1:6; Is 57:7; Amos 6:4 [b]Is 65:11; Ezek 44:16 [c]Jer 44:17; Hos 2:8

42 "The sound of a [a]carefree multitude was with her; and [b]drunkards were brought from the wilderness with men of the common sort. And they put [c]bracelets on the hands of the women and beautiful crowns on their heads.

★23:42 [a]Ezek 16:49; Amos 6:3-6 [b]Jer 51:7 [c]Gen 24:30; Ezek 16:11,12

43 "Then I said concerning her who was [a]worn out by adulteries, 'Will they now commit adultery with her when she is *thus?*'

23:43 [a]Ezek 23:3

44 "But they went in to her as they would go in to a harlot. Thus they went in to Oholah and to Oholibah, the lewd women.

23:32 *your sister's cup.* Judah would be judged just as Israel was.

23:39 Concerning child sacrifices, see note on 16:20–21.

23:42 *drunkards* refers to Israel's near neighbors, the Edomites and Moabites.

23:45 [a]Ezek 16:38

45"But they, righteous men, will [a]judge them with the judgment of adulteresses and with the judgment of women who shed blood, because they are adulteresses and blood is on their hands.

23:46 [a]Jer 15:4; 24:9; 29:18

46"For thus says the Lord GOD, 'Bring up a company against them and give them over to [a]terror and plunder.

*23:47 [a]Lev 20:10; Ezek 16:40 [b]Jer 39:8

47 'The company will [a]stone them with stones and cut them down with their swords; they will slay their sons and their daughters and [b]burn their houses with fire.

48 'Thus I shall make lewdness cease from the land, that all women may be admonished and not commit lewdness as you have done.

23:49 [a]Is 59:18; Ezek 7:4,9; 9:10; 23:35

49 'Your lewdness will be [a]requited upon you, and you will bear the penalty of *worshiping* your idols; thus you will know that I am the Lord GOD.' "

16 *The parable of the boiling pot,* 24:1–14

*24:1

24 And the word of the LORD came to me in the ninth year, in the tenth month, on the tenth of the month, saying,

24:2 [a]2 Kin 25:1; Jer 39:1; 52:4

2"Son of man, write the name of the day, this very day. The king of Babylon has [a]laid siege to Jerusalem this very day.

24:3 [a]Ps 78:2; Ezek 17:2; 20:49 [b]Is 1:2; 30:1,9; Ezek 2:3,6,8 [c]Jer 1:13,14; Ezek 11:3,7,11; 24:6

3"Speak a [a]parable to the [b]rebellious house and say to them, 'Thus says the Lord GOD,

"Put on the [c]pot, put *it* on
and also pour water in it;

24:4 [a]Mic 3:2,3

4 [a]Put in it the pieces,
Every good piece, the thigh and the shoulder;
Fill *it* with choice bones.

24:5 [a]Jer 39:6; 52:10,24-27

5"Take the [a]choicest of the flock,
And also pile wood under the pot.
Make it boil vigorously.
Also seethe its bones in it."

24:6 [a]2 Kin 24:3,4; Ezek 22:2,3,27; Mic 7:2; Nah 3:1

6 'Therefore, thus says the Lord GOD,
"Woe to the [a]bloody city,
To the pot in which there is rust
And whose rust has not gone out of it!
Take out of it piece after piece,
Without making a choice.

*24:7 [a]Lev 17:13; Deut 12:16

7"For her blood is in her midst;
She placed it on the bare rock;
She did not [a]pour it on the ground
To cover it with dust.

24:8 [a]Is 26:21

8"That it may [a]cause wrath to come up to take vengeance,
I have put her blood on the bare rock,
That it may not be covered."

24:9 [a]Ezek 24:6; Hab 2:12

9 'Therefore, thus says the Lord GOD,
"[a]Woe to the bloody city!
I also shall make the pile great.

10"Heap on the wood, kindle the fire,
Boil the flesh well
And mix in the spices,
And let the bones be burned.

24:11 [a]Jer 21:10; Mal 4:1 [b]Ezek 22:15; 23:27

11"Then [a]set it empty on its coals
So that it may be hot
And its bronze may glow
And its [b]filthiness may be melted in it,
Its rust consumed.

24:12 [a]Jer 9:5

12"She has [a]wearied *Me* with toil,
Yet her great rust has not gone from her;
Let her rust *be* in the fire!

13"In your filthiness is lewdness.

23:47 Stoning was the prescribed punishment for adultery (Deut. 22:22–24).

24:1 Ezekiel's parable was acted out in Babylon on the very day the siege of Jerusalem began (on January 15, 588 B.C.; cf. 2 Kings 25:1) and illustrates the destruction of the city.

24:7–8 Jerusalem's sin was open; so also would be her judgment.

Because I *would* have
cleansed you,
Yet you are [a]not clean,
You will not be cleansed
from your filthiness
again
Until I have [b]spent My
wrath on you.

14 "I, the LORD, have spoken; it is [a]coming and I shall act. I shall not relent, and I shall not [b]pity and I shall not be sorry; [c]according to your ways and according to your deeds I shall judge you," declares the Lord GOD.' "

17 *The sign of the death of Ezekiel's wife,* 24:15–27

15 And the word of the LORD came to me saying,

16 "Son of man, behold, I am about to take from you the [a]desire of your eyes with a [b]blow; but you shall not [c]mourn and you shall not weep, and your [d]tears shall not come.

17 "Groan silently; make [a]no mourning for the dead. Bind on your turban and put your shoes on your feet, and do not cover *your* mustache and [b]do not eat the bread of men."

18 So I spoke to the people in the morning, and in the evening my wife died. And in the morning I did as I was commanded.

19 The people said to me, "Will you not tell us what these things that you are doing mean for us?"

20 Then I said to them, "The word of the LORD came to me saying,

21 'Speak to the house of Israel, "Thus says the Lord GOD, 'Behold, I am about to profane My sanctuary, the pride of your power, the [a]desire of your eyes and the delight of your soul; and your [b]sons and your daughters whom you have left behind will fall by the sword.

22 'You will do as I have done; you will not cover *your* mustache and you will not eat the bread of men.

23 'Your turbans will be on your heads and your shoes on your feet. You [a]will not mourn and you will not weep, but [b]you will rot away in your iniquities and you will groan to one another.

24 'Thus Ezekiel will be a [a]sign to you; according to all that he has done you will do; when it comes, then you will know that I am the Lord GOD.' "

25 'As for you, son of man, will *it* not be on the day when I take from them their [a]stronghold, the joy of their pride, the desire of their eyes and their heart's delight, their sons and their daughters,

26 that on that day he who [a]escapes will come to you with information for *your* ears?

27 'On that day your [a]mouth will be opened to him who escaped, and you will speak and be mute no longer. Thus you will be a sign to them, and they will know that I am the LORD.' "

III PROPHECIES AGAINST FOREIGN NATIONS, 25:1–32:32

A Judgment on Ammon, 25:1–7

25 And the word of the LORD came to me saying,

2 "Son of man, set your face toward the [a]sons of Ammon and prophesy against them,

3 and say to the sons of Am-

24:13 [a]Jer 6:28-30; Ezek 22:24 [b]Ezek 5:13; 8:18

24:14 [a]Ps 33:9; Is 55:11 [b]Jer 13:14; Ezek 9:10 [c]Is 3:11; Ezek 18:30; 36:19

*24:16 [a]Song 7:10; Ezek 24:18 [b]Job 23:2 [c]Jer 16:5; 22:10 [d]Jer 13:17

*24:17 [a]Lev 21:10-12 [b]Jer 16:7; Hos 9:4

*24:21 [a]Ps 27:4; 84:1; Ezek 24:16

24:21 [b]Jer 6:11; 16:3,4; Ezek 23:25,47

*24:22

24:23 [a]Job 27:15; Ps 78:64 [b]Lev 26:39; Ezek 33:10

24:24 [a]Ezek 4:3; Luke 11:29,30

*24:25 [a]Ps 48:2; 50:2; Ezek 24:21

24:26 [a]1 Sam 4:12; Job 1:15-19

24:27 [a]Ezek 3:26; 33:22

*25:2 [a]Jer 49:1-6; Amos 1:13-15; Zeph 2:9

*25:3

24:16 *the desire of your eyes.* A reference to Ezekiel's wife, who was about to die *with a blow;* i.e., suddenly, or by a plague (cf. Num. 14:37).

24:17 Ezekiel was forbidden the normal signs of mourning.

24:21 *I am about to profane My sanctuary.* The Temple would be destroyed by heathens. Just as Ezekiel's wife (*the desire of* his *eyes*) was taken from him (v. 16), so the exiles would lose Jerusalem (*the desire of* their *eyes*).

24:22–23 The people would mourn deeply but silently over the destruction of Jerusalem (just as Ezekiel had been commanded to do with respect to the death of his wife).

24:25–27 When the news arrived from Jerusalem, Ezekiel would be free to speak.

25:2 *sons of Ammon.* See note on Amos 1:13.

25:3 The Ammonites took advantage of Babylon's victory over Judah and grabbed whatever they could.

mon, 'Hear the word of the Lord GOD! Thus says the Lord GOD, "Because you said, '[a]Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was made desolate, and against the house of Judah when they went into exile,

4 therefore, behold, I am going to give you to the [a]sons of the east for a possession, and they will set their encampments among you and make their dwellings among you; they will [b]eat your fruit and drink your milk.

5 "I shall make [a]Rabbah a pasture for camels and the sons of Ammon a resting place for flocks. Thus you will know that I am the LORD."

6 'For thus says the Lord GOD, "Because you have [a]clapped your hands and stamped your feet and [b]rejoiced with all the scorn of your soul against the land of Israel,

7 therefore, behold, I have [a]stretched out My hand against you and I shall give you for [b]spoil to the nations. And I shall [c]cut you off from the peoples and [d]make you perish from the lands; I shall destroy you. Thus you will [e]know that I am the LORD."

B Judgment on Moab, 25:8–11

8 'Thus says the Lord GOD, "Because [a]Moab and Seir say, 'Behold, the house of Judah is like all the nations,'

9 therefore, behold, I am going to deprive the flank of Moab of *its* cities, of its cities which are on its frontiers, the glory of the land, [a]Beth-jeshimoth, [b]Baal-meon and [c]Kiriathaim,

10 and I will give it for a possession along with the sons of Ammon to the [a]sons of the east, that the sons of Ammon may not be remembered among the nations.

11 "Thus I will execute judgments on Moab, and they will know that I am the LORD."

C Judgment on Edom, 25:12–14

12 'Thus says the Lord GOD, "Because [a]Edom has acted against the house of Judah by taking vengeance, and has incurred grievous guilt, and avenged themselves upon them,"

13 therefore thus says the Lord GOD, "I will also [a]stretch out My hand against Edom and [b]cut off man and beast from it. And I will lay it waste; from [c]Teman even to [d]Dedan they will fall by the sword.

14 "[a]I will lay My vengeance on Edom by the hand of My people Israel. Therefore, they will act in Edom [b]according to My anger and according to My wrath; thus they will know My vengeance," declares the Lord GOD.

D Judgment on Philistia, 25:15–17

15 'Thus says the Lord GOD, "Because the Philistines have acted in [a]revenge and have taken vengeance with scorn of soul to destroy with everlasting enmity,"

25:3 [a]Ps 70:2,3; Ezek 21:28; 25:6; 26:2; 36:2

***25:4** [a]Judg 6:3,33; 1 Kin 4:30 [b]Deut 28:33, 51; Is 1:7

***25:5** [a]Deut 3:11; 2 Sam 12:26; Jer 49:2; Ezek 21:20

25:6 [a]Job 27:23; Nah 3:19 [b]Obad 12; Zeph 2:8,10

25:7 [a]Ezek 25:13, 16; Zeph 1:4 [b]Is 33:4; Ezek 26:5 [c]Ezek 21:32 [d]Amos 1:14,15 [e]Ezek 6:14

***25:8** [a]Is 15:1; Jer 48:1; Amos 2:1,2

25:9 [a]Num 33:49; Josh 12:3; 13:20 [b]Num 32:3,38; Josh 13:17; 1 Chr 5:8; Jer 48:23 [c]Num 32:37; Josh 13:19; Jer 48:1,23

25:10 [a]Ezek 25:4

***25:11**

***25:12** [a]2 Chr 28:17; Ps 137:7; Jer 49:7-22

***25:13** [a]Jer 49:8,13 [b]Ezek 29:8; Mal 1:3,4 [c]Gen 36:34; Jer 49:7; Amos 1:12 [d]Jer 25:23; 49:8

25:14 [a]Is 11:14 [b]Ezek 35:11

***25:15** [a]Is 14:29-31; Ezek 25:6,12; Joel 3:4

25:4 *sons of the east.* The nomadic tribes of Transjordan, or possibly the Babylonians who spoiled Ammon.

25:5 *Rabbah.* The chief city of Ammon (Philadelphia). See note on 21:19–20.

25:8 *Moab.* See note on Amos 2:1. *Seir.* Edom, whose judgment is described in verses 12–14. Moab denied that Judah had any special relation with the true God.

25:11 Both Moab and Ammon were conquered by Nebuchadnezzar in the fifth year after the destruction of Jerusalem and were then occupied by Bedouin tribes.

25:12 *Edom.* See Introduction to Obadiah. *by taking vengeance.* See note on Obad. 11–14.

25:13 For her crimes Edom would be destroyed, from *Teman* in the N to *Dedan* in the S (cf. Jer. 25:23).

25:15 *Philistines.* Descendants of Mizraim, the son of Ham (Gen. 10:14; 1 Chron. 1:12), they were a constant thorn in the side of Israel (cf. Ex. 13:17; Judg. 3:2–3; 10:6–7; 13–16; 1 Sam. 4; 13:19–22; 17–18; 2 Chron. 17:11; 28:18; Zech. 9:1–8). They worshiped Dagon (the Semitic grain deity; cf. 1 Sam. 5) and other gods, and were finally liquidated under the Maccabees in the second century B.C.

16 therefore thus says the Lord GOD, "Behold, I will [a]stretch out My hand against the Philistines, even cut off the [b]Cherethites and destroy the remnant of the seacoast.

17"I will execute great vengeance on them with wrathful rebukes; and they will [a]know that I am the LORD when I lay My vengeance on them." ' "

E Judgment on Tyre, 26:1–28:19

1 The overthrow of Tyre, 26:1–21

26 Now it came about in the eleventh year, on the first of the month, that the word of the LORD came to me saying,

2"Son of man, because [a]Tyre has said concerning Jerusalem, 'Aha, the [b]gateway of the peoples is broken; it has [c]opened to me. I shall be filled, *now that* she is laid waste,'

3 therefore thus says the Lord GOD, 'Behold, I am against you, O Tyre, and I will bring up [a]many nations against you, as the [b]sea brings up its waves.

4 'They will [a]destroy the walls of Tyre and break down her towers; and I will scrape her debris from her and make her a bare rock.

5 'She will be a place for the spreading of nets in the midst of the sea, for I have spoken,' declares the Lord GOD, 'and she will become [a]spoil for the nations.

6 'Also her [a]daughters who are on the mainland will be slain by the sword, and they will know that I am the LORD.' "

7 For thus says the Lord GOD, "Behold, I will bring upon Tyre from the north Nebuchadnezzar king of Babylon, [a]king of kings, with horses, [b]chariots, cavalry and a great army.

8"He will slay your daughters on the mainland with the sword; and he will make [a]siege walls against you, cast up a [b]mound against you and raise up a large shield against you.

9"The blow of his battering rams he will direct against your walls, and with his axes he will break down your towers.

10"Because of the multitude of his [a]horses, the dust *raised by* them will cover you; your walls will [b]shake at the noise of cavalry and wagons and chariots when he [c]enters your gates as men enter a city that is breached.

11"With the hoofs of his [a]horses he will trample all your streets. He will slay your people with the sword; and your strong pillars will [b]come down to the ground.

12"Also they will make a spoil of your riches and a prey of your [a]merchandise, [b]break down your walls and destroy your [c]pleasant houses, and throw your stones and your timbers and your debris [d]into the water.

13"So I will silence the sound of your [a]songs, and the sound of your [b]harps will be heard no more.

14"I will make you a bare rock; you will be a place for the spread-

*25:16 [a]Jer 25:20; 47:1-7 [b]1 Sam 30:14; Zeph 2:5
25:17 [a]Ps 9:16
*26:1
*26:2 [a]2 Sam 5:11; Is 23:1; Jer 25:22 [b]Is 62:10 [c]Ezek 25:8; 35:10
*26:3 [a]Mic 4:11 [b]Is 5:30; Jer 50:42; 51:42
26:4 [a]Is 23:11; Ezek 26:9; Amos 1:10
26:5 [a]Ezek 25:7; 29:19
26:6 [a]Ezek 16:46, 53; 26:8
26:7 [a]Ezra 7:12; Is 10:8; Jer 52:32; Dan 2:37,47 [b]Ezek 23:24; Nah 2:3,4
26:8 [a]Jer 52:4; Ezek 21:22 [b]Jer 32:24
26:10 [a]Jer 4:13; 47:3 [b]Ezek 26:15; 27:28 [c]Jer 39:3
26:11 [a]Is 5:28; Hab 1:8 [b]Is 26:5; Jer 43:13
26:12 [a]Is 23:8,18; Ezek 27:3-27; Zech 9:3 [b]Jer 52:14 [c]2 Chr 32:27; Amos 5:11 [d]Ezek 27:27, 32,34; 28:8
26:13 [a]Is 23:16; 24:8,9; Amos 6:5 [b]Is 5:12; Rev 18:22
*26:14

25:16 *Cherethites.* Synonymous with the Philistines. See note on Zeph. 2:5.

26:1 *the eleventh year.* 586 B.C., probably just before the conquest of Jerusalem.

26:2 *Tyre.* An ancient Phoenician city-state on the Mediterranean, between Acre and Sidon. She enjoyed great prosperity under King Hiram (980–947), who provided men and materials for the construction of David's palace (2 Sam. 5:11–12) and Solomon's palace and Temple (2 Chron. 2). *opened.* Tyre expected more trade to flow through her port if the land routes through Jerusalem were unusable. Tyre included a city on the mainland and an island just off the coast.

26:3–14 *many nations* would be involved in the destruction of Tyre. *Nebuchadnezzar* (v. 7) besieged the mainland city for thirteen years (585–572) and destroyed it. In 332 B.C. Alexander the Great besieged the island city for six months and finally captured it by building a causeway out to it from the debris of the destroyed mainland city. The city was rebuilt and is mentioned in Matt. 15:21–28; Mark 3:8; Matt. 11:21–22; Acts 21:3–6. The city was almost completely destroyed by the Muslims in A.D. 1291.

26:14 Though areas around Tyre are occupied, the city itself has never been rebuilt.

ing of nets. You will be [a]built no more, for I the [b]LORD have spoken," declares the Lord GOD.

15 Thus says the Lord GOD to Tyre, "Shall not the [a]coastlands [b]shake at the sound of your fall when the wounded groan, when the slaughter occurs in your midst?

16 "Then all the princes of the sea will [a]go down from their thrones, remove their robes and strip off their embroidered garments. They will [b]clothe themselves with trembling; they will sit on the ground, [c]tremble every moment and be appalled at you.

17 "They will take up a [a]lamentation over you and say to you,

'[b]How you have perished,
O inhabited one,
From the seas, O renowned city,
Which was [c]mighty on the sea,
She and her inhabitants,
Who imposed her terror
On all her inhabitants!

18 'Now the [a]coastlands will tremble
On the day of your fall;
Yes, the coastlands which are by the sea
Will be terrified at your [b]passing.' "

19 For thus says the Lord GOD, "When I shall make you a desolate city, like the cities which are not inhabited, when I shall [a]bring up the deep over you and the great waters will cover you,

20 then I shall bring you down with those who [a]go down to the pit, to the people of old, and I shall make you dwell in the [b]lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I shall set [c]glory in the land of the living.

21 "I shall bring [a]terrors on you and you will be no more; though you will be sought, [b]you will never be found again," declares the Lord GOD.

2 *The lamentation over Tyre,* 27:1–36

27 Moreover, the word of the LORD came to me saying,

2 "And you, son of man, [a]take up a lamentation over Tyre;

3 and say to Tyre, [a]who dwells at the entrance to the sea, [b]merchant of the peoples to many coastlands, 'Thus says the Lord GOD,

"O Tyre, you have said, 'I am perfect in beauty.'

4 "Your borders are in the heart of the seas;
Your builders have perfected your beauty.

5 "They have made all *your* planks of fir trees from [a]Senir;
They have taken a cedar from Lebanon to make a mast for you.

6 "Of [a]oaks from [b]Bashan they have made your oars;
With ivory they have inlaid your deck of boxwood from the coastlands of [c]Cyprus.

7 "Your sail was of fine embroidered linen from Egypt
So that it became your distinguishing mark;
Your awning was [a]blue and purple from the coastlands of [b]Elishah.

8 "The inhabitants of Sidon and [a]Arvad were your rowers;

26:15–16 *all the princes of the sea.* Tyre's commercial trading partners who will mourn at the fall of Tyre.

26:19–21 Tyre would drown in the sea (v. 19), die (*go down to the pit,* v. 20), and never be rebuilt (v. 21).

27:1–9 Tyre is depicted as a gallant ship made from the *fir trees from Senir* (Mount Hermon, v. 5), with a *mast* made from *a cedar from Lebanon* and *oars* made from *oaks from Bashan* (NE of Galilee).

27:7 *Elishah.* Probably Cyprus.

27:8 *Sidon,* 20 mi (32 km) N of Tyre, and *Arvad* (an island city N of Tripoli) furnished the oarsmen; *Tyre* provided the *pilots.*

Your [b]wise men, O Tyre,
were aboard; they were
your pilots.
9"The elders of [a]Gebal and
her wise men were with
you repairing your
seams;
All the ships of the sea and
their sailors were with
you in order to deal in
your merchandise.
10"[a]Persia and [a]Lud and [a]Put were in your army, your men of war. They hung shield and helmet in you; they set forth your splendor.
11"The sons of Arvad and your army were on your walls, *all* around, and the Gammadim were in your towers. They hung their shields on your walls *all* around; they perfected your beauty.
12"Tarshish was your customer because of the abundance of all *kinds* of wealth; with silver, iron, tin and lead they paid for your wares.
13"[a]Javan, [a]Tubal and [b]Meshech, they were your traders; with the [c]lives of men and vessels of bronze they paid for your merchandise.
14"Those from [a]Beth-togarmah gave horses and war horses and mules for your wares.
15"The sons of [a]Dedan were your traders. Many coastlands were your market; [b]ivory tusks and ebony they brought as your payment.
16"[a]Aram was your customer because of the abundance of your goods; they paid for your wares with [b]emeralds, purple, [c]embroidered work, fine linen, coral and rubies.
17"Judah and the land of Israel, they were your traders; with the wheat of [a]Minnith, cakes, honey, oil and balm they paid for your merchandise.
18"[a]Damascus was your customer because of the abundance of your goods, because of the abundance of all *kinds* of wealth, because of the wine of Helbon and white wool.
19"Vedan and Javan paid for your wares from Uzal; wrought iron, cassia and sweet cane were among your merchandise.
20"[a]Dedan traded with you in saddlecloths for riding.
21"[a]Arabia and all the princes of Kedar, they were your customers for [b]lambs, rams and goats; for these they were your customers.
22"The traders of [a]Sheba and Raamah, they traded with you; they paid for your wares with the best of all *kinds* of [b]spices, and with all *kinds* of precious stones and gold.
23"Haran, Canneh, [a]Eden, the traders of Sheba, Asshur *and* Chilmad traded with you.
24"They traded with you in choice garments, in clothes of blue and embroidered work, and in carpets of many colors *and* tightly wound cords, *which were* among your merchandise.
25"The [a]ships of Tarshish were the carriers for your merchandise.
And you were filled and
were very glorious
In the heart of the seas.

26"Your rowers have brought
you
Into [a]great waters;
The [b]east wind has
broken you
In the heart of the seas.

27:8 [b]1 Kin 9:27
*27:9 [a]Josh 13:5; 1 Kin 5:18
*27:10 [a]Ezek 30:5; 38:5
*27:11
*27:12
*27:13 [a]Gen 10:2; Is 66:19; Ezek 27:19 [b]Gen 10:2; Ezek 38:2; 39:1 [c]Joel 3:3; Rev 18:13
*27:14 [a]Gen 10:3; Ezek 38:6
*27:15 [a]Jer 25:23; Ezek 25:13; 27:20 [b]1 Kin 10:22; Rev 18:12
27:16 [a]Judg 10:6; Is 7:1-8; Ezek 16:57 [b]Ezek 28:13 [c]Ezek 16:13,18
27:17 [a]Judg 11:33
27:18 [a]Gen 14:15; Is 7:8; Jer 49:23; Ezek 47:16-18
27:20 [a]Gen 25:3
27:21 [a]Is 21:13 [b]Is 60:7
*27:22 [a]Gen 10:7; Is 60:6; Ezek 38:13 [b]Gen 43:11; 1 Kin 10:2
*27:23 [a]2 Kin 19:12; Is 37:12; Amos 1:5
27:25 [a]Is 2:16
*27:26 [a]Ezek 26:19 [b]Ps 48:7; Jer 18:17; Acts 27:14

27:9 *Gebal.* Ancient Byblos, N of modern Beirut. The ships even carried maintenance men!

27:10–25 This is a description of the richness of the wares from many nations that were carried on the ships of Tyre.

27:10 *Persia.* Modern Iran. *Lud* (or Lydia). Western coast of Asia Minor. *Put.* Lybia.

27:11 *Arvad.* See verse 8.

27:12 *Tarshish.* Southern coast of Spain. See note on Jonah 1:3.

27:13 *Javan.* Greece. *Tubal and Meshech.* Both in Asia Minor.

27:14 *Beth-togarmah.* Eastern Turkey.

27:15 *Dedan.* Arabia.

27:22 *Sheba and Raamah.* Both in Arabia.

27:23 All these cities are in Mesopotamia.

27:26–36 A picture of the shipwreck (ruin) of Tyre and the resulting astonishment of the seafaring men.

27 "Your wealth, your wares,
your merchandise,
Your sailors and your
pilots,
Your repairers of seams,
your dealers in
merchandise
And all your men of war
who are in you,
With all your company
that is in your midst,
Will fall into the heart of
the seas
On the day of your
overthrow.
28 "At the sound of the cry of
your pilots
The pasture lands will
[a]shake.
29 "All who handle the oar,
The [a]sailors *and* all the
pilots of the sea
Will come down from their
ships;
They will stand on the
land,
30 And they will [a]make their
voice heard over you
And will cry bitterly.
They will [b]cast dust on
their heads,
They will [c]wallow in
ashes.
31 "Also they will make
themselves [a]bald for
you
And [b]gird themselves with
sackcloth;
And they will [c]weep for
you in bitterness of soul
With bitter mourning.
32 "Moreover, in their wailing
they will take up a
[a]lamentation for you
And lament over you:
'Who is like Tyre,
Like her who is silent in
the midst of the sea?
33 'When your wares went out
from the seas,
You satisfied many
peoples;
With the [a]abundance of
your wealth and your
merchandise
You enriched the kings of
earth.
34 'Now that you are [a]broken
by the seas
In the depths of the
waters,
Your [b]merchandise and
all your company
Have fallen in the midst of
you.
35 'All the [a]inhabitants of the
coastlands
Are appalled at you,
And their kings are
horribly afraid;
They are troubled in
countenance.
36 'The merchants among the
peoples [a]hiss at you;
You have become terrified
And you [b]will be no
more.' " ' "

27:28 [a] Ezek 26:10, 15,18
27:29 [a] Rev 18:17-19
27:30 [a] Is 23:1-6; Ezek 26:17 [b] 1 Sam 4:12; 2 Sam 1:2; Lam 2:10; Rev 18:19 [c] Jer 6:26; Jon 3:6
27:31 [a] Is 15:2; Ezek 29:18 [b] Is 22:12; Ezek 7:18 [c] Is 16:9; 22:4
27:32 [a] Ezek 26:17; 27:2; 28:12
27:33 [a] Ezek 27:12, 18; 28:4,5
27:34 [a] Ezek 26:12; 27:26,27 [b] Zech 9:3,4
27:35 [a] Is 23:6; Ezek 26:16
27:36 [a] Jer 18:16; 19:8; 49:17; 50:13; Zeph 2:15 [b] Ps 37:10,36

3 *The fall of the leader of Tyre,* 28:1–10

28 The word of the LORD came again to me, saying,
2 "Son of man, say to the leader of Tyre, 'Thus says the Lord GOD,
"Because your heart is lifted up
And you have said, '[a]I am a god,
I sit in the seat of gods
In the heart of the seas';
Yet you are a [b]man and not God,
Although you make your heart like the heart of God—
3 Behold, you are wiser than [a]Daniel;
There is no secret that is a match for you.
4 "By your wisdom and understanding
You have acquired [a]riches for yourself
And have acquired gold and silver for your treasuries.
5 "By your great wisdom, by your [a]trade

*28:2 [a] Is 14:14; 47:8; Ezek 28:9; 2 Thess 2:4 [b] Ps 9:20; 82:6, 7; Is 31:3; Ezek 28:9
*28:3 [a] Dan 1:20; 2:20-23,28; 5:11,12
28:4 [a] Ezek 27:33; Zech 9:2,3
28:5 [a] Ezek 27:12; Hos 12:7,8

28:2 *the leader of Tyre.* The reigning king, Ittobaal II, whose pride is severely denounced.

28:3 *Daniel.* Undoubtedly the biblical Daniel. See note on 14:14.

You have increased your riches
And your [b]heart is lifted up because of your riches—
6 Therefore thus says the Lord GOD,
'Because you have [a]made your heart
Like the heart of God,
7 Therefore, behold, I will bring [a]strangers upon you,
The [b]most ruthless of the nations.
And they will draw their swords
Against the beauty of your wisdom
And defile your splendor.
8 'They will bring you down to the pit,
And you will die the [a]death of those who are slain
In the heart of the seas.
9 'Will you still say, "I am a god,"
In the presence of your slayer,
Though you are a man and not God,
In the hands of those who wound you?
10 'You will die the death of the [a]uncircumcised
By the hand of strangers,
For I have spoken!' declares the Lord GOD!" ' "

4 *The lamentation over the king of Tyre,* 28:11–19

11 Again the word of the LORD came to me saying,

12 "Son of man, [a]take up a lamentation over the king of Tyre and say to him, 'Thus says the Lord GOD,
"You had the seal of perfection,
Full of wisdom and perfect in beauty.
13 "You were in [a]Eden, the garden of God;
[b]Every precious stone was your covering:
The [c]ruby, the topaz and the diamond;
The beryl, the onyx and the jasper;
The lapis lazuli, the turquoise and the emerald;
And the gold, the workmanship of your [d]settings and sockets,
Was in you.
On the day that you were created
They were prepared.
14 "You were the [a]anointed cherub who covers,
And I placed you *there.*
You were on the holy [b]mountain of God;
You walked in the midst of the [c]stones of fire.
15 "You were [a]blameless in your ways
From the day you were created
Until [b]unrighteousness was found in you.
16 "By the [a]abundance of your trade
You were internally [b]filled with violence,
And you sinned;

28:7 *strangers.* I.e., the Babylonians (cf. 26:7).
28:8 *the pit.* Heb., *Sheol. the death . . . of the seas.* I.e., without burial.
28:10 *the death of the uncircumcised.* I.e., a shameful death.
28:11–19 This section, with its superhuman references, apparently describes someone other than the human *king of Tyre,* namely, Satan. If so, Satan's unique privileges before his fall are described in verses 12–15 and the judgment on him in verses 16–19. *You had the seal of perfection* (v. 12). I.e., Satan was the consummation of perfection in his original wisdom and beauty.
28:13 *covering.* As a dress or robe. *settings and sockets.* The sockets and grooves used as the settings for the precious stones.
28:14 Satan had occupied a special place of prominence in guarding the throne of God (cf. Ex. 25:20).
28:15 *blameless,* in the sense of moral soundness and integrity. By creation Satan was perfect; but pride was his downfall (1 Tim. 3:6; Isa. 14:13–14).
28:16–19 Satan's judgment, announced in these verses, will not be consummated until he is cast forever into the lake of fire (Rev. 20:10). Here Satan's position in God's government is terminated, though he still had access to heaven (Job 1:6).

Therefore I have cast you as profane
From the mountain of God.
And I have destroyed you, O covering cherub,
From the midst of the stones of fire.

28:17 17 "Your heart was lifted up because of your [a]beauty;
You [b]corrupted your wisdom by reason of your splendor.
I cast you to the ground;
I put you before [c]kings,
That they may see you.

28:18 18 "By the multitude of your iniquities,
In the unrighteousness of your trade
You profaned your sanctuaries.
Therefore I have brought [a]fire from the midst of you;
It has consumed you,
And I have turned you to [b]ashes on the earth
In the eyes of all who see you.

28:19 19 "All who know you among the peoples
Are appalled at you;
You have become [a]terrified
And you will be [b]no more." ' "

F Judgment on Sidon, 28:20–26

*28:20 20 And the word of the LORD came to me saying,

28:21 21 "Son of man, [a]set your face toward [b]Sidon, prophesy against her

22 and say, 'Thus says the Lord GOD,
"Behold, I am against you, O Sidon,
And I shall be glorified in your midst.
Then they will know that I am the LORD when I [a]execute judgments in her,
And I shall manifest My holiness in her.

23 "For [a]I shall send pestilence to her
And blood to her streets,
And the [b]wounded will fall in her midst
By the sword upon her on every side;
Then they will know that I am the LORD.

24 "And there will be no more for the house of Israel a [a]prickling brier or a painful thorn from any round about them who scorned them; then they will know that I am the Lord GOD."

25 'Thus says the Lord GOD, "When I [a]gather the house of Israel from the peoples among whom they are scattered, and shall manifest My holiness in them in the sight of the nations, then they will [b]live in their land which I gave to My servant Jacob.

26 "They will [a]live in it securely; and they will [b]build houses, plant vineyards and live securely when I [c]execute judgments upon all who scorn them round about them. Then they will know that I am the LORD their God." ' "

28:22 [a]Ezek 28:26; 30:19

28:23 [a]Ezek 38:22 [b]Jer 51:52

*28:24 [a]Num 33:55; Josh 23:13; Is 55:13; Ezek 2:6

28:25 [a]Ps 106:47; Is 11:12,13; Jer 32:37; Ezek 20:41; 34:13, 27 [b]Jer 23:8; 27:11

28:26 [a]Jer 23:6; Ezek 34:25-28; 38:8 [b]Jer 32:15,43, 44; Amos 9:13, 14 [c]Ezek 25:11; 28:22

G Judgment on Egypt, 29:1–32:32

1 *The certainty of judgment,* 29:1–21

*29:1 29 In the [a]tenth year, in the tenth *month,* on the

[a]Ezek 26:1; 29:17; 30:20

In the middle of the Tribulation he will be cast from heaven and restricted to earth (Rev. 12:7–13). At the beginning of the Millennium he will be cast into the shaft of the abyss (Rev. 20:1–3) to be loosed for a short time at the end of the Millennium (Rev. 20:7–9), then cast into the lake of fire forever.

28:20–23 *Sidon,* Tyre's neighbor, will also be punished. See note on Joel 3:4–8.

28:24–26 A promise of the restoration of Israel (at the second coming of Christ) and of peace and safety for that nation (during the millennial kingdom).

29:1 *tenth year . . . tenth month, on the twelfth.* This prophecy against Egypt (vv. 3–17) was given in January 587 B.C., seven months before the fall of Jerusalem, and one year and two days after Pharaoh began his siege.

twelfth of the month, the word of the LORD came to me saying,

2"Son of man, set your face against [a]Pharaoh king of Egypt and prophesy against him and against all [b]Egypt.

3"Speak and say, 'Thus says the Lord GOD,

"Behold, I am against you,
Pharaoh king of Egypt,
The great [a]monster that lies in the midst of his rivers,
That [b]has said, 'My Nile is mine, and I myself have made *it.*'

4"I shall put [a]hooks in your jaws
And make the fish of your rivers cling to your scales.
And I shall bring you up out of the midst of your rivers,
And all the fish of your rivers will cling to your scales.

5"I shall [a]abandon you to the wilderness, you and all the fish of your rivers;
You will fall on the open field; you will not be brought together or [b]gathered.
I have given you for [c]food to the beasts of the earth and to the birds of the sky.

6"Then all the inhabitants of Egypt will know that I am the LORD,
Because they have been *only* a [a]staff *made* of reed to the house of Israel.

7"When they took hold of you with the hand,
You [a]broke and tore all their hands;
And when they leaned on you,
You broke and made all their loins quake."

8 'Therefore thus says the Lord GOD, "Behold, I shall [a]bring upon you a sword and I shall cut off from you man and beast.

9"The [a]land of Egypt will become a desolation and waste. Then they will know that I am the LORD.

Because you [b]said, 'The Nile is mine, and I have made *it,*'

10 therefore, behold, I am [a]against you and against your rivers, and I will make the land of Egypt an utter waste and desolation, from Migdol *to* Syene and even to the border of Ethiopia.

11"A man's foot will [a]not pass through it, and the foot of a beast will not pass through it, and it will not be inhabited for forty years.

12"So I shall make the land of Egypt a desolation in the [a]midst of desolated lands. And her cities, in the midst of cities that are laid waste, will be desolate forty years; and I shall [b]scatter the Egyptians among the nations and disperse them among the lands."

*29:2 [a]Jer 44:30 [b]Is 19:1-17; Jer 46:2-26; Ezek 30:1-32:32
*29:3 [a]Is 27:1; Ezek 32:2 [b]Ezek 29:9; 30:12
29:4 [a]2 Kin 19:28; Ezek 38:4
29:5 [a]Ezek 32:4-6 [b]Jer 8:2; 25:33 [c]Jer 7:33; 34:20; Ezek 39:4
*29:6
29:6 [a]2 Kin 18:21; Is 36:6
29:7 [a]2 Kin 18:21; Is 36:6; Ezek 17:15-17
29:8 [a]Jer 46:13; Ezek 14:17
29:9 [a]Ezek 29:10-12; 30:7, 8,13-19 [b]Prov 16:18; 18:12; Ezek 29:3
*29:10 [a]Ezek 13:8; 21:3; 26:3; 29:3
29:11 [a]Jer 43:11,12; 46:19; Ezek 32:13
29:12 [a]Jer 25:15-19; 27:6-11; Ezek 30:7 [b]Jer 46:19; Ezek 30:23,26

29:2 *Egypt* has played a large role in the history of Israel. Its black, fertile soil deposited by the Nile drew Abraham there in order to escape the famine in Palestine (Gen. 12:10). About 200 years later Joseph was sold into slavery in Egypt and was followed there by his family, who also came to escape famine. From these 70 people grew the nation Israel. Solomon married Pharaoh's daughter and enjoyed cordial relations with Egypt; but this was the exception. Shishak of Egypt sacked the Temple in the fifth year of Rehoboam (926 B.C.; 1 Kings 14:25–26). Several kings of Judah sought Egypt's help against Babylon, but in vain (Isa. 36:6). Josiah died in an attempt to stop the Egyptians at Megiddo in 609 (2 Kings 23:29–30). Ironically, the victorious Pharaoh (Neco II) was defeated by Nebuchadnezzar in 605 at Carchemish. After the capture of Jerusalem, some Jews fled to Egypt (Jer. 44). The *Pharaoh* of 29:2 was Hophra (588–569), grandson of Neco, and the king to whom Zedekiah looked for help against Nebuchadnezzar (Jer. 37:5–7; 44:30).

29:3 Pharaoh, who thought he was a god, considered himself the creator of the Nile, but he was no match for the true Creator.

29:6 *a staff made of reed.* Egypt had been no more help to Israel than a staff (which ought to give support) made of a fragile reed that easily broke.

29:10 *from Migdol to Syene.* Migdol was on the NE border of Egypt and Syene was near Assuan (modern Aswan), the southern boundary. Nebuchadnezzar took numbers of Egyptian captives to Babylon after he conquered the land.

***29:13** [a] Is 19:22; Jer 46:26

13 'For thus says the Lord GOD, "At the end of forty years I shall [a]gather the Egyptians from the peoples among whom they were scattered.

29:14 [a] Is 11:11; Jer 44:1,15; Ezek 30:14

14"I shall turn the fortunes of Egypt and shall make them return to the land of [a]Pathros, to the land of their origin, and there they will be a lowly kingdom.

29:15 [a] Ezek 17:6,14; 30:13; Zech 10:11 [b] Ezek 31:2; 32:2; Nah 3:8-10

15"It will be the [a]lowest of the kingdoms, and it will never again lift itself up above the nations. And I shall make them so small that they will not [b]rule over the nations.

29:16 [a] Is 20:5; 30:1-3; 31:1; 36:6; Ezek 17:15; 29:6,7 [b] Is 64:9; Jer 14:10; Ezek 21:23; Hos 8:13

16"And it will never again be the [a]confidence of the house of Israel, [b]bringing to mind the iniquity of their having turned to Egypt. Then they will know that I am the Lord GOD." ' "

***29:17** [a] Ezek 24:1; 26:1; 29:1; 30:20;40:1

17 Now in the [a]twenty-seventh year, in the first *month,* on the first of the month, the word of the LORD came to me saying,

***29:18** [a] Jer 25:9; 27:6; Ezek 26:7-12 [b] Jer 48:37; Ezek 27:31

18"Son of man, [a]Nebuchadnezzar king of Babylon made his army labor hard against Tyre; every head was made [b]bald and every shoulder was rubbed bare. But he and his army had no wages from Tyre for the labor that he had performed against it."

29:19 [a] Ezek 30:10, 24,25; 32:11 [b] Jer 43:10-13; Ezek 30:14

19 Therefore thus says the Lord GOD, "Behold, I [a]shall give the land of Egypt to Nebuchadnezzar king of Babylon. And he will carry off her [b]wealth and capture her spoil and seize her plunder; and it will be wages for his army.

20"I have given him the land of Egypt *for* his labor which he [a]performed, because they acted for Me," declares the Lord GOD.

29:20 [a] Is 10:6,7; 45:1-3; Jer 25:9

21"On that day I shall make a [a]horn sprout for the house of Israel, and I shall [b]open your mouth in their midst. Then they will know that I am the LORD."

***29:21** [a] 1 Sam 2:10; Ps 92:10; 132:17 [b] Ezek 3:27; 24:27; 33:22; Amos 3:7,8; Luke 21:15

2 *The description of judgment,* 30:1-26

30 The word of the LORD came again to me saying,

2"Son of man, prophesy and say, 'Thus says the Lord GOD,
"[a]Wail, 'Alas for the day!'

30:2 [a] Is 13:6; 15:2; Ezek 21:12; Joel 1:5,11,13

3"For the day is near,
Even [a]the day of the LORD is near;
It will be a day of [b]clouds,
A time *of doom* for the nations.

***30:3** [a] Ezek 7:19; 13:5; Joel 1:15; 2:1; Obad 15 [b] Ezek 30:18; 32:7; 34:12

4"A sword will come upon Egypt,
And anguish will be in Ethiopia;
When the slain fall in Egypt,
They [a]take away her wealth,
And her foundations are torn down.

30:4 [a] Ezek 29:19

5"Ethiopia, Put, Lud all [a]Arabia, Libya and the people of the land that is in league will fall with them by the sword."

***30:5** [a] Jer 25:20,24

6 'Thus says the LORD,
"Indeed, those who support [a]Egypt will fall
And the pride of her power will come down;
From Migdol *to* Syene
They will fall within her by the sword,"
Declares the Lord GOD.

***30:6** [a] Is 20:3-6

29:13 *At the end of forty years.* Because of the lenient policy Persia had toward subject nations, the captives were allowed to go home.

29:17 *twenty-seventh year . . . first month* = April 571 B.C.

29:18–20 Though Nebuchadnezzar laid siege to Tyre for 13 years (585–572 B.C.), the campaign was an economic failure. See note on 26:3–14. Because he had no booty with which to pay his soldiers (it was a simple matter for Tyre to ship her treasures out by sea during the siege), he invaded Egypt to get booty as *wages for his army.*

29:21 Since *horn* is a symbol of power (cf. Jer. 48:25), this prophecy is about Israel's eventual regaining of power.

30:3 *the day of the LORD.* The time of God's intervention in judgment. Though the phrase is usually used eschatologically, here Egypt is viewed as representative of God's judgment on all godless nations. See the Introduction to Joel.

30:5 *Put.* On the N coast of Africa in Libya. *Lud.* In Asia Minor (see Jer. 46:9). *Arabia.* Lit., the mixed people. Probably a reference to foreign mercenaries in the Egyptian army. *Lybia.* Lit., Chub ("Lybia" is taken from the LXX). An unidentified place.

30:6 *From Migdol to Syene.* See note on 29:10.

7 "They will be desolate
In the [a]midst of the desolated lands;
And her cities will be
In the midst of the devastated cities.
8 "And they will [a]know that I am the LORD,
When I set a [b]fire in Egypt
And all her helpers are broken.
9 "On that day [a]messengers will go forth from Me in ships to frighten [b]secure Ethiopia; and [c]anguish will be on them as on the day of Egypt; for behold, it comes!"
10 'Thus says the Lord GOD,
"[a]I will also make the multitude of Egypt cease
By the hand of Nebuchadnezzar king of Babylon.
11 "He and his people with him,
[a]The most ruthless of the nations,
Will be brought in to destroy the land;
And they will draw their swords against Egypt
And fill the land with the slain.
12 "Moreover, I will make the [a]Nile canals dry
And [b]sell the land into the hands of evil men.
And I will make the land desolate
And all that is in it,
By the hand of strangers; I the LORD have spoken."
13 'Thus says the Lord GOD,
"I will also [a]destroy the idols
And make the images cease from [b]Memphis.
And there will no longer be a prince in the land of Egypt;
And I will put fear in the land of Egypt.
14 "I will make [a]Pathros desolate,
Set a fire in [b]Zoan
And execute judgments on [c]Thebes.
15 "I will pour out My wrath on Sin,
The stronghold of Egypt;
I will also cut off the multitude of Thebes.
16 "I will set a fire in Egypt;
Sin will writhe in anguish,
Thebes will be breached
And Memphis *will have* distresses daily.
17 "The young men of [a]On and of Pi-beseth
Will fall by the sword,
And the women will go into captivity.
18 "In [a]Tehaphnehes the day will be [b]dark
When I [c]break there the yoke bars of Egypt.
Then the pride of her power will cease in her;
A cloud will cover her,
And her daughters will go into captivity.
19 "Thus I will [a]execute judgments on Egypt,
And they will know that I am the LORD." ' "
20 It came about in the [a]eleventh year, in the first *month,* on the seventh of the month, that the word of the LORD came to me saying,
21 "Son of man, I have [a]broken the arm of Pharaoh king of Egypt; and, behold, it has not been [b]bound up for healing or wrapped with a bandage, that

30:7 [a]Jer 25:18-26; Ezek 29:12
30:8 [a]Ps 58:11; Ezek 29:6,9,16 [b]Ezek 22:31; 30:14,16; Amos 1:4,7,10, 12,14
30:9 [a]Is 18:1,2 [b]Is 47:8; Ezek 38:11; 39:6 [c]Is 19:17; 23:5; Ezek 32:9,10
*30:10 [a]Ezek 29:19
30:11 [a]Ezek 28:7
30:12 [a]Ezek 29:3,9 [b]Is 19:4
*30:13 [a]Is 2:18 [b]Is 19:13; Jer 2:16; 44:1; 46:14; Ezek 30:16
30:14 [a]Is 11:11; Jer 44:1,15; Ezek 29:14 [b]Ps 78:12,43; Is 19:11,13 [c]Jer 46:25; Ezek 30:15,16; Nah 3:8
30:17 [a]Gen 41:45; 46:20
30:18 [a]Jer 43:8-13 [b]Ezek 30:3 [c]Lev 26:13; Is 10:27; Jer 27:2; 28:10,13; 30:8; Ezek 34:27
30:19 [a]Ps 9:16; Ezek 5:8,15; 25:11; 30:14
*30:20 [a]Ezek 26:1; 29:1,17; 31:1
*30:21 [a]Ps 10:15; 37:17; Ezek 30:24 [b]Jer 30:13; 46:11

30:10 Cf. 29:10.

30:13–19 Principal towns are mentioned in this description of the destruction of Egypt. *Memphis.* 10 mi (16 km) S of Cairo. *Pathros.* Upper (South) Egypt. *Zoan.* The land of Goshen, where the Israelites had settled. *Thebes.* Capital of Upper Egypt. *Sin* or Pelusium. Situated on the NE frontier of Egypt, 23 mi (37 km) SE of modern Port Said. *On.* Heliopolis, seven mi (11 km) NE of Cairo (see Jer. 43:13). *Pi-beseth.* About 30 mi (48 km) NE of Cairo and a center of worship of the cat-headed goddess. *Tehaphnehes.* Another frontier fortress, SW of Pelusium.

30:20 *eleventh year . . . first month* = April 587 B.C., three months before the fall of Jerusalem.

30:21 *Pharaoh.* Hophra. See note on Jer. 37:5.

it may be strong to hold the sword.

22 "Therefore thus says the Lord GOD, 'Behold, I am [a]against Pharaoh king of Egypt and will break his arms, both the strong and the [b]broken; and I will make the sword [c]fall from his hand.

23 'I will [a]scatter the Egyptians among the nations and disperse them among the lands.

24 'For I will [a]strengthen the arms of the king of Babylon and put [b]My sword in his hand; and I will break the arms of Pharaoh, so that he will groan before him with the groanings of a wounded man.

25 'Thus I will strengthen the arms of the king of Babylon, but the arms of Pharaoh will fall. Then they will know that I am the LORD, when I put My sword into the hand of the king of Babylon and he [a]stretches it out against the land of Egypt.

26 'When I scatter the Egyptians among the nations and disperse them among the lands, then they will know that I am the LORD.' "

3 *The comparison between Assyria and Egypt,* 31:1–18

31 And it came about in the [a]eleventh year, in the third *month,* on the first of the month, that the word of the LORD came to me saying,

2 "Son of man, say to Pharaoh king of Egypt and to his [a]multitude,

'Whom are you like in your greatness?

3 'Behold, Assyria *was* a [a]cedar in Lebanon
With beautiful branches and forest shade,
And [b]very high,
And its top was among the clouds.

4 'The [a]waters made it grow, the deep made it high.
With its rivers it continually extended all around its planting place,
And sent out its channels to all the trees of the field.

5 'Therefore [a]its height was loftier than all the trees of the field
And its boughs became many and its branches long
Because of [b]many waters as it spread them out.

6 'All the [a]birds of the heavens nested in its boughs,
And under its branches all the beasts of the field gave birth,
And all great nations lived under its shade.

7 'So it was beautiful in its greatness, in the length of its branches;
For its roots extended to many waters.

8 'The [a]cedars in [b]God's garden could not match it;
The cypresses could not compare with its boughs,
And the plane trees could not match its branches.
No tree in [b]God's garden could compare with it in its beauty.

9 'I made it beautiful with the multitude of its branches,
And all the trees of [a]Eden, which were in the [a]garden of God, were jealous of it.

10 'Therefore thus says the Lord GOD, "Because it is high in stature and has set its top among the

30:22 [a]Jer 46:25; Ezek 29:3 [b]2 Kin 24:7; Jer 37:7 [c]Jer 46:21
30:23 [a]Ezek 29:12; 30:17,18,26
*30:24 [a]Neh 6:9; Is 45:1,5; Ezek 30:10,25; Zech 10:12 [b]Ezek 30:11, 25; Zeph 2:12
30:25 [a]Josh 8:18; 1 Chr 21:16; Is 5:25
*31:1 [a]Jer 52:5,6; Ezek 30:20; 32:1
31:2 [a]Ezek 29:19; 30:10; Nah 3:9
*31:3 [a]Is 10:33,34; Ezek 17:3,4,22; 31:16; Dan 4:10,20-23 [b]Is 10:33; Ezek 31:5,10
31:4 [a]Ezek 17:5,8; Rev 17:1,15
31:5 [a]Dan 4:11 [b]Ps 1:3; Ezek 17:5
31:6 [a]Ezek 17:23; 31:13; Dan 4:12,21; Matt 13:32
31:8 [a]Ps 80:10; Ezek 31:3 [b]Gen 2:8,9; 13:10; Is 51:3; Ezek 28:13; 31:16,18
31:9 [a]Gen 2:8,9; 13:10; Is 51:3; Ezek 28:13; 31:16,18
*31:10

30:24–26 Nebuchadnezzar was the Lord's instrument to destroy Egypt.

31:1–18 In verses 1–9 Egypt is likened to a lofty cedar; verses 10–14 describe her destruction; verses 15–18, the reaction of the nations.

31:1 About two months before the fall of Jerusalem.

31:3 *Assyria.* Either the downfall of Assyria is used as a warning to Egypt (v. 18), or perhaps the correct reading should be, "a stately cedar in Lebanon."

31:10 Pharaoh's sin was pride (as was Satan's; 28:6, 17).

clouds, and its [a]heart is haughty in its loftiness,

11 therefore I will give it into the hand of a [a]despot of the nations; he will thoroughly deal with it. According to its wickedness I have [b]driven it away.

12"[a]Alien [b]tyrants of the nations have cut it down and left it; on the [c]mountains and in all the valleys its branches have fallen and its boughs have been broken in all the ravines of the land. And all the peoples of the earth have [d]gone down from its shade and left it.

13"On its ruin all the [a]birds of the heavens will dwell, and all the beasts of the field will be on its *fallen* branches

14 in order that all the trees by the waters may not be exalted in their stature, nor set their top among the clouds, nor their well-watered mighty ones stand *erect* in their height. For they have all been given over to death, to the [a]earth beneath, among the sons of men, with those who go down to the pit."

15 'Thus says the Lord GOD, "On the day when it went down to Sheol I [a]caused lamentations; I closed the deep over it and held back its rivers. And *its* many waters were stopped up, and I made Lebanon mourn for it, and all the trees of the field wilted away on account of it.

16"I made the nations [a]quake at the sound of its fall when I made it [b]go down to Sheol with those who go down to the pit; and all the well-watered trees of Eden, the choicest and best of [c]Lebanon, were [d]comforted in the earth beneath.

17"They also [a]went down with it to Sheol to those who were [b]slain by the sword; and those who were its strength lived [c]under its shade among the nations.

18"To which among the trees of Eden are you thus equal in glory and greatness? Yet you will be brought down with the trees of Eden to the earth beneath; you will lie in the midst of the [a]uncircumcised, with those who were slain by the sword. [b]So is Pharaoh and all his multitude!' " declares the Lord GOD."

31:10 [a]2 Chr 32:25; Is 10:12; 14:13,14; Ezek 28:17; Dan 5:20
***31:11** [a]Ezek 30:10, 11; 32:11,12; Dan 5:18,19 [b]Deut 18:12; Nah 3:18
31:12 [a]Ezek 7:21; 28:7; 30:12; Hab 1:6 [b]Ezek 28:7; 30:11; 32:12 [c]Ezek 32:5; 35:8 [d]Ezek 31:17; Dan 4:14; Nah 3:17,18
31:13 [a]Is 18:6; Ezek 29:5; 31:6; 32:4
31:14 [a]Num 16:30, 33; Ps 63:9; Ezek 26:20; 31:18; 32:24; Amos 9:2; Jon 2:2,6; Eph 4:9
31:15 [a]Ezek 32:7; Nah 2:10
***31:16** [a]Ezek 26:15; 27:28; Hag 2:7 [b]Is 14:15; Ezek 32:18 [c]Is 14:8; Hab 2:17 [d]Ezek 14:22, 23; 32:31
31:17 [a]Ps 9:17 [b]Ezek 32:20f
31:17 [c]Ezek 31:3,6; Dan 4:12
***31:18** [a]Jer 9:25,26; Ezek 28:10; 32:19,21 [b]Ps 52:7; Matt 13:19

4 *The lamentation over Egypt,* 32:1–32

32 And it came about in the [a]twelfth year, in the twelfth *month,* on the first of the month, that the word of the LORD came to me saying,

2"Son of man, take up a [a]lamentation over Pharaoh king of Egypt and say to him,

'You compared yourself to a young [b]lion of the nations,
Yet you are like the [c]monster in the seas;
And you [d]burst forth in your rivers
And muddied the waters with your feet
And fouled their rivers.' "

3 Thus says the Lord GOD,
"Now I will [a]spread My net over you
With a company of many peoples,
And they shall lift you up in My net.

4"I will leave you on the land;
I will cast you on the open field.
And I will cause all the [a]birds of the heavens to dwell on you,
And I will satisfy the beasts of the whole earth with you.

***32:1** [a]Ezek 30:20; 31:1; 32:17; 33:21
***32:2** [a]Ezek 19:1; 27:2; 28:12; 32:16 [b]Jer 4:7; Ezek 19:2-6; Nah 2:11-13 [c]Is 27:1; Ezek 29:3 [d]Jer 46:7,8
32:3 [a]Ezek 12:13
32:4 [a]Is 18:6

31:11 *a despot of the nations.* Nebuchadnezzar.
31:16–17 Other nations were *comforted* when Egypt fell, but they too would go down (*went down* is a prophetic perfect indicating future time) to *Sheol* eventually.
31:18 *the uncircumcised.* See note on 28:10.
32:1 *twelfth year . . . twelfth month* = March 585 B.C., one year and seven months after the fall of Jerusalem and two months after the news reached the people in Babylon.
32:2–16 *monster* (see 29:3). Egypt's fall is described in verses 2–8, the reactions of the nations in verses 9–10, and the instrument (Nebuchadnezzar) in verses 11–16.

5"I will lay your flesh [a]on
the mountains
And fill the valleys with
your refuse.
6"I will also make the land
drink the discharge of
your [a]blood
As far as the mountains,
And the ravines shall be
full of you.
7"And when *I* [a]extinguish
you,
I will [b]cover the heavens
and darken their [c]stars;
I will cover the [d]sun with
a cloud
And the moon shall not
give its light.
8"All the shining [a]lights in
the heavens
I will darken over you
And will set darkness on
your land,"
Declares the Lord GOD.
9"I will also [a]trouble the
hearts of many peoples when I
[b]bring your destruction among
the nations, into lands which you
have not known.
10"I will make many peoples
[a]appalled at you, and their kings
shall be horribly afraid of you
when I brandish My sword before
them; and [b]they shall tremble
every moment, every man for
his own life, on the day of your
fall."
11 For [a]thus says the Lord
GOD, "The sword of the king of
Babylon shall come upon you.
12"By the swords of the mighty
ones I will cause your multitude
to fall; all of them are [a]tyrants of
the nations,
And they shall [b]devastate
the pride of Egypt,
And all its multitude shall
be destroyed.
13"I will also destroy all its
cattle from beside many
waters;
And [a]the foot of man
shall not muddy them
anymore
And the hoofs of beasts
shall not muddy them.
14"Then I will make their
waters settle
And will cause their rivers
to run like oil,"
Declares the Lord GOD.
15"When I make the land of
Egypt a [a]desolation,
And the land is destitute of
that which filled it,
When I smite all those
who live in it,
Then they shall [b]know
that I am the LORD.
16"This is a [a]lamentation and
they shall chant it. The daughters
of the nations shall chant it. Over
Egypt and over all her multitude
they shall chant it," declares the
Lord GOD.
17 It came about in the
[a]twelfth year, on the [a]fifteenth
of the month, that the word of the
LORD came to me saying,
18"Son of man, [a]wail for the
multitude of Egypt and [b]bring it
down, her and the daughters of
the powerful nations, to the
[c]nether world, with those who
go down to the pit;
19 'Whom do you surpass in
beauty?
Go down and make your
bed with the
[a]uncircumcised.'
20"They shall fall in the midst
of those who are slain by the
sword. She is given over to the
sword; they have [a]drawn her and
all her multitudes away.
21"The [a]strong among the
mighty ones shall speak of him

32:5 [a]Ezek 31:12
32:6 [a]Ex 7:17; Is 34:3,7; Ezek 35:6; Rev 14:20
32:7 [a]Job 18:5,6; Prov 13:9 [b]Ex 10:21-23; Is 34:4; Ezek 30:3,18; 34:12 [c]Is 13:10 [d]Joel 2:2,31; 3:15; Amos 8:9; Matt 24:29; Mark 13:24f; Luke 21:25; Rev 6:12; 8:12
32:8 [a]Gen 1:14
32:9 [a]Ezek 27:29-32; 28:19; Rev 18:10-15 [b]Ex 15:14-16
32:10 [a]Ezek 27:35 [b]Ezek 26:16
32:11 [a]Jer 46:26
32:12 [a]Ezek 28:7 [b]Ezek 28:19
32:13 [a]Ezek 29:11
★32:14
32:15 [a]Ps 107:33,34; Ezek 29:12,19,20 [b]Ex 7:5; 14:4,18; Ps 9:16; 83:17,18; Ezek 6:7; 30:19,26
★32:16 [a]2 Sam 1:17; 3:33,34; 2 Chr 35:25; Jer 9:17; Ezek 26:17; 32:2
★32:17 [a]Ezek 31:1; 32:1; 33:21
32:18 [a]Is 16:9; Ezek 21:6; 32:2,16; Mic 1:8 [b]Jer 1:10; Ezek 43:3; Hos 6:5 [c]Ezek 31:14, 16,18; 32:24
32:19 [a]Jer 9:25,26; Ezek 31:18; 32:21,24,29,30
32:20 [a]Ps 28:3
32:21 [a]Is 14:9-12; Ezek 32:27

32:14 *like oil.* This means either undisturbed (desolate because of death and deportation of the population) or untroubled (peaceful), a sign of Egypt's prosperity.

32:16 Like professional mourners, the nations will lament over the fall of Egypt.

32:17–32 *fifteenth of the month.* Two weeks later than verse 1. A graphic description of Sheol (*the pit,* vv. 18, 24–25, 29–30). Other nations are there to greet Egypt: *Elam,* once a mighty power in SW Asia, was absorbed by Persia (vv. 24–25); *Meshech* and *Tubal* (v. 26) were powers to the NW (see 38:2–3); on *Edom* (v. 29), see Introduction to Obadiah. Pharaoh would find comfort in knowing that his is not the only empire that has gone to Sheol (v. 31)!

and his helpers from the midst of Sheol, 'They have gone down, they lie still, the uncircumcised, slain by the sword.'

32:22 [a]Ezek 27:23; 31:3,16

22"[a]Assyria is there and all her company; her graves are round about her. All of them are slain, fallen by the sword,

32:23 [a]Is 14:15

23 whose [a]graves are set in the remotest parts of the pit and her company is round about her grave. All of them are slain, fallen by the sword, who spread terror in the land of the living.

32:24 [a]Gen 10:22; 14:1; Is 11:11; Jer 25:25; 49:34-39 [b]Ezek 26:20; 31:14,18; 32:18 [c]Job 28:13; Ps 27:13; 52:5; 142:5; Is 38:11; Jer 11:19 [d]Ezek 16:52, 54; 32:25,30

24"[a]Elam is there and all her multitude around her grave; all of them slain, fallen by the sword, who went down uncircumcised to the [b]lower parts of the earth, who instilled their terror in the [c]land of the living and [d]bore their disgrace with those who went down to the pit.

32:25 [a]Ps 139:8

25"They have made a [a]bed for her among the slain with all her multitude. Her graves are around it, they are all uncircumcised, slain by the sword (although their terror was instilled in the land of the living), and they bore their disgrace with those who go down to the pit; they were put in the midst of the slain.

32:26 [a]Gen 10:2; Ezek 27:13; 38:2,3; 39:1 [b]Gen 10:2; Is 66:19; Ezek 27:13; 38:2,3; 39:1 [c]Ezek 32:19

26"[a]Meshech, [b]Tubal and all their multitude are there; their graves surround them. All of them were slain by the sword [c]uncircumcised, though they instilled their terror in the land of the living.

32:27 [a]Is 14:18,19 [b]Job 3:13-15; Ezek 32:21 [c]Job 20:11; Ps 109:18

27"[a]Nor do they lie beside the fallen [b]heroes of the uncircumcised, who went down to Sheol with their weapons of war and whose swords were laid under their heads; but the punishment for their [c]iniquity rested on their bones, though the terror of *these* heroes *was once* in the land of the living.

28"But in the midst of the uncircumcised you will be broken and lie with those slain by the sword.

32:29 [a]Is 34:5-15; Jer 49:7-22; Ezek 25:13; 35:9,15

29"There also is [a]Edom, its kings and all its princes, who for *all* their might are laid with those slain by the sword; they will lie with the uncircumcised and with those who go down to the pit.

32:30 [a]Jer 1:15; 25:26; Ezek 38:6,15; 39:2 [b]Jer 25:22; Ezek 28:21-23

30"There also are the chiefs of the [a]north, all of them, and all the [b]Sidonians, who in spite of the terror resulting from their might, in shame went down with the slain. So they lay down uncircumcised with those slain by the sword and bore their disgrace with those who go down to the pit.

32:31 [a]Ezek 14:22; 31:16

31"These Pharaoh will see, and he will be [a]comforted for all his multitude slain by the sword, *even* Pharaoh and all his army," declares the Lord GOD.

32"Though I instilled a terror of him in the land of the living, yet he will be made to lie down among *the* uncircumcised *along* with those slain by the sword, *even* Pharaoh and all his multitude," declares the Lord GOD.

IV PROPHECIES OF ISRAEL'S RESTORATION, 33:1–39:29

A Ezekiel's Appointment as a Watchman, 33:1–33

33 And the word of the LORD came to me, saying, ***33:1**

33:2 [a]Ezek 3:11; 33:12,17,30; 37:18

2"Son of man, speak to the [a]sons of your people and say to them, 'If I bring a sword upon a land, and the people of the land take one man from among them and make him their watchman,

33:3 [a]Neh 4:18-20; Is 58:1; Ezek 33:9; Hos 8:1; Joel 2:1

3 and he sees the sword coming upon the land and [a]blows on the trumpet and warns the people,

33:4 [a]2 Chr 25:16; Jer 6:17; Zech 1:4 [b]Ezek 18:13; 33:5,9; Acts 18:6

4 then he who hears the sound of the trumpet and [a]does not take warning, and a sword comes and takes him away, his [b]blood will be on his *own* head.

33:5 [a]Ex 9:19-21; Heb 11:7

5 'He heard the sound of the trumpet but did not take warning; his blood will be on himself. But had he taken warning, he would have [a]delivered his life.

33:1–9 In these verses Ezekiel is reminded of his call to be a watchman. See notes on 3:17, 18–21.

33:6 [a]Ezek 18:20, 24; 33:8,9 [b]Ezek 3:18,20

6 'But if the watchman sees the sword coming and does not blow the trumpet and the people are not warned, and a sword comes and takes a person from them, he is [a]taken away in his iniquity; but his [b]blood I will require from the watchman's hand.'

33:7 [a]Is 62:6; Ezek 3:17-21 [b]Jer 1:17; 26:2; Ezek 2:7, 8; Acts 5:20

7"Now as for you, son of man, I have [a]appointed you a watchman for the house of Israel; so you will hear a message from My mouth and give them [b]warning from Me.

33:8 [a]Is 3:11; Ezek 18:4,13,18,20; 33:14

8"When I say to the wicked, 'O wicked man, you shall [a]surely die,' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require from your hand.

33:9 [a]Acts 13:40,41, 46 [b]Ezek 3:19,21; Acts 20:26

9"But if you on your part warn a wicked man to turn from his way and he [a]does not turn from his way, he will die in his iniquity, but you have [b]delivered your life.

*33:10 [a]Lev 26:39; Ezek 4:17; 24:23 [b]Is 49:14; Ezek 37:11

10"Now as for you, son of man, say to the house of Israel, 'Thus you have spoken, saying, "Surely our transgressions and our sins are upon us, and we are [a]rotting away in them; [b]how then can we survive?" '

33:11 [a]Is 49:18; Ezek 5:11 [b]Ezek 18:23, 32; Hos 11:8 [c]Jer 31:20; 1 Tim 2:4; 2 Pet 3:9 [d]Is 55:6,7; Jer 3:22; Ezek 18:30,31; Hos 14:1; Acts 3:19

11"Say to them, '[a]As I live!' declares the Lord GOD, 'I take [b]no pleasure in the death of the wicked, but rather that the wicked [c]turn from his way and live. [d]Turn back, turn back from your evil ways! Why then will you die, O house of Israel?'

33:12 [a]Ezek 3:18; 18:24; 33:20 [b]2 Chr 7:14; Ezek 18:21; 33:19

12"And you, son of man, say to your fellow citizens, 'The [a]righteousness of a righteous man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will [b]not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live by his righteousness on the day when he commits sin.'

33:13 [a]Ezek 18:26; Heb 10:38; 2 Pet 2:20,21

13"When I say to the righteous he will surely live, and he *so* trusts in his righteousness that he [a]commits iniquity, none of his righteous deeds will be remembered; but in that same iniquity of his which he has committed he will die.

33:14 [a]Is 55:7; Jer 18:7,8; Ezek 18:27; 33:8,19; Hos 14:1,4 [b]Mic 6:8

14"But when I say to the wicked, 'You will surely die,' and he [a]turns from his sin and practices [b]justice and righteousness,

33:15 [a]Ex 22:1-4; Lev 6:4,5; Luke 19:8 [b]Ps 119:59; 143:8; Ezek 20:11

15 *if a* wicked man restores a pledge, [a]pays back what he has taken by robbery, walks by the [b]statutes which ensure life without committing iniquity, he will surely live; he shall not die.

33:16 [a]Is 1:18; 43:25; Ezek 18:22

16"[a]None of his sins that he has committed will be remembered against him. He has practiced justice and righteousness; he will surely live.

17"Yet your fellow citizens say, 'The way of the Lord is not right,' when it is their own way that is not right.

33:18 [a]Ezek 3:20; 18:24; 33:12, 13

18"When the righteous turns from his righteousness and [a]commits iniquity, then he shall die in it.

19"But when the wicked turns from his wickedness and practices justice and righteousness, he will live by them.

33:20 [a]Ezek 18:25

20"Yet you say, '[a]The way of the Lord is not right.' O house of Israel, I will judge each of you according to his ways."

*33:21 [a]Ezek 31:1; 32:1,17 [b]Jer 39:1,2; 40:1; 52:4-7; Ezek 24:1,2

21 Now it [a]came about in the [b]twelfth year of our exile, on the fifth of the tenth month, that the refugees from Jerusalem came

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33:10–11 *we are rotting away in them.* I.e., we are wasting away because of the inevitable consequences of our sins. To those feeling this way God gave two words of comfort: God desires men to live, and sin is forgivable.

33:21 A turning point in Ezekiel's ministry. The fall of Jerusalem, for which Ezekiel had waited seven years, has happened. Now his ministry would be one of promise for the nation. *twelfth year.* Some Hebrew mss. read "eleventh year," the year Jerusalem fell (cf. Jer. 39:2), which would mean that Ezekiel received the news six months after the fall. Some believe two systems of dating are involved (Palestinian and Babylonian), though it is not impossible that half a year passed before Ezekiel received full details.

to me, saying, "[c]The city has been taken."

22 Now the [a]hand of the LORD had been upon me in the evening, before the refugees came. And He [b]opened my mouth at the time *they* came to me in the morning; so my mouth was [c]opened and I was no longer speechless.

23 Then the word of the LORD came to me saying,

24"Son of man, they who [a]live in these waste places in the land of Israel are saying, '[b]Abraham was *only* one, yet he possessed the land; so to [c]us who are many the land has been given as a possession.'

25"Therefore say to them, 'Thus says the Lord GOD, "You eat *meat* with the [a]blood *in it,* lift up your eyes to your idols as you shed blood. [b]Should you then possess the land?

26"You [a]rely on your sword, you commit abominations and each of you defiles his neighbor's wife. Should you then possess the land?' "

27"Thus you shall say to them, 'Thus says the Lord GOD, "As I live, surely those who are in the waste places will [a]fall by the sword, and whoever is in the open field I will give to the beasts to be devoured, and those who are in the strongholds and in the [b]caves will die of pestilence.

28"I shall [a]make the land a desolation and a waste, and the [b]pride of her power will cease; and the mountains of Israel will be desolate so that no one will pass through.

29"Then they will know that I am the LORD, when I make the land a desolation and a waste because of all their abominations which they have committed." '

30"But as for you, son of man, your fellow citizens who talk about you by the walls and in the doorways of the houses, speak to one another, each to his brother, saying, '[a]Come now and hear what the message is which comes forth from the LORD.'

31"They come to you as people come, and sit before you *as* My people and hear your words, but they do not do them, for they do the lustful desires *expressed* by their [a]mouth, *and* their heart goes after their [b]gain.

32"Behold, you are to them like a sensual song by one who has a [a]beautiful voice and plays well on an instrument; for they hear your words but they do not practice them.

33"So when it [a]comes to pass— as surely it will—then they will know that a prophet has been in their midst."

B Israel's Shepherds, 34:1–31

1 *False shepherds,* 34:1–10

34 Then the word of the LORD came to me saying,

2"Son of man, prophesy against the [a]shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord GOD, "Woe, shepherds of Israel who have been [b]feeding themselves! Should not the shepherds [c]feed the flock?

3"You [a]eat the fat and clothe yourselves with the wool, you [b]slaughter the fat *sheep* without feeding the flock.

4"Those who are sickly you have not strengthened, the diseased you have not healed, [a]the broken you have not bound up, the scattered you have not brought back, nor have you [b]sought for the lost; but with

33:21 [c] 2 Kin 25:10; Jer 39:8

***33:22** [a] Ezek 1:3; 8:1; 37:1 [b] Ezek 3:26,27; 24:27 [c] Luke 1:64

***33:23**

33:24 [a] Jer 39:10; 40:7; Ezek 33:27 [b] Is 51:2; Luke 3:8; Acts 7:5; Rom 4:12 [c] Ezek 11:15

33:25 [a] Lev 17:10,12, 14; Deut 12:16, 23; 15:23 [b] Jer 7:9,10

33:26 [a] Mic 2:1,2; Zeph 3:3

33:27 [a] Jer 15:2,3; 42:22; Ezek 5:12 [b] 1 Sam 13:6; Is 2:19

33:28 [a] Ezek 5:14; 6:14; Mic 7:13 [b] Ezek 7:24; 24:21; 30:6

***33:30** [a] Is 29:13; 58:2; Ezek 14:3; 20:3,31

33:31 [a] Ps 78:36,37; Is 29:13; 1 John 3:18 [b] Ezek 22:13, 27; Luke 12:15

33:32 [a] Mark 6:20

33:33 [a] Jer 28:9; Ezek 33:29

***34:2** [a] Jer 2:8; 3:15; 10:21; 12:10 [b] Jer 23:1; Ezek 22:25; 34:8-10; Mic 3:1-3,11 [c] Ps 78:71,72; Is 40:11; Ezek 34:14,15; John 10:11; 21:15-17

34:3 [a] Zech 11:16 [b] Ezek 22:25,27

34:4 [a] Zech 11:16 [b] Matt 9:36; 10:6; 18:12,13; Luke 15:4

33:22 *opened my mouth.* See notes on 3:26 and 24:25–27.

33:23–29 A message for those who evaded the Babylonian conquerors. They were saying that if Abraham, a single individual, was given the land, how much more did they have a right to it. Ezekiel answered by cataloging six sins of which they were guilty (vv. 25–26).

33:30–33 Many of the exiles looked on Ezekiel as merely providing entertainment for them, and they did not heed his message. They also wanted to profit from the situation.

34:2 *shepherds of Israel.* I.e., like Jehoiakim and Zedekiah, who did not protect and provide for the people. See note on Jer. 23:1.

force and with severity you have dominated them.

34:5 5"They were [a]scattered for lack of a shepherd, and they became [b]food for every beast of the field and were scattered.

6"My flock [a]wandered through all the mountains and on every high hill; [b]My flock was scattered over all the surface of the earth, and there was [c]no one to search or seek *for them.*" ' "

7 Therefore, you shepherds, hear the word of the LORD:

34:8 8"As I live," declares the Lord GOD, "surely because My flock has become a [a]prey, My flock has even become food for all the beasts of the field for lack of a shepherd, and My shepherds did not search for My flock, but *rather* the shepherds fed themselves and did not feed My flock;

9 therefore, you shepherds, hear the word of the LORD:

34:10 10 'Thus says the Lord GOD, "Behold, I am [a]against the shepherds, and I shall demand My sheep from them and make them [b]cease from feeding sheep. So the shepherds will not feed themselves anymore, but I shall [c]deliver My flock from their mouth, that they may not be food for them." ' "

2 *The true Shepherd,* 34:11–31

34:11 11 For thus says the Lord GOD, "Behold, I Myself will [a]search for My sheep and seek them out.

34:12 12"[a]As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will [b]care for My sheep and will deliver them from all the places to which they were scattered on a [c]cloudy and gloomy day.

***34:13** 13"I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will [a]feed them on the mountains of Israel, by the [b]streams, and in all the inhabited places of the land.

14"I will feed them in a [a]good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down on good grazing ground and feed in [b]rich pasture on the mountains of Israel.

15"I will [a]feed My flock and I will lead them to rest," declares the Lord GOD.

16"I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the [a]fat and the strong I will destroy. I will [b]feed them with judgment.

***34:17** 17"As for you, My flock, thus says the Lord GOD, 'Behold, I will [a]judge between one sheep and another, between the rams and the male goats.

34:18 18 'Is it too [a]slight a thing for you that you should feed in the good pasture, that you must tread down with your feet the rest of your pastures? Or that you should drink of the clear waters, that you must foul the rest with your feet?

19 'As for My flock, they must eat what you tread down with your feet and drink what you foul with your feet!' "

20 Therefore, thus says the Lord GOD to them, "Behold, I, even I, will judge between the fat sheep and the lean sheep.

34:21 21"Because you push with side and with shoulder, and [a]thrust at all the weak with your horns until you have scattered them abroad,

34:22 22 therefore, I will [a]deliver My flock, and they will no longer be a prey; and I will judge between one sheep and another.

***34:23** 23"Then I will [a]set over them

34:13 God, the good Shepherd, will restore the people to their land (to be completely fulfilled in the millennial kingdom).

34:17–22 God not only judges false leaders, but also those who trample on the poor (v. 18).

34:23 *My servant David.* Not King David resurrected, but David's greatest descendant, the Messiah. See notes on Isa. 55:3 and Jer. 23:5.

34:23 [b]Is 40:11; John 10:11 [c]Jer 30:9; Ezek 37:24

one [b]shepherd, My servant [c]David, and he will feed them; he will feed them himself and be their shepherd.

34:24 [a]Is 55:3; Jer 30:9; Ezek 37:24,25; Hos 3:5

24"And I, the LORD, will be their God, and My servant [a]David will be prince among them; I the LORD have spoken.

*34:25 [a]Ezek 16:60; 20:37; 37:26 [b]Job 5:22,23; Is 11:6-9 [c]Jer 33:16; Ezek 28:26; 34:27,28

25"I will make a [a]covenant of peace with them and [b]eliminate harmful beasts from the land so that they may [c]live securely in the wilderness and sleep in the woods.

34:26 [a]Gen 12:2; Ezek 34:14 [b]Deut 11:13-15; 28:12 [c]Lev 25:21; Is 44:3

26"I will make them and the places around My hill a [a]blessing. And I will cause [b]showers to come down in their season; they will be showers of [c]blessing.

34:27 [a]Ezek 38:8,11 [b]Lev 26:13; Is 52:2,3; Jer 30:8

27"Also the tree of the field will yield its fruit and the earth will yield its increase, and they will be [a]secure on their land. Then they will know that I am the LORD, when I have [b]broken the bars of their yoke and have delivered them from the hand of those who enslaved them.

34:28 [a]Jer 30:10; Ezek 39:26

28"They will no longer be a prey to the nations, and the beasts of the earth will not devour them; but they will [a]live securely, and no one will make *them* afraid.

34:29 [a]Is 4:2; 60:21; 61:3 [b]Ezek 34:26, 27; 36:29 [c]Ezek 36:6,15

29"I will establish for them a [a]renowned planting place, and they will [b]not again be victims of famine in the land, and they will not [c]endure the insults of the nations anymore.

34:30 [a]Ps 46:7,11; Ezek 14:11; 36:28

30"Then they will know that [a]I, the LORD their God, am with them, and that they, the house of Israel, are My people," declares the Lord GOD.

34:31 [a]Ps 78:52; 80:1; Ezek 36:38 [b]Ps 100:3; Jer 23:1

31"As for you, My [a]sheep, the [b]sheep of My pasture, you are men, and I am your God," declares the Lord GOD.

C The Rebirth of the Nation, 35:1–36:38

1 The destruction of Edom, 35:1–15

35 Moreover, the word of the LORD came to me saying,

*35:2 [a]Gen 36:8; Ezek 25:12; 36:5

2"Son of man, set your face against [a]Mount Seir, and prophesy against it

35:3 [a]Jer 6:12; 15:6; Ezek 25:13 [b]Jer 49:13,17, 18; Ezek 35:7

3 and say to it, 'Thus says the Lord GOD,

"Behold, I am against you, Mount Seir,
And I will [a]stretch out My hand against you
And make you a [b]desolation and a waste.

35:4 [a]Ezek 6:6; 35:9; Mal 1:3,4

4"I will [a]lay waste your cities
And you will become a desolation.
Then you will know that I am the LORD.

35:5 [a]Ps 137:7; Ezek 25:12,15; 36:5; Amos 1:11; Obad 10 [b]Ezek 7:2; 21:25,29

5"Because you have had everlasting [a]enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity, at the time of the [b]punishment of the end,

35:6 [a]Is 63:2-6; Ezek 16:38; 32:6

6 therefore as I live," declares the Lord GOD, "I will give you over to [a]bloodshed, and bloodshed will pursue you; since you have not hated bloodshed, therefore bloodshed will pursue you.

7"I will make Mount Seir a waste and a desolation and I will cut off from it the one who passes through and returns.

35:8 [a]Is 34:5,6; Ezek 31:12; 32:4,5; 39:4,5

8"I will [a]fill its mountains with its slain; on your hills and in your valleys and in all your ravines those slain by the sword will fall.

35:9 [a]Jer 49:13; Ezek 25:13

9"I will make you an everlasting [a]desolation and your cities will not be inhabited. Then you will know that I am the LORD.

*35:10 [a]Ps 83:4-12; Ezek 36:2,5

10"Because you have [a]said,

34:25–31 *a covenant of peace.* I.e., the new covenant. See note on Jer. 31:31–34. Its blessings include the taming of nature (Isa. 11:6–9), increased productivity of the land (Isa. 35:1–2), safe occupation of the land of Palestine (Amos 9:14–15), and the knowledge of God (Jer. 31:34).

35:2 *Mount Seir.* The mountainous region SW of the Dead Sea where the Edomites lived (see Introduction to Obadiah and Ezek. 25:12–14). Edom joined with the Babylonians in 586 B.C. in killing Jewish refugees (v. 5) and grabbing some of the land (v. 10).

35:10 *These two nations.* Israel and Judah.

35:10 [b]Ps 48:1-3; 132:13,14; Is 12:6; Ezek 48:35; Zeph 3:15
'These two nations and these two lands will be mine, and we will possess them,' although the [b]LORD was there,

35:11 [a]Ps 137:7; Ezek 25:14; Amos 1:11 [b]Ps 9:16; 73:17,18
11 therefore as I live," declares the Lord GOD, "I will deal *with you* [a]according to your anger and according to your envy which you showed because of your hatred against them; so I will [b]make Myself known among them when I judge you.

35:12 [a]Jer 50:7; Ezek 36:2
12"Then you will know that I, the LORD, have heard all your revilings which you have spoken against the mountains of Israel saying, 'They are laid desolate; they are [a]given to us for food.'

35:13 [a]Is 10:13,14; 36:20; Jer 48:26,42; Dan 11:36 [b]Jer 7:11; 29:23
13"And you have [a]spoken arrogantly against Me and have multiplied your words against Me; [b]I have heard *it.*"

★35:14 [a]Is 44:23; 49:13; Jer 51:48
14 'Thus says the Lord GOD, "As all the [a]earth rejoices, I will make you a desolation.

35:15 [a]Jer 50:11; Lam 4:21 [b]Obad 15 [c]Is 34:5,6; Ezek 35:3,4
15"As you [a]rejoiced over the inheritance of the house of Israel because it was desolate, [b]so I will do to you. You will be a [c]desolation, O Mount Seir, and all Edom, all of it. Then they will know that I am the LORD." '

2 *The new covenant with Israel,* 36:1–38

★36:1
36 "And you, son of man, prophesy to the mountains of Israel and say, 'O mountains of Israel, hear the word of the LORD.

36:2 [a]Deut 32:13; Ps 78:69; Is 58:14; Hab 3:19
2 'Thus says the Lord GOD, "Because the enemy has spoken against you, 'Aha!' and, 'The everlasting [a]heights have become our possession,'

36:3 [a]Jer 2:15
3 therefore prophesy and say, 'Thus says the Lord GOD, "For good cause they have made you [a]desolate and crushed you from every side, that you should become a possession of the rest of the nations and you have been taken up in the [b]talk and the whispering of the people." ' "

36:3 [b]Ps 44:13,14; Jer 18:16; Ezek 35:13

4 'Therefore, O [a]mountains of Israel, hear the word of the Lord GOD. Thus says the Lord GOD to the mountains and to the hills, to the ravines and to the valleys, to the desolate wastes and to the forsaken cities which have become a [b]prey and a derision to the rest of the nations which are round about,

36:4 [a]Deut 11:11; Ezek 36:1,6,8 [b]Ezek 34:8,28

5 therefore thus says the Lord GOD, "Surely in the fire of My [a]jealousy I have spoken against the [b]rest of the nations, and against all Edom, who appropriated My land for themselves as a possession with wholehearted [c]joy *and* with scorn of soul, to drive it out for a prey."

36:5 [a]Ezek 5:13; 36:6; 38:19 [b]Jer 25:9, 15-29; Ezek 36:3 [c]Jer 50:11; Ezek 35:15; Mic 7:8

6 'Therefore prophesy concerning the land of Israel and say to the mountains and to the hills, to the ravines and to the valleys, "Thus says the Lord GOD, 'Behold, I have spoken in My jealousy and in My wrath because you have [a]endured the insults of the nations.'

36:6 [a]Ps 74:10; 123:3,4; Ezek 34:29

7 "Therefore thus says the Lord GOD, 'I have sworn that surely the nations which are around you will themselves endure their insults.

★36:8 [a]Is 4:2; 27:6; Ezek 17:23; 34:26-29
8 'But you, O mountains of Israel, you will [a]put forth your branches and bear your fruit for My people Israel; for they will soon come.

36:9 [a]Lev 26:9 [b]Ezek 28:26; 34:14; 36:34
9 'For, behold, I am for you, and I will [a]turn to you, and you shall be [b]cultivated and sown.

36:10 [a]Is 27:6; 49:17-23; Ezek 37:21,22 [b]Jer 31:27,28; 33:12; Ezek 36:33
10 'I will multiply men on you, [a]all the house of Israel, all of it; and the [b]cities will be inhabited and the waste places will be rebuilt.

11 'I will multiply on you man and beast; and they will increase and be fruitful; and I will cause you to be inhabited as you were

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35:14–15 An example of nations being judged on the basis of their treatment of Israel (Gen. 12:3). As Edom rejoiced over the fall of Judah, so the nations of the world would rejoice over the fall of Edom.

36:1 *the mountains of Israel.* I.e., the mountain land of Israel, which is here promised deliverance from all her enemies.

36:8–15 In the kingdom age, the land of Israel will be luxuriantly fruitful. See note on 34:25.

[a]formerly and will treat you [b]better than at the first. Thus you will know that I am the LORD.

12 'Yes, I will cause [a]men—My people Israel—to walk on you and possess you, so that you will become their [b]inheritance and never again [c]bereave them of children.'

13"Thus says the Lord GOD, 'Because they say to you, "You are a [a]devourer of men and have bereaved your nation of children,"

14 therefore you will no longer devour men and no longer bereave your nation of children,' declares the Lord GOD.

15"I will not let you hear [a]insults from the nations anymore, nor will you bear [b]disgrace from the peoples any longer, nor will you cause your nation to [c]stumble any longer," declares the Lord GOD.' "

16 Then the word of the LORD came to me saying,

17"Son of man, when the house of Israel was living in their own land, they [a]defiled it by their ways and their deeds; their way before Me was like [b]the uncleanness of a woman in her impurity.

18"Therefore I [a]poured out My wrath on them for the blood which they had shed on the land, because they had defiled it with their idols.

19"Also I [a]scattered them among the nations and they were dispersed throughout the lands. [b]According to their ways and their deeds I judged them.

20"When they came to the nations where they went, they [a]profaned My holy name, because it was said of them, 'These are the [b]people of the LORD; yet they have come out of His land.'

21"But I had concern for My [a]holy name, which the house of Israel had profaned among the nations where they went.

22"Therefore say to the house of Israel, 'Thus says the Lord GOD, "It is [a]not for your sake, O house of Israel, that I am about to act, but for My holy name, which you have profaned among the nations where you went.

23"I will [a]vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the [b]nations will know that I am the LORD," declares the Lord GOD, "when I prove Myself holy among you in their sight.

24"For I will [a]take you from the nations, gather you from all the lands and bring you into your own land.

25"Then I will [a]sprinkle clean water on you, and you will be clean; I will cleanse you from all your [b]filthiness and from all your [c]idols.

26"Moreover, I will give you a [a]new heart and put a new spirit within you; and I will remove the [b]heart of stone from your flesh and give you a heart of flesh.

27"I will [a]put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

28"You will live in the land that I gave to your forefathers; so you will be [a]My people, and I will be your God.

29"Moreover, I will save you from all your uncleanness; and I

36:11 [a]Jer 30:18; Ezek 16:55; Mic 7:14 [b]Job 42:12; Is 51:3
36:12 [a]Ezek 34:13,14 [b]Ezek 47:14 [c]Jer 15:7; Ezek 22:12,27
***36:13** [a]Num 13:32
36:15 [a]Is 60:14; Ezek 34:29; 36:7 [b]Ps 89:50; Is 54:4; Ezek 22:4 [c]Is 63:13; Jer 13:16; 18:15
***36:17** [a]Jer 2:7 [b]Lev 15:19
36:18 [a]2 Chr 34:21, 25; Lam 2:4; 4:11; Ezek 22:20,22
36:19 [a]Deut 28:64; Ezek 5:12; 22:15; Amos 9:9 [b]Ezek 24:14; 39:24; Rom 2:6
36:20 [a]Is 52:5; Ezek 12:16; Rom 2:24 [b]Jer 33:24
36:21 [a]Ps 74:18; Is 48:9; Ezek 20:44
36:22 [a]Deut 7:7,8; 9:5,6; Ezek 36:32
36:23 [a]Is 5:16; Ezek 20:41; 38:23; 39:7,25 [b]Ps 102:15; 126:2
***36:24** [a]Is 43:5,6; Ezek 34:13; 37:21
***36:25** [a]Num 19:17-19; Ps 51:7; Titus 3:5, 6; Heb 9:13,19; 10:22 [b]Is 4:4; Zech 13:1 [c]Is 2:18,20; Hos 14:3,8
36:26 [a]Ps 51:10; Ezek 11:19; 18:31; John 3:3,5; 2 Cor 5:17 [b]Ezek 11:19; Zech 7:12
36:27 [a]Is 44:3; 59:21; Ezek 37:14; 39:29; Joel 2:28,29
***36:28** [a]Ezek 14:11; 37:23,27

36:13 *devourer of men* because of the many wars that decimated the population.

36:17–20 The behavior of the Israelites conveyed the impression that their God was no different from the gods of the heathen. Consequently, the heathen said, sarcastically, *These are the people of the* LORD (v. 20), meaning, "They certainly do not act like it."

36:24 Here is another promise of the ultimate regathering of scattered Israel from the nations to her own land, a prophecy that will find fulfillment at the end of the tribulation period (Matt. 24:31; cf. Jer. 16:15).

36:25–28 The new covenant with Israel (to be inaugurated for them at the second coming of Christ, Rom. 11:26–27) provides for the spiritual regeneration of those Jews living at that time (cleansing, new heart, and presence of the Spirit are specifically promised in these verses).

36:28–32 Other results of Israel's regeneration include possession of their land (v. 28a), renewed relationship with God (v. 28b), productivity of the land (vv. 29–30), and repentance of past sins (vv. 31–32).

will call for the grain and multiply it, and I [a]will not bring a famine on you.

30 "I will [a]multiply the fruit of the tree and the produce of the field, that you may not receive again the disgrace of famine among the nations.

31 "Then you will [a]remember your evil ways and your deeds that were not good, and you will loathe yourselves in your own sight for your iniquities and your abominations.

32 "I am not doing *this* [a]for your sake," declares the Lord GOD, "let it be known to you. Be ashamed and confounded for your ways, O house of Israel!"

33 'Thus says the Lord GOD, "On the day that I cleanse you from all your iniquities, I will cause the [a]cities to be inhabited, and the [b]waste places will be rebuilt.

34 "The desolate land will be cultivated instead of being a desolation in the sight of everyone who passes by.

35 "They will say, 'This desolate land has become like the [a]garden of Eden; and the waste, desolate and ruined cities are fortified *and* inhabited.'

36 "Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places *and* planted that which was desolate; I, the LORD, have spoken and [a]will do it."

37 'Thus says the Lord GOD, "This also I will let the house of Israel ask Me to do for them: I will increase their men like a flock.

38 "Like the [a]flock for sacrifices, like the flock at Jerusalem during her appointed feasts, so will the waste cities be filled with [b]flocks of men. Then they will know that I am the LORD." ' "

D The Resuscitation of the Nation, 37:1–14

37 The [a]hand of the LORD was upon me, and He [b]brought me out by the Spirit of the LORD and set me down in the middle of the [c]valley; and it was full of bones.

2 He caused me to pass among them round about, and behold, *there were* very many on the surface of the valley; and lo, *they were* very dry.

3 He said to me, "Son of man, [a]can these bones live?" And I answered, "O Lord GOD, [b]You know."

4 Again He said to me, "[a]Prophesy over these bones and say to them, 'O dry bones, [b]hear the word of the LORD.'

5 "Thus says the Lord GOD to these bones, 'Behold, I will cause [a]breath to enter you that you may come to life.

6 'I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will [a]know that I am the LORD.' "

7 So I prophesied [a]as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone.

8 And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them.

9 Then He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD, "Come from the four winds, O breath, and [a]breathe on these slain, that they [b]come to life." ' "

10 So I prophesied as He commanded me, and the [a]breath came into them, and they came to

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36:33 Cf. Amos 9:14.

37:1–2 *the valley . . . was full of bones . . . very dry.* In chap. 37 Ezekiel predicts the political and spiritual revival of his nation (vv. 1–14) and the reuniting of its two divisions (vv. 15–28). The dry bones indicate an army slain in battle, a fitting description of the then hopeless condition of Israel.

37:8 To be a restored people, God would have to breathe life into Israel just as he did with Adam (Gen. 2:7). To be a regenerated people the Holy Spirit would be involved.

37:9 *Come from the four winds.* I.e., from the four quarters of the globe.

life and stood on their feet, an [b]exceedingly great army.

37:10 [b] Jer 30:19; 33:22

11 Then He said to me, "Son of man, these bones are the [a]whole house of Israel; behold, they say, 'Our [b]bones are dried up and our hope has perished. We are completely [c]cut off.'

*37:11 [a] Jer 33:24; Ezek 36:10; 39:25 [b] Ps 141:7 [c] Ps 88:5; Lam 3:54

12"Therefore prophesy and say to them, 'Thus says the Lord GOD, "Behold, I will open your graves and [a]cause you to come up out of your graves, My people; and I will bring you into the land of Israel.

37:12 [a] Deut 32:39; 1 Sam 2:6; Is 26:19; 66:14; Hos 13:14

13"Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people.

14"I will [a]put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD.' "

37:14 [a] Is 32:15; Ezek 11:19; 36:27; 37:6,9; 39:29; Joel 2:28,29; Zech 12:10

E The Reuniting of the Nation, 37:15–28

15 The word of the LORD came again to me saying,

16"And you, son of man, take for yourself [a]one stick and write on it, 'For [b]Judah and for the sons of Israel, his companions'; then take another stick and write on it, 'For [c]Joseph, the stick of Ephraim and all the house of Israel, his companions.'

*37:16 [a] Num 17:2,3 [b] 2 Chr 10:17; 11:11-17; 15:9 [c] 1 Kin 12:16-20; 2 Chr 10:19

17"Then [a]join them for yourself one to another into one stick, that they may become one in your hand.

37:17 [a] Is 11:13; Jer 50:4; Ezek 37:22-24; Hos 1:11; Zeph 3:9

18"When the sons of your people speak to you saying, 'Will you not declare to us [a]what you mean by these?'

37:18 [a] Ezek 12:9; 17:12; 20:49; 24:19

19 say to them, 'Thus says the Lord GOD, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will put them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." '

20"The sticks on which you write will be in your hand before their eyes.

21"Say to them, 'Thus says the Lord GOD, "Behold, I will [a]take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land;

*37:21 [a] Is 43:5,6; Jer 29:14; Ezek 36:24; 39:27; Amos 9:14,15

22 and I will make them [a]one nation in the land, on the mountains of Israel; and [b]one king will be king for all of them; and they will no longer be two nations and no longer be divided into two kingdoms.

37:22 [a] Jer 3:18; 50:4,5; Ezek 36:10 [b] Ezek 34:23, 24; 37:24

23"They will [a]no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but [b]I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God.

37:23 [a] Ezek 36:25 [b] Ezek 36:28,29

24"My servant [a]David will be king over them, and they will all have [b]one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

37:24 [a] Jer 30:9; Ezek 34:24; 37:25; Hos 3:5 [b] Ps 78:71; Is 40:11; Ezek 34:23

25"They shall live on the land that I gave to Jacob My servant, in which your fathers lived; and they

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37:11–14 An interpretation of the vision. The *bones* represent hopeless and helpless Israel. The *graves* speak of her political demise. The *Spirit* is the Holy Spirit, who will effect the regeneration of the people. The vision does not depict the physical resurrection of individuals but the political (prior to the second coming of Christ) and spiritual (at the second coming of Christ) revivals of Israel.

37:16 *Judah.* The principal tribe of the Southern Kingdom. *his companions.* I.e., Benjamin, Simeon, and Levi. The house of *Joseph* comprised the two powerful tribes of *Ephraim* and Manasseh, the main body of the Northern Kingdom.

37:21–28 Promises for Israel that will be fulfilled at the second coming of Christ include restoration to the land of Palestine (v. 21), unification of the two kingdoms (v. 22), purification from all idolatry (v. 23), Messiah's ruling over them (v. 24; see note on 34:23), possession of the land forever (v. 25; cf. Gen. 15:18–21), and the presence of God and His sanctuary in their midst (vv. 26–28).

will live on it, they, and their sons and their sons' sons, forever; and [a]David My servant shall be their prince forever.

26"I will make a [a]covenant of peace with them; it will be an [b]everlasting covenant with them. And I will place them and [c]multiply them, and will set My [d]sanctuary in their midst forever.

27"My [a]dwelling place also will be with them; and [b]I will be their God, and they will be My people.

28"And the nations will know that I am the LORD [a]who sanctifies Israel, when My sanctuary is in their midst forever." ' "

F The Victory of the Nation over Gog and Magog, 38:1–39:29

1 The invasion by Gog, 38:1–16

38 And the word of the LORD came to me saying,

2"Son of man, set your face toward [a]Gog of the land of [b]Magog, the prince of [c]Rosh, [d]Meshech and [d]Tubal, and prophesy against him

3 and say, 'Thus says the Lord GOD, "Behold, I am against you, O Gog, prince of Rosh, Meshech and Tubal.

4"I will turn you about and put hooks into your jaws, and I will [a]bring you out, and all your army, [b]horses and horsemen, all of them splendidly attired, a great company *with* buckler and shield, all of them wielding swords;

5 [a]Persia, [b]Ethiopia and [c]Put with them, all of them *with* shield and helmet;

6 [a]Gomer with all its troops; [b]Beth-togarmah *from* the remote parts of the north with all its troops—many peoples with you.

7"[a]Be prepared, and prepare yourself, you and all your companies that are assembled about you, and be a guard for them.

8"[a]After many days you will be summoned; in the latter years you will come into the land that is restored from the sword, *whose inhabitants* have been [b]gathered from many nations to the [c]mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are [d]living securely, all of them.

9"You will go up, you will

37:25 [a]Is 11:1; Ezek 37:24; Zech 6:12
37:26 [a]Ezek 16:62; 20:37; 34:25 [b]Ps 89:3,4; Is 55:3; 59:21; Ezek 16:60 [c]Jer 30:19; Ezek 36:10,11, 37 [d]Ezek 20:40; 43:7
37:27 [a]John 1:14; Rev 21:3 [b]Ezek 37:23; 2 Cor 6:16
37:28 [a]Ex 31:13; Ezek 20:12
*38:1 *38:2 [a]Ezek 38:3,14, 16,18; 39:1,11; Rev 20:8 [b]Gen 10:2; Ezek 39:6; Rev 20:8 [c]Ezek 38:3; 39:1 [d]Ezek 27:13; 38:3; 39:1
*38:4 [a]Is 43:17 [b]Ezek 38:15; Dan 11:40
*38:5 [a]2 Chr 36:20; Ezra 1:1; Ezek 27:10; Dan 8:20 [b]Gen 10:6-8; Ezek 30:4,5 [c]Ezek 27:10; 30:5
38:6 [a]Gen 10:2,3 [b]Gen 10:3; Ezek 27:14
38:7 [a]Is 8:9
38:8 [a]Is 24:22 [b]Is 11:11; Ezek 36:24; 37:21; 38:12; 39:27, 28 [c]Ezek 34:13; 36:1-8 [d]Ezek 38:11, 14; 39:26
*38:9

38:1 Chapters 38–39 describe a future attack on Israel and God's deliverance of His people. The invading armies come *out of the remote parts of the north* (38:15) to invade Palestine but are destroyed by supernatural intervention (39:3). Seven months will be required to bury their corpses (39:11–15), and their weapons will supply fuel for Israel for seven years (39:9–10). The time of the battle is unclear. Israel will be living in security, whether real or imagined (38:11–12), which might indicate that the battle takes place before the middle of the Tribulation, while Israel feels secure under a treaty with Antichrist. But the consummation of the battle involves birds and beasts eating the flesh of the warriors, a scene similar to the description of Armageddon at the end of the Tribulation (39:17–20; Rev. 19:17–18). Also, at the conclusion of the conflict the nations will understand the judging hand of God, and Israel will know that the LORD (Yahweh) is their God (Ezek. 39:21–22). Perhaps the first thrust will begin just before the middle of the Tribulation, with successive waves of the invasion continuing throughout the last part of that period and building up to Armageddon. John envisioned a battle of Gog and Magog at the conclusion of the millennial kingdom (Rev. 20:7–9), but this is different in time and characteristics from the one Ezekiel describes. The common use of Gog and Magog does not equate the two battles. Here those words refer to a definite area, but in Revelation they refer to enemies of Christ worldwide.

38:2 *Gog.* The derivation of the word is uncertain. It probably refers to the ruler of the people who live in Magog. *Magog* was identified by Josephus as the land of the Scythians, the region N and NE of the Black Sea and E of the Caspian Sea (now occupied by three members of the Commonwealth of Independent States: Russia, the Ukraine, and Kazakhstan). *Rosh.* The area of modern Iran. *Meshech and Tubal.* The area of modern Turkey.

38:4 Though many find it hard to believe that actual *horses* will be used in this battle, remember that, during the Tribulation, production and the movement of goods will be greatly restricted by the judgments of that time.

38:5–6 Other allies will include *Persia* (modern Iran), *Ethiopia* (northern Sudan), *Put* (Libya), *Gomer* (probably the eastern part of Turkey and the Ukraine), and *Beth-togarmah* (the part of Turkey near the Syrian border).

38:9 *storm . . . cloud* describe the massive strength of the invaders.

38:9 a Is 5:28; 21:1; 25:4; 28:2; Jer 4:13 b Ezek 30:18; 38:16; Joel 2:2

come [a]like a storm; you will be like a [b]cloud covering the land, you and all your troops, and many peoples with you."

38:10 a Ps 36:4; Mic 2:1

10 'Thus says the Lord GOD, "It will come about on that day, that thoughts will come into your mind and you will [a]devise an evil plan,

38:11 a Zech 2:4 b Jer 49:31

11 and you will say, 'I will go up against the land of [a]unwalled villages. I will go against those who are [b]at rest, that live securely, all of them living without walls and having no bars or gates,

*38:12 a Is 10:6; Ezek 29:19

12 to [a]capture spoil and to seize plunder, to turn your hand against the waste places which are *now* inhabited, and against the people who are gathered from the nations, who have acquired cattle and goods, who live at the center of the world.'

*38:13 a Ezek 27:22,23 b Ezek 25:13; 27:15,20 c Ezek 27:12 d Is 10:6; 33:23; Jer 15:13

13"[a]Sheba and [b]Dedan and the merchants of [c]Tarshish with all its villages will say to you, 'Have you come to capture spoil? Have you assembled your company to seize plunder, to carry away silver and gold, to take away cattle and goods, to capture great [d]spoil?' " '

38:14 a Jer 23:6; Ezek 38:8,11; Zech 2:5,8

14"Therefore prophesy, son of man, and say to Gog, 'Thus says the Lord GOD, "On that day when My people Israel are [a]living securely, will you not know *it?*

38:15 a Ezek 39:2

15"[a]You will come from your place out of the remote parts of the north, you and many peoples with you, all of them riding on horses, a great assembly and a mighty army;

38:16 a Ps 83:18; Ezek 36:23; 38:23

16 and you will come up against My people Israel like a cloud to cover the land. It will come about in the last days that I shall bring you against My land, in order that the nations may [a]know Me when I shall be [b]sanctified through you before their eyes, O Gog."

38:16 b Is 5:16; 8:13; 29:23; Ezek 28:22

2 *The victory over Gog,* 38:17–39:29

*38:17 a Is 5:26-29; 34:1-6; 63:1-6; 66:15,16; Joel 3:9-14

17 'Thus says the Lord GOD, "Are you the one of whom I spoke in former days through My servants the prophets of Israel, who [a]prophesied in those days for *many* years that I would bring you against them?

38:18 a Ps 18:8,15

18"It will come about on that day, when Gog comes against the land of Israel," declares the Lord GOD, "that My fury will mount up in My [a]anger.

38:19 a Deut 32:22; Ps 18:7,8; Ezek 5:13; 36:5,6; Nah 1:2; Heb 12:29 b Joel 3:16; Hag 2:6,7,21

19"In My [a]zeal and in My blazing wrath I declare *that* on that day there will surely be a great [b]earthquake in the land of Israel.

38:20 a Jer 4:24,25; Hos 4:3; Nah 1:4-6 b Zech 14:4

20"[a]The fish of the sea, the birds of the heavens, the beasts of the field, all the creeping things that creep on the earth, and all the men who are on the face of the earth will shake at My presence; the [b]mountains also will be thrown down, the steep pathways will collapse and every wall will fall to the ground.

38:21 a Ezek 14:17 b Judg 7:22; 1 Sam 14:20; 2 Chr 20:23; Hag 2:22

21"I shall call for a [a]sword against him on all My mountains," declares the Lord GOD. "[b]Every man's sword will be against his brother.

38:22 a Is 66:16; Jer 25:31 b Ps 11:6; 18:12-14; Is 28:17

22"With pestilence and with blood I shall enter into [a]judgment with him; and I shall rain on him and on his troops, and on the many peoples who are with him, a torrential rain, with [b]hailstones, fire and brimstone.

38:23 a Ps 9:16; Ezek 37:28; 38:16

23"I shall magnify Myself, sanctify Myself, and [a]make Myself known in the sight of many nations; and they will know that I am the LORD." '

*39:1 a Ezek 38:2

39 "And [a]you, son of man, prophesy against Gog and say, 'Thus says the Lord GOD, "Be-

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38:12 The wealth of Israel is the prize the invaders will seek. *the center of the world.* Lit., the navel of the earth (cf. 5:5).

38:13 *Sheba and Dedan.* Arab peoples. *Tarshish.* Located in the S of Spain near Gibraltar. See note on Jonah 1:3. *villages,* or young lions. Greedy rulers.

38:17–23 God Himself will defeat the attackers by means of an *earthquake* (v. 19), soldiers killing each other (v. 21), and a horrible *rain* (v. 22).

39:1–8 Not only will the invading armies be destroyed (v. 4), so will their homelands (v. 7).

hold, I am against you, O Gog, prince of Rosh, Meshech and Tubal;

2 and I shall turn you around, drive you on, take you up from the remotest parts of the north and bring you against the mountains of Israel.

39:3 [a]Ps 76:3; Jer 21:4,5; Ezek 30:21-24; Hos 1:5

3"I shall [a]strike your bow from your left hand and dash down your arrows from your right hand.

39:4 [a]Is 14:24,25; Ezek 39:17-20 [b]Ezek 29:5; 32:4,5; 33:27

4"You shall [a]fall on the mountains of Israel, you and all your troops and the peoples who are with you; I shall give you as [b]food to every kind of predatory bird and beast of the field.

5"You will fall on the open field; for it is I who have spoken," declares the Lord GOD.

39:6 [a]Ezek 30:8,16; 38:19,22; Amos 1:4,7,10; Nah 1:6 [b]Ps 72:10; Is 66:19; Jer 25:22

6"And I shall send [a]fire upon Magog and those who inhabit the [b]coastlands in safety; and they will know that I am the LORD.

39:7 [a]Ezek 36:20-22; 39:25 [b]Ex 20:7; Ezek 20:9,14,39 [c]Ezek 38:16,23 [d]Is 12:6; 43:3, 14; 55:5; 60:9, 14

7"My [a]holy name I shall make known in the midst of My people Israel; and I shall not let My holy name be [b]profaned anymore. And the [c]nations will know that I am the LORD, the [d]Holy One in Israel.

8"Behold, it is coming and it shall be done," declares the Lord GOD. "That is the day of which I have spoken.

***39:9** [a]Is 66:24; Mal 1:5 [b]Josh 11:6; Ps 46:9

9"Then those who inhabit the cities of Israel will [a]go out and make [b]fires with the weapons and burn *them,* both shields and bucklers, bows and arrows, war clubs and spears, and for seven years they will make fires of them.

39:10 [a]Is 14:2; 33:1; Mic 5:8; Hab 2:8

10"They will not take wood from the field or gather firewood from the forests, for they will make fires with the weapons; and they will take the spoil of those who despoiled them and seize the [a]plunder of those who plundered them," declares the Lord GOD.

***39:11**

11"It will come about on that day that I shall give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off the passers-by. So they will bury Gog there with all his multitude, and they will call *it* the valley of Hamon-gog.

***39:12** [a]Deut 21:23; Ezek 39:14,16

12"For seven months the house of Israel will be burying them in order to [a]cleanse the land.

39:13 [a]Jer 33:9; Zeph 3:19,20 [b]Ezek 28:22

13"Even all the people of the land will bury *them;* and it will be to their [a]renown *on* the day that I [b]glorify Myself," declares the Lord GOD.

***39:14** [a]Jer 14:16

14"They will set apart men who will constantly pass through the land, [a]burying those who were passing through, even those left on the surface of the ground, in order to cleanse it. At the end of seven months they will make a search.

15"As those who pass through the land pass through and anyone sees a man's bone, then he will set up a marker by it until the buriers have buried it in the valley of Hamon-gog.

***39:16**

16"And even *the* name of *the* city will be Hamonah. So they will cleanse the land." '

***39:17** [a]Is 56:9; Jer 12:9; Ezek 39:4; Rev 19:17,18 [b]Is 34:6,7; Jer 46:10; Zeph 1:7

17"As for you, son of man, thus says the Lord GOD, 'Speak to every kind of [a]bird and to every [a]beast of the field, "Assemble and come, gather from every side to My sacrifice which I am going to [b]sacrifice for you, as a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood.

39:18 [a]Ezek 29:5; Rev 19:18 [b]Jer 51:40

18"You shall [a]eat the flesh of mighty men and drink the blood of the princes of the earth, as *though they were* [b]rams, lambs,

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39:9–10 Burning the weapons will take *seven years.*

39:11 *the valley of those who pass by.* A valley E of the Dead Sea. *Hamon-gog.* Lit., the multitude of Gog.

39:12 Burying the dead will take *seven months.*

39:14–15 A group of investigators will be appointed to finish the work of removing the bones (v. 14), and ordinary people will also help (v. 15).

39:16 *Hamonah.* Lit., multitude. See note on 39:11. Apparently a town set up to house those working to clean up the land.

39:17–20 Usually people eat animals; here the reverse will be true.

goats and [c]bulls, all of them fatlings of [d]Bashan.

19"So you will eat fat until you are glutted, and drink blood until you are drunk, from My sacrifice which I have sacrificed for you.

20"You will be glutted at My table with [a]horses and charioteers, with mighty men and all the men of war," declares the Lord GOD.

21"And I shall set My [a]glory among the nations; and all the nations will see My judgment which I have executed and My hand which I have laid on them.

22"And the house of Israel will [a]know that I am the LORD their God from that day onward.

23"The nations will know that the house of Israel went into exile for their [a]iniquity because they acted treacherously against Me, and I [b]hid My face from them; so I gave them into the hand of their adversaries, and all of them fell by the sword.

24"[a]According to their uncleanness and according to their transgressions I dealt with them, and I hid My face from them." ' "

25 Therefore thus says the Lord GOD, "Now I shall [a]restore the fortunes of Jacob and have mercy on the whole [b]house of Israel; and I shall be [c]jealous for My holy name.

26"They shall [a]forget their disgrace and all their treachery which they perpetrated against Me, when they [b]live securely on their *own* land with [c]no one to make *them* afraid.

27"When I [a]bring them back from the peoples and gather them from the lands of their enemies, then I shall be [b]sanctified through them in the sight of the many nations.

28"Then they will know that I am the LORD their God because I made them go into exile among the nations, and then gathered them *again* to their own land; and I will leave none of them there any longer.

29"I will not hide My face from them any longer, for I shall have [a]poured out My Spirit on the house of Israel," declares the Lord GOD.

V PROPHECIES CONCERNING ISRAEL IN THE MILLENNIAL KINGDOM, 40:1–48:35

A A New Temple, 40:1–43:27

1 *Introduction,* 40:1–4

40 In the [a]twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year after the [b]city was taken, on that same day the [c]hand of the LORD was upon me and He brought me there.

2 In the [a]visions of God He brought me into the land of Israel and set me on a very [b]high mountain, and on it [c]to the south *there was* a [d]structure like a city.

3 So He brought me there; and behold, there was a man whose appearance was like the appearance of [a]bronze, with a [b]line of flax and a [c]measuring rod in his

39:18 [c]Jer 50:27 [d]Ps 22:12; Amos 4:1

39:20 [a]Ps 76:5,6; Ezek 38:4; Hag 2:22; Rev 19:18

***39:21** [a]Ex 9:16; Is 37:20; Ezek 36:23; 38:16, 23; 39:13

39:22 [a]Jer 24:7

39:23 [a]Jer 22:8,9; 44:22; Ezek 36:18,19 [b]Is 1:15; 59:2; Ezek 39:29

39:24 [a]2 Kin 17:7; Jer 2:17,19; 4:18; Ezek 36:19

39:25 [a]Is 27:12,13; Jer 33:7; Ezek 34:13 [b]Jer 31:1; Ezek 36:10; 37:21, 22; Hos 1:11 [c]Ex 20:5; Nah 1:2

39:26 [a]Ezek 16:63; 20:43; 36:31 [b]1 Kin 4:25; Ezek 34:25-28 [c]Is 17:2; Mic 4:4

39:27 [a]Ezek 36:24; 37:21

39:27 [b]Ezek 36:23; 38:16,23

39:29 [a]Is 32:15; Ezek 36:27; 37:14; Joel 2:28

***40:1** [a]Ezek 32:1,17; 33:21 [b]2 Kin 25:1-7; Jer 39:1-9; 52:4-11; Ezek 33:21 [c]Ezek 1:3; 3:14,22; 37:1

***40:2** [a]Ezek 1:1; 8:3; Dan 7:1,7 [b]Is 2:2,3; Ezek 17:23; 20:40; 37:22; Mic 4:1; Rev 21:10 [c]Ps 48:2; Is 14:13 [d]1 Chr 28:12, 19

***40:3** [a]Ezek 1:7; Dan 10:6; Rev 1:15 [b]Ezek 47:3; Zech 2:1,2 [c]Rev 11:1; 21:15

39:21–29 The twofold purpose of this judgment is that the nations might acknowledge God's glory and that Israel might know God's grace.

40–48 These chapters are a complement to the many predictions of judgment announced by Ezekiel. He now foresees the rebuilding of the Temple, the establishment of a right relationship between the LORD (Yahweh) and Israel, and the reorganization of her national life. Detailed instructions are recorded for the building of this future Temple and for the service attached to it. The description is not of Solomon's Temple, the specifications being different and larger. If the description was given to help the exiles on their return from Babylon to rebuild the Temple, it is inexplicable why Ezra, Nehemiah, or Haggai do not refer to it. If it is a description of God's relation to the church, then it is so symbolic as to be meaningless. If understood plainly, the Temple and worship here referred to must relate to Israel when she is reestablished in her land (cf. chaps. 47–48) during Christ's millennial kingdom.

40:1 The date is April 573 B.C.

40:2 Again God took Ezekiel to Jerusalem in a vision (8:1–3).

40:3 *a man.* Evidently the angel of the Lord (i.e., the Lord Himself; 44:2, 5). *a line of flax.* For longer measurements. *a measuring rod.* For shorter measurements.

hand; and he was standing in the gateway.

40:4 4 The man said to me, "[a]Son of man, [b]see with your eyes, hear with your ears, and give attention to all that I am going to show you; for you have been brought here in order to show *it* to you. [c]Declare to the house of Israel all that you see."

[a] Ezek 2:1,3,6, 8; 44:5
[b] Ezek 2:7,8; 44:5
[c] Is 21:10; Jer 26:2; Acts 20:27

2 *The outer court and its three gates,* 40:5–27

***40:5** 5 And behold, there was a [a]wall on the outside of the temple all around, and in the man's hand was a measuring rod of six cubits, *each of which was* a cubit and a handbreadth. So he measured the thickness of the wall, one rod; and the height, one rod.

[a] Is 26:1; Ezek 42:20

***40:6** 6 Then he went to the gate which faced [a]east, went up its steps and measured the threshold of the gate, one rod in width; and the other threshold *was* one rod in width.

[a] Ezek 8:16; 11:1; 40:20; 43:1

40:7 7 The [a]guardroom *was* one rod long and one rod wide; and *there were* five cubits between the guardrooms. And the threshold of the gate by the porch of the gate facing inward *was* one rod.

[a] Ezek 40:10-16,21,29, 33,36

8 Then he measured the porch of the gate facing inward, one rod.

9 He measured the porch of the gate, eight cubits; and its side pillars, two cubits. And the porch of the gate was faced inward.

10 The guardrooms of the gate toward the east *numbered* three on each side; the three of them had the same measurement. The side pillars also had the same measurement on each side.

11 And he measured the width of the gateway, ten cubits, and the length of the gate, thirteen cubits.

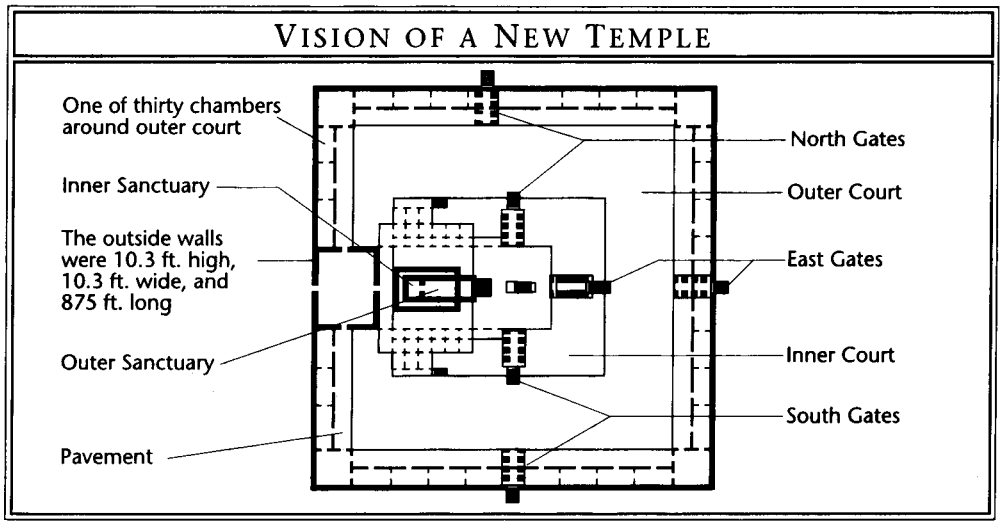
12 *There was* a barrier *wall* one cubit *wide* in front of the guardrooms on each side; and the guardrooms *were* six cubits *square* on each side.

13 He measured the gate from the roof of the one guardroom to the roof of the other, a width of twenty-five cubits from *one* door to *the* door opposite.

14 He made the side pillars sixty cubits *high;* the gate *extended* round about to the side pillar of the [a]courtyard.

40:14 [a] Ex 27:9; 1 Chr 28:6; Ps 100:4; Is 62:9; Ezek 8:7; 42:1

15 *From* the front of the en-



40:5 *a wall* surrounded the entire Temple area. *a cubit and a handbreadth.* 20.679 in (52.5 cm). *one rod.* 10.3 ft (three m).

40:6–16 The massive gateway on the *east* is described in these verses. There were three *guardrooms* on each side of the passageway leading to the outer court of the Temple.

trance gate to the front of the inner porch of the gate *was* fifty cubits.

40:16 [a]1 Kin 6:4; Ezek 41:16,26 [b]1 Kin 6:29,32, 35; 2 Chr 3:5; Ezek 40:22,26, 31,34,37; 41:18-20,25,26

16 *There were* [a]shuttered windows *looking* toward the guardrooms, and toward their side pillars within the gate all around, and likewise for the porches. And *there were* windows all around inside; and on *each* side pillar *were* [b]palm tree ornaments.

***40:17** [a]Ezek 10:5; 42:1; 46:21; Rev 11:2 [b]2 Kin 23:11; 1 Chr 9:26; 23:28; 2 Chr 31:11; Ezek 40:38

17 Then he brought me into the [a]outer court, and behold, *there were* [b]chambers and a pavement made for the court all around; thirty chambers faced the pavement.

18 The pavement (*that is,* the lower pavement) *was* by the side of the gates, corresponding to the length of the gates.

40:19 [a]Ezek 40:23, 27; 46:1,2 [b]Ezek 40:23,27

19 Then he measured the width from the front of the [a]lower gate to the front of the exterior of the inner court, a [b]hundred cubits on the east and on the north.

***40:20** [a]Ezek 40:6

20 *As for* the [a]gate of the outer court which faced the north, he measured its length and its width.

40:21 [a]Ezek 40:7 [b]Ezek 40:16,30 [c]Ezek 40:15 [d]Ezek 40:13

21 It had three [a]guardrooms on each side; and its [b]side pillars and its porches had the same measurement as the first gate. Its length *was* [c]fifty cubits and the width [d]twenty-five cubits.

40:22 [a]Ezek 40:16 [b]Ezek 40:6 [c]Ezek 40:26, 31,34,37,49

22 Its [a]windows and its porches and its palm tree ornaments *had* the same measurements as the [b]gate which faced toward the east; and it was reached by seven [c]steps, and its porch *was* in front of them.

40:23 [a]Ezek 40:19,27

23 The inner court had a gate opposite the gate on the north as well as *the gate* on the east; and he measured a [a]hundred cubits from gate to gate.

40:24 [a]Ezek 40:6,20, 35; 46:9 [b]Ezek 40:21

24 Then he led me toward the south, and behold, there was a [a]gate toward the south; and he measured its [b]side pillars and its porches according to those same measurements.

25 The gate and its porches had [a]windows all around like those other windows; the length *was* [b]fifty cubits and the width twenty-five cubits.

40:25 [a]Ezek 40:16, 22,29 [b]Ezek 40:21,33

26 *There were* seven [a]steps going up to it, and its porches *were* in front of them; and it had [b]palm tree ornaments on its side pillars, one on each side.

40:26 [a]Ezek 40:6,22 [b]Ezek 40:16

27 The inner court had a gate toward the [a]south; and he measured from gate to gate toward the south, a [b]hundred cubits.

***40:27** [a]Ezek 40:23,32 [b]Ezek 40:19

3 *The inner court and its three gates,* 40:28–47

28 Then he brought me to the inner court by the south gate; and he measured the south gate [a]according to those same measurements.

40:28 [a]Ezek 40:32,35

29 Its [a]guardrooms also, its side pillars and its [b]porches *were* according to those same measurements. And the gate and its porches had [b]windows all around; it *was* [c]fifty cubits long and twenty-five cubits wide.

40:29 [a]Ezek 40:7,10, 21 [b]Ezek 40:16, 22,25 [c]Ezek 40:21

30 *There were* [a]porches all around, twenty-five cubits long and five cubits wide.

40:30 [a]Ezek 40:16,21

31 Its porches *were* toward the outer court; and [a]palm tree ornaments *were* on its side pillars, and its stairway *had* eight [b]steps.

40:31 [a]Ezek 40:16 [b]Ezek 40:22, 26,34,37

32 He brought me into the [a]inner court toward the east. And he measured the gate [b]according to those same measurements.

40:32 [a]Ezek 40:28-31,35 [b]Ezek 40:28

33 Its [a]guardrooms also, its side pillars and its porches *were* according to those same measurements. And the gate and its porches had [b]windows all around; it *was* [c]fifty cubits long and twenty-five cubits wide.

40:33 [a]Ezek 40:29 [b]Ezek 40:16 [c]Ezek 40:21

34 Its [a]porches *were* toward

40:34 [a]Ezek 40:16

40:17–19 In the outer court were *thirty chambers.*

40:20–27 The gateways on the *north* and *south* were similar to the one on the *east.*

40:27–47 Ezekiel walked through another large gateway into the inner court, which was built on a higher level, and he viewed the arrangements for preparing sacrifices (vv. 39–43) and certain rooms set apart for the priests (vv. 45–46). He describes the S (vv. 27–28), E (vv. 32–34) and N (vv. 35–38) gateways to the inner court.

40:34 [b] Ezek 40:16 [c] Ezek 40:22,37
the outer court; and [b]palm tree ornaments *were* on its side pillars, on each side, and its stairway *had* eight [c]steps.

40:35 [a] Ezek 40:27, 32; 44:4; 47:2
35 Then he brought me to the [a]north gate; and he measured *it* according to those same measurements,

40:36 [a] Ezek 40:7,29 [b] Ezek 40:16 [c] Ezek 40:21
36 *with* its [a]guardrooms, its side pillars and its [b]porches. And the gate had [b]windows all around; the length *was* [c]fifty cubits and the width twenty-five cubits.

40:37 [a] Ezek 40:16 [b] Ezek 40:34
37 Its side pillars *were* toward the outer court; and [a]palm tree ornaments *were* on its side pillars on each side, and its stairway had eight [b]steps.

40:38 [a] 1 Chr 28:12; Neh 13:5,9; Jer 35:4; 36:10; Ezek 40:17; 41:10; 42:13 [b] 2 Chr 4:6
38 A [a]chamber with its doorway was by the side pillars at the gates; there they [b]rinse the burnt offering.

40:39 [a] Ezek 40:42 [b] Lev 1:3-17; Ezek 46:2
39 In the porch of the gate *were* two [a]tables on each side, on which to slaughter the [b]burnt offering, the sin offering and the guilt offering.

40 On the outer side, as one went up to the gateway toward the north, *were* two tables; and on the other side of the porch of the gate *were* two tables.

40:41 [a] Ezek 40:39,40
41 Four [a]tables *were* on each side next to the gate; *or,* eight tables on which they slaughter *sacrifices.*

40:42 [a] Ezek 40:39 [b] Ex 20:25
42 For the burnt offering *there were* four [a]tables of [b]hewn stone, a cubit and a half long, a cubit and a half wide and one cubit high, on which they lay the instruments with which they slaughter the [a]burnt offering and the sacrifice.

43 The double hooks, one handbreadth in length, were installed in the house all around; and on the tables *was* the flesh of the offering.

40:44 [a] Ezek 40:23,27 [b] Ezek 40:17,38 [c] 1 Chr 6:31,32; 16:41-43; 25:1-7
44 From the outside to the [a]inner gate were [b]chambers for the [c]singers in the inner court, *one of* which was at the side of the north gate, with its front toward the south, and one at the side of the south gate facing toward the north.

40:45 [a] Ezek 40:17,38 [b] 1 Chr 9:23; Ps 134:1
45 He said to me, "This is the [a]chamber which faces toward the south, *intended* for the priests who [b]keep charge of the temple;

★40:46 [a] Ezek 40:17,38 [b] Lev 6:12,13; Ezek 44:15 [c] 1 Kin 2:35; Ezek 43:19; 48:11 [d] Lev 10:3; Num 16:5,40; Ezek 42:13; 45:4
46 but the [a]chamber which faces toward the north is for the priests who [b]keep charge of the altar. These are the [c]sons of Zadok, who from the sons of Levi [d]come near to the LORD to minister to Him."

40:47 [a] Ezek 40:19, 23,27
47 He measured the court, a *perfect* square, a [a]hundred cubits long and a hundred cubits wide; and the altar was in front of the temple.

4 *The Temple itself,* 40:48–41:26

★40:48 [a] 1 Kin 6:3; 2 Chr 3:4
48 Then he brought me to the [a]porch of the temple and measured *each* side pillar of the porch, five cubits on each side; and the width of the gate was three cubits on each side.

40:49 [a] Ezek 40:31, 34,37 [b] 1 Kin 7:15-22; 2 Chr 3:17; Jer 52:17-23; Rev 3:12
49 The length of the porch *was* twenty cubits and the width eleven cubits; and at the [a]stairway by which it was ascended *were* [b]columns belonging to the side pillars, one on each side.

41:1 [a] Ezek 40:2,3, 17 [b] Ezek 41:21,23 [c] Ezek 40:9; 41:3
41 Then he [a]brought me to the [b]nave and measured the [c]side pillars; six cubits wide on each side *was* the width of the side pillar.

2 The width of the entrance *was* ten cubits and the sides of the

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40:46 *the sons of Zadok.* Charged with offering the sacrifices (43:19; 44:15; 48:11). Solomon set aside the priesthood of the house of Eli when he deposed Abiathar and put Zadok in his place (1 Kings 2:26–27; cf. 1 Sam. 2:30–36).

40:48–41:26 A description of the Temple itself: first, the porch (40:48–49); then the *nave* or Holy Place (41:1–2); next, *the most holy place* (vv. 3–4), the *side chambers* (three floors of rooms, 30 per floor, for storage purposes, vv. 5–11), a large building behind the Temple (v. 12), the total measurements of the Temple and its immediate surroundings (vv. 13–17), and a description of the interior of the Temple (vv. 18–26).

entrance *were* five cubits on each side. And he measured the length of the nave, [a]forty cubits, and the width, [a]twenty cubits.

3 Then he went [a]inside and measured each [b]side pillar of the doorway, two cubits, and the doorway, six cubits *high;* and the width of the doorway, seven cubits.

4 He measured its length, [a]twenty cubits, and the width, twenty cubits, before the [b]nave; and he said to me, "This is the [c]most holy *place.*"

5 Then he measured the wall of the temple, six cubits; and the width of the [a]side chambers, four cubits, all around about the house on every side.

6 [a]The side chambers were in three stories, one above another, and thirty in each story; and the side chambers [b]extended to the wall which *stood* on their inward side all around, that they might be fastened, and not be fastened into the wall of the temple *itself.*

7 The side chambers surrounding the temple were wider at each successive story. Because the [a]structure surrounding the temple went upward by stages on all sides of the temple, therefore the width of the temple *increased* as it went higher; and thus one went up from the lowest *story* to the highest by way of the second *story.*

8 I saw also that the house had a raised platform all around; the foundations of the side chambers were a full rod of [a]six long cubits *in height.*

9 The thickness of the outer wall of the side chambers *was* five cubits. But the [a]free space between the side chambers belonging to the temple

10 and the *outer* [a]chambers *was* twenty cubits in width all around the temple on every side.

11 The doorways of the side chambers toward the [a]free space *consisted of* one doorway toward the north and another doorway toward the south; and the width of the [a]free space *was* five cubits all around.

12 The [a]building that *was* in front of the [b]separate area at the side toward the west *was* seventy cubits wide; and the wall of the building *was* five cubits thick all around, and its length *was* ninety cubits.

13 Then he measured the temple, a [a]hundred cubits long; the [b]separate area with the [c]building and its walls *were* also a [a]hundred cubits long.

14 Also the width of the front of the temple and *that of* the separate areas along the east *side totaled* a hundred cubits.

15 He measured the length of the [a]building along the front of the [b]separate area behind it, with a [c]gallery on each side, a hundred cubits; *he* also *measured* the inner nave and the porches of the court.

16 The [a]thresholds, the [b]latticed windows and the [c]galleries round about their [d]three stories, opposite the threshold, were [e]paneled with wood all around, and *from* the ground to the windows (but the windows were covered),

17 over the entrance, and to the inner house, and on the outside, and on all the wall all around inside and outside, by measurement.

18 It was carved with [a]cherubim and [b]palm trees; and a palm tree was between cherub and cherub, and every cherub had two faces,

19 a [a]man's face toward the palm tree on one side and a young [a]lion's face toward the palm tree on the other side; they were carved on all the house all around.

20 From the ground to above the entrance [a]cherubim and [a]palm trees were carved, as well as *on* the wall of the nave.

21 The [a]doorposts of the [b]nave were square; as for the front of the sanctuary, the appearance of one doorpost was like that of the other.

41:2 [a]1 Kin 6:2,17; 2 Chr 3:3

41:3 [a]Ezek 40:16 [b]Ezek 41:1

41:4 [a]1 Kin 6:20 [b]1 Kin 6:5 [c]Ex 26:33,34; 1 Kin 6:16; 7:50; 8:6; 2 Chr 5:7; Heb 9:3-8

41:5 [a]1 Kin 6:5; Ezek 41:6-11

41:6 [a]1 Kin 6:5-10 [b]1 Kin 6:6,10

41:7 [a]1 Kin 6:8

41:8 [a]Ezek 40:5

41:9 [a]Ezek 41:11

41:10 [a]Ezek 40:17

41:11 [a]Ezek 41:9

41:12 [a]Ezek 41:13, 15; 42:1 [b]Ezek 41:14; 42:10,13

41:13 [a]Ezek 40:47 [b]Ezek 41:13-15; 42:1, 10,13 [c]Ezek 41:12

41:15 [a]Ezek 41:12, 13; 42:1 [b]Ezek 41:14; 42:1,10,13 [c]Ezek 41:16; 42:3,5

41:16 [a]Is 6:4; Ezek 10:18; 40:6; 41:25 [b]1 Kin 6:4; Ezek 40:16,25; 41:26 [c]Ezek 41:15 [d]Ezek 42:3 [e]1 Kin 6:15

41:18 [a]1 Kin 6:29,32, 35; 7:36; Ezek 41:20,25 [b]2 Chr 3:5; Ezek 40:16

41:19 [a]Ezek 1:10; 10:14

41:20 [a]Ezek 41:18

41:21 [a]1 Kin 6:33; Ezek 40:9,14, 16; 41:1 [b]Ezek 41:1

*41:22 [a]Ex 30:1-3; 1 Kin 6:20; Rev 8:3 [b]Ex 25:23,30; Lev 24:6; Ezek 23:41; 44:16; Mal 1:7,12

22 The [a]altar *was* of wood, three cubits high and its length two cubits; its corners, its base and its sides *were* of wood. And he said to me, "This is the [b]table that is before the LORD."

41:23 [a]Ezek 41:1 [b]Ezek 41:4 [c]1 Kin 6:31-35

23 The [a]nave and the [b]sanctuary each had a double [c]door.

41:24 [a]1 Kin 6:34

24 Each of the doors had two leaves, two [a]swinging leaves; two *leaves* for one door and two leaves for the other.

41:25 [a]Ezek 41:18 [b]Ezek 41:16

25 Also there were carved on them, on the doors of the nave, [a]cherubim and [a]palm trees like those carved on the walls; and *there was* a [b]threshold of wood on the front of the porch outside.

41:26 [a]Ezek 41:16 [b]Ezek 40:16 [c]Ezek 40:9,48 [d]Ezek 41:5

26 *There were* [a]latticed windows and [b]palm trees on one side and on the other, on the sides of the [c]porch; thus *were* the [d]side chambers of the house and the thresholds.

5 *The chambers in the inner court,* 42:1–20

*42:1 [a]Ezek 40:17, 28,48; 41:1 [b]Ezek 40:17,20 [c]Ezek 40:20 [d]Ezek 40:17; 42:4 [e]Ezek 41:12; 42:10,13 [f]Ezek 41:12

42 Then he [a]brought me out into the [b]outer court, the way [c]toward the north; and he brought me to the [d]chamber which *was* opposite the [e]separate area and opposite the [f]building toward the north.

42:2 [a]Ezek 41:13

2 Along the length, *which was* a [a]hundred cubits, *was* the north door; the width *was* fifty cubits.

42:3 [a]Ezek 41:10 [b]Ezek 40:17 [c]Ezek 41:15, 16; 42:5

3 Opposite the [a]twenty *cubits* which belonged to the inner court, and opposite the [b]pavement which belonged to the outer court, *was* [c]gallery corresponding to gallery in three stories.

42:4 [a]Ezek 46:19

4 Before the [a]chambers *was* an inner walk ten cubits wide, a way of one *hundred* cubits; and their openings *were* on the north.

42:5 [a]Ezek 42:3

5 Now the upper chambers *were* smaller because the [a]galleries took more *space* away from them than from the lower and middle ones in the building.

42:6 [a]Ezek 41:6

6 For they *were* in [a]three stories and had no pillars like the pillars of the courts; therefore *the upper chambers* were set back from the ground upward, more than the lower and middle ones.

42:7 [a]Ezek 42:10,12

7 As for the [a]outer wall by the side of the chambers, toward the outer court facing the chambers, its length *was* fifty cubits.

42:8 [a]Ezek 41:13,14

8 For the length of the chambers which *were* in the outer court *was* fifty cubits; and behold, *the length of those* facing the temple *was* a [a]hundred cubits.

42:9 [a]Ezek 44:5; 46:19

9 Below these chambers *was* the [a]entrance on the east side, as one enters them from the outer court.

42:10 [a]Ezek 42:7 [b]Ezek 42:1,13 [c]Ezek 40:17

10 In the thickness of the [a]wall of the court toward the east, facing the [b]separate area and facing the building, *there were* [c]chambers.

42:11 [a]Ezek 42:4

11 The [a]way in front of them *was* like the appearance of the chambers which *were* on the north, according to their length so was their width, and all their exits *were* both according to their arrangements and openings.

42:12 [a]Ezek 42:7

12 Corresponding to the openings of the chambers which were toward the south was an opening at the head of the way, the way in front of the [a]wall toward the east, as one enters them.

42:13 [a]Ezek 42:1,10 [b]Ex 29:31; Lev 7:6; 10:13,14, 17 [c]Lev 10:3; Deut 21:5; Ezek 40:46 [d]Lev 6:25,29; 14:13; Num 18:9,10

13 Then he said to me, "The north chambers *and* the south chambers, which are opposite the [a]separate area, they are the [b]holy chambers where the priests who are [c]near to the LORD shall eat the [d]most holy things. There they shall lay the most holy things, the grain offering, the sin offering and the guilt offering; for the place is holy.

14 "When the priests enter, then they shall not go out into the

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41:22 This *altar,* the only furniture inside the Temple proper (another altar was outside, 43:13–17), was 3.5 ft (one m) square and five ft (1.5 m) high.

42:1–14 North of the Temple in the inner court were two blocks of three-story buildings, one twice the length of the other, used by the priests when eating sacrifices (46:20) and for storing their garments (44:19).

outer court from the sanctuary without [a]laying there their [b]garments in which they minister, for they are holy. They shall put on other garments; then they shall approach that which is for the people."

15 Now when he had finished measuring the inner house, he brought me out by the way of the [a]gate which faced toward the east and measured it all around.

16 He measured on the east side with the measuring reed five hundred reeds by the [a]measuring reed.

17 He measured on the north side five hundred reeds by the measuring reed.

18 On the south side he measured five hundred reeds with the measuring reed.

19 He turned to the west side *and* measured five hundred reeds with the measuring reed.

20 He measured it on the four sides; it had a [a]wall all around, the [b]length five hundred and the [b]width five hundred, to [c]divide between the holy and the profane.

6 *The return of the glory of the Lord,* 43:1–12

43 Then he led me to the [a]gate, the gate facing toward the east;

2 and behold, the [a]glory of the God of Israel was coming from the way of the [b]east. And His [c]voice was like the sound of many waters; and the earth [d]shone with His glory.

3 And *it was* like the appearance of the vision which I saw, like the [a]vision which I saw when He came to [b]destroy the city. And the visions *were* like the vision which I saw by the [c]river Chebar; and I [d]fell on my face.

4 And the glory of the LORD came into the house by the way of the gate facing toward the [a]east.

5 And the [a]Spirit lifted me up and brought me into the inner court; and behold, the [b]glory of the LORD filled the house.

6 Then I heard one speaking to me from the house, while a [a]man was standing beside me.

7 He said to me, "Son of man, *this is* the place of My [a]throne and the place of the soles of My feet, where I will [b]dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the [c]corpses of their kings when they die,

8 by setting their threshold by My threshold and their door post beside My door post, with *only* the wall between Me and them. And they have [a]defiled My holy name by their abominations which they have committed. So I have consumed them in My anger.

9 "Now let them [a]put away their harlotry and the corpses of their kings far from Me; and I will [b]dwell among them forever.

10 "As for you, son of man, [a]describe the temple to the house of Israel, that they may be [b]ashamed of their iniquities; and let them measure the [c]plan.

11 "If they are ashamed of all that they have done, make known to them the design of the house, its structure, its [a]exits, its entrances, all its designs, all its statutes , and all its laws. And write *it* [b]in their sight, so that they may observe its whole design and all its statutes and [c]do them.

12 "This is the law of the house: its entire area on the top of the [a]mountain all around *shall be*

42:15–20 The overall measurements of the Temple represented a square of *five hundred reeds* (875 ft, or 266 m) on a side. The total area was 765,625 sq ft (70,756 sq m).

43:1–5 Ezekiel saw the Lord returning through the E gate, through which He had earlier departed. See note on 10:18–19.

43:6–12 The Lord announces that the Temple must be holy, and thus free from *harlotry* (temple prostitution; v. 7) and separated from the graves and palaces of kings (vv. 7–9), which were on the same hill as Solomon's Temple (cf. 2 Kings 23:7; 21:18, 26).

most holy. Behold, this is the law of the house.

7 *The altar of burnt offering,* 43:13–27

43:13 13"And these are the measurements of the [a]altar by cubits (the [b]cubit being a cubit and a handbreadth): the base *shall be* a cubit and the width a cubit, and its border on its edge round about one span; and this *shall be* the *height* of the base of the altar.

43:14 14"From the base on the ground to the lower [a]ledge *shall be* two cubits and the width one cubit; and from the smaller ledge to the larger ledge *shall be* four cubits and the width one cubit.

43:15 15"The altar hearth *shall be* four cubits; and from the altar hearth shall extend upwards four [a]horns.

43:16 16"Now the altar hearth *shall be* twelve *cubits* long by twelve wide, [a]square in its four sides.

43:17 17"The ledge *shall be* fourteen *cubits* long by fourteen wide in its four sides, the border around it *shall be* half a cubit and its base *shall be* a cubit round about; and its [a]steps shall [b]face the east."

43:18 18 And He said to me, "[a]Son of man, thus says the Lord GOD, 'These are the statutes for the altar on the day it is built, to offer [b]burnt offerings on it and to [c]sprinkle blood on it.

43:19 19 'You shall give to the Levitical priests who are from the offspring of [a]Zadok, who draw [b]near to Me to minister to Me,' declares the Lord GOD, 'a [c]young bull for a [d]sin offering.

43:20 20 'You shall take some of its blood and put it on its four [a]horns and on the four corners of the [b]ledge and on the border round about; thus you shall [c]cleanse it and make atonement for it.

21 'You shall also take the bull for the sin offering, and it *shall be* [a]burned in the appointed place of the house, outside the sanctuary.

43:22 22 'On the second day you shall offer a [a]male goat without blemish for a sin offering, and they shall [b]cleanse the altar as they cleansed *it* with the bull.

43:23 23 'When you have finished cleansing *it,* you shall present a [a]young bull without blemish and a [b]ram without blemish from the flock.

43:24 24 'You shall present them before the LORD, and the priests shall throw [a]salt on them, and they shall offer them up as a burnt offering to the LORD.

43:25 25 '[a]For seven days you shall prepare daily a goat for a sin offering; also a young bull and a ram from the flock, without blemish, shall be prepared.

43:26 26 'For seven days they shall make atonement for the altar and purify it; so shall they consecrate it.

43:27 27 'When they have completed the days, it shall be that on the [a]eighth day and onward, the priests shall offer your burnt offerings on the altar, and your [b]peace offerings; and I will [c]accept you,' declares the Lord GOD."

B A New Service of Worship, 44:1–46:24

1 *Those who may minister,* 44:1–31

44:1 44 Then He brought me back by the way of the [a]outer gate of the sanctuary, which faces the east; and it was shut.

2 The LORD said to me, "This gate shall be shut; it shall not be opened, and no one shall enter by

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43:13–27 *altar* of burnt offering. It is described in verses 13–17, and the procedure for its consecration is detailed in verses 18–27.

43:19 *the offspring of Zadok.* See note on 40:46.

43:26 *consecrate it.* Lit., to fill its hand (i.e., to invest it with office).

44:1–3 The outer, E gate was shut so that no one could use it. Even *the prince* did not use this gate, though he could eat the sacrificial meal there. Although some consider him to be the Messiah, that is impossible, since he needs to offer a sin offering (45:22) and he has sons (46:16). He is evidently a human representative of Messiah in the government of the kingdom.

it, for the [a]LORD God of Israel has entered by it; therefore it shall be shut.

3"As for the [a]prince, he shall sit in it as prince to [b]eat bread before the LORD; he shall [c]enter by way of the [d]porch of the gate and shall go out by the same way."

4 Then He brought me by way of the [a]north gate to the front of the house; and I looked, and behold, the [b]glory of the LORD filled the house of the LORD, and I [c]fell on my face.

5 The LORD said to me, "Son of man, [a]mark well, see with your eyes and hear with your ears all that I say to you concerning all the [b]statutes of the house of the LORD and concerning all its laws; and mark well the entrance of the house, with all exits of the sanctuary.

6"You shall say to the [a]rebellious ones, to the house of Israel, 'Thus says the Lord GOD, "[b]Enough of all your abominations, O house of Israel,

7 when you brought in [a]foreigners, [b]uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to profane it, *even* My house, when you [c]offered My food, the fat and the blood; for they [d]made My covenant void—*this* in addition to all your abominations.

8"And you have not [a]kept charge of My holy things yourselves, but you have set *foreigners* to keep charge of My sanctuary."

9 'Thus says the Lord GOD, "[a]No foreigner uncircumcised in heart and uncircumcised in flesh, of all the foreigners who are among the sons of Israel, shall enter My sanctuary.

10"But the Levites who went far from Me when Israel went astray, who [a]went astray from Me after their idols, shall [b]bear the punishment for their iniquity.

11"Yet they shall be [a]ministers in My sanctuary, having [b]oversight at the gates of the house and [c]ministering in the house; they shall [d]slaughter the burnt offering and the sacrifice for the people, and they shall [e]stand before them to minister to them.

12"Because they ministered to them [a]before their idols and became a [b]stumbling block of iniquity to the house of Israel, therefore I have [c]sworn against them," declares the Lord GOD, "that they shall [d]bear *the punishment for* their iniquity.

13"And they shall [a]not come near to Me to serve as a priest to Me, nor come near to any of My holy things, to the things that are most holy; but they shall [b]bear their shame and their abominations which they have committed.

14"Yet I will appoint them to [a]keep charge of the house, of all its service and of all that shall be done in it.

15"But the [a]Levitical priests, the sons of [b]Zadok, who [c]kept charge of My sanctuary when the sons of Israel [d]went astray from Me, shall come near to Me to minister to Me; and they shall [e]stand before Me to offer Me the [f]fat and the blood," declares the Lord GOD.

16"They shall [a]enter My sanctuary; they shall come near to My [b]table to minister to Me and keep My charge.

17"It shall be that when they enter at the gates of the inner court, they shall be clothed with [a]linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house.

18"Linen [a]turbans shall be on their heads and [b]linen undergarments shall be on their loins; they shall not gird themselves with *anything which makes them* sweat.

44:2 [a]Ezek 43:2-4

44:3 [a]Ezek 34:24; 37:25 [b]Gen 31:54; Ex 24:9-11 [c]Ezek 46:2, 8-10 [d]Ezek 40:9

***44:4** [a]Ezek 40:20,40 [b]Is 6:3,4; Ezek 1:28; 3:23; 43:4,5; Hag 2:7 [c]Ezek 1:28; 43:3

44:5 [a]Deut 32:46; Ezek 40:4 [b]Deut 12:32; Ezek 43:10,11

44:6 [a]Ezek 2:5-7; 3:9 [b]Ezek 45:9; 1 Pet 4:3

44:7 [a]Ex 12:43-49 [b]Lev 26:41; Deut 10:16; Jer 4:4; 9:26 [c]Lev 22:25 [d]Gen 17:14

44:8 [a]Lev 22:2; Num 18:7

44:9 [a]Ezek 44:7; Joel 3:17; Zech 14:21

44:10 [a]2 Kin 23:8,9; Ezek 22:26; 44:12 [b]Num 18:23

44:11 [a]Num 3:5-37; 4:1-33; 18:2-7 [b]1 Chr 26:1-19 [c]Ezek 40:45; 44:14 [d]2 Chr 29:34; 30:17 [e]Num 16:9

44:12 [a]2 Kin 16:10-16 [b]Ezek 14:3,4 [c]Ezek 20:15,23 [d]Ezek 44:10

44:13 [a]Num 18:3 [b]Ezek 16:61, 63; 39:26

44:14 [a]Num 18:4; 1 Chr 23:28-32; Ezek 44:11

44:15 [a]Jer 33:18-22 [b]Ezek 40:46; 43:19; 48:11 [c]Num 18:7; Ezek 40:45 [d]Ezek 44:10; 48:11 [e]Zech 3:1,7 [f]Lev 3:16,17; 17:5,6; Ezek 44:7

44:16 [a]Num 18:5,7,8 [b]Ezek 41:22; Mal 1:7,12

44:17 [a]Ex 28:42,43; 39:27-29; Rev 19:8

44:18 [a]Ex 28:40; Is 3:20; Ezek 24:17,23 [b]Ex 28:42; Lev 16:4

44:4-14 Foreigners, probably prisoners of war, had formerly done the menial work of the sanctuary (v. 8). They are to be replaced by Levites, who had been responsible for religious declension and who would be excluded from performing the more important priestly duties (vv. 10–14).

19"When they go out into the outer court, into the outer court to the people, they shall [a]put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments that they may [b]not transmit holiness to the people with their garments.

20"Also they shall [a]not shave their heads, yet they shall not [b]let their locks grow long; they shall only trim *the hair of* their heads.

21"[a]Nor shall any of the priests drink wine when they enter the inner court.

22"And they shall not marry a widow or a [a]divorced woman but shall [b]take virgins from the offspring of the house of Israel, or a widow who is the widow of a priest.

23"Moreover, they shall teach My people *the* [a]*difference* between the holy and the profane, and cause them to discern between the unclean and the clean.

24"In a dispute [a]they shall take their stand to judge; they shall judge it according to My ordinances. They shall also keep My laws and My statutes in all My [b]appointed feasts and [c]sanctify My sabbaths.

25"[a]They shall not go to a dead person to defile *themselves;* however, for father, for mother, for son, for daughter, for brother, or for a sister who has not had a husband, they may defile themselves.

26"After he is [a]cleansed, seven days shall elapse for him.

27"On the day that he goes into the sanctuary, into the [a]inner court to minister in the sanctuary, he shall offer his [b]sin offering," declares the Lord GOD.

28"And it shall be with regard to an inheritance for them, *that* [a]I am their inheritance; and you shall give them no possession in Israel—I am their possession.

29"They shall [a]eat the grain offering, the sin offering and the guilt offering; and every [b]devoted thing in Israel shall be theirs.

30"The first of all the [a]first fruits of every kind and every contribution of every kind, from all your contributions, shall be for the priests; you shall also give to the priest the [b]first of your dough to cause a [c]blessing to rest on your house.

31"The priests shall not eat any bird or beast that has [a]died a natural death or has been torn to pieces.

44:19 [a]Lev 6:10; 16:4,23,24; Ezek 42:14 [b]Lev 6:27; Ezek 46:20

***44:20** [a]Lev 21:5 [b]Num 6:5

***44:21** [a]Lev 10:9

44:22 [a]Lev 21:7,14 [b]Lev 21:13

***44:23** [a]Lev 10:10; Ezek 22:26; Hos 4:6; Mic 3:9-11; Zeph 3:4; Hag 2:11-13; Mal 2:6-8

44:24 [a]Deut 17:8,9; 19:17; 21:5; 1 Chr 23:4; 2 Chr 19:8-10 [b]Lev 23:2,4,44 [c]Ezek 20:12,20

***44:25** [a]Lev 21:1-4

44:26 [a]Num 19:13-19

44:27 [a]Ezek 44:17 [b]Lev 5:3,6; Num 6:9-11

***44:28** [a]Num 18:20; Deut 10:9; 18:1,2; Josh 13:33

44:29 [a]Num 18:9,14; Josh 13:14 [b]Lev 27:21,28; Num 18:14

44:30 [a]Num 18:12, 13; 2 Chr 31:4-6,10; Neh 10:35-37 [b]Num 15:20,21 [c]Mal 3:10

44:31 [a]Lev 22:8; Deut 14:21; Ezek 4:14

2 *Support for those who minister,* 45:1–17

45 "And when you shall [a]divide by lot the land for inheritance, you shall offer an [b]allotment to the LORD, a [c]holy portion of the land; the length shall be the length of 25,000 [d]*cubits,* and the width shall be 20,000. It shall be holy within all its boundary round about.

2"Out of this there shall be for the holy place a square round about [a]five hundred by five hundred *cubits,* and fifty cubits for its [b]open space round about.

3"From this area you shall measure a length of 25,000 *cubits* and a width of 10,000 *cubits;* and in it shall be the sanctuary, the most holy place.

4"It shall be the holy portion of the land; it shall be for the

***45:1** [a]Num 34:13; Josh 13:7; 14:3; Ezek 47:21; 48:29 [b]Ezek 48:8,9 [c]Zech 14:20,21 [d]Ezek 42:16; 45:2

45:2 [a]Ezek 42:20 [b]Ezek 27:28

44:20 Shaving the head and letting the hair grow long were both signs of mourning (Lev. 21:5; 10:6). Priests were to avoid extremes and were to *trim* their hair.

44:21 Ministering priests will be forbidden to *drink wine* so as to be in full control of their faculties (Lev. 10:9; Hos. 4:11).

44:23 One of the principal duties of priests was to *teach* the people. See note on Mal. 2:8–9 (cf. Deut. 33:10).

44:25 Mourning was forbidden to the priests except for the closest of relatives.

44:28–31 The priests would live off the sacrifices people brought.

45:1–8 The Temple was protected from desecration by being situated in the midst of sacred territory (about 8.3 mi, or 13.3 km, square when the 5,000 x 25,000 cubit area of v. 6 is included) surrounded by the priests' quarters.

45:4 [a]priests, the ministers of the sanctuary, who [b]come near to minister to the LORD, and it shall be a place for their houses and a holy place for the sanctuary.
[a] Ezek 48:10,11 [b] Num 16:5; Ezek 40:45; 43:19

45:5 5"*An area* [a]25,000 *cubits* in length and 10,000 in width shall be for the Levites, the ministers of the house, *and* for their possession cities to dwell in.
[a] Ezek 48:13

45:6 6"You shall give the [a]city possession of *an area* 5,000 *cubits* wide and 25,000 *cubits* long, alongside the allotment of the holy portion; it shall be for the whole house of Israel.
[a] Ezek 48:15-18,30-35

*45:7 7"The [a]prince shall have *land* on either side of the holy allotment and the property of the city, adjacent to the holy allotment and the property of the city, on the west side toward the west and on the east side toward the east, and in length comparable to one of the portions, from the west border to the east border.
[a] Ezek 34:24; 37:24; 46:16-18; 48:21

45:8 8"This shall be his land for a possession in Israel; so My princes shall no longer [a]oppress My people, but they shall give *the rest of* the land to the house of Israel [b]according to their tribes."
[a] Is 11:3-5; Jer 23:5; Ezek 19:7; 22:27; 46:18 [b] Josh 11:23

45:9 9 'Thus says the Lord GOD, "[a]Enough, you princes of Israel; put away [b]violence and destruction, and [c]practice justice and righteousness. Stop your [d]expropriations from My people," declares the Lord GOD.
[a] Ezek 44:6 [b] Jer 6:7; Ezek 7:11,23; 8:17 [c] Jer 22:3; Zech 8:16 [d] Neh 5:1-5

*45:10 10"You shall have [a]just balances, a just [b]ephah and a just [b]bath.
[a] Lev 19:36; Deut 25:15; Prov 16:11; Amos 8:4-6; Mic 6:10,11 [b] Is 5:10

45:11 11"The ephah and the bath shall be the same quantity, so that the bath may contain a tenth of a [a]homer and the ephah a tenth of a homer; their standard shall be according to the homer.
[a] Is 5:10

45:12 12"The [a]shekel shall be twenty [a]gerahs; twenty shekels, twenty-five shekels, *and* fifteen shekels shall be your maneh.
[a] Ex 30:13; Lev 27:25; Num 3:47

*45:13 13"This is the offering that you shall offer: a sixth of an ephah from a homer of wheat; a sixth of an ephah from a homer of barley;

14 and the prescribed portion of oil (*namely,* the bath of oil), a tenth of a bath from *each* kor (*which is* ten baths *or* a homer, for ten baths are a homer);

45:15 15 and one sheep from *each* flock of two hundred from the watering places of Israel—for a [a]grain offering, for a burnt offering and for peace offerings, to [b]make atonement for them," declares the Lord GOD.
[a] Ezek 45:17 [b] Lev 1:4; 6:30

45:16 16"[a]All the people of the land shall give to this offering for the [b]prince in Israel.
[a] Ex 30:14,15 [b] Is 16:1

45:17 17"It shall be the [a]prince's part *to provide* the [b]burnt offerings, the grain offerings and the drink offerings, at the [c]feasts, on the [d]new moons and on the sabbaths, at all the appointed feasts of the house of Israel; he shall provide the sin offering, the grain offering, the burnt offering and the [e]peace offerings, to make atonement for the house of Israel."
[a] Ezek 46:4-12 [b] 1 Kin 8:64; 1 Chr 16:2; 2 Chr 31:3 [c] Lev 23:1-44; Num 28:1-29:39 [d] Is 66:23 [e] 1 Kin 8:63; Ezek 43:27

3 *Offerings,* 45:18–46:24

a Offerings at the feasts, 45:18–25

45:18 **18** 'Thus says the Lord GOD, "In the [a]first *month,* on the first of the month, you shall take a young bull [b]without blemish and [c]cleanse the sanctuary.
[a] Ex 12:2 [b] Lev 22:20; Heb 9:14 [c] Lev 16:16,33; Ezek 43:22,26

45:19 19"The priest shall take some of the blood from the sin offering and put *it* on the door posts of the house, on the [a]four corners of
[a] Lev 16:18-20; Ezek 43:20

45:7 The *prince's* portion of land extended 25,000 cubits (or about 8.3 mi, or 13.3 km) beyond the sacred area, both toward the Mediterranean and the Dead Sea.

45:10 The *ephah,* a dry measure, equaled three-fifths of a bushel (22 lit), and had the same volume as a *bath,* which was a liquid measure (about six gal, or 22 lit). Falsifying weights and measures was robbery (Prov. 11:1; Amos 8:4–7).

45:13–17 Because of the dues paid him by the people, the prince provided the sacrifices for public worship. These sacrifices, like those under the Mosaic Law, will not remove sin but will be vivid reminders of the once-for-all sacrifice of Christ and be an integral part of worship in the millennial kingdom. Isa. 56:7, Jer. 33:18, Zech. 14:16–21, and Mal. 3:3 also mention sacrifices in the kingdom, so to spiritualize what Ezekiel wrote does not eliminate the matter.

45:19 [b] Ezek 43:14, 17,20
the [b]ledge of the altar and on the posts of the gate of the inner court.

45:20 [a] Lev 4:27; Ps 19:12 [b] Lev 16:20; Ezek 45:15,18
20"Thus you shall do on the seventh *day* of the month for everyone who goes [a]astray or is naive; so you shall make [b]atonement for the house.

45:21 [a] Num 28:16f [b] Ex 12:1-24; Lev 23:5-8
21"In the [a]first *month,* on the fourteenth day of the month, you shall have the [b]Passover, a feast of seven days; unleavened bread shall be eaten.

45:22 [a] Lev 4:14
22"On that day the prince shall provide for himself and all the people of the land a [a]bull for a sin offering.

45:23 [a] Lev 23:8 [b] Num 28:16-25 [c] Num 23:1,2; Job 42:8
23"*During* the [a]seven days of the feast he shall provide as a [b]burnt offering to the LORD [c]seven bulls and seven rams without blemish on every day of the seven days, and a male goat daily for a sin offering.

45:24 [a] Num 28:12-15; Ezek 46:5-7
24"He shall provide as a [a]grain offering an ephah with a bull, an ephah with a ram and a hin of oil with an ephah.

*45:25 [a] Lev 23:33-43; Num 29:12-38; 2 Chr 5:3; 7:8, 10
25"In the [a]seventh *month,* on the fifteenth day of the month, at the feast, he shall provide like this, seven days for the sin offering, the burnt offering, the grain offering and the oil."

b Offerings on Sabbaths, new moons, and daily sacrifices, 46:1–15

*46:1 [a] Ezek 45:19 [b] Ezek 8:16; 10:3 [c] Ezek 44:1,2 [d] Ex 20:9 [e] Is 66:23; Ezek 45:17 [f] Ezek 45:18; 46:3,6
46 'Thus says the Lord GOD, "The [a]gate of the [b]inner court facing east shall be [c]shut the six [d]working days; but it shall be opened on the [e]sabbath day and opened on the day of the [f]new moon.

46:2 [a] Ezek 44:3; 46:8 [b] Ezek 45:19
2"The [a]prince shall enter by way of the porch of the gate from outside and stand by the [b]post of the gate. Then the priests shall provide his burnt offering and his peace offerings, and he shall worship at the threshold of the gate and then go out; but the gate shall not be [c]shut until the evening.

46:2 [c] Ezek 46:12
3"The [a]people of the land shall also worship at the doorway of that gate before the LORD on the sabbaths and on the [b]new moons.

46:3 [a] Luke 1:10 [b] Ezek 46:1
4"The [a]burnt offering which the prince shall offer to the LORD on the sabbath day shall be [b]six lambs without blemish and a ram without blemish;

46:4 [a] Ezek 45:17 [b] Num 28:9
5 and the [a]grain offering shall be an ephah with the ram, and the grain offering with the lambs as much as he is [b]able to give, and a hin of oil with an ephah.

46:5 [a] Num 28:12; Ezek 45:24; 46:7,11 [b] Ezek 46:7
6"On the day of the [a]new moon *he shall offer* a young bull without blemish, also six lambs and a ram, *which* shall be without blemish.

46:6 [a] Ezek 46:1
7"And he shall provide a [a]grain offering, an ephah with the bull and an ephah with the ram, and with the lambs as much as he is [b]able, and a hin of oil with an ephah.

46:7 [a] Ezek 46:5 [b] Lev 14:21; Deut 16:17; Ezek 46:5
8"When the [a]prince enters, he shall go in by way of the porch of the gate and go out by the same way.

46:8 [a] Ezek 44:3; 46:2
9"But when the people of the land come [a]before the LORD at the appointed feasts, he who enters by way of the north gate to worship shall go out by way of the south gate. And he who enters by way of the south gate shall go out by way of the north gate. No one shall return by way of the gate by which he entered but shall go straight out.

46:9 [a] Ex 34:23; Ps 84:7; Mic 6:6
10"When they go in, the prince shall go in [a]among them; and when they go out, he shall go out.

46:10 [a] 2 Sam 6:14, 15; 1 Chr 29:20,22; 2 Chr 6:3; 7:4; Ps 42:4
11"At the [a]festivals and the appointed feasts the [b]grain offering shall be an ephah with a bull and an ephah with a ram, and with

46:11 [a] Ezek 45:17 [b] Ezek 46:5,7

45:25 A reference to the Feast of Booths (cf. Deut. 16:13–15; Zech. 14:16–19).

46:1–15 Here are details of the weekly (Sabbath), monthly (new moon), and daily offerings. If the great festivals of Passover and Booths are to be observed during the Millennium, there is no reason why sacrifices would not also be offered. Then, of course, they will be memorials of the finished sacrifice of Christ. See charts titled "Offerings" at Lev. 2 and "Festivals" at Lev. 23.

the lambs as much as one is able to give, and a hin of oil with an ephah.

46:12 12"When the prince provides a [a]freewill offering, a burnt offering, or peace offerings *as* a freewill offering to the LORD, the gate facing east shall be [b]opened for him. And he shall provide his burnt offering and his peace offerings as he does on the [c]sabbath day. Then he shall go out, and the gate shall be shut after he goes out.

[a] Lev 23:38; 2 Chr 29:31
[b] Ezek 44:3; 46:1,2,8
[c] Ezek 45:17

46:13 13"And you shall provide a [a]lamb a year old without blemish for a burnt offering to the LORD daily; [b]morning by morning you shall provide it.

[a] Num 28:3-5
[b] Is 50:4

46:14 14"Also you shall provide a grain offering with it morning by morning, a [a]sixth of an ephah and a third of a hin of oil to moisten the fine flour, a grain offering to the LORD continually by a perpetual ordinance.

[a] Num 28:5

46:15 15"Thus they shall provide the lamb, the grain offering and the oil, morning by morning, for a [a]continual burnt offering."

[a] Ex 29:42; Num 28:6

c Regulations for the prince, 46:16–18

46:16 16 'Thus says the Lord GOD, "If the prince gives a [a]gift *out of* his inheritance to any of his sons, it shall belong to his sons; it is their possession by inheritance.

[a] 2 Chr 21:3

***46:17** 17"But if he gives a gift from his inheritance to one of his servants, it shall be his until the [a]year of liberty; then it shall return to the prince. His inheritance *shall be* only his sons'; it shall belong to them.

[a] Lev 25:10

46:18 18"The prince shall [a]not take from the people's inheritance, [b]thrusting them out of their possession; he shall give his sons inheritance from his own possession so that My people shall not be scattered, anyone from his possession." ' "

[a] Ezek 45:8
[b] 1 Kin 21:19; Ezek 22:27; Mic 2:1,2

d Places for preparing the offerings, 46:19–24

***46:19** 19 Then he brought me through the [a]entrance, which *was* at the side of the gate, into the holy chambers for the priests, which faced north; and behold, there *was* a place at the extreme rear toward the west.

[a] Ezek 42:9; 44:5

46:20 20 He said to me, "This is the place where the priests shall boil the [a]guilt offering and the sin offering *and* where they shall [b]bake the grain offering, in order that they may not bring *them* out into the outer court to transmit holiness to the people."

[a] 2 Chr 35:13; Ezek 44:29
[b] Lev 2:4-7

21 Then he brought me out into the outer court and led me across to the four corners of the court; and behold, in every corner of the court *there was* a *small* court.

22 In the four corners of the court *there were* enclosed courts, forty *cubits* long and thirty wide; these four in the corners *were* the same size.

23 *There was* a row *of masonry* round about in them, around the four of them, and boiling places were made under the rows round about.

24 Then he said to me, "These are the boiling places where the ministers of the house shall boil the sacrifices of the people."

C A New Holy Land, 47:1–48:35

1 *The river giving life to the land,* 47:1–12

***47:1** 47 Then he brought me back to the [a]door of the house;

[a] Ezek 41:2, 23-25

46:17 *the year of liberty.* The fiftieth year, the year of Jubilee (cf. Lev. 25:13–15).

46:19–24 A description of the kitchens for the priest (vv. 19–20; cf. 42:1–14) and the people (vv. 21–24) for cooking the sacrificial meals.

47:1–12 Ezekiel saw a river emerging from the Temple flowing eastward (cf. Zech. 14:8), beginning as a trickle (v. 2) and becoming a deep river (v. 5). Trees will grow along its banks (v. 7), and it will even sweeten the waters of the Dead Sea so that fish can live in it (vv. 8–10). *Engedi* (v. 10) is on the middle of the western shore of the Dead

47:1 and behold, [b]water was flowing from under the threshold of the house toward the east, for the house faced east. And the water was flowing down from under, from the right side of the house, from south of the altar.

2 He brought me out by way of the north gate and led me around on the outside to the outer gate by way of *the gate* that faces east. And behold, water was trickling from the south side.

3 When the man went out toward the east with a line in his hand, he measured a thousand cubits, and he led me through the water, water *reaching* the ankles.

4 Again he measured a thousand and led me through the water, water *reaching* the knees. Again he measured a thousand and led me through *the water,* water *reaching* the loins.

47:5 5 Again he measured a thousand; *and it was* a river that I could not ford, for the water had risen, *enough* water to swim in, a [a]river that could not be forded.

47:6 6 He said to me, "Son of man, have you [a]seen *this?*" Then he brought me back to the bank of the river.

7 Now when I had returned, behold, on the bank of the river there *were* very many [a]trees on the one side and on the other.

8 Then he said to me, "These waters go out toward the eastern region and go down into the [a]Arabah; then they go toward the sea, being made to flow into the [b]sea, and the waters *of the sea* become fresh.

9 "It will come about that every living creature which swarms in every place where the river goes, will live. And there will be very many fish, for these waters go there and *the others* become fresh; so [a]everything will live where the river goes.

10 "And it will come about that [a]fishermen will stand beside it; from [b]Engedi to Eneglaim there will be a place for the [c]spreading of nets. Their fish will be according to their kinds, like the fish of the [d]Great Sea, [e]very many.

11 "But its swamps and marshes will not become fresh; they will be left for [a]salt.

12 "[a]By the river on its bank, on one side and on the other, will grow all *kinds of* [b]trees for food. Their [c]leaves will not wither and their fruit will not fail. They will bear every month because their

47:1 [b]Ps 46:4; Is 30:25; 55:1; Jer 2:13; Joel 3:18; Zech 13:1; 14:8; Rev 22:1,17

47:5 [a]Is 11:9; Hab 2:14

47:6 [a]Ezek 8:6; 40:4; 44:5

47:7 [a]Is 60:13,21; 61:3; Ezek 47:12

47:8 [a]Deut 3:17; Is 35:6,7; 41:17-19; 44:3 [b]Josh 3:16

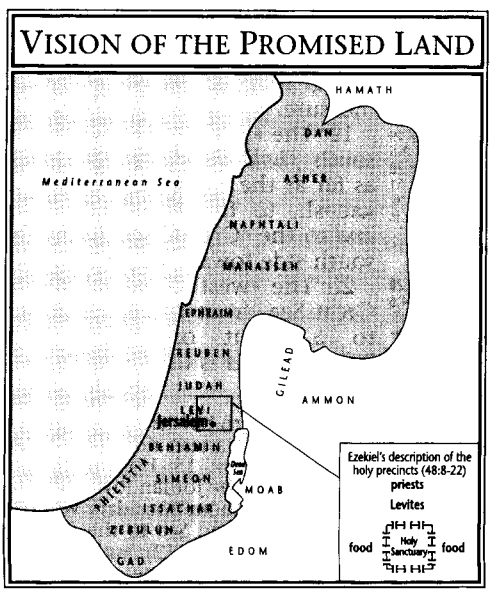
47:9 [a]Is 12:3; 55:1; John 4:14; 7:37,38

47:10 [a]Matt 4:19; 13:47; Luke 5:10 [b]Gen 14:7; Josh 15:62; 1 Sam 23:29; 24:1; 2 Chr 20:2 [c]Ezek 26:5,14 [d]Num 34:6; Ps 104:25; Ezek 47:15; 48:28 [e]Luke 5:5-9; John 21:6

47:11 [a]Deut 29:23

47:12 [a]Ezek 47:7; Rev 22:2 [b]Gen 2:9 [c]Ps 1:3; Jer 17:8

Sea, and *Eneglaim* is possibly near the Qumran area, where the Dead Sea scrolls were found. Some salt marshes will be left unsweetened (v. 11).



47:12 [d]Rev 22:2
water flows from the sanctuary, and their fruit will be for food and their [d]leaves for healing."

2 *The boundaries of the land,* 47:13–23

*47:13 [a]Num 34:2-12 [b]Gen 48:5; Ezek 48:4,5
13 Thus says the Lord GOD, "This *shall be* the [a]boundary by which you shall divide the land for an inheritance among the twelve tribes of Israel; Joseph *shall have* two [b]portions.

47:14 [a]Deut 1:8; Ezek 20:6
14"You shall divide it for an inheritance, each one equally with the other; for I [a]swore to give it to your forefathers, and this land shall fall to you as an inheritance.

47:15 [a]Num 34:7-9 [b]Num 34:8
15"This *shall be* the boundary of the land: on the [a]north side, from the Great Sea *by* the way of Hethlon, to the entrance of [b]Zedad;

47:16 [a]Num 13:21; Is 10:9; Ezek 47:17,20; 48:1; Zech 9:2 [b]Gen 14:15; Ezek 47:17,18; 48:1
16 [a]Hamath, Berothah, Sibraim, which is between the border of [b]Damascus and the border of Hamath; Hazer-hatticon, which is by the border of Hauran.

47:17 [a]Num 34:9
17"The boundary shall extend from the sea *to* [a]Hazar-enan *at* the border of Damascus, and on the north toward the north is the border of Hamath. This is the north side.

47:18 [a]Num 34:10-12 [b]Gen 37:25; Jer 50:19 [c]Gen 13:10,11
18"The [a]east side, from between Hauran, Damascus, [b]Gilead and the land of Israel, *shall be* the [c]Jordan; from the *north* border to the eastern sea you shall measure. This is the east side.

47:19 [a]Num 34:3-5 [b]Ezek 48:28 [c]Deut 32:51 [d]Num 34:5; 1 Kin 8:65; Is 27:12 [e]Ezek 47:10,15
19"The [a]south side toward the south *shall extend* from [b]Tamar as far as the waters of [c]Meribath-kadesh, to the [d]brook *of Egypt and* to the [e]Great Sea. This is the south side toward the south.

47:20 [a]Num 34:6 [b]Judg 3:3; 2 Chr 7:8; Ezek 48:1; Amos 6:14
20"The [a]west side *shall be* the Great Sea, from the *south* border to a point opposite [b]Lebo-hamath. This is the west side.

21"So you shall divide this land among yourselves according to the tribes of Israel.

47:22 [a]Num 26:55,56 [b]Is 14:1; 56:6,7 [c]Acts 11:18; 15:9; Eph 2:12-14; 3:6; Col 3:11
22"It will come about that you shall divide it by [a]lot for an inheritance among yourselves and among the [b]aliens who stay in your midst, who bring forth sons in your midst. And they shall be to you as the native-born among the sons of Israel; they shall be allotted an [c]inheritance with you among the tribes of Israel.

23"And it will come about that in the tribe with which the alien stays, there you shall give *him* his inheritance," declares the Lord GOD.

3 *The division of the land,* 48:1–35

*48:1 [a]Ex 1:1 [b]Josh 19:40-48
48 "Now [a]these are the names of the tribes: from the northern extremity, beside the way of Hethlon to Lebo-hamath, *as far as* Hazar-enan *at* the border of Damascus, toward the north beside Hamath, running from east to west, [b]Dan, one *portion.*

48:2 [a]Josh 19:24-31
2"Beside the border of Dan, from the east side to the west side, [a]Asher, one *portion.*

48:3 [a]Josh 19:32-39
3"Beside the border of Asher, from the east side to the west side, [a]Naphtali, one *portion.*

48:4 [a]Josh 13:29-31; 17:1-11
4"Beside the border of Naphtali, from the east side to the west side, [a]Manasseh, one *portion.*

48:5 [a]Josh 16:5-9; 17:8-10,14-18
5"Beside the border of Manasseh, from the east side to the west side, [a]Ephraim, one *portion.*

48:6 [a]Josh 13:15-21
6"Beside the border of Ephraim, from the east side to the west side, [a]Reuben, one *portion.*

48:7 [a]Josh 15:1-63; 19:9
7"Beside the border of Reuben, from the east side to the west side, [a]Judah, one *portion.*

47:13–20 The northern border of Israel's land will run from the Mediterranean north of Tyre to a point near Damascus (vv. 15–17); the eastern border will be formed by the Jordan River and the Dead Sea (v. 18); the southern boundary will run from a little below the Dead Sea to the *brook of Egypt* (v. 19; see note on Isa. 27:12); and the western border will be the Mediterranean. This particular area will be allotted to the Israelites for their residences, though apparently they will control all the land from the Nile to the Euphrates (cf. Gen. 15:18).

48:1–7 Seven tribes will be given portions of the land N of the Temple area: *Dan* (see note on Rev. 7:4), *Asher, Naphtali, Manasseh, Ephraim, Reuben,* and *Judah.*

*48:8 [a]Is 12:6; 33:20-22; Ezek 45:3,4

8"And beside the border of Judah, from the east side to the west side, shall be the allotment which you shall set apart, 25,000 *cubits* in width, and in length like one of the portions, from the east side to the west side; and the [a]sanctuary shall be in the middle of it.

9"The allotment that you shall set apart to the LORD *shall be* 25,000 *cubits* in length and 10,000 in width.

48:10 [a]Ezek 44:28; 45:4

10"The holy allotment shall be for these, *namely* for the [a]priests, toward the north 25,000 *cubits in length,* toward the west 10,000 in width, toward the east 10,000 in width, and toward the south 25,000 in length; and the sanctuary of the LORD shall be in its midst.

48:11 [a]Ezek 40:46; 44:15 [b]Ezek 44:10,12

11"*It shall be* for the priests who are sanctified of the [a]sons of Zadok, who have kept My charge, who did not go astray when the sons of Israel went astray as the [b]Levites went astray.

12"It shall be an allotment to them from the allotment of the land, a most holy place, by the border of the Levites.

13"Alongside the border of the priests the Levites *shall have* 25,000 *cubits* in length and 10,000 in width. The whole length *shall be* 25,000 *cubits* and the width 10,000.

48:14 [a]Lev 25:32-34; 27:10,28,33

14"Moreover, they [a]shall not sell or exchange any of it, or alienate this choice *portion* of land; for it is holy to the LORD.

48:15 [a]Ezek 42:20; 45:6

15"The remainder, 5,000 *cubits* in width and 25,000 in length, shall be for [a]common use for the city, for dwellings and for open spaces; and the city shall be in its midst.

48:16 [a]Rev 21:16

16"These *shall be* its measurements: the north side 4,500 *cubits,* the south side [a]4,500 *cubits,* the east side 4,500 *cubits,* and the west side 4,500 *cubits.*

17"The city shall have open spaces: on the north 250 *cubits,* on the south 250 *cubits,* on the east 250 *cubits,* and on the west 250 *cubits.*

18"The remainder of the length alongside the holy allotment shall be 10,000 *cubits* toward the east and 10,000 toward the west; and it shall be alongside the holy allotment. And its produce shall be food for the workers of the city.

19"The workers of the city, out of all the tribes of Israel, shall cultivate it.

20"The whole allotment *shall be* 25,000 by 25,000 *cubits;* you shall set apart the holy allotment, a square, with the property of the city.

48:21 [a]Ezek 34:24; 45:7; 48:22

21"The [a]remainder *shall be* for the prince, on the one side and on the other of the holy allotment and of the property of the city; in front of the 25,000 *cubits* of the allotment toward the east border and westward in front of the 25,000 toward the west border, alongside the portions, *it shall be* for the prince. And the holy allotment and the sanctuary of the house shall be in the middle of it.

22"Exclusive of the property of the Levites and the property of the city, *which* are in the of of that which belongs to the prince, *everything* between the border of Judah and the border of Benjamin shall be for the prince.

*48:23 [a]Josh 18:21-28

23"As for the rest of the tribes: from the east side to the west side, [a]Benjamin, one *portion.*

48:24 [a]Josh 19:1-9

24"Beside the border of Benjamin, from the east side to the west side, [a]Simeon, one *portion.*

48:25 [a]Josh 19:17-23

25"Beside the border of Simeon, from the east side to the west side, [a]Issachar, one *portion.*

48:26 [a]Josh 19:10-16

26"Beside the border of Issachar, from the east side to the west side, [a]Zebulun, one *portion.*

27"Beside the border of Zebu-

48:8–22 A description again (see 45:1–8) of the sacred portion of the land, which included the *sanctuary* (v. 8), the priests' portion (vv. 10–12), the Levites' portion (vv. 13–14), the city (vv. 15–20), and the prince's portion (vv. 21–22).

48:23–29 Five tribes will be given land S of the sacred area: *Benjamin, Simeon, Issachar, Zebulun,* and *Gad.* This arrangement is different from the allotment recorded in Josh. 13–17.

lun, from the east side to the west side, [a]Gad, one *portion.*

28"And beside the border of Gad, at the south side toward the south, the border shall be from [a]Tamar to the waters of Meribath-kadesh, to the brook *of Egypt,* to the [b]Great Sea.

29"This is the [a]land which you shall divide by lot to the tribes of Israel for an inheritance, and these are their *several* portions," declares the Lord GOD.

30"These are the exits of the city: on the [a]north side, 4,500 *cubits* by measurement,

31 shall be the gates of the city, [a]named for the tribes of Israel, three gates toward the north: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one.

32"On the east side, 4,500 *cubits,* shall be three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan, one.

33"On the south side, 4,500 *cubits* by measurement, shall be three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.

34"On the west side, 4,500 *cubits, shall be* three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.

35"*The city shall be* 18,000 *cubits* round about; and the [a]name of the city from *that* day *shall be,* 'The [b]LORD is there.' "

48:27 [a]Josh 13:24-28

48:28 [a]Gen 14:7; 2 Chr 20:2; Ezek 47:19 [b]Ezek 47:10, 15,19,20

48:29 [a]Ezek 47:13-20

48:30 [a]Ezek 48:32-34

*48:31 [a]Rev 21:12,13

48:35 [a]Jer 23:6; 33:16 [b]Is 12:6; 14:32; 24:23; Jer 3:17; 8:19; 14:9; Ezek 35:10; Joel 3:21; Zech 2:10; Rev 21:3; 22:3

48:31–34 There are three gates to each side of the city, each named after a tribe of Israel. *Levi* is included (v. 31), and *Joseph* represents Ephraim and Manasseh (v. 32).

DANIEL

INTRODUCTION

AUTHOR: Daniel DATE: 537 B.C.

The Prophet Daniel, whose name means "God is my judge," was a statesman in the court of heathen monarchs. Taken captive as a youth to Babylon by Nebuchadnezzar in 605 B.C., he spent the rest of his long life there as a governmental official and as a prophet of the true God. He claimed to have written this book (12:4), and Jesus Christ identified him as a prophet (Matt. 24:15; Mark 13:14). Since he did not occupy the prophetic office, the book is found in the third division of the Hebrew Bible, the "Writings," rather than in the second, the Prophets. Throughout his life he was uncompromising and faithful to his God.

Date The first attack on the traditional sixth century B.C. date for the composition of the book came from Porphyry (A.D. 232–303), a vigorous opponent of Christianity, who maintained that the book was written by an unknown Jew who lived at the time of Antiochus Epiphanes (175–163 B.C.). This view was widely promoted by scholars of the eighteenth and nineteenth centuries for the following reasons: it is alleged that Daniel could not have made these predictions, since they were accurately fulfilled and could therefore have been written only after the events occurred; Persian and Greek words used in the book would have been unknown to a sixth-century Jewish author; the Aramaic used in 2:4–7:28 belongs to a time after that of Daniel; and there are certain alleged historical inaccuracies. In answer, we observe that predictive prophecy is not only possible but expected from a true prophet of God. Since Daniel lived into the Persian period, he would have known Persian words. The presence of Greek words is easily accounted for, since one hundred years before Daniel, Greek mercenaries served in the Assyrian army under Esarhaddon (683) and in the Babylonian army under Nebuchadnezzar. Recent discoveries of fifth century B.C. Aramaic documents have shown that Daniel was written in a form of Imperial Aramaic, an official dialect known in all parts of the Near East at that time. Alleged historical inaccuracies are fast disappearing, especially with the information provided by the *Nabonidus Chronicle* as to the identity of Belshazzar (5:1) and with evidence that identifies Darius the Mede with a governor named Gubaru (5:31).

In addition, how can the use of relatively few Greek words be explained if the book was written around 170 B.C., when a Greek-speaking government had controlled Palestine for 160 years? One would expect the presence of many Greek terms. Also, the Qumran documents (Dead Sea Scrolls), dated only a few decades before the alleged second-century writing of Daniel, show grammatical differences that indicate they were written centuries, not decades, after Daniel. Further, the scrolls of Daniel found at Qumran are copies, indicating that the original was written before the Maccabean era.

The Times In 605 B.C. Nebuchadnezzar took Daniel and others as captives to Babylon (see Introduction to Jeremiah). Because of the events recorded in chap. 2 of the book, Daniel was given a place of prominence and responsibility in Nebuchadnezzar's kingdom. After the king's death, Daniel apparently fell from favor but was recalled to interpret the writing that appeared at Belshazzar's feast (5:13). He was made one of three presidents under Darius (6:1) and lived until the third year of Cyrus (536). His ministry was to testify, in his personal life and in his prophecies, to the power of God. Though in exile, the people of Israel were not deserted by God, and Daniel revealed many details about His plan for their future. He also traced the course of Gentile world powers from his own day to the second coming of Christ.

Contents Important prophecies in the book include the following: the course of Gentile kingdoms (the future of Babylon, Persia, Greece, and Rome, chaps. 2 and 7); details concerning Medo-Persia and Greece (chap. 8); more details concerning Greece (chap. 11); the prophecy of the 70 weeks of years (9:24–27); and the activities of Antichrist (11:36–45). Among the doctrines mentioned in the book are personal separation (1:8; 3:12; 6:10; 9:2–3; 10:2–3), angels (8:16; 9:21; 10:13, 20–21; 11:1), resurrection (12:2), Antichrist (7:24–25; 9:27; 11:36). Favorite stories include those of Shadrach, Meshach, and Abed-nego (chap. 3), and the lions' den (chap. 6).

OUTLINE OF DANIEL

I. **Daniel's Dedication, 1:1–21**
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TIMELINE OF DANIEL

Jeremiah begins prophetic ministry — 627

Nebuchadnezzar defeats Egyptians; Daniel taken to Babylon — 605

592 — Ezekiel begins prophetic ministry

Nebuchadnezzar conquers Judah; Jeremiah taken to Egypt — 586

Cyrus of Perisa derees return of Jews — 538

536 — Daniel dies

THE BOOK OF DANIEL

I DANIEL'S DEDICATION, 1:1–21

A Daniel's Circumstances, 1:1–7

1 In the third year of the reign of [a]Jehoiakim king of Judah, [b]Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.

2 The [a]Lord gave Jehoiakim king of Judah into his hand, along with some of the [b]vessels of the house of God; and he brought them to the land of [c]Shinar, to the house of his god, and he brought the vessels into the treasury of his [d]god.

3 Then the king ordered Ashpenaz, the chief of his officials, to bring in some of the sons of Israel, including some of the royal [a]family and of the nobles,

4 youths in whom was [a]no defect, who were good-looking, showing [b]intelligence in every *branch of* wisdom, endowed with understanding and discerning knowledge, and who had ability for serving in the king's court; and *he ordered him* to teach them the literature and [c]language of the [d]Chaldeans.

5 The king appointed for them a daily ration from the [a]king's choice food and from the wine which he drank, and *appointed* that they should be educated three years, at the end of which they were to [b]enter the king's personal service.

6 Now among them from the sons of Judah were [a]Daniel, Hananiah, Mishael and Azariah.

7 Then the commander of the officials assigned *new* names to them; and to Daniel he assigned *the name* [a]Belteshazzar, to Hananiah [b]Shadrach, to Mishael [b]Meshach and to Azariah [b]Abed-nego.

B Daniel's Dedication, 1:8–16

8 But Daniel made up his mind that he would not [a]defile himself with the [b]king's choice food or with the [c]wine which he

*1:1 [a]2 Kin 24:1; 2 Chr 36:5,6 [b]Jer 25:1; 52:12,28-30

*1:2 [a]Is 42:24; Dan 2:37,38 [b]2 Chr 36:7; Jer 27:19,20; Dan 5:2 [c]Gen 10:10; 11:2; Is 11:11; Zech 5:11 [d]Jer 50:2; 51:44

*1:3 [a]2 Kin 24:15; Is 39:7

*1:4 [a]2 Sam 14:25 [b]Dan 1:17

1:4 [c]Is 36:11; Jer 5:15; Dan 2:4 [d]Dan 2:2,4,5, 10; 3:8; 4:7; 5:7,11,30; 9:1

*1:5 [a]Dan 1:8 [b]1 Sam 16:22; Dan 1:19

1:6 [a]Ezek 14:14, 20; 28:3; Matt 24:15

*1:7 [a]Dan 2:26; 4:8; 5:12 [b]Dan 2:49; 3:12

*1:8 [a]Lev 11:47; Ezek 4:13,14; Hos 9:3,4 [b]Ps 141:4; Dan 1:5 [c]Deut 32:38; Dan 5:4

1:1 *In the third year* = 605 B.C. See note on Jer. 25:1. *Jehoiakim* was the eldest son of godly Josiah and was made king in place of his younger brother in 609 by Pharaoh Neco. A vassal to Egypt for four years and then to Babylon, Jehoiakim squandered state funds on a new palace (Jer. 22:13–19) and destroyed Jeremiah's writings, which warned him of coming judgment. He died in 598 B.C. *came.* May be translated "went" (cf. 2 Kings 24:1). Nebuchadnezzar, whose name means "Nebo, protect my frontier," reigned for 43 years (605–562). Sent by his father, Nabopolassar, to lead the Babylonian army against Egypt (which he defeated at Carchemish in May-June 605), he was called back home at the death of his father late in July to be crowned king. Thus he was not yet king of Babylon when he invaded Jerusalem in 605 (the title is used prophetically).

1:2 The captivity came because of Israel's idolatry and failure to keep the sabbatical year for the land. See note on 2 Chron. 36:14–21. *the vessels of the house of God.* Taken as a prize and as proof of the power of Nebuchadnezzar's gods (see 1 Kings 7:48–51; 2 Kings 24:13; Dan. 5:1–3). *Shinar.* Babylonia (see Gen. 10:10; 11:2).

1:3 *officials.* Lit., eunuchs. The word does mean those who were castrated; it also stood for officials in general. It is uncertain whether Daniel and his friends were emasculated (see 2 Kings 20:18).

1:4 *literature and language.* Various subjects such as agriculture, astrology, astronomy, mathematics, and the Akkadian language.

1:5 The accession year of Nebuchadnezzar was the first year of the youths' training; the first full year of Nebuchadnezzar's reign was the second year of training; the second year of his reign was the third year of training.

1:7 In order to make these young men more Babylonian, their names were changed (cf. Joseph, Gen. 41:45; and Esther, Est. 2:7). *Daniel* means "God is judge." *Belteshazzar* means "May Bel protect his life." *Hananiah* means "Yahweh is gracious." *Shadrach* possibly means "command of Aku" (the moon god). *Mishael* means "Who is what God is?" *Meshach* may mean "Who is what Aku is?" *Azariah* means "Whom Yahweh helps." *Abed-nego* means "servant of Nebo." In each case the Hebrew name contains a name for the true God (either *el* or *iah,* an abbreviation for Yahweh), and the Babylonian name contains the name of a heathen god.

1:8 *he would not defile himself.* By eating meat that doubtless had not been slain in accordance with the Mosaic Law and that, along with the *wine,* had been offered to a pagan god (cf. Ex. 34:15).

drank; so he sought *permission* from the commander of the officials that he might not defile himself.

1:9 [a]Gen 39:21; 1 Kin 8:50; Job 5:15,16; Ps 106:46; Prov 16:7

9 Now God granted Daniel [a]favor and compassion in the sight of the commander of the officials,

10 and the commander of the officials said to Daniel, "I am afraid of my lord the king, who has appointed your food and your drink; for why should he see your faces looking more haggard than the youths who are your own age? Then you would make me forfeit my head to the king."

11 But Daniel said to the overseer whom the commander of the officials had appointed over Daniel, Hananiah, Mishael and Azariah,

12 "Please test your servants for ten days, and let us be [a]given some vegetables to eat and water to drink.

1:12 [a]Dan 1:16

13 "Then let our appearance be observed in your presence and the appearance of the youths who are eating the king's choice food; and deal with your servants according to what you see."

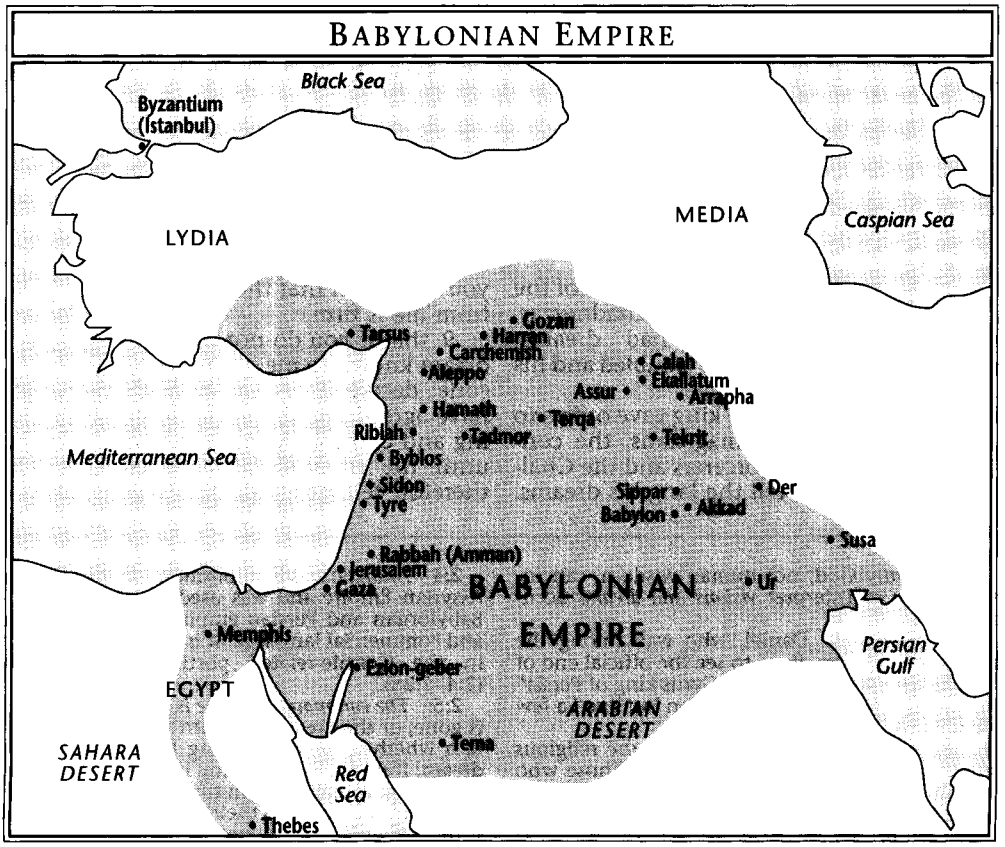
14 So he listened to them in this matter and tested them for ten days.

15 At the end of ten days their appearance seemed [a]better and they were fatter than all the youths who had been eating the king's choice food.

1:15 [a]Ex 23:25; Prov 10:22

16 So the overseer continued to withhold their choice food and the wine they were to drink, and kept [a]giving them vegetables.

1:16 [a]Dan 1:12



C Daniel's Rise to Favor, 1:17–21

*1:17 a1 Kin 3:12,28; Job 32:8; Dan 1:20; 2:21,23; Acts 7:22 bDan 2:19; 7:1; 8:1

17 As for these four youths, [a]God gave them knowledge and intelligence in every *branch of* literature and wisdom; Daniel even understood all *kinds of* [b]visions and dreams.

18 Then at the end of the days which the king had specified for presenting them, the commander of the officials presented them before Nebuchadnezzar.

1:19 aDan 1:6,7 bGen 41:46; Dan 1:5

19 The king talked with them, and out of them all not one was found like [a]Daniel, Hananiah, Mishael and Azariah; so they [b]entered the king's personal service.

1:20 a1 Kin 4:30,31; Dan 1:17 bGen 31:7; Num 14:22; Neh 4:12; Job 19:3 cDan 2:27,28, 46,48 dIs 19:3; Dan 2:2; 4:18; 5:7

20 As for every matter of [a]wisdom and understanding about which the king consulted them, he found them [b]ten times [c]better than all the [d]magicians *and* conjurers who *were* in all his realm.

*1:21 aDan 6:28; 10:1

21 And Daniel continued until the [a]first year of Cyrus the king.

II NEBUCHADNEZZAR'S DREAM: THE GREAT IMAGE, 2:1–49

A The Dream Received by Nebuchadnezzar, 2:1–6

2:1 aGen 40:5-8; 41:1,8; Job 33:15-17; Dan 2:3; 4:5 bEsth 6:1; Dan 6:18

2 Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar [a]had dreams; and his spirit was troubled and his [b]sleep left him.

*2:2 aGen 41:8; Ex 7:11; Is 47:12, 13; Dan 1:20; 2:10,27; 4:6; 5:7

2 Then the king gave orders to call in the [a]magicians, the conjurers, the sorcerers and the Chaldeans to tell the king his dreams. So they came in and stood before the king.

2:3 aGen 40:8; 41:15; Dan 4:5

3 The king said to them, "I [a]had a dream and my spirit is anxious to understand the dream."

*2:4 aEzra 4:7; Is 36:11 bDan 3:9; 5:10 cDan 2:7

4 Then the Chaldeans spoke to the king in [a]Aramaic: "[b]O king, live forever! [c]Tell the dream to your servants, and we will declare the interpretation."

*2:5 aEzra 6:11; Dan 2:12; 3:29

5 The king answered and said to the Chaldeans, "The command from me is firm: if you do not make known to me the dream and its interpretation, you will be [a]torn limb from limb and your houses will be made a rubbish heap.

2:6 aDan 2:48; 5:7, 16,29

6 "But if you declare the dream and its interpretation, you will receive from me [a]gifts and a reward and great honor; therefore declare to me the dream and its interpretation."

B The Dream Revealed to Daniel, 2:7–23

2:7 aDan 2:4

7 They answered a second time and said, "Let the king [a]tell the dream to his servants, and we will declare the interpretation."

8 The king answered and said, "I know for certain that you are bargaining for time, inasmuch as you have seen that the command from me is firm,

2:9 aEsth 4:11; Dan 3:15

9 that if you do not make the dream known to me, there is only [a]one decree for you. For you have agreed together to speak lying and corrupt words before me until the situation is changed; therefore tell me the dream, that I

1:17 Only God, not human wisdom, can instruct how to interpret *visions and dreams* accurately.

1:21 *continued.* Daniel, who was among the first captives taken, lived to see the official end of the Exile in the "first year of Cyrus king of Persia" (Ezra 1:1). Daniel did not die then but lived a few years longer (10:1).

2:2 *magicians.* Textual scribes of the religious ritual. *conjurers.* Enchanters. *sorcerers.* Those who deal in magic potions; also enchanters. *Chaldeans.* Not all the Babylonians (as in 1:4) but a class of wise men priests.

2:4 *Aramaic* was the common language of the Assyrian Empire and was used in both the neo-Babylonian and Persian empires as a diplomatic and commercial language. It is used appropriately in the Gentile-related portion of the book (2:4–7:28).

2:5 *The command from me is firm,* or the thing is gone, or the dream is certain to me. It is uncertain whether or not the king had forgotten the dream. If not, he was putting his wise men to the ultimate test, asking them to recall the past in order to give credence to their predictions about the future.

2:9 may [b]know that you can declare
[b]Is 41:23 to me its interpretation."

*2:10 10 The Chaldeans answered
[a]Dan 2:2,27 the king and said, "There is not a man on earth who could declare the matter for the king, inasmuch as no great king or ruler has *ever* asked anything like this of any [a]magician, conjurer or Chaldean.

2:11 11 "Moreover, the thing which
[a]Gen 41:39; Dan 5:11 the king demands is difficult, and
[b]Ex 29:45; Is 57:15 there is no one else who could declare it to the king except [a]gods, whose [b]dwelling place is not with *mortal* flesh."

2:12 12 Because of this the king be-
[a]Ps 76:10; Dan 2:5; 3:13,19 came [a]indignant and very furious and gave orders to destroy all the wise men of Babylon.

2:13 13 So the decree went forth
[a]Dan 1:19,20 that the wise men should be slain; and they looked for [a]Daniel and his friends to kill *them.*

*2:14 14 Then Daniel replied with
[a]Dan 2:24 discretion and discernment to [a]Arioch, the captain of the king's bodyguard, who had gone forth to slay the wise men of Babylon;

15 he answered and said to Arioch, the king's commander, "For what reason is the decree from the king *so* urgent?" Then Arioch informed Daniel about the matter.

16 So Daniel went in and requested of the king that he would give him time, in order that he might declare the interpretation to the king.

2:17 17 Then Daniel went to his
[a]Dan 1:6 house and informed his friends, [a]Hananiah, Mishael and Azariah, about the matter,

*2:18 18 in order that they might
[a]Esth 4:15,16; Is 37:4; Jer 33:3; Ezek 36:37; Dan 2:23 [a]request compassion from the
[b]Gen 18:28; Mal 3:18 God of heaven concerning this mystery, so that Daniel and his friends might not be [b]destroyed with the rest of the wise men of Babylon.

2:19 19 Then the mystery was re-
[a]Num 12:6; Job 33:15,16; Dan 1:17; 7:2, 7,13 vealed to Daniel in a night [a]vision. Then Daniel blessed the God of heaven;

20 Daniel answered and said,
"Let the name of God be
[a]blessed forever and ever,
For [b]wisdom and power
belong to Him.
21 "It is He who [a]changes the
times and the epochs;
He [b]removes kings and
establishes kings;
He gives [c]wisdom to wise
men
And knowledge to men of
understanding.
22 "It is He who [a]reveals the
profound and hidden
things;
[b]He knows what is in the
darkness,
And the [c]light dwells
with Him.
23 "To You, O [a]God of my
fathers, I give thanks
and praise,
For You have given me
[b]wisdom and power;
Even now You have made
known to me what we
[c]requested of You,
For You have made known
to us the king's matter."

2:20 [a]Ps 103:1,2; 113:1,2; 115:18; 145:1, 2,21 [b]1 Chr 29:11, 12; Job 12:13, 16-22; Dan 2:21-23

2:21 [a]Ps 31:15; Dan 2:9; 7:25 [b]Job 12:18; Ps 75:6,7; Dan 4:17,32 [c]1 Kin 3:9,10; 4:29; James 1:5

2:22 [a]Job 12:22; Ps 25:14; Dan 2:19,28 [b]Job 26:6; Ps 139:12; Is 45:7; Jer 23:24; Heb 4:13 [c]Ps 36:9; Dan 5:11,14; James 1:17; 1 John 1:5

2:23 [a]Gen 31:42; Ex 3:15 [b]Dan 1:17; 2:21 [c]Ps 21:2,4; Dan 2:18,29,30

C The Dream Recited and Interpreted to Nebuchadnezzar, 2:24–45

24 Therefore, Daniel went in to
2:24 [a]Dan 2:12,13; Acts 27:24 Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and spoke to him as follows: "[a]Do not destroy the wise men of Babylon! Take me into the king's presence, and I will declare the interpretation to the king."

2:25 [a]Gen 41:14 [b]Dan 1:6; 5:13; 6:13 25 Then Arioch hurriedly [a]brought Daniel into the king's presence and spoke to him as follows: "I have found a man among the [b]exiles from Judah who can

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2:10–11 In effect, the wise men admitted that their previous interpretations were inaccurate and deceptive.

2:14–15 Apparently Daniel, keeping himself untainted by the heathen magic, had not gone to the king with the Babylonian wise men.

2:18 *mystery.* Something unknown (the dream and its interpretation in this instance) but later revealed and containing higher or deeper information. See note on Eph. 3:3.

make the interpretation known to the king!"

2:26 [a]Dan 1:7; 4:8; 5:12

26 The king answered and said to Daniel, whose name was [a]Belteshazzar, "Are you able to make known to me the dream which I have seen and its interpretation?"

*2:27 [a]Dan 2:2,10, 11; 5:7,8

27 Daniel answered before the king and said, "As for the mystery about which the king has inquired, neither [a]wise men, conjurers, magicians *nor* diviners are able to declare *it* to the king.

2:28 [a]Gen 40:8; 41:16; Dan 2:22,45 [b]Gen 49:1; Is 2:2; Dan 10:14; Mic 4:1 [c]Dan 4:5

28 "However, there is a [a]God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the [b]latter days. This was your dream and the [c]visions in your mind *while* on your bed.

2:29 [a]Dan 2:23,47

29 "As for you, O king, *while* on your bed your thoughts turned to what would take place in the future; and [a]He who reveals mysteries has made known to you what will take place.

2:30 [a]Gen 41:16; Dan 1:17 [b]Ps 139:2; Amos 4:13

30 "But as for me, this mystery has not been revealed to me for any [a]wisdom residing in me more than *in* any *other* living man, but for the purpose of making the interpretation known to the king, and that you may understand the [b]thoughts of your mind.

2:31 [a]Hab 1:7

31 "You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was [a]awesome.

2:32 [a]Dan 2:38

32 "The [a]head of that statue *was made* of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

33 its legs of iron, its feet partly of iron and partly of clay.

2:34 [a]Dan 2:45 [b]Dan 8:25; Zech 4:6 [c]Ps 2:9; Is 60:12

34 "You continued looking until a [a]stone was cut out [b]without hands, and it struck the statue on its feet of iron and clay and [c]crushed them.

*2:35 [a]Ps 1:4; Is 17:13; 41:15, 16; Hos 13:3 [b]Ps 37:10,36 [c]Is 2:2; Mic 4:1

35 "Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became [a]like chaff from the summer threshing floors; and the wind carried them away so that [b]not a trace of them was found. But the stone that struck the statue became a great [c]mountain and filled the whole earth.

2:36 [a]Dan 2:24

36 "This *was* the dream; now we shall tell [a]its interpretation before the king.

*2:37 [a]Is 47:5; Jer 27:6,7; Ezek 26:7 [b]Ps 62:11

37 "You, O king, are the [a]king of kings, to whom the God of heaven has given the kingdom, the [b]power, the strength and the glory;

2:38 [a]Ps 50:10,11; Dan 4:21,22

38 and wherever the sons of men dwell, *or* the [a]beasts of the field, or the birds of the sky, He has given *them* into your hand and has caused you to rule over them all. You are the head of gold.

*2:39

39 "After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.

*2:40 [a]Dan 7:23

40 "Then there will be a [a]fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.

*2:41

41 "In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the

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2:27–30 Daniel disclaimed any natural or magical ability but credited the Lord with the revelation of the dream.

2:35 *the stone . . . filled the whole earth.* To refer this to the first coming of Christ and the victory of the gospel in the whole world is contrary to such verses as Matt. 13:24–30, 36–43 and 2 Tim. 3:1–13. It is a reference to the future millennial kingdom of Christ.

2:37–38 The gold head of the image (v. 32) is interpreted as representing Babylon.

2:39 The "breast and . . . arms of silver" (v. 32) represented the kingdom that followed Babylon, i.e., the kingdom of the Medes and Persians (538–333 B.C.). The "belly and . . . thighs of bronze" (v. 32) stood for Greece (333–63 B.C.; cf. 8:20–21).

2:40 The *fourth kingdom* (legs and feet, v. 33) was Rome.

2:41 *divided.* Better, composite, for it was composed of strong peoples (*iron*) and weak ones (*clay*).

toughness of iron, inasmuch as you saw the iron mixed with common clay.

*2:42 42"*As* the toes of the feet *were* partly of iron and partly of pottery, *so* some of the kingdom will be strong and part of it will be brittle.

43"And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.

*2:44 44"In the days of those kings the [a]God of heaven will [b]set up a [c]kingdom which will never be destroyed, and *that* kingdom will not be left for another people; it will [d]crush and put an end to all these kingdoms, but it will itself endure forever.

2:44 [a]Dan 2:28,37 [b]Is 9:6,7 [c]Ps 145:13; Ezek 37:25; Dan 4:3,34; 6:26; 7:14,27; Mic 4:7; Luke 1:32,33 [d]Ps 2:9; Is 60:12; Dan 2:34,35

2:45 [a]Dan 2:34 [b]Deut 10:17; 2 Sam 7:22; Ps 48:1; Jer 32:18,19; Dan 2:29; Mal 1:11 [c]Gen 41:28,32

2:45 45"Inasmuch as you saw that a [a]stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the [b]great God has made known to the king what [c]will take place in the future; so the dream is true and its interpretation is trustworthy."

D The Promotion of Daniel, 2:46–49

2:46 [a]Dan 3:5,7; Acts 10:25; 14:13; Rev 19:10; 22:8 [b]Lev 26:31; Ezra 6:10

2:46 **46** Then King Nebuchadnezzar fell on his face and did [a]homage to Daniel, and gave orders to present to him an offering and [b]fragrant incense.

2:47 [a]Dan 3:15; 4:25 [b]Deut 10:17; Ps 136:2,3; Dan 11:36 [c]Dan 2:22,30; Amos 3:7

2:47 47 The king answered Daniel and said, "Surely [a]your God is a [b]God of gods and a Lord of kings and a [c]revealer of mysteries, since you have been able to reveal this mystery."

2:48 [a]Gen 41:39-43; Dan 2:6; 5:16, 29 [b]Dan 3:1,12,30

2:48 48 Then the king [a]promoted Daniel and gave him many great gifts, and he made him ruler over the whole [b]province of Babylon and chief prefect over all the wise men of Babylon.

2:49 [a]Dan 3:12 [b]Dan 1:7 [c]Esth 2:19,21; Amos 5:15

*2:49 49 And Daniel made request of the king, and he [a]appointed [b]Shadrach, Meshach and Abednego over the administration of the province of Babylon, while Daniel *was* at the king's [c]court.

III THE FIERY FURNACE: A LESSON IN FAITH, 3:1–30

A The Test of Faith, 3:1–12

*3:1 3 Nebuchadnezzar the king made an [a]image of gold, the height of which *was* sixty cubits *and* its width six cubits; he set it up on the plain of Dura in the [b]province of Babylon.

3:1 [a]1 Kin 12:28; Is 46:6; Jer 16:20; Dan 2:31; Hos 2:8; 8:4; Hab 2:19 [b]Dan 2:48; 3:30

*3:2 2 Then Nebuchadnezzar the king sent *word* to assemble the [a]satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces to come to the dedication of the image that Nebuchadnezzar the king had set up.

3:2 [a]Dan 3:3,27; 6:1-7

3 Then the satraps, the prefects and the governors, the counselors, the treasurers, the judges, the magistrates and all the rulers of the provinces were assembled for the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

3:4 [a]Dan 3:7; 4:1; 6:25

3:4 4 Then the herald loudly proclaimed: "To you the command is given, [a]O peoples, nations and *men of every* language,

*3:5 5 that at the moment you [a]hear the sound of the horn,

3:5 [a]Dan 3:7,10,15

2:42 *the toes.* Explained in verse 44 as 10 kings (or kingdoms) that will exist concurrently at the time God sets up His kingdom at the second coming of Christ (7:24). The present age of the church is omitted in the vision (not an unusual phenomenon; cf. Isa. 61:1–2).

2:44 This does not refer to the first coming of Christ (which would make the kingdom = the church), since Christ did not destroy the Roman Empire at His first coming, nor were there 10 kings ruling at the same time then.

2:49 *the king's court.* The royal offices, the chancellory.

3:1 *an image of gold.* Probably the image was in human form (though not necessarily an image of Nebuchadnezzar) overlaid with gold, rather than solid gold (Isa. 40:19). It was 90 x 9 ft (27 x 2.7 m), probably including a pedestal.

3:2 *satraps.* Leaders of the various provinces.

3:5 *horn.* A wind instrument. *trigon.* A triangu-

flute, lyre, trigon, psaltery, bagpipe and all kinds of music, you are to fall down and worship the golden image that Nebuchadnezzar the king has set up.

*3:6 [a]Dan 3:11,15,21; 6:7 [b]Jer 29:22; Ezek 22:18-22; Matt 13:42,50; Rev 9:2; 14:11

6"But whoever does not fall down and worship shall immediately be [a]cast into the midst of a [b]furnace of blazing fire."

7 Therefore at that time, when all the peoples heard the sound of the horn, flute, lyre, trigon, psaltery, bagpipe and all kinds of music, all the peoples, nations and *men of every* language fell down *and* worshiped the golden image that Nebuchadnezzar the king had set up.

3:8 [a]Dan 2:2,10; 4:7 [b]Ezra 4:12-16; Esth 3:8,9; Dan 6:12,13

8 For this reason at that time certain [a]Chaldeans came forward and [b]brought charges against the Jews.

3:9 [a]Dan 2:4; 5:10; 6:6,21

9 They responded and said to Nebuchadnezzar the king: "[a]O king, live forever!

3:10 [a]Esth 3:12-14; Dan 3:4-6; 6:12 [b]Dan 3:5,7,15

10"You, O king, have [a]made a decree that every man who hears the sound of the horn, flute, lyre, trigon, psaltery, and bagpipe and all kinds of music, is to [b]fall down and worship the golden image.

11"But whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire.

*3:12 [a]Dan 2:49

12"There are certain Jews whom you have [a]appointed over the administration of the province of Babylon, *namely* Shadrach, Meshach and Abed-nego. These men, O king, have disregarded you; they do not serve your gods or worship the golden image which you have set up."

B The Demonstration of Faith, 3:13–18

3:13 [a]Dan 2:12; 3:19

13 Then Nebuchadnezzar in [a]rage and anger gave orders to bring Shadrach, Meshach and Abed-nego; then these men were brought before the king.

3:14 [a]Is 46:1; Jer 50:2; Dan 3:1; 4:8

14 Nebuchadnezzar responded and said to them, "Is it true, Shadrach, Meshach and Abed-nego, that you do not serve [a]my gods or worship the golden image that I have set up?

3:15 [a]Dan 3:5 [b]Dan 3:6 [c]Ex 5:2; Is 36:18-20; Dan 2:47

15"Now if you are ready, [a]at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery and bagpipe and all kinds of music, to fall down and worship the image that I have made, *very well.* But if you will not worship, you will immediately be [b]cast into the midst of a furnace of blazing fire; and [c]what god is there who can deliver you out of my hands?"

3:16 [a]Dan 1:7; 3:12

16 [a]Shadrach, Meshach and Abed-nego answered and said to the king, "O Nebuchadnezzar, we do not need to give you an answer concerning this matter.

*3:17 [a]Job 5:19; Ps 27:1,2; Is 26:3,4; Jer 1:8; 15:20,21 [b]1 Sam 17:37; Mic 7:7; 2 Cor 1:10

17"If it be *so,* our [a]God whom we serve is able to deliver us from the furnace of blazing fire; and [b]He will deliver us out of your hand, O king.

3:18 [a]Josh 24:15; 1 Kin 19:14,18; Is 51:12,13; Dan 3:28 [b]Heb 11:25

18"[a]But *even* if *He does* not, [b]let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up."

C The Vindication of Faith, 3:19–30

3:19 [a]Esth 7:7; Dan 3:13

19 Then Nebuchadnezzar was filled with [a]wrath, and his facial expression was altered toward Shadrach, Meshach and Abed-nego. He answered by giving orders to heat the furnace seven times more than it was usually heated.

20 He commanded certain valiant warriors who *were* in his army to tie up Shadrach, Meshach and

lar instrument with four strings that played high notes. *psaltery.* Another triangular instrument whose strings were beneath the sounding board.

3:6 The command to *worship* shows that this act had not only a political significance but a religious one as well, requiring the recognition of Nebuchadnezzar's gods (v. 12).

3:12 *they do not serve your gods or worship the golden image.* Strictly forbidden by the law (Ex. 20:3–5).

3:17–18 They do not make any conditions with God; deliverance or martyrdom were equally possible in His plan.

Abed-nego in order to cast *them* into the furnace of blazing fire.

3:21 [a]Dan 3:27 21 Then these men were tied up in their [a]trousers, their coats, their caps and their *other* clothes, and were cast into the midst of the furnace of blazing fire.

3:22 [a]Ex 12:33; Dan 2:15 22 For this reason, because the king's command *was* [a]urgent and the furnace had been made extremely hot, the flame of the fire slew those men who carried up Shadrach, Meshach and Abed-nego.

3:23 [a]Is 43:2 23 But these three men, Shadrach, Meshach and Abed-nego, [a]fell into the midst of the furnace of blazing fire *still* tied up.

24 Then Nebuchadnezzar the king was astounded and stood up in haste; he responded and said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They answered and said to the king, "Certainly, O king."

*3:25 [a]Ps 91:3-9; Is 43:2 [b]Jer 1:8,19; 15:21 25 He answered and said, "Look! I see four men loosed *and* [a]walking *about* in the midst of the fire without harm, and the appearance of the fourth is like a son of *the* [b]gods!"

3:26 [a]Dan 3:17; 4:2 [b]Deut 4:20; 1 Kin 8:51; Jer 11:4 26 Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the [a]Most High God, and come here!" Then Shadrach, Meshach and Abed-nego [b]came out of the midst of the fire.

*3:27 [a]Dan 3:2,3 [b]Is 43:2; Heb11:34 [c]Dan 3:21 27 The [a]satraps, the prefects, the governors and the king's high officials gathered around *and* saw in regard to these men that the [b]fire had no effect on the bodies of these men nor was the hair of their head singed, nor were their [c]trousers damaged, nor had the smell of fire *even* come upon them.

3:28 [a]Dan 2:47; 3:15-17 [b]Ps 34:7,8; Is 37:36; Dan 3:25; 6:22; Acts 5:19; 12:7 [c]Ps 22:4,5; 40:4; 84:12; Is 12:2; 26:3,4; 50:10; Jer 17:7 [d]Dan 3:16-18 28 Nebuchadnezzar responded and said, "Blessed be the [a]God of Shadrach, Meshach and Abed-nego, who has [b]sent His angel and delivered His servants who put their [c]trust in Him, violating the king's command, and yielded up their bodies so as [d]not to serve or worship any god except their own God.

3:29 [a]Dan 6:26 [b]Dan 1:7,19; 2:17,49; 3:12 [c]Ezra 6:11; Dan 2:5 [d]Dan 2:47; 3:15 29 "Therefore I [a]make a decree that any people, nation or tongue that speaks anything offensive against the God of [b]Shadrach, Meshach and Abed-nego shall be torn limb from limb and their [c]houses reduced to a rubbish heap, inasmuch as there is [d]no other god who is able to deliver in this way."

3:30 [a]Dan 2:49; 3:12 30 Then the king [a]caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

IV NEBUCHADNEZZAR'S VISION OF THE HIGH TREE, 4:1–37

A The Vision Narrated by Nebuchadnezzar, 4:1–18

*4:1 [a]Ezra 4:17; Dan 6:25 4 Nebuchadnezzar the king to all the peoples, nations, and *men of every* language that live in all the earth: "May your [a]peace abound!

4:2 [a]Dan 3:26; 4:17,24,25,32, 34 2 "It has seemed good to me to declare the signs and wonders which the [a]Most High God has done for me.

4:3 [a]Ps 77:19; 105:27; Is 25:1; Dan 6:27 [b]Dan 2:44; 4:34; 6:26

3 "How great are His [a]signs
And how mighty are His wonders!
His [b]kingdom is an everlasting kingdom
And His dominion is from generation to generation.

4 "I, Nebuchadnezzar, was at

3:25 The fourth form Nebuchadnezzar saw in the furnace was like a divine being. It may have been an angel or possibly a preincarnate appearance of Christ, though the king would not have known who He was. But Nebuchadnezzar realized that this being was mightier than his gods, who could never have delivered these men.

3:27–30 There can be no natural explanation for such complete deliverance (cf. v. 22). Their faith brought deliverance, protection, reward, and glory to God (cf. 1 Peter 4:14).

4:1 This chapter is a public decree or state paper of Nebuchadnezzar.

ease in my house and [a]flourishing in my palace.

5"I saw a [a]dream and it made me fearful; and *these* fantasies *as I lay* on my bed and the [b]visions in my mind kept alarming me.

6"So I gave orders to [a]bring into my presence all the wise men of Babylon, that they might make known to me the interpretation of the dream.

7"Then the [a]magicians, the conjurers, the Chaldeans and the diviners came in and I related the dream to them, but they could not make its [b]interpretation known to me.

8"But finally Daniel came in before me, whose name is [a]Belteshazzar according to the name of my god, and in whom is [b]a spirit of the holy gods; and I related the dream to him, *saying,*

9 'O Belteshazzar, [a]chief of the magicians, since I know that [b]a spirit of the holy gods is in you and [c]no mystery baffles you, [d]tell *me* the visions of my dream which I have seen, along with its interpretation.

10 'Now *these were* the [a]visions in my mind *as I lay* on my bed: I was looking, and behold, *there was* a [b]tree in the midst of the earth and its height *was* great.

11 'The tree grew large and became strong
And its height [a]reached to the sky,
And it *was* visible to the end of the whole earth.

12 'Its foliage *was* [a]beautiful and its fruit abundant,
And in it *was* food for all.
The [b]beasts of the field found [c]shade under it,
And the [d]birds of the sky dwelt in its branches,
And all living creatures fed themselves from it.

13 'I was looking in the [a]visions in my mind *as I lay* on my bed, and behold, [b]an *angelic* watcher, a [c]holy one, descended from heaven.

14 'He shouted out and spoke as follows:
"[a]Chop down the tree and cut off its branches,
Strip off its foliage and scatter its fruit;
Let the [b]beasts flee from under it
And the birds from its branches.

15"Yet [a]leave the stump with its roots in the ground,
But with a band of iron and bronze *around it*
In the new grass of the field;
And let him be drenched with the dew of heaven,
And let him share with the beasts in the grass of the earth.

16"Let his mind be changed from *that of* a man
And let a beast's mind be given to him,
And let [a]seven periods of time pass over him.

17"This sentence is by the decree of the *angelic* watchers
And the decision is a command of the holy ones,
In order that the living may [a]know
That the Most High is ruler over the realm of mankind,
And [b]bestows it on whom He wishes

4:4 [a]Ps 30:6; Is 47:7,8
4:5 [a]Dan 2:3 [b]Dan 2:1,28; 4:10,13
★4:6 [a]Gen 41:8; Dan 2:2
4:7 [a]Gen 41:8; Dan 2:10,27; 5:7 [b]Is 44:25; Jer 27:9,10; Dan 2:7
★4:8 [a]Dan 1:7; 2:26; 5:12 [b]Dan 4:9,18; 5:11,14
4:9 [a]Dan 1:20; 2:48; 5:11 [b]Gen 41:38; Dan 4:8 [c]Ezek 28:3; Dan 2:47 [d]Gen 41:15; Dan 2:4,5
4:10 [a]Dan 4:5 [b]Ezek 31:3,6
4:11 [a]Deut 9:1; Dan 4:21,22
4:12 [a]Ezek 31:7 [b]Jer 27:6; Ezek 31:6 [c]Lam 4:20 [d]Ezek 17:23; Matt 13:32; Luke 13:19
★4:13 [a]Dan 7:1 [b]Dan 4:17,23 [c]Deut 33:2; Ps 89:7; Dan 8:13
4:14 [a]Ezek 31:10-14; Dan 4:23; Matt 3:10; 7:19; Luke 13:7-9 [b]Ezek 31:12, 13; Dan 4:12
★4:15 [a]Job 14:7-9
★4:16 [a]Dan 4:23,25, 32
4:17 [a]Ps 9:16; 83:18; Dan 2:21; 5:21 [b]Jer 27:5-7; Dan 4:25; 5:18, 19

4:6 Notice that these *wise men* were still in the king's employ, though they had miserably failed him before.

4:8 Daniel did not appear immediately, perhaps of his own choosing or perhaps because Nebuchadnezzar did not summon him for fear Daniel might tell him something he did not want to hear. *in whom is a spirit of the holy gods.* The king may only be acknowledging his own gods' supposed work in Daniel's life, or (since *gods* may be properly translated by the singular, God) it may indicate his recognition of the true God of Israel.

4:13 *an angelic watcher, a holy one.* I.e., an angel (see vv. 17 and 23).

4:15 *a band of iron and bronze.* Either for restraint (as for a madman) or for preservation to prevent the stump's being dug up.

4:16 *seven periods of time.* Seven years because of the length to which his hair grew (v. 33).

4:17 [c] 1 Sam 2:8; Dan 11:21
4:18 [a] Gen 41:8,15; Dan 4:7; 5:8,15 [b] Dan 4:8,9

And sets over it the
[c]lowliest of men."

18 'This is the dream *which* I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, tell *me* its interpretation, inasmuch as none of the [a]wise men of my kingdom is able to make known to me the interpretation; but you are able, for a [b]spirit of the holy gods is in you.'

B The Vision Interpreted by Daniel, 4:19–27

*4:19 [a] Jer 4:19; Dan 7:15,28; 8:27; 10:16,17 [b] 1 Sam 3:17; Dan 4:4,5 [c] 2 Sam 18:31; Dan 4:24; 10:16 [d] 2 Sam 18:32

19"Then Daniel, whose name is Belteshazzar, was appalled for a while as his [a]thoughts alarmed him. The king responded and said, 'Belteshazzar, do not [b]let the dream or its interpretation alarm you.' Belteshazzar answered and said, '[c]My lord, *if only* the dream applied to those who hate you and its interpretation to [d]your adversaries!

4:20 [a] Dan 4:10-12

20 'The [a]tree that you saw, which became large and grew strong, whose height reached to the sky and was visible to all the earth

21 and whose foliage *was* beautiful and its fruit abundant, and in which *was* food for all, under which the beasts of the field dwelt and in whose branches the birds of the sky lodged—

4:22 [a] 2 Sam 12:7; Dan 2:37,38 [b] Jer 27:6,7

22 it is [a]you, O king; for you have become great and grown strong, and your majesty has become great and reached to the sky and your [b]dominion to the end of the earth.

4:23 [a] Dan 4:14,15

23 'In that the king saw an *angelic* watcher, a holy one, descending from heaven and saying, "[a]Chop down the tree and destroy it; yet leave the stump with its roots in the ground, but with a band of iron and bronze *around it* in the new grass of the field, and let him be drenched with the dew of heaven, and let him share with the beasts of the field until [b]seven periods of time pass over him",

4:23 [b] Dan 4:16

24 this is the interpretation, O king, and this is the decree of the Most High, which has [a]come upon my lord the king:

4:24 [a] Job 40:11,12; Ps 107:40

25 that you be [a]driven away from mankind and your dwelling place be with the beasts of the field, and you be given grass to eat like cattle and be drenched with the dew of heaven; and seven periods of time will pass over you, until you recognize that the [b]Most High is ruler over the realm of mankind and [c]bestows it on whomever He wishes.

4:25 [a] Dan 4:33; 5:21 [b] Ps 83:18; Jer 27:5; Dan 4:2, 17 [c] Dan 2:37; 4:17; 5:21

26 'And in that it was commanded to [a]leave the stump with the roots of the tree, your kingdom will be assured to you after you recognize that *it is* [b]Heaven *that* rules.

4:26 [a] Dan 4:15,23 [b] Dan 2:18,19, 28,37,44; 4:31

27 'Therefore, O king, may my [a]advice be pleasing to you: [b]break away now from your sins by *doing* righteousness and from your iniquities by [c]showing mercy to *the* poor, in case there may be a [d]prolonging of your prosperity.'

*4:27 [a] Gen 41:33-37 [b] Prov 28:13; Is 55:6,7; Ezek 18:7,21,22; Acts 8:22 [c] Ps 41:1-3; Is 58:6,7,10 [d] 1 Kin 21:29; Jon 3:9

C The Vision Fulfilled by God, 4:28–37

4:28 [a] Num 23:19; Zech 1:6

28"All *this* [a]happened to Nebuchadnezzar the king.

*4:29 [a] 2 Pet 3:9

29"[a]Twelve months later he was walking on the *roof of* the royal palace of Babylon.

4:30 [a] Hab 2:4

30"The king reflected and said, 'Is this not Babylon the [a]great, which I myself have built as a royal residence by the might of my power and for the glory of my majesty?'

31"While the word *was* in the king's mouth, a voice came from heaven, *saying,* 'King Nebuchadnezzar, to you it is declared: sover-

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4:19 *Daniel . . . was appalled.* Not because the dream was unintelligible to him but because of his reluctance to announce God's judgment to the king, whom he apparently had grown to love.

4:27 After interpreting the dream, Daniel counseled the king to abandon his despotic ways and acknowledge the rule of God.

4:29 *the royal palace.* Nebuchadnezzar was admiring the great city he had helped build, possibly from the top terrace of his famous "Hanging Gardens."

eignty has been removed from you,

4:32 32 and [a]you will be driven away from mankind, and your dwelling place *will be* with the beasts of the field. You will be given grass to eat like cattle, and [b]seven periods of time will pass over you until you recognize that the [c]Most High is ruler over the realm of mankind and bestows it on whomever He wishes.'

***4:33** 33"Immediately the word concerning Nebuchadnezzar was fulfilled; and he was [a]driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven until his hair had grown like eagles' *feathers* and his nails like birds' *claws*.

***4:34** 34"But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the [a]Most High and praised and honored [b]Him who lives forever;

For His dominion is an
[c]everlasting dominion,
And His kingdom *endures*
from generation to
generation.

4:35 35"[a]All the inhabitants of the earth are accounted as nothing,
But [b]He does according to His will in the host of heaven
And *among* the inhabitants of earth;
And [c]no one can ward off His hand
Or say to Him, '[d]What have You done?'

4:36 36"At that time my [a]reason returned to me. And my majesty and [b]splendor were restored to me for the glory of my kingdom, and my counselors and my nobles began seeking me out; so I was reestablished in my sovereignty, and surpassing [c]greatness was added to me.

4:37 37"Now I, Nebuchadnezzar, praise, exalt and honor the King of [a]heaven, for [b]all His works are true and His ways just, and He is able to humble those who [c]walk in pride."

V BELSHAZZAR'S FEAST, 5:1–31

A Belshazzar's Contribution to the Feast: Unrestrained Sensuality, 5:1–4

***5:1** 5 Belshazzar the king held a great [a]feast for a thousand of his nobles, and he was drinking wine in the presence of the thousand.

***5:2** 2 When Belshazzar tasted the wine, he gave orders to bring the gold and silver [a]vessels which Nebuchadnezzar his father had taken out of the temple which *was* in Jerusalem, in order that the king and his nobles, his wives and his concubines might drink from them.

3 Then they brought the gold vessels that had been taken out of the temple, the house of God which *was* in Jerusalem; and the king and his nobles, his wives and his concubines drank from them.

***5:4** 4 They [a]drank the wine and praised the gods of [b]gold and sil-

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4:33 *like cattle.* The king's illness was boanthropy (imagining himself to be an animal and acting accordingly), a condition that has been observed in modern times. Probably the king was kept in one of the royal parks during his insanity.

4:34–37 The king acknowledged God's absolute sovereignty, and his kingdom was restored to him.

5:1 *Belshazzar.* Until recently this king was unknown except for mention in this chapter, but contemporary records have been discovered that report that Nabonidus, the last king of Babylon, "entrusted the kingship to his son, Bel-shar-usus" while he retired to Arabia. Nebuchadnezzar died in 562 B.C. and was succeeded by his son, Amel-marduk (the Evil-merodach of Jer. 52:31). He in turn was murdered by his brother-in-law (the Nergal-sharezer of Jer. 39:3, 13), who was enthroned in August 560. He in turn was succeeded in 556 by his son Labashi-marduk who was assassinated that same year by a group that included Nabonidus, who was king from 556 to 539 B.C.

5:2 *vessels.* See note on 1:2. *Nebuchadnezzar his father.* The term "father" can simply mean a predecessor on the throne, or in this case it may indicate that Belshazzar's mother, the wife of Nabonidus, was the daughter of Nebuchadnezzar.

5:4 Belshazzar was evidently trying to boost

ver, of bronze, iron, wood and stone.

B God's Contribution to the Feast: Handwriting on the Wall, 5:5–6

5 Suddenly the fingers of a man's hand emerged and began writing opposite the lampstand on the plaster of the wall of the king's palace, and the king saw the back of the hand that did the writing.

6 Then the king's [a]face grew pale and his thoughts alarmed him, and his [b]hip joints went slack and his [c]knees began knocking together.

5:6 [a]Dan 5:9,10; 7:28 [b]Ps 69:23 [c]Ezek 7:17; 21:7; Nah 2:10

C Daniel's Contribution to the Feast: Announcement of Doom, 5:7–29

7 The king called aloud to bring in the [a]conjurers, the Chaldeans and the diviners. The king spoke and said to the wise men of Babylon, "Any man who can read this inscription and explain its interpretation to me will be [b]clothed with purple and *have* a [c]necklace of gold around his neck, and have authority as [d]third *ruler* in the kingdom."

*5:7 [a]Is 44:25; 47:13; Dan 4:6, 7; 5:11,15 [b]Gen 41:42-44; Dan 5:16,29 [c]Ezek 16:11 [d]Dan 2:48; 5:16,29; 6:2,3

8 Then all the king's wise men came in, but [a]they could not read the inscription or make known its interpretation to the king.

5:8 [a]Gen 41:8; Dan 2:27; 4:7; 5:15

9 Then King Belshazzar was greatly [a]alarmed, his [b]face grew *even* paler, and his nobles were perplexed.

5:9 [a]Job 18:11; Is 21:2-4; Jer 6:24; Dan 2:1; 5:6 [b]Is 13:6-8

10 The queen entered the banquet hall because of the words of the king and his nobles; the queen spoke and said, "[a]O king, live forever! Do not let your thoughts alarm you or your face be pale.

*5:10 [a]Dan 3:9; 6:6

11 "There is a [a]man in your kingdom in whom is a [b]spirit of the holy gods; and in the days of your father, illumination, insight and wisdom like the wisdom of the gods were found in him. And King Nebuchadnezzar, your father, your father [c]the king, appointed him chief of the magicians, conjurers, Chaldeans *and* diviners.

5:11 [a]Gen 41:11-15; Dan 2:47 [b]Dan 4:8,9,18; 5:14 [c]Dan 2:48

12 "*This was* because an [a]extraordinary spirit, knowledge and insight, interpretation of dreams, explanation of enigmas and solving of difficult problems were found in this Daniel, whom the king named [b]Belteshazzar. Let Daniel now be summoned and he will declare the interpretation."

5:12 [a]Dan 5:14; 6:3 [b]Dan 1:7; 4:8

13 Then Daniel was brought in before the king. The king spoke and said to Daniel, "Are you that Daniel who is one of the [a]exiles from Judah, whom my father the king [b]brought from Judah?

5:13 [a]Ezra 4:1; 6:16,19,20; Dan 2:25; 6:13 [b]Dan 1:1,2

14 "Now I have heard about you that a spirit of the gods is in you, and that illumination, insight and extraordinary wisdom have been found in you.

15 "Just now the [a]wise men *and* the conjurers were brought in before me that they might read this inscription and make its interpretation known to me, but they [b]could not declare the interpretation of the message.

5:15 [a]Dan 5:7 [b]Is 47:12f; Dan 5:8

16 "But I personally have heard about you, that you are able to give interpretations and solve difficult problems. Now if you are able to read the inscription and make its [a]interpretation known to me, you will be [b]clothed with purple and *wear* a necklace of gold around your neck, and you will have authority as the third *ruler* in the kingdom."

5:16 [a]Gen 40:8 [b]Dan 5:7,29

17 Then Daniel answered and said before the king, "Keep your [a]gifts for yourself or give your rewards to someone else; however, I will read the inscription to the king and make the interpretation known to him.

5:17 [a]2 Kin 5:16

18 "O king, the [a]Most High God [b]granted sovereignty,

5:18 [a]Dan 4:2; 5:21 [b]Dan 2:37,38; 4:17

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morale in the face of the Persian armies already outside the walls of Babylon.

5:7 *third ruler.* After Nabonidus and Belshazzar.

5:10 *The queen.* Belshazzar's mother.

5:18 [c]grandeur, glory and majesty to Nebuchadnezzar your father.
5:19 [a]Dan 2:12,13; 3:6; 11:3,16,36
19"Because of the grandeur which He bestowed on him, all the peoples, nations and *men of every* language feared and trembled before him; [a]whomever he wished he killed and whomever he wished he spared alive; and whomever he wished he elevated and whomever he wished he humbled.
5:20 [a]Ex 9:17; Job 15:25; Is 14:13-15; Dan 4:30,31 [b]2 Kin 17:14; 2 Chr 36:13 [c]Job 40:11,12; Jer 13:18
20"But when his heart was [a]lifted up and his spirit became so [b]proud that he behaved arrogantly, he was [c]deposed from his royal throne and *his* glory was taken away from him.
5:21 [a]Job 30:3-7; Dan 4:32,33 [b]Job 39:5-8 [c]Ex 9:14-16; Ps 83:17,18; Ezek 17:24; Dan 4:17,34,35
21"He was also [a]driven away from mankind, and his heart was made like *that of* beasts, and his dwelling place *was* with the [b]wild donkeys. He was given grass to eat like cattle, and his body was drenched with the dew of heaven until he recognized that the [c]Most High God is ruler over the realm of mankind and *that* He sets over it whomever He wishes.
★5:22 [a]Ex 10:3; 2 Chr 33:23; 36:12
22"Yet you, his son, Belshazzar, have [a]not humbled your heart, even though you knew all this,
5:23 [a]2 Kin 14:10; Is 2:12; 37:23; Jer 50:29; Dan 5:3,4 [b]Dan 4:37 [c]Ps 115:4-8; Is 37:19; Hab 2:18,19 [d]Job 12:10
23 but you have [a]exalted yourself against the [b]Lord of heaven; and they have brought the vessels of His house before you, and you and your nobles, your wives and your concubines have been drinking wine from them; and you have praised the [c]gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the God [d]in whose hand are your life-breath and your [e]ways, you have not glorified.
5:23 [e]Job 31:4; Ps 139:3; Prov 20:24; Jer 10:23
5:24 [a]Dan 5:5
24"Then the [a]hand was sent from Him and this inscription was written out.
★5:25
25"Now this is the inscription that was written out: 'MENĒ, MENĒ, TEKĒL, UPHARSIN.'
5:26 [a]Is 13:6,17-19; Jer 50:41-43
26"This is the interpretation of the message: 'MENĒ'—God has numbered your kingdom and [a]put an end to it.
5:27 [a]Job 31:6; Ps 62:9
27" 'TEKĒL'—you have been [a]weighed on the scales and found deficient.
★5:28 [a]Is 13:17; 21:2; 45:1,2; Dan 5:31; 6:8, 28; Acts 2:9
28" 'PERĒS'—your kingdom has been divided and given over to the [a]Medes and Persians."
5:29 [a]Dan 5:7,16
29 Then Belshazzar gave orders, and they [a]clothed Daniel with purple and *put* a necklace of gold around his neck, and issued a proclamation concerning him that he *now* had authority as the third *ruler* in the kingdom.

D Darius's Contribution to the Feast: Destruction of Babylon, 5:30–31

★5:30 [a]Dan 5:1,2 [b]Is 21:4-9; 47:9; Jer 51:11,31,39,57
30 That same night [a]Belshazzar the Chaldean king was [b]slain.
★5:31 [a]Dan 6:1; 9:1
31 So [a]Darius the Mede received the kingdom at about the age of sixty-two.

VI DANIEL IN THE LIONS' DEN, 6:1–28

A The Position of Daniel, 6:1–3

★6:1
6 It seemed good to Darius to appoint 120 satraps over the kingdom, that they should be in charge of the whole kingdom,

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5:22–23 Daniel accused Belshazzar of pride, desecrating the vessels from God's Temple, and idolatry.

5:25 The writing was not in an unknown language, though possibly in an unusual script and perhaps also mixed up as an anagram. In any case the meaning was unknown until Daniel interpreted it.

5:28 *PERĒS.* The singular of *PHARSIN* (v. 25; the *U* means "and").

5:30 Though the city had been under a long siege, the Babylonians thought they were secure, having stored 20 years of supplies and having the Euphrates River flowing through the city. The night of the banquet the enemy had diverted the water of the Euphrates by means of a canal linked to a lake, which enabled the soldiers to enter under the gates. Both Herodotus and Xenophon describe this. The date was Oct. 12, 539 B.C.

5:31 *Darius.* His identity is uncertain. He may have been Gubaru, a governor under Cyrus the king of Persia; or Darius may be another name for Cyrus himself; or he may have been Cambyses, son of Cyrus, who served as ruler of Babylon.

6:1 *120 satraps.* 120 assistants to Darius.

2 and over them three commissioners (of whom [a]Daniel was one), that these satraps might be accountable to them, and that the king might not suffer [b]loss.

3 Then this Daniel began distinguishing himself among the commissioners and satraps because he possessed an [a]extraordinary spirit, and the king planned to appoint him over the [b]entire kingdom.

B The Plot Against Daniel, 6:4–9

4 Then the commissioners and satraps began [a]trying to find a ground of accusation against Daniel in regard to government affairs; but they could find [b]no ground of accusation or *evidence of* corruption, inasmuch as he was faithful, and no negligence or corruption was *to be* found in him.

5 Then these men said, "We shall not find any ground of accusation against this Daniel unless we find *it* against him with regard to the [a]law of his God."

6 Then these commissioners and satraps came by agreement to the king and spoke to him as follows: "King Darius, [a]live forever!

7 "All the [a]commissioners of the kingdom, the prefects and the satraps, the high officials and the governors have [b]consulted together that the king should establish a statute and enforce an injunction that anyone who makes a petition to any god or man besides you, O king, for thirty days, shall [c]be cast into the lions' den.

8 "Now, O king, [a]establish the injunction and sign the document so that it may not be changed, according to the [b]law of the Medes and Persians, which may not be revoked."

9 Therefore King Darius [a]signed the document, that is, the injunction.

C The Prayer of Daniel, 6:10–11

10 Now when Daniel knew that the document was signed, he entered his house (now in his roof chamber he had windows open [a]toward Jerusalem); and he continued [b]kneeling on his knees three times a day, [c]praying and [d]giving thanks before his God, as he had been doing previously.

11 Then these men came [a]by agreement and found Daniel making petition and supplication before his God.

D The Prosecution of Daniel, 6:12–17

12 Then they approached and [a]spoke before the king about the king's injunction, "Did you not sign an injunction that any man who makes a petition to any god or man besides you, O king, for thirty days, is to be cast into the lions' den?" The king answered and said, "The statement is true, according to the [b]law of the Medes and Persians, which may not be revoked."

13 Then they answered and spoke before the king, "[a]Daniel, who is one of the exiles from Judah, pays [b]no attention to you, O king, or to the injunction which you signed, but keeps making his petition three times a day."

14 Then, as soon as the king heard this statement, he was deeply [a]distressed and set *his* mind on delivering Daniel; and even until sunset he kept exerting himself to rescue him.

15 Then these men came by agreement to the king and said to the king, "Recognize, O king, that it is a [a]law of the Medes and Per-

*6:2 [a]Dan 2:48,49; 5:16,29 [b]Ezra 4:22; Esth 7:4

6:3 [a]Dan 5:12,14; 9:23 [b]Gen 41:40; Esth 10:3

6:4 [a]Gen 43:18; Judg 14:4; Jer 20:10; Dan 3:8; Luke 20:20 [b]Dan 6:22; Luke 20:26; 23:14,15; Phil 2:15; 1 Pet 2:12; 3:16

6:5 [a]Acts 24:13-16,20,21

6:6 [a]Neh 2:3; Dan 2:4; 5:10; 6:21

6:7 [a]Dan 3:2,27 [b]Ps 59:3; 62:4; 64:2-6; 83:1-3 [c]Ps 10:9; Dan 3:6; 6:16

*6:8 [a]Esth 3:12; 8:10; Is 10:1 [b]Esth 1:19; 8:8; Dan 6:12, 15

6:9 [a]Ps 118:9; 146:3

*6:10 [a]1 Kin 8:44,48, 49; Ps 5:7; Jon 2:4 [b]Ps 55:17; 95:6 [c]Dan 9:4-19 [d]Ps 34:1; Phil 4:6; 1 Thess 5:17,18

6:11 [a]Ps 37:32,33; Dan 6:6

6:12 [a]Dan 3:8-12; Acts 16:19-21 [b]Esth 1:19; Dan 6:8,15

6:13 [a]Dan 2:25; 5:13 [b]Esth 3:8; Dan 3:12; Acts 5:29

6:14 [a]Mark 6:26

6:15 [a]Esth 8:8; Ps 94:20,21; Dan 6:8,12

6:2 *that the king might not suffer loss.* I.e., have no financial loss. That is why he wanted someone trustworthy like Daniel.

6:8 The unchangeableness of Medo-Persian law is seen in Est. 1:19; 8:8.

6:10 *toward Jerusalem.* A practice suggested by David and Solomon (Ps. 5:7; 1 Kings 8:33). Daniel's example is one of legitimate disobedience to the government (cf. Acts 5:29; Rom. 13:1–2).

sians that no injunction or statute which the king establishes may be changed."

6:16 16 Then the king gave orders, and Daniel was brought in and [a]cast into the lions' den. The king spoke and said to Daniel, "[b]Your God whom you constantly serve will Himself deliver you."

6:17 17 A [a]stone was brought and laid over the mouth of the den; and the king sealed it with his own signet ring and with the signet rings of his nobles, so that nothing might be changed in regard to Daniel.

E The Protection of Daniel, 6:18–28

6:18 18 Then the king went off to his palace and spent the night [a]fasting, and no entertainment was brought before him; and his [b]sleep fled from him.

19 Then the king arose at dawn, at the break of day, and went in haste to the lions' den.

6:20 20 When he had come near the den to Daniel, he cried out with a troubled voice. The king spoke and said to Daniel, "Daniel, servant of the living God, has [a]your God, whom you constantly serve, been [b]able to deliver you from the lions?"

6:21 21 Then Daniel spoke to the king, "[a]O king, live forever!

6:22 22 "My God [a]sent His angel and [b]shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."

6:23 23 Then the king was very pleased and gave orders for Daniel to be taken up out of the den. So Daniel was taken up out of the den and [a]no injury whatever was found on him, because he had [b]trusted in his God.

6:24 24 The king then gave orders, and they brought those men who had maliciously accused Daniel, and they [a]cast them, their [b]children and their wives into the lions' den; and they had not reached the bottom of the den before the lions overpowered them and crushed all their bones.

6:25 25 Then Darius the king wrote to all the [a]peoples, nations and *men of every* language who were living in all the land: "[b]May your peace abound!

6:26 26 "I [a]make a decree that in all the dominion of my kingdom men are to fear and tremble before the God of Daniel;

For He is the [b]living God
and [c]enduring forever,
And [d]His kingdom is one
which will not be
destroyed,
And His dominion *will be*
forever.

6:27 27 "He delivers and rescues and performs [a]signs and wonders
In heaven and on earth,
Who has *also* delivered
Daniel from the power
of the lions."

6:28 28 So this [a]Daniel enjoyed success in the reign of Darius and in the reign of [b]Cyrus the Persian.

VII DANIEL'S VISION OF THE FOUR BEASTS AND THE ANCIENT OF DAYS, 7:1–28

A Historical Data, 7:1–3

7:1 7 In the first year of Belshazzar king of Babylon Daniel saw a [a]dream and visions in his mind *as he lay* on his bed; then he [b]wrote the dream down *and* related the *following* summary of it.

7:2 2 Daniel said, "I was [a]looking in my vision by night, and behold, the [b]four winds of heaven were stirring up the great sea.

6:16 *the lions' den.* A large (v. 24) underground cave with an opening at the top (v. 23) and probably one at the side.

6:24 This cruel punishment is typically Persian.

7:1 *In the first year of Belshazzar* = 553 B.C., 14 years before the fall of Babylon described in chap. 5.

★7:3 [a]Dan 7:17; Rev 13:1; 17:8
3"And four great [a]beasts were coming up from the sea, different from one another.

B The Vision and the Interpretation, 7:4–28

★7:4 [a]Jer 4:7
4"The first *was* [a]like a lion and had *the* wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind also was given to it.

★7:5
5"And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs *were* in its mouth between its teeth; and thus they said to it, 'Arise, devour much meat!'

★7:6 [a]Rev 13:2 [b]Dan 8:22
6"After this I kept looking, and behold, another one, [a]like a leopard, which had on its back four wings of a bird; the beast also had [b]four heads, and dominion was given to it.

★7:7 [a]Dan 7:19,20, 23 [b]Rev 12:3; 13:1
7"After this I kept looking in the night visions, and behold, a [a]fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had [b]ten horns.

7:8 [a]Dan 8:9
8"While I was contemplating the horns, behold, [a]another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and [b]a mouth uttering great *boasts*.

7:8 [b]Rev 13:5,6

9"I kept looking
Until [a]thrones were set up,
And the Ancient of Days took *His* seat;
His [b]vesture *was* like white snow
And the [c]hair of His head like pure wool.
His [d]throne *was* ablaze with flames,
Its [e]wheels *were* a burning fire.

★7:9 [a]Rev 20:4 [b]Mark 9:3 [c]Rev 1:14 [d]Ezek 1:13,26 [e]Ezek 10:2,6

10"A river of [a]fire was flowing
And coming out from before Him;
[b]Thousands upon thousands were attending Him,
And myriads upon myriads were standing before Him;
The [c]court sat,
And [d]the books were opened.

7:10 [a]Ps 18:8; 50:3; 97:3; Is 30:27, 33 [b]Deut 33:2; 1 Kin 22:19; Rev 5:11 [c]Ps 96:11-13; Dan 7:22,26 [d]Dan 12:1; Rev 20:11-15

11"Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the [a]burning fire.

7:11 [a]Rev 19:20; 20:10

12"As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.

13"I kept looking in the night visions,
And behold, with the clouds of heaven

★7:13

7:3 *four great beasts.* Representing the rulers of the four world empires previously described in Nebuchadnezzar's dream in chap. 2 (cf. 7:17).

7:4 *like a lion . . . eagle.* Both symbols (of strength and speed, respectively) were used of Babylon (cf. Jer. 4:7, 13).

7:5 *resembling a bear.* A symbol of the Medo-Persian Empire, known for its strength and fierceness in battle (cf. Isa. 13:17–18). *raised up on one side* indicates the superiority of the Persians in the empire. *three ribs* may represent three major conquests: Lydia (546), Babylon (539), and Egypt (525).

7:6 *like a leopard.* Represents the Greek Empire under Alexander the Great. After his death the empire had *four heads;* i.e., Asia Minor, Syria, Egypt, and Macedonia (cf. 8:8).

7:7–8 *a fourth beast.* Rome. The 10 horns are explained in verse 24, and the little horn (Antichrist) in verses 24–25.

7:9 *Ancient of Days.* A reference to God as Judge (cf. Isa. 57:15).

7:13–14 This is the first reference to Messiah as *Son of Man,* a title our Lord used of Himself often. See note on Matt. 8:20. At His second coming He will have *dominion* over this world.

7:13 [a] Matt 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Rev 1:7,13; 14:14

One like a [a]Son of Man
was coming,
And He came up to the
Ancient of Days
And was presented before
Him.

7:14 [a] Dan 7:27; John 3:35; 1 Cor 15:27; Eph 1:20-22; Phil 2:9-11; Rev 1:6; 11:15 [b] Dan 2:37 [c] Ps 72:11; 102:22 [d] Mic 4:7; Luke 1:33 [e] Heb 12:28

14 "And to Him was given
[a]dominion,
Glory and [b]a kingdom,
[c]That all the peoples,
nations and *men of every*
language
Might serve Him.
[d]His dominion is an
everlasting dominion
Which will not pass away;
[e]And His kingdom is one
Which will not be
destroyed.

7:15 [a] Dan 7:1 [b] Dan 4:19; 7:28

15 "As for me, Daniel, my spirit
was distressed within me, and
the [a]visions in my mind kept
[b]alarming me.

7:16 [a] Zech 1:9,19; Rev 5:5; 7:13, 14 [b] Dan 8:16,17; 9:22

16 "I approached one of those
who were [a]standing by and be-
gan asking him the exact mean-
ing of all this. So he [b]told me and
made known to me the interpreta-
tion of these things:

17 'These great beasts, which
are four *in number,* are four kings
who will arise from the earth.

★7:18 [a] Dan 7:22,25, 27 [b] Ps 149:5-9; Is 60:12-14; Dan 7:14; Rev 2:26, 27; 20:4; 22:5

18 'But the [a]saints of the High-
est One will [b]receive the king-
dom and possess the kingdom
forever, for all ages to come.'

7:19 [a] Dan 7:7,8

19 "Then I desired to know the
exact meaning of the [a]fourth
beast, which was different from
all the others, exceedingly dread-
ful, with its teeth of iron and its
claws of bronze, *and which* de-
voured, crushed and trampled
down the remainder with its
feet,

20 and *the meaning* of the ten
horns that *were* on its head and
the other *horn* which came up,
and before which three *of them*
fell, namely, that horn which had
eyes and a mouth uttering great
boasts and which was larger in ap-
pearance than its associates.

7:21 [a] Rev 11:7; 13:7

21 "I kept looking, and that
horn was [a]waging war with the
saints and overpowering them

7:22 [a] Dan 7:10; 1 Cor 6:2,3

22 until the Ancient of Days
came and [a]judgment was passed
in favor of the saints of the High-
est One, and the time arrived
when the saints took possession
of the kingdom.

23 "Thus he said: 'The fourth
beast will be a fourth kingdom on
the earth, which will be different
from all the *other* kingdoms and
will devour the whole earth and
tread it down and crush it.

★7:24 [a] Dan 7:7; Rev 17:12

24 'As for the [a]ten horns, out
of this kingdom ten kings will
arise; and another will arise after
them, and he will be different
from the previous ones and will
subdue three kings.

7:25 [a] Dan 11:36; Rev 13:6 [b] Dan 3:26; 4:2, 17,34 [c] Rev 13:7; 18:24 [d] Dan 2:21 [e] Dan 12:7; Rev 12:14

25 'He will [a]speak out against
the [b]Most High and [c]wear
down the saints of the Highest
One, and he will intend to make
[d]alterations in times and in law;
and they will be given into his
hand for a [e]time, times, and half
a time.

7:26 [a] Rev 17:14; 19:2

26 'But the court will sit *for judg-
ment,* and his dominion will be
[a]taken away, annihilated and de-
stroyed forever.

7:27 [a] Is 54:3; Dan 7:14,18,22; Rev 20:4 [b] Ps 145:13; Is 9:7; Dan 2:44; 4:34; 7:14; Luke 1:33; Rev 11:15; 22:5 [c] Ps 2:6-12; 22:27; 72:11; 86:9; Is 60:12; Rev 11:1

27 'Then the [a]sovereignty, the
dominion and the greatness of *all*
the kingdoms under the whole
heaven will be given to the peo-
ple of the saints of the Highest
One; His kingdom *will be* an
[b]everlasting kingdom, and all
the dominions will [c]serve and
obey Him.'

7:28 [a] Dan 4:19 [b] Luke 2:19,51

28 "At this point the revelation
ended. As for me, Daniel, my
thoughts were [a]greatly alarming
me and my face grew pale, but I
[b]kept the matter to myself."

7:18 These *saints* probably include believers of all ages, and possibly angels.

7:24–27 Antichrist will march to power by subduing three of the 10 nations (v. 24), will blaspheme God (v. 25), will try in some way to change times and laws in order to promote his anti-Christian program (v. 25), and will persecute God's saints (v. 25) for the last 3 ½ years of the Tribulation.

7:24 The final form of the Roman world power will be a confederation of 10 nations who will arise simultaneously in the tribulation days.

VIII DANIEL'S VISION OF THE RAM, GOAT, AND SMALL HORN, 8:1–27

A The Vision, 8:1–14

*8:1 8 In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously.

*8:2 2 I [a]looked in the vision, and it came about while I was looking that I was in the citadel of [b]Susa, which is in the province of [c]Elam; and I looked in the vision and I myself was beside the Ulai Canal.

*8:3 3 Then I lifted my eyes and looked, and behold, a [a]ram which had two horns was standing in front of the canal. Now the two horns *were* long, but one *was* longer than the other, with the longer one coming up last.

8:4 4 I saw the ram [a]butting westward, northward, and southward, and no *other* beasts could stand before him nor was there anyone to rescue from his power, but [b]he did as he pleased and magnified *himself*.

*8:5 5 While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat *had* a [a]conspicuous horn between his eyes.

6 He came up to the ram that had the two horns, which I had seen standing in front of the canal, and rushed at him in his mighty wrath.

7 I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power.

*8:8 8 Then the male goat magnified *himself* exceedingly. But as soon as [a]he was mighty, the [b]large horn was broken; and in its place there came up four conspicuous *horns* toward the [c]four winds of heaven.

*8:9 9 Out of one of them came forth a rather [a]small horn which grew exceedingly great toward the south, toward the east, and toward the [b]Beautiful *Land*.

*8:10 10 It grew up to the host of heaven and caused some of the host and some of the [a]stars to fall to the earth, and it [b]trampled them down.

8:11 11 It even [a]magnified *itself* to be equal with the Commander of the host; and it removed the [b]regular sacrifice from Him, and the place of His sanctuary was thrown down.

8:12 12 And on account of transgression the host will be given over *to the horn* along with the regular sacrifice; and it will [a]fling truth to the ground and perform *its will* and prosper.

8:13 13 Then I heard a [a]holy one speaking, and another holy one said to that particular one who was speaking, "[b]How long will the vision *about* the regular sacrifice apply, while the transgression

[a] Num 12:6; Dan 7:2,15; 8:3
[b] Neh 1:1; Esth 1:2; 2:8
[c] Gen 10:22; 14:1; Is 11:11; Jer 25:25; Ezek 32:24
[a] Dan 8:20
[a] Deut 33:17; 1 Kin 22:11; Ezek 34:21
[b] Dan 11:3
[a] Dan 8:8,21; 11:3
[a] 2 Chr 26:16; Dan 5:20
[b] Dan 8:22
[c] Dan 7:2; Rev 7:1
[a] Dan 8:23
[b] Ps 48:2; Dan 11:16,41
[a] Is 14:13; Jer 48:26; Rev 12:4
[b] Dan 7:7; 8:7
[a] 2 Kin 19:22, 23; 2 Chr 32:15-17; Is 37:23; Dan 8:25; 11:36,37
[b] Ezek 46:14; Dan 11:31; 12:11
[a] Is 59:14
[a] Dan 4:13,23; 1 Pet 1:12
[b] Ps 74:10; 79:5; Is 6:11; Dan 12:6,8; Rev 6:10

8:1 *third year.* 551 B.C., two years after the vision of chap. 7 and before the fall of Babylon in 539. *a vision* concerning the second and third world empires—Medo-Persia (vv. 3–4, 20) and Greece (vv. 5–7, 21).

8:2 *Susa.* About 250 mi (400 km) E of Babylon.

8:3 *a ram.* Medo-Persia (v. 20). *the longer one coming up last.* Though Persia was the younger kingdom, under Cyrus it became the dominant one in 550 B.C.

8:5 *goat.* Greece. *a conspicuous horn.* Alexander the Great, whose army swept through Asia Minor, Syria, Egypt, and Mesopotamia from 334–331 B.C.

8:8 *the large horn was broken.* The death of Alexander at age 32, after which his kingdom was divided among his *four* generals. Cassander took Macedonia; Thrace and much of Asia Minor went to Lysimachus; Seleucus took Syria; and Ptolemy claimed Egypt.

8:9 *small horn.* Not the same as the horn of 7:8, which will arise out of the restored Roman Empire. This little horn came out of Greece and refers to Antiochus Epiphanes, who came to the throne in 175 B.C. and plundered the Temple in Jerusalem, desecrating it by offering pig's flesh on the altar. *the Beautiful Land.* I.e., Palestine.

8:10–11 *the host of heaven.* God's people, the Jews, who were horribly persecuted by Antiochus. The *Commander* is God.

8:13 [c] causes horror, so as to allow both the holy place and the host to be [c]trampled?"

14 He said to me, "For [a]2,300 evenings *and* mornings; then the holy place will be properly restored."

B The Interpretation, 8:15–27

1 The ram, 8:15–20

8:15 [a] 15 And it came about when [a]I, Daniel, had seen the vision, that I sought to understand it; and behold, standing before me was one who looked like a [b]man.

*8:16 [a] 16 And I heard the voice of a man between *the banks of* Ulai, and he called out and said, "[a]Gabriel, give this *man* an understanding of the vision."

8:17 [a] 17 So he came near to where I was standing, and when he came I was frightened and [a]fell on my face; but he said to me, "Son of man, understand that the vision pertains to the [b]time of the end."

8:18 [a] 18 Now while he was talking with me, I [a]sank into a deep sleep with my face to the ground; but he [b]touched me and made me stand upright.

8:19 [a] 19 He said, "Behold, I am going to [a]let you know what will occur at the final period of the indignation, for *it* pertains to the appointed time of the end.

8:20 [a] 20"The [a]ram which you saw with the two horns represents the kings of Media and Persia.

2 The goat, 8:21–22

21"The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king.

8:22 [a] 22"The [a]broken *horn* and the four *horns that* arose in its place *represent* four kingdoms *which* will arise from *his* nation, although not with his power.

3 The small horn, 8:23–25

*8:23 23"In the latter period of their rule,
When the transgressors have run *their course,*
A king will arise,
Insolent and skilled in intrigue.

8:24 [a] 24"His power will be mighty, but not by his *own* power,
And he will [a]destroy to an extraordinary degree
And prosper and perform *his will;*
He will destroy mighty men and the holy people.

8:25 [a] [b] 25"And through his shrewdness
He will cause deceit to succeed by his influence;
And he will magnify *himself* in his heart,
And he will destroy many while *they are* at ease.
He will even [a]oppose the Prince of princes,
But he will be broken [b]without human agency.

4 The effect on Daniel, 8:26–27

8:26 [a] [b] [c] 26"The vision of the evenings and mornings
Which has been told is [a]true;
But [b]keep the vision secret,
For *it* pertains to many [c]days *in the future.*"

8:27 [a] [b] 27 Then I, Daniel, was [a]exhausted and sick for days. Then I got up *again* and [b]carried on the

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8:14 Antiochus's persecution of the Jews would last for 2,300 days, the period from 171 B.C. (when peaceful relations between Antiochus and the Jews came to an end) to Dec. 25, 165 B.C. (when Judas Maccabeus restored the Temple for its proper worship).

8:16 *Gabriel.* An angel, whose name means "hero of God" and who often brought important messages to various individuals (9:21; Luke 1:19, 26). The only other good angel mentioned by name in the Bible is Michael (see 10:13; Jude 9).

8:23–25 These verses give added details concerning Antiochus and his persecution of the Jews (see 1 Macc. 1–6).

king's business; but I was astounded at the vision, and there was none to explain *it.*

IX DANIEL'S PROPHECY OF SEVENTY WEEKS OF YEARS, 9:1-27

A Historical Data, 9:1-2

*9:1 [a]Dan 5:31; 11:1

9 In the first year of [a]Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans—

*9:2 [a]2 Chr 36:21; Ezra 1:1; Jer 25:11,12; 29:10; Zech 7:5

2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was *revealed as* the word of the LORD to [a]Jeremiah the prophet for the completion of the desolations of Jerusalem, *namely,* [a]seventy years.

B Daniel's Prayer, 9:3-19

*9:3

3 So I gave my attention to the Lord God to seek *Him by* prayer and supplications, with fasting, sackcloth and ashes.

9:4 [a]Deut 7:21; Neh 9:32 [b]Deut 7:9

4 I prayed to the LORD my God and confessed and said, "Alas, O Lord, the [a]great and awesome God, who [b]keeps His covenant and lovingkindness for those who love Him and keep His commandments,

9:5 [a]1 Kin 8:48; Neh 9:33; Ps 106:6; Is 64:5-7; Jer 14:7 [b]Lam 1:18,20 [c]Ps 119:176; Is 53:6; Dan 9:11

5 [a]we have sinned, committed iniquity, acted wickedly and [b]rebelled, even [c]turning aside from Your commandments and ordinances.

9:6 [a]2 Chr 36:16; Jer 44:4,5

6"Moreover, we have not [a]listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land.

9:7 [a]Jer 23:6; 33:16; Dan 9:18 [b]Ps 44:15; Jer 2:26,27; 3:25

7"[a]Righteousness belongs to You, O Lord, but to us [b]open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in [c]all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You.

9:7 [c]Deut 4:27

8"Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You.

9"To the Lord our God *belong* [a]compassion and forgiveness, for we have [b]rebelled against Him;

9:9 [a]Neh 9:17; Ps 130:4 [b]Ps 106:43; Jer 14:7; Dan 9:5,6

10 nor have we obeyed the voice of the LORD our God, to walk in His teachings which He [a]set before us through His servants the prophets.

9:10 [a]2 Kin 17:13-15; 18:12

11"Indeed [a]all Israel has transgressed Your law and turned aside, not obeying Your voice; so the [b]curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him.

9:11 [a]Is 1:3,4; Jer 8:5-10 [b]Deut 27:15-26

12"Thus He has [a]confirmed His words which He had spoken against us and against our [b]rulers who ruled us, to bring on us great calamity; for under the whole heaven there has [c]not been done *anything* like what was done to Jerusalem.

9:12 [a]Is 44:26; Jer 44:2-6; Lam 2:17; Zech 1:6 [b]Job 12:17; Ps 82:2-7; 148:11 [c]Lam 1:12; 2:13; Ezek 5:9

13"As it is written in the [a]law of Moses, all this calamity has come on us; yet we have [b]not sought the favor of the LORD our God by [c]turning from our iniquity and giving attention to Your truth.

9:13 [a]Lev 26:14-45; Deut 28:15-68; Dan 9:11 [b]Job 36:13; Is 9:13; Jer 2:30; 5:3 [c]Jer 31:18

14"Therefore the LORD has [a]kept the calamity in store and brought it on us; for the LORD our God is [b]righteous with respect to all His deeds which He has done, but we have not obeyed His voice.

9:14 [a]Jer 31:28; 44:27 [b]Ps 51:14; Dan 9:7

9:1 *In the first year of Darius* = 538 B.C., 67 years after Daniel had been taken from Palestine. This is the same Darius as in chap. 6.

9:2 *in the books.* Daniel understood, from his knowledge of Jer. 25:11-12, that it was about time for the *desolations of Jerusalem* to be finished.

9:3-19 In this remarkable prayer of confession (see Ezra 9 and Neh. 9 for similar prayers), Daniel associated himself with the sins of his people 32 times. He approaches God on the basis of His loyal love (see note on Hos. 2:19) in His covenant with Israel (v. 4), confesses their sins (vv. 5-10), acknowledges their deserved judgment (vv. 11-14), and supplicates God for His mercy (vv. 15-19).

15"And now, O Lord our God, who have [a]brought Your people out of the land of Egypt with a mighty hand and have [b]made a name for Yourself, as it is this day—we have sinned, we have been wicked.

16"O Lord, in accordance with all Your righteous acts, let now Your [a]anger and Your wrath turn away from Your city Jerusalem, Your [b]holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a [c]reproach to all those around us.

17"So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, [a]let Your face shine on Your [b]desolate sanctuary.

18"O my God, [a]incline Your ear and hear! Open Your eyes and [b]see our desolations and the city which is [c]called by Your name; for we are not [d]presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

19"O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, [a]do not delay, because Your city and Your people are called by Your name."

C The Prophecy, 9:20–27

20 Now while I was [a]speaking and praying, and [b]confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God,

21 while I was still speaking in prayer, then the man [a]Gabriel, whom I had seen in the vision previously, came to me in *my* extreme weariness about the time of the [b]evening offering.

22 He gave *me* instruction and talked with me and said, "O Daniel, I have now come forth to give you insight with [a]understanding.

23"At the [a]beginning of your supplications the command was issued, and I have come to tell *you,* for you are [b]highly esteemed; so give heed to the message and gain [c]understanding of the vision.

24"Seventy [a]weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to [b]make atonement for iniquity, to bring in [c]everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place.*

25"So you are to know and discern *that* from the issuing of a [a]decree to restore and rebuild Jerusalem until [b]Messiah the [c]Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

26"Then after the sixty-two

9:21 *about the time of the evening offering.* About 3 P.M. (cf. Ex. 29:39).

9:24 *Seventy weeks.* Lit., 70 sevens. Obviously years are meant, for Daniel had been thinking of the years of the captivity (9:2). 490 days is 16 months, and 490 weeks is 9 ½ years, both too short to accommodate the events of the prophecy. Furthermore, weeks of days are so specified in 10:2–3, where the Hebrew adds "days." This period of 490 years concerns *your people* (the Jews) *and your holy city* (Jerusalem). *to finish the transgression.* To end the apostasy of the Jews. *to make an end of sin.* May mean either to atone for sin or to seal up sin in the sense of judging it finally. *to make atonement for iniquity.* Refers to the death of Christ on the cross, which is the basis for Israel's future forgiveness (Zech. 12:10; Rom. 11:26–27). *to bring in everlasting righteousness.* In the millennial kingdom of Messiah (Jer. 23:5–6). *to seal up vision and prophecy.* To set God's seal of fulfillment on all the prophecies concerning the Jewish people and Jerusalem. *to anoint the most holy place.* The anointing of the Holy of Holies in the millennial Temple.

9:25 The 70 sevens begin with *a decree to restore and rebuild Jerusalem,* the commandment of Artaxerxes Longimanus given in 445 B.C. (Neh. 2:5). Earlier, Cyrus had authorized the rebuilding of the Temple (in 538; 2 Chron. 36:22–23; Ezra 1:1–4). *plaza and moat.* The public square and moat were rebuilt by the time the first seven weeks (49 years) were completed.

9:26 Certain important events were to happen *after* the 62 weeks (plus the seven weeks, or a total of 69 weeks): the crucifixion of *Messiah* and the destruction of Jerusalem in A.D. 70 by the Ro-

9:26 [a]Is 53:8; Mark 9:12; Luke 24:26 [b]Matt 24:2; Mark 13:2; Luke 19:43,44 [c]Nah 1:8

weeks the Messiah will be [a]cut off and have nothing, and the people of the prince who is to come will [b]destroy the city and the sanctuary. And its end *will come* with a [c]flood; even to the end there will be war; desolations are determined.

***9:27** [a]Dan 11:31; Matt 24:15; Mark 13:14; Luke 21:20 [b]Is 10:23; 28:22

27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of [a]abominations *will come* one who makes desolate, even until a [b]complete destruction, one that is decreed, is poured out on the one who makes desolate."

X DANIEL'S PROPHETIC PANORAMA, 10:1–12:13

A Daniel's Vision, 10:1–9

***10:1** [a]Dan 1:21; 6:28 [b]Dan 1:7 [c]Dan 8:26 [d]Dan 1:17; 2:21

10 In the third year of [a]Cyrus king of Persia a message was revealed to [b]Daniel, who was named Belteshazzar; and the [c]message was true and *one of* great conflict, but he understood the message and had an [d]understanding of the vision.

***10:2** [a]Ezra 9:4,5; Neh 1:4

2 In those days, I, Daniel, had been [a]mourning for three entire weeks.

10:3 [a]Dan 6:18

3 I [a]did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.

***10:4** [a]Ezek 1:3; Dan 8:2

4 On the twenty-fourth day of the first month, while I was by the bank of the great [a]river, that is, the Tigris,

10:5 [a]Ezek 9:2; Dan 12:6,7

5 I lifted my eyes and looked, and behold, there was a certain man [a]dressed in linen, whose waist was [b]girded with *a belt of* pure [c]gold of Uphaz.

10:5 [b]Rev 1:13; 15:6 [c]Jer 10:9

6 His body also *was* like beryl, his face had the appearance of lightning, [a]his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

10:6 [a]Rev 1:14; 2:18; 19:12

10:7 [a]2 Kin 6:17-20 [b]Acts 9:7 [c]Ezek 12:18

7 Now I, Daniel, [a]alone saw the vision, while the [b]men who were with me did not see the vision; nevertheless, a great [c]dread fell on them, and they ran away to hide themselves.

10:8 [a]Gen 32:24 [b]Dan 7:28; 8:27; Hab 3:16

8 So I was [a]left alone and saw this great vision; yet [b]no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength.

10:9 [a]Gen 15:12; Job 4:13; Dan 8:18

9 But I heard the sound of his words; and as soon as I heard the sound of his words, I [a]fell into a deep sleep on my face, with my face to the ground.

B Daniel's Strengthening, 10:10–11:1

10:10 [a]Jer 1:9; Dan 8:18

10 Then behold, a hand [a]touched me and set me trembling on my hands and knees.

10:11 [a]Dan 10:19 [b]Dan 8:16,17 [c]Ezek 2:1 [d]Job 4:14,15

11 He said to me, "O [a]Daniel, man of high esteem, [b]understand the words that I am about to tell you and [c]stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up [d]trembling.

***10:12** [a]Is 41:10,14; Dan 10:19 [b]Dan 9:20-23; 10:2,3

12 Then he said to me, "[a]Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on [b]humbling yourself before your God, your words were heard, and

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mans who are *the people of the prince who is to come.* Because these events were to occur after the 69 weeks had run their course and before the seventieth week began, there must be a space of time between the conclusion of the sixty-ninth week and the beginning of the seventieth.

9:27 *he.* The prince of verse 26, the Antichrist previously introduced in 7:8, 24–26, who will make a pact with *many* (of the Jewish people) at the beginning of the tribulation period. But *in the middle of the week* (i.e., 3 ½ years later) Antichrist will break his covenant and desecrate the Temple by demanding worship of himself in it. See notes on Matt. 24:15 and 2 Thess. 2:4. At Christ's second coming, Antichrist and his false prophet will be cast into the lake of fire (Rev. 19:20).

10:1 *the third year of Cyrus.* 536 B.C.

10:2 *three entire weeks.* Lit., weeks of days.

10:4 Obviously Daniel was not among those who returned to build the Temple in Jerusalem in connection with Cyrus's decree (9:25). His age (mid–80s) and governmental duties prevented him.

10:12 Daniel's prayer was heard on the first day of the three-week period, but the answer was delayed because of angelic warfare.

10:12 [c] Acts 10:30,31

I have come in response [c]to your words.

★10:13 [a] Dan 10:21; 12:1; Jude 9; Rev 12:7

13"But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, [a]Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

★10:14 [a] Dan 8:16; 9:22 [b] Deut 31:29; Dan 2:28 [c] Dan 8:26; 12:4,9

14"Now I have come to [a]give you an understanding of what will happen to your people in the [b]latter days, for the vision pertains to [c]the days yet *future.*"

10:15 [a] Ezek 3:26; 24:27; Luke 1:20

15 When he had spoken to me according to these words, I turned my face toward the ground and became [a]speechless.

10:16 [a] Dan 8:15 [b] Is 6:7; Jer 1:9 [c] Dan 7:15,28; 8:17,27; 10:8,9

16 And behold, [a]one who resembled a human being was [b]touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision [c]anguish has come upon me, and I have retained no strength.

10:17 [a] Ex 24:10,11; Is 6:1-5 [b] Dan 10:8

17"For [a]how can such a servant of my lord talk with such as my lord? As for me, there remains just now [b]no strength in me, nor has any breath been left in me."

10:18 [a] Is 35:3,4

18 Then *this* one with human appearance touched me again and [a]strengthened me.

10:19 [a] Judg 6:23; Is 43:1; Dan 10:12 [b] Josh 1:6,7,9; Is 35:4 [c] Ps 138:3; 2 Cor 12:9

19 He said, "O man of high esteem, [a]do not be afraid. Peace be with you; take [b]courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have [c]strengthened me."

10:20 [a] Dan 8:21; 11:2

20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the [a]prince of Greece is about to come.

10:21 [a] Dan 12:4 [b] Dan 10:13; Rev 12:7

21"However, I will tell you what is inscribed in the writing of [a]truth. Yet there is no one who stands firmly with me against these *forces* except [b]Michael your prince.

11:1 [a] Dan 5:31; 9:1

11 "In the [a]first year of Darius the Mede, I arose to be an encouragement and a protection for him.

C Prophecies Concerning the Nations, 11:2–45

1 *Persia,* 11:2

★11:2 [a] Dan 8:26; 10:1,21 [b] Dan 8:21; 10:20

2"And now I will tell you the [a]truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all *of them;* as soon as he becomes strong through his riches, he will arouse the whole *empire* against the realm of [b]Greece.

2 *Greece,* 11:3–4

★11:3 [a] Dan 8:5,21 [b] Dan 5:19; 8:4; 11:16,36

3"And a [a]mighty king will arise, and he will rule with great authority and [b]do as he pleases.

11:4 [a] Dan 8:8,22 [b] Jer 49:36; Ezek 37:9; Dan 7:2; 8:8; Zech 2:6; Rev 7:1

4"But as soon as he has arisen, his kingdom will be broken up and parceled out [a]toward the [b]four points of the compass, though not to his *own* descendants, nor according to his authority which he wielded, for his

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10:13 *the prince of the kingdom of Persia.* A supernatural creature who tried to direct the human rulers of Persia to oppose God's plan. Evil angels seek to influence the affairs of nations. *Michael,* which means "who is like God?" (v. 21; 12:1; Jude 9; Rev. 12:7), is the special guardian of the affairs of Israel (12:1) and is designated the archangel (Jude 9). *one of the chief princes* shows a hierarchy among the angels (cf. Eph. 1:21). *I had been left there with the kings of Persia.* The good angel (cf. vv. 5–6), with Michael's help, was left in a place of preeminence in influencing Persia. But the battle between good and evil angels over the control of nations continues (see v. 20 and Rev. 20:3).

10:14 *the latter days.* Future days culminating in the events surrounding the second coming of Christ (cf. 2:28; Gen. 49:1).

11:2 Here begins a remarkable section of detailed prophecy, first about Persia (v. 2), then Alexander the Great (vv. 3–4), the Ptolemies and Seleucids until Antiochus Epiphanes (vv. 5–20), Antiochus Epiphanes (vv. 21–35). All the details of these predictions have since been fulfilled accurately. Next Daniel gives a prophecy about Antichrist yet to be fulfilled (vv. 36–45). *three more kings.* Cambyses (530–522 B.C.), Pseudo-Smerdis (522–521), Darius I Hystaspes (also called Darius the Great, 521–486; cf. Ezra 5–6). *a fourth.* Xerxes (486–465), in some translations of the book of Esther known as Ahasuerus.

11:3–4 *a mighty king.* Alexander the Great. See note on 8:8.

11:4 [c]Jer 12:15,17; 18:7 sovereignty will be [c]uprooted and *given* to others besides them.

3 *Egypt and Aram,* 11:5–20

*11:5 [a]Dan 11:9,11; 14,25,40 5"Then the [a]king of the South will grow strong, along with *one* of his princes who will gain ascendancy over him and obtain dominion; his domain *will be* a great dominion *indeed.*

*11:6 [a]Dan 11:7,13, 15,40 6"After some years they will form an alliance, and the daughter of the king of the South will come to the [a]king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in *those* times.

*11:7 [a]Dan 11:19,38, 39 7"But one of the descendants of her line will arise in his place, and he will come against *their* army and enter the [a]fortress of the king of the North, and he will deal with them and display *great* strength.

11:8 [a]Is 37:19; 46:1,2; Jer 43:12,13 8"Also their [a]gods with their metal images *and* their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from *attacking* the king of the North for *some* years.

*11:9 9"Then the latter will enter the realm of the king of the South, but will return to his *own* land.

11:10 [a]Is 8:8; Jer 46:7,8; 51:42; Dan 11:26,40 10"His sons will mobilize and assemble a multitude of great forces; and one of them will keep on coming and [a]overflow and pass through, that he may again wage war up to his *very* fortress.

11"The [a]king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but *that* multitude will be given into the hand of the *former.* 11:11 [a]Dan 11:5

12"When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail.

13"For the king of the North will again raise a greater multitude than the former, and after an [a]interval of some years he will press on with a great army and much equipment. 11:13 [a]Dan 4:16; 12:7

14"Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.

15"Then the king of the North will come, cast up a [a]siege mound and capture a well-fortified city; and the forces of the South will not stand *their ground,* not even their choicest troops, for there will be no strength to make a stand. *11:15 [a]Jer 6:6; Ezek 4:2; 17:17

16"But he who comes against him will [a]do as he pleases, and [b]no one will *be able to* withstand him; he will also stay *for a time* in the [c]Beautiful Land, with destruction in his hand. 11:16 [a]Dan 5:19; 11:3,36 [b]Josh 1:5 [c]Dan 8:9; 11:41

17"He will [a]set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand *for him* or be on his side. 11:17 [a]2 Kin 12:17; Ezek 4:3,7

11:5–20 This section traces the various struggles between the kings of the S (the Ptolemies of Egypt) and the kings of the N (the Seleucids of Syria). The *king of the South* in verse 5 is Ptolemy I (323–285 B.C.), who ruled Egypt and *one of his princes* was Seleucus I Nicator, whose kingdom eventually stretched from Palestine to India.

11:6 Ptolemy II (285–246 B.C.) gave his daughter in marriage to Antiochus I, a Seleucid, but Antiochus deserted her and was later murdered.

11:7–8 *one of the descendants . . . will come.* Ptolemy III (246–221 B.C.) invaded Syria in 246.

11:9–13 A description of the seesaw struggles between the Seleucids and the Ptolemies between 223 and 200 B.C.

11:15–20 Antiochus III (the Great) defeated the Egyptian army in Sidon (vv. 15–16). He came to terms with Ptolemy V and gave him his daughter in marriage (v. 17). He annexed the coastlands of Asia Minor and unsuccessfully tried to invade Greece (v. 18). He was defeated by the Romans at Magnesia in 190 B.C., was forced to pay tribute, and soon died (v. 19). He was succeeded by his son Seleucus IV (Philopator) who heavily taxed the people of Israel (v. 20).

18"Then he will turn his face to the [a]coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will [b]repay him for his scorn.

19"So he will turn his face toward the fortresses of his own land, but he will [a]stumble and fall and be [b]found no more.

20"Then in his place one will arise who will [a]send an oppressor through the Jewel of *his* kingdom; yet within a few days he will be shattered, though neither in anger nor in battle.

4 *Antiochus Epiphanes,* 11:21–35

21"In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and [a]seize the kingdom by intrigue.

22"The overflowing [a]forces will be flooded away before him and shattered, and also the prince of the covenant.

23"After an alliance is made with him he will practice deception, and he will go up and gain power with a small *force of* people.

24"In a time of tranquility he will enter the [a]richest *parts* of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but *only* for a time.

25"He will stir up his strength and courage against the [a]king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him.

26"Those who eat his choice food will destroy him, and his army will [a]overflow, but many will fall down slain.

27"As for both kings, their hearts will be *intent* on [a]evil, and they will [b]speak lies *to each other* at the same table; but it will not succeed, for the [c]end is still *to come* at the appointed time.

28"Then he will return to his land with much plunder; but his heart will be *set* against the holy covenant, and he will take action and *then* return to his *own* land.

29"At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before.

30"For ships of [a]Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant.

31"Forces from him will arise, [a]desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the [b]abomination of desolation.

32"By [a]smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display [b]strength and take action.

33"[a]Those who have insight among the people will give understanding to the many; yet they will [b]fall by sword and by flame, by captivity and by plunder for *many* days.

34"Now when they fall they will be granted a little help, and many will [a]join with them in [b]hypocrisy.

35"Some of those who have insight will fall, in order to [a]refine, [b]purge and make them [c]pure

11:18 [a]Gen 10:5; Is 66:19; Jer 2:10; 31:10; Zeph 2:11 [b]Hos 12:14

11:19 [a]Ps 27:2; Jer 46:6 [b]Job 20:8; Ps 37:36; Ezek 26:21

11:20 [a]Is 60:17

★11:21 [a]2 Sam 15:6

11:22 [a]Dan 9:26; 11:10

11:24 [a]Num 13:20; Neh 9:25; Ezek 34:14

11:25 [a]Dan 11:5

11:26 [a]Dan 11:10,40

11:27 [a]Ps 52:1; 64:6 [b]Ps 12:2; Jer 9:3-5; 41:1-3 [c]Dan 8:19; 11:35,40; Hab 2:3

11:30 [a]Gen 10:4; Num 24:24; Is 23:1,12; Jer 2:10

11:31 [a]Dan 8:11-13; 12:11 [b]Dan 9:27; Matt 24:15; Mark 13:14

11:32 [a]Dan 11:21,34 [b]Mic 5:7-9; Zech 9:13-16; 10:3-6

11:33 [a]Mal 2:7 [b]Matt 24:9; John 16:2; Heb 11:36-38

11:34 [a]Matt 7:15; Acts 20:29,30 [b]Dan 11:21,32; Rom 16:18

11:35 [a]Deut 8:16; Prov 17:3; Dan 12:10; Zech 13:9; Mal 3:2,3 [b]John 15:2 [c]Rev 7:14

11:21–35 These verses describe the career of Antiochus IV (Epiphanes, 175–164 B.C.), who came to the throne by intrigue (v. 21), made several expeditions into Egypt (vv. 24–27), then turned his hatred on Israel (v. 28). The *ships of Kittim* (v. 30) refer to Roman power that came from the west past Kittim (Cyprus) to defeat Antiochus in Egypt. Venting his anger on the Jews, Antiochus declared the Mosaic ceremonies illegal and erected in the Holy Place a statue of Zeus (v. 31). Some Jews resisted and were martyred (vv. 32–33).

11:35 until the [d]end time; because *it is* still *to come* at the appointed time.
[d] Dan 11:27

5 *Antichrist,* 11:36–45

*11:36 36 "Then the king will [a]do as he pleases, and he will exalt and
[a] Dan 5:19; 11:3,16
[b] Is 14:13; Dan 5:20; 8:11,25; 2 Thess 2:4
[c] Rev 13:5,6
[d] Deut 10:17; Ps 136:2; Dan 2:47
[e] Is 10:25; 26:20; Dan 8:19
[f] Dan 9:27
[b]magnify himself above every god and will [c]speak monstrous things against the [d]God of gods; and he will prosper until the [e]indignation is finished, for that which is [f]decreed will be done.

*11:37 37 "He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any *other* god; for he will magnify himself above *them* all.

*11:38 38 "But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor *him* with gold, silver, costly stones and treasures.

39 "He will take action against the strongest of fortresses with *the help of* a foreign god; he will give great honor to those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price.

*11:40 40 "At the [a]end time the [b]king of the South will collide with him,
[a] Dan 11:27,35; 12:4,9
[b] Dan 11:11,25
[c] Dan 11:7,13,15
[d] Is 5:28; Jer 4:13
[e] Dan 11:10,26
and the [c]king of the North will [d]storm against him with chariots, with horsemen and with many ships; and he will enter countries, [e]overflow *them* and pass through.

11:41 41 "He will also enter the
[a] Dan 8:9; 11:16
[a]Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, [b]Moab and the foremost of the sons of [c]Ammon.
11:41
[b] Jer 48:47
[c] Jer 49:6

42 "Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape.

43 "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and [a]Libyans and [b]Ethiopians *will follow* at his heels.
11:43
[a] 2 Chr 12:3; Nah 3:9
[b] 2 Chr 12:3; Ezek 30:4,5; Nah 3:9

44 "But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.

45 "He will pitch the tents of his royal pavilion between the seas and the beautiful [a]Holy Mountain; yet he will come to his end, and no one will help him.
11:45
[a] Is 11:9; 27:13; 65:25; 66:20; Dan 9:16,20

D Prophecies Concerning Israel, 12:1–13

12 "Now at that time [a]Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a [b]time of distress [c]such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the [d]book, will be rescued.
*12:1
[a] Dan 10:13,21; Rev 12:7
[b] Rev 7:14; 16:18
[c] Jer 30:7; Ezek 5:9; Dan 9:12; Matt 24:21; Mark 13:19
[d] Dan 7:10; 10:21

2 "[a]Many of those who sleep in the dust of the ground will awake, [b]these to everlasting life,
*12:2
[a] Is 26:19; Ezek 37:12-14
[b] Matt 25:46; John 5:28,29

11:36–45 This section gives details of Antichrist's future career. Though some refer the section entirely to Antiochus, the scope also requires reference to some details of Israel's last days (10:14 and 12:1–2).

11:37 *the gods of his fathers.* Antichrist will have no respect for religion or religious heritages. The phrase does not mean that Antichrist must be a Jew. He will be unkind, cruel, and inhumane.

11:38 Antichrist's "god" will be military power and activity.

11:40–45 In the tribulation period *the king of the South* and *the king of the North* will attempt a pincer movement against Antichrist (v. 40). But with Palestine as his base (v. 41), he will first defeat Egypt, then Libya and Ethiopia (Sudan). *will follow at his heels* (v. 43). Shall be part of his dominion. *rumors from the East and from the North* (v. 44). May relate to the armies of Rev. 9:13–21; 16:12. The threat of these armies will cause Antichrist to return to Palestine, making his headquarters between Jerusalem and the Mediterranean (v. 45). But he will *come to his end* at the hands of the victorious, returning Christ (Rev. 19:11–21).

12:1 *at that time.* The time of the events of 11:36–45, the Great Tribulation. *Michael.* See note on 10:13. *such as never occurred.* Cf. Jesus' words in Matt. 24:21.

12:2 The verse predicts the resurrection of the righteous dead of OT times as well as the righteous martyrs of the Tribulation at the second coming of Christ (Rev. 20:4–6). Believers of the church age will already have been changed and raised at the Rapture. (The resurrection of the wicked does not occur at the same time, but after the Millennium; Rev. 20:5.)

but the others to disgrace *and* everlasting contempt.

***12:3** 3"Those who have [a]insight will [b]shine brightly like the brightness of the expanse of heaven, and those who [c]lead the many to righteousness, like the stars forever and ever.

***12:4** 4"But as for you, Daniel, [a]conceal these words and [b]seal up the book until the [c]end of time; [d]many will go back and forth, and knowledge will increase."

***12:5** 5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.

12:6 6 And [a]one said to the man [b]dressed in linen, who was above the waters of the river, "[c]How long *will it be* until the end of *these* wonders?"

***12:7** 7 I heard the man dressed in linen, who was above the waters of the river, as he [a]raised his right hand and his left toward heaven, and swore by [b]Him who lives forever that it would be for a [c]time, times, and half *a time;* and as soon as they finish [d]shattering the power of the holy people, all these *events* will be completed.

8 As for me, I heard but could ***12:8** not understand; so I said, "My lord, what *will be* the outcome of these *events?*"

9 He said, "Go *your way,* Daniel, for *these* words are concealed and [a]sealed up until the end time.

10"[a]Many will be purged, purified and refined, but the [b]wicked will act wickedly; and none of the wicked will understand, but those who [c]have insight will understand.

11"From the time that the regular sacrifice is abolished and the [a]abomination of desolation is set up, *there will be* 1,290 days.

12"How [a]blessed is he who keeps waiting and attains to the [b]1,335 days!

13"But as for you, go *your way* to the end; then you will enter into [a]rest and rise *again* for your [b]allotted portion at the end of the age."

12:7 [c]Dan 7:25; Rev 12:14 [d]Dan 8:24; Luke 21:24

12:9 [a]Dan 12:4

12:10 [a]Zech 13:9 [b]Is 32:6,7; Rev 22:11 [c]Dan 12:3; Hos 14:9; John 7:17; 8:47

***12:11** [a]Dan 9:27; 11:31; Matt 24:15; Mark 13:14

***12:12** [a]Is 30:18 [b]Dan 8:14; Rev 11:2; 12:6; 13:5

***12:13** [a]Is 57:2; Rev 14:13 [b]Ps 16:5

12:3 Those *who have insight* will see through Antichrist's deception. They will also lead others to the truth during the tribulation period.

12:4 *seal up the book.* Not that its meaning was to be left unexplained but that the book was to be kept intact so as to help those living in the future tribulation days. *many will go back and forth.* As the end approaches, people will travel about seeking to discover what the future holds.

12:5 Likely *two* angels.

12:7 The events of the Tribulation will be consummated when the *time, times, and half a time* (the last 3 ½ years of that seven-year period) come to a close. These last 3 ½ years constitute the Great Tribulation (cf. Matt. 24:21).

12:8 Even Daniel did not understand all these prophecies.

12:11 *the abomination of desolation.* At the midpoint of the tribulation "week" Antichrist will abolish the Jewish sacrifices (9:27; Matt. 24:15; 2 Thess. 2:4). From that time to the end will be 1,290 days. Normally 3 ½ years (of 360 days per year) would include only 1,260 days. The extra 30 days mentioned here allow for the judgments that will take place after the second coming of Christ. See notes at Ezek. 20:33–44; Joel 3:2–3; Matt. 25:32).

12:12 Because the one who lives 75 days after the second advent (1,335 days from the midpoint of the Tribulation) is called blessed, this must mark the beginning of the actual functioning of Christ's millennial kingdom.

12:13 *you will enter into rest.* I.e., Daniel would die but is promised that he will *rise* (be resurrected) and receive his inheritance (*portion*) in our Lord's millennial kingdom.

HOSEA

INTRODUCTION

AUTHOR: Hosea DATE: ca. 710 B.C.

The Prophet and His Times All that we know about the prophet we discover from the autobiographical sections of the book itself. Like his contemporary, Amos, he prophesied to the Northern Kingdom (Israel; sometimes called Ephraim, after the largest tribe), while Isaiah and Micah were ministering to the Southern Kingdom (Judah). Material prosperity and spiritual bankruptcy characterized the time under Jeroboam II (782–753), when Hosea began his ministry (2 Kings 14:23–17:41). Judgment seemed remote, but by 732 B.C. Damascus had fallen to the Assyrians and by 722 Samaria, the capital of Israel, fell and the people were deported. Some of the specific sins Hosea denounces are listed in 4:2, 4, 11–13; 5:2; 6:8–9; 7:1, 5; 8:14; 10:1, 4; 13:2.

Hosea's Marriage The theme of the book is God's steadfast love for Israel in spite of her continued unfaithfulness, vividly depicted by Hosea's marital experience. Hosea married Gomer only to discover that she was unfaithful. Though separation followed, Hosea's love (like God's for His people) persisted, and reconciliation eventually ensued.

Three views have been proposed concerning Hosea's marriage: (1) merely an allegory, the book contains no factual history of an actual marriage; (2) Hosea married a woman who was already a harlot, perhaps a temple prostitute; (3) Gomer became a harlot after her marriage. Though Hosea's tragic experience illustrates God's love for His wayward people, there are no legitimate grounds for rejecting the historicity of the marriage. Whether (2) or (3) is correct is difficult to determine.

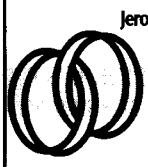
Contents Chapters 1–3 detail the prophet's domestic life, whereas the remainder of the book records excerpts of his messages delivered during his 50-year career as a prophet. In the prophetic section three themes dominate: the sins of the people, the certainty of judgment, and the assurance of God's loyal love.

OUTLINE OF HOSEA

I. **The Prodigal Wife, 1:1–3:5**
   A. Her Unfaithfulness, 1:1–11
   B. Her Punishment, 2:1–13
   C. Her Restoration and Israel's, 2:14–23
   D. Her Redemption, 3:1–5
II. **The Prodigal People, 4:1–14:9**
   A. The Message of Judgment, 4:1–10:15
      1. The indictment, 4:1–19
      2. The verdict, 5:1–15
      3. The plea of Israel, 6:1–3
      4. The reply of the Lord, 6:4–11
      5. The crimes of Israel, 7:1–16
      6. The prophecy of judgment, 8:1–10:15

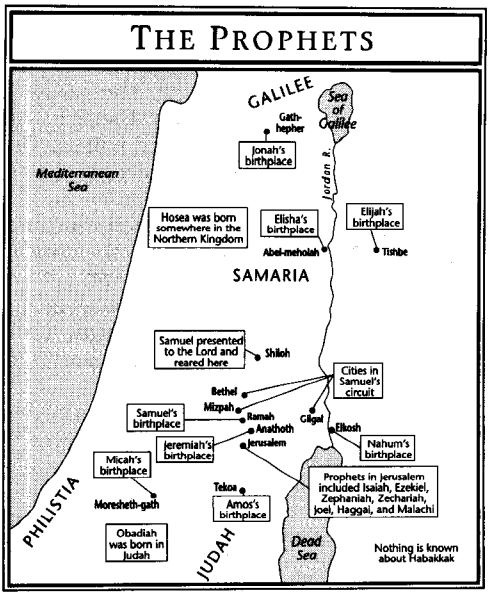
B. The Message of Restoration, 11:1–14:9
   1. God's love for the prodigal people, 11:1–11
   2. God's chastisement of the prodigal people, 1:12–13:16
   3. God's restoration of the prodigal people, 14:1–9

TIMELINE OF HOSEA



THREE GROUPS OF TWELVE MINOR PROPHETS

GROUP	BOOK	APPROXIMATE DATES
PROPHETS OF ISRAEL	Jonah	780–750
	Amos	765–750
	Hosea	755–715
PROPHETS OF JUDAH	Obadiah	840s
	Joel	835–796
	Micah	740–690
	Nahum	630–612
	Habakkuk	606-604
	Zephaniah	625
POSTEXILIC PROPHETS	Haggai	520
	Zechariah	520–518
	Malachi	450–400


THE PROPHETS
GALILEE
Sea of Galilee
Gath-hepher
Jonah's birthplace
Jordan R.
Mediterranean Sea
Hosea was born somewhere in the Northern Kingdom
Elisha's birthplace
Elijah's birthplace
Abel-meholah
Tishbe
SAMARIA
Samuel presented to the Lord and reared here
Shiloh
Cities in Samuel's circuit
Bethel
Mizpah
Ramah
Gilgal
Elkosh
Samuel's birthplace
Anathoth
Jeremiah's birthplace
Jerusalem
Nahum's birthplace
Micah's birthplace
Prophets in Jerusalem included Isaiah, Ezekiel, Zephaniah, Zechariah, Joel, Haggai, and Malachi
Tekoa
Moresheth-gath
Amos's birthplace
PHILISTIA
Obadiah was born in Judah
JUDAH
Dead Sea
Nothing is known about Habakkak

THE BOOK OF HOSEA

I THE PRODIGAL WIFE, 1:1–3:5

A Her Unfaithfulness, 1:1–11

1 The word of the LORD which came to [a]Hosea the son of Beeri, during the days of [b]Uzziah, [c]Jotham, [d]Ahaz *and* [e]Hezekiah, kings of Judah, and during the days of [f]Jeroboam the son of Joash, king of Israel.

2 When the LORD first spoke through Hosea, the LORD said to Hosea, "[a]Go, take to yourself a wife of harlotry and *have* children of harlotry; for [b]the land commits flagrant harlotry, forsaking the LORD."

3 So he went and took Gomer the daughter of Diblaim, and she conceived and [a]bore him a son.

4 And the LORD said to him, "Name him [a]Jezreel; for yet a little while, and [b]I will punish the house of Jehu for the bloodshed of Jezreel, and [c]I will put an end to the kingdom of the house of Israel.

5 "It will come about on that day that I will [a]break the bow of Israel in the [b]valley of Jezreel."

6 Then she conceived again and gave birth to a daughter. And the LORD said to him, "Name her Lo-ruhamah, for I will no longer [a]have compassion on the house of Israel, that I should ever forgive them.

7 "But I will have [a]compassion on the house of Judah and [b]deliver them by the LORD their God, and will not deliver them by [c]bow, sword, battle, horses or horsemen."

8 When she had weaned Lo-ruhamah, she conceived and gave birth to a son.

9 And the LORD said, "Name him Lo-ammi, for you are not My people and I am not your God."

10 Yet the number of the sons of Israel
Will be like the [a]sand of the sea,
Which cannot be measured or numbered;
And [b]it will come about that in the place
Where it is said to them,
"You are [c]not My people,"
It will be said to them,
"*You are* the [d]sons of the living God."

11 And the [a]sons of Judah and the sons of Israel will be [b]gathered together,
And they will appoint for themselves [c]one leader,
And they will go up from the land,
For great will be the day of Jezreel.

*1:1 [a]Rom 9:25 [b]2 Chr 26:1-23; Is 1:1; Amos 1:1 [c]2 Kin 15:5,7, 32-38; 2 Chr 27:1-9 [d]2 Kin 16:1-20; 2 Chr 28:1-27; Is 1:1; 7:1-17; Mic 1:1 [e]2 Kin 18:1-20:21; 2 Chr 29:1-32:33; Mic 1:1 [f]2 Kin 13:13; 14:23-29; Amos 1:1
*1:2 [a]Hos 3:1 [b]Deut 31:16; Jer 3:1; Ezek 23:3-21; Hos 2:5; 5:3
1:3 [a]Ezek 23:4
*1:4 [a]Hos 2:22 [b]2 Kin 10:11 [c]2 Kin 15:8-10
*1:5 [a]Jer 49:35; Ezek 39:3 [b]Josh 17:16; Judg 6:33
*1:6 [a]Hos 2:4
*1:7 [a]2 Kin 19:29-35; Is 30:18 [b]Jer 25:5,6; Zech 9:9,10 [c]Ps 44:3-7; Zech 4:6
*1:9
*1:10 [a]Gen 22:17; 32:12; Jer 33:22 [b]Rom 9:26 [c]Is 65:1; Hos 1:9 [d]Is 63:16; 64:8; John 1:12; 1 Pet 2:10
1:11 [a]Is 11:12 [b]Jer 23:5,6; 50:4,5; Ezek 37:21-24 [c]Jer 30:21; Hos 3:5

1:1 *Hosea.* The name means "salvation." The dates of these kings are as follows: *Uzziah* (also called Azariah), 790–739 B.C.; *Jotham,* 750–731; *Ahaz,* 731–715; *Hezekiah,* 715–686; *Jeroboam* II, 794–753.

1:2 *a wife of harlotry.* If anticipatory, the phrase indicates that Gomer became a harlot after her marriage to Hosea. If not, he married a known prostitute. In either case the marriage was providentially ordained in order to illustrate vividly the infidelity of the people of Israel.

1:4 *Jezreel* means "God sows" and refers to a valley in northern Israel, the scene of Jehu's ill-advised and wrongly motivated murder of the sons of Ahab in order to seize the throne (2 Kings 10:1–11). *put an end to. . . .* Fulfilled by the Assyrian captivity in 722 B.C. and prophesied to Jehu (2 Kings 10:30).

1:5 *break the bow* means "break the power."

1:6 *Lo-ruhamah* means "unpitied." This child symbolized the plight of Israel.

1:7 Though Israel fell before the Assyrians, God intervened to save Jerusalem when Sennacherib besieged it (2 Kings 19:34–35).

1:9 *Lo-ammi* means "not my people." This child symbolized the rejection of Israel, who, at Sinai, had covenanted to be God's people (Ex. 19:1–8).

1:10–11 Having predicted judgment, Hosea assured the people of their ultimate restoration, numerically and spiritually. Jezreel, a place of judgment in verse 4, is viewed in verse 11 as a place where God will bless Israel during the kingdom age.

B Her Punishment, 2:1–13

*2:1 2 Say to your brothers, "Ammi,"
and to your sisters, "Ruhamah."

2:2 [a]Ezek 23:45; Hos 2:5; 4:5 [b]Is 50:1 [c]Jer 3:1,9,13
2 "Contend with your mother, [a]contend,
For she is [b]not my wife,
and I am not her husband;
And let her put away her [c]harlotry from her face
And her adultery from between her breasts,

*2:3 [a]Jer 13:22; Ezek 16:7,22,39 [b]Ezek 16:4 [c]Is 32:13,14; Hos 13:15 [d]Jer 14:3; Amos 8:11-13
3 Or I will strip her [a]naked
And expose her as on the [b]day when she was born.
I will also [c]make her like a wilderness,
Make her like desert land
And slay her with [d]thirst.

2:4 [a]Jer 13:14
4 "Also, I will have no compassion on her children,
Because they are [a]children of harlotry.

*2:5 [a]Is 1:21; Jer 2:25; 3:1,2; Hos 3:1 [b]Jer 44:17,18; Hos 2:12 [c]Hos 2:8
5 "For their mother has [a]played the harlot;
She who conceived them has acted shamefully.
For she said, '[a]I will go after my lovers,
Who [b]give *me* my bread and my water,
My wool and my flax, my [c]oil and my drink.'

2:6 [a]Job 19:8; Lam 3:7,9 [b]Hos 9:6; 10:8 [c]Jer 18:15
6 "Therefore, behold, I will [a]hedge up her way with [b]thorns,
And I will build a wall against her so that she cannot find her [c]paths.

*2:7 [a]Hos 5:13
7 "She will [a]pursue her lovers, but she will not overtake them;
And she will seek them, but will not find *them.*
Then she will say, '[b]I will go back to my [c]first husband,
For it was [d]better for me then than now!'

2:7 [b]Luke 15:17,18 [c]Jer 2:2; 3:1; Ezek 16:8; 23:4 [d]Jer 14:22; Hos 13:6

2:8 [a]Is 1:3 [b]Ezek 16:19
8 "For she does [a]not know that it was [b]I who gave her the grain, the new wine and the oil,
And lavished on her silver and gold,
Which they used for Baal.

2:9 [a]Hos 8:7; 9:2
9 "Therefore, I will [a]take back My grain at harvest time
And My new wine in its season.
I will also take away My wool and My flax
Given to cover her nakedness.

*2:10 [a]Ezek 16:37
10 "And then I will [a]uncover her lewdness
In the sight of her lovers,
And no one will rescue her out of My hand.

2:11 [a]Jer 7:34; 16:9 [b]Hos 3:4; Amos 5:21; 8:10 [c]Is 1:13,14
11 "I will also [a]put an end to all her gaiety,
Her [b]feasts, her [c]new moons, her sabbaths
And all her festal assemblies.

*2:12 [a]Jer 5:17; 8:13 [b]Is 5:5; 7:23 [c]Hos 13:8
12 "I will [a]destroy her vines and fig trees,
Of which she said, 'These are my wages
Which my lovers have given me.'
And I will [b]make them a forest,
And the [c]beasts of the field will devour them.

*2:13 [a]Hos 4:13; 11:2
13 "I will punish her for the [a]days of the Baals

2:1–2 *brothers . . . sisters* refer to individual Israelites and *mother* refers to the nation. Gomer's adultery is used as an illustration of Israel's unfaithfulness. The words in verse 2 are similar to those used in the Jewish formula for divorce.

2:3–4 Gomer is threatened with public exposure, infertility (*desert*), and rejection of her children.

2:5 *my lovers.* Just as Gomer went after her paramours, so Israel worshiped Baal and other Canaanite gods.

2:7 Neither Gomer nor God's people could find satisfaction in unfaithfulness.

2:10 *uncover her lewdness.* I.e., reveal her to her lovers as the shameful creature she was.

2:12 *forest* = jungle.

2:13 *days of the Baals.* The whole period of the worship of Baal (the chief Canaanite deity) by Israel. Baal means "lord" or "owner" and was often used as a general term for god. Israel's worship of Baal developed in three stages: (1) placing the Canaanite gods in a secondary place to the LORD (Yahweh; see note on Gen. 2:4); (2) considering Yahweh as a super-Baal; (3) Canaanizing or Baal-

When she used to [b]offer sacrifices to them
And [c]adorn herself with her earrings and jewelry,
And follow her lovers, so that she [d]forgot Me," declares the LORD.

C Her Restoration and Israel's, 2:14–23

14 "Therefore, behold, I will allure her,
[a]Bring her into the wilderness
And speak kindly to her.
15 "Then I will give her her [a]vineyards from there,
And [b]the valley of Achor as a door of hope.
And she will [c]sing there as in the days of her youth,
As in the [d]day when she came up from the land of Egypt.
16 "It will come about in that day," declares the LORD,
"That you will call Me [a]Ishi
And will no longer call Me Baali.
17 "For [a]I will remove the names of the Baals from her mouth,
So that they will be mentioned by their names no more.
18 "In that day I will also make a covenant for them
With the [a]beasts of the field,
The birds of the sky
And the creeping things of the ground.
And I will [b]abolish the bow, the sword and war from the land,
And will make them [c]lie down in safety.
19 "I will [a]betroth you to Me forever;
Yes, I will betroth you to Me in [b]righteousness and in justice,
In lovingkindness and in compassion,
20 And I will betroth you to Me in faithfulness.
Then you will [a]know the LORD.
21 "It will come about in that day that [a]I will respond," declares the LORD.
"I will respond to the heavens, and they will respond to the earth,
22 And the [a]earth will respond to the grain, to the new wine and to the oil,
And they will respond to Jezreel.
23 "I will [a]sow her for Myself in the land.
[b]I will also have compassion on her who had not obtained compassion,
And [c]I will say to those who were [d]not My people,
'You are My people!'

2:13 [b]Jer 7:9 [c]Ezek 16:12, 17; 23:40 [d]Hos 4:6; 8:14; 13:6
*2:14 [a]Ezek 20:33-38
*2:15 [a]Ezek 28:25,26 [b]Josh 7:26 [c]Jer 2:1-3; Ezek 16:8-14 [d]Hos 11:1; 12:9,13; 13:4
*2:16 [a]Is 54:5; Hos 2:7
2:17 [a]Ex 23:13; Josh 23:7; Ps 16:4
*2:18 [a]Job 5:23; Is 11:6-9; Ezek 34:25
2:18 [b]Is 2:4; Ezek 39:1-10 [c]Lev 26:5; Jer 23:6; Ezek 34:25
*2:19 [a]Is 62:4,5 [b]Is 1:27; 54:6-8
2:20 [a]Jer 31:33,34; Hos 6:6; 13:4
*2:21 [a]Is 55:10; Zech 8:12; Mal 3:10, 11
*2:22 [a]Jer 31:12; Joel 2:19
2:23 [a]Jer 31:27 [b]Hos 1:6 [c]Rom 9:25; 1 Pet 2:10 [d]Hos 1:9

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izing Yahweh worship so that the people completely forsook Yahweh.

2:14 *speak kindly.* Lit., speak to her heart.

2:15 *valley of Achor.* The "valley of trouble," SW of Jericho, where Achan died (Josh. 7:26). Only through trouble would Israel have hope of restoration.

2:16 *Ishi* means "my husband." *Baali* means "my owner."

2:18 *With the beasts of the field.* In the millennial age even the beasts will be tamed (Isa. 11:6–9).

2:19–20 The word *betroth* describes the restoration God promised. A betrothed couple were considered as though legally married. See note on Matt. 1:19.

2:19 *lovingkindness.* The Hebrew word is *hesed,* used about 250 times in the OT. It means loyal, steadfast, or faithful love and stresses the idea of a belonging together of those involved in the love relationship. Here it connotes God's faithful love for His unfaithful people. See also 4:1; 6:4, 6; 10:12; 12:6; Joel 2:13; Jonah 2:8; 4:2; Mic. 6:8; 7:18, 20; Zech. 7:9. In the OT, communion, deliverance, enabling, enlightenment, guidance, forgiveness, hope, praise, preservation are all based on God's *hesed.*

2:21 *respond to the heavens.* I.e., answer the prayers that have ascended to heaven.

2:22–23 *Jezreel.* God will sow restored Israel in fertile soil, and she will flourish.

And they will say, '*You are* my God!' "

D Her Redemption, 3:1–5

3 Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband, yet an adulteress, even [a]as the LORD loves the sons of Israel, though they turn to other gods and love raisin [b]cakes."

2 So I [a]bought her for myself for fifteen *shekels* of silver and a homer and a half of barley.

3 Then I said to her, "You shall [a]stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you."

4 For the sons of Israel will remain for many days [a]without king or prince, [b]without sacrifice or *sacred* [c]pillar and without [d]ephod or [e]household idols.

5 Afterward the sons of Israel will [a]return and seek the LORD their God and [b]David their king; and [c]they will come trembling to the LORD and to His goodness in the last days.

II THE PRODIGAL PEOPLE, 4:1–14:9

A The Message of Judgment, 4:1–10:15

1 *The indictment,* 4:1–19

4 [a]Listen to the word of the LORD, O sons of Israel,
For the LORD has a [b]case against the inhabitants of the land,
Because there is [c]no faithfulness or kindness
Or [d]knowledge of God in the land.

2 *There is* [a]swearing, [b]deception, [c]murder, [d]stealing and [e]adultery.
They employ violence, so that [f]bloodshed follows bloodshed.

3 Therefore the land [a]mourns,
And everyone who lives in it languishes
Along with the beasts of the field and the birds of the sky,
And also the fish of the sea disappear.

4 Yet let no one [a]find fault, and let none offer reproof;
For your people are like those who [b]contend with the priest.

5 So you will [a]stumble by day,
And the prophet also will stumble with you by night;
And I will destroy your [b]mother.

6 [a]My people are destroyed for lack of knowledge.
Because you have [b]rejected knowledge,
I also will [c]reject you from being My priest.
Since you have [d]forgotten the [e]law of your God,
I also will forget your children.

7 The more they [a]multiplied, the more they sinned against Me;
I will [b]change their glory into shame.

8 They [a]feed on the sin of My people

3:1 *loved by her husband.* Better, loved by another (i.e., her paramour). *raisin cakes.* An offering used in Baal rites.

3:2 *I bought her.* Gomer, no longer considered Hosea's wife, had to be restored to that position through the customary practice of purchase. The price of a slave was 30 shekels of silver. Hosea apparently paid half in money and half in grain. *fifteen shekels.* About six oz (172 gm). A *homer and a half* = nine bushels (330 lit).

3:3–5 Gomer was placed in forced seclusion for some days, symbolizing Israel's exile.

3:4 *ephod.* Part of the high priest's attire (see note on Ex. 28:6–14), but here associated with idol worship.

4:2 *bloodshed follows bloodshed.* I.e., one murder follows another, leaving a trail of blood.

4:5 *mother.* The nation itself.

4:6 The nation will be rejected from her priestly position before God (Ex. 19:6).

4:8 *the sin.* May refer to the sin offering (the same Hebrew word is used), indicating that the

4:8 [b] Is 56:11; Mic 3:11
And [b]direct their desire
toward their iniquity.
9 And it will be, like people,
[a]like priest;
So I will [b]punish them for
their ways
And repay them for their
deeds.
4:9 [a] Is 24:2; Jer 5:31 [b] Hos 8:13; 9:9
4:10 [a] Lev 26:26; Is 65:13; Mic 6:14 [b] Hos 7:4 [c] Hos 9:17
10 [a]They will eat, but not
have enough;
They will [b]play the harlot,
but not increase,
Because they have
[c]stopped giving heed
to the LORD.
4:11 [a] Prov 20:1; Is 5:12; 28:7
11 Harlotry, [a]wine and new
wine take away the
understanding.
4:12 [a] Is 44:19; Jer 2:27
12 My people [a]consult their
wooden idol, and their
diviner's wand informs
them;
For a spirit of harlotry has
led *them* astray,
And they have played the
harlot, *departing* from
their God.
*4:13 [a] Jer 3:6 [b] Hos 2:13; 11:2 [c] Is 1:29; Jer 2:20
13 They offer sacrifices on the
[a]tops of the mountains
And [b]burn incense on the
hills,
[c]Under oak, poplar and
terebinth,
Because their shade is
pleasant.
Therefore your daughters
play the harlot
And your brides commit
adultery.
*4:14
14 I will not punish your
daughters when they
play the harlot
Or your brides when they
commit adultery,
For *the men* themselves go
apart with harlots
And offer sacrifices with
[a]temple prostitutes;
So the people without
understanding are
ruined.
4:14 [a] Deut 23:17
15 Though you, Israel, play
the harlot,
Do not let Judah become
guilty;
Also do not go to [a]Gilgal,
Or go up to Beth-aven
[b]And take the oath:
"As the LORD lives!"
*4:15 [a] Hos 9:15; 12:11 [b] Jer 5:2; 44:26; Amos 8:14
16 Since Israel is [a]stubborn
Like a stubborn heifer,
Can the LORD now
[b]pasture them
Like a lamb in a large
field?
4:16 [a] Ps 78:8 [b] Is 5:17; 7:25
17 Ephraim is joined to
[a]idols;
[b]Let him alone.
*4:17 [a] Hos 13:2 [b] Ps 81:12; Hos 4:4
18 Their liquor gone,
They play the harlot
continually;
[a]Their rulers dearly love
shame.
*4:18 [a] Mic 3:11
19 [a]The wind wraps them in
its wings,
And they will be ashamed
because of their
sacrifices.
*4:19 [a] Hos 12:1; 13:15

2 *The verdict,* 5:1–15

5 Hear this, O priests!
Give heed, O house of
Israel!
Listen, O house of the
king!
For the judgment applies
to you,
*5:1

priests grew wealthy by seizing the offerings the people brought.

4:9 The priests, as well as the people, would be punished.

4:13 Sacrifices to the heathen gods were offered on the *tops of the mountains* and were accompanied by immoral ceremonies.

4:14 *brides.* Better, daughters-in-law.

4:15 The people were told not to worship at what were formerly holy cities, *Gilgal* and *Beth-aven* (which means House of Wickedness and was Hosea's name for Bethel, which means House of God).

4:17 *Let him alone.* Judah was warned to stay away from the Northern Kingdom (see Matt. 15:14).

4:18 *Their liquor gone.* Better, when their drinks are gone. After drinking they turn to prostitution.

4:19 *The wind* of judgment will come suddenly and violently.

5:1 The priests and kings are condemned for snaring the people with idolatrous practices at *Mizpah,* on the E of Jordan, and at *Tabor* on the W.

For you have been a [a]snare at Mizpah
And a net spread out on Tabor.
2 The [a]revolters have [b]gone deep in depravity,
But I will chastise all of them.
3 I [a]know Ephraim, and Israel is not hidden from Me;
For now, O Ephraim, you have played the harlot,
Israel has defiled itself.
4 Their deeds will not allow them
To return to their God.
For a [a]spirit of harlotry is within them,
And they [b]do not know the LORD.
5 Moreover, the [a]pride of Israel testifies against him,
And Israel and Ephraim stumble in their iniquity;
[b]Judah also has stumbled with them.
6 They will [a]go with their flocks and herds
To seek the LORD, but they will [b]not find *Him;*
He has [c]withdrawn from them.
7 They have [a]dealt treacherously against the LORD,
For they have borne [b]illegitimate children.
Now the [c]new moon will devour them with their land.
8 [a]Blow the horn in [b]Gibeah,
The trumpet in Ramah.
Sound an alarm at Beth-aven:
"[c]Behind you, Benjamin!"
9 Ephraim will become a [a]desolation in the [b]day of rebuke;
Among the tribes of Israel I [c]declare what is sure.
10 The princes of Judah have become like those who [a]move a boundary;
On them I will [b]pour out My wrath [c]like water.
11 Ephraim is [a]oppressed, crushed in judgment,
[b]Because he was determined to follow *man's* command.
12 Therefore I am like a [a]moth to Ephraim
And like rottenness to the house of Judah.
13 When Ephraim saw his sickness,
And Judah his wound,
Then Ephraim went to [a]Assyria
And sent to [b]King Jareb.
But he is [c]unable to heal you,
Or to cure you of your wound.
14 For I *will be* [a]like a lion to Ephraim
And like a young lion to the house of Judah.
[b]I, even I, will tear to pieces and go away,
I will carry away, and there will be [c]none to deliver.
15 I will go away *and* return to My place
Until they [a]acknowledge their guilt and seek My face;
In their affliction they will earnestly [b]seek Me.

5:1 [a]Hos 9:8
5:2 [a]Hos 9:15 [b]Is 29:15; Hos 4:2; 6:9
5:3 [a]Amos 3:2; 5:12
5:4 [a]Hos 4:12 [b]Hos 4:6,14
5:5 [a]Hos 7:10 [b]Ezek 23:31-35
★5:6 [a]Hos 8:13; Mic 6:6,7 [b]Prov 1:28; Is 1:15; Jer 14:12 [c]Ezek 8:6
★5:7 [a]Is 48:8; Jer 3:20; Hos 6:7 [b]Hos 2:4 [c]Is 1:14; Hos 2:11
★5:8 [a]Joel 2:1 [b]Hos 9:9; 10:9
5:8 [c]Judg 5:14
★5:9 [a]Is 28:1-4; Hos 9:11-17 [b]Is 37:3 [c]Is 46:10; Zech 1:6
★5:10 [a]Deut 19:14; 27:17 [b]Ezek 7:8 [c]Ps 32:6; 93:3, 4
★5:11 [a]Deut 28:33 [b]Mic 6:16
5:12 [a]Ps 39:11; Is 51:8
★5:13 [a]Hos 7:11; 8:9; 12:1 [b]Hos 10:6 [c]Jer 30:12-15
5:14 [a]Ps 7:2; Hos 13:7,8; Amos 3:4 [b]Ps 50:22 [c]Mic 5:8
5:15 [a]Is 64:7-9; Jer 3:13,14 [b]Ps 50:15; 78:34; Jer 2:27; Hos 3:5

5:6 Hypocritical sacrifices are useless.
5:7 The *new moon* festival at the beginning of each month would be a time of judgment instead of joy. See note on Amos 8:5. Or this could mean that only a month would be needed for judgment.
5:8 *horn.* Heb., *shophar.* Usually a simple ram's horn. *Gibeah* and *Ramah* were high mountains in central Palestine, excellent places for sounding an alarm.
5:9 *the day of rebuke.* I.e., the day of God's judgment against the people.
5:10 To move a *boundary* was a crime (Deut. 19:14; 27:17).
5:11 The *command* of Jeroboam, who led Israel into sin (1 Kings 12:28).
5:13 *King Jareb.* Probably Tiglath-Pileser III. In her troubles, Israel sought help from the Assyrian.

3 *The plea of Israel,* 6:1–3

6:1 [a]Jer 50:4,5 [b]Deut 32:39; Hos 5:14 [c]Jer 30:17; Hos 14:4 [d]Is 30:26

6 "[a]Come, let us return to the LORD.
For [b]He has torn *us,* but
[c]He will heal us;
He has wounded *us,* but He will [d]bandage us.

*6:2 [a]Ps 30:5 [b]1 Cor 15:4

2 "He will [a]revive us after two days;
He will [b]raise us up on the third day,
That we may live before Him.

*6:3 [a]Is 2:3; Mic 4:2 [b]Ps 19:6; Mic 5:2 [c]Job 29:23; Ps 72:6; Joel 2:23

3 "So let us [a]know, let us press on to know the LORD.
His [b]going forth is as certain as the dawn;
And He will come to us like the [c]rain,
Like the spring rain watering the earth."

4 *The reply of the Lord,* 6:4–11

*6:4 [a]Hos 7:1; 11:8 [b]Ps 78:34-37; Hos 13:3

4 What shall I do with you, O [a]Ephraim?
What shall I do with you, O Judah?
For your loyalty is like a [b]morning cloud
And like the dew which goes away early.

6:5 [a]1 Sam 15:32, 33; Jer 1:10; 5:14 [b]Jer 23:29

5 Therefore I have [a]hewn *them* in pieces by the prophets;
I have slain them by the [b]words of My mouth;
And the judgments on you are *like* the light that goes forth.

*6:6 [a]Matt 9:13; 12:7 [b]Is 1:11

6 For [a]I delight in loyalty [b]rather than sacrifice,
And in the knowledge of God rather than burnt offerings.

*6:7 [a]Job 31:33 [b]Hos 8:1 [c]Hos 5:7

7 But [a]like Adam they have [b]transgressed the covenant;
There they have [c]dealt treacherously against Me.

6:8 [a]Hos 12:11 [b]Hos 4:2

8 [a]Gilead is a city of wrongdoers,
Tracked with [b]bloody *footprints.*

6:9 [a]Hos 7:1 [b]Jer 7:9,10; Hos 4:2 [c]Ezek 22:9; 23:27; Hos 2:10

9 And as [a]raiders wait for a man,
So a band of priests [b]murder on the way to Shechem;
Surely they have committed [c]crime.

6:10 [a]Jer 5:30,31; 23:14 [b]Hos 5:3

10 In the house of Israel I have seen a [a]horrible thing;
Ephraim's [b]harlotry is there, Israel has defiled itself.

*6:11 [a]Jer 51:33; Joel 3:13 [b]Zeph 2:7

11 Also, O Judah, there is a [a]harvest appointed for you,
When I [b]restore the fortunes of My people.

5 *The crimes of Israel,* 7:1–16

*7:1 [a]Ezek 24:13; Hos 6:4; 7:13; 11:8 [b]Hos 4:2 [c]Hos 6:9

7 When I [a]would heal Israel,
The iniquity of Ephraim is uncovered,
And the evil deeds of Samaria,
For they deal [b]falsely;
The thief enters in,
[c]Bandits raid outside,

7:2 [a]Ps 25:7; Jer 14:10; 17:1; Hos 8:13; 9:9; Amos 8:7 [b]Jer 2:19; 4:18; Hos 4:9

2 And they do not consider in their hearts
That I [a]remember all their wickedness.
Now their [b]deeds are all around them;
They are before My face.

7:3 [a]Rom 1:32 [b]Jer 28:1-4; Hos 7:5; Mic 7:3

3 [a]With their wickedness they make the [b]king glad,

6:2 *after two days . . . the third day.* I.e., in a short period of time (see Luke 13:32–33; 2 Peter 3:8).

6:3 *is as certain as the dawn.* The restoration of Israel will occur at the second coming of Christ (Rom. 11:26).

6:4 Israel's attempts at self-reformation were deceptive like the *morning cloud* (mist), which looms large but is soon dissipated.

6:6 *loyalty.* Heb., *hesed.* See note on 2:19.

6:7 *Adam.* May refer to men in general, transgressing God's commandments, or specifically to Adam's original sin.

6:11 A *harvest* of judgment.

7:1 *Samaria.* The capital of Ephraim (Israel), the Northern Kingdom.

And the princes with their [c]lies.
4 They are [a]all adulterers,
Like an oven heated by the baker
Who ceases to stir up *the fire*
From the kneading of the dough until it is leavened.
5 On the day of our king,
the princes [a]became sick with the heat of wine;
He stretched out his hand with [b]scoffers,
6 For their hearts are like an [a]oven
As they approach their plotting;
Their anger smolders all night,
In the morning it burns like a flaming fire.
7 All of them are hot like an oven,
And they consume their [a]rulers;
All their kings have fallen.
[b]None of them calls on Me.
8 Ephraim [a]mixes himself with the nations;
Ephraim has become a cake not turned.
9 [a]Strangers devour his strength,
Yet he [b]does not know *it;*
Gray hairs also are sprinkled on him,
Yet he does not know *it.*
10 Though the [a]pride of Israel testifies against him,
Yet [b]they have neither returned to the LORD their God,
Nor have they sought Him, for all this.
11 So [a]Ephraim has become like a silly dove,
[b]without sense;
They call to [c]Egypt, they go to [d]Assyria.
12 When they go, I will [a]spread My net over them;
I will bring them down like the birds of the sky.
I will [b]chastise them in accordance with the proclamation to their assembly.
13 [a]Woe to them, for they have [b]strayed from Me!
Destruction is theirs, for they have rebelled against Me!
I [c]would redeem them, but they speak lies against Me.
14 And [a]they do not cry to Me from their heart
When they wail on their beds;
For the sake of grain and new wine they [b]assemble themselves,
They [c]turn away from Me.
15 Although I trained *and* strengthened their arms,
Yet they [a]devise evil against Me.
16 They turn, *but* not upward,
They are like a [a]deceitful bow;
Their princes will fall by the sword
Because of the [b]insolence of their tongue.
This *will be* their [c]derision in the land of Egypt.

6 *The prophecy of judgment,* 8:1–10:15

8 [a]Put the trumpet to your lips!

7:3 [c]Hos 4:2; 11:12
★7:4 [a]Jer 9:2; 23:10
7:5 [a]Is 28:1,7 [b]Is 28:14
7:6 [a]Ps 21:9
★7:7 [a]Hos 13:10 [b]Is 64:7
★7:8 [a]Ps 106:35
7:9 [a]Is 1:7; Hos 8:7 [b]Hos 4:6
7:10 [a]Hos 5:5 [b]Is 9:13
★7:11 [a]Hos 11:11 [b]Hos 4:6,11, 14; 5:4 [c]Hos 8:13; 9:3, 6 [d]Hos 5:13; 8:9; 12:1
7:12 [a]Ezek 12:13 [b]Lev 26:14-39; Deut 28:15
7:13 [a]Hos 9:12 [b]Jer 14:10; Ezek 34:6; Hos 9:17 [c]Jer 51:9; Hos 7:1; Matt 23:37
7:14 [a]Job 35:9-11; Hos 8:2; Zech 7:5 [b]Judg 9:27; Amos 2:8; Mic 2:11 [c]Hos 13:16
7:15 [a]Nah 1:9
7:16 [a]Ps 78:57 [b]Ps 12:3,4; 17:10; 73:9; Dan 7:25; Mal 3:13,14 [c]Ezek 23:32; Hos 9:3,6
★8:1 [a]Jer 4:13; Hos 5:8

7:4–5 Hosea describes a particularly despicable time of revelry (perhaps a coronation or a royal birthday). The lusts of the leaders burned like an oven.

7:7 *All their kings have fallen.* Four of Israel's last six kings were murdered.

7:8–9 Foreign alliances made Israel weak (*a cake not turned*) and decrepit (as evidenced by her *Gray* hair).

7:11–12 Alliances with *Egypt* and *Assyria* would avail nothing, but the Lord would take Israel in judgment.

8:1 Assyria would come against Israel like an *eagle* or, literally, a vulture.

8:1 [b]Like an eagle *the enemy*
[b]Hab 1:8 *comes* [c]against the
[c]Deut 28:49 house of the LORD,
[d]Hos 6:7 Because they have
[e]Hos 4:6 [d]transgressed My
covenant
And rebelled against My
[e]law.
8:2 2 [a]They cry out to Me,
[a]Ps 78:34; Hos 7:14 "My God, [b]we of Israel
[b]Titus 1:16 know You!"
3 Israel has rejected the
good;
The enemy will pursue
him.
8:4 4 [a]They have set up kings,
[a]2 Kin 15:13, 17,25; Hos 13:10,11 but not by Me;
[b]Hos 2:8; 13:1, 2 They have appointed
princes, but I did not
know *it.*
With their [b]silver and
gold they have made
idols for themselves,
That they might be cut off.
*8:5 5 He has rejected your [a]calf,
[a]Hos 10:5; 13:2 O Samaria, *saying,*
[b]Ps 19:13; Jer 13:27 "My anger burns against
them!"
How long will they be
incapable of
[b]innocence?
8:6 6 For from Israel is even this!
[a]Hos 13:2 A [a]craftsman made it, so
it is not God;
Surely the calf of Samaria
will be broken to pieces.
*8:7 7 For [a]they sow the wind
[a]Prov 22:8 And they reap the
[b]Is 66:15; Nah 1:3 [b]whirlwind.
[c]Hos 2:9 The standing grain has no
heads;
It yields [c]no grain.
Should it yield, strangers
would swallow it up.
8:8 8 Israel is [a]swallowed up;
[a]2 Kin 17:6; Jer 51:34 They are now among the
[b]Jer 22:28; 25:34 nations
Like a [b]vessel in which no
one delights.
8:9 9 For they have gone up to
[a]Hos 7:11 [a]Assyria,
Like [b]a wild donkey all
alone;
[b]Jer 2:24 Ephraim has [c]hired lovers.
[c]Ezek 16:33,34
10 Even though they hire
allies among the
nations,
*8:10 Now I will [a]gather them
[a]Ezek 16:37; 22:20 up;
[b]Jer 42:2 And they will begin [b]to
[c]Is 10:8 diminish
Because of the burden of
the [c]king of princes.
11 Since Ephraim has
8:11 [a]multiplied altars for
[a]Hos 10:1 sin,
They have become altars of
sinning for him.
8:12 12 Though [a]I wrote for him
[a]Deut 4:6,8 ten thousand *precepts* of
[b]Hos 4:6 My [b]law,
They are regarded as a
strange thing.
*8:13 13 As for My [a]sacrificial gifts,
[a]Hos 5:6 They [b]sacrifice the flesh
[b]Jer 6:20; 7:21 and eat *it,*
[c]Jer 14:10; Hos 7:2; Luke 12:2; 1 Cor 4:5 *But* the LORD has taken no
[d]Hos 4:9; 9:7 delight in them.
[e]Hos 9:3,6 Now He will [c]remember
their iniquity,
And [d]punish *them* for
their sins;
They will return to
[e]Egypt.
8:14 14 For Israel has [a]forgotten
[a]Deut 32:18; Hos 2:13; 4:6; 13:6 his Maker and [b]built
[b]Is 9:9,10 palaces;
[c]Jer 17:27 And Judah has multiplied
fortified cities,
But I will send a [c]fire on
its cities that it may
consume its palatial
dwellings.
*9:1 9 [a]Do not rejoice, O Israel,
[a]Is 22:12,13; Hos 10:5 with exultation like the
[b]Hos 4:12 nations!
For you have [b]played the
harlot, forsaking your
God.
You have loved *harlots'*
earnings on every
threshing floor.

8:5 The *calf* was worshiped (cf. Ex. 32:4; 1 Kings 12:28).

8:7 Israel sowed the *wind* of idolatry and reaped the *whirlwind* of destruction.

8:10 *burden.* The tribute imposed on Israel by the *king of princes,* the Assyrian monarch, but it bought no security.

8:13 *They will return to Egypt.* God would reverse their deliverance from Egypt and send them back into captivity (this time in Assyria).

9:1 Israel had followed her heathen neighbors in practicing licentious fertility rites.

9:2 [a] Hos 2:9

2 Threshing floor and wine
press will [a]not feed
them,
And the new wine will fail
them.

*9:3 [a] Lev 25:23; Jer 2:7 [b] Hos 7:16; 8:13 [c] Hos 7:11 [d] Ezek 4:13

3 They will not remain in
[a]the LORD's land,
But Ephraim will return to
[b]Egypt,
And in [c]Assyria they will
eat [d]unclean *food.*

9:4 [a] Ex 29:40 [b] Jer 6:20; Hos 8:13 [c] Hag 2:13,14

4 They will not pour out
drink offerings of
[a]wine to the LORD,
[b]Their sacrifices will not
please Him.
Their bread will be like
mourners' bread;
All who eat of it will be
[c]defiled,
For their bread will be for
themselves *alone;*
It will not enter the house
of the LORD.

9:5 [a] Is 10:3; Jer 5:31 [b] Hos 2:11; Joel 1:13

5 [a]What will you do on the
day of the appointed
festival
And on the day of the
[b]feast of the LORD?

9:6 [a] Is 19:13; Jer 2:16; 44:1; 46:14,19; Ezek 30:13,16 [b] Is 5:6; 7:23; Hos 10:8

6 For behold, they will go
because of destruction;
Egypt will gather them up,
[a]Memphis will bury
them.
Weeds will take over their
treasures of silver;
[b]Thorns *will be* in their
tents.

*9:7 [a] Is 10:3; Jer 10:15; Mic 7:4; Luke 21:22 [b] Is 34:8; Jer 16:18; 25:14 [c] Lam 2:14; Ezek 13:3,10 [d] Is 44:25

7 The days of [a]punishment
have come,
The days of [b]retribution
have come;
Let Israel know *this!*
The prophet is a [c]fool,
The inspired man is
[d]demented,
Because of the grossness of
your [e]iniquity,
And *because* your hostility
is *so* great.

9:7 [e] Ezek 14:9,10

8 Ephraim *was* a watchman
with my God, a
prophet;
Yet the snare of a bird
catcher is in all his
ways,
And there is *only* hostility
in the house of his God.

*9:9 [a] Is 31:6 [b] Judg 19:12, 16-30; Hos 10:9 [c] Hos 7:2; 8:13

9 They have gone [a]deep in
depravity
As in the days of [b]Gibeah;
He will [c]remember their
iniquity,
He will punish their sins.

*9:10 [a] Mic 7:1 [b] Jer 24:2 [c] Num 25:1-5; Ps 106:28,29 [d] Jer 11:13; Hos 4:18 [e] Ps 115:8; Ezek 20:8

10 I found Israel like [a]grapes
in the wilderness;
I saw your forefathers as
the [b]earliest fruit on
the fig tree in its first
season.
But they came to
[c]Baal-peor and devoted
themselves to [d]shame,
And they became as
[e]detestable as that
which they loved.

9:11 [a] Hos 4:7; 10:5

11 As for Ephraim, their
[a]glory will fly away like
a bird—
No birth, no pregnancy
and no conception!

9:12 [a] Deut 31:17; Hos 7:13

12 Though they bring up their
children,
Yet I will bereave them
until not a man is left.
Yes, [a]woe to them indeed
when I depart from
them!

9:13 [a] Ezek 26:1-21

13 Ephraim, as I have seen,
Is planted in a pleasant
meadow like [a]Tyre;

9:3 Some did actually go to Egypt (2 Kings 25:26). Many went to Assyria. In both unclean lands they would eat unclean food and be unable to keep their festival times (v. 5).

9:7–8 The people reacted to Hosea's somber warnings by declaring him a *fool,* whereas in reality he was the nation's *watchman.*

9:9 The evil of Hosea's day is compared to the *days of Gibeah* (cf. Judg. 19–21), when the tribe of Benjamin was almost annihilated.

9:10–17 Though at the beginning of the nation God found His people to be like refreshing *grapes in the wilderness* (v. 10), they turned to immorality at *Baal-peor* (cf. Num. 25) and defection at *Gilgal* (v. 15), where they proclaimed Saul king (1 Sam. 11:15). This combination of Baal worship and the desire for human kings instead of God destined the people to become *wanderers among the nations* (v. 17).

But Ephraim will bring out
his children for
slaughter.

9:14 [a]Hos 9:11
14 Give them, O LORD—what
will You give?
Give them a [a]miscarrying
womb and dry breasts.

9:15 [a]Hos 4:15; 12:11 [b]Hos 4:9; 7:2; 12:2 [c]Is 1:23; Hos 5:2
15 All their evil is at [a]Gilgal;
Indeed, I came to hate
them there!
Because of the
[b]wickedness of their
deeds
I will drive them out of My
house!
I will love them no more;
All their princes are
[c]rebels.

9:16 [a]Hos 5:11 [b]Hos 8:7 [c]Ezek 24:21
16 [a]Ephraim is stricken, their
root is dried up,
They will bear [b]no fruit.
Even though they bear
children,
I will slay the [c]precious
ones of their womb.

9:17 [a]Hos 4:10 [b]Hos 7:13
17 My God will cast them
away
Because they have [a]not
listened to Him;
And they will be
[b]wanderers among the
nations.

★10:1 [a]Is 5:1-7; Ezek 15:1-6 [b]Jer 2:28; Hos 8:11; 12:11 [c]1 Kin 14:23; Hos 3:4
10 Israel is a luxuriant
[a]vine;
He produces fruit for
himself.
The more his fruit,
The more altars he [b]made;
The richer his land,
The better he made the
sacred [c]pillars.

10:2 [a]1 Kin 18:21; Zeph 1:5 [b]Hos 13:16 [c]Hos 10:8; Mic 5:13
2 Their heart is [a]faithless;
Now they must bear their
[b]guilt.
The LORD will [c]break
down their altars
And destroy their *sacred*
pillars.

★10:3 [a]Ps 12:4; Is 5:19
3 Surely now they will say,
"We have [a]no king,
For we do not revere the
LORD.
As for the king, what can
he do for us?"

10:4 [a]Ezek 17:13-19; Hos 4:2 [b]Deut 31:16, 17; 2 Kin 17:3, 4; Amos 5:7
4 They speak *mere* words,
With [a]worthless oaths
they make covenants;
And [b]judgment sprouts
like poisonous weeds
in the furrows of the
field.

★10:5 [a]Hos 8:5,6 [b]Hos 4:15; 5:8 [c]2 Kin 23:5 [d]Hos 9:11
5 The inhabitants of Samaria
will fear
For the [a]calf of
[b]Beth-aven.
Indeed, its people will
mourn for it,
And its [c]idolatrous priests
will cry out over it,
Over its [d]glory, since it
has departed from it.

★10:6 [a]Hos 11:5 [b]Hos 5:13 [c]Hos 4:7 [d]Is 30:3; Jer 7:24
6 The thing itself will be
carried to [a]Assyria
As tribute to [b]King Jareb;
Ephraim will be [c]seized
with shame
And Israel will be ashamed
of its [d]own counsel.

10:7 [a]Hos 13:11
7 Samaria will be [a]cut off
with her king
Like a stick on the surface
of the water.

★10:8 [a]Hos 4:13 [b]1 Kin 12:28-30; 13:34 [c]Is 32:13; Hos 9:6; 10:2 [d]Is 2:19; Luke 23:30; Rev 6:16
8 Also the [a]high places of
Aven, the [b]sin of Israel,
will be destroyed;
[c]Thorn and thistle will
grow on their altars;
Then they will [d]say to the
mountains,
"Cover us!" And to the hills,
"Fall on us!"

★10:9
9 From the days of Gibeah
you have sinned,
O Israel;
There they stand!

10:1 The richer the people became, the more idols they made (see 8:11).

10:3 *We have no king.* I.e., none worthy of the name, because their kings made worthless covenants.

10:5 The *calf* was set up by Jeroboam at *Beth-aven* (Hosea's contemptuous name for Bethel). See notes on 4:15 and 1 Kings 12:29.

10:6 *King Jareb.* See note on 5:13.

10:8 *the high places.* Canaanite in origin, these were used as local sanctuaries and settings for fertility rites. *Aven.* Short for Beth-aven. *say to the mountains.* See Rev. 6:16 for the ultimate fulfillment of these words during the Tribulation.

10:9 *Gibeah.* Emblematic of gross and cruel sensuality (Judg. 19).

Will not the battle against
the sons of iniquity
overtake them in
Gibeah?

10:10 [a]Ezek 5:13 [b]Hos 4:9 [c]Jer 16:16

10 When it is My [a]desire, I
will [b]chastise them;
And [c]the peoples will be
gathered against them
When they are bound for
their double guilt.

*10:11 [a]Jer 50:11; Hos 4:16; Mic 4:13 [b]Jer 28:14

11 Ephraim is a trained
[a]heifer that loves to
thresh,
But I will [b]come over her
fair neck *with a yoke;*
I will harness Ephraim,
Judah will plow, Jacob will
harrow for himself.

10:12 [a]Prov 11:18 [b]Jer 4:3 [c]Hos 12:6 [d]Hos 6:3 [e]Is 44:3; 45:8

12 [a]Sow with a view to
righteousness,
Reap in accordance with
kindness;
[b]Break up your fallow
ground,
For it is time to [c]seek the
LORD
Until He [d]comes to [e]rain
righteousness on you.

10:13 [a]Job 4:8; Prov 22:8; Gal 6:7,8 [b]Hos 4:2; 7:3; 11:12 [c]Ps 33:16

13 You have [a]plowed
wickedness, you have
reaped injustice,
You have eaten the fruit of
[b]lies.
Because you have trusted
in your way, in your
[c]numerous warriors,

*10:14 [a]Is 17:3 [b]Hos 13:16

14 Therefore a tumult will
arise among your
people,
And all your [a]fortresses
will be destroyed,
As Shalman destroyed
Beth-arbel on the day of
battle,
When [b]mothers were
dashed in pieces with
their children.

15 Thus it will be done to you
at Bethel because of
your great wickedness.
At dawn the king of Israel
will be completely cut
off.

B The Message of Restoration, 11:1–14:9

1 *God's love for the prodigal people,* 11:1–11

*11:1 [a]Hos 2:15; 12:9,13; 13:4 [b]Ex 4:22,23; Matt 2:15

11 When Israel *was* a youth I
loved him,
And [a]out of Egypt I
[b]called My son.

*11:2 [a]2 Kin 17:13-15 [b]Hos 2:13; 4:13 [c]Is 65:7; Jer 18:15

2 The more [a]they called
them,
The more they went from
them;
They kept [b]sacrificing to
the Baals
And [c]burning incense to
idols.

11:3 [a]Deut 1:31; 32:10,11 [b]Ps 107:20; Jer 30:17

3 Yet it is I who taught
Ephraim to walk,
I [a]took them in My arms;
But they did not know that
I [b]healed them.

11:4 [a]Jer 31:2,3 [b]Lev 26:13 [c]Ex 16:32; Ps 78:25

4 I [a]led them with cords of
a man, with bonds of
love,
And [b]I became to them as
one who lifts the yoke
from their jaws;
And I bent down *and* [c]fed
them.

11:5 [a]Hos 7:16

5 They will not return to the
land of Egypt;
But Assyria—he will be
their king
Because they [a]refused to
return *to Me.*

11:6 [a]Hos 13:16 [b]Lam 2:9 [c]Hos 4:16,17

6 The [a]sword will whirl
against their cities,
And will demolish their
gate bars
And [b]consume *them*
because of their
[c]counsels.

11:7 [a]Jer 3:6,7; 8:5

7 So My people are bent on
[a]turning from Me.

10:11 God placed no heavy yoke over Ephraim's (Israel's) *fair neck,* but because she abused God's kindness, He would cause her to draw a heavy load.

10:14 This battle, otherwise unknown, resulted in cruel atrocities.

11:1 *Israel.* The nation, who was taken from Egypt and cared for by God (Ex. 4:22), though subsequently she proved to be unfaithful. Matthew uses Israel's call from Egypt as an analogy of Christ's coming from Egypt (Matt. 2:15).

11:2 *they* (the prophets) *called them* (the people).

Though they call them to
the One on high,
None at all exalts *Him.*

11:8 [a]Hos 6:4; 7:1 [b]Gen 14:8; Deut 29:23

8 [a]How can I give you up,
O Ephraim?
How can I surrender you,
O Israel?
How can I make you like
[b]Admah?
How can I treat you like
[b]Zeboiim?
My heart is turned over
within Me,
All My compassions are
kindled.

11:9 [a]Deut 13:17 [b]Jer 26:3; 30:11 [c]Num 23:19 [d]Is 5:24; 12:6; 41:14,16

9 I will [a]not execute My
fierce anger;
I will not destroy Ephraim
[b]again.
For [c]I am God and not
man, the [d]Holy One in
your midst,
And I will not come in
wrath.

11:10 [a]Hos 3:5; 6:1-3 [b]Is 31:4; Joel 3:16; Amos 1:2 [c]Is 66:2,5

10 They will [a]walk after the
LORD,
He will [b]roar like a lion;
Indeed He will roar
And *His* sons will come
[c]trembling from the
west.

11:11 [a]Is 11:11 [b]Is 60:8; Hos 7:11 [c]Ezek 28:25, 26; 34:27,28

11 They will come trembling
like birds from [a]Egypt
And like [b]doves from the
land of [a]Assyria;
And I will [c]settle them in
their houses, declares
the LORD.

2 *God's chastisement of the prodigal people,* 11:12–13:16

11:12 [a]Hos 4:2; 7:3

12 Ephraim surrounds Me
with [a]lies
And the house of Israel
with deceit;
Judah is also unruly against
God,
Even against the Holy One
who is faithful.

12:1 [a]Jer 22:22 [b]Gen 41:6; Ezek 17:10

12 Ephraim feeds on [a]wind,
And pursues the [b]east
wind continually;
He multiplies lies and
violence.
Moreover, he makes a
covenant with Assyria,
And oil is carried to Egypt.

12:2 [a]Hos 4:1; Mic 6:2 [b]Hos 4:9; 7:2

2 The LORD also has a
[a]dispute with Judah,
And will punish Jacob
[b]according to his ways;
He will repay him
according to his deeds.

12:3 [a]Gen 25:26 [b]Gen 32:28

3 In the womb he [a]took his
brother by the heel,
And in his maturity he
[b]contended with God.

12:4 [a]Gen 32:26 [b]Gen 28:13-19; 35:10-15

4 Yes, he wrestled with the
angel and prevailed;
He wept and [a]sought His
favor.
He found Him at [b]Bethel
And there He spoke with
us,

12:5 [a]Ex 3:15

5 Even the LORD, the God of
hosts,
The LORD is His [a]name.

12:6 [a]Hos 6:1-3; 10:12 [b]Mic 6:8 [c]Mic 7:7

6 Therefore, [a]return to your
God,
[b]Observe kindness and
justice,
And [c]wait for your God
continually.

12:7 [a]Prov 11:1; Amos 8:5; Mic 6:11

7 A merchant, in whose
hands are false
[a]balances,
He loves to oppress.

12:8 [a]Ps 62:10; Hos 13:6; Rev 3:17 [b]Hos 4:8; 14:1

8 And Ephraim said, "Surely
I have become [a]rich,
I have found wealth for
myself;
In all my labors they will
find in me
[b]No iniquity, which *would*
be sin."

11:8 *Admah* and *Zeboiim.* Destroyed with Sodom and Gomorrah (Deut. 29:23).

11:10 Though judgment was imminent, God would one day *roar like a lion* summoning its young, and Israel, trembling with eagerness, would be restored and regathered to her land.

12:1 *feeds on wind.* Lit., shepherds the wind (i.e., runs in vain to Egypt and Assyria for help). At the same time that she makes a *covenant* with Assyria, she exports olive *oil* to Assyria's rival, Egypt. Israel played both ends against the middle and would herself soon be trapped.

12:2 *Jacob.* Frequently in Scripture the name stands for all his descendants.

12:3–4 Like Jacob, Israel and Judah were deceitful but could turn to the Lord as he did at Bethel. See Gen. 25:26; 32:24–28.

12:7 *merchant.* Lit., Canaanite. Israel entered Canaan, and Canaan's ways entered Israel.

9 But I *have been* the LORD
your God since the land
of Egypt;
I will make you [a]live in
tents again,
As in the days of the
appointed festival.
10 I have also spoken to the
[a]prophets,
And I gave numerous
visions,
And through the prophets
I gave [b]parables.
11 Is there iniquity *in* Gilead?
Surely they are worthless.
In Gilgal they sacrifice
bulls,
Yes, [a]their altars are like
the stone heaps
Beside the furrows of the
field.
12 Now [a]Jacob fled to the
land of Aram,
And [b]Israel worked for a
wife,
And for a wife he kept
sheep.
13 But by a [a]prophet the
LORD brought Israel from
Egypt,
And by a prophet he was
kept.
14 [a]Ephraim has provoked to
bitter anger;
So his Lord will leave his
[b]bloodguilt on him
And bring back his
[c]reproach to him.

13 [a]When Ephraim spoke,
there was trembling.
He [b]exalted himself in
Israel,
But through [c]Baal he did
wrong and died.
2 And now they sin more
and more,
And make for themselves
[a]molten images,
Idols [b]skillfully made
from their silver,
All of them the [c]work of
craftsmen.
They say of them, "Let the
men who sacrifice kiss
the [d]calves!"
3 Therefore they will be like
the [a]morning cloud
And like dew which soon
disappears,
Like [b]chaff which is
blown away from the
threshing floor
And like [c]smoke from a
chimney.
4 Yet I *have been* the [a]LORD
your God
Since the land of Egypt;
And you were not to know
[b]any god except Me,
For there is no savior
[c]besides Me.
5 I [a]cared for you in the
wilderness,
[b]In the land of drought.
6 As *they had* their pasture,
they became [a]satisfied,
And being satisfied, their
[b]heart became proud;
Therefore they [c]forgot
Me.
7 So I will be [a]like a lion to
them;
Like a [b]leopard I will lie
in wait by the wayside.
8 I will encounter them
[a]like a bear robbed of
her cubs,
And I will tear open their
chests;
There I will also [b]devour
them like a lioness,
As a wild beast would tear
them.
9 *It is* your destruction,
O Israel,

★12:9 [a]Lev 23:42
12:10 [a]2 Kin 17:13; Jer 7:25 [b]Ezek 17:2; 20:49
12:11 [a]Hos 8:11; 10:1,2
★12:12 [a]Gen 28:5 [b]Gen 29:20
★12:13 [a]Ex 14:19-22; Is 63:11-14
★12:14 [a]2 Kin 17:7-18 [b]Ezek 18:10-13 [c]Dan 11:18; Mic 6:16
★13:1 [a]Job 29:21,22 [b]Judg 8:1; 12:1 [c]Hos 2:8-17; 11:2
★13:2 [a]Is 46:6; Jer 10:4; Hos 2:8
13:2 [b]Is 44:17-20 [c]Hos 8:6 [d]Hos 8:5,6; 10:5
13:3 [a]Hos 6:4 [b]Ps 1:4; Is 17:13; Dan 2:35 [c]Ps 68:2
13:4 [a]Hos 12:9 [b]Ex 20:3; 2 Kin 18:35 [c]Is 43:11; 45:21,22
13:5 [a]Deut 2:7; 32:10 [b]Deut 8:15
13:6 [a]Deut 8:12,14; 32:13-15; Jer 5:7 [b]Hos 7:14 [c]Hos 2:13; 4:6; 8:14
★13:7 [a]Lam 3:10; Hos 5:14 [b]Jer 5:6
13:8 [a]2 Sam 17:8 [b]Ps 50:22

12:9 Israel would once again live in *tents,* because her cities would be destroyed. The Festival of Booths commemorated Israel's wilderness years after they left Egypt. Their coming exile would be another such wilderness experience.

12:12 The account of this story is in Gen. 29.

12:13 *prophet.* Moses.

12:14 *leave his bloodguilt on him.* Israel would have to bear the consequences of sin.

13:1 *he . . . died.* I.e., spiritually.

13:2 How ridiculous for men to *kiss* the *calves* (idols).

13:7–8 God, who had been the protector of Israel in the wilderness (vv. 5–6), would become her destroyer. Like a *lion* He would devour; like a *leopard* He would *lie in wait,* or lurk, suddenly springing on an unprepared people; and like a *bear* His judgment would be ferocious.

That *you are* [a]against Me,
against your [b]help.
10 Where now is your [a]king
That he may save you in
all your cities,
And your [b]judges of
whom you requested,
"Give me a king and
princes"?
11 I [a]gave you a king in My
anger
And [b]took him away in
My wrath.

12 The iniquity of Ephraim is
bound up;
His sin is [a]stored up.
13 The pains of [a]childbirth
come upon him;
He is [b]not a wise son,
For it is not the time that
he should [c]delay at the
opening of the womb.
14 Shall I [a]ransom them
from the power of
Sheol?
Shall I redeem them from
death?
[b]O Death, where are your
thorns?
O Sheol, where is your
sting?
[c]Compassion will be
hidden from My sight.

15 Though he [a]flourishes
among the reeds,
An [b]east wind will come,
The wind of the LORD
coming up from the
wilderness;
And his fountain will
[c]become dry
And his spring will be
dried up;
It will [d]plunder *his*
treasury of every
precious article.

16 Samaria will be held
[a]guilty,
For she has [b]rebelled
against her God.
[c]They will fall by the
[d]sword,
Their little ones will be
[e]dashed in pieces,
And their pregnant
[f]women will be ripped
open.

3 *God's restoration of the prodigal people,* 14:1–9

14 [a]Return, O Israel, to the
LORD your God,
For you have stumbled
because of your
[b]iniquity.
2 Take words with you and
return to the LORD.
Say to Him, "[a]Take away
all iniquity
And receive *us* graciously,
That we may [b]present the
fruit of our lips.
3 "Assyria will not save us,
We will [a]not ride on
horses;
Nor will we say again,
'[b]Our god,'
To the [c]work of our
hands;
For in [d]You the orphan
finds mercy."

4 I will [a]heal their apostasy,
I will [b]love them freely,
For My anger has [c]turned
away from them.
5 I will be like the [a]dew to
Israel;
He will blossom like the
[b]lily,
And he will take root like
the cedars of [c]Lebanon.
6 His shoots will sprout,
And his beauty will be like
the [a]olive tree

13:9 [a]Jer 2:17,19; Mal 1:12,13 [b]Deut 33:26,29
13:10 [a]2 Kin 17:4; Hos 8:4 [b]1 Sam 8:5,6
13:11 [a]1 Sam 8:7; 10:17-24 [b]1 Sam 15:26; 1 Kin 14:7-10; Hos 10:7
13:12 [a]Deut 32:34, 35; Job 14:17; Rom 2:5
***13:13** [a]Is 13:8; Mic 4:9,10 [b]Deut 32:6; Hos 5:4 [c]Is 37:3; 66:9
***13:14** [a]Ps 49:15; Ezek 37:12,13 [b]1 Cor 15:55 [c]Jer 20:16; 31:35-37
13:15 [a]Gen 49:22; Hos 10:1 [b]Gen 41:6; Jer 4:11,12; Ezek 17:10; 19:12 [c]Jer 51:36 [d]Jer 20:5
***13:16** [a]Hos 10:2 [b]Hos 7:14 [c]2 Kin 8:12 [d]Hos 11:6 [e]Hos 10:14 [f]2 Kin 15:16
14:1 [a]Hos 6:1; 10:12; 12:6; Joel 2:13 [b]Hos 4:8; 5:5; 9:7
***14:2** [a]Mic 7:18,19 [b]Ps 51:16,17; Hos 6:6; Heb 13:15
***14:3** [a]Ps 33:17; Is 31:1 [b]Hos 8:6; 13:2 [c]Hos 4:12 [d]Ps 10:14; 68:5
***14:4** [a]Is 57:18; Hos 6:1 [b]Zeph 3:17 [c]Is 12:1
14:5 [a]Prov 19:12; Is 26:19 [b]Song 2:1; Matt 6:28 [c]Is 35:2
14:6 [a]Jer 11:16

13:13 An unwise Israel delayed coming out of the womb into a new life (of obedience).

13:14 The first two statements are rhetorical questions to be answered in the negative: "Will I ransom them from the power of Sheol? No. Will I redeem them from death? No." The next two questions call upon *Death* and *Sheol* to unleash their power against Israel. But Paul used this to celebrate victory over death (1 Cor. 15:55).

13:16 Israel would suffer these terrible atrocities (see also 2 Kings 15:16).

14:2 *the fruit of our lips.* I.e., the praise of our lips.

14:3 *Assyria* will not save Israel, nor will the *horses* of the Egyptian calvary.

14:4–8 These verses speak of the future blessing of Israel in the Millennium.

14:6 [b] Song 4:11

And his fragrance like *the cedars of* [b] Lebanon.

14:7 [a] Ezek 17:23 [b] Hos 2:21,22

7 Those who [a] live in his shadow
Will again raise [b] grain,
And they will blossom like the vine.
His renown *will be* like the wine of Lebanon.

14:8 [a] Job 34:32; Hos 14:3

8 O Ephraim, what more have I to do with [a] idols?
It is I who answer and look after you.
I am like a luxuriant [b] cypress;
From [c] Me comes your fruit.

14:8 [b] Is 41:19 [c] Ezek 17:23

*14:9 [a] Ps 107:43; Jer 9:12 [b] Ps 111:7,8; Prov 10:29; Zeph 3:5 [c] Is 26:7 [d] Is 1:28

9 [a] Whoever is wise, let him understand these things;
Whoever is discerning, let him know them.
For the [b] ways of the LORD are right,
And the [c] righteous will walk in them,
But [d] transgressors will stumble in them.

14:9 A summary exhortation to walk in the *ways of the* LORD and not *stumble.*

JOEL

INTRODUCTION

AUTHOR: Joel DATE: 835 B.C.

The Prophet and His Times Joel, whose name means "Yahweh is God," apparently wrote during the days of young King Jehoash (835–796), who was under the regency of priests when he ascended the throne of Judah at the age of seven (2 Kings 11:21). Though some date the book after the Exile, the enemies of Judah are not identified in the prophecy as Arameans, Assyrians, or Babylonians, as would be the case if the book were written after the captivity (see 3:4, 19).

The prophecy was occasioned by a severe drought and an invasion of locusts, which Joel saw as a punishment for the sins of the people. He also depicted this invasion of locusts as an army, a harbinger of a future military campaign in the Day of the Lord.

The Day of the Lord The Day of the Lord, the major theme of this prophecy, involves God's special intervention in the affairs of human history. Three facets of the Day of the Lord, are discernable: (1) the historical, that is, God's intervention in the affairs of Israel (Zeph. 1:14–18; Joel 1:15) and heathen nations (Isa. 13:6; Jer. 46:10; Ezek. 30:3); (2) the illustrative, whereby an historical incident represents a partial fulfillment of the eschatological Day of the Lord (Joel 2:1–11; Isa. 13:6–13); (3) the eschatological. This eschatological "day" includes the time of the Great Tribulation (Isa. 2:12–19; 4:1), the second coming of Christ (Joel 2:30–32), and the Millennium (Isa. 4:2; 12; 19:23–25; Jer. 30:7–9).

OUTLINE OF JOEL

I. **Title Verse: the Author,** 1:1
II. **Desolation,** 1:2–2:17
  A. The Character of the Desolation, 1:2–12
  B. The Reactions to the Desolation, 1:13–14
  C. The Picture of the Desolation, 1:15–20
  D. The Prophecy of Future Desolation, 2:1–11
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III. **Deliverance, 2:18–3:21**
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    1. Its initiation, 2:28–32
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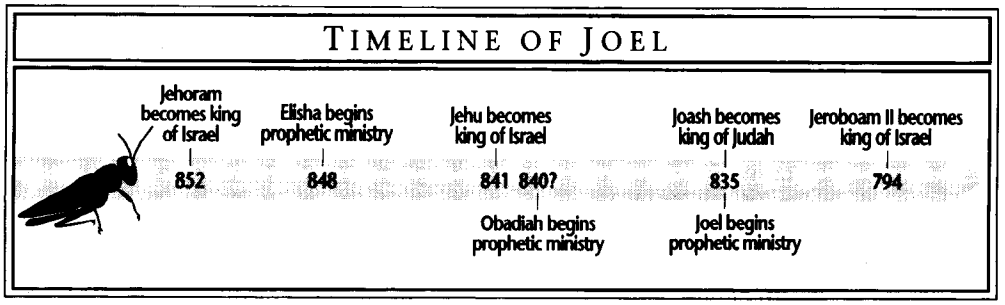

THE BOOK OF JOEL

I TITLE VERSE: THE AUTHOR, 1:1

1 The [a]word of the LORD that came to [b]Joel, the son of Pethuel.

1:1 [a]Jer 1:2; Ezek 1:3; Hos 1:1 [b]Acts 2:16

II DESOLATION, 1:2–2:17

A The Character of the Desolation, 1:2–12

2 [a]Hear this, O [b]elders,
And listen, all inhabitants of the land.
[c]Has *anything like* this happened in your days
Or in your fathers' days?

*1:2 [a]Hos 4:1; 5:1 [b]Job 8:8; Joel 1:14 [c]Jer 30:7; Joel 2:2

3 [a]Tell your sons about it,
And *let* your sons *tell* their sons,
And their sons the next generation.

1:3 [a]Ex 10:2; Ps 78:4

4 What the [a]gnawing locust has left, the swarming locust has eaten;
And what the [b]swarming locust has left, the creeping locust has eaten;
And what the creeping locust has left, the [c]stripping locust has eaten.

*1:4 [a]Deut 28:38; Joel 2:25; Amos 4:9 [b]Nah 3:15,16 [c]Is 33:4

5 Awake, [a]drunkards, and weep;
And wail, all you wine drinkers,
On account of the sweet wine
That is [b]cut off from your mouth.

*1:5 [a]Joel 3:3 [b]Is 32:10

6 For a [a]nation has invaded my land,
Mighty and without number;
[b]Its teeth are the teeth of a lion,
And it has the fangs of a lioness.

*1:6 [a]Joel 2:2,11,25 [b]Rev 9:8

7 It has [a]made my vine a waste
And my fig tree splinters.
It has stripped them bare and cast *them* away;
Their branches have become white.

*1:7 [a]Is 5:6; Amos 4:9

8 [a]Wail like a virgin
[b]girded with sackcloth

*1:8 [a]Is 22:12 [b]Joel 1:13; Amos 8:10

1:2 The reply to the question could only be an emphatic no! This plague was unique.

1:4 Four varieties of locust (out of a total of more than 80) are mentioned. Literally, the Hebrew words mean "shearer," "swarmer," "lapper," and "devourer." Locust swarms commonly number in the millions, if not billions. Each succeeding group of locusts eats whatever is *left* from the previous invasion, making the devastation complete.

1:5 The locusts would destroy the vineyards, leaving the *drunkards* without wine. (Drunkenness is the only specific sin mentioned in the book.)

1:6 *a nation.* I.e., the locusts.

1:7 The branches were *white* because they were stripped.

1:8 *a virgin.* A betrothed woman whose fiancé, because of the binding nature of betrothal, could be called her *bridegroom* (who in this verse had died before the marriage was consummated). See Deut. 22:23–24.

For the bridegroom of her youth.

*1:9 9 The [a]grain offering and the drink offering are cut off
From the house of the LORD.
The [b]priests mourn,
The ministers of the LORD.

1:10 10 The field is [a]ruined,
[b]The land mourns;
For the grain is ruined,
The new wine dries up,
Fresh oil fails.

1:11 11 [a]Be ashamed, O farmers,
Wail, O vinedressers,
For the wheat and the barley;
Because the [b]harvest of the field is destroyed.

*1:12 12 The [a]vine dries up
And the fig tree fails;
The [b]pomegranate, the [c]palm also, and the [d]apple tree,
All the trees of the field dry up.
Indeed, [e]rejoicing dries up
From the sons of men.

B The Reactions to the Desolation, 1:13–14

*1:13 13 [a]Gird yourselves *with sackcloth*
And lament, O priests;
[b]Wail, O ministers of the altar!
Come, [c]spend the night in sackcloth
O ministers of my God,
For the grain offering and the drink offering
Are withheld from the house of your God.

1:14 14 [a]Consecrate a fast,
Proclaim a [b]solemn assembly;
Gather the elders
And all the inhabitants of the land
To the house of the LORD your God,
And [c]cry out to the LORD.

C The Picture of the Desolation, 1:15–20

*1:15 15 [a]Alas for the day!
For the [b]day of the LORD is near,
And it will come as [c]destruction from the Almighty.

1:16 16 Has not [a]food been cut off before our eyes,
Gladness and [b]joy from the house of our God?

1:17 17 The [a]seeds shrivel under their clods;
The storehouses are desolate,
The barns are torn down,
For the grain is dried up.

1:18 18 How [a]the beasts groan!
The herds of cattle wander aimlessly
Because there is no pasture for them;
Even the flocks of sheep suffer.

*1:19 19 [a]To You, O LORD, I cry;
For [b]fire has devoured the pastures of the wilderness
And the flame has burned up all the trees of the field.

1:20 20 Even the beasts of the field [a]pant for You;
For the [b]water brooks are dried up
And fire has devoured the pastures of the wilderness.

1:9 *The grain offering and the drink offering* could no longer be offered because the locusts had wiped out the raw materials for these offerings.

1:12 *the apple tree.* Likely an apricot tree (see Song 2:5; 7:8).

1:13–14 *priests.* Called upon to lead the people in a *fast* and *solemn* public gathering of national repentance.

1:15 For meaning of *the day of the LORD,* see Introduction. *destruction* (Heb., *shod*). A play on words related to the word *Almighty* (Heb., *Shaddai*).

1:19–20 Even the animals suffer because of man's sin, and they too cry to God.

D The Prophecy of Future Desolation, 2:1–11

***2:1**
[a] Jer 4:5; Joel 2:15; Zeph 1:16
[b] Joel 1:15; 2:11,31; 3:14; Obad 15; Zeph 1:14

2 [a]Blow a trumpet in Zion,
And sound an alarm on My holy mountain!
Let all the inhabitants of the land tremble,
For the [b]day of the LORD is coming;
Surely it is near,

2:2
[a] Joel 2:10,31; Amos 5:18; Zeph 1:15
[b] Joel 1:6; 2:11,25
[c] Lam 1:12; Dan 9:12; 12:1; Joel 1:2

2 A day of [a]darkness and gloom,
A day of clouds and thick darkness.
As the dawn is spread over the mountains,
So there is a [b]great and mighty people;
There has [c]never been *anything* like it,
Nor will there be again after it
To the years of many generations.

2:3
[a] Ps 97:3; Is 9:18,19
[b] Is 51:3; Ezek 36:35
[c] Ex 10:5,15; Ps 105:34,35; Zech 7:14

3 A [a]fire consumes before them
And behind them a flame burns.
The land is [b]like the garden of Eden before them
But a [c]desolate wilderness behind them,
And nothing at all escapes them.

2:4
[a] Rev 9:7

4 Their [a]appearance is like the appearance of horses;
And like war horses, so they run.

2:5
[a] Rev 9:9
[b] Is 5:24; 30:30

5 With a [a]noise as of chariots
They leap on the tops of the mountains,
Like the crackling of a [b]flame of fire consuming the stubble,
Like a mighty people arranged for battle.

2:6
[a] Is 13:8; Nah 2:10
[b] Jer 30:6

6 Before them the people are in [a]anguish;
All [b]faces turn pale.

2:7
[a] Prov 30:27

7 They run like mighty men,
They climb the wall like soldiers;
And they each [a]march in line,
Nor do they deviate from their paths.
8 They do not crowd each other,
They march everyone in his path;
When they burst through the defenses,
They do not break ranks.

2:9
[a] Ex 10:6
[b] Jer 9:21; John 10:1

9 They rush on the city,
They run on the wall;
They climb into the [a]houses,
They [b]enter through the windows like a thief.

2:10
[a] Ps 18:7; Joel 3:16; Nah 1:5
[b] Is 13:10; 34:4; Jer 4:23; Ezek 32:7,8; Joel 2:31; 3:15; Matt 24:29; Rev 8:12

10 Before them the earth [a]quakes,
The heavens tremble,
The [b]sun and the moon grow dark
And the stars lose their brightness.

2:11
[a] Ps 46:6; Is 13:4; Jer 25:30; Joel 3:16
[b] Joel 2:25
[c] Jer 50:34; Rev 18:8
[d] Jer 30:7; Joel 1:15; 2:1,31; 3:14; Zeph 1:14,15; Rev 6:17
[e] Ezek 22:14; Mal 3:2

11 The LORD [a]utters His voice before [b]His army;
Surely His camp is very great,
For [c]strong is he who carries out His word.
The [d]day of the LORD is indeed great and very awesome,
And [e]who can endure it?

E The Exhortation in View of Desolation, 2:12–17

***2:12**
[a] Deut 4:29; Jer 4:1,2; Ezek 33:11; Hos 12:6
[b] Dan 9:3

12 "Yet even now," declares the LORD,
"[a]Return to Me with all your heart,
And with [b]fasting, weeping and mourning;

2:1–11 The locust army is regarded as a foretaste of an invading army in the *day of the LORD* (v. 1); i.e., in the tribulation period. The future reference may be to the demon-locusts described in Rev. 9:1–12 or to the invasion of the king of the North (Ezek. 38:15; Dan. 11:40). Resembling the Garden of Eden before the invasion, the land of Palestine will be reduced to a wilderness afterward (v. 3). The same (or similar) disturbances described in verse 10 are predicted in Rev. 6:12–13; 8:12.

2:12–14 A call to personal repentance that comes from the *heart*. The heart was considered to include the intellect as well as the emotions.

2:13 [a]Ps 34:18; 51:17; Is 57:15 [b]Gen 37:34; 2 Sam 1:11; Job 1:20; Jer 41:5 [c]Ex 34:6 [d]Jer 18:8; 42:10; Amos 7:3,6

13 And [a]rend your heart and
not [b]your garments."
Now return to the LORD
your God,
For He is [c]gracious and
compassionate,
Slow to anger, abounding
in lovingkindness
And [d]relenting of evil.

*2:14 [a]Jer 26:3; Jon 3:9 [b]Hag 2:19 [c]Joel 1:9,13

14 Who knows [a]whether He
will *not* turn and relent
And leave a [b]blessing
behind Him,
Even [c]a grain offering and
a drink offering
For the LORD your God?

*2:15 [a]Num 10:3; 2 Kin 10:20 [b]Joel 1:14

15 [a]Blow a trumpet in Zion,
[b]Consecrate a fast,
proclaim a solemn
assembly,

2:16 [a]1 Sam 16:5; 2 Chr 29:5 [b]Ps 19:5

16 Gather the people,
[a]sanctify the
congregation,
Assemble the elders,
Gather the children and
the nursing infants.
Let the [b]bridegroom come
out of his room
And the bride out of her
bridal chamber.

2:17 [a]2 Chr 8:12; Ezek 8:16 [b]Ex 32:11,12; Is 37:20; Amos 7:2,5 [c]Ps 44:13; 74:10 [d]Ps 42:10; 79:10; 115:2

17 Let the priests, the LORD'S
ministers,
Weep [a]between the porch
and the altar,
And let them say, "[b]Spare
Your people, O LORD,
And do not make Your
inheritance a
[c]reproach,
A byword among the
nations.
Why should they among
the peoples say,
'[d]Where is their God?' "

III DELIVERANCE, 2:18–3:21

A The Promise of Immediate Deliverance, 2:18–27

2:18 [a]Zech 1:14; 8:2

18 Then the LORD will be
[a]zealous for His land
And will have [b]pity on
His people.

2:18 [b]Is 60:10; 63:9,15

19 The LORD will answer and
say to His people,
"Behold, I am going to
[a]send you grain, new
wine and oil,
And you will be satisfied *in*
full with them;
And I will [b]never again
make you a reproach
among the nations.

2:19 [a]Jer 31:12; Hos 2:21,22; Joel 1:10; Mal 3:10 [b]Ezek 34:29; 36:15

*2:20 [a]Jer 1:14,15 [b]Zech 14:8 [c]Deut 11:24 [d]Is 34:3; Amos 4:10

20 "But I will remove the
[a]northern *army* far
from you,
And I will drive it into a
parched and desolate
land,
And its vanguard into the
[b]eastern sea,
And its rear guard into the
[c]western sea.
And its [d]stench will arise
and its foul smell will
come up,
For it has done great
things."

2:21 [a]Is 54:4; Jer 30:10; Zeph 3:16,17 [b]Ps 126:3; Joel 2:26

21 [a]Do not fear, O land,
rejoice and be glad,
For the LORD has done
[b]great things.

2:22 [a]Ps 65:12,13

22 Do not fear, beasts of the
field,
For the [a]pastures of the
wilderness have turned
green,
For the tree has borne its
fruit,
The fig tree and the vine
have yielded in full.

*2:23 [a]Ps 149:2 [b]Is 12:2-6 [c]Deut 11:14; Is 41:16; Jer 5:24; Hab 3:18; Zech 10:7

23 So rejoice, O [a]sons of
Zion,
And [b]be glad in the LORD
your God;
For He has [c]given you the
early rain for *your*
vindication.
And He has poured down
for you the rain,

2:14 Even if Israel repented, she could not assume (as we often do) that God would automatically send a *blessing*.

2:15–17 A call to national repentance in a *solemn assembly* from which no one, not even babies or newlyweds, would be exempt (see Deut. 24:5). Israel was God's *inheritance* (Ex. 19:5; Deut. 4:20).

2:20 *the northern army* will be scattered in the desert, the *eastern sea* (the Dead Sea), and the *western sea* (the Mediterranean). See Ezek. 39:2 for the destruction of the army from the N during the Tribulation.

2:23 *early and latter rain.* In Sept.-Oct. and March-April respectively.

2:23 [d] Lev 26:4; Hos 6:3; Zech 10:1
The early and [d]latter rain
as before.
2:24 [a] Lev 26:10; Amos 9:13; Mal 3:10
24 The threshing floors will be
full of grain,
And the vats will
[a]overflow with the new
wine and oil.
2:25 [a] Joel 1:4-7; 2:2-11
25 "Then I will make up to you
for the years
That the swarming [a]locust
has eaten,
The creeping locust, the
stripping locust and the
gnawing locust,
My great army which I
sent among you.
2:26 [a] Lev 26:5; Deut 11:15; Is 62:9 [b] Deut 12:7; Ps 67:5-7 [c] Ps 126:2,3; Is 25:1 [d] Is 45:17
26 "You shall have plenty to
[a]eat and be satisfied
And [b]praise the name of
the LORD your God,
Who has [c]dealt
wondrously with you;
Then My people will
[d]never be put to
shame.
2:27 [a] Lev 26:11,12; Joel 3:17,21 [b] Is 45:5,6 [c] Is 49:23
27 "Thus you will [a]know that
I am in the midst of
Israel,
And that I am the LORD
your God,
And there is [b]no other;
And My people will never
be [c]put to shame.

B The Promise of Future Deliverance, 2:28–3:21

1 *Its initiation,* 2:28–32

*2:28 [a] Acts 2:17-21 [b] Is 32:15; 44:3; Ezek 39:29; Zech 12:10 [c] Is 40:5; 49:26
28 "[a]It will come about after
this
That I will [b]pour out My
Spirit on all [c]mankind;
And your sons and
daughters will prophesy,
Your old men will dream
dreams,
Your young men will see
visions.
2:29 [a] 1 Cor 12:13; Gal 3:28
29 "Even on the [a]male and
female servants
I will pour out My Spirit in
those days.
2:30 [a] Matt 24:29; Mark 13:24,25; Luke 21:11,25,26; Acts 2:19
30 "I will [a]display wonders in
the sky and on the
earth,
Blood, fire and columns of
smoke.
2:31 [a] Is 13:10; 34:4; Joel 2:10; 3:15; Matt 24:29; Mark 13:24; Luke 21:25; Acts 2:20; Rev 6:12,13 [b] Is 13:9; Zeph 1:14-16; Mal 4:1,5
31 "The [a]sun will be turned
into darkness
And the moon into blood
Before the [b]great and
awesome day of the
LORD comes.
2:32 [a] Jer 33:3; Acts 2:21; Rom 10:13 [b] Is 46:13; Rom 11:26 [c] Is 4:2; Obad 17 [d] Is 11:11; Jer 31:7; Mic 4:7; Rom 9:27
32 "And it will come about
that [a]whoever calls on
the name of the LORD
Will be delivered;
For [b]on Mount Zion and
in Jerusalem
There will be those who
[c]escape,
As the LORD has said,
Even among the
[d]survivors whom the
LORD calls.

2 *Its judgments,* 3:1–17

*3:1 [a] Jer 30:3; Ezek 38:14 [b] Jer 16:15
3 "For behold, [a]in those
days and at that time,
When I [b]restore the
fortunes of Judah and
Jerusalem,
*3:2 [a] Is 66:18; Mic 4:12; Zech 14:2 [b] Joel 3:12,14 [c] Is 66:16; Jer 25:31; Ezek 38:22 [d] Jer 50:17; Ezek 34:6 [e] Ezek 35:10; 36:1-5
2 I will [a]gather all the
nations
And bring them down to
the [b]valley of
Jehoshaphat.
Then I will [c]enter into
judgment with them
there
On behalf of My people
and My inheritance,
Israel,
Whom they have
[d]scattered among the
nations;
And they have [e]divided
up My land.

2:28 *after this.* I.e., after Israel's future repentance and restoration (Zech. 12:10; 13:1) in connection with the second advent of Christ, as witnessed by the portents of verse 30 (see note on Acts 2:16–21). The Holy Spirit will then be poured out on all classes in Israel who belong to the believing remnant (v. 32). For Peter's use of this passage on the Day of Pentecost, see note on Acts 2:16–21.

3:1 At the second coming of Christ, Israel will be regathered to Palestine (Matt. 24:31).

3:2–3 Also at the Second Coming the Gentiles will be judged for their treatment of Israel (Matt. 25:40, 45) in the *valley of Jehoshaphat* (which means "Yahweh judges," and may refer to the Kidron Valley on the E of Jerusalem).

3:3 [a]Obad 11; Nah 3:10 [b]Amos 2:6

3 "They have also [a]cast lots
for My people,
[b]Traded a boy for a harlot
And sold a girl for wine
that they may drink.

*3:4 [a]Is 23:1-18; Amos 1:9,10; Zech 9:2-4; Matt 11:21,22; Luke 10:13,14 [b]Is 14:29-31; Jer 47:1-7; Ezek 25:15-17; Amos 1:6-8; Zech 9:5-7 [c]Is 34:8; 59:18

4 "Moreover, what are you to
Me, O [a]Tyre, Sidon and all the
regions of [b]Philistia? Are you
rendering Me a recompense? But
if you do recompense Me, swiftly
and speedily I will [c]return your
recompense on your head.

3:5 [a]2 Kin 12:18; 2 Chr 21:16,17

5 "Since you have [a]taken My
silver and My gold, brought My
precious treasures to your tem-
ples,

3:6 [a]Ezek 27:13

6 and sold the [a]sons of Judah
and Jerusalem to the Greeks in or-
der to remove them far from their
territory,

3:7 [a]Is 43:5,6; Jer 23:8; Zech 9:13

7 behold, I am going to
[a]arouse them from the place
where you have sold them, and
return your recompense on your
head.

3:8 [a]Is 14:2; 60:14 [b]Job 1:15; Ps 72:10; Ezek 38:13

8 "Also I will [a]sell your sons
and your daughters into the hand
of the sons of Judah, and they will
sell them to the [b]Sabeans, to a
distant nation," for the LORD has
spoken.

*3:9 [a]Jer 51:27 [b]Jer 6:4; Ezek 38:7; Mic 3:5 [c]Is 8:9,10; Jer 46:3,4; Zech 14:2,3

9 [a]Proclaim this among the
nations:
[b]Prepare a war; [c]rouse
the mighty men!
Let all the soldiers draw
near, let them come up!

3:10 [a]Is 2:4; Mic 4:3 [b]Zech 12:8

10 [a]Beat your plowshares
into swords
And your pruning hooks
into spears;
[b]Let the weak say, "I am a
mighty man."

3:11 [a]Ezek 38:15,16

11 [a]Hasten and come, all you
surrounding nations,
And gather yourselves
there.
Bring down, O LORD, Your
[b]mighty ones.

3:11 [b]Is 13:3

12 Let the nations be aroused
And come up to the
[a]valley of Jehoshaphat,
For there I will sit to
[b]judge
All the surrounding
nations.

3:12 [a]Joel 3:2,14 [b]Ps 7:6; 96:13; 98:9; Is 2:4; 3:13

13 [a]Put in the sickle, for the
[b]harvest is ripe.
Come, [c]tread, for the
[d]wine press is full;
The vats overflow, for their
[e]wickedness is great.

3:13 [a]Rev 14:14-19 [b]Jer 51:33; Hos 6:11 [c]Rev 14:19,20; 19:15 [d]Is 63:3; Lam 1:15 [e]Gen 18:20

14 [a]Multitudes, multitudes in
the [b]valley of decision!
For the [c]day of the LORD is
near in the valley of
decision.

*3:14 [a]Is 34:2-8 [b]Joel 3:2,12 [c]Joel 1:15; 2:1, 11,31

15 The [a]sun and moon grow
dark
And the stars lose their
brightness.

3:15 [a]Joel 2:10,31

16 The LORD [a]roars from Zion
And [b]utters His voice
from Jerusalem,
And the [c]heavens and the
earth tremble.
But the LORD is a [d]refuge
for His people
And a [e]stronghold to the
sons of Israel.

3:16 [a]Hos 11:10; Amos 1:2 [b]Joel 2:11 [c]Ezek 38:19; Joel 2:10; Hag 2:6 [d]Ps 61:3; Is 33:16; Jer 17:17 [e]Jer 16:19; Nah 1:7

17 Then you will [a]know that
I am the LORD your God,
Dwelling in Zion, My
[b]holy mountain.
So Jerusalem will be
[c]holy,
And [d]strangers will pass
through it no more.

3:17 [a]Joel 2:27 [b]Is 11:9; 56:7; Ezek 20:40 [c]Is 4:3; Obad 17 [d]Is 52:1; Nah 1:15

3 *Its consummation,* 3:18–21

18 And it will come about in
that day

*3:18

3:4–8 More immediate judgment was announced on the Phoenicians and Philistines, who were notorious slave traders. Verse 8 was fulfilled in 345 B.C., when Artaxerxes III sold the Sidonians into slavery, and in 332 B.C., when Alexander the Great did the same to the people of Tyre and Gaza. *Sabeans.* A trading people who lived in Arabia.

3:9–17 A description of the campaign of Armageddon (Rev. 16:14). Mic. 4:3, the reverse of verse 10, cannot be fulfilled until after Armageddon. *Your mighty ones* (v. 11). The Lord's armies (Rev. 19:14). The wicked are a *harvest . . . ripe* (v. 13) for judgment (cf. Rev. 14:18–19).

3:14 *the valley of decision.* The same as the valley of Jehoshaphat (v. 2), where God will decide about men, not where men decide about God.

3:18 *in that day.* The day of Messiah's reign in His earthly millennial kingdom. *valley of Shittim.* A dry valley near the northern end of the Dead Sea.

3:18 [a]Amos 9:13 [b]Ex 3:8 [c]Is 30:25; 35:6 [d]Ezek 47:1-12

That the [a]mountains will drip with sweet wine,
And the hills will [b]flow with milk,
And all the [c]brooks of Judah will flow with water;
And a [d]spring will go out from the house of the LORD
To water the valley of Shittim.

*3:19 19 Egypt will become a waste,
And Edom will become a desolate wilderness,
Because of the [a]violence done to the sons of Judah,
In whose land they have shed innocent blood.

3:19 [a]Obad 10

20 But Judah will be [a]inhabited forever
And Jerusalem for all generations.

3:20 [a]Ezek 37:25; Amos 9:15

21 And I will [a]avenge their blood which I have not avenged,
For the LORD dwells in Zion.

3:21 [a]Is 4:4

3:19 *Edom.* See Introduction to Obadiah.

AMOS

INTRODUCTION

AUTHOR: AMOS DATE: 755 B.C.

The Prophet Amos was a southerner of Tekoa (a village 10 mi, or 16 km, S of Jerusalem), who traveled north to Bethel to preach on what was virtually foreign soil to him. Though a layman, not a professional prophet, he had a direct call of God to his work (7:15). By occupation he was a sheep breeder, perhaps a master shepherd with others in his employ. The same Hebrew word is used to describe the occupation of Mesha (2 Kings 3:4). Amos's preaching in Bethel, a center of idol worship and the residence of the reigning king, Jeroboam II, aroused such opposition that he returned to Judah, where he committed his message to writing. That writing shows that he was a man of affairs, not an untutored rustic.

The Times Uzziah, king of Judah (791–740), reigned over a prosperous nation, but was under the influence of Jeroboam II, king of Israel (793–753), whose kingdom then was outwardly at the zenith of power but inwardly was idolatrous and corrupt (cf. 2 Kings 14:24–25). Material prosperity and social evils further characterized the times (2:6–8; 3:10; 4:1; 5:10–12; 8:4–6).

Theme Attacking the social evils of the people as well as their paganized worship, Amos issued an urgent call to repentance as the only escape from imminent judgment. Israel's privileged position, he declared, should have been an incentive to righteous living, certainly not an excuse for sinning. Some favorite and important verses include 3:2; 3:3; 5:24; 9:11.

OUTLINE OF AMOS

I. **The Author and Theme of the Book, 1:1–2**
II. **The Prophecies of Amos, 1:3–2:16**
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  B. Concerning Philistia, 1:6–8
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  E. Concerning Ammon, 1:13–15
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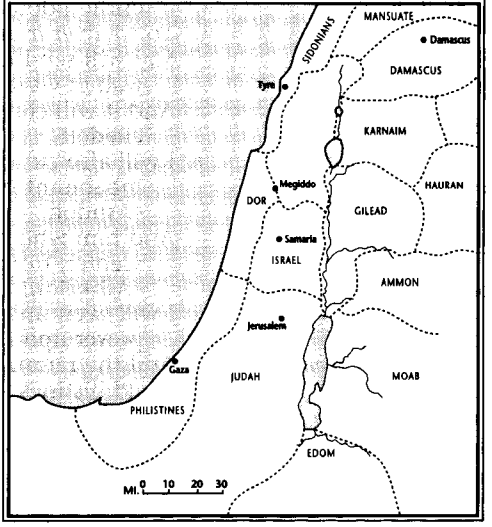
C. A Vision of a Plumb Line, 7:7–9
D. An Historical Interlude: Opposition from the Priest of Bethel, 7:10–17
E. A Vision of a Basket of Summer Fruit, 8:1–14
F. A Vision of the Lord Judging, 9:1–10
G. A Vision of Future Blessing, 9:11–15

TIMELINE OF AMOS

Jeroboam II becomes king of Israel — 794
Uzziah becomes king of Judah — 790
Amos begins prophetic ministry — 755
Hosea begins prophetic ministry — 753
Micah begins prophetic ministry — 742
Isaiah begins prophetic ministry — 740
Sargon II of Assyria conquers Israel — 722

PROVINCES OF ASSYRIA



THE BOOK OF AMOS

I THE AUTHOR AND THEME OF THE BOOK, 1:1–2

1 The words of Amos, who was among the [a]sheepherders from [b]Tekoa, which he envisioned in visions concerning Israel in the days of [c]Uzziah king of Judah, and in the days of [d]Jeroboam son of Joash, king of Israel, two years before the [e]earthquake.

2 He said,
"The [a]LORD roars from Zion
And from Jerusalem He utters His voice;
And the shepherds' [b]pasture grounds mourn,
And the [c]summit of Carmel dries up."

II THE PROPHECIES OF AMOS, 1:3–2:16

A Concerning Damascus, 1:3–5

3 Thus says the LORD,
"For [a]three transgressions of [b]Damascus and for four
I will not revoke its *punishment,*
Because they threshed Gilead with *implements* of sharp iron.

4 "So I will send fire upon the house of Hazael
And it will consume the citadels of [a]Ben-hadad.

5 "I will also [a]break the *gate* bar of Damascus,
And cut off the inhabitant from the valley of Aven,
And him who holds the scepter, from Beth-eden;
So the people of Aram will go exiled to [b]Kir,"
Says the LORD.

B Concerning Philistia, 1:6–8

6 Thus says the LORD,
"For three transgressions of [a]Gaza and for four
I will not revoke its *punishment,*
Because they deported an entire population
To [b]deliver *it* up to Edom.

7 "So I will send fire upon the wall of Gaza
And it will consume her citadels.

8 "I will also cut off the inhabitant from [a]Ashdod,
And him who holds the scepter, from [b]Ashkelon;
I will even unleash My power upon Ekron,
And the remnant of the [c]Philistines will perish,"
Says the Lord GOD.

*1:1 [a]Amos 7:14 [b]2 Sam 14:2; Jer 6:1 [c]2 Chr 26:1-23; Is 1:1 [d]2 Kin 14:23-29; Hos 1:1; Amos 7:10,11 [e]Zech 14:5

*1:2 [a]Is 42:13; Jer 25:30; Joel 3:16 [b]Jer 12:4; Joel 1:18,19 [c]Amos 9:3

*1:3 [a]Amos 2:1,4,6 [b]Is 8:4; 17:1-3; Jer 49:23-27; Zech 9:1

*1:4

1:4 [a]1 Kin 20:1; 2 Kin 6:24

*1:5 [a]Jer 51:30; Lam 2:9 [b]2 Kin 16:9; Amos 9:7

1:6 [a]1 Sam 6:17; Jer 47:1,5; Zeph 2:4 [b]Ezek 35:5; Obad 11

*1:7

*1:8 [a]2 Chr 26:6; Amos 3:9; Zech 9:6 [b]Jer 47:5; Zeph 2:4 [c]Is 14:29-31; Jer 47:1-7; Ezek 25:16; Joel 3:4-8; Zeph 2:4-7; Zech 9:5-7

1:1 *the earthquake.* Referred to by Zechariah (Zech. 14:5) and Josephus, who relates it to Uzziah's sin in acting as a priest (2 Chron. 26:16).

1:2 God *roars* as a lion leaping on his prey. *Carmel,* meaning "garden land," epitomizes the prosperity Israel was enjoying, but which would soon be brought to nothing.

1:3 *For three transgressions . . . and for four.* I.e., for repeated and innumerable acts of rebellion (also vv. 6, 9, 11, 13; 2:1, 4, 6). *I will not revoke.* I will not interfere with. The Arameans of Damascus literally *threshed* and mangled the bodies of prisoners under heavily studded threshing sledges. In the case of the surrounding nations on which Amos pronounced doom, only one sin is named; in Israel's case, seven are listed (2:6–8, 12).

1:4 *house of Hazael.* The palace of Hazael, founder of the Aramean dynasty and ruler in Amos' time. *Ben-hadad.* Hazael's son and successor.

1:5 *bar.* Used to lock the gates of cities. *Aven.* Probably Baalbek, near Damascus, a center of heathen worship. *Beth-eden.* The summer residence of the king of Damascus. Though the site of *Kir* is yet unidentified, it was the place to which Tiglath-Pileser exiled the Arameans (2 Kings 16:9).

1:7 *Gaza.* A trade city, trafficking in slaves, where many Israelites were sold into slavery by Edom, their bitterest enemy.

1:8 *Ashdod . . . Ashkelon . . . Ekron.* Philistine cities. All were finally destroyed by Nebuchadnezzar.

C Concerning Tyre, 1:9–10

9 Thus says the LORD,
"For three transgressions of
[a]Tyre and for four
I will not revoke its
punishment,
Because they delivered up
an entire population to
Edom
And did not remember *the*
covenant of
[b]brotherhood.
10 "So I will [a]send fire upon
the wall of Tyre
And it will consume her
citadels."

D Concerning Edom, 1:11–12

11 Thus says the LORD,
"For three transgressions of
[a]Edom and for four
I will not revoke its
punishment,
Because he [b]pursued his
brother with the sword,
While he stifled his
compassion;
His anger also [c]tore
continually,
And he maintained his
fury forever.
12 "So I will send fire upon
[a]Teman
And it will consume the
citadels of Bozrah."

E Concerning Ammon, 1:13–15

13 Thus says the LORD,
"For three transgressions of
the sons of [a]Ammon
and for four
I will not revoke its
punishment,
Because they [b]ripped open
the pregnant women of
Gilead
In order to [c]enlarge their
borders.
14 "So I will kindle a fire on
the wall of [a]Rabbah
And it will consume her
citadels
Amid [b]war cries on the
day of battle,
And a [c]storm on the day
of tempest.
15 "Their [a]king will go into
exile,
He and his princes
together," says the LORD.

F Concerning Moab, 2:1–3

2 Thus says the LORD,
"For three transgressions of
[a]Moab and for four
I will not revoke its
punishment,
Because he [b]burned the
bones of the king of
Edom to lime.
2 "So I will send fire upon
Moab
And it will consume the
citadels of [a]Kerioth;
And Moab will die amid
[b]tumult,
With war cries and the
sound of a trumpet.
3 "I will also cut off the
[a]judge from her midst
And slay all her [b]princes
with him," says the
LORD.

*1:9 [a]Is 23:1-18; Jer 25:22; Ezek 26:2-4; Joel 3:4-8; Zech 9:1-4; Matt 11:21,22; Luke 10:13,14 [b]1 Kin 9:11-14

*1:10 [a]Zech 9:4

1:11 [a]Is 34:5,6; 63:1-6; Jer 49:7-22; Ezek 25:12-14; 35:1-15; Obad 1-14; Mal 1:2-5 [b]Num 20:14-21; 2 Chr 28:17; Obad 10-12 [c]Is 57:16; Mic 7:18

*1:12 [a]Jer 49:7,20; Obad 9

*1:13 [a]Jer 49:1-6; Ezek 21:28-32; 25:2-7; Zeph 2:8,9

1:13 [b]2 Kin 15:16; Hos 13:16 [c]Is 5:8; Ezek 35:10

*1:14 [a]Deut 3:11; 1 Chr 20:1; Jer 49:2 [b]Ezek 21:22; Amos 2:2 [c]Is 29:6; 30:30

*1:15 [a]Jer 49:3

*2:1 [a]Is 15:1-16:14; 25:10-12; Jer 48:1-47; Ezek 25:8-11; Zeph 2:8,9 [b]2 Kin 3:26,27

*2:2 [a]Jer 48:24,41 [b]Jer 48:45

*2:3 [a]Ps 2:10; 141:6; Amos 5:7,12; 6:12 [b]Job 12:21; Is 40:23

1:9 *covenant.* Between Hiram, king of Tyre, and David and Solomon, apparently including a prohibition against selling Hebrews into slavery (2 Sam 5:11; 1 Kings 5:1–12; 9:13).

1:10 *Tyre,* a seemingly impregnable island fortress, was conquered by Alexander the Great in 332 B.C.

1:12 *Teman.* Edom (Jer. 49:7; Obad. 9). *Bozrah.* One of the principal cities of Edom (Jer. 49:22).

1:13 The Ammonites were descendants of Lot through Ben-ammi, Lot's son by his younger daughter (Gen. 19:38). Concerning the inhumane incident referred to, see 2 Kings 8:12; 15:16.

1:14 *Rabbah.* The capital city of the Ammonites (Jer. 49:2).

1:15 Assyria, under Tiglath-Pileser III, conquered Ammon in 734 B.C.

2:1 Moab was the nation descended from the son of Lot by his elder daughter (Gen. 19:37). *to lime.* I.e., to powder.

2:2 *Kerioth.* Possibly the capital of Moab (Isa. 15:1).

2:3 *judge.* A term sometimes used of a king, who frequently functioned as a judge (Mic. 5:1). Moab was conquered by Assyria under Tiglath-Pileser III.

G Concerning Judah, 2:4–5

2:4
[a] 2 Kin 17:19; Hos 12:2; Amos 3:2
[b] Judg 2:17-20; 2 Kin 22:11-17; Jer 6:19; 8:9
[c] Is 9:15,16; 28:15; Jer 16:19; Hab 2:18
[d] Jer 9:14; 16:11,12; Ezek 20:18,24,30

4 Thus says the LORD,
"For three transgressions of [a]Judah and for four
I will not revoke its *punishment,*
Because they [b]rejected the law of the LORD
And have not kept His statutes;
Their [c]lies also have led them astray,
Those after which their [d]fathers walked.

2:5
[a] Jer 17:27; 21:10; Hos 8:14

5 "So I will [a]send fire upon Judah
And it will consume the citadels of Jerusalem."

H Concerning Israel, 2:6–16

2:6
[a] 2 Kin 18:11, 12
[b] Joel 3:3; Amos 5:11,12; 8:6

6 Thus says the LORD,
"For three transgressions of [a]Israel and for four
I will not revoke its *punishment,*
Because they [b]sell the righteous for money
And the needy for a pair of sandals.

2:7
[a] Amos 8:4; Mic 2:2,9
[b] Amos 5:12
[c] Hos 4:14

7 "These who pant after the *very* dust of the earth on the head of the [a]helpless
Also [b]turn aside the way of the humble;
And a [c]man and his father resort to the same girl
In order to profane My holy name.

2:8
[a] Ex 22:26
[b] Amos 3:14

8 "On garments [a]taken as pledges they stretch out beside [b]every altar,
And in the house of their God they [c]drink the wine of those who have been fined.

2:8
[c] Amos 4:1; 6:6

2:9
[a] Num 21:23-25; Josh 10:12
[b] Num 13:32
[c] Ezek 17:9; Mal 4:1

9 "Yet it was I who destroyed the [a]Amorite before them,
Though his [b]height *was* like the height of cedars
And he *was* strong as the oaks;
I even destroyed his [c]fruit above and his root below.

2:10
[a] Ex 12:51; 20:2; Amos 3:1; 9:7
[b] Deut 2:7
[c] Ex 3:8

10 "It was I who [a]brought you up from the land of Egypt,
And I led you in the wilderness [b]forty years
That you might take possession of the land of the [c]Amorite.

2:11
[a] Deut 18:18; Jer 7:25
[b] Num 6:2,3; Judg 13:5

11 "Then I [a]raised up some of your sons to be prophets
And some of your young men to be [b]Nazirites.
Is this not so, O sons of Israel?" declares the LORD.

2:12
[a] Is 30:10; Jer 11:21; Amos 7:13,16; Mic 2:6

12 "But you made the Nazirites drink wine,
And you commanded the prophets saying, 'You [a]shall not prophesy!'

2:13
[a] Is 1:14

13 "Behold, I am [a]weighted down beneath you
As a wagon is weighted down when filled with sheaves.

2:14
[a] Is 30:16,17
[b] Ps 33:16; Jer 9:23

14 "[a]Flight will perish from the swift,
And the stalwart will not strengthen his power,
Nor the [b]mighty man save his life.

2:4 The heathen nations disobeyed general revelation whereas Judah rejected God's special revelation in the *law.*

2:5 Fulfilled in 586 B.C. by the armies of Nebuchadnezzar.

2:7 The rich long to see (*pant after*) the poor reduced to the place where dust is thrown on their heads as a sign of grief. *girl.* Likely a temple prostitute. How degraded family life must have been!

2:8 *garments.* When taken as security for loans, a man's cloak was to be returned at night because the poor needed it for a covering (Ex. 22:25–26). A widow's cloak could not be taken at all (Deut. 24:17). The picture is of ruthless foreclosure because of debts. Wine taken as fines was drunk to a heathen god (not God).

2:9 *Amorite.* The preconquest inhabitants of Canaan.

2:11–12 *Nazirites* were forbidden to drink *wine* (see Num. 6:1–21).

2:14–16 All this was fulfilled by the Assyrian invasion in 722 B.C.

2:15 [a]Jer 51:56; Ezek 39:3 [b]Is 31:3

15 "He who [a]grasps the bow
will not stand *his ground,*
The swift of foot will not escape,
Nor will he who rides the [b]horse save his life.

2:16 [a]Judg 4:17

16 "Even the bravest among the warriors will [a]flee naked in that day,"
declares the LORD.

III THE SERMONS OF AMOS, 3:1–6:14

A The Doom of Israel, 3:1–15

*3:1 [a]Jer 8:3; 13:11

3 Hear this word which the LORD has spoken against you, sons of Israel, against the entire [a]family which He brought up from the land of Egypt:

*3:2 [a]Gen 18:19; Ex 19:5,6; Deut 4:32-37; 7:6 [b]Jer 14:10; Ezek 20:36; Dan 9:12; Rom 2:9

2 "[a]You only have I chosen among all the families of the earth;
Therefore I will [b]punish you for all your iniquities."

*3:3

3 Do two men walk together unless they have made an appointment?

3:4 [a]Ps 104:21; Hos 5:14; 11:10

4 Does a [a]lion roar in the forest when he has no prey?
Does a young lion growl from his den unless he has captured *something?*

*3:5

5 Does a bird fall into a trap on the ground when there is no bait in it?
Does a trap spring up from the earth when it captures nothing at all?

3:6 [a]Jer 4:5,19,21; 6:1; Hos 5:8; Zeph 1:16

6 If a [a]trumpet is blown in a city will not the people tremble?
If a [b]calamity occurs in a city has not the LORD done it?

3:6 [b]Is 14:24-27; 45:7

*3:7 [a]Gen 6:13; 18:17; Jer 23:22; Dan 9:22; John 15:15

7 Surely the Lord GOD does nothing
Unless He [a]reveals His secret counsel
To His servants the prophets.

*3:8 [a]Amos 1:2 [b]Jon 1:1-3; 3:1-3 [c]Jer 20:9; Acts 4:20

8 A [a]lion has roared! Who will not fear?
The [b]Lord GOD has spoken! [c]Who can but prophesy?

*3:9 [a]1 Sam 5:1 [b]Amos 4:1; 6:1 [c]Amos 5:11; 6:6

9 Proclaim on the citadels in [a]Ashdod and on the citadels in the land of Egypt and say,
"Assemble yourselves on the [b]mountains of Samaria and see *the* great tumults within her
and *the* [c]oppressions in her midst.

3:10 [a]Ps 14:4; Jer 4:22; Amos 5:7; 6:12 [b]Hab 2:8-10; Zeph 1:9; Zech 5:3,4

10 "But they [a]do not know how to do what is right," declares the LORD, "these who [b]hoard up violence and devastation in their citadels."

*3:11 [a]Amos 6:14 [b]Amos 2:5

11 Therefore, thus says the Lord GOD,
"An [a]enemy, even one surrounding the land,
Will pull down your strength from you
And your [b]citadels will be looted."

3:12 [a]1 Sam 17:34-37

12 Thus says the LORD,
"Just as the shepherd [a]snatches from the lion's mouth a couple of legs or a piece of an ear,
So will the sons of Israel dwelling in Samaria be snatched away—

3:1 *the entire family.* I.e., all 12 tribes, not just the northern 10 tribes of Israel.

3:2 The special privileges God bestowed on Israel by choosing them increased their ethical responsibilities and did not exempt them from judgment as some thought.

3:3 The questions in verses 3–6 are calculated to show Israel how her sin had separated her from God.

3:5 *when there is no bait.* I.e., where there is no mechanism that releases the trap.

3:7 God had warned the people through His prophets (including Amos), but the people told the prophets to keep quiet (2:12).

3:8b The meaning is this: Since God has already spoken of judgment to come, what can Amos do but *prophesy* concerning it?

3:9 *Ashdod* and *Egypt,* representing the heathen, are summoned to witness the punishment of Israel.

3:11–12 *An enemy.* I.e., the Assyrians, who will sack Israel, leaving only remnants of her former prosperity, like the few pieces of the carcass a shepherd would snatch out of the mouth of a lion that had killed one of his sheep. In the meantime the leaders in Samaria lived in luxury on a cushioned *corner of a bed.*

With *the* [b]corner of a bed
and *the* [c]cover of a
couch!
13"Hear and [a]testify against
the house of Jacob,"
Declares the Lord GOD, the
God of hosts.
14"For on the day that I
punish Israel's
transgressions,
I will also punish the altars
of [a]Bethel;
The horns of the altar will
be cut off
And they will fall to the
ground.
15"I will also smite the
[a]winter house together
with the [b]summer
house;
The houses of [c]ivory will
also perish
And the [d]great houses will
come to an end,"
Declares the LORD.

B The Depravity of Israel, 4:1–13

4 Hear this word, you cows
of [a]Bashan who are on
the [b]mountain of
Samaria,
Who [c]oppress the poor,
who crush the needy,
Who say to your husbands,
"Bring now, that we
may [d]drink!"
2 The Lord GOD has [a]sworn
by His [b]holiness,
"Behold, the days are
coming upon you
When they will take you
away with [c]meat
hooks,
And the last of you with
[d]fish hooks.
3"You will [a]go out *through*
breaches *in the walls,*
Each one straight before
her,
And you will be cast to
Harmon," declares the
LORD.
4"Enter Bethel and transgress;
In Gilgal multiply
transgression!
[a]Bring your sacrifices
every morning,
Your tithes every three
days.
5"Offer a [a]thank offering
also from that which is
leavened,
And proclaim [b]freewill
offerings, make them
known.
For so you [c]love *to do,*
you sons of Israel,"
Declares the Lord GOD.
6"But I gave you also
[a]cleanness of teeth in
all your cities
And lack of bread in all
your places,
Yet you have [b]not
returned to Me,"
declares the LORD.
7"Furthermore, I [a]withheld
the rain from you
While *there were* still three
months until harvest.
Then I would send rain on
one city

3:12 [b]Ps 132:3 [c]Esth 1:6; 7:8; Amos 6:4
3:13 [a]Ezek 2:7
*3:14 [a]2 Kin 23:15; Hos 10:5-8,14, 15; Amos 4:4; 5:5,6; 7:10,13
*3:15 [a]Jer 36:22 [b]Judg 3:20 [c]1 Kin 22:39; Ps 45:8 [d]Amos 2:5; 6:11
*4:1 [a]Ps 22:12; Ezek 39:18 [b]Amos 3:9; 6:1 [c]Amos 5:11; 8:6 [d]Amos 2:8; 6:6
*4:2 [a]Amos 6:8; 8:7 [b]Ps 89:35
4:2 [c]Is 37:29; Ezek 38:4 [d]Jer 16:16; Ezek 29:4; Hab 1:15
4:3 [a]Jer 52:7
*4:4 [a]Num 28:3; Amos 5:21,22
4:5 [a]Lev 7:13 [b]Lev 22:18-21 [c]Jer 7:9,10; Hos 9:1,10
*4:6 [a]Is 3:1; Jer 14:18 [b]Is 9:13; Jer 5:3; Hag 2:17
4:7 [a]Deut 11:17; 2 Chr 7:13; Is 5:6

3:14 *Bethel.* The principal center of idol worship. *horns of the altar.* Even this sanctuary of last resort would not protect Israel from God's wrath. See note on 1 Kings 1:50.

3:15 Luxurious homes and carvings of *ivory* (many examples of which have been found) will be demolished.

4:1 *cows of Bashan* = the well-fed women of Samaria. (Bashan was known for its fat cattle; cf. Ps. 22:12.) These women were insatiable (v. 1), pretentiously religious (vv. 4–5), and calloused in the face of warnings (vv. 6–11).

4:2–3 The people will be led into captivity through *breaches* or gaps in the walls of their cities, just as animals are led by using *meat hooks. fish hooks.* Used when the other hooks run out, because of the number of Israelites who will be taken.

4:4–5 This sarcastic call to false worship was intended to show the people how far they were from God. *tithes.* Apparently this was the tithe that was brought only every three years. See note on Deut. 14:28–29. *thank offering.* See Lev. 7:12. *freewill offerings.* See Deut. 12:6.

4:6 *cleanness of teeth.* I.e., nothing to eat, because of famine. These "natural" catastrophes (vv. 6–11) were God's warnings, which Israel did not heed (*Yet you have not returned to Me,* vv. 6, 8, 9, 10, 11).

4:7 [b]Ex 9:4,26; 10:22,23
And on [b]another city I would not send rain;
One part would be rained on,
While the part not rained on would dry up.

4:8 [a]1 Kin 18:5; Jer 14:4 [b]Ezek 4:16,17; Hag 1:6 [c]Jer 3:7
8"So two or three cities would stagger to another city to drink [a]water,
But would [b]not be satisfied;
Yet you have [c]not returned to Me,"
declares the LORD.

4:9 [a]Deut 28:22; Hag 2:17 [b]Joel 1:4,7; Amos 7:1,2 [c]Jer 3:10
9"I [a]smote you with scorching *wind* and mildew;
And the [b]caterpillar was devouring
Your many gardens and vineyards, fig trees and olive trees;
Yet you have [c]not returned to Me,"
declares the LORD.

4:10 [a]Ex 9:3; Lev 26:25; Deut 28:27,60; Ps 78:50 [b]Jer 11:22; 18:21; 48:15 [c]2 Kin 13:3,7 [d]Joel 2:20 [e]Is 9:13
10"I sent a [a]plague among you after the manner of Egypt;
I [b]slew your young men by the sword along with your [c]captured horses,
And I made the [d]stench of your camp rise up in your nostrils;
Yet you have [e]not returned to Me,"
declares the LORD.

4:11 [a]Gen 19:24,25; Deut 29:23; Is 13:19 [b]Zech 3:2 [c]Jer 23:14
11"I overthrew you, as [a]God overthrew Sodom and Gomorrah,
And you were like a [b]firebrand snatched from a blaze;
Yet you have [c]not returned to Me,"
declares the LORD.

★4:12
12"Therefore thus I will do to you, O Israel;
Because I shall do this to you,
Prepare to [a]meet your God, O Israel."

4:12 [a]Is 32:11; 64:2; Jer 5:22
4:13 [a]Job 38:4-7; Ps 65:6; Is 40:12 [b]Ps 135:7; Jer 10:13 [c]Dan 2:28,30 [d]Jer 13:16; Joel 2:2; Amos 5:8 [e]Mic 1:3 [f]Is 47:4; Jer 10:16; Amos 5:8,27; 9:6
13 For behold, He who [a]forms mountains and [b]creates the wind
And [c]declares to man what are His thoughts,
He who [d]makes dawn into darkness
And [e]treads on the high places of the earth,
[f]The LORD God of hosts is His name.

C A Dirge over Israel, 5:1–6:14

1 *The ruin of Israel in coming judgment,* 5:1–17

5:1 [a]Jer 7:29; 9:10,17; Ezek 19:1
5 Hear this word which I take up for you as a [a]dirge, O house of Israel.

★5:2 [a]Amos 8:14 [b]Jer 14:17 [c]Is 51:18; Jer 50:32
2 She has fallen, she will [a]not rise again—
The [b]virgin Israel.
She *lies* neglected on her land;
There is [c]none to raise her up.

★5:3 [a]Is 6:13 [b]Amos 6:9
3 For thus says the Lord GOD,
"The city which goes forth a thousand *strong*
Will have a [a]hundred left,
And the one which goes forth a hundred *strong*
Will have [b]ten left to the house of Israel."

★5:4 [a]Deut 4:29; 32:46,47; Jer 29:13 [b]Is 55:3
4 For thus says the LORD to the house of Israel,
"[a]Seek Me [b]that you may live.

5:5 [a]1 Kin 12:28, 29; Amos 3:14; 4:4; 7:10,13 [b]1 Sam 7:16; 11:14 [c]Gen 21:31-33; Amos 8:14
5"But do not resort to [a]Bethel
And do not come to [b]Gilgal,
Nor cross over to [c]Beersheba;
For Gilgal will certainly go into captivity
And Bethel will come to trouble.

4:12 *Prepare* to meet God in the terrible coming judgment.

5:2 *The virgin Israel.* Up to this time Israel had been unconquered.

5:3 Israel would be 90 percent destroyed (cf. 3:12).

5:4–5 *Seek* the Lord, but not at the places of worship, *Bethel* and *Gilgal,* which will be destroyed, nor even at *Beersheba* in southern Judah.

5:6 [a] Is 55:3,6,7; Amos 5:14 [b] Deut 4:24

6 "[a]Seek the LORD that you may live,
Or He will break forth like a [b]fire, O house of Joseph,
And it will consume with none to quench *it* for Bethel,

***5:7** [a] Amos 2:3; 5:12; 6:12

7 *For* those who turn [a]justice into wormwood
And cast righteousness down to the earth."

5:8 [a] Job 9:9; 38:31 [b] Job 12:22; 38:12; Is 42:16 [c] Ps 104:20 [d] Ps 104:6-9; Amos 9:6 [e] Amos 4:13

8 He who made the [a]Pleiades and Orion
And [b]changes deep darkness into morning,
Who also [c]darkens day *into* night,
Who [d]calls for the waters of the sea
And pours them out on the surface of the earth,
The [e]LORD is His name.

5:9 [a] Is 29:5; Amos 2:14 [b] Mic 5:11

9 It is He who [a]flashes forth *with* destruction upon the strong,
So that [b]destruction comes upon the fortress.

***5:10** [a] Is 29:21; Amos 5:15 [b] 1 Kin 22:8; Is 59:15; Jer 17:16-18

10 They hate him who [a]reproves in the gate,
And they [b]abhor him who speaks *with* integrity.

5:11 [a] Amos 3:15; 6:11 [b] Mic 6:15

11 Therefore because you impose heavy rent on the poor
And exact a tribute of grain from them,
Though you have built [a]houses of well-hewn stone,
Yet you will not live in them;
You have planted pleasant vineyards, yet you will [b]not drink their wine.

12 For I know your transgressions are many
And your sins are great,
You who [a]distress the righteous *and* accept bribes
And turn aside the poor in the gate.

5:12 [a] Is 1:23; 5:23; Amos 2:6

13 Therefore at such a time the prudent person [a]keeps silent, for it is an evil time.

5:13 [a] Eccl 3:7; Hos 4:4

14 Seek good and not evil, that you may live;
And thus may the LORD God of hosts be with you,
[a]Just as you have said!

5:14 [a] Mic 3:11

15 [a]Hate evil, love good,
And establish justice in the gate!
Perhaps the LORD God of hosts
[b]May be gracious to the [c]remnant of Joseph.

***5:15** [a] Ps 97:10; Rom 12:9 [b] Joel 2:14 [c] Mic 5:3,7,8

16 Therefore thus says the LORD God of hosts, the Lord,
"There is [a]wailing in all the plazas,
And in all the streets they say, 'Alas! Alas!'
They also call the [b]farmer to mourning
And [c]professional mourners to lamentation.

***5:16** [a] Jer 9:10, 18-20; Amos 8:3 [b] Joel 1:11 [c] 2 Chr 35:25; Jer 9:17

17 "And in all the [a]vineyards *there is* wailing,
Because I shall pass through the midst of you," says the LORD.

5:17 [a] Is 16:10; Jer 48:33

2 *The rebuke of religious people,* 5:18–27

18 Alas, you who are longing for the [a]day of the LORD,

***5:18** [a] Is 5:19; Jer 30:7; Joel 1:15; 2:1,11,31

5:7 Those who were responsible for justice turned it to *wormwood;* i.e., bitterness (cf. Rev. 8:11) of injustice.

5:10–12 The people are indicted for (1) hating honest judges (the *gate* of the city was where justice was administered, v. 15; cf. Deut. 22:15; Ruth 4:1–2), (2) robbing the poor, and (3) taking bribes.

5:15 *remnant of Joseph.* Though the nation would be destroyed, individuals who repented would escape. Joseph stands for all the northern tribes of Israel.

5:16 *professional mourners* were usually women (cf. Jer. 9:17).

5:18–20 They thought *the day of the LORD* would bring judgment only on their enemies, lit-

5:18 [b]Is 5:30; Joel 2:2

For what purpose *will* the day of the LORD *be* to you?
It *will be* [b]darkness and not light;

5:19 [a]Job 20:24; Is 24:17,18; Jer 15:2,3; 48:44

19 As when a man [a]flees from a lion
And a bear meets him,
Or goes home, leans his hand against the wall
And a snake bites him.

5:20 [a]Is 13:10; Zeph 1:15

20 *Will* not the day of the LORD *be* [a]darkness instead of light,
Even gloom with no brightness in it?

5:21 [a]Is 1:11-16; 66:3; Amos 4:4,5; 8:10 [b]Lev 26:31; Jer 14:12; Hos 5:6

21 "I hate, I [a]reject your festivals,
Nor do I [b]delight in your solemn assemblies.

5:22 [a]Is 66:3; Mic 6:6,7 [b]Lev 7:11-15; Amos 4:5

22 "Even though you [a]offer up to Me burnt offerings and your grain offerings,
I will not accept *them;*
And I will not *even* look at the [b]peace offerings of your fatlings.

23 "Take away from Me the noise of your songs;
I will not even listen to the sound of your harps.

*5:24 [a]Jer 22:3; Ezek 45:9; Mic 6:8

24 "But let [a]justice roll down like waters
And righteousness like an ever-flowing stream.

*5:25 [a]Deut 32:17; Josh 24:14; Neh 9:18-21; Acts 7:42,43

25 "[a]Did you present Me with sacrifices and grain offerings in the wilderness for forty years, O house of Israel?

5:26 [a]Acts 7:43

26 "[a]You also carried along Sikkuth your king and Kiyyun, your images, the star of your gods which you made for yourselves.

*5:27

27 "Therefore, I will make you go into exile beyond Damascus," says the LORD, whose name is the God of hosts.

3 *The reprimand of the entire nation,* 6:1-14

6 [a]Woe to those who are at ease in Zion
And to those who *feel* secure in the mountain of Samaria,
The [b]distinguished men of the foremost of nations,
To whom the house of Israel comes.

6:1 [a]Is 32:9-11; Zeph 1:12; Luke 6:24 [b]Ex 19:5; Amos 3:2

2 Go over to [a]Calneh and look,
And go from there to [b]Hamath the great,
Then go down to [c]Gath of the Philistines.
Are they better than these kingdoms,
Or is their territory greater than yours?

*6:2 [a]Gen 10:10; Is 10:9 [b]1 Kin 8:65; 2 Kin 18:34; Is 10:9 [c]1 Sam 5:8; 2 Chr 26:6

3 Do you [a]put off the day of calamity,
And would you [b]bring near the seat of violence?

6:3 [a]Is 56:12; Amos 9:10 [b]Amos 3:10

4 Those who recline on beds of ivory
And sprawl on their [a]couches,
And [b]eat lambs from the flock
And calves from the midst of the stall,

*6:4 [a]Amos 3:12 [b]Ezek 34:2,3

5 Who improvise to the sound of the harp,
And like David have composed [a]songs for themselves,

6:5 [a]1 Chr 15:16; 23:5; Is 5:12

6 Who [a]drink wine from sacrificial bowls
While they anoint themselves with the finest of oils,
Yet they have not [b]grieved over the ruin of Joseph.

6:6 [a]Amos 2:8; 4:1 [b]Ezek 9:4

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tle realizing that it would also include them.

5:24 *ever-flowing.* God wants daily righteous living.

5:25-26 During the 40 years of wilderness wanderings the people were not always able to bring offerings, yet God cared for them. Their hearts were now set on the false gods of verse 26.

5:27 See 2 Kings 17:6 for the fulfillment.

6:2 Since *Gath* had fallen to Uzziah in 760 B.C. (2 Chron. 26:6) and since *Calneh* and *Hamath* would soon be captured by Assyria (Isa. 10:9), how could Israel expect to escape the coming judgment?

6:4-7 Note details of their luxurious, hedonistic lifestyle. On the use of *ivory,* see note on 3:15.

6:7 [a] Amos 7:11,17 [b] 1 Kin 20:16-21; Dan 5:4-6,30

7 Therefore, they will now
[a]go into exile at the head of the exiles,
And the [b]sprawlers' banqueting will pass away.

*6:8 [a] Gen 22:16; Jer 22:5; 51:14; Amos 4:2; 8:7 [b] Lev 26:30; Deut 32:19; Ps 106:40; Amos 5:21 [c] Amos 3:10,11 [d] Hos 11:6

8 The Lord GOD has [a]sworn by Himself, the LORD God of hosts has declared:
"I [b]loathe the arrogance of Jacob,
And detest his [c]citadels;
Therefore I will [d]deliver up *the* city and all it contains."

*6:9 [a] Amos 5:3

9 And it will be, if [a]ten men are left in one house, they will die.

6:10 [a] 1 Sam 31:12 [b] Amos 5:13; 8:3 [c] Jer 44:26; Ezek 20:39

10 Then one's uncle, or his [a]undertaker, will lift him up to carry out *his* bones from the house, and he will say to the one who is in the innermost part of the house, "Is anyone else with you?" And that one will say, "No one." Then he will answer, "[b]Keep quiet. For the name of the LORD is [c]not to be mentioned."

6:11 [a] Is 55:11 [b] 2 Kin 25:9; Amos 3:15; 5:11

11 For behold, the LORD is going to [a]command that the [b]great house be smashed to pieces and the small house to fragments.

*6:12 [a] 1 Kin 21:7-13; Is 59:13,14; Hos 10:4; Amos 5:7,11, 12

12 Do horses run on rocks?
Or does one plow them with oxen?
Yet you have turned
[a]justice into poison
And the fruit of righteousness into wormwood,

6:13 [a] Job 8:14,15; Ps 2:2-4; Luke 12:19,20

13 You who rejoice in
[a]Lodebar,
And say, "Have we not [b]by our *own* strength taken Karnaim for ourselves?"

6:13 [b] Ps 75:4,5; Is 28:14,15

14 "For behold, [a]I am going to raise up a nation against you,
O house of Israel," declares the LORD God of hosts,
"And they will afflict you from the [b]entrance of Hamath
To the [b]brook of the Arabah."

*6:14 [a] Jer 5:15 [b] Num 34:7,8; 1 Kin 8:65; 2 Kin 14:25

IV THE VISIONS OF AMOS, 7:1–9:15

A A Vision of Devouring Locusts, 7:1–3

*7:1 [a] Joel 1:4; Amos 4:9; Nah 3:15

7 Thus the Lord GOD showed me, and behold, He was forming a [a]locust-swarm when the spring crop began to sprout. And behold, the spring crop *was* after the king's mowing.

7:2 [a] Ex 10:15 [b] Jer 14:7,20, 21; Ezek 9:8; 11:13 [c] Is 37:4; Jer 42:2

2 And it came about, when it had [a]finished eating the vegetation of the land, that I said,
"[b]Lord GOD, please pardon!
How can Jacob stand,
For he is [c]small?"

*7:3 [a] Deut 32:36; Jer 26:19; Hos 11:8; Amos 5:15; Jon 3:10

3 The LORD [a]changed His mind about this.
"It shall not be," said the LORD.

B A Vision of Fire, 7:4–6

*7:4 [a] Deut 32:22; Is 66:15,16; Amos 2:5

4 Thus the Lord GOD showed me, and behold, the Lord GOD was calling to contend *with them* by [a]fire, and it consumed the great deep and began to consume the farm land.

5 Then I said,

6:8 *the arrogance of Jacob.* In boasting about her great cities and palaces.

6:9–10 Many not killed in battle would die from resulting pestilences, and those who would bury the bodies would fear to mention *the name of the LORD,* lest additional judgment fall on them. *his undertaker.* Lit., the one who burns him. Perhaps refers to cremation made necessary by the excessive number of dead or to the burning of spices (cf. 2 Chron. 16:14). The Hebrews did not usually cremate (but see 1 Sam. 31:12).

6:12 Israel's mixed-up moral standards were as ridiculous as *horses* trying to *run on rocks.*

6:14 *Hamath.* A city on the northern boundary of Israel (Num. 13:21). *the brook of the Arabah.* A stream that flows into the Dead Sea, marking the southern boundary of the kingdom of Jeroboam II.

7:1–3 Amos envisioned a swarm of locusts destroying the second mowing of grass that went to the people after the king had taken the first mowing to feed his animals.

7:3 This punishment was withdrawn, though the nation was not forgiven. Likewise verse 6.

7:4 The *fire . . . consumed the great deep* (i.e., dried up the sources of water).

7:5 [a]Ps 85:4; Joel 2:17 [b]Amos 7:2
7:6 [a]Ps 106:45; Amos 7:3; Jon 3:10

"[a]Lord GOD, please stop!
[b]How can Jacob stand, for he is small?"
6 The LORD [a]changed His mind about this.
"This too shall not be," said the Lord GOD.

C A Vision of a Plumb Line, 7:7–9

7 Thus He showed me, and behold, the Lord was standing by a vertical wall with a plumb line in His hand.
★7:8 [a]Jer 1:11; Amos 8:2 [b]2 Kin 21:13; Is 28:17; 34:11; Lam 2:8 [c]Jer 15:6; Ezek 7:4-9; Amos 8:2
8 The LORD said to me, "[a]What do you see, Amos?" And I said, "A plumb line." Then the Lord said,
"Behold I am about to put a [b]plumb line
In the midst of My people Israel.
I will [c]spare them no longer.
★7:9 [a]Gen 46:1; Hos 10:8; Mic 1:5 [b]Lev 26:31; Is 63:18; Jer 51:51; Amos 7:13 [c]2 Kin 15:8-10; Amos 7:11
9"The [a]high places of Isaac will be desolated
And the [b]sanctuaries of Israel laid waste.
Then shall I [c]rise up against the house of Jeroboam with the sword."

D An Historical Interlude: Opposition from the Priest of Bethel, 7:10–17

★7:10 [a]1 Kin 12:31, 32; 13:33 [b]2 Kin 14:23, 24 [c]Jer 26:8-11; 38:4
10 Then Amaziah, the [a]priest of Bethel, sent *word* to [b]Jeroboam king of Israel, saying, "Amos has [c]conspired against you in the midst of the house of Israel; the land is unable to endure all his words.
11"For thus Amos says, 'Jeroboam will die by the sword and Israel will certainly go from its land into exile.' "
12 Then Amaziah said to Amos, "[a]Go, you seer, flee away to the land of Judah and there eat bread and there do your prophesying!
7:12 [a]Matt 8:34
13"But [a]no longer prophesy at Bethel, for it is a [b]sanctuary of the king and a royal residence."
7:13 [a]Amos 2:12; Acts 4:18 [b]1 Kin 12:29, 32; Amos 7:9
14 Then Amos answered and said to Amaziah, "I am not a prophet, nor am I the [a]son of a prophet; for I am a herdsman and a grower of sycamore figs.
★7:14 [a]1 Kin 20:35; 2 Kin 2:3,5; 4:38; 2 Chr 19:2
15"But the LORD took me from following the flock and the LORD said to me, 'Go [a]prophesy to My people Israel.'
7:15 [a]Jer 1:7; Ezek 2:3,4
16"Now hear the word of the LORD: you are saying, 'You [a]shall not prophesy against Israel [b]nor shall you speak against the house of Isaac.'
7:16 [a]Amos 2:12; 7:13 [b]Deut 32:2; Ezek 20:46; 21:2
17"Therefore, thus says the LORD, 'Your [a]wife will become a harlot in the city, your [b]sons and your daughters will fall by the sword, your land will be parceled up by a *measuring* line and you yourself will die upon [c]unclean soil. Moreover, Israel will certainly go from its land into exile.' "
7:17 [a]Hos 4:13,14 [b]Jer 14:16 [c]2 Kin 17:6; Ezek 4:13; Hos 9:3

E A Vision of a Basket of Summer Fruit, 8:1–14

8 Thus the Lord GOD showed me, and behold, *there was* a basket of summer fruit.
★8:1
2 He said, "What do you see, Amos?" And [a]I said, "A basket of summer fruit." Then the LORD said to me, "The [b]end has come for My people Israel. I will [c]spare them no longer.
8:2 [a]Jer 24:3 [b]Ezek 7:2,3,6 [c]Amos 7:8
3"The [a]songs of the palace will turn to [b]wailing in that day," declares the Lord GOD. "Many *will be* the [c]corpses; in every place they will cast them forth in silence."
8:3 [a]Amos 5:23; 6:4,5; 8:10 [b]Amos 5:16 [c]Amos 6:8-10
4 Hear this, you who [a]tram-
8:4 [a]Ps 14:4; Prov 30:14; Amos 2:7; 5:11,12

7:8 Israel was not true to plumb when measured by the law.

7:9 *high places.* Altars built on hills or artificial mounds where Israel carried on her idolatrous worship (cf. Hos. 4:13).

7:10–13 Amaziah, the royal chaplain of the king, accused Amos of conspiracy against the king (vv. 10–11), of being a "visionary" (*seer,* v. 12), of being a foreign intruder (v. 12), and of trespassing on the sacred precincts of Bethel (v. 13). He twisted the prophecy of Amos (cf. v. 11a with v. 9) in order to try to evoke a more violent reaction from Jeroboam.

7:14 *a grower of sycamore figs.* A pincher or nipper of these figs, a necessary procedure in order for the fruit to ripen.

8:1 *summer fruit.* End-of-the-season fruit, fully ripe, whose edible life was short.

ple the needy, to do away with the humble of the land,

5 saying,
"When will the [a]new moon be over,
So that we may sell grain,
And the [b]sabbath, that we may open the wheat *market,*
To make the bushel smaller and the shekel bigger,
And to [c]cheat with dishonest scales,

6 So as to [a]buy the helpless for money
And the needy for a pair of sandals,
And *that* we may sell the refuse of the wheat?"

7 The LORD has [a]sworn by the [b]pride of Jacob,
"Indeed, I will [c]never forget any of their deeds.

8 "Because of this will not the land [a]quake
And everyone who dwells in it [b]mourn?
Indeed, all of it will [c]rise up like the Nile,
And it will be tossed about
And subside like the Nile of Egypt.

9 "It will come about in that day," declares the Lord GOD,
"That I shall make the [a]sun go down at noon
And [b]make the earth dark in broad daylight.

10 "Then I shall [a]turn your festivals into mourning
And all your songs into lamentation;
And I will bring [b]sackcloth on everyone's loins
And baldness on every head.
And I will make it [c]like *a time of* mourning for an only son,
And the end of it will be like a bitter day.

11 "Behold, days are coming," declares the Lord GOD,
"When I will send a famine on the land,
Not a famine for bread or a thirst for water,
But rather [a]for hearing the words of the LORD.

12 "People will stagger from sea to sea
And from the north even to the east;
They will go to and fro to [a]seek the word of the LORD,
But they will not find *it.*

13 "In that day the beautiful [a]virgins
And the young men will [b]faint from thirst.

14 "*As for* those who swear by the [a]guilt of Samaria,
Who say, 'As your god lives, O [b]Dan,'
And, 'As the way of [c]Beersheba lives,'
They will fall and [d]not rise again."

F A Vision of the Lord Judging, 9:1–10

9 I saw the Lord standing beside the [a]altar, and He said,
"Smite the capitals so that the [b]thresholds will shake,
And [c]break them on the heads of them all!
Then I will [d]slay the rest of them with the sword;

*8:5 [a]Num 28:11; 2 Kin 4:23 [b]Ex 31:13-17; Neh 13:15 [c]Hos 12:7; Mic 6:11

*8:6 [a]Amos 2:6

*8:7 [a]Amos 4:2 [b]Deut 33:26, 29; Ps 68:34; Amos 6:8 [c]Ps 10:11; Hos 7:2; 8:13

8:8 [a]Ps 18:7; 60:2; Is 5:25 [b]Hos 4:3 [c]Jer 46:7,8; Amos 9:5

*8:9 [a]Job 5:14; Is 13:10; Jer 15:9; Mic 3:6 [b]Is 59:9,10; Amos 4:13; 5:8

8:10 [a]Job 20:23; Amos 5:21 [b]Is 15:2,3; Jer 48:37; Ezek 7:18; 27:31 [c]Jer 6:26; Zech 12:10

*8:11 [a]1 Sam 3:1; 2 Chr 15:3; Ps 74:9; Ezek 7:26; Mic 3:6

8:12 [a]Ezek 20:3,31

8:13 [a]Lam 1:18; 2:21 [b]Is 41:17; Hos 2:3

8:14 [a]Hos 8:5 [b]1 Kin 12:28, 29 [c]Amos 5:5 [d]Amos 5:2

*9:1 [a]Amos 3:14 [b]Zeph 2:14 [c]Ps 68:21; Hab 3:13 [d]Amos 7:17

8:5 Though the people observed the holidays of *new moon* (at the beginning of each month; cf. 2 Kings 4:23; Isa. 1:13) and *sabbath,* the merchants could scarcely wait until these days were over to get back to their business of cheating people. An undersized container (*bushel*) plus a heavy *shekel* (against which the customer weighed his own money) gave the merchant an illegal double profit.

8:6 *the refuse of the wheat.* The thin, unfilled grain that could fall through the sieve.

8:7 *the pride of Jacob.* Here, unlike its use in 6:8, means God Himself.

8:9 Amos used a total eclipse of the sun, which occurred in Asia Minor in June 763 B.C., as imagery for God's coming judgment on Israel.

8:11 The day would come, in captivity, when the people would long for *the words of the LORD,* which they had ignored in prosperity.

9:1 Judgment begins at the center of idolatry.

They will [e]not have a
fugitive who will flee,
Or a refugee who will
escape.
2"Though they dig into
[a]Sheol,
From there shall My hand
take them;
And though they [b]ascend
to heaven,
From there will I bring
them down.
3"Though they hide on the
summit of Carmel,
I will [a]search them out
and take them from
there;
And though they [b]conceal
themselves from My
sight on the floor of the
sea,
From there I will command
the [c]serpent and it will
bite them.
4"And though they go into
[a]captivity before their
enemies,
From there I will command
the sword that it slay
them,
And I will [b]set My eyes
against them for evil
and not for good."
5 The Lord GOD of hosts,
The One who [a]touches
the land so that it melts,
And [b]all those who dwell
in it mourn,
And all of it rises up like
the Nile
And subsides like the Nile
of Egypt;
6 The One who builds His
[a]upper chambers in the
heavens
And has founded His
vaulted dome over the
earth,
He who [b]calls for the
waters of the sea
And [c]pours them out on
the face of the earth,
[d]The LORD is His name.

7"Are you not as the sons of
[a]Ethiopia to Me,
O sons of Israel?" declares
the LORD.
"Have I not brought up
Israel from the land of
Egypt,
And the [b]Philistines from
Caphtor and the
[c]Arameans from [d]Kir?
8"Behold, the [a]eyes of the
Lord GOD are on the
sinful kingdom,
And I will [b]destroy it
from the face of the
earth;
Nevertheless, I will [c]not
totally destroy the house
of Jacob,"
Declares the LORD.
9"For behold, I am
commanding,
And I will [a]shake the
house of Israel among
all nations
As *grain* is shaken in a
sieve,
But not a kernel will fall to
the ground.
10"All the [a]sinners of My
people will die by the
sword,
Those who say, '[b]The
calamity will not
overtake or confront us.'

G A Vision of Future Blessing, 9:11–15

11"In that day I will [a]raise up
the fallen [b]booth of
David,
And wall up its [c]breaches;
I will also raise up its ruins
And rebuild it as in the
[d]days of old;

9:1 [e]Jer 11:11

★9:2 [a]Ps 139:8 [b]Jer 51:53; Obad 4

9:3 [a]Jer 16:16 [b]Job 34:22; Ps 139:9,10 [c]Is 27:1

9:4 [a]Lev 26:33 [b]Lev 17:10; Jer 21:10; 39:16; 44:11

9:5 [a]Ps 104:32; 144:5; Is 64:1; Mic 1:4 [b]Amos 8:8

9:6 [a]Ps 104:3,13 [b]Amos 5:8

9:6 [c]Ps 104:6 [d]Amos 4:13

★9:7 [a]2 Chr 14:9,12; Is 20:4; 43:3 [b]Deut 2:23; Jer 47:4 [c]Amos 1:5 [d]2 Kin 16:9; Is 22:6

9:8 [a]Jer 44:27; Amos 9:4 [b]Amos 7:17; 9:10 [c]Jer 5:10; 30:11; 31:35, 36; Joel 2:32; Amos 3:12; Obad 17

★9:9 [a]Is 30:28; Luke 22:31

9:10 [a]Is 33:14; Zech 13:8 [b]Amos 6:3

★9:11 [a]Acts 15:16-18 [b]Is 16:5 [c]Ps 80:12 [d]Is 63:11; Jer 46:26

9:2–4 Neither *Sheol* nor *heaven* nor any other place will conceal the people so that they escape God's judgment.

9:7 All nations are under God's control, so the Israelites should not think that they are the only people God has an interest in.

9:9 In the sifting, the righteous will remain in the *sieve* and not fall to the ground.

9:11 *In that day.* The aspect of the Day of the Lord known as the Millennium. *booth of David.* The dynasty of David, though humbled for a time, will be reinstated to rule over all the world (v. 12; see Acts 15:15–17).

9:12
[a] Obad 19
[b] Num 24:18; Is 11:14
[c] Is 43:7

12 [a]That they may possess
the remnant of [b]Edom
And all the nations who
are [c]called by My
name,"
Declares the LORD who does
this.

***9:13**
[a] Lev 26:5
[b] Joel 3:18
[c] Gen 49:11

13"Behold, days are coming,"
declares the LORD,
"When the [a]plowman will
overtake the reaper
And the treader of grapes
him who sows seed;
When the [b]mountains
will drip sweet [c]wine
And all the hills will be
dissolved.

14"Also I will [a]restore the
captivity of My people
Israel,
And they will [b]rebuild the
ruined cities and live *in*
them;
They will also [c]plant
vineyards and drink
their wine,
And make gardens and eat
their fruit.

9:14
[a] Ps 53:6; Is 60:4; Jer 30:3, 18
[b] Is 61:4; 65:21
[c] Jer 24:6; 31:28

15"I will also plant them on
their land,
And [a]they will not again
be rooted out from their
land
Which I have given them,"
Says the LORD your God.

9:15
[a] Is 60:21; Ezek 34:28; 37:25

9:13–15 The millennial kingdom will be characterized by fertility (v. 13), prosperity (v. 14), and security (v. 15), with Israel permanently possessing the land promised in Gen. 15:18–21.

OBADIAH

INTRODUCTION

AUTHOR: Obadiah DATE: 841 or 586 B.C.

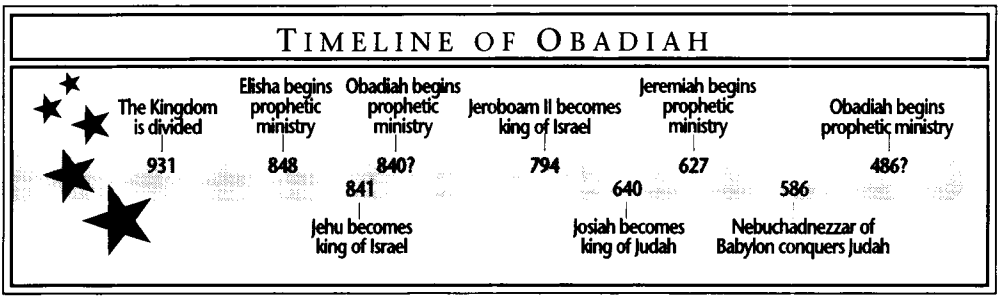
Theme Edom stands judged, and her doom is certain, because of her pride in rejoicing over the misfortunes that befell Jerusalem.

The Edomites Descendants of Esau, Jacob's twin, the Edomites were in constant conflict with Israel, the descendants of Jacob. They rejected Moses' request to pass through their land (Num. 20:14–20), they opposed King Saul (1 Sam. 14:47), they fought against David (1 Kings 11:14–17), opposed Solomon (1 Kings 11:14–25) and Jehoshaphat (2 Chron. 20:22), and rebelled against Jehoram (2 Chron. 21:8). From the thirteenth to the sixth centuries B.C. they settled in Mount Seir, a mountainous region S of the Dead Sea, of which Sela (Petra) was the capital. So rugged is the terrain that the valley in which Petra is located can be reached only through a narrow canyon guarded by towering mountain walls 200–250 ft (61–76 m) high (see Obad. 3–4). During the fifth century B.C., the Nabataeans dislodged the Edomites from their territory, causing them to withdraw to Idumea in southern Palestine. Herod the Great was an Edomite.

Date The question of date relates to which battle against Jerusalem the Edomites were associated with (vv. 11–14). There were four significant invasions of Jerusalem in Old Testament times: (1) by Shishak, king of Egypt, during Rehoboam's reign, in 926 B.C. (1 Kings 14:25–26); (2) by the Philistines and Arabians during the reign of Jehoram, from 848–841 (2 Chron. 21:16–17); (3) by King Jehoash of Israel during the reign of Amaziah, in 790 (2 Kings 14:13–14); (4) by Babylon during the years 605–586 (2 Kings 24–25). Obadiah prophesied against Edom either in connection with invasion #2 or #4. If the first, this book is the earliest of the writing prophets (see 2 Kings 8:20 and 2 Chron. 21:16–17; then see Joel 3:3–6 compared with Obad. 11–12 and the use of Obad. 1–9 in the extended passage in Jer. 49:7–22 as support for the earlier date).

OUTLINE OF OBADIAH

I. **The Doom of Edom, 1–9**
   A. The Certainty of It, 1–4
   B. The Completeness of It, 5–9
II. **The Denunciation of Edom, 10–14**
   A. For Unbrotherliness, 10
   B. For Aloofness, 11–12
   C. For Aggressiveness, 13–14
III. **The Destruction of Edom, 15–21**
   A. The Time of the Destruction, 15
   B. The Nature of the Destruction, 16–21



THE BOOK OF OBADIAH

I THE DOOM OF EDOM, 1–9

A The Certainty of It, 1–4

1 The vision of Obadiah.
Thus says the Lord GOD
concerning [a]Edom—
[b]We have heard a report
from the LORD,
And an [c]envoy has been
sent among the nations
saying,
"[d]Arise and let us go
against her for battle"—
2"Behold, I will make you
[a]small among the
nations;
You are greatly despised.
3"The [a]arrogance of your
heart has deceived you,
You who live in the clefts
of the [b]rock,
In the loftiness of your
dwelling place,
Who say in your heart,
'[c]Who will bring me down
to earth?'
4"Though you [a]build high
like the eagle,
Though you set your nest
among the [b]stars,
From there I will bring you
down," declares the
LORD.

★1:1
[a]Ps 137:7; Is 21:11,12; 34:1-17; 63:1-6; Jer 49:7-22; Ezek 25:12-14; 35:15; Joel 3:19; Amos 1:11,12; Mal 1:4
[b]Jer 49:14-16; Obad 1-4
[c]Is 18:2; 30:4
[d]Jer 6:4,5

1:2
[a]Num 24:18; Is 23:9

★1:3
[a]Is 16:6; Jer 49:16
[b]2 Kin 14:7; 2 Chr 25:11f
[c]Is 14:13-15; Rev 18:7

★1:4
[a]Job 20:6,7; Hab 2:9
[b]Is 14:12-15

B The Completeness of It, 5–9

5"If [a]thieves came to you,
If robbers by night—
O how you will be
ruined!—
Would they not steal *only*
until they had enough?
If grape gatherers came to
you,
[b]Would they not leave
some gleanings?
6"O how Esau will be
[a]ransacked,
And his hidden treasures
searched out!
7"All the [a]men allied with
you
Will send you forth to the
border,
And the men at peace with
you
Will deceive you and
overpower you.
They who eat your [b]bread
Will set an ambush for
you.
(There is [c]no
understanding in him.)
8"Will I not on that day,"
declares the LORD,
"[a]Destroy wise men from
Edom

★1:5
[a]Jer 49:9
[b]Deut 24:21

1:6
[a]Jer 49:10

★1:7
[a]Jer 30:14
[b]Ps 41:9
[c]Is 19:11; Jer 49:7

★1:8
[a]Job 5:12-14; Is 29:14

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1 *Obadiah.* One of 12 men in the OT with this name. We know nothing about him except that his name means "servant of the Lord."

3 A reference to the almost impregnable fortress city of Petra. Some of the surrounding cliffs are 2,000 ft (600 m) high.

4 Edom was strong like the *eagle* and built in inaccessible places like the *stars.*

5–6 The meaning of these verses is this: Whereas *thieves* usually take only that which is valuable and *grape gatherers* leave gleanings, Edom will be completely devastated. *hidden treasures,* probably in caves.

7 Even Edom's allies would lay an *ambush* against her.

8 Teman (v. 9) was noted for its *wise men.* See

And understanding from
the mountain of Esau?
9 "Then your [a]mighty men
will be dismayed,
O [b]Teman,
In order that everyone may
be [c]cut off from the
mountain of Esau by
slaughter.

1:9
[a] Jer 49:22
[b] Gen 36:11; 1 Chr 1:45; Job 2:11; Jer 49:7; Ezek 25:13; Amos 1:12; Hab 3:3
[c] Is 34:5-8; 63:1-3; Obad 5

II THE DENUNCIATION OF EDOM, 10–14

A For Unbrotherliness, 10

10 "Because of [a]violence to
your brother Jacob,
You will be covered *with*
shame,
[b]And you will be cut off
forever.

1:10
[a] Gen 27:41; Ezek 25:12; Joel 3:19; Amos 1:11
[b] Ezek 35:9

B For Aloofness, 11–12

11 "On the day that you
[a]stood aloof,
On the day that strangers
carried off his wealth,
And foreigners entered his
gate
And [b]cast lots for
Jerusalem—
[c]You too were as one of
them.

1:11
[a] Ps 83:5,6; 137:7; Amos 1:6,9
[b] Joel 3:3; Nah 3:10
[c] Ezek 35:10

12 "[a]Do not gloat over your
brother's day,
The day of his misfortune.
And [b]do not rejoice over
the sons of Judah
In the day of their
destruction;
Yes, [c]do not boast
In the day of *their* distress.

1:12
[a] Mic 4:11; 7:10
[b] Prov 17:5; Ezek 35:15; 36:5
[c] Ps 31:18; Ezek 35:12

C For Aggressiveness, 13–14

13 "Do not enter the gate of
My people
In the [a]day of their
disaster.

1:13
[a] Ezek 35:5

Yes, you, do not gloat over
their calamity
In the day of their disaster.
And do not [b]loot their
wealth
In the day of their disaster.

1:13
[b] Ezek 35:10; 36:2,3

14 "Do not [a]stand at the fork
of the road
To cut down their
fugitives;
And do not imprison their
survivors
In the day of their distress.

1:14
[a] Is 16:3,4

III THE DESTRUCTION OF EDOM, 15–21

A The Time of the Destruction, 15

15 "For the [a]day of the LORD
draws near on all the
nations.
[b]As you have done, it will
be done to you.
Your [c]dealings will return
on your own head.

1:15
[a] Ezek 30:3; Joel 1:15; 2:1, 11,31; Amos 5:18,20
[b] Jer 50:29; 51:56; Hab 2:8
[c] Ezek 35:11

B The Nature of the Destruction, 16–21

16 "Because just as you [a]drank
on [b]My holy
mountain,
All the nations [c]will drink
continually.
They will drink and
swallow
And become as if they had
never existed.

1:16
[a] Jer 49:12
[b] Joel 3:17
[c] Is 51:22,23; Jer 25:15,16

17 "But on Mount [a]Zion there
will be those who
escape,
And it will be holy.
And the house of Jacob
will [b]possess their
possessions.

1:17
[a] Is 4:2,3
[b] Is 14:1,2; Amos 9:11-15

18 "Then the house of Jacob
will be a [a]fire

1:18
[a] Is 5:24; 9:18, 19; Zech 12:6

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notes on Job 2:11 and Jer. 49:7.

9 *Teman.* One of the chief settlements of Edom and home of one of Job's friends, Eliphaz.

10 *brother.* This made Edom even more culpable. See Gen. 25:33; 27:36; 33:4; Deut. 2:4–5; 23:7.

11–14 The progression in Edom's crimes is detailed in these verses: first, Edom stood by while Jerusalem was invaded (v. 11); second, she rejoiced over the captivity of the sons of Judah (v. 12); third, Edom actively participated in the sacking of the city (v. 13); and, finally, she helped set up roadblocks to prevent the escape of the Jewish people (v. 14).

15 *day of the LORD.* See Introduction to Joel. The aspect referred to here is the time of Christ's second coming and the judgments on all the nations that accompany that event (Joel 3:2). Edom's punishment, however, does not await that future time but has already been carried out.

18 There are no survivors today of the once

1:18 [b] Jer 11:23; Amos 1:8

And the house of Joseph a flame;
But the house of Esau *will be* as stubble.
And they will set them on fire and consume them,
So that there will be [b]no survivor of the house of Esau,"
For the LORD has spoken.

*1:19 [a] Is 11:14; Amos 9:12 [b] Is 11:14 [c] Jer 31:5; 32:44

19 Then *those of* the Negev will [a]possess the mountain of Esau,
And *those of* the Shephelah the [b]Philistine *plain;*
Also, [c]possess the territory of Ephraim and the territory of Samaria,
And Benjamin *will possess* Gilead.

1:20 [a] 1 Kin 17:9; Luke 4:26 [b] Jer 32:44; 33:13

20 And the exiles of this host of the sons of Israel,
Who are *among* the Canaanites as far as [a]Zarephath,
And the exiles of Jerusalem who are in Sepharad
Will possess the [b]cities of the Negev.

*1:21 [a] Neh 9:27 [b] Ps 22:28; 47:7-9; 67:4; Zech 14:9; Rev 11:15

21 The [a]deliverers will ascend Mount Zion
To judge the mountain of Esau,
And the [b]kingdom will be the LORD'S.

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mighty Edomites. See Isa. 34:5–17.

19–20 *those of the Negev will possess the mountain of Esau.* Better, they (My people, Israel) shall possess the Negev, that is, Mount Esau. In other words, the boundaries of the Davidic kingdom will include the territory formerly occupied by Edom in the S, *the Philistine plain* (Gath, Ekron, Ashdod, Ashkelon, Gaza), the territory of *Ephraim* and *Samaria, Gilead* across the Jordan River, and as far N as *Zarephath* (between Tyre and Sidon). *Sepharad* is not mentioned elsewhere in the Bible and is unidentified (some say it is Sardis in Asia Minor), but Obadiah is referring to a particular group of Jewish exiles.

21 *deliverers.* Most likely judges who will help rule in the millennial kingdom.

JONAH

INTRODUCTION

AUTHOR: Jonah DATE: 760 B.C.

History or Allegory? Some regard this book as an allegory, written about 430 B.C. to counter the exclusivism of Ezra and Nehemiah. In this view, Jonah represents disobedient Israel; the sea represents the Gentiles; the great fish is Babylon; and the three days in the fish's belly symbolizes the Babylonian captivity of the Jews.

According to 2 Kings 14:25, however, Jonah was not only a real person but an accredited prophet from Gath-hepher near Nazareth. Further, Jesus Christ treated Jonah's experience in the belly of the fish as factual (Matt. 12:39–41). And, of course, the book reads as a straightforward historical account. This does not rule out the presence of typical lessons illustrated by the historical incidents.

The Times In 2 Kings 14:27 Jonah is connected with the reign of Jeroboam II of Israel (793–753 B.C.), who had succeeded in reestablishing the power of Israel over most of the territory N of Judah previously controlled by David and Solomon. No Assyrian inscription mentions a religious awakening such as that described in this book. However, during the reign of Adad-nirari III (810–783) there was a swing toward monotheism, which may have been the result of Jonah's preaching. Or the awakening may have occurred in the days of Ashurdan III (771–754). The plague of 765, the eclipse of the sun in 763, and a second plague in 759 were events of the type regarded by ancients as evidence of divine judgment and could have prepared the people to receive Jonah's message.

Miracles A number of miracles are recorded in the book: the calming of the sea before the crew lost their lives (1:15); the provision of the great fish and the preservation of Jonah in the fish (1:17); the disgorging of Jonah on land (2:10); the preparing of the plant (4:6), the worm (4:7), and the wind (4:8); and the salvation of many Ninevites.

Theme The book shows that the God of the Hebrews has concern for the whole world.

OUTLINE OF JONAH

I. **Jonah Fleeing,** 1:1–17
   A. The Reason for His Flight, 1:1–2
   B. The Route of His Flight, 1:3
   C. The Results of His Flight, 1:4–17
      1. To the sailors, 1:4–11
      2. To Jonah, 1:12–17

II. **Jonah Praying,** 2:1–10
   A. The Characteristics of His Prayer, 2:1–9
   B. The Answer to His Prayer, 2:10

III. **Jonah Preaching,** 3:1–10
   A. God's Command to Preach, 3:1–3
   B. The Content of Jonah's Preaching, 3:4
   C. The Consequences of Jonah's Preaching, 3:5–10

IV. **Jonah Learning,** 4:1–11
   A. Jonah's Complaint to God, 4:1–3
   B. God's Curriculum for Jonah, 4:4–11

TIMELINE OF JONAH

Jeroboam II becomes king of Israel — 794

Shalmaneser IV becomes king of Assyria — 782

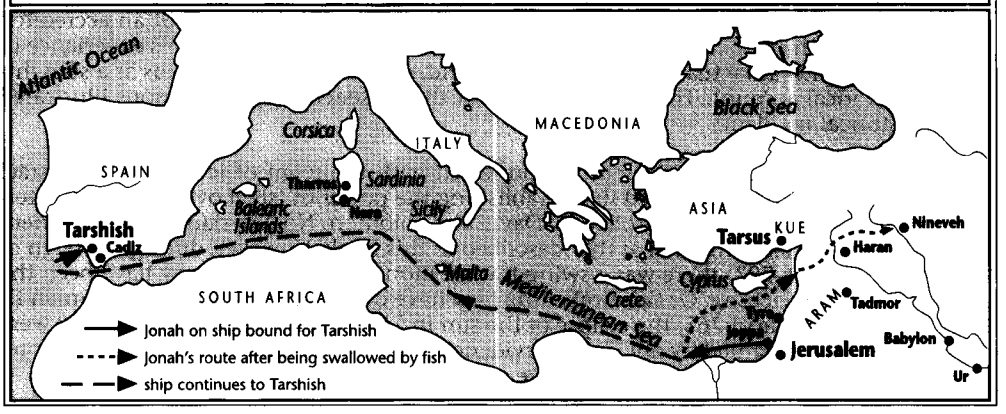
Jonah begins prophetic ministry — 760

Amos begins prophetic ministry — 755

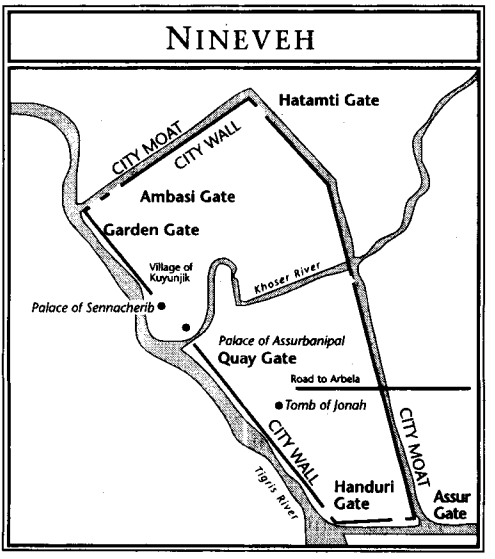
Isaiah begins prophetic ministry — 740

Sargon II of Assyria conquers Israel — 722

TRAVELS OF JONAH



NINEVEH



THE BOOK OF JONAH

I JONAH FLEEING, 1:1–17

A The Reason for His Flight, 1:1–2

1 The word of the LORD came to [a]Jonah the son of Amittai saying,

2 "Arise, go to [a]Nineveh the great city and [b]cry against it, for their [c]wickedness has come up before Me."

B The Route of His Flight, 1:3

3 But Jonah rose up to flee to [a]Tarshish [b]from the presence of the LORD. So he went down to [c]Joppa, found a ship which was going to Tarshish, paid the fare and went down into it to go with them to Tarshish from the presence of the LORD.

C The Results of His Flight, 1:4–17

1 *To the sailors,* 1:4–11

4 The [a]LORD hurled a great wind on the sea and there was a great storm on the sea so that the ship was about to break up.

5 Then the sailors became afraid and every man cried to [a]his god, and they [b]threw the cargo which was in the ship into the sea to lighten *it* for them. But Jonah had gone below into the hold of the ship, lain down and fallen sound asleep.

6 So the captain approached him and said, "How is it that you are sleeping? Get up, [a]call on your god. Perhaps *your* [b]god will be concerned about us so that we will not perish."

7 Each man said to his mate, "Come, let us [a]cast lots so we may learn on whose account this calamity *has struck* us." So they cast lots and the [b]lot fell on Jonah.

8 Then they said to him, "[a]Tell us, now! On whose account *has* this calamity *struck* us? What is your [b]occupation? And where do you come from? What is your country? From what people are you?"

9 He said to them, "I am a [a]Hebrew, and I [b]fear the LORD [c]God of heaven who [d]made the sea and the dry land."

10 Then the men became extremely frightened and they said to him, "How could you do this?" For the men knew that he was [a]fleeing from the presence of the LORD, because he had told them.

11 So they said to him, "What should we do to you that the sea may become calm for us?"—for the sea was becoming increasingly stormy.

2 *To Jonah,* 1:12–17

12 He said to them, "Pick me up and throw me into the sea. Then the sea will become calm for you, for I know that [a]on account

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1:1 The name *Jonah* means "dove."

1:2 *Nineveh.* Located on the E bank of the Tigris River, more than 500 mi (800 km) from Palestine. Sennacherib made it the capital of Assyria about 700 B.C. Calah, however, about 20 mi (32 km) S of Nineveh and part of a city-state complex that included Nineveh, was the capital in Jonah's time (see Gen. 10:11–12). *wickedness.* Included idolatrous worship and extreme cruelty to prisoners of war.

1:3 *Tarshish.* Located in the S of Spain near Gibraltar, 2,500 mi (4,000 km) W of Palestine and the opposite direction from Nineveh. But no one can escape *from the presence of the* LORD (Ps. 139:7–12).

1:6 A pagan had to call God's prophet to prayer!

1:7 Casting *lots* by mixing small stones in a container, then taking one out, was a popular form of divination used by both pagans and the Hebrews (Lev. 16:8; Josh. 18:6; 1 Sam. 14:42; Neh. 10:34; Acts 1:23–26).

1:10–14 The sailors blamed Jonah for their predicament (v. 10), yet they did not want to cast him overboard lest they be considered murderers (vv. 13–14).

of me this great storm *has come* upon you."

13 However, the men rowed *desperately* to return to land but they could not, for the sea was becoming *even* stormier against them.

1:14 14 Then they called on the [a]LORD and said, "We earnestly pray, O LORD, do not let us perish on account of this man's life and do not put innocent blood on us; for [b]You, O LORD, have done as You have pleased."

1:15 15 So they picked up Jonah, threw him into the sea, and the sea [a]stopped its raging.

*1:16 16 Then the men feared the LORD greatly, and they offered a sacrifice to the LORD and made [a]vows.

*1:17 17 And the LORD appointed a great fish to swallow Jonah, and Jonah was in the [a]stomach of the fish three days and three nights.

II JONAH PRAYING, 2:1–10

A The Characteristics of His Prayer, 2:1–9

2:1 2 Then Jonah prayed to the LORD his God [a]from the stomach of the fish,

*2:2 2 and he said,
"I [a]called out of my distress to the LORD,
And He answered me.
I cried for help from the depth of [b]Sheol;
You heard my voice.

*2:3 3 "For You had [a]cast me into the deep,
Into the heart of the seas,
And the current engulfed me.
All Your [b]breakers and billows passed over me.

4 "So I said, 'I have been [a]expelled from Your sight.
Nevertheless I will look again [b]toward Your holy temple.'

5 "[a]Water encompassed me to the point of death.
The great [b]deep engulfed me,
Weeds were wrapped around my head.

6 "I [a]descended to the roots of the mountains.
The earth with its [b]bars *was* around me forever,
But You have [c]brought up my life from the pit,
O LORD my God.

7 "While I was [a]fainting away,
I [b]remembered the LORD,
And my [c]prayer came to You,
Into [d]Your holy temple.

8 "Those who [a]regard vain idols
Forsake their faithfulness,

*2:9 9 But I will [a]sacrifice to You
With the voice of thanksgiving.
That which I have vowed I will [b]pay.
[c]Salvation is from the LORD."

B The Answer to His Prayer, 2:10

*2:10 10 Then the LORD commanded the [a]fish, and it vomited Jonah up onto the dry land.

1:16 Apparently the sailors were convinced that Yahweh (see note on Gen. 2:4) was the true God; thus they *offered a sacrifice* to Him.

1:17 We do not know what kind of *great fish* God prepared, though there are whales and sharks capable of swallowing a man. *three days and three nights* does not require 72 hours but only one 24-hour day plus parts of two other days. Our Lord said His burial would be the same length of time. See note on Matt. 12:40.

2:2 *from the depth of Sheol.* Although Sheol refers to the place of the dead, the expression here means "from death's door" and does not necessarily indicate that Jonah actually died (cf. Ps. 30:3).

2:3 *Your breakers.* Jonah acknowledged that his punishment came from God.

2:4 *temple.* Likely the one in Jerusalem, though verse 7 refers to heaven.

2:8 Jonah includes himself among those who forsake God's *faithfulness* for idols.

2:9 *That which I have vowed I will pay.* I.e., I will keep my promise to God and obey Him.

2:10 *dry land.* Presumably the coast of Palestine.

III JONAH PREACHING, 3:1–10

A God's Command to Preach, 3:1–3

3 Now the word of the LORD came to Jonah the second time, saying,

3:2 [a]Zeph 2:13 [b]Jer 1:17; Ezek 2:7

2 "Arise, go to [a]Nineveh the great city and [b]proclaim to it the proclamation which I am going to tell you."

*3:3 [a]Jon 1:2; 4:11

3 So Jonah arose and went to Nineveh according to the word of the LORD. Now Nineveh was an [a]exceedingly great city, a three days' walk.

B The Content of Jonah's Preaching, 3:4

3:4 [a]Matt 12:41; Luke 11:32

4 Then Jonah began to go through the city one day's walk; and he [a]cried out and said, "Yet forty days and Nineveh will be overthrown."

C The Consequences of Jonah's Preaching, 3:5–10

3:5 [a]Dan 9:3; Joel 1:14

5 Then the people of Nineveh believed in God; and they called a [a]fast and put on sackcloth from the greatest to the least of them.

*3:6 [a]Esth 4:1-4; Jer 6:26; Ezek 27:30,31

6 When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, [a]covered *himself* with sackcloth and sat on the ashes.

3:7 [a]2 Chr 20:3; Ezra 8:21; Jon 3:5

7 He issued a [a]proclamation and it said, "In Nineveh by the decree of the king and his nobles: Do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water.

3:8 [a]Ps 130:1; Jon 1:6,14

8 "But both man and beast must be covered with sackcloth; and let men [a]call on God earnestly that each may [b]turn from his wicked way and from the violence which is in his hands.

3:8 [b]Is 1:16-19; 55:6,7; Jer 18:11

3:9 [a]2 Sam 12:22; Joel 2:14

9 "[a]Who knows, God may turn and relent and withdraw His burning anger so that we shall not perish?"

*3:10 [a]1 Kin 21:27-29; Jer 31:18 [b]Ex 32:14; Jer 18:8; Amos 7:3,6

10 When God saw their deeds, that they [a]turned from their wicked way, then [b]God relented concerning the calamity which He had declared He would bring upon them. And He did not do *it.*

IV JONAH LEARNING, 4:1–11

A Jonah's Complaint to God, 4:1–3

*4:1 [a]Jon 4:4,9; Matt 20:15; Luke 15:28

4:2 [a]Jer 20:7 [b]Jon 1:3 [c]Ex 34:6; Num 14:18; Ps 86:5, 15; Joel 2:13

4 But it greatly displeased Jonah and he became [a]angry.

2 He [a]prayed to the LORD and said, "Please LORD, was not this what I said while I was still in my *own* country? Therefore in order to forestall this I [b]fled to Tarshish, for I knew that You are a [c]gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity.

4:3 [a]1 Kin 19:4; Job 6:8,9 [b]Job 7:15,16; Eccl 7:1

3 "Therefore now, O LORD, please [a]take my life from me, for death is [b]better to me than life."

B God's Curriculum for Jonah, 4:4–11

4 The LORD said, "Do you have good reason to be angry?"

*4:5 [a]1 Kin 19:9,13

5 Then Jonah went out from the city and sat east of it. There he made a shelter for himself and [a]sat under it in the shade until he could see what would happen in the city.

*4:6

6 So the LORD God appointed a plant and it grew up over Jonah to

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3:3 *a three days' walk.* The circumference of the city, including some surrounding land, was about 60 mi (97 km). This included not only Nineveh itself but also surrounding towns.

3:6 *the king of Nineveh.* Either Adad-nirari III (810–783 B.C.) or Ashurdan III (771–754). *sackcloth.* A symbol of sorrow and repentance, it was coarse, dark cloth unfit for normal wear (cf. Rev. 6:12). Sitting in *ashes* was a sign of helplessness and despair (cf. Job 2:8; Mic. 1:10).

3:10 *God relented.* See Gen. 6:6.

4:1–3 Jonah was *angry* (lit., hot) because he knew that God would spare the Ninevites if they repented, and he did not want these enemies of Israel to be spared. *lovingkindness.* See note on Hos. 2:19. Jonah preferred *death* than to be reconciled to the gracious will of God.

4:5 *a shelter* of branches under which Jonah would wait the 40 days, hoping for the destruction of Nineveh. Jonah forgot that God spared him though he was disobedient. Why shouldn't God do the same for Nineveh?

4:6 *a plant.* Probably the castor oil plant, whose large leaves provided welcome shade from

be a shade over his head to deliver him from his discomfort. And Jonah was extremely happy about the plant.

4:7 [a]Joel 1:12

7 But God appointed a worm when dawn came the next day and it attacked the plant and it [a]withered.

*4:8 [a]Ezek 19:12; Hos 13:15 [b]Ps 121:6; Is 49:10 [c]Jon 4:3

8 And it came about when the sun came up that God appointed a scorching [a]east wind, and the [b]sun beat down on Jonah's head so that he became faint and begged with *all* his soul to die, saying, "[c]Death is better to me than life."

9 Then God said to Jonah, "Do you have good reason to be angry about the plant?" And he said, "I have good reason to be angry, even to death."

10 Then the LORD said, "You had compassion on the plant for which you did not work and *which* you did not cause to grow, which came up overnight and perished overnight.

*4:10

4:11 [a]Jon 3:10 [b]Deut 1:39; Is 7:16 [c]Ps 36:6

11 "Should I not [a]have compassion on Nineveh, the great city in which there are more than 120,000 persons who do not [b]know *the difference* between their right and left hand, as well as many [c]animals?"

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the sun's heat. Its swift growth was an act of God.

4:8 *east wind.* Known for its scorching heat.

4:10–11 God used the *plant* as an object lesson to teach Jonah this important truth: If Jonah was justified in being so upset about the loss of a plant to whose existence he had contributed nothing, was not God justified in showing love and concern for the people of Nineveh, whom He had created? The population must have been around 600,000 if there were *120,000* children. *many animals.* A final touch of irony, as if to say, "Jonah, even if you approve of the destruction of hundreds of thousands of people, think of the waste of livestock that would be involved!"

MICAH

INTRODUCTION

AUTHOR: Micah DATE: 700 B.C.

The Prophet Whereas Hosea prophesied to the northern tribes of Israel, and Isaiah to the court in Jerusalem, Micah, a Judean from Moresheth in the SW of Palestine, preached to the common people of Judah. His name means "who is like Yahweh?"

His Times Micah ministered during the reigns of Jotham (750–732), Ahaz (736–716) and Hezekiah (716–687) (1:1). Though for the most part a good king, Jotham did not remove the idolatrous high places from his kingdom. Ahaz, a wicked king (see 2 Kings 16:2–4), adopted a pro-Assyrian foreign policy, and during his reign the captivity of the northern tribes took place. Hezekiah, one of Judah's best kings, was anti-Assyrian and withstood the siege of Jerusalem that Sennacherib led in 701 (2 Kings 18:13–19:36). For peasants and villagers, these were days of harassment from enemy armies, of hardship because of exploitation by the wealthy (2:1–13), and of oppression by the rulers (3:1–4) and false prophets (3:5–8). Micah, as Amos, cried for social justice.

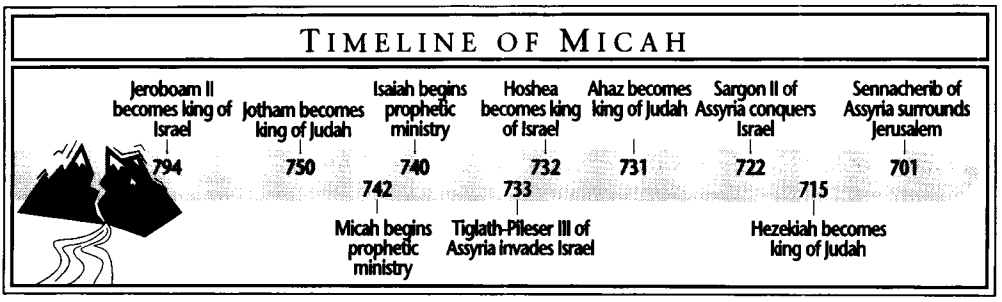
Contents Three important quotations from Micah are found elsewhere in the Bible. One saved the prophet Jeremiah's life (Jer. 26:18, a quote of Mic. 3:12). The priests and scribes quoted Micah 5:2 in answer to Herod's question about the birthplace of Messiah (Matt. 2:5–6). Christ quoted Micah 7:6 when He commissioned the disciples the first time (Matt. 10:35–36). Micah 4 is one of the most important descriptions in the Bible of the future glory of Israel and Micah 6:8 is one of the favorite verses. The major sections of the book are introduced with the word "Hear"(1:2; 3:1; 6:1).

OUTLINE OF MICAH

I. **The Superscription,** 1:1
II. **A Message of Destruction for Samaria and Judah,** 1:2–2:13
  A. The Revelation of the Coming Judgment, 1:2–16
  B. The Reasons for the Coming Judgment, 2:1–13
III. **A Message of Doom and Deliverance,** 3:1–5:15
  A. Doom: The Coming Judgment, 3:1–12
    1. Judgment on the leaders, 3:1–4
    2. Judgment on the false prophets, 3:5–8
    3. Judgment on Jerusalem, 3:9–12
  B. Deliverance: The Coming Kingdom, 4:1–5:1
    1. The glories of the kingdom, 4:1–8
    2. The suffering that precedes the kingdom, 4:9–5:1
  C. Deliverance: The Coming King, 5:2–15
    1. His first coming, 5:2–3
    2. His second coming, 5:4–15

IV. A Message of Denunciation, 6:1–7:10
- A. God's First Indictment, 6:1–5
- B. Israel's First Reply, 6:6–8
- C. God's Second Indictment, 6:9–16
- D. Israel's Second Reply, 7:1–10

V. Epilogue: Blessings for Israel, 7:11–20



THE BOOK OF MICAH

I THE SUPERSCRIPTION, 1:1

1:1 [a]2 Pet 1:21 [b]Jer 26:18 [c]2 Kin 15:5, 32-38; 2 Chr 27:1-9; Is 1:1; Hos 1:1 [d]2 Kin 16:1-20; 2 Chr 28:1-27; Is 7:1-12 [e]2 Kin 18:1-20; 2 Chr 29:1-31

1 The [a]word of the LORD which came *to* [b]Micah of Moresheth in the days of [c]Jotham, [d]Ahaz *and* [e]Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

II A MESSAGE OF DESTRUCTION FOR SAMARIA AND JUDAH, 1:2–2:13

A The Revelation of the Coming Judgment, 1:2–16

★1:2 [a]Jer 6:19; 22:29 [b]Is 50:7

2 Hear, O peoples, all of you;
[a]Listen, O earth and all it contains,
And let the Lord GOD be a [b]witness against you,
The Lord from His holy temple.

1:3 [a]Is 26:21 [b]Amos 4:13

3 For behold, the LORD is [a]coming forth from His place.
He will come down and [b]tread on the high places of the earth.

1:4 [a]Ps 97:5; Is 64:1,2; Nah 1:5

4 [a]The mountains will melt under Him
And the valleys will be split,
Like wax before the fire,
Like water poured down a steep place.

1:5 [a]Jer 2:19 [b]Is 7:9; Amos 8:14 [c]2 Chr 34:3,4

5 All this is for the rebellion of Jacob
And for the sins of the house of Israel.
What is the [a]rebellion of Jacob?
Is it not [b]Samaria?
What is the [c]high place of Judah?
Is it not Jerusalem?

1:6 [a]2 Kin 19:25; Mic 3:12 [b]Jer 31:5; Amos 5:11 [c]Lam 4:1 [d]Ezek 13:14

6 For I will make Samaria a [a]heap of ruins in the open country,
[b]Planting places for a vineyard.
I will [c]pour her stones down into the valley
And will [d]lay bare her foundations.

1:7 [a]Deut 9:21; 2 Chr 34:7

7 All of her [a]idols will be smashed,
All of her earnings will be burned with fire
And all of her images I will make desolate,

1:2–9 These verses describe the Lord descending in judgment against Israel (and its capital *Samaria,* v. 6) and against Judah (and its capital *Jerusalem,* vv. 5b, 9, 12) because of idolatry. Samaria was captured by Assyria in 722 B.C.; Jerusalem was besieged by Sennacherib in 701 (2 Kings 18:13–16) and by Nebuchadnezzar in 605 and later. *earnings* (v. 7). I.e., wages paid to harlots.

For she collected *them* from a [b]harlot's earnings,
And to the earnings of a harlot they will return.

1:7 [b] Deut 23:18; Is 23:17

8 Because of this I must lament and wail,
I must go [a]barefoot and naked;
I must make a lament like the [b]jackals
And a mourning like the ostriches.

1:8 [a] Is 32:11 [b] Is 13:21,22

9 For her [a]wound is incurable,
For [b]it has come to Judah;
It has reached the [c]gate of my people,
Even to Jerusalem.

1:9 [a] Is 3:26; Jer 30:12,15 [b] 2 Kin 18:13; Is 8:7,8 [c] Mic 1:12

10 [a]Tell it not in Gath,
Weep not at all.
At Beth-le-aphrah roll yourself in the dust.

*1:10 [a] 2 Sam 1:20

11 Go on your way,
inhabitant of Shaphir,
in [a]shameful nakedness.
The inhabitant of [b]Zaanan does not escape.
The lamentation of Bethezel: "He will take from you its support."

1:11 [a] Ezek 23:29 [b] Josh 15:37

12 For the inhabitant of Maroth
Becomes weak [a]waiting for good,
Because a calamity has come down from the LORD
To the [b]gate of Jerusalem.

1:12 [a] Is 59:9-11; Jer 14:19 [b] Mic 1:9

13 Harness the chariot to the team of horses,
O inhabitant of [a]Lachish—
She was the beginning of sin
To the daughter of Zion—
Because in you were found
The [b]rebellious acts of Israel.

1:13 [a] Josh 10:3; 2 Kin 14:19; Is 36:2 [b] Mic 1:5

14 Therefore you will give parting [a]gifts
On behalf of Moresheth-gath;
The houses of [b]Achzib *will* become a [c]deception
To the kings of Israel.

1:14 [a] 2 Kin 16:8 [b] Josh 15:44 [c] Jer 15:18

15 Moreover, I will bring on you
The one who takes possession,
O inhabitant of [a]Mareshah.
The glory of Israel will enter [b]Adullam.

1:15 [a] Josh 15:44 [b] Josh 12:15; 15:35; 2 Sam 23:13

16 Make yourself [a]bald and cut off your hair,
Because of the children of your delight;
Extend your baldness like the eagle,
For they will [b]go from you into exile.

*1:16 [a] Is 22:12 [b] 2 Kin 17:6; Amos 7:11,17

B The Reasons for the Coming Judgment, 2:1–13

2 Woe to those who [a]scheme iniquity,
Who work out evil on their beds!
[b]When morning comes, they do it,
For it is in the [c]power of their hands.

*2:1 [a] Ps 36:4; Is 32:7; Nah 1:11 [b] Hos 7:6,7 [c] Gen 31:29; Deut 28:32; Prov 3:27

2 They [a]covet fields and then [b]seize *them,*
And houses, and take *them* away.

2:2 [a] Jer 22:17; Amos 8:4 [b] Is 5:8

1:10–16 Micah traces the route of the invading army from the Philistine coastal plain through the Judean hills to Jerusalem. *Tell it not in Gath* so that the pagans in Gath would not gloat over the judgment on Israel (2 Sam. 1:20). Micah foresaw the women being taken captive first (the word for *inhabitant* in vv. 11 and 12 is feminine). Micah uses puns in denouncing these cities: e.g., *Shaphir* (v. 11) sounds like the Hebrew word for beauty and is contrasted with their shame; *Zaanan* (v. 11) sounds like a verb meaning "to go out" and is contrasted with the fear of the people to go outside their houses; *Bethezel* (v. 11) resembles a word meaning "foundation," and they had none; *Maroth* (v. 12), sounds like a word meaning "to wait for good," whereas they were waiting for evil. *The glory of Israel* (v. 15). The nobility, who would flee to *Adullam,* where there were caves (cf. 1 Sam. 22:1).

1:16 *Make yourself bald and cut off your hair.* Cut off your hair as a sign of deep mourning.

2:1–2 The wealthy lie awake at night on their *beds* planning the next day's evil deeds. *it is in the power of their hands.* The land-grabbing upper classes thought that "might makes right." They unjustly took away the land (*inheritance,* v. 2) of the poor, a most serious matter in an agricultural community.

They [c]rob a man and his house,
A man and his inheritance.
3 Therefore thus says the LORD,
"Behold, I am [a]planning against this [b]family a calamity
From which you [c]cannot remove your necks;
And you will not walk [d]haughtily,
For it will be an [e]evil time.
4"On that day they will [a]take up against you a taunt
And [b]utter a bitter lamentation *and* say,
'We are completely [c]destroyed!
He exchanges the portion of my people;
How He removes it from me!
To the apostate He [d]apportions our fields.'
5"Therefore you will have no one [a]stretching a measuring line
For you by lot in the assembly of the LORD.
6 '[a]Do not speak out,' *so* they speak out.
But if they do [b]not speak out concerning these things,
[c]Reproaches will not be turned back.
7"Is it being said, O house of Jacob:
'Is the Spirit of the LORD [a]impatient?
Are these His doings?'
Do not My words [b]do good
To the one [c]walking uprightly?
8"Recently My people have arisen as an [a]enemy—
You [b]strip the robe off the garment
From [c]unsuspecting passers-by,
From those returned from war.
9"The women of My people you [a]evict,
Each *one* from her pleasant house.
From her children you take My [b]splendor forever.
10"Arise and go,
For this is no place [a]of rest
Because of the [b]uncleanness that brings on destruction,
A painful destruction.
11"If a man walking after wind and [a]falsehood
Had told lies *and said,*
'I will speak out to you concerning [b]wine and liquor,'
He would be spokesman to [c]this people.
12"I will surely [a]assemble all of you, Jacob,
I will surely gather the [b]remnant of Israel.
I will put them together like sheep in the fold;
Like a flock in the midst of its pasture
They will be noisy with men.
13"The breaker goes up before them;
They break out, pass through the gate and go out by it.
So their king goes on before them,
And the LORD at their head."

2:2 [c]1 Kin 21:1-15

*2:3 [a]Deut 28:48; Jer 18:11 [b]Jer 8:3; Amos 3:1,2 [c]Lam 1:14; 5:5 [d]Is 2:11,12 [e]Amos 5:13

2:4 [a]Hab 2:6 [b]Jer 9:10, 17-21; Mic 1:8 [c]Is 6:11; 24:3; Jer 4:13 [d]Jer 6:12; 8:10

2:5 [a]Num 34:13, 16-29; Deut 32:8; Josh 18:4,10

*2:6 [a]Is 30:10; Amos 2:12; 7:16 [b]Is 29:10; Mic 3:6 [c]Mic 6:16

2:7 [a]Is 50:2; 59:1 [b]Ps 119:65,68, 116; Jer 15:16 [c]Ps 15:2; 84:11

2:8 [a]Jer 12:8 [b]Mic 3:2,3; 7:2,3 [c]Ps 120:6,7

2:9 [a]Jer 10:20 [b]Ezek 39:21; Hab 2:14

2:10 [a]Deut 12:9 [b]Ps 106:38

*2:11 [a]Jer 5:31 [b]Is 28:7 [c]Is 30:10,11

*2:12 [a]Mic 4:6,7 [b]Mic 5:7,8; 7:18

2:3-5 God would punish Judah by allowing foreigners to take away their land.

2:6-7 Verse 6 is likely a listener's enraged reply to Micah, and verse 7 is Micah's answer. To one living *uprightly* God's words are good.

2:11 False prophets gain a hearing by preaching prosperity and luxurious living rather than judgment and exile.

2:12-13 A prediction of the regathering and deliverance of Israel in connection with the second coming of Messiah, who is called the *breaker* (i.e., the one who goes ahead to remove obstacles in the path).

III A MESSAGE OF DOOM AND DELIVERANCE, 3:1–5:15

A Doom: The Coming Judgment, 3:1–12

1 *Judgment on the rulers,* 3:1–4

3 And I said,
"[a]Hear now, heads of Jacob
And rulers of the house of Israel.
Is it not for you to [b]know justice?
2"You who hate good and love evil,
Who [a]tear off their skin from them
And their flesh from their bones,
3 Who [a]eat the flesh of my people,
Strip off their skin from them,
Break their bones
And [b]chop *them* up as for the pot
And as meat in a kettle."
4 Then they will [a]cry out to the LORD,
But He will not answer them.
Instead, He will [b]hide His face from them at that time
Because they have [c]practiced evil deeds.

*3:1 [a]Is 1:10; Mic 3:9 [b]Ps 82:1-5; Jer 5:5

3:2 [a]Ps 53:4; Ezek 22:27; Mic 2:8; 7:2,3

3:3 [a]Ps 14:4; 27:2; Zeph 3:3 [b]Ezek 11:3,6,7

3:4 [a]Ps 18:41; Prov 1:28; Is 1:15; Jer 11:11 [b]Deut 31:17; Is 59:2 [c]Is 3:11; Mic 7:13

2 *Judgment on the false prophets,* 3:5–8

5 Thus says the LORD
concerning the prophets
Who [a]lead my people astray;
When they have *something* to bite with their teeth,
They [b]cry, "Peace,"
But against him who puts nothing in their mouths
They declare holy war.

*3:5 [a]Is 3:12; 9:15, 16; Jer 14:14, 15 [b]Jer 6:14

6 Therefore *it will be* [a]night for you—without vision,
And darkness for you—without divination.
The [b]sun will go down on the prophets,
And the day will become dark over them.
7 The seers will be [a]ashamed
And the [b]diviners will be embarrassed.
Indeed, they will all [c]cover *their* mouths
Because there is [d]no answer from God.
8 On the other hand [a]I am filled with power—
With the Spirit of the LORD—
And with justice and courage
To [b]make known to Jacob his rebellious act,
Even to Israel his sin.

3:6 [a]Is 8:20-22; 29:10-12 [b]Is 59:10

3:7 [a]Zech 13:4 [b]Is 44:25; 47:12-14 [c]Mic 7:16 [d]1 Sam 28:6; Mic 3:4

3:8 [a]Is 61:1,2; Jer 1:18 [b]Is 58:1

3 *Judgment on Jerusalem,* 3:9–12

9 Now hear this, [a]heads of the house of Jacob
And rulers of the house of Israel,
Who [b]abhor justice
And twist everything that is straight,
10 Who [a]build Zion with bloodshed
And Jerusalem with violent injustice.
11 Her leaders pronounce [a]judgment for a bribe,
Her [b]priests instruct for a price
And her prophets divine for money.
Yet they lean on the LORD saying,
"[c]Is not the LORD in our midst?

3:9 [a]Mic 1:1 [b]Ps 58:1,2; Is 1:23

3:10 [a]Jer 22:13,17; Hab 2:12

*3:11 [a]Is 1:23; Mic 7:3 [b]Jer 6:13 [c]Is 48:2

3:1–4 The unjust leaders showed about as much consideration for the people as butchers do for carcasses!

3:5 When the false prophets had plenty to eat (*bite with their teeth*) they predicted *Peace.*

3:11 Everyone—*leaders, priests,* and *prophets*—had his price because mammon was his god.

Calamity will not come
upon us."
3:12 12 Therefore, on account of
[a]Jer 26:18 you
[b]Ps 79:1; Jer 9:11 [a]Zion will be plowed as a
[c]Mic 4:1 field,
[b]Jerusalem will become a
heap of ruins,
And the [c]mountain of the
temple *will become* high
places of a forest.

B Deliverance: The Coming Kingdom, 4:1–5:1

1 The glories of the kingdom, 4:1–8

★4:1 4 And it will come about in
[a]Is 2:24; Dan 2:28; 10:14; Hos 3:5 the [a]last days
[b]Ezek 43:12; Mic 3:12; Zech 8:3 That the [b]mountain of
[c]Ps 22:27; 86:9; Jer 3:17 the house of the LORD
Will be established as the
chief of the mountains.
It will be raised above the
hills,
And the [c]peoples will
stream to it.
4:2 2 [a]Many nations will come
[a]Zech 2:11; 14:16 and say,
[b]Is 2:3; Jer 31:6 "[b]Come and let us go up
[c]Ps 25:8,9,12; Is 54:13 to the mountain of the
[d]Is 42:1-4; Zech 14:8,9 LORD
And to the house of the
God of Jacob,
That [c]He may teach us
about His ways
And that we may walk in
His paths."
For [d]from Zion will go
forth the law,
Even the word of the LORD
from Jerusalem.
4:3 3 And He will [a]judge
[a]Is 2:4; 11:3-5 between many peoples
And render decisions for
mighty, distant nations.
Then they will hammer
their swords [b]into
plowshares
And their spears into
pruning hooks;
Nation will not lift up
sword against nation,
And never again will they
train for war.
4 Each of them will [a]sit
under his vine
And under his fig tree,
With [b]no one to make
them afraid,
For the [c]mouth of the
LORD of hosts has
spoken.
5 Though all the peoples
walk
Each in the [a]name of his
god,
As for us, [b]we will walk
In the name of the [c]LORD
our God forever and
ever.

6"In that day," declares the
LORD,
"I will assemble the [a]lame
And [b]gather the outcasts,
Even those whom I have
afflicted.
7"I will make the lame a
[a]remnant
And the outcasts a strong
nation,
And the [b]LORD will reign
over them in Mount
Zion
From now on and forever.
8"As for you, [a]tower of the
flock,
Hill of the daughter of
Zion,
To you it will come—
Even the [b]former
dominion will come,
The kingdom of the
daughter of Jerusalem.

4:3 [a]Is 2:4; 11:3-5 [b]Joel 3:10

★4:4 [a]1 Kin 4:25; Zech 3:10 [b]Lev 26:6; Jer 30:10 [c]Is 1:20; 40:5

4:5 [a]2 Kin 17:29 [b]Zech 10:12 [c]Josh 24:15; Is 26:8,13

★4:6 [a]Zeph 3:19 [b]Ps 147:2; Ezek 34:13,16; 37:21

4:7 [a]Mic 5:7,8; 7:18 [b]Is 24:23

★4:8 [a]Ps 48:3,12; 61:3; Mic 2:12 [b]Is 1:26; Zech 9:10

4:1–3 Almost identical to Isa. 2:2–4, this passage describes the glories of the millennial kingdom. *the mountain of the house of the LORD.* Jerusalem and the Temple on Mount Zion, which will be the center of the government of the kingdom. *as the chief.* Lit., at the head (of lesser governmental divisions). *render decisions.* Arbitrate.

4:4 *sit under his vine . . . fig tree.* Evidence of peace and security in the kingdom age.

4:6–7 *In that day.* In the present earthly millennial kingdom, Israel (then spiritually *lame*) will be a *strong nation,* ruled by the LORD from *Zion* (Jerusalem).

4:8 *tower of the flock.* I.e., Jerusalem, which, in the figure, watches over Israel as a shepherd watches his sheep from a tower. The millennial kingdom will be greater in extent than David's or Solomon's, *the former dominion.*

*2 **The suffering that precedes the kingdom,** 4:9–5:1*

*4:9 [a]Jer 8:19 [b]Is 3:1-3

9 "Now, why do you [a]cry out loudly?
Is there no king among you,
Or has your [b]counselor perished,
That agony has gripped you like a woman in childbirth?

4:10 [a]Mic 5:3 [b]2 Kin 20:18; Hos 2:14 [c]Is 43:14; 45:13; Mic 7:8-12 [d]Is 48:20; 52:9-12

10 "[a]Writhe and labor to give birth,
Daughter of Zion,
Like a woman in childbirth;
For now you will [b]go out of the city,
Dwell in the field,
And go to Babylon.
[c]There you will be rescued;
[d]There the LORD will redeem you
From the hand of your enemies.

*4:11 [a]Is 5:25-30; 17:12-14

11 "And now [a]many nations have been assembled against you
Who say, 'Let her be polluted,
And let our eyes gloat over Zion.'

4:12 [a]Ps 147:19,20

12 "But they do not [a]know the thoughts of the LORD,
And they do not understand His purpose;
For He has gathered them like sheaves to the threshing floor.

13 "Arise and [a]thresh, daughter of Zion,
For your horn I will make iron
And your hoofs I will make bronze,
That you may [b]pulverize many peoples,
That you may [c]devote to the LORD their unjust gain
And their wealth to the Lord of all the earth.

4:13 [a]Is 41:15 [b]Jer 51:20-23 [c]Is 60:9

5 "Now muster yourselves in troops, daughter of troops;
They have laid siege against us;
With a rod they will [a]smite the judge of Israel on the cheek.

*5:1 [a]1 Kin 22:24; Job 16:10; Lam 3:30

C **Deliverance: The Coming King,** 5:2–15

*1 **His first coming,** 5:2–3*

2 "But as for [a]you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From [b]you One will go forth for Me to be [c]ruler in Israel.
His goings forth are [d]from long ago,
From the days of eternity."

*5:2 [a]Gen 35:19; 48:7; Ruth 4:11; Matt 2:6 [b]Is 11:1; Luke 2:4; John 7:42 [c]Jer 30:21; Zech 9:9 [d]Ps 102:25; Prov 8:22,23

3 Therefore He will [a]give them *up* until the time
When she [b]who is in labor has borne a child.
Then the [c]remainder of His brethren

*5:3 [a]Hos 11:8; Mic 4:10; 7:13 [b]Mic 4:9,10 [c]Is 10:20-22; Mic 5:7,8

4:9–10 These verses refer to the Babylonian captivity and later return to Palestine under Cyrus. In Micah's time Babylon was only a vassal of powerful Assyria, making this an even more startling prophecy.

4:11–13 This passage looks further ahead, to the great campaign of Armageddon immediately preceding the second coming of Christ and the millennial kingdom. There the world will be lined up against Israel, but God will give Israel victory, using *horn* of iron and *hoofs* of bronze.

5:1 *the judge of Israel.* The puppet King Zedekiah, who was taken captive to Babylon (2 Kings 24:17–25:7).

5:2 *Ephrathah.* The ancient name for Bethlehem and also apparently the name of the district (cf. Gen. 35:19; Ruth 4:11). Both names indicate the fertility of the area, Bethlehem meaning "House of Bread" and Ephrathah "fruitful." This was the birthplace of King David (1 Sam. 16:1) as well as of his most eminent descendant, Jesus Christ, the Messiah. *for Me.* I.e., to do My will. *goings forth.* Refers primarily to Christ's preincarnate appearances as the angel of the Lord, thus affirming the existence of Christ before His birth in Bethlehem. *from long ago.* May mean "from days of old" or it may mean "from eternity," indicating the eternal existence of Messiah (cf. Hab. 1:12).

5:3 *give them up* to their enemies until *she* (the virgin Mary, Isa. 7:14) gives birth to Messiah, who will reunite Israel (a work in connection with His second coming).

Will return to the sons of
Israel.

2 His second coming, 5:4–15

★5:4
[a] Is 40:11; 49:9; Ezek 34:13-15,23,24; Mic 7:14
[b] Is 45:22; 52:10

4 And He will arise and
[a]shepherd *His flock*
In the strength of the LORD,
In the majesty of the name
of the LORD His God.
And they will remain,
Because at that time He
will be great
To the [b]ends of the earth.

5:5
[a] Is 9:6; Luke 2:14; Eph 2:14; Col 1:20
[b] Is 8:7,8; 10:24-27

5 This One [a]will be *our*
peace.
When the [b]Assyrian
invades our land,
When he tramples on our
citadels,
Then we will raise against
him
Seven shepherds and eight
leaders of men.

5:6
[a] Nah 2:11-13; Zeph 2:13
[b] Gen 10:8-11
[c] Is 14:25; 37:36,37

6 They will [a]shepherd the
land of Assyria with the
sword,
The land of [b]Nimrod at
its entrances;
And He will [c]deliver *us*
from the Assyrian
When he attacks our land
And when he tramples our
territory.

5:7
[a] Mic 2:12; 4:7; 5:3; 7:18
[b] Deut 32:2; Ps 110:3; Hos 14:5
[c] Ps 72:6; Is 44:3

7 Then the [a]remnant of
Jacob
Will be among many
peoples
Like [b]dew from the LORD,
Like [c]showers on
vegetation
Which do not wait for
man
Or delay for the sons of
men.

5:8
[a] Gen 49:9; Num 24:9

8 The remnant of Jacob
Will be among the nations,
Among many peoples
[a]Like a lion among the
beasts of the forest,
Like a young lion among
flocks of sheep,
Which, if he passes
through,
[b]Tramples down and
[c]tears,
And there is [d]none to
rescue.

5:8
[b] Ps 44:5; Is 41:15,16; Mic 4:13; Zech 10:5
[c] Hos 5:14
[d] Ps 50:22

9 Your hand will be [a]lifted
up against your
adversaries,
And all your enemies will
be cut off.

5:9
[a] Ps 10:12; 21:8; Is 26:11

10 "It will be in that day,"
declares the LORD,
"[a]That I will cut off your
[b]horses from among
you
And destroy your chariots.

5:10
[a] Zech 9:10
[b] Deut 17:16; Is 2:7; Hos 14:3

11 "I will also cut off the
[a]cities of your land
And tear down all your
[b]fortifications.

5:11
[a] Is 1:7; 6:11
[b] Is 2:12-17; Hos 10:14; Amos 5:9

12 "I will cut off [a]sorceries
from your hand,
And you will have
fortune-tellers no more.

5:12
[a] Deut 18:10-12; Is 2:6; 8:19

13 "[a]I will cut off your carved
images
And your *sacred* pillars
from among you,
So that you will no longer
bow down
To the work of your hands.

5:13
[a] Is 2:18; 17:8; Ezek 6:9

14 "I will root out your
[a]Asherim from among
you
And destroy your cities.

★5:14
[a] Ex 34:13; Is 17:8; 27:9

15 "And I will [a]execute
vengeance in anger and
wrath
On the nations which have
not obeyed."

5:15
[a] Is 1:24; 65:12

IV A MESSAGE OF DENUNCIATION, 6:1–7:10

A God's First Indictment, 6:1–5

6 Hear now what the LORD is
saying,

★6:1

5:4–15 In this section Micah again describes the glories of the messianic kingdom. King Jesus, who is greater than Shepherd-King David, will *shepherd* His people (v. 4). They will be safe from *the Assyrian,* used here as typical of all Israel's enemies (vv. 5–6). Regathered Israel will be strong as a *lion* (vv. 7–9) and purified from all idolatrous practices (vv. 10–15).

5:14 *Asherim.* Asherah poles representing the female consort of Baal, were often used by Israel in idolatrous worship. See note on Judg. 2:13.

6:1–5 God as prosecutor in this cosmic court-

"Arise, plead your case
before the mountains,
And let the hills hear your
voice.
2"Listen, you mountains, to
the indictment of the
LORD,
And you enduring
[a]foundations of the
earth,
Because the [b]LORD has a
case against His people;
Even with Israel He will
dispute.
3"[a]My people, [b]what have
I done to you,
And [c]how have I wearied
you? Answer Me.
4"Indeed, I [a]brought you up
from the land of Egypt
And [b]ransomed you from
the house of slavery,
And I sent before you
[c]Moses, Aaron and
[d]Miriam.
5"My people, remember now
What [a]Balak king of
Moab counseled
And what Balaam son of
Beor answered him,
And from [b]Shittim to
[c]Gilgal,
In order that you might
know the [d]righteous
acts of the LORD."

B Israel's First Reply, 6:6–8

6 [a]With what shall I come
to the LORD
And bow myself before the
God on high?
Shall I come to Him with
[b]burnt offerings,
With yearling calves?
7 Does the LORD take delight
in [a]thousands of rams,
In ten thousand rivers of
oil?
Shall I present my
[b]firstborn *for* my
rebellious acts,
The fruit of my body for
the sin of my soul?
8 He has [a]told you, O man,
what is good;
And [b]what does the LORD
require of you
But to [c]do justice, to
[d]love kindness,
And to walk [e]humbly
with your God?

C God's Second Indictment, 6:9–16

9 The voice of the LORD will
call to the city—
And it is sound wisdom to
fear Your name:
"Hear, O tribe. Who has
appointed its time?
10"Is there yet a man in the
wicked house,
Along with treasures of
[a]wickedness
And a [b]short measure *that
is* cursed?
11"Can I justify wicked
[a]scales
And a bag of deceptive
weights?
12"For the rich men of *the* city
are full of [a]violence,
Her residents speak [b]lies,
And their [c]tongue is
deceitful in their mouth.
13"So also I will make *you*
[a]sick, striking you
down,
[b]Desolating *you* because of
your sins.
14"You will eat, but you will
[a]not be satisfied,
And your vileness will be
in your midst.
You will *try to* remove *for
safekeeping,*

6:2 [a]2 Sam 22:16; Ps 104:5 [b]Is 1:18; Hos 4:1; 12:2
6:3 [a]Ps 50:7 [b]Jer 2:5 [c]Is 43:22,23
6:4 [a]Ex 12:51; 20:2 [b]Deut 7:8 [c]Ex 4:10-16; Ps 77:20 [d]Ex 15:20
6:5 [a]Num 22:5,6 [b]Num 25:1; Josh 2:1; 3:1 [c]Josh 4:19; 5:9,10 [d]1 Sam 12:7; Is 1:27
*6:6 [a]Ps 40:6-8 [b]Ps 51:16,17
6:7 [a]Ps 50:9; Is 1:1; 40:16
6:7 [b]Lev 18:21; 20:1-5; 2 Kin 16:3; Jer 7:31
6:8 [a]Deut 30:15 [b]Deut 10:12 [c]Is 56:1; Jer 22:3 [d]Hos 6:6 [e]Is 57:15; 66:2
*6:9
6:10 [a]Jer 5:26,27; Amos 3:10 [b]Ezek 45:9,10; Amos 8:5
6:11 [a]Lev 19:36; Hos 12:7
6:12 [a]Is 1:23; 5:7; Amos 6:3,4; Mic 2:1,2 [b]Jer 9:2-6,8; Hos 7:13; Amos 2:4 [c]Is 3:8
6:13 [a]Mic 1:9 [b]Is 1:7; 6:11
*6:14 [a]Is 9:20

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room (vv. 1–2) states His case: (1) He rescued Israel from *Egypt;* (2) He gave as leaders *Moses, Aaron, and Miriam;* (3) He reversed the intended curse of *Balaam* (Num. 23–24); and (4) He brought His people into the Promised Land (*Shittim* being the last encampment E of the Jordan River and *Gilgal* the first on the W bank).

6:6–8 In reply to God, Israel proposes to make up for her sin by offering sacrifices. But God replies that He had previously told them (Deut. 10:12) that He prefers obedient, spiritual people (v. 8). *to do justice.* In contrast to 3:2. *kindness.* See note on Hos. 2:19.

6:9–15 God enumerates Israel's sins (vv. 9–12) and the punishments for them (vv. 13–15).

6:14 *vileness* probably means "emptiness" (in their stomachs).

But you will [b]not preserve *anything,*
And what you do preserve I will give to the sword.
15 "You will sow but you will [a]not reap.
You will tread the olive but will not anoint yourself with oil;
And the grapes, but you will [b]not drink wine.
16 "The statutes of [a]Omri
And all the works of the house of [b]Ahab are observed;
And in their devices you [c]walk.
Therefore I will give you up for [d]destruction
And your inhabitants for [e]derision,
And you will bear the [f]reproach of My people."

6:14 [b] Is 30:6
6:15 [a] Deut 28:38-40; Jer 12:13 [b] Amos 5:11; Zeph 1:13
6:16 [a] 1 Kin 16:25, 26 [b] 1 Kin 16:29-33 [c] Jer 7:24 [d] Jer 18:16; Mic 6:13 [e] Jer 19:8; 25:9,18; 29:18 [f] Ps 44:13; Jer 51:51; Hos 12:14

D Israel's Second Reply, 7:1–10

7 Woe is me! For I am
Like the fruit pickers, like the [a]grape gatherers.
There is not a cluster of grapes to eat,
Or a [b]first-ripe fig *which* I crave.
2 The godly person has [a]perished from the land,
And there is no upright *person* among men.
All of them lie in wait for [b]bloodshed;
Each of them hunts the other with a [c]net.
3 Concerning evil, both hands do it [a]well.
The prince asks, also the judge, for a [b]bribe,
And a great man speaks the desire of his soul;
So they weave it together.
4 The best of them is like a [a]briar,
The most upright like a [b]thorn hedge.
The day when you post your watchmen,
Your [c]punishment will come.
Then their [d]confusion will occur.
5 Do not [a]trust in a neighbor;
Do not have confidence in a friend.
From her who lies in your bosom
Guard your lips.
6 For [a]son treats father contemptuously,
Daughter rises up against her mother,
Daughter-in-law against her mother-in-law;
[b]A man's enemies are the men of his own household.
7 But as for me, I will [a]watch expectantly for the LORD;
I will [b]wait for the God of my salvation.
My [c]God will hear me.
8 [a]Do not rejoice over me, O [b]my enemy.
Though I fall I will [c]rise;
Though I dwell in darkness, the LORD is a [d]light for me.
9 I will bear the indignation of the LORD
Because I have sinned against Him,
Until He [a]pleads my case and executes justice for me.
He will bring me out to the [b]light,
And I will see His [c]righteousness.
10 Then my enemy will see,

7:1 [a] Is 24:13 [b] Is 28:4; Hos 9:10
7:2 [a] Is 57:1 [b] Is 59:7; Mic 3:10 [c] Jer 5:26; Hos 5:1
7:3 [a] Prov 4:16,17 [b] Amos 5:12; Mic 3:11
7:4 [a] Ezek 2:6; 28:24 [b] Nah 1:10 [c] Is 10:3; Hos 9:7 [d] Is 22:5
7:5 [a] Jer 9:4
7:6 [a] Matt 10:21, 35; Luke 12:53 [b] Matt 10:36
7:7 [a] Hab 2:1 [b] Ps 130:5; Is 25:9 [c] Ps 4:3
7:8 [a] Prov 24:17; Obad 12 [b] Mic 7:10 [c] Amos 9:11 [d] Is 9:2
7:9 [a] Jer 50:34 [b] Ps 37:6; Is 42:7,16 [c] Is 46:13; 56:1

6:16 The people had degenerated to the low level that characterized the days of *Omri* and *Ahab,* a period that had become a byword for apostasy (cf. 1 Kings 16–22).

7:1–10 Micah bemoaned the sinfulness of Israel. It is universal (v. 1), unrestrained (vv. 2–3), involves the leaders (v. 3), and exhibits itself in perverse (v. 4) and unnatural (vv. 5–6) ways. But God is merciful, and in Him there is hope (vv. 7–10).

7:10 [a]Joel 2:17 [b]Is 51:23; Zech 10:5

And shame will cover her
who [a]said to me,
"Where is the LORD your God?"
My eyes will look on her;
At that time she will be
[b]trampled down
Like mire of the streets.

V EPILOGUE: BLESSINGS FOR ISRAEL, 7:11–20

*7:11 [a]Is 54:11; Amos 9:11

11 *It will be* a day for
[a]building your walls.
On that day will your
boundary be extended.

7:12 [a]Is 19:23-25; 60:4,9

12 It *will be* a day when they
will [a]come to you
From Assyria and the cities
of Egypt,
From Egypt even to the
Euphrates,
Even from sea to sea and
mountain to mountain.

7:13 [a]Jer 25:11; Mic 6:13 [b]Is 3:10,11; Mic 3:4

13 And the earth will become
[a]desolate because of
her inhabitants,
On account of the [b]fruit
of their deeds.

*7:14 [a]Ps 95:7; Is 40:11; 49:10; Mic 5:4 [b]Lev 27:32; Ps 23:4 [c]Jer 50:19 [d]Amos 9:11

14 [a]Shepherd Your people
with Your [b]scepter,
The flock of Your
possession
Which dwells by itself in
the woodland,
In the midst of a fruitful
field.
Let them feed in [c]Bashan
and Gilead
[d]As in the days of old.
15 "As in the days when you
came out from the land
of Egypt,
I will show [a]you
miracles."

7:15 [a]Ex 3:20; 34:10; Ps 78:12

16 Nations [a]will see and be
ashamed
Of all their might.
They will [b]put *their* hand
on *their* mouth,
Their ears will be deaf.

7:16 [a]Is 26:11 [b]Mic 3:7

17 They will [a]lick the dust
like a serpent,
Like [b]reptiles of the earth.
They will come
[c]trembling out of their
fortresses;
To the LORD our God they
will come in [d]dread
And they will be afraid
before You.

7:17 [a]Ps 72:9; Is 49:23 [b]Deut 32:24 [c]Ps 18:45 [d]Is 25:3; 59:19

18 Who is a God like You,
who [a]pardons iniquity
And passes over the
rebellious act of the
[b]remnant of His
possession?
He does not [c]retain His
anger forever,
Because He [d]delights in
unchanging love.

7:18 [a]Ex 34:7,9; Is 43:25 [b]Mic 2:12; 4:7; 5:7,8 [c]Ps 103:8,9,13 [d]Jer 32:41

19 He will again have
compassion on us;
[a]He will tread our
iniquities under foot.
Yes, You will [b]cast all
their sins
Into the depths of the sea.

7:19 [a]Jer 50:20 [b]Is 38:17; 43:25; Jer 31:34

20 You will give [a]truth to
Jacob
And unchanging love to
Abraham,
Which You [b]swore to our
forefathers
From the days of old.

7:20 [a]Gen 24:27; 32:10 [b]Deut 7:8,12

7:11–20 The promised millennial blessing for Israel will include her restoration (vv. 11–13), her blessing (vv. 14–15), her exaltation over the other nations (vv. 16–17), and forgiveness (vv. 18–19)—all on the basis of the covenant God made with Abraham (Gen. 12:1–3; 15:18–21).

7:14 Here Micah asks God to be the shepherd of His *flock* (Israel) in the kingdom.

NAHUM

INTRODUCTION

AUTHOR: Nahum DATE: 663–612 B.C.

The Prophet Nothing is known of Nahum (whose name means "consolation") except that he came from Elkosh, which was possibly Capernaum. His message against Nineveh was given to Judah, since the Northern Kingdom, Israel, had already been taken captive.

Theme Nineveh will be destroyed! Almost every verse from 1:15–3:19 describes that event, which took place in 612 B.C. The Ninevites (Assyrians) converted through the preaching of Jonah (more than one hundred years before Nahum wrote) had not transmitted their knowledge of the true God to their children, and the people had quickly reverted to their cruel and heathen practices. They had destroyed Samaria (the Northern Kingdom, Israel) in 722 and nearly captured Jerusalem in 701. Nahum briefly describes Nineveh's wickedness in 3:1, 4. God had to destroy such an apostate people.

Contents Chapter 1 contains a magnificent description of the character of God (see especially vv. 2–8). Reading chap. 2, one can almost hear the noise of the battle of Nineveh.

OUTLINE OF NAHUM

I. **The Theme and Author, 1:1**
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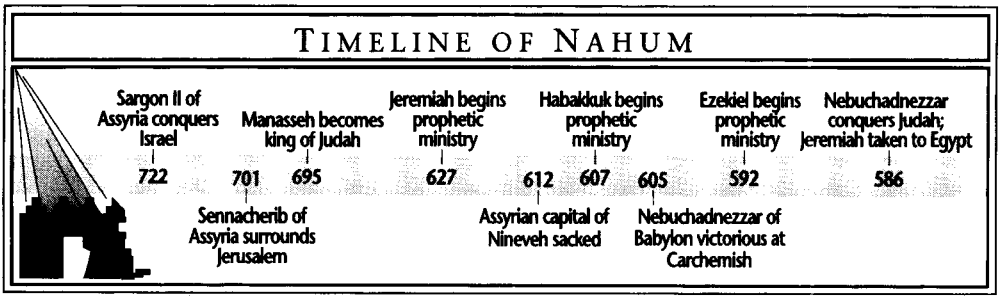

THE BOOK OF NAHUM

I THE THEME AND AUTHOR, 1:1

1:1 1 The [a]oracle of [b]Nineveh.
The book of the vision of Nahum the Elkoshite.

[a] Is 13:1; 19:1; Jer 23:33,34; Hab 1:1; Zech 9:1; Mal 1:1
[b] 2 Kin 19:36; Jon 1:2; Nah 2:8; Zeph 2:13

II THE MAJESTY OF GOD, 1:2–14

A The Attributes of God, 1:2–8

2 A [a]jealous and avenging God is the LORD;
The LORD is [b]avenging and wrathful.
The LORD takes [c]vengeance on His adversaries,
And He reserves wrath for His enemies.

[a] Ex 20:5; Josh 24:19
[b] Deut 32:35,41
[c] Ps 94:1

3 The LORD is [a]slow to anger and great in power,
And the LORD will by no means leave *the guilty* unpunished.
In [b]whirlwind and storm is His way,
And [c]clouds are the dust beneath His feet.

[a] Ex 34:6,7; Neh 9:17; Ps 103:8
[b] Ex 19:16; Is 29:6
[c] Ps 104:3; Is 19:1

1:4 4 He [a]rebukes the sea and makes it dry;
He dries up all the rivers.
[b]Bashan and Carmel wither;
The blossoms of Lebanon wither.

[a] Josh 3:15,16; Ps 106:9; Is 50:2; Matt 8:26
[b] Is 33:9

1:5 5 Mountains [a]quake because of Him
And the hills [b]dissolve;
Indeed the earth is [c]upheaved by His presence,
The [d]world and all the inhabitants in it.

[a] Ex 19:18; 2 Sam 22:8; Ps 18:7
[b] Mic 1:4
[c] Is 24:1,20
[d] Ps 98:7

1:6 6 [a]Who can stand before His indignation?
Who can endure the [b]burning of His anger?
His [c]wrath is poured out like fire
And the [d]rocks are broken up by Him.

[a] Jer 10:10; Mal 3:2
[b] Is 13:13
[c] Is 66:15
[d] 1 Kin 19:11

1:7 7 The LORD is [a]good,
A stronghold in the day of trouble,
And [b]He knows those who take refuge in Him.

[a] Ps 25:8; 37:39,40; Jer 33:11
[b] Ps 1:6; John 10:14; 2 Tim 2:19

1:8 8 But with an [a]overflowing flood
He will make a complete end of its site,
And will pursue His enemies into [b]darkness.

[a] Is 28:2,17f; Amos 8:8
[b] Is 13:9,10

B The Anger of God, 1:9–14

1:9 9 Whatever you [a]devise against the LORD,
He will make a [b]complete end of it.
Distress will not rise up twice.

[a] Ps 2:1; Nah 1:11
[b] Is 28:22

1:10 10 Like tangled [a]thorns,
And like those who are [b]drunken with their drink,
They are [c]consumed
As stubble completely withered.

[a] 2 Sam 23:6; Mic 7:4
[b] Is 56:12; Nah 3:11
[c] Is 5:24; 10:17; Mal 4:1

1:11 11 From you has gone forth
One who [a]plotted evil against the LORD,
A [b]wicked counselor.

[a] Is 10:7-11; Nah 1:9
[b] Ezek 11:2

1:12 12 Thus says the LORD,
"Though they are at full *strength* and likewise many,
Even so, they will be [a]cut off and pass away.
Though I have afflicted you,
I will afflict you [b]no longer.

[a] Is 10:16-19, 33,34
[b] Lam 3:31,32

1:1–8 In this section God is characterized as all-knowing (v. 1), righteous (v. 2), longsuffering (v. 3a), all-powerful (vv. 3b–6), good (v. 7), and holy (v. 8).

1:1 *oracle.* I.e., judicial sentence against Nineveh.

1:4 *Bashan* was known for its lush pastures (Amos 4:1), *Carmel* for its vineyards (Amos 1:2), *Lebanon* for its choice trees (Ezek. 31:16).

1:6 *Who . . . ?* No one. Sennacherib's commander had challenged the power of Hezekiah's God (2 Kings 18:35).

1:9 So complete would be God's judgment of Nineveh that He would not need to do it *twice.*

1:11 The verse refers to Sennacherib of Assyria (see the story in 2 Kings 19).

13 "So now, I will [a]break his
yoke bar from upon
you,
And I will tear off your
shackles."

14 The LORD has issued a
command concerning
you:
"Your name will [a]no
longer be perpetuated.
I will cut off [b]idol and
image
From the house of your
gods.
I will prepare your [c]grave,
For you are contemptible."

III THE JUDGMENT OF GOD, 1:15–3:19

A Judgment Proclaimed, 1:15

15 Behold, [a]on the
mountains the feet of
him who brings good
news,
Who announces peace!
[b]Celebrate your feasts,
O Judah;
Pay your vows.
For [c]never again will the
wicked one pass
through you;
He is [d]cut off completely.

B Judgment Predicted, 2:1–2

2 The one who [a]scatters has
come up against you.
Man the fortress, watch the
road;
Strengthen your back,
summon all *your*
strength.

2 For the LORD will restore
the [a]splendor of Jacob
[b]Like the splendor of
Israel,
Even though devastators
have devastated them
And [c]destroyed their vine
branches.

C Judgment Described, 2:3–10

3 The shields of his mighty
men are *colored* red,
The warriors are dressed in
[a]scarlet,
The chariots are *enveloped*
in flashing steel
When he is prepared *to*
march,
And the cypress [b]*spears*
are brandished.

4 The [a]chariots race madly
in the streets,
They rush wildly in the
squares,
Their appearance is like
torches,
They dash to and fro like
lightning flashes.

5 He remembers his
[a]nobles;
They [b]stumble in their
march,
They hurry to her wall,
And the mantelet is set up.

6 The gates of the rivers are
opened
And the palace is dissolved.

7 It is fixed:
She is stripped, she is
carried away,
And her handmaids are
[a]moaning like the
sound of doves,
[b]Beating on their breasts.

1:14 The *house* of Sennacherib's *gods* would witness his death. (The fulfillment is recorded in 2 Kings 19:37.)

1:15 The sacking of Nineveh by the Babylonians and Medes would be *good news* for Judah. This occurred in 612 B.C.

2:1 *The one who scatters.* Cyaxares the Mede and Nabopolassar the Babylonian, who conquered Nineveh.

2:2 Judah is viewed as God's heritage (*vine branches*) whom Assyria had plundered.

2:3 *his* refers to the attackers (v. 1), not the Assyrian defenders. The Medes and Babylonians made their *shields* red by painting them or overlaying them with copper (Ezek. 23:14); their tunics were *scarlet;* their chariots flashed with *steel* because they attached scythes at right angles to the axles. They also used *cypress spears.*

2:5 *He* refers to the Assyrian king, who hurries to set up some kind of movable protective shields.

2:6 *The gates of the rivers.* Flood gates controlling the Khoser river, which flowed through the city. Closed at the beginning of the siege, they backed up the water into reservoirs, which, when opened, released a flood of water that destroyed the *palace.*

8 Though Nineveh *was* like a
pool of water
throughout her days,
Now they are fleeing;
"Stop, stop,"
But [a]no one turns back.
9 Plunder the silver!
Plunder the [a]gold!
For there is no limit to the
treasure—
Wealth from every kind of
desirable object.
10 She is [a]emptied! Yes, she
is desolate and waste!
[b]Hearts are melting and
knees knocking!
Also anguish is in the
whole body
And all their [c]faces are
grown pale!

D Judgment Vindicated, 2:11–3:7

11 Where is the den of the
lions
And the feeding place of
the [a]young lions,
Where the lion, lioness
and lion's cub prowled,
With nothing to disturb
them?
12 The lion tore enough for
his cubs,
Killed *enough* for his
lionesses,
And filled his lairs with
prey
And his dens with torn
flesh.
13"Behold, [a]I am against you,"
declares the LORD of hosts. "I will
[b]burn up her chariots in smoke,
a sword will devour your young
lions; I will [c]cut off your prey
from the land, and no longer will
the voice of your messengers be
heard."

2:8 [a]Jer 46:5; 47:3

***2:9** [a]Rev 18:12,16

2:10 [a]Is 24:1; 34:10-13; Nah 2:2 [b]Ps 22:14; Is 13:7,8; Ezek 21:7 [c]Joel 2:6

***2:11** [a]Is 5:29

***2:13** [a]Jer 21:13; Ezek 5:8; Nah 3:5 [b]Josh 11:6,9; Ps 46:9 [c]Is 49:24,25; Nah 3:1

3 [a]Woe to the bloody city,
completely full of lies
and pillage;
Her prey never departs.
2 The [a]noise of the whip,
The noise of the rattling of
the wheel,
Galloping horses
And bounding chariots!
3 Horsemen charging,
Swords flashing, [a]spears
gleaming,
[b]Many slain, a mass of
corpses,
And [c]countless dead
bodies—
They stumble over the
dead bodies!
4 *All* because of the [a]many
harlotries of the harlot,
The charming one, the
[b]mistress of sorceries,
Who [c]sells nations by her
harlotries
And families by her
sorceries.
5"Behold, [a]I am against
you," declares the LORD
of hosts;
"And I will [b]lift up your
skirts over your face,
And [c]show to the nations
your nakedness
And to the kingdoms your
disgrace.
6"I will [a]throw filth on you
And [b]make you vile,
And set you up as a
[c]spectacle.
7"And it will come about
that all who see you
Will shrink from you and
say,
'Nineveh is devastated!
[a]Who will grieve for her?'
Where will I seek
comforters for you?"

***3:1** [a]Ezek 24:6,9

***3:2** [a]Job 39:22-25; Jer 47:3; Nah 2:3,4

3:3 [a]Hab 3:11 [b]Is 34:3; 66:16 [c]Is 37:36; Ezek 39:4

3:4 [a]Is 23:17; Ezek 16:25-29; Rev 17:1,2 [b]Is 47:9,12,13 [c]Rev 18:3

3:5 [a]Jer 50:31; Ezek 26:3; Nah 2:13 [b]Is 47:2,3; Jer 13:26 [c]Ezek 16:37

3:6 [a]Job 9:31 [b]Job 30:8; Mal 2:9 [c]Is 14:16; Jer 51:37

3:7 [a]Is 51:19; Jer 15:5

2:9 There was much looting in Nineveh because Assyria had plundered countries she had captured.

2:11–12 Assyria is pictured as a *lion* soon to be captured (v. 11), though once fierce in conquest (v. 12). The illustration is particularly appropriate, since lions in various forms are found on Assyrian sculptures.

2:13 *your messengers.* I.e., Assyrian officials who demanded tribute from conquered nations.

3:1 *bloody city.* Nineveh was known for its many cruel atrocities committed on those she conquered—amputating parts of bodies, impaling, beheading, burning, and piling up corpses. *Her prey never departs.* Assyria lived by plundering others.

3:2 *The noise of the whip.* Urging the horses of the Medes and Babylonians.

E Judgment Forewarned, 3:8–10

8 Are you better than
[a]No-amon,
Which was situated by
the [b]waters of the
Nile,
With water surrounding
her,
Whose rampart *was* the
sea,
Whose wall *consisted* of the
sea?
9 [a]Ethiopia was *her* might,
And Egypt too, without
limits.
[b]Put and [c]Lubim were
among her helpers.
10 Yet she [a]became an exile,
She went into captivity;
Also her [b]small children
were dashed to pieces
[c]At the head of every
street;
They [d]cast lots for her
honorable men,
And all her great men were
bound with fetters.

F Judgment Inevitable, 3:11–19

11 You too will become
[a]drunk,
You will be [b]hidden.
You too will search for a
refuge from the enemy.
12 All your fortifications are
[a]fig trees with [b]ripe
fruit—
When shaken, they fall
into the eater's mouth.
13 Behold, your people are
[a]women in your midst!
The gates of your land are
[b]opened wide to your
enemies;
Fire consumes your gate
bars.
14 [a]Draw for yourself water
for the siege!
[b]Strengthen your
fortifications!
Go into the clay and tread
the mortar!
Take hold of the brick
mold!
15 There [a]fire will consume
you,
The sword will cut you
down;
It will [b]consume you as
the locust *does*.
Multiply yourself like the
creeping locust,
Multiply yourself like the
swarming locust.
16 You have increased your
[a]traders more than the
stars of heaven—
The creeping locust strips
and flies away.
17 Your [a]guardsmen are like
the swarming locust.
Your [b]marshals are like
hordes of grasshoppers
Settling in the stone walls
on a cold day.
The sun rises and they flee,
And the place where they
are is not known.
18 Your shepherds are
[a]sleeping, O [b]king of
Assyria;
Your [c]nobles are lying
down.
Your people are [d]scattered
on the mountains
And there is no one to
regather *them*.

*3:8 [a]Jer 46:25; Ezek 30:14-16 [b]Is 19:6-8
*3:9 [a]Is 20:5 [b]Jer 46:9; Ezek 27:10; 30:5; 38:5 [c]2 Chr 12:3; 16:8
*3:10 [a]Is 19:4; 20:4 [b]Ps 137:9; Is 13:16; Hos 13:16 [c]Lam 2:19 [d]Joel 3:3; Obad 11
*3:11 [a]Is 49:26; Jer 25:27; Nah 1:10 [b]Is 2:10,19; Hos 10:8
3:12 [a]Rev 6:13 [b]Is 28:4
*3:13 [a]Is 19:16; Jer 50:37; 51:30
3:13 [b]Is 45:1,2; Nah 2:6
3:14 [a]2 Chr 32:3,4 [b]Nah 2:1
*3:15 [a]Is 66:15,16; Nah 2:13; 3:13 [b]Joel 1:4
3:16 [a]Is 23:8
3:17 [a]Rev 9:7 [b]Jer 51:27
*3:18 [a]Ps 76:5,6; Is 56:10; Jer 51:57 [b]Jer 50:18 [c]Nah 2:5 [d]1 Kin 22:17; Is 13:14

3:8 *No-amon.* Thebes, the capital of Upper Egypt, was sacked by the Assyrians in 663 B.C. Like Nineveh, Thebes was located on *the Nile.*

3:9 Thebes, like Nineveh, turned to her vassal territories for support, but to no avail. *Put* is probably Somaliland and *Lubim* Libya.

3:10 What the Assyrians did to the Thebians would soon happen to them.

3:11 *become drunk.* I.e., with the wrath of God in judgment. Even the site of Nineveh was *hidden* until its discovery in 1842.

3:13 The defenders would become weak with fear, like *women.*

3:15 Archaeology has confirmed that the *fire* helped destroy the city. The attackers would be like the *locust,* devastating and complete. See note on Joel 1:4. The last part of the verse may be addressed to the Ninevites to multiply like locusts in order to defend the city, something they would not be able to do.

3:18 *Your shepherds.* Your political officials.

*3:19 [a]Jer 46:11; Mic 1:9 [b]Jer 30:12

19 There is [a]no relief for
your breakdown,
Your [b]wound is incurable.
All who hear about you
Will [c]clap *their* hands
over you,
For on whom has not your
evil passed continually?

3:19 [c]Job 27:23; Lam 2:15

3:19 Nineveh's destruction would be greeted with delight by all.

HABAKKUK

INTRODUCTION

AUTHOR: Habakkuk DATE: 606–604 B.C.

The Times Though nothing is known of the prophet himself (whose name means "embracer," because of his love for God), we know something of his times. Prophesying just before Nebuchadnezzar first invaded Judah in 605 B.C. (and took Daniel and others as captives to Babylon), Habakkuk was commissioned to announce the Lord's intention to punish Judah by this coming deportation into Babylon. The reigning king in Judah, Jehoiakim, is described by the prophet Jeremiah this way: "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2–4 and 2 Kings 23:34–24:5).

Habakkuk's Questions The book presents a picture of a man who trusted God, yet was perplexed. Habakkuk's questions were two: (1) Why did God permit the increasing evil in Judah to go unpunished (1:2–4)? (2) How could a holy God justify using the Babylonians, a people more wicked than the Jews, to punish the Jews (1:12–2:1)? The answer to the first question is recorded in 1:5–11 and to the second in 2:2–20. Thus the book is a theodicy, a defense of God's goodness and power in view of the existence of evil.

Contents The best-known verse in Habakkuk is 2:4 (quoted in Rom. 1:17; Gal. 3:11; Heb. 10:38), not only because it was the heart of God's answer to Habakkuk's questions, but because the New Testament shows that its truth is central to the doctrine of justification by faith. Another favorite verse is 2:20. Chapter 3 is a great psalm of praise, scarcely equaled anywhere else in the Old Testament.

OUTLINE OF HABAKKUK

I. **Introduction,** 1:1
II. **Habakkuk's Problems,** 1:2–2:20
  A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2–4
  B. Answer #1, 1:5–11
  C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12–2:1
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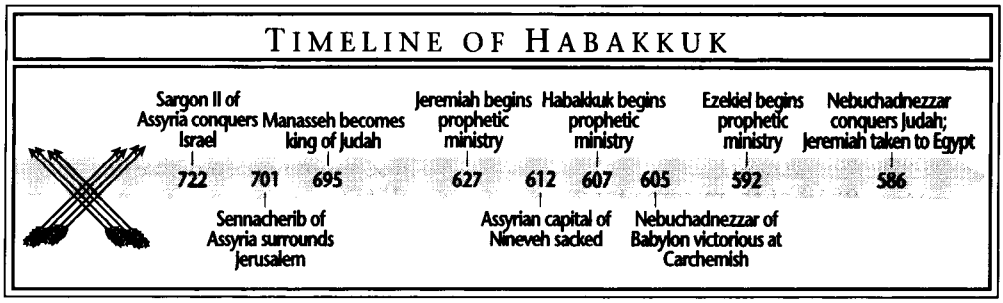
III. **Habakkuk's Praise,** 3:1–19
  A. Praise for the Person of God, 3:1–3
  B. Praise for the Power of God, 3:4–7
  C. Praise for the Purpose of God, 3:8–16
  D. Praise Because of Faith in God, 3:17–19



THE BOOK OF HABAKKUK

I INTRODUCTION, 1:1

1 The [a]oracle which Habakkuk the prophet saw.

*1:1 [a]Is 13:1; Nah 1:1

II HABAKKUK'S PROBLEMS, 1:2–2:20

A Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2–4

2 [a]How long, O LORD, will I call for help,
And You will not hear?
I cry out to You,
"Violence!"
Yet You do [b]not save.
3 Why do You make me
[a]see iniquity,
And cause *me* to look on wickedness?
Yes, [b]destruction and violence are before me;
[c]Strife exists and contention arises.
4 Therefore the [a]law is ignored
And justice is never upheld.
For the wicked [b]surround the righteous;
Therefore justice comes out [c]perverted.

*1:2 [a]Ps 13:1,2; 22:1,2 [b]Jer 14:9

*1:3 [a]Ps 55:9-11; Jer 20:18 [b]Jer 20:8 [c]Jer 15:10

*1:4 [a]Ps 58:1,2; 119:126; Is 59:12-14 [b]Ps 22:12; Is 1:21-23 [c]Is 5:20; Ezek 9:9

B Answer #1, 1:5–11

5 "[a]Look among the nations!
Observe!
Be astonished! [b]Wonder!
Because *I am* doing
[c]something in your days—
You would not believe if you were told.
6 "For behold, I am [a]raising up the Chaldeans,
That fierce and impetuous people
Who march throughout the earth
To [b]seize dwelling places which are not theirs.
7 "They are dreaded and [a]feared;
Their [b]justice and authority originate with themselves.
8 "Their [a]horses are swifter than leopards
And keener than [b]wolves in the evening.

*1:5 [a]Acts 13:41 [b]Is 29:9 [c]Is 29:14; Ezek 12:22-28

*1:6 [a]2 Kin 24:2; Jer 4:11-13 [b]Jer 8:10

*1:7 [a]Is 18:2,7 [b]Jer 39:5-9

*1:8 [a]Jer 4:13 [b]Zeph 3:3

1:1 *oracle,* or sentence, implying an ominous announcement (see Nah. 1:1).

1:2–4 Perplexed because wickedness is so rampant, Habakkuk wants to know why God doesn't do something about it.

1:3 The *Strife* and *contention* was between the Jewish people themselves, not with their enemies. Notice the extreme sensitivity of the prophet about sin.

1:4 *ignored* = paralyzed.

1:5–11 God's reply was that He is doing something by sending the Babylonians to punish Judah.

1:6 *Chaldeans.* A Semitic people who became dominant in the Babylonian Empire.

1:7 *Their justice and authority originate with themselves.* The Babylonians were a law to themselves.

1:8 *wolves in the evening.* Ravenous because they had found no prey all day (cf. Gen. 49:27; Jer. 5:6; Zeph. 3:3).

1:8 [c] Ezek 17:3; Hos 8:1
Their horsemen come galloping,
Their horsemen come from afar;
They fly like an [c]eagle swooping *down* to devour.

1:9 [a] 2 Kin 12:17; Dan 11:17
9 "All of them come for violence.
Their horde of [a]faces *moves* forward.
They collect captives like sand.

*1:10 [a] 2 Chr 36:6,10; Is 37:13 [b] Is 10:9; 14:16 [c] Jer 32:24; Ezek 26:8
10 "They [a]mock at kings
And rulers are a laughing matter to them.
They [b]laugh at every fortress
And [c]heap up rubble to capture it.

*1:11 [a] Jer 4:11,12 [b] Jer 2:3 [c] Dan 4:30; Hab 1:16
11 "Then they will sweep through *like* the [a]wind and pass on.
But they will be held [b]guilty,
They whose [c]strength is their god."

C Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12–2:1

1:12 [a] Deut 33:27; Ps 90:2; Mal 3:6 [b] Is 10:5,6; Mal 3:5 [c] Deut 32:4
12 Are You not from [a]everlasting,
O LORD, my God, my Holy One?
We will not die.
You, O LORD, have [b]appointed them to judge;
And You, O [c]Rock, have established them to correct.

*1:13 [a] Ps 11:4-6; 34:15,16
13 *Your* eyes are too [a]pure to approve evil,
And You can not look on wickedness *with favor.*
Why do You [b]look with favor
On those who deal [c]treacherously?
Why are You [d]silent when the wicked [e]swallow up
Those more righteous than they?

1:13 [b] Jer 12:1,2 [c] Is 24:16 [d] Ps 50:21 [e] Ps 35:25

14 *Why* have You made men like the fish of the sea,
Like creeping things without a ruler over them?

*1:14
15 *The Chaldeans* [a]bring all of them up with a hook,
[b]Drag them away with their net,
And gather them together in their fishing net.
Therefore they rejoice and are glad.

1:15 [a] Jer 16:16; Amos 4:2 [b] Ps 10:9

16 Therefore they offer a sacrifice to their net
and burn incense to their fishing net;
Because through [a]these things their catch is large,
And their food is plentiful.

1:16 [a] Jer 44:17

17 Will they therefore empty their [a]net
And continually [b]slay nations without sparing?

1:17 [a] Is 19:8 [b] Is 14:5,6

2 I will [a]stand on my guard post
And station myself on the rampart;
And I will [b]keep watch to see [c]what He will speak to me,
And how I may reply when I am reproved.

*2:1 [a] Is 21:8 [b] Ps 5:3 [c] Ps 85:8

D Answer #2, 2:2–20

2 Then the LORD answered me and said,

*2:2

1:10 *heap up rubble.* A reference to the common practice of building mounds in order to besiege or bridge the wall of a city.

1:11 Their might was their *god.*

1:13 Why would God allow the Babylonians who *deal treacherously* to punish Judah, who was *more righteous?*

1:14–17 The Chaldeans would treat the Hebrews like fish, using every means to capture them. They would worship their weapons of war (v. 16). *empty their net* (v. 17). I.e., consume their prey and continually take others captive. In this section Habakkuk asked God three questions: (1) Would he tolerate the sin of Babylon (v. 13)? (2) Would He allow Judah to be caught as fish (vv. 14–16)? (3) Would He keep silent forever (v. 17)?

2:1 *when I am reproved.* I.e., when God argues with (answers) me.

2:2 Habakkuk was instructed to write God's answer on *tablets* so that whoever *reads it may run*

"[a]Record the vision
And inscribe *it* on tablets,
That the one who reads it may run.

3"For the vision is yet for the [a]appointed time;
It hastens toward the goal and it will not fail.
Though it tarries, [b]wait for it;
For it will certainly come, it [c]will not delay.

4"Behold, as for the [a]proud one,
His soul is not right within him;
But the [b]righteous will live by his faith.

5"Furthermore, [a]wine betrays the [b]haughty man,
So that he does not [c]stay at home.
He [d]enlarges his appetite like Sheol,
And he is like death, never satisfied.
He also gathers to himself all nations
And collects to himself all peoples.

6"Will not all of these [a]take up a taunt-song against him,
Even mockery *and* insinuations against him
And say, '[b]Woe to him who increases what is not his—
For how long—
And makes himself rich with loans?'

7"Will not your creditors [a]rise up suddenly,
And those who collect from you awaken?
Indeed, you will become plunder for them.

8"Because you have [a]looted many nations,
All the remainder of the peoples will loot you—
Because of human bloodshed and violence done to the land,
To the town and all its inhabitants.

9"Woe to him who gets [a]evil gain for his house
To [b]put his nest on high,
To be delivered from the hand of calamity!

10"You have devised a [a]shameful thing for your house
By cutting off many peoples;
So you are [b]sinning against yourself.

11"Surely the [a]stone will cry out from the wall,
And the rafter will answer it from the framework.

12"Woe to him who [a]builds a city with bloodshed
And founds a town with violence!

13"Is it not indeed from the LORD of hosts
That peoples [a]toil for fire,
And nations grow weary for nothing?

14"For the earth will be [a]filled

2:2 [a]Deut 27:8; Rom 15:4; Rev 1:19

★2:3 [a]Dan 8:17,19; 10:14 [b]Ps 27:14 [c]Ezek 12:25; Heb 10:37

★2:4 [a]Ps 49:18; Is 13:11 [b]Rom 1:17; Gal 3:11; Heb 10:38

★2:5 [a]Prov 20:1 [b]Prov 21:24 [c]2 Kin 14:10 [d]Prov 27:20; 30:16; Is 5:11-15

★2:6 [a]Is 14:4-10; Jer 50:13 [b]Job 20:15-29; Hab 2:12

2:7 [a]Prov 29:1

2:8 [a]Is 33:1; Jer 27:7; Zech 2:8

2:9 [a]Jer 22:13; Ezek 22:27 [b]Jer 49:16

2:10 [a]2 Kin 9:26; Nah 1:14; Hab 2:16 [b]Jer 26:19

2:11 [a]Josh 24:27; Luke 19:40

2:12 [a]Mic 3:10; Nah 3:1

★2:13 [a]Is 50:11; Jer 51:58

★2:14 [a]Ps 22:27; Is 11:9; Zech 14:9

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to proclaim what he has read. However, the last phrase may mean "write it plainly" so that anyone who "runs his eye" over the tablet will read it easily.

2:3 The fulfillment would come in God's *appointed time.*

2:4 *His soul* = the Chaldean's soul. In contrast, the *righteous* shall *live* (enjoy deliverance and abundance of life) *by his faith* or, better, faithfulness; i.e., moral steadfastness. A person who has faith is a person who trusts and who can be trusted. See note on Heb. 10:38.

2:5 To the charge that the Chaldeans were arrogant (v. 4), Habakkuk adds that they are drunk with *wine* and as insatiable as *Sheol* and *death.*

2:6 *all of these.* All the victims of the injustices described in the song of verses 6–20. The "woes" are addressed to five different classes of evildoers: greedy usurers (vv. 6–8); extortioners who think they are secure (vv. 9–11); rulers who build cities with the blood and sweat of others less fortunate (vv. 12–14; Jehoiakim squandered state funds and used forced labor to build a new palace for himself); lascivious people who use alcohol as a prelude to perversion (vv. 15–17); and idolaters who worship inanimate objects (vv. 18–20). These woes are not pronounced against the Babylonians only, but also against Israelites who practiced these evils.

2:13 God causes plans and peoples who are opposed to Him to fail.

2:14 This great prophecy, to be fulfilled in the

With the knowledge of the glory of the LORD,
As the waters cover the sea.

*2:15 15"Woe to you who make your neighbors drink,
Who mix in your venom even to make *them* drunk
So as to look on their nakedness!

*2:16 16"You will be filled with disgrace rather than honor.
Now you yourself [a]drink and expose your *own* nakedness.
The [b]cup in the LORD'S right hand will come around to you,
And [c]utter disgrace *will come* upon your glory.

*2:17 17"For the [a]violence done to Lebanon will overwhelm you,
And the devastation of *its* beasts by which you terrified them,
[b]Because of human bloodshed and
[c]violence done to the land,
To the town and all its inhabitants.

*2:18 18"What [a]profit is the idol when its maker has carved it,
Or an image, a [b]teacher of falsehood?
For *its* maker [c]trusts in his *own* handiwork
When he fashions speechless idols.

19"Woe to him who [a]says to a *piece of* wood,
'[b]Awake!'
To a mute stone, 'Arise!'
And that is *your* teacher?
Behold, it is overlaid with [c]gold and silver,
And there is [d]no breath at all inside it.

20"But the [a]LORD is in His holy temple.
Let all the earth [b]be silent before Him."

2:19 [a]Jer 2:27,28; 10:3 [b]1 Kin 18:26-29 [c]Ps 135:15-18; Jer 10:4,9,14 [d]Ps 135:17

*2:20 [a]Mic 1:2 [b]Zeph 1:7; Zech 2:13

III HABAKKUK'S PRAISE, 3:1–19

A Praise for the Person of God, 3:1–3

*3:1 **3** A prayer of Habakkuk the prophet, according to Shigionoth.

*3:2 2 LORD, I have [a]heard the report about You *and* I [b]fear.
O LORD, [c]revive [d]Your work in the midst of the years,
In the midst of the years make it known;
In wrath remember [e]mercy.

*3:3 3 God comes from [a]Teman,
And the Holy One from Mount [b]Paran. Selah.
His [c]splendor covers the heavens,
And the [d]earth is full of His praise.

[a]Joel 3:19; Zech 11:1 [b]Ps 55:23; Hab 2:8 [c]Jer 51:35; Hab 2:8

[a]Is 42:17; 44:9; Jer 2:27, 28 [b]Jer 10:8,14; Zech 10:2 [c]Ps 115:4,8

[a]Jer 49:7; Amos 1:12; Obad 9 [b]Gen 21:21; Deut 33:2 [c]Ps 113:4; 148:13 [d]Ps 48:10

[a]Job 42:5 [b]Ps 119:120; Jer 10:7 [c]Ps 71:20; 85:6 [d]Ps 44:1-8; Hab 1:5 [e]Num 14:19; 2 Sam 24:15-17; Is 54:8

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millennial kingdom, is given five times in the OT: Num. 14:21; Ps. 72:19; Isa. 6:3; 11:9; and here.

2:15 The Babylonians treated their victims with inhumane indignities like someone who makes his *neighbor* drunk so that he can take pleasure in the person's shameful nakedness. *venom.* Poisonous wrath and poisonous wine.

2:16 God will bring shame on Babylon just as she had done to others.

2:17 The *violence done to Lebanon* by several rulers in cutting down its great forests and killing its cattle would be done to Judah (see Isa. 14:7–8).

2:18–20 Lifeless idols are contrasted with the living *LORD,* and those calling to idols to *Awake* are told to keep quiet before the Lord.

2:20 *His holy temple.* Heaven (Ps. 11:4). *be silent.* A very strong command, such as "Hush!" or "Be Quiet!"

3:1 *Shigionoth.* Obscure, though it may indicate something about the liturgical use of this psalm. (See Ps. 7 for the singular of the word.)

3:2 *revive Your work.* Lit., preserve or make alive your work; i.e., God's declared program of judgment on Judah and then on Babylon (1:5–11). Habakkuk was satisfied that God's ways, though not fully comprehensible, are best.

3:3 Verses 3–15 relate a theophany (an appearance of God) accompanied by the awesome features of a violent storm. *Teman.* One of the chief settlements in Edom. *Paran.* The mountainous area between Edom and Sinai.

B Praise for the Power of God, 3:4–7

3:4 [a]Ps 18:12 [b]Job 26:14

4 *His* [a]radiance is like the sunlight;
He has rays *flashing* from His hand,
And there is the hiding of His [b]power.

*3:5 [a]Ex 12:29,30; Num 16:46-49 [b]Num 11:1-3; Ps 18:12,13

5 Before Him goes [a]pestilence,
And [b]plague comes after Him.

3:6 [a]Job 21:18; Ps 35:5 [b]Hab 1:12

6 He stood and surveyed the earth;
He looked and [a]startled the nations.
Yes, the perpetual mountains were shattered,
The ancient hills collapsed.
His ways are [b]everlasting.

*3:7 [a]Ex 15:14-16 [b]Num 31:7,8; Judg 7:24,25; 8:12

7 I saw the tents of Cushan under [a]distress,
The tent curtains of the land of [b]Midian were trembling.

C Praise for the Purpose of God, 3:8–16

3:8 [a]Ex 7:19,20; Josh 3:16; Is 50:2 [b]Ex 14:16,21; Ps 114:3,5 [c]Deut 33:26; Ps 18:10; Hab 3:15 [d]Ps 68:17

8 Did the LORD rage against the [a]rivers,
Or *was* Your anger against the rivers,
Or *was* Your wrath against the [b]sea,
That You [c]rode on Your horses,
On Your [d]chariots of salvation?

3:9 [a]Ps 7:12,13; Hab 3:11 [b]Ps 78:16; 105:41

9 Your [a]bow was made bare,
The rods of chastisement were sworn. Selah.
You [b]cleaved the earth with rivers.

10 The mountains saw You *and* quaked;
The downpour of waters swept by.
The deep [a]uttered forth its voice,
It lifted high its hands.

3:10 [a]Ps 93:3; 98:7, 8

11 [a]Sun *and* moon stood in their places;
They went away at the [b]light of Your arrows,
At the radiance of Your gleaming spear.

3:11 [a]Josh 10:12-14 [b]Ps 18:14

12 In indignation You [a]marched through the earth;
In anger You [b]trampled the nations.

3:12 [a]Ps 68:7 [b]Is 41:15; Jer 51:33; Mic 4:13

13 You went forth for the [a]salvation of Your people,
For the salvation of Your [b]anointed.
You struck the [c]head of the house of the evil
To lay him open from thigh to neck. Selah.

3:13 [a]Ex 15:2; 2 Sam 5:20; Ps 68:19,20 [b]Ps 20:6; 28:8 [c]Ps 68:21; 110:6

14 You pierced with his [a]own spears
The head of his throngs.
They [b]stormed in to scatter us;
Their exultation *was* like those
Who [c]devour the oppressed in secret.

3:14 [a]Judg 7:22 [b]Dan 11:40; Zech 9:14 [c]Ps 10:8; 64:2-5

15 You [a]trampled on the sea with Your horses,
On the [b]surge of many waters.

3:15 [a]Ps 77:19; Hab 3:8 [b]Ex 15:8

16 I heard and my inward parts [a]trembled,
At the sound my lips quivered.
Decay enters my [b]bones,
And in my place I tremble.
Because I must [c]wait quietly for the day of distress,
For the [d]people to arise *who* will invade us.

*3:16 [a]Dan 10:8; Hab 3:2 [b]Job 30:17,30; Jer 23:9 [c]Luke 21:19 [d]Jer 5:15

3:5–11 God's judgments in days past had included many of the features mentioned here. Compare *pestilence* (v. 5) with Ex. 7–12; judgment on the *rivers* with Ex. 7:20–25 and the *sea* (v. 8) with Ex. 14:13–31; the *Sun and moon stood in their places* (v. 11) with Josh. 10:12–13. These past events form the background for God's future judgment on His enemies (v. 12) and deliverance of His people (v. 13).

3:7 *Cushan.* Part of the territory of the Midianites.

3:16 Habakkuk nearly collapsed because of this vision of God. The last part of the verse should probably be translated "that I should be resting quietly in the day of trouble when He comes up against the people who will invade us."

D Praise Because of Faith in God, 3:17–19

17 Though the [a]fig tree should not blossom
And there be no fruit on the vines,
Though the yield of the [b]olive should fail
And the fields produce no food,
Though the [c]flock should be cut off from the fold
And there be [d]no cattle in the stalls,

18 Yet I will [a]exult in the LORD,
I will [b]rejoice in the [c]God of my salvation.

19 The Lord GOD is my [a]strength,
And [b]He has made my feet like hinds' *feet,*
And makes me walk on my [c]high places.

For the choir director, on my stringed instruments.

*3:17
[a] Joel 1:10-12; Amos 4:9; 2 Cor 4:8,9
[b] Mic 6:15
[c] Joel 1:18
[d] Jer 5:17

3:18
[a] Ex 15:1,2; Job 13:15; Is 61:10; Rom 5:2,3
[b] Ps 46:1-5; Phil 4:4
[c] Ps 25:5; 27:1; Is 12:2

3:19
[a] Ps 18:32,33; 27:1; 46:1; Is 45:24
[b] 2 Sam 22:34
[c] Deut 33:29

3:17–19 Though the Chaldean invasion would strip the land (v. 17), Habakkuk would *rejoice* in the Lord (v. 18), who makes his *feet like hinds' feet* (lit., gazelles' feet, signifying surefooted confidence). This prayer was sung to the accompaniment of *stringed instruments.*

ZEPHANIAH

INTRODUCTION

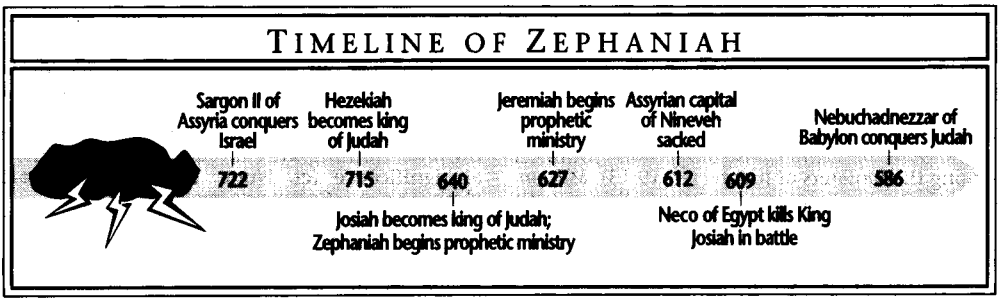
AUTHOR: Zephaniah DATE: ca. 625 B.C.

The Prophet and His Times Zephaniah, of noble birth (1:1), apparently helped prepare Judah for the revival that took place under good King Josiah in 621 B.C. (2 Chron. 34:3). For more than half a century, times had been evil under kings Manasseh and Amon, and Zephaniah called his people to repentance. Reform came, but, after Josiah, the leaders and many of the people reverted to their old ways.

Theme Judgment is the central theme of Zephaniah's message. The immediate fulfillment occurred when Babylon, under Nebuchadnezzar, captured Judah. The ultimate fulfillment will yet occur in the Day of the Lord, during the coming tribulation years. Zephaniah also predicted the doom of heathen nations, both immediately (as Nineveh, which fell in 612; see 2:13) and in the future (3:8). The book closes with a glorious description of the future Millennium (also an aspect of the Day of the Lord).

OUTLINE OF ZEPHANIAH

I. **The Author and Time of the Prophecy, 1:1**
II. **The Prophecies of Judgment, 1:2–3:8**
  A. Judgment on Judah, 1:2–18
  B. An Exhortation to Repent, 2:1–3
  C. Judgments on Gentile Nations, 2:4–15
    1. Philistia (to the west), 2:4–7
    2. Moab and Ammon (to the east), 2:8–11
    3. Ethiopia (to the south), 2:12
    4. Assyria (to the north), 2:13–15
  D. Judgment on Jerusalem, 3:1–7
  E. Judgment on the Nations, 3:8
III. **The Prophecies of Blessing, 3:9–20**
  A. Future Blessings for Gentiles, 3:9–10
  B. Future Blessings for Jews, 3:11–20



THE BOOK OF ZEPHANIAH

I THE AUTHOR AND TIME OF THE PROPHECY, 1:1

1 The word of the LORD which came to Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of [a]Josiah son of [b]Amon, king of Judah:

II THE PROPHECIES OF JUDGMENT, 1:2–3:8

A Judgment on Judah, 1:2–18

2 "I will completely [a]remove all *things*
From the face of the earth," declares the LORD.
3 "I will remove [a]man and beast;
I will remove the [b]birds of the sky
And the fish of the sea,
And the [c]ruins along with the wicked;
And I will cut off man from the face of the earth," declares the LORD.
4 "So I will [a]stretch out My hand against Judah
And against all the inhabitants of Jerusalem.
And I will [b]cut off the remnant of Baal from this place,
And the names of the [c]idolatrous priests along with the priests.
5 "And those who bow down on the [a]housetops to the host of heaven,
And those who bow down *and* [b]swear to the LORD and *yet* swear by [c]Milcom,
6 And those who have [a]turned back from following the LORD,
And those who have [b]not sought the LORD or inquired of Him."

7 [a]Be silent before the Lord GOD!
For the [b]day of the LORD is near,
For the LORD has prepared a [c]sacrifice,
He has [d]consecrated His guests.
8 "Then it will come about on the day of the LORD'S sacrifice
That I will [a]punish the princes, the king's sons
And all who clothe themselves with [b]foreign garments.
9 "And I will punish on that day all who leap on the *temple* threshold,
Who fill the house of their lord with [a]violence and deceit.
10 "On that day," declares the LORD,

*1:1 [a]2 Kin 22:1,2; 2 Chr 34:1-33; Jer 1:2; 22:11 [b]2 Kin 21:18-26; 2 Chr 33:20-25

1:2 [a]Gen 6:7; Jer 7:20; Ezek 33:27,28

1:3 [a]Is 6:11,12 [b]Jer 4:25; 9:10 [c]Ezek 7:19; 14:3,4,8

*1:4 [a]Jer 6:12; Ezek 6:14 [b]Mic 5:13 [c]2 Kin 23:5; Hos 10:5

*1:5 [a]2 Kin 23:12; Jer 19:13 [b]Jer 5:2,7; 7:9, 10 [c]1 Kin 11:5,33; Jer 49:1

1:6 [a]Is 1:4; Hos 7:10 [b]Is 9:13

*1:7 [a]Hab 2:20; Zech 2:13 [b]Zeph 1:14 [c]Is 34:6; Jer 46:10 [d]1 Sam 16:5; Is 13:3

*1:8 [a]Is 24:21; Hab 1:10 [b]Is 2:6

*1:9 [a]Jer 5:27; Amos 3:10

*1:10

1:1 *Zephaniah* means "the Lord hides." The long genealogy suggests noble birth, his great-great-grandfather being good King *Hezekiah.*

1:4 Regarding *Baal* worship, see note on Hos. 2:13.

1:5 *host of heaven.* Astrology was common among the idolaters of Judah (Jer. 19:13). *Milcom,* or Molech. An Ammonite deity worshiped with human sacrifice (cf. Jer. 32:35). Solomon built a sanctuary for Molech (1 Kings 11:7) that, soon after Zephaniah gave this warning, was desecrated by Josiah (2 Kings 23:13). Israel's was a syncretistic worship, for they swore by the Lord and Molech.

1:7 *day of the LORD.* See Introduction to Joel. The soon-coming captivity, in which Judah would be the *sacrifice* and the nations guests in Babylon, was but a preview of the much worse punishment of the still future Day of the Lord (cf. Matt. 6:24).

1:8 *foreign garments.* A mark of apostasy, for the Jews' clothing with its blue ribbon had spiritual significance (cf. Num. 15:38–39). Outward clothing can reflect one's inner values.

1:9 *leap on the temple threshold.* I.e., rush into peoples' houses to steal, avoiding the threshold in order to avoid provoking the gods who supposedly guarded the house.

1:10 The *Fish Gate* opened into the northern end of the Tyrophoeon Valley (cf. 2 Chron. 33:14; Neh. 3:3). *Second Quarter.* A reference to the new, or lower, city (cf. 2 Kings 22:14).

"There will be the sound of a cry from the [a]Fish Gate,
A wail from the [b]Second Quarter,
And a loud crash from the [c]hills.
11 "Wail, O inhabitants of the Mortar,
For all the people of [a]Canaan will be silenced;
All who weigh out [b]silver will be cut off.
12 "It will come about at that time
That I will [a]search Jerusalem with lamps,
And I will punish the men
Who are [b]stagnant in spirit,
Who say in their hearts,
'The LORD will [c]not do good or evil!'
13 "Moreover, their wealth will become [a]plunder
And their houses desolate;
Yes, [b]they will build houses but not inhabit *them,*
And plant vineyards but not drink their wine."
14 Near is the [a]great [b]day of the LORD,
Near and coming very quickly;
Listen, the day of the LORD!
In it the warrior [c]cries out bitterly.
15 A day of wrath is that day,
A day of [a]trouble and distress,
A day of destruction and desolation,
A day of [b]darkness and gloom,
A day of clouds and thick darkness,
16 A day of [a]trumpet and battle cry
Against the [b]fortified cities
And the high corner towers.
17 I will bring [a]distress on men
So that they will walk [b]like the blind,
Because they have sinned against the LORD;
And their [c]blood will be poured out like dust
And their [d]flesh like dung.
18 Neither their [a]silver nor their gold
Will be able to deliver them
On the day of the LORD's wrath;
And [b]all the earth will be devoured
In the fire of His jealousy,
For He will [c]make a complete end,
Indeed a terrifying one,
Of all the inhabitants of the earth.

1:10 [a]2 Chr 33:14; Neh 3:3; 12:39 [b]2 Chr 34:22 [c]Ezek 6:13
1:11 [a]Zeph 2:5; Zech 14:21 [b]Job 27:16,17; Hos 9:6
1:12 [a]Jer 16:16,17; Ezek 9:4-11; Amos 9:1-3 [b]Jer 48:11; Amos 6:1 [c]Ezek 8:12; 9:9
1:13 [a]Jer 15:13; 17:3 [b]Amos 5:11; Mic 6:15
1:14 [a]Jer 30:7; Joel 2:11; Mal 4:5 [b]Ezek 7:7,12; 30:3; Joel 1:15; 3:14; Zeph 1:7 [c]Ezek 7:16-18
1:15 [a]Is 22:5 [b]Joel 2:2,31; Amos 5:18-20
1:16 [a]Is 27:13; Jer 4:19 [b]Is 2:12-15
1:17 [a]Jer 10:18 [b]Deut 28:29 [c]Ezek 24:7,8 [d]Jer 8:2; 9:22
1:18 [a]Ezek 7:19 [b]Zeph 3:8 [c]Gen 6:7; Ezek 7:5-7

B An Exhortation to Repent, 2:1-3

2 Gather yourselves together, yes, [a]gather,
O nation [b]without shame,
2 Before the decree takes effect—
The day passes [a]like the chaff—
Before the [b]burning anger of the LORD comes upon you,
Before the [c]day of the LORD's anger comes upon you.
3 [a]Seek the LORD,
All you [b]humble of the earth
Who have carried out His ordinances;
[c]Seek righteousness, seek humility.

2:1 [a]2 Chr 20:4; Joel 1:14 [b]Jer 3:3; 6:15
2:2 [a]Is 17:13; Hos 13:3 [b]Lam 4:11; Nah 1:6 [c]Zeph 1:18
2:3 [a]Ps 105:4; Amos 5:6 [b]Ps 22:26; Is 11:4 [c]Amos 5:14,15

1:11 *Mortar.* A district of Jerusalem lying in a hollow. The word means "mortar" and likely contains an allusion to the way the merchant-inhabitants would be beaten and ground down.

1:12 The idea is that the people had become complacent.

2:1 *O nation without shame.* I.e., Judah.

2:2 Repent, and do so quickly, so that the judgment described in chap. 1 can be averted.

Perhaps you will be
[d]hidden
In the day of the LORD's
anger.

C Judgments on Gentile Nations, 2:4–15

1 *Philistia (to the west),* 2:4–7

4 For [a]Gaza will be
abandoned
And Ashkelon a desolation;
[a]Ashdod will be driven
out at noon
And [a]Ekron will be
uprooted.

5 Woe to the inhabitants of
the seacoast,
The nation of the
[a]Cherethites!
The word of the LORD is
[b]against you,
O [c]Canaan, land of the
Philistines;
And I will [d]destroy you
So that there will be [e]no
inhabitant.

6 So the seacoast will be
[a]pastures,
With caves for shepherds
and folds for flocks.

7 And the coast will be
For the [a]remnant of the
house of Judah,
They will [b]pasture on it.
In the houses of Ashkelon
they will lie down at
evening;
For the LORD their God will
[c]care for them
And [d]restore their fortune.

2 *Moab and Ammon (to the east),* 2:8–11

8 "I have heard the
[a]taunting of Moab
And the [b]revilings of the
sons of Ammon,
With which they have
taunted My people
And [c]become arrogant
against their territory.

9 "Therefore, as I live,"
declares the LORD of
hosts,
The God of Israel,
"Surely [a]Moab will be like
[b]Sodom
And the sons of [c]Ammon
like [d]Gomorrah—
A place possessed by
nettles and salt pits,
And a perpetual desolation.
The remnant of My people
will [e]plunder them
And the remainder of My
nation will inherit
them."

10 This they will have in return for their [a]pride, because they have [b]taunted and become arrogant against the people of the LORD of hosts.

11 The LORD will be [a]terrifying to them, for He will starve [b]all the gods of the earth; and all the [c]coastlands of the nations will [d]bow down to Him, everyone from his *own* place.

3 *Ethiopia (to the south),* 2:12

12 "You also, O [a]Ethiopians,
will be slain by My
sword."

4 *Assyria (to the north),* 2:13–15

13 And He will [a]stretch out
His hand against the
north
And destroy [b]Assyria,
And He will make
[c]Nineveh a desolation,
Parched like the wilderness.

2:3 [d]Ps 57:1; Is 26:20

2:4 [a]Amos 1:7,8; Zech 9:5-7

*2:5 [a]Ezek 25:16 [b]Amos 3:1 [c]Zeph 1:11 [d]Is 14:29,30 [e]Zeph 3:6

2:6 [a]Is 5:17; 7:25

*2:7 [a]Is 11:16 [b]Is 32:14 [c]Ex 4:31; Ps 80:14 [d]Jer 32:44; Zeph 3:20

*2:8 [a]Ezek 25:8 [b]Ezek 25:3 [c]Amos 1:13

*2:9 [a]Is 15:1-9; Jer 48:1-47; Amos 2:1-3 [b]Gen 19:24 [c]Jer 49:1-6; Ezek 25:1-10 [d]Deut 29:23 [e]Is 11:14

2:10 [a]Is 16:6 [b]Zeph 2:8

2:11 [a]Joel 2:11 [b]Zeph 1:4 [c]Is 24:15 [d]Ps 72:8-11; Zeph 3:9

2:12 [a]Is 18:1-7; 20:4,5; Ezek 30:4-9

*2:13 [a]Is 14:26; Zeph 1:4 [b]Is 10:16; Mic 5:6 [c]Nah 3:7

2:5 *Cherethites.* Occupants of the southern coast of the Philistine country who had roots in Crete.

2:7 A small *remnant* of Jews would be restored after the Babylonian captivity.

2:8 *Moab.* See note on Amos 2:1. *Ammon.* See note on Amos 1:13.

2:9 The complete destruction of *Sodom* and *Gomorrah* would be the experience of Moab and Ammon. *nettles.* Plants with strong, stinging hairs.

2:13 Though E of Israel, Assyria invaded from the *north* and was itself destroyed in 612 B.C.

14 Flocks will lie down in her midst,
All beasts which range in herds;
Both the [a]pelican and the hedgehog
Will lodge in the tops of her pillars;
Birds will sing in the window,
Desolation *will be* on the threshold;
For He has laid bare the cedar work.

15 This is the [a]exultant city
Which [b]dwells securely,
Who says in her heart,
"[c]I am, and there is no one besides me."
How she has become a [d]desolation,
A resting place for beasts!
[e]Everyone who passes by her will hiss
And wave his hand *in contempt.*

D Judgment on Jerusalem, 3:1–7

3 Woe to her who is [a]rebellious and [b]defiled,
The [c]tyrannical city!
2 She [a]heeded no voice,
She [b]accepted no instruction.
She did not [c]trust in the LORD,
She did not [d]draw near to her God.
3 Her [a]princes within her are roaring lions,
Her judges are [b]wolves at evening;
They leave nothing for the morning.
4 Her prophets are [a]reckless, treacherous men;
Her [b]priests have profaned the sanctuary.
They have done violence to the law.
5 The LORD is [a]righteous [b]within her;
He will [c]do no injustice.
[d]Every morning He brings His justice to light;
He does not fail.
But the unjust [e]knows no shame.
6 "I have cut off nations;
Their corner towers are in ruins.
I have made their streets [a]desolate,
With no one passing by;
Their [b]cities are laid waste,
Without a man, [c]without an inhabitant.
7 "I said, 'Surely you will revere Me,
[a]Accept instruction.'
So her dwelling will [b]not be cut off
According to all that I have appointed concerning her.
But they were eager to [c]corrupt all their deeds.

E Judgment on the Nations, 3:8

8 "Therefore [a]wait for Me," declares the LORD,
"For the day when I rise up as a witness.
Indeed, My decision is to [b]gather nations,
To assemble kingdoms,
To pour out on them My indignation,
All My burning anger;
For [c]all the earth will be devoured
By the fire of My zeal.

2:14 [a]Is 14:23; 34:11

2:15 [a]Is 22:2 [b]Is 32:9,11; 47:8 [c]Is 47:8; Ezek 28:2,9 [d]Is 32:14 [e]Jer 18:16; 19:8

*3:1 [a]Jer 5:23 [b]Ezek 23:30 [c]Jer 6:6

3:2 [a]Jer 7:23-28 [b]Jer 2:30; 5:3; 2 Tim 3:16 [c]Ps 78:22; Jer 13:25 [d]Ps 73:28

*3:3 [a]Ezek 22:27 [b]Jer 5:6; Hab 1:8

3:4 [a]Judg 9:4 [b]Ezek 22:26; Mal 2:7,8

3:5 [a]Deut 32:4 [b]Zeph 3:15,17 [c]Ps 92:15 [d]Job 7:18 [e]Zeph 2:1

*3:6 [a]Jer 9:12; Zech 7:14; Matt 23:38 [b]Lev 26:31; Is 6:11 [c]Zeph 2:5

3:7 [a]Job 36:10; Ps 32:8; 1 Tim 1:5 [b]Jer 7:7 [c]Hos 9:9

*3:8 [a]Ps 27:14; Is 30:18; Hab 2:3 [b]Ezek 38:14-23; Joel 3:2 [c]Zeph 1:18

3:1 *to her . . . tyrannical city* = Jerusalem. To see how *defiled* Jerusalem was, read Jer. 5:1; 19:5; 23:13–14; 32:35.

3:3 *They leave nothing for the morning,* so greedy are they.

3:6–7 God's judgments on other nations should have been a warning to Judah.

3:8 This verse will be fulfilled in the Tribulation, climaxing at Armageddon (Rev. 16:14), after which will be the judgment on the *nations* (Joel 3:2; Matt. 25:31–32).

III THE PROPHECIES OF BLESSING, 3:9–20

A Future Blessings for Gentiles, 3:9–10

9 "For then I will give to the peoples [a]purified lips,
That all of them may [b]call on the name of the LORD,
To serve Him shoulder to shoulder.
10 "From beyond the rivers of [a]Ethiopia
My worshipers, My dispersed ones,
Will [b]bring My offerings.

B Future Blessings for Jews, 3:11–20

11 "In that day you will [a]feel no shame
Because of all your deeds
By which you have rebelled against Me;
For then I will remove from your midst
Your [b]proud, exulting ones,
And you will never again be haughty
On My [c]holy mountain.
12 "But I will leave among you
A [a]humble and lowly people,
And they will [b]take refuge in the name of the LORD.
13 "The [a]remnant of Israel will [b]do no wrong
And [c]tell no lies,
Nor will a deceitful tongue
Be found in their mouths;
For they shall [d]feed and lie down
With no one to make them tremble."
14 Shout for joy, O daughter of Zion!
[a]Shout *in triumph,* O Israel!
Rejoice and exult with all *your* heart,
O daughter of Jerusalem!
15 The LORD has taken away [a]*His* judgments against you,
He has cleared away your enemies.
The King of Israel, the LORD, is [b]in your midst;
You will [c]fear disaster no more.
16 [a]In that day it will be said to Jerusalem:
"[b]Do not be afraid, O Zion;
[c]Do not let your hands fall limp.
17 "The LORD your God is [a]in your midst,
A [b]victorious warrior.
He will [c]exult over you with joy,
He will be quiet in His love,
He will rejoice over you with shouts of joy.
18 "I will gather those who [a]grieve about the appointed feasts—
They came from you, *O Zion;*
The reproach *of exile* is a burden on them.
19 "Behold, I am going to deal at that time
With all your [a]oppressors,
I will save the [b]lame
And gather the outcast,
And I will turn their [c]shame into [d]praise and renown
In all the earth.
20 "At that time I will [a]bring you in,
Even at the time when I gather you together;

*3:9 [a]Is 19:18; 57:19 [b]Ps 22:27; 86:9; Hab 2:14; Zeph 2:11
*3:10 [a]Ps 68:31; Is 18:1 [b]Is 60:6,7
3:11 [a]Is 45:17; 54:4; Joel 2:26, 27 [b]Is 2:12; 5:15 [c]Is 11:9; 56:7; Ezek 20:40
3:12 [a]Is 14:30 [b]Is 14:32; 50:10; Nah 1:7; Zech 13:8,9
3:13 [a]Is 10:20-22; Mic 4:7; Zeph 2:7 [b]Ps 119:3; Jer 31:33; Zeph 3:5 [c]Zech 8:3,16; Rev 14:5 [d]Ezek 34:13-15
3:14 [a]Zech 9:9
3:15 [a]Ps 19:9; John 5:30; Rev 18:20 [b]Ezek 37:26-28; Zeph 3:5 [c]Is 54:14
3:16 [a]Is 25:9 [b]Is 35:3,4 [c]Job 4:3; Heb 12:12
3:17 [a]Zeph 3:5,15 [b]Is 63:1 [c]Is 62:5
3:18 [a]Ps 42:2-4; Ezek 9:4
3:19 [a]Is 60:14 [b]Ezek 34:16; Mic 4:6 [c]Ezek 16:27,57 [d]Is 60:18; 62:7; Zech 8:23
3:20 [a]Ezek 37:12,21

3:9–20 Zephaniah here describes the millennial age and some of its blessings: pure worship (v. 9; this is apparently the meaning of *purified lips,* in contrast to the blasphemy of idolatrous worship); the Jewish nation regathered and purified (vv. 10–13); Christ personally reigning *in your midst* (v. 15); security (v. 16); enemies punished (v. 19); and Israel restored to her land (v. 20).

3:10 *Ethiopia* = Southern Egypt, Sudan, and northern Ethiopia.

3:20 [b] Deut 26:18, 19; Is 56:5; 66:22

Indeed, I will give you
[b] renown and praise
Among all the peoples of
the earth,
When I [c] restore your
fortunes before your
eyes,"
Says the LORD.

3:20 [c] Jer 29:14; Joel 3:1; Zeph 2:7

HAGGAI

INTRODUCTION

AUTHOR: Haggai DATE: 520 B.C.

The Prophet Haggai (whose name means "my feast") was the first prophetic voice to be heard after the Babylonian Exile. He was a contemporary of Zechariah (and of Confucius) and his ministry was to call the people to finish the Temple, whose completion had been delayed for 15 years. These prophecies were given between August and December 520 B.C., and the Temple was completed four years later. Haggai likely returned to Jerusalem from Babylon with Zerubbabel.

Recipients The book is addressed to all the people (1:13; 2:2), to encourage them to rebuild the Temple. But it is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest (1:1; 2:2, 21).

Contents The book contains four appeals, each introduced by "the word of the LORD came."

OUTLINE OF HAGGAI

I. **A Call to Construction of the Temple, 1:1–15**
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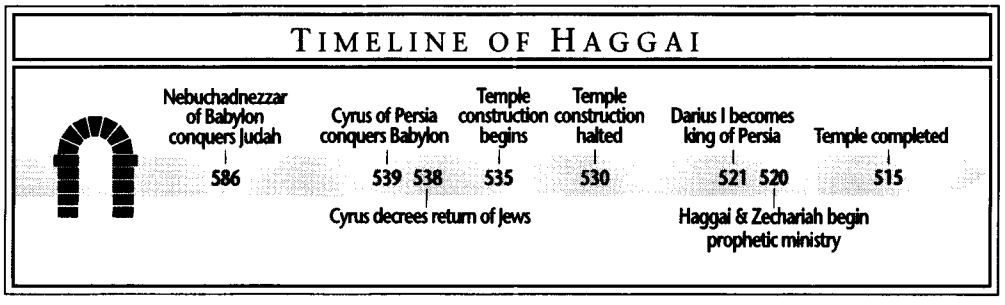
III. **A Call to Cleanness of Life, 2:10–19**
IV. **A Call to Confidence in the Future, 2:20–23**



THE BOOK OF HAGGAI

I A CALL TO CONSTRUCTION OF THE TEMPLE, 1:1–15

A Introduction, 1:1–2

1 In the [a]second year of Darius the king, on the first day of the sixth month, the word of the LORD came by the prophet [b]Haggai to [c]Zerubbabel the son of Shealtiel, [d]governor of Judah, and to [e]Joshua the son of Jehozadak, the high priest, saying,

2"Thus says the LORD of hosts, 'This people says, "The time has not come, *even* the time for the house of the LORD to be rebuilt." ' "

*1:1 [a]Ezra 4:24 [b]Ezra 5:1; 6:14; Hag 1:3, 12,13; 2:1,10, 20 [c]Ezra 2:2; Neh 7:7; Hag 1:12, 14; Zech 4:6; Matt 1:12,13 [d]1 Kin 10:15; Ezra 5:3 [e]Zech 6:11

B The Reprimand, 1:3–6

3 Then the word of the LORD came by Haggai the prophet, saying,

4"Is it time for you yourselves to dwell in your paneled houses while this house [a]*lies* desolate?"

5 Now therefore, thus says the LORD of hosts, "Consider your ways!

6"You have [a]sown much, but harvest little; *you* eat, but *there is* not *enough* to be satisfied; *you* drink, but *there is* not *enough* to become drunk; *you* put on clothing, but no one is warm *enough;* and he who earns, earns wages *to put* into a purse with holes."

*1:4 [a]Jer 33:10,12; Hag 1:9

*1:6 [a]Deut 28:38-40; Hos 8:7; Hag 1:9, 10; 2:16,17

C The Remedy, 1:7–8

7 Thus says the LORD of hosts, "Consider your ways!

8"Go up to the mountains, bring wood and [a]rebuild the temple, that I may be [b]pleased with it and be [c]glorified," says the LORD.

*1:8 [a]1 Kin 6:1 [b]Ps 132:13,14 [c]Hag 2:7,9

D The Rebuke from God, 1:9–11

9"[a]*You* look for much, but behold, *it comes* to little; when you bring *it* home, I [b]blow it *away.* Why?" declares the LORD of hosts, "Because of My house which [c]*lies* desolate, while each of you runs to his own house.

10"Therefore, because of you the [a]sky has withheld its dew and the earth has withheld its produce.

11"I called for a [a]drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on [b]men, on cattle, and on [c]all the labor of your hands."

*1:9 [a]Prov 27:20; Eccl 1:8 [b]Is 40:7 [c]Hag 1:4

*1:10 [a]Deut 28:23, 24; 1 Kin 17:1; Joel 1:18-20

1:11 [a]Jer 14:2-6; Mal 3:9,11 [b]Deut 28:22 [c]Hag 2:17

E The Reaction of the People, 1:12–15

12 Then [a]Zerubbabel the son of Shealtiel, and [b]Joshua the son of Jehozadak, the high priest, with all the remnant of the people, [c]obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God

*1:12 [a]Hag 1:1 [b]Hag 1:14; 2:2 [c]Is 1:19; 1 Thess 2:13

1:1 *Darius* I (Hystaspes) ascended to the throne of Persia in 522 B.C. and appointed *Zerubbabel,* grandson of Jehoiachin, king of Judah (1 Chron. 3:17, 19), as governor of the newly constituted province of Judah. *on the first day of the sixth month* = Aug. 19, 520 B.C. *Jehozadak.* High priest at the time of the Babylonian invasion (1 Chron. 6:15).

1:4 *paneled houses.* A sign of luxury, for expensive timber had to be imported. *this house.* The Temple, which had been started about 16 years earlier (Ezra 3:2–4:5).

1:6 This verse illustrates the truth of Matt. 6:19, 33. *purse with holes.* The bad economic conditions caused inflation of prices.

1:8 Cedar wood had previously been purchased from Lebanon (Ezra 3:7) but was likely used in their houses instead of in the Temple.

1:9 Even the little they were able to reap, God would *blow it away,* dispersing it in order to chastise the people for their disobedience in not finishing the Temple.

1:10–11 The absence of *dew* in the dry summer months increased the famine.

1:12–15 Seldom has a sermon had such immediate practical impact (though Haggai realized that it was the Lord's doing, v. 14). Only 23 days elapsed between the events recorded in verse 1 and those recorded in verse 15.

had sent him. And the people [d]showed reverence for the LORD.

13 Then Haggai, the [a]messenger of the LORD, spoke by the commission of the LORD to the people saying, "'[b]I am with you,' declares the LORD."

14 So the LORD stirred up the spirit of [a]Zerubbabel the son of Shealtiel, [a]governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the [b]remnant of the people; and they came and [c]worked on the house of the LORD of hosts, their God,

15 on the twenty-fourth day of the sixth month in the second year of Darius the king.

II A CALL TO COURAGE IN THE LORD, 2:1–9

2 On the twenty-first of the seventh month, the word of the LORD came by [a]Haggai the prophet saying,

2 "Speak now to [a]Zerubbabel the son of Shealtiel, [a]governor of Judah, and to [a]Joshua the son of Jehozadak, the high priest, and to the [b]remnant of the people saying,

3 'Who is [a]left among you who saw this temple in its [b]former glory? And how do you see it now? Does it not seem to you like nothing in comparison?

4 'But now [a]take courage, Zerubbabel,' declares the LORD, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the LORD, 'and work; for [b]I am with you,' declares the LORD of hosts.

5 'As for the [a]promise which I made you when you came out of Egypt, My [b]Spirit is abiding in your midst; [c]do not fear!'

6 "For thus says the LORD of hosts, '[a]Once more in a [b]little while, I am going to [c]shake the heavens and the earth, the sea also and the dry land.

7 'I will shake [a]all the nations; and they will come with the [b]wealth of all nations, and I will [c]fill this house with glory,' says the LORD of hosts.

8 'The [a]silver is Mine and the gold is Mine,' declares the LORD of hosts.

9 'The latter [a]glory of this house will be greater than the [b]former,' says the LORD of hosts, 'and in this place I shall give [c]peace,' declares the LORD of hosts."

III A CALL TO CLEANNESS OF LIFE, 2:10–19

10 On the [a]twenty-fourth of the ninth *month,* in the second year of Darius, the word of the LORD came to Haggai the prophet, saying,

11 "Thus says the LORD of hosts, '[a]Ask now the priests *for* a ruling:

12 'If a man carries [a]holy meat in the fold of his garment, and

1:12 [d]Deut 31:12, 13; Ps 112:1; Is 50:10
1:13 [a]Is 44:26; Ezek 3:17; Mal 2:7; 3:1 [b]Ps 46:11; Is 41:10; 43:2
1:14 [a]Hag 1:1; 2:2, 21 [b]Hag 1:12 [c]Ezra 5:2; Neh 4:6
★2:1 [a]Hag 1:1
2:2 [a]Hag 1:1 [b]Hag 1:12
★2:3 [a]Ezra 3:12 [b]Hag 2:9
2:4 [a]Deut 31:23; 1 Chr 22:13; 28:20; Zech 8:9; Eph 6:10
2:4 [b]2 Sam 5:10; Acts 7:9
★2:5 [a]Ex 19:4-6; 29:45,46; 33:12-14; 34:8-10 [b]Neh 9:20; Is 63:11,14 [c]Is 41:10,13 Zech 8:13
★2:6 [a]Heb 12:26 [b]Is 10:25; 29:17 [c]Hag 2:21
★2:7 [a]Dan 2:44; Joel 3:9,16 [b]Is 60:4-9 [c]1 Kin 8:11; Is 60:7
2:8 [a]1 Chr 29:14, 16; Is 60:17
★2:9 [a]Zech 2:5 [b]Hag 2:3 [c]Is 9:6,7; 66:12
★2:10 [a]Hag 2:20
2:11 [a]Deut 17:8-11; Mal 2:7
★2:12 [a]Ex 29:37; Lev 6:27,29; 7:6; Ezek 44:19; Matt 23:19

2:1 The *twenty-first* day of *the seventh month,* Oct. 17, 520 B.C., was the seventh and last day of the Feast of Booths (Lev. 23:39–44), usually a joyous occasion of thanksgiving for the harvest. That year, however, the harvest was scanty (1:6, 11).

2:3 The background for this question is in Ezra 3:8–13. A few septuagenarians and older ones, who could remember the larger and more beautiful Temple of Solomon, wept when they saw the smaller, plainer Temple of Zerubbabel. Coupled with the slim harvest, this sight also infected others with discouragement.

2:5 See Ex. 19:5; 29:45–46; 33:14.

2:6 The scope of these words points to a yet future fulfillment at the time of the second coming of Christ.

2:7 The well-known translation "the desire of all nations" (KJV) makes this a reference to Messiah and is in accord with Jewish tradition. However, many feel that the phrase is more properly translated, as here, *the wealth* (precious things) *of all nations,* referring to the offerings the nations will bring to the millennial Temple. The *glory* may refer to the splendor of the Temple or to the presence of the Lord in it.

2:9 *this house.* This may refer to Zerubbabel's Temple (and its successor Temple built by Herod) and to the peace made by Christ on the cross at His first coming, or it may refer to the millennial Temple (Ezek. 40–48) and the world peace He will bring at His second coming.

2:10 *the ninth month* = Dec. 18, 520 B.C., when they looked for the early rain to water the new crop.

2:12 The first question is: Since a man who is carrying *holy meat,* that is, meat for a sacrifice, is sanctified (cf. Lev. 6:27), can he transfer that sanctification to things he touches? The answer is, No.

touches bread with this fold, or cooked food, wine, oil, or any *other* food, will it become holy?' " And the priests answered and said, "No."

★2:13 [a]Lev 22:4-6; Num 19:22
13 Then Haggai said, "[a]If one who is unclean from a corpse touches any of these, will *the latter* become unclean?" And the priests answered and said, "It will become unclean."

2:14 [a]Prov 15:8; Is 1:11-15
14 Then Haggai answered and said, " '[a]So is this people. And so is this nation before Me,' declares the LORD, 'and so is every work of their hands; and what they offer there is unclean.

2:15 [a]Hag 1:5,7; 2:18 [b]Ezra 3:10; 4:24
15 'But now, do [a]consider from this day onward: before one [b]stone was placed on another in the temple of the LORD,

★2:16
16 from that time *when* one came to a *grain* heap of twenty *measures,* there would be only ten; and *when* one came to the wine vat to draw fifty measures, there would be *only* twenty.

2:17 [a]Deut 28:22; 1 Kin 8:37; Amos 4:9
17 'I smote you *and* every work of your hands with [a]blasting wind, mildew and hail; yet you *did* not *come back* to Me,' declares the LORD.

★2:18 [a]Deut 32:29; Hag 2:15 [b]Hag 2:10
18 'Do [a]consider from this day onward, from the [b]twenty-fourth day of the ninth *month;* from the day when the temple of the LORD was [c]founded, consider:

2:18 [c]Ezra 5:1,2; Zech 8:9,12
2:19 [a]Ps 128:1-6; Jer 31:12,14; Mal 3:10
19 'Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne *fruit.* Yet from this day on I will [a]bless *you.*' "

IV A CALL TO CONFIDENCE IN THE FUTURE, 2:20–23

★2:20 [a]Hag 2:10
20 Then the word of the LORD came a second time to Haggai on the [a]twenty-fourth *day* of the month, saying,

★2:21 [a]Ezra 5:2; Hag 1:1; Zech 4:6-10 [b]Hag 2:6; Heb 12:26,27
21 "Speak to [a]Zerubbabel governor of Judah, saying, 'I am going to [b]shake the heavens and the earth.

2:22 [a]Ezek 26:16; Zeph 3:8 [b]Mic 7:16 [c]Ps 46:9; Ezek 39:20; Mic 5:10 [d]Amos 2:15 [e]Judg 7:22; 2 Chr 20:23
22 'I will [a]overthrow the thrones of kingdoms and destroy the [b]power of the kingdoms of the nations; and I will [c]overthrow the chariots and their riders, and the [d]horses and their riders will go down, [e]everyone by the sword of another.'

★2:23 [a]Song 8:6; Jer 22:24 [b]Is 42:1; 43:10
23 'On that day,' declares the LORD of hosts, 'I will take you, Zerubbabel, son of Shealtiel, My servant,' declares the LORD, 'and I will make you like a [a]signet *ring,* for [b]I have chosen you,' " declares the LORD of hosts.

2:13 The second question is: Since a man who touches a corpse is defiled, does he transfer that defilement to other things he touches (cf. Num. 19:11–13)? The answer is, Yes. The point of these two questions is this: Sanctification or cleanness cannot be transferred, but defilement can (just as health is not contagious, but disease can be). The disobedience of the people was like a dead thing in their midst, contaminating all of them (v. 14).

2:16 Before they started building the Temple, grain had decreased 50 percent and juice 60 percent.

2:18 *onward.* Their future would be one of blessing. The foundation of the Temple was laid in 536 B.C.

2:20 *twenty-fourth day* = Dec. 18, 520 B.C.

2:21–22 The prophecy looks ahead to the time when Christ will rule the nations of the world. In Haggai's time Persia ruled more than 2,000,000 sq mi (3,200,000 sq km) of territory.

2:23 *signet ring.* An indication of the honor God gave to Zerubbabel to be the guarantee of the continuation of the Davidic line, who, perhaps because of this and the suspicion it created in the minds of the Persian rulers, shortly afterward disappeared from the scene.

ZECHARIAH

INTRODUCTION

AUTHOR: Zechariah DATE: 520–518 B.C.

Author Zechariah's father, Berechiah, probably died when his son was young, making Zechariah the immediate successor of his grandfather, Iddo (Neh. 12:4). Iddo was a priest who returned from Babylon with Zerubbabel and Joshua and was, according to tradition, a member of the Great Synagogue (the governing body of the Jews before the Sanhedrin). The name Zechariah (used in the Old Testament of 27 other people) means "Yahweh remembers." This Zechariah was a contemporary of the prophet Haggai (Ezra 5:1; 6:14).

Background and Purpose During the reign of Cyrus, more than 50,000 Jews returned to Palestine from Babylon in 538 B.C. They laid the foundation of the Temple in 536, but opposition stalled the work for about 15 years (Ezra 1:1–4; 4:1–5). Darius Hystaspes (1:1), who came to the throne in 521, confirmed Cyrus's decree, and Zechariah, like Haggai, encouraged the people to finish the Temple (which they did in 516).

Christology of the Book Zechariah predicted more about Messiah than any other prophet except Isaiah. Prophecies concerning His first coming include 3:8; 9:9, 16; 11:11–13; 12:10; 13:1, 6; and prophecies to be fulfilled at His second coming include 6:12; 14:1–21.

Contents The book is one of consolation and hope, beginning with a call to repentance and concluding with prophecies concerning the return and reign of Christ.

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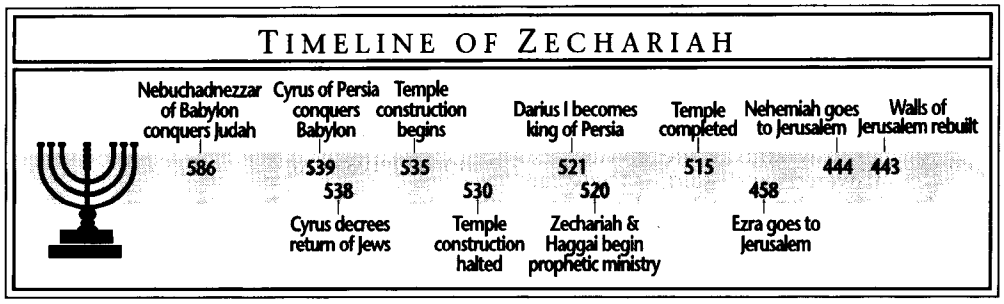

THE BOOK OF ZECHARIAH

I THE CALL TO REPENTANCE, 1:1–6

1:1 1 In the eighth month of the second year of [a]Darius, the word of the LORD came to [b]Zechariah the prophet, the son of Berechiah, the son of [c]Iddo saying,

2 "The LORD was very [a]angry with your fathers.

3 "Therefore say to them, 'Thus says the LORD of hosts, "[a]Return to Me," declares the LORD of hosts, "that I may return to you," says the LORD of hosts.

1:4 4 "Do not be [a]like your fathers, to whom the [b]former prophets proclaimed, saying, 'Thus says the LORD of hosts, "[c]Return now from your evil ways and from your evil deeds." ' But they did [d]not listen or give heed to Me," declares the LORD.

1:5 5 "Your [a]fathers, where are they? And the [b]prophets, do they live forever?

1:6 6 "But did not My words and My statutes, which I commanded My servants the prophets, [a]overtake your fathers? Then they repented and said, '[b]As the LORD of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.' " ' "

II THE VISIONS OF ZECHARIAH, 1:7–6:15

A The Vision of the Horses and Riders, 1:7–17

1:7 7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet,

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1:1–6 The prophecy begins with a strong call to repentance, a prerequisite to experiencing the blessings in the book.

1:1 *eighth month . . . second year* = Oct.-Nov. 520 B.C. *son of Iddo.* "Son of" can mean "descendant," in this case a grandson (cf. v. 7).

1:4 *the former prophets,* such as Isaiah, Jeremiah, and Ezekiel, who warned of the Babylonian captivity.

1:5–6 The idea is this: Pay attention to the Word of God because, though prophets die, it endures, and the proof that it endures is that its warnings come true (*overtake*).

1:7 *eleventh month.* Three months after the call to repentance of 1:1–6 and after Hag. 2:10–23 had been spoken, the people had repented.

the son of Berechiah, the son of Iddo, as follows:

8 I saw at night, and behold, a man was riding on a [a]red horse, and he was standing among the [b]myrtle trees which were in the ravine, with red, sorrel and [c]white horses behind him.

9 Then I said, "My [a]lord, what are these?" And the [b]angel who was speaking with me said to me, "I will show you what these are."

10 And the man who was standing among the myrtle trees answered and said, "These are those whom the LORD has sent to [a]patrol the earth."

11 So they answered the angel of the LORD who was [a]standing among the myrtle trees and said, "We have patrolled the earth, and behold, [b]all the earth is peaceful and quiet."

12 Then the angel of the LORD answered and said, "O LORD of hosts, [a]how long will You [b]have no compassion for Jerusalem and the cities of Judah, with which You have been [c]indignant these [d]seventy years?"

13 The LORD answered the [a]angel who was speaking with me with gracious words, [b]comforting words.

14 So the angel who was speaking with me said to me, "[a]Proclaim, saying, 'Thus says the LORD of hosts, "I am [b]exceedingly jealous for Jerusalem and Zion.

15 "But I am very [a]angry with the nations who are [b]at ease; for while I was only a little angry, they [c]furthered the disaster."

16 'Therefore thus says the LORD, "I will [a]return to Jerusalem with compassion; My [b]house will be built in it," declares the LORD of hosts, "and a measuring [c]line will be stretched over Jerusalem." '

17 "Again, proclaim, saying, 'Thus says the LORD of hosts, "My [a]cities will again overflow with prosperity, and the LORD will again [b]comfort Zion and again [c]choose Jerusalem." ' "

B The Vision of the Four Horns and Four Craftsmen, 1:18–21

18 Then I lifted up my eyes and looked, and behold, *there were* four horns.

19 So I said to the angel who was speaking with me, "What are these?" And he answered me, "These are the [a]horns which have scattered Judah, Israel and Jerusalem."

20 Then the LORD showed me four [a]craftsmen.

21 I said, "What are these coming to do?" And he said, "These are the [a]horns which have scattered Judah so that no man lifts up his head; but these *craftsmen* have come to terrify them, to [b]throw down the horns of the nations who have lifted up *their* horns against the land of Judah in order to scatter it."

*1:8 [a]Zech 6:2; Rev 6:4 [b]Neh 8:15; Is 41:19; 55:13; Zech 1:10,11 [c]Zech 6:3; Rev 6:2

1:9 [a]Zech 1:19; 4:4,5,13; 6:4 [b]Zech 2:3; 5:5

1:10 [a]Job 1:7; Zech 1:11; 4:10; 6:5-8

*1:11 [a]Zech 1:8,10 [b]Is 14:7

*1:12 [a]Ps 74:10; Jer 12:4; Hab 1:2 [b]Ps 102:13; Jer 30:18 [c]Ps 102:10; Jer 15:17 [d]Jer 25:11; 29:10; Dan 9:2; Zech 7:5

1:13 [a]Zech 1:9; 4:1 [b]Is 40:1,2; 57:18

1:14 [a]Is 40:2,6; Zech 1:17 [b]Zech 8:2

*1:15 [a]Zech 1:2 [b]Ps 123:4; Jer 48:11

1:15 [c]Amos 1:11

1:16 [a]Is 54:8-10; Zech 2:10,11 [b]Ezra 6:14,15; Zech 4:9 [c]Jer 31:39; Zech 2:2,4

1:17 [a]Is 44:26; 61:4 [b]Is 51:3 [c]Zech 2:12

*1:18

1:19 [a]1 Kin 22:11; Ps 75:4,5; Amos 6:13 mg

1:20 [a]Is 44:12; 54:16

*1:21 [a]Zech 1:19 [b]Ps 75:10

1:8–17 The meaning of the vision is this: Though Israel is oppressed, God is still greatly concerned for His people and will restore them.

1:8 Zechariah saw all eight visions (to 6:8) during one night. Unlike a dream, in a vision the person is awake. The *man* was "the angel of the LORD" (v. 11; see note on Gen. 16:10), different from the angel who interpreted the vision (v. 9). *myrtle trees.* Evergreens that grow about 30 feet high. *sorrel.* A reddish-brown color.

1:11 God's patrols report that the earth *is peaceful and quiet.* I.e., the heathen nations still flourished and were self-confidently secure, while Israel was downtrodden.

1:12 *these seventy years.* The 70 years the Temple lay in ruins (586–516 B.C.).

1:15 *they furthered the disaster.* Lit., they helped for evil. Though the heathen nations were used of God to punish Israel, they went too far in trying to annihilate her.

1:16 The Temple (*My house*) was finished in 516 B.C. (cf. Ezra 6:15). A *line* was used to measure before destruction or construction (in this case, the latter).

1:18–21 *four horns.* The power of Gentile nations (perhaps Assyria, Egypt, Babylonia, and Medo-Persia specifically) that afflicted and *scattered* Israel. *craftsmen.* Those peoples and nations whom God used to overthrow the enemies of Israel. The vision reinforces the warning and promise of Gen. 12:3.

1:21 *horns* were symbols of strength.

C The Vision of the Surveyor, 2:1–13

2 Then I lifted up my eyes and looked, and behold, *there was* a man with a [a]measuring line in his hand.

2 So I said, "Where are you going?" And he said to me, "To [a]measure Jerusalem, to see how wide it is and how long it is."

3 And behold, the [a]angel who was speaking with me was going out, and another angel was coming out to meet him,

4 and said to him, "Run, speak to that [a]young man, saying, '[b]Jerusalem will be inhabited [c]without walls because of the [d]multitude of men and cattle within it.

5 'For I,' declares the LORD, 'will be a [a]wall of fire around her, and I will be the [b]glory in her midst.' "

6 "Ho there! [a]Flee from the land of the north," declares the LORD, "for I have [b]dispersed you as the four winds of the heavens," declares the LORD.

7 "Ho, Zion! [a]Escape, you who are living with the daughter of Babylon."

8 For thus says the LORD of hosts, "After [a]glory He has sent me against the nations which plunder you, for he who touches you, touches the [b]apple of His eye.

9 "For behold, I will [a]wave My hand over them so that they will be [b]plunder for their slaves. Then you will know that the LORD of hosts has sent Me.

10 "[a]Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will [b]dwell in your midst," declares the LORD.

11 "[a]Many nations will join themselves to the LORD in that day and will become My people. Then I will [b]dwell in your midst, and you will [c]know that the LORD of hosts has sent Me to you.

12 "The LORD will [a]possess Judah as His portion in the holy land, and will again [b]choose Jerusalem.

13 "[a]Be silent, all flesh, before the LORD; for He is [b]aroused from His holy habitation."

D The Vision of Joshua the High Priest, 3:1–10

3 Then he showed me [a]Joshua the high priest standing before the angel of the LORD, and [b]Satan standing at his right hand to accuse him.

2 The LORD said to Satan, "[a]The LORD rebuke you, Satan! Indeed, the LORD who has [b]chosen Jerusalem rebuke you! Is this not a [c]brand plucked from the fire?"

3 Now Joshua was clothed with [a]filthy garments and standing before the angel.

4 He spoke and said to those who were standing before him, saying, "[a]Remove the filthy gar-

*2:1 [a]Jer 31:39; Ezek 40:3; 47:3; Zech 1:16
2:2 [a]Jer 31:39; Ezek 40:3; Rev 21:15-17
2:3 [a]Zech 1:9
2:4 [a]Jer 1:6; Dan 1:4; 1 Tim 4:12 [b]Zech 1:17; 8:4 [c]Ezek 38:11 [d]Is 49:20; Jer 30:19; 33:22
2:5 [a]Is 4:5; 26:1; 60:18 [b]Hag 2:9; Zech 2:10,11
2:6 [a]Jer 3:18 [b]Jer 31:10; Ezek 11:16
2:7 [a]Is 48:20; Jer 51:6
*2:8 [a]Is 60:7-9 [b]Deut 32:10; Ps 17:8
2:9 [a]Is 19:16
2:9 [b]Is 14:2
2:10 [a]Is 65:18,19; Zech 9:9 [b]Zech 2:5; 8:3
*2:11 [a]Mic 4:2 [b]Zech 2:5,10 [c]Zech 2:9
2:12 [a]Deut 32:9; Ps 33:12; Jer 10:16 [b]2 Chr 6:6; Ps 132:13,14; Zech 1:17
2:13 [a]Hab 2:20; Zeph 1:7 [b]Ps 78:65; Is 51:9
*3:1 [a]Ezra 5:2; Hag 1:1; Zech 6:11 [b]1 Chr 21:1; Job 1:6; Ps 109:6; Rev 12:10
3:2 [a]Mark 9:25; Jude 9 [b]Zech 2:12 [c]Amos 4:11; Jude 23
3:3 [a]Ezra 9:15; Is 4:4; 64:6
*3:4 [a]Is 43:25; Ezek 36:25

2:1–13 This vision signifies the assured restoration and blessing of Israel and Jerusalem. In the future Jerusalem will expand beyond its walls (v. 4), yet the inhabitants will live in it safely because of the personal presence of the Lord (v. 5) during the Millennium. Those who had not yet returned from Babylon (*the land of the north,* Jer. 1:14) are called on to return (vv. 6–7; only about 50,000 had returned under Cyrus's decree in 538 B.C.), because Babylon would soon be taken (as happened three years later). *apple* (v. 8) = pupil. Verses 10–13 describe millennial blessings for the nations, Israel, and Jerusalem. *the holy land* (v. 12) = Palestine (used only here in the OT).

2:8–9 These verses refer to the Messiah, who was sent to show God's glory in judging the nations that plundered Israel (cf. Matt. 25:31–46).

2:11 *Many nations* will worship the Lord *in that day*—the future Day of the Lord, the Millennium (cf. 14:16; Isa. 2:3).

3:1–10 Joshua the high priest is cleansed in this vision. This had personal significance in that it answered the charge some had made that Joshua was unfit to serve in that office. It had priestly significance for the nation, picturing their restoration to a priestly position before God. It also had prophetic significance, illustrating the future cleansing of the nation at the return of Christ.

3:1–2 *the angel of the LORD* is the preincarnate Christ. See note on 1:8. *Satan . . . to accuse.* See Rev. 12:10. *Is this not a brand plucked from the fire?* (v. 2). Israel had been saved out of the fire of Babylonian captivity.

3:4 *those who were standing before him.* Likely other angels. Joshua's *filthy garments* represented sin, now removed.

ments from him." Again he said
3:4 [b]Mic 7:18,19; Zech 3:9 [c]Is 52:1; 61:10
to him, "See, I have [b]taken your iniquity away from you and will [c]clothe you with festal robes."

5 Then I said, "Let them put a
*3:5 [a]Job 29:14; Is 3:23
clean [a]turban on his head." So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.

6 And the angel of the LORD admonished Joshua, saying,

7 "Thus says the LORD of hosts,
*3:7 [a]1 Kin 3:14 [b]Deut 17:9,12 [c]Is 62:9
'If you will [a]walk in My ways and if you will perform My service, then you will also [b]govern My house and also have charge of My [c]courts, and I will grant you free access among these who are standing *here.*

8 'Now listen, Joshua the high
*3:8 [a]Is 8:18; 20:3; Ezek 12:11 [b]Is 11:1; 53:2; Jer 23:5; 33:15; Zech 6:12
priest, you and your friends who are sitting in front of you—indeed they are men who are a [a]symbol, for behold, I am going to bring in My servant the [b]Branch.

9 'For behold, the stone that I
*3:9 [a]Zech 4:10 [b]Jer 31:34; 50:20; Zech 3:4
have set before Joshua; on one stone are [a]seven eyes. Behold, I will engrave an inscription on it,' declares the LORD of hosts, 'and I will [b]remove the iniquity of that land in one day.

10 'In that day,' declares the
*3:10 [a]1 Kin 4:25; Is 36:16; Mic 4:4
LORD of hosts, 'every one of you will invite his neighbor to *sit* under *his* [a]vine and under *his* fig tree.' "

E The Vision of the Golden Lampstand, 4:1-14

4:1 [a]Zech 1:9
4 Then [a]the angel who was speaking with me returned and [b]roused me, as a man who is awakened from his sleep.
4:1 [b]1 Kin 19:5-7; Jer 31:26

2 He said to me, "[a]What do
*4:2 [a]Jer 1:13; Zech 5:2 [b]Ex 25:31,37; Jer 52:19 [c]Rev 4:5
you see?" And I said, "I see, and behold, a [b]lampstand all of gold with its bowl on the top of it, and its [c]seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it;

3 also [a]two olive trees by it,
*4:3 [a]Zech 4:11; Rev 11:4
one on the right side of the bowl and the other on its left side."

4 Then I answered and said to
4:4 [a]Zech 1:9; 4:5, 13; 6:4
the angel who was speaking with me saying, "What are these, [a]my lord?"

5 So [a]the angel who was
4:5 [a]Zech 1:9; 4:1 [b]Zech 4:13
speaking with me answered and said to me, "[b]Do you not know what these are?" And I said, "No, my lord."

6 Then he answered and said
*4:6 [a]Ezra 5:2; Hag 2:4,5 [b]Is 11:2-4; 30:1; Hos 1:7 [c]2 Chr 32:7,8; Eph 6:17
to me, "This is the word of the LORD to [a]Zerubbabel saying, '[b]Not by might nor by power, but by My [c]Spirit,' says the LORD of hosts.

7 'What are you, O great
4:7 [a]Ps 114:4,6; Is 40:4; Jer 51:25; Nah 1:5; Zech 14:4,5 [b]Ezra 3:10,11; Ps 84:11
[a]mountain? Before Zerubbabel *you will become* a plain; and he will bring forth the top stone with [b]shouts of "Grace, grace to it!" ' "

8 Also the word of the LORD came to me, saying,

9 "The hands of Zerubbabel
4:9 [a]Ezra 3:8-10; 5:16; Hag 2:18 [b]Ezra 6:14,15; Zech 6:12,13
have [a]laid the foundation of this house, and his hands will [b]finish *it.* Then you will know that the LORD of hosts has sent me to you.

3:5 The *clean turban* reinstated him into his priesthood. On the turban was a plate on which was engraved "Holy to the Lord" (Ex. 28:36–38).

3:7 *I will grant you free access.* I.e., Joshua would have access to God along with the angels.

3:8 *your friends who are sitting in front of you.* The other priests, men who were a sign or *symbol* pointing to another, namely, Messiah, who is here designated as *My servant the Branch* (humble and human; cf. Isa. 42:1; 52:13; Ezek. 34:23–24; Isa. 4:2; Jer. 23:5).

3:9 *the stone.* Also a reference to Messiah (cf. Ps. 118:22; Matt. 21:42; 1 Peter 2:6). At His second coming He will cleanse Israel (Rom. 11:25–26).

3:10 *In that day,* the Millennium, there will be peace and security (cf. Mic. 4:4).

4:2 Seven pipes to each of the seven lamps (49 conduits in all), though some think there are only two pipes to each lamp (14 in all).

4:3 The *two olive trees* represented the kingly and priestly offices occupied then by Zerubabbel and Joshua (v. 14).

4:6–7 Just as Joshua, the religious leader, was cleansed in the preceding vision, now Zerubbabel, the civil leader, is encouraged by this vision. The Temple would be finished by the power of the Holy Spirit; every *mountain* (obstacle) would be removed. When the *top stone* was put in place, the people would beseech God for grace upon the Temple.

10"For who has despised the day of [a]small things? But these [b]seven will be glad when they see the [c]plumb line in the hand of Zerubbabel—*these are* the [d]eyes of the LORD which [e]range to and fro throughout the earth."

11 Then I answered and said to him, "What are these [a]two olive trees on the right of the lampstand and on its left?"

12 And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden *oil* from themselves?"

13 So he answered me, saying, "[a]Do you not know what these are?" And I said, "No, [b]my lord."

14 Then he said, "These are the two [a]anointed ones who are [b]standing by the [c]Lord of the whole earth."

F The Vision of the Flying Scroll, 5:1–4

5 Then I lifted up my eyes again and looked, and behold, *there was* a flying [a]scroll.

2 And he said to me, "[a]What do you see?" And I answered, "I see a flying scroll; its length is twenty cubits and its width ten cubits."

3 Then he said to me, "This is the [a]curse that is going forth over the face of the whole land; surely everyone who [b]steals will be purged away according to the writing on one side, and everyone who [c]swears will be purged away according to the writing on the other side.

4"I will [a]make it go forth," declares the LORD of hosts, "and it will [b]enter the house of the [c]thief and the house of the one who swears falsely by My name; and it will spend the night within that house and [d]consume it with its timber and stones."

G The Vision of the Woman in the Ephah, 5:5–11

5 Then [a]the angel who was speaking with me went out and said to me, "Lift up now your eyes and see what this is going forth."

6 I said, "What is it?" And he said, "This is the [a]ephah going forth." Again he said, "This is their appearance in all the land

7 (and behold, a lead cover was lifted up); and this is a woman sitting inside the ephah."

8 Then he said, "This is [a]Wickedness!" And he threw her down into the middle of the ephah and cast the lead weight on its opening.

9 Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings; and they had wings like the wings of a [a]stork, and they lifted up the ephah between the earth and the heavens.

10 I said to the angel who was

*4:10 [a]Neh 4:2-4; Amos 7:2,5; Hag 2:3 [b]Zech 3:9; Rev 8:2 [c]Amos 7:7,8 [d]2 Chr 16:9; Prov 15:3; Jer 16:17 [e]Zech 1:10; Rev 5:6
4:11 [a]Zech 4:3; Rev 11:4
*4:12
4:13 [a]Zech 4:5 [b]Zech 4:4,5
*4:14 [a]Ex 29:7; 40:15; 1 Sam 16:1,12,13; Is 61:1-3; Dan 9:24-26 [b]Zech 3:1-7 [c]Mic 4:13
*5:1 [a]Jer 36:2; Ezek 2:9; Rev 5:1
5:2 [a]Zech 4:2
*5:3 [a]Is 24:6; 43:28; Jer 26:6 [b]Ex 20:15; Lev 19:11; Mal 3:8,9
5:3 [c]Lev 19:12; Is 48:1; Jer 5:2; Zech 5:4
*5:4 [a]Mal 3:5 [b]Hos 4:2,3 [c]Jer 2:26 [d]Lev 14:34,35; Job 18:15
*5:5 [a]Zech 1:9
5:6 [a]Lev 19:36; Amos 8:5
5:8 [a]Hos 12:7; Amos 8:5; Mic 6:11
*5:9 [a]Lev 11:13,19; Ps 104:17; Jer 8:7

4:10 *the day of small things.* A reference to the unfavorable comparison some were making between Solomon's glorious Temple and Zerubbabel's smaller structure (cf. Ezra 3:12–13; Hag. 2:3).

4:12 *two olive branches.* Better, two olive clusters. On each olive tree (v. 11) was a bunch, or cluster, of olives. Also, on the sides of the golden bowl on top of the lampstand (v. 2) were *two golden pipes* (v. 12) turned upward, into which the two clusters of olives poured their *oil* (a symbol of the Holy Spirit's power, v. 6), which then flowed into the bowls and through the 49 pipes to the seven lamps.

4:14 *the two anointed ones.* Lit., the two sons of oil, namely, Joshua and Zerubbabel. The point of the vision is that of light bearing, or witness. Israel is God's witness; Joshua and Zerubbabel witnessed to His power in seeing to the completion of the Temple; and in the tribulation days two mighty witnesses will yet arise (Rev. 11:4). All true witness must be done in the power of the Spirit.

5:1–4 The large *flying scroll,* unrolled because it was able to be measured (30 x 15 ft, or 9 x 4.5 m, a cubit being 18 in, or 45 cm), symbolized God's judgment against sinners.

5:3 The scroll was not rolled up since both sides could be read. The breaking of the two commandments mentioned represented other violations of the law.

5:4 *it.* I.e., the curse (for violating the law).

5:5–11 In this vision a woman sitting in a *ephah* (like a barrel and large enough for the woman to sit in, though an ephah was normally only three-fifths of a bushel) with a *lead* cover represents *Wickedness.* She is banished appropriately to *Shinar* (Babylon; cf. Gen. 11:2; Rev. 17:3–5).

5:9 *two women.* Either agents of God or forces of evil.

speaking with me, "Where are they taking the ephah?"

★5:11 11 Then he said to me, "To build a temple for her in the land of [a]Shinar; and when it is prepared, she will be set there on her own pedestal."

[a] Gen 10:10; 11:2; 14:1; Is 11:11; Dan 1:2

H The Vision of the Four Chariots, 6:1–8

★6:1 6 Now I lifted up my eyes again and looked, and behold, [a]four chariots were coming forth from between the two mountains; and the mountains *were* bronze mountains.

[a] Dan 7:3; 8:22; Zech 1:18; 6:5

6:2 2 With the first chariot *were* [a]red horses, with the second chariot [b]black horses,

[a] Zech 1:8; Rev 6:4
[b] Rev 6:5

6:3 3 with the third chariot [a]white horses, and with the fourth chariot strong [b]dappled horses.

[a] Rev 6:2
[b] Rev 6:8

6:4 4 Then I spoke and said to the angel who was speaking with me, "[a]What are these, my lord?"

[a] Zech 1:9

★6:5 5 The angel answered and said to me, "These are the [a]four spirits of heaven, going forth after standing before the Lord of all the earth,

[a] Jer 49:36; Ezek 37:9; Dan 7:2; 11:4; Matt 24:31; Rev 7:1

6:6 6 with one of which the black horses are going forth to the [a]north country; and the white ones go forth after them, while the dappled ones go forth to the [b]south country.

[a] Jer 1:14,15; 4:6; 6:1; 25:9; 46:10; Ezek 1:4
[b] Is 43:6; Dan 11:5

6:7 7 "When the strong ones went out, they were eager to go to [a]patrol the earth." And He said, "Go, patrol the earth." So they patrolled the earth.

[a] Zech 1:10

8 Then He cried out to me and spoke to me saying, "See, those who are going to the land of the north have [a]appeased My wrath in the land of the north."

6:8 [a] Ezek 5:13; 24:13; Zech 1:15

I The Crowning of Joshua, 6:9–15

6:9 9 The [a]word of the LORD also came to me, saying,

[a] Zech 1:1; 7:1; 8:1

★6:10 10 "[a]Take *an offering* from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon.

[a] Ezra 7:14-16; 8:26-30; Jer 28:6

★6:11 11 "Take silver and gold, make an *ornate* [a]crown and set *it* on the head of [b]Joshua the son of Jehozadak, the high priest.

[a] 2 Sam 12:30; Ps 21:3; Song 3:11
[b] Ezra 3:2; Hag 1:1; Zech 3:1

★6:12 12 "Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is [a]Branch, for He will [b]branch out from where He is; and He will [c]build the temple of the LORD.

[a] Is 4:2; 11:1; Jer 23:5; 33:15; Zech 3:8
[b] Is 53:2
[c] Ezra 3:8,10; Amos 9:11; Zech 4:6-9

6:13 13 "Yes, it is He who will build the temple of the LORD, and He who will [a]bear the honor and sit and [b]rule on His throne. Thus, He will be a [c]priest on His throne, and the counsel of peace will be between the two offices." '

[a] Is 9:6; 11:10; 22:24; 49:5,6
[b] Is 9:7
[c] Ps 110:1,4

★6:14 14 "Now the [a]crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah.

[a] Zech 6:11

★6:15 15 "[a]Those who are far off will come and build the temple of the LORD." Then you will [b]know that the LORD of hosts has sent me to you. And it will take place if you

[a] Is 56:6-8; 60:10
[b] Zech 2:9-11; 4:9

5:11 Evil, removed from Israel, was taken (appropriately) to Babylon, land of idolatry.

6:1–8 A vision of God's judgment on the nations of the world, especially focusing on Babylon (*the land of the north,* v. 8), which revolted three years later and was devastated and depopulated by the Persians (cf. 2:6–7). The vision may also depict the final subjugation of the world, especially "Babylon," during the Tribulation (cf. Rev. 11:15; 18:21).

6:5 The four chariots are explained as instruments of divine judgment (*four spirits of heaven*).

6:10 *exiles.* Jews whose residence continued to be in Babylon, but who had come to Jerusalem on a visit to bring an offering for the building of the Temple.

6:11 *an ornate crown.* A composite crown (the verb in v. 14 is singular) made up of several circles. The crown was placed on Joshua; no crown was placed on Zerubbabel.

6:12–13 The crowning of Joshua foreshadowed the crowning of Messiah, who at His second coming will *build the* (millennial) *temple* and unite the offices of King and Priest in one Person, like Melchizedek (Gen. 14:18–20).

6:14 The crown was given to the delegation from Babylon (v. 10), perhaps to be placed by them in the Temple when completed.

6:15 In the Millennium Gentiles will join in building that Temple (Hag. 2:7).

completely [c]obey the LORD your God.

III THE QUESTIONS CONCERNING FASTS, 7:1–8:23

A The Fasts, 7:1–3

7 Then it came about in the fourth year of King Darius, that the word of the LORD came to Zechariah on the fourth *day* of the ninth month, *which is* [a]Chislev.

2 Now *the town of* Bethel had sent Sharezer and Regemmelech and their men to [a]seek the favor of the LORD,

3 speaking to the [a]priests who belong to the house of the LORD of hosts, and to the prophets, saying, "Shall I weep in the [b]fifth month and abstain, as I have done these many years?"

B The Failure of the People, 7:4–14

4 Then the word of the LORD of hosts came to me, saying,

5 "Say to all the people of the land and to the priests, 'When you fasted and mourned in the fifth and seventh months these [a]seventy years, was it actually for [b]Me that you fasted?

6 'When you eat and drink, do you not eat for yourselves and do you not drink for yourselves?

7 'Are not *these* the words which the LORD [a]proclaimed by the former prophets, when Jerusalem was inhabited and [b]prosperous along with its cities around it, and the [c]Negev and the foothills were inhabited?' "

8 Then the word of the LORD came to Zechariah saying,

9 "Thus has the LORD of hosts said, '[a]Dispense true justice and practice [b]kindness and compassion each to his brother;

10 and [a]do not oppress the widow or the orphan, the stranger or the poor; and do [b]not devise evil in your hearts against one another.'

11 "But they [a]refused to pay attention and [b]turned a stubborn shoulder and [c]stopped their ears from hearing.

12 "They made their [a]hearts *like* [b]flint so that they could not hear the law and the [c]words which the LORD of hosts had sent by His Spirit through the [d]former prophets; therefore great [e]wrath came from the LORD of hosts.

13 "And it came about that just as [a]He called and they would not listen, so [b]they called and I would not listen," says the LORD of hosts;

14 "but I [a]scattered them with a [b]storm wind among all the nations whom they have not known. Thus the land is [c]desolated behind them so that [d]no one went back and forth, for they [e]made the pleasant land desolate."

C The Future for Jerusalem, 8:1–23

8 Then the word of the LORD of hosts came, saying,

7:1 *fourth year . . . fourth day . . . ninth month* = Dec. 7, 518 B.C., nearly two years after the eight night visions.

7:2 The people of the town of Bethel sent this delegation to Jerusalem to worship and ask about the national fasts.

7:3 The question was this: Since the Temple was being rebuilt, was it now necessary to keep the fast in the *fifth month,* which commemorated the burning of the first Temple by Nebuchadnezzar in 586 B.C. (Jer. 52:12–13)?

7:5–7 The fast in the *seventh month* commemorated the assassination of Gedaliah, the Jewish governor of Judah (2 Kings 25:23–25). Though done from good motives, these fasts were nevertheless man-made, were not commanded by God, and were observed self-righteously (v. 6). Had the people heeded God's word through the prophets, they would not have experienced captivity and would have had no need for the fasts (v. 7).

7:11 *they.* The previous generation that went into exile.

7:12 *flint.* A very hard stone.

7:13–14 Disobedience resulted in unanswered prayer, scattering, and desolation.

8:1–8 Some features of this glorious picture of Jerusalem were evident in the Maccabean times (second century B.C.), but the complete fulfillment awaits the establishment of the millennial kingdom. Jerusalem will be secure for seniors and children alike (vv. 4–5) and the people will be regathered from all parts of the world (v. 8).

2 "Thus says the LORD of hosts,
'I am [a]exceedingly jealous for
Zion, yes, with great wrath I am
jealous for her.'

3 "Thus says the LORD, 'I will re-
turn to Zion and will [a]dwell in
the midst of Jerusalem. Then Jeru-
salem will be called the City of
[b]Truth, and the mountain of the
LORD of hosts *will be called* the
Holy Mountain.'

4 "Thus says the LORD of hosts,
'[a]Old men and old women will
again sit in the streets of Jerusa-
lem, each man with his staff in his
hand because of age.

5 'And the streets of the city
will be filled with [a]boys and girls
playing in its streets.'

6 "Thus says the LORD of hosts,
'If it is [a]too difficult in the sight
of the remnant of this people in
those days, will it also be [b]too
difficult in My sight?' declares the
LORD of hosts.

7 "Thus says the LORD of hosts,
'Behold, I am going to save My
people from the land of the [a]east
and from the land of the west;

8 and I will [a]bring them *back*
and they will [b]live in the midst
of Jerusalem; and they will be
[c]My people, and I will be their
God in truth and righteousness.'

9 "Thus says the LORD of hosts,
'Let your hands be [a]strong, you
who are listening in these days to
these words from the mouth of
the [b]prophets, *those* who *spoke* in
the day that the foundation of the
house of the LORD of hosts was
laid, to the end that the temple
might be built.

10 'For before those days there
was [a]no wage for man or any
wage for animal; and for him who
went out or came in there was no
[b]peace because of his enemies,
and I [c]set all men one against an-
other.

11 'But now I will [a]not treat
the remnant of this people as in
the former days,' declares the LORD
of hosts.

12 'For *there will be* [a]peace for
the seed: the vine will yield its
fruit, the land will yield its pro-
duce and the heavens will give
their [b]dew; and I will cause the
remnant of this people to inherit
[c]all these *things*.

13 'It will come about that just
as you were a [a]curse among the
nations, O house of Judah and
house of Israel, so I will save you
that you may become a [b]bless-
ing. Do not fear; let your [c]hands
be strong.'

14 "For thus says the LORD of
hosts, 'Just as I [a]purposed to do
harm to you when your fathers
provoked Me to wrath,' says the
LORD of hosts, 'and I have not [b]re-
lented,

15 so I have again purposed in
these days to [a]do good to Jerusa-
lem and to the house of Judah.
[b]Do not fear!

16 'These are the things which
you should do: speak the [a]truth
to one another; [b]judge with
truth and judgment for peace in
your gates.

17 'Also let none of you [a]de-
vise evil in your heart against an-
other, and do not love [b]perjury;
for all these are what I [c]hate,' de-
clares the LORD."

18 Then the word of the LORD of
hosts came to me, saying,

19 "Thus says the LORD of hosts,
'The fast of the [a]fourth, the fast
of the [b]fifth, the fast of the [c]sev-
enth and the fast of the [d]tenth
months will become [e]joy, glad-
ness, and cheerful feasts for the
house of Judah; so [f]love truth
and peace.'

20 "Thus says the LORD of hosts,
'*It will* yet *be* that [a]peoples will

8:2 [a]Zech 1:14
8:3 [a]Zech 2:10,11 [b]Zech 8:16,19
8:4 [a]Is 65:20
8:5 [a]Jer 30:19,20; 31:12,13
8:6 [a]Ps 118:23; 126:1-3 [b]Jer 32:17,27
8:7 [a]Ps 107:3; Is 11:11; 27:12, 13; 43:5
8:8 [a]Zeph 3:20; Zech 10:10 [b]Jer 3:17; Ezek 37:25 [c]Ezek 11:20; 36:28; Zech 2:11
***8:9** [a]1 Chr 22:13; Is 35:4; Hag 2:4 [b]Ezra 5:1; 6:14
***8:10** [a]Hag 2:15-19 [b]2 Chr 15:5 [c]Is 19:2; Amos 3:6; 9:4
8:11 [a]Ps 103:9; Is 12:1; Hag 2:19
8:12 [a]Lev 26:3-6 [b]Gen 27:28; Deut 33:13,28; Hos 13:3 [c]Is 61:7; Obad 17
8:13 [a]Jer 29:18; Dan 9:11 [b]Ps 72:17; Is 19:24,25; Ezek 34:26; Zech 14:11 [c]Zech 8:9
8:14 [a]Jer 31:28 [b]Jer 4:28; Ezek 24:14
8:15 [a]Jer 29:11; Mic 7:18-20 [b]Zech 8:13
8:16 [a]Ps 15:2; Prov 12:17-19; Zech 8:3; Eph 4:25 [b]Is 9:7; 11:4,5; Zech 7:9
8:17 [a]Prov 3:29; Jer 4:14; Zech 7:10 [b]Zech 5:4; Mal 3:5 [c]Prov 6:16-19; Hab 1:13
***8:19** [a]2 Kin 25:3,4; Jer 39:2 [b]Zech 7:3,5 [c]2 Kin 25:25; Zech 7:5 [d]Jer 52:4 [e]Ps 30:11; Is 12:1 [f]Zech 8:16; Luke 1:74,75
8:20 [a]Ps 117:1; Jer 16:19; Mic 4:2, 3; Zech 2:11; 14:16

8:9 *the prophets* Haggai and Zechariah.
8:10 *before.* When they started the Temple, there was mostly discouragement (cf. Ezra 4:1–5).
8:19 The *fast of the fourth* month commemorated Nebuchadnezzar's entering Jerusalem in 586 B.C. (2 Kings 25:3–4). The *fifth* commemorated the burning of the Temple and other buildings in 586. The *seventh* remembered Gedaliah's assassination. The *tenth* recalled the beginning of the siege of Jerusalem in 588 (2 Kings 25:1). All these fasts (see 7:3 and 7:5–7) will be turned into feast days when Israel is restored. On fasting, see notes on Matt. 9:14 and Acts 27:9.

come, even the inhabitants of many cities.

8:21 [a]Zech 7:2
21 'The inhabitants of one will go to another, saying, "Let us go at once to [a]entreat the favor of the LORD, and to seek the LORD of hosts; I will also go."

8:22 [a]Is 2:2,3; 25:7; 49:6,22,23; 60:3-12 [b]Zech 8:21
22 'So [a]many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to [b]entreat the favor of the LORD.'

*8:23 [a]Is 45:14,24; 60:14
23 "Thus says the LORD of hosts, 'In those days ten men from all the nations will [a]grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you." ' "

IV THE ORACLES CONCERNING THE FUTURE, 9:1–14:21

A The First Oracle, 9:1–11:17

1 *The victories of Alexander the Great,* 9:1–8

*9:1 [a]Is 17:1; Jer 49:23-27; Amos 1:3-5
9 The burden of the word of the LORD is against the land of Hadrach, with [a]Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward the LORD),

9:2 [a]Jer 49:23 [b]Ezek 28:2-5, 12 [c]Ezek 28:21
2 And [a]Hamath also, which borders on it;
[b]Tyre and [c]Sidon,
though they are [b]very wise.

*9:3 [a]Josh 19:29; 2 Sam 24:7 [b]Job 27:16; Ezek 27:33; 28:4,5 [c]1 Kin 10:21, 27
3 For Tyre built herself a [a]fortress
And [b]piled up silver like dust,
And [c]gold like the mire of the streets.

9:4 [a]Ezek 26:3-5
4 Behold, the Lord will [a]dispossess her
And cast her wealth into the sea;
And she will be [b]consumed with fire.

9:4 [b]Ezek 28:18
5 Ashkelon will see *it* and be afraid.
Gaza too will writhe in great pain;
Also Ekron, for her expectation has been confounded.
Moreover, the king will perish from Gaza,
And Ashkelon will not be inhabited.

9:6 [a]Amos 1:8; Zeph 2:4
6 And a mongrel race will dwell in [a]Ashdod,
And I will cut off the pride of the Philistines.
7 And I will remove their blood from their mouth
And their detestable things from between their teeth.
Then they also will be a remnant for our God,
And be like a clan in Judah,
And Ekron like a Jebusite.

9:8 [a]Is 52:1 [b]Is 54:14; 60:18
8 But I will camp around My house because of an army,
Because of [a]him who passes by and returns;
And [b]no oppressor will pass over them anymore,
For now I have seen with My eyes.

2 *The comings of the King,* 9:9–10

*9:9 [a]Zeph 3:14,15; Zech 2:10
9 [a]Rejoice greatly,
O daughter of Zion!

8:23 Gentiles, too, will seek the blessings and knowledge of God in the Millennium.

9:1–8 *the land of Hadrach.* Hattarika, near Hamath. *its resting place.* I.e., the prophecy's resting place. The section sketches the march of Alexander the Great through Aram (Syria, vv. 1–2a), then Phoenicia (vv. 2b–4), and finally Philistia (vv. 5–8). But Jerusalem would be spared (*I will camp around My house,* v. 8).

9:1 Some hold that chaps. 9–14 are not to be ascribed to Zechariah. However, many similarities exist between chaps. 1–8 and 9–14, and difference of style is never a conclusive argument for different authorship. The reference to Greece as a future dominant power (9:13) is no problem if one accepts the validity of predictive prophecy.

9:3–4 *fortress.* The prosperous island city, which had survived several long sieges, was destroyed by Alexander after only a five-month siege because of God's involvement (v. 4).

9:9 This great prophecy was fulfilled completely at the first advent of Jesus Christ when He presented Himself to Israel as her King during His Triumphal Entry into Jerusalem on Palm Sunday (Matt. 21:4–5). In sharp contrast to Alexander, Messiah is *just,* brings *salvation,* and is *Humble. the foal of a donkey.* Lit., the son of a she-ass.

Shout *in triumph,*
O daughter of Jerusalem!
Behold, your [b]king is coming to you;
He is [c]just and
[d]endowed with salvation,
[e]Humble, and mounted on a donkey,
Even on a [f]colt, the foal of a donkey.

10 I will [a]cut off the chariot from Ephraim
And the [b]horse from Jerusalem;
And the [c]bow of war will be cut off.
And He will speak [d]peace to the nations;
And His [e]dominion will be from sea to sea,
And from the River to the ends of the earth.

3 *The victories of the Maccabees,* 9:11–17

11 As for you also, because of the [a]blood of *My* covenant with you,
I have set your [b]prisoners free from the waterless pit.

12 Return to the [a]stronghold, O prisoners who have the [b]hope;
This very day I am declaring that I will restore [c]double to you.

13 For I will [a]bend Judah as My bow,
I will fill the bow with Ephraim.

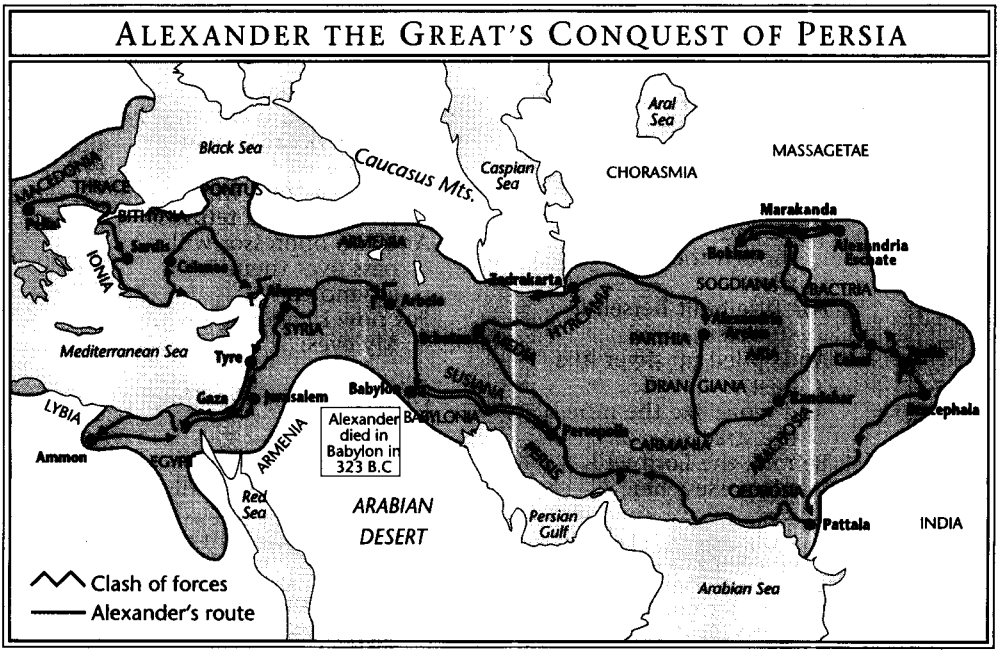
9:9 [b]Ps 110:1; Is 9:6,7; Jer 23:5, 6; Matt 21:5; John 12:15 [c]Zeph 3:5 [d]Is 43:3,11 [e]Is 57:15 [f]Judg 10:4; Is 30:6

***9:10** [a]Hos 1:7 [b]Mic 5:10 [c]Hos 2:18 [d]Is 57:19; Mic 4:2-4 [e]Ps 72:8; Is 60:12

***9:11** [a]Ex 24:8; Heb 10:2 [b]Is 24:22; 51:14

9:12 [a]Jer 16:19; Joel 3:16 [b]Jer 14:8; 17:13; Heb 6:18,19 [c]Is 61:7

***9:13** [a]Jer 51:20



9:10 Because Israel rejected her Messiah at His first coming, the fulfillment of this prophecy of universal peace awaits the second advent of Christ.

9:11–12 Restoration and blessing for those still in Babylon is promised. *blood of My covenant.* Probably the Abrahamic covenant, which was ratified with a blood sacrifice (Gen. 15:9–10), though possibly the Mosaic, which required many blood sacrifices. *waterless pit.* Cistern used as a dungeon.

9:13–17 These verses predict the defeat of Greece (particularly of Antiochus Epiphanes) by the Jewish people during the Maccabean era (second century B.C.).

9:13 [b]Joel 3:6 [c]Ps 45:3
And I will stir up your sons, O Zion, against your sons, O [b]Greece;
And I will make you like a [c]warrior's sword.

9:14 [a]Is 31:5; Zech 2:5 [b]Ps 18:14; Hab 3:11 [c]Is 27:13 [d]Is 21:1; 66:15
14 Then the LORD will appear [a]over them,
And His [b]arrow will go forth like lightning;
And the Lord GOD will blow the [c]trumpet,
And will march in the [d]storm winds of the south.

9:15 [a]Is 37:35; Zech 12:8 [b]Zech 12:6 [c]Job 41:28 [d]Ps 78:65 [e]Ex 27:2
15 [a]The LORD of hosts will defend them.
And they will [b]devour and trample on the [c]sling stones;
And they will drink *and* be [d]boisterous as with wine;
And they will be filled like a *sacrificial* basin,
Drenched like the [e]corners of the altar.

9:16 [a]Jer 31:10,11 [b]Is 62:3
16 And the LORD their God will [a]save them in that day
As the flock of His people;
For *they are as* the stones of a [b]crown,
Sparkling in His land.

9:17 [a]Jer 31:12,14 [b]Ps 27:4; Is 33:17
17 For what [a]comeliness and [b]beauty *will be* theirs!
Grain will make the young men flourish, and new wine the virgins.

4 *The blessings from Messiah,* 10:1–12

10:1 [a]Joel 2:23 [b]Jer 10:13 [c]Is 30:23
10 Ask [a]rain from the LORD at the time of the spring rain—
The LORD who [b]makes the storm clouds;
And He will give them [c]showers of rain, vegetation in the field to *each* man.

10:2 ★ [a]Ezek 21:21; Hos 3:4 [b]Jer 27:9 [c]Jer 23:32 [d]Ezek 34:5,8; Matt 9:36; Mark 6:34
2 For the [a]teraphim speak iniquity,
And the [b]diviners see lying visions
And tell [c]false dreams;
They comfort in vain.
Therefore *the people* wander like [d]sheep,
They are afflicted, because there is no shepherd.

10:3 ★ [a]Jer 25:34-36 [b]Ezek 34:12
3 "My [a]anger is kindled against the shepherds,
And I will punish the male goats;
For the LORD of hosts has [b]visited His flock, the house of Judah,
And will make them like His majestic horse in battle.

10:4 ★ [a]Luke 20:17; Eph 2:20; 1 Pet 2:6 [b]Jer 51:20; Zech 9:10
4 "From them will come the [a]cornerstone,
From them the tent peg,
From them the bow of [b]battle,
From them every ruler, *all* of them together.

10:5 [a]2 Sam 22:43 [b]Amos 2:15; Hag 2:22
5 "They will be as mighty men,
[a]Treading down *the enemy* in the mire of the streets in battle;
And they will fight, for the LORD *will be* with them;
And the [b]riders on horses will be put to shame.

10:6 [a]Zech 10:12 [b]Zech 8:7; 9:16 [c]Zech 8:8 [d]Is 54:8; Zech 1:16 [e]Is 54:4 [f]Zech 13:9
6 "I shall [a]strengthen the house of Judah,
And I shall [b]save the house of Joseph,
And I shall [c]bring them back,
Because I have had [d]compassion on them;
And they will be as though I had [e]not rejected them,
For I am the LORD their God and I will [f]answer them.
7 "Ephraim will be like a mighty man,

10:2 *teraphim.* Household gods frequently associated with divination (cf. Gen. 31:19; 2 Kings 23:24; Ezek. 21:21).

10:3 *shepherds . . . goats.* Foreign overlords who would be destroyed (v. 11).

10:4 *From them.* I.e., from Judah. Messiah is designated as the *cornerstone* (see note on Isa. 28:16), the *tent peg,* the *bow of battle,* and the *ruler* (suppressor of the wicked).

And their heart will be glad
as if *from* wine;
Indeed, their [a]children
will see *it* and be glad,
Their heart will rejoice in
the LORD.
8"I will [a]whistle for them to
gather them together,
For I have redeemed them;
And they will be as
[b]numerous as they
[c]were before.
9"When I scatter them
among the peoples,
They will [a]remember Me
in far countries,
And they with their
children will live and
come back.
10"I will [a]bring them back
from the land of Egypt
And gather them from
Assyria;
And I will bring them into
the land of [b]Gilead and
Lebanon
Until [c]no *room* can be
found for them.
11"And He will pass through
the [a]sea *of* distress
And strike the waves in the
sea,
So that all the depths of
the [b]Nile will dry up;
And the pride of [c]Assyria
will be brought down
And the scepter of [d]Egypt
will depart.
12"And I shall [a]strengthen
them in the LORD,
And in His name [b]they
will walk," declares the
LORD.

10:7 [a]Is 54:13; Ezek 37:25
10:8 [a]Is 5:26; 7:18, 19 [b]Jer 33:22; Rev 7:9 [c]Jer 30:20; Ezek 36:11
10:9 [a]1 Kin 8:47,48; Ezek 6:9
★10:10 [a]Is 11:11 [b]Jer 50:19 [c]Is 49:19,20
10:11 [a]Is 51:9,10 [b]Is 19:5-7 [c]Zeph 2:13 [d]Ezek 30:13
10:12 [a]Zech 10:6 [b]Mic 4:5

5 *The rejection of the Shepherd,* 11:1–17

★11:1 **11** Open your doors,
O Lebanon,
That a [a]fire may feed on
your [b]cedars.
2 Wail, O cypress, for the
cedar has fallen,
Because the glorious *trees*
have been destroyed;
Wail, O oaks of Bashan,
For the impenetrable forest
has come down.
3 There is a sound of the
shepherds' [a]wail,
For their glory is ruined;
There is a [b]sound of the
young lions' roar,
For the pride of the Jordan
is ruined.
4 Thus says the LORD my God,
"Pasture the flock *doomed* to
[a]slaughter.
5"Those who buy them slay
them and go [a]unpunished, and
each of those who sell them says,
'Blessed be the LORD, for [b]I have
become rich!' And their [c]own
shepherds have no pity on them.
6"For I shall [a]no longer have
pity on the inhabitants of the
land," declares the LORD; "but be-
hold, I shall [b]cause the men to
fall, each into another's power
and into the power of his king;
and they will strike the land, and
I shall [c]not deliver *them* from
their power."
7 So I [a]pastured the flock
doomed to slaughter, hence the
[b]afflicted of the flock. And I took
for myself two [c]staffs: the one I
called [d]Favor and the other I
called [e]Union; so I pastured the
flock.
8 Then I annihilated the three
shepherds in [a]one month, for
my soul was impatient with them,
and their soul also was weary
of me.
9 Then I said, "I will not pas-
ture you. What is to [a]die, let it
die, and what is to be annihilated,

11:1 [a]Jer 22:6,7 [b]Ezek 31:3
11:3 [a]Jer 25:34-36 [b]Jer 2:15; 50:44
11:4 [a]Ps 44:22; Zech 11:7
11:5 [a]Jer 50:7 [b]Hos 12:8; 1 Tim 6:9 [c]Ezek 34:2,3
11:6 [a]Jer 13:14 [b]Is 9:19-21; Mic 7:2-6; Zech 14:13 [c]Ps 50:22; Mic 5:8
★11:7 [a]Zech 11:4 [b]Jer 39:10; Zeph 3:12 [c]Ezek 37:16 [d]Ps 27:4; 90:17; Zech 11:10 [e]Ps 133:1; Ezek 37:16-23; Zech 11:14
★11:8 [a]Hos 5:7
11:9 [a]Jer 15:2

10:10 *Egypt* and *Assyria* represent all the lands of Israel's present worldwide dispersion (cf. Matt. 24:31).

11:1–3 Either a continuation of the mock lamentation over the fall of unidentified powers (*cedars . . . oaks;* cf. Isa. 2:13) who attack Israel, or a prediction of the devastation of the land of Israel, including the Roman conquest in A.D. 70.

11:7 The two staffs symbolized the good intentions of Zechariah acting the part of a good shepherd; i.e., in bringing *Favor* and *Union* to Israel and Judah.

11:8 *three shepherds.* Unidentified, though possibly representing unfit prophets, priests, and kings of Israel.

let it be annihilated; and let those who are left eat one another's flesh."

11:10 [a]Zech 11:7 [b]Ps 89:39; Jer 14:21
10 I took my staff [a]Favor and cut it in pieces, to [b]break my covenant which I had made with all the peoples.

11:11 [a]Zeph 3:12
11 So it was broken on that day, and thus the [a]afflicted of the flock who were watching me realized that it was the word of the LORD.

*11:12 [a]1 Kin 5:6; Mal 3:5 [b]Gen 37:28; Ex 21:32; Matt 26:15; 27:9,10
12 I said to them, "If it is good in your sight, give *me* my [a]wages; but if not, never mind!" So they weighed out [b]thirty *shekels* of silver as my wages.

*11:13 [a]Matt 27:3-10; Acts 1:18,19
13 Then the LORD said to me, "Throw it to the [a]potter, *that* magnificent price at which I was valued by them." So I took the thirty *shekels* of silver and threw them to the potter in the house of the LORD.

11:14 [a]Zech 11:7 [b]Is 9:21; Zech 11:6
14 Then I cut in pieces my second staff [a]Union, to [b]break the brotherhood between Judah and Israel.

*11:15 [a]Is 6:10-12; Zech 11:17
15 The LORD said to me, "Take again for yourself the equipment of a [a]foolish shepherd.

11:16 [a]Jer 23:2 [b]Ezek 34:2-6
16 "For behold, I am going to raise up a shepherd in the land who will [a]not care for the perishing, seek the scattered, heal the broken, or sustain the one standing, but will [b]devour the flesh of the fat *sheep* and tear off their hoofs.

11:17 [a]Jer 23:1; Zech 10:2; 11:15 [b]Jer 50:35-37
17 "[a]Woe to the worthless shepherd
Who leaves the flock!
A [b]sword will be on his arm
And on his right eye!
His [c]arm will be totally withered
And his right eye will be blind."

11:17 [c]Ezek 30:21,22

B The Second Oracle, 12:1–14:21

1 *The Lord's care for Jerusalem,* 12:1–14

12:1 [a]Is 42:5; 44:24; Jer 51:15 [b]Job 26:7; Ps 102:25,26; Heb 1:10-12 [c]Is 57:16; Heb 12:9
12 The burden of the word of the LORD concerning Israel.
Thus declares the LORD who [a]stretches out the heavens, [b]lays the foundation of the earth, and [c]forms the spirit of man within him,

*12:2 [a]Ps 75:8; Is 51:22,23 [b]Zech 14:14
2 "Behold, I am going to make Jerusalem a [a]cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against [b]Judah.

12:3 [a]Dan 2:34,35, 44,45 [b]Matt 21:44 [c]Zech 14:2
3 "It will come about in that day that I will make Jerusalem a heavy [a]stone for all the peoples; all who lift it will be [b]severely injured. And all the [c]nations of the earth will be gathered against it.

*12:4
4 "In that day," declares the LORD, "I will strike every horse with bewilderment and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness.

5 "Then the clans of Judah will say in their hearts, 'A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.'

*12:6 [a]Is 10:17,18; Obad 18; Zech 11:1
6 "In that day I will make the clans of Judah like a [a]firepot among pieces of wood and a flaming torch among sheaves, so they

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11:12 Because the people rejected the good shepherd's ministry, they insulted him by giving as his wages only the price of a slave (cf. Ex. 21:32; Matt. 27:3–7). Zechariah was acting the role of the coming Messiah.

11:13 *magnificent price.* Sarcasm, since the price was so trifling.

11:15–17 Having been rejected as the true shepherd, God commands Zechariah to play the role of a false shepherd, depicting the coming Antichrist.

12:2–3 *cup that causes reeling.* God's wrath will send those who attack Jerusalem reeling. *In that day* occurs 16 times in these last three chapters and refers to the future campaign of Armageddon. *heavy stone.* The attackers will find that Jerusalem cannot be moved.

12:4 *bewilderment.* Supernatural confusion and panic will overtake the armies attacking Jerusalem.

12:6 The *clans* (chiefs, leaders) *of Judah* will be like a *firepot* on which their enemies are consumed.

12:6 [b]Zech 2:4; 8:3-5
will consume on the right hand and on the left all the surrounding peoples, while the [b]inhabitants of Jerusalem again dwell on their own sites in Jerusalem.

12:7 [a]Jer 30:18 [b]Amos 9:11
7"The LORD also will [a]save the tents of Judah first, in order that the glory of the house of [b]David and the glory of the inhabitants of Jerusalem may not be magnified above Judah.

★12:8 [a]Joel 3:16; Zech 9:14,15 [b]Lev 26:8; Josh 23:10; Mic 7:8 [c]Ps 8:5; 82:6 [d]Ex 14:19; 33:2
8"In that day the LORD will [a]defend the inhabitants of Jerusalem, and the one who [b]is feeble among them in that day will be like David, and the house of David *will be* like [c]God, like the [d]angel of the LORD before them.

12:9 [a]Zech 14:2,3
9"And it will come about in that day that I will [a]set about to destroy all the nations that come against Jerusalem.

★12:10 [a]Is 44:3; Ezek 39:29; Joel 2:28,29 [b]John 19:37; Rev 1:7 [c]Jer 6:26; Amos 8:10
10"I will [a]pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have [b]pierced; and they will mourn for Him, as one [c]mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

★12:11 [a]Matt 24:30; Rev 1:7
11"In that day there will be great [a]mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo.

★12:12
12"The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves;

13 the family of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves;

14 all the families that remain, every family by itself and their wives by themselves.

2 *The Lord's cleansing of Jerusalem,* 13:1-9

★13:1 [a]Jer 2:13; 17:13 [b]Ps 51:2,7; Is 1:16-18; John 1:29 [c]Num 19:17; Is 4:4; Ezek 36:25
13 "In that day a [a]fountain will be opened for the house of David and for the inhabitants of Jerusalem, for [b]sin and for [c]impurity.

★13:2 [a]Ex 23:13; Hos 2:17 [b]Jer 23:14,15 [c]1 Kin 22:22; Ezek 36:25,29
2"It will come about in that day," declares the LORD of hosts, "that I will [a]cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the [b]prophets and the [c]unclean spirit from the land.

13:3 [a]Jer 23:34 [b]Deut 18:20; Ezek 14:9 [c]Jer 23:25 [d]Deut 13:6-11; Matt 10:37
3"And it will come about that if anyone still [a]prophesies, then his father and mother who gave birth to him will say to him, 'You shall [b]not live, for you have spoken [c]falsely in the name of the LORD'; and his [d]father and mother who gave birth to him will pierce him through when he prophesies.

13:4 [a]Jer 6:15; 8:9; Mic 3:7 [b]2 Kin 1:8; Is 20:2; Matt 3:4
4"Also it will come about in that day that the prophets will each be [a]ashamed of his vision when he prophesies, and they will not put on a [b]hairy robe in order to deceive;

13:5 [a]Amos 7:14
5 but he will say, 'I am [a]not a prophet; I am a tiller of the

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12:8 Even the most *feeble* Jerusalemite will be empowered to fight like King David, and the leaders (*house of David*) will be as powerful as God.

12:10 At the second coming of Christ, Israel will recognize Jesus as her Messiah, acknowledging with deep contrition that He was the One whom their forefathers *pierced* (John 19:37).

12:11 The reference is to the slaying of good King Josiah by Pharaoh Neco (2 Kings 23:29).

12:12–14 All, both high and low, shall mourn individually when they see the rejected Messiah. *Nathan,* son of David, illustrates prominent families, whereas *Shimeites* represent all ordinary families (cf. Num. 3:18).

13:1 Cleansing from sin follows the mourning mentioned in the preceding chapter. *fountain.* Calvary, now opened for the salvation of all living at the time of the return of Christ (Rom. 11:26–27).

13:2–6 All idolatry will be uprooted and all false prophesying will cease. In their zeal to obey the law of God, parents will put to death any child who is involved in false prophesying (v. 3; cf. Deut. 13:6–10). False prophets will not wear a *hairy robe* (v. 4), which true prophets often did (cf. 2 Kings 1:8; Matt. 3:4). Instead, they will pretend to be farmers (v. 5) and lie concerning *wounds* received in ecstatic frenzy associated with idolatrous rituals (cf. 1 Kings 18:28), pretending they were received as part of parental punishment or from friendly fighting.

ground, for a man sold me as a slave in my youth.'

13:6 [a]2 Kin 9:24
6 "And one will say to him, 'What are these wounds [a]between your arms?' Then he will say, '*Those* with which I was wounded in the house of my friends.'

*13:7 [a]Jer 47:6; Ezek 21:3-5 [b]Is 40:11; Ezek 34:23,24; 37:24; Mic 5:2,4 [c]Ps 2:2; Jer 23:5,6 [d]Is 53:4,5,10; Matt 26:31; Mark 14:27 [e]Is 1:25
7 "Awake, O [a]sword, against
My [b]Shepherd,
And against the man, My [c]Associate,"
Declares the LORD of hosts.
"[d]Strike the Shepherd that the sheep may be scattered;
And I will [e]turn My hand against the little ones.

*13:8 [a]Is 6:13; Ezek 5:2-4,12
8 "It will come about in all the land,"
Declares the LORD,
"That [a]two parts in it will be cut off *and* perish;
But the third will be left in it.

13:9 [a]Is 48:10; Mal 3:3 [b]Ps 34:15-17; 50:15; Zech 12:10 [c]Is 58:9; 65:24; Jer 29:11-13; Zech 10:6 [d]Hos 2:23
9 "And I will bring the third part through the [a]fire,
Refine them as silver is refined,
And test them as gold is tested.
They will [b]call on My name,
And I will [c]answer them;
I will say, 'They are [d]My people,'
And they will say, 'The LORD is my God.' "

3 *The Lord's second coming to Jerusalem,* 14:1-21

*14:1 [a]Is 13:6,9; Joel 2:1; Mal 4:1 [b]Zech 14:14
14 Behold, a [a]day is coming for the LORD when [b]the spoil taken from you will be divided among you.

14:2 [a]Zech 12:2,3 [b]Is 13:16
2 For I will [a]gather all the nations against Jerusalem to battle, and the city will be captured, the [b]houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city.

14:3 [a]Zech 9:14,15
3 Then the LORD will go forth and [a]fight against those nations, as when He fights on a day of battle.

14:4 [a]Ezek 11:23 [b]Is 64:1,2; Ezek 47:1-10; Mic 1:3,4; Hab 3:6; Zech 4:7; 14:8
4 In that day His feet will [a]stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be [b]split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.

14:5 [a]Is 29:6; Amos 1:1 [b]Ps 96:13; Is 66:15,16; Matt 16:27; 25:31
5 You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the [a]earthquake in the days of Uzziah king of Judah. [b]Then the LORD, my God, will come, *and* all the holy ones with Him!

*14:6 [a]Is 13:10; Jer 4:23; Ezek 32:7,8; Joel 2:30,31; Acts 2:16,19
6 It will come about in that day that there will be [a]no light; the luminaries will dwindle.

14:7 [a]Jer 30:7; Amos 8:9 [b]Is 45:21; Acts 15:18 [c]Is 58:10; Rev 22:5
7 For it will be [a]a unique day which is [b]known to the LORD, neither day nor night, but it will come about that at [c]evening time there will be light.

*14:8 [a]Ezek 47:1-12; Joel 3:18; John 7:38; Rev 22:1,2
8 And it will come about in that day that [a]living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

13:7 A reference to the death of Christ and the scattering of the disciples (cf. Matt. 26:31).

13:8-9 God's judgment of Israel at the return of Christ will weed out all but one-third of them. These will constitute the "all Israel" that will then be saved (Rom. 11:26).

14:1-5 A description of one of the last battles of the campaign of Armageddon. See note on Rev. 16:14. Jerusalem will be taken and the *spoil* divided. Just when the armies of the nations seem undefeatable, Jerusalemites will receive supernatural strength (12:8) and Jesus Christ personally and visibly will return to the *Mount of Olives,* causing it to split and provide a *valley* through which survivors may flee. The location of *Azel* is uncertain, perhaps a village near Jerusalem. *the earthquake.* See Amos 1:1. *holy ones.* Perhaps believers who, having been previously taken to heaven, return with Christ, or angels who accompany Him, or both.

14:6 Cosmic disturbances will affect day and night when Christ returns (cf. Acts 2:19-20).

14:8 *living waters.* Both natural (for the land) and spiritual (for the people) refreshment. *eastern sea.* The Dead Sea. *western sea.* The Mediterranean.

14:9 [a]Is 2:24; 45:23; Zech 9:9; 14:16,17 [b]Deut 6:4; Is 45:21-24

9 And the LORD will be [a]king over all the earth; in that day the LORD will be *the only* [b]one, and His name *the only* one.

*14:10 [a]1 Kin 15:22 [b]Josh 15:32; Judg 20:45,47 [c]Is 2:2; Amos 9:11 [d]Jer 30:18; Zech 12:6 [e]Jer 37:13; 38:7 [f]2 Kin 14:13 [g]Jer 31:38

10 All the land will be changed into a plain from [a]Geba to [b]Rimmon south of Jerusalem; but Jerusalem will [c]rise and [d]remain on its site from [e]Benjamin's Gate as far as the place of the First Gate to the [f]Corner Gate, and from the [g]Tower of Hananel to the king's wine presses.

14:11 [a]Zech 8:13; Rev 22:3 [b]Jer 23:5,6; Ezek 34:25-28

11 People will live in it, and there will be [a]no more curse, for Jerusalem will [b]dwell in security.

*14:12 [a]Lev 26:16; Deut 28:21,22

12 Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; their flesh will [a]rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth.

14:13 [a]Zech 11:6

13 It will come about in that day that a great panic from the LORD will fall on them; and they will [a]seize one another's hand, and the hand of one will be lifted against the hand of another.

14:14 [a]Zech 12:2,5 [b]Is 23:18; Zech 14:1

14 [a]Judah also will fight at Jerusalem; and the [b]wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance.

14:15 [a]Zech 14:12

15 So also like this [a]plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps.

*14:16 [a]Is 60:6-9; 66:18-21,23 [b]Lev 23:34-44

16 Then it will come about that any who are left of all the nations that went against Jerusalem will [a]go up from year to year to worship the King, the LORD of hosts, and to celebrate the [b]Feast of Booths.

14:17 [a]Zech 14:9,16 [b]Jer 14:3-6; Amos 4:7

17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the [a]King, the LORD of hosts, there will be [b]no rain on them.

14:18 [a]Zech 14:12,15

18 If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the [a]plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.

19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.

*14:20 [a]Ex 28:36-38 [b]Ezek 46:20

20 In that day there will *be inscribed* on the bells of the horses, "[a]HOLY TO THE LORD." And the [b]cooking pots in the LORD's house will be like the bowls before the altar.

14:21 [a]Neh 8:10; Rom 14:6,7; 1 Cor 10:31 [b]Zeph 1:11

21 Every cooking pot in Jerusalem and in Judah will be [a]holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a [b]Canaanite in the house of the LORD of hosts in that day.

14:10 *Geba.* Six mi (9.6 km) NE of Jerusalem. *Rimmon.* 35 mi (56 km) SW of Jerusalem (see Isa. 2:2). *Benjamin's Gate* was in the northern wall of Jerusalem; the *First Gate* at the NE corner; the *Corner Gate* at the NW corner; the *Tower of Hananel* at the northern corner; the *king's wine presses* at the S end (Neh. 3:15).

14:12–16 As Israel's enemies (v. 12) and the enemies' animals (v. 15) are struck with a plague, Israel will resume the fight in Jerusalem and take the spoil (v. 14), reversing the earlier looting (v. 2).

14:16–19 *Feast of Booths.* See Lev. 23:33–43. During this millennial period, God, in Christ the King, will live among men. Those who do not keep the feast will experience drought, except Egypt, which will experience *plague.*

14:20–21 In the Millennium everything (down to the bells on the horses' harnesses) will be holy. *Canaanite.* Symbol of all unscrupulous unbelievers.

MALACHI

INTRODUCTION

AUTHOR: Malachi DATE: 450–400 B.C.

The Prophet Malachi means "my messenger" and could simply be a designation of an anonymous writer. More likely, however, it is a proper name. He is not mentioned elsewhere in the Old Testament.

The Times About 100 years had passed since the return of the Jews to Palestine. The city of Jerusalem and the second Temple had been built, but initial enthusiasm had worn off. Following a period of revival under Nehemiah (Neh. 10:28–39), the people and priests had backslidden and become mechanical in their observance of the law. Though lax in their worship (1:7) and delinquent in their tithing (3:8), they could not understand why God was dissatisfied with them.

Purpose and Theme Malachi rebuked the people for their neglect of the true worship of the Lord and called them to repentance (1:6; 3:7).

Contents Malachi used a question-and-answer method, there being no fewer than 23 questions in the book.

OUTLINE OF MALACHI

I. **God's Compassion for Israel, 1:1–5**
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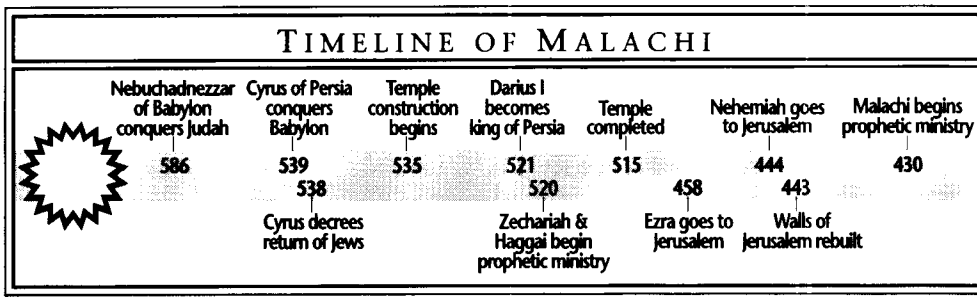

THE BOOK OF MALACHI

I GOD'S COMPASSION FOR ISRAEL, 1:1–5

A His Compassion Declared, 1:1–2a

1:1 [a] Is 13:1; Nah 1:1; Hab 1:1; Zech 9:1 [b] Mal 2:11

1 The [a]oracle of the word of the LORD to [b]Israel through Malachi.

B His Compassion Doubted, 1:2b

*1:2 [a] Deut 4:37; 7:8; 23:5; Is 41:8,9; Jer 31:3; John 15:12 [b] Rom 9:13

2 "I have [a]loved you," says the LORD. But you say, "How have You loved us?" "*Was* not Esau Jacob's brother?" declares the LORD. "Yet I [b]have loved Jacob;

C His Compassion Demonstrated, 1:3–5

1:3 [a] Jer 49:10, 16-18; Ezek 35:3,4,7,8,15

3 but I have hated Esau, and I have [a]made his mountains a desolation and *appointed* his inheritance for the jackals of the wilderness."

*1:4 [a] Jer 5:17 [b] Is 9:9,10 [c] Amos 3:15; 5:11; 6:11

4 Though Edom says, "We have been [a]beaten down, but we will [b]return and build up the ruins"; thus says the LORD of hosts, "They may [c]build, but I will tear down; and *men* will call them the wicked territory, and the people toward whom the LORD is indignant [d]forever."

1:4 [d] Ezek 35:9; Obad 10

5 Your eyes will see this and you will say, "[a]The LORD be magnified beyond the border of Israel!"

1:5 [a] Ps 35:27; Mic 5:4

II GOD'S COMPLAINT AGAINST ISRAEL, 1:6–3:15

A Cheating, 1:6–14

*1:6 [a] Ex 20:12; Prov 30:11,17 [b] Deut 1:31; Is 1:2; Jer 3:4; Mal 2:10 [c] Zeph 3:4; Mal 2:1-9

6 "'A son [a]honors *his* father, and a servant his master. Then if I am a [b]father, where is My honor? And if I am a master, where is My respect?' says the LORD of hosts to you, O [c]priests who despise My name. But you say, 'How have we despised Your name?'

*1:7 [a] Mal 1:8,13 [b] Lev 3:11; 21:6,8 [c] Mal 1:12

7 "*You* are presenting [a]defiled [b]food upon My altar. But you say, 'How have we defiled You?' In that you say, 'The [c]table of the LORD is to be despised.'

1:8 [a] Lev 22:22; Deut 15:21

8 "But when you present the [a]blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why

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1:2–3 *I have loved Jacob . . . I have hated Esau.* Since the love is an elected love, the hate is the opposite; i.e., rejection from a chosen position (cf. Gen. 25:23; Rom. 9:10–13). *his mountains.* The land of Edom, for the Edomites were descendants of Esau (see Introduction to Obadiah). Nebuchadnezzar invaded Edom in 586 B.C. (Jer. 25:9, 21), and later (550–400) the Nabataeans drove the Edomites from their territory.

1:2 *How . . . ?* occurs here and in 1:6–7; 2:17; 3:7–8, 13 as an expression of the "injured innocence" on the part of the people!

1:4 Regarding how *wicked* Edom was, read Gen. 26:34; 27:41; Obad. 10–14.

1:6–8 *defiled food,* including meat. They offered defective animals (strictly forbidden by the law, Lev. 22:20–25 and Deut. 15:21), an act insulting even to an earthly *governor,* and much more so to the heavenly Ruler.

1:7 *The table of the* LORD. The altar of burnt offering, from which "table" the priests were provided with their portions of the offerings (also v. 12).

1:8 not offer it to your [b]governor? [b]Hag 1:1
Would he be pleased with you? Or would he receive you kindly?" says the LORD of hosts.

1:9 9"But now will you not [a]entreat God's favor, that He may be [a]Jer 27:18; Joel 2:12-14 [b]Amos 5:22
gracious to us? With such an offering on your part, will He [b]receive any of you kindly?" says the LORD of hosts.

★1:10 10"Oh that there were one [a]Is 1:13 [b]Jer 14:10,12; Hos 5:6
among you who would [a]shut the gates, that you might not uselessly kindle *fire on* My altar! I am not pleased with you," says the LORD of hosts, "[b]nor will I accept an offering from you.

1:11 11"For from the [a]rising of the [a]Is 45:6 [b]Ps 111:9 [c]Is 66:18,19 [d]Is 60:6 [e]Is 12:4,5; 54:5; Jer 10:6,7
sun even to its setting, [b]My name *will be* [c]great among the nations, and in every place [d]incense is going to be offered to My name, and a grain offering *that is* pure; for My name *will be* [e]great among the nations," says the LORD of hosts.

1:12 12"But you are [a]profaning it, [a]Mal 1:7
in that you say, 'The table of the Lord is defiled, and as for its fruit, its food is to be despised.'

★1:13 13"You also say, 'My, how [a]Is 43:22 [b]Lev 6:4; Is 61:8 [c]Mal 1:8 [d]Mal 1:10
[a]tiresome it is!' And you disdainfully sniff at it," says the LORD of hosts, "and you bring what was taken by [b]robbery and *what is* [c]lame or sick; so you bring the offering! Should I [d]receive that from your hand?" says the LORD.

★1:14 14"But cursed be the [a]swindler [a]Acts 5:1-4 [b]Lev 22:18-20 [c]Zech 14:9 [d]Zeph 2:11
who has a male in his flock and vows it, but sacrifices a [b]blemished animal to the Lord, for I am a great [c]King," says the LORD of hosts, "and My name is [d]feared among the nations."

B Unfaithfulness, 2:1-9

2 "And now this commandment is for you, O priests.

★2:2 2"If you do [a]not listen, and if [a]Lev 26:14,15; Deut 28:15 [b]Deut 28:16-20 [c]Mal 3:9
you do not take it to heart to give honor to My name," says the LORD of hosts, "then I will send the [b]curse upon you and I will curse your blessings; and indeed, I have [c]cursed them *already,* because you are not taking *it* to heart.

★2:3 3"Behold, I am going to [a]rebuke your offspring, and I will [a]Lev 26:16; Deut 28:38 [b]Nah 3:6 [c]Ex 29:14
[b]spread refuse on your faces, the refuse of your [c]feasts; and you will be taken away with it.

★2:4 4"Then you will know that I [a]Num 3:11-13, 45; 18:21; Neh 13:29; Mal 3:1
have sent this commandment to you, that My [a]covenant may continue with Levi," says the LORD of hosts.

2:5 5"My covenant with him was [a]Num 25:12 [b]Num 25:7,8, 13
one of life and [a]peace, and I gave them to him *as an object of* reverence; so he [b]revered Me and stood in awe of My name.

2:6 6"[a]True instruction was in [a]Ps 119:142, 151,160 [b]Deut 33:8,9; Ps 37:37 [c]Jer 23:22
his mouth and unrighteousness was not found on his lips; he walked [b]with Me in peace and uprightness, and he [c]turned many back from iniquity.

★2:7 7"For the lips of a priest should [a]Lev 10:11; Neh 8:7 [b]Num 27:21; Deut 17:8-11; Jer 18:18; Ezek 7:26 [c]Hag 1:13
preserve [a]knowledge, and men should [b]seek instruction from his mouth; for he is the [c]messenger of the LORD of hosts.

2:8 8"But as for you, you have [a]Jer 18:15 [b]Num 25:12, 13; Neh 13:29; Ezek 44:10
turned aside from the way; you have caused many to [a]stumble by the instruction; you have [b]corrupted the covenant of Levi," says the LORD of hosts.

2:9 9"So [a]I also have made you [a]Nah 3:6 [b]Ezek 7:26
despised and [b]abased before all the people, just as you are not

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1:10 God prefers no worship to contemptible worship.

1:13 *sniff at* means "belittle."

1:14 A vow was voluntary, but, if made, it had to be fulfilled. *a blemished animal.* Lit., a blemished female animal, in place of the more valuable male animal vowed to be offered. To substitute animals was to cheat the *great King.*

2:2 *I will curse your blessings.* I.e., dry up the supply from which the priests received their portions of meat, grain, and so on.

2:3 *offspring.* Or the word may refer to the priests' descendants who would be removed from the priesthood. Or the word may refer to seed for the crops.

2:4 *covenant . . . with Levi.* The arrangement with Levi and his descendants to set up the priesthood (Num. 1:50).

2:7-9 One of the principal functions of the Levites was to teach the people (Deut. 33:10), but they were showing partiality or favoritism in applying the law (cf. James 2:1).

2:9 keeping My ways but are showing [c]partiality in the instruction.
[c] Deut 1:17; Mic 3:11

C Spiritually Mixed Marriages, 2:10–12

10 "Do we not all have [a]one father? [b]Has not one God created us? Why do we deal [c]treacherously each against his brother so as to profane the [d]covenant of our fathers?
*2:10 [a] Is 63:16; 64:8; Jer 31:9; 1 Cor 8:6; Eph 4:6 [b] Acts 17:24f [c] Jer 9:4,5 [d] Ex 19:4-6; 24:3,7,8

11 "Judah has dealt [a]treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has [b]profaned the sanctuary of the LORD which He loves and has married the daughter of a foreign god.
*2:11 [a] Jer 3:7-9 [b] Ezra 9:1,2

12 "*As* for the man who does this, may the [a]LORD cut off from the tents of Jacob *everyone* who awakes and answers, or who [b]presents an offering to the LORD of hosts.
*2:12 [a] Ezek 24:21; Hos 9:12 [b] Mal 1:10,13

D Divorce, 2:13–16

13 "This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He [a]no longer regards the offering or accepts *it with* favor from your hand.
*2:13 [a] Jer 11:14; 14:12

14 "Yet you say, 'For what reason?' Because the LORD has been a witness between you and the [a]wife of your youth, against whom you have dealt [b]treacherously, though she is your companion and your wife by covenant.
2:14 [a] Is 54:6 [b] Jer 9:2; Mal 3:5

15 "But not one has [a]done *so* who has a remnant of the Spirit. And what did *that* one *do* while he was seeking a [b]godly offspring? Take heed then to your spirit, and let no one deal [c]treacherously against the wife of your youth.
2:15 [a] Gen 2:24; Matt 19:4,5 [b] Ruth 4:12; 1 Sam 2:20 [c] Ex 20:14; Lev 20:10

16 "For I hate [a]divorce," says the LORD, the God of Israel, "and him who covers his garment with [b]wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."
*2:16 [a] Deut 24:1; Matt 5:31; 19:6-8 [b] Ps 73:6; Is 59:6

E Impiety and Impertinence, 2:17

17 You have [a]wearied the LORD with your words. Yet you say, "How have we wearied *Him?*" In that you say, "[b]Everyone who does evil is good in the sight of the LORD, and He [c]delights in them," or, "[d]Where is the God of [e]justice?"
*2:17 [a] Is 43:22,24 [b] Is 5:20; Zeph 1:12 [c] Job 9:24 [d] 2 Pet 3:4 [e] Is 5:19; Jer 17:15

F Parenthesis: The Coming of John the Baptist, 3:1–6

3 "[a]Behold, I am going to send [b]My messenger, and he will [c]clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the [d]messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.
*3:1 [a] Matt 11:10, 14; Mark 1:2; Luke 1:76; 7:27 [b] Hag 1:13; John 1:6,7 [c] Is 40:3 [d] Is 63:9

2 "But who can [a]endure the
*3:2 [a] Is 33:14; Ezek 22:14; Rev 6:17

2:10 Marriages with non-Israelites violated the special relationship God had with the Jews as the *father* of that people (Ex. 4:22). Marriages with the heathen were prohibited in Ex. 34:14–16 and Deut. 7:3.

2:11 *the daughter of a foreign god.* I.e., heathen girls brought foreign gods into Jewish homes and said, in effect, "Marry me, marry my religion." See Ezra 9:1–2; Neh. 13:23–28.

2:12 *everyone who awakes and answers.* A proverbial expression for all living people.

2:13–15 Though distressed that God no longer accepted their *offering,* the people refused to face up to the seriousness of divorce. Some divorced wives had been married in their *youth.* All divorce breaks the *covenant* (promise) made at the time of marriage, and remarriage violates the pattern God established at creation when He made only one wife for Adam (v. 15). Or this may mean He made them one flesh in marriage.

2:16 A clear, strong statement of God's attitude toward divorce. Whereas the law conceded and regulated it, the Lord said this was because of the hardness of man's heart. See notes on Deut. 24:1–4 and Matt. 19:8. *covers his garment with wrong.* Better, violence covers his garment (a symbol of protection). Divorce removed the wife's protection and treated her cruelly.

2:17 Not only had they tried to make *evil . . . good,* but they implied that God delighted in evil because He did not dispense immediate *justice.*

3:1 *messenger.* John the Baptist (Matt. 11:10). *His temple.* The basis for our Lord's claim to be exempt from the temple tax. See note on Matt. 17:24–27. The *Lord* and *the messenger of the* (new) *covenant* (Matt. 26:28) is Jesus Christ.

3:2–4 This purifying will occur at Christ's second coming.

3:2 *a refiner's fire* purifies, and *fullers'* (launderers') *soap* cleanses.

day of His coming? And who can stand when He appears? For He is like a [b]refiner's fire and like fullers' soap.

3:2 [b]Zech 13:9; Matt 3:10-12; 1 Cor 3:13-15

3 "He will sit as a smelter and purifier of silver, and He will [a]purify the sons of Levi and refine them like gold and silver, so that they may [b]present to the LORD offerings in righteousness.

3:3 [a]Is 1:25; Dan 12:10 [b]Ps 4:5; 51:19

4 "Then the offering of Judah and Jerusalem will be [a]pleasing to the LORD as in the [b]days of old and as in former years.

3:4 [a]Ps 51:17-19 [b]2 Chr 7:1-3, 12

5 "Then I will draw near to you for judgment; and I will be a swift witness against the [a]sorcerers and against the [b]adulterers and against those who [c]swear falsely, and against those who oppress the [d]wage earner in his wages, the [e]widow and the orphan, and those who turn aside the [f]alien and do not fear Me," says the LORD of hosts.

*3:5 [a]Deut 18:10; Jer 27:9,10 [b]Ezek 22:9-11 [c]Jer 5:2; 7:9; Zech 5:4 [d]Lev 19:13 [e]Ex 22:22-24 [f]Deut 27:19

6 "For I, the LORD, [a]do not change; therefore you, O sons of Jacob, are not consumed.

*3:6 [a]Num 23:19; James 1:17

G Robbery, 3:7–12

7 "From the [a]days of your fathers you have turned aside from My statutes and have not kept *them.* [b]Return to Me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?'

3:7 [a]Jer 7:25,26; 16:11,12 [b]Zech 1:3

8 "Will a man rob God? Yet you are robbing Me! But you say, 'How have we robbed You?' In [a]tithes and offerings.

*3:8 [a]Neh 13:11,12

9 "You are [a]cursed with a curse, for you are robbing Me, the whole nation *of you!*

3:9 [a]Mal 2:2

10 "[a]Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not [b]open for you the windows of heaven and [c]pour out for you a blessing until [d]it overflows.

*3:10 [a]Lev 27:30; Num 18:21-24; Deut 12:6; 14:22-29; Neh 13:12 [b]Ps 78:23-29 [c]Ezek 34:26 [d]Lev 26:3-5

11 "Then I will rebuke the [a]devourer for you, so that it may not destroy the fruits of the ground; nor will your vine in the field cast *its grapes,*" says the LORD of hosts.

*3:11 [a]Joel 1:4; 2:25

12 "[a]All the nations will call you blessed, for you shall be a [b]delightful land," says the LORD of hosts.

3:12 [a]Is 61:9 [b]Is 62:4

H Arrogance, 3:13–15

13 "Your words have been arrogant against Me," says the LORD. "Yet you say, 'What have we spoken against You?'

14 "You have said, 'It is [a]vain to serve God; and what [b]profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts?

*3:14 [a]Jer 2:25; 18:12 [b]Is 58:3

15 'So now we [a]call the arrogant blessed; not only are the doers of wickedness built up but they also test God and [b]escape.' "

3:15 [a]Is 2:22; Mal 4:1 [b]Jer 7:10

III GOD'S CONDEMNATION OF THE PEOPLE, 3:16–4:6

A The Ungodly People, 3:16–18

16 Then those who feared the LORD spoke to one another, and

*3:16

3:5 Specific violations of the law included sorcery (cf. Ex. 22:18), adultery (cf. Ex. 20:14), false swearing (cf. Lev. 19:12), withholding wages (cf. Lev. 19:13), oppressing the widow and orphan (cf. Ex. 22:22–24), and injustice to a stranger (cf. Deut. 24:17).

3:6 Because God does not *change* but is faithful to His covenant, Israel survives.

3:8 Two *tithes* were required: an annual tithe for the maintenance of the Levites (Lev. 27:30; Num. 18:21) and a second tithe brought to Jerusalem for the Lord's feast (Deut. 14:22). Every third year, however, the second tithe was kept at home and used for the poor (Deut. 14:28). One's use of money is often a barometer of his spirituality (cf. 1 John 3:17).

3:10 From the time of King Hezekiah on (2 Chron. 31:11), special *storehouses* held grain brought in payment of tithes. These may have been special rooms in the Temple or a kind of lean-to against a side of the Temple. The *blessing* was such an abundance of crops that the storehouses would overflow.

3:11 *the devourer.* Any pest that destroys crops.

3:14 Some wrongly maintained that if material prosperity did not result, there was no point in serving the Lord.

3:16 Not all had defected, and God remembered their faithfulness to Him.

3:16 the LORD [a]gave attention and heard *it,* and a [b]book of remembrance was written before Him for those who fear the LORD and who esteem His name.

[a] Ps 34:15; Jer 31:18-20
[b] Is 4:3; Dan 12:1

*3:17 17 "They will be [a]Mine," says the LORD of hosts, "on the [b]day that I prepare *My* [c]own possession, and I will spare them as a man [d]spares his own son who serves him."

[a] Is 43:1
[b] Is 4:2
[c] Ex 19:5; Deut 7:6; Is 43:21; 1 Pet 2:9
[d] Ps 103:13

3:18 18 So you will again [a]distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.

[a] Gen 18:25; Amos 5:15

B The Nature of God's Judgment, 4:1-6

*4:1 4 "For behold, the day is coming, [a]burning like a furnace; and all the arrogant and every evildoer will be [b]chaff; and the day that is coming will [c]set them ablaze," says the LORD of hosts, "so that it will leave them neither root nor branch."

[a] Ps 21:9; Nah 1:5,6; Mal 3:2, 3; 2 Pet 3:7
[b] Is 5:24; Obad 18
[c] Is 9:18,19

*4:2 2 "But for you who fear My name, the [a]sun of righteousness will rise with [b]healing in its wings; and you will go forth and [c]skip about like calves from the stall.

[a] 2 Sam 23:4; Is 30:26; 60:1
[b] Jer 30:17; 33:6
[c] Is 35:6

4:3 3 "You will [a]tread down the wicked, for they shall be [b]ashes under the soles of your feet [c]on the day which I am preparing," says the LORD of hosts.

[a] Job 40:12; Is 26:6; Mic 5:8
[b] Ezek 28:18
[c] Mal 3:17

*4:4 4 "[a]Remember the law of Moses My servant, *even the* statutes and ordinances which I commanded him in Horeb for all Israel.

[a] Deut 4:23; 8:11,19

*4:5 5 "Behold, I am going to send you [a]Elijah the prophet before the coming of the great and terrible day of the LORD.

[a] Matt 11:14; 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21

4:6 6 "He will [a]restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and [b]smite the land with a curse."

[a] Luke 1:17
[b] Is 11:4; Rev 19:15

3:17 *My own possession.* I.e., a special, valued treasure.

4:1 *the day.* The Day of the Lord (Zeph. 1:14-18).

4:2 *sun of righteousness.* An impersonal reference to the display of righteousness throughout the entire earth (as the sun sends its rays everywhere) in the coming millennial kingdom. *skip about.* Like calves set free from their stalls.

4:4 *Horeb.* Sinai (Deut. 5:2).

4:5 *Elijah.* See note on Matt. 17:11-12.

BETWEEN THE TESTAMENTS

Political Developments

The term, "silent years," frequently employed to describe the period between the Old Testament and the New Testament writings, is a misnomer. Although no inspired prophet arose in Israel during these centuries, and the Old Testament was regarded as complete, events took place that gave to later Judaism its distinctive ideology and providentially prepared the way for the coming of Christ and the proclamation of His gospel.

Persian Supremacy

For about a century after Nehemiah's time, the Persian Empire exercised control over Judea. The period was relatively uneventful, for the Jews were permitted to observe their religious institutions without molestation. Judea was ruled by high priests, who were responsible to the Persian government, a fact that both insured the Jews a large measure of autonomy and degraded the priesthood into a political office. Jealousy, intrigue, and even murder played their part in the contests for the distinction of being high priest. Johanan, son of Joiada (Neh. 12:22), is reported to have slain his brother Joshua in the Temple itself.

Persia and Egypt were engaged in constant struggles during this period, and Judea, situated between the two nations, could not escape involvement. During the reign of Artaxerxes III (Ochus) many Jews were implicated in a revolt against Persia. They were deported to Babylonia and the shores of the Caspian Sea.

Alexander the Great

Following the defeat of Persian armies in Asia Minor (333 B.C.), Alexander marched into Syria and Palestine. After stubborn resistance, Tyre was taken, and Alexander moved southward toward Egypt. Legend states that as Alexander neared Jerusalem he was met by Jaddua, the Jewish high priest, who told him of Daniel's prophecies that the Greek army would be victorious (Dan. 8). The story is not taken seriously by historians, but it is true that Alexander dealt kindly with the Jews. He permitted them to observe their laws; he granted them exemption from tribute during Sabbatical years; and when he built Alexandria in Egypt (331 B.C.), he encouraged the Jews to settle there and gave them privileges comparable to those of his Greek subjects.

Judea Under the Ptolemies

After the death of Alexander (323 B.C.), Judea was first subject for a time to Antigonus, one of Alexander's generals who controlled part of Asia Minor. It subsequently fell to another general, Ptolemy I (by now master of Egypt), surnamed Soter, or *Deliverer,* who seized Jerusalem on a Sabbath day in 320 B.C. Ptolemy dealt kindly with the Jews. Many of them settled in Alexandria, which continued as an important center of Jewish thinking for many centuries. Under Ptolemy II (Philadelphus), the Jews of Alexandria translated their law, i.e., the Pentateuch, into Greek. This translation was subsequently known as the Septuagint, from the legend that its seventy (more correctly seventy-two—six from each of the twelve tribes) translators were supernaturally inspired to produce an infallible translation. In later years the entire Old Testament was included in the Septuagint.

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Judea Under the Seleucids

After about a century, during which time the Jews were subjected to the Ptolemies, Antiochus III (the Great) of Syria wrested Syria and Palestine from Egyptian control (198 B.C.). The Syrian rulers are known as Seleucids because of the fact that their kingdom, built on the ruins of Alexander's empire, was founded by Seleucus I (Nicator).

During the early years of Syrian rule, the Seleucids allowed the high priest to continue to govern the Jews in accord with their law. Strife broke out, however, between the Hellenistic party and the orthodox Jews. Antiochus IV (Epiphanes) allied himself with the Hellenizing group and appointed to the priesthood a man who changed his name from Joshua to Jason and who encouraged the worship of the Tyrian Hercules. Jason was displaced in two years, however, by another Hellenist, a rebel named Menahem (Gk., *Menelaus*). When the partisans of Jason contended with those of Menelaus, Antiochus marched on Jerusalem, plundered the Temple, and killed many of the Jews (170 B.C.). Civil and religious liberties were suspended, the daily sacrifices prohibited, and an altar to Jupiter was erected on the old altar of burnt offering. Copies of the Scriptures were burned, and the Jews were forced to eat swine's flesh contrary to their law. A sow was offered on the altar of burnt offering in contempt for the Jewish religious conscience.

The Maccabees

The oppressed Jews were not long in finding a champion. When the emissaries of Antiochus arrived at the small town of Modin, about fifteen miles west of Jerusalem, they expected the aged priest, Mattathias, to set a good example to his people by offering a pagan sacrifice. He not only refused, but he also killed an apostate Jew at the heathen altar, along with the Syrian officer who was presiding at the ceremony. Mattathias fled to the Judean highlands and, with his sons, waged guerrilla warfare on the Syrians. Although the aged priest did not live to see his people freed from the Syrian yoke, he commissioned his sons to complete the task. Judas, surnamed "the Maccabee," took the leadership at the death of his father. By 164 B.C. Judas had gained possession of Jerusalem. He purified the Temple and reinstituted the daily offerings. Soon after the victories of Judas, Antiochus died in Persia. However, struggles continued between the Maccabees and the Seleucid rulers for about twenty years.

Aristobolus I was the first of the Maccabean rulers to take the title, "King of the Jews." After a short reign he was succeeded by the tyrannical Alexander Jannaeus, who, in turn, left the kingdom to his mother, Alexandra. Alexandra's reign was a relatively quiet one. At Alexandra's death a younger son, Aristobolus (II), dispossessed his brother. Thereupon, the governor of Idumaea, Antipater, espoused the cause of Hyrcanus, and civil war threatened. Consequently Pompey marched into Judea with his Roman legions to settle matters and further the aims of Rome. Aristobolus sought to defend Jerusalem against Pompey, but the Romans took the city and penetrated to the Holy of Holies in the Temple. Pompey did not, however, touch the Temple treasures.

Rome

Mark Antony supported the cause of Hyrcanus. After the murder of Julius Caesar, and of Antipater (father of Herod), who for twenty years had been virtual ruler of Judea, Antigonus, the second son of Aristobolus, sought the throne. For a time he actually ruled in Jerusalem, but Herod, the son of Antipater, returned from Rome and became king of the Jews with Roman support. His marriage to Mariamne, granddaughter of Hyrcanus, provided a link with the Maccabean rulers.

Herod was one of the cruelest rulers of all time. He murdered the venerable Hyrcanus (31 B.C.) and put to death his own wife Mariamne and their two sons. From his death-

bed Herod ordered the execution of Antipater, a son by another wife. In Scripture Herod is known as the king who ordered the death of the innocents of Bethlehem because he feared as a rival One who was born to be King of the Jews.

Jewish Religious Groups

When, following Alexander's conquest, Hellenism challenged the thinking of the Near East, some Jews clung more tenaciously than ever to the faith of their fathers, while others were willing to adapt their thinking to the newer ideas emanating from Greece. Ultimately the clash between Hellenism and Judaism gave rise to a number of Jewish sects.

Pharisees

The Pharisees were the spiritual descendants of the pious Jews who had fought the Hellenizers in the days of the earlier Maccabees. The name *Pharisee,* "separatist," was probably given them by their enemies to indicate that they were nonconformists. It may, however, have been used in scorn because their strictness separated them from their fellow Jews as well as from the heathen. Loyalty to truth sometimes produces pride and even hypocrisy, and it is this perversion of the earlier Pharisaic ideal that is denounced by Jesus. Paul reckoned himself a member of this orthodox group within the Judaism of his day (Phil. 3:5).

Sadducees

The Sadducean party, probably named for Zadok, the high priest appointed by Solomon (1 Kings 2:35), denied the authority of tradition and looked with suspicion on all revelation later than the Mosaic Law. They denied the doctrine of resurrection, and they did not believe in the existence of angels or spirits (Acts 23:3). They were largely people of wealth and position, and they cooperated gladly with the Hellenism of the day. In New Testament times they controlled the priesthood and the Temple ritual. The synagogue, on the other hand, was the stronghold of the Pharisees.

Essenes

Essenism was an ascetic reaction from the externalism of the Pharisees and the worldliness of the Sadducees. The Essenes withdrew from society and lived lives of asceticism and celibacy. They gave attention to the reading and study of Scripture, prayer, and ceremonial cleansings. They held their possessions in common and were known for their industry and piety. Both war and slavery were contrary to their principles.

The monastery at Qumran, near the caves in which the Dead Sea Scrolls were found, is thought by most scholars to have been an Essene center in the Judean wilderness. The scrolls indicate that members of the community had left the corrupt influences of the Judean towns to prepare, in the wilderness, "the way of the Lord." They had faith in the coming Messiah and thought of themselves as the true Israel to whom He would come.

Scribes

The Scribes were not, strictly speaking, a sect but rather members of a profession. They were, in the first instance, copyists of the law. They came to be regarded as the authorities on the Scriptures, hence exercised a teaching function. Their thoughts were usually akin to those of the Pharisees, with whom they are frequently associated in the New Testament.

Herodians

Herodians believed that the best interests of Judaism lay in cooperation with the Romans. Their name was taken from Herod the Great, who sought to romanize the Palestine of his day. The Herodians were more of a political party than a religious sect.

Roman political oppression, symbolized by Herod, and the religious reactions expressed in the sectarian reactions within pre-Christian Judaism, provided the historical framework into which Jesus came. Frustrations and conflicts prepared Israel for the advent of God's Messiah, who appeared "when the fullness of the time came" (Gal. 4:4).

FROM MALACHI TO MATTHEW

B.C.	
300-30	Apocryphal books written
333	Alexander the Great conquered the Persians
323	Alexander the Great died
280-200	Septuagint (Greek translation of the Old Testament) translated
ca. 200	Great wall of China built
167	Antiochus Epiphanes defiled the Temple in Jerusalem by offering swine flesh on the altar
165	The Temple was cleansed and restored to proper use by Judas Maccabees
63	Pompey entered Jerusalem
63	Julius Caesar assassinated
37	Herod the Great appointed to govern Palestine
20	Herod the Great began rebuilding the Temple in Jerusalem

THE APOCRYPHA

HISTORICAL BOOKS

1 Esdras (3 Esdras) ca. 100 B.C.
Narrates the same historical material found in Ezra, Nehemiah, 2 Chronicles

1 Maccabees ca. 140 B.C.
A historical work recounting the patriotic revolt of the Maccabean family against Antiochus Epiphanes and his successors

2 Maccabees ca. 100 B.C.
Claims to be the work of a certain Jason of Cyrene and covers part of the same period as 1 Maccabees, with heavy moralizing against Greek paganism

RELIGIOUS LEGENDS

Tobit (Tobias) ca. 150 B.C.
A tale of Jewish piety, recounting the recovery from blindness of Tobias (a righteous Jew)

Judith ca. 150 B.C.–ca. 100 B.C.
A fictional narrative about a beautiful and devout Jewish widow named Judith, who saves her city from Nebuchadnezzar's invading army by cutting off the head of Holophernes, an Assyrian general

Additions to Esther ca. 115 B.C.
Passages inserted into the Septuagint (Greek) text of Esther: Mordecai's dream (before Esther 1:1); a royal letter ordering the extermination of all Jews in the kingdom (follows Esther 3:13); prayers of Mordecai and Esther (follows Esther 4); Esther's dramatic audience before Ahasuerus (adds 14 verses to Esther 5); a royal letter telling of Haman's death, praising the Jews, and permitting them to defend themselves (follows Esther 8:12); interpretation of Mordecai's dream and a final word the meaning of the feast of Purim (following the last chapter of Esther)

The Prayer of Azariah and The Song of the Three Young Men ca. 150 B.C.–ca. 50 B.C.
An eloquent prayer, an account of miraculous deliverance, and an psalm of praise (follows Daniel 3:23)

The Story of Susanna (Daniel and Susanna) ca. 150 B.C.–ca. 50 B.C.
The tale of how Susanna was cleared of false charges of adultery by the timely intervention of the young Daniel (placed in different ancient versions either before or after the canonical text of Daniel)

Bel and the Dragon ca. 150 B.C.–ca. 50 B.C.
Two legends designed to ridicule idolatry: (1) By scattering ashes on the temple floor, Daniel proves that the priests of Bel are really the ones consuming the offerings made to Bel; (2) Daniel destroys a dragon worshiped in Babylon by feeding it a strange mixture, which causes it to explode. Daniel is thrown into the lions' den, where he is later fed by the prophet Habakkuk, who has been angelically transported to Babylon by the hair of his head

WISDOM

The Wisdom of Solomon (The Book of Wisdom) ca. 50 B.C.
Sets forth the truth of immortality by contrasting the destiny of the wicked and the righteous; a lengthy praise of wisdom; a narration of Israel's history in Egypt and the wilderness with a discussion on the origins and evils of idolatry

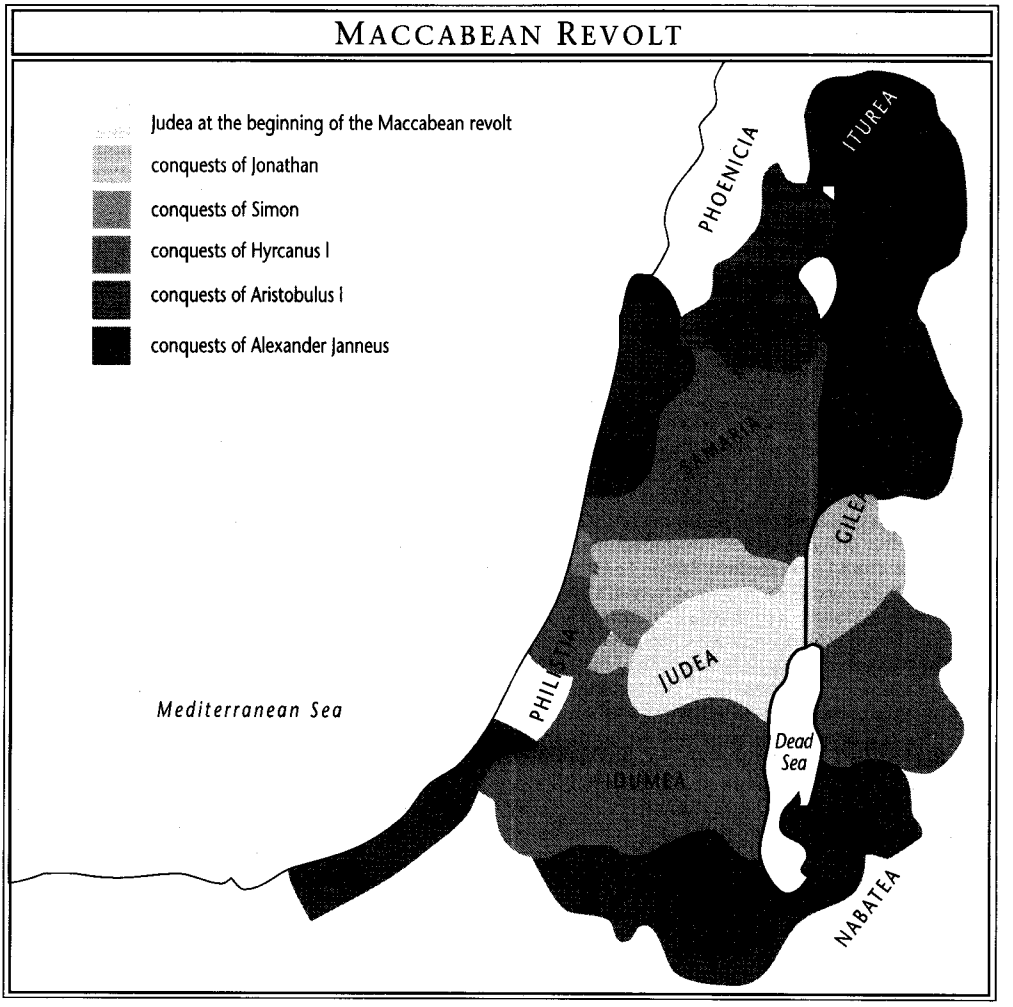
Ecclesiasticus (Wisdom of Jesus the son of Sirach) ca. 180 B.C.
A collection of aphorisms or wise sayings similar to the book of Proverbs

Baruch (including the Letter of Jeremiah) ca. 150 B.C.–ca. 60 B.C.
A work professing to have been written in Babylon by Jeremiah's secretary, Baruch, it contains prayers and confessions of Jewish exiles, with promises of restoration.

The Prayer of Manasses ca. 175 B.C.–ca. 25 B.C.
Professes to be the penitential prayer of Manasseh, the wicked king of Judah (follows 2 Chronicles 33:19 in the Septuagint)

APOCALYPTIC

2 Esdras (4 Esdras) ca. A.D. 100–ca. A.D. 250
Addresses the problem of evil; the Roman Empire and the coming of Messiah; Ezra's rewriting of sacred literature


MACCABEAN REVOLT
Judea at the beginning of the Maccabean revolt
conquests of Jonathan
conquests of Simon
conquests of Hyrcanus I
conquests of Aristobulus I
conquests of Alexander Janneus
PHOENICIA
ITUREA
SAMARIA
GILE
IUDEA
PHILISTIA
Mediterranean Sea
Dead Sea
IDUMEA
NABATEA

HARMONY OF THE GOSPELS*

Contents	*Matthew*	*Mark*	*Luke*	*John*
Incidents of the Birth and Boyhood of Jesus Christ Till He Was Twelve Years of Age				
1. Introduction			1: 1–4	1: 1–14
2. The genealogies—Matthew the legal, Luke the natural descent	1: 1–17		3: 23–38	
3. Birth of John announced to Zacharias			1: 5–25	
4. Birth of Jesus announced to Mary at Nazareth six months later			1: 26–38	
5. Mary's visit to Elizabeth, and her hymn			1: 39–56	
6. John the Baptist's birth, and Zacharias's hymn			1: 57–80	
7. The angel appears to Joseph	1: 18–25			
8. Birth of Jesus at Bethlehem			2: 1–7	
9. Angelic announcement to the shepherds. (In spring flocks are watched by night.)			2: 8–20	
10. Circumcision of Jesus, and presentation in the Temple, where He is welcomed by Simeon and Anna, forty-one days after nativity (Lev. 12:3, 4)			2: 21–38	
11. Visit of the Magi, in the house—no longer in manger; epiphany to Gentiles	2: 1–12			
12. Flight into Egypt	2: 13–15			
13. Herod's murder of the innocents	2: 16–18			
14. Return to Nazareth, fearing Archelaus's cruelty, shown from the first	2: 19–23		2: 39, 40	
15. Jesus, at the age of twelve, goes up to the Passover, and is found with the doctors in the Temple; then follows His eighteen silent years			2: 41–52	
Inauguration of Christ's Public Ministry				
16. Preparatory preaching of John the Baptist	3: 1–12	1: 1–8	3: 1–18	
17. Christ's baptism in river Jordan at Perean Bethany	3: 13–17	1: 9–11	3: 21–22	
18. The Spirit leads Him to desert of Judea, where Satan tempts Him	4: 1–11	1: 12, 13	4: 1–13	
19. The Baptist's witness to Jesus				1: 15–34
20. Two of John's disciples follow Jesus; Andrew brings his brother Simon				1: 35–42
21. Christ returns to Galilee; finds Philip, who in turn finds Nathanael				1: 43–51
22. First miracle at Cana, and visit to Capernaum				2: 1–12
Public Ministry of Christ from the First Passover to the Second				
23. Christ goes up to Jerusalem for the Passover, and, with a whip, expels the sellers and money-changers from the Temple; works miracles, convincing many				2: 13–25
24. Nicodemus is convinced; has a night interview with Jesus				3: 1–21
25. Christ leaves Jerusalem, stays eight months in NE Judea, and His disciples baptize				3: 22, 4: 2
26. John, baptizing in Aenon, again witnesses to the Christ				3: 23–36

*Based on the harmony of A. R. Fausset.

Contents	Matthew	Mark	Luke	John
27. Imprisonment of John			3: 19, 20	
28. John being thrown into prison, Jesus leaves Judea for Galilee; John beheaded—not till A.D. 28 (Matt. 14:12–21)	4: 12	1: 14	4: 14, 15	4: 1–3
29. Passing through Samaria, He converts a woman of Sychar, and through her many of the Samaritans, four months before harvest				4: 4–42
30. Commencement of His public ministry in Galilee	4: 17	1: 14, 15	4: 14, 15	4: 43–45
31. Visiting Cana again, He heals a nobleman's son sick at Capernaum				4: 46–54
From His Second to His Third Passover				
32. Returns to Jerusalem at the Passover, *"the* feast." His second Passover. From this to the third, His main Galilean ministry. Jesus cures an infirm man at Bethesda pool on the Sabbath. The Jews seek to kill Him for declaring Himself one with the Father in working				5: 1–47
33. Returns to Galilee. A chasm between the earlier visit to Nazareth, while fresh from the Spirit's baptism, and this later visit to Galilee, and His sermon at Nazareth, as Luke 4:23 proves				4: 14–30
34. He settles at Capernaum and teaches in public	4: 13–17	1: 21, 22	4: 31–32	
35. Miraculous catch of fishes; call of Simon, Andrew, James, and John	4: 18–22	1: 16–20	5: 1–11	
36. Jesus casts out a demon		1: 23–28	4: 33–37	
37. Cure of Simon's wife's mother, and other sick people	8: 14–17	1: 29–34	4: 38–41	
38. Circuit with the disciples through Galilee	4: 23–25	1: 35–39	4: 42–44	
39. He heals a leper and, shunning popularity, retires to the desert	8: 1–4	1: 40–45	5: 12–16	
40. Returning to Capernaum, He heals a paralytic man let down through the roof	9: 2–8	2: 1–12	5: 17–26	
41. Call of Matthew, the feast, and discourse at his house—the new garment and new wine	9: 9–13	2: 13–17	5: 27–32	
42. He answers objections as to the reason of His not fasting	9: 14–17	2: 18–22	5: 33–39	
43. Returning toward Galilee, the disciples pluck grain on the Sabbath	12: 1–8	2: 23–38	6: 1–5	
44. Healing a man's shriveled hand on the Sabbath, the Pharisees plot His death with the Herodians	12: 9–14	3: 1–6	6: 6–11	
45. He withdraws to the lake and heals many	12: 15–21	3: 7–12		
46. Ascending a hill west of the lake, after prayer all night, He chooses the Twelve; His charge	10: 1–42	3: 13–19	6: 12–19	
47. Sermon on the mount, on the level below the hilltop	5: 1–8:1		6: 20–49	
48. Healing of the centurion's servant	8: 5–13		7: 1–10	
49. Raising of the widow's son at Nain			7: 11–17	
50. John the Baptist's mission of inquiry from his dungeon at Machaerus	11: 2–19		7: 18–35	
51. Jesus denounces Chorazin, Bethsaida, and Capernaum and invites the weary	11: 20–30			
52. Anointing of His feet, in the Pharisee Simon's house, by the sinful but forgiven women			7: 36–50	
53. Short circuit of two days' preaching through Galilee; women ministering			8: 1–3	

Contents	Matthew	Mark	Luke	John
54. Returning to Capernaum, He heals a blind and mute demoniac, the Pharisees attributing the miracle to Beelzebub	12: 22–37	3: 22–30	11: 14, 15, 17–23	
55. Seeking a sign, and the answer	12: 38–45		11: 16, 24–36	
56. His kinsfolk try to lay hold on Him as mad	12: 46–50	3: 19–21, 31–35	8: 19–21	
57. From a fishing vessel He speaks a series of seven parables, beginning with the parable of the sower	13: 1–52	4: 1–34	8: 4–18	
58. Jesus crosses the lake with His disciples and calms a storm	8: 18–27	4: 35–41	8: 22–25	
59. He cures two demon-possessed men of Gadara, one being prominent	8: 28–34	5: 1–20	8: 26–40	
60. Returning to the west shore, He raises Jairus's daughter and heals a woman with an issue of blood	9: 1,18–26	5: 21–43	8: 40–56	
61. He heals two blind men and casts out a demon	9: 27–34			
62. Jesus visits Nazareth again, when His countrymen disbelieve in Him	13: 54–58	6: 1–6		
63. Christ teaches throughout Galilee	9: 35–38	6: 6		
64. Sends forth the Twelve	10: 1–11:1	6: 7–13	9: 1–6	
65. Herod, who has murdered John the Baptist, fears that Jesus is John risen from the dead	14: 1–12	6: 14–29	9: 7–9	
66. The Twelve return to Jesus, telling all they have done and taught. He withdraws with them to a desert on the other side of the Sea of Galilee and feeds five thousand people	14: 13–21	6: 30–44	9: 10–17	6: 1–14
67. He sends the disciples across the lake westward to Bethsaida (close to Capernaum, distinct from Bethsaida Julias, northeast of the lake, Luke 9:10), and at night comes walking to them upon the water	14: 22–33	6: 45–56		6: 15–21
68. The miraculously-fed multitude seek and find Jesus at Capernaum. His discourse in the synagogue and Peter's confession				6: 22–71
From the Third Passover to the Beginning of the Last Passover Week				
69. Healings in the Gennesaret plain for a few days	14: 34–36	6: 55, 56		
70. Pharisees from Jerusalem object to His neglect of washing hands	15: 1–20	7: 1–23		
71. Jesus goes northward toward Tyre and Sidon. The Syrophoenician woman's faith gains a cure for her daughter	15: 21–28	7: 24–30		
72. He returns through Decapolis and, ascending a mount near the Sea of Galilee, heals many and feeds four thousand	15: 29–38	7:31–8:9		
73. He crosses the lake to Dalmanutha	15: 39	8: 10		
74. Pharisees and Sadducees require a sign	16: 1–4	8: 11, 12		
75. Embarking in the ship, He comes to Bethsaida (Julias). He warns against yeast of doctrine	16: 4–12	8: 13–21		
76. Healing of a blind man		8: 22–26		
77. Journey to the region of Caesarea Philippi. Peter's confession	16: 13–20	8: 27–30	9: 18–21	
78. He foretells His death and resurrection. Reproof of Peter	16: 21–28	8: 31–38, 9:1	9: 22–27	

Contents	Matthew	Mark	Luke	John
79. The transfiguration on Mount Hermon six days later	17: 1–13	9: 2–13	9: 28–36	
80. Descending, the following day He casts out a demon that the disciples could not cast out	17: 14–21	9: 14–29	9: 37–43	
81. Jesus again foretells His death and resurrection	17: 22, 23	9: 30–32	9: 44, 45	
82. Temple-tax money miraculously provided from a fish at Capernaum	17: 24–27			
83. The disciples argue about which shall be greatest. Jesus teaches a childlike, forgiving spirit. John tells of the disciples' forbidding one who cast out demons in Jesus' name	18: 1–35	9: 33–50	9: 46–50	
Journey to the Feast of Booths six months after the third Passover; this period ends with His arrival at Bethany before the last Passover				7: 1–10
84. He goes up from Galilee in the middle of the feast and teaches in the Temple				7: 14
85. The people are divided in opinion; the rulers try to seize Him; Nicodemus remonstrates				7: 11–53
86. His charity, yet faithfulness, toward the adulteress				8: 1–11
87. Jesus in the Temple declares Himself the Light of the world, preexistent before Abraham. The Jews seek to stone Him				8: 12–59
88. Healing of the beggar, blind from his birth				9
89. Christ's discourse on Himself as the Good Shepherd and the Door				10: 1–21
90. Final departure for Jerusalem from Galilee through Samaria			9: 51–56	
91. Warnings to certain who would follow			9: 57–62	
92. Sending forth of the seventy			10: 1–16	
93. The seventy return, announcing their successful mission			10: 17–24	
94. In reply to a lawyer's general question about the whole law, Christ speaks the parable of the good Samaritan			10: 25–37	
95. Jesus in Bethany visits Mary and Martha			10: 38–42	
96. He again teaches the disciples how to pray			11: 1–13	
97. Cure of the mute demoniac; the Pharisees again attribute His miracles to Beelzebub; dines with one; woes to hypocritical lawyers; doom of the nation			11: 14–54	
98. Exhortation to disciples			12: 1–12	
99. Appeal to Jesus to arbitrate about inheritance; parable of the rich fool			12: 13–21	
100. Discourses			12: 22–59	
101. God's judgments; motive to repentance			13: 1–5	
102. Parable of the barren fig tree			13: 6–9	
103. Cure of a woman with a spirit of infirmity			13: 10–17	
104. Jesus, at the Feast of Dedication in Jerusalem, proclaims His divine oneness with God. The Jews a third time seek to kill Him, when consequently He withdraws to Perea				10: 22–42
105. His second journey toward Bethany on hearing of the sickness of Lazarus			13: 22	11: 1–16
106. Pharisees urge Him to depart quickly from Perea, on the plea that Herod will kill Him, and His answer			13: 31–35	
107. Cure of man with dropsy			14: 1–6	
108. Parable of the great supper			14: 7–24	

Contents	Matthew	Mark	Luke	John
109. He warns the multitude to count the cost of discipleship			14: 25–35	
110. Many publicans crowd to Him, and on the Pharisees' murmuring, He utters the parables of the lost sheep, the lost coin, and the prodigal son			15: 1–32	
111. To the disciples He speaks the parables of the dishonest manager and the rich man and Lazarus			16: 1–31	
112. Sayings as to offenses; mutual forgiveness and profitableness never exceeding duty			17: 1–10	
113. Arriving at Bethany, He raises Lazarus from the dead				11: 17–46
114. Caiaphas and the Sanhedrin determine to put Jesus to death; unconscious prophecy				11: 47–53
115. Jesus withdraws to Ephraim on the borders of Samaria				11: 54
The last journey to Jerusalem through the middle of Samaria and Galilee				
116. He heals ten lepers on the Samaritan frontier			17: 11–19	
117. The Pharisees ask when the kingdom of God shall come; He foretells related events			17: 20–37	
118. Parables of the persistent widow and the Pharisee and publican			18: 1–14	
119. Journey from Galilee through Perea	19: 1, 2	10: 1		
120. Pharisees question Him about divorce	19: 3–12	10: 2–12		
121. Parents bring their children to Jesus to bless them	19: 13–15	10: 13–16	18: 15–17	
122. The rich young ruler declines discipleship; Peter contrasts the disciples' self-sacrifice	19: 16–30	10: 17–31	18: 18–30	
123. Parable of the workers in the vineyard to warn against mercenary service	20: 1–16			
124. Jesus goes before on His way to Jerusalem and a third time foretells His death and resurrection	20: 17–19	10: 32–34	18: 31–34	
125. James and John desire highest places next to Christ in the temporal kingdom	20: 20–28	10: 35–45		
126. He heals two blind men near Jericho	20: 29–34	10: 46–52	18: 35–19: 1	
127. Zaccheus climbs a sycamore-fig tree and is called down by Jesus; salvation comes to his house			19: 2–10	
128. Near Jerusalem, when men think the kingdom of God shall immediately appear, Jesus corrects this thought by the parable of the ten minas			19: 11–27	
The last Sabbath, Saturday, beginning at Friday sunset				
129. The hostile Jews seek Him at Jerusalem; Pharisees command to take Him. Jesus reaches Bethany six days before the Passover. In the house of Simon the leper, Mary anoints His head and feet	26: 6–13	14: 3–9		11: 55–57, 12: 1–8
130. Jews come to Bethany to see Jesus				12: 9–11

Contents	*Matthew*	*Mark*	*Luke*	*John*
The Last Passover Week, Ending with the Crucifixion				
First day of the week				
131. Jesus triumphantly enters Jerusalem. He weeps over the city as doomed. At evening He returns to Bethany, having first entered the Temple, and sternly looked round about upon all things (Zeph. 1: 12)	21: 1–11, 17	11: 1–11	19: 28–44	12: 12–19
Second day				
132. On His way from Bethany, Jesus curses the barren fig tree. He purges the Temple at the close of the ministry as at the beginning, but without the whip, and again returns to Bethany, after detecting at a glance the desecration in the court of the Gentiles	21: 12–16, 18, 19	11: 12–19	19: 45, 46	
Third day				
133. On His way to Jerusalem, the fig tree being now withered up, Jesus teaches the lesson that believing prayer can move mountains of hindrance	21: 20–22,	11: 20–26		
134. Teaches in the Temple. Deputation from the Sanhedrin challenges His authority. Parables of the two sons and the vineyard	21: 23–46	11: 27–33, 12: 1–12	20: 1–19	
135. Parable of the marriage feast	22: 1–14			
136. The Pharisees, with the Herodians, try to entangle Him in His words. His reply from Caesar's image on the coin	22:15–22	12: 13–17	20: 20–26	
137. He battles the Sadducees' objections about the resurrection	22: 23–33	12: 18–27	20: 27–40	
138. He replies to a lawyer on which one is the great commandment	22: 35–40	12: 28–34		
139. Our Lord leaves them without answer to His question, If Christ be Son of David, how does David call Him Lord?	22: 41–46	12: 35–37	20: 41–44	
140. Warns against scribes and Pharisees. Woe to Jerusalem	23: 1–39	12: 38–40	20: 45–47	
141. He commends the widow's offering to God's treasury		12: 41–44	21: 1–4	
142. Some Greeks desire to see Jesus. He accepts this as a pledge of His coming glory and the gathering in of the Gentiles. Jesus' prayer and the Father's answer heard by the disciples ..				12: 20–38
143. Leaving the Temple, Jesus, sitting on the Mount of Olives with Peter, James, John, and Andrew, foretells the destruction of the Temple and Jewish theocracy. The last days	24: 1–42	13: 1–37	21: 5–36	
144. Parables: The good man of the house, the wise and the evil servant, the ten virgins, the talents, the sheep and the goats	24: 43–51 25: 1–46			

Contents	Matthew	Mark	Luke	John
Fourth day				
145. *Beginning at sunset:* Jesus, two days before the Passover, announces His betrayal and crucifixion; the Sanhedrin consult to kill Jesus by subtlety. Judas, availing himself of his Master's retirement from them, covenants to betray Him. Most disbelieved; some rulers believed, but loving men's praise confessed Him not. Jesus' judgment	26: 1–5, 14–16	14: 1, 2, 10, 11	22: 1–6	12: 36–50
Fifth day				
146. Jesus sends two disciples into the city to prepare for the Passover; follows with the rest in the afternoon	26: 17–19	14: 12–16	22: 7–13	
Sixth day				
147. *At sunset:* Jesus celebrates the Passover in anticipation	26: 20	14: 17	22: 14	
148. Reproves the ambition of disciples, yet promises the kingdom			22: 24–30	
149. He teaches love and humility by washing disciples' feet				13: 1–20
150. He indicates His betrayer, who, however, did not leave till after the Lord's Supper (Luke 22: 21)	26: 21–25	14: 18–21	22: 21–23	13: 21–35
151. He foretells Peter's sifting by Satan and restoration by His intercession; scattering of the Twelve	26: 31–35	14: 27–31	22: 31–38	13: 36–38
152. Ordains the Lord's Supper (1 Cor. 11: 23–25)	26: 26–29	14: 22–25	22: 15–20	
153. Farewell address and intercessory prayer in the paschal chamber, all standing (John 14: 31)				14: 1–17: 26
154. His agony in Gethsemane	26: 30, 36–46	14: 26, 32–42	22: 39–46	18: 1, 4
155. His betrayal with a kiss and apprehension. Peter cuts off, and Jesus heals, Malchus's ear	26: 47–56	14: 43–52	22: 47–53	18: 2–12
156. He is brought before Annas first at night. Peter's three denials: (1) The *flesh* (Mark 14: 54); (2) the *world* (Matt. 26: 70—first rooster-crowing, Mark 14: 68); (3) the *devil* (Mark 14: 71, 72—the second rooster-crowing; Ps. 1:1)	26: 57, 58, 69–75	14: 53, 54, 66–72	22: 54–62	18: 13, 18, 25–27
157. Before Caiaphas, at first dawn, Jesus avows His messiahship and Godhead. He is condemned for blasphemy and mocked	26: 59–68	14: 55–65	22: 63–71	18: 19–24
158. Brought before Pilate for sentence of crucifixion	27: 1, 2, 11–14	15: 1–5	23: 1–5	18: 28–38
159. Pilate sends Him to Herod; Herod sends Him back to Pilate			23: 6–12	
160. Pilate seeks to release Him, but the Jews demand Barabbas. To appease them, Pilate flogs Him; the Jews clamor for His crucifixion as making Himself a king. Pilate, notwithstanding his wife's warning, sentences Jesus	27: 15–26	15: 6–15	23: 13–25	18: 39; 19: 1–16

Contents	Matthew	Mark	Luke	John
161. Jesus mocked by Roman soldiers with scarlet robe, crown of thorns, and staff	27: 27–30	15: 16–19		
162. Judas's remorse; he presumptuously enters the Temple, flings down the silver, and hangs himself (Acts 1: 18, 19)	27: 3–10			
163. Jesus bears His own cross to the city gate, where He is relieved by Simon of Cyrene; refuses wine mixed with gall	27: 31–34	15: 20–23	23: 26–32	19: 16, 17
164. Crucified at Golgotha, probably outside the Damascus gate. Seven sayings on the cross, *three* relating to *others, four* to *Himself*: (1) For His murderers—*"Father, forgive them,"* etc.	27: 35–44	15: 24–32	23: 33–38	19: 18–27
165. (2) The penitent thief promised paradise—*"Today,"* etc.			23: 39–43	
166. His garments divided and vesture cast lots for; (3) commends His mother to the care of John—*"Woman, behold, your son,"* etc.				19: 23–27
167. Darkness over the land from sixth to ninth hour. Jesus' loud cry, (4) *"Eli, Eli,"* etc. Says, (5) *"I thirst,"* and receives the vinegar to fulfill Scripture; (6) *"It is finished"*; (7) *"Father, into Your hands I commit My spirit"*; gives up the spirit; the veil of the Temple rent. Centurion's testimony	27: 45–54	15: 33–41	23: 44–49	19: 28–30
168. The side pierced by the soldier's spear and the blood and water attest His death and the truth of Scripture (Gen. 2: 21–23; Eph. 5: 30, 32; 1 John 5:6; Zech. 12:10). The body, taken down, is wrapped up with Nicodemus's aloes and myrrh, and buried in new tomb of Joseph of Arimathea	27: 57–61	15: 42–47	23: 50–56	19: 31–42
Seventh day				
169. Pilate grants a guard, and they set a seal upon the tomb	27: 62–66			
Christ's Resurrection, His Appearances During Forty Days, and Ascension				
First day—Easter Sunday				
170. Resurrection at first dawn	28: 2–4			
171. The women, coming with spices, find the tomb open and empty. Mary Magdalene returns to tell Peter and John	28: 1	16: 1–4	24: 1–3	20: 1, 2
172. The other women, remaining, see two angels, who declare the Lord's resurrection	28: 5–7	16: 5–7	24: 4–8	
173. Mary Magdalene returns to the tomb. Jesus reveals Himself to her. She reports to the disciples—*First* appearance		16: 9–11		20: 11–18
174. Jesus meets the women (Mary mother of James, Salome, and Joanna) on their return to the city—*Second* appearance	28: 8–10	16: 8	24: 9–11	
175. Peter and John find the tomb empty			24:12	20: 3–10
176. Report of the guards to the chief priests, who bribe them	28:11–15			
177. Jesus seen by Peter (Cephas, 1 Cor. 15: 5)—*Third* appearance			24:34	
178. Seen by the two disciples on way to Emmaus—*Fourth* appearance		16: 12, 13	24:13–35	

Contents	Matthew	Mark	Luke	John
179. Jesus appears to the ten, Thomas being absent—*Fifth* appearance		16: 14	24: 36–49	20: 19–23
Subsequent appearances				
180. Evening of Sunday after Easter day. Jesus appears to them again, Thomas being present—*Sixth* appearance				20:24–29
181. The eleven go into Galilee, to a mountain appointed. Jesus appears and commands them to teach all nations—*Seventh* appearance	28: 16–20	16: 15–18		
182. Jesus shows Himself at the Sea of Tiberias—*Eighth* appearance. Charges Simon to feed His lambs, sheep, and young sheep				21: 1–24
183. Seen by more than five hundred brethren at once (1 Cor. 15: 6), probably along with the eleven—*Ninth* appearance	28: 16			
184. He is seen by James, then by all the apostles (Acts 1: 3–8; 1 Cor. 15: 7)—*Tenth* appearance. In all, 538 (549 if the eleven, Matt. 28: 16, be distinct from the 500) persons are *specified* as having seen the risen Savior; also, after His ascension, Paul (1 Cor. 15: 8)				
185. The ascension, forty days after Easter (Acts 1: 9–12)		16: 19–20	24: 50–53	
186. Purpose and conclusion				20: 30, 31; 21: 25

INTRODUCTION TO THE NEW TESTAMENT

The name given to the second half of the English Bible is "the New Testament," which literally means "the New Covenant" (see Luke 22:20). The word *covenant* meant an arrangement made by one party, which the other party involved could accept or reject but could not alter. The Old Testament primarily records God's dealings with Israel on the basis of the covenant given through Moses at Mount Sinai, while the New Testament describes the new arrangement of God with men through Christ on the basis of the new covenant (see Ex. 24:1–8; Luke 22:14–20; 2 Cor. 3:6–11). The old covenant revealed the holiness of God in the righteous standard of the law and promised a coming Redeemer; the new covenant shows the holiness of God in His righteous Son. The New Testament, then, contains those writings that reveal the content of this new covenant.

The message of the New Testament centers on (1) the Person who gave Himself for the remission of sins (Matt. 26:28) and (2) the people (the church) who have received His salvation. Thus the central theme of the New Testament is salvation. The Gospels introduce the Savior. The book called the Acts of the Apostles describes the spread of the good news about His salvation through a large part of the Mediterranean world of the first century A.D. The letters give details of the blessings of that salvation, and Revelation previews the culmination of salvation.

The Arrangement of the Books of the New Testament

The New Testament includes twenty-seven books written by nine different authors (unless Paul wrote Hebrews, then only eight) over about fifty years' time. These books fall naturally into four divisions:

(1) The Four Gospels. These describe the life and ministry of Jesus Christ. Although they were written later than many other books of the New Testament, it was natural that, in the order of the books, a priority position should be given to these accounts of Jesus' earthly life and ministry.

(2) The book of Acts. This is the history of the beginning of the church and the spread of Christianity throughout the Greco-Roman world.

(3) The twenty-one letters (Romans through Jude). Since archaeological discoveries have shown that letter writing was a common means of communication in the first Christian centuries, it is not surprising to find that most of the books of the New Testament were in the form of letters. The apostle Paul, the great missionary and theologian of the early church, wrote thirteen or fourteen of these letters. They were addressed to churches as well as to individuals, and they teach Christian doctrine both in a formal way (as in Romans) and in application to life situations (as in 1 Corinthians and Philemon).

(4) The Revelation. This last book describes the ultimate triumph of Jesus Christ and His people in the future.

The Order of the Books of the New Testament

As already suggested, the order of the books of the New Testament is logical. First come the Gospels, which record the life of Christ; then Acts, which gives the history of the spread of Christianity; then the letters, which show the development of the doctrines of the church along with its problems; and finally the vision of the second coming of Christ in Revelation.

The order of the writing of the books, however, was approximately like this:

James	A.D. 45–49	Philippians, Philemon	63
Galatians	49	1 Peter	63–64
1 and 2 Thessalonians	51	1 Timothy	63–66
Mark	50s or 60s	Titus	63–66
Matthew	50s or 60s	Hebrews	64–68
1 Corinthians	55	2 Peter	66
2 Corinthians	56	2 Timothy	67
Romans	57–58	Jude	70–80
Luke	60	John	85–90
Acts	61	1, 2, 3 John	90
Colossians, Ephesians	61	Revelation	90s

The Collection of the Books

After they were written, the individual books were not immediately gathered together into the canon, or collection of twenty-seven that comprise the New Testament. Groups of books like Paul's letters and the Gospels were preserved at first by the churches or people to whom they were sent, and gradually all twenty-seven books were collected and formally acknowledged by the church as a whole.

This process took about 350 years. In the second century the circulation of books that promoted heresy accentuated the need for distinguishing valid Scripture from other Christian literature. Certain tests were developed to determine which books should be included. (1) Was the book written or approved by an apostle? (2) Were its contents of a spiritual nature? (3) Did it give evidence of being inspired by God? (4) Was it widely received by the churches?

Not all of the twenty-seven books that were eventually recognized as canonical were accepted by all the churches in the early centuries, but this does not mean that those that were not immediately or universally accepted were spurious. Letters addressed to individuals (Philemon, 2 and 3 John) would not have been circulated as widely as those sent to churches. The books most disputed were James, Jude, 2 Peter, 2 and 3 John, and Philemon, but ultimately these were included, and the canon was certified at the Council of Carthage in A.D. 397.

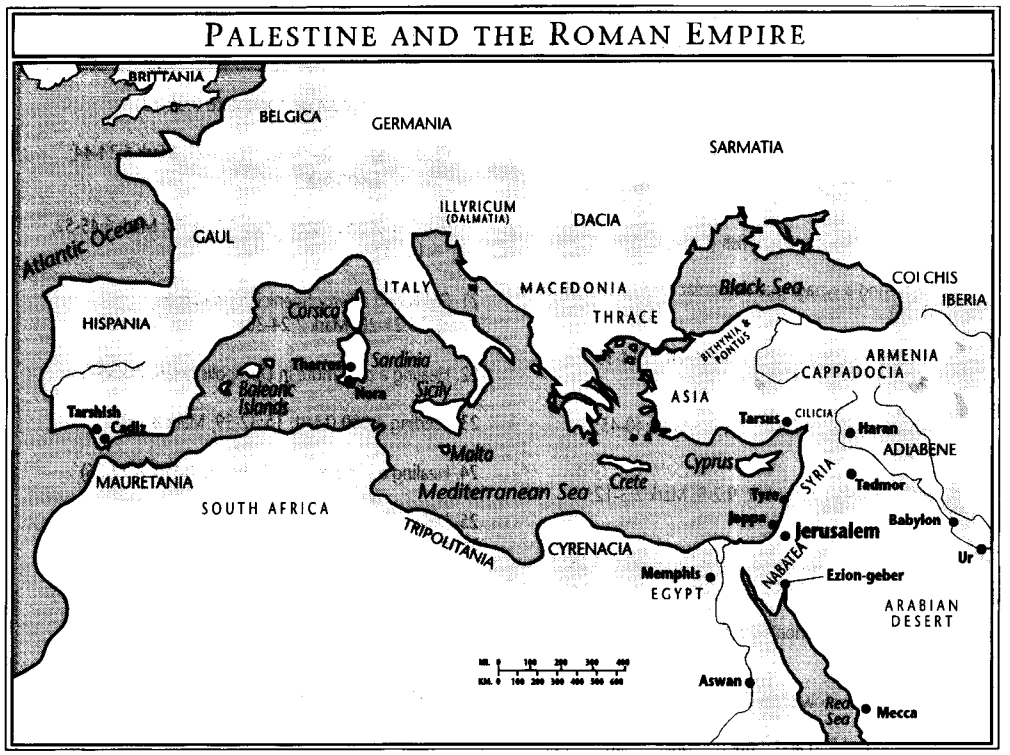
Although no original copy of any of the writings that comprise the New Testament has survived, there exist more than 4,500 Greek mss. of all or part of the text, plus some 8,000 Latin mss. and at least 1,000 other versions into which the original books were translated. Careful study and comparison of these many copies has given us an accurate and trustworthy New Testament.

NEW TESTAMENT BOOKS

HISTORY	LETTERS				PROPHECY
	Paul's			General	
MATTHEW	*EARLY*	*LATER*			REVELATION
MARK	during missionary journeys	after arrest at Jerusalem		JAMES	
LUKE	GALATIANS	FIRST IMPRISONMENT ("prison epistles")	RELEASE	SECOND IMPRISONMENT	HEBREWS
JOHN	1 THESSALONIANS				JUDE
	2 THESSALONIANS				1 PETER
	1 CORINTHIANS	COLOSSIANS	1 TIM.	2 TIM.	2 PETER
	2 CORINTHIANS	EPHESIANS	TITUS		1 JOHN
ACTS	ROMANS	PHILEMON			2 JOHN
		PHILIPPIANS			3 JOHN

POLITICAL BACKGROUND

PERSON	YEARS RULED	TERRITORY	RELATION TO HEROD THE GREAT	SCRIPTURE
Herod the Great	37-4 B.C.	King of Palestine	—	Matthew 2:1 Luke1:5
Herod Antipas	4 B.C. – A.D. 39	Tetrarch of Galilee, Perea	Son	Luke 3:1; 13:31; 23:7
Archelaus	4 B.C. – A.D. 6	Ethnarch of Judea, Samaria, Idumea	Son	Matthew 2:22
Herod Phillip II	5 B.C. – A.D. 34	Tetrarch of Iturea, Trachonitis	Son	Luke 3:1
Herod Agrippa I	A.D. 37-44	King of Palestine	Grandson	Acts 12:1-23
Herod Agrippa II	A.D. 48-70	Tetrarch of Chalcis, other territorities	Great-grandson	Acts 25, 26


PALESTINE AND THE ROMAN EMPIRE
BRITTANIA
BELGICA
GERMANIA
SARMATIA
ILLYRICUM
(DALMATIA)
DACIA
Atlantic Ocean
GAUL
ITALY
MACEDONIA
Black Sea
COLCHIS
IBERIA
HISPANIA
Corsica
THRACE
BITHYNIA & PONTUS
ARMENIA
CAPPADOCIA
Sardinia
Thermae
Balearic Islands
Sicily
ASIA
Tarshish
Cadiz
Tarsus
CILICIA
Haran
ADIABENE
Malta
Cyprus
Crete
SYRIA
Tadmor
MAURETANIA
Mediterranean Sea
Tyre
Joppa
Jerusalem
Babylon
SOUTH AFRICA
TRIPOLITANIA
CYRENACIA
Ur
NABATEA
Memphis
Ezion-geber
EGYPT
ARABIAN DESERT
Aswan
Red Sea
Mecca

MIRACLES OF JESUS

1. Turning water into wine (John 2:1-11)

2. Healing a nobleman's son at Cana (John 4:46-54)

3. Healing a lame man at the pool of Bethesda (John 5:1-9)

4. First miraculous catch of fish (Luke 5:1-11)

5. Delivering a synagogue demoniac (Mark 1:23-28; Luke 4:31-36)

6. Healing Peter's mother-in-law (Matt. 8:14-15; Mark 1:29-31; Luke 4:38-39)

7. Cleansing a leper (Matt. 8:2-4; Mark1:40-45; Luke 5:12-16)

8. Healing a paralytic (Matt. 9:2-8; Mark 2:3-12; Luke 5:18-26)

9. Healing a man with a shriveled hand (Matt. 12:9-13; Mark 3:1-5; Luke 6:6-10)

10. Healing a centurion's servant (Matt. 8:5-13; Luke 7:1-10)

11. Raising a widow's son (Luke 7:11-15)

12. Healing a blind and mute demoniac (Matt. 12:22; Luke 11:14)

13. Stilling a storm (Matt. 8:18, 23-27; Mark 4:35-41; Luke 8:22-25)

14. Delivering the Gadarene demoniacs (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39)

15. Healing a woman with an issue of blood (Matt. 9:20-22; Mark 5:25-34; Luke 8:43-48)

16. Raising Jairus's daughter (Matt. 9:18–19, 23-26; Mark 5:22-24, 35-43; Luke 8:41-42, 49-56)

17. Healing two blind men (Matt. 9:27-31)

18. Delivering a mute demon (Matt. 9:32-33)

19. Feeding the 5,000 (Matt. 14:14-21; Mark 6:34-44; Luke 9:12-17; John 6:5-13)

20. Walking on the water (Matt. 14:24-33; Mark 6:45-52; John 6:16-21)

21. Delivering a Syrophoenician's daughter (Matt. 15:21-28; Mark 7:24-30)

22. Healing a deaf mute in Decapolis (Mark 7:31-37)

23. Feeding 4,000 (Matt. 15:32-39; Mark 8:1-9)

24. Healing a blind man at Bethsaida (Mark 8:22-26)

25. Delivering a demon-possessed boy (Matt. 17:14-18; Mark 9:14-29; Luke 9:38-42)

26. Finding the tax money (Matt. 17:24-27)

27. Healing a man born blind (John 9:1-7)

28. Healing a crippled woman on the Sabbath (Luke 13:10-17)

29. Healing a man with dropsy (Luke 14: 16)

30. Raising of Lazarus (John 11:17-44)

31. Cleansing ten lepers (Luke 17:11-19)

32. Healing blind Bartimaeus (Matt. 20:29-34; Mark 10:46-52; Luke 18:35-43)

33. Cursing the fig tree (Matt. 21:18-19; Mark 11:12-14)

34. Restoring Malchus's ear (Luke 22:49-51; John 18:10)

35. Second miraculous catch of fish (John 21:1-11)

MESSIANIC PROPHECIES

TOPIC	OLD TESTAMENT PROPHECY	NEW TESTAMENT FULFILLMENT
Line of Abraham	Genesis 12:2	Matthew 1:1; Galatians 3:16
Line of Judah	Genesis 49:10	Matthew 1:2
Line of David	2 Samuel 7:12-16	Matthew 1:1
Virgin Birth	Isaiah 7:14	Matthew 1:23
Birthplace: Bethlehem	Micah 5:2	Matthew 2:6
Forerunner: John	Isaiah 40:3; Malachi 3:1	Matthew 3:3
King	Numbers 24:17; Psalm 2:6	Matthew 21:5
Prophet	Deuteronomy 18:15-18	Acts 3:22-23
Priest	Psalm 110:4	Hebrews 5:6-10
Will bear world's sins	Psalm 22:1	Matthew 27:46
Will be ridiculed	Psalm 22:7-8	Matthew 27:39, 43
Hands and feet pierced	Psalm 22:16	John 20:25
No bones broken	Psalm 22:17	John 19:33-36
Soldiers gambled	Psalm 22:18	John 19:24
Christ's prayer	Psalm 22:24	Matthew 26:39; Hebrews 5:7
Disfigurement	Isaiah 52:14	John 19:1
Scourging	Isaiah 53:5	John 19:1,18
Resurrection	Psalm 16:10; 22:22	Matthew 28:6; Acts 2:27-28
Ascension	Psalm 68:18	Luke 24:50-53; Acts 1:9-11

INTRODUCTION TO THE GOSPELS

What Are the Gospels?

Gospel means "good news." The Gospels are so called because they record the good news that a way of salvation has been opened to all mankind through the death and resurrection of Jesus Christ (Mark 1:1; 1 Cor. 15:3–4).

Biography as we know it was unknown when the Gospels were written, and they are not really biographies as we understand that literary form today. They were written that people might know who Jesus was and believe in Him (John 20:31).

Why Did the Gospels Need to Be Written?

The rapid spread of Christianity precipitated the need for written accounts of the life of Christ. Too, as major figures in the stories and eyewitnesses began to die, there was an increasing need for written accounts of what they had seen and heard. These written Gospels were used to evangelize, to catechize new converts, and probably were part of early Christian worship (Luke 1:1–4). In the introduction to each gospel we shall try to show its distinctive purpose.

Why Four Gospels?

Although there were numerous other gospel accounts written, only four were deemed worthy to be included in the New Testament. The other gospels were written later and are of doubtful reliability. Although they contain some of the information that is in the four canonical Gospels, they also add much that is obviously fanciful and legendary (like the story of Jesus' condemning a boy to die because he had knocked Him down, as reported in an apocryphal Gnostic writing known as 1 Infancy). They also often tried to bolster heretical or sectarian viewpoints.

The early church distinguished these gospels from the true ones and regarded the apocryphal ones as of much lesser importance. One of the reasons was that the Four Gospels were written by apostles or by a close associate. Later church councils confirmed the authenticity of these books and included only the four in the canon, or collection of books recognized as inspired and authoritative.

The Gospels were written to the four general groups of people in the first century: Matthew was written for the Jews; Mark for the Romans; Luke for the other pagan Gentiles; and John for Christians.

What Are the Synoptic Gospels?

Matthew, Mark, and Luke present much similar material about the life of Christ, as even a quick examination of a harmony of His life will show. They have a more or less common view of His activities and teachings and of the chronology of events. They are therefore called the synoptic Gospels (from *synopsis*, a viewing together). For example, all but thirty-one verses in Mark have parallels in either Matthew or Luke. On the other hand, much of the material in John's gospel is unique, and it is organized according to long discourses. The differences in the Four Gospels supplement each other without contradiction and the similarities complement each other. The result is a comprehensive fourfold record of the redemptive ministry of Jesus Christ.

Comparison of the Four Gospels

Comparisons	Matthew	Mark	Luke	John
Christ Viewed as	King	Servant	Man	God
Written to	Jews	Romans	Greeks	Church
Number of Chapters	28	16	24	21
Unique Material	42%	7%	59%	92%
Old Testament Quotes	53	36	25	20

Words of Christ in the Four Gospels

Gospel	Verses (KJV)	Numbers of Words	Percent of Gospel
Matthew	1,071	644	Three-fifths
Mark	678	285	Three-sevenths
Luke	1,151	586	Nearly half
John	879	419	Not quite half
TOTALS	3,779	1,934	Almost half

The New Testament Annotated

MATTHEW

INTRODUCTION

AUTHOR: Matthew DATE: 50s or 60s

Authorship Matthew, who was surnamed Levi (Mark 2:14), was a Jewish tax-gatherer (publican) for the Roman government (Matt. 9:9). Because he collaborated with the Romans, who were hated by the Jews as overlords of their country, Matthew (and all tax collectors) was despised by fellow Jews. Nevertheless, Matthew responded to Christ's simple call to follow Him. After the account of the banquet he gave for his colleagues so they too could meet Jesus, he is not mentioned again except in the list of the Twelve (Matt. 10:3; see also Acts 1:13). Tradition says that he preached in Palestine for a dozen years after the resurrection of Christ and then went to other lands, but there is no certainty of this.

Distinctive Approach of Matthew Matthew was written to Jews to answer their questions about Jesus of Nazareth who claimed to be their Messiah. Was He in fact the Messiah predicted in the Old Testament? If He was, why did He fail to establish the promised kingdom? Will it ever be established? What is God's purpose in the meantime? Thus, in this gospel, Jesus is often spoken of as the Son of David and the One who fulfills the Old Testament prophecies of Messiah; and the kingdom of heaven is the subject of much of His recorded teaching.

Matthew is also characterized by its inclusion of people outside of Judaism. The closing verses record the commission to go into all the world, and only in Matthew does the word *church* appear in the Gospels (16:18; 18:17). Jesus is also designated as the Son of Abraham (1:1), for in Abraham "all the families of the earth shall be blessed" (Gen. 12:3).

Date Although the gospel has sometimes been dated in the 80s or 90s, the fact that the destruction of Jerusalem in A.D. 70 is viewed as an event yet future (24:2) seems to require an earlier date. Some feel that this was the first of the Gospels to be written (about A.D. 50), while others think it was not the first and that it was written in the 60s.

Contents Important sections in Matthew are the Sermon on the Mount (chaps. 5–7), including the Beatitudes (5:3–12) and the Lord's Prayer (6:9–13); the parables of the kingdom (chap. 13); and the Olivet discourse concerning future events (chaps. 24–25). The theme of the book is Christ the King, and the outline reflects that theme.

OUTLINE OF THE GOSPEL OF MATTHEW

I. **The Person of the King, 1:1–4:25**
   A. His Background, 1:1–17
   B. His Birth, 1:18–2:23
      1. The announcement of the birth, 1:18–25
      2. The adoration of the baby, 2:1–12
      3. The advancement of the boy, 2:13–23
   C. His Baptism, 3:1–17
   D. His Temptation, 4:1–11
   E. His Inauguration, 4:12–25

II. **The Preaching of the King,** 5:1–7:29
- A. The Picture of Kingdom Life, 5:1–16
- B. The Precepts for Kingdom Life, 5:17–48
  1. The law of Moses, 5:17–20
  2. The law of murder, 5:21–22
  3. The law of reconciliation, 5:23–26
  4. The law of adultery, 5:27–30
  5. The law of divorce, 5:31–32
  6. The law of oaths, 5:33–37
  7. The law of nonresistance, 5:38–42
  8. The law of love, 5:43–48
- C. The Practice of Kingdom Life, 6:1–7:12
  1. In relation to almsgiving, 6:1–4
  2. In relation to prayer, 6:5–15
  3. In relation to fasting, 6:16–18
  4. In relation to money, 6:19–24
  5. In relation to anxiety, 6:25–34
  6. In relation to judging, 7:1–5
  7. In relation to prudence, 7:6
  8. In relation to prayer, 7:7–11
  9. In relation to others, 7:12
- D. The Proof of Kingdom Life, 7:13–29

III. **The Proof of the King, 8:1–9:38**
- A. Exhibit 1: Power, 8:1–34
  1. Power over defilement, 8:1–4
  2. Power over distance, 8:5–13
  3. Power over disease, 8:14–17
  4. Power over disciples, 8:18–22
  5. Power over the deep, 8:23–27
  6. Power over demons, 8:28–34
- B. Exhibit 2: Pardon, 9:1–17
  1. Pardon of a paralytic, 9:1–8
  2. Pardon of a tax collector, 9:9–13
  3. Problem concerning fasting, 9:14–17
- C. Exhibit 3: Power, 9:18–38
  1. Power over death, 9:18–26
  2. Power over darkness, 9:27–31
  3. Power over dumbness, 9:32–34
  4. Power over disease, 9:35
  5. Pity on the people, 9:36–38

IV. **The Program of the King, 10:1–16:12**
- A. The Program Announced, 10:1–11:1
- B. The Program Attested, 11:2–12:50
  1. By comforting John's disciples, 11:2–19
  2. By condemning the cities, 11:20–24
  3. By calling all to Himself, 11:25–30
  4. By controversies over the Sabbath, 12:1–14
  5. By condemnation of the Pharisees (the unpardonable sin), 12:15–37
  6. By certain signs, 12:38–45
  7. By changed relationships, 12:46–50
- C. The Program Altered, 13:1–52
  1. The sower, 13:1–23
  2. The wheat and the tares, 13:24–30
  3. The mustard seed, 13:31–32

4. The leaven, 13:33
5. The wheat and the tares, 13:34–43
6. The hidden treasure, 13:44
7. The pearl of great price, 13:45–46
8. The net, 13:47–50
9. The householder, 13:51–52

D. The Program Attacked, 13:53–16:12
1. Attack by His own townspeople, 13:53–58
2. Attack by Herod, followed by miracles (five thousand fed and Jesus walks on water), 14:1–36
3. Attack by the scribes and Pharisees, followed by miracles (Syrophoenician woman's daughter healed and four thousand fed), 15:1–39
4. Attack by the Pharisees and Sadducees, 16:1–12

V. The Pedagogy of the King, 16:13–20:28

A. Concerning His Church (Peter's Confession of Faith), 16:13–20
B. Concerning His Death, 16:21–28
C. Concerning His Glory (the Transfiguration), 17:1–21
D. Concerning His Betrayal, 17:22–23
E. Concerning Taxes, 17:24–27
F. Concerning Humility, 18:1–35
1. Illustrated in childlike faith, 18:1–6
2. Illustrated in concern for the lost, 18:7–14
3. Illustrated in church discipline, 18:15–20
4. Illustrated in continual forgiveness, 18:21–35

G. Concerning Human Problems, 19:1–26
1. Physical problems, 19:1–2
2. Divorce and remarriage, 19:3–12
3. Children, 19:13–15
4. Wealth, 19:16–26

H. Concerning the Kingdom, 19:27–20:28
1. Rewards in the kingdom, 19:27–30
2. Recognition in the kingdom, 20:1–16
3. Rank in the kingdom, 20:17–28

VI. The Presentation of the King, 20:29–23:39

A. The Power of the King, 20:29–34
B. The Presentation of the King, 21:1–11
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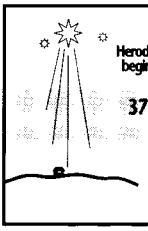
TIMELINE OF MATTHEW



Herod the Great begins his rule — 37 B.C.

Herod the Great begins reconstruction of the Temple — 20 B.C.

Jesus is born — 6/5 B.C.

Herod the Great dies — 4 B.C.

Judea becomes a Roman province — A.D. 6

Caiaphas becomes high priest — 18

Jesus begins his ministry — 26/27

Crucifixion, resurrection, and ascension of Jesus — 30

27 B.C. — Caesar Augustus becomes Roman emperor

6 B.C. — Annas becomes high priest

5/4 B.C. — Escape to Egypt

4/3 B.C. — Archelaus appointed ruler over Judea; Jesus' family returns to Nazareth

14 — Tiberius Caesar becomes Roman emperor

26 — Pontius Pilate appointed governor of Judea

THE GOSPEL ACCORDING TO MATTHEW

I THE PERSON OF THE KING, 1:1–4:25

A His Background, 1:1–17 (Luke 3:23–38)

1 The record of the genealogy of Jesus the Messiah, [a]the son of David, [b]the son of Abraham:

2 Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah by Tamar, [a]Perez was the father of Hezron, and Hezron the father of Ram.

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

6 Jesse was the father of David the king.

David [a]was the father of Solomon by Bathsheba who had been the wife of Uriah.

7 Solomon [a]was the father of Rehoboam, Rehoboam the father of Abijah, and Abijah the father of Asa.

8 Asa was the father of Jehoshaphat, Jehoshaphat the father of Joram, and Joram the father of Uzziah.

9 Uzziah was the father of Jotham, Jotham the father of Ahaz, and Ahaz the father of Hezekiah.

10 Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the [a]father of Josiah.

11 Josiah was the father of Jeconiah and his brothers, at the time of the [a]deportation to Babylon.

12 After the [a]deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel.

13 Zerubbabel was the father of Abihud, Abihud the father of Eliakim, and Eliakim the father of Azor.

14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob.

16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, [a]who is called the Messiah.

17 So all the generations from Abraham to David are fourteen generations; from David to the [a]deportation to Babylon, fourteen generations; and from the

*1:1 [a]2 Sam 7:12-16; Ps 89:3f; 132:11; Is 9:6f; 11:1; Matt 9:27; Luke 1:32,69; John 7:42; Acts 13:23; Rom 1:3; Rev 22:16 [b]Matt 1:1-6; *Luke 3:32-34*; Gen 22:18; Gal 3:16

*1:3 [a]Ruth 4:18-22; 1 Chr 2:1-15; Matt 1:3-6

1:6 [a]2 Sam 11:27; 12:24

1:7 [a]1 Chr 3:10ff

1:10 [a]1 Chr 3:14

*1:11 [a]2 Kin 24:14f; Jer 27:20; Matt 1:17

*1:12 [a]2 Kin 24:14f; Jer 27:20; Matt 1:17

*1:16 [a]Matt 27:17, 22; Luke 2:11; John 4:25

*1:17 [a]2 Kin 24:14f; Jer 27:20; Matt 1:11,12

1:1 *Jesus the Messiah.* The name "Jesus" is from the Greek (and Latin) for the Hebrew *Jeshua* (Joshua), which means "the Lord is salvation." "Messiah" is from the Hebrew *Meshiah* (Gk., Christ), meaning "anointed one." *son of David* was a highly popular messianic title of the times. The genealogy is here traced through Joseph, Jesus' legal (though not natural) father, and it establishes His claim and right to the throne of David (v. 6). The genealogy in Luke 3:23–38 is evidently that of Mary, though some believe it is also Joseph's, by assuming that Matthan (v. 15) and Matthat (Luke 3:24) were the same person and Jacob (v. 16) and Eli (Luke 3:23) were brothers (one being Joseph's father and the other his uncle). See note on Luke 3:23.

1:3–16 This genealogy includes four OT women (plus *Mary*, v. 16): *Tamar* (v. 3), *Rahab* (v. 5), *Ruth* (v. 5), and *Bathsheba*, Solomon's mother (v. 6).

1:11 *Jeconiah.* Jehoiachin, king of Judah, who was taken into captivity by Nebuchadnezzar in 597 B.C. In the Heb., Jeremiah contracted "Jeconiah" to "Coniah" (Jer. 22:24, 28; 37:1). A curse was pronounced on Coniah that none of his descendants would prosper sitting on the throne of David. Had our Lord been the natural son of Joseph, He could not have been successful on the throne of David because of this curse. But since He came through Mary's lineage, He was not affected by this curse.

1:12 This *Shealtiel* is not the same as the son of Neri in Luke 3:27.

1:16 *by whom.* The word is feminine singular, indicating clearly that Jesus was born of Mary only and not of Mary and Joseph. It is one of the strongest evidences for Jesus' virgin birth.

1:17 Not every generation needs to be listed in a genealogy, as is the case here. Why the division into three groups of 14? Possibly because the numerical equivalent of the Hebrew letters in the name David (the focal point of this genealogy) equals 14. The repetition of *Jeconiah* in verse 12 makes the fourteenth name in the last grouping.

1:17 [b]2 Kin 24:14f; Jer 27:20; Matt 1:11,12

[b]deportation to Babylon to the Messiah, fourteen generations.

B His Birth, 1:18–2:23 (Luke 2:1–20)

1 *The announcement of the birth,* 1:18–25

1:18 [a]Matt 12:46; Luke 1:27 [b]Luke 1:35

18 Now the birth of Jesus Christ was as follows: when His [a]mother Mary had been betrothed to Joseph, before they came together she was [b]found to be with child by the Holy Spirit.

*1:19 [a]Deut 22:20-24; 24:1-4; John 8:4,5

19 And Joseph her husband, being a righteous man and not wanting to disgrace her, wanted [a]to send her away secretly.

1:20 [a]Luke 2:4

20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "[a]Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.

1:21 [a]Luke 1:31; 2:21 [b]Luke 2:11; John 1:29; Acts 4:12; 5:31; 13:23,38, 39; Col 1:20-23

21 "She will bear a Son; and [a]you shall call His name Jesus, for He [b]will save His people from their sins."

22 Now all this took place to fulfill what was [a]spoken by the Lord through the prophet:

1:22 [a]Luke 24:44; Rom 1:2-4

1:23 [a]Is 7:14 [b]Is 9:6,7 [c]Is 8:10

23 "[a]BEHOLD, THE VIRGIN SHALL BE WITH [b]CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "[c]GOD WITH US."

24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took *Mary* as his wife,

*1:25 [a]Luke 2:7 [b]Matt 1:21; Luke 2:21

25 but kept her a virgin until she [a]gave birth to a Son; and [b]he called His name Jesus.

2 *The adoration of the baby,* 2:1–12

*2:1 [a]Mic 5:2; Luke 2:4-7 [b]Luke 1:5

2 Now after Jesus was [a]born in Bethlehem of Judea in the days of [b]Herod the king, magi from the east arrived in Jerusalem, saying,

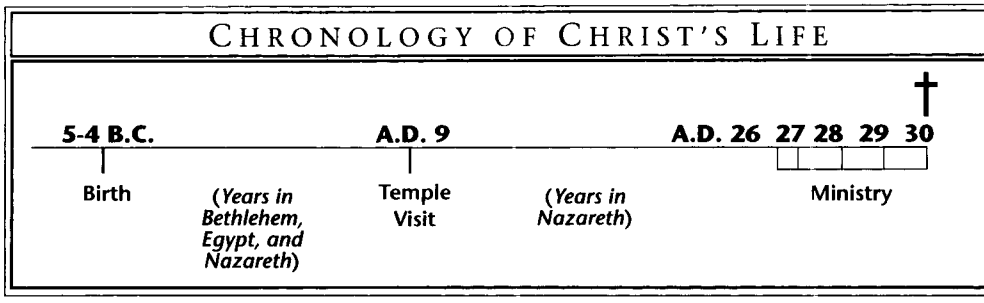
2:2 [a]Jer 23:5; 30:9; Zech 9:9; Matt 27:11; Luke 19:38; 23:38; John 1:49 [b]Num 24:17

2 "Where is He who has been born [a]King of the Jews? For we saw [b]His star in the east and have come to worship Him."

3 When Herod the king heard *this,* he was troubled, and all Jerusalem with him.

4 Gathering together all the

*2:4



1:19 *her husband.* Although Joseph and Mary were not yet married, so sacred was the year of engagement, or betrothal, that they were by custom considered as if married (cf. Gen. 29:21; Deut. 22:23–30). Consequently, Joseph's only recourse seemed to be to "send her away," which meant to give her a bill of divorce, a certificate saying, in effect, "This woman is not my wife; I am not her husband" (see Hos. 2:2).

1:25 Jesus' siblings (13:55–56) were half brothers and half sisters, since Mary had no sexual relations with Joseph until after Jesus' birth.

2:1 *Bethlehem.* The town is five mi (eight km) S of Jerusalem. *Herod the king.* This was Herod the Great, whose family, though nominally Jewish, was in reality Edomite. He was king, with Roman help, from 37 to 4 B.C. He built the Temple in Jerusalem that Christ knew. *magi.* These wise men from the east were experts in the study of the stars. Tradition says that there were three and that they were kings, but we do not know that for certain.

2:4 *scribes,* who belonged mainly to the party of the Pharisees, functioned as members of a highly honored profession. They were professional students and defenders of the law (scriptural and traditional), gathering around them pupils who they instructed in the law. They were also referred to as lawyers because they were entrusted with the administration of the law as judges in the Sanhedrin (cf. 22:35).

chief priests and scribes of the people, he inquired of them where the Messiah was to be born.

2:5 [a]John 7:42 5 They said to him, "[a]In Bethlehem of Judea; for this is what has been written by the prophet:

*2:6 [a]Mic 5:2; John 7:42 [b]John 21:16 6 '[a]AND YOU, BETHLEHEM, LAND OF JUDAH,
ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH;
FOR OUT OF YOU SHALL COME FORTH A RULER
WHO WILL [b]SHEPHERD MY PEOPLE ISRAEL.' "

2:7 [a]Num 24:17 7 Then Herod secretly called the magi and determined from them the exact time [a]the star appeared.

8 And he sent them to Bethlehem and said, "Go and search carefully for the Child; and when you have found *Him,* report to me, so that I too may come and worship Him."

*2:9 9 After hearing the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over *the place* where the Child was.

10 When they saw the star, they rejoiced exceedingly with great joy.

*2:11 [a]Matt 1:18; 12:46 [b]Matt 14:33 11 After coming into the house they saw the Child with [a]Mary His mother; and they fell to the ground and [b]worshiped Him. Then, opening their treasures,

2:12 [a]Matt 2:13,19, 22; Luke 2:26; Acts 10:22; Heb 8:5; 11:7 [b]Job 33:15,16; Matt 1:20 they presented to Him gifts of gold, frankincense, and myrrh.

12 And having been [a]warned *by God* [b]in a dream not to return to Herod, the magi left for their own country by another way.

3 *The advancement of the boy,* 2:13–23

2:13 [a]Acts 5:19; 10:7; 12:7-11 [b]Matt 2:12,19 **13** Now when they had gone, behold, an [a]angel of the Lord * [b]appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him."

14 So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.

*2:15 [a]Hos 11:1; Num 24:8 [b]Ex 4:22f **15** He remained there until the death of Herod. *This was* to fulfill what had been spoken by the Lord through the prophet: "[a]OUT OF EGYPT I CALLED [b]MY SON."

2:16 [a]Matt 2:1 [b]Is 59:7 **16** Then when Herod saw that he had been tricked by [a]the magi, he became very enraged, and sent and [b]slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.

*2:17 **17** Then what had been spoken through Jeremiah the prophet was fulfilled:

2:18 [a]Jer 31:15 **18** "[a]A VOICE WAS HEARD IN RAMAH,
WEEPING AND GREAT MOURNING,
RACHEL WEEPING FOR HER CHILDREN;
AND SHE REFUSED TO BE COMFORTED,
BECAUSE THEY WERE NO MORE."

2:19 [a]Matt 1:20; 2:12,13,22 **19** But when Herod died, behold, an angel of the Lord * [a]ap-

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2:6 *A Ruler.* See Micah 5:2. An earthly king, though a supernatural one, is meant.

2:9 The *star* reappeared and led them to the exact house in Bethlehem.

2:11 *into the house . . . the Child.* These words need not indicate that the wise men came some time after the birth of Christ. The family would naturally have moved into a house as quickly as possible after Jesus was born, and "child" can mean a newborn (John 16:21). We do not know how many wise men there were. *gold, frankincense, and myrrh.* These were gifts worthy of a king. The early church Fathers understood the gold to be symbolic of Christ's deity, the frankincense of His purity, and the myrrh of His death (since it was used for embalming).

2:15 Hosea 11:1 relates this to the deliverance of Israel from Egyptian bondage. Matthew, under the direction of the Holy Spirit, applies it to Christ.

2:17–18 A quotation of Jer. 31:15, which depicts the wailing at the time of Israel's exile. That calamity and Herod's new atrocity are viewed as part of the same broad picture. Since Matthew was writing to those with a Jewish background, he used more quotations from the OT than the other gospel writers. There are 93 such quotations in Matthew, 49 in Mark, 80 in Luke, and 33 in John.

peared in a dream to Joseph in Egypt, and said,

20 "Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead."

21 So Joseph got up, took the Child and His mother, and came into the land of Israel.

★2:22 [a]Matt 2:12,13, 19

22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being [a]warned *by God* in a dream, he left for the regions of Galilee,

★2:23 [a]Luke 1:26; 2:39; John 1:45,46 [b]Mark 1:24; John 18:5,7; 19:19

23 and came and lived in a city called [a]Nazareth. *This was* to fulfill what was spoken through the prophets: "He shall be called a [b]Nazarene."

★3:1 [a]Matt 3:1-12; *Mark 1:3-8; Luke 3:2-17;* John 1:6-8, 19-28 [b]Matt 11:11-14; 16:14 [c]Josh 15:61; Judg 1:16

C **His Baptism,** 3:1–17 (Mark 1:1–11; Luke 3:1–22)

3 Now [a]in those days [b]John the Baptist * came, preaching in the [c]wilderness of Judea, saying,

2 "[a]Repent, for [b]the kingdom of heaven is at hand."

3 For this is the [a]one referred to by Isaiah the prophet when he said,

"[b]THE VOICE OF ONE CRYING IN THE WILDERNESS,
'[c]MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT!' "

★3:2 [a]Matt 4:17 [b]Dan 2:44; Matt 4:17,23; 6:10; 10:7; Mark 1:15; Luke 10:9f; 11:20; 21:31

★3:3 [a]Luke 1:17,76 [b]Is 40:3 [c]John 1:23

4 Now John himself had [a]a garment of camel's hair and a leather belt around his waist; and his food was [b]locusts and wild honey.

★3:4 [a]2 Kin 1:8; Zech 13:4; Matt 11:8; Mark 1:6 [b]Lev 11:22

5 Then Jerusalem [a]was going out to him, and all Judea and all [b]the district around the Jordan;

★3:5 [a]Mark 1:5 [b]Luke 3:3

6 and they were being [a]baptized by him in the Jordan River, as they confessed their sins.

★3:6 [a]Matt 3:11, 13-16; Mark 1:5; John 1:25, 26; 3:23; Acts 1:5; 2:38-41; 10:37

7 But when he saw many of the [a]Pharisees and [b]Sadducees coming for baptism, he said to them, "You [c]brood of vipers, who warned you to flee from [d]the wrath to come?

★3:7 [a]Matt 16:1ff; 23:13,15 [b]Matt 22:23; Acts 4:1; 5:17; 23:6ff [c]Matt 12:34; 23:33 [d]1 Thess 1:10

2:22 *Archelaus.* On the death of Herod the Great, the Romans divided his kingdom among his sons: Archelaus (Judah and Samaria), Antipas (Galilee and Perea), and Philip (NE Palestine). Archelaus was a bloody king and, worse in the eyes of Rome, ineffective. He was removed by Caesar Augustus in A.D. 6 and banished to Gaul.

2:23 *He shall be called a Nazarene.* Based on the sense of several OT prophecies (notice the plural *prophets*). *Nazarene* is probably a synonym for "contemptible" or "despised" since Nazareth was a most unlikely place for the residence of the Messiah (cf. Isa. 53:3; Ps. 22:6).

3:1 *the wilderness of Judea.* A barren wasteland extending along the western shore of the Dead Sea.

3:2 *Repent.* Repentance is a change of mind that bears fruit in a changed life (see v. 8). *kingdom of heaven.* This is the rule of heaven over the earth. The Jewish people of Christ's day were looking for this messianic or Davidic kingdom to be established on this earth, and this is what John proclaimed as being "at hand." The requirement that the people must repent in order for the kingdom to be established was new and became a stumbling block to them. The rejection of Christ by the people delayed its establishment until the second coming of Christ (25:31). The character of the kingdom today is described in the parables of Matt. 13.

3:4 The law permitted eating *locusts* (Lev. 11:22).

3:6 As one of the conditions of becoming a proselyte to Judaism, the person had to immerse himself in water (also be circumcised if a male and offer a sacrifice). To be baptized by John was a striking aligning of oneself with his message. John had no organization to join; those being baptized were already Jews; and the church was not yet in existence. So they were acknowledging the truth of his message and siding with righteousness.

3:7 *Pharisees.* The Pharisees were the most influential of the Jewish sects at the time of Christ. Though holding orthodox doctrines, their zeal for the Mosaic Law led them to a degenerate, though strict, outward observance of both the law and their equally authoritative (in their own eyes) interpretations of it. They knew the Scriptures (23:2), tithed (Luke 18:12), fasted (9:14), and prayed (Mark 12:40); but they were also hypocritical (23:15), self-righteous (Luke 18:9), and the foremost persecutors of the Lord (9:3). *Sadducees.* The Sadducees, whose membership came largely from the priesthood and upper classes, were the anti-supernaturalists of Christ's day. They denied the truth of bodily resurrection, of future punishment and reward, and of the existence of angels (Acts 23:8). Though they upheld the written law of Moses, they were opposed to the oral traditions observed by the Pharisees. They were the party of the high-priestly families of Jerusalem with direct interests in the apparatus of Temple worship and generally collaborated with the Roman rulers. They opposed Christ as vigorously as the Pharisees and were condemned by Him as severely, though not so frequently (16:1–4, 6).

8 "[a]Therefore bear fruit [b]in keeping with repentance;

9 and do not suppose that you can say to yourselves, '[a]We have Abraham for our father'; for I say to you that from these stones God is able to raise up children to Abraham.

10 "The [a]axe is already laid at the root of the trees; therefore [b]every tree that does not bear good fruit is cut down and thrown into the fire.

11 "As for me, [a]I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; [b]He will baptize you with the Holy Spirit and fire.

12 "His [a]winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will [b]gather His wheat into the barn, but He will burn up the [c]chaff with [d]unquenchable fire."

13 [a]Then Jesus *arrived [b]from Galilee at the Jordan *coming* to John, to be baptized by him.

14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?"

15 But Jesus answering said to him, "Permit *it* at this time; for in this way it is fitting for us [a]to fulfill all righteousness." Then he *permitted Him.

16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and [a]he saw the Spirit of God descending as a dove *and* lighting on Him,

17 and behold, a voice out of the heavens said, "[a]This is My beloved Son, in whom I am well-pleased."

D His Temptation, 4:1–11
(Mark 1:12–13; Luke 4:1–13)

4 [a]Then Jesus was led up by the Spirit into the wilderness [b]to be tempted by the devil.

2 And after He had [a]fasted forty days and forty nights, He then became hungry.

3 And [a]the tempter came and said to Him, "If You are the [b]Son of God, command that these stones become bread."

4 But He answered and said, "It is written, '[a]MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD

3:8 [a]Luke 3:8; Eph 5:8,9 [b]Acts 26:20
***3:9** [a]Luke 3:8; 16:24; John 8:33,39,53; Acts 13:26; Rom 4:1; 9:7, 8; Gal 3:29
***3:10** [a]Luke 3:9 [b]Ps 92:12-14; Matt 7:19; John 15:2
***3:11** [a]Mark 1:4,8; Luke 3:16; John 1:26f; Acts 1:5; 8:36, 38; 11:16 [b]John 1:33; Acts 2:3,4; Titus 3:5
***3:12** [a]Is 30:24; 41:16; Jer 15:7; 51:2; Luke 3:17 [b]Matt 13:30 [c]Ps 1:4 [d]Is 66:24; Jer 7:20; Matt 13:41,42; Mark 9:43,48
3:13 [a]Matt 3:13-17; *Mark 1:9-11; Luke 3:21,22;* John 1:31-34 [b]Matt 2:22
***3:15** [a]Ps 40:7,8; John 4:34; 8:29
***3:16** [a]Mark 1:10; Luke 3:22; John 1:32; Acts 7:56
3:17 [a]Ps 2:7; Is 42:1; Matt 12:18; 17:5; Mark 9:7; Luke 9:35; John 12:28
***4:1** [a]Matt 4:1-11; *Mark 1:12,13; Luke 4:1-13* [b]Heb 4:15; James 1:14
4:2 [a]Ex 34:28; 1 Kin 19:8
***4:3** [a]1 Thess 3:5 [b]Matt 14:33; 26:63; Mark 3:11; 5:7; Luke 1:35; 4:41; John 1:34,49; Acts 9:20
***4:4** [a]Deut 8:3

3:9 *We have Abraham for our father.* The common teaching of that day said that the Jews participated in the merits of Abraham, which made their prayers acceptable, helped in war, expiated sins, appeased the wrath of God, and assured a share in God's eternal kingdom. Consequently, the people were startled when John and Jesus preached the necessity of personal repentance.

3:10 *The axe is already laid.* Time is running out; judgment is near.

3:11 *baptize.* Baptism is a form of identification. John's baptism was a sign of an individual's acknowledgment of his need of repentance for the remission of his sins. When Jesus was baptized by John (v. 15) He identified Himself with John's message of righteousness (though, being sinless, He Himself needed no cleansing from sin). The baptism with the Holy Spirit, predicted here, identifies members of the Body of Christ with Christ, the risen Head of that Body (1 Cor. 12:13). Christian baptism is identification with the Christian message and the Christian group. *and fire.* Probably a reference to the judgments associated with the return of Christ (v. 12; Mal. 3:1–5; 4:1–3).

3:12 *winnowing fork.* A wooden shovel used for tossing grain against the wind after threshing so that the lighter chaff would be blown away, leaving the kernels to settle in a pile.

3:15 *to fulfill all righteousness.* Jesus fulfilled all the righteous requirements to be Israel's Messiah. Also, by allowing John to baptize Him, He identified with sinners whom He came to save, though, of course, He Himself had no sin to repent of.

3:16–17 This is the first clear expression of the concept of the Trinity. The descent of the Spirit upon Christ was for special power at the beginning of His public ministry.

4:1 Satan's intention in the temptation was to make Christ sin so as to thwart God's plan for man's redemption by disqualifying the Savior. God's purpose (note that the Spirit led Jesus to the test) was to prove His Son to be sinless and thus a worthy Savior. It is clear that He was actually tempted; it is equally clear that He was sinless (2 Cor. 5:21). See note on Heb. 4:15.

4:3 *If* may be translated "Since." Satan acknowledged that He had the power to turn stones into bread.

4:4 Quoting Deut. 8:3 (a book whose authority is often rejected and whose contents not well known), the Lord refused to act independently of the Father's power but chose rather to rely on God's Word.

THAT PROCEEDS OUT OF THE MOUTH OF GOD.' "

*4:5 [a]Neh 11:1,18; Dan 9:24; Matt 27:53
5 Then the devil *took Him into [a]the holy city and had Him stand on the pinnacle of the temple,

*4:6 [a]Ps 91:11,12
6 and *said to Him, "If You are the Son of God, throw Yourself down; for it is written,

'[a]HE WILL COMMAND HIS ANGELS CONCERNING YOU';

and

'ON *their* HANDS THEY WILL BEAR YOU UP,
SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.' "

*4:7 [a]Deut 6:16
7 Jesus said to him, "On the other hand, it is written, '[a]YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.' "

4:8 [a]Matt 16:26; 1 John 2:15-17
8 [a]Again, the devil *took Him to a very high mountain and *showed Him all the kingdoms of the world and their glory;

*4:9 [a]1 Cor 10:20f
9 and he said to Him, "[a]All these things I will give You, if You fall down and worship me."

*4:10 [a]Deut 6:13; 10:20
10 Then Jesus *said to him, "Go, Satan! For it is written, '[a]YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.' "

4:11 [a]Matt 26:53; Luke 22:43; Heb 1:14
11 Then the devil *left Him; and behold, [a]angels came and *began* to minister to Him.

E His Inauguration, 4:12–25 (Mark 1:14–28, 35–39; Luke 4:14–37, 42–44)

12 Now when Jesus heard that [a]John had been taken into custody, [b]He withdrew into Galilee;

4:12 [a]Matt 14:3; Mark 1:14; Luke 3:20; John 3:24 [b]Mark 1:14; Luke 4:14; John 1:43; 2:11

13 and leaving Nazareth, He came and [a]settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali.

*4:13 [a]Matt 11:23; Mark 1:21; 2:1; Luke 4:23,31; John 2:12; 4:46f

14 *This was* to fulfill what was spoken through Isaiah the prophet:

*4:14
4:15 [a]Is 9:1

15 "[a]THE LAND OF ZEBULUN AND
THE LAND OF NAPHTALI,
BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES—

4:16 [a]Is 9:2; 60:1-3; Luke 2:32

16 "[a]THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT,
AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH,
UPON THEM A LIGHT DAWNED."

*4:17 [a]Mark 1:14,15 [b]Matt 3:2
17 [a]From that time Jesus began to preach and say, "[b]Repent, for the kingdom of heaven is at hand."

4:18 [a]Matt 4:18-22; *Mark 1:16-20;* Luke 5:2-11; John 1:40-42 [b]Matt 15:29; Mark 7:31; Luke 5:1; John 6:1 [c]Matt 10:2; 16:18; John 1:40-42
18 [a]Now as Jesus was walking by [b]the Sea of Galilee, He saw two brothers, [c]Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

*4:19
19 And He *said to them, "Follow Me, and I will make you fishers of men."

20 Immediately they left their nets and followed Him.

*4:21 [a]Matt 10:2; 20:20
21 Going on from there He saw two other brothers, [a]James the *son* of Zebedee, and John his brother, in the boat with Zebedee

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4:5 *pinnacle.* About 600 ft (182 m) above the valley below. Had the Lord cast Himself off this height and lighted on the temple area unharmed, the people might have acclaimed Him as Messiah.

4:6 Satan, as well as Jesus, quotes the Bible (in this instance, Ps. 91:11–12). But Satan did not quote accurately, for he omitted a phrase that was not suited to his purpose ("in all your ways").

4:7 Quoting Deut. 6:16, Christ responded that one cannot expect God to protect when out of His will.

4:9 *I will give You.* Satan, as prince of this world, was within his rights to make this offer (John 12:31). See note on 1 John 2:15. Had Jesus accepted, He would not have had to die on the cross.

4:10 See Deut. 6:13 and 10:20 for the sources of Jesus' quote.

4:13 *leaving Nazareth.* According to Luke 4:16–30, He left because they tried to kill him. *Capernaum.* A flourishing city on the western shore of the Sea of Galilee and the base of His ministry in Galilee.

4:14 See Isa. 9:1–2 (cf. Isa. 42:6–7) for the source of Jesus' quote.

4:17 Like John the Baptist, Christ also preached the necessity of repentance before the messianic kingdom could be established.

4:19 *Follow Me.* This was their call to service and illustrates the directness, profundity, and power of Christ's commands (cf. "go . . . ," 28:19; "love one another," John 13:34).

4:21 *James the son of Zebedee.* This is the apostle James, the brother of John, who was martyred under Herod Agrippa I (Acts 12:2). Other men are named James in the NT: James the son of Alphaeus, "the Less" (Mark 15:40), also one of the Twelve (10:3); James, the half brother of Christ and writer

their father, mending their nets; and He called them.

22 Immediately they left the boat and their father, and followed Him.

23 Jesus was going [a]throughout all Galilee, [b]teaching in their synagogues and [c]proclaiming the gospel of the kingdom, and [d]healing every kind of disease and every kind of sickness among the people.

24 The news about Him spread [a]throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, [b]demoniacs, [c]epileptics, [d]paralytics; and He healed them.

25 Large crowds [a]followed Him from Galilee and [b]*the* Decapolis and Jerusalem and Judea and *from* [c]beyond the Jordan.

II THE PREACHING OF THE KING, 5:1–7:29 (LUKE 6:20–49)

A The Picture of Kingdom Life, 5:1–16

5 [a]When Jesus saw the crowds, He went up on [b]the mountain; and after He sat down, His disciples came to Him.

2 [a]He opened His mouth and *began* to teach them, saying,

3"[a]Blessed are the poor in spirit, for [b]theirs is the kingdom of heaven.

4"Blessed are [a]those who mourn, for they shall be comforted.

5"Blessed are [a]the gentle, for they shall inherit the earth.

6"Blessed are [a]those who hunger and thirst for righteousness, for they shall be satisfied.

7"Blessed are [a]the merciful, for they shall receive mercy.

8"Blessed are [a]the pure in heart, for [b]they shall see God.

9"Blessed are the peacemakers, for [a]they shall be called sons of God.

10"Blessed are those who have been [a]persecuted for the sake of righteousness, for [b]theirs is the kingdom of heaven.

11"Blessed are you when *people* [a]insult you and persecute you, and falsely say all kinds of evil against you because of Me.

12"Rejoice and be glad, for your reward in heaven is great; for [a]in the same way they persecuted the prophets who were before you.

13"You are the salt of the earth; but [a]if the salt has become tasteless, how can it be made salty *again*? It is no longer good for anything, except to be thrown out and trampled under foot by men.

14"You are [a]the light of the

*4:23 [a]Mark 1:39; Luke 4:14,44 [b]Matt 9:35; 13:54; Mark 1:21; 6:2; 10:1; Luke 4:15; 6:6; 13:10; John 6:59; 18:20 [c]Matt 3:2; 9:35; 24:14; Mark 1:14; Luke 4:43; 8:1; 16:16; Acts 20:25; 28:31 [d]Matt 8:16; 9:35; 14:14; 15:30; 19:2; 21:14; Mark 1:34; 3:10; Luke 4:40; 7:21; Acts 10:38
4:24 [a]Mark 7:26; Luke 2:2; Acts 15:23; 18:18; 20:3; 21:3; Gal 1:21 [b]Matt 8:16,28, 33; 9:32; 12:22; 15:22; Mark 1:32; 5:15,16,18; Luke 8:36; John 10:21 [c]Matt 17:15 [d]Matt 8:6; 9:2, 6; Mark 2:3-5, 9; Luke 5:24
*4:25 [a]Mark 3:7,8; Luke 6:17 [b]Mark 5:20; 7:31 [c]Matt 4:15
*5:1 [a]Matt ch 5-7; Luke 6:20-49 [b]Mark 3:13; Luke 6:17; 9:28; John 6:3, 15
5:2 [a]Matt 13:35; Acts 8:35; 10:34; 18:14
5:2 *5:3 [a]Matt 5:3-12; Luke 6:20-23 [b]Matt 5:10; 19:14; 25:34; Mark 10:14; Luke 6:20; 22:29f
5:4 [a]Is 61:2; John 16:20; Rev 7:17
5:5 [a]Ps 37:11
5:6 [a]Is 55:1,2; John 4:14; 6:48ff; 7:37
5:7 [a]Prov 11:17; Matt 6:14,15; 18:33-35
5:8 [a]Ps 24:4 [b]Heb 12:14; 1 John 3:2; Rev 22:4
5:9 [a]Matt 5:45; Luke 6:35; Rom 8:14
5:10 [a]1 Pet 3:14 [b]Matt 5:3; 19:14; 25:34; Mark 10:14; Luke 6:20; 22:29f
5:11 [a]1 Pet 4:14
5:12 [a]2 Chr 36:16; Matt 23:37; Acts 7:52; 1 Thess 2:15; Heb 11:33ff; James 5:10
*5:13 [a]Mark 9:50; Luke 14:34f
5:14 [a]Prov 4:18; John 8:12; 9:5; 12:36*

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of the epistle of James; James, the father or, less probably, brother of the apostle Judas (to be distinguished from Judas Iscariot; Luke 6:16; Acts 1:13).

4:23 *the gospel of the kingdom.* This is the good news that the presence of the King caused the rule of God on the earth (in fulfillment of many OT prophecies) to be "at hand." Prerequisites for entrance into the kingdom included repentance (v. 17), righteousness (5:20), childlike faith (18:3), or, in summary, being born again (John 3:3). Because the people rejected these requirements, Christ taught that His earthly reign would not immediately come (Luke 19:11). However, this gospel of the kingdom will be preached again during the Tribulation (24:14), just prior to the return of Christ to establish His kingdom on earth (25:31, 34).

4:25 *Decapolis.* A district, originally containing 10 cities, S of the Sea of Galilee, mainly to the E of the Jordan River. These were cities with Gentile populations and typical Greco-Roman structures—pagan temples, hippodromes, etc.

5:1 *on the mountain.* Chapters 5–7 contain the widely known and loved Sermon on the Mount. It is one of five long discourses by Christ found in Matthew, the others being 9:35–10:42; 13:1–52; 17:24–18:35; and 23:1–25:46. The Sermon on the Mount does not present the way of salvation but the way of righteous living for those who are in God's family, contrasting the new Way with the "old one" of the scribes and the Pharisees. For the Jews of Christ's day this message was a detailed explanation of "Repent" (3:2; 4:17). It was also an elaboration of the spirit of the law (5:17, 21–22, 27–28). For all of us it is a detailed revelation of the righteousness of God, and its principles are applicable to the children of God today.

5:3–12 The Beatitudes (*Blessed* means "happy") describe the inner qualities of a follower of Christ and promise him blessings in the future. They contrast sharply with the characteristics of the Pharisees, who were proud, thinking they had already attained righteousness.

5:13 *salt* preserves, creates thirst, and cleanses.

world. A city set on a hill cannot be hidden;

5:15 [a]Mark 4:21; Luke 8:16; 11:33; Phil 2:15

15"[a]nor does *anyone* light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.

5:16 [a]1 Pet 2:12 [b]Matt 9:8

16"Let your light shine before men in such a way that they may [a]see your good works, and [b]glorify your Father who is in heaven.

B The Precepts for Kingdom Life, 5:17–48

1 *The law of Moses,* 5:17–20

5:17 [a]Matt 7:12

17"Do not think that I came to abolish the [a]Law or the Prophets; I did not come to abolish but to fulfill.

★5:18 [a]Matt 24:35; Luke 16:17

18"For truly I say to you, [a]until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.

5:19 [a]Matt 11:11

19"Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least [a]in the kingdom of heaven; but whoever keeps and teaches *them,* he shall be called great in the kingdom of heaven.

★5:20 [a]Luke 18:11,12

20"For I say to you that unless your [a]righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.

2 *The law of murder,* 5:21–22

5:21 [a]Matt 5:27,33, 38,43 [b]Ex 20:13; Deut 5:17 [c]Deut 16:18; 2 Chr 19:5f

21"[a]You have heard that the ancients were told, '[b]YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to [c]the court.'

★5:22

22"But I say to you that everyone who is angry with his brother shall be guilty before [a]the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before [b]the supreme court; and whoever says, 'You fool,' shall be guilty *enough to go* into the [c]fiery hell.

5:22 [a]Deut 16:18; 2 Chr 19:5f [b]Matt 10:17; 26:59; Mark 13:9; 14:55; 15:1; Luke 22:66; John 11:47; Acts 4:15; 5:21; 6:12; 22:30; 23:1; 24:20 [c]Matt 5:29f; 10:28; 18:9; 23:15,33; Mark 9:43ff; Luke 12:5; James 3:6

3 *The law of reconciliation,* 5:23–26

5:23 [a]Matt 5:24

23"Therefore if you are [a]presenting your offering at the altar, and there remember that your brother has something against you,

5:24 [a]Rom 12:17,18

24 leave your offering there before the altar and go; first be [a]reconciled to your brother, and then come and present your offering.

5:25 [a]Prov 25:8f; Luke 12:58

25"[a]Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you be thrown into prison.

5:26 [a]Luke 12:59

26"Truly I say to you, [a]you will not come out of there until you have paid up the last cent.

4 *The law of adultery,* 5:27–30

5:27 [a]Matt 5:21,33, 38,43 [b]Ex 20:14; Deut 5:18

27"[a]You have heard that it was said, '[b]YOU SHALL NOT COMMIT ADULTERY';

★5:28 [a]2 Sam 11:2-5; Job 31:1; Matt 15:19; James 1:14,15

28 but I say to you that everyone who looks at a woman [a]with lust for her has already committed adultery with her in his heart.

★5:29 [a]Matt 18:9; Mark 9:47 [b]Matt 5:22

29"[a]If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into [b]hell.

5:18 *smallest letter or stroke.* The smallest Hebrew letter is *yodh,* which looks like an apostrophe ('). A *stroke* is a very small extension or protrusion on several Hebrew letters, which distinguish these letters from similar ones (like, in English, an R from a P). The Lord's point is that every letter of every word of the OT is vital and will be fulfilled.

5:20 *your righteousness.* We may understand this as "your practice of religion." The Pharisees' righteousness was external; it should be internal.

5:22 *good-for-nothing,* or "empty-head." *fiery hell.* The word translated "hell" is *Geenna,* or *Gehenna,* a place in the valley of Hinnom where human sacrifices had been offered (cf. Jer. 7:31) and where the continuous burning of rubbish made it an apt illustration of the lake of fire (Mark 9:44; James 3:6; Rev. 20:14).

5:28 The lustful desire in one's heart can lead to the sinful act.

5:29–30 This is strong language, used to emphasize the comparison; i.e., sin is so dangerous, because it leads to eternal condemnation, that it would be better to lose hands or eyes temporarily than to lose life eternally.

5:30 [a]Matt 18:8; Mark 9:43 [b]Matt 5:22

30"[a]If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into [b]hell.

5 *The law of divorce,* 5:31–32

5:31 [a]Deut 24:1,3; Jer 3:1; Matt 19:7; Mark 10:4

31"It was said, '[a]WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE';

*5:32 [a]Matt 19:9; Mark 10:11f; Luke 16:18; 1 Cor 7:11f

32 [a]but I say to you that everyone who divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery.

6 *The law of oaths,* 5:33–37

*5:33 [a]Matt 5:21,27, 38,43; 23:16ff [b]Lev 19:12; Num 30:2; Deut 23:21,23

33"Again, [a]you have heard that the ancients were told, '[b]YOU SHALL NOT MAKE FALSE VOWS, BUT SHALL FULFILL YOUR VOWS TO THE LORD.'

5:34 [a]James 5:12 [b]Is 66:1; Matt 23:22

34"But I say to you, [a]make no oath at all, either by heaven, for it is [b]the throne of God,

5:35 [a]Is 66:1; Acts 7:49 [b]Ps 48:2

35 or by the earth, for it is the [a]footstool of His feet, or by Jerusalem, for it is [b]THE CITY OF THE GREAT KING.

36"Nor shall you make an oath by your head, for you cannot make one hair white or black.

5:37 [a]Matt 6:13; 13:19,38; John 17:15; 2 Thess 3:3; 1 John 2:13f; 3:12; 5:18f

37"But let your statement be, 'Yes, yes' *or* 'No, no'; anything beyond these is of [a]evil.

7 *The law of nonresistance,* 5:38–42

*5:38 [a]Matt 5:21,27, 33,43

38"[a]You have heard that it was said, '[b]AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.'

5:38 [b]Ex 21:24; Lev 24:20; Deut 19:21

39"But I say to you, do not resist an evil person; but [a]whoever slaps you on your right cheek, turn the other to him also.

5:39 [a]Matt 5:39-42; *Luke 6:29, 30;* 1 Cor 6:7

40"If anyone wants to sue you and take your shirt, let him have your coat also.

*5:40

41"Whoever forces you to go one mile, go with him two.

42"[a]Give to him who asks of you, and do not turn away from him who wants to borrow from you.

5:42 [a]Deut 15:7-11; Luke 6:34f; 1 Tim 6:18

8 *The law of love,* 5:43–48

*5:43 [a]Matt 5:21,27, 33,38 [b]Lev 19:18 [c]Deut 23:3-6

43"[a]You have heard that it was said, '[b]YOU SHALL LOVE YOUR NEIGHBOR [c]and hate your enemy.'

*5:44 [a]Luke 6:27f; 23:34; Acts 7:60; Rom 12:20

44"But I say to you, [a]love your enemies and pray for those who persecute you,

5:45 [a]Matt 5:9; Luke 6:35; Acts 14:17

45 so that you may be [a]sons of your Father who is in heaven; for He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous.

5:46 [a]Luke 6:32

46"For [a]if you love those who love you, what reward do you have? Do not even the tax collectors do the same?

47"If you greet only your brothers, what more are you doing *than others*? Do not even the Gentiles do the same?

*5:48 [a]Lev 19:2; Deut 18:13; 2 Cor 7:1; Phil 3:12-15

48"Therefore [a]you are to be perfect, as your heavenly Father is perfect.

5:32 *except for the reason of unchastity.* See 19:3–9; Mark 10:2–12; and Luke 16:18 for Jesus' teaching on divorce (cf. 1 Cor. 7:10–11). It is disallowed except for unchastity, which may mean (1) adultery, (2) unfaithfulness during the period of betrothal (see 1:19), or (3) marriage between near relatives (Lev. 18; Acts 15:29).

5:33–37 *MAKE FALSE VOWS,* or perjure yourself. Oaths taken in the name of the Lord were binding, and perjury was strongly condemned in the law (Ex. 20:7; Lev. 19:12; Deut. 19:16–19). Every oath contained an affirmation or promise and an appeal to God as the omniscient punisher of falsehoods, which made the oath binding. Thus we find phrases like "as the Lord lives" (1 Sam. 14:39). The emphasis on the sanctity of oaths led to the feeling that ordinary phrasing need not be truthful or binding. Jesus, however, taught (v. 37) that we should say and mean yes or no and never equivocate.

5:38 See Ex. 21:24. The *lex talionis* (law of retaliation) did provide for the ending of feuds, but Christ showed another way to do the same (vv. 39–42). See note on Lev. 24:20.

5:40 *shirt.* An undergarment. *coat.* An outer garment.

5:43 *LOVE YOUR NEIGHBOR.* See Lev. 19:16–18.

5:44 A new teaching, found nowhere in the OT.

5:48 *perfect.* Not without sin, but mature and complete in the likeness of God.

C The Practice of Kingdom Life, 6:1–7:12

1 *In relation to almsgiving,* 6:1–4

*6:1 [a]Matt 6:5,16; 23:5

6 "Beware of practicing your righteousness before men [a]to be noticed by them; otherwise you have no reward with your Father who is in heaven.

6:2 [a]Matt 6:5,16; 23:5 [b]Matt 6:5,16; Luke 6:24

2"So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they [a]may be honored by men. [b]Truly I say to you, they have their reward in full.

3"But when you give to the poor, do not let your left hand know what your right hand is doing,

*6:4 [a]Jer 17:10; Matt 6:6,18; Heb 4:13

4 so that your giving will be in secret; and [a]your Father who sees *what is done* in secret will reward you.

2 *In relation to prayer,* 6:5–15

6:5 [a]Mark 11:25; Luke 18:11,13 [b]Matt 6:1,16 [c]Matt 6:2,16; Luke 6:24

5"When you pray, you are not to be like the hypocrites; for they love to [a]stand and pray in the synagogues and on the street corners [b]so that they may be seen by men. [c]Truly I say to you, they have their reward in full.

6:6 [a]Is 26:20; Matt 26:36-39; Acts 9:40 [b]Matt 6:4,18

6"But you, when you pray, [a]go into your inner room, close your door and pray to your Father who is in secret, and [b]your Father who sees *what is done* in secret will reward you.

7"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their [a]many words.

6:7 [a]1 Kin 18:26f

8"So do not be like them; for [a]your Father knows what you need before you ask Him.

6:8 [a]Ps 38:9; 69:17-19; Matt 6:32; Luke 12:30

9"[a]Pray, then, in this way:

*6:9 [a]Matt 6:9-13; *Luke 11:2-4*

'Our Father who is in heaven,
Hallowed be Your name.
10 'Your kingdom come.
Your will be done,
On earth as it is in heaven.
11 'Give us this day our daily bread.
12 'And forgive us our debts, as we also have forgiven our debtors.
13 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]'

6:10 [a]Matt 3:2; 4:17 [b]Matt 26:42; Luke 22:42; Acts 21:14

*6:11 [a]Prov 30:8; Is 33:16; Luke 11:3

*6:12 [a]Ex 34:7; Ps 32:1; 130:4; Matt 9:2; 26:28; Eph 1:7; 1 John 1:7-9

6:13 [a]John 17:15; 1 Cor 10:13; 2 Thess 3:3; 2 Tim 4:18; 2 Pet 2:9; 1 John 5:18 [b]Matt 5:37

14"[a]For if you forgive others for their transgressions, your heavenly Father will also forgive you.

*6:14 [a]Matt 7:2; Mark 11:25f; Eph 4:32; Col 3:13

15"But [a]if you do not forgive others, then your Father will not forgive your transgressions.

6:15 [a]Matt 18:35

3 *In relation to fasting,* 6:16–18

16"[a]Whenever you fast, do not put on a gloomy face as the hypocrites *do,* for they neglect their appearance so that they will be noticed by men when they are fasting. [b]Truly I say to you, they have their reward in full.

*6:16 [a]Is 58:5 [b]Matt 6:2

17"But you, when you fast,

6:1–18 Christ discusses three pharisaic practices of piety: almsgiving, prayer, and fasting.

6:4 *that your giving will be in secret.* Jewish tradition said that there was in the Temple a "chamber of secrets" into which the devout used to put their gifts in secret so that the poor could receive support therefrom in secret.

6:9 *Pray . . . in this way.* The Lord's Prayer is a model for our prayers. It begins with adoration of God (v. 9), acknowledges subjection to His will (v. 10), asks petitions of Him (vv. 11–13a), and ends with an ascription of praise (v. 13b, though this may have been added later).

6:11 *bread.* All necessary food.

6:12 *debts.* These are obligations incurred; i.e., sins of omission and commission. Forgiveness means "cancellation of these debts or obligations."

6:14–15 Notice that the only point the Lord emphasizes in the prayer is the necessity for forgiving one another. Forgiveness with the Father depends on forgiveness among the members of the family of God. This is the forgiveness that affects fellowship within the family of God, not the forgiveness that leads to salvation.

6:16–18 *neglect their appearance.* Pharisees wanted everyone to know they were fasting, so they did not wash or trim their hair and sometimes put ashes on their heads.

6:17 [a]Ruth 3:3; 2 Sam 12:20
6:18 [a]Matt 6:4,6

[a]anoint your head and wash your face
18 so that your fasting will not be noticed by men, but by your Father who is in secret; and your [a]Father who sees *what is done* in secret will reward you.

4 *In relation to money,* 6:19–24

6:19 [a]Prov 23:4; Matt 19:21; Luke 12:21,33; 18:22; 1 Tim 6:9,10; Heb 13:5; James 5:2
6:20 [a]Matt 19:21; Luke 12:33; 1 Tim 6:19
6:21 [a]Luke 12:34

19"[a]Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.
20"But store up for yourselves [a]treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;
21 for [a]where your treasure is, there your heart will be also.

6:22 [a]Matt 6:22,23; *Luke 11:34,35*

22"[a]The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light.

*6:23 [a]Matt 20:15; Mark 7:22

23"But if [a]your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

6:24 [a]1 Kin 18:21; Luke 16:13; Gal 1:10; James 4:4 [b]Luke 16:9,11, 13

24"[a]No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and [b]wealth.

5 *In relation to anxiety,* 6:25–34

6:25 [a]Matt 6:25-33; *Luke 12:22-31* [b]Matt 6:27,28, 31,34; Luke 10:41; 12:11, 22; Phil 4:6; 1 Pet 5:7

25"[a]For this reason I say to you, do not be [b]worried about your life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing?

26"[a]Look at the birds of the air, that they do not sow, nor do they reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they?

*6:26 [a]Job 35:11; 38:41; Ps 104:27,28; Matt 10:29ff; Luke 12:24

27"And who of you by being [a]worried can [b]add a *single* hour to his life?

*6:27 [a]Matt 6:25,28, 31,34; Luke 10:41; 12:11, 22; Phil 4:6; 1 Pet 5:7 [b]Ps 39:5

28"And why are you [a]worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,

*6:28 [a]Matt 6:25,27, 31,34; Luke 10:41; 12:11, 22; Phil 4:6; 1 Pet 5:7

29 yet I say to you that not even [a]Solomon in all his glory clothed himself like one of these.

6:29 [a]1 Kin 10:4-7; 2 Chr 9:4-6, 20-22

30"But if God so clothes the [a]grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? [b]You of little faith!

6:30 [a]James 1:10, 11; 1 Pet 1:24 [b]Matt 8:26; 14:31; 16:8

31"Do not [a]worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'

6:31 [a]Matt 6:25,27, 28,34; Luke 10:41; 12:11, 22; Phil 4:6; 1 Pet 5:7

32"For the Gentiles eagerly seek all these things; for [a]your heavenly Father knows that you need all these things.

6:32 [a]Matt 6:8; Phil 4:19

33"But seek first His kingdom and His righteousness, and [a]all these things will be added to you.

6:33 [a]Matt 19:28; Mark 10:29f; Luke 18:29f; 1 Tim 4:8

34"So do not [a]worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

*6:34 [a]Matt 6:25,27, 28,31; Luke 10:41; 12:11, 22; Phil 4:6; 1 Pet 5:7

6 *In relation to judging,* 7:1–5

*7:1 [a]Matt 7:1-5; *Luke 6:37f,41f;* Rom 14:10,13

7 "[a]Do not judge so that you will not be judged.

7:2 [a]Mark 4:24; Luke 6:38

2"For in the way you judge, you will be judged; and [a]by your standard of measure, it will be measured to you.

6:23 When our spiritual eyes are clouded by greed, there is nothing but darkness.

6:26 *your heavenly Father feeds them.* God feeds the birds not by miraculous supply of food but through natural processes involving the earth and the birds' use of their faculties. Likewise, the child of God, though sometimes the recipient of a miracle, is usually cared for by normal means.

6:27 *add a single hour to his life.* Worry cannot add to one's life span; indeed, it can shorten it.

6:28 *lilies.* Various flowers.

6:34 *trouble.* Let each day's trouble be enough for that day. This saying is like a proverb.

7:1–5 *Do not judge.* This does not mean that one is never, in any sense or to any extent, to judge another, for verse 5 indicates that when one's own life is pure he should take *the speck out of* the brother's eye. It does mean, however, that a follower of Christ is not to be censorious.

7:3 [a]Rom 2:1
3"Why do you [a]look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

7:4 [a]Luke 6:42
4"[a]Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?

5"You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

7 *In relation to prudence,* 7:6

★7:6 [a]Matt 15:26
6"[a]Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

8 *In relation to prayer,* 7:7–11

7:7 [a]Matt 7:7-11; *Luke 11:9-13* [b]Matt 18:19; 21:22; Mark 11:24; John 14:13; 15:7,16; 16:23f; James 1:5f; 1 John 3:22; 5:14f
7"[a]Ask, and [b]it will be given to you; seek, and you will find; knock, and it will be opened to you.

8"For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

9"Or what man is there among you who, when his son asks for a loaf, will give him a stone?

10"Or if he asks for a fish, he will not give him a snake, will he?

7:11 [a]Ps 84:11; Is 63:7; Rom 8:32; James 1:17
11"If you then, being evil, know how to give good gifts to your children, [a]how much more will your Father who is in heaven give what is good to those who ask Him!

9 *In relation to others,* 7:12

★7:12 [a]Luke 6:31
12"In everything, [a]therefore, treat people the same way you want them to treat you, for [b]this is the Law and the Prophets. 7:12 [b]Matt 22:40; Rom 13:8ff; Gal 5:14

D The Proof of Kingdom Life, 7:13–29

★7:13 [a]Luke 13:24
13"[a]Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and many are those who enter through it.

14"For the gate is small and the way is narrow that leads to life, and there are few who find it.

7:15 [a]Matt 24:11, 24; Mark 13:22; Luke 6:26; Acts 13:6; 2 Pet 2:1; 1 John 4:1; Rev 16:13; 19:20; 20:10 [b]Ezek 22:27; John 10:12; Acts 20:29
15"Beware of the [a]false prophets, who come to you in sheep's clothing, but inwardly are [b]ravenous wolves.

16"You will [a]know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they?

7:16 [a]Matt 7:20; 12:33; Luke 6:44; James 3:12
17"So [a]every good tree bears good fruit, but the bad tree bears bad fruit.

7:17 [a]Matt 12:33,35
18"A good tree cannot produce bad fruit, nor can a bad tree produce good fruit.

7:19 [a]Matt 3:10; Luke 3:9; 13:7; John 15:2,6
19"[a]Every tree that does not bear good fruit is cut down and thrown into the fire.

7:20 [a]Matt 7:16; 12:33; Luke 6:44; James 3:12
20"So then, you will know them [a]by their fruits.

★7:21 [a]Luke 6:46
21"[a]Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven *will enter.*

★7:22 [a]Matt 25:11f; Luke 13:25ff [b]Matt 10:15
22"[a]Many will say to Me on [b]that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'

7:23 [a]Ps 6:8; Matt 25:41; Luke 13:27
23"And then I will declare to them, 'I never knew you; [a]DEPART

7:6 The disciples were expected to make moral distinctions and not allow those who reject the invitation of Christ to treat precious things as cheap. *dogs . . . swine.* Both animals were despised and represent unholy people.

7:12 The well-known golden rule. It was also taught by the great Jewish rabbis, such as Rabbi Hillel.

7:13–29 In these verses notice the two ways (vv. 13–14), two trees (vv. 15–20), two professions (vv. 21–23), and two builders (vv. 24–29). The "two ways" was a common teaching method in Judaism and Greco-Roman philosophy.

7:21 Obedience to the will of God comes first.

7:22 *demons.* There is only one devil (Satan), but there are many demons. The demons are those angels who sinned with Satan by following him when he revolted against God. Some are confined (2 Peter 2:4), but many are active in the world (12:43–45). They seek to thwart the purposes of God (Eph. 6:11–12); they promote their own system of doctrine (1 Tim. 4:1); they can inflict diseases (9:33); and they possess the bodies of men and of animals (4:24; Mark 5:13).

FROM ME, YOU WHO PRACTICE LAWLESSNESS.'

7:24 [a] Matt 7:24-27; *Luke 6:47-49*; Matt 16:18; James 1:22-25

24 "Therefore [a] everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock.

25 "And the rain fell, and the floods came, and the winds blew and slammed against that house; and *yet* it did not fall, for it had been founded on the rock.

26 "Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand.

27 "The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

7:28 [a] Matt 11:1; 13:53; 19:1; 26:1 [b] Matt 13:54; 22:33; Mark 1:22; 6:2; 11:18; Luke 4:32; John 7:46 *7:29

28 [a] When Jesus had finished these words, [b] the crowds were amazed at His teaching;

29 for He was teaching them as *one* having authority, and not as their scribes.

III THE PROOF OF THE KING, 8:1–9:38

A Exhibit 1: Power, 8:1–34

1 Power over defilement, 8:1–4 (Mark 1:40–45; Luke 5:12–16)

*8:2 [a] Matt 8:2-4; *Mark 1:40-44*; *Luke 5:12-14* [b] Matt 9:18; 15:25; 18:26; 20:20; John 9:38; Acts 10:25 8:3 [a] Matt 11:5; Luke 4:27 *8:4 [a] Matt 9:30; 12:16; 17:9; Mark 1:44; 3:12; 5:43; 7:36; 8:30; 9:9; Luke 4:41; 8:56; 9:21 [b] Mark 1:44; Luke 5:14; 17:14 [c] Lev 13:49; 14:2ff

8 When Jesus came down from the mountain, large crowds followed Him.

2 And [a] a leper came to Him and [b] bowed down before Him, and said, "Lord, if You are willing, You can make me clean."

3 Jesus stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately his [a] leprosy was cleansed.

4 And Jesus *said to him, "[a] See that you tell no one; but [b] go, [c] show yourself to the priest and present the offering that Moses commanded, as a testimony to them."

2 Power over distance, 8:5–13 (Luke 7:1–10)

*8:5 [a] Matt 8:5-13; *Luke 7:1-10*

5 And [a] when Jesus entered Capernaum, a centurion came to Him, imploring Him,

8:6 [a] Matt 4:24

6 and saying, "Lord, my servant is lying [a] paralyzed at home, fearfully tormented."

7 Jesus *said to him, "I will come and heal him."

8 But the centurion said, "Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed.

*8:9 [a] Mark 1:27; Luke 9:1

9 "For I also am a man under [a] authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does *it.*"

10 Now when Jesus heard *this,* He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel.

*8:11 [a] Is 49:12; 59:19; Mal 1:11; Luke 13:29

11 "I say to you that many [a] will come from east and west, and recline *at the table* with Abraham, Isaac and Jacob in the kingdom of heaven;

*8:12 [a] Matt 13:38 [b] Matt 22:13; 25:30 [c] Matt 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28

12 but [a] the sons of the kingdom will be cast out into [b] the outer darkness; in that place [c] there will be weeping and gnashing of teeth."

8:13 [a] Matt 9:22,29

13 And Jesus said to the centurion, "Go; it shall be done for you [a] as you have believed." And the servant was healed that *very* moment.

7:29 The scribes had to rely on tradition for authority; Christ's authority was His own. It disturbed the Pharisees that He had no "credentials" as an official teacher in their system.

8:2 *a leper.* See note on Luke 5:12.

8:4 *the offering that Moses commanded.* See note on Lev. 14:1–32. Imagine the stunning impact on the priest, since no record exists of any Israelite being cured of leprosy except Miriam (Num. 12:10–15).

8:5 *centurion.* A Roman army officer who commanded 100 men.

8:9 *a man under authority.* If a lesser officer can give orders, certainly Christ, who possesses all authority, can.

8:11 Gentiles will be included in the blessings of the millennial reign of Christ on this earth.

8:12 *sons* = Jews.

3 *Power over disease,* 8:14–17 (Mark 1:29–34; Luke 4:38–41)

***8:14** [a]Matt 8:14-16; *Mark 1:29-34; Luke 4:38-41*

14 [a]When Jesus came into Peter's home, He saw his mother-in-law lying sick in bed with a fever.

***8:15**

15 He touched her hand, and the fever left her; and she got up and waited on Him.

8:16 [a]Matt 4:24 [b]Matt 4:23; 8:33

16 When evening came, they brought to Him many [a]who were demon-possessed; and He cast out the spirits with a word, and [b]healed all who were ill.

***8:17** [a]Is 53:4

17 *This was* to fulfill what was spoken through Isaiah the prophet: "[a]HE HIMSELF TOOK OUR INFIRMITIES AND CARRIED AWAY OUR DISEASES."

4 *Power over disciples,* 8:18–22

8:18 [a]Mark 4:35; Luke 8:22

18 Now when Jesus saw a crowd around Him, [a]He gave orders to depart to the other side *of the sea.*

8:19 [a]Matt 8:19-22; *Luke 9:57-60*

19 [a]Then a scribe came and said to Him, "Teacher, I will follow You wherever You go."

***8:20** [a]Dan 7:13; Matt 9:6; 12:8, 32,40; 13:41; 16:13,27f; 17:9; 19:28; 26:64; Mark 8:38; Luke 12:8; 18:8; 21:36; John 1:51; 3:13f; 6:27; 12:34; Acts 7:56

20 Jesus *said to him, "The foxes have holes and the birds of the air *have* nests, but [a]the Son of Man has nowhere to lay His head."

***8:22** [a]Matt 9:9; Mark 2:14; Luke 9:59,60; John 1:43; 21:19

21 Another of the disciples said to Him, "Lord, permit me first to go and bury my father."

22 But Jesus *said to him, "[a]Follow Me, and allow the dead to bury their own dead."

5 *Power over the deep,* 8:23–27 (Mark 4:35–41; Luke 8:22–25)

8:23 [a]Matt 8:23-27; *Mark 4:36-41; Luke 8:22-25*

23 [a]When He got into the boat, His disciples followed Him.

24 And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep.

8:25 [a]Matt 8:2; 9:18

25 And they came to *Him* and woke Him, saying, "[a]Save *us,* Lord; we are perishing!"

8:26 [a]Matt 6:30; 14:31; 16:8; 17:20

26 He *said to them, "Why are you afraid, [a]you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

27 The men were amazed, and said, "What kind of a man is this, that even the winds and the sea obey Him?"

6 *Power over demons,* 8:28–34 (Mark 5:1–20; Luke 8:26–39)

***8:28** [a]Matt 8:28-34; *Mark 5:1-17; Luke 8:26-37* [b]Matt 4:24

28 [a]When He came to the other side into the country of the Gadarenes, two men who were [b]demon-possessed met Him as they were coming out of the tombs. *They were* so extremely violent that no one could pass by that way.

8:29 [a]Judg 11:12; 2 Sam 16:10; 19:22; 1 Kin 17:18; 2 Kin 3:13; 2 Chr 35:21; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4

29 And they cried out, saying, "[a]What business do we have with each other, Son of God? Have You come here to torment us before the time?"

30 Now there was a herd of many swine feeding at a distance from them.

***8:31**

31 The demons *began* to entreat Him, saying, "If You *are going to* cast us out, send us into the herd of swine."

32 And He said to them, "Go!" And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters.

33 The herdsmen ran away, and went to the city and reported

8:14 *his mother-in-law.* Obviously Peter was married (see 1 Cor. 9:5).

8:15 *waited on Him* = served Him food.

8:17 Healing illnesses (which are a result of sin) was a preview of His complete dealing with sin on the cross (Isa. 53:4).

8:20 *Son of Man.* The title "Son of God" is Jesus' divine name (v. 29), "Son of David" His Jewish name (9:27), but "Son of Man" is the name that links Him to the earth and to His mission. It was His favorite designation of Himself (used more than 80 times) and was based on Dan. 7:13–14. It emphasizes (1) His lowliness and humanity (v. 20), (2) His suffering and death (Luke 19:10), and (3) His future reign as King (24:27).

8:22 Following the Lord required full commitment; therefore let the spiritually dead bury the physically dead.

8:28 *Gadarenes.* Lived on the eastern shore of the Sea of Galilee.

8:31 The demons' request to go into the pigs was probably to avoid being sent to the abyss, which is their ultimate doom.

8:33 [a]Matt 4:24
8:34 [a]Amos 7:12; Acts 16:39

everything, including what had happened to the [a]demoniacs.

34 And behold, the whole city came out to meet Jesus; and when they saw Him, [a]they implored Him to leave their region.

B Exhibit 2: Pardon, 9:1–17

1 Pardon of a paralytic, 9:1–8 (Mark 2:1–12; Luke 5:17–26)

*9:1 [a]Matt 4:13; Mark 5:21

9 Getting into a boat, Jesus crossed over *the sea* and came to [a]His own city.

*9:2 [a]Matt 9:2-8; *Mark 2:3-12; Luke 5:18-26* [b]Matt 4:24; 9:6 [c]Matt 9:22; 14:27; Mark 6:50; 10:49; John 16:33; Acts 23:11 [d]Mark 2:5,9; Luke 5:20,23; 7:48

2 [a]And they brought to Him a [b]paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "[c]Take courage, son; [d]your sins are forgiven."

9:3 [a]Mark 3:28,29

3 And some of the scribes said to themselves, "This *fellow* [a]blasphemes."

9:4 [a]Matt 12:25; Luke 6:8; 9:47

4 And Jesus [a]knowing their thoughts said, "Why are you thinking evil in your hearts?

*9:5 [a]Matt 9:2,6; Mark 2:5,9; Luke 5:20,23; 7:48

5"Which is easier, to say, '[a]Your sins are forgiven,' or to say, 'Get up, and walk'?

9:6 [a]Matt 8:20; John 5:27 [b]Matt 4:24; 9:2

6"But so that you may know that [a]the Son of Man has authority on earth to forgive sins"—then He *said to the [b]paralytic, "Get up, pick up your bed and go home."

7 And he got up and went home.

9:8 [a]Matt 5:16; 15:31; Mark 2:12; Luke 2:20; 5:25,26; 7:16; 13:13; 17:15; 23:47; John 15:8; Acts 4:21; 11:18; 21:20; 2 Cor 9:13; Gal 1:24

8 But when the crowds saw *this,* they were awestruck, and [a]glorified God, who had given such authority to men.

2 Pardon of a tax collector, 9:9–13 (Mark 2:13–17; Luke 5:27–32)

9:9 [a]Matt 9:9-17; *Mark 2:14-22; Luke 5:27-38*

9 [a]As Jesus went on from there, He saw a man called [b]Matthew, sitting in the tax collector's booth; and He *said to him, "[c]Follow Me!" And he got up and followed Him.

9:9 [b]Matt 10:3; Mark 2:14; 3:18; Luke 6:15; Acts 1:13 [c]Matt 8:22

*9:10

10 Then it happened that as Jesus was reclining *at the table* in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples.

9:11 [a]Matt 11:19; Mark 2:16; Luke 5:30; 15:2

11 When the Pharisees saw *this,* they said to His disciples, "[a]Why is your Teacher eating with the tax collectors and sinners?"

9:12 [a]Mark 2:17; Luke 5:31

12 But when Jesus heard *this,* He said, "*It is* not [a]those who are healthy who need a physician, but those who are sick.

9:13 [a]Matt 12:7 [b]Hos 6:6 [c]Mark 2:17; Luke 5:32; 1 Tim 1:15

13"But go and learn [a]what this means: '[b]I DESIRE COMPASSION, AND NOT SACRIFICE,' for [c]I did not come to call the righteous, but sinners."

3 Problem concerning fasting, 9:14–17 (Mark 2:18–22; Luke 5:33–39)

*9:14 [a]Luke 18:12

14 Then the disciples of John *came to Him, asking, "Why do we and [a]the Pharisees fast, but Your disciples do not fast?"

15 And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast.

*9:16

16"But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results.

17"Nor do *people* put new wine into old wineskins; otherwise the wineskins burst, and the wine

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9:1 *His own city* = Capernaum.

9:2 *your sins are forgiven.* This may indicate that the man's sickness was the direct result of sin. Some Jews speculated that such was always the case, but see John 9:2 and note on Phil. 2:30.

9:5 It is obviously easier *to say, 'Your sins are forgiven,'* since the validity of the statement cannot be tested so easily as saying *'Get up.'* By making the statement, Christ was asserting a prerogative of God, who alone can forgive sins.

9:10 *tax collectors and sinners.* Those who collected taxes for the Romans had a bad reputation for extortion and malpractice. "Sinners" were those whose daily occupations rendered them ceremonially unclean and not, in Pharisaic eyes, to be associated with.

9:14 The Pharisees fasted twice a week—conspicuous piety. John's followers were probably fasting in mourning for him. The required public fasts were only three in number: the Day of Atonement; the day before Purim; and the ninth of Ab, commemorating the fall of Jerusalem.

9:16–17 The old and new cannot be combined. See note on Luke 5:37.

pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."

C Exhibit 3: Power, 9:18–38

1 *Power over death,* 9:18–26 (Mark 5:21–43; Luke 8:40–56)

9:18 [a]Matt 9:18-26; *Mark 5:22-43; Luke 8:41-56* [b]Matt 8:2

18 [a]While He was saying these things to them, a *synagogue* official came and [b]bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live."

19 Jesus got up and *began* to follow him, and *so did* His disciples.

***9:20** [a]Num 15:38; Deut 22:12; Matt 14:36; 23:5

20 And a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched [a]the fringe of His cloak;

9:21 [a]Matt 14:36; Mark 3:10; Luke 6:19

21 for she was saying to herself, "If I only [a]touch His garment, I will get well."

9:22 [a]Matt 9:2 [b]Matt 9:29; 15:28; Mark 5:34; 10:52; Luke 7:50; 8:48; 17:19; 18:42

22 But Jesus turning and seeing her said, "Daughter, [a]take courage; [b]your faith has made you well." At once the woman was made well.

***9:23** [a]2 Chr 35:25; Jer 9:17; 16:6; Ezek 24:17

23 When Jesus came into the official's house, and saw [a]the flute-players and the crowd in noisy disorder,

9:24 [a]John 11:13; Acts 20:10

24 He said, "Leave; for the girl [a]has not died, but is asleep." And they *began* laughing at Him.

9:25 [a]Acts 9:40 [b]Mark 9:27

25 But [a]when the crowd had been sent out, He entered and [b]took her by the hand, and the girl got up.

9:26 [a]Matt 4:24; 9:31; 14:1; Mark 1:28,45; Luke 4:14,37; 5:15; 7:17

26 [a]This news spread throughout all that land.

2 *Power over darkness,* 9:27–31

***9:27** [a]Matt 1:1; 12:23; 15:22; 20:30,31; 21:9, 15; 22:42; Mark 10:47,48; 12:35; Luke 18:38,39; 20:41f

27 As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, [a]Son of David!"

28 When He entered the house, the blind men came up to Him, and Jesus *said to them, "Do you believe that I am able to do this?" They *said to Him, "Yes, Lord."

9:29 [a]Matt 8:13; 9:22

29 Then He touched their eyes, saying, "It shall be done to you [a]according to your faith."

9:30 [a]Matt 8:4

30 And their eyes were opened. And Jesus [a]sternly warned them: "See that no one knows *about this*!"

9:31 [a]Matt 4:24; 9:26; 14:1; Mark 1:28,45; Luke 4:14,37; 5:15; 7:17

31 But they went out and [a]spread the news about Him throughout all that land.

3 *Power over dumbness,* 9:32–34

9:32 [a]Matt 12:22,24 [b]Matt 4:24

32 As they were going out, [a]a mute, [b]demon-possessed man was brought to Him.

9:33 [a]Mark 2:12

33 After the demon was cast out, the mute man spoke; and the crowds were amazed, *and were* saying, "[a]Nothing like this has ever been seen in Israel."

9:34 [a]Matt 12:24; Mark 3:22; Luke 11:15; John 7:20f

34 But the Pharisees were saying, "He [a]casts out the demons by the ruler of the demons."

4 *Power over disease,* 9:35

9:35 [a]Matt 4:23; Mark 1:14

35 Jesus was going through all the cities and villages, [a]teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness.

5 *Pity on the people,* 9:36–38 (Mark 6:6)

9:36 [a]Matt 14:14; 15:32; Mark 6:34; 8:2 [b]Num 27:17; Ezek 34:5; Zech 10:2; Mark 6:34

36 [a]Seeing the people, He felt compassion for them, [b]because they were distressed and dispirited like sheep without a shepherd.

9:37 [a]Luke 10:2

37 Then He *said to His disciples, "[a]The harvest is plentiful, but the workers are few.

38"Therefore beseech the Lord of the harvest to send out workers into His harvest."

9:20 *the fringe of His cloak.* Probably the fringes or tassels at the corners of Christ's mantle. These were religious reminders to the wearer to observe the commandments (Num. 15:37–39).

9:23 *flute-players.* It was customary, even among the very poor, to hire two or more flute players at times of mourning.

9:27 *Son of David.* A title that linked Jesus to the messianic line (cf. 1:1).

IV THE PROGRAM OF THE KING, 10:1–16:12

A The Program Announced, 10:1–11:1 (Mark 6:7–13; Luke 9:1–6)

10 [a]Jesus [a]summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to [b]heal every kind of disease and every kind of sickness.

2 [a]Now the names of the twelve apostles are these: The first, [b]Simon, who is called Peter, and [b]Andrew his brother; and [c]James the son of Zebedee, and John his brother;

3 [a]Philip and Bartholomew; [b]Thomas and [c]Matthew the tax collector; [d]James the son of Alphaeus, and [e]Thaddaeus;

4 Simon the Zealot, and [a]Judas Iscariot, the one who betrayed Him.

5 [a]These twelve Jesus sent out after instructing them: "Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the [b]Samaritans;

6 but rather go to [a]the lost sheep of the house of Israel.

7 "And as you go, preach, saying, '[a]The kingdom of heaven is at hand.'

8 "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons; freely you received, freely give.

9 "[a]Do not acquire gold, or silver, or copper for your money belts,

10 or a bag for *your* journey, or even two coats, or sandals, or a staff; for [a]the worker is worthy of his support.

11 "And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave *that city.*

12 "As you enter the house, [a]give it your greeting.

13 "If the house is worthy, give it your *blessing of* peace. But if it is not worthy, take back your *blessing of* peace.

14 "Whoever does not receive you, nor heed your words, as you go out of that house or that city, [a]shake the dust off your feet.

15 "Truly I say to you, [a]it will be more tolerable for *the* land of [b]Sodom and Gomorrah in [c]the day of judgment than for that city.

16 "[a]Behold, I send you out as sheep in the midst of wolves; so be [b]shrewd as serpents and [c]innocent as doves.

17 "But beware of men, for they

10:1 [a] Mark 3:13-15; 6:7 [b] Matt 9:35; Luke 9:1
10:2 [a] Matt 10:2-4; *Mark 3:16-19; Luke 6:14-16; Acts 1:13* [b] Matt 4:18 [c] Matt 4:21
10:3 [a] John 1:43ff [b] John 11:16; 14:5; 20:24ff; 21:2 [c] Matt 9:9 [d] Mark 15:40 [e] Mark 3:18; Luke 6:16; Acts 1:13
10:4 [a] Matt 26:14; Luke 22:3; John 6:71; 13:2,26
10:5 [a] Mark 6:7; Luke 9:2 [b] 2 Kin 17:24ff; Luke 9:52; 10:33; 17:16; John 4:9,39f; 8:48; Acts 8:25
10:6 [a] Matt 15:24
10:7 [a] Matt 3:2
10:9 [a] Matt 10:9-15; *Mark 6:8-11; Luke 9:3-5; 10:4-12;* Luke 22:35
10:10 [a] 1 Cor 9:14; 1 Tim 5:18
10:12 [a] 1 Sam 25:6; Ps 122:7,8
10:14 [a] Acts 13:51
10:15 [a] Matt 11:22,24 [b] Matt 11:24; 2 Pet 2:6; Jude 7 [c] Matt 7:22; 11:22,24; 12:36; Acts 17:31; 1 Thess 5:4; Heb 10:25; 2 Pet 2:9; 3:7; 1 John 4:17; Jude 6
10:16 [a] Luke 10:3 [b] Gen 3:1; Matt 24:25; Rom 16:19 [c] Hos 7:11
10:17

10:1 *disciples.* A disciple is one who is taught by another; he is a learner. In the Gospels the word is frequently used of disciples of Moses (John 9:28), of John the Baptist (John 3:25), and of Christ. Judas is an example of an unsaved disciple of Christ, and there were others who deserted Him as well (John 6:66). The word is used in Acts as a synonym for "believer." It does not appear at all in the rest of the NT. This may be because a disciple was expected to physically follow his teacher wherever he went, leaving family and occupation. After Christ's ascension, this was impossible. Joseph of Arimathea was for a time a secret disciple (John 19:38).

10:2 *apostles.* The word *apostle* means "one sent forth" as an ambassador who bears a message and who represents the one who sent him. The qualifications included (1) seeing the Lord and being an eyewitness to His resurrection (Acts 1:22; 1 Cor. 9:1), (2) being invested with miraculous sign-gifts (Acts 5:15–16; Heb. 2:3–4), and (3) being chosen by the Lord or the Holy Spirit (vv. 1–2; Acts 1:26).

10:4 *Zealot.* As in Luke 6:15 and Acts 1:13 Simon is called "Zelotes" (the Zealot; the equivalent Greek term for Cananaean, a resident of Cana). He likely belonged, before following the Lord, to the extremist party of Zealots who advocated the overthrow of Rome by force.

10:5–8 This "Great Commission" was limited to going to Jewish people only. Not even Samaritans (mixed race of Jews and Gentiles who intermarried after the Assyrian conquest of Israel in 722 B.C.) were included, because the Jews had to prepare spiritually for the coming messianic, earthly kingdom first. After their rejection of the King, the commission given to the same group was to go to Gentiles (28:18–19). The disciples' ministry would be accompanied by miraculous signs (v. 8).

10:10 *or a bag for your journey.* They are to travel light; perhaps it was a quick journey. They could count on traditional hospitality at the hands of many devout Jewish householders. Notice the later change of instructions in Luke 22:36.

10:14 *shake the dust off.* An act indicating rejection of that Jewish city as if it were an unclean Gentile city.

10:17 *scourge* = flog with a bastinado (stick or club), a painful punishment.

will hand you over to *the* [a]courts and scourge you [b]in their synagogues;

18 and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles.

19"[a]But when they hand you over, [b]do not worry about how or what you are to say; for it will be given you in that hour what you are to say.

20"For [a]it is not you who speak, but *it is* the Spirit of your Father who speaks in you.

21"[a]Brother will betray brother to death, and a father *his* child; and [b]children will rise up against parents and cause them to be put to death.

22"[a]You will be hated by all because of My name, but [b]it is the one who has endured to the end who will be saved.

23"But whenever they [a]persecute you in one city, flee to the next; for truly I say to you, you will not finish *going through* the cities of Israel [b]until the Son of Man comes.

24"[a]A disciple is not above his teacher, nor a slave above his master.

25"It is enough for the disciple that he become like his teacher, and the slave like his master. [a]If they have called the head of the house [b]Beelzebul, how much more *will they malign* the members of his household!

26"Therefore do not [a]fear them, [b]for there is nothing concealed that will not be revealed, or hidden that will not be known.

27"[a]What I tell you in the darkness, speak in the light; and what you hear *whispered* in *your* ear, proclaim [b]upon the housetops.

28"Do not fear those who kill the body but are unable to kill the soul; but rather [a]fear Him who is able to destroy both soul and body in [b]hell.

29"[a]Are not two sparrows sold for a cent? And *yet* not one of them will fall to the ground apart from your Father.

30"But [a]the very hairs of your head are all numbered.

31"So do not fear; [a]you are more valuable than many sparrows.

32"Therefore [a]everyone who confesses Me before men, I will also confess him before My Father who is in heaven.

33"But [a]whoever denies Me before men, I will also deny him before My Father who is in heaven.

34"[a]Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.

35"For I came to [a]SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;

36 and [a]A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

37"[a]He who loves father or mother more than Me is not worthy of Me; and he who loves son

10:17 [a]Matt 5:22 [b]Matt 23:34; Mark 13:9; Luke 12:11; Acts 5:40; 22:19; 26:11

10:19 [a]Matt 10:19-22; *Mark 13:11-13; Luke 21:12-17* [b]Matt 6:25; Luke 12:11,12

10:20 [a]Luke 12:12; Acts 4:8; 13:9; 2 Cor 13:3

***10:21** [a]Matt 10:35, 36; Mark 13:12 [b]Mic 7:6

10:22 [a]Matt 24:9; Luke 21:17; John 15:18ff [b]Matt 24:13; Mark 13:13

10:23 [a]Matt 23:34 [b]Matt 16:27f

10:24 [a]Luke 6:40; John 13:16; 15:20

***10:25** [a]Matt 9:34 [b]2 Kin 1:2; Matt 12:24,27; Mark 3:22; Luke 11:15,18, 19

10:26 [a]Matt 10:26-33; *Luke 12:2-9* [b]Mark 4:22; Luke 8:17; 12:2; 1 Cor 4:5

10:27 [a]Luke 12:3 [b]Matt 24:17; Acts 5:20

***10:28** [a]Heb 10:31 [b]Matt 5:22; Luke 12:5

***10:29** [a]Luke 12:6

10:30 [a]1 Sam 14:45; 2 Sam 14:11; 1 Kin 1:52; Luke 21:18; Acts 27:34

10:31 [a]Matt 12:12

***10:32** [a]Luke 12:8; Rev 3:5

10:33 [a]Mark 8:38; Luke 9:26; 2 Tim 2:12

***10:34** [a]Matt 10:34, 35; *Luke 12:51-53*

10:35 [a]Mic 7:6; Matt 10:21; Luke 12:53

10:36 [a]Mic 7:6; Matt 10:21

10:37 [a]Deut 33:9; Luke 14:26

10:21-23 These verses are a prediction of persecution in those days and in the Tribulation before the second coming of Christ (24:9–14). Such unnatural acts against members of one's own family have taken place under totalitarian regimes in the past and in modern times.

10:25 *Beelzebul* means "lord of flies," a guardian deity of the Ekronites (2 Kings 1:2), but used by the Jews as an epithet for Satan. The name may have been a mocking Hebrew alteration of Baal-Zebul, a local archdemon of northern Palestine and Syria. For Jesus' enemies to allege that He was possessed by Beelzebul was the worst kind of blasphemy (Mark 3:22).

10:28 *Him.* God, not Satan.

10:29 *a cent.* This small, copper coin is called, in the Greek of this verse, *assarion.* Its value was one sixteenth of a denarius, the basic unit in Roman coinage. One denarius was the day's wage of a rural worker. *apart from your Father.* Without His knowledge.

10:32 To openly *confess* Christ in the face of extreme persecution would prove the reality of one's faith and result in His owning us before the Father.

10:34 Christ's mission involves tension, persecution, death. The gospel divides families (cf. Mic. 7:6). The world will experience true peace only when the King returns again to rule (Isa. 2:4).

or daughter more than Me is not worthy of Me.

10:38 38"And [a]he who does not take his cross and follow after Me is not worthy of Me.

[a] Matt 16:24; Mark 8:34; Luke 9:23; 14:27

10:39 39"[a]He who has found his life will lose it, and he who has lost his life for My sake will find it.

[a] Matt 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25

10:40 40"[a]He who receives you receives Me, and [b]he who receives Me receives Him who sent Me.

[a] Matt 18:5; Luke 10:16; John 13:20; Gal 4:14 [b] Mark 9:37; Luke 9:48; John 12:44

***10:41** 41"[a]He who receives a prophet in *the* name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.

[a] Matt 25:44,45

10:42 42"And [a]whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

[a] Matt 25:40; Mark 9:41

11:1 **11** [a]When Jesus had finished giving instructions to His twelve disciples, He departed from there [b]to teach and preach in their cities.

[a] Matt 7:28 [b] Matt 9:35; Luke 23:5

B The Program Attested, 11:2–12:50

1 *By comforting John's disciples,* 11:2–19 (Luke 7:18–35)

***11:2** 2 [a]Now when [b]John, while imprisoned, heard of the works of Christ, he sent *word* by his disciples

[a] Matt 11:2-19; *Luke 7:18-35;* Matt 4:12 [b] Matt 14:3; Mark 6:17; Luke 9:7ff

11:3 3 and said to Him, "Are You [a]the Expected One, or shall we look for someone else?"

[a] Ps 118:26; Matt 11:10; John 6:14; 11:27; Heb 10:37

4 Jesus answered and said to them, "Go and report to John what you hear and see:

11:5 5 [a]*the* BLIND RECEIVE SIGHT and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, *the* dead are raised up, and *the* [b]POOR HAVE THE GOSPEL PREACHED TO THEM.

[a] Is 35:5f; Matt 8:3; 12:13 [b] Is 61:1; Luke 4:18

***11:6** 6"And blessed is he who [a]does not take offense at Me."

[a] Matt 5:29; 13:57; 24:10; 26:31; Mark 6:3; John 6:61; 16:1

7 As these men were going *away,* Jesus began to speak to the crowds about John, "What did you go out into [a]the wilderness to see? A reed shaken by the wind?

***11:7** [a] Matt 3:1

8"But what did you go out to see? A man dressed in soft *clothing*? Those who wear soft *clothing* are in kings' palaces!

11:9 9"But what did you go out to see? [a]A prophet? Yes, I tell you, and one who is more than a prophet.

[a] Matt 14:5; 21:26; Luke 1:76; 20:6

***11:10** 10"This is the one about whom it is written,

'[a]BEHOLD, I SEND MY
MESSENGER AHEAD OF YOU,
WHO WILL PREPARE YOUR WAY
BEFORE YOU.'

[a] Mal 3:1; Mark 1:2

***11:11** 11"Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he.

***11:12** 12"[a]From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.

[a] Luke 16:16

13"For all the prophets and the Law prophesied until John.

***11:14** 14"And if you are willing to ac-

10:38 *cross.* This reference to a cross needed no explanation, for the Jews had seen thousands of their countrymen crucified by the Romans. Allegiance even to death is demanded of Christ's followers.

10:41 *in the name of.* Because he is.

11:2–5 To encourage John the Baptist, the Lord sent a reminder of the miracles He was doing. The OT predicted that Messiah would give sight to the blind (Isa. 29:18), and there are more recorded miracles of our Lord's doing this than any other kind. This alone should have assured John that Jesus was indeed the Messiah.

11:6 *who does not take offense at Me.* I.e., he who can in full faith acknowledge and accept My "mighty work" (v. 20) as evidence of My messiahship.

11:7–8 These are rhetorical questions expecting negative answers.

11:10 *about whom it is written.* See Isa. 40:3 and Mal. 3:1.

11:11 *is greater than he.* The greatness of John the Baptist in the old dispensation of the law before the Cross fades in comparison to the high position every believer has had since Jesus' crucifixion and resurrection and the descent of the Spirit.

11:12 Since the time John began preaching, the response had been violent, whether by vicious opponents or enthusiastic supporters.

11:14 *John himself is Elijah.* Jesus is saying that if the Jews had received Him, they would also have understood that John fulfilled the OT prediction of the coming of Elijah before the Day of the Lord

cept *it,* John himself is [a]Elijah who was to come.

15"[a]He who has ears to hear, let him hear.

16"But to what shall I compare this generation? It is like children sitting in the market places, who call out to the other *children,*

17 and say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'

18"For John came neither [a]eating nor [b]drinking, and they say, '[c]He has a demon!'

19"The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, [a]a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

2 *By condemning the cities,* 11:20–24

20 Then He began to denounce the cities in which most of His [a]miracles were done, because they did not repent.

21"[a]Woe to you, Chorazin! Woe to you, [b]Bethsaida! For if the miracles had occurred in [c]Tyre and [c]Sidon which occurred in you, they would have repented long ago in [d]sackcloth and ashes.

22"Nevertheless I say to you, [a]it will be more tolerable for Tyre and Sidon in [b]*the* day of judgment than for you.

23"And you, [a]Capernaum, will not be exalted to heaven, will you? You will [b]descend to [c]Hades; for if the miracles had occurred in [d]Sodom which occurred in you, it would have remained to this day.

24"Nevertheless I say to you that [a]it will be more tolerable for the land of [b]Sodom in *the* day of judgment, than for you."

3 *By calling all to Himself,* 11:25–30

25 [a]At that time Jesus said, "I praise You, [b]Father, Lord of heaven and earth, that [c]You have hidden these things from *the* wise and intelligent and have revealed them to infants.

26"Yes, [a]Father, for this way was well-pleasing in Your sight.

27"[a]All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father [b]except the Son, and anyone to whom the Son wills to reveal *Him.*

28"[a]Come to Me, all who are weary and heavy-laden, and I will give you rest.

29"Take My yoke upon you and [a]learn from Me, for I am gentle and humble in heart, and [b]YOU WILL FIND REST FOR YOUR SOULS.

30"For [a]My yoke is easy and My burden is light."

4 *By controversies over the Sabbath,* 12:1–14 (Mark 2:23–28; Luke 6:1–11)

12 [a]At that time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to [b]pick the heads *of grain* and eat.

2 But when the Pharisees saw *this,* they said to Him, "Look, Your disciples do what [a]is not lawful to do on a Sabbath."

11:14 [a]Mal 4:5; Matt 17:10-13; Mark 9:11-13; Luke 1:17; John 1:21
11:15 [a]Matt 13:9,43; Mark 4:9,23; Luke 8:8; 14:35; Rev 2:7; 11,17,29; 3:6; 13,22; 13:9
***11:18** [a]Matt 3:4 [b]Luke 1:15 [c]Matt 9:34; John 7:20; 8:48f,52; 10:20
11:19 [a]Matt 9:11; Luke 5:29-32; 15:2
11:20 [a]Luke 10:13-15
***11:21** [a]Matt 11:21-23; *Luke 10:13-15* [b]Mark 6:45; 8:22; Luke 9:10; John 1:44; 12:21 [c]Matt 11:22; 15:21; Mark 3:8; 7:24,31; Luke 4:26; 6:17; Acts 12:20; 27:3 [d]Rev 11:3
11:22 [a]Matt 10:15; 11:24 [b]Matt 10:15; 12:36; Rev 20:11,12
11:23 [a]Matt 4:13 [b]Is 14:13,15; Ezek 26:20; 31:14; 32:18, 24 [c]Matt 16:18; Luke 10:15; 16:23; Acts 2:27,31; Rev 1:18; 6:8; 20:13f [d]Matt 10:15
11:24 [a]Matt 10:15; 11:22 [b]Matt 10:15
11:25 [a]Matt 11:25-27; *Luke 10:21,22* [b]Luke 22:42; 23:34; John 11:41; 12:27, 28 [c]Ps 8:2; 1 Cor 1:26ff
11:26 [a]Luke 22:42; 23:34; John 11:41; 12:27, 28
11:27 [a]Matt 28:18; John 3:35; 13:3; 17:2 [b]John 7:29; 10:15; 17:25
***11:28** [a]Jer 31:25; John 7:37
11:29 [a]John 13:15; Eph 4:20; Phil 2:5; 1 Pet 2:21; 1 John 2:6 [b]Jer 6:16
11:30 [a]1 John 5:3
12:1 [a]Matt 12:1-8; *Mark 2:23-28; Luke 6:1-5* [b]Deut 23:25
***12:2** [a]Matt 12:10; Luke 13:14; 14:3; John 5:10; 7:23; 9:16

(Mal. 4:5). See note on 17:11–12.

11:18–19 The people were rejecting both John's and Jesus' ministries even though their styles were exactly opposite. Eventually the *wisdom* of both would be justified.

11:21 *Chorazin* was about 2.5 mi (four km) N of Capernaum. *Bethsaida* was at the northern end of the Sea of Galilee. *Tyre and Sidon* were pagan cities in Phoenicia.

11:28–30 This great invitation, extended to all, is threefold: (1) to come and receive salvation; (2) to learn in discipleship; and (3) to serve in yoke with the Lord. The *yoke* involves instruction under discipline. Yet, in contrast to the teaching of the scribes, Jesus' *yoke is easy*. Through the ages these verses have been among the most beloved in the NT.

12:2 *not lawful to do on a Sabbath.* It was lawful for persons to pick grain from another's field to satisfy hunger (Deut. 23:25) but not to do regular work on the Sabbath (Ex. 20:10). The latter was the charge of the Pharisees.

*12:3 3 But He said to them, "Have you not read what David did when he became hungry, he and his companions,

*12:4 a1 Sam 21:6 4 how he entered the house of God, and [a]they ate the consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?

*12:5 5 "Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?

12:6 a2 Chr 6:18; Is 66:1,2; Matt 12:41,42 6 "But I say to you that something [a]greater than the temple is here.

*12:7 aHos 6:6; Matt 9:13 7 "But if you had known what this means, '[a]I DESIRE COMPASSION, AND NOT A SACRIFICE,' you would not have condemned the innocent.

12:8 aMatt 8:20; 12:32,40 8 "For [a]the Son of Man is Lord of the Sabbath."

12:9 aMatt 12:9-14; *Mark 3:1-6; Luke 6:6-11* 9 [a]Departing from there, He went into their synagogue.

12:10 aMatt 12:2; Luke 13:14; 14:3; John 5:10; 7:23; 9:16 10 And a man *was there* whose hand was withered. And they questioned Jesus, asking, "[a]Is it lawful to heal on the Sabbath?"—so that they might accuse Him.

12:11 aLuke 14:5 11 And He said to them, "[a]What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out?

12:12 aMatt 10:31; Luke 14:1-6 12 "[a]How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath."

12:13 aMatt 8:3; Acts 28:8 13 Then He *said to the man, "Stretch out your hand!" [a]He stretched it out, and it was restored to normal, like the other.

12:14 aMatt 26:4; Mark 14:1; Luke 22:2; John 7:30,44; 8:59; 10:31,39; 11:53 14 But the Pharisees went out and [a]conspired against Him, *as to* how they might destroy Him.

5 By condemnation of the Pharisees (the unpardonable sin), 12:15–37 (Mark 3:13–30; Luke 11:14–23)

12:15 aMatt 4:23 **15** But Jesus, aware of *this,* withdrew from there. Many followed Him, and [a]He healed them all,

*12:16 aMatt 8:4; 9:30; 17:9 16 and [a]warned them not to tell who He was.

17 *This was* to fulfill what was spoken through Isaiah the prophet:

*12:18 aIs 42:1 bMatt 3:17; 17:5 cLuke 4:18; John 3:34

18 "[a]BEHOLD, MY SERVANT WHOM
I HAVE CHOSEN;
[b]MY BELOVED IN WHOM MY
SOUL IS WELL-PLEASED;
[c]I WILL PUT MY SPIRIT UPON
HIM,
[a]AND HE SHALL PROCLAIM
JUSTICE TO THE GENTILES.

12:19 aIs 42:2 19 "[a]HE WILL NOT QUARREL, NOR
CRY OUT;
NOR WILL ANYONE HEAR HIS
VOICE IN THE STREETS.

12:20 aIs 42:3 20 "[a]A BATTERED REED HE WILL NOT
BREAK OFF,
AND A SMOLDERING WICK HE
WILL NOT PUT OUT,
UNTIL HE LEADS JUSTICE TO
VICTORY.

12:21 aRom 15:12 21 "[a]AND IN HIS NAME THE
GENTILES WILL HOPE."

12:22 aMatt 12:22, 24; *Luke 11:14, 15;* Matt 9:32, 34 bMatt 4:24; 2 Thess 2:9 22 [a]Then a [b]demon-possessed man *who was* blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

12:23 aMatt 9:27 23 All the crowds were amazed, and were saying, "This man cannot be the [a]Son of David, can he?"

12:24 aMatt 9:34 24 But when the Pharisees heard *this,* they said, "This man [a]casts out demons only by Beelzebul the ruler of the demons."

12:3 *what David did.* See 1 Sam. 21:1–6.

12:4 *the consecrated bread.* Better, bread of the Presence. Twelve cakes, made of fine flour, were placed in the Holy Place in the Tabernacle each day on the table that stood opposite the lampstand. The old bread was eaten by the priests. It was this bread that David requested of Ahimelech, the priest, for himself and his men.

12:5 Priests who work on the Sabbath were not blamed.

12:7 Showing mercy is more pleasing to God than external conformity to the law.

12:16 *not to tell who He was.* Many were drawn to Christ because of His reputation as a healer, which may have been diverting attention from His primary role as Messiah.

12:18–21 For the OT quote, see Isa. 42:1–4. Here is one of Matthew's descriptive gems, highlighting Jesus' graciousness and gentleness.

12:25 [a] Matt 12:25-29; *Mark 3:23-27; Luke 11:17-22*
[b] Matt 9:4

25 [a]And [b]knowing their thoughts Jesus said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand.

12:26 [a] Matt 4:10; 13:19

26"If [a]Satan casts out Satan, he is divided against himself; how then will his kingdom stand?

12:27 [a] Matt 9:34
[b] Acts 19:13

27"If I [a]by Beelzebul cast out demons, [b]by whom do your sons cast *them* out? For this reason they will be your judges.

12:28 [a] 1 John 3:8

28"But [a]if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

29"Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong *man*? And then he will plunder his house.

12:30 [a] Mark 9:40; Luke 9:50; 11:23

30"[a]He who is not with Me is against Me; and he who does not gather with Me scatters.

*12:31 [a] Matt 12:31, 32; Mark 3:28-30; Luke 12:10

31"[a]Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven.

12:32 [a] Luke 12:10
[b] Matt 13:22, 39; Mark 10:30; Luke 16:8; 18:30; 20:34,35; Eph 1:21; 1 Tim 6:17; 2 Tim 4:10; Titus 2:12; Heb 6:5

32"[a]Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in [b]this age or in the *age* to come.

12:33 [a] Matt 7:16-18; Luke 6:43,44; John 15:4-7

33"Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for [a]the tree is known by its fruit.

12:34 [a] Matt 3:7; 23:33; Luke 3:7

34"[a]You brood of vipers, how can you, being evil, speak what is good? [b]For the mouth speaks out of that which fills the heart.

12:34 [b] 1 Sam 24:13; Is 32:6; Matt 12:34,35; 15:18; Luke 6:45; Eph 4:29; James 3:2-12

35"[a]The good man brings out of *his* good treasure what is good; and the evil man brings out of *his* evil treasure what is evil.

12:35 [a] Prov 10:20, 21; 25:11,12; Matt 13:52; Col 4:6

36"But I tell you that every careless word that people speak, they shall give an accounting for it in [a]the day of judgment.

*12:36 [a] Matt 10:15

37"For by your words you will be justified, and by your words you will be condemned."

6 *By certain signs,* 12:38–45

12:38 [a] Matt 16:1; Mark 8:11,12; Luke 11:16; John 2:18; 6:30; 1 Cor 1:22

38 Then some of the scribes and Pharisees said to Him, "Teacher, [a]we want to see a sign from You."

*12:39 [a] Matt 12:39-42; *Luke 11:29-32*; Matt 16:4

39 But He answered and said to them, "[a]An evil and adulterous generation craves for a sign; and *yet* no sign will be given to it but the sign of Jonah the prophet;

*12:40 [a] Jon 1:17
[b] Matt 8:20
[c] Matt 16:21

40 for just as [a]JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will [b]the Son of Man be [c]three days and three nights in the heart of the earth.

*12:41 [a] Jon 1:2
[b] Jon 3:5
[c] Matt 12:6,42

41"[a]The men of Nineveh will stand up with this generation at the judgment, and will condemn it because [b]they repented at the preaching of Jonah; and behold, [c]something greater than Jonah is here.

*12:42 [a] 1 Kin 10:1; 2 Chr 9:1

42"[a]*The* Queen of *the* South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wis-

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12:31 *blasphemy against the Spirit.* Technically, according to the scribes, blasphemy involved direct and explicit abuse of the divine name. Jesus here teaches that it also may be the reviling of God by attributing the Spirit's work to Satan. The special circumstances involved in this blasphemy cannot be duplicated today; therefore, this sin cannot now be committed. Jesus exhorted the Pharisees to turn and be justified (vv. 33, 37).

12:36 *careless* = useless.

12:39 *adulterous.* The nation was unfaithful in its vows to the Lord. *the sign of Jonah the prophet.* In 16:4 and Luke 11:29–32 the sign is the warning of judgment to come (cf. Jonah 1:2; 3:4). Here the sign is related to the death and resurrection of the Son of Man.

12:40 THREE DAYS AND THREE NIGHTS. This phrase does not necessarily require that 72 hours elapse between Christ's death and resurrection, for the Jews reckoned part of a day to be as a whole day. Thus this prophecy can be properly fulfilled if the crucifixion occurred on Friday. However, the statement does require a historical Jonah who was actually swallowed by a great fish.

12:41 *something greater.* The Greek word is neuter here and in verse 42, and refers to the kingdom of God.

12:42 Just as the pagan *Queen* of Sheba acknowledged the superiority of Solomon's wisdom, so the Pharisees should recognize that the kingdom of God was at hand.

12:42 [b]Matt 12:6,41

dom of Solomon; and behold, [b]something greater than Solomon is here.

*12:43 [a]Matt 12:43-45; *Luke 11:24-26*

43"[a]Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find *it.*

44"Then it says, 'I will return to my house from which I came'; and when it comes, it finds *it* unoccupied, swept, and put in order.

12:45 [a]Mark 5:9; Luke 11:26; Heb 6:4-8; 2 Pet 2:20

45"Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and [a]the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

7 By changed relationships, 12:46–50

12:46 [a]Matt 12:46-50; *Mark 3:31-35; Luke 8:19-21* [b]Matt 1:18; 2:11ff; 13:55; Luke 1:43; 2:33f,48,51; John 2:1,5,12; 19:25f; Acts 1:14 [c]Matt 13:55; Mark 6:3; John 2:12; 7:3,5,10; Acts 1:14; 1 Cor 9:5; Gal 1:19

46 [a]While He was still speaking to the crowds, behold, His [b]mother and [c]brothers were standing outside, seeking to speak to Him.

47 Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."

48 But Jesus answered the one who was telling Him and said, "Who is My mother and who are My brothers?"

49 And stretching out His hand toward His disciples, He said, "Behold My mother and My brothers!

*12:50

50"For whoever does the will of My Father who is in heaven, he is My brother and sister and mother."

C The Program Altered, 13:1–52 (Mark 4:1–34; Luke 8:4–18)

1 The sower, 13:1–23

13:1 [a]Matt 9:28; 13:36 [b]Matt 13:1-15; *Mark 4:1-12; Luke 8:4-10;* Mark 2:13

13 That day Jesus went out of [a]the house and was sitting [b]by the sea.

13:2 [a]Luke 5:3

2 And large crowds gathered to Him, so [a]He got into a boat and sat down, and the whole crowd was standing on the beach.

*13:3 [a]Matt 13:10ff; Mark 4:2ff

3 And He spoke many things to them in [a]parables, saying, "Behold, the sower went out to sow;

*13:4

4 and as he sowed, some *seeds* fell beside the road, and the birds came and ate them up.

*13:5

5"Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil.

6"But when the sun had risen, they were scorched; and because they had no root, they withered away.

7"Others fell among the thorns, and the thorns came up and choked them out.

13:8 [a]Gen 26:12; Matt 13:23

8"And others fell on the good soil and *yielded a crop, some a [a]hundredfold, some sixty, and some thirty.

13:9 [a]Matt 11:15; Rev 2:7,11,17, 29; 3:6,13,22

9"[a]He who has ears, let him hear."

10 And the disciples came and said to Him, "Why do You speak to them in parables?"

13:11 [a]Matt 19:11; 20:23; John 6:65; 1 Cor 2:10; Col 1:27; 1 John 2:20,27

11 Jesus answered them, "[a]To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

12:43–45 *unclean spirit* = a demon. See note on 7:22. Self-reformation, without spiritual conversion, can lead to serious ramifications. Notice that some demons are more wicked than others, and they can repossess a person from whom they have been cast out.

12:50 This means that the spiritual relation between Christ and believers is closer than the closest of blood ties. Obedience to God takes precedence over responsibilities to family.

13:3 *parables.* See note on Mark 4:2. A parable is a figure of speech in which a moral or spiritual truth is illustrated by an analogy drawn from everyday experiences. These parables present truths about the kingdom in this present day. These truths are called "mysteries" (v. 11) because they were not revealed in the OT, and they are revealed by Christ only to those who are properly related to Him (vv. 11–13 and Mark 4:11–12). The Jewish leaders' rejection of Christ reached a climax in the "unpardonable sin" of the previous chapter. Though that rejection would continue and strengthen, Jesus now turns to instructing His disciples about the present dispensation (a mystery, Eph. 3:5–6) between the first and second comings of the Lord.

13:4 *birds* represent evil (v. 19; Rev. 18:2).

13:5 *rocky places.* Shallow soil on top of solid rock.

PARABLES OF JESUS

1. The Sower	Sermon on the seashore	Matt. 13:5; Mark 4:3-8; Luke 8:5-8
2. The Tares	Sermon on the seashore	Matt. 13:24-30
3. The Mustard Seed	Sermon on the seashore	Matt. 13:31, 32; Mark 4:31-32; Luke 13:19
4. The Leaven	Sermon on the seashore	Matt. 13:33; Luke 13:21
5. The Hidden Treasure	To the disciples alone	Matt. 13:44
6. The Pearl of Great Price	To the disciples alone	Matt. 13:45-46
7. The Dragnet	To the disciples alone	Matt. 13:47-50
8. The Unmerciful Slave	In answer to Peter's question, How often shall I forgive, etc.?	Matt. 18:23-35
9. The Laborers in the Vineyard	Teaching the self-righteous	Matt. 20:1-16
10. The Two Sons	The chief priests question His authority	Matt. 21:28-32
11. The Wicked Landowner	The chief priests question His authority	Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19
12. Marriage of the King's Son	In answer to remark of a self-righteous guest	Matt. 22:1-14
13. The Ten Virgins	In prophesying the Second Advent	Matt. 25:1-13
14. The Talents	At the house of Zaccheus	Matt. 25:14-30
15. The Seed Growing Gradually	Sermon on the seashore	Mark. 4:26-29
16. The Two Debtors	At Simon the Pharisee's self-righteous reflection	Luke 7:41-43
17. The Good Samaritan	To the lawyer's question, Who is my neighbor?	Luke 10:25-37
18. The Friend at Midnight	Disciples ask a lesson in prayer	Luke 11:5-8
19. The Rich Fool	Brothers ask him to divide an inheritance	Luke 12:16-21
20. The Barren Fig Tree	Informed of the execution of the Galileans	Luke 13:6-9
21. The Big Dinner	In answer to one dining with Him	Luke 14:16-24
22. The Lost Sheep	Answer to Pharisees' and scribes' grumbling	Matt.18:12-14; Luke 15:4-7
23. The Lost Coin	Answer to Pharisees' and scribes' grumbling	Luke 15:8-10
24. The Prodigal Son	Answer to Pharisees' and scribes' grumbling	Luke 15:11-32
25. The Unrighteous Steward	To the disciples	Luke 16:1-9
26. The Rich Man and Lazarus	Rebuking the covetousness of Pharisees	Luke 16:19-31
27. The Unworthy Slaves	Teaching self-righteous ones	Luke 17:7-10
28. The Unrighteous Judge	Teaching the disciples	Luke 18:1-8
29. The Pharisee and the Tax Collector	Teaching the self-righteous	Luke 18:10-14
30. The Minas	At the house of Zaccheus	Luke 19:12-27

12"[a]For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him.

13"Therefore I speak to them in parables; because while [a]seeing they do not see, and while hearing they do not hear, nor do they understand.

14"In their case the prophecy of Isaiah is being fulfilled, which says,

'[a]YOU WILL KEEP ON HEARING,
BUT WILL NOT UNDERSTAND;
YOU WILL KEEP ON SEEING, BUT
WILL NOT PERCEIVE;

15 [a]FOR THE HEART OF THIS PEOPLE
HAS BECOME DULL,
WITH THEIR EARS THEY SCARCELY
HEAR,
AND THEY HAVE CLOSED THEIR
EYES,
OTHERWISE THEY WOULD SEE WITH
THEIR EYES,
HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR
HEART AND RETURN,
AND I WOULD HEAL THEM.'

16"[a]But blessed are your eyes, because they see; and your ears, because they hear.

17"For truly I say to you that [a]many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*.

18"[a]Hear then the parable of the sower.

19"When anyone hears [a]the word of the kingdom and does not understand it, [b]the evil *one* comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road.

20"The one on whom seed was sown on the rocky places, this is the man who hears the word and immediately receives it with joy;

21 yet he has no *firm* root in himself, but is *only* temporary, and when affliction or persecution arises because of the word, immediately he [a]falls away.

22"And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of [a]the world and the [b]deceitfulness of wealth choke the word, and it becomes unfruitful.

23"And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some [a]a hundredfold, some sixty, and some thirty."

2 *The wheat and the tares,* 13:24–30

24 Jesus presented another parable to them, saying, "[a]The kingdom of heaven may be compared to a man who sowed good seed in his field.

25"But while his men were sleeping, his enemy came and sowed tares among the wheat, and went away.

26"But when the wheat sprouted and bore grain, then the tares became evident also.

27"The slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'

28"And he said to them, 'An enemy has done this!' The slaves *said to him, 'Do you want us, then, to go and gather them up?'

29"But he *said, 'No; for while you are gathering up the tares, you may uproot the wheat with them.

30 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn

13:12 [a]Matt 25:29; Mark 4:25; Luke 8:18; 19:26

***13:13** [a]Deut 29:4; Is 42:19,20; Jer 5:21; Ezek 12:2

13:14 [a]Is 6:9; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26,27; Rom 10:16; 11:8

13:15 [a]Is 6:10; Ps 119:70; Zech 7:11; Luke 19:42; John 8:43,44; 2 Tim 4:4; Heb 5:11

13:16 [a]Matt 13:16, 17; *Luke 10:23, 24*; Matt 16:17; John 20:29

13:17 [a]John 8:56; Heb 11:13; 1 Pet 1:10-12

***13:18** [a]Matt 13:18-23; *Mark 4:13-20; Luke 8:11-15*

13:19 [a]Matt 4:23 [b]Matt 5:37

13:21 [a]Matt 11:6

13:22 [a]Matt 12:32; 13:39; Mark 4:19; Rom 12:2; 1 Cor 1:20; 2:6,8; 3:18; 2 Cor 4:4; Gal 1:4; Eph 2:2 [b]Matt 19:23; 1 Tim 6:9,10, 17

13:23 [a]Matt 13:8

13:24 [a]Matt 13:31, 33,45,47; 18:23; 20:1; 22:2; 25:1; Mark 4:26-30; Luke 13:18,20

***13:25**

13:13–15 Those who were rejecting Him would not understand these new truths, as Isaiah predicted (Isa. 6:9–10).

13:18–23 The parable teaches that there would be four different responses to the Word: no response, emotional response, worldly response, and fruitful response.

13:25 *tares.* Weeds, in this case probably darnel, which in the blade resembles wheat but which can be distinguished from wheat when fully ripe.

them up; but [a]gather the wheat into my barn." ' "

13:30 [a]Matt 3:12

3 *The mustard seed,* 13:31–32

31 He presented another parable to them, saying, "[a]The kingdom of heaven is like [b]a mustard seed, which a man took and sowed in his field;

13:31 [a]Matt 13:31, 32; *Mark 4:30-32; Luke 13:18,19;* Matt 13:24 [b]Matt 17:20; Luke 17:6

32 and this is smaller than all *other* seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that [a]THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."

*13:32 [a]Ezek 17:23; Ps 104:12; Ezek 31:6; Dan 4:12

4 *The leaven,* 13:33

33 He spoke another parable to them, "[a]The kingdom of heaven is like leaven, which a woman took and hid in [b]three pecks of flour until it was all leavened."

*13:33 [a]Matt 13:33; *Luke 13:21;* Matt 13:24 [b]Gen 18:6; Judg 6:19; 1 Sam 1:24

5 *The wheat and the tares,* 13:34–43

34 All these things Jesus spoke to the crowds in parables, and He did not speak to them [a]without a parable.

13:34 [a]Mark 4:34; John 10:6; 16:25

35 *This was* to fulfill what was spoken through the prophet:

"[a]I WILL OPEN MY MOUTH IN PARABLES;
I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD."

13:35 [a]Ps 78:2

36 Then He left the crowds and went into [a]the house. And His disciples came to Him and said, "[b]Explain to us the parable of the tares of the field."

13:36 [a]Matt 13:1 [b]Matt 15:15

37 And He said, "The one who sows the good seed is [a]the Son of Man,

13:37 [a]Matt 8:20

38 and the field is the world; and *as for* the good seed, these are [a]the sons of the kingdom; and the tares are [b]the sons of [c]the evil *one;*

13:38 [a]Matt 8:12 [b]John 8:44; Acts 13:10; 1 John 3:10 [c]Matt 5:37

39 and the enemy who sowed them is the devil, and the harvest is [a]the end of the age; and the reapers are angels.

13:39 [a]Matt 12:32; 13:22,40,49; 24:3; 28:20; 1 Cor 10:11; Heb 9:26

40 "So just as the tares are gathered up and burned with fire, so shall it be at [a]the end of the age.

13:40 [a]Matt 12:32; 13:22,39,49; 24:3; 28:20; 1 Cor 10:11; Heb 9:26

41 "[a]The Son of Man [b]will send forth His angels, and they will gather out of His kingdom all [c]stumbling blocks, and those who commit lawlessness,

13:41 [a]Matt 8:20 [b]Matt 24:31 [c]Zeph 1:3

42 and [a]will throw them into the furnace of fire; in that place [b]there will be weeping and gnashing of teeth.

13:42 [a]Matt 13:50 [b]Matt 8:12

43 "[a]Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. [b]He who has ears, let him hear.

13:43 [a]Dan 12:3 [b]Matt 11:15

6 *The hidden treasure,* 13:44

44 "[a]The kingdom of heaven is like a treasure hidden in the field, which a man found and hid *again;* and from joy over it he goes and [b]sells all that he has and buys that field.

*13:44 [a]Matt 13:24 [b]Matt 13:46

7 *The pearl of great price,* 13:45–46

45 "Again, [a]the kingdom of heaven is like a merchant seeking fine pearls,

13:45 [a]Matt 13:24

46 and upon finding one pearl of great value, he went and sold all that he had and bought it.

8 *The dragnet,* 13:47–50

47 "Again, [a]the kingdom of heaven is like a dragnet cast into

*13:47 [a]Matt 13:44

13:32 *smaller than all other seeds.* Lit., lesser of all seeds. It is among the smallest seeds and was the smallest used in Palestine. The kingdom will grow quickly.

13:33 *leaven.* Since leaven is everywhere else in the Bible regarded as typifying the presence of impurity or evil, some understand it here to indicate the presence of evil within Christendom (Ex. 12:15; Lev. 2:11; Matt. 16:6; 1 Cor. 5:6–9; Gal. 5:9; cf. 1 Tim. 4:1; Jude 12). Others regard the meaning of leaven in this parable in a good sense, as indicating the growth of the kingdom of heaven by means of the penetrating power of the gospel.

13:44–46 The parables of the treasure and pearl indicate the incomparable value of the kingdom, which will cause a man to do everything possible to possess it. Another possible interpretation equates the man with Christ (as in v. 37) who sacrifices His all to purchase His people.

13:47–50 Similar to the parable of the wheat and tares. Both genuine and professing people will coexist in the kingdom, to be separated at the end of the age.

the sea, and gathering *fish* of every kind;

48 and when it was filled, they drew it up on the beach; and they sat down and gathered the good *fish* into containers, but the bad they threw away.

13:49 [a]Matt 13:39,40

49 "So it will be at [a]the end of the age; the angels will come forth and take out the wicked from among the righteous,

13:50 [a]Matt 13:42 [b]Matt 8:12

50 and [a]will throw them into the furnace of fire; in that place [b]there will be weeping and gnashing of teeth.

9 *The householder,* 13:51–52

51 "Have you understood all these things?" They *said to Him, "Yes."

52 And Jesus said to them, "Therefore every scribe who has become a disciple of the kingdom of heaven is like a head of a household, who brings out of his treasure things new and old."

D The Program Attacked, 13:53–16:12

1 *Attack by His own townspeople,* 13:53–58

13:53 [a]Matt 7:28

53 [a]When Jesus had finished these parables, He departed from there.

13:54 [a]Matt 13:54-58; *Mark 6:1-6* [b]Matt 4:23 [c]Matt 7:28

54 [a]He came to His hometown and [b]*began* teaching them in their synagogue, so that [c]they were astonished, and said, "Where *did* this man *get* this wisdom and *these* miraculous powers?

*13:55 [a]Matt 12:46

55 "Is not this the carpenter's son? Is not [a]His mother called Mary, and His [a]brothers, James and Joseph and Simon and Judas?

13:56 [a]Mark 6:3

56 "And [a]His sisters, are they not all with us? Where then *did* this man *get* all these things?"

57 And they took [a]offense at Him. But Jesus said to them, "[b]A prophet is not without honor except in his hometown and in his *own* household."

13:57 [a]Matt 11:6 [b]Mark 6:4; Luke 4:24; John 4:44

58 And He did not do many miracles there because of their unbelief.

2 *Attack by Herod, followed by miracles (five thousand fed and Jesus walks on water),* 14:1–36 (Mark 6:14–52; Luke 9:7–17; John 6:1–21)

14 [a]At that time [b]Herod the tetrarch heard the news about Jesus,

2 and said to his servants, "[a]This is John the Baptist; he has risen from the dead, and that is why miraculous powers are at work in him."

3 For when [a]Herod had John arrested, he bound him and put him [b]in prison because of [c]Herodias, the wife of his brother Philip.

4 For John had been saying to him, "[a]It is not lawful for you to have her."

5 Although Herod wanted to put him to death, he feared the crowd, because they regarded John as [a]a prophet.

6 But when Herod's birthday came, the daughter of [a]Herodias danced before *them* and pleased [b]Herod,

7 so *much* that he promised with an oath to give her whatever she asked.

8 Having been prompted by her mother, she *said, "Give me here on a platter the head of John the Baptist."

9 Although he was grieved, the king commanded *it* to be giv-

*14:1 [a]Matt 14:1-12; *Mark 6:14-29;* Matt 14:1,2; *Luke 9:7-9* [b]Mark 8:15; Luke 3:1,19; 8:3; 13:31; 23:7f,11f,15; Acts 4:27; 12:1
14:2 [a]Matt 16:14; Mark 6:14; Luke 9:7
*14:3 [a]Matt 14:1-12; *Mark 6:14-29;* Mark 8:15; Luke 3:1,19; 8:3; 13:31; 23:7f,11f,15; Acts 4:27; 12:1 [b]Matt 4:12; 11:2 [c]Matt 14:6; Mark 6:17,19, 22; Luke 3:19f
14:4 [a]Lev 18:16; 20:21
14:5 [a]Matt 11:9
*14:6 [a]Matt 14:3; Mark 6:17,19, 22; Luke 3:19 [b]Matt 14:1-12; *Mark 6:14-29;* Mark 8:15; Luke 3:1,19; 8:3; 13:31; 23:7f,11f,15; Acts 4:27; 12:1

13:55 *his brothers.* These were the sons of Joseph and Mary born subsequent to the birth of Jesus. To understand them as sons of Joseph by a former marriage or cousins of Jesus is contrary to the usual sense of "brothers."

14:1 *Herod the tetrarch.* Herod Antipas, who ruled from 4 B.C. to A.D. 39, son of Herod the Great and brother of Archelaus (see 2:1, 22).

14:3 *Herodias.* The former wife of Herod's half brother Philip, her uncle. She had been persuaded to leave her husband and marry Herod Antipas, thus committing incest (Lev. 18:16). John condemned him for this, and Antipas knew that John spoke the truth (see Mark 6:20).

14:6 *the daughter of Herodias.* Salome (according to Josephus). Her dance was undoubtedly lewd.

en because of his oaths, and because of his dinner guests.

10 He sent and had John beheaded in the prison.

11 And his head was brought on a platter and given to the girl, and she brought it to her mother.

12 His disciples came and took away the body and buried it; and they went and reported to Jesus.

14:13 [a] Matt 14:13-21: *Mark 6:32-44; Luke 9:10-17; John 6:1-13;* Matt 15:32-38

13 [a]Now when Jesus heard *about John,* He withdrew from there in a boat to a secluded place by Himself; and when the people heard *of this,* they followed Him on foot from the cities.

14:14 [a] Matt 9:36 [b] Matt 4:23

14 When He went ashore, He [a]saw a large crowd, and felt compassion for them and [b]healed their sick.

***14:15**

15 When it was evening, the disciples came to Him and said, "This place is desolate and the hour is already late; so send the crowds away, that they may go into the villages and buy food for themselves."

16 But Jesus said to them, "They do not need to go away; you give them *something* to eat!"

14:17 [a] Matt 16:9

17 They *said to Him, "We have here only [a]five loaves and two fish."

18 And He said, "Bring them here to Me."

14:19 [a] 1 Sam 9:13; Matt 15:36; 26:26; Mark 6:41; 8:7; 14:22; Luke 24:30; Acts 27:35; Rom 14:6

19 Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He [a]blessed *the food,* and breaking the loaves He gave them to the disciples, and the disciples *gave them* to the crowds,

14:20 [a] Matt 16:9; Mark 6:43; 8:19; Luke 9:17; John 6:13

20 and they all ate and were satisfied. They picked up what was left over of the broken pieces, twelve full [a]baskets.

14:22 [a] Matt 14:22-33: *Mark 6:45-51; John 6:15-21*

21 There were about five thousand men who ate, besides women and children.

22 [a]Immediately He made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away.

14:23 [a] Mark 6:46; Luke 6:12; 9:28; John 6:15

23 After He had sent the crowds away, [a]He went up on the mountain by Himself to pray; and when it was evening, He was there alone.

14:24 [a] Acts 27:4

24 But the boat was already a long distance from the land, battered by the waves; for the wind was [a]contrary.

***14:25** [a] Matt 24:43; Mark 13:35

25 And in [a]the fourth watch of the night He came to them, walking on the sea.

14:26 [a] Luke 24:37

26 When the disciples saw Him walking on the sea, they were terrified, and said, "It is [a]a ghost!" And they cried out in fear.

14:27 [a] Matt 9:2 [b] Matt 17:7; 28:5,10; Mark 6:50; Luke 1:13,30; 2:10; 5:10; 12:32; John 6:20; Rev 1:17

27 But immediately Jesus spoke to them, saying, "[a]Take courage, it is I; [b]do not be afraid."

28 Peter said to Him, "Lord, if it is You, command me to come to You on the water."

29 And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus.

30 But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!"

14:31 [a] Matt 6:30; 8:26; 16:8

31 Immediately Jesus stretched out His hand and took hold of him, and *said to him, "[a]You of little faith, why did you doubt?"

32 When they got into the boat, the wind stopped.

14:33 [a] Matt 4:3

33 And those who were in the boat worshiped Him, saying, "You are certainly [a]God's Son!"

***14:34** [a] Matt 14:34-36: *Mark 6:53-56;* John 6:24,25 [b] Mark 6:53; Luke 5:1

34 [a]When they had crossed over, they came to land at [b]Gennesaret.

35 And when the men of that place recognized Him, they sent *word* into all that surrounding district and brought to Him all who were sick;

36 and they implored Him that

14:15 *When it was evening.* The Hebrew day, that is, the interval between dawn and darkness, was divided into three parts: morning, noon, and evening (Ps. 55:17). The Jews distinguished two evenings in the day: the first began about 3 P.M. and the second at sundown (see Ex. 12:6, lit., "between the evenings"). In this verse the first evening is meant, in verse 23 the second.

14:25 *fourth watch* = 3–6 A.M.

14:34 *land at Gennesaret.* NW of the Sea of Galilee.

14:36 [a]Matt 9:20 [b]Matt 9:21; Mark 3:10; 6:56; 8:22; Luke 6:19

they might just touch [a]the fringe of His cloak; and as many as [b]touched *it* were cured.

3 *Attack by the scribes and Pharisees, followed by miracles (Syrophoenician woman's daughter healed and four thousand fed),* 15:1–39 (Mark 7:1–8:9)

15:1 [a]Matt 15:1-20; *Mark 7:1-23* [b]Mark 3:22; 7:1; John 1:19; Acts 25:7 ★15:2 [a]Luke 11:38

15 [a]Then some Pharisees and scribes *came to Jesus [b]from Jerusalem and said,

2"Why do Your disciples break the tradition of the elders? For they [a]do not wash their hands when they eat bread."

3 And He answered and said to them, "Why do you yourselves transgress the commandment of God for the sake of your tradition?

4"For God said, '[a]HONOR YOUR FATHER AND MOTHER,' and, '[b]HE WHO SPEAKS EVIL OF FATHER OR MOTHER IS TO BE PUT TO DEATH.'

15:4 [a]Ex 20:12; Deut 5:16 [b]Ex 21:17; Lev 20:9

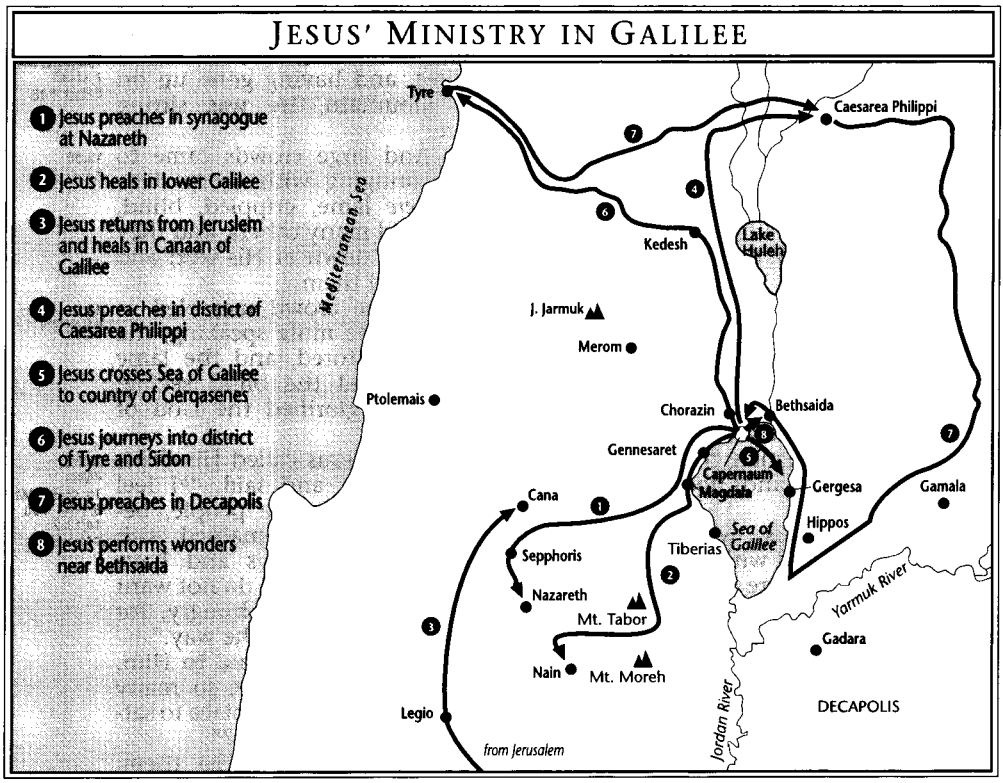
5"But you say, 'Whoever says to *his* father or mother, "Whatever I have that would help you has been given *to God,*"

6 he is not to honor his father or his mother .' And *by this* you invalidated the word of God for the sake of your tradition.

7"You hypocrites, rightly did Isaiah prophesy of you:

8 '[a]THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME.

15:8 [a]Is 29:13



15:2 Only traditional interpretation and expansion of the law required this. The written law did not (Lev. 22:1–16). Only priests needed to make an ablution before eating to cleanse themselves from anything unclean. Christ accused them of also expanding (and negating) the commandment about honoring parents by devoting goods to God, which then could not be used to support the parents (vv. 4–6).

15:9 [a]Col 2:22

9 'BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS [a]DOCTRINES THE PRECEPTS OF MEN.' "

10 After Jesus called the crowd to Him, He said to them, "Hear and understand.

*15:11 [a]Matt 15:18; Acts 10:14,15; 1 Tim 4:3

11 "[a]*It is* not what enters into the mouth *that* defiles the man, but what proceeds out of the mouth, this defiles the man."

12 Then the disciples *came and *said to Him, "Do You know that the Pharisees were offended when they heard this statement?"

15:13 [a]Is 60:21; 61:3; John 15:2; 1 Cor 3:9

13 But He answered and said, "[a]Every plant which My heavenly Father did not plant shall be uprooted.

15:14 [a]Matt 23:16,24 [b]Luke 6:39

14 "Let them alone; [a]they are blind guides of the blind. And [b]if a blind man guides a blind man, both will fall into a pit."

*15:15 [a]Matt 13:36

15 Peter said to Him, "[a]Explain the parable to us."

16 Jesus said, "Are you still lacking in understanding also?

17 "Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated?

15:18 [a]Matt 12:34; Mark 7:20

18 "But [a]the things that proceed out of the mouth come from the heart, and those defile the man.

15:19 [a]Gal 5:19ff

19 "[a]For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.

20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man."

15:21 [a]Matt 15:21-28; *Mark 7:24-30* [b]Matt 11:21

21 [a]Jesus went away from there, and withdrew into the district of [b]Tyre and [b]Sidon.

15:22 [a]Matt 9:27 [b]Matt 4:24

22 And a Canaanite woman from that region came out and *began* to cry out, saying, "Have mercy on me, Lord, [a]Son of David; my daughter is cruelly [b]demon-possessed."

23 But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us."

15:24 [a]Matt 10:6

24 But He answered and said, "I was sent only to [a]the lost sheep of the house of Israel."

15:25 [a]Matt 8:2

25 But she came and [a]*began* to bow down before Him, saying, "Lord, help me!"

*15:26

26 And He answered and said, "It is not good to take the children's bread and throw it to the dogs."

27 But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table."

15:28 [a]Matt 9:22

28 Then Jesus said to her, "O woman, [a]your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

15:29 [a]Matt 15:29-31; Mark 7:31-37 [b]Matt 4:18

29 [a]Departing from there, Jesus went along by [b]the Sea of Galilee, and having gone up on the mountain, He was sitting there.

15:30 [a]Matt 4:23

30 And large crowds came to Him, bringing with them *those who were* lame, crippled, blind, mute, and many others, and they laid them down at His feet; and [a]He healed them.

15:31 [a]Matt 9:8

31 So the crowd marveled as they saw the mute speaking, the crippled restored, and the lame walking, and the blind seeing; and they [a]glorified the God of Israel.

15:32 [a]Matt 15:32-39; *Mark 8:1-10*; Matt 14:13-21 [b]Matt 9:36

32 [a]And Jesus called His disciples to Him, and said, "[b]I feel compassion for the people, because they have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."

33 The disciples *said to Him, "Where would we get so many loaves in *this* desolate place to satisfy such a large crowd?"

34 And Jesus *said to them,

15:11 External washings could not keep the Pharisees (or anyone else) spiritually clean.

15:15 *the parable.* The reference is to verse 11.

15:26 *to the dogs.* Children ("the lost sheep of the house of Israel," v. 24) must be fed before dogs. This Gentile woman, like the centurion, showed great faith (v. 28) and was rewarded for it.

"How many loaves do you have?" And they said, "Seven, and a few small fish."

35 And He directed the people to sit down on the ground;

15:36 [a]Matt 14:19; 26:27; Luke 22:17,19; John 6:11,23; Acts 27:35; Rom 14:6

36 and He took the seven loaves and the fish; and [a]giving thanks, He broke them and started giving them to the disciples, and the disciples *gave them* to the people.

15:37 [a]Matt 16:10; Mark 8:8,20; Acts 9:25

37 And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large [a]baskets full.

*15:38

38 And those who ate were four thousand men, besides women and children.

15:39 [a]Mark 3:9 [b]Mark 8:10

39 And sending away the crowds, Jesus got into [a]the boat and came to the region of [b]Magadan.

4 *Attack by the Pharisees and Sadducees,* 16:1–12 (Mark 8:11–21)

16:1 [a]Matt 16:1-12; *Mark 8:11-21* [b]Matt 3:7; 16:6,11,12 [c]Matt 12:38; Luke 11:16

16 [a]The [b]Pharisees and Sadducees came up, and testing Jesus, they [c]asked Him to show them a sign from heaven.

16:2 [a]Luke 12:54f

2 But He answered and said to them, "[a]When it is evening, you say, '*It will be* fair weather, for the sky is red.'

16:3 [a]Luke 12:56

3 "And in the morning, '*There will be* a storm today, for the sky is red and threatening.' [a]Do you know how to discern the appearance of the sky, but cannot *discern* the signs of the times?

*16:4 [a]Matt 12:39; Luke 11:29

4 "[a]An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah." And He left them and went away.

5 And the disciples came to the other side *of the sea,* but they had forgotten to bring *any* bread.

16:6 [a]Mark 8:15; Luke 12:1

6 And Jesus said to them, "Watch out and [a]beware of the leaven of the [b]Pharisees and Sadducees."

16:6 [b]Matt 3:7

7 They began to discuss *this* among themselves, saying, "*He said that* because we did not bring *any* bread."

*16:8 [a]Matt 6:30; 8:26; 14:31

8 But Jesus, aware of this, said, "[a]You men of little faith, why do you discuss among yourselves that you have no bread?

16:9 [a]Matt 14:17-21

9 "Do you not yet understand or remember [a]the five loaves of the five thousand, and how many baskets *full* you picked up?

16:10 [a]Matt 15:34-38

10 "Or [a]the seven loaves of the four thousand, and how many large baskets *full* you picked up?

16:11 [a]Matt 16:6; Mark 8:15; Luke 12:1 [b]Matt 3:7; 16:6,12

11 "How is it that you do not understand that I did not speak to you concerning bread? But [a]beware of the leaven of the [b]Pharisees and Sadducees."

16:12 [a]Matt 3:7; 5:20

12 Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the [a]Pharisees and Sadducees.

V THE PEDAGOGY OF THE KING, 16:13–20:28 (MARK 8:27–10:45; LUKE 9:18–50; 18:15–34)

A Concerning His Church (Peter's Confession of Faith), 16:13–20

*16:13 [a]Matt 16:13-16; *Mark 8:27-29; Luke 9:18-20* [b]Mark 8:27 [c]Matt 8:20; 16:27,28

13 [a]Now when Jesus came into the district of [b]Caesarea Philippi, He was asking His disciples, "Who do people say that [c]the Son of Man is?"

*16:14 [a]Matt 14:2 [b]Matt 17:10; Mark 6:15; Luke 9:8; John 1:21

14 And they said, "Some *say* [a]John the Baptist; and others, [b]Elijah; but still others, Jeremiah, or one of the prophets."

15 He *said to them, "But who do you say that I am?"

16:16 [a]Matt 1:16; 16:20; John 11:27 [b]Matt 4:3 [c]Ps 42:2; Matt 26:63; Acts 14:15; Rom 9:26; 2 Cor 3:3; 6:16; 1 Thess 1:9; 1 Tim 3:15; 4:10; Heb 3:12; 9:14; 10:31; 12:22; Rev 7:2

16 Simon Peter answered, "You are [a]the Christ, [b]the Son of [c]the living God."

15:38 Again Matthew distinguishes the number of men from women and children (cf. 14:21).

16:4 *adulterous generation . . . sign of Jonah.* See note on 12:39.

16:8 *discuss among yourselves.* Arguing over the fact that they had no bread and showing their lack of faith to remember how He had multiplied loaves and fish before.

16:13 *district of Caesarea Philippi.* This Caesarea was in Herod Philip's tetrarchy, about 25 mi (40 km) N of the Sea of Galilee.

16:14 *John . . . Elijah . . . Jeremiah.* Some must have seen resemblances between Christ's teachings and those of these great prophets.

17 And Jesus said to him, "Blessed are you, [a]Simon Barjona, because [b]flesh and blood did not reveal *this* to you, but My Father who is in heaven.

18 "I also say to you that you are [a]Peter, and upon this rock I will build My church; and the gates of [b]Hades will not overpower it.

19 "I will give you [a]the keys of the kingdom of heaven; and [b]whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven."

20 [a]Then He warned the disciples that they should tell no one that He was [b]the Christ.

B Concerning His Death, 16:21–28

21 [a]From that time Jesus began to show His disciples that He must go to Jerusalem, and [b]suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

22 Peter took Him aside and began to rebuke Him, saying, "God forbid *it,* Lord! This shall never happen to You."

23 But He turned and said to Peter, "Get behind Me, [a]Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

24 Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and [a]take up his cross and follow Me.

25 "For [a]whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.

26 "For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?

27 "For the [a]Son of Man [b]is going to come in the glory of His Father with His angels, and [c]WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS.

28 "Truly I say to you, there are some of those who are standing here who will not taste death un-

★16:17 [a]John 1:42; 21:15-17 [b]1 Cor 15:50; Gal 1:16; Eph 6:12; Heb 2:14

★16:18 [a]Matt 4:18 [b]Matt 11:23

★16:19 [a]Is 22:22; Rev 1:18; 3:7 [b]Matt 18:18; John 20:23

★16:20 [a]Matt 8:4; Mark 8:30; Luke 9:21 [b]Matt 1:16; 16:16; John 11:27

★16:21 [a]Matt 16:21-28; *Mark 8:31-9:1; Luke 9:22-27* [b]Matt 12:40; 17:9,12,22f; 20:18f; 27:63; Mark 9:12,31; Luke 17:25; 18:32; 24:7; John 2:19

★16:23 [a]Matt 4:10

★16:24 [a]Matt 10:38; Luke 14:27

★16:25 [a]Matt 10:39

16:27 [a]Matt 8:20 [b]Matt 10:23; 24:3,27,37,39; 26:64; Mark 8:38; 13:26; Luke 21:27; John 21:22; Acts 1:11; 1 Cor 15:23; 1 Thess 1:10; 4:16; 2 Thess 1:7,10; 2:1,8; James 5:7f; 2 Pet 1:16; 3:4, 12; 1 John 2:28; Rev 1:7 [c]Ps 62:12; Prov 24:12; Rom 2:6; 14:12; 1 Cor 3:13; 2 Cor 5:10; Eph 6:8; Col 3:25; Rev 2:23; 20:12; 22:12

★16:28

16:17 *Blessed are you,* because he had received this insight through divine revelation and not through human influences.

16:18 *you are Peter.* The name *Peter* (Gk., *Petros*) means "rock" or "rock-man." In the next phrase Christ used *petra* (*upon this rock*), a feminine form for "rock," not a name. Christ used a play on words. He does not say "upon you, Peter" or "upon your successors," but "upon this rock"—upon this divine revelation and profession of faith in Christ. *I will build* shows that the formation of the *church* was still in the future. It began on the Day of Pentecost (Acts 2). The word *church* appears in the Gospels only here and in 18:17. *gates of Hades.* The entrance into Hades, which is physical death; i.e., the physical death of Christ (mentioned immediately in v. 21) will not impede the progress of the church simply because He would be raised from the dead.

16:19 *the keys.* The authority to open the doors of Christendom was given to Peter, who used that authority for Jews on the Day of Pentecost and for Gentiles in the house of Cornelius (Acts 10). *shall have been bound . . . shall have been loosed.* Heaven, not the apostles, initiates all binding and loosing, whereas the apostles announce these things. In John 20:22–23 sins are in view; here, things (i.e., practices). An example of the apostles' binding practices on people is found in Acts 15:20.

16:20 *tell no one* because the leaders had rejected Him and He did not want to foster revolution against Rome.

16:21 This is Matthew's first prediction of the Passion (see also 17:22; 20:18). Notice the number of specific details in this prediction.

16:23 *Satan.* Peter is sharply rebuked for aligning himself with Satan's plan to deter Jesus from fulfilling His mission. The harshness of the rebuke stems from Christ's fierce realism about the principal purpose of His coming to earth, which was to die. *a stumbling block* or "rock of offence" (Rom. 9:33). Perhaps a further play on the word "rock" in verse 18.

16:24–28 This passage is on discipleship. Verses 13–20 are on messiahship; verses 21–23 are on the Atonement; 17:1–8 concerns eschatology. These four passages together deal with the foundational truths of NT theology.

16:24 *cross.* See note on 10:38.

16:25 *whoever wishes to save his life.* By renouncing the gospel. *will find it* = will find eternal life.

16:28 *see the Son of Man coming in His kingdom.* This was fulfilled when the disciples witnessed the Transfiguration (17:1–8), which was, in miniature, a preview of the kingdom, with the Lord appearing in a state of glory (Dan. 7:9–14).

16:28 [a]Matt 8:20 [b]Matt 10:23; 24:3,27,37,39; 26:64; Mark 8:38; 13:26; Luke 21:27; John 21:22; Acts 1:11; 1 Cor 15:23; 1 Thess 1:10; 4:16; 2 Thess 1:7,10; 2:1,8; James 5:7f; 2 Pet 1:16; 3:4, 12; 1 John 2:28; Rev 1:7

til they see the [a]Son of Man [b]coming in His kingdom."

C Concerning His Glory (the Transfiguration), 17:1–21 (Mark 9:2–29; Luke 9:28–43)

17:1 [a]Matt 17:1-8; *Mark 9:2-8; Luke 9:28-36* [b]Matt 26:37; Mark 5:37; 13:3

17 [a]Six days later Jesus *took with Him [b]Peter and James and John his brother, and *led them up on a high mountain by themselves.

17:2

2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light.

3 And behold, Moses and Elijah appeared to them, talking with Him.

17:4 [a]Mark 9:5; Luke 9:33

4 Peter said to Jesus, "Lord, it is good for us to be here; if You wish, [a]I will make three tabernacles here, one for You, and one for Moses, and one for Elijah."

17:5 [a]Mark 1:11; Luke 3:22; 2 Pet 1:17f [b]Is 42:1; Matt 3:17; 12:18

5 While he was still speaking, a bright cloud overshadowed them, and behold, [a]a voice out of the cloud said, "[b]This is My beloved Son, with whom I am well-pleased; listen to Him!"

6 When the disciples heard *this,* they fell face down to the ground and were terrified.

17:7 [a]Matt 14:27

7 And Jesus came to *them* and touched them and said, "Get up, and [a]do not be afraid."

8 And lifting up their eyes, they saw no one except Jesus Himself alone.

17:9 [a]Matt 17:9-13; *Mark 9:9-13* [b]Matt 8:4 [c]Matt 8:20; 17:12,22 [d]Matt 16:21

9 [a]As they were coming down from the mountain, Jesus commanded them, saying, "[b]Tell the vision to no one until [c]the Son of Man has [d]risen from the dead."

17:10 10 And His disciples asked Him, "Why then do the scribes say that [a]Elijah must come first?"

17:10 [a]Mal 4:5; Matt 11:14; 16:14

17:11

11 And He answered and said, "Elijah is coming and will restore all things;

17:12 [a]Matt 8:20; 17:9,22

12 but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also [a]the Son of Man is going to suffer at their hands."

13 Then the disciples understood that He had spoken to them about John the Baptist.

17:14 [a]Matt 17:14-19; *Mark 9:14-28;* Matt 17:14-18; *Luke 9:37-42*

14 [a]When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,

17:15 [a]Matt 4:24

15 "Lord, have mercy on my son, for he is a [a]lunatic and is very ill; for he often falls into the fire and often into the water.

16 "I brought him to Your disciples, and they could not cure him."

17 And Jesus answered and said, "You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me."

18 And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.

19 Then the disciples came to Jesus privately and said, "Why could we not drive it out?"

17:20 [a]Matt 21:21f; Mark 11:23f; Luke 17:6 [b]Matt 13:31; Luke 17:6 [c]Matt 17:9; 1 Cor 13:2

20 And He *said to them, "Because of the littleness of your faith; for truly I say to you, [a]if you have faith the size of [b]a mustard seed, you will say to [c]this mountain, 'Move from here to there,' and it will move; and

17:1 *Six days later.* Luke's "about eight days" includes the beginning and ending days as well as the interval between. *Peter and James and John.* The inner circle of the disciples.

17:2 *transfigured.* Lit., transformed. The Transfiguration gave the three disciples a preview of Jesus' future exaltation and the coming kingdom. The Lord was seen in His body of glory; Moses and Elijah illustrated those whom Christ will bring with Him (either through death or translation, 1 Thess. 4:13–18); the disciples represented those who will behold His coming (Rev. 1:7).

17:4 *tabernacles.* Booths or shelters, for temporary residence.

17:10 *scribes.* I.e., the accredited expounders of the Hebrew scriptures.

17:11–12 The sequence of thought is as follows: (1) Elijah is coming as the restorer (Mal. 4:5); (2) he came, unrecognized, in the person of John the Baptist, and was killed; (3) the Son of Man faces a like fate. The disciples seem to grasp only the first two points.

17:20 On *mustard seed,* see note on 13:32. *nothing will be impossible.* The will of God, of course, governs all things, including this promise.

17:20 [d]nothing will be impossible to you.

21 ["[a]But this kind does not go out except by prayer and fasting."]

d Mark 9:23; John 11:40
*17:21 a Mark 9:29

D Concerning His Betrayal, 17:22–23

17:22 a Matt 17:22, 23; *Mark 9:30-32; Luke 9:44,45*

22 [a]And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;

17:23 a Matt 16:21; 17:9

23 and [a]they will kill Him, and He will be raised on the third day." And they were deeply grieved.

E Concerning Taxes, 17:24–27

*17:24 a Ex 30:13; 38:26

24 When they came to Capernaum, those who collected [a]the two-drachma *tax* came to Peter and said, "Does your teacher not pay [a]the two-drachma *tax*?"

17:25 a Rom 13:7 b Matt 22:17,19

25 He *said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect [a]customs or [b]poll-tax, from their sons or from strangers?"

26 When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt.

17:27 a Matt 5:29,30; 18:6,8,9; Mark 9:42,43,45,47; Luke 17:2; John 6:61; 1 Cor 8:13

27 "However, so that we do not [a]offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a coin. Take that and give it to them for you and Me."

F Concerning Humility, 18:1–35 (Mark 9:33–50; Luke 9:46–50)

1 *Illustrated in childlike faith,* 18:1–6

18 [a]At that time the disciples came to Jesus and said, "[b]Who then is greatest in the kingdom of heaven?"

18:1 a Matt 18:1-5; *Mark 9:33-37; Luke 9:46-48* b Luke 22:24

2 And He called a child to Himself and set him before them,

3 and said, "Truly I say to you, unless you are converted and [a]become like children, you will not enter the kingdom of heaven.

*18:3 a Matt 19:14; Mark 10:15; Luke 18:17; 1 Cor 14:20; 1 Pet 2:2

4 "Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven.

*18:4

5 "And whoever receives one such child in My name receives Me;

6 but [a]whoever [b]causes one of these little ones who believe in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

*18:6 a Mark 9:42; Luke 17:2; 1 Cor 8:12 b Matt 17:27

2 *Illustrated in concern for the lost,* 18:7–14

7 "Woe to the world because of *its* stumbling blocks! For [a]it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!

18:7 a Luke 17:1; 1 Cor 11:19; 1 Tim 4:1

8 "[a]If your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than to have two hands or

*18:8 a Matt 5:30; Mark 9:43

17:21 Many mss. do not contain this verse.

17:24–27 This assessment of a half-shekel (two drachmas), was collected annually for the support of the Temple. Jesus anticipated (v. 25) Peter's confusion by trying to show him that members of the royal family are exempt from the tax. Thus Jesus, the Son of God, was not personally obligated to pay for the support of God's house because, being God, it was His Temple (Mal. 3:1). Nevertheless, to avoid offense, He would pay. The miraculously caught fish yielded a shekel, which was equal to two half-shekels, sufficient for Jesus and Peter.

18:3 *are converted* = turn, an active and voluntary turning from sin.

18:4 *humbles himself.* The sense is "whoever humbles himself until he becomes as this little child—exhibiting trust, openness, and eagerness to learn." These are the childlike qualities that constitute greatness.

18:6–7 *causes . . . to stumble.* I.e., leads into sin. *stumbling blocks* (v. 7) are occasions for stumbling or temptations to sin. *millstone* (v. 6). The milling of grain was done by grinding it between two stones, each about 18 in (46 cm) in diameter and 3–4 in (7.6–10.2 cm) thick. The upper millstone was turned by a donkey walking in a circle.

18:8 *cut it off.* See note on 5:29–30.

two feet and be cast into the eternal fire.

18:9 [a]Matt 5:29; Mark 9:47 [b]Matt 5:22

9"[a]If your eye causes you to stumble, pluck it out and throw it from you. It is better for you to enter life with one eye, than to have two eyes and be cast into the [b]fiery hell.

*18:10 [a]Luke 1:19; Acts 12:15; Rev 8:2

10"See that you do not despise one of these little ones, for I say to you that [a]their angels in heaven continually see the face of My Father who is in heaven.

18:11 [a]Luke 19:10

11 ["[a]For the Son of Man has come to save that which was lost.]

18:12 [a]Matt 18:12-14; *Luke 15:4-7*

12"What do you think? [a]If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying?

13"If it turns out that he finds it, truly I say to you, he rejoices over it more than over the ninety-nine which have not gone astray.

14"So it is not *the* will of your Father who is in heaven that one of these little ones perish.

3 Illustrated in church discipline, 18:15–20

18:15 [a]Lev 19:17; Luke 17:3; Gal 6:1; 2 Thess 3:15; James 5:19

15"[a]If your brother sins , go and show him his fault in private; if he listens to you, you have won your brother.

*18:16 [a]Deut 19:15; John 8:17; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28

16"But if he does not listen *to you,* take one or two more with you, so that [a]BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.

*18:17 [a]1 Cor 6:1ff [b]2 Thess 3:6, 14f

17"If he refuses to listen to them, [a]tell it to the church; and if he refuses to listen even to the church, [b]let him be to you as a Gentile and a tax collector.

*18:18 [a]Matt 16:19; John 20:23

18"Truly I say to you, [a]whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

19"Again I say to you, that if two of you agree on earth about anything that they may ask, [a]it shall be done for them by My Father who is in heaven.

18:19 [a]Matt 7.7

20"For where two or three have gathered together in My name, [a]I am there in their midst."

18:20 [a]Matt 28:20

4 Illustrated in continual forgiveness, 18:21–35

*18:21 [a]Matt 18:15 [b]Luke 17:4

21 Then Peter came and said to Him, "Lord, [a]how often shall my brother sin against me and I forgive him? Up to [b]seven times?"

*18:22 [a]Gen 4:24

22 Jesus *said to him, "I do not say to you, up to seven times, but up to [a]seventy times seven.

18:23 [a]Matt 13:24 [b]Matt 25:19

23"For this reason [a]the kingdom of heaven may be compared to a king who wished to [b]settle accounts with his slaves.

*18:24

24"When he had begun to settle *them,* one who owed him ten thousand talents was brought to him.

18:25 [a]Luke 7:42 [b]Ex 21:2; Lev 25:39; 2 Kin 4:1; Neh 5:5

25"But since he [a]did not have *the means* to repay, his lord commanded him [b]to be sold, along with his wife and children and all that he had, and repayment to be made.

18:26 [a]Matt 8:2

26"So the slave fell *to the ground* and [a]prostrated himself before him, saying, 'Have patience with me and I will repay you everything.'

18:27 [a]Luke 7:42

27"And the lord of that slave felt compassion and released him and [a]forgave him the debt.

*18:28

28"But that slave went out and found one of his fellow slaves

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18:10 *their angels.* Apparently children have guardian angels (Ps. 91:11; Acts 12:15), as do all of God's people (Heb. 1:14). *see the face* = are in the immediate presence.

18:16 *TWO OR THREE WITNESSES.* An ancient law (Deut. 19:15) for the purpose of reconciliation.

18:17 *church.* Here and in 16:18 are the only mention of the church in the Gospels. A local congregation is meant here; in 16:18 all believers in Christ are in view.

18:18 On binding and loosing, see notes on 16:19 and John 20:23.

18:21 *Up to seven times?* The rabbis said to forgive three times, so Peter thought he was being exceptionally worthy by suggesting seven times.

18:22 *seventy times seven.* Forgive an uncounted number of times.

18:24 *talents.* A talent was a measure of weight varying in size from about 75 lb (34 kg). It was used to weigh precious metals.

18:28 *a hundred denarii.* A hundred days' wages, a trifling sum in comparison.

who owed him a hundred denarii; and he seized him and *began* to choke *him,* saying, 'Pay back what you owe.'

29"So his fellow slave fell *to the ground* and *began* to plead with him, saying, 'Have patience with me and I will repay you.'

30"But he was unwilling and went and threw him in prison until he should pay back what was owed.

31"So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened.

32"Then summoning him, his lord *said to him, 'You wicked slave, I forgave you all that debt because you pleaded with me.

18:33 [a]Matt 6:12; Eph 4:32

33 '[a]Should you not also have had mercy on your fellow slave, in the same way that I had mercy on you?'

34"And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him.

18:35 [a]Matt 6:14

35"[a]My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

G Concerning Human Problems, 19:1–26

1 *Physical problems,* 19:1–2

***19:1** [a]Matt 7:28 [b]Matt 19:1-9; *Mark 10:1-12*

19 [a]When Jesus had finished these words, He departed from Galilee and [b]came into the region of Judea beyond the Jordan;

2 and large crowds followed Him, and [a]He healed them there.

19:2 [a]Matt 4:23

2 *Divorce and remarriage,* 19:3–12

3 *Some* Pharisees came to Jesus, testing Him and asking, "[a]Is it lawful *for a man* to divorce his wife for any reason at all?"

***19:3** [a]Matt 5:31

4 And He answered and said, "Have you not read [a]that He who created *them* from the beginning MADE THEM MALE AND FEMALE,

***19:4** [a]Gen 1:27; 5:2

5 and said, '[a]FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND [b]THE TWO SHALL BECOME ONE FLESH'?

19:5 [a]Gen 2:24; Eph 5:31 [b]1 Cor 6:16

6"So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

7 They *said to Him, "[a]Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her* AWAY?"

19:7 [a]Deut 24:1-4 Matt 5:31

8 He *said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.

***19:8**

9"And I say to you, [a]whoever divorces his wife, except for immorality, and marries another woman commits adultery."

***19:9** [a]Matt 5:32

10 The disciples *said to Him, "If the relationship of the man with his wife is like this, it is better not to marry."

***19:10**

19:1 *beyond the Jordan* = Perea, not part of Judea but within the tetrarchy of Herod Antipas. Perea was a region E of the Jordan, extending from the Sea of Galilee almost to the Dead Sea.

19:3 *for any reason at all?* The rabbis were divided on what were legitimate grounds for divorce. The followers of Shammai held that a man could not divorce his wife unless he found her guilty of sexual immorality. The followers of Hillel were more lax, allowing divorce for many, including trivial, reasons.

19:4–5 *Have you not read.* See Gen. 1:27; 2:23–24. Rather than aligning Himself with either rabbinical position, Jesus cites the purpose of God in creation that husband and wife should be one flesh—the oneness of kinship or fellowship with the body as the medium, causing marriage to be the deepest physical and spiritual unity.

19:8 *permitted.* Moses made a concession with regard to God's intention that marriage be lifelong and monogamous (Deut. 24:1–4).

19:9 On various interpretations of *immorality,* see note on 5:32.

19:10 *it is better not to marry.* The disciples seemed to have understood that Christ was teaching a very restricted meaning of "immorality" and that He completely disallowed divorce of married persons. See note on 5:32. In turn, Christ acknowledges that the saying "it is better not to marry" is valid in some cases, and these are enumerated in verse 12—those congenitally incapable, those made incapable, and those who wish to devote themselves more completely to the service of God (1 Cor. 7:7, 8, 26, 32–35). Celibacy is an acceptable option.

11 But He said to them, "[a]Not all men *can* accept this statement, but [b]*only* those to whom it has been given.

12"For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are *also* eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept *this,* let him accept *it.*"

19:11 [a]1 Cor 7:7ff [b]Matt 13:11

3 *Children,* 19:13–15

13 [a]Then *some* children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them.

19:13 [a]Matt 19:13-15; *Mark 10:13-16; Luke 18:15-17*

14 But Jesus said, "[a]Let the children alone, and do not hinder them from coming to Me; for [b]the kingdom of heaven belongs to such as these."

19:14 [a]Matt 18:3; Mark 10:15; Luke 18:17; 1 Cor 14:20; 1 Pet 2:2 [b]Matt 5:3

15 After laying His hands on them, He departed from there.

4 *Wealth,* 19:16–26

16 [a]And someone came to Him and said, "Teacher, what good thing shall I do that I may obtain [b]eternal life?"

*19:16 [a]Matt 19:16-29; *Mark 10:17-30; Luke 18:18-30;* Luke 10:25-28 [b]Matt 25:46

17 And He said to him, "Why are you asking Me about what is good? There is *only* One who is good; but [a]if you wish to enter into life, keep the commandments."

19:17 [a]Lev 18:5; Neh 9:29; Ezek 20:21

18 *Then* he *said to Him, "Which ones?" And Jesus said, "[a]YOU SHALL NOT COMMIT MURDER; YOU SHALL NOT COMMIT ADULTERY; YOU SHALL NOT STEAL; YOU SHALL NOT BEAR FALSE WITNESS;

19:18 [a]Ex 20:13-16; Deut 5:17-20

19 [a]HONOR YOUR FATHER AND MOTHER; and [b]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

19:19 [a]Ex 20:12; Deut 5:16 [b]Lev 19:18

20 The young man *said to Him, "All these things I have kept; what am I still lacking?"

21 Jesus said to him, "If you wish to be complete, go *and* [a]sell your possessions and give to *the* poor, and you will have [b]treasure in heaven; and come, follow Me."

*19:21 [a]Luke 12:33; 16:9; Acts 2:45; 4:34f [b]Matt 6:20

22 But when the young man heard this statement, he went away grieving; for he was one who owned much property.

23 And Jesus said to His disciples, "Truly I say to you, [a]it is hard for a rich man to enter the kingdom of heaven.

19:23 [a]Matt 13:22; Mark 10:23f; Luke 18:24

24"Again I say to you, [a]it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

*19:24 [a]Mark 10:25; Luke 18:25

25 When the disciples heard *this,* they were very astonished and said, "Then who can be saved?"

26 And looking at *them* Jesus said to them, "[a]With people this is impossible, but with God all things are possible."

19:26 [a]Gen 18:14; Job 42:2; Jer 32:17; Zech 8:6; Mark 10:27; Luke 1:37; 18:27

H Concerning the Kingdom, 19:27–20:28

1 *Rewards in the kingdom,* 19:27–30

27 Then Peter said to Him, "Behold, we have left everything and followed You; what then will there be for us?"

*19:27

28 And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when [a]the Son of Man will

*19:28 [a]Matt 25:31

19:16 Jews of the time believed that performing some single good act would guarantee salvation.

19:21 *complete.* I.e., genuinely pleasing to God. *go and sell.* The man was being asked to prove his claim to have kept the commandments, especially the one that says "You shall love your neighbor as yourself" (v. 19). His unwillingness to do so belied his claim (v. 20) and showed him as a sinner in need of salvation.

19:24 *needle* means "a sewing needle." In this proverbial expression, Christ does not say that a rich man could not be saved (v. 26), but only that, for him, it is more difficult, since such a person seldom senses his personal need as readily as a poorer man does.

19:27 Peter must have been thinking, "Well, we disciples certainly don't have any such hindrances of wealth!"

19:28 *in the regeneration* = in the new age, the Millennium, when the earth will be made new, during which time the disciples will judge Israel. The only other use of the word "regeneration" in the NT speaks of people being made new in the present age (Titus 3:5). *on His glorious throne.* See 25:31.

sit on His glorious throne, [b]you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29"And [a]everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, will receive many times as much, and will inherit eternal life.

30"[a]But many *who are* first will be last; and *the* last, first.

2 *Recognition in the kingdom,* 20:1–16

20 "For [a]the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his [b]vineyard.

2"When he had agreed with the laborers for a denarius for the day, he sent them into his vineyard.

3"And he went out about the third hour and saw others standing idle in the market place;

4 and to those he said, 'You also go into the vineyard, and whatever is right I will give you.' And *so* they went.

5"Again he went out about the sixth and the ninth hour, and did the same thing.

6"And about the eleventh *hour* he went out and found others standing *around;* and he *said to them, 'Why have you been standing here idle all day long?'

7"They *said to him, 'Because no one hired us.' He *said to them, 'You go into the vineyard too.'

8"When [a]evening came, the owner of the vineyard *said to his [b]foreman, 'Call the laborers and pay them their wages, beginning with the last *group* to the first.'

9"When those *hired* about the eleventh hour came, each one received a denarius.

10"When those *hired* first came, they thought that they would receive more; but each of them also received a denarius.

11"When they received it, they grumbled at the landowner,

12 saying, 'These last men have worked *only* one hour, and you have made them equal to us who have borne the burden and the [a]scorching heat of the day.'

13"But he answered and said to one of them, '[a]Friend, I am doing you no wrong; did you not agree with me for a denarius?

14 'Take what is yours and go, but I wish to give to this last man the same as to you.

15 'Is it not lawful for me to do what I wish with what is my own? Or is your [a]eye envious because I am generous?'

16"So [a]the last shall be first, and the first last."

3 *Rank in the kingdom,* 20:17–28

17 [a]As Jesus was about to go up to Jerusalem, He took the twelve *disciples* aside by themselves, and on the way He said to them,

18"Behold, we are going up to Jerusalem; and the Son of Man [a]will be delivered to the chief priests and scribes, and they will condemn Him to death,

19 and [a]will hand Him over to the Gentiles to mock and scourge and crucify *Him,* and on [b]the third day He will be raised up."

20 [a]Then the mother of [b]the sons of Zebedee came to Jesus with her sons, [c]bowing down and making a request of Him.

21 And He said to her, "What

19:28 [b]Luke 22:30; Rev 3:21; 4:4; 11:16; 20:4

19:29 [a]Matt 6:33; Mark 10:29f; Luke 18:29f

19:30 [a]Matt 20:16; Mark 10:31; Luke 13:30

***20:1** [a]Matt 13:24 [b]Matt 21:28,33

***20:2**

20:8 [a]Lev 19:13; Deut 24:15 [b]Luke 8:3

***20:10**

20:12 [a]Jon 4:8; Luke 12:55; James 1:11

20:13 [a]Matt 22:12; 26:50

***20:14**

20:15 [a]Deut 15:9; Matt 6:23; Mark 7:22

***20:16** [a]Matt 19:30; Mark 10:31; Luke 13:30

20:17 [a]Matt 20:17-19; *Mark 10:32-34; Luke 18:31-33*

20:18 [a]Matt 16:21

20:19 [a]Matt 27:2; Acts 2:23; 3:13; 4:27; 21:11 [b]Matt 16:21; 17:23; Luke 18:32f

20:20 [a]Matt 20:20-28; *Mark 10:35-45* [b]Matt 4:21; 10:2 [c]Matt 8:2

20:1–16 The subject is the reward of willingness to serve, whether one comes early or late. Christ is not teaching economics.

20:2 *a denarius for the day.* A good and normal wage for a rural worker. Additional workers were hired at about 9 A.M., noon, 3 P.M., and 5 P.M.

20:10–12 We should be grateful, not envious (v. 15), if we are permitted to work long and hard for our Lord. We leave rewards to His judgment.

20:14 *I wish to give.* This is the point of the parable: God's grace and generosity know no bounds, and man's ideas of merit and earned rewards are irrelevant.

20:16 Not that they trade places but that there will be an equality of rewards for equal faithfulness to differing opportunities given to each of us.

do you wish?" She *said to Him, "Command that in Your kingdom these two sons of mine [a]may sit one on Your right and one on Your left."

20:21 [a]Matt 19:28

22 But Jesus answered, "You do not know what you are asking. Are you able [a]to drink the cup that I am about to drink?" They *said to Him, "We are able."

*20:22 [a]Is 51:17,22; Jer 49:12; Matt 26:39,42; Luke 22:42; John 18:11

23 He *said to them, "[a]My cup you shall drink; but to sit on My right and on *My* left, this is not Mine to give, [b]but it is for those for whom it has been [c]prepared by My Father."

20:23 [a]Acts 12:2; Rev 1:9 [b]Matt 13:11 [c]Matt 25:34

24 And hearing *this,* the ten became indignant with the two brothers.

25 [a]But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them.

20:25 [a]Matt 20:25-28; Luke 22:25-27

*20:26 [a]Matt 23:11; Mark 9:35; 10:43; Luke 22:26

26 "It is not this way among you, [a]but whoever wishes to become great among you shall be your servant,

27 and whoever wishes to be first among you shall be your slave;

*20:28 [a]Matt 8:20 [b]Matt 26:28; John 13:13ff; 2 Cor 8:9; Phil 2:7; 1 Tim 2:6; Titus 2:14; Heb 9:28; Rev 1:5

28 just as [a]the Son of Man [b]did not come to be served, but to serve, and to give His life a ransom for many."

VI THE PRESENTATION OF THE KING, 20:29–23:39 (MARK 10:46–12:40; LUKE 18:35–20:41)

A The Power of the King, 20:29–34

*20:29 [a]Matt 20:29-34; *Mark 10:46-52; Luke 18:35-43;* Matt 9:27-31

29 [a]As they were leaving Jericho, a large crowd followed Him.

30 And two blind men sitting by the road, hearing that Jesus was passing by, cried out, "Lord, [a]have mercy on us, [b]Son of David!"

*20:30 [a]Matt 9:27 [b]Matt 20:31

31 The crowd sternly told them to be quiet, but they cried out all the more, "Lord, [a]Son of David, have mercy on us!"

20:31 [a]Matt 9:27

32 And Jesus stopped and called them, and said, "What do you want Me to do for you?"

33 They *said to Him, "Lord, *we want* our eyes to be opened."

34 Moved with compassion, Jesus touched their eyes; and immediately they regained their sight and followed Him.

B The Presentation of the King, 21:1–11

21 [a]When they had approached Jerusalem and had come to Bethphage, at [b]the Mount of Olives, then Jesus sent two disciples,

*21:1 [a]Matt 21:1-9; *Mark 11:1-10; Luke 19:29-38* [b]Matt 24:3; 26:30; Mark 11:1; 13:3; 14:26; Luke 19:29,37; 21:37; 22:39; John 8:1; Acts 1:12

2 instructing them, "Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie them and bring them to Me.

3 "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

*21:3

4 [a]This took place to fulfill what was spoken through the prophet:

21:4 [a]Matt 21:4-9; *Mark 11:7-10; Luke 19:35-38; John 12:12-15*

5 "[a]SAY TO THE DAUGHTER OF ZION,

*21:5 [a]Is 62:11; Zech 9:9

20:22 *the cup that I am about to drink.* I.e., the cup of suffering. *We are able.* James was the first of the apostles to be martyred (Acts 12:2).

20:26 Greatness is not ruling over others but serving them.

20:28 *ransom for many.* The word "for" undebatably means "in the place of." Christ here clearly interprets the meaning of His sacrifice as a substitution for sinners.

20:29–34 The differences in this account (which speaks of two blind men and of the miracle being done as Jesus left Jericho) and the accounts in Mark 10:46–52 and Luke 18:35–43 (which mention only one blind man and the miracle performed as they entered Jericho) are explained thus: (1) there were actually two men involved, but Bartimaeus, being more aggressive, takes the place of prominence; and (2) the men pled with Jesus as He entered Jericho but were not healed until He was leaving. It is also possible that the healing took place after Jesus left old Jericho and was nearing new Jericho.

20:30 *Son of David.* The specific messianic title (Ps. 72; Isa. 9:7). See note on 9:27.

21:1 *Bethphage.* A village one-half mi (.8 km) E of Jerusalem, on the S side of the Mount of Olives.

21:3 *he will send them.* I.e., the owner will.

21:5 See note on Zech. 9:9 concerning this quote.

'BEHOLD YOUR KING IS COMING TO YOU,
GENTLE, AND MOUNTED ON A DONKEY,
EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.' "

6 The disciples went and did just as Jesus had instructed them,
7 and brought the donkey and the colt, and laid their coats on them; and He sat on the coats.

21:8 [a]2 Kin 9:13
8 Most of the crowd [a]spread their coats in the road, and others were cutting branches from the trees and spreading them in the road.

***21:9** [a]Matt 9:27 [b]Ps 118:26 [c]Luke 2:14
9 The crowds going ahead of Him, and those who followed, were shouting,
"Hosanna to the [a]Son of David;
[b]BLESSED IS HE WHO COMES IN THE NAME OF THE LORD;
Hosanna [c]in the highest!"

21:11 [a]Matt 21:26; Mark 6:15; Luke 7:16,39; 13:33; 24:19; John 1:21,25; 4:19; 6:14; 7:40; 9:17; Acts 3:22f; 7:37 [b]Matt 2:23
10 When He had entered Jerusalem, all the city was stirred, saying, "Who is this?"
11 And the crowds were saying, "This is [a]the prophet Jesus, from [b]Nazareth in Galilee."

C The Purification by the King, 21:12–17

***21:12** [a]Matt 21:12-16; *Mark 11:15-18*; *Luke 19:45-47*; Matt 21:12,13; *John 2:13-16* [b]Ex 30:13 [c]Lev 1:14; 5:7; 12:8
12 [a]And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the [b]moneychangers and the seats of those who were selling [c]doves.

***21:13** [a]Is 56:7 [b]Jer 7:11
13 And He *said to them, "It is written, '[a]MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you are making it a [b]ROBBERS' DEN."

***21:14** [a]Matt 4:23
14 And *the* blind and *the* lame came to Him in the temple, and [a]He healed them.

21:15 [a]Matt 9:27
15 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the [a]Son of David," they became indignant
16 and said to Him, "Do You hear what these *children* are saying?" And Jesus *said to them, "Yes; have you never read, '[a]OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"

***21:16** [a]Ps 8:2; Matt 11:25

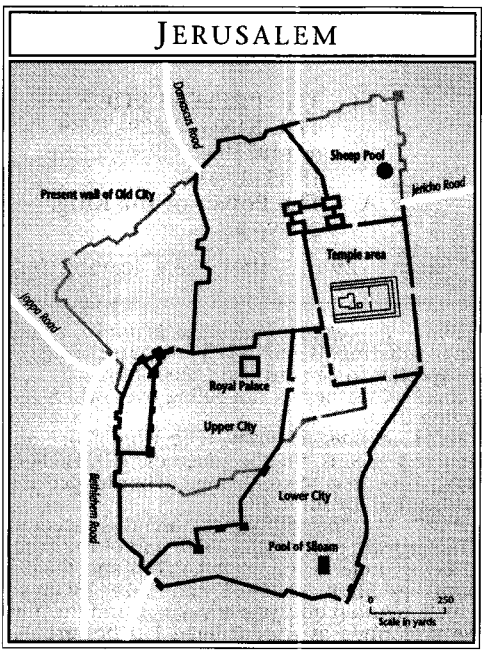
21:9 *Hosanna* = save now. The acclamation is a quotation based on Ps. 118:25–27, sung at the Feast of Booths. The crowd wanted salvation from the oppression of Rome, not the spiritual salvation that Christ offered.

21:12 John records Jesus cleansing the Temple at the beginning of His ministry (John 2:12–16). Mark makes clear that a second cleansing occurred much later, on Monday of Holy Week (Mark 11:12–19). See notes on Mark 11:15 and John 2:14. *moneychangers.* Ordinary coinage had to be exchanged for ancient Hebrew or Tyrian shekels, which were of standard weight and without blemish, as an offering to God.

21:13 Jesus here combines parts of two OT verses, Isa. 56:7 and Jer. 7:11.

21:14 *in the temple.* Doubtless at the gate or in the Temple court, for *the blind and the lame* were not permitted into the Temple (2 Sam. 5:8).

21:16 Jesus is apparently quoting Ps. 8:2, though *PREPARED PRAISE* comes from the LXX version of the psalm and may be translated "provided yourself with praise."



17 And He left them and went out of the city to [a]Bethany, and spent the night there.

21:17 [a]Matt 26:6; Mark 11:1,11, 12; 14:3; Luke 19:29; 24:50; John 11:1,18; 12:1

D The Cursing of the Fig Tree, 21:18–22

18 [a]Now in the morning, when He was returning to the city, He became hungry.

*21:18 [a]Matt 21:18-22; *Mark 11:12-14,20-24*

19 Seeing a lone [a]fig tree by the road, He came to it and found nothing on it except leaves only; and He *said to it, "No longer shall there ever be *any* fruit from you." And at once the fig tree withered.

*21:19 [a]Luke 13:6-9

20 Seeing *this,* the disciples were amazed and asked, "How did the fig tree wither *all* at once?"

21 And Jesus answered and said to them, "Truly I say to you, [a]if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.

21:21 [a]Matt 17:20; Mark 11:23; Luke 17:6; James 1:6

22 "And [a]all things you ask in prayer, believing, you will receive."

21:22 [a]Matt 7:7

E The Challenge to the King, 21:23–27

23 [a]When He entered the temple, the chief priests and the elders of the people came to Him [b]while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"

*21:23 [a]Matt 21:23-27; *Mark 11:27-33; Luke 20:1-8* [b]Matt 26:55

24 Jesus said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things.

25 "The baptism of John was from what *source,* from heaven or from men?" And they *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not believe him?'

*21:25

26 "But if we say, 'From men,' we fear the people; for they all consider John to be [a]a prophet."

21:26 [a]Matt 11:9; Mark 6:20

27 And answering Jesus, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.

F The Parables of the King, 21:28–22:14

1 *The rebellion of the nation,* 21:28–32

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the [a]vineyard.'

21:28 [a]Matt 20:1; 21:33

29 "And he answered, 'I will not'; but afterward he regretted it and went.

30 "The man came to the second and said the same thing; and he answered, 'I *will,* sir'; but he did not go.

31 "Which of the two did the will of his father?" They *said, "The first." Jesus *said to them, "Truly I say to you that [a]the tax collectors and prostitutes will get into the kingdom of God before you.

21:31 [a]Luke 7:29, 37-50

32 "For John came to you in the way of righteousness and you did not believe him; but [a]the tax collectors and prostitutes did believe him; and you, seeing *this,* did not even feel remorse afterward so as to believe him.

21:32 [a]Luke 3:12; 7:29f

2 *The retribution on the nation,* 21:33–46

33 "Listen to another parable. [a]There was a landowner who [b]PLANTED A [c]VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and [d]went on a journey.

21:33 [a]Matt 21:33-46; *Mark 12:1-12; Luke 20:9-19* [b]Is 5:1,2 [c]Matt 20:1; 21:28 [d]Matt 25:14

21:18 *in the morning.* I.e., on Monday of Holy Week.

21:19 *except leaves only.* Normally the fruit and leaves appear at the same time. The curse on the tree is illustrative of the rejection of Israel, a nation unfruitful despite every advantage.

21:23–27 In effect, Jesus refuses to accept their claim of a right to examine Him.

21:23 This begins Tuesday of Holy Week.

21:25 *from what source?* Christ placed these men in a dilemma by asking them what test they would apply in the case of John.

21:34 [a]Matt 22:3
34"When the harvest time approached, he [a]sent his slaves to the vine-growers to receive his produce.

*21:35
35"The vine-growers took his slaves and beat one, and killed another, and stoned a third.

21:36 [a]Matt 22:4
36"Again he [a]sent another group of slaves larger than the first; and they did the same thing to them.

37"But afterward he sent his son to them, saying, 'They will respect my son.'

38"But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him and seize his inheritance.'

39"They took him, and threw him out of the vineyard and killed him.

40"Therefore when the owner of the vineyard comes, what will he do to those vine-growers?"

21:41 [a]Matt 8:11f; Acts 13:46; 18:6; 28:28
41 They *said to Him, "He will bring those wretches to a wretched end, and [a]will rent out the vineyard to other vine-growers who will pay him the proceeds at the *proper* seasons."

*21:42 [a]Ps 118:22f; Acts 4:11; Rom 9:33; 1 Pet 2:7
42 Jesus *said to them, "Did you never read in the Scriptures,

'[a]THE STONE WHICH THE
BUILDERS REJECTED,
THIS BECAME THE CHIEF CORNER
stone;
THIS CAME ABOUT FROM THE
LORD,
AND IT IS MARVELOUS IN OUR
EYES'?

*21:43
43"Therefore I say to you, the kingdom of God will be taken away from you and given to a nation producing the fruit of it.

21:44 [a]Is 8:14,15
44"And [a]he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

21:46 [a]Matt 21:26 [b]Matt 21:11
46 When they sought to seize Him, they [a]feared the people, because they considered Him to be a [b]prophet.

3 The rejection of the nation, 22:1–14

22 Jesus spoke to them again in parables, saying,

22:2 [a]Matt 13:24; 22:2-14; Luke 14:16-24 [b]Luke 12:36; John 2:2
2"[a]The kingdom of heaven may be compared to a king who gave a [b]wedding feast for his son.

22:3 [a]Matt 21:34
3"And he [a]sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come.

22:4 [a]Matt 21:36
4"Again he [a]sent out other slaves saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened livestock are *all* butchered and everything is ready; come to the wedding feast." '

5"But they paid no attention and went their way, one to his own farm, another to his business,

6 and the rest seized his slaves and mistreated them and killed them.

*22:7
7"But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.

8"Then he *said to his slaves, 'The wedding is ready, but those who were invited were not worthy.

*22:9 [a]Ezek 21:21; Obad 14
9 'Go therefore to [a]the main highways, and as many as you find *there,* invite to the wedding feast.'

10"Those slaves went out into the streets and gathered together

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21:35–37 The *vine-growers* represented the leaders of the Jews (and often most of the people too) who rejected the *slaves,* the OT prophets, and who would shortly crucify the Son.

21:42 See Ps. 118:22–23. The cornerstone figure was popular with NT writers (Acts 4:11; Eph. 2:20; 1 Peter 2:7).

21:43 *taken away from you and given to a nation.* I.e., taken from the Jews and given to the church, which is composed largely of Gentiles (1 Peter 2:9).

22:7 *set their city on fire.* A prediction of the destruction of Jerusalem in A.D. 70.

22:9 *highways.* Better, broad places, or plazas, where streets converge.

all they found, both evil and good; and the wedding hall was filled with dinner guests.

22:11 [a]2 Kin 10:22; Zech 3:3,4
11"But when the king came in to look over the dinner guests, he saw [a]a man there who was not dressed in wedding clothes,

*22:12 [a]Matt 20:13; 26:50
12 and he *said to him, '[a]Friend, how did you come in here without wedding clothes?' And the man was speechless.

*22:13 [a]Matt 8:12; 25:30; Luke 13:28
13"Then the king said to the servants, 'Bind him hand and foot, and throw him into [a]the outer darkness; in that place there will be weeping and gnashing of teeth.'

*22:14 [a]Matt 24:22; 2 Pet 1:10; Rev 17:14
14"For many are [a]called, but few *are* [a]chosen."

G The Pronouncements of the King, 22:15–23:39

1 *In answer to the Herodians,* 22:15–22

22:15 [a]Matt 22:15-22; *Mark 12:13-17; Luke 20:20-26*
15 [a]Then the Pharisees went and plotted together how they might trap Him in what He said.

*22:16 [a]Mark 3:6; 8:15; 12:13
16 And they *sent their disciples to Him, along with the [a]Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any.

*22:17 [a]Matt 17:25 [b]Luke 2:1; 3:1
17"Tell us then, what do You think? Is it lawful to give a [a]poll-tax to [b]Caesar, or not?"

18 But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites?

22:19 [a]Matt 17:25
19"Show Me the [a]coin *used* for the poll-tax." And they brought Him a denarius.

20 And He *said to them, "Whose likeness and inscription is this?"

*22:21 [a]Mark 12:17; Luke 20:25; Rom 13:7
21 They *said to Him, "Caesar's." Then He *said to them, "[a]Then render to Caesar the things that are Caesar's; and to God the things that are God's."

22:22 [a]Mark 12:12
22 And hearing *this,* they were amazed, and [a]leaving Him, they went away.

2 *In answer to the Sadducees,* 22:23–33

*22:23 [a]Matt 22:23-33; *Mark 12:18-27; Luke 20:27-40* [b]Matt 3:7 [c]Acts 23:8
23 [a]On that day *some* [b]Sadducees (who say [c]there is no resurrection) came to Jesus and questioned Him,

*22:24 [a]Deut 25:5
24 asking, "Teacher, Moses said, '[a]IF A MAN DIES HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN SHALL MARRY HIS WIFE, AND RAISE UP CHILDREN FOR HIS BROTHER.'

25"Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother;

26 so also the second, and the third, down to the seventh.

27"Last of all, the woman died.

28"In the resurrection, there-

22:12 *without wedding clothes.* This assumes that the guests would have been supplied with robes by the king's servants, since all the guests came in a hurry and most were unsuitably attired.

22:13 *outer darkness* away from the lights of the wedding festivities. *weeping and gnashing of teeth* indicate extreme torment, as will be true in hell (13:42; 25:30, 46).

22:14 An ancient proverb, used three times in the apocryphal 4 Ezra. Here it indicates that there is a general call of God to sinners inviting them to receive His salvation, and there is also a specific election that brings some to Him. At the same time, man is held responsible for rejecting Christ, whether it be because of indifference (v. 5), rebellion (v. 6), or self-righteousness (v. 12).

22:16 *Herodians.* A Jewish party who favored the Herodian dynasty, the party of "peace at any price" and appeasement of Rome.

22:17 *Is it lawful?* I.e., Is it in accordance with the Torah, the sacred law? *to give a poll-tax to Caesar.* The poll-tax was imposed by Rome on every Jew. The burning question in the minds of many Jews of that day was simply this: If God gave the land of Israel to the Hebrews, and if God meant them to live there, and if He received their sacrifices and offerings in acknowledgment of His relationship to them, how could they pay tribute to any other power, king, god, or person? If Christ said that they should pay, they could then charge Him with disloyalty to Judaism; if He said no, they could denounce Him to the Romans.

22:21 Christ recognized the distinction between political and spiritual responsibilities. Caesar should be given taxes and all rightful political obedience; God should be given worship, obedience, service, and the dedication of one's whole life.

22:23 On the *Sadducees,* see note on 3:7.

22:24 *CHILDREN.* See notes on Gen. 38:8–9 and Deut. 25:5–10. The object of such a marriage law was to perpetuate the line of the dead brother and to keep his property within the family.

fore, whose wife of the seven will she be? For they all had *married* her."

22:29 [a]John 20:9
29 But Jesus answered and said to them, "You are mistaken, [a]not understanding the Scriptures nor the power of God.

*22:30 [a]Matt 24:38; Luke 17:27
30 "For in the resurrection they neither [a]marry nor are given in marriage, but are like angels in heaven.

31 "But regarding the resurrection of the dead, have you not read what was spoken to you by God:

*22:32 [a]Ex 3:6
32 '[a]I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of the dead but of the living."

22:33 [a]Matt 7:28
33 When the crowds heard *this,* [a]they were astonished at His teaching.

3 *In answer to the Pharisees,* 22:34–40

22:34 [a]Matt 22:34-40; *Mark 12:28-31*; Luke 10:25-37 [b]Matt 3:7
34 [a]But when the Pharisees heard that Jesus had silenced [b]the Sadducees, they gathered themselves together.

*22:35 [a]Luke 7:30; 10:25; 11:45, 46,52; 14:3; Titus 3:13
35 One of them, [a]a lawyer, asked Him *a question,* testing Him,

*22:36
36 "Teacher, which is the great commandment in the Law?"

*22:37 [a]Deut 6:5
37 And He said to him, " '[a]YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'

38 "This is the great and foremost commandment.

*22:39 [a]Lev 19:18; Matt 19:19; Gal 5:14
39 "The second is like it, '[a]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

22:40 [a]Matt 7:12
40 "[a]On these two commandments depend the whole Law and the Prophets."

4 *In questioning the Pharisees,* 22:41–46

22:41 [a]Matt 22:41-46; *Mark 12:35-37*; *Luke 20:41-44*
41 [a]Now while the Pharisees were gathered together, Jesus asked them a question:

22:42 [a]Matt 9:27
42 "What do you think about the Christ, whose son is He?" They *said to Him, "[a]*The son* of David."

*22:43 [a]2 Sam 23:2; Rev 1:10; 4:2
43 He *said to them, "Then how does David [a]in the Spirit call Him 'Lord,' saying,

*22:44 [a]Ps 110:1; Matt 26:64; Mark 16:19; Acts 2:34f; 1 Cor 15:25; Heb 1:13; 10:13
44 '[a]THE LORD SAID TO MY LORD,
"SIT AT MY RIGHT HAND,
UNTIL I PUT YOUR ENEMIES
BENEATH YOUR FEET" '?

45 "If David then calls Him 'Lord,' how is He his son?"

22:46 [a]Mark 12:34; Luke 14:6; 20:40
46 [a]No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question.

5 *Concerning the Pharisees,* 23:1–36

23:1 [a]Matt 23:1-7; *Mark 12:38,39*; *Luke 20:45,46*
23 [a]Then Jesus spoke to the crowds and to His disciples,

*23:2 [a]Deut 33:3f; Ezra 7:6,25; Neh 8:4
2 saying: "[a]The scribes and the Pharisees have seated themselves in the chair of Moses;

3 therefore all that they tell you, do and observe, but do not do according to their deeds; for they say *things* and do not do *them.*

23:4 [a]Luke 11:46; Acts 15:10
4 "[a]They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling

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22:30 *like angels in heaven.* Christ's argument is this: In the resurrection men will not marry and women will not be given in marriage. There is no married state in that life. Thus the whole case cited is irrelevant and immaterial. Resurrected saints will be as angels who do not produce offspring.

22:32 The point is this: If God introduced Himself to Moses as still the God of Abraham, Isaac, and Jacob (by using the present tense, "I am"), when these patriarchs had died hundreds of years earlier, there must be life after death, something the Sadducees denied.

22:35 *lawyer* = scribe. See note on 2:4.

22:36 Other answers to this question are found in Isa. 33:15; Amos 5:4; Mic. 6:8; Hab. 2:4.

22:37 Christ quotes Deut. 6:5, part of the Shema, used by all Jews in their daily prayers.

22:39–40 Christ was the first to combine these two texts (Deut. 6:5 and Lev. 19:18) into a summary of the law.

22:43 *in the Spirit.* I.e., inspired by the Holy Spirit.

22:44 *THE LORD SAID TO MY LORD.* Christ was trying to make the Pharisees see that the Son of David was also the Lord of David (Ps. 110:1); i.e., the Messiah was both David's human descendant and divine Lord.

23:2 *seated . . . in the chair of Moses.* I.e., act as teachers of the law.

to move them with *so much as* a finger.

***23:5** [a]Matt 6:1,5,16 [b]Ex 13:9; Deut 6:8; 11:18 [c]Matt 9:20

5"But they do all their deeds [a]to be noticed by men; for they [b]broaden their phylacteries and lengthen [c]the tassels *of their garments.*

***23:6** [a]Luke 11:43; 14:7; 20:46

6"They [a]love the place of honor at banquets and the chief seats in the synagogues,

23:7 [a]Matt 23:8; 26:25,49; Mark 9:5; 10:51; 11:21; John 1:38,49; 3:2, 26; 4:31; 6:25; 9:2; 11:8; 20:16

7 and respectful greetings in the market places, and being called [a]Rabbi by men.

23:8 [a]James 3:1 [b]Matt 23:7; 26:25,49; Mark 9:5; 10:51; 11:21; 14:45; John 1:38,49; 3:2,26; 4:31; 6:25; 9:2; 11:8; 20:16

8"But [a]do not be called [b]Rabbi; for One is your Teacher, and you are all brothers.

9"Do not call *anyone* on earth your father; for [a]One is your Father, He who is in heaven.

10"Do not be called leaders; for One is your Leader, *that is,* Christ.

23:9 [a]Matt 6:9; 7:11

11"[a]But the greatest among you shall be your servant.

23:11 [a]Matt 20:26

23:12 [a]Luke 14:11; 18:14

12"[a]Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.

***23:13** [a]Matt 23:15, 16,23,25,27,29 [b]Luke 11:52

13"[a]But woe to you, scribes and Pharisees, hypocrites, [b]because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.

***23:14** [a]Mark 12:40; Luke 20:47

14 ["Woe to you, scribes and Pharisees, hypocrites, because [a]you devour widows' houses, and for a pretense you make long prayers; therefore you will receive greater condemnation.]

15"Woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one [a]proselyte; and when he becomes one, you make him twice as much a son of [b]hell as yourselves.

***23:15** [a]Acts 2:10; 6:5; 13:43 [b]Matt 5:22

***23:16** [a]Matt 15:14; 23:24 [b]Matt 5:33-35

16"Woe to you, [a]blind guides, who say, '[b]Whoever swears by the temple, *that* is nothing; but whoever swears by the gold of the temple is obligated.'

23:17 [a]Ex 30:29

17"You fools and blind men! [a]Which is more important, the gold or the temple that sanctified the gold?

***23:18**

18"And, 'Whoever swears by the altar, *that* is nothing, but whoever swears by the offering on it, he is obligated.'

23:19 [a]Ex 29:37

19"You blind men, [a]which is more important, the offering, or the altar that sanctifies the offering?

20"Therefore, whoever swears by the altar, swears *both* by the altar and by everything on it.

23:21 [a]1 Kin 8:13; Ps 26:8; 132:14

21"And whoever swears by the temple, swears *both* by the temple and by Him who [a]dwells within it.

23:22 [a]Is 66:1; Matt 5:34

22"And whoever swears by heaven, [a]swears *both* by the throne of God and by Him who sits upon it.

***23:23** [a]Matt 23:13; Luke 11:42

23"[a]Woe to you, scribes and

23:5 *phylacteries* were square leather boxes containing four strips of parchment on which were written Deut. 11:13–21 and 6:4–9, and Ex. 13:11–16 and 13:1–10. During prayer one was worn on the forehead between the eyebrows and another on the left arm close to the elbow. They were held in place by leather bands, which the Pharisees made broad to attract more attention to themselves. The custom was based on Ex. 13:9, 16; Deut. 6:8; 11:18, though phylacteries had only begun to be used by the ultrapious in Christ's day. Christ criticizes not the custom itself but the wrong spirit that corrupted it. *lengthen the tassels of their garments.* A hem or fringe on a garment was placed there in accordance with Num. 15:38, but the Pharisees made theirs unnecessarily wide.

23:6–12 Do not seek prominence of position (v. 6) or titles. Be a humble servant (vv. 11–12).

23:13–33 This passage is often called "the seven woes," each beginning with the same phrase. (There are eight if v. 14, omitted in many mss., is included.)

23:14 *devour widows' houses.* They used their position as jurists to adjust claims against wealthy widows or to get them to bestow on them their estates.

23:15 *proselyte.* Convert from paganism to Judaism.

23:16–22 Pharisees differentiated between swearing by the *temple* or the *altar* (neither of which obligated them to fulfill their vow) and by the *gold* or the *offering* (which did obligate them). How illogical, the Lord says.

23:18 *obligated.* I.e., guilty if he fails to carry out his oath.

23:23 *tithe.* The tithing of various herbs was based on Lev. 27:30. Though tithing of grain, fruit, wine, and oil was demanded (see also Num. 18:12; Deut. 14:22–23), the scribes had expanded the items required to be tithed to include even the smallest of herbs. *cummin* = a seed resembling the caraway. *without neglecting the others.* I.e., without

Pharisees, hypocrites! For you tithe the mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.

23:24 [a]Matt 23:16
24"You [a]blind guides, who strain out a gnat and swallow a camel!

23:25 [a]Mark 7:4; Luke 11:39f
25"Woe to you, scribes and Pharisees, hypocrites! For [a]you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence.

23:26 [a]Mark 7:4; Luke 11:39f
26"You blind Pharisee, first [a]clean the inside of the cup and of the dish, so that the outside of it may become clean also.

***23:27** [a]Luke 11:44; Acts 23:3
27"[a]Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness.

28"So you, too, outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

23:29 [a]Luke 11:47f
29"[a]Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous,

30 and say, 'If we had been *living* in the days of our fathers, we would not have been partners with them in *shedding* the blood of the prophets.'

***23:31** [a]Matt 23:34, 37; Acts 7:51f
31"So you testify against yourselves, that you [a]are sons of those who murdered the prophets.

32"Fill up, then, the measure *of* ***23:32**
the guilt of your fathers.

33"You serpents, [a]you brood of vipers, how will you escape the sentence of [b]hell? **23:33** [a]Matt 3:7; Luke 3:7 [b]Matt 5:22

34"[a]Therefore, behold, [b]I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will [c]scourge in your synagogues, and [d]persecute from city to city, ***23:34** [a]Matt 23:34-36; Luke 11:49-51 [b]2 Chr 36:15, 16 [c]Matt 10:17 [d]Matt 10:23

35 so that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous [a]Abel to the blood of Zechariah, the [b]son of Berechiah, whom [c]you murdered between the temple and the altar. ***23:35** [a]Gen 4:8ff; Heb 11:4 [b]Zech 1:1 [c]2 Chr 24:21

36"Truly I say to you, all these things will come upon [a]this generation. **23:36** [a]Matt 10:23; 24:34

6 *Concerning Jerusalem,* 23:37–39

37"[a]Jerusalem, Jerusalem, who [b]kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, [c]the way a hen gathers her chicks under her wings, and you were unwilling. **23:37** [a]Matt 23:37-39; *Luke 13:34,35* [b]Matt 5:12 [c]Ruth 2:12

38"Behold, [a]your house is being left to you desolate! ***23:38** [a]1 Kin 9:7f; Jer 22:5

39"For I say to you, from now on you will not see Me until you say, '[a]BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' " ***23:39** [a]Ps 118:26; Matt 21:9

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neglecting the proper normal tithing.

23:27 *whitewashed tombs.* The outsides of tombs were often whitewashed to make them attractive and easily seen, though inside were death and decay.

23:31 The idea is "like father, like son."

23:32 *the measure.* I.e., add to the iniquity of your fathers and bring down divine judgment on yourselves.

23:34 The last part of the verse refers to the apostles (see 10:17, 23).

23:35 *Zechariah, the son of Berechiah.* This murder is recorded in 2 Chron. 24:20–22. Berechiah was likely the father of Zechariah, whereas the famous Jehoiada was his grandfather. This is not the prophet Zechariah (though his father was also named Berechiah). Since Abel's death is recorded in Genesis, and since 2 Chronicles is the last book in the Hebrew Bible, Christ was saying, in effect, "from the first to the last murder in the Bible."

23:38 *your house* = the Temple and the city of Jerusalem.

23:39 *from now on you will not see Me.* I.e., I will no longer teach publicly. *until you say.* At the second coming of Christ, Israel will recognize and welcome their rejected Messiah (Zech. 12:10).

VII THE PREDICTIONS OF THE KING, 24:1–25:46 (MARK 13:1–37; LUKE 21:5–36)

A The Destruction of the Temple, 24:1–2

*24:1 [a]Matt 24:1-51; *Mark 13; Luke 21:5-36* [b]Matt 21:23

24 [a]Jesus [b]came out from the temple and was going away when His disciples came up to point out the temple buildings to Him.

24:2 [a]Luke 19:44

2 And He said to them, "Do you not see all these things? Truly I say to you, [a]not one stone here will be left upon another, which will not be torn down."

B The Disciples' Questions, 24:3

*24:3 [a]Matt 21:1

3 As He was sitting on [a]the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what *will be* the sign of [b]Your coming, and of the end of the age?"

24:3 [b]Matt 16:27f; 24:27,37,39

C The Signs of the End of the Age, 24:4–28

4 And Jesus answered and said to them, "[a]See to it that no one misleads you.

24:4 [a]Jer 29:8

5 "For [a]many will come in My name, saying, 'I am the Christ,' and will mislead many.

24:5 [a]Matt 24:11, 24; Acts 5:36f; 1 John 2:18; 4:3

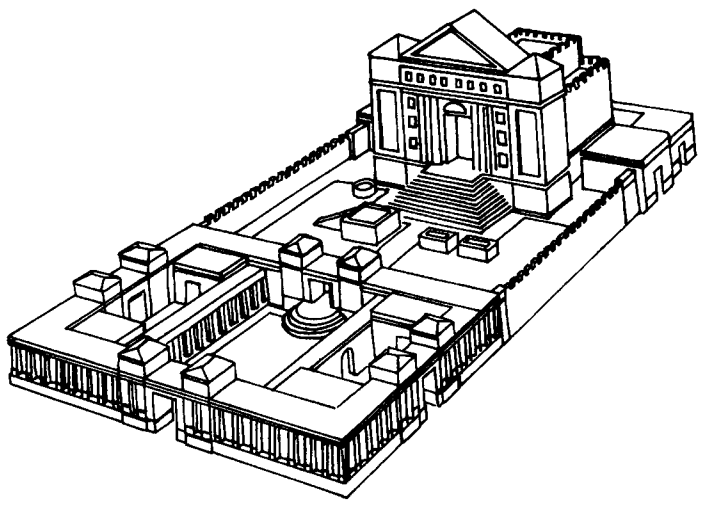
6 "You will be hearing of [a]wars and rumors of wars. See that you are not frightened, for *those things* must take place, but *that* is not yet the end.

*24:6 [a]Rev 6:4

7 "For [a]nation will rise against nation, and kingdom against kingdom, and in various places

24:7 [a]2 Chr 15:6; Is 19:2; Rev 6:8, 12

HEROD'S TEMPLE



24:1 *the temple buildings.* Herod the Great began the building of this Temple in 20 B.C., and it was finished in A.D. 64. Many stones visible to the disciples were 10–12 ft (3–3.6 m) in length. Foundation stones were much larger.

24:3 *the Mount of Olives,* just E of Jerusalem across the Kidron Valley. *the disciples.* Only Peter, James, John, and Andrew (Mark 13:3). In this discourse Jesus answered two of the three questions the disciples asked. He does not answer *"when will these things happen?"* He answers *"what will be the sign of Your coming?"* in verses 29–31, and He speaks of the signs of the end of the age in verses 4–28. Verses 4–14 list characteristics of the first half of the tribulation period, whereas verses 15–28 deal with the second half.

24:6–7 See the same judgments outlined in Rev. 6:1–8.

there will be [b]famines and earthquakes.

8"[a]But all these things are *merely* the beginning of birth pangs.

9"[a]Then they will deliver you to tribulation, and will kill you, and [b]you will be hated by all nations because of My name.

10"At that time many will [a]fall away and will betray one another and hate one another.

11"Many [a]false prophets will arise and will mislead many.

12"Because lawlessness is increased, most people's love will grow cold.

13"[a]But the one who endures to the end, he will be saved.

14"This [a]gospel of the kingdom [b]shall be preached in the whole [c]world for a witness to all the nations, and then the end will come.

15"Therefore when you see the [a]ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in [b]the holy place ([c]let the reader understand),

16 then those who are in Judea must flee to the mountains;

17 Whoever is on [a]the housetop must not go down to get the things out that are in his house.

18 Whoever is in the field must not turn back to get his cloak.

19"But [a]woe to those who are pregnant and to those who are nursing babies in those days!

20"But pray that your flight will not be in the winter, or on a Sabbath.

21 For then there will be a [a]great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

22"Unless those days had been cut short, no life would have been saved; but for [a]the sake of the elect those days will be cut short.

23"[a]Then if anyone says to you, 'Behold, here is the Christ,' or 'There *He is,*' do not believe *him.*

24"For false Christs and [a]false prophets will arise and will show great [b]signs and wonders, so as to mislead, if possible, even [c]the elect.

25"Behold, I have told you in advance.

26"So if they say to you, 'Behold, He is in the wilderness,' do not go out, *or,* 'Behold, He is in the inner rooms,' do not believe *them.*

27"[a]For just as the lightning comes from the east and flashes even to the west, so will the [b]coming of the [c]Son of Man be.

28"[a]Wherever the corpse is, there the vultures will gather.

D The Sign of His Coming, 24:29–31

29"But immediately after the [a]tribulation of those days [b]THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND [c]THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken.

30 And then [a]the sign of the Son of Man will appear in the sky, and then all the tribes of the earth

24:7 [b]Acts 11:28; Rev 6:5,6
24:8 [a]Matt 24:8-20; Luke 21:12-24
***24:9** [a]Matt 10:17; John 16:2 [b]Matt 10:22; John 15:18ff
24:10 [a]Matt 11:6
24:11 [a]Matt 7:15; 24:24
24:13 [a]Matt 10:22
***24:14** [a]Matt 4:23 [b]Rom 10:18; Col 1:6,23 [c]Luke 2:1; 4:5; Acts 11:28; 17:6,31; 19:27; Rom 10:18; Heb 1:6; 2:5; Rev 3:10; 16:14
***24:15** [a]Dan 9:27; 11:31; 12:11 [b]Mark 13:14; Luke 21:20; John 11:48; Acts 6:13f; 21:28 [c]Mark 13:14; Rev 1:3
24:17 [a]1 Sam 9:25; 2 Sam 11:2; Matt 10:27; Luke 5:19; 12:3; 17:31; Acts 10:9
24:19 [a]Luke 23:29
24:21 [a]Dan 12:1; Joel 2:2; Matt 24:29
***24:22** [a]Matt 22:14; 24:24,31; Luke 18:7
24:23 [a]Luke 17:23f
24:24 [a]Matt 7:15; 24:11 [b]John 4:48; 2 Thess 2:9 [c]Matt 22:14; 24:22,31; Luke 18:7
***24:25**
24:27 [a]Luke 17:24 [b]Matt 24:3,37, 39 [c]Matt 8:20
24:28 [a]Job 39:30; Ezek 39:17; Hab 1:8; Luke 17:37
***24:29** [a]Matt 24:21 [b]Is 13:10; 24:23; Ezek 32:7; Joel 2:10, 31; 3:15f; Amos 5:20; 8:9; Zeph 1:15; Matt 24:29-35; Acts 2:20; Rev 6:12-17; 8:12 [c]Is 34:4; Rev 6:13
***24:30** [a]Matt 24:3; Rev 1:7

24:9 *because of My name.* I.e., because they are His followers.

24:14 *This gospel of the kingdom.* This is the good news that will be preached during the tribulation days concerning the coming of Messiah and the setting up of His kingdom. See note on 3:2. Evidently many will respond (Rev. 7:9–10).

24:15 *ABOMINATION OF DESOLATION.* This is the man of sin (2 Thess. 2:4), the Antichrist, who at this midpoint in the Tribulation breaks the covenant he made with the Jewish people at the beginning of the Tribulation (Dan. 9:27) and demands that they and the world worship him. Those who resist will be persecuted, and many will be martyred; that is the reason for the urgency of the instructions in verses 16–22.

24:22 *no life* = no human being. *the elect.* Those redeemed during the Tribulation. The elect of this age (the church) will have been translated before that time begins (1 Thess. 4:13–18).

24:25 *in advance.* This is a warning as well as a prediction.

24:29 *THE SUN . . . THE MOON . . . THE STARS.* These astral phenomena, which will accompany the return of the Son of Man, are foretold in Isa. 13:9–10 and Joel 2:31; 3:15.

24:30 *the sign.* Some think this is the lightning of verse 27, others the Shekinah, or glory, of

will mourn, and they will see [b]the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.

31 "And [a]He will send forth His angels with [b]A GREAT TRUMPET and THEY WILL GATHER TOGETHER His [c]elect from [d]the four winds, from one end of the sky to the other.

E The Illustrations, 24:32–25:46

1 *The fig tree,* 24:32–35

32 "Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near;

33 So, you too, when you see all these things, recognize that He is near, *right* [a]at the door.

34 "Truly I say to you, [a]this generation will not pass away until all these things take place.

35 "[a]Heaven and earth will pass away, but My words will not pass away.

2 *The days of Noah,* 24:36–39

36 "But [a]of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

37 "For the [a]coming of the Son of Man will be [b]just like the days of Noah.

38 "For as in those days before the flood they were eating and drinking, [a]marrying and giving in marriage, until the day that [b]Noah entered the ark,

39 and they did not understand until the flood came and took them all away; so will the [a]coming of the Son of Man be.

3 *The two,* 24:40–41

40 "Then there will be two men in the field; one will be taken and one will be left.

41 "[a]Two women *will be* grinding at the [b]mill; one will be taken and one will be left.

4 *The faithful householder,* 24:42–44

42 "Therefore [a]be on the alert, for you do not know which day your Lord is coming.

43 "But be sure of this, that [a]if the head of the house had known [b]at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into.

44 "For this reason [a]you also must be ready; for [b]the Son of Man is coming at an hour when you do not think *He will.*

5 *The wise slave,* 24:45–51

45 "[a]Who then is the [b]faithful and [c]sensible slave whom his master [d]put in charge of his household to give them their food at the proper time?

46 "Blessed is that slave whom his master finds so doing when he comes.

47 "Truly I say to you that [a]he will put him in charge of all his possessions.

48 "But if that evil slave says in his heart, 'My master is not coming for a long time,'

49 and begins to beat his fellow slaves and eat and drink with drunkards;

50 the master of that slave will come on a day when he does not

24:30 [b]Dan 7:13; Matt 16:27; 24:3,37,39
24:31 [a]Matt 13:41 [b]Ex 19:16; Deut 30:4; Is 27:13; Zech 9:14; 1 Cor 15:52; 1 Thess 4:16; Heb 12:19; Rev 8:2; 11:15 [c]Matt 24:22 [d]Dan 7:2; Zech 2:6; Rev 7:1
***24:33** [a]James 5:9; Rev 3:20
***24:34** [a]Matt 10:23; 16:28; 23:36
24:35 [a]Matt 5:18; Mark 13:31; Luke 21:33
24:36 [a]Mark 13:32; Acts 1:7
***24:37** [a]Matt 16:27; 24:3,30,39 [b]Gen 6:5; 7:6-23; Luke 17:26f
24:38 [a]Matt 22:30 [b]Gen 7:7
24:39 [a]Matt 16:27; 24:3,30,37
***24:40**
24:41 [a]Luke 17:35 [b]Ex 11:5; Deut 24:6; Is 47:2
24:42 [a]Matt 24:43, 44; 25:10,13; Luke 12:39f; 21:36
24:43 [a]Matt 24:42, 44; 25:10,13; Luke 12:39f; 21:36 [b]Matt 14:25; Mark 6:48; 13:35; Luke 12:38
24:44 [a]Matt 24:42, 43; 25:10,13; Luke 12:39f; 21:36 [b]Matt 24:27
24:45 [a]Matt 24:45-51; *Luke 12:42-46* [b]Matt 25:21, 23; Luke 16:10 [c]Matt 7:24; 10:16; 25:2ff [d]Matt 25:21,23
24:47 [a]Matt 25:21,23
***24:48**

Christ; still others leave it unspecified. At any rate, the *SON OF MAN* Himself will come visibly (Rev. 1:7). There seems to be no reason for not taking this part of Jesus' teaching as plainly as other parts.

24:33 *all these things.* The signs described in verses 4–28.

24:34 *this generation.* No one living when Jesus spoke these words lived to see "all these things" come to pass. However, the Greek word can mean "race" or "family," which makes good sense here; i.e., the Jewish race will be preserved, in spite of terrible persecution, until the Lord comes.

24:37–39 The *days of Noah* were times of carousing and unpreparedness, as they will be at the Second Coming. The *flood* removed the wicked (cf. Luke 17:27). Christ will do the same at His return.

24:40–41 The ones *taken* will be taken to judgment and death. The ones *left* will be left to enter the blessings of the millennial kingdom.

24:48–49 The evil servant's belief (that the master would not return soon) affected his conduct toward others (as is always true).

expect *him* and at an hour which he does not know,

24:51 [a]Matt 8:12 51 and will cut him in pieces and assign him a place with the hypocrites; in that place there will be [a]weeping and gnashing of teeth.

6 *The ten virgins,* 25:1–13

*25:1 [a]Matt 13:24 [b]John 18:3; Acts 20:8; Rev 4:5; 8:10 **25** "Then [a]the kingdom of heaven will be comparable to ten virgins, who took their [b]lamps and went out to meet the bridegroom.

25:2 [a]Matt 7:24; 10:16; 25:2ff 2 "Five of them were foolish, and five were [a]prudent.

3 "For when the foolish took their lamps, they took no oil with them,

25:4 [a]Matt 7:24; 10:16; 25:2ff 4 but the [a]prudent took oil in flasks along with their lamps.

5 "Now while the bridegroom was delaying, they all got drowsy and *began* to sleep.

6 "But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet *him.*'

7 "Then all those virgins rose and trimmed their lamps.

8 "The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'

25:9 [a]Matt 7:24; 10:16; 25:2ff 9 "But the [a]prudent answered, 'No, there will not be enough for us and you *too;* go instead to the dealers and buy *some* for yourselves.'

25:10 [a]Matt 24:42ff [b]Luke 12:35f [c]Matt 7:21ff; Luke 13:25 10 "And while they were going away to make the purchase, the bridegroom came, and those who were [a]ready went in with him to [b]the wedding feast; and [c]the door was shut.

11 "Later the other virgins also came, saying, '[a]Lord, lord, open up for us.'

25:11 [a]Matt 7:21ff; Luke 13:25

12 "But he answered, 'Truly I say to you, I do not know you.'

13 "[a]Be on the alert then, for you do not know the day nor the hour.

25:13 [a]Matt 24:42ff

7 *The talents,* 25:14–30

*25:14 [a]Matt 25:14-30; Luke 19:12-27 [b]Matt 21:33 14 "[a]For *it is* just like a man [b]*about* to go on a journey, who called his own slaves and entrusted his possessions to them.

*25:15 [a]Matt 18:24; Luke 19:13 [b]Matt 21:33 15 "To one he gave five [a]talents, to another, two, and to another, one, each according to his own ability; and he [b]went on his journey.

25:16 [a]Matt 18:24; Luke 19:13 16 "Immediately the one who had received the five [a]talents went and traded with them, and gained five more talents.

17 "In the same manner the one who *had received* the two *talents* gained two more.

18 "But he who received the one *talent* went away, and dug *a hole* in the ground and hid his master's money.

25:19 [a]Matt 18:23 19 "Now after a long time the master of those slaves *came and * [a]settled accounts with them.

25:20 [a]Matt 18:24; Luke 19:13 20 "The one who had received the five [a]talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'

*25:21 [a]Matt 24:45, 47; 25:23 [b]Luke 12:44; 22:29; Rev 3:21; 21:7 21 "His master said to him, 'Well done, good and [a]faithful slave. You were faithful with a few things, I will [b]put you in charge of many things; enter into the joy of your master.'

22 "Also the one who *had re-*

25:1–13 The story clearly teaches watchfulness (v. 13); i.e., only those who are prepared for His coming will enter the kingdom.

25:1 *to meet the bridegroom.* There were two phases to Jewish weddings. First the bridegroom went to the bride's home to obtain his bride and observe certain religious ceremonies. Then he took his bride to his own home for a resumption of the festivities. Christ will take His bride, the church, to heaven before the tribulation period begins; then He will return with His bride at His second coming to the marriage supper on earth. The virgins represent the professing Jewish remnant on earth at His return.

25:14–30 The contrast here is between those who make use of God's gifts and those who do not.

25:15 *talents.* See note on 18:24. These were silver (the word *money* in v. 18 means "silver"). In this parable they stand for different abilities given to each one.

25:21, 23, 26 Two of the men received the same reward, indicating that faithfulness in the use of the different abilities given to each of us is what is required. The third is condemned for his sloth and indifference.

ceived the two [a]talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'

23 "His master said to him, 'Well done, good and [a]faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

24 "And the one also who had received the one [a]talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no *seed.*

25 'And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'

26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed.*

27 'Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest.

28 'Therefore take away the talent from him, and give it to the one who has the ten talents.'

29 "[a]For to everyone who has, *more* shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.

30 "Throw out the worthless slave into [a]the outer darkness; in that place there will be weeping and gnashing of teeth.

8 *The judgment of Gentiles,* 25:31–46

31 "But when [a]the Son of Man comes in His glory, and all the angels with Him, then [b]He will sit on His glorious throne.

32 "All the nations will be [a]gathered before Him; and He will separate them from one another, [b]as the shepherd separates the sheep from the goats;

33 and He will put the sheep [a]on His right, and the goats [b]on the left.

34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, [a]inherit the kingdom prepared for you [b]from the foundation of the world.

35 'For [a]I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; [b]I was a stranger, and you invited Me in;

36 [a]naked, and you clothed Me; I was sick, and you [b]visited Me; [c]I was in prison, and you came to Me.'

37 "Then the righteous will answer Him, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink?

38 'And when did we see You a stranger, and invite You in, or naked, and clothe You?

39 'When did we see You sick, or in prison, and come to You?'

40 "[a]The King will answer and say to them, 'Truly I say to you, [b]to the extent that you did it to one of these brothers of Mine, *even* the least *of them,* you did it to Me.'

41 "Then He will also say to those on His left, '[a]Depart from Me, accursed ones, into the [b]eternal fire which has been prepared for [c]the devil and his angels;

42 for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink;

25:22 [a]Matt 18:24; Luke 19:13

25:23 [a]Matt 24:45, 47; 25:21

25:24 [a]Matt 18:24; Luke 19:13

25:29 [a]Matt 13:12; Mark 4:25; Luke 8:18; John 15:2

25:30 [a]Matt 8:12; 22:13; Luke 13:28

25:31 [a]Matt 16:27f; 1 Thess 4:16; 2 Thess 1:7; Heb 9:28; Jude 14; Rev 1:7 [b]Matt 19:28

★25:32 [a]Matt 13:49; 2 Cor 5:10 [b]Ezek 34:17,20

★25:33 [a]1 Kin 2:19; Ps 45:9 [b]Eccl 10:2

25:34 [a]Matt 5:3; 19:29; Luke 12:32; 1 Cor 6:9; 15:50; Gal 5:21; James 2:5 [b]Matt 13:35; Luke 11:50; John 17:24; Eph 1:4; Heb 4:3; 9:26; 1 Pet 1:20; Rev 13:8; 17:8

★25:35 [a]Is 58:7; Ezek 18:7,16; James 2:15,16 [b]Job 31:32; Heb 13:2

25:36 [a]Is 58:7; Ezek 18:7,16; James 2:15,16 [b]James 1:27 [c]2 Tim 1:16f

★25:37

25:40 [a]Matt 25:34; Luke 19:38; Rev 17:14; 19:16 [b]Prov 19:17; Matt 10:42; Heb 6:10

25:41 [a]Matt 7:23 [b]Mark 9:48; Luke 16:24; Jude 7 [c]Matt 4:10; Rev 12:9

25:32 *All the nations.* Lit., All the Gentiles. This is a judgment of those Gentiles who survive the Tribulation and whose heart-relation to God is evidenced by their treatment of the Jews (Christ's brethren, v. 40), especially during that time. Surviving Jews will also be judged at this same time. See note on Ezek. 20:33–44.

25:33 *on His right.* The place of honor.

25:35 To do these deeds of kindness to Jewish people during the Tribulation will undoubtedly expose the doers to persecution and even death at the hands of Antichrist and his agents.

25:37 *when.* They are unconscious of their goodness, in contrast to the ostentation of the Pharisees. In verse 44 we see the opposite: the unconscious neglect of duty.

43 I was a stranger, and you
did not invite Me in; naked, and
you did not clothe Me; sick,
and in prison, and you did not
visit Me.'

44"Then they themselves also
will answer, 'Lord, when did we
see You hungry, or thirsty, or a
stranger, or naked, or sick, or in
prison, and did not take care of
You?'

45"Then He will answer them,
'Truly I say to you, to the extent
that you did not do it to one of
the least of these, you did not do
it to Me.'

46"These will go away into
[a]eternal punishment, but the
righteous into [b]eternal life."

25:46
[a]Dan 12:2; John 5:29; Acts 24:15
[b]Matt 19:29; John 3:15f,36; 5:24; 6:27,40, 47,54; 17:2f; Acts 13:46,48; Rom 2:7; 5:21; 6:23; Gal 6:8; 1 John 5:11

VIII THE PASSION OF THE KING, 26:1–27:66 (MARK 14:1–15:47; LUKE 22:1–23:56; JOHN 13:1–19:42)

A The Preparation, 26:1–16

26:1
[a]Matt 7:28
***26:2**
[a]Matt 26:2-5; *Mark 14:1,2; Luke 22:1,2*
[b]John 11:55; 13:1
[c]Matt 10:4
***26:3**
[a]John 11:47
[b]Matt 26:58, 69; 27:27; Mark 14:54,66; 15:16; Luke 22:55; John 18:15
[c]Matt 26:57; Luke 3:2; John 11:49; 18:13, 14,24,28; Acts 4:6
26:4
[a]Matt 12:14
26:5
[a]Matt 27:24

26 [a]When Jesus had finished all these words, He said to His disciples,

2"[a]You know that after two days [b]the Passover is coming, and the Son of Man is *to be* [c]handed over for crucifixion."

3 [a]Then the chief priests and the elders of the people were gathered together in [b]the court of the high priest, named [c]Caiaphas;

4 and they [a]plotted together to seize Jesus by stealth and kill Him.

5 But they were saying, "Not during the festival, [a]otherwise a riot might occur among the people."

6 [a]Now when Jesus was in [b]Bethany, at the home of Simon the leper,

7 [a]a woman came to Him with an alabaster vial of very costly perfume, and she poured it on His head as He reclined *at the table.*

8 But the disciples were indignant when they saw *this,* and said, "Why this waste?

9"For this *perfume* might have been sold for a high price and *the money* given to the poor."

10 But Jesus, aware of this, said to them, "Why do you bother the woman? For she has done a good deed to Me.

11"For you always have [a]the poor with you; but you do not always have Me.

12"For when she poured this perfume on My body, she did it [a]to prepare Me for burial.

13"Truly I say to you, [a]wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

14 [a]Then one of the twelve, named [b]Judas Iscariot, went to the chief priests

15 and said, "What are you willing to give me to [a]betray Him to you?" And [b]they weighed out thirty pieces of silver to him.

16 From then on he *began* looking for a good opportunity to betray Jesus.

***26:6**
[a]Matt 26:6-13; *Mark 14:3-9;* Luke 7:37-39; John 12:1-8
[b]Matt 21:17
***26:7**
[a]Luke 7:37f
***26:11**
[a]Deut 15:11; Mark 14:7; John 12:8
***26:12**
[a]John 19:40
26:13
[a]Mark 14:9
26:14
[a]Matt 26:14-16; *Mark 14:10,11; Luke 22:3-6*
[b]Matt 10:4; 26:25,47; 27:3; John 6:71; 12:4; 13:26; Acts 1:16
***26:15**
[a]Matt 10:4
[b]Ex 21:32; Zech 11:12

26:2 *after two days* = two days from now. The events recorded in 26:1–5 occurred on Wednesday. *Passover.* This was the ancient Jewish festival commemorating the deliverance from Egypt. It was followed immediately by the seven days' Feast of Unleavened Bread, and the entire festival was often called "Passover." See notes on Ex. 12:11 and Acts 2:1.

26:3 *Caiaphas,* high priest A.D. 18–36 and son-in-law and successor of Annas.

26:6 *Simon the Leper.* Nothing more of him is known. Perhaps Christ had healed him.

26:7 *very costly perfume.* Mark says it was worth 300 denarii (Mark 14:5), or approximately a year's salary for a rural worker.

26:11 *For you always have the poor with you.* This should not be understood callously. Christ says, in effect, that there will be other opportunities to do good to the poor, but not another opportunity to do what had just been done to Him.

26:12 *she did it to prepare Me for burial.* Though the disciples ignored Christ's many predictions of His approaching death, apparently this woman believed them (16:21; 17:22; 20:18). John identifies her as Mary (John 12:3).

26:15 *thirty pieces of silver.* The coin is unidentified. If it was a denarius, this sum represented approximately five weeks' wages. It could have amounted to much more.

B The Passover, 26:17–30

26:17 [a]Matt 26:17-19; *Mark 14:12-16; Luke 22:7-13* [b]Ex 12:18-20

26:18 [a]Mark 14:13; Luke 22:10 [b]John 7:6,8

26:20 [a]Matt 26:20-24; *Mark 14:17-21*

26:21 [a]Luke 22:21-23; John 13:21f

26:23 [a]Ps 41:9; John 13:18,26

26:24 [a]Matt 26:31, 54,56; Mark 9:12; Luke 24:25-27,46; Acts 17:2f; 26:22f; 1 Cor 15:3; 1 Pet 1:10f [b]Matt 18:7; Mark 14:21

26:25 [a]Matt 26:14 [b]Matt 23:7; 26:49 [c]Matt 26:64; 27:11; Luke 22:70

26:26 [a]Matt 26:26-29; *Mark 14:22-25; Luke 22:17-20; 1 Cor 11:23-25*; 1 Cor 10:16 [b]Matt 14:19

17 [a]Now on the first *day* of [b]Unleavened Bread the disciples came to Jesus and asked, "Where do You want us to prepare for You to eat the Passover?"

18 And He said, "Go into the city to [a]a certain man, and say to him, 'The Teacher says, "[b]My time is near; I *am to* keep the Passover at your house with My disciples." ' "

19 The disciples did as Jesus had directed them; and they prepared the Passover.

20 [a]Now when evening came, Jesus was reclining *at the table* with the twelve disciples.

21 As they were eating, He said, "[a]Truly I say to you that one of you will betray Me."

22 Being deeply grieved, they each one began to say to Him, "Surely not I, Lord?"

23 And He answered, "[a]He who dipped his hand with Me in the bowl is the one who will betray Me.

24"The Son of Man *is to* go, [a]just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! [b]It would have been good for that man if he had not been born."

25 And [a]Judas, who was betraying Him, said, "Surely it is not I, [b]Rabbi?" Jesus *said to him, "[c]You have said *it* yourself."

26 [a]While they were eating, Jesus took *some* bread, and [b]after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."

27 And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you;

28 for [a]this is My blood of the covenant, which is poured out for [b]many for forgiveness of sins.

29"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

30 [a]After singing a hymn, they went out to [b]the Mount of Olives.

26:28 [a]Ex 24:8; Heb 9:20 [b]Matt 20:28

26:29

26:30 [a]Matt 26:30-35; *Mark 14:26-31; Luke 22:31-34* [b]Matt 21:1

C The Betrayal, 26:31–56

31 Then Jesus *said to them, "You will all [a]fall away because of Me this night, for it is written, '[b]I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE [c]SCATTERED.'

32"But after I have been raised, [a]I will go ahead of you to Galilee."

33 But Peter said to Him, "*Even* though all may fall away because of You, I will never fall away."

34 Jesus said to him, "[a]Truly I say to you that [b]this *very* night, before a rooster crows, you will deny Me three times."

35 Peter *said to Him, "[a]Even if I have to die with You, I will not deny You." All the disciples said the same thing too.

36 [a]Then Jesus *came with them to a place called [b]Gethsem-

26:31 [a]Matt 11:6 [b]Zech 13:7 [c]John 16:32

26:32 [a]Matt 28:7,10, 16; Mark 16:7

26:34 [a]Matt 26:75; John 13:38 [b]Mark 14:30

26:35 [a]John 13:37

26:36 [a]Matt 26:36-46; *Mark 14:32-42; Luke 22:40-46* [b]Mark 14:32; Luke 22:39; John 18:1

26:17 *eat the Passover.* I.e., the Passover lamb (Ex. 12:3–10), meaning the whole sacred meal.

26:18 *My time* (of death) *is near.*

26:20 *Jesus was reclining at the table.* The order of events that night was as follows: eating the Passover; washing the disciples' feet (John 13:1–20); identifying Judas as the betrayer (vv. 21–25), after which he left (John 13:30); the institution of the Lord's Supper (vv. 26–29); messages in the Upper Room (John 14) and on the way to Gethsemane (John 15–16); Christ's great prayer for His people (John 17); His anguish in Gethsemane (vv. 36–46); the betrayal and arrest (vv. 47–56).

26:26 *this is My body.* Since His body was there present saying these words, the bread was not changed into His body but represented the body in which He lived a sinless life and thus qualified Himself to be the bearer of our sins.

26:28 *the covenant.* The new testament, or new covenant, is God's new arrangement with men based on the death of Christ. See "Introduction to the New Testament."

26:29 *until that day when I drink it new with you in My Father's kingdom.* The disciples' attention is directed toward their eventual reunion in the future millennial kingdom with its joy and fellowship.

26:30 *hymn.* Probably all or part of Pss. 115–118, the traditional Passover Hallel.

26:31 *You will all fall away.* All the disciples would desert Him before the night was over (v. 56), not Peter only. See Zech. 13:7.

26:36 *Gethsemane.* The name means "oil press." It was a garden, doubtless containing olive

ane, and *said to His disciples, "Sit here while I go over there and pray."

*26:37 [a]Matt 4:21; 17:1; Mark 5:37

37 And He took with Him [a]Peter and the two sons of Zebedee, and began to be grieved and distressed.

*26:38 [a]John 12:27 [b]Matt 26:40,41

38 Then He *said to them, "[a]My soul is deeply grieved, to the point of death; remain here and [b]keep watch with Me."

*26:39 [a]Matt 20:22 [b]Matt 26:42; Mark 14:36; Luke 22:42; John 6:38

39 And He went a little beyond *them,* and fell on His face and prayed, saying, "My Father, if it is possible, let [a]this cup pass from Me; [b]yet not as I will, but as You will."

26:40 [a]Matt 26:38

40 And He *came to the disciples and *found them sleeping, and *said to Peter, "So, you *men* could not [a]keep watch with Me for one hour?

26:41 [a]Matt 26:38 [b]Mark 14:38

41"[a]Keep watching and praying that you may not enter into temptation; [b]the spirit is willing, but the flesh is weak."

26:42 [a]Matt 20:22 [b]Matt 26:39; Mark 14:36; Luke 22:42; John 6:38

42 He went away again a second time and prayed, saying, "My Father, if this [a]cannot pass away unless I drink it, [b]Your will be done."

43 Again He came and found them sleeping, for their eyes were heavy.

44 And He left them again, and went away and prayed a third time, saying the same thing once more.

26:45 [a]Mark 14:41; John 12:27; 13:1

45 Then He *came to the disciples and *said to them, "Are you still sleeping and resting? Behold, [a]the hour is at hand and the Son of Man is being betrayed into the hands of sinners.

46"Get up, let us be going; behold, the one who betrays Me is at hand!"

47 [a]While He was still speaking, behold, [b]Judas, one of the twelve, came up accompanied by a large crowd with swords and clubs, *who came* from the chief priests and elders of the people.

26:47 [a]Matt 26:47-56; *Mark 14:43-50; Luke 22:47-53; John 18:3-11* [b]Matt 26:14

48 Now he who was betraying Him gave them a sign, saying, "Whomever I kiss, He is the one; seize Him."

49 Immediately Judas went to Jesus and said, "Hail, [a]Rabbi!" and kissed Him.

26:49 [a]Matt 23:7; 26:25

50 And Jesus said to him, "[a]Friend, *do* what you have come for." Then they came and laid hands on Jesus and seized Him.

*26:50 [a]Matt 20:13; 22:12

51 And behold, [a]one of those who were with Jesus reached and drew out his [b]sword, and struck the [a]slave of the high priest and cut off his ear.

*26:51 [a]Mark 14:47; Luke 22:50; John 18:10 [b]Luke 22:38

52 Then Jesus *said to him, "Put your sword back into its place; for [a]all those who take up the sword shall perish by the sword.

26:52 [a]Gen 9:6; Rev 13:10

53"Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve [a]legions of [b]angels?

*26:53 [a]Mark 5:9,15; Luke 8:30 [b]Matt 4:11

54"How then will [a]the Scriptures be fulfilled, *which say* that it must happen this way?"

26:54 [a]Matt 26:24

55 At that time Jesus said to the crowds, "Have you come out with swords and clubs to arrest Me as *you would* against a robber? [a]Every day I used to sit in the temple teaching and you did not seize Me.

26:55 [a]Mark 12:35; 14:49; Luke 4:20; 19:47; 20:1; 21:37; John 7:14,28; 8:2,20; 18:20

56"But all this has taken place to fulfill [a]the Scriptures of the prophets." Then all the disciples left Him and fled.

26:56 [a]Matt 26:24

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trees, on the side of the Mount of Olives.

26:37 *the two sons of Zebedee.* I.e., James and John.

26:38 *keep watch* = stay awake, be alert. So also in verses 40, 41.

26:39 *this cup.* The cup was all the suffering involved in the sinless Son of God taking upon Himself the sin of mankind, including the necessary, though temporary, separation from God (27:46). He naturally shrank from this, though He willingly submitted to it.

26:50 *Friend* = Comrade or companion.

26:51 *one of those.* This was Peter (John 18:10).

26:53 *twelve legions.* Christ meant simply a very large, not an exact, number. A Roman legion varied in number from 3,000 to 6,000.

D The Hearings, 26:57–27:26

1 *Before the high priest,* 26:57–75

57 [a]Those who had seized Jesus led Him away to [b]Caiaphas, the high priest, where the scribes and the elders were gathered together.

58 But [a]Peter was following Him at a distance as far as the [b]courtyard of the high priest, and entered in, and sat down with the [c]officers to see the outcome.

59 Now the chief priests and the whole [a]Council kept trying to obtain false testimony against Jesus, so that they might put Him to death.

60 They did not find *any,* even though many false witnesses came forward. But later on [a]two came forward,

61 and said, "This man stated, '[a]I am able to destroy the temple of God and to rebuild it in three days.' "

62 The high priest stood up and said to Him, "Do You not answer? What is it that these men are testifying against You?"

63 But [a]Jesus kept silent. [b]And the high priest said to Him, "I [c]adjure You by [d]the living God, that You tell us whether You are the Christ, [e]the Son of God."

64 Jesus *said to him, "[a]You have said it *yourself;* nevertheless I tell you, hereafter you will see [b]THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and [c]COMING ON THE CLOUDS OF HEAVEN."

65 Then the high priest [a]tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy;

66 what do you think?" They answered, "[a]He deserves death!"

67 [a]Then they [b]spat in His face and beat Him with their fists; and others slapped Him,

68 and said, "[a]Prophesy to us, You Christ; who is the one who hit You?"

69 [a]Now Peter was sitting outside in the [b]courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean."

70 But he denied *it* before them all, saying, "I do not know what you are talking about."

71 When he had gone out to the gateway, another *servant-girl* saw him and *said to those who were there, "This man was with Jesus of Nazareth."

72 And again he denied *it* with an oath, "I do not know the man."

73 A little later the bystanders came up and said to Peter, "Surely you too are *one* of them; [a]for even the way you talk gives you away."

74 Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed.

75 And Peter remembered the word which Jesus had said, "[a]Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.

*26:57 [a]Matt 26:57-68; *Mark 14:53-65; John 18:12f,19-24* [b]Matt 26:3
26:58 [a]John 18:15 [b]Matt 26:3 [c]Matt 5:25; John 7:32,45f; 19:6; Acts 5:22,26
26:59 [a]Matt 5:22
*26:60 [a]Deut 19:15
*26:61 [a]Matt 27:40; Mark 14:58; 15:29; John 2:19; Acts 6:14
*26:63 [a]Matt 27:12, 14; John 19:9 [b]Matt 26:63-66; Luke 22:67-71 [c]Lev 5:1 [d]Matt 16:16 [e]Matt 4:3
26:64 [a]Matt 26:25 [b]Ps 110:1; Mark 14:62 [c]Dan 7:13; Matt 16:27f
*26:65 [a]Num 14:6; Mark 14:63; Acts 14:14
26:66 [a]Lev 24:16; John 19:7
*26:67 [a]Is 50:6; Matt 26:67,68; Luke 22:63-65; John 18:22 [b]Matt 27:30; Mark 10:34
*26:68 [a]Mark 14:65; Luke 22:64
26:69 [a]Matt 26:69-75; *Mark 14:66-72; Luke 22:55-62; John 18:16-18,25-27* [b]Matt 26:3
*26:73 [a]Mark 14:70; Luke 22:59; John 18:26
*26:74
26:75 [a]Matt 26:34

26:57 The order of Jesus' trials was as follows: (1) the hearing before Annas (John 18:12–14, 19–23); (2) the trial before Caiaphas and the Sanhedrin (vv. 57–68; 27:1); (3) the first appearance before Pilate (27:2, 11–14); (4) an appearance before Herod (Luke 23:6–12); (5) a second trial before Pilate (27:15–26).

26:60 *false witnesses.* To establish a charge, two witnesses were required under Jewish law, and their testimony had to be in agreement.

26:61 Jesus had said this about three years before (John 2:19), but speaking of His body, not the temple building.

26:63 *Jesus kept silent.* See Isa. 53:7. *I adjure You* = I command You. Being under oath, Jesus had to reply.

26:65 *the high priest tore his robes.* An action expressing grief and horror at hearing what he considered to be blasphemy, Christ having claimed to be God.

26:67 *spat.* See Isa. 50:6. *slapped.* See Isa. 52:14.

26:68 *Prophesy to us.* Having blindfolded Him, they suggest He name His taunters (Luke 22:64).

26:73 *the way you talk.* Galilean pronunciation differed from Judean.

26:74 *to curse.* Peter began to call down a curse on himself if he were lying.

2 *Before the Sanhedrin,* 27:1–10

27:1 [a]Mark 15:1; Luke 22:66; John 18:28

27 [a]Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death;

*27:2 [a]Matt 20:19 [b]Luke 3:1; 13:1; 23:12; Acts 3:13; 4:27; 1 Tim 6:13

2 and they bound Him, and led Him away and [a]delivered Him to [b]Pilate the governor.

*27:3 [a]Matt 26:14 [b]Matt 26:15

3 Then when [a]Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned [b]the thirty pieces of silver to the chief priests and elders,

27:4 [a]Matt 27:24

4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? [a]See *to that* yourself!"

*27:5 [a]Matt 26:61; Luke 1:9,21 [b]Acts 1:18

5 And he threw the pieces of silver into [a]the temple sanctuary and departed; and [b]he went away and hanged himself.

*27:6

6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood."

*27:7

7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers.

27:8 [a]Acts 1:19

8 [a]For this reason that field has been called the Field of Blood to this day.

*27:9 [a]Zech 11:12

9 Then that which was spoken through Jeremiah the prophet was fulfilled: "[a]AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel;

10 [a]AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." 27:10 [a]Zech 11:13

3 *Before Pilate,* 27:11–26

11 [a]Now Jesus stood before the governor, and the governor questioned Him, saying, "Are You the [b]King of the Jews?" And Jesus said to him, "[c]*It is as* you say." 27:11 [a]Matt 27:11-14; *Mark 15:2-5; Luke 23:2,3; John 18:29-38* [b]Matt 2:2 [c]Matt 26:25

12 And while He was being accused by the chief priests and elders, [a]He did not answer. 27:12 [a]Matt 26:63; John 19:9

13 Then Pilate *said to Him, "Do You not hear how many things they testify against You?"

14 And [a]He did not answer him with regard to even a *single* charge, so the governor was quite amazed. 27:14 [a]Matt 27:12; Mark 15:5; Luke 23:9; John 19:9

15 [a]Now at *the* feast the governor was accustomed to release for the people *any* one prisoner whom they wanted. 27:15 [a]Matt 27:15-26; *Mark 15:6-15; Luke 23:17-25;* John 18:39-19:16

16 At that time they were holding a notorious prisoner, called Barabbas.

17 So when the people gathered together, Pilate said to them, "Whom do you want me to release for you? Barabbas, or Jesus [a]who is called Christ?" 27:17 [a]Matt 1:16; 27:22

18 For he knew that because of envy they had handed Him over.

19 [a]While he was sitting on the judgment seat, his wife sent him *a message,* saying, "Have nothing to do with that [b]righteous Man; for last night I suffered greatly [c]in a dream because of Him." 27:19 [a]John 19:13; Acts 12:21; 18:12,16f; 25:6,10,17 [b]Matt 27:24 [c]Gen 20:6; 31:11; Num 12:6; Job 33:15; Matt 1:20; 2:12f,19,22

20 But the chief priests and the *27:20

27:2 *Pilate.* See note on Mark 15:1. His headquarters were in Caesarea, the city Herod built on the Mediterranean in honor of Caesar Augustus. He had a palace in Jerusalem and was in the city at Passover time, when crowds would be huge and trouble always possible.

27:3–10 Compare Acts 1:16–19.

27:3 *saw that He had been condemned.* Perhaps Judas had only wanted to force Jesus to do something to confound His enemies, not to get Himself condemned.

27:5 *hanged himself.* See note on Acts 1:18.

27:6 *the price of blood.* I.e., blood money, and thus impure and defiling to the Temple.

27:7 *Potter's Field.* A field where potters dug clay for making pottery vessels. It may have been full of holes so as to make it easy to bury people there who had no family tombs.

27:9 *spoken through Jeremiah.* These words are found in Zech. 11:12–13 with allusions to Jer. 18:1–4; 19:1–3. They are ascribed to Jeremiah since, in Jesus' day, the books of the prophets were headed by Jeremiah, not Isaiah as now, and the quotation is identified by the name of the first book of the group, rather than by the name of the specific book within the group. Similarly in Luke 24:44, "Psalms" includes all the books known as the "Writings," because it is the first book of the group.

27:20–23 Pilate, hoping he could release Jesus, miscalculated the intensity of the Jewish leaders' campaign to have Jesus crucified.

PROPHECIES CONCERNING THE DEATH OF CHRIST

PROPHECIES	FULFILLMENT
1. Genesis 3:15	John 19:18 *(Seed of woman being bruised)*
2. Psalm 22:1	Matthew 27:46 *("My God, My God")*
3. Psalm 22:2	Matthew 27:45 *(darkness on earth)*
4. Psalm 22:6	Matthew 27:39-44 *(despised by people)*
5. Psalm 22:7, 8, 13	Matthew 27:39-44 *(surrounded by enemies)*
6. Psalm 22:14, 16	John 19:34, 37 *(pierced hands and feet)*
7. Psalm 22:17 (Exodus 12:46; Psalm 34:20)	John 19:36 *(no broken bones)*
8. Psalm 22:17	Matthew 27:36 *(look at Him)*
9. Psalm 22:18	Matthew 27:35 *(cast lots)*
10. Psalm 22:18	John 19:24 *(did not tear garment)*
11. Psalm 22:21; 31:5	John 19:30 (Luke 23:46; John 10:18)*(gave up spirit)*
12. Psalm 35:11	Mark 14:56 *(false witness)*
13. Psalm 38:11	Luke 23:49 *(friends stood far off)*
14. Psalm 41:9	Mark 14:10 (John 13:18-19) *(Judas's betrayal)*
15. Psalm 69:3	John 19:28 *("I am thirsty")*
16. Psalm 69:19	Matthew 27:28-29 *(shame, reproach)*
17. Psalm 69:21	John 19:29 *(sour wine to drink)*
18. Psalm 109:25	Matthew 27:39-40 *(when they looked, they shook their heads)*
19. Daniel 9:26	John 11:50-52 *(exact time of death)*
20. Isaiah 50:6	Matthew 27:26, 30 *(beating, spitting)*
21. Isaiah 52:14	Matthew 27:27-30 *(disfigured by cruelty)*
22. Isaiah 53:1-3	Mark 15:29-32 *(despised and rejected of men)*
23. Isaiah 53:4-6	Mark 15:25 (1 Peter 2:24) *(crucified for our sins)*
24. Isaiah 53:5-6	John 19:16 (Romans 4:25; 2 Corinthians 5:21) *(an offering for sin)*
25. Isaiah 53:7	Matthew 27:13-14 *(opened not His mouth)*
26. Isaiah 53:7	John 1:29 *(the Lamb of God)*
27. Isaiah 53:9	Matthew 27:56-60 *(grave with the rich)*
28. Isaiah 53:12	Luke 23:34 *(made intercession for transgressors)*
29. Isaiah 53:12	Mark 15:27-28 *(numbered with transgressors)*
30. Zechariah 11:12	Matthew 26: 15 *(thirty pieces of silver)*
31. Zechariah 11:13	Matthew 27:3-7 *(potter)*
32. Zechariah 12:10	Luke 23:27 *(lamented and mourned)*
33. Zechariah 13:7	Mark 14:27, 50 *(disciples scattered)*
34. Zechariah 13:7	Matthew 26:31 *(God to strike the shepherd)*

27:20 [a]Acts 3:14 elders persuaded the crowds to [a]ask for Barabbas and to put Jesus to death.

21 But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."

27:22 [a]Matt 1:16 22 Pilate *said to them, "Then what shall I do with Jesus [a]who is called Christ?" They all *said, "Crucify Him!"

23 And he said, "Why, what evil has He done?" But they kept shouting all the more, saying, "Crucify Him!"

*27:24 [a]Matt 26:5 [b]Deut 21:6-8 [c]Matt 27:19 [d]Matt 27:4 **24** When Pilate saw that he was accomplishing nothing, but rather that [a]a riot was starting, he took water and [b]washed his hands in front of the crowd, saying, "I am innocent of [c]this Man's blood; [d]see *to that* yourselves."

*27:25 [a]Josh 2:19; Acts 5:28 25 And all the people said, "[a]His blood shall be on us and on our children!"

*27:26 [a]Mark 15:15; Luke 23:16; John 19:1 26 Then he released Barabbas for them; but after having Jesus [a]scourged, he handed Him over to be crucified.

E The Crucifixion, 27:27–66

1 *The preliminaries,* 27:27–44

*27:27 [a]Matt 27:27-31: *Mark 15:16-20* **27** [a]Then the soldiers of the governor took Jesus into [b]the Praetorium and gathered the whole *Roman* [c]cohort around Him.

28 They stripped Him and [a]put a scarlet robe on Him.

29 [a]And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "[b]Hail, King of the Jews!"

30 [a]They spat on Him, and took the reed and *began* to beat Him on the head.

31 [a]After they had mocked Him, they took the *scarlet* robe off Him and put His *own* garments back on Him, and led Him away to crucify Him.

32 [a]As they were coming out, they found a man of [b]Cyrene named Simon, whom they pressed into service to bear His cross.

33 [a]And when they came to a place called [b]Golgotha, which means Place of a Skull,

34 [a]they gave Him [b]wine to drink mixed with gall; and after tasting *it,* He was unwilling to drink.

35 And when they had crucified Him, [a]they divided up His

27:27 [b]Matt 26:3; John 18:28,33; 19:9 [c]Acts 10:1

27:28 [a]Mark 15:17; John 19:2

27:29 [a]Mark 15:17; John 19:2 [b]Mark 15:18; John 19:3

27:30 [a]Matt 26:67; Mark 10:34; 14:65; 15:19

*27:31 [a]Mark 15:20

*27:32 [a]Matt 27:32; *Mark 15:21; Luke 23:26;* John 19:17 [b]Acts 2:10; 6:9; 11:20; 13:1

*27:33 [a]Matt 27:34-44: *Mark 15:22-32; Luke 23:33-43; John 19:17-24* [b]Luke 23:33; John 19:17

*27:34 [a]Ps 69:21 [b]Mark 15:23

*27:35 [a]Ps 22:18

27:24 *washed his hands in front of the crowd.* A Jewish custom, which when used legitimately (though not so in Pilate's case) was a symbol of absolution of an innocent man from implication in a wrongful death. *this Man's blood.* Pilate found no political or military threat to Rome in Christ, and this was his only concern.

27:25 *all the people.* I.e., all those present, which was only a fractional part of the nation. Some of the leaders opposed the Crucifixion (Luke 23:51). See also Luke 23:34; Acts 5:28; 1 Cor. 2:8.

27:26 *scourged.* Better, flogged by means of a leather whip that had pieces of bone or metal imbedded in its thongs. It was used by the Romans only on murderers and traitors.

27:27 *Praetorium.* Pilate's residence in Jerusalem. This was probably in the Castle of Antonia, near the Temple, though it may have been located near Herod's palace. *cohort.* One-tenth of a legion, about 300–600 men.

27:31 *to crucify Him.* A painful and slow means of execution that the Romans adopted from the Phoenicians. The victim usually died after two or three days. The process of dying included thirst, exhaustion, exposure, and, finally, asphyxiation. The hands were often nailed to the crossbeam, which was then hoisted up and affixed to the upright, to which the feet were then nailed. A peg, astride which the victim sat, supported the main weight of the body. Death was sometimes hastened by breaking the legs, but not in Christ's case (John 19:33).

27:32 *Cyrene.* The capital of Cyrenaica in N Africa. Many Jews lived there. *to bear His cross.* The crossbeam was carried to the place of execution usually by the victim, but Jesus was too weakened by the tortures that had already been inflicted on Him.

27:33 *Golgotha.* Aramaic for "skull," indicating either that the place of crucifixion looked like a skull or that it was a place of execution where skulls accumulated. Its location is uncertain.

27:34 *wine . . . mixed with gall.* A drink given to victims to help deaden their pain. Jesus refused it, preferring to meet His death with all His faculties unimpaired.

27:35 *divided.* The victim's clothes were spoils for his executioners.

garments among themselves by casting lots.

27:36 [a]Matt 27:54
36 And sitting down, they *began* to [a]keep watch over Him there.

*27:37 [a]Mark 15:26; Luke 23:38; John 19:19
37 And above His head they put up the charge against Him which read, "[a]THIS IS JESUS THE KING OF THE JEWS."

38 At that time two robbers *were crucified with Him, one on the right and one on the left.

*27:39 [a]Job 16:4; Ps 22:7; 109:25; Lam 2:15; Mark 15:29
39 And those passing by were hurling abuse at Him, [a]wagging their heads

*27:40 [a]Matt 26:61; John 2:19 [b]Matt 27:42
40 and saying, "[a]You who *are going to* destroy the temple and rebuild it in three days, save Yourself! [b]If You are the Son of God, come down from the cross."

41 In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying,

*27:42 [a]Mark 15:31; Luke 23:35 [b]Matt 27:37; Luke 23:37; John 1:49; 12:13
42"[a]He saved others; He cannot save Himself. [b]He is the King of Israel; let Him now come down from the cross, and we will believe in Him.

27:43 [a]Ps 22:8
43"[a]HE TRUSTS IN GOD; LET GOD RESCUE *Him* now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.' "

27:44 [a]Luke 23:39-43
44 [a]The robbers who had been crucified with Him were also insulting Him with the same words.

*27:45 [a]Matt 27:45-56: *Mark 15:33-41; Luke 23:44-49*

2 *The death,* 27:45–56

45 [a]Now from the sixth hour darkness fell upon all the land until the ninth hour.

*27:46 [a]Ps 22:1
46 About the ninth hour Jesus cried out with a loud voice, saying, "[a]ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

*27:47
47 And some of those who were standing there, when they heard it, *began* saying, "This man is calling for Elijah."

*27:48 [a]Ps 69:21; Mark 15:36; Luke 23:36; John 19:29
48 [a]Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink.

49 But the rest *of them* said, "Let us see whether Elijah will come to save Him."

*27:50 [a]Mark 15:37; Luke 23:46; John 19:30
50 And Jesus [a]cried out again with a loud voice, and yielded up His spirit.

*27:51 [a]Matt 27:51-56: *Mark 15:38-41*; Luke 23:47-49 [b]Ex 26:31ff; Mark 15:38; Luke 23:45; Heb 9:3 [c]Matt 27:54
51 [a]And behold, [b]the veil of the temple was torn in two from top to bottom; and [c]the earth shook and the rocks were split.

*27:52 [a]Acts 7:60
52 The tombs were opened, and many bodies of the saints who had [a]fallen asleep were raised;

27:53 [a]Matt 4:5
53 and coming out of the tombs after His resurrection they entered [a]the holy city and appeared to many.

*27:54 [a]Mark 15:39; Luke 23:47 [b]Matt 27:36 [c]Matt 27:51
54 [a]Now the centurion, and those who were with him [b]keeping guard over Jesus, when they saw [c]the earthquake and the things that were happening, became very frightened and said,

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27:37 *above His head.* To the soldiers, the charge would be considered insurrection. His cross was in the traditional shape pictured in Christian art, with room over the crossbeam for this sign.

27:39 *wagging their heads.* A Near Eastern gesture of scorn.

27:40 See 26:61, where this accusation was made at Jesus' trial. Jesus' statement is recorded in John 2:19.

27:42 On the Jews requiring a miraculous sign to believe, see 12:38; 16:1.

27:45 *sixth . . . until the ninth hour.* From noon to 3 P.M.

27:46 *"ELI, ELI, LEMA SABACHTHANI."* Jesus is quoting Ps. 22:1 in its Aramaic form, except that "Eloi" (Mark 15:34) has been reconverted to the Hebrew *Eli.* This cry may reflect the desertion Jesus felt as He was bearing the sins of the world (2 Cor. 5:21).

27:47 *Elijah.* Some listeners made a poor guess as to what Christ was saying and mistook "Eli" for "Elijah."

27:48 *put it on a reed.* To raise it to His lips.

27:50 *His spirit.* Christ was not directly killed by anyone, nor was He overcome by natural processes; He released His spirit (John 10:18).

27:51 *veil.* I.e., the curtain separating the Holy of Holies from the rest of the Temple (Ex. 26:33; 38:18; Heb. 9:3). *from top to bottom.* Showing that God did it, not man. It signified that the new and living way was now open into the presence of God (Heb. 10:20; Eph. 2:11–22). One probable result of this supernatural tearing of the veil is recorded in Acts 6:7b.

27:52–53 *out of the tombs.* These people may have been restored to earthly bodies to die again or resurrected with glorified bodies.

27:54 Very possibly this indicates that these soldiers believed in Him.

27:54 [d]Matt 4:3; 27:43
27:55 [a]Mark 15:40f; Luke 23:49; John 19:25 [b]Mark 15:41; Luke 8:2,3
27:56 [a]Matt 28:1; Mark 15:40,47; 16:9; Luke 8:2; John 19:25; 20:1,18 [b]Matt 20:20

"Truly this was [d]the Son of God!"

55 [a]Many women were there looking on from a distance, who had followed Jesus from Galilee while [b]ministering to Him.

56 Among them was [a]Mary Magdalene, and Mary the mother of James and Joseph, and [b]the mother of the sons of Zebedee.

3 *The burial,* 27:57–66

*27:57 [a]Matt 27:57-61: *Mark 15:42-47; Luke 23:50-56; John 19:38-42*

57 [a]When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.

58 This man went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given *to him.*

59 And Joseph took the body and wrapped it in a clean linen cloth,

*27:60 [a]Matt 27:66; 28:2; Mark 16:4

60 and laid it in his own new tomb, which he had hewn out in the rock; and he rolled [a]a large stone against the entrance of the tomb and went away.

27:61 [a]Matt 27:56; 28:1

61 And [a]Mary Magdalene was there, and the other Mary, sitting opposite the grave.

*27:62 [a]Mark 15:42; Luke 23:54; John 19:14,31, 42

62 Now on the next day, the day after [a]the preparation, the chief priests and the Pharisees gathered together with Pilate,

27:63 [a]Matt 16:21; 17:23; 20:19; Mark 8:31; 9:31; 10:34; Luke 9:22; 18:31-33

63 and said, "Sir, we remember that when He was still alive that deceiver said, '[a]After three days I *am to* rise again.'

64 "Therefore, give orders for the grave to be made secure until the third day, otherwise His disciples may come and steal Him away and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "You have a [a]guard; go, make it *as* secure as you know how."

66 And they went and made the grave secure, and along with [a]the guard they set a [b]seal on [c]the stone.

27:65 [a]Matt 27:66; 28:11
*27:66 [a]Matt 27:65; 28:11 [b]Dan 6:17 [c]Matt 27:60; 28:2; Mark 16:4

IX THE POWER OF THE KING, 28:1–20 (MARK 16:1–18; LUKE 24:1–53; JOHN 20:1–21:24)

A The Conquest, 28:1–10

*28:1 [a]Matt 28:1-8 *Mark 16:1-8; Luke 24:1-10;* John 20:1-8 [b]Matt 27:56,61

28 [a]Now after the Sabbath, as it began to dawn toward the first *day* of the week, [b]Mary Magdalene and the other Mary came to look at the grave.

28:2 [a]Luke 24:4; John 20:12 [b]Matt 27:66; Mark 16:4

2 And behold, a severe earthquake had occurred, for [a]an angel of the Lord descended from heaven and came and rolled away [b]the stone and sat upon it.

28:3 [a]Dan 7:9; 10:6; Mark 9:3; John 20:12; Acts 1:10

3 And [a]his appearance was like lightning, and his clothing as white as snow.

4 The guards shook for fear of him and became like dead men.

28:5 [a]Matt 14:27; 28:10; Rev 1:17

5 The angel said to the women, "[a]Do not be afraid; for I know that you are looking for Jesus who has been crucified.

*28:6 [a]Matt 12:40; 16:21; 27:63

6 "He is not here, for He has risen, [a]just as He said. Come, see the place where He was lying.

28:7 [a]Matt 26:32; 28:10,16; Mark 16:7

7 "Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you [a]into Galilee, there you will see Him; behold, I have told you."

8 And they left the tomb quickly with fear and great joy and ran to report it to His disciples.

9 And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.

10 Then Jesus *said to them,

27:57 *Arimathea.* A town N of Lydda and E of Joppa.

27:60 *the tomb.* See Isa. 53:9. The *stone* was like a solid wheel that rolled in a channel or gutter.

27:62 *the next day.* The Sabbath.

27:66 *set a seal on the stone.* This was likely done by connecting the stone to the tomb with a cord and wax so that any tampering could easily be detected.

28:1 *after the Sabbath.* It was now Sunday morning, and the work of preparing Christ's body for permanent burial could be done.

28:6 *He has risen.* This simply stated fact is the basis of our Christian faith. *as He said.* See 16:21; 17:23; 20:19.

28:10 [a]Matt 14:27; 28:5 [b]John 20:17; Rom 8:29; Heb 2:11f,17 [c]Matt 26:32; 28:7,16

"[a]Do not be afraid; go and take word to [b]My brethren to leave [c]for Galilee, and there they will see Me."

B The Conspiracy, 28:11–15

28:11 [a]Matt 27:65,66

11 Now while they were on their way, some of [a]the guard came into the city and reported to the chief priests all that had happened.

12 And when they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers,

★28:13 13 and said, "You are to say, 'His disciples came by night and stole Him away while we were asleep.'

28:14 [a]Matt 27:2 14 "And if this should come to [a]the governor's ears, we will win him over and keep you out of trouble."

15 And they took the money and did as they had been instructed; and this story was widely [a]spread among the Jews, *and is* [b]to this day.

28:15 [a]Matt 9:31; Mark 1:45 [b]Matt 27:8

C The Commission, 28:16–20

16 But the eleven disciples proceeded [a]to Galilee, to the mountain which Jesus had designated.

★28:16 [a]Matt 26:32; 28:7,10; Mark 15:41; 16:7

17 When they saw Him, they worshiped *Him;* but [a]some were doubtful.

28:17 [a]Mark 16:11

18 And Jesus came up and spoke to them, saying, "[a]All authority has been given to Me in heaven and on earth.

★28:18 [a]Dan 7:13f; Matt 11:27; 26:64; Rom 14:9; Eph 1:20-22; Phil 2:9f; Col 2:10; 1 Pet 3:22

19 "[a]Go therefore and [b]make disciples of [c]all the nations, [d]baptizing them in the name of the Father and the Son and the Holy Spirit,

★28:19 [a]Mark 16:15f [b]Matt 13:52; Acts 1:8; 14:21 [c]Matt 25:32; Luke 24:47 [d]Acts 2:38; 8:16; Rom 6:3; 1 Cor 1:13,15ff; Gal 3:27

20 teaching them to observe all that I commanded you; and lo, [a]I am with you always, even to [b]the end of the age."

★28:20 [a]Matt 18:20; Acts 18:10 [b]Matt 13:39

28:13 *while we were asleep.* How would sleeping people know what had happened? Would it be likely that all the soldiers were sleeping at the same time? Why would Roman soldiers risk incriminating themselves even for a large bribe? The story was self-contradictory!

28:16 *eleven,* Judas having committed suicide.

28:18 *All authority.* The Great Commission that follows is based upon and backed by the authority of the risen and exalted Lord who promises to be ever-present with His people.

28:19 *make disciples of all the nations.* This is the one command in the Commission. It is surrounded by three participles: *Go* (lit., going), *baptizing,* and *teaching* (v. 20). The first participle ("going") may rightly be translated as a command ("Go") as it is in 2:8. This is the missionary task of the church. *in the name of the Father and the Son and the Holy Spirit.* Here is evidence for the trinity of God: one God (*the name*) who subsists in three Persons (Father, Son, and Holy Spirit). Each of the three is distinguished from the others; each possesses all the divine attributes; yet the three are one. This is a mystery that no analogy can illustrate satisfactorily. The sun, sunlight, and the power of the sun may come close to a suitable illustration.

28:20 *end of the age.* The personal and empowering presence of the One vividly portrayed in this gospel is promised to His followers. In His power the commission can be performed.

MARK

INTRODUCTION

AUTHOR: Mark DATE: 50s or 60s

Authorship John Mark was the son of Mary, a woman of wealth and position in Jerusalem (Acts 12:12). Barnabas was his cousin (Col. 4:10). Mark was a close friend (and possibly a convert) of the apostle Peter (1 Peter 5:13). He had the rare privilege of accompanying Paul and Barnabas on the first missionary journey but failed to stay with them through the entire trip. Because of this, Paul refused to take him on the second journey, so he went with Barnabas to Cyprus (Acts 15:38–40). About a dozen years later he was again with Paul (Col. 4:10; Philem. 24), and just before Paul's execution he was sent for by the apostle (2 Tim. 4:11). His biography proves that one failure in life does not mean the end of usefulness.

Distinctive Approach of Mark (1) Mark wrote for Gentile readers in general and Roman readers in particular. For this reason the genealogy of Christ is not included (for it would have meant little to Gentiles), the Sermon on the Mount is not reported, and the condemnations of the Jewish sects receive little attention. As a further indication of his Gentile readership, Mark felt it necessary to interpret Aramaic words (5:41; 7:34; 15:22), and he used Latin words not found in the other Gospels ("executioner," 6:27; "cent," 12:42). (2) There are only about 63 quotations or allusions from the Old Testament in Mark as compared with about 128 in Matthew and between 90 and 100 in Luke. (3) This gospel emphasizes what Jesus did rather than what He said. It is a book of action (the word *euthus,* "at once" or "immediately," occurs more than 40 times).

Mark and Peter It is generally agreed that Mark received much of the information in his gospel from Peter. With Peter's apostolic authority behind the gospel, there was never any challenge to its inclusion in the canon of Scripture.

Date If one denies the phenomenon of predictive prophecy, then the book must be dated after A.D. 70 because of 13:2, but since our Lord could predict the future, this late date is unnecessary. In fact, if Acts must be dated about A.D. 61, and if Luke, the companion volume, preceded it, then Mark must be even earlier, since Luke apparently used Mark in writing his gospel. This points to a date in the 50s for Mark. However, many scholars believe that Mark was not written until after Peter died; i.e., after 67 but before 70.

Contents The theme of the book is Christ the Servant. The key verse is 10:45, which divides the gospel into two major divisions: the service of the Servant (1:1–10:52) and the sacrifice of the Servant (11:1–16:20).

OUTLINE OF THE GOSPEL OF MARK

I. **The Service of the Servant,** 1:1–10:52
  A. His Preparation, 1:1–13
    1. By the ministry of John the Baptist, 1:1–8
    2. By His baptism, 1:9–11
    3. By His temptation, 1:12–13
  B. His Preaching, 1:14–20

C. His Power, 1:21–3:12
   1. Over a demon, 1:21–28
   2. Over disease, 1:29–39
   3. Over leprosy, 1:40–45
   4. Over the paralytic, 2:1–12
   5. Over a tax collector, 2:13–20
   6. Over the old religion, 2:21–22
   7. Over the Sabbath, 2:23–28
   8. Over deformity, 3:1–6
   9. Over demons, 3:7–12

D. His Personnel, 3:13–35
   1. The call of the Twelve, 3:13–21
   2. The condemnation of rejectors, 3:22–30
   3. The call to be in Jesus' spiritual family, 3:31–35

E. His Parables, 4:1–34
   1. The sower, 4:1–20
   2. The lamp, 4:21–25
   3. The seed growing gradually, 4:26–29
   4. The mustard seed, 4:30–34

F. His Prerogatives, 4:35–9:1
   1. Over the storm, 4:35–41
   2. Over demons, 5:1–20
   3. Over sickness and death, 5:21–43
   4. Rejected by His own townspeople, 6:1–6a
   5. In commissioning the Twelve, 6:6b–13
   6. As affecting Herod, who killed John the Baptist, 6:14–29
   7. In feeding five thousand men, 6:30–44
   8. In walking on water, 6:45–52
   9. Over sickness, 6:53–56
   10. Over the Pharisees' traditions, 7:1–23
   11. Over a Syrophoenician woman, 7:24–30
   12. Over a deaf mute, 7:31–37
   13. In feeding four thousand, 8:1–10
   14. In condemning the Pharisees, 8:11–13
   15. In His teaching on leaven, 8:14–21
   16. Over blindness, 8:22–26
   17. Over Peter, 8:27–33
   18. Over the lives of His disciples, 8:34–9:1

G. His Previews, 9:2–50
   1. Of His glory, 9:2–29
   2. Of His death, 9:30–32
   3. Of rewards, 9:33–41
   4. Of hell, 9:42–50

H. His Preaching in Perea, 10:1–52
   1. Concerning divorce, 10:1–12
   2. Concerning children, 10:13–16
   3. Concerning eternal life, 10:17–31
   4. Concerning His own death and resurrection, 10:32–34
   5. Concerning ambition, 10:35–45
   6. To blind Bartimaeus, 10:46–52

II. **The Sacrifice of the Servant, 11:1–15:47**
  A. Triumphal Entry into Jerusalem on Sunday, 11:1–11
  B. Cursing of the Fig Tree on Monday, 11:12–19
  C. Teaching on Tuesday, 11:20–13:37
    1. Concerning faith, 11:20–26
    2. Concerning His authority,11:27–33
    3. Concerning the Jewish nation, 12:1–12
    4. Concerning taxes, 12:13–17
    5. Concerning resurrection, 12:18–27
    6. Concerning the greatest commandments, 12:28–34
    7. Concerning His deity, 12:35–37
    8. Concerning pride, 12:38–40
    9. Concerning giving, 12:41–44
    10. Concerning the future, 13:1–37
  D. Anointing by Mary and Agreement to Betray by Judas, on Wednesday, 14:1–11
  E. Supper and Betrayal on Thursday, 14:12–52
    1. Preparation for the Last Supper, 14:12–52
    2. Partaking of the Last Supper, 14:17–21
    3. Institution of the Lord's Supper, 14:22–25
    4. Walk to Gethsemane, 14:26–31
    5. Prayer in Gethsemane, 14:32–42
    6. Betrayal and arrest in Gethsemane, 14:43–52
  F. Trials and Crucifixion, on Friday, 14:53–15:47
    1. Christ before Caiaphas, 14:53–65
    2. Peter's denial of Jesus, 14:66–72
    3. Christ before Pilate, 15:1–15
    4. Abuse by the soldiers, 15:16–20
    5. Crucifixion of Jesus, 15:21–32
    6. Death of Jesus, 15:33–41
    7. Burial of Jesus, 15:42–47

III. **The Success of the Servant, 16:1–20**
  A. His Resurrection, 16:1–8
  B. His Appearances, 16:9–18
  C. His Ascension, 16:19–20

Note: This gospel may also be outlined geographically:

I. Preparation of the Servant,1:1–13
II. Preaching of the Servant in Galilee, 1:14–9:50
III. Preaching of the Servant in Perea, 10:1–52
IV. Passion of the Servant in Jerusalem, 11:1–16:20

TIMELINE OF MARK

THE MINISTRY OF JESUS CHRIST

	DATE
Beginning of John the Baptist's Ministry — *Matt. 3:1-6; Mark 1:2-6; Luke 3:3-6*	26 A.D.
Jesus Baptized— *Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23*	26 A.D.
Forty Days in Wilderness; The Three Temptations — *Matt. 4:1-11; Mark 1:12,13; Luke 4:1-13*	26 A.D.
First Miracle: Cana — *John 2:1-11*	27 A.D.
Nicodemus Visits— *John 2:23-3:21*	27 A.D.
Heals Demoniac on Sabbath— *Mark 1:21-28; Luke 4:31-37*	27 A.D.
Heals Lame Man on Sabbath— *John 5:1-47*	28 A.D.
Chooses Twelve Apostles— *Mark 3:13-19; Luke 6:12-16*	28 A.D.
Sermon on the Mount— *Matt. 5-7; Luke 6:20-49*	28 A.D.
John the Baptist Beheaded— *Matt. 14:1-12; Mark 6:14-29; Luke 9:7-9*	29 A.D.
Feeds the 5,000— *Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14*	29 A.D.
The Transfiguration— *Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36*	29 A.D.
Jesus Heals a Man Born Blind— *John 9:1-41*	29 A.D.
The Mission of the Seventy— *Luke 10:1-24*	29 A.D.
Lazarus in Perea— *John 11:1-44*	30 A.D.
Last Week: Triumphal Entry, Crucifixion, Resurrection— *Matt 21-38; Mark 11-16; Luke 19:29–24; John 12:12–20:35*	30 A.D.
The Ascension— *Mark 16:19; Luke 24:44-53; Acts 1:3-12*	30 A.D.

THE GOSPEL ACCORDING TO MARK

I THE SERVICE OF THE SERVANT, 1:1–10:52

A His Preparation, 1:1–13 (Matt. 3:1–4:11; Luke 3:1–4:13)

1 By the ministry of John the Baptist, 1:1–8

*1:1 [a]Matt 4:3

1 The beginning of the gospel of Jesus Christ, [a]the Son of God.

*1:2 [a]Mark 1:2-8; *Matt 3:1-11; Luke 3:2-16* [b]Mal 3:1; Matt 11:10; Luke 7:27

2 [a]As it is written in Isaiah the prophet:

"[b]BEHOLD, I SEND MY MESSENGER AHEAD OF YOU,
WHO WILL PREPARE YOUR WAY;

1:3 [a]Is 40:3; Matt 3:3; Luke 3:4; John 1:23

3 [a]THE VOICE OF ONE CRYING IN THE WILDERNESS,
'MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.' "

*1:4 [a]Acts 13:24 [b]Luke 1:77

4 John the Baptist appeared in the wilderness [a]preaching a baptism of repentance for the [b]forgiveness of sins.

5 And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

1:6 [a]2 Kin 1:8

6 John was clothed with camel's hair and *wore* [a]a leather belt around his waist, and his diet was locusts and wild honey.

*1:7

7 And he was preaching, and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals.

8 "I baptized you with water; *1:8
but He will baptize you with the Holy Spirit."

2 By His baptism, 1:9–11

1:9 [a]Mark 1:9-11; *Matt 3:13-17; Luke 3:21,22* [b]Matt 2:23; Luke 2:51

9 [a]In those days Jesus [b]came from Nazareth in Galilee and was baptized by John in the Jordan.

*1:10

10 Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him;

1:11 [a]Ps 2:7; Is 42:1; Matt 3:17; 12:18; Mark 9:7; Luke 3:22

11 and a voice came out of the heavens: "[a]You are My beloved Son, in You I am well-pleased."

3 By His temptation, 1:12–13

*1:12 [a]Mark 1:12,13; *Matt 4:1-11; Luke 4:1-13*

12 [a]Immediately the Spirit *impelled Him *to go* out into the wilderness.

*1:13 [a]Matt 4:10

13 And He was in the wilderness forty days being tempted by [a]Satan; and He was with the wild beasts, and the angels were ministering to Him.

B His Preaching, 1:14–20

*1:14 [a]Matt 4:12 [b]Matt 4:23

14 [a]Now after John had been taken into custody, Jesus came into Galilee, [b]preaching the gospel of God,

*1:15 [a]Gal 4:4; Eph 1:10; 1 Tim 2:6; Titus 1:3

15 and saying, "[a]The time is fulfilled, and the kingdom of God

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1:1 *The beginning of the gospel.* Here begins the good news—i.e., that Jesus Christ is the Savior.

1:2 *in Isaiah the prophet.* Quotes are from Mal. 3:1 and Isa. 40:3.

1:4 *baptism of repentance for the forgiveness of sins.* The Jews practiced self-immersion as a form of baptism, but John immersed others as a witness to their repentance. Christian baptism is performed in the name of the Trinity as a witness to one's faith in Christ. Some who followed John and who later believed in Christ were rebaptized (Acts 19:5). See note on Matt. 3:11.

1:7 *thong of His sandals.* It was usually loosened by a slave as a guest entered a home.

1:8 *baptize.* See note on Matt. 3:11.

1:10–11 For the significance of this event, see note on Matt. 3:16–17.

1:12 *the Spirit impelled Him. Impelled* reflects Mark's forceful style (the other gospel writers use "led").

1:13 *tempted.* The word means both "tested" to prove what the person is (in this case God tested Christ) and "tempted" to solicit to evil (which was Satan's goal in this).

1:14 Between the temptation of Jesus and the imprisonment of John the Baptist occurred the events recorded in John 1:19–4:54. How he came to be imprisoned is told in 6:17–20.

1:15 *the kingdom of God is at hand.* The rule of Messiah on earth, promised in the OT and earnestly longed for by the Jewish people, was near, for the Messiah had now come. However, the people rejected rather than accepted Him, and the fulfillment of the kingdom promises had to be delayed until God's purpose in saving Jews and Gentiles and forming His church was completed. Then Christ will return and set up God's kingdom on this earth (Acts 15:14–16; Rev. 19:15).

1:15 [b]Matt 3:2; Acts 20:21
1:16 [a]Mark 1:16-20; *Matt 4:18-22;* Luke 5:2-11; John 1:40-42
*1:17

is at hand; [b]repent and believe in the gospel."

16 [a]As He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen.

17 And Jesus said to them, "Follow Me, and I will make you become fishers of men."

18 Immediately they left their nets and followed Him.

19 Going on a little farther, He saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

20 Immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.

C His Power, 1:21–3:12

1 *Over a demon,* 1:21–28 (Matt. 4:13–22; Luke 4:31–37)

*1:21 [a]Mark 1:21-28; *Luke 4:31-37* [b]Matt 4:23; Mark 1:39; 10:1
*1:22 [a]Matt 7:28

21 [a]They *went into Capernaum; and immediately on the Sabbath [b]He entered the synagogue and *began* to teach.

22 [a]They were amazed at His teaching; for He was teaching them as *one* having authority, and not as the scribes.

23 Just then there was a man in their synagogue with an unclean spirit; and he cried out,

1:24 [a]Matt 8:29 [b]Matt 2:23; Mark 10:47; 14:67; 16:6; Luke 4:34; 24:19; Acts 24:5 [c]Luke 1:35; 4:34; John 6:69; Acts 3:14

24 saying, "[a]What business do we have with each other, Jesus of [b]Nazareth? Have You come to destroy us? I know who You are—[c]the Holy One of God!"

25 And Jesus rebuked him, saying, "Be quiet, and come out of him!"

26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.

27 They were all [a]amazed, so that they debated among themselves, saying, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him."

1:27 [a]Mark 10:24, 32; 16:5,6

28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.

2 *Over disease,* 1:29–39 (Matt. 8:14–17; Luke 4:38–44)

1:29 [a]Mark 1:29-31; *Matt 8:14,15; Luke 4:38,39* [b]Mark 1:21,23

29 [a]And immediately after they came [b]out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's mother-in-law was lying sick with a fever; and immediately they *spoke to Jesus about her.

31 And He came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

*1:32 [a]Mark 1:32-34; *Matt 8:16,17; Luke 4:40,41* [b]Matt 8:16; Luke 4:40 [c]Matt 4:24

32 [a][b]When evening came, [b]after the sun had set, they *began* bringing to Him all who were ill and those who were [c]demon-possessed.

1:33 [a]Mark 1:21

33 And the whole [a]city had gathered at the door.

1:34 [a]Matt 4:23

34 And He [a]healed many who were ill with various diseases, and cast out many demons; and He was not permitting the demons to speak, because they knew who He was.

1:35 [a]Mark 1:35-38; *Luke 4:42,43* [b]Matt 14:23; Luke 5:16

35 [a]In the early morning, while it was still dark, Jesus got up, left *the house,* and went away to a secluded place, and [b]was praying there.

36 Simon and his companions searched for Him;

37 they found Him, and *said

1:17 On the meaning of discipleship, see note on Matt. 10:1.

1:21 *Capernaum.* Situated on the NW shore of the Sea of Galilee, this was an important town on the caravan route to Damascus. It was the site of a customs station (2:14), had a Roman garrison (Matt. 8:5–13), and was the home of Peter, Andrew, James, and John. The *synagogue* was the center of Jewish worship and could be organized anywhere by 10 married Jewish men.

1:22 *authority.* Jesus' teaching was based on His own personal authority in contrast to that of the scribes, whose manner of teaching was to quote the authoritative statements of scribes who had gone before.

1:32 *after the sun had set.* Burdens could not be carried on the Sabbath (v. 21), but the next day, when they could be, began at sundown.

to Him, "Everyone is looking for You."

*1:38 38 He *said to them, "Let us go somewhere else to the towns nearby, so that I may preach there also; for that is what I came for."

1:39 [a]Matt 4:23; 9:35; Mark 1:23; 3:1 39 [a]And He went into their synagogues throughout all Galilee, preaching and casting out the demons.

3 *Over leprosy,* 1:40–45 (Matt. 8:1–4; Luke 5:12–16)

*1:40 [a]Mark 1:40-44; *Matt 8:2-4; Luke 5:12-14* [b]Matt 8:2; Mark 10:17; Luke 5:12 40 [a]And a leper *came to Jesus, beseeching Him and [b]falling on his knees before Him, and saying, "If You are willing, You can make me clean."

41 Moved with compassion, Jesus stretched out His hand and touched him, and *said to him, "I am willing; be cleansed."

42 Immediately the leprosy left him and he was cleansed.

43 And He sternly warned him and immediately sent him away,

*1:44 [a]Matt 8:4 [b]Lev 14:1-32 44 and He *said to him, "[a]See that you say nothing to anyone; but [a]go, show yourself to the priest and [b]offer for your cleansing what Moses commanded, as a testimony to them."

1:45 [a]Matt 28:15; Luke 5:15 [b]Mark 2:2,13; 3:7; Luke 5:17; John 6:2 45 But he went out and began to [a]proclaim it freely and to [a]spread the news around, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and [b]they were coming to Him from everywhere.

4 *Over the paralytic,* 2:1–12 (Mark 2:1–3:12; cf. Matt. 9:2–17; 12:1–13; Luke 5:17–6:11)

2 When He had come back to Capernaum several days afterward, it was heard that He was at home.

2:2 [a]Mark 1:45; 2:13 2 And [a]many were gathered together, so that there was no longer room, not even near the door; and He was speaking the word to them.

2:3 [a]Mark 2:3-12; *Matt 9:2-8; Luke 5:18-26* [b]Matt 4:24 3 [a]And they *came, bringing to Him a [b]paralytic, carried by four men.

*2:4 [a]Luke 5:19 [b]Matt 4:24 4 Being unable to get to Him because of the crowd, they [a]removed the roof above Him; and when they had dug an opening, they let down the pallet on which the [b]paralytic was lying.

*2:5 [a]Mark 9:2 5 And Jesus seeing their faith *said to the paralytic, "Son, [a]your sins are forgiven."

6 But some of the scribes were sitting there and reasoning in their hearts,

*2:7 [a]Is 43:25 7 "Why does this man speak that way? He is blaspheming; [a]who can forgive sins but God alone?"

*2:8 8 Immediately Jesus, aware in His spirit that they were reasoning that way within themselves, *said to them, "Why are you reasoning about these things in your hearts?

*2:9 [a]Matt 4:24 9 "Which is easier, to say to the [a]paralytic, 'Your sins are forgiven'; or to say, 'Get up, and pick up your pallet and walk'?

*2:10 10 "But so that you may know that the Son of Man has authority on earth to forgive sins"—He *said to the paralytic,

11 "I say to you, get up, pick up your pallet and go home."

2:12 [a]Matt 9:8 [b]Matt 9:33 12 And he got up and immediately picked up the pallet and went out in the sight of everyone, so that they were all amazed and [a]were glorifying God, saying, "[b]We have never seen anything like this."

1:38 *that is what I came for.* I.e., that is why I left Capernaum.

1:40 *leper.* See note on Luke 5:12. The laws concerning leprosy are found in Lev. 13–14.

1:44 *say nothing to any one.* Jesus did not want people coming to Him merely to receive physical benefits. The result of the leper's failure to obey is seen in verse 45. On going to the *priest,* see note on Matt. 8:4.

2:4 Reaching the flat *roof* by an outside stair, the men dug through the clay and branches supported on wooden beams.

2:5 *forgiven.* See note on Matt. 9:2.

2:7 They realized that Christ was claiming to be God.

2:8 *in His spirit.* I.e., intuitively.

2:9 *easier.* See note on Matt. 9:5.

2:10 *the Son of Man.* A favorite title of Christ, used 14 times in Mark. See note on Matt. 8:20 for its significance.

5 *Over a tax collector,* 2:13–20

2:13 [a] Mark 1:45

13 And He went out again by the seashore; and [a]all the people were coming to Him, and He was teaching them.

*2:14 [a] Mark 2:14-17; *Matt 9:9-13; Luke 5:27-32* [b] Matt 9:9 [c] Matt 8:22

14 [a]As He passed by, He saw [b]Levi the *son* of Alphaeus sitting in the tax booth, and He *said to him, "[c]Follow Me!" And he got up and followed Him.

*2:15

15 And it *happened that He was reclining *at the table* in his house, and many tax collectors and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him.

*2:16 [a] Luke 5:30; Acts 23:9 [b] Matt 9:11

16 When [a]the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "[b]Why is He eating and drinking with tax collectors and sinners?"

2:17 [a] Matt 9:12,13; Luke 5:31,32

17 And hearing *this*, Jesus *said to them, "[a]*it is* not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

*2:18 [a] Mark 2:18-22; *Matt 9:14-17; Luke 5:33-38*

18 [a]John's disciples and the Pharisees were fasting; and they *came and *said to Him, "Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?"

*2:19

19 And Jesus said to them, "While the bridegroom is with them, the attendants of the bridegroom cannot fast, can they? So long as they have the bridegroom with them, they cannot fast.

2:20 [a] Matt 9:15; Luke 17:22

20"But the [a]days will come when the bridegroom is taken away from them, and then they will fast in that day.

6 *Over the old religion,* 2:21–22

21"No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it, the new from the old, and a worse tear results.

22"No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins *as well*; but *one puts* new wine into fresh wineskins." *2:22

7 *Over the Sabbath,* 2:23–28

2:23 [a] Mark 2:23-28; *Matt 12:1-8; Luke 6:1-5* [b] Deut 23:25

23 [a]And it happened that He was passing through the grainfields on the Sabbath, and His disciples began to make their way along while [b]picking the heads *of grain.*

*2:24 [a] Matt 12:2

24 The Pharisees were saying to Him, "Look, [a]why are they doing what is not lawful on the Sabbath?"

*2:25

25 And He *said to them, "Have you never read what David did when he was in need and he and his companions became hungry;

2:26 [a] 1 Sam 21:1; 2 Sam 8:17; 1 Chr 24:6 [b] Lev 24:9

26 how he entered the house of God in the time of [a]Abiathar *the* high priest, and ate the consecrated bread, which [b]is not lawful for *anyone* to eat except the priests, and he also gave it to those who were with him?"

2:27 [a] Ex 23:12; Deut 5:14 [b] Col 2:16

27 Jesus said to them, "[a]The Sabbath was made for man, and [b]not man for the Sabbath.

28"So the Son of Man is Lord even of the Sabbath."

8 *Over deformity,* 3:1–6

3:1 [a] Mark 3:1-6; *Matt 12:9-14; Luke 6:6-11* [b] Mark 1:21,39

3 [a]He [b]entered again into a synagogue; and a man was

2:14 As a tax collector, *Levi* (surname Matthew) was disliked by his fellow Jews.

2:15 *sinners.* Those who did not obey the Pharisaic interpretations of the law.

2:16 On the *scribes,* see note on Matt. 2:4.

2:18 Jesus' disciples did not fast because it was incompatible with the joy they had in being with Him. On the Jews' fasting, see note on Matt. 9:14. The NT church did not fast regularly as a prescribed rite, though it was done on occasion (Acts 13:2–3; 14:23). Whenever practiced, it is never to be done ostentatiously (Matt. 6:16–18).

2:19–20 The *attendants,* that is, guests (Jesus' disciples), of the *bridegroom* (Jesus) should not fast while He is with them.

2:22 *wineskins.* See note on Luke 5:37.

2:24 See note on Matt. 12:2 regarding the Pharisees' accusation.

2:25 *what David did.* See 1 Sam. 21:1–6.

there whose hand was withered.

*3:2 [a]Luke 6:7; 14:1; 20:20 [b]Matt 12:10; Luke 6:7; 11:54
2 [a]They were watching Him *to see* if He would heal him on the Sabbath, [b]so that they might accuse Him.

3 He *said to the man with the withered hand, "Get up and come forward!"

*3:4
4 And He *said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent.

3:5 [a]Luke 6:10
5 After [a]looking around at them with anger, grieved at their hardness of heart, He *said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

*3:6 [a]Matt 22:16; Mark 12:13
6 The Pharisees went out and immediately *began* conspiring with the [a]Herodians against Him, *as to* how they might destroy Him.

9 *Over demons,* 3:7–12

3:7 [a]Mark 3:7-12; *Matt 12:15,16; Luke 6:17-19* [b]Matt 4:25; Luke 6:17
7 [a]Jesus withdrew to the sea with His disciples; and [b]a large multitude from Galilee followed; and *also* from Judea,

*3:8 [a]Josh 15:1,21; Ezek 35:15; 36:5 [b]Matt 11:21
8 and from Jerusalem, and from [a]Idumea, and beyond the Jordan, and the vicinity of [b]Tyre and Sidon, a great number of people heard of all that He was doing and came to Him.

3:9 [a]Mark 4:1; Luke 5:1-3
9 [a]And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;

3:10 [a]Matt 4:23 [b]Mark 5:29,34; Luke 7:21 [c]Matt 9:21; 14:36; Mark 6:56; 8:22
10 for He had [a]healed many, with the result that all those who had [b]afflictions pressed around Him in order to [c]touch Him.

*3:11 [a]Matt 4:3
11 Whenever the unclean spirits saw Him, they would fall down before Him and shout, "You are [a]the Son of God!"

THE TWELVE DISCIPLES

Simon Peter	Andrew's brother; Peter [Greek] and Cephas [Aramaic] mean "rock"
James	brother of John; son of Zebedee; one of the "sons of thunder"
John	brother of James; son of Zebedee; one of the "sons of thunder"; known as the "disciple whom Jesus loved"
Andrew	Simon Peter's brother
Philip	
Bartholomew	meaning "son of Tolomai"; also called Nathanael
Matthew	Levi
Thomas	also called Didymus meaning "twin"
James the Less	son of Alphaeus
Jude	Thaddaeus
Simon the Zealot	also called "the Cananaean"
Judas Iscariot	

3:2 *on the Sabbath.* Rabbinic tradition, not OT law, forbade practicing medicine on the Sabbath unless the person were on the verge of death. Christ's critics were simply determined somehow to stop His activities.

3:4 Christ's argument is this: To be able to do good and refuse to do it is evil; not to heal this man would have been evil.

3:6 *Pharisees.* See note on Matt. 3:7. *Herodians.* See note on Matt. 22:16.

3:8 *Idumea.* The former country of Edom, which in the time of Christ included the region around Hebron. The crowds came from great distances.

3:11 Though the evil spirits recognized who Jesus truly was, they did not believe in Him.

3:12 [a]Matt 8:4

12 And He [a]earnestly warned them not to tell who He was.

D His Personnel, 3:13–35 (Matt. 10:1–42; 12:46–50; Luke 6:12–19; 8:19–21)

1 *The call of the Twelve,* 3:13–21

3:13 [a]Matt 5:1; Luke 6:12 [b]Matt 10:1; Mark 6:7; Luke 9:1

13 And He *went up on [a]the mountain and * [b]summoned those whom He Himself wanted, and they came to Him.

14 And He appointed twelve, so that they would be with Him and that He *could* send them out to preach,

15 and to have authority to cast out the demons.

*3:16 [a]Mark 3:16-19; *Matt 10:2-4; Luke 6:14-16;* Acts 1:13

16 And He appointed the twelve: [a]Simon (to whom He gave the name Peter),

*3:17

17 and James, the *son* of Zebedee, and John the brother of James (to them He gave the name Boanerges, which means, "Sons of Thunder");

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot;

19 and Judas Iscariot, who betrayed Him.

3:20 [a]Mark 2:1; 7:17; 9:28 [b]Mark 1:45; 3:7 [c]Mark 6:31

20 And He *came [a]home, and the [b]crowd *gathered again, [c]to such an extent that they could not even eat a meal.

*3:21 [a]Mark 3:31f [b]John 10:20; Acts 26:24

21 When [a]His own people heard *of this,* they went out to take custody of Him; for they were saying, "[b]He has lost His senses."

2 *The condemnation of rejectors,* 3:22–30

*3:22 [a]Matt 15:1 [b]Matt 10:25; 11:18 [c]Matt 9:34

22 The scribes who came down [a]from Jerusalem were saying, "He is possessed by [b]Beelzebul," and "[c]He casts out the demons by the ruler of the demons."

23 [a]And He called them to Himself and began speaking to them in [b]parables, "How can [c]Satan cast out Satan?

3:23 [a]Mark 3:23-27; *Matt 12:25-29; Luke 11:17-22* [b]Matt 13:3ff; Mark 4:2ff [c]Matt 4:10

24"If a kingdom is divided against itself, that kingdom cannot stand.

25"If a house is divided against itself, that house will not be able to stand.

26"If [a]Satan has risen up against himself and is divided, he cannot stand, but he is finished!

3:26 [a]Matt 4:10

27"[a]But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.

3:27 [a]Is 49:24,25

28"[a]Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

3:28 [a]Matt 12:31, 32; Mark 3:28-30; Luke 12:10

29 but [a]whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—

*3:29 [a]Luke 12:10

30 because they were saying, "He has an unclean spirit."

3 *The call to be in Jesus' spiritual family,* 3:31–35

31 [a]Then His mother and His brothers *arrived, and standing outside they sent *word* to Him and called Him.

3:31 [a]Mark 3:31-35; *Matt 12:46-50; Luke 8:19-21*

32 A crowd was sitting around Him, and they *said to Him, "Behold, Your mother and Your brothers are outside looking for You."

33 Answering them, He *said, "Who are My mother and My brothers?"

34 Looking about at those who were sitting around Him, He *said, "[a]Behold My mother and My brothers!

3:34 [a]Matt 12:49

*3:35 [a]Eph 6:6; Heb 10:36; 1 Pet 4:2; 1 John 2:17

35"For whoever [a]does the will of God, he is My brother and sister and mother."

3:16–19 There are four lists of the apostles given in the NT (Matt. 10:1–4; Luke 6:13–16; Acts 1:13 are the others). Thaddaeus (v. 18; Matt. 10:3) is apparently the same as Judas the son or brother of James (Thaddaeus may represent a corruption of *Yaddai,* a form of Judas).

3:17 *"Sons of Thunder."* Probably indicating the fiery zeal and energy of James and John.

3:21 *to take custody of Him.* I.e., to take Him away with them that He might rest.

3:22 *Beelzebul.* See note on Matt. 10:25.

3:29 *blasphemes against the Holy Spirit.* See note on Matt. 12:31.

3:35 Those who belong to God's family are

E His Parables, 4:1–34 (Matt. 13:1–52; Luke 8:4–18)

1 *The sower,* 4:1–20

4:1 [a]Mark 4:1-12; *Matt 13:1-15; Luke 8:4-10* [b]Mark 2:13; 3:7 [c]Luke 5:1-3

4 [a]He began to teach again [b]by the sea. And such a very large crowd gathered to Him that [c]He got into a boat in the sea and sat down; and the whole crowd was by the sea on the land.

*4:2 [a]Matt 13:3ff; Mark 3:23; 4:2ff

2 And He was teaching them many things in [a]parables, and was saying to them in His teaching,

3 "Listen *to this*! Behold, the sower went out to sow;

4 as he was sowing, some *seed* fell beside the road, and the birds came and ate it up.

*4:5

5 "Other *seed* fell on the rocky *ground* where it did not have much soil; and immediately it sprang up because it had no depth of soil.

6 "And after the sun had risen, it was scorched; and because it had no root, it withered away.

7 "Other *seed* fell among the thorns, and the thorns came up and choked it, and it yielded no crop.

8 "Other *seeds* fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold."

4:9 [a]Matt 11:15; Mark 4:23; Rev 2:7,11,17,29

9 And He was saying, "[a]He who has ears to hear, let him hear."

10 As soon as He was alone, His followers, along with the twelve, *began* asking Him *about* the parables.

11 And He was saying to them, "To you has been given the mystery of the kingdom of God, but [a]those who are outside get everything [b]in parables,

*4:11 [a]1 Cor 5:12f; Col 4:5; 1 Thess 4:12; 1 Tim 3:7 [b]Mark 3:23; 4:2

12 so that [a]WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN."

4:12 [a]Is 6:9f; 43:8; Jer 5:21; Ezek 12:2; Matt 13:14; Luke 8:10; John 12:40; Rom 11:8

13 [a]And He *said to them, "Do you not understand this parable? How will you understand all the parables?

4:13 [a]Mark 4:13-20; *Matt 13:18-23; Luke 8:11-15*

14 "The sower sows the word.

15 "These are the ones who are beside the road where the word is sown; and when they hear, immediately [a]Satan comes and takes away the word which has been sown in them.

4:15 [a]Matt 4:10f; 1 Pet 5:8; Rev 20:2,3,7-10

16 "In a similar way these are the ones on whom seed was sown on the rocky *places,* who, when they hear the word, immediately receive it with joy;

17 and they have no *firm* root in themselves, but are *only* temporary; then, when affliction or persecution arises because of the word, immediately they fall away.

18 "And others are the ones on whom seed was sown among the thorns; these are the ones who have heard the word,

19 but the worries of [a]the world, and the [b]deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful.

*4:19 [a]Matt 13:22; Rom 12:2; Eph 2:2; 6:12 [b]Prov 23:4; 1 Tim 6:9,10. 17

*4:20

20 "And those are the ones on whom seed was sown on the good soil; and they hear the word and

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closer to Jesus than His natural family.

4:2 *parables.* A parable is a figure of speech in which a moral or spiritual truth is illustrated by an analogy drawn from everyday experiences. However, the Greek word for "parable" is a broad term and may refer to a simile (e.g., Matt. 10:16; 13:33), a metaphor (e.g., v. 21), a proverb (e.g., Luke 4:23), a story (e.g., Luke 15:1–32), an allegory (e.g., John 10), etc. About one-third of our Lord's teaching was in the form of parables (figures of speech). Some are short sayings designed to inculcate a single truth. Others, like the sower (vv. 3–20), have detailed interpretation. Parables were told by Christ usually to make the truth more engaging and clear to those who were willing to hear (Luke 15:3), but sometimes they were used to make the truth obscure to those who lacked spiritual sensitivity (vv. 11–12).

4:5–8 Jesus wanted the people to examine their hearts' responses to His message. For the various responses, see note on Matt. 13:18–23.

4:11 *the mystery.* Just as in pagan mystery religions the initiate was instructed in the teaching of the cult, which was not revealed to outsiders, so the purpose of parables was to instruct the disciples without revealing truths to *those who are outside.* Parables test the spiritual responsiveness of those who hear them.

4:19 *desires for other things.* I.e., desire for things other than the gospel.

4:20 Those who believed bore varying amounts of fruit, though all bore some. A 100 per-

4:20 [a]John 15:2ff; Rom 7:4 accept it and [a]bear fruit, thirty, sixty, and a hundredfold."

2 *The lamp,* 4:21–25

4:21 [a]Matt 5:15; Luke 8:16; 11:33 **21** And He was saying to them, "[a]A lamp is not brought to be put under a basket, is it, or under a bed? Is it not *brought* to be put on the lampstand?

4:22 [a]Matt 10:26; Luke 8:17; 12:2 **22** "[a]For nothing is hidden, except to be revealed; nor has *anything* been secret, but that it would come to light.

4:23 [a]Matt 11:15; 13:9,43; Mark 4:9; Luke 8:8; 14:35; Rev 3:6, 13,22; 13:9 **23** "[a]If anyone has ears to hear, let him hear."

4:24 [a]Matt 7:2; Luke 6:38 **24** And He was saying to them, "Take care what you listen to. [a]By your standard of measure it will be measured to you; and more will be given you besides.

*4:25 [a]Matt 13:12; 25:29; Luke 8:18; 19:26 **25** "[a]For whoever has, to him shall *more* be given; and whoever does not have, even what he has shall be taken away from him."

3 *The seed growing gradually,* 4:26–29

*4:26 **26** And He was saying, "The kingdom of God is like a man who casts seed upon the soil;

27 and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know.

28 "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head.

4:29 [a]Joel 3:13 **29** "But when the crop permits, he immediately [a]puts in the sickle, because the harvest has come."

4 *The mustard seed,* 4:30–34

4:30 [a]Mark 4:30-32; *Matt 13:31,32; Luke 13:18,19* [b]Matt 13:24 **30** [a]And He said, "How shall we [b]picture the kingdom of God, or by what parable shall we present it?

31 "*It is* like a mustard seed, *4:31 which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil,

32 yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches; so that [a]THE BIRDS OF THE AIR CAN NEST UNDER ITS SHADE." 4:32 [a]Ezek 17:23; Ps 104:12; Ezek 31:6; Dan 4:12

33 With many such parables He was speaking the word to them, so far as they were able to hear it;

34 and He did not speak to them [a]without a parable; but He was [b]explaining everything privately to His own disciples. 4:34 [a]Matt 13:34; John 10:6; 16:25 [b]Luke 24:27

F His Prerogatives, 4:35–9:1 (Matt. 8:18–11:1; 14:1–16:28; Luke 8:22–9:27)

1 *Over the storm,* 4:35–41

35 [a]On that day, when evening came, He *said to them, "Let us go over to the other side." *4:35 [a]Mark 4:35-41; *Matt 8:18,23-27; Luke 8:22,25*

36 Leaving the crowd, they *took Him along with them [a]in the boat, just as He was; and other boats were with Him. 4:36 [a]Mark 3:9; 4:1; 5:2,21

37 And there *arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. *4:37

38 Jesus Himself was in the stern, asleep on the cushion; and they *woke Him and *said to Him, "Teacher, do You not care that we are perishing?"

39 And He got up and [a]rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. 4:39 [a]Ps 65:7; 89:9; 107:29; Matt 8:26; Luke 8:24

40 And He said to them, "Why are you afraid? [a]How is it that you have no faith?" 4:40 [a]Matt 14:31; Luke 8:25

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cent increase was an exceptional harvest. Would that all of us were in this category.

4:25 Those who respond to truth receive more; those who don't lose what they had.

4:26–29 The Word of God, when sown in men's hearts, produces fruit sometimes slowly but always surely (see 1 Peter 1:23–25).

4:31 *a mustard seed.* Though it has one of the smallest seeds and is an herb, the Palestinian mustard plant grows to a height of 10–12 ft (3.5–4.2 m). It pictures the phenomenally rapid spread of Christianity from a small beginning. See note on Matt. 13:32.

4:35 *the other side.* The E side of the Sea of Galilee.

4:37 Violent storms often occurred because the valleys descending to the lake (700 ft, or 213 m, below sea level) acted like wind tunnels.

*4:41 41 They became very much afraid and said to one another, "Who then is this, that even the wind and the sea obey Him?"

2 *Over demons,* 5:1–20

*5:1 [a]Mark 5:1-17; *Matt 8:28-34; Luke 8:26-37*

5 [a]They came to the other side of the sea, into the country of the Gerasenes.

5:2 [a]Mark 3:9; 4:1, 36; 5:21 [b]Mark 1:23

2 When He got out of [a]the boat, immediately a man from the tombs [b]with an unclean spirit met Him,

3 and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain;

4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him.

5 Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones.

6 Seeing Jesus from a distance, he ran up and bowed down before Him;

*5:7 [a]Matt 8:29 [b]Matt 4:3 [c]Luke 8:28; Acts 16:17; Heb 7:1

7 and shouting with a loud voice, he *said, "[a]What business do we have with each other, Jesus, [b]Son of [c]the Most High God? I implore You by God, do not torment me!"

8 For He had been saying to him, "Come out of the man, you unclean spirit!"

*5:9 [a]Matt 26:53; Mark 5:15; Luke 8:30

9 And He was asking him, "What is your name?" And he *said to Him, "My name is [a]Legion; for we are many."

10 And he *began* to implore Him earnestly not to send them out of the country.

11 Now there was a large herd of swine feeding nearby on the mountain.

*5:12

12 *The demons* implored Him, saying, "Send us into the swine so that we may enter them."

13 Jesus gave them permission. And coming out, the unclean spirits entered the swine; and the herd rushed down the steep bank into the sea, about two thousand *of them;* and they were drowned in the sea.

14 Their herdsmen ran away and reported it in the city and in the country. And *the people* came to see what it was that had happened.

5:15 [a]Matt 4:24; Mark 5:16,18 [b]Luke 8:27 [c]Luke 8:35 [d]Mark 5:9

15 They *came to Jesus and *observed the man who had been [a]demon-possessed sitting down, [b]clothed and [c]in his right mind, the very man who had had the "[d]legion"; and they became frightened.

5:16 [a]Matt 4:24; Mark 5:15

16 Those who had seen it described to them how it had happened to the [a]demon-possessed man, and *all* about the swine.

*5:17 [a]Matt 8:34; Acts 16:39

17 And they began to [a]implore Him to leave their region.

5:18 [a]Mark 5:18-20; *Luke 8:38,39* [b]Matt 4:24; Mark 5:15,16

18 [a]As He was getting into the boat, the man who had been [b]demon-possessed was imploring Him that he might accompany Him.

5:19 [a]Luke 8:39

19 And He did not let him, but He *said to him, "[a]Go home to your people and report to them what great things the Lord has done for you, and *how* He had mercy on you."

*5:20

20 And he went away and be-

4:41 *They became very much afraid.* The disciples were rebuked (v. 40) for being "afraid" (lit., cowardly). In verse 41 the word *afraid* refers to reverential, respectful awe for the Lord. In exclaiming, *Who then is this,* though not yet comprehending fully, they acknowledged that He was greater than they thought.

5:1 *country of the Gerasenes.* Mostly inhabited by Gentiles.

5:7 *What business do we have with each other?* Today we would say instead, "What have you to do with me?" *Jesus, Son of the Most High God.* Though this apparently was his first encounter with Jesus, this man knew who He was, such knowledge coming to him from the demons who indwelt him.

5:9 *Legion.* The largest unit of the Roman army, 3,000–6,000 strong, indicating that many demons possessed the man (see Matt. 12:45 and Luke 8:2).

5:12 *into the swine* to keep them from their ultimate destiny in the abyss. See note on Matt. 8:31.

5:17 Undoubtedly they feared more financial losses if Jesus stayed.

5:20 *Decapolis.* The region SE of the Sea of Galilee in which were located 10 cities originally, al-

gan to [a]proclaim in [b]Decapolis what great things Jesus had done for him; and everyone was amazed.

5:20 [a]Ps 66:16 [b]Matt 4:25; Mark 7:31

3 *Over sickness and death,* 5:21–43

21 [a]When Jesus had crossed over again in [b]the boat to the other side, a large crowd gathered around Him; and so He stayed [c]by the seashore.

5:21 [a]Matt 9:1; Luke 8:40 [b]Mark 4:36 [c]Mark 4:1

22 [a]One of [b]the synagogue officials named Jairus *came up, and on seeing Him, *fell at His feet

23 and *implored Him earnestly, saying, "My little daughter is at the point of death; *please* come and [a]lay Your hands on her, so that she will get well and live."

*5:22 [a]Mark 5:22-43; *Matt 9:18-26; Luke 8:41-56* [b]Matt 9:18; Mark 5:35,36, 38; Luke 8:49; 13:14; Acts 13:15; 18:8,17

5:23 [a]Mark 6:5; 7:32; 8:23; 16:18; Luke 4:40; 13:13; Acts 6:6; 9:17; 28:8

24 And He went off with him; and a large crowd was following Him and pressing in on Him.

25 A woman who had had a hemorrhage for twelve years,

26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse—

27 after hearing about Jesus, she came up in the crowd behind *Him* and touched His cloak.

28 For she thought, "If I just touch His garments, I will get well."

5:29 [a]Mark 3:10; 5:34

29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her [a]affliction.

5:30 [a]Luke 5:17

30 Immediately Jesus, perceiving in Himself that [a]the power *proceeding* from Him had gone forth, turned around in the crowd and said, "Who touched My garments?"

31 And His disciples said to Him, "You see the crowd pressing in on You, and You say, 'Who touched Me?' "

32 And He looked around to see the woman who had done this.

33 But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth.

34 And He said to her, "Daughter, [a]your faith has made you well; [b]go in peace and be healed of your [c]affliction."

*5:34 [a]Matt 9:22 [b]Luke 7:50; 8:48; Acts 16:36; James 2:16 [c]Mark 3:10; 5:29

35 While He was still speaking, they *came from the *house of* the [a]synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"

5:35 [a]Mark 5:22

36 But Jesus, overhearing what was being spoken, *said to the [a]synagogue official, "[b]Do not be afraid *any longer,* only believe."

*5:36 [a]Mark 5:22 [b]Luke 8:50

37 And He allowed no one to accompany Him, except [a]Peter and James and John the brother of James.

5:37 [a]Matt 17:1; 26:37

38 They *came to the house of the [a]synagogue official; and He *saw a commotion, and *people* loudly weeping and wailing.

*5:38 [a]Mark 5:22

39 And entering in, He *said to them, "Why make a commotion and weep? The child has not died, but is asleep."

*5:39

40 They *began* laughing at Him. But putting them all out, He *took along the child's father and mother and His own companions, and *entered *the room* where the child was.

41 Taking the child by the hand, He *said to her, "Talitha kum!" (which translated means, "Little girl, [a]I say to you, get up!").

5:41 [a]Luke 7:14; Acts 9:40

42 Immediately the girl got up and *began* to walk, for she was

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though the number varied from time to time. They were Greek in organization and culture.

5:22 *One of the synagogue officials.* Jairus was an administrator in the synagogue that Jesus attended at Capernaum.

5:34 *your faith has made you well.* I.e., your faith in Me has made possible your recovery.

5:36 *only believe.* Lit., just keep on believing! There are no limits, Christ says, to what faith in the power of God can do.

5:38 *people loudly weeping and wailing.* These professional mourners were hired by the family.

5:39 *is asleep.* The girl had been pronounced dead (Luke 8:53). Christ's reference to death as sleep was intended to suggest that her condition was temporary and that she would come back to life again.

twelve years old. And immediately they were completely astounded.

5:43 [a]Matt 8:4

43 And He [a]gave them strict orders that no one should know about this, and He said that *something* should be given her to eat.

4 *Rejected by His own townspeople,* 6:1–6a

*6:1 [a]Mark 6:1-6; *Matt 13:54-58* [b]Matt 13:54, 57; Luke 4:16, 23

6 [a]Jesus went out from there and *came into [b]His hometown; and His disciples *followed Him.

6:2 [a]Matt 4:23; Mark 10:1 [b]Matt 7:28

2 When the Sabbath came, He began [a]to teach in the synagogue; and the [b]many listeners were astonished, saying, "Where did this man *get* these things, and what is *this* wisdom given to Him, and such miracles as these performed by His hands?

*6:3 [a]Matt 13:55 [b]Matt 12:46 [c]Matt 13:56 [d]Matt 11:6

3 "Is not this [a]the carpenter, [b]the son of Mary, and brother of James and Joses and Judas and Simon? Are not [c]His sisters here with us?" And they took [d]offense at Him.

6:4 [a]Matt 13:57; John 4:44 [b]Mark 6:1

4 Jesus said to them, "[a]A prophet is not without honor except in [b]his hometown and among his *own* relatives and in his *own* household."

*6:5 [a]Mark 5:23

5 And He could do no miracle there except that He [a]laid His hands on a few sick people and healed them.

6:6 [a]Matt 9:35; Mark 1:39; 10:1; Luke 13:22

6 And He wondered at their unbelief.

5 *In commissioning the Twelve,* 6:6b–13

6:7 [a]Mark 6:7-11; *Matt 10:1,9-14; Luke 9:1,3-5;* Luke 10:4-11 [b]Matt 10:1,5; Mark 3:13; Luke 9:1

[a]And He was going around the villages teaching.

7 [a]And [b]He *summoned the twelve and began to send them out [c]in pairs, and gave them authority over the unclean spirits;

6:7 [c]Luke 10:1

*6:8 [a]Matt 10:10

8 [a]and He instructed them that they should take nothing for *their* journey, except a mere staff—no bread, no bag, no money in their belt—

9 but *to* wear sandals; and *He added,* "Do not put on two tunics."

10 And He said to them, "Wherever you enter a house, stay there until you leave town.

*6:11 [a]Matt 10:14; Acts 13:51

11 "Any place that does not receive you or listen to you, as you go out from there, [a]shake the dust off the soles of your feet for a testimony against them."

6:12 [a]Matt 11:1; Luke 9:6

12 [a]They went out and preached that *men* should repent.

6:13 [a]James 5:14

13 And they were casting out many demons and [a]were anointing with oil many sick people and healing them.

6 *As affecting Herod, who killed John the Baptist,* 6:14–29

*6:14 [a]Mark 6:14-29; *Matt 14:1-12;* Mark 6:14-16; *Luke 9:7-9* [b]Matt 14:2; Luke 9:19

14 [a]And King Herod heard *of it,* for His name had become well known; and *people* were saying, "[b]John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him."

6:15 [a]Matt 16:14; Mark 8:28 [b]Matt 21:11

15 But others were saying, "He is [a]Elijah." And others were saying, "*He is* [b]a prophet, like one of the prophets *of old.*"

16 But when Herod heard *of it,* he kept saying, "John, whom I beheaded, has risen!"

*6:17 [a]Matt 14:3; Luke 3:19

17 For Herod himself had sent and had John arrested and bound in prison on account of [a]Herodi-

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6:1 *His hometown.* Lit., His native place; i.e., Nazareth.

6:3 *brother of.* The four half brothers and two or more half sisters were children of Joseph and Mary born after Jesus. See note on Matt. 1:25. James became the leader of the church in Jerusalem and the author of the epistle of James. Jude wrote the letter that bears his name. *they took offense.* Something stood in the way of their believing in Him.

6:5–6 Their lack of faith, not His lack of power, kept Jesus from doing many miracles in Nazareth.

6:8–9 *take nothing . . . except.* Travel lightly. See note on Matt. 10:10.

6:11 *shake the dust off.* An action that symbolized a complete break in fellowship and a renunciation of all further responsibility (see Acts 13:51; 18:6).

6:14 *King Herod.* Herod Antipas, tetrarch of Galilee and Perea from 4 B.C. to A.D. 39. Officially he was not a king, but this title for him was popularly used.

6:17 *Philip.* Herod's brother, but not the same

as, the wife of his brother Philip, because he had married her.

*6:18 [a]Matt 14:4 18 For John had been saying to Herod, "[a]It is not lawful for you to have your brother's wife."

6:19 [a]Matt 14:3 19 [a]Herodias had a grudge against him and wanted to put him to death and could not *do so;*

6:20 [a]Matt 21:26 20 for [a]Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

6:21 [a]Esth 1:3; 2:18 [b]Luke 3:1 21 A strategic day came when Herod on his birthday [a]gave a banquet for his lords and military commanders and the leading men [b]of Galilee;

6:22 [a]Matt 14:3 22 and when the daughter of [a]Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you."

6:23 [a]Esth 5:3,6; 7:2 23 And he swore to her, "Whatever you ask of me, I will give it to you; up to [a]half of my kingdom."

24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."

25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

*6:26 26 And although the king was very sorry, *yet* because of his oaths and because of his dinner guests, he was unwilling to refuse her.

27 Immediately the king sent an executioner and commanded *him* to bring *back* his head. And he went and had him beheaded in the prison,

28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

29 When his disciples heard *about this,* they came and took away his body and laid it in a tomb.

7 *In feeding five thousand men,* 6:30–44

6:30 [a]Luke 9:10 [b]Matt 10:2; Mark 3:14; Luke 6:13; 9:10; 17:5; 22:14; 24:10; Acts 1:2,26 6:31 [a]Mark 3:20

30 [a]The [b]apostles *gathered together with Jesus; and they reported to Him all that they had done and taught.

31 And He *said to them, "Come away by yourselves to a secluded place and rest a while." (For there were many *people* coming and going, and [a]they did not even have time to eat.)

6:32 [a]Mark 6:32-44; *Matt 14:13-21; Luke 9:10-17; John 6:5-13;* Mark 8:2-9 [b]Mark 3:9; 4:36; 6:45

32 [a]They went away in [b]the boat to a secluded place by themselves.

33 *The people* saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them.

*6:34 [a]Matt 9:36 [b]Num 27:17; 1 Kin 22:17; 2 Chr 18:16; Zech 10:2

34 When Jesus went ashore, He [a]saw a large crowd, and He felt compassion for them because [b]they were like sheep without a shepherd; and He began to teach them many things.

35 When it was already quite late, His disciples came to Him and said, "This place is desolate and it is already quite late;

36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."

*6:37 [a]John 6:7 [b]Matt 18:28; Luke 7:41

37 But He answered and said to them, "You give them *something* to eat!" [a]And they *said to Him, "Shall we go and spend two hundred [b]denarii on bread and give them *something* to eat?"

38 And He *said to them, "How many loaves do you have? Go look!" And when they found out, they *said, "Five, and two fish."

39 And He commanded them all to sit down by groups on the green grass.

Philip mentioned in Luke 3:1. Herodias, who was married to Herod Philip, left him to live with another uncle, Herod Antipas.

6:18 *not lawful.* See 10:11; Lev. 18:16.

6:26 *because of his oaths.* In the ancient Near East an oath was considered to be irrevocable.

6:34 *a shepherd.* See Num. 27:17; 1 Kings 22:17; Ezek. 34:5.

6:37 *two hundred denarii.* This sum was the equivalent of eight months of a man's wages. The basic Roman silver coin used in Palestine, the denarius was a rural worker's average daily wage.

40 They sat down in companies of hundreds and of fifties.

6:41 41 And He took the five loaves
[a] Matt 14:19 and the two fish, and looking up toward heaven, He [a]blessed *the food* and broke the loaves and He kept giving *them* to the disciples to set before them; and He divided up the two fish among them all.

42 They all ate and were satisfied,

*6:43 43 and they picked up twelve
[a] Matt 14:20 full [a]baskets of the broken pieces, and also of the fish.

*6:44 44 There were [a]five thousand
[a] Matt 14:21 men who ate the loaves.

8 *In walking on water,* 6:45–52

6:45 45 [a]Immediately Jesus made
[a] Mark 6:45-51; *Matt 14:22-32; John 6:15-21* [b] Mark 6:32 [c] Matt 11:21; Mark 8:22 His disciples get into [b]the boat and go ahead of *Him* to the other side to [c]Bethsaida, while He Himself was sending the crowd away.

6:46 46 After [a]bidding them fare-
[a] Acts 18:18,21; 2 Cor 2:13 [b] Matt 14:23 well, He left [b]for the mountain to pray.

47 When it was evening, the boat was in the middle of the sea, and He was alone on the land.

*6:48 48 Seeing them straining at the
[a] Matt 24:43; Mark 13:35 oars, for the wind was against them, at about the [a]fourth watch of the night He *came to them, walking on the sea; and He intended to pass by them.

49 But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out;

6:50 50 for they all saw Him and
[a] Matt 9:2 [b] Matt 14:27 were terrified. But immediately He spoke with them and *said to them, "[a]Take courage; it is I, [b]do not be afraid."

6:51 51 Then He got into [a]the boat
[a] Mark 6:32 with them, and the wind stopped; and they were utterly astonished,

52 for [a]they had not gained any insight from the *incident of* the loaves, but their heart [b]was hardened.

*6:52 [a] Mark 8:17ff [b] Rom 11:7

9 *Over sickness,* 6:53–56

*6:53 53 [a]When they had crossed
[a] Mark 6:53-56; *Matt 14:34-36;* John 6:24,25 over they came to land at Gennesaret, and moored to the shore.

54 When they got out of the boat, immediately *the people* recognized Him,

55 and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was.

6:56 56 Wherever He entered vil-
[a] Mark 3:10 [b] Matt 9:20; Num 15:37-40 lages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just [a]touch [b]the fringe of His cloak; and as many as touched it were being cured.

10 *Over the Pharisees' traditions,* 7:1–23

*7:1 7 [a]The Pharisees and some of
[a] Mark 7:1-23; *Matt 15:1-20* [b] Matt 15:1 the scribes gathered around Him when they had come [b]from Jerusalem,

7:2 2 and had seen that some of
[a] Matt 15:2; Mark 7:5; Luke 11:38; Acts 10:14,28; 11:8; Rom 14:14; Heb 10:29; Rev 21:27 His disciples were eating their bread with [a]impure hands, that is, unwashed.

3 (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, *thus* observing the [a]traditions of the elders;

*7:3 [a] Mark 7:5,8,9, 13; Gal 1:14

4 and *when they come* from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of

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6:43 These were small wicker baskets. A different Greek word occurs in 8:8 and 20, indicating larger baskets at the feeding of the 4,000.

6:44 *five thousand men.* The Greek word for *men* means "males." Thus, the count did not include women and children.

6:48 *the fourth watch.* From 3 to 6 A.M.

6:52 *their heart was hardened.* I.e., they were spiritually insensitive to the truth concerning the deity of Christ that His miracles were continually demonstrating.

6:53 *land at Gennesaret.* On the NW shore of the Sea of Galilee.

7:1 *scribes.* See note on Matt. 2:4.

7:3 *the traditions of the elders.* The unwritten body of commands and teachings of honored rabbis of the past, the authoritative source of scribal teachings.

7:4 [a]Matt 23:25 [a]cups and pitchers and copper pots.)

*7:5 [a]Mark 7:3,8,9, 13; Gal 1:14 [b]Mark 7:2 5 The Pharisees and the scribes *asked Him, "Why do Your disciples not walk according to the [a]tradition of the elders, but eat their bread with [b]impure hands?"

7:6 [a]Is 29:13 6 And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written:

'[a]THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME.

7:7 [a]Is 29:13 7 '[a]BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES THE PRECEPTS OF MEN.'

*7:8 [a]Mark 7:3,5,9, 13; Gal 1:14 8"Neglecting the commandment of God, you hold to the [a]tradition of men."

7:9 [a]Mark 7:3,5,8, 13; Gal 1:14 9 He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your [a]tradition.

*7:10 [a]Ex 20:12; Deut 5:16 [b]Ex 21:17; Lev 20:9 10"For Moses said, '[a]HONOR YOUR FATHER AND YOUR MOTHER'; and, '[b]HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

*7:11 [a]Lev 1:2; Matt 27:6 11 but you say, 'If a man says to *his* father or *his* mother, whatever I have that would help you is [a]Corban (that is to say, given *to God*),'

12 you no longer permit him to do anything for *his* father or *his* mother;

7:13 [a]Mark 7:3,5,8, 9; Gal 1:14 13 *thus* invalidating the word of God by your [a]tradition which you have handed down; and you do many things such as that."

14 After He called the crowd to Him again, He *began* saying to them, "Listen to Me, all of you, and understand:

15 there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man.

16 ["If anyone has ears to hear, let him hear."] *7:16

7:17 [a]Mark 2:1; 3:20; 9:28 [b]Matt 15:15 17 When he had left the crowd *and* entered [a]the house, [b]His disciples questioned Him about the parable.

*7:18 18 And He *said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him,

*7:19 [a]Rom 14:1-12; Col 2:16 [b]Luke 11:41; Acts 10:15; 11:9 19 because it does not go into his heart, but into his stomach, and is eliminated?" (*Thus He* declared [a]all foods [b]clean.)

7:20 [a]Matt 15:18; Mark 7:23 20 And He was saying, "[a]That which proceeds out of the man, that is what defiles the man.

21"For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries,

7:22 [a]Matt 6:23; 20:15 22 deeds of coveting *and* wickedness, *as well as* deceit, sensuality, [a]envy, slander, pride *and* foolishness.

23"All these evil things proceed from within and defile the man."

11 *Over a Syrophoenician woman,* 7:24–30

7:24 [a]Mark 7:24-30; *Matt 15:21-28* **24** [a]Jesus got up and went

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7:5 *impure hands.* This does not mean dirty hands but hands not washed according to the rules of the elders, and therefore not free of ceremonial defilement.

7:8 Christ is here criticizing the reinterpretation and debasement of the law by the scribes and Pharisees, who viewed oral tradition as more authoritative than the written law of the OT. He then illustrated the point (vv. 9–13).

7:10 *Moses said.* See Ex. 20:12; Deut. 5:16. For *WHO SPEAKS EVIL,* see Ex. 21:17.

7:11 *Corban.* The transliteration of a Hebrew word meaning a "gift." The word referred to something devoted to God by an inviolable vow. If a son declared that the amount needed to support his parents was Corban, the scribes said that he was exempt from his duty to care for his parents as prescribed in the law. Evidently, too, he was not really obliged to devote that sum to the Temple.

7:16 Most mss. do not contain this verse.

7:18 *cannot defile him.* Foods declared to be "unclean" are specified in Lev. 11. Jesus is here not abrogating the law but making the point that sin comes from the heart. Thus the defilement that came to a Jew who ate "unclean" food was caused not by the food itself but by the rebellious heart that acted in disobedience to God.

7:19 *He declared all foods clean.* Mark's comment that all foods were clean was written years after the church had begun and was directed at his Christian readers who may have misunderstood these Jewish ceremonial laws.

7:24 away from there to the region of
[b] Matt 11:21; Mark 7:31 [b]Tyre. And when He had entered a house, He wanted no one to know *of it*; yet He could not escape notice.

25 But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.

*7:26 26 Now the woman was a Gentile, of the Syrophoenician race. And she kept asking Him to cast the demon out of her daughter.

*7:27 27 And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."

28 But she answered and *said to Him, "Yes, Lord, *but* even the dogs under the table feed on the children's crumbs."

29 And He said to her, "Because of this answer go; the demon has gone out of your daughter."

*7:30 30 And going back to her home, she found the child lying on the bed, the demon having left.

12 *Over a deaf mute,* 7:31–37

7:31 [a] Mark 7:31-37; *Matt 15:29-31* [b] Matt 11:21; Mark 7:24 [c] Matt 4:18 [d] Matt 4:25; Mark 5:20 31 [a]Again He went out from the region of [b]Tyre, and came through Sidon to [c]the Sea of Galilee, within the region of [d]Decapolis.

7:32 [a] Mark 5:23 32 They *brought to Him one who was deaf and spoke with difficulty, and they *implored Him to [a]lay His hand on him.

7:33 [a] Mark 8:23 33 [a]Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after [a]spitting, He touched his tongue *with the saliva;*

7:34 [a] Mark 8:12 34 and looking up to heaven with a deep [a]sigh, He *said to him, "Ephphatha!" that is, "Be opened!"

35 And his ears were opened, and the impediment of his tongue was removed, and he *began* speaking plainly.

7:36 [a] Matt 8:4 [b] Mark 1:45 36 And [a]He gave them orders not to tell anyone; but the more He ordered them, the more widely they [b]continued to proclaim it.

37 They were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

13 *In feeding four thousand,* 8:1–10

8:1 [a] Mark 8:1-9; *Matt 15:32-39;* Mark 6:34-44 8 In those days, when there was again a large crowd and they had nothing to eat, [a]Jesus called His disciples and *said to them,

8:2 [a] Matt 9:36; Mark 6:34 2"[a]I feel compassion for the people because they have remained with Me now three days and have nothing to eat.

3 If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance."

4 And His disciples answered Him, "Where will anyone be able *to find enough* bread here in *this* desolate place to satisfy these people?"

5 And He was asking them, "How many loaves do you have?" And they said, "Seven."

6 And He *directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the people.

8:7 [a] Matt 14:19 7 They also had a few small fish; and [a]after He had blessed them, He ordered these to be served as well.

*8:8 [a] Matt 15:37; Mark 8:20 8 And they ate and were satisfied; and they picked up seven large [a]baskets full of what was left over of the broken pieces.

9 About four thousand were *there*; and He sent them away.

7:26 *Syrophoenician.* By birth this Gentile woman was a Syrian from the region of Phoenicia.

7:27 *the dogs.* See note on Matt. 15:26.

7:30 This miracle was performed from a distance, without any vocal command from Christ.

8:8 *seven large baskets.* The word *basket* itself (in the Greek) denotes larger baskets than the word used of the 12 baskets in which the leftovers were collected from the feeding of the 5,000 (6:43). The larger basket was the kind used to let Paul down over the wall of Damascus (Acts 9:25).

*8:10 [a]Matt 15:39
10 And immediately He entered the boat with His disciples and came to the district of [a]Dalmanutha.

14 *In condemning the Pharisees,* 8:11–13

*8:11 [a]Mark 8:11-21; *Matt 16:1-12* [b]Matt 12:38
11 [a]The Pharisees came out and began to argue with Him, [b]seeking from Him a sign from heaven, to test Him.

8:12 [a]Mark 7:34 [b]Matt 12:39
12 [a]Sighing deeply in His spirit, He *said, "Why does this generation seek for a sign? Truly I say to you, [b]no sign will be given to this generation."

13 Leaving them, He again embarked and went away to the other side.

15 *In His teaching on leaven,* 8:14–21

14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them.

*8:15 [a]Matt 16:6; Luke 12:1 [b]Matt 14:1; 22:16
15 And He was giving orders to them, saying, "[a]Watch out! Beware of the leaven of the Pharisees and the leaven of [b]Herod."

16 They *began* to discuss with one another *the fact* that they had no bread.

*8:17 [a]Mark 6:52
17 And Jesus, aware of this, *said to them, "Why do you discuss *the fact* that you have no bread? [a]Do you not yet see or understand? Do you have a hardened heart?

8:18 [a]Jer 5:21; Ezek 12:2; Mark 4:12
18"[a]HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember,

8:19 [a]Mark 6:41-44 [b]Matt 14:20
19 when I broke[a] the five loaves for the five thousand, how many [b]baskets full of broken pieces you picked up?" They *said to Him, "Twelve."

8:20 [a]Mark 8:6-9
20"When *I broke* [a]the seven for the four thousand, how many large [b]baskets full of broken pieces did you pick up?" And they *said to Him, "Seven."

8:20 [b]Mark 8:8

21 And He was saying to them, "[a]Do you not yet understand?"

8:21 [a]Mark 6:52

16 *Over blindness,* 8:22–26

22 And they *came to [a]Bethsaida. And they *brought a blind man to Jesus and *implored Him to [b]touch him.

8:22 [a]Matt 11:21; Mark 6:45 [b]Mark 3:10

23 Taking the blind man by the hand, He [a]brought him out of the village; and after [a]spitting on his eyes and [b]laying His hands on him, He asked him, "Do you see anything?"

8:23 [a]Mark 7:33 [b]Mark 5:23

24 And he looked up and said, "I see men, for I see *them* like trees, walking around."

25 Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly.

*8:25

26 And He sent him to his home, saying, "Do not even enter [a]the village."

8:26 [a]Mark 8:23

17 *Over Peter,* 8:27–33

27 [a]Jesus went out, along with His disciples, to the villages of [b]Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?"

*8:27 [a]Mark 8:27-29; *Matt 16:13-16; Luke 9:18-20* [b]Matt 16:13

28 [a]They told Him, saying, "John the Baptist; and others *say* Elijah; but others, one of the prophets."

8:28 [a]Mark 6:14; Luke 9:7,8

29 And He *continued* by questioning them, "But who do you say that I am?" [a]Peter *answered and *said to Him, "You are the Christ."

8:29 [a]John 6:68,69

30 And [a]He warned them to tell no one about Him.

8:30 [a]Matt 8:4; 16:20; Luke 9:21

31 [a]And He began to teach

*8:31 [a]Mark 8:31-9:1; *Matt 16:21-28; Luke 9:22-27*

8:10 *Dalmanutha.* An unknown location.

8:11 *a sign from heaven.* The Pharisees wanted a startling miracle or celestial portent that would prove that Jesus was the Messiah. They did not believe, however, that He could provide such a sign.

8:15 *the leaven of the Pharisees* was hypocrisy (Luke 12:1) and *the leaven of Herod* was secularism and worldliness.

8:17 *Why do you discuss?* See note on Matt. 16:8.

8:25 This miracle was performed in stages.

8:27–30 *Caesarea Philippi.* A city about 25 mi (40 km) N of the Sea of Galilee, built by Herod Philip in honor of Caesar Augustus. *people say.* See note on Matt. 16:14.

8:31 *the Son of Man must suffer.* Christ expanded, for the disciples, the concept of the Son

8:31 [b]Matt 16:21
them that [b]the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

8:32 [a]John 10:24; 11:14; 16:25, 29; 18:20
32 And He was stating the matter [a]plainly. And Peter took Him aside and began to rebuke Him.

*8:33 [a]Matt 4:10
33 But turning around and seeing His disciples, He rebuked Peter and *said, "Get behind Me, [a]Satan; for you are not setting your mind on God's interests, but man's."

18 Over the lives of His disciples, 8:34–9:1

*8:34 [a]Matt 10:38; Luke 14:27
34 And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and [a]take up his cross and follow Me.

*8:35 [a]Matt 10:39; Luke 17:33; John 12:25
35 "For [a]whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

36 "For what does it profit a man to gain the whole world, and forfeit his soul?

37 "For what will a man give in exchange for his soul?

8:38 [a]Matt 10:33; Luke 9:26; Heb 11:16 [b]Matt 8:20 [c]Matt 16:27; Mark 13:26; Luke 9:26
38 "For [a]whoever is ashamed of Me and My words in this adulterous and sinful generation, [b]the Son of Man will also be ashamed of him when He [c]comes in the glory of His Father with the holy angels."

9 And Jesus was saying to them, "[a]Truly I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of God after it has come with power."

*9:1 [a]Matt 16:28; Mark 13:26; Luke 9:27

G His Previews, 9:2–50 (Matt. 17:1–18:35; Luke 9:28–50)

1 Of His glory, 9:2–29

*9:2 [a]Mark 9:2-8; *Matt 17:1-8; Luke 9:28-36* [b]Mark 5:37
2 [a]Six days later, Jesus *took with Him [b]Peter and James and John, and *brought them up on a high mountain by themselves. And He was transfigured before them;

9:3 [a]Matt 28:3
3 and [a]His garments became radiant and exceedingly white, as no launderer on earth can whiten them.

*9:4
4 Elijah appeared to them along with Moses; and they were talking with Jesus.

*9:5 [a]Matt 23:7 [b]Matt 17:4; Luke 9:33
5 Peter *said to Jesus, "[a]Rabbi, it is good for us to be here; [b]let us make three tabernacles, one for You, and one for Moses, and one for Elijah."

6 For he did not know what to answer; for they became terrified.

9:7 [a]2 Pet 1:17f [b]Matt 3:17; Mark 1:11; Luke 3:22
7 Then a cloud formed, overshadowing them, and [a]a voice came out of the cloud, "[b]This is My beloved Son, listen to Him!"

8 All at once they looked around and saw no one with them anymore, except Jesus alone.

9:9 [a]Mark 9:9-13; *Matt 17:9-13* [b]Matt 8:4; Mark 5:43; 7:36; 8:30
9 [a]As they were coming down from the mountain, He [b]gave them orders not to relate

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of Man, who, in Daniel's vision (Dan. 7:13–14) and in the apocryphal book of Enoch, is not described as suffering and dying. The idea was unthinkable, as Peter declared (v. 32). This was Jesus' first prediction of His death (see 9:31; 10:33–34).

8:33 *Get behind Me, Satan.* Peter was used by Satan to try to dissuade Christ from going to the cross.

8:34 *take up his cross.* See notes on Matt. 10:38 and Luke 9:23.

8:35 The verse means this: Whoever would save his life (by renouncing the gospel and thus avoiding the risk of martyrdom) will lose it (eternally, because he has not believed the gospel); but whoever is willing to lose his life (as a martyr for Christ) will save it (i.e., will prove that he is a follower of Christ and an heir of eternal life).

9:1 *until they see the kingdom of God after it has come with power.* See note on Matt. 16:28.

9:2 *Six days later.* Luke 9:28 says "some eight days," which includes the beginning and ending days as well as the interval between of six full days. *up on a high mountain.* Either Mount Tabor, 10 mi (16 km) SW of the Sea of Galilee, or, more likely, Mount Hermon, 40 mi (64 km) NE of the Sea of Galilee. *transfigured* = transformed.

9:4 *Elijah.* Elijah's return was expected (Mal. 4:5–6). *talking with Jesus.* Luke tells what they were talking about (9:31).

9:5 *let us make three tabernacles.* Booths of intertwined branches. Peter thought they would be there a while so they might as well get settled down! His suggestion also implied that he viewed Jesus, Moses, and Elijah as being equal. God's answer was to remove Moses and Elijah from view (v. 8) and to declare the uniqueness of His Son (v. 7).

to anyone what they had seen, until the Son of Man rose from the dead.

*9:10 10 They seized upon that statement, discussing with one another what rising from the dead meant.

*9:11 a Mal 4:5; Matt 11:14 11 They asked Him, saying, "*Why is it* that the scribes say that [a]Elijah must come first?"

9:12 a Mark 9:31 b Matt 16:21; 26:24 12 And He said to them, "Elijah does first come and restore all things. And *yet* how is it written of [a]the Son of Man that [b]He will suffer many things and be treated with contempt?

13 "But I say to you that Elijah has indeed come, and they did to him whatever they wished, just as it is written of him."

9:14 a Mark 9:14-28; *Matt 17:14-19; Luke 9:37-42* **14** [a]When they came *back* to the disciples, they saw a large crowd around them, and *some* scribes arguing with them.

9:15 a Mark 14:33; 16:5,6 15 Immediately, when the entire crowd saw Him, they were [a]amazed and *began* running up to greet Him.

16 And He asked them, "What are you discussing with them?"

17 And one of the crowd answered Him, "Teacher, I brought You my son, possessed with a spirit which makes him mute;

18 and whenever it seizes him, it slams him *to the ground* and he foams *at the mouth,* and grinds his teeth and stiffens out. I told Your disciples to cast it out, and they could not *do it.*"

19 And He *answered them and *said, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to Me!"

20 They brought the boy to Him. When he saw Him, immediately the spirit threw him into a convulsion, and falling to the ground, he *began* rolling around and foaming *at the mouth.*

21 And He asked his father, "How long has this been happening to him?" And he said, "From childhood.

22 "It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!"

23 And Jesus said to him, "'If You can?' [a]All things are possible to him who believes." *9:23 a Matt 17:20; John 11:40

24 Immediately the boy's father cried out and said, "I do believe; help my unbelief." *9:24

25 When Jesus saw that [a]a crowd was rapidly gathering, He rebuked the unclean spirit, saying to it, "You deaf and mute spirit, I command you, come out of him and do not enter him again." 9:25 a Mark 9:15

26 After crying out and throwing him into terrible convulsions, it came out; and *the boy* became so much like a corpse that most *of them* said, "He is dead!"

27 But Jesus took him by the hand and raised him; and he got up.

28 When He came [a]into *the* house, His disciples *began* questioning Him privately, "Why could we not drive it out?" 9:28 a Mark 2:1; 7:17

29 And He said to them, "This kind cannot come out by anything but prayer." *9:29

2 *Of His death,* 9:30–32

30 [a]From there they went out and *began* to go through Galilee, and He did not want anyone to know *about it.* 9:30 a Mark 9:30-32; *Matt 17:22,23; Luke 9:43-45*

*9:31 a Matt 16:21; Mark 8:31; 9:12 31 For He was teaching His disciples and telling them, "[a]The

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9:10 *rising from the dead.* I.e., Christ's resurrection from the dead, not resurrection in general.

9:11–13 The progression of thought is this: If Elijah is to come before the last day and "restore the hearts" (Mal. 4:5–6), why should the Son of Man have to die? Christ replied that they were correct about Elijah but that their concept of the Son of Man was deficient, since it did not include the truths of His suffering and death (Ps. 22:6; Isa. 53). Then Christ added (v. 13) that Elijah already had come, and been unrecognized, in John the Baptist. See also note on Matt. 17:11–12.

9:23 *All things are possible.* See note on Matt. 17:20.

9:24 *help my unbelief.* The man cried for help for his own weak faith.

9:29 *This kind.* I.e., this kind of demon can be conquered only by *prayer.* Some mss. add the words, "and fasting."

9:31 *they will kill Him.* The second prediction

Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later."

***9:32** [a] Luke 2:50; 9:45; 18:34; John 12:16

32 But [a]they did not understand *this* statement, and they were afraid to ask Him.

3 *Of rewards,* 9:33–41

9:33 [a] Mark 9:33-37; *Matt 18:1-5; Luke 9:46-48* [b] Mark 3:19

33 [a]They came to Capernaum; and when He was in [b]the house, He *began* to question them, "What were you discussing on the way?"

9:34 [a] Matt 18:4; Mark 9:50; Luke 22:24

34 But they kept silent, for on the way [a]they had discussed with one another which *of them was* the greatest.

9:35 [a] Matt 20:26; 23:11; Mark 10:43,44; Luke 22:26

35 Sitting down, He called the twelve and *said to them, "[a]If anyone wants to be first, he shall be last of all and servant of all."

36 Taking a child, He set him before them, and taking him in His arms, He said to them,

9:37 [a] Matt 10:40; Luke 10:16; John 13:20

37"[a]Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me."

9:38 [a] Mark 9:38-40; *Luke 9:49,50* [b] Num 11:27-29

38 [a]John said to Him, "Teacher, we saw someone casting out demons in Your name, and [b]we tried to prevent him because he was not following us."

39 But Jesus said, "Do not hinder him, for there is no one who will perform a miracle in My name, and be able soon afterward to speak evil of Me.

9:40 [a] Matt 12:30; Luke 11:23

40"[a]For he who is not against us is for us.

9:41 [a] Matt 10:42

41"For [a]whoever gives you a cup of water to drink because of your name as *followers* of Christ, truly I say to you, he will not lose his reward.

4 *Of hell,* 9:42–50

***9:42** [a] Matt 18:6; Luke 17:2; 1 Cor 8:12

42"[a]Whoever causes one of these little ones who believe to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.

9:43 [a] Matt 5:30; 18:8 [b] Matt 5:22 [c] Matt 3:12; 25:41

43"[a]If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into [b]hell, into the [c]unquenchable fire,

***9:44**

44 [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]

9:45 [a] Matt 5:22

45"If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into [a]hell,

46 [where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.]

9:47 [a] Matt 5:29; 18:9 [b] Matt 5:22

47"[a]If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into [b]hell,

9:48 [a] Is 66:24 [b] Matt 3:12; 25:41

48 [a]where THEIR WORM DOES NOT DIE, AND [b]THE FIRE IS NOT QUENCHED.

***9:49**

49"For everyone will be salted with fire.

***9:50** [a] Matt 5:13; Luke 14:34f [b] Col 4:6 [c] Mark 9:34; Rom 12:18; 2 Cor 13:11; 1 Thess 5:13

50"Salt is good; but [a]if the salt becomes unsalty, with what will you make it salty *again*? [b]Have salt in yourselves, and [c]be at peace with one another."

H His Preaching in Perea, 10:1–52 (Matt. 19:1–20:34; Luke 18:15–34)

1 *Concerning divorce,* 10:1–12

10:1 [a] Mark 10:1-12; *Matt 19:1-9* [b] Matt 4:23; 26:55; Mark 1:21; 2:13; 4:2; 6:2,6,34; 12:35; 14:49

10 [a]Getting up, He *went from there to the region of Judea and beyond the Jordan; crowds *gathered around Him again, and, [b]according to His custom, He once more *began* to teach them.

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of His death (see 8:31; 10:33–34).

9:32 *and they were afraid to ask Him.* Perhaps because of the rebuke to Peter (8:32–33).

9:42 *causes . . . to stumble.* I.e., whatever causes to fall into sin. So also in verses 43, 45, 47. On the *millstone,* see note on Matt. 18:6.

9:44 Many mss. do not contain verses 44 and 46, which are identical to verse 48.

9:49 *salted with fire.* Just as salt preserves, everyone who enters hell will be preserved through an eternity of torment. Some understand this to refer to the refining trials of believers.

9:50 *Have salt in yourselves.* Christ's followers are to be permeated with this preserving power, which influences the world for good.

2 *Some* Pharisees came up to Jesus, testing Him, and *began* to question Him whether it was lawful for a man to divorce a wife.

3 And He answered and said to them, "What did Moses command you?"

***10:4** [a]Deut 24:1,3; Matt 5:31 4 They said, "[a]Moses permitted *a man* TO WRITE A CERTIFICATE OF DIVORCE AND SEND *her* AWAY."

10:5 [a]Matt 19:8 5 But Jesus said to them, "[a]Because of your hardness of heart he wrote you this commandment.

***10:6** [a]Mark 13:19; 2 Pet 3:4 [b]Gen 1:27; 5:2 6"But [a]from the beginning of creation, *God* [b]MADE THEM MALE AND FEMALE.

10:7 [a]Gen 2:24 7"[a]FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,

10:8 [a]Gen 2:24 8 [a]AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.

9"What therefore God has joined together, let no man separate."

10 In the house the disciples *began* questioning Him about this again.

***10:11** [a]Matt 5:32 11 And He *said to them, "[a]Whoever divorces his wife and marries another woman commits adultery against her;

10:12 [a]1 Cor 7:11,13 12 and [a]if she herself divorces her husband and marries another man, she is committing adultery."

2 *Concerning children,* 10:13–16

10:13 [a]Mark 10:13-16; *Matt 19:13-15; Luke 18:15-17* 13 [a]And they were bringing children to Him so that He might touch them; but the disciples rebuked them.

***10:14** 14 But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; [a]for the kingdom of God belongs to such as these.

10:14 [a]Matt 5:3

15"Truly I say to you, [a]whoever does not receive the kingdom of God like a child will not enter it *at all.*"

10:15 [a]Matt 18:3; 19:14; Luke 18:17; 1 Cor 14:20; 1 Pet 2:2

16 And He [a]took them in His arms and *began* blessing them, laying His hands on them.

10:16 [a]Mark 9:36

3 *Concerning eternal life,* 10:17–31

17 [a]As He was setting out on a journey, a man ran up to Him and [b]knelt before Him, and asked Him, "Good Teacher, what shall I do to [c]inherit eternal life?"

10:17 [a]Mark 10:17-31; *Matt 19:16-30; Luke 18:18-30* [b]Mark 1:40 [c]Matt 25:34; Luke 10:25; 18:18; Acts 20:32; Eph 1:18; 1 Pet 1:4

18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

***10:18**

19"You know the commandments, '[a]DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.' "

10:19 [a]Ex 20:12-16; Deut 5:16-20

20 And he said to Him, "Teacher, I have kept [a]all these things from my youth up."

10:20 [a]Matt 19:20

21 Looking at him, Jesus felt a love for him and said to him, "One thing you lack: go and sell all you possess and give to the poor, and you will have [a]treasure in heaven; and come, follow Me."

***10:21** [a]Matt 6:20

22 But at these words he was saddened, and he went away grieving, for he was one who owned much property.

23 And Jesus, looking around, *said to His disciples, "[a]How hard it will be for those who are wealthy to enter the kingdom of God!"

10:23 [a]Matt 19:23

10:4 *CERTIFICATE OF DIVORCE.* See Deut. 24:1–4 and its note.

10:6 *MALE AND FEMALE.* See Gen. 2:21–25; it presupposes and enjoins monogamy. The Mosaic Law concerning divorce was a concession to the people, not a part of God's original purpose.

10:11–12 On marriage and divorce, see notes on Matt. 5:32 and 19:4–5.

10:14 *the kingdom of God belongs to such as these.* In order to enter the kingdom we must come to Christ in childlike faith.

10:18 *Why do you call Me good?* "Good" was a designation reserved, in the absolute sense, for God. Jesus was reacting to being addressed thus by someone who had no awareness of His divine nature.

10:21 Christ was trying to show the man that, in reality, his love of money violated the law and made him a sinner. See note on Matt. 19:21.

10:24 [a]Mark 1:27 24 The disciples [a]were amazed at His words. But Jesus *answered again and *said to them, "Children, how hard it is to enter the kingdom of God!

*10:25 [a]Matt 19:24 25"[a]It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

26 They were even more astonished and said to Him, "Then who can be saved?"

*10:27 [a]Matt 19:26 27 Looking at them, Jesus *said, "[a]With people it is impossible, but not with God; for all things are possible with God."

10:28 [a]Matt 4:20-22 28 [a]Peter began to say to Him, "Behold, we have left everything and followed You."

10:29 [a]Matt 6:33; 19:29; Luke 18:29f 29 Jesus said, "Truly I say to you, [a]there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel's sake,

10:30 [a]Matt 12:32 30 but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in [a]the age to come, eternal life.

10:31 [a]Matt 19:30; 20:16; Luke 13:30 31"But [a]many *who are* first will be last, and the last, first."

4 *Concerning His own death and resurrection,* 10:32–34

*10:32 [a]Mark 10:32-34; *Matt 20:17-19; Luke 18:31-33* [b]Mark 1:27 32 [a]They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they [b]were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,

33 *saying,* "Behold, we are going up to Jerusalem, and [a]the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles.

*10:33 [a]Mark 8:31; 9:12

10:34 [a]Matt 16:21; 26:67; 27:30; Mark 9:31; 14:65 34"They will mock Him and [a]spit on Him, and scourge Him and kill *Him,* and three days later He will rise again."

5 *Concerning ambition,* 10:35–45

10:35 [a]Mark 10:35-45; *Matt 20:20-28* 35 [a]James and John, the two sons of Zebedee, *came up to Jesus, saying, "Teacher, we want You to do for us whatever we ask of You."

36 And He said to them, "What do you want Me to do for you?"

*10:37 [a]Matt 19:28 37 They said to Him, "Grant that we [a]may sit, one on Your right and one on *Your* left, in Your glory."

*10:38 [a]Matt 20:22 [b]Luke 12:50 38 But Jesus said to them, "You do not know what you are asking. Are you able [a]to drink the cup that I drink, or [b]to be baptized with the baptism with which I am baptized?"

*10:39 [a]Acts 12:2; Rev 1:9 39 They said to Him, "We are able." And Jesus said to them, "The cup that I drink [a]you shall drink; and you shall be baptized with the baptism with which I am baptized.

10:40 [a]Matt 13:11 40"But to sit on My right or on *My* left, this is not Mine to give; [a]but it is for those for whom it has been prepared."

10:41 [a]Mark 10:42-45; Luke 22:25-27 41 [a]Hearing *this,* the ten began to feel indignant with James and John.

42 Calling them to Himself,

10:25 *eye of a needle.* See note on Matt. 19:24.

10:27 *all things are possible with God.* Also taught in the OT (Gen. 18:14; Job 42:2).

10:32 *going up.* Jerusalem is more than 2,500 ft (762 m) above sea level. Their probable route was down the Jordan Valley, below sea level, then up to Jerusalem. *amazed* at Jesus' determination to go on to Jerusalem.

10:33–34 The third prediction of His death (see 8:31; 9:31).

10:37 *in Your glory.* I.e., in the messianic kingdom (see Matt. 20:21).

10:38 *the cup . . . the baptism.* Figures of speech for Christ's coming sufferings (see 14:36 and Luke 12:50).

10:39 James did die as a martyr (Acts 12:2), and John suffered exile (Rev. 1:9).

10:43 [a]Matt 20:26; 23:11; Mark 9:35; Luke 22:26
Jesus *said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.

43 "But it is not this way among you, [a]but whoever wishes to become great among you shall be your servant;

44 and whoever wishes to be first among you shall be slave of all.

10:45 [a]Matt 20:28
45 "For even the Son of Man [a]did not come to be served, but to serve, and to give His life a ransom for many."

6 *To blind Bartimaeus,* 10:46–52

*10:46 [a]Mark 10:46-52; *Matt 20:29-34; Luke 18:35-43* [b]Luke 18:35; 19:1
46 [a]Then they *came to Jericho. And [b]as He was leaving Jericho with His disciples and a large crowd, a blind beggar *named* Bartimaeus, the son of Timaeus, was sitting by the road.

10:47 [a]Mark 1:24 [b]Matt 9:27
47 When he heard that it was Jesus the [a]Nazarene, he began to cry out and say, "Jesus, [b]Son of David, have mercy on me!"

10:48 [a]Matt 9:27
48 Many were sternly telling him to be quiet, but he kept crying out all the more, "[a]Son of David, have mercy on me!"

10:49 [a]Matt 9:2
49 And Jesus stopped and said, "Call him *here.*" So they *called the blind man, saying to him, "[a]Take courage, stand up! He is calling for you."

50 Throwing aside his cloak, he jumped up and came to Jesus.

10:51 [a]Matt 23:7; John 20:16
51 And answering him, Jesus said, "What do you want Me to do for you?" And the blind man said to Him, "[a]Rabboni, *I want* to regain my sight!"

*10:52 [a]Matt 9:22
52 And Jesus said to him, "Go; [a]your faith has made you well." Immediately he regained his sight and *began* following Him on the road.

II THE SACRIFICE OF THE SERVANT, 11:1–15:47 (MATT. 21:1–27:61; LUKE 19:29–23:56)

A Triumphal Entry into Jerusalem on Sunday, 11:1–11 (also John 12:12–19)

11:1 [a]Mark 11:1-10; *Matt 21:1-9; Luke 19:29-38* [b]Matt 21:17 [c]Matt 21:1
11 [a]As they *approached Jerusalem, at Bethphage and [b]Bethany, near [c]the Mount of Olives, He *sent two of His disciples,

*11:2
2 and *said to them, "Go into the village opposite you, and immediately as you enter it, you will find a colt tied *there,* on which no one yet has ever sat; untie it and bring it *here.*

3 "If anyone says to you, 'Why are you doing this?' you say, 'The Lord has need of it'; and immediately he will send it back here."

4 They went away and found a colt tied at the door, outside in the street; and they *untied it.

5 Some of the bystanders were saying to them, "What are you doing, untying the colt?"

6 They spoke to them just as Jesus had told *them,* and they gave them permission.

11:7 [a]Mark 11:7-10; *Matt 21:4-9; Luke 19:35-38; John 12:12-15*
7 [a]They *brought the colt to Jesus and put their coats on it; and He sat on it.

8 And many spread their coats in the road, and others *spread* leafy branches which they had cut from the fields.

*11:9 [a]Ps 118:26; Matt 21:9
9 Those who went in front and those who followed were shouting:

"Hosanna!
[a]BLESSED IS HE WHO COMES IN THE NAME OF THE LORD;

*11:10 [a]Matt 21:9
10 Blessed *is* the coming kingdom of our father David;
Hosanna [a]in the highest!"

11:11 [a]Matt 21:12
11 [a]Jesus entered Jerusalem *and came* into the temple; and after looking around at everything,

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10:46–52 For a comparison of the different accounts of this miracle, see the note on Matt. 20:29–34.

10:52 *your faith has made you well.* See 5:34.

11:2 *the village opposite you.* Bethphage, on the southern side of the Mount of Olives.

11:9 *Hosanna!* = Save now! This occasion was the fulfillment of Zech. 9:9. In a few days the same crowd who now hailed Him would desert Him.

11:10 *kingdom of our father David.* I.e., the messianic, earthly kingdom.

11:11 [b]Matt 21:17 [b]He left for Bethany with the twelve, since it was already late.

B Cursing of the Fig Tree and Cleansing of the Temple on Monday, 11:12–19

11:12 [a]Mark 11:12-14, 20-24; *Matt 21:18-22* *11:13 12 [a]On the next day, when they had left Bethany, He became hungry.

13 Seeing at a distance a fig tree in leaf, He went *to see* if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs.

14 He said to it, "May no one ever eat fruit from you again!" And His disciples were listening.

*11:15 [a]Mark 11:15-18; *Matt 21:12-16; Luke 19:45-47;* John 2:13-16 15 [a]Then they *came to Jerusalem. And He entered the temple and began to drive out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves;

PASSION WEEK

EVENT	DAY	SCRIPTURES
Triumphal entry into Jerusalem	Sunday	Matthew 21:1-17; Mark 11:1-11; Luke 19:28-44; John 12:12-19
The cursing of the fig tree	Monday	Matthew 21:18-19; Mark 11:12-14
The cleansing of the Temple	Monday	Matthew 21:12-13; Mark 11:15-18; Luke 19:45-48
Debates with the religious leaders	Tuesday	Matthew 21:23–23:39; Mark 11:27–12:40; Luke 20:1- 47
The Olivet Discourse	Tuesday	Matthew 24:1–25:46; Mark 13:1-37; Luke 21:5-36
Judas betrays the Lord	Tuesday	Matthew 26:14-16; Mark 14:10-11; Luke 22:3-6
No recorded events. Jesus at Bethany?	Wednesday	
The Last Supper	Thursday	Matthew 26:17-29; Mark 14:12-25; Luke 22:7-20
The Upper Room Discourse	Thursday	John 13:2–14:31
Teachings on the way to Gethsemane	Thursday	John 15:1–18:1
In the Garden of Gethsemane	Thursday /Friday	Matthew 25:30-46; Mark 14:26-42; Luke 22:39-46
Jesus is betrayed and arrested	Friday	Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12
The trials of Jesus	Friday	
—before Annas		John 18:13-24
—before Caiaphas		Matthew 26:57-68; Mark 14:53-65; Luke 22:42
—before the Sanhedrin		Matthew 27:1; Mark 15:1; Luke 22: 66-71
—before Pilate		Matthew 27:1, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38
—before Herod		Luke 23:6-12
—before Pilate		Matthew 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:28–19:16
The crucifixion of Christ	Friday	Matthew 27:27-56; Mark 15:16-41; Luke 23:26-49; John 19:17-30
The sayings from the cross	Friday	Luke 23:34, 43, 46; John 19:26-28; Mark 15:34; Luke 23:46
Jesus is buried	Friday	Mark 15:42-45; John 19:31-38

11:13 *fig tree.* See note on Matt. 21:19.
11:15 *drive out those who were buying and selling in the temple.* This is the second time Christ purged the Temple (see John 2:13–17, the beginning of His ministry). The animals, guaranteed to be without blemish, were sold for sacrificial pur-

16 and He would not permit anyone to carry merchandise through the temple.

11:17 17 And He *began* to teach and say to them, "Is it not written, '[a]MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS'? [b]But you have made it a ROBBERS' DEN."

11:18 18 The chief priests and the scribes heard *this*, and [a]*began* seeking how to destroy Him; for they were afraid of Him, for [b]the whole crowd was astonished at His teaching.

11:19 19 [a]When evening came, they would go out of the city.

C Teaching on Tuesday, 11:20–13:37

1 *Concerning faith,* 11:20–26

11:20 20 [a]As they were passing by in the morning, they saw the fig tree withered from the roots *up.*

11:21 21 Being reminded, Peter *said to Him, "[a]Rabbi, behold, the fig tree which You cursed has withered."

11:22 22 And Jesus *answered saying to them, "[a]Have faith in God.

*11:23 23"[a]Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be *granted* him.

*11:24 24"Therefore I say to you, [a]all things for which you pray and ask, believe that you have received them, and they will be *granted* you.

*11:25 25"Whenever you [a]stand praying, [b]forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions.

*11:26 26 ["[a]But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."]

2 *Concerning His authority,* 11:27–33

11:27 27 They *came again to Jerusalem. [a]And as He was walking in the temple, the chief priests and the scribes and the elders *came to Him,

*11:28 28 and *began* saying to Him, "By what authority are You doing these things, or who gave You this authority to do these things?"

29 And Jesus said to them, "I will ask you one question, and you answer Me, and *then* I will tell you by what authority I do these things.

*11:30 30"Was the baptism of John from heaven, or from men? Answer Me."

31 They *began* reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?'

32"But shall we say, 'From men'?"—they were afraid of the people, for everyone considered John to have been a real prophet.

33 Answering Jesus, they *said, "We do not know." And Jesus *said to them, "Neither will I tell you by what authority I do these things."

3 *Concerning the Jewish nation,* 12:1–12

*12:1 **12** [a]And He began to speak to them in parables: "[b]A

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poses, and Greek and Roman coinage was changed into the standard half-shekel required for the Temple tax. The merchants were guilty of profanation of the Temple and of excess profiteering.

11:23 *this mountain.* The Mount of Olives. *the sea.* The Dead Sea.

11:24 *all things for which you pray.* This principle is qualified by Christ in other teaching (Matt. 6:10) and in His own life (14:36).

11:25 *stand praying.* In ancient worship this was the normal position of prayer.

11:26 Many mss. do not contain this verse.

11:28 *these things.* I.e., the cleansing of the Temple (vv. 15–18).

11:30 *Answer Me.* Christ placed these Jewish leaders in a dilemma. Whichever answer they gave would have condemned them.

12:1–12 This parable (or allegory), addressed to the obdurate religious leaders of Israel, illustrates God's dealings with that people. The man (v. 1) is God. The vineyard (v. 1) is Israel. The servants (vv. 2–5) are the OT prophets and John the Baptist. The son whom they killed is Jesus (vv.

man [c]PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey. 12:1 [c]Is 5:1,2

2"At the *harvest* time he sent a slave to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers.

3"They took him, and beat him and sent him away empty-handed.

4"Again he sent them another slave, and they wounded him in the head, and treated him shamefully.

5"And he sent another, and that one they killed; and *so with* many others, beating some and killing others.

6"He had one more *to send,* a beloved son; he sent him last *of all* to them, saying, 'They will respect my son.'

7"But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!'

8"They took him, and killed him and threw him out of the vineyard.

9"What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others.

10"Have you not even read this Scripture: *12:10 [a]Ps 118:22

'[a]THE STONE WHICH THE BUILDERS REJECTED,
THIS BECAME THE CHIEF CORNER *stone*;
11 [a]THIS CAME ABOUT FROM THE LORD, 12:11 [a]Ps 118:23
AND IT IS MARVELOUS IN OUR EYES'?"

12 [a]They were seeking to seize Him, and *yet* they feared the people, for they understood that He spoke the parable against them. And *so* [b]they left Him and went away. 12:12 [a]Mark 11:18 [b]Matt 22:22

4 *Concerning taxes,* 12:13–17

13 [a]Then they *sent some of the Pharisees and [b]Herodians to Him in order to [c]trap Him in a statement. 12:13 [a]Mark 12:13-17; *Matt 22:15-22; Luke 20:20-26* [b]Matt 22:16 [c]Luke 11:54 *12:14

14 They *came and *said to Him, "Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not?

15"Shall we pay or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius to look at." *12:15

16 They brought *one.* And He *said to them, "Whose likeness and inscription is this?" And they said to Him, "Caesar's."

17 And Jesus said to them, "[a]Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at Him. 12:17 [a]Matt 22:21

5 *Concerning resurrection,* 12:18–27

18 [a]*Some* Sadducees (who say that there is no resurrection) *came to Jesus, and *began* questioning Him, saying, *12:18 [a]Mark 12:18-27; *Matt 22:23-33; Luke 20:27-38;* Acts 23:8

19"Teacher, Moses wrote for us that [a]IF A MAN'S BROTHER DIES and leaves behind a wife AND LEAVES NO CHILD, HIS BROTHER SHOULD MARRY THE *12:19 [a]Deut 25:5

6–8). The prediction of the destruction of the *vine-growers* (v. 9) was fulfilled when Jerusalem was destroyed in A.D. 70.

12:10 *The stone.* See Ps. 118:22–23 and the use of the cornerstone figure in Acts 4:11; 1 Peter 2:6–7.

12:14 *defer to no one.* I.e., you're no flatterer, you play up to no one. Yet their own opening remark employs flattery. *poll-tax to Caesar.* See note on Matt. 22:17. A census tax imposed by Rome on all Jews that went directly into the Emperor's treasury. How could anyone who claimed to be Messiah sanction such a tax?

12:15 *a denarius.* A rural worker's daily wage. This coin was imprinted with Tiberius Caesar's image and the inscription "Tiberius Caesar Augustus, Son of the Divine Augustus." The reverse side pictured Livy, Caesar's mother, and claimed that Caesar was "High Priest." Caesar's claim to be divine galled the Jews.

12:18 *Sadducees.* See note on Matt. 3:7.

12:19 The purpose of this law was to insure continuation of the family name and inheritance.

WIFE AND RAISE UP CHILDREN TO HIS BROTHER.

20"There were seven brothers; and the first took a wife, and died leaving no children.

21"The second one married her, and died leaving behind no children; and the third likewise;

22 and *so* all seven left no children. Last of all the woman died also.

23"In the resurrection, when they rise again, which one's wife will she be? For all seven had married her."

24 Jesus said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures or the power of God?

*12:25 25"For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

*12:26 [a]Luke 20:37; Rom 11:2 [b]Ex 3:6 26"But regarding the fact that the dead rise again, have you not read in the book of Moses, [a]in the *passage* about *the burning* bush, how God spoke to him, saying, '[b]I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, and the God of Jacob'?

12:27 [a]Matt 22:32; Luke 20:38 27"[a]He is not the God of the dead, but of the living; you are greatly mistaken."

6 *Concerning the greatest commandments,* 12:28–34

12:28 [a]Mark 12:28-34; *Matt 22:34-40;* Luke 10:25-28; 20:39f [b]Matt 22:34; Luke 20:39 28 [a]One of the scribes came and heard them arguing, and [b]recognizing that He had answered them well, asked Him, "What commandment is the foremost of all?"

12:29 [a]Deut 6:4 29 Jesus answered, "The foremost is, '[a]HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD;

12:30 [a]Deut 6:5 30 [a]AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.'

12:31 [a]Lev 19:18 31"The second is this, '[a]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these."

12:32 [a]Deut 4:35 32 The scribe said to Him, "Right, Teacher; You have truly stated that [a]HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM;

*12:33 [a]Deut 6:5 [b]1 Sam 15:22; Hos 6:6; Mic 6:6-8; Matt 9:13; 12:7 33 [a]AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, [b]is much more than all burnt offerings and sacrifices."

12:34 [a]Matt 22:46 34 When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." [a]After that, no one would venture to ask Him any more questions.

7 *Concerning His deity,* 12:35–37

*12:35 [a]Mark 12:35-37; *Matt 22:41-46; Luke 20:41-44* [b]Matt 26:55; Mark 10:1 [c]Matt 9:27 35 [a]And Jesus *began* to say, as He [b]taught in the temple, "How *is it that* the scribes say that the Christ is the [c]son of David?

12:36 [a]Ps 110:1 36"David himself said in the Holy Spirit,

'[a]THE LORD SAID TO MY LORD,
"SIT AT MY RIGHT HAND,
UNTIL I PUT YOUR ENEMIES
BENEATH YOUR FEET.' "

12:37 [a]John 12:9 37"David himself calls Him 'Lord'; so in what sense is He his son?" And [a]the large crowd enjoyed listening to Him.

8 *Concerning pride,* 12:38–40

*12:38 [a]Mark 12:38-40: *Matt 23:1-7; Luke 20:45-47* [b]Matt 23:7; Luke 11:43 38 [a]In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and *like* [b]respectful greetings in the market places,

*12:39 39 and chief seats in the syna-

12:25 *like angels.* In the resurrection state there will be no conjugal union nor reproduction of children, as has always been true of angels.

12:26 See Ex. 3:6 for the OT quote. When God spoke to Moses, He was still associated with the patriarchs, though they had died many years before. Thus there is life after death.

12:33 So taught the prophets (Isa. 1:11–17; Mic. 6:6–8).

12:35 Christ was trying to make them see that Messiah (Himself) was both human and divine. See note on Matt. 22:44.

12:38 *long robes.* The long flowing robe of a dignitary or wealthy man.

12:39 *chief seats.* Seats in the front row.

gogues and places of honor at banquets,

*12:40 [a]Luke 20:47 40 [a]who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation."

9 *Concerning giving,* 12:41–44

*12:41 [a]Mark 12:41-44; *Luke 21:1-4* [b]John 8:20 [c]2 Kin 12:9 41 [a]And He sat down opposite [b]the treasury, and *began* observing how the people were [c]putting money into the treasury; and many rich people were putting in large sums.

*12:42 42 A poor widow came and put in two small copper coins, which amount to a cent.

43 Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury;

44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had [a]to live on."

12:44 [a]Luke 8:43; 15:12,30; 21:4

10 *Concerning the future,* 13:1–37

*13:1 [a]Mark 13:1-37; *Matt 24; Luke 21:5-36* 13 [a]As He was going out of the temple, one of His disciples *said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"

13:2 [a]Luke 19:44 2 And Jesus said to him, "Do you see these great buildings? [a]Not one stone will be left upon another which will not be torn down."

13:3 [a]Matt 21:1 [b]Matt 17:1 3 As He was sitting on [a]the Mount of Olives opposite the temple, [b]Peter and James and John and Andrew were questioning Him privately,

*13:4 4 "Tell us, when will these things be, and what *will be* the sign when all these things are going to be fulfilled?"

*13:5 5 And Jesus began to say to

JEWISH DIVISION OF THE DAY

English Hour	Jewish Designation	Scripture	Name in the Talmud
6:00 P.M.	Sunset	Gen. 28:11; Ex. 17:12; Josh. 8:29	Twilight (Arab. *'Ahra*)
6:20 P.M.	Stars appear		Evening Shema, or prayer
10:00 P.M.	First watch ends	Lam. 2:19	The donkey brays
12:00 P.M.	Midnight	Ex. 11:4; Ruth 3:8; Ps. 119:62; Matt. 25:6; Luke 11:5	
2:00 A.M.	Second watch ends	Judg. 7:19	The dog barks
3:00 A.M.	Rooster crow	Mark 13:35; cf. Matt. 26:75	
4:30 A.M.	Second rooster crow	Matt. 26:75; Mark 14:30	
5:40 A.M.	Column of dawn		Twilight (Arab. *Subah*)
6:00 A.M.	Sunrise (third watch ends)	Gen. 19:23; Ex. 14:24; Josh. 1:15; 1 Sam. 11:11	Three blasts of the truphet (Arab. *Doher*); morning sacrifice
9:00 A.M.	First hour of prayer	Acts 2:15	
12:00 A.M.	Noon	Gen. 43:16; 1 Kings 18:26; Job 5:14	
1:30 P.M.	Great vesper		First Mincha
3:30 P.M.	Small vesper		Second Mincha (Arab. *Aser*); Arab. *Mogoreb*, before sunset
5:40 P.M.			Evening sacrifice at the NE of the
6:00 P.M.	Sunset	Gen. 15:12; Ex. 17:12; Luke 4:40	alter; nine blasts of the trumpet Six blasts of the trumpet, on the eve of the Sabbath

12:40 *devour widows' houses* by exploiting the widows. They used their position as jurists to adjust claims against wealthy widows or to get them to bestow on them their estates.

12:41 *treasury.* A chest located in the Temple area, designed to receive coins dropped in a spout.

12:42 *two small copper coins.* The smallest of copper coins, worth very little. As a widow with no means of support and by giving all, she showed her complete dependence on God for all her daily needs.

13:1 Concerning the *stones,* see note on Matt. 24:1.

13:4 *when will these things be?* There is a dual perspective in Christ's answer: some of the events described were to be fulfilled in the destruction of Jerusalem in A.D. 70 and some are yet to be fulfilled during the tribulation days that precede His second coming.

13:5–27 Verses 5–13 culminate during the first 3 ½ years of the Tribulation; verse 14 will occur at the midpoint, when Antichrist (*the* ABOMI-

them, "See to it that no one misleads you.

13:6 [a]John 8:24 6"Many will come in My name, saying, '[a]I am *He!*' and will mislead many.

7"When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but *that is* not yet the end.

8"For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will *also* be famines. These things are *merely* the beginning of birth pangs.

*13:9 [a]Matt 10:17 9"But be on your guard; for they will [a]deliver you to *the* courts, and you will be flogged [a]in *the* synagogues, and you will stand before governors and kings for My sake, as a testimony to them.

13:10 [a]Matt 24:14 10"[a]The gospel must first be preached to all the nations.

*13:11 [a]Mark 13:11-13; *Matt 10:19-22; Luke 21:12-17* 11"[a]When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but *it is* the Holy Spirit.

12"Brother will betray brother to death, and a father *his* child; and children will rise up against parents and have them put to death.

*13:13 [a]Matt 10:22; John 15:21 13"[a]You will be hated by all because of My name, but the one who endures to the end, he will be saved.

*13:14 [a]Matt 24:15f [b]Dan 9:27; 11:31; 12:11 14"But [a]when you see the [b]ABOMINATION OF DESOLATION standing where it should not be (let the reader understand), then those who are in Judea must flee to the mountains.

15"[a]the one who is on the housetop must not go down, or go in to get anything out of his house; 13:15 [a]Luke 17:31

16 and the one who is in the field must not turn back to get his coat.

17"But woe to those who are pregnant and to those who are nursing babies in those days!

18"But pray that it may not happen in the winter.

19"For those days will be a *time of* tribulation such as has not occurred [a]since the beginning of the creation which God created until now, and never will. 13:19 [a]Dan 12:1; Mark 10:6

20"Unless the Lord had shortened *those* days, no life would have been saved; but for the sake of the elect, whom He chose, He shortened the days. *13:20

21"And then if anyone says to you, 'Behold, here is the Christ'; or, 'Behold, *He is* there'; do not believe *him;*

22 for false Christs and [a]false prophets will arise, and will show [b]signs and [b]wonders, in order to lead astray, if possible, the elect. 13:22 [a]Matt 7:15 [b]Matt 24:24; John 4:48

23"But take heed; behold, I have told you everything in advance. *13:23

24"But in those days, after that tribulation, [a]THE SUN WILL BE DARKENED AND THE MOON WILL NOT GIVE ITS LIGHT, 13:24 [a]Is 13:10; Ezek 32:7; Joel 2:10, 31; 3:15; Rev 6:12

25 [a]AND THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. 13:25 [a]Is 34:4; Rev 6:13

26"Then they will see [a]THE SON OF MAN [b]COMING IN CLOUDS with great power and glory. 13:26 [a]Dan 7:13; Rev 1:7 [b]Matt 16:27; Mark 8:38

27"And then He will send forth the angels, and [a]will gather to- *13:27 [a]Deut 30:4

NATION OF DESOLATION) demands to be worshiped; verses 15–23 warn about preparedness during the last half of the Tribulation; and verses 24–27 describe events at the second coming of Christ.

13:9 *synagogues.* They were used as places of assembly and as courtrooms. Floggings were therefore administered in them (2 Cor. 11:24). These predictions began to be fulfilled in the book of Acts (see Acts 4:5ff.; 5:27ff.; 12:1ff.; 24:1ff.; 25:1ff.).

13:11 *hand you over.* I.e., denounce you to the authorities.

13:13 *endures.* I.e., remains loyal.

13:14 ABOMINATION OF DESOLATION. See note on Matt. 24:15.

13:20 *the elect.* The elect (saved) remnant of Israel during the Tribulation. At the Second Coming, these people will be restored to Palestine (v. 27).

13:23 The third warning to be prepared; the others are in verses 5 and 9.

13:27 *His elect.* Those who believe during the seven-year tribulation period. The elect of the church will already have been taken to heaven

13:27 [b]Zech 2:6 gether His elect from the four winds, [b]from the farthest end of the earth to the farthest end of heaven.

*13:28 28"Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near.

*13:29 29"Even so, you too, when you see these things happening, recognize that He is near, *right* at the door.

*13:30 30"Truly I say to you, this generation will not pass away until all these things take place.

31"Heaven and earth will pass away, but My words will not pass away.

*13:32 [a]Matt 24:36; Acts 1:7 32"[a]But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father *alone.*

*13:33 [a]Eph 6:18; Col 4:2 33"Take heed, [a]keep on the alert; for you do not know when the *appointed* time will come.

13:34 [a]Luke 12:36-38 34" [a]*It is* like a man away on a journey, *who* upon leaving his house and putting his slaves in charge, *assigning* to each one his task, also commanded the doorkeeper to stay on the alert.

13:35 [a]Matt 24:42; Mark 13:37 [b]Mark 14:30 [c]Matt 14:25; Mark 6:48 35"Therefore, [a]be on the alert—for you do not know when the master of the house is coming, whether in the evening, at midnight, or [b]when the rooster crows [c]in the morning—

13:36 [a]Rom 13:11 36 in case he should come suddenly and find you [a]asleep.

37"What I say to you I say to all, '[a]Be on the alert!' "

13:37 [a]Matt 24:42; Mark 13:35

D Anointing by Mary and Agreement to Betray by Judas, on Wednesday,
14:1–11 (also John 12:1–8)

14 [a]Now [b]the Passover and Unleavened Bread were two days away; and the chief priests and the scribes [c]were seeking how to seize Him by stealth and kill *Him;*

*14:1 [a]Mark 14:1,2; *Matt 26:2-5; Luke 22:1,2* [b]Ex 12:1-27; Mark 14:12; John 11:55; 13:1 [c]Matt 12:14

2 for they were saying, "Not during the festival, otherwise there might be a riot of the people."

3 [a]While He was in [b]Bethany at the home of Simon the leper, and reclining *at the table,* there came a woman with an alabaster vial of very [c]costly perfume of pure nard; *and* she broke the vial and poured it over His head.

*14:3 [a]Mark 14:3-9; *Matt 26:6-13;* Luke 7:37-39; John 12:1-8 [b]Matt 21:17 [c]Matt 26:6f; John 12:3

4 But some were indignantly *remarking* to one another, "Why has this perfume been wasted?

*14:4

5"For this perfume might have been sold for over three hundred denarii, and *the money* given to the poor." And they were scolding her.

*14:5

6 But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me.

7"For you always have [a]the poor with you, and whenever you wish you can do good to them; but you do not always have Me.

*14:7 [a]Deut 15:11; Matt 26:11; John 12:8

8"She has done what she

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before the Tribulation begins (1 Thess. 1:10; 5:9–11; Rev. 6:17). The word *elect* is used of various ones: of Christ (Isa. 42:1; 1 Peter 2:6), Israel (Isa. 45:4), millennial saints (Isa. 65:22), tribulation saints (this reference and parallels), church saints (Col. 3:12), and angels (1 Tim. 5:21).

13:28 The *fig tree* does not here represent Israel (as in 11:14) but all the signs of His second coming described in verses 14–23.

13:29 *He.* The Son of Man (v. 26).

13:30 *this generation.* The Jewish race. See note on Matt. 24:34.

13:32 *nor the Son.* In His humanity, Jesus did not know. See note on Phil. 2:7 on the self-limitation of Christ.

13:33 The fourth and final warning of this chapter.

14:1 The Feast of *the Passover.* One of Israel's three great yearly festivals (the other two were Pentecost and Booths), commemorating their deliverance from Egypt on the night when God "passed over" the homes of the Israelites during the slaughter of the firstborn. It was celebrated on the fourteenth of Nisan (March-April) and was followed immediately by the Feast of Unleavened Bread, which continued from the fifteenth to the twenty-first (see Ex. 12).

14:3 *a woman.* Mary of Bethany (John 12:3). *nard.* A costly aromatic anointing oil extracted from an East Indian plant.

14:4 *Why . . . wasted?* Judas had instigated the murmuring (John 12:4–6).

14:5 *three hundred denarii.* In purchasing power equivalent to 300 days' wages for a rural worker.

14:7 *the poor.* See note on Matt. 26:11.

could; [a]she has anointed My body beforehand for the burial.
14:8 [a]John 19:40

9"Truly I say to you, [a]wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."
14:9 [a]Matt 26:13

10 [a]Then Judas Iscariot, [b]who was one of the twelve, went off to the chief priests in order to betray Him to them.
*14:10 [a]Mark 14:10, 11; *Matt 26:14-16; Luke 22:3-6* [b]John 6:71

11 They were glad when they heard *this,* and promised to give him money. And he *began* seeking how to betray Him at an opportune time.
*14:11

E Supper and Betrayal on Thursday, 14:12–52 (also John 13:1–18:12)

1 *Preparation for the Last Supper,* 14:12–16

12 [a]On the first day of [b]Unleavened Bread, when the Passover *lamb* was being [c]sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?"
14:12 [a]Mark 14:12-16; *Matt 26:17-19; Luke 22:7-13* [b]Matt 26:17 [c]Deut 16:5; Mark 14:1; Luke 22:7; 1 Cor 5:7

13 And He *sent two of His disciples and *said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him;
*14:13

14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My [a]guest room in which I may eat the Passover with My disciples?" '
14:14 [a]Luke 22:11

15"And he himself will show you a large upper room furnished *and* ready; prepare for us there."

16 The disciples went out and came to the city, and found *it* just as He had told them; and they prepared the Passover.

2 *Partaking of the Last Supper,* 14:17–21

17 [a]When it was evening He *came with the twelve.
14:17 [a]Mark 14:17-21; *Matt 26:20-24; Luke 22:14,21-23;* John 13:18ff

18 As they were reclining *at the table* and eating, Jesus said, "Truly I say to you that one of you will betray Me— one who is eating with Me."

19 They began to be grieved and to say to Him one by one, "Surely not I?"

20 And He said to them, *"It is* one of the twelve, one who dips with Me in the bowl.

21"For the Son of Man *is to* go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! *It would have been* good for that man if he had not been born."
*14:21

3 *Institution of the Lord's Supper,* 14:22–25

22 [a]While they were eating, He took *some* bread, and after a [b]blessing He broke *it,* and gave *it* to them, and said, "Take *it;* this is My body."
14:22 [a]Mark 14:22-25; *Matt 26:26-29; Luke 22:17-20; 1 Cor 11:23-25;* Mark 10:16 [b]Matt 14:19

23 And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.

24 And He said to them, "This is My [a]blood of the [b]covenant, which is poured out for many.
*14:24 [a]Ex 24:8 [b]Jer 31:31-34

25"Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."
*14:25

4 *Walk to Gethsemane,* 14:26–31

26 [a]After singing a hymn, they went out to [b]the Mount of Olives.
*14:26 [a]Matt 26:30 [b]Matt 21:1

14:10–11 Judas's motive in betraying Jesus was, in part, avarice (Matt. 26:15), though it may also have been related to his bitterness at Jesus' failure to be a political Messiah. Basically, however, Judas's act was inspired by Satan (John 12:6; 13:2, 27).

14:11 *opportune time.* I.e., in the absence of the multitude (Luke 22:6).

14:13 *a man . . . carrying a pitcher of water.* Since women usually performed this task, they would easily notice a man carrying water.

14:21 *as it is written of Him.* See Ps. 22 and Isa. 53.

14:24 *the covenant* = the new covenant. See "Introduction to the New Testament."

14:25 *until that day.* See note on Matt. 26:29.

14:26 *a hymn.* This would have been a portion of Pss. 115–118, traditionally sung at this season.

14:27 [a]Mark 14:27-31: *Matt 26:31-35* [b]Zech 13:7

27 [a]And Jesus *said to them, "You will all fall away, because it is written, '[b]I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'

14:28 [a]Matt 28:16

28"But after I have been raised, [a]I will go ahead of you to Galilee."

29 But Peter said to Him, "*Even* though all may fall away, yet I will not."

14:30 [a]Matt 26:34 [b]Mark 14:68, 72; John 13:38

30 And Jesus *said to him, "Truly I say to you, that [a]this very night, before [b]a rooster crows twice, you yourself will deny Me three times."

31 But *Peter* kept saying insistently, "*Even* if I have to die with You, I will not deny You!" And they all were saying the same thing also.

5 *Prayer in Gethsemane,* 14:32–42

*14:32 [a]Mark 14:32-42: *Matt 26:36-46; Luke 22:40-46*

32 [a]They *came to a place named Gethsemane; and He *said to His disciples, "Sit here until I have prayed."

14:33 [a]Mark 9:15; 16:5,6

33 And He *took with Him Peter and James and John, and began to be very [a]distressed and troubled.

14:34 [a]Matt 26:38; John 12:27

34 And He *said to them, "[a]My soul is deeply grieved to the point of death; remain here and keep watch."

*14:35 [a]Matt 26:45; Mark 14:41

35 And He went a little beyond *them,* and fell to the ground and *began* to pray that if it were possible, [a]the hour might pass Him by.

*14:36 [a]Rom 8:15; Gal 4:6 [b]Matt 26:39

36 And He was saying, "[a]Abba! Father! All things are possible for You; remove this cup from Me; [b]yet not what I will, but what You will."

37 And He *came and *found them sleeping, and *said to Peter, "Simon, are you asleep? Could you not keep watch for one hour?

14:38 [a]Matt 26:41

38"[a]Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak."

39 Again He went away and prayed, saying the same words.

40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

*14:41 [a]Mark 14:35

41 And He *came the third time, and *said to them, "Are you still sleeping and resting? It is enough; [a]the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

42"Get up, let us be going; behold, the one who betrays Me is at hand!"

6 *Betrayal and arrest in Gethsemane,* 14:43–52

14:43 [a]Mark 14:43-50: *Matt 26:47-56; Luke 22:47-53; John 18:3-11*

43 [a]Immediately while He was still speaking, Judas, one of the twelve, *came up accompanied by a crowd with swords and clubs, *who came* from the chief priests and the scribes and the elders.

44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard."

14:45 [a]Matt 23:7

45 After coming, he immediately went to Him, saying, "[a]Rabbi!" and kissed Him.

46 They laid hands on Him and seized Him.

*14:47

47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

48 And Jesus said to them, "Have you come out with swords and clubs to arrest Me, as *you would* against a robber?

14:49 [a]Mark 12:35; Luke 19:47; 21:37

49"Every day I was with you [a]in the temple teaching, and you did not seize Me; but *this has taken place* to fulfill the Scriptures."

14:32 *Gethsemane.* A garden on the slope of the Mount of Olives.

14:35 *if it were possible.* I.e., in accordance with God's will.

14:36 *this cup.* See note on Matt. 26:39.

14:41 *Are you still sleeping and resting?* Some understand this as a statement of reproach; others translate it as a question.

14:47 *one of those.* Peter (John 18:10). Christ healed the ear (Luke 22:51).

50 And they all left Him and fled.

51 A young man was following Him, wearing *nothing but* a linen sheet over *his* naked *body*; and they *seized him.

52 But he pulled free of the linen sheet and escaped naked.

F Trials and Crucifixion, on Friday, 14:53–15:47 (also John 18:13–19:42)

1 Christ before Caiaphas, 14:53–65

***14:53** [a]Mark 14:53-65: *Matt 26:57-68; John 18:12f 19-24*

53 [a]They led Jesus away to the high priest; and all the chief priests and the elders and the scribes *gathered together.

14:54 [a]Mark 14:68 [b]Matt 26:3 [c]Mark 14:67; John 18:18

54 Peter had followed Him at a distance, [a]right into [b]the courtyard of the high priest; and he was sitting with the officers and [c]warming himself at the fire.

14:55 [a]Matt 5:22

55 Now the chief priests and the whole [a]Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any.

***14:56**

56 For many were giving false testimony against Him, but their testimony was not consistent.

57 Some stood up and *began* to give false testimony against Him, saying,

***14:58** [a]Matt 26:61; Mark 15:29; John 2:19

58 "We heard Him say, '[a]I will destroy this temple made with hands, and in three days I will build another made without hands.' "

59 Not even in this respect was their testimony consistent.

***14:60**

60 The high priest stood up *and came* forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?"

***14:61** [a]Matt 26:63 [b]Mark 14:61-63: *Matt 26:63ff; Luke 22:67-71*

61 [a]But He kept silent and did not answer. [b]Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed *One?*"

***14:62** [a]Ps 110:1; Mark 13:26 [b]Dan 7:13

62 And Jesus said, "I am; and you shall see [a]THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and [b]COMING WITH THE CLOUDS OF HEAVEN."

***14:63** [a]Num 14:6; Matt 26:65; Acts 14:14

63 [a]Tearing his clothes, the high priest *said, "What further need do we have of witnesses?

***14:64** [a]Lev 24:16

64 "You have heard the [a]blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.

***14:65** [a]Matt 26:67; Mark 10:34 [b]Esth 7:8 [c]Matt 26:68; Luke 22:64

65 Some began to [a]spit at Him, and [b]to blindfold Him, and to beat Him with their fists, and to say to Him, "[c]Prophesy!" And the officers received Him with slaps *in the face.*

2 Peter's denial of Jesus, 14:66–72

14:66 [a]Mark 14:66-72: *Matt 26:69-75; Luke 22:56-62; John 18:16-18,25-27*

66 [a]As Peter was below in [b]the courtyard, one of the servant-girls of the high priest *came,

14:67 [a]Mark 14:54 [b]Mark 1:24

67 and seeing Peter [a]warming himself, she looked at him and *said, "You also were with Jesus the [b]Nazarene."

***14:68** [a]Mark 14:54

68 But he denied *it,* saying, "I neither know nor understand what you are talking about." And he [a]went out onto the porch, and a rooster crowed.

69 The servant-girl saw him, and began once more to say to the bystanders, "This is *one* of them!"

14:53 *to the high priest.* The examination before Caiaphas and the Sanhedrin. See note on Matt. 26:57 for the order of Jesus' trials.

14:56 Jewish law required two agreeing witnesses to establish a charge (Deut. 19:15).

14:58 This seems to be another version of John 2:19.

14:60 The high priest suggested that Christ incriminate Himself.

14:61 *kept silent.* Defense seemed irrelevant to Christ.

14:62 *I am.* Christ affirmed that He was the Messiah and assured His judges that He was also the coming Judge of all mankind. *RIGHT HAND OF POWER.* The right hand of God.

14:63 *Tearing his clothes.* The proper gesture for the high priest to make upon hearing what he considered blasphemy.

14:64 *the blasphemy.* The members of the council understood clearly that in Christ's answer (v. 62) He claimed to be equal with God. Since they viewed Him as a mere man, this claim was blasphemy in their minds, and the penalty was death (Lev. 24:16).

14:65 *spit at Him.* See Isa. 50:6. *"Prophesy!"* Said in mockery. Perhaps they meant: Tell us who is hitting you (as each blow is given).

14:68 *porch.* Better, gateway or forecourt.

*14:70 [a]Mark 14:68 [b]Matt 26:73; Luke 22:59

70 But again [a]he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are *one* of them, [b]for you are a Galilean too."

71 But he began to curse and swear, "I do not know this man you are talking about!"

*14:72 [a]Mark 14:30, 68

72 Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, "Before [a]a rooster crows twice, you will deny Me three times." And he began to weep.

3 *Christ before Pilate,* 15:1–15

*15:1 [a]Matt 27:1 [b]Matt 5:22

15 [a]Early in the morning the chief priests with the elders and scribes and the whole [b]Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate.

*15:2 [a]Mark 15:2-5; *Matt 27:11-14; Luke 23:2,3; John 18:29-38*

2 [a]Pilate questioned Him, "Are You the King of the Jews?" And He *answered him, "*It is as* you say."

3 The chief priests *began* to accuse Him harshly.

4 Then Pilate questioned Him again, saying, "Do You not answer? See how many charges they bring against You!"

15:5 [a]Matt 27:12

5 But Jesus [a]made no further answer; so Pilate was amazed.

*15:6 [a]Mark 15:6-15; *Matt 27:15-26; Luke 23:18-25; John 18:39-19:16*

6 [a]Now at *the* feast he used to release for them *any* one prisoner whom they requested.

7 The man named Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.

8 The crowd went up and began asking him *to do* as he had been accustomed to do for them.

9 Pilate answered them, saying, "Do you want me to release for you the King of the Jews?"

10 For he was aware that the chief priests had handed Him over because of envy.

11 But the chief priests stirred up the crowd [a]*to ask* him to release Barabbas for them instead. 15:11 [a]Acts 3:14

12 Answering again, Pilate was saying to them, "Then what shall I do with Him whom you call the King of the Jews?"

13 They shouted back, "Crucify Him!"

14 But Pilate was saying to them, "Why, what evil has He done?" But they shouted all the more, "Crucify Him!"

15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and after having Jesus [a]scourged, he handed Him over to be crucified. *15:15 [a]Matt 27:26

4 *Abuse by the soldiers,* 15:16–20

16 [a]The soldiers took Him away into [b]the palace (that is, the Praetorium), and they *called together the whole *Roman* [c]cohort. *15:16 [a]Mark 15:16-20; *Matt 27:27-31* [b]Matt 26:3; 27:27 [c]Acts 10:1

17 They *dressed Him up in

14:70 *Galilean.* Galileans spoke a dialect of Aramaic, with noticeable pronunciation differences.

14:72 Notice the path that led to Peter's denial: overconfidence (vv. 29, 31), prayerlessness (vv. 37, 40–41), not listening to Christ (v. 47 and Luke 22:49–51), associating with the wrong crowd (v. 54), reverting to old habits (v. 71), and finally outright denial (v. 71).

15:1 *in the morning.* See note on Luke 22:66. *Pilate.* Pilate was the Roman prefect, or governor, of Judea (usually referred to as procurator), to which position he was appointed by Tiberius in A.D. 26. He was in charge of the army of occupation, kept the taxes flowing to Rome, had power of life and death over his subjects, appointed the high priests, and decided cases involving capital punishment. He was a capricious, weak governor who let personal and political considerations outweigh his awareness that justice was not being done in Jesus' case. He did not want another report to get to Rome that he had offended Jewish customs or could not control a situation—charges against him made to Tiberius earlier.

15:2 *King of the Jews.* The Jews knew that Pilate would be concerned only with a charge of a political nature, which this was. *It is as you say.* This affirmative answer, according to John 18:34–38, was accompanied by an explanation as to what kind of king Jesus claimed to be.

15:6 *at the feast.* I.e., at Passover.

15:15 *scourged.* See note on Matt. 27:26. *crucified.* See note on Matt. 27:31.

15:16 *Praetorium.* The residence of the governor, perhaps in the fortress of Antonia, where the Roman troops were quartered. *whole . . . cohort.* A company or battalion.

purple, and after twisting a crown of thorns, they put it on Him;

18 and they began to acclaim Him, "Hail, King of the Jews!"

19 They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him.

20 After they had mocked Him, they took the purple robe off Him and put His *own* garments on Him. And they *led Him out to crucify Him.

5 *Crucifixion of Jesus,* 15:21–32

*15:21 [a]Mark 15:21; *Matt 27:32; Luke 23:26* [b]Rom 16:13

21 [a]They *pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and [b]Rufus), to bear His cross.

*15:22 [a]Mark 15:22-32; *Matt 27:33-44; Luke 23:33-43; John 19:17-24* [b]Luke 23:33; John 19:17

22 [a]Then they *brought Him to the place [b]Golgotha, which is translated, Place of a Skull.

*15:23 [a]Matt 27:34

23 They tried to give Him [a]wine mixed with myrrh; but He did not take it.

*15:24 [a]Ps 22:18; John 19:24

24 And they *crucified Him, and *[a]divided up His garments among themselves, casting lots for them *to decide* what each man should take.

*15:25 [a]Mark 15:33

25 It was the [a]third hour when they crucified Him.

15:26 [a]Matt 27:37

26 The inscription of the charge against Him read, "[a]THE KING OF THE JEWS."

27 They *crucified two robbers with Him, one on His right and one on His left.

*15:28

28 [And the Scripture was fulfilled which says, "And He was numbered with transgressors."]

15:29 [a]Ps 22:7; 109:25; Matt 27:39

29 Those passing by were hurling abuse at Him, [a]wagging their heads, and saying, "Ha! You who *are going to* [b]destroy the temple and rebuild it in three days,

15:29 [b]Mark 14:58; John 2:19

30 save Yourself, and come down from the cross!"

15:31 [a]Matt 27:42; Luke 23:35

31 In the same way the chief priests also, along with the scribes, were mocking *Him* among themselves and saying, "[a]He saved others; He cannot save Himself.

*15:32 [a]Matt 27:42; Mark 15:26 [b]Matt 27:44; Mark 15:27; Luke 23:39-43

32 "Let *this* Christ, [a]the King of Israel, now come down from the cross, so that we may see and believe!" [b]Those who were crucified with Him were also insulting Him.

6 *Death of Jesus,* 15:33–41

15:33 [a]Mark 15:33-41; *Matt 27:45-56; Luke 23:44-49* [b]Matt 27:45f; Mark 15:25; Luke 23:44

33 [a]When the [b]sixth hour came, darkness fell over the whole land until the [b]ninth hour.

*15:34 [a]Matt 27:45f; Mark 15:25; Luke 23:44 [b]Ps 22:1; Matt 27:46

34 At the [a]ninth hour Jesus cried out with a loud voice, "[b]ELOI, ELOI, LAMA SABACHTHANI?" which is translated, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"

*15:35

35 When some of the bystanders heard it, they *began* saying, "Behold, He is calling for Elijah."

*15:36

36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."

15:37 [a]Matt 27:50; Luke 23:46; John 19:30

37 [a]And Jesus uttered a loud cry, and breathed His last.

*15:38 [a]Ex 26:31-33; Matt 27:51; Luke 23:45

38 [a]And the veil of the temple was torn in two from top to bottom.

15:39 [a]Matt 27:54; Mark 15:45; Luke 23:47

39 [a]When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"

*15:40 [a]Mark 15:40, 41; *Matt 27:55f;* Luke 23:49; John 19:25

40 [a]There were also *some* women looking on from a dis-

15:21 *coming from the country.* I.e., coming from the country into the city, probably as another pilgrim to Jerusalem at Passover. *Simon of Cyrene.* Cyrene was a port in N Africa and had a Jewish community. Usually the victim carried the crossbeam, which weighed about 100 lbs (45 kg), but Christ was too weak to do so.

15:22 *Golgotha.* See note on Matt. 27:33.

15:23 *wine mixed with myrrh.* A sedative.

15:24 *they . . . divided up His garments.* The garments of a victim were customarily taken by his executioners. See Ps. 22:18.

15:25 *third hour* = 9 A.M.

15:28 This quotation from Isa. 53:12 is not contained in many mss.

15:32 *Let this Christ.* I.e., Let the (to them) false Christ.

15:34 *WHY HAVE YOU FORSAKEN ME?* See note on Matt. 27:46.

15:35 *Elijah.* See note on Matt. 27:47.

15:36 *sour wine.* See Ps. 69:21.

15:38 *the veil.* See note on Matt. 27:51.

15:40 A list of trustworthy witnesses (the apostles having fled) is given. Compare 16:1.

15:40 [b]Luke 19:3 [c]Mark 16:1
tance, among whom *were* Mary Magdalene, and Mary the mother of James [b]the Less and Joses, and [c]Salome.

15:41 [a]Matt 27:55f
41 When He was in Galilee, they used to follow Him and [a]minister to Him; and *there were* many other women who came up with Him to Jerusalem.

7 *Burial of Jesus,* 15:42–47

*15:42 [a]Mark 15:42-47: *Matt 27:57-61; Luke 23:50-56; John 19:38-42* [b]Matt 27:62
42 [a]When evening had already come, because it was [b]the preparation day, that is, the day before the Sabbath,

*15:43 [a]Matt 27:57; Luke 23:50,51; Acts 13:50; 17:12 [b]Matt 27:57; Luke 2:25,38; 23:51; John 19:38 [c]John 19:38
43 Joseph of Arimathea came, a [a]prominent member of the Council, who himself was [b]waiting for the kingdom of God; and he [c]gathered up courage and went in before Pilate, and asked for the body of Jesus.

*15:44
44 Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead.

15:45 [a]Mark 15:39
45 And ascertaining this from [a]the centurion, he granted the body to Joseph.

*15:46
46 Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

15:47 [a]Matt 27:56; Mark 15:40; 16:1
47 [a]Mary Magdalene and Mary the *mother* of Joses were looking on *to see* where He was laid.

III THE SUCCESS OF THE SERVANT, 16:1–20

A His Resurrection, 16:1–8

16 *16:1 [a]Mark 16:1-8; *Matt 28:1-8; Luke 24:1-10;* John 20:1-3 [b]Mark 15:47 [c]Luke 23:56; John 19:39f
[a]When the Sabbath was over, [b]Mary Magdalene, and Mary the *mother* of James, and Salome, [c]bought spices, so that they might come and anoint Him.

2 Very early on the first day of the week, they *came to the tomb when the sun had risen.

16:3 [a]Matt 27:60; Mark 15:46; 16:4
3 They were saying to one another, "Who will roll away [a]the stone for us from the entrance of the tomb?"

4 Looking up, they *saw that the stone had been rolled away, although it was extremely large.

*16:5 [a]John 20:11,12 [b]Mark 9:15
5 [a]Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they [b]were amazed.

*16:6 [a]Mark 9:15 [b]Mark 1:24 [c]Matt 28:6; Luke 24:6
6 And he *said to them, "[a]Do not be amazed; you are looking for Jesus the [b]Nazarene, who has been crucified. [c]He has risen; He is not here; behold, *here is* the place where they laid Him.

*16:7 [a]Matt 26:32; Mark 14:28
7 "But go, tell His disciples and Peter, '[a]He is going ahead of you to Galilee; there you will see Him, just as He told you.' "

8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

B His Appearances, 16:9–18

*16:9
9 [Now after He had risen early on the first day of the week, He

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15:42 *evening* was between 3 P.M. and sunset. *the preparation day.* Since no work could be done on the Sabbath, preparation for it was made the day before, Friday.

15:43 *Joseph.* See Matt. 27:57; Luke 23:50; and John 19:38. To remove the body required official permission.

15:44 *Pilate wondered* because several days of agony on a cross before death came was common. Christ's death after only six hours was very unusual. *centurion.* The one who had been in charge of the crucifixion.

15:46 *wrapped Him in the linen.* The linen was wrapped around the body in strips (John 19:40). *tomb.* See Isa. 53:9. The *stone* was like a solid wheel that rolled in a channel or gutter.

16:1 *When the Sabbath was over.* Work could now be done to prepare the body for permanent burial.

16:5 *a young man.* Evidently the angel who rolled away the stone (Matt. 28:2).

16:6 *He has risen.* This simply stated fact is the foundation of the Christian faith.

16:7 The Lord was especially concerned about *Peter,* who had denied Him.

16:9–20 These verses do not appear in two of the most trustworthy mss. of the NT, though they are part of many other mss. and versions. If they are not a part of the genuine text of Mark, the abrupt ending at verse 8 is probably because the original closing verses were lost. The doubtful genuineness of verses 9–20 makes it unwise to build a doctrine or base an experience on them (esp. vv. 16–18).

16:9 first appeared to [a]Mary Magdalene, from whom He had cast out seven demons.
[a]Matt 27:56; John 20:14

16:10 10 [a]She went and reported to those who had been with Him, while they were mourning and weeping.
[a]John 20:18

16:11 11 When they heard that He was alive and had been seen by her, [a]they refused to believe it.
[a]Matt 28:17; Mark 16:13,14; Luke 24:11,41; John 20:25

16:12 12 After that, [a]He appeared in a different form [b]to two of them while they were walking along on their way to the country.
[a]Mark 16:14; John 21:1,14
[b]Luke 24:13-35

16:13 13 They went away and reported it to the others, but they [a]did not believe them either.
[a]Matt 28:17; Mark 16:11,14; Luke 24:11,41; John 20:25

16:14 14 Afterward [a]He appeared [b]to the eleven themselves as they were reclining *at the table*; and He reproached them for their [c]unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.
[a]Mark 16:12; John 21:1,14
[b]Luke 24:36; John 20:19,26; 1 Cor 15:5
[c]Matt 28:17; Mark 16:11,13; Luke 24:11,41; John 20:25

16:15 15 And He said to them, "[a]Go into all the world and preach the gospel to all creation.
[a]Matt 28:19; Acts 1:8

***16:16** 16"[a]He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.
[a]John 3:18,36; Acts 16:31

17"These signs will accompany those who have believed: [a]in My name they will cast out demons, they will [b]speak with new tongues;
16:17
[a]Mark 9:38; Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12
[b]Acts 2:4; 10:46; 19:6; 1 Cor 12:10,28, 30; 13:1; 14:2

18 they will [a]pick up serpents, and if they drink any deadly *poison,* it will not hurt them; they will [b]lay hands on the sick, and they will recover."
***16:18**
[a]Luke 10:19; Acts 28:3-5
[b]Mark 5:23

C His Ascension, 16:19-20

19 So then, when the Lord Jesus had [a]spoken to them, He [b]was received up into heaven and [c]sat down at the right hand of God.
16:19
[a]Acts 1:3
[b]Luke 9:51; 24:51; John 6:62; 20:17; Acts 1:2,9-11; 1 Tim 3:16
[c]Ps 110:1; Luke 22:69; Acts 7:55f; Rom 8:34; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12; 12:2; 1 Pet 3:22

20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.]

[*And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.*]

16:16 *baptized.* This may be a reference to the baptism of the Holy Spirit (1 Cor. 12:13). If this refers to water baptism, notice that it is unbelief, not failure to be baptized, that condemns. Water baptism does not save. See notes on Acts 2:38; 1 Peter 3:21.

16:18 The NT records no instance of anyone drinking poison without harm.

LUKE

INTRODUCTION

AUTHOR: Luke DATE: 60

Authorship Luke, the "beloved physician" (Col. 4:14), close friend and companion of Paul, was probably the only Gentile author of any part of the New Testament. We know nothing about his early life or conversion except that he was not an eyewitness of the life of Jesus Christ (Luke 1:2). Though a physician by profession, he was primarily an evangelist, writing this gospel and the book of Acts and accompanying Paul in missionary work (see the Introduction to Acts). He was with Paul at the time of the apostle's martyrdom (2 Tim. 4:11), but of his later life we have no certain facts.

Methodology In his prologue, Luke states that his own work was stimulated by the work of others (1:1), that he consulted eyewitnesses (1:2), and that he sifted and arranged the information (1:3) under the guidance of the Holy Spirit to instruct Theophilus in the historical reliability of the faith (1:4). This is a carefully researched and documented writing.

Distinctive Approach Though specifically dedicated to Theophilus, the gospel is slanted toward all Gentiles. (1) The author displays an unusual interest in medical matters (4:38; 7:15; 8:55; 14:2; 18:15; 22:50). (2) Much attention is given to recounting of the events surrounding the birth of Christ. Only Luke records the annunciation to Zacharias and Mary, the songs of Elizabeth and Mary, the birth and childhood of John the Baptist, the birth of Jesus, the visit of the shepherds, the circumcision, presentation in the Temple, details of Christ's childhood, and the inner thoughts of Mary. (3) Luke shows an uncommon interest in individuals, as seen in his accounts of Zaccheus (19:1–10) and the penitent thief (23:39–43) and in the parables of the prodigal son (15:11–32) and the penitent tax-gatherer (18:9–14). It is Luke who gives us the story of the good Samaritan (10:29–37) and the one thankful ex-leper (17:11–19). (4) There is in this gospel a special emphasis on prayer (3:21; 5:16; 6:12; 9:18, 28–29; 10:21; 11:1; 22:39–46; 23:34, 46). (5) The prominent place given to women is another distinctive feature of this gospel (chaps. 1, 2; 7:11–13; 8:1–3; 10:38–42; 21:1–4; 23:27–31, 49). (6) The writer also shows interest in poverty and wealth (1:52–53; 4:16–22; 6:20, 24–25; 12:13–21; 14:12–13; 16:19–31). (7) The book preserves four beautiful hymns: the *Magnificat* of Mary (1:46–55), the *Benedictus* of Zacharias (1:67–79), the *Gloria in Excelsis* of the angels (2:14), and the *Nunc Dimittis* of Simeon (2:29–32). This is a gospel of the compassionate Son of Man offering salvation to the whole world (19:10).

Date Since the conclusion of Acts shows Paul in Rome, and since the gospel of Luke was written before Acts (Acts 1:1), Luke's gospel was probably written about A.D. 60, possibly in Caesarea during Paul's two-year imprisonment there (Acts 24:27).

Contents The theme of Luke's gospel is Christ, the Son of Man, and it narrates many of those events that demonstrated Christ's humanity (see "Distinctive Approach" for a listing of favorite passages).

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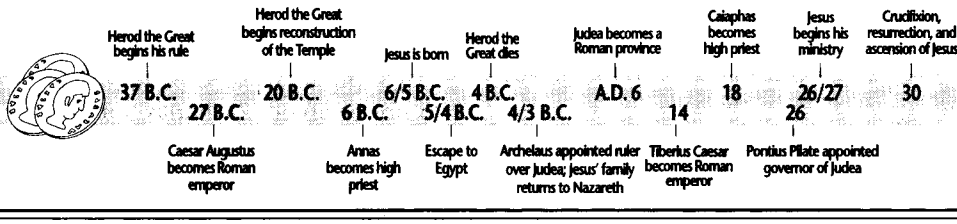
TIMELINE OF LUKE



THE GOSPEL ACCORDING TO LUKE

I PREFACE: THE METHOD AND PURPOSE OF WRITING, 1:1–4

1:1 [a]Rom 4:21; 14:5; Col 2:2; 4:12; 1 Thess 1:5; 2 Tim 4:17; Heb 6:11; 10:22
1:2 [a]John 15:27; Acts 1:21f [b]2 Pet 1:16; 1 John 1:1 [c]Acts 26:16; 1 Cor 4:1; Heb 2:3 [d]Mark 4:14; 16:20; Acts 8:4; 14:25; 16:6; 17:11
*1:3 [a]1 Tim 4:6 [b]Acts 11:4; 18:23 [c]Acts 23:26; 24:3; 26:25 [d]Acts 1:1
1:4 [a]Acts 18:25; Rom 2:18; 1 Cor 14:19; Gal 6:6

1 In as much as many have undertaken to compile an account of the things [a]accomplished among us,
2 just as they were handed down to us by those who [a]from the beginning were [b]eyewitnesses and [c]servants of [d]the word,
3 it seemed fitting for me as well, [a]having investigated everything carefully from the beginning, to write *it* out for you [b]in consecutive order, [c]most excellent [d]Theophilus;
4 so that you may know the exact truth about the things you have been [a]taught.

II THE IDENTIFICATION OF THE SON OF MAN WITH MEN, 1:5–4:13

A The Announcement of the Birth of John the Baptist, 1:5–25

*1:5 [a]Matt 2:1 [b]1 Chr 24:10

5 [a]In the days of Herod, king of Judea, there was a priest named Zacharias, of the [b]division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

*1:6 [a]Gen 7:1; Acts 2:25; 8:21 [b]Phil 2:15; 3:6; 1 Thess 3:13

6 They were both [a]righteous in the sight of God, walking [b]blamelessly in all the commandments and requirements of the Lord.
7 But they had no child, because Elizabeth was barren, and they were both advanced in years.

1:8 [a]1 Chr 24:19; 2 Chr 8:14; 31:2

8 Now it happened *that* while [a]he was performing his priestly service before God in the *appointed* order of his division,

*1:9 [a]Ex 30:7f

9 according to the custom of the priestly office, he was chosen by lot [a]to enter the temple of the Lord and burn incense.

1:10 [a]Lev 16:17

10 And the whole multitude of the people were in prayer [a]outside at the hour of the incense offering.

*1:11 [a]Luke 2:9; Acts 5:19

11 And [a]an angel of the Lord appeared to him, standing to the right of the altar of incense.

1:12 [a]Luke 2:9

12 Zacharias was troubled when he saw *him,* and [a]fear gripped him.

1:13 [a]Matt 14:27; Luke 1:30 [b]Luke 1:60,63

13 But the angel said to him, "[a]Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and [b]you will give him the name John.
14 "You will have joy and gladness, and many will rejoice at his birth.

1:15 [a]Num 6:3; Judg 13:4; Matt 11:18; Luke 7:33

15 "For he will be great in the sight of the Lord; and he will [a]drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.

1:16 [a]Matt 3:2,6; Luke 3:3

16 "And he will [a]turn many of the sons of Israel back to the Lord their God.

*1:17 [a]Luke 1:76 [b]Matt 11:14 [c]Mal 4:6

17 "It is he who will [a]go *as a forerunner* before Him in the spirit and power of [b]Elijah, [c]TO TURN THE HEARTS OF THE FATHERS BACK TO THE

1:3 *from the beginning* of the gospel story; i.e., the birth of John the Baptist. The Greek word is translated the same way in Acts 26:5 (though in some instances it means "from above"; John 3:31; James 1:17). *most excellent Theophilus.* His name means "dear to God," or "friend of God." He is unknown otherwise, but the form of the address shows that he was a person of high rank.

1:5 *Herod.* Herod the Great. See note on Matt. 2:1. *the division of Abijah.* Work in the Temple was divided among "divisions" of priests, each division named for its leader (1 Chron. 24:10). *daughters of Aaron.* Elizabeth, like Zacharias, was of a priestly family.

1:6 *They were both righteous in the sight of God.* In a godless age this couple lived lives that were fully pleasing to God, yet they were without the much-cherished blessing of children.

1:9 *chosen by lot.* The privilege of burning incense would happen only once in the lifetime of any priest.

1:11 *an angel.* Gabriel (see v. 19).

1:17 *in the spirit and power of Elijah.* Elijah was the stern prophet who rebuked the idolatrous King Ahab (1 Kings 21:17–24). He preached repentance, as John the Baptist would also do (Luke 3:8). See notes on Matt. 11:14; 17:11–12.

1:17 [d]Luke 1:76 CHILDREN, and the disobedient to the attitude of the righteous, so as to [d]make ready a people prepared for the Lord."

1:18 [a]Gen 17:17 18 Zacharias said to the angel, "How will I know this *for certain*? For [a]I am an old man and my wife is advanced in years."

★1:19 [a]Dan 8:16; 9:21; Luke 1:26 [b]Matt 18:10 19 The angel answered and said to him, "I am [a]Gabriel, who [b]stands in the presence of God, and I have been sent to speak to you and to bring you this good news.

20 "And behold, you shall be silent and unable to speak until the day when these things take place, because you did not believe my words, which will be fulfilled in their proper time."

★1:21 21 And the people were waiting for Zacharias, and were wondering at his delay in the temple.

1:22 [a]Luke 1:62 22 But when he came out, he was unable to speak to them; and they realized that he had seen a vision in the temple; and he [a]kept making signs to them, and remained mute.

★1:23 23 When the days of his priestly service were ended, he went back home.

24 After these days Elizabeth his wife became pregnant, and she kept herself in seclusion for five months, saying,

25 "This is the way the Lord has dealt with me in the days when He looked *with favor* upon *me,* to [a]take away my disgrace among men."

1:25 [a]Gen 30:23; Is 4:1; 25:8

B The Announcement of the Birth of the Son of Man, 1:26–56

26 Now in the sixth month the angel [a]Gabriel was sent from God to a city in Galilee called [b]Nazareth,

1:26 [a]Luke 1:19 [b]Matt 2:23

27 to [a]a virgin engaged to a man whose name was Joseph, [b]of the descendants of David; and the virgin's name was Mary.

★1:27 [a]Matt 1:18 [b]Matt 1:16,20; Luke 2:4

28 And coming in, he said to her, "Greetings, favored one! The Lord *is* with you."

★1:28

29 But she [a]was very perplexed at *this* statement, and kept pondering what kind of salutation this was.

1:29 [a]Luke 1:12

30 The angel said to her, "[a]Do not be afraid, Mary; for you have found favor with God.

1:30 [a]Matt 14:27; Luke 1:13

31 "And behold, you will conceive in your womb and bear a son, and you [a]shall name Him Jesus.

★1:31 [a]Is 7:14; Matt 1:21,25; Luke 2:21

32 "He will be great and will be called the Son of [a]the Most High; and the Lord God will give Him [b]the throne of His father David;

★1:32 [a]Mark 5:7; Luke 1:35,76; 6:35; Acts 7:48 [b]2 Sam 7:12, 13,16; Is 9:7

33 [a]and He will reign over the house of Jacob forever, [b]and His kingdom will have no end."

★1:33 [a]Matt 1:1 [b]2 Sam 7:13, 16; Ps 89:36, 37; Dan 2:44; 7:14,18,27; Matt 28:18

34 Mary said to the angel, "How can this be, since I am a virgin?"

35 The angel answered and said ★1:35

1:19 *Gabriel.* The angel's name means "man of God," and his ministry involves making special announcements concerning God's plans (Dan. 8:16; 9:21). He and Michael, the archangel, are the only angels named in the Bible.

1:21 *wondering at his delay.* The people probably wondered if Zacharias had died.

1:23 *he went back home.* After serving in his division for a limited time, Zacharias was free to return to his home in the hill country, probably not far from Jerusalem (cf. v. 39).

1:27 *a virgin engaged.* According to Jewish law, espousal or engagement was as binding as marriage. See note on Matt. 1:19.

1:28 *favored one* = filled with grace. The term is used in the NT elsewhere only in Eph. 1:6, where all believers in Christ also are said to be filled with grace.

1:31 *Jesus.* The name means "the Lord is salvation." See note on Matt. 1:1.

1:32 *the Son of the Most High.* A proof of the child's deity, for "son of" means "the same as" (Mark 3:17). *His father David.* See 3:31 and note on Matt. 1:1.

1:33 As the Davidic Messiah, Jesus will reign over the *house of Jacob,* which will happen in the millennial kingdom. This promise is not now being fulfilled simply because the church is not the house of Jacob, and Christ is presently at the right hand of the Father, which is never equated with the throne of David.

1:35 *The Holy Spirit will come upon you.* The Incarnation was accomplished by this creative act of the Holy Spirit in the body of Mary. The Virgin Birth was a special miracle performed by the Third Person of the Trinity, the Holy Spirit, whereby the Second Person of the Trinity, the eternal Son of God, took to Himself a genuine, though sinless, human nature and was born as a man, without surrendering in any aspect His deity.

1:35 [a]Matt 1:18 [b]Luke 1:32 [c]Mark 1:24 [d]Matt 4:3; John 1:34,49; 20:31

to her, "[a]The Holy Spirit will come upon you, and the power of [b]the Most High will overshadow you; and for that reason [c]the holy Child shall be called [d]the Son of God.

36"And behold, even your relative Elizabeth has also conceived a son in her old age; and she who was called barren is now in her sixth month.

1:37 [a]Gen 18:14; Jer 32:17; Matt 19:26

37"For [a]nothing will be impossible with God."

38 And Mary said, "Behold, the bondslave of the Lord; may it be done to me according to your word." And the angel departed from her.

1:39 [a]Josh 20:7; 21:11; Luke 1:65

39 Now at this time Mary arose and went in a hurry to [a]the hill country, to a city of Judah,

40 and entered the house of Zacharias and greeted Elizabeth.

1:41 [a]Luke 1:67; Acts 2:4; 4:8; 9:17

41 When Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was [a]filled with the Holy Spirit.

42 And she cried out with a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb!

*1:43 [a]Luke 2:11

43"And how has it *happened* to me, that the mother of [a]my Lord would come to me?

44"For behold, when the sound of your greeting reached my ears, the baby leaped in my womb for joy.

1:45 [a]Luke 1:20,48

45"And [a]blessed *is* she who believed that there would be a fulfillment of what had been spoken to her by the Lord."

*1:46 [a]Luke 1:46-53; *1 Sam 2:1-10* [b]Ps 34:2f

46 And Mary said:

"[a]My soul [b]exalts the Lord,

1:47 [a]Ps 35:9; Hab 3:18 [b]1 Tim 1:1; 2:3; Titus 1:3; 2:10; 3:4; Jude 25

47 And [a]my spirit has rejoiced in [b]God my Savior.

1:48 [a]Ps 138:6

48"For [a]He has had regard for the humble state of His bondslave;

1:48 [b]Luke 1:45

For behold, from this time on all generations will count me [b]blessed.

49"For the Mighty One has done great things for me;

And holy is His name.

1:50 [a]Ps 103:17

50"[a]AND HIS MERCY IS UPON GENERATION AFTER GENERATION TOWARD THOSE WHO FEAR HIM.

1:51 [a]Ps 98:1; 118:15

51"[a]He has done mighty deeds with His arm;

He has scattered *those who were* proud in the thoughts of their heart.

1:52 [a]Job 5:11

52"He has brought down rulers from *their* thrones,

And has [a]exalted those who were humble.

1:53 [a]Ps 107:9

53"[a]HE HAS FILLED THE HUNGRY WITH GOOD THINGS;

AND SENT AWAY THE RICH EMPTY-HANDED.

54"He has given help to Israel His servant,

In remembrance of His mercy,

1:55 [a]Gen 17:19; Ps 132:11; Gal 3:16 [b]Gen 17:7

55 [a]As He spoke to our fathers,

[b]To Abraham and his descendants forever."

56 And Mary stayed with her about three months, and *then* returned to her home.

C The Advent of John the Baptist, 1:57–80

57 Now the time had come for Elizabeth to give birth, and she gave birth to a son.

1:58 [a]Gen 19:19

58 Her neighbors and her relatives heard that the Lord had [a]displayed His great mercy toward her; and they were rejoicing with her.

*1:59 [a]Gen 17:12; Lev 12:3; Luke 2:21; Phil 3:5

59 And it happened that on [a]the eighth day they came to circumcise the child, and they were going to call him Zacharias, after his father.

*1:60

60 But his mother answered

1:43 *mother of my Lord.* I.e., of my Messiah. The phrase "Mother of God" is nowhere in Scripture.

1:46–56 Often called the "Magnificat," from the first word of the Latin translation. There are 15 discernible quotations from the OT in this poem, showing how much the OT was known and loved in the home in which Jesus was reared.

1:59 *to circumcise the child.* This ritual act was performed eight days after birth, and the name was given at this time.

1:60 *John.* The name means "God is gracious."

1:60 [a] Luke 1:13,63
and said, "No indeed; but [a]he shall be called John."

61 And they said to her, "There is no one among your relatives who is called by that name."

1:62 [a] Luke 1:22
62 And they [a]made signs to his father, as to what he wanted him called.

1:63 [a] Luke 1:13,60
63 And he asked for a tablet and wrote as follows, "[a]His name is John." And they were all astonished.

1:64 [a] Luke 1:20
64 [a]And at once his mouth was opened and his tongue *loosed,* and he *began* to speak in praise of God.

1:65 [a] Luke 1:39
65 Fear came on all those living around them; and all these matters were being talked about in all [a]the hill country of Judea.

1:66 [a] Acts 11:21
66 All who heard them kept them in mind, saying, "What then will this child *turn out to* be?" For [a]the hand of the Lord was certainly with him.

1:67 [a] Luke 1:41; Acts 2:4,8; 9:17 [b] Joel 2:28
67 And his father Zacharias [a]was filled with the Holy Spirit, and [b]prophesied, saying:

1:68 [a] 1 Kin 1:48; Ps 41:13; 72:18; 106:48 [b] Luke 1:71; 2:38; Heb 9:12
68 "[a]Blessed *be* the Lord God of Israel,
For He has visited us and accomplished
[b]redemption for His people,

★1:69 [a] 1 Sam 2:1,10; Ps 18:2; 89:17; 132:17; Ezek 29:21 [b] Matt 1:1
69 And has raised up a [a]horn of salvation for us
In the house of David [b]His servant—

1:70 [a] Rom 1:2 [b] Acts 3:21
70 [a]As He spoke by the mouth of His holy prophets [b]from of old—

1:71 [a] Luke 1:68 [b] Ps 106:10
71 [a]Salvation [b]FROM OUR ENEMIES,
And FROM THE HAND OF ALL WHO HATE US;

1:72 [a] Mic 7:20 [b] Ps 105:8f,42; 106:45
72 [a]To show mercy toward our fathers,
[b]And to remember His holy covenant,

★1:73 [a] Gen 22:16ff; Heb 6:13
73 [a]The oath which He swore to Abraham our father,

74 To grant us that we, being rescued from the hand of our enemies,
Might serve Him without fear,

1:75 [a] Eph 4:24
75 [a]In holiness and righteousness before Him all our days.

1:76 [a] Matt 11:9 [b] Luke 1:32 [c] Mal 3:1; Matt 11:10; Mark 1:2; Luke 7:27 [d] Luke 1:17
76 "And you, child, will be called the [a]prophet of [b]the Most High;
For you will go on [c]BEFORE THE LORD TO [d]PREPARE HIS WAYS;

1:77 [a] Jer 31:34; Mark 1:4
77 To give to His people *the* knowledge of salvation
By [a]the forgiveness of their sins,

1:78 [a] Mal 4:2; Eph 5:14; 2 Pet 1:19
78 Because of the tender mercy of our God,
With which [a]the Sunrise from on high will visit us,

1:79 [a] Is 9:2 [b] Is 59:8; Matt 4:16
79 [a]TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH,
To guide our feet into the [b]way of peace."

1:80 [a] Luke 2:40
80 [a]And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.

D The Advent of the Son of Man, 2:1–20

2:1 [a] Matt 22:17; Luke 3:1 [b] Matt 24:14
2 Now in those days a decree went out from [a]Caesar Augustus, that a census be taken of [b]all the inhabited earth.

2:2 [a] Matt 4:24
2 This was the first census taken while Quirinius was governor of [a]Syria.

3 And all were proceeding to register for the census, everyone to his own city.

2:4
4 Joseph also went up from

1:69 *horn of salvation.* Horn is often used as a metaphor for power (cf. 2 Sam. 22:3); thus this phrase means "a powerful Savior."

1:73 *The oath.* The covenant that God made with Abraham, recorded in Gen. 22:16–18.

2:1 *Caesar Augustus* reigned from 27 B.C. to A.D. 14.

2:2 *Quirinius was governor of Syria.* Apparently he was governor of Syria twice: from 4 B.C. to A.D. 1, when this census was taken, and again in A.D. 6–10.

2:4 *to . . . Bethlehem.* To fulfill the prophecy of Mic. 5:2.

2:4 [a]Luke 1:27 Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because [a]he was of the house and family of David,

5 in order to register along with Mary, who was engaged to him, and was with child.

6 While they were there, the days were completed for her to give birth.

★2:7 [a]Matt 1:25 7 And she [a]gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

★2:8 8 In the same region there were *some* shepherds staying out in the fields and keeping watch over their flock by night.

2:9 [a]Luke 1:11; Acts 5:19 [b]Luke 24:4; Acts 12:7 9 And [a]an angel of the Lord suddenly [b]stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

2:10 [a]Matt 14:27 10 But the angel said to them, "[a]Do not be afraid; for behold, I bring you good news of great joy which will be for all the people;

★2:11 [a]Matt 1:21; John 4:42; Acts 5:31 [b]Matt 1:16; 16:16,20; John 11:27 [c]Luke 1:43; Acts 2:36; 10:36 11 for today in the city of David there has been born for you a [a]Savior, who is [b]Christ [c]the Lord.

2:12 [a]1 Sam 2:34; 2 Kin 19:29; 20:8f; Is 7:11, 14 12"[a]This *will be* a sign for you: you will find a baby wrapped in cloths and lying in a manger."

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying,

2:14 [a]Matt 21:9; Luke 19:38 [b]Luke 3:22; Eph 1:9; Phil 2:13

14"[a]Glory to God in the highest,
And on earth peace among men [b]with whom He is pleased."

15 When the angels had gone away from them into heaven, the shepherds *began* saying to one another, "Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us."

16 So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger.

17 When they had seen this, they made known the statement which had been told them about this Child.

18 And all who heard it wondered at the things which were told them by the shepherds.

2:19 [a]Luke 2:51 19 But Mary [a]treasured all these things, pondering them in her heart.

2:20 [a]Matt 9:8 20 The shepherds went back, [a]glorifying and praising God for all that they had heard and seen, just as had been told them.

E The Adoration of the Baby, 2:21–38

★2:21 [a]Gen 17:12; Lev 12:3; Luke 1:59 [b]Matt 1:21,25; Luke 1:31 21 And when [a]eight days had passed, before His circumcision, [b]His name was *then* called Jesus, the name given by the angel before He was conceived in the womb.

★2:22 [a]Lev 12:6-8 22 [a]And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

2:23 [a]Ex 13:2,12; Num 3:13; 8:17 23 (as it is written in the Law of the Lord, "[a]EVERY *firstborn* MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"),

★2:24 24 and to offer a sacrifice according to what was said in the

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2:7 *cloths* were wrapped around an infant in the Near East in Bible times. *manger.* A feeding trough for animals in a stall or stable. Tradition says that Jesus was born in a cave, in which case the manger may have been cut out of a rock wall.

2:8 *in the fields.* No indication of the time of year, since animals used for sacrifices were kept in the fields all year. The date of Christ's birth is unknown, December 25 being first mentioned in the fourth century.

2:11 Three titles were given to Jesus in the angel's announcement: *Savior, Christ* (Messiah, anointed One), and *Lord* (Yahweh, or God). He was both God and man.

2:21 *before His circumcision.* In accordance with Lev. 12:3.

2:22 *the days for their purification.* According to the Mosaic Law the mother of a male child was unclean. On the eighth day the boy was circumcised but she remained unclean for 33 more days, after which she presented a burnt offering and a sin offering for her cleansing (Lev. 12:4–6).

2:24 *A PAIR OF TURTLEDOVES.* This shows the poverty of Christ's family, since they could not afford a lamb for the offering.

Law of the Lord, "[a]A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS."

25 And there was a man in Jerusalem whose name was Simeon; and this man was [a]righteous and devout, [b]looking for the consolation of Israel; and the Holy Spirit was upon him.

26 And [a]it had been revealed to him by the Holy Spirit that he would not [b]see death before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, [a]to carry out for Him the custom of the Law,

28 then he took Him into his arms, and blessed God, and said,

29 "Now Lord, You are
releasing Your
bond-servant to depart
in peace,
[a]According to Your word;

30 For my eyes have [a]seen
Your salvation,

31 Which You have prepared
in the presence of all
peoples,

32 [a]A LIGHT OF REVELATION TO THE GENTILES,
And the glory of Your
people Israel."

33 And His father and [a]mother were amazed at the things which were being said about Him.

34 And Simeon blessed them and said to Mary [a]His mother, "Behold, this *Child* is appointed for [b]the fall and rise of many in Israel, and for a sign to be opposed—

35 and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."

36 And there was a [a]prophetess, Anna the daughter of Phanuel, of [b]the tribe of Asher. She was advanced in years [c]and had lived with *her* husband seven years after her marriage,

37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with [a]fastings and prayers.

38 At that very moment she came up and *began* giving thanks to God, and continued to speak of Him to all those who were [a]looking for the redemption of Jerusalem.

F The Advancement of the Boy, 2:39–52

39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to [a]their own city of Nazareth.

40 [a]The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

41 Now His parents went to Jerusalem every year at [a]the Feast of the Passover.

42 And when He became twelve, they went up *there* according to the custom of the Feast;

43 and as they were returning, after spending the [a]full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it,

44 but supposed Him to be in the caravan, and went a day's journey; and they *began* looking for Him among their relatives and acquaintances.

45 When they did not find Him, they returned to Jerusalem looking for Him.

46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.

47 And all who heard Him [a]were amazed at His understanding and His answers.

2:24 [a]Lev 5:11; 12:8
*2:25 [a]Luke 1:6 [b]Mark 15:43; Luke 2:38; 23:51
2:26 [a]Matt 2:12 [b]Ps 89:48; John 8:51; Heb 11:5
2:27 [a]Luke 2:22
2:29 [a]Luke 2:26
2:30 [a]Ps 119:166, 174; Is 52:10; Luke 3:6
*2:32 [a]Is 9:2; 42:6; 49:6,9; 51:4; 60:1-3; Matt 4:16; Acts 13:47; 26:23
2:33 [a]Matt 12:46
2:34 [a]Matt 12:46 [b]Matt 21:44; 1 Cor 1:23; 2 Cor 2:16; 1 Pet 2:8
*2:35
2:36 [a]Luke 2:38; Acts 21:9 [b]Josh 19:24 [c]1 Tim 5:9
2:37 [a]Luke 5:33; Acts 13:3; 14:23; 1 Tim 5:5
2:38 [a]Luke 1:68; 2:25
2:39 [a]Matt 2:23; Luke 1:26; 2:51; 4:16
2:40 [a]Luke 1:80; 2:52
2:41 [a]Ex 12:11; 23:15; Deut 16:1-6
*2:42
2:43 [a]Ex 12:15
2:47 [a]Matt 7:28; 13:54; 22:33; Mark 1:22; 6:2; 11:18; Luke 4:32; John 7:15

2:25 *Simeon.* All we know of Simeon is what Luke tells us here. *the consolation of Israel* is the promised Messiah.

2:32 Christ's salvation was offered to Gentile and Jew alike.

2:35 *a sword* refers to the agony Mary would have to bear.

2:42 *when He became twelve.* At 13 a Jewish boy became a "son of the commandment" and a full member of the religious community. This age was often anticipated by one or two years in the matter of going to the Temple.

48 When they saw Him, they were astonished; and [a]His mother said to Him, "Son, why have You treated us this way? Behold, [b]Your father and I have been anxiously looking for You."

49 And He said to them, "Why is it that you were looking for Me? Did you not know that [a]I had to be in My Father's *house?*"

50 But [a]they did not understand the statement which He had made to them.

51 And He went down with them and came to [a]Nazareth, and He continued in subjection to them; and [b]His mother [c]treasured all *these* things in her heart.

52 And Jesus kept increasing in wisdom and stature, and in [a]favor with God and men.

G The Baptism of the Son of Man, 3:1–22 (Matt. 3:1–17; Mark 1:1–11)

3 Now in the fifteenth year of the reign of Tiberius Caesar, when [a]Pontius Pilate was governor of Judea, and [b]Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

2 in the high priesthood of [a]Annas and [b]Caiaphas, [c]the word of God came to John, the son of Zacharias, in the wilderness.

3 And he came into all [a]the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins;

4 as it is written in the book of the words of Isaiah the prophet,

"[a]THE VOICE OF ONE CRYING IN THE WILDERNESS,
'MAKE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT.
5 'EVERY RAVINE WILL BE FILLED,
AND EVERY MOUNTAIN AND HILL WILL BE BROUGHT LOW;
THE CROOKED WILL BECOME STRAIGHT,
AND THE ROUGH ROADS SMOOTH;
6 AND ALL FLESH WILL [b]SEE THE SALVATION OF GOD.' "

7 So he *began* saying to the crowds who were going out to be baptized by him, "[a]You brood of vipers, who warned you to flee from the wrath to come?

8 "Therefore bear fruits in keeping with repentance, and [a]do not begin to say to yourselves, '[b]We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

9 "Indeed the axe is already laid at the root of the trees; so [a]every tree that does not bear good fruit is cut down and thrown into the fire."

10 And the crowds were questioning him, saying, "[a]Then what shall we do?"

11 And he would answer and say to them, "The man who has two tunics is to [a]share with him who has none; and he who has food is to do likewise."

12 And *some* [a]tax collectors also came to be baptized, and they

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2:48 *Your father.* As Mary's husband, Joseph was Jesus' legal, though not His natural, father.

2:51 *came to Nazareth.* A veil is drawn over the life of Jesus until the beginning of His public ministry 18 years later.

3:1 *Tiberius Caesar* was the adopted son of Augustus Caesar (2:1) and reigned A.D. 14–37. This would make the fifteenth year A.D. 29. However, Tiberius was coregent with Augustus from A.D. 12, making the fifteenth year A.D. 27 (though it is also possible that it was 26, depending on whether it was figured from the accession year or not). *Pilate.* See note on Mark 15:1. *Herod.* Antipas, the son of Herod the Great (Matt. 2:1) ruled over Galilee (*tetrarch* = ruler of one-quarter of a given territory). *Philip.* Another son of Herod the Great, he ruled over *Ituraea,* NE of Galilee and E of Mount Hermon. *Abilene.* A small kingdom on the E slope of the Lebanon mountains, NE of Damascus.

3:2 *Annas and Caiaphas.* Caiaphas was the ruling high priest (A.D. 18–36), though Annas (high priest A.D. 6–15) continued to exercise weighty influence (cf. John 18:13; Acts 4:6).

3:8 The meaning is this: Do not trust in your religious ancestry, however good it may be; you must personally have a right relation with God.

3:9 *the axe is already laid at the root of the trees.* Just as unproductive trees are cut down, so the unfruitful nation of Israel could expect judgment.

3:12 *tax collectors.* See notes on Matt. 9:10 and Luke 19:2. On the significance of John's baptism, see note on Matt. 3:6.

said to him, "Teacher, what shall we do?"

13 And he said to them, "Collect no more than what you have been ordered to."

*3:14 14 *Some* soldiers were questioning him, saying, "And *what about* us, what shall we do?" And he said to them, "Do not take money from anyone by force, or [a]accuse *anyone* falsely, and [b]be content with your wages."

*3:15 15 Now while the people were in a state of expectation and all were wondering in their hearts about John, [a]as to whether he was the Christ,

*3:16 16 [a]John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire.

3:17 17"His [a]winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with [b]unquenchable fire."

18 So with many other exhortations also he preached the gospel to the people.

*3:19 19 But when [a]Herod the tetrarch was reprimanded by him because of [a]Herodias, his brother's wife, and because of all the wicked things which [b]Herod had done,

3:20 20 Herod also added this to them all: [a]he locked John up in prison.

*3:21 21 [a]Now when all the people were baptized, Jesus was also baptized, and while He was [b]praying, heaven was opened,

*3:22 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "[a]You are My beloved Son, in You I am well-pleased."

H The Genealogy of the Son of Man, 3:23–38 (Matt. 1:1–17)

*3:23 23 [a]When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, *the* son of [b]Joseph, the *son* of Eli,

24 the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph,

25 the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Hesli, the *son* of Naggai,

26 the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda,

27 the *son* of Joanan, the *son* of Rhesa, [a]the *son* of Zerubbabel, the *son* of Shealtiel, the *son* of Neri,

28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er,

29 the *son* of Joshua, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi,

30 the *son* of Simeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim,

31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David,

32 [a]the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon,

33 the *son* of Amminadab, the *son* of Admin, the *son* of Ram, the *son* of Hezron, the *son* of Perez, the *son* of Judah,

34 the *son* of Jacob, the *son* of

3:22 [a]Ps 2:7; Is 42:1; Matt 3:17; 17:5; Mark 1:11; Luke 9:35; 2 Pet 1:17

*3:23 [a]Matt 4:17; Acts 1:1 [b]Matt 1:16; Luke 3:23-27

3:27 [a]Matt 1:12

3:32 [a]Luke 3:32-34; *Matt 1:1-6*

*3:14 [a]Ex 20:16; 23:1 [b]Phil 4:11
*3:15 [a]John 1:19f
*3:16 [a]Luke 3:16,17; *Matt 3:11,12; Mark 1:7,8*
3:17 [a]Is 30:24 [b]Mark 9:43,48
*3:19 [a]Matt 14:3; Mark 6:17 [b]Matt 14:1; Luke 3:1
3:20 [a]John 3:24
*3:21 [a]Luke 3:21,22; *Matt 3:13-17; Mark 1:9-11* [b]Matt 14:23; Luke 5:16; 9:18,28f
*3:22

3:14 *soldiers* were often brutal to civilians and practiced extortion.

3:15 *in . . . expectation* of the Messiah's coming.

3:16 *baptize.* See note on Matt. 3:6. *with the Holy Spirit and fire.* The baptism with the Holy Spirit occurred on the Day of Pentecost, whereas the baptism with fire refers to the judgments accompanying the second coming of Christ.

3:19 *Herodias.* See note on Matt. 14:3.

3:21 On the significance of Jesus' baptism, see note on Matt. 3:15.

3:22 *like a dove.* The dove was used as a symbol for all kinds of virtues in those days (see Matt. 10:16). All persons of the Trinity were present at Christ's baptism.

3:23 Luke affirms the Virgin Birth by the phrase *being, as was supposed, son of Eli.* Joseph was Jacob's son by birth (Matt. 1:16) and Eli's son by marriage. This is apparently the genealogy of Jesus through His mother, Mary. See note on Matt. 1:1.

Isaac, [a]the *son* of Abraham, the *son* of Terah, the *son* of Nahor,
35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Heber, the *son* of Shelah,
36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, [a]the *son* of Noah, the *son* of Lamech,
37 the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan,
38 the *son* of Enosh, the *son* of Seth, the *son* of Adam, the *son* of God.

3:34 [a]Luke 3:34-36; *Gen 11:26-30; 1 Chr 1:24-27*
3:36 [a]Luke 3:36-38; *Gen 5:3-32; 1 Chr 1:1-4*

I The Temptation of the Son of Man, 4:1–13 (Matt. 4:1–11; Mark 1:12–13)

4 [a]Jesus, full of the Holy Spirit, [b]returned from the Jordan and was led around by the Spirit in the wilderness
2 for [a]forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry.
3 And the devil said to Him, "If You are the Son of God, tell this stone to become bread."
4 And Jesus answered him, "It is written, '[a]MAN SHALL NOT LIVE ON BREAD ALONE.' "
5 [a]And he led Him up and showed Him all the kingdoms of [b]the world in a moment of time.
6 And the devil said to Him, "I will give You all this domain and its glory; [a]for it has been handed over to me, and I give it to whomever I wish.
7 "Therefore if You worship before me, it shall all be Yours."
8 And Jesus answered and said to him, "It is written, '[a]YOU SHALL WORSHIP THE LORD YOUR GOD AND SERVE HIM ONLY.' "
9 [a]And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here;
10 for it is written,
'[a]HE WILL COMMAND HIS ANGELS CONCERNING YOU TO GUARD YOU,'
11 and,
'[a]ON *their* HANDS THEY WILL BEAR YOU UP,
SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.' "
12 And Jesus answered and said to him, "It is said, '[a]YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.' "
13 When the devil had finished every temptation, he left Him until an opportune time.

*4:1 [a]Luke 4:1-13; *Matt 4:1-11; Mark 1:12,13* [b]Luke 3:3
*4:2 [a]Ex 34:28; 1 Kin 19:8
*4:3
*4:4 [a]Deut 8:3
4:5 [a]Matt 4:8-10 [b]Matt 24:14
4:6 [a]1 John 5:19
*4:7
*4:8 [a]Deut 6:13; 10:20; Matt 4:10
*4:9 [a]Matt 4:5-7
*4:10 [a]Ps 91:11
4:11 [a]Ps 91:12
*4:12 [a]Deut 6:16

III THE MINISTRY OF THE SON OF MAN TO MEN, 4:14–9:50

A The Announcement of His Ministry, 4:14–30

14 And [a]Jesus returned to Galilee in the power of the Spirit, and [b]news about Him spread through all the surrounding district.
15 And He *began* [a]teaching in their synagogues and was praised by all.
16 And He came to [a]Nazareth, where He had been brought up; and as was His custom, [b]He entered the synagogue on the Sabbath, and [c]stood up to read.

4:14 [a]Matt 4:12 [b]Matt 9:26; Luke 4:37
4:15 [a]Matt 4:23
4:16 [a]Luke 2:39,51 [b]Matt 13:54; Mark 6:1f [c]Acts 13:14-16

4:1 *the wilderness.* The traditional site of the temptation is NW of the Dead Sea, near Jericho.
4:2 *tempted by the devil.* See note on Matt. 4:1.
4:3 *If You are the Son of God.* The particular Greek construction used here indicates that the devil did not doubt that Jesus was the Son of God.
4:4 The Lord acknowledged His dependency on His father, quoting Deut. 8:3.
4:7 Satan had the right to make this offer because he is prince of this world. If Christ had accepted, He would have bypassed His crucifixion.
4:8 See Deut. 6:13 and 10:20 for the sources of Jesus' quote.
4:9 *pinnacle of the temple.* One of the battlements or towers that overlooked the courtyard of the Temple. If Jesus had cast Himself off and landed unharmed among the crowds below, He surely would have been acclaimed the Messiah.
4:10 *it is written.* See Ps. 91:11–12. Satan omits from the quotation the phrase, "in all your ways," in an attempt to apply the promise to something that was contrary to God's will.
4:12 For the source of this quote, see Deut. 6:16. The temptations were designed to offer Christ the glory of ruling without the suffering of dying for sin.

*4:17 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,

*4:18 [a]Is 61:1; Matt 11:5; 12:18; John 3:34

18 "[a]THE SPIRIT OF THE LORD IS UPON ME,
BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR.
HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES,
AND RECOVERY OF SIGHT TO THE BLIND,
TO SET FREE THOSE WHO ARE DOWNTRODDEN,

4:19 [a]Is 61:2; Lev 25:10

19 [a]TO PROCLAIM THE FAVORABLE YEAR OF THE LORD."

*4:20 [a]Luke 4:17 [b]Matt 26:55

20 And He [a]closed the book, gave it back to the attendant and [b]sat down; and the eyes of all in the synagogue were fixed on Him.

21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

4:22 [a]Matt 13:55; Mark 6:3; John 6:42

22 And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "[a]Is this not Joseph's son?"

4:23 [a]Matt 4:13; Mark 1:21ff; 2:1ff; Luke 4:35ff; John 4:46ff [b]Mark 6:1; Luke 2:39,51; 4:16

23 And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done [a]at Capernaum, do here in [b]your hometown as well.' "

4:24 [a]Matt 13:57; Mark 6:4; John 4:44

24 And He said, "Truly I say to you, [a]no prophet is welcome in his hometown.

*4:25 [a]1 Kin 17:1; 18:1; James 5:17

25 "But I say to you in truth, there were many widows in Israel [a]in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land;

4:26 [a]1 Kin 17:9 [b]Matt 11:21

26 and yet Elijah was sent to none of them, but [a]only to Zarephath, *in the land* of [b]Sidon, to a woman who was a widow.

4:27 [a]2 Kin 5:1-14

27 "And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but [a]only Naaman the Syrian."

28 And all *the people* in the synagogue were filled with rage as they heard these things;

4:29 [a]Num 15:35; Acts 7:58; Heb 13:12

29 and they got up and [a]drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

*4:30 [a]John 10:39

30 But [a]passing through their midst, He went His way.

B The Authority of His Ministry, 4:31–6:11 (Mark 1:23–28)

1 *Over demons,* 4:31–37

*4:31 [a]Luke 4:31-37; *Mark 1:21-28* [b]Matt 4:13; Luke 4:23

31 And [a]He came down to [b]Capernaum, a city of Galilee, and He was teaching them on the Sabbath;

4:32 [a]Matt 7:28 [b]Luke 4:36; John 7:46

32 and [a]they were amazed at His teaching, for [b]His message was with authority.

*4:33

33 In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice,

4:34 [a]Matt 8:29 [b]Mark 1:24

34 "Let us alone! [a]What business do we have with each other, Jesus of [b]Nazareth? Have You come to destroy us? I know who You are—[b]the Holy One of God!"

4:35 [a]Matt 8:26; Mark 4:39; Luke 4:39,41; 8:24

35 But Jesus [a]rebuked him, saying, "Be quiet and come out of him!" And when the demon had

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4:17 *book.* More correctly, the scroll.

4:18 See Isa. 61:1–2a. Christ stopped reading in the middle of 61:2, since at His first coming He preached only the "favorable year of the Lord" (v. 19). The "day of vengeance of our God" (Isa. 61:2b) was reserved for His second coming. Long-suffering and the cross are associated with His first coming; judgment and a crown, with His second.

4:20 *the attendant* had charge of the scrolls of Scriptures.

4:25–27 The mention of God's favor toward two Gentiles (and the implication that God might again bless Gentiles if the Jews rejected Jesus) infuriated the people. The accounts are in 1 Kings 17:8–24 and 2 Kings 5:1–14.

4:30 *passing through their midst.* These words do not necessarily imply a miraculous deliverance. Rather, His commanding presence and righteousness had power to thwart the crowd's plan.

4:31 *Capernaum.* A city on the shore of the Lake of Galilee, about 25 mi (40 km) NE of Nazareth. Jesus carried on an extensive ministry there.

4:33 *demon.* See note on Matt. 7:22.

thrown him down in the midst *of the people,* he came out of him without doing him any harm.

4:36 36 And amazement came upon
[a] Luke 4:32 them all, and they *began* talking with one another saying, "What is this message? For [a]with authority and power He commands the unclean spirits and they come out."

4:37 37 And [a]the report about Him
[a] Luke 4:14 was spreading into every locality in the surrounding district.

2 *Over disease,* 4:38–44 (Matt. 4:23–25; Mark 1:29–39)

***4:38** 38 [a]Then He got up and *left*
[a] Luke 4:38,39; *Matt 8:14,15; Mark 1:29-31* [b] Matt 4:24 the synagogue, and entered Simon's home. Now Simon's mother-in-law was [b]suffering from a high fever, and they asked Him to help her.

4:39 39 And standing over her, He
[a] Luke 4:35,41 [a]rebuked the fever, and it left her; and she immediately got up and waited on them.

4:40 40 [a]While [b]the sun was set-
[a] Luke 4:40,41; *Matt 8:16,17; Mark 1:32-34* [b] Mark 1:32 [c] Mark 5:23 [d] Matt 4:23 ting, all those who had any *who were* sick with various diseases brought them to Him; and [c]laying His hands on each one of them, He was [d]healing them.

4:41 41 Demons also were coming
[a] Matt 4:3 [b] Luke 4:35 [c] Matt 8:16; Mark 1:34 out of many, shouting, "You are [a]the Son of God!" But [b]rebuking them, He would [c]not allow them to speak, because they knew Him to be the Christ.

4:42 42 [a]When day came, Jesus left
[a] Luke 4:42,43; *Mark 1:35-38* and went to a secluded place; and the crowds were searching for Him, and came to Him and tried to keep Him from going away from them.

4:43 43 But He said to them, "I must
[a] Mark 1:38 preach the kingdom of God to the other cities also, [a]for I was sent for this purpose."

4:44 44 So He kept on preaching in
[a] Matt 4:23 the synagogues [a]of Judea.

3 *Over the disciples,* 5:1–11 (Matt. 4:18–22; Mark 1:16–20)

***5:1** 5 [a]Now it happened that while
[a] Matt 4:18-22; Mark 1:16-20; Luke 5:1-11; John 1:40-42 [b] Num 34:11; Deut 3:17; Josh 12:3; 13:27; Matt 4:18 the crowd was pressing around Him and listening to the word of God, He was standing by [b]the lake of Gennesaret;

2 and He saw two boats lying at the edge of the lake; but the fishermen had gotten out of them and were washing their nets.

5:3 3 And [a]He got into one of the
[a] Matt 13:2; Mark 3:9,10; 4:1 boats, which was Simon's, and asked him to put out a little way from the land. And He sat down and *began* teaching the people from the boat.

***5:4** 4 When He had finished
[a] John 21:6 speaking, He said to Simon, "Put out into the deep water and [a]let down your nets for a catch."

5:5 5 Simon answered and said,
[a] Luke 8:24; 9:33,49; 17:13 [b] John 21:3 "[a]Master, [b]we worked hard all night and caught nothing, but because of Your instruction I will let down the nets."

5:6 6 When they had done this,
[a] John 21:6 [a]they enclosed a great quantity of fish, and their nets *began* to break;

7 so they signaled to their partners in the other boat for them to come and help them. And they came and filled both of the boats, so that they began to sink.

***5:8** 8 But when Simon Peter saw *that,* he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man, O Lord!"

9 For amazement had seized him and all his companions because of the catch of fish which they had taken;

5:10 10 and so also *were* James and
[a] Matt 14:27 [b] 2 Tim 2:26 John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "[a]Do not fear, from now on you will be [b]catching men."

4:38 *a high fever.* Only Luke, a physician, recorded this fact.

5:1 *the lake of Gennesaret.* The Lake, or Sea, of Galilee.

5:4–5 Though Peter was an experienced fisherman and knew that conditions were not right for a catch, he obeyed Christ's command.

5:8 The miracle demonstrated to Peter his own sinfulness and Jesus' deity.

5:11 [a]Matt 4:20,22; 19:29; Mark 1:18,20; Luke 5:28

11 When they had brought their boats to land, [a]they left everything and followed Him.

4 *Over defilement (a leper healed),* 5:12–16

*5:12 [a]Luke 5:12-14; *Matt 8:2-4; Mark 1:40-44*

12 [a]While He was in one of the cities, behold, *there was* a man covered with leprosy; and when he saw Jesus, he fell on his face and implored Him, saying, "Lord, if You are willing, You can make me clean."

13 And He stretched out His hand and touched him, saying, "I am willing; be cleansed." And immediately the leprosy left him.

*5:14 [a]Lev 13:49; 14:2ff

14 And He ordered him to tell no one, "But go and [a]show yourself to the priest and make an offering for your cleansing, just as Moses commanded, for a testimony to them."

5:15 [a]Matt 9:26

15 But [a]the news about Him was spreading even farther, and large crowds were gathering to hear *Him* and to be healed of their sicknesses.

*5:16 [a]Matt 14:23; Mark 1:35; Luke 6:12

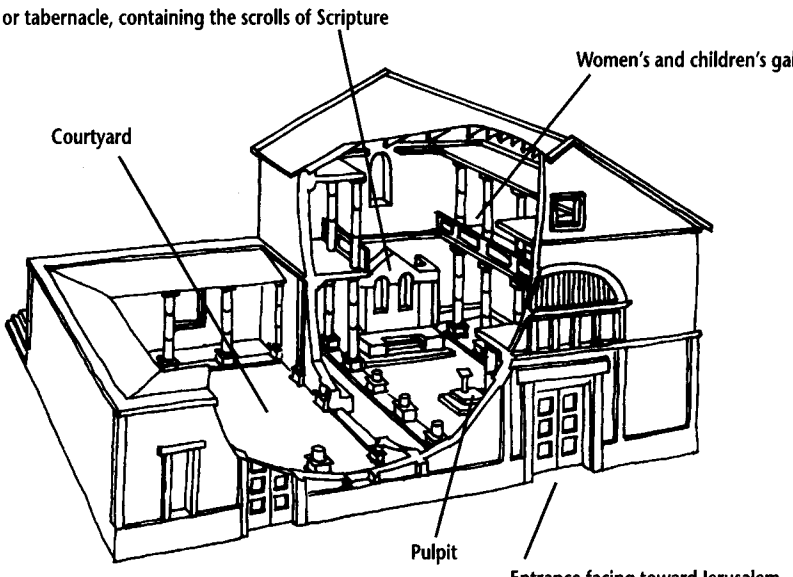
16 But Jesus Himself would *often* slip away to the wilderness and [a]pray.

5 *Over defectiveness (a paralytic healed),* 5:17–26
(Matt. 9:2–8; Mark 2:1–12)

*5:17 [a]Matt 15:1 [b]Luke 2:46

17 One day He was teaching; and [a]there were *some* Pharisees and [b]teachers of the law sitting

A SYNAGOGUE



5:12 *leprosy.* See Lev. 13 for seven forms of this skin disease, generally regarded not to be the leprosy we know today. A leper was ceremonially unclean, had to live outside of the towns, and had to cry "unclean" when other people came near. Leprosy serves as an illustration of sin.

5:14 Lev. 14 describes the ritual for cleansing. *to them.* The priests and people who believed that only God could heal leprosy but who were now confronted with Jesus' having done it.

5:16 *pray.* See Introduction under "Distinctive Approach."

5:17 Only Luke mentions the presence of religious leaders from all parts of the land listening critically to the claims of Jesus.

5:17 [c]Mark 1:45 [d]Mark 5:30; Luke 6:19; 8:46

there, who had [c]come from every village of Galilee and Judea and *from* Jerusalem; and [d]the power of the Lord was *present* for Him to perform healing.

5:18 [a]Luke 5:18-26; *Matt 9:2-8; Mark 2:3-12*

18 [a]And *some* men *were* carrying on a bed a man who was paralyzed; and they were trying to bring him in and to set him down in front of Him.

*5:19 [a]Matt 24:17 [b]Mark 2:4

19 But not finding any *way* to bring him in because of the crowd, they went up on [a]the roof and let him down [b]through the tiles with his stretcher, into the middle *of the crowd,* in front of Jesus.

*5:20 [a]Matt 9:2

20 Seeing their faith, He said, "Friend, [a]your sins are forgiven you."

5:21 [a]Luke 3:8 [b]Luke 7:49 [c]Is 43:25

21 The scribes and the Pharisees [a]began to reason, saying, "[b]Who is this *man* who speaks blasphemies? [c]Who can forgive sins, but God alone?"

22 But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts?

23 "Which is easier, to say, 'Your sins have been forgiven you,' or to say, 'Get up and walk'?

5:24 [a]Matt 4:24

24 "But, so that you may know that the Son of Man has authority on earth to forgive sins,"—He said to the [a]paralytic—"I say to you, get up, and pick up your stretcher and go home."

5:25 [a]Matt 9:8

25 Immediately he got up before them, and picked up what he had been lying on, and went home [a]glorifying God.

5:26 [a]Matt 9:8 [b]Luke 1:65; 7:16

26 They were all struck with astonishment and *began* [a]glorifying God; and they were filled [b]with fear, saying, "We have seen remarkable things today."

6 *Over the despised (the call of Matthew and parables),* 5:27–39 (Matt. 9:9–17; Mark 2:13–22)

*5:27 [a]Luke 5:27-39; *Matt 9:9-17; Mark 2:14-22* [b]Matt 9:9

27 [a]After that He went out and noticed a tax collector named [b]Levi sitting in the tax booth, and He said to him, "Follow Me."

5:28 [a]Luke 5:11

28 And he [a]left everything behind, and got up and *began* to follow Him.

5:29 [a]Matt 9:9 [b]Luke 15:1

29 And [a]Levi gave a big reception for Him in his house; and there was a great crowd of [b]tax collectors and other *people* who were reclining *at the table* with them.

*5:30 [a]Mark 2:16; Luke 15:2; Acts 23:9

30 [a]The Pharisees and their scribes *began* grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and sinners?"

5:31 [a]Matt 9:12,13; Mark 2:17

31 And Jesus answered and said to them, "[a]*It is* not those who are well who need a physician, but those who are sick.

32 "I have not come to call the righteous but sinners to repentance."

5:33 [a]Matt 9:14; Mark 2:18

33 And they said to Him, "[a]The disciples of John often fast and offer prayers, the *disciples* of the Pharisees also do the same, but Yours eat and drink."

*5:34

34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you?

5:35 [a]Matt 9:15; Mark 2:20; Luke 17:22

35 "[a]But *the* days will come; and when the bridegroom is taken away from them, then they will fast in those days."

*5:36

36 And He was also telling them a parable: "No one tears a piece of cloth from a new garment and puts it on an old garment; otherwise he will both tear the

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5:19 See note on Mark 2:4 for how they did this.

5:20 *Friend, your sins are forgiven you.* The Lord began with the man's greater problem, his spiritual need, rather than his physical one. Jesus' statement was considered blasphemy, since it was clearly understood to be a claim of being equal with God. See notes on Matt. 9:2 and 9:5.

5:27 *Levi.* Matthew. See Introduction to Matthew and note on Matt. 9:10.

5:30 *sinners.* Those who did not obey the Pharisaic interpretations of the law.

5:34–35 Similar to Mark 2:19–20. See note there.

5:36 On the meaning and use of a *parable,* see note on Mark 4:2.

new, and the piece from the new will not match the old.

*5:37 37"And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined.

38"But new wine must be put into fresh wineskins.

39"And no one, after drinking old *wine* wishes for new; for he says, 'The old is good *enough*.' "

7 *Over days,* 6:1–5 (Matt. 12:1–21; Mark 2:23–3:12)

6:1 aLuke 6:1-5; *Matt 12:1-8; Mark 2:23-28* bDeut 23:25

6 aNow it happened that He was passing through *some* grainfields on a Sabbath; and His disciples bwere picking the heads of grain, rubbing them in their hands, and eating *the grain.*

*6:2 aMatt 12:2 2 But some of the Pharisees said, "Why do you do what ais not lawful on the Sabbath?"

*6:3 a1 Sam 21:6 3 And Jesus answering them said, "Have you not even read awhat David did when he was hungry, he and those who were with him,

6:4 aLev 24:9 4 how he entered the house of God, and took and ate the consecrated bread which ais not lawful for any to eat except the priests alone, and gave it to his companions?"

*6:5 5 And He was saying to them, "The Son of Man is Lord of the Sabbath."

6:6 aLuke 6:6-11; *Matt 12:9-14; Mark 3:1-6* bLuke 6:1

8 *Over deformity,* 6:6–11

6 abOn another Sabbath He entered cthe synagogue and was teaching; and there was a man there whose right hand was withered. 6:6 cMatt 4:23

7 The scribes and the Pharisees awere watching Him closely *to see* if He healed on the Sabbath, so that they might find *reason* to accuse Him. *6:7 aMark 3:2

8 But He aknew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" And he got up and came forward. 6:8 aMatt 9:4

9 And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?"

10 After alooking around at them all, He said to him, "Stretch out your hand!" And he did *so;* and his hand was restored. *6:10 aMark 3:5

11 But they themselves were filled with rage, and discussed together what they might do to Jesus.

C The Associates of His Ministry, 6:12–49

1 *The call of the disciples,* 6:12–16 (Matt. 10:1–11:1; Mark 3:13–19)

12 It was at this time that He went off to athe mountain to bpray, and He spent the whole night in prayer to God. 6:12 aMatt 5:1 bMatt 14:23; Luke 5:16; 9:18,28

13 And when day came, aHe called His disciples to Him and chose twelve of them, whom He also named as bapostles: *6:13 aLuke 6:13-16; *Matt 10:2-4; Mark 3:16-19; Acts 1:13* bMark 6:30

14 Simon, whom He also *6:14

5:37 *wineskins* were used as containers for liquid. If filled with new wine, old skins lost elasticity and burst when the wine fermented. The point is that the new teaching of the grace of Christ cannot be contained within the old forms of the law (John 1:17).

6:2 *not lawful on the Sabbath.* Jesus was being charged with working on the Sabbath, though it was lawful to pick grain from another's field to satisfy hunger (Deut. 23:25).

6:3 *what David did.* See 1 Sam. 21:1–6. To the Pharisees' objections Jesus quoted an OT example of the spirit of the law taking priority over the letter of the law. See note on Matt. 12:2.

6:5 *Lord of the Sabbath.* Not only had Christ claimed deity (5:20), but now He claimed sovereignty over the Sabbath day and its laws and asserted His right to interpret its laws without reference to the traditions of the Pharisees.

6:7 *find reason to accuse Him.* To heal on the Sabbath would have been a violation, according to the traditions of the Pharisees, of the prohibition against work on that day; but not to heal, as Christ tried to point out, would have been to do evil and to destroy life (v. 9). To heal, and therefore to do a good work, would be no violation of Sabbath laws.

6:10 In one sense Christ did no "work"; He simply spoke, and the hand was restored.

6:13 *apostles.* See notes on Matt. 10:2 and Mark 3:16–19.

6:14 *Bartholomew* is the Nathanael of John 1:45.

named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;

6:15 [a]Matt 9:9
15 and [a]Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot;
16 Judas *the son* of James, and Judas Iscariot, who became a traitor.

2 *The characteristics of disciples (The Great Sermon),* 6:17–49 (Matt. 5:1–8:1)

*6:17 [a]Luke 6:12 [b]Matt 4:25; Mark 3:7,8 [c]Matt 11:21
17 Jesus [a]came down with them and stood on a level place; and *there was* [b]a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of [c]Tyre and Sidon,
18 who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.

6:19 [a]Matt 9:21; 14:36; Mark 3:10 [b]Luke 5:17
19 And all the people were trying to [a]touch Him, for [b]power was coming from Him and healing *them* all.

6:20 [a]Matt 5:3-12; Luke 6:20-23 [b]Matt 5:3
20 And turning His gaze toward His disciples, He *began* to say, "[a]Blessed *are* you *who are* poor, for [b]yours is the kingdom of God.
21 "Blessed *are* you who hunger now, for you shall be satisfied. Blessed *are* you who weep now, for you shall laugh.

6:22 [a]1 Pet 4:14 [b]John 9:22; 16:2
22 "[a]Blessed are you when men hate you, and [b]ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

6:23 [a]Mal 4 [b]2 Chr 36:16; Acts 7:52
23 "Be glad in that day and [a]leap *for joy,* for behold, your reward is great in heaven. For [b]in the same way their fathers used to treat the prophets.

6:24 [a]Luke 16:25; James 5:1 [b]Matt 6:2
24 "But woe to [a]you who are rich, for [b]you are receiving your comfort in full.
25 "Woe to you who are well-fed now, for you shall be hungry. Woe *to you* who laugh now, for you shall mourn and weep.
26 "Woe *to you* when all men speak well of you, for their fathers used to treat the [a]false prophets in the same way.

6:26 [a]Matt 7:15

6:27 [a]Matt 5:44; Luke 6:35
27 "But I say to you who hear, [a]love your enemies, do good to those who hate you,

6:28 [a]Matt 5:44; Luke 6:35
28 bless those who curse you, [a]pray for those who mistreat you.

6:29 [a]Luke 6:29,30; *Matt 5:39-42*
29 "[a]Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either.
30 "Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.

6:31 [a]Matt 7:12
31 "[a]Treat others the same way you want them to treat you.

6:32 [a]Matt 5:46
32 "[a]If you love those who love you, what credit is *that* to you? For even sinners love those who love them.
33 "If you do good to those who do good to you, what credit is *that* to you? For even sinners do the same.

6:34 [a]Matt 5:42
34 "[a]If you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount.*

6:35 [a]Luke 6:27 [b]Matt 5:9 [c]Luke 1:32
35 "But [a]love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be [b]sons of [c]the Most High; for He Himself is kind to ungrateful and evil *men.*
36 "Be merciful, just as your Father is merciful.

6:37 [a]Luke 6:37-42; *Matt 7:1-5* [b]Matt 6:14; Luke 23:16; Acts 3:13
37 "[a]Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; [b]pardon, and you will be pardoned.

*6:38 [a]Mark 4:24
38 "Give, and it will be given to you. They will pour [a]into your

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6:17–26 This may be Luke's account of the same occasion and teaching recorded in Matt. 5–7 (the Sermon on the Mount) or it may simply be similar teaching given on a different occasion.

6:38 *pressed down, shaken together, and running over.* The imagery is of a container of grain filled to the brim and running over the edge. Our liberality should be like that.

6:38 [b]Ps 79:12; Is 65:6,7; Jer 32:18
lap a [b]good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return."

6:39 [a]Matt 15:14
39 And He also spoke a parable to them: "[a]A blind man cannot guide a blind man, can he? Will they not both fall into a pit?

6:40 [a]Matt 10:24; John 13:16; 15:20
40"[a]A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.

*6:41
41"Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

42"Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

6:43 [a]Luke 6:43,44; *Matt 7:16,18,20*
43"[a]For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.

6:44 [a]Matt 7:16; 12:33
44"[a]For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.

6:45 [a]Matt 12:35 [b]Matt 12:34
45"[a]The good man out of the good treasure of his heart brings forth what is good; and the evil *man* out of the evil *treasure* brings forth what is evil; [b]for his mouth speaks from that which fills his heart.

6:46 [a]Mal 1:6; Matt 7:21
46"[a]Why do you call Me, 'Lord, Lord,' and do not do what I say?

6:47 [a]Luke 6:47-49; *Matt 7:24-27;* James 1:22ff
47"[a]Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:

48 he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.

49"But the one who has heard and has not acted *accordingly,* is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

D The Activities of His Ministry, 7:1–9:50

1 *Ministry in sickness,* 7:1–10 (Matt. 8:5–13)

7:1 [a]Matt 7:28 [b]Luke 7:1-10; *Matt 8:5-13*
7 [a]When He had completed all His discourse in the hearing of the people, [b]He went to Capernaum.

*7:2
2 And a centurion's slave, who was highly regarded by him, was sick and about to die.

7:3 [a]Matt 8:5
3 When he heard about Jesus, [a]he sent some Jewish elders asking Him to come and save the life of his slave.

4 When they came to Jesus, they earnestly implored Him, saying, "He is worthy for You to grant this to him;

*7:5
5 for he loves our nation and it was he who built us our synagogue."

6 Now Jesus *started* on His way with them; and when He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Yourself further, for I am not worthy for You to come under my roof;

7 for this reason I did not even consider myself worthy to come to You, but *just* say the word, and my servant will be healed.

8"For I also am a man placed under authority, with soldiers un-

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6:41 *speck . . . log.* A speck is something tiny like a bit of sawdust, while a log, of course, is large. See note on Matt. 7:1. Perhaps Jesus was drawing on His experience as a carpenter.

7:2 *centurion.* Here was an atypical Roman officer who loved his servant and the Jewish people.

7:5 *synagogue.* A Jewish house of worship, first established during the Babylonian captivity but also used after the Temple was rebuilt by Jews wherever they settled. Services included prescribed readings, prayer, and a sermon (4:20). Any competent teacher might be asked to speak (Acts 13:15). Ruins of a later synagogue can be seen in Capernaum today.

der me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

*7:9 9 Now when Jesus heard this, [a]Matt 8:10; Luke 7:50 He marveled at him, and turned and said to the crowd that was following Him, "I say to you, [a]not even in Israel have I found such great faith."

10 When those who had been sent returned to the house, they found the slave in good health.

2 *Ministry in death,* 7:11–17

*7:11 11 Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd.

*7:12 12 Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her.

7:13 [a]Luke 7:19; 10:1; 11:1,39; 12:42; 13:15; 17:5,6; 18:6; 19:8; 22:61; 24:34; John 4:1; 6:23; 11:2 13 When [a]the Lord saw her, He felt compassion for her, and said to her, "Do not weep."

14 And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!"

*7:15 15 The dead man sat up and began to speak. And *Jesus* gave him back to his mother.

7:16 [a]Luke 5:26 [b]Matt 9:8 [c]Matt 21:11; Luke 7:39 16 [a]Fear gripped them all, and they *began* [b]glorifying God, saying, "A great [c]prophet has arisen among us!" and, "God has visited His people!"

7:17 [a]Matt 9:26 17 [a]This report concerning Him went out all over Judea and in all the surrounding district.

3 *Ministry in doubt,* 7:18–35 (Matt. 11:2–19)

7:18 [a]Luke 7:18-35; *Matt 11:2-19* **18** [a]The disciples of John reported to him about all these things.

19 Summoning two of his disciples, John sent them to [a]the Lord, saying, "Are You the Expected One, or do we look for someone else?" 7:19 [a]Luke 7:13; 10:1; 11:1,39; 12:42; 13:15; 17:5,6; 18:6; 19:8; 22:61; 24:34; John 4:1; 6:23; 11:2

20 When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One, or do we look for someone else?' "

21 At that very time He [a]cured many *people* of diseases and [b]afflictions and evil spirits; and He gave sight to many *who were* blind. 7:21 [a]Matt 4:23 [b]Mark 3:10

*7:22 22 And He answered and said to them, "Go and report to John what you have seen and heard: *the* [a]BLIND RECEIVE SIGHT, *the* lame walk, *the* lepers are cleansed, and *the* deaf hear, *the* dead are raised up, *the* [b]POOR HAVE THE GOSPEL PREACHED TO THEM. [a]Is 35:5 [b]Is 61:1

23 "Blessed is he who does not take offense at Me."

*7:24 **24** When the messengers of John had left, He began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind?

25 "But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are *found* in royal palaces!

26 "But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet.

27 "This is the one about whom it is written, 7:27 [a]Mal 3:1; Matt 11:10; Mark 1:2

'[a]BEHOLD, I SEND MY
MESSENGER AHEAD OF YOU,
WHO WILL PREPARE YOUR WAY
BEFORE YOU.'

7:9 *such great faith.* This Gentile's faith was a welcome contrast to the unbelief of the Jews.

7:11 *Nain.* About 10 mi (16 km) SE of Nazareth.

7:12 Having lost her only son, this widow was alone without a close male relative.

7:15 *the dead man sat up.* One of three resurrections recorded in the gospels that Christ effected, the others being those of Jairus's daughter (Mark 5:41) and Lazarus (John 11:44).

7:22 *report to John what you have seen and heard.* These were things the OT predicted that the Messiah would do, and Jesus had done them; the men, therefore, had their answer.

7:24–25 John the Baptist was not like a *reed* that bends in whatever direction the *wind* blows it; rather he was a man of conviction. Neither was he given to soft living.

*7:28 28"I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he."

7:29 [a]Luke 7:35 [b]Matt 21:32; Luke 3:12 [c]Acts 18:25; 19:3 29 When all the people and the tax collectors heard *this,* they acknowledged [a]God's justice, [b]having been baptized with [c]the baptism of John.

*7:30 [a]Matt 22:35 30 But the Pharisees and the [a]lawyers rejected God's purpose for themselves, not having been baptized by John.

31"To what then shall I compare the men of this generation, and what are they like?

32"They are like children who sit in the market place and call to one another, and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'

*7:33 [a]Luke 1:15 33"For John the Baptist has come [a]eating no bread and drinking no wine, and you say, 'He has a demon!'

34"The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

7:35 [a]Luke 7:29 35"Yet wisdom [a]is vindicated by all her children."

4 *Ministry to sinners,* 7:36–50

*7:36 36 Now one of the Pharisees was requesting Him to dine with him, and He entered the Pharisee's house and reclined *at the table.*

*7:37 [a]Matt 26:6-13; Mark 14:3-9; Luke 7:37-39; John 12:1-8 37 [a]And there was a woman in the city who was a sinner; and when she learned that He was reclining *at the table* in the Pharisee's house, she brought an alabaster vial of perfume,

38 and standing behind *Him* at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.

7:39 [a]Luke 7:16; John 4:19 39 Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were [a]a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."

40 And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher."

*7:41 [a]Matt 18:28; Mark 6:37 41"A moneylender had two debtors: one owed five hundred [a]denarii, and the other fifty.

7:42 [a]Matt 18:25 42"When they [a]were unable to repay, he graciously forgave them both. So which of them will love him more?"

43 Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly."

7:44 [a]Gen 18:4; 19:2; 43:24; Judg 19:21; 1 Tim 5:10 44 Turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you [a]gave Me no water for My feet, but she has wet My feet with her tears and wiped them with her hair.

7:45 [a]2 Sam 15:5 45"You [a]gave Me no kiss; but she, since the time I came in, has not ceased to kiss My feet.

7:46 [a]2 Sam 12:20; Ps 23:5; Eccl 9:8; Dan 10:3 46"[a]You did not anoint My head with oil, but she anointed My feet with perfume.

47"For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."

7:48 [a]Matt 9:2; Mark 2:5,9; Luke 5:20,23 48 Then He said to her, "[a]Your sins have been forgiven."

49 Those who were reclining *at the table* with Him began to say to

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7:28 *no one greater than John.* See note on Matt. 11:11.

7:30 *lawyers* = scribes. See note on Matt. 2:4.

7:33–34 For the meaning, see note on Matt. 11:18–19.

7:36–50 This is not the same as a similar incident that occurred in Bethany of Judea during the last week of Christ's life (Matt. 26:6–31; Mark 14:3–9; John 12:1–8).

7:37 *a sinner.* Likely a prostitute, perhaps repentant. *an alabaster vial of perfume.* A long-necked flask of fine translucent material, used for storing perfume.

7:41 *denarii.* Roman silver coins. One denarius was a day's wage for ordinary workers.

themselves, "[a]Who is this *man* who even forgives sins?"

7:49 [a]Luke 5:21

50 And He said to the woman, "[a]Your faith has saved you; [b]go in peace."

7:50 [a]Matt 9:22; Luke 17:19; 18:42 [b]Mark 5:34; Luke 8:48

5 *Ministry financed,* 8:1–3

8 Soon afterwards, He *began* going around from one city and village to another, [a]proclaiming and preaching the kingdom of God. The twelve were with Him,

8:1 [a]Matt 4:23

2 and *also* [a]some women who had been healed of evil spirits and sicknesses: [b]Mary who was called Magdalene, from whom seven demons had gone out,

*8:2 [a]Matt 27:55; Mark 15:40,41; Luke 23:49,55 [b]Matt 27:56; Mark 16:9

3 and Joanna the wife of Chuza, [a]Herod's [b]steward, and Susanna, and many others who were contributing to their support out of their private means.

*8:3 [a]Matt 14:1 [b]Matt 20:8

6 *Ministry illustrated through parables,* 8:4–21
(Matt. 13:1–52; Mark 4:1–34)

4 [a]When a large crowd was coming together, and those from the various cities were journeying to Him, He spoke by way of a parable:

8:4 [a]Luke 8:4-8; *Matt 13:2-9; Mark 4:1-9*

5 "The sower went out to sow his seed; and as he sowed, some fell beside the road, and it was trampled under foot and the birds of the air ate it up.

6 "Other *seed* fell on rocky *soil,* and as soon as it grew up, it withered away, because it had no moisture.

*8:6

7 "Other *seed* fell among the thorns; and the thorns grew up with it and choked it out.

8 "Other *seed* fell into the good soil, and grew up, and produced a crop a hundred times as great." As He said these things, He would call out, "[a]He who has ears to hear, let him hear."

8:8 [a]Matt 11:15; Mark 7:16; Luke 14:35; Rev 2:7,11,17, 29; 3:6,13,22; 13:9

9 [a]His disciples *began* questioning Him as to what this parable meant.

8:9 [a]Luke 8:9-15; *Matt 13:10-23; Mark 4:10-20*

10 And He said, "[a]To you it has been granted to know the mysteries of the kingdom of God, but to the rest *it is* in parables, so that [b]SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.

*8:10 [a]Matt 13:11 [b]Is 6:9; Matt 13:14; Acts 28:26

11 "Now the parable is this: [a]the seed is the word of God.

*8:11 [a]1 Pet 1:23

12 "Those beside the road are those who have heard; then the devil comes and takes away the word from their heart, so that they will not believe and be saved.

13 "Those on the rocky *soil are* those who, when they hear, receive the word with joy; and these have no *firm* root; they believe for a while, and in time of temptation fall away.

14 "The *seed* which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of *this* life, and bring no fruit to maturity.

15 "But the *seed* in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.

16 "Now [a]no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that

*8:16 [a]Matt 5:15; Mark 4:21; Luke 11:33

8:2 *Mary who was called Magdalene.* From Magdala, a small town between Capernaum and Tiberius. Other Marys appear in the NT: (1) the mother of Jesus (1:27); (2) the mother of James and wife of Alphaeus, or Clopas (6:15; John 19:25)—these two Marys were evidently cousins; (3) the sister of Martha and Lazarus (10:39); (4) the mother of John Mark (Acts 12:12); and (5) a Christian woman in Rome (Rom. 16:6).

8:3 *Herod's steward.* A position of some rank involving the management of Herod's finances. *were contributing to their support.* These women helped finance Christ's ministry.

8:6 *on rocky soil* or on thin soil covering rock. Palestine is a stony land.

8:10 *mysteries.* Truths not revealed in the OT (in this case the characteristics of the time between the first and second comings of Christ, the church age), but revealed to those rightly related to Him. Others would not understand.

8:11–15 On the responses to the Word, see note on Matt. 13:18–23.

8:16 *a lamp.* A small clay vessel in which olive oil and a wick were placed. It gave feeble light at best (when placed on a lampstand).

those who come in may see the light.

8:17 17 "[a]For nothing is hidden that will not become evident, nor *anything* secret that will not be known and come to light.
[a] Matt 10:26; Mark 4:22; Luke 12:2

8:18 18 "So take care how you listen; [a]for whoever has, to him shall *more* be given; and whoever does not have, even what he thinks he has shall be taken away from him."
[a] Matt 13:12; 25:29; Luke 19:26

8:19 19 [a]And His mother and brothers came to Him, and they were unable to get to Him because of the crowd.
[a] Luke 8:19-21; *Matt 12:46-50; Mark 3:31-35*

20 And it was reported to Him, "Your mother and Your brothers are standing outside, wishing to see You."

★8:21 21 But He answered and said to them, "My mother and My brothers are these [a]who hear the word of God and do it."
[a] Luke 11:28

7 *Ministry in storms,* 8:22–25
(Luke 8:22–9:17; cf. Matt. 8:18–11:1; 14:1–21; Mark 4:35–6:44)

8:22 22 [a]Now on one of *those* days Jesus and His disciples got into a boat, and He said to them, "Let us go over to the other side of [b]the lake." So they launched out.
[a] Luke 8:22-25; *Matt 8:23-27; Mark 4:36-41* [b] Luke 5:1f; 8:23

★8:23 23 But as they were sailing along He fell asleep; and a fierce gale of wind descended on [a]the lake, and they *began* to be swamped and to be in danger.
[a] Luke 5:1f; 8:22

8:24 24 They came to Jesus and woke Him up, saying, "[a]Master, Master, we are perishing!" And He got up and [b]rebuked the wind and the surging waves, and they stopped, and it became calm.
[a] Luke 5:5 [b] Luke 4:39

★8:25 25 And He said to them, "Where is your faith?" They were fearful and amazed, saying to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

8 *Ministry over demons,* 8:26–39

★8:26 26 [a]Then they sailed to the country of the Gerasenes, which is opposite Galilee.
[a] Luke 8:26-37; *Matt 8:28-34; Mark 5:1-17*

★8:27 27 And when He came out onto the land, He was met by a man from the city who was possessed with demons; and who had not put on any clothing for a long time, and was not living in a house, but in the tombs.

8:28 28 Seeing Jesus, he cried out and fell before Him, and said in a loud voice, "[a]What business do we have with each other, Jesus, Son of [b]the Most High God? I beg You, do not torment me."
[a] Matt 8:29 [b] Mark 5:7

29 For He had commanded the unclean spirit to come out of the man. For it had seized him many times; and he was bound with chains and shackles and kept under guard, and *yet* he would break his bonds and be driven by the demon into the desert.

★8:30 30 And Jesus asked him, "What is your name?" And he said, "[a]Legion"; for many demons had entered him.
[a] Matt 26:53

★8:31 31 They were imploring Him not to command them to go away into [a]the abyss.
[a] Rom 10:7; Rev 9:1f,11; 11:7; 17:8; 20:1,3

32 Now there was a herd of many swine feeding there on the mountain; and *the demons* implored Him to permit them to enter the swine. And He gave them permission.

8:33 33 And the demons came out of the man and entered the swine; and the herd rushed down the steep bank into [a]the lake and was drowned.
[a] Luke 5:1f; 8:22

34 When the herdsmen saw what had happened, they ran

8:21 *My mother and My brothers.* Those who belong to God's spiritual family are closer to Christ than those related to Him by natural birth.

8:23 The valleys that descended to the lake surface acted like wind tunnels.

8:25 The Lord never rebuked anyone for having too much faith!

8:26 *Gerasenes* lived on the E shore of the Lake of Galilee.

8:27 Matthew mentions two men (Matt. 8:28), Mark and Luke only the prominent one.

8:30 *Legion* = 3,000–6,000.

8:31 *the abyss.* The place to which all evil spirits will ultimately be consigned (Rev. 9:1; 20:1, 3).

away and reported it in the city and *out* in the country.

8:35 35 *The people* went out to see
[a] Luke 10:39 what had happened; and they came to Jesus, and found the man from whom the demons had gone out, sitting down [a]at the feet of Jesus, clothed and in his right mind; and they became frightened.

8:36 36 Those who had seen it re-
[a] Matt 4:24 ported to them how the man who was [a]demon-possessed had been made well.

37 And all the people of the country of the Gerasenes and the surrounding district asked Him to leave them, for they were gripped with great fear; and He got into a boat and returned.

8:38 38 [a]But the man from whom
[a] Luke 8:38,39; *Mark 5:18-20* the demons had gone out was begging Him that he might accompany Him; but He sent him away, saying,

39"Return to your house and describe what great things God has done for you." So he went away, proclaiming throughout the whole city what great things Jesus had done for him.

9 *Ministry in death and despair,* 8:40–56

8:40 **40** [a]And as Jesus returned, the
[a] Matt 9:1; Mark 5:21 people welcomed Him, for they had all been waiting for Him.

***8:41** 41 [a]And there came a man
[a] Luke 8:41-56; *Matt 9:18-26; Mark 5:22-43* named Jairus, and he was an [b]official of the synagogue; and he fell
[b] Mark 5:22; Luke 8:49 at Jesus' feet, and *began* to implore Him to come to his house;

42 for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

***8:43** **43** And a woman who had a hemorrhage for twelve years, and could not be healed by anyone,

***8:44** 44 came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped.

45 And Jesus said, "Who is the **8:45**
[a] Luke 5:5 one who touched Me?" And while they were all denying it, Peter said, "[a]Master, the people are crowding and pressing in on You."

46 But Jesus said, "Someone did **8:46**
[a] Luke 5:17 touch Me, for I was aware that [a]power had gone out of Me."

47 When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed.

48 And He said to her, "Daugh- **8:48**
[a] Matt 9:22 [b] Mark 5:34; Luke 7:50 ter, [a]your faith has made you well; [b]go in peace."

49 While He was still speaking, **8:49**
[a] Luke 8:41 someone *came from *the house of* [a]the synagogue official, saying, "Your daughter has died; do not trouble the Teacher anymore."

50 But when Jesus heard *this,* **8:50**
[a] Mark 5:36 He answered him, "[a]Do not be afraid *any longer;* only believe, and she will be made well."

51 When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl's father and mother.

52 Now they were all weeping ***8:52**
[a] Matt 11:17; Luke 23:27 [b] John 11:13 and [a]lamenting for her; but He said, "Stop weeping, for she has not died, but [b]is asleep."

53 And they *began* laughing at Him, knowing that she had died.

54 He, however, took her by the hand and called, saying, "Child, arise!"

55 And her spirit returned, and she got up immediately; and He gave orders for *something* to be given her to eat.

56 Her parents were amazed;

8:41 *official.* An administrator who was responsible for the maintenance of the synagogue.

8:43 Luke makes clear that this chronic bleeding was an incurable condition.

8:44 *the fringe of His cloak.* A tassel that a rabbi wore on his outer garment. The garment was draped over the back so that the tassel of one corner hung between the shoulder blades.

8:52 *she has not died, but is asleep.* The mourners looked on death as irreversible, so Christ called it sleep, since (though the girl was actually dead) she would be awakened to life once again.

8:56 a Matt 8:4 but He [a]instructed them to tell no one what had happened.

10 *Ministry through the disciples,* 9:1–9

9:1 a Matt 10:5; Mark 6:7 9 [a]And He called the twelve together, and gave them power and authority over all the demons and to heal diseases.

9:2 a Matt 10:7 2 And He sent them out to [a]proclaim the kingdom of God and to perform healing.

*9:3 a Luke 9:3-5; *Matt 10:9-15; Mark 6:8-11;* Luke 10:4-12; 22:35 b Matt 10:10; Mark 6:8; Luke 22:35f 3 And He said to them, "[a]Take nothing for *your* journey, [b]neither a staff, nor a bag, nor bread, nor money; and do not *even* have two tunics apiece.

4 "Whatever house you enter, stay there until you leave that city.

*9:5 a Luke 10:11; Acts 13:51 5 "And as for those who do not receive you, as you go out from that city, [a]shake the dust off your feet as a testimony against them."

9:6 a Mark 6:12; Luke 8:1 6 Departing, they *began* going throughout the villages, [a]preaching the gospel and healing everywhere.

*9:7 a Luke 9:7-9; *Matt 14:1,2;* Mark 6:14f b Matt 14:1; Luke 3:1; 13:31; 23:7 c Matt 14:2 7 [a]Now [b]Herod the tetrarch heard of all that was happening; and he was greatly perplexed, because it was said by some that [c]John had risen from the dead,

9:8 a Matt 16:14 8 and by some that [a]Elijah had appeared, and by others that one of the prophets of old had risen again.

9:9 a Luke 23:8 9 Herod said, "I myself had John beheaded; but who is this man about whom I hear such things?" And [a]he kept trying to see Him.

11 *Ministry to physical needs,* 9:10–17 (also John 6:1–14)

*9:10 a Mark 6:30 10 [a]When the apostles returned, they gave an account to Him of all that they had done. [b]Taking them with Him, He withdrew by Himself to a city called [c]Bethsaida.

9:10 b Luke 9:10-17; *Matt 14:13-21; Mark 6:32-44; John 6:5-13* c Matt 11:21

11 But the crowds were aware of this and followed Him; and welcoming them, He *began* speaking to them about the kingdom of God and curing those who had need of healing.

12 Now the day was ending, and the twelve came and said to Him, "Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat; for here we are in a desolate place."

13 But He said to them, "You give them *something* to eat!" And they said, "We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people."

*9:13

9:14 a Mark 6:39 14 (For there were about five thousand men.) And He said to His disciples, "Have them sit down *to eat* [a]in groups of about fifty each."

15 They did so, and had them all sit down.

16 Then He took the five loaves and the two fish, and looking up to heaven, He blessed them, and broke *them,* and kept giving *them* to the disciples to set before the people.

*9:17 a Matt 14:20 17 And they all ate and were satisfied; and the broken pieces which they had left over were picked up, twelve [a]baskets *full.*

12 *Ministry of prediction,* 9:18–50 (Matt. 16:13–18:35; Mark 8:27–9:50)

*9:18 a Luke 9:18-20; *Matt 16:13-16; Mark 8:27-29* b Matt 14:23; Luke 6:12; 9:28 18 [a]And it happened that while He was [b]praying alone, the disciples were with Him, and He

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9:3 See 22:35–36 for a change of orders. See note on Matt. 10:10.

9:5 *shake the dust off.* See note on Mark 6:11.

9:7 *Herod the tetrarch.* Herod Antipas, tetrarch of Galilee and Perea, 4 B.C.–A.D. 39.

9:10 *Bethsaida.* A small town on the northern shore of the Lake of Galilee.

9:13 *loaves . . . fish.* The loaves were round cakes (like biscuits), and the fish were small smoked or pickled fish, typical food of the poor in Palestine.

9:17 On the kind of *baskets,* see note on Mark 6:43. Having these leftovers proved that all were well fed.

9:18–21 On what the *people say* Jesus is, see note on Matt. 16:14.

questioned them, saying, "Who do the people say that I am?"

19 They answered and said, "John the Baptist, and others *say* Elijah; but others, that one of the prophets of old has risen again."

9:20 [a]John 6:68f
20 And He said to them, "But who do you say that I am?" And Peter answered and said, "[a]The Christ of God."

9:21 [a]Matt 8:4; 16:20; Mark 8:30
21 But He [a]warned them and instructed *them* not to tell this to anyone,

9:22 [a]Luke 9:22-27; *Matt 16:21-28; Mark 8:31-9:1* [b]Matt 16:21; Luke 9:44
22 [a]saying, "[b]The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day."

***9:23** [a]Matt 10:38; Luke 14:27
23 And He was saying to *them* all, "[a]If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.

9:24 [a]Matt 10:39; Luke 17:33; John 12:25
24 "For [a]whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.

9:25 [a]Heb 10:34
25 "For what is a man profited if he gains the whole world, and [a]loses or forfeits himself?

9:26 [a]Matt 10:33; Luke 12:9
26 "[a]For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and *the glory* of the Father and of the holy angels.

9:27 [a]Matt 16:28
27 "But I say to you truthfully, [a]there are some of those standing here who will not taste death until they see the kingdom of God."

***9:28** [a]Luke 9:28-36; *Matt 17:1-8; Mark 9:2-8* [b]Matt 17:1 [c]Matt 5:1 [d]Luke 3:21; 5:16; 6:12; 9:18
28 [a]Some eight days after these sayings, He took along [b]Peter and John and James, and [c]went up on the mountain [d]to pray.

9:29 [a]Luke 3:21; 5:16; 6:12; 9:18
29 And while He was [a]praying, the appearance of His face [b]became different, and His clothing *became* white *and* gleaming. **9:29** [b]Mark 16:12

30 And behold, two men were talking with Him; and they were Moses and Elijah,

31 who, appearing in glory, were speaking of His [a]departure which He was about to accomplish at Jerusalem. **9:31** [a]2 Pet 1:15

32 Now Peter and his companions [a]had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. **9:32** [a]Matt 26:43; Mark 14:40

33 And as these were leaving Him, Peter said to Jesus, "[a]Master, it is good for us to be here; [b]let us make three tabernacles: one for You, and one for Moses, and one for Elijah"— [c]not realizing what he was saying. **9:33** [a]Luke 5:5; 9:49 [b]Matt 17:4; Mark 9:5 [c]Mark 9:6

34 While he was saying this, a cloud formed and *began* to overshadow them; and they were afraid as they entered the cloud.

35 Then [a]a voice came out of the cloud, saying, "[b]This is My Son, *My* Chosen One; listen to Him!" **9:35** [a]2 Pet 1:17f [b]Is 42:1; Matt 3:17; 12:18; Mark 1:11; Luke 3:22

36 And when the voice had spoken, Jesus was found alone. And [a]they kept silent, and reported to no one in those days any of the things which they had seen. **9:36** [a]Matt 17:9; Mark 9:9f

37 [a]On the next day, when they came down from the mountain, a large crowd met Him. **9:37** [a]Luke 9:37-42; *Matt 17:14-18; Mark 9:14-27*

38 And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only *boy,*

39 and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth;* and only with difficulty does it leave him, mauling him *as it leaves.*

40 "I begged Your disciples to cast it out, and they could not." ***9:40**

41 And Jesus answered and

9:23 *cross.* The first mention of a cross in Luke. The cross was well known as an instrument of death, so it represents here the death or separation from the old life that must mark a disciple (Rom. 8:13). See note on Matt. 10:38.

9:28–36 Concerning the Transfiguration, see notes on Matt. 16:28; 17:1, 2, 4; Mark 9:5.

9:40 *they could not.* The reason was that the disciples failed to pray (Mark 9:29).

said, "You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here."

42 While he was still approaching, the demon slammed him *to the ground* and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

9:43 [a]2 Pet 1:16 [b]Luke 9:43-45; *Matt 17:22f; Mark 9:30-32*

43 And they were all amazed at the [a]greatness of God.

[b]But while everyone was marveling at all that He was doing, He said to His disciples,

9:44 [a]Luke 9:22

44"Let these words sink into your ears; [a]for the Son of Man is going to be delivered into the hands of men."

9:45 [a]Mark 9:32

45 But [a]they did not understand this statement, and it was concealed from them so that they would not perceive it; and they were afraid to ask Him about this statement.

9:46 [a]Luke 9:46-48; *Matt 18:1-5; Mark 9:33-37;* Luke 22:24

46 [a]An argument started among them as to which of them might be the greatest.

9:47 [a]Matt 9:4

47 But Jesus, [a]knowing what they were thinking in their heart, took a child and stood him by His side,

9:48 [a]Matt 10:40; Luke 10:16; John 13:20 [b]Luke 22:26

48 and said to them, "[a]Whoever receives this child in My name receives Me, and whoever receives Me receives Him who sent Me; [b]for the one who is least among all of you, this is the one who is great."

9:49 [a]Luke 9:49,50; *Mark 9:38-40* [b]Luke 5:5; 9:33

49 [a]John answered and said, "[b]Master, we saw someone casting out demons in Your name; and we tried to prevent him because he does not follow along with us."

***9:50** [a]Matt 12:30; Luke 11:23

50 But Jesus said to him, "Do not hinder *him;* [a]for he who is not against you is for you."

IV THE REPUDIATION OF THE SON OF MAN BY MEN, 9:51–19:27

A Rejection by Samaritans, 9:51–56

***9:51** [a]Mark 16:19 [b]Luke 13:22; 17:11; 18:31; 19:11,28

51 When the days were approaching for [a]His ascension, He was determined [b]to go to Jerusalem;

9:52 [a]Matt 10:5; Luke 10:33; 17:16; John 4:4

52 and He sent messengers on ahead of Him, and they went and entered a village of the [a]Samaritans to make arrangements for Him.

9:53 [a]John 4:9

53 But they did not receive Him, [a]because He was traveling toward Jerusalem.

***9:54** [a]Mark 3:17 [b]2 Kin 1:9-16

54 When His disciples [a]James and John saw *this,* they said, "Lord, do You want us to [b]command fire to come down from heaven and consume them?"

55 But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of;

56 for the Son of Man did not come to destroy men's lives, but to save them."] And they went on to another village.

B Rejection by Worldly Men, 9:57–62

9:57 [a]Luke 9:51 [b]Luke 9:57-60; *Matt 8:19-22*

57 [a]As they were going along the road, [b]someone said to Him, "I will follow You wherever You go."

***9:58** [a]Matt 8:20

58 And Jesus said to him, "The foxes have holes and the birds of the air *have* nests, but [a]the Son of Man has nowhere to lay His head."

***9:59** [a]Matt 8:22

59 And He said to another, "[a]Follow Me." But he said, "Lord, permit me first to go and bury my father."

***9:60**

60 But He said to him, "Allow the dead to bury their own dead;

9:50 *he who is not against you is for you.* The test by which others are tried. In 11:23 it is a test by which one tries himself.

9:51 The material from 9:51–18:14 is exclusive to Luke, though similar teachings on different occasions appear in the other Gospels.

9:54 *command fire to come down from heaven.* See 2 Kings 1:10–12.

9:58 *Son of Man.* For the meaning of this title, see note on Matt. 8:20.

9:59 *bury my father.* The father had not died; the speaker meant that he was obligated to care for him until he died.

9:60 *Allow the dead to bury their own dead.* I.e., let those who are spiritually dead bury those who die physically. The claims of the kingdom are paramount.

but as for you, go and [a]proclaim everywhere the kingdom of God."

61 Another also said, "I will follow You, Lord; but [a]first permit me to say good-bye to those at home."

62 But Jesus said to him, "[a]No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."

C Commissioning of the Seventy, 10:1–24

10 Now after this [a]the Lord appointed seventy [b]others, and sent them [c]in pairs ahead of Him to every city and place where He Himself was going to come.

2 And He was saying to them, "[a]The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.

3 "Go; [a]behold, I send you out as lambs in the midst of wolves.

4 "[a]Carry no money belt, no bag, no shoes; and greet no one on the way.

5 "Whatever house you enter, first say, 'Peace *be* to this house.'

6 "If a man of peace is there, your peace will rest on him; but if not, it will return to you.

7 "Stay in that house, eating and drinking what they give you; for [a]the laborer is worthy of his wages. Do not keep moving from house to house.

8 "Whatever city you enter and they receive you, [a]eat what is set before you;

9 and heal those in it who are sick, and say to them, '[a]The kingdom of God has come near to you.'

10 "But whatever city you enter and they do not receive you, go out into its streets and say,

11 '[a]Even the dust of your city which clings to our feet we wipe off *in protest* against you; yet be sure of this, that [b]the kingdom of God has come near.'

12 "I say to you, [a]it will be more tolerable in that day for [b]Sodom than for that city.

13 "[a]Woe to you, [b]Chorazin! Woe to you, [b]Bethsaida! For if the miracles had been performed in [b]Tyre and Sidon which occurred in you, they would have repented long ago, sitting in [c]sackcloth and ashes.

14 "But it will be more tolerable for [a]Tyre and Sidon in the judgment than for you.

15 "And you, [a]Capernaum, will not be exalted to heaven, will you? You will be brought down to Hades!

16 "[a]The one who listens to you listens to Me, and [b]the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me."

17 The seventy returned with joy, saying, "Lord, even [a]the demons are subject to us in Your name."

18 And He said to them, "I was watching [a]Satan fall from heaven like lightning.

19 "Behold, I have given you authority to [a]tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you.

20 "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that [a]your names are recorded in heaven."

21 [a]At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and

9:60 [a]Matt 4:23
9:61 [a]1 Kin 19:20
***9:62** [a]Phil 3:13
***10:1** [a]Luke 7:13 [b]Luke 9:11,52 [c]Mark 6:7
10:2 [a]Matt 9:37,38; John 4:35
10:3 [a]Matt 10:16
***10:4** [a]Matt 10:9-14; Mark 6:8-11; Luke 9:3-5; 10:4-12
***10:6**
10:7 [a]Matt 10:10; 1 Cor 9:14; 1 Tim 5:18
10:8 [a]1 Cor 10:27
10:9 [a]Matt 3:2; 10:7; Luke 10:11
10:11 [a]Matt 10:14; Mark 6:11; Luke 9:5; Acts 13:51 [b]Matt 3:2; 10:7; Luke 10:9
***10:12** [a]Gen 19:24-28; Matt 10:15; 11:24 [b]Matt 10:15
10:13 [a]Luke 10:13-15; *Matt 11:21-23* [b]Is 23:1-18; Ezek 26:1-28:26; Joel 3:4-8; Matt 11:21 [c]Rev 11:3
10:14 [a]Matt 11:21
10:15 [a]Is 14:13-15; Matt 4:13; 11:23
10:16 [a]Matt 10:40; Mark 9:37; Luke 9:48; John 13:20; Gal 4:14 [b]John 12:48; 1 Thess 4:8
10:17 [a]Mark 16:17
***10:18** [a]Matt 4:10
10:19 [a]Ps 91:13; Mark 16:18
10:20 [a]Ex 32:32; Ps 69:28; Is 4:3; Ezek 13:9; Dan 12:1; Phil 4:3; Heb 12:23; Rev 3:5; 13:8; 17:8; 20:12,15; 21:27
10:21 [a]Luke 10:21,22; *Matt 11:25-27*

9:62 *looking back.* This will make the furrow crooked.

10:1 *seventy.* Some mss. have 72 here and in verse 17. Only Luke records this mission. The fact that 70 or 72 people could be sent out shows that Jesus must have had a large following.

10:4 *greet no one on the way.* The urgency of the mission did not allow for the usual elaborate greetings.

10:6 *a man of peace.* A Hebrew idiom meaning "a peaceful man."

10:12 *in that day.* I.e., the Day of Judgment. The judgment on *Sodom* is recorded in Gen. 19.

10:18 *Satan fall from heaven.* The power of Satan was broken, and the success of the 70 over demons was proof of it (v. 17).

have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight.

10:22 22"[a]All things have been handed over to Me by My Father, and [b]no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal *Him.*"

a John 3:35
b John 10:15

10:23 23 [a]Turning to the disciples, He said privately, "Blessed *are* the eyes which see the things you see,

a Luke 10:23, 24; *Matt 13:16, 17*

24 for I say to you, that many prophets and kings wished to see the things which you see, and did not see *them,* and to hear the things which you hear, and did not hear *them.*"

D Rejection by a Lawyer (Parable of the Good Samaritan), 10:25–37

***10:25** 25 [a]And a [b]lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

a Luke 10:25-28; *Matt 22:34-40; Mark 12:28-31*; Matt 19:16-19
b Matt 22:35

26 And He said to him, "What is written in the Law? How does it read to you?"

***10:27** 27 And he answered and said, "[a]YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF."

a Deut 6:5; Lev 19:18

10:28 28 And He said to him, "You have answered correctly; [a]DO THIS AND YOU WILL LIVE."

a Lev 18:5; Ezek 20:11; Matt 19:17

10:29 29 But wishing [a]to justify himself, he said to Jesus, "And who is my neighbor?"

a Luke 16:15

***10:30** 30 Jesus replied and said, "A man was [a]going down from Jerusalem to Jericho, and fell among robbers, and they stripped him and beat him, and went away leaving him half dead.

a Luke 18:31; 19:28

31"And by chance a priest was going down on that road, and when he saw him, he passed by on the other side.

32"Likewise a Levite also, when he came to the place and saw him, passed by on the other side.

***10:33** 33"But a [a]Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

a Matt 10:5; Luke 9:52

34 and came to him and bandaged up his wounds, pouring oil and wine on *them;* and he put him on his own beast, and brought him to an inn and took care of him.

35"On the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you spend, when I return I will repay you.'

36"Which of these three do you think proved to be a neighbor to the man who fell into the robbers' *hands?*"

37 And he said, "The one who showed mercy toward him." Then Jesus said to him, "Go and do the same."

E Reception at Bethany, 10:38–42

***10:38** 38 Now as they were traveling along, He entered a village; and a woman named [a]Martha welcomed Him into her home.

a Luke 10:40f; John 11:1,5, 19ff,30,39; 12:2

10:39 39 She had a sister called [a]Mary, who was [b]seated at the Lord's feet, listening to His word.

a Luke 10:42; John 11:1f,19f, 28,31f,45; 12:3
b Luke 8:35; Acts 22:3

10:40 40 But [a]Martha was distracted with all her preparations; and she came up *to Him* and said, "Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me."

a Luke 10:38, 41; John 11:1, 5,19ff,30,39; 12:2

10:41 41 But the Lord answered and said to her, "[a]Martha, Martha,

a Luke 10:38, 40; John 11:1, 5,19ff,30,39; 12:2

10:25 *a lawyer.* I.e., a scribe. See note on Matt. 2:4.

10:27 See Deut. 6:5 and Lev. 19:18 for the OT sources of these quotes.

10:30 *was going down from Jerusalem to Jericho.* The steeply descending road winds through rocky places that easily hide robbers.

10:33 *a Samaritan.* The Samaritans were descendants of colonists whom the Assyrian kings planted in Palestine after the fall of the Northern Kingdom in 722 B.C. They were despised by the Jews because of their mixed Gentile blood and their different worship, which centered at Mount Gerizim (John 4:20–22).

10:38 *a village.* I.e., Bethany, the home of Mary, Martha, and Lazarus (John 12:1).

10:41 [b]Matt 6:25
you are [b]worried and bothered about so many things;

*10:42 [a]Ps 27:4; John 6:27 [b]Luke 10:39; John 11:1f,19f, 28,31f,45; 12:3
42 [a]but *only* one thing is necessary, for [b]Mary has chosen the good part, which shall not be taken away from her."

F Instruction on Prayer, 11:1–13

*11:1
11 It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

*11:2 [a]Luke 11:2-4; *Matt 6:9-13*
2 And He said to them, "[a]When you pray, say:
'Father, hallowed be Your name.
Your kingdom come.
11:3 [a]Acts 17:11
3 'Give us [a]each day our daily bread.
11:4 [a]Luke 13:4 mg
4 'And forgive us our sins,
For we ourselves also forgive everyone who [a]is indebted to us.
And lead us not into temptation.' "

5 Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says to him, 'Friend, lend me three loaves;
6 for a friend of mine has come to me from a journey, and I have nothing to set before him';
7 and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.'
8 "I tell you, even though he will not get up and give him *anything* because he is his friend, yet [a]because of his persistence he will get up and give him as much as he needs. *11:8 [a]Luke 18:1-5
9 "So I say to you, [a]ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 11:9 [a]Luke 11:9-13; *Matt 7:7-11*
10 "For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened.
11 "Now suppose one of you fa- *11:11

PHARISEES AND SADDUCEES

PHARISEES	*SADDUCEES*
name means "the separated ones"	name may be from a word meaning the "righteous ones"
largest and most influential sect	the aristocratic minority
extreme legalism	external legalism
little interest in politics	a major concern with politics
believed in immortality, resurrection, spirits, and angels	denied these doctrines
regarded rabbinic tradition highly	rejected rabbinic tradition as authoritative

10:42 *only one thing is necessary.* One simple dish for the meal is all that is necessary, rather than the elaborate preparations Martha had made.

11:1 *teach us to pray.* It was customary for famous rabbis to compose special prayers.

11:2–4 Concerning the Lord's Prayer, see notes on Matt. 6:9, 11, 12.

11:8 *his persistence.* I.e., the persistence of the one asking for bread. However, the word may mean "shamelessness," so some understand this to mean that the man being asked for bread will give it to avoid the shame of being known as inhospitable.

11:11–12 A *snake* may look like a *fish,* and a large *scorpion* like an *egg.* In both instances the substitutions were not only deceitful but could be harmful.

thers is asked by his son for a fish; he will not give him a snake instead of a fish, will he?

12"Or *if* he is asked for an egg, he will not give him a scorpion, will he?

*11:13 [a]Matt 7:11; Luke 18:7f 13"[a]If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

G Rejection by the Nation, 11:14-36

11:14 [a]Luke 11:14, 15; *Matt 12:22, 24*; Matt 9:32-34 **14** [a]And He was casting out a demon, and it was mute; when the demon had gone out, the mute man spoke; and the crowds were amazed.

*11:15 [a]Matt 9:34 [b]Matt 10:25 15 But some of them said, "He casts out demons [a]by [b]Beelzebul, the ruler of the demons."

11:16 [a]Matt 12:38; 16:1; Mark 8:11 16 Others, to test *Him,* [a]were demanding of Him a sign from heaven.

11:17 [a]Luke 11:17-22: *Matt 12:25-29; Mark 3:23-27* 17 [a]But He knew their thoughts and said to them, "Any kingdom divided against itself is laid waste; and a house *divided* against itself falls.

11:18 [a]Matt 4:10 [b]Matt 10:25 18"If [a]Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by [b]Beelzebul.

11:19 [a]Matt 10:25 19"And if I by [a]Beelzebul cast out demons, by whom do your sons cast them out? So they will be your judges.

11:20 [a]Ex 8:19 [b]Matt 3:2 20"But if I cast out demons by the [a]finger of God, then [b]the kingdom of God has come upon you.

*11:21 21"When a strong *man,* fully armed, guards his own homestead, his possessions are undisturbed.

22 But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied and distributes his plunder.

*11:23 [a]Matt 12:30; Mark 9:40 23"[a]He who is not with Me is against Me; and he who does not gather with Me, scatters.

*11:24 [a]Luke 11:24-26: *Matt 12:43-45* 24"[a]When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, 'I will return to my house from which I came.'

25"And when it comes, it finds it swept and put in order.

*11:26 26"Then it goes and takes *along* seven other spirits more evil than itself, and they go in and live there; and the last state of that man becomes worse than the first."

11:27 [a]Luke 23:29 **27** While Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "[a]Blessed is the womb that bore You and the breasts at which You nursed."

11:28 [a]Luke 8:21 28 But He said, "On the contrary, blessed are [a]those who hear the word of God and observe it."

11:29 [a]Luke 11:29-32: *Matt 12:39-42*; Matt 16:4; Mark 8:12 [b]Matt 12:38; Luke 11:16 **29** As the crowds were increasing, He began to say, "[a]This generation is a wicked generation; it [b]seeks for a sign, and *yet* no sign will be given to it but the sign of Jonah.

*11:30 [a]Jon 3:4 30"For just as [a]Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.

11:31 [a]1 Kin 10:1-10; 2 Chr 9:1-12 31"The [a]Queen of the South will rise up with the men of this generation at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here.

*11:32 32"The men of Nineveh will stand up with this generation at

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11:13 *give the Holy Spirit.* Since the Day of Pentecost, the gift of the Spirit is given to all believers (Acts 10:45; Rom. 8:9).

11:15 *Beelzebul.* See note on Matt. 10:25.

11:21-22 The *strong man* (v. 21) is Satan; the *stronger* (v. 22) is Christ (4:18).

11:23 Neutrality is not possible. See the note on 9:50.

11:24 *my house.* The life of the person the demon indwelt.

11:26 *worse.* See 2 Peter 2:20-21. Notice also that some demons are more wicked than others.

11:30 *Jonah became a sign* of judgment. See note on Matt. 12:39.

11:32 *they repented.* See Jonah 3:5-9.

11:32 [a]Jon 3:5
the judgment and condemn it, because [a]they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

11:33 [a]Matt 5:15; Mark 4:21; Luke 8:16
33"[a]No one, after lighting a lamp, puts it away in a cellar nor under a basket, but on the lampstand, so that those who enter may see the light.

11:34 [a]Luke 11:34, 35; *Matt 6:22, 23*
34"[a]The eye is the lamp of your body; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness.

35"Then watch out that the light in you is not darkness.

36"If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays."

H Rejection by Pharisees and Lawyers, 11:37–54

*11:37
37 Now when He had spoken, a Pharisee *asked Him to have lunch with him; and He went in, and reclined *at the table.*

11:38 [a]Matt 15:2; Mark 7:3f
38 When the Pharisee saw it, he was surprised that He had not first [a]ceremonially washed before the meal.

11:39 [a]Luke 7:13 [b]Matt 23:25f
39 But [a]the Lord said to him, "Now [b]you Pharisees clean the outside of the cup and of the platter; but inside of you, you are full of robbery and wickedness.

11:40 [a]Luke 12:20; 1 Cor 15:36
40"[a]You foolish ones, did not He who made the outside make the inside also?

11:41 [a]Luke 12:33; 16:9 [b]Mark 7:19; Titus 1:15
41"But [a]give that which is within as charity, and then all things are [b]clean for you.

*11:42 [a]Matt 23:23 [b]Lev 27:30; Luke 18:12
42"[a]But woe to you Pharisees! For you [b]pay tithe of mint and rue and every *kind of* garden herb, and *yet* disregard justice and the love of God; but these are the things you should have done without neglecting the others.

*11:43 [a]Matt 23:6f; Mark 12:38f; Luke 14:7; 20:46
43"Woe to you Pharisees! For you [a]love the chief seats in the synagogues and the respectful greetings in the market places.

*11:44 [a]Matt 23:27
44"[a]Woe to you! For you are like concealed tombs, and the people who walk over *them* are unaware *of it.*"

11:45 [a]Matt 22:35; Luke 11:46,52
45 One of the [a]lawyers *said to Him in reply, "Teacher, when You say this, You insult us too."

11:46 [a]Matt 22:35; Luke 11:45,52 [b]Matt 23:4
46 But He said, "Woe to you [a]lawyers as well! For [b]you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers.

11:47 [a]Matt 23:29ff
47"[a]Woe to you! For you build the tombs of the prophets, and *it was* your fathers *who* killed them.

48"So you are witnesses and approve the deeds of your fathers; because it was they who killed them, and you build *their tombs.*

11:49 [a]1 Cor 1:24,30; Col 2:3 [b]Matt 23:34-36
49"For this reason also [a]the wisdom of God said, '[b]I will send to them prophets and apostles, and *some* of them they will kill and *some* they will persecute,

11:50 [a]Matt 25:34
50 so that the blood of all the prophets, shed [a]since the foundation of the world, may be charged against this generation,

*11:51 [a]Gen 4:8 [b]2 Chr 24:20, 21
51 from [a]the blood of Abel to [b]the blood of Zechariah, who was killed between the altar and the house *of God;* yes, I tell you, it shall be charged against this generation.'

11:52 [a]Matt 22:35; Luke 11:45,46 [b]Matt 23:13
52"Woe to you [a]lawyers! For you have taken away the key of knowledge; [b]you yourselves did not enter, and you hindered those who were entering."

53 When He left there, the scribes and the Pharisees began to be very hostile and to question Him closely on many subjects,

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11:37 *reclined at the table.* Christ often used dinner invitations as opportunities to reach people (5:29; 7:36; 14:1; 19:5; John 2:1–12; 12:1–2).

11:42 *pay tithe.* See note on Matt. 23:23.

11:43 *the chief seats.* Usually reserved for the most important members.

11:44 *concealed tombs.* Usually tombs were whitewashed to make them very visible, because to step on a grave, even unknowingly, defiled a man (Num. 19:16). Jesus says that the Pharisees cause men to break the law and defile themselves.

11:51 *to the blood of Zechariah.* See note on Matt. 23:35.

11:54 [a]Mark 3:2; Luke 20:20; Acts 23:21 [b]Mark 12:13

54 [a]plotting against Him [b]to catch *Him* in something He might say.

I Instruction in the Light of Rejection, 12:1–19:27

1 *Concerning hypocrisy,* 12:1–12

12:1 [a]Matt 16:6,11f; Mark 8:15

12 Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another, He began saying to His disciples first *of all,* "[a]Beware of the leaven of the Pharisees, which is hypocrisy.

12:2 [a]Luke 12:2-9; *Matt 10:26-33;* Matt 10:26; Mark 4:22; Luke 8:17

2"[a]But there is nothing covered up that will not be revealed, and hidden that will not be known.

12:3 [a]Matt 10:27; 24:17

3"Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon [a]the housetops.

12:4 [a]John 15:13-15

4"I say to you, [a]My friends, do not be afraid of those who kill the body and after that have no more that they can do.

★12:5 [a]Heb 10:31 [b]Matt 5:22

5"But I will warn you whom to fear: [a]fear the One who, after He has killed, has authority to cast into [b]hell; yes, I tell you, fear Him!

★12:6 [a]Matt 10:29

6"Are not [a]five sparrows sold for two cents? *Yet* not one of them is forgotten before God.

12:7 [a]Matt 10:30

7"[a]Indeed, the very hairs of your head are all numbered. Do not fear; you are more valuable than many sparrows.

12:8 [a]Matt 10:32; Luke 15:10; Rom 10:9

8"And I say to you, everyone who [a]confesses Me before men, the Son of Man will confess him also before the angels of God;

12:9 [a]Matt 10:33; Luke 9:26 [b]Luke 15:10

9 but [a]he who denies Me before men will be denied [b]before the angels of God.

★12:10 [a]Matt 12:31, 32; Mark 3:28-30

10"[a]And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him.

12:11 [a]Matt 10:17 [b]Matt 6:25; 10:19; Mark 13:11; Luke 12:22; 21:14

11"When they bring you before [a]the synagogues and the rulers and the authorities, do not [b]worry about how or what you are to speak in your defense, or what you are to say;

12:12 [a]Matt 10:20; Luke 21:15

12 for [a]the Holy Spirit will teach you in that very hour what you ought to say."

2 *Concerning covetousness,* 12:13–34

13 Someone in the crowd said to Him, "Teacher, tell my brother to divide the *family* inheritance with me."

★12:14 [a]Mic 6:8; Rom 2:1,3; 9:20

14 But He said to him, "[a]Man, who appointed Me a judge or arbitrator over you?"

12:15 [a]1 Tim 6:6-10

15 Then He said to them, "[a]Beware, and be on your guard against every form of greed; for not *even* when one has an abundance does his life consist of his possessions."

16 And He told them a parable, saying, "The land of a rich man was very productive.

17"And he began reasoning to himself, saying, 'What shall I do, since I have no place to store my crops?'

18"Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.

★12:19 [a]Eccl 11:9

19 'And I will say to my soul, "Soul, [a]you have many goods laid up for many years *to come;* take your ease, eat, drink *and* be merry." '

12:20 [a]Jer 17:11; Luke 11:40 [b]Job 27:8 [c]Ps 39:6

20"But God said to him, '[a]You fool! This *very* night [b]your soul is required of you; and [c]*now* who

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12:5 *fear Him.* I.e., God, who alone has the power to cast into hell (Rev. 20:10).

12:6 *five sparrows.* Sparrows were so cheap that, though they sold two for two pennies (Matt. 10:29), a fifth one was thrown in for the price of four. Yet the infinite God is concerned for each one.

12:10 *blasphemes against the Holy Spirit.* See note on Matt. 12:31.

12:14 *who appointed Me a judge?* Christ refused to assume the position of judge in this secular matter.

12:19–20 Man proposes; God disposes.

will own what you have prepared?'

12:21 [a] Luke 12:33
21 "So is the man who [a]stores up treasure for himself, and is not rich toward God."

12:22 [a] Luke 12:22-31: *Matt 6:25-33*
22 And He said to His disciples, "[a]For this reason I say to you, do not worry about *your* life, *as to* what you will eat; nor for your body, *as to* what you will put on.

23 "For life is more than food, and the body more than clothing.

12:24 [a] Job 38:41 [b] Luke 12:18
24 "Consider the [a]ravens, for they neither sow nor reap; they have no storeroom nor [b]barn, and *yet* God feeds them; how much more valuable you are than the birds!

12:25 [a] Ps 39:5
25 "And which of you by worrying can add a *single* [a]hour to his life's span?

26 "If then you cannot do even a very little thing, why do you worry about other matters?

*12:27 [a] 1 Kin 10:4-7; 2 Chr 9:3-6
27 "Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even [a]Solomon in all his glory clothed himself like one of these.

12:28 [a] Matt 6:30
28 "But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you? [a]You men of little faith!

12:29 [a] Matt 6:31
29 "And do not seek what you will eat and what you will drink, and do not [a]keep worrying.

30 "For all these things the nations of the world eagerly seek; but your Father knows that you need these things.

12:31 [a] Matt 6:33
31 "But seek His kingdom, and [a]these things will be added to you.

12:32 [a] Matt 14:27 [b] John 21:15-17 [c] Eph 1:5,9
32 "[a]Do not be afraid, [b]little flock, for [c]your Father has chosen gladly to give you the kingdom.

33 "[a]Sell your possessions and give to charity; make yourselves money belts which do not wear out, [b]an unfailing treasure in heaven, where no thief comes near nor moth destroys.

12:33 [a] Matt 19:21; Luke 11:41; 18:22 [b] Matt 6:20; Luke 12:21

34 "For [a]where your treasure is, there your heart will be also.

12:34 [a] Matt 6:21

3 *Concerning faithfulness,* 12:35–48

35 "[a]Be dressed in [b]readiness, and *keep* your lamps lit.

*12:35 [a] Matt 25:1ff [b] Eph 6:14; 1 Pet 1:13

36 "Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and knocks.

*12:36

12:37 [a] Matt 24:42 [b] Luke 17:8; John 13:4
37 "Blessed are those slaves whom the master will find [a]on the alert when he comes; truly I say to you, that [b]he will gird himself *to serve,* and have them recline *at the table,* and will come up and wait on them.

12:38 [a] Matt 24:43
38 "[a]Whether he comes in the second watch, or even in the third, and finds *them* so, blessed are those *slaves.*

12:39 [a] Luke 12:39, 40: *Matt 24:43, 44* [b] Matt 6:19
39 "[a]But be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be [b]broken into.

12:40 [a] Mark 13:33; Luke 21:36
40 "[a]You too, be ready; for the Son of Man is coming at an hour that you do not expect."

12:41 [a] Luke 12:47,48
41 Peter said, "Lord, are You addressing this parable to us, or [a]to everyone *else* as well?"

12:42 [a] Luke 7:13 [b] Luke 12:42-46: *Matt 24:45-51* [c] Matt 24:45; Luke 16:1ff
42 And [a]the Lord said, "[b]Who then is the faithful and sensible [c]steward, whom his master will put in charge of his servants, to give them their rations at the proper time?

12:43 [a] Luke 12:42
43 "Blessed is that [a]slave whom

12:27 *lilies.* Probably anemones, though the word may include other flowers.

12:35 *Be dressed in readiness.* The long, flowing outer robe had to be tucked into a belt before traveling or working. The idea is "Be ready."

12:36 *when he returns from the wedding feast.* The groom first had supper with his friends, then went to the house of his bride to claim her, then returned to his own house. Although it might be quite late, he expected his servants to be waiting and ready for him (the second watch was from 9 P.M. to midnight and the third from midnight to 3 A.M., v. 38). There is no place for slothful ease in the life of a believer while waiting for the return of the Lord.

his master finds so doing when he comes.
44"Truly I say to you that he will put him in charge of all his possessions.
45"But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, *both* men and women, and to eat and drink and get drunk;
46 the master of that slave will come on a day when he does not expect *him* and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.
12:47 [a]Deut 25:2; James 4:17 47"And that slave who knew his master's will and did not get ready or act in accord with his will, will [a]receive many lashes,
12:48 [a]Lev 5:17; Num 15:29f [b]Matt 13:12 48 but the one who did not [a]know *it,* and committed deeds worthy of a flogging, will receive but few. [b]From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

4 *Concerning division and signs,* 12:49–59

★12:49 49"I have come to cast fire upon the earth; and how I wish it were already kindled!
★12:50 [a]Mark 10:38 50"But I have a [a]baptism to undergo, and how distressed I am until it is accomplished!
12:51 [a]Luke 12:51-53; *Matt 10:34-36* 51"[a]Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;
52 for from now on five *members* in one household will be divided, three against two and two against three.
12:53 [a]Mic 7:6; Matt 10:21 53"They will be divided, [a]father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."
12:54 [a]Matt 16:2f 54 And He was also saying to the crowds, "[a]When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it turns out.
12:55 [a]Matt 20:12 55"And when *you see* a south wind blowing, you say, 'It will be a [a]hot day,' and it turns out *that way.*
★12:56 [a]Matt 16:3 56"You hypocrites! [a]You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?
12:57 [a]Luke 21:30 57"And [a]why do you not even on your own initiative judge what is right?
12:58 [a]Luke 12:58, 59; *Matt 5:25, 26* 58"For [a]while you are going with your opponent to appear before the magistrate, on *your* way *there* make an effort to settle with him, so that he may not drag you before the judge, and the judge turn you over to the officer, and the officer throw you into prison.
★12:59 [a]Mark 12:42 59"I say to you, you will not get out of there until you have paid the very last [a]cent."

5 *Concerning repentance,* 13:1–9

★13:1 [a]Matt 27 13 Now on the same occasion there were some present who reported to Him about the Galileans whose blood [a]Pilate had mixed with their sacrifices.
13:2 [a]John 9:2f 2 And He answered and said to them, "[a]Do you suppose that these Galileans were *greater* sinners than all *other* Galileans because they suffered this *fate?*
3"I tell you, no, but unless you repent, you will all likewise perish.
13:4 [a]Neh 3:15; Is 8:6; John 9:7, 11 4"Or do you suppose that those eighteen on whom the tower in [a]Siloam fell and killed them

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12:49 *fire.* I.e., judgment.
12:50 *baptism.* I.e., His death.
12:56 Though the people could interpret signs in nature, they could not discern spiritual matters, particularly that their Messiah was present, offering His kingdom to them.
12:59 *cent.* The smallest of copper coins, worth very little (see 21:2).

13:1 Though there is no other record of this incident, apparently some Galileans were slain by Pilate's soldiers while offering sacrifices at the Temple so that their blood and the blood of the sacrifices were mixed. The point Christ makes is that this did not happen to them because they were worse sinners than other Galileans, but that all need to repent (vv. 2–3).

were *worse* [b]culprits than all the men who live in Jerusalem?
5"I tell you, no, but unless you repent, you will all likewise perish."

6 And He *began* telling this parable: "A man had [a]a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any.
7"And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. [a]Cut it down! Why does it even use up the ground?'
8"And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer;
9 and if it bears fruit next year, *fine*; but if not, cut it down.'"

6 *Concerning hypocrisy,* 13:10–17

10 And He was [a]teaching in one of the synagogues on the Sabbath.
11 And there was a woman who for eighteen years had had [a]a sickness caused by a spirit; and she was bent double, and could not straighten up at all.
12 When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."
13 And He [a]laid His hands on her; and immediately she was made erect again and *began* [b]glorifying God.
14 But [a]the synagogue official, indignant because Jesus [b]had healed on the Sabbath, *began* saying to the crowd in response, "[c]There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day."
15 But [a]the Lord answered him and said, "You hypocrites, [b]does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water *him?*
16"And this woman, [a]a daughter of Abraham as she is, whom [b]Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"
17 As He said this, all His opponents were being humiliated; and [a]the entire crowd was rejoicing over all the glorious things being done by Him.

7 *Concerning the kingdom,* 13:18–35

18 So [a]He was saying, "[b]What is the kingdom of God like, and to what shall I compare it?
19"It is like a mustard seed, which a man took and threw into his own garden; and it grew and became a tree, and [a]THE BIRDS OF THE AIR NESTED IN ITS BRANCHES."
20 And again He said, "[a]To what shall I compare the kingdom of God?
21"[a]It is like leaven, which a woman took and hid in [b]three pecks of meal until it was all leavened."
22 And He was passing through from one city and village to another, teaching, and [a]proceeding on His way to Jerusalem.
23 And someone said to Him, "Lord, are there *just* a few who are being saved?" And He said to them,
24"[a]Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able.
25"Once the head of the house gets up and [a]shuts the door, and you begin to stand outside and

13:4 [b]Matt 6:12; Luke 11:4
★13:6 [a]Matt 21:19
13:7 [a]Matt 3:10; 7:19; Luke 3:9
★13:8
13:10 [a]Matt 4:23
13:11 [a]Luke 13:16
13:13 [a]Mark 5:23 [b]Matt 9:8
13:14 [a]Mark 5:22 [b]Matt 12:2; Luke 14:3 [c]Ex 20:9; Deut 5:13
13:15 [a]Luke 7:13
13:15 [b]Luke 14:5
★13:16 [a]Luke 19:9 [b]Matt 4:10; Luke 13:11
13:17 [a]Luke 18:43
13:18 [a]Luke 13:18, 19; *Matt 13:31, 32; Mark 4:30-32* [b]Matt 13:24; Luke 13:20
★13:19 [a]Ezek 17:23
13:20 [a]Matt 13:24; Luke 13:18
★13:21 [a]Luke 13:20, 21; *Matt 13:33* [b]Matt 13:33
13:22 [a]Luke 9:51
★13:24 [a]Matt 7:13
13:25 [a]Matt 25:10

13:6 *a fig tree.* The fruitless fig tree was symbolic of the Jewish people.
13:8–9 God's judgment is sure, and His patience is great.
13:16 *should she not have been released?* Her healing was obligatory, especially since animals could be watered on the Sabbath (v. 15).
13:19 *mustard seed.* From the smallest of seeds the Palestinian mustard plant grows in one season to a shrub the size of a small tree.
13:21 *leaven.* See note on Matt. 13:33.
13:24 *narrow door.* Christ Himself, apart from whom there is no other way to heaven (John 14:6).

knock on the door, saying, 'b Lord, open up to us!' then He will answer and say to you, 'c I do not know where you are from.'

26 "Then you will a begin to say, 'We ate and drank in Your presence, and You taught in our streets';

27 and He will say, 'I tell you, a I do not know where you are from; b DEPART FROM ME, ALL YOU EVILDOERS.'

28 "a In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.

29 "And they a will come from east and west and from north and south, and will recline *at the table* in the kingdom of God.

30 "And behold, a *some* are last who will be first and *some* are first who will be last."

31 Just at that time some Pharisees approached, saying to Him, "Go away, leave here, for a Herod wants to kill You."

32 And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third *day* I a reach My goal.'

33 "Nevertheless a I must journey on today and tomorrow and the next *day*; for it cannot be that a b prophet would perish outside of Jerusalem.

34 "a O Jerusalem, Jerusalem, *the city* that kills the prophets and stones those sent to her! How often I wanted to gather your children together, b just as a hen *gathers* her brood under her wings, and you would not *have it!*

35 "Behold, your house is left to you *desolate;* and I say to you, you will not see Me until *the time* comes when you say, 'a BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!' "

8 *Concerning inflexible people,* 14:1–6

14 It happened that when He went into the house of one of the leaders of the Pharisees on *the* Sabbath to eat bread, a they were watching Him closely.

2 And there in front of Him was a man suffering from dropsy.

3 And Jesus answered and spoke to the a lawyers and Pharisees, saying, "b Is it lawful to heal on the Sabbath, or not?"

4 But they kept silent. And He took hold of him and healed him, and sent him away.

5 And He said to them, "a Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?"

6 a And they could make no reply to this.

9 *Concerning inflated people,* 14:7–11

7 And He *began* speaking a parable to the invited guests when He noticed how a they had been picking out the places of honor *at the table,* saying to them,

8 "When you are invited by someone to a wedding feast, a do not take the place of honor, for someone more distinguished than you may have been invited by him,

9 and he who invited you both will come and say to you, 'Give *your* place to this man,' and then a in disgrace you proceed to occupy the last place.

10 "But when you are invited, go and recline at the last place, so

13:25 b Matt 7:22; 25:11; c Matt 7:23; 25:12; Luke 13:27
13:26 a Luke 3:8
13:27 a Luke 13:25; b Ps 6:8; Matt 25:41
*13:28 a Matt 8:12; 22:13; 25:30
13:29 a Matt 8:11
13:30 a Matt 19:30; 20:16; Mark 10:31
13:31 a Matt 14:1; Luke 3:1; 9:7; 23:7
*13:32 a Heb 2:10; 5:9; 7:28
*13:33 a John 11:9; b Matt 21:11
13:34 a Luke 13:34, 35; *Matt 23:37-39;* Luke 19:41; b Matt 23:37
*13:35
13:35 a Ps 118:26; Matt 21:9; Luke 19:38
14:1 a Mark 3:2
*14:2
14:3 a Matt 22:35; b Matt 12:2; Luke 13:14
*14:5 a Matt 12:11; Luke 13:15
14:6 a Matt 22:46; Luke 20:40
14:7 a Matt 23:6
14:8 a Prov 25:6,7
14:9 a Luke 3:8

13:28–29 Being Jewish would not guarantee a place in the kingdom; indeed, many Gentiles will be there.

13:32 *that fox.* Herod Antipas is described as a fox, known for its use of cunning deceit to achieve its aims.

13:33 The meaning is this: Christ would continue on schedule to fulfill His mission, and Herod could do nothing to stop Him.

13:35 *your house is left to you desolate.* This was fulfilled when the Temple was destroyed in A.D. 70 and the Jews were expelled under Hadrian in A.D. 135. *BLESSED IS HE WHO COMES.* See Ps. 118:26. This will be fulfilled at the second coming of Christ.

14:2 *dropsy.* A swelling of the body due to retention of excessive liquid.

14:5 Christ used the same logic as He did in 13:15–16.

14:10 that when the one who has invited you comes, he may say to you, 'Friend, [a]move up higher'; then you will have honor in the sight of all who are at the table with you.
[a] Prov 25:6,7

*14:11 11"[a]For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."
[a] 2 Sam 22:28; Prov 29:23; Matt 23:12; Luke 1:52; 18:14; James 4:10

10 *Concerning invited people,* 14:12–14

12 And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, otherwise they may also invite you in return and *that* will be your repayment.

*14:13 13"But when you give a reception, invite *the* poor, *the* crippled, *the* lame, *the* blind,

14:14 14 and you will be blessed, since they do not have *the means* to repay you; for you will be repaid at [a]the resurrection of the righteous."
[a] John 5:29; Acts 24:15; Rev 20:4,5

11 *Concerning indifferent people,* 14:15–24

*14:15 15 When one of those who were reclining *at the table* with Him heard this, he said to Him, "[a]Blessed is everyone who will eat bread in the kingdom of God!"
[a] Rev 19:9

*14:16 16 But He said to him, "[a]A man was giving a big dinner, and he invited many;
[a] Matt 22:2-14; Luke 14:16-24

17 and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'

18"But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'

19"Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'

20"Another one said, '[a]I have married a wife, and for that reason I cannot come.' 14:20 [a] Deut 24:5; 1 Cor 7:33

21"And the slave came *back* and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'

22"And the slave said, 'Master, what you commanded has been done, and still there is room.'

23"And the master said to the slave, 'Go out into the highways and along the hedges, and compel *them* to come in, so that my house may be filled.

24 'For I tell you, none of those men who were invited shall taste of my dinner.' "

12 *Concerning indulgent people,* 14:25–35

25 Now large crowds were going along with Him; and He turned and said to them, *14:25

26"[a]If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. *14:26 [a] Matt 10:37

27"Whoever does not [a]carry his own cross and come after Me cannot be My disciple. 14:27 [a] Matt 10:38; 16:24; Mark 8:34; Luke 9:23

28"For which one of you, when *14:28

14:11 Humility is the path to promotion in the kingdom of God.

14:13–14 Such acts of kindness showed the fruit of a righteous life and will be rewarded in the future time of resurrection.

14:15 *Blessed is everyone.* A seemingly pious remark made for the purpose of dulling the point of Christ's teaching.

14:16–20 Two invitations were issued. Since the excuses involved preplanned activities, the first invitation should have been declined. All the excuses boiled down to "I have something better to do."

14:25–33 The parable that precedes in verses 16–24 expresses the open, compelling invitation to come to Christ for salvation. The teaching of verses 25–33 cautions His followers to consider carefully the cost of full commitment to Christ in a life of service.

14:26 *hate.* This saying does not justify malice or ill will toward one's family, but it means that devotion to family must take second place to one's devotion to Christ.

14:28–33 As a builder carefully estimates the

he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?

29"Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him,

30 saying, 'This man began to build and was not able to finish.'

14:31 [a]Prov 20:18 31"Or what king, when he sets out to meet another king in battle, will not first sit down and [a]consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand?

32"Or else, while the other is still far away, he sends a delegation and asks for terms of peace.

14:33 [a]Phil 3:7; Heb 11:26 33"So then, none of you can be My disciple who [a]does not give up all his own possessions.

14:34 [a]Matt 5:13; Mark 9:50 34"Therefore, salt is good; but [a]if even salt has become tasteless, with what will it be seasoned?

14:35 [a]Matt 11:15 35"It is useless either for the soil or for the manure pile; it is thrown out. [a]He who has ears to hear, let him hear."

13 Concerning God's love for sinners, 15:1–32

15:1 [a]Luke 5:29 **15** Now all the [a]tax collectors and the sinners were coming near Him to listen to Him.

*15:2 [a]Matt 9:11 2 Both the Pharisees and the scribes *began* to grumble, saying, "This man receives sinners and [a]eats with them."

3 So He told them this parable, saying,

*15:4 [a]Matt 18:12-14; Luke 15:4-7 4"[a]What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it?

5"When he has found it, he lays it on his shoulders, rejoicing.

6"And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

7"I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. *15:7

8"Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? *15:8

9"When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'

10"In the same way, I tell you, there is joy [a]in the presence of the angels of God over one sinner who repents." 15:10 [a]Matt 10:32; Luke 15:7

11 And He said, "A man had two sons.

12 The younger of them said to his father, 'Father, give me [a]the share of the estate that falls to me.' So he divided his [b]wealth between them. *15:12 [a]Deut 21:17 [b]Mark 12:44; Luke 15:30

13"And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. *15:13

14"Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished.

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costs required to finish and the king his military strength and that of his enemy, so the believer should be willing to sacrifice all.

15:2 *This man receives sinners.* Since the Pharisees disdained publicans and sinners, Christ told three parables (vv. 4–32) to show God's interest in them.

15:4 *lost.* Eight times in this chapter the lostness of man is emphasized (vv. 4 [twice,] 6, 8, 9, 17, 24, 32).

15:7 *who need no repentance.* A pointed reference to the Pharisees, who thought they needed no repentance.

15:8 *what woman.* The second parable using a woman suggests that many women followed Christ and heard Him teach. *silver coins.* Drachmas, Greek coins, each equivalent to a Roman denarius, a day's wage.

15:12 An unusual request, unwisely granted.

15:13 The young man evidently had no intention of returning home.

*15:15 15"So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine.
*15:16 16"And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving *anything* to him.
17"But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!
*15:18 18 'I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight;
19 I am no longer worthy to be called your son; make me as one of your hired men." '
15:20 [a]Gen 45:14; 46:29; Acts 20:37 20"So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion *for him,* and ran and [a]embraced him and kissed him.
21"And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'
15:22 [a]Zech 3:4; Rev 6:11 [b]Gen 41:42 22"But the father said to his slaves, 'Quickly bring out [a]the best robe and put it on him, and [b]put a ring on his hand and sandals on his feet;
23 and bring the fattened calf, kill it, and let us eat and celebrate;
15:24 [a]Matt 8:22; Luke 9:60; 15:32; Rom 11:15; Eph 2:1, 5; 5:14; Col 2:13; 1 Tim 5:6 24 for this son of mine was [a]dead and has come to life again; he was lost and has been found.' And they began to celebrate.
25"Now his older son was in the field, and when he came and approached the house, he heard music and dancing.
26"And he summoned one of the servants and *began* inquiring what these things could be.
27"And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.'
28"But he became angry and *15:28 was not willing to go in; and his father came out and *began* imploring him.
29"But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and *yet* you have never given me a young goat, so that I might celebrate with my friends;
15:30 [a]Prov 29:3; Luke 15:12 30 but when this son of yours came, who has devoured your [a]wealth with prostitutes, you killed the fattened calf for him.'
31"And he said to him,'Son, you have always been with me, and all that is mine is yours.
15:32 [a]Luke 15:24 32 'But we had to celebrate and rejoice, for this brother of yours was [a]dead and *has begun* to live, and *was* lost and has been found.' "

14 Concerning wealth, 16:1–31

*16:1 [a]Luke 15:13 16 Now He was also saying to the disciples, "There was a rich man who had a manager, and this *manager* was reported to him as [a]squandering his possessions.
2"And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'
3"The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.
4 'I know what I shall do, so that when I am removed from the management people will welcome me into their homes.'
5"And he summoned each one of his master's debtors, and he *be-*

15:15 *to feed swine.* The lowest possible humiliation for a Jew.
15:16 *pods.* Seeds of the carob tree.
15:18 *I have sinned.* Acknowledging one's personal responsibility for sin is the first step toward reconciliation with God and man.
15:28 *he became angry.* The elder son's attitude is the same as the Pharisees' (v. 2; 18:11–12). The words reflect self-righteousness.
16:1 *a manager.* One who handled the business of the owner.

gan saying to the first, 'How much do you owe my master?'

6"And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'

7"Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He *said to him, 'Take your bill, and write eighty.'

***16:8** [a]Matt 12:32; Luke 20:34 [b]John 12:36; Eph 5:8; 1 Thess 5:5

8"And his master praised the unrighteous manager because he had acted shrewdly; for the sons of [a]this age are more shrewd in relation to their own kind than the [b]sons of light.

***16:9** [a]Matt 19:21; Luke 11:41; 12:33 [b]Matt 6:24; Luke 16:11,13 [c]Luke 16:4

9"And I say to you, [a]make friends for yourselves by means of the [b]mammon of unrighteousness, so that when it fails, [c]they will receive you into the eternal dwellings.

16:10 [a]Matt 25:21,23

10"[a]He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

***16:11** [a]Luke 16:9

11"Therefore if you have not been faithful in the *use of* unrighteous [a]mammon, who will entrust the true *riches* to you?

***16:12**

12"And if you have not been faithful in *the use of* that which is another's, who will give you that which is your own?

16:13 [a]Matt 6:24 [b]Luke 16:9

13"[a]No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and [b]mammon."

14 Now the Pharisees, who were [a]lovers of money, were listening to all these things and [b]were scoffing at Him.

16:14 [a]2 Tim 3:2 [b]Luke 23:35

15 And He said to them, "You are those who [a]justify yourselves in the sight of men, but [b]God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.

16:15 [a]Luke 10:29; 18:9,14 [b]1 Sam 16:7; Prov 21:2; Acts 1:24; Rom 8:27

16"[a]The Law and the Prophets *were proclaimed* until John; since then [b]the gospel of the kingdom of God is preached, and everyone is forcing his way into it.

***16:16** [a]Matt 11:12f [b]Matt 4:23

17"[a]But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.

***16:17** [a]Matt 5:18

18"[a]Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.

***16:18** [a]Matt 5:32; 1 Cor 7:10,11

19"Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

***16:19**

20"And a poor man named Lazarus [a]was laid at his gate, covered with sores,

16:20 [a]Acts 3:2

21 and longing to be fed with the *crumbs* which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

22"Now the poor man died and was carried away by the angels to [a]Abraham's bosom; and the rich man also died and was buried.

***16:22** [a]John 1:18; 13:23

23"In [a]Hades he lifted up his eyes, being in torment, and *saw

***16:23** [a]Matt 11:23

16:8 *acted shrewdly.* What is commended is the ingenuity, not the dishonesty, of the steward in using his present opportunities to prepare for the future. Likewise, the believer should use what he has in this life in the service of God in order to assure rewards in heaven (v. 9).

16:9 *mammon* = money and other material possessions. We should use money (wisely, never dishonestly) to help win people so that they will welcome us in heaven.

16:11 *true riches.* I.e., spiritual responsibilities.

16:12 Unfaithfulness in managing another's goods proves one unworthy to be given much for himself.

16:16 *everyone is forcing his way into it.* Men were crowding to enter the kingdom.

16:17 *stroke.* See note on Matt. 5:18.

16:18 *divorces.* See notes on Matt. 5:32; 19:10.

16:19 *rich man.* His name is not given. "Dives," sometimes said to be his name, is simply Latin for "rich man." Life was one continual party for him.

16:22 *Abraham's bosom.* Figurative language for paradise, or the presence of God (23:43; 2 Cor. 12:4).

16:23 *In Hades.* The unseen world in general, but specifically here the abode of the unsaved dead between death and judgment at the great white throne (Rev. 20:11–15). See note on Eph. 4:9. In this saying the Lord taught (1) conscious existence after death, (2) the reality and torment of hell, (3) no second chance after death, and (4) the impossibility of the dead communicating with the living (v. 26). The two men in this story

Abraham far away and Lazarus in his bosom.

16:24 24"And he cried out and said, '[a]Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in [b]this flame.'

16:25 25"But Abraham said, 'Child, remember that [a]during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.

26 'And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.'

27"And he said, 'Then I beg you, father, that you send him to my father's house—

16:28 28 for I have five brothers—in order that he may [a]warn them, so that they will not also come to this place of torment.'

29"But Abraham *said, 'They have [a]Moses and the Prophets; let them hear them.'

30"But he said, 'No, [a]father Abraham, but if someone goes to them from the dead, they will repent!'

31"But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.' "

15 Concerning forgiveness, 17:1–6

17:1 17 He said to His disciples, "[a]It is inevitable that stumbling blocks come, but woe to him through whom they come!

*17:2 2"[a]It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.

3"Be on your guard! [a]If your brother sins, rebuke him; and if he repents, forgive him.

*17:4 4"And if he sins against you [a]seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

17:5 5 [a]The apostles said to [b]the Lord, "Increase our faith!"

*17:6 6 And [a]the Lord said, "If you had faith like [b]a mustard seed, you would say to this [c]mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

16 Concerning service, 17:7–10

7"But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?

17:8 8"But will he not say to him, '[a]Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'?

9"He does not thank the slave because he did the things which were commanded, does he?

*17:10 10"So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done *only* that which we ought to have done.' "

17 Concerning gratitude, 17:11–19

17:11 11 While He was [a]on the way to Jerusalem, [b]He was passing between Samaria and Galilee.

*17:12 12 As He entered a village, ten leprous men who [a]stood at a distance met Him;

13 and they raised their voices,

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illustrate two different lives, two different deaths, and two different destinies.

16:30–31 People who ignore the written Word will not be convinced even if someone rose from the dead as Jesus did.

17:2 *a millstone.* See note on Matt. 18:6.

17:4 If He commands us to do this to others, we can be sure that God does this for us as well, even if we come repeatedly confessing the same sin.

17:6 *mulberry tree.* A tree whose roots were regarded as being particularly strong, making it virtually impossible to uproot.

17:10 A servant should not expect to be praised for doing his job.

17:12 *leprous men.* See note on 5:12.

saying, "Jesus, [a]Master, have mercy on us!"

14 When He saw them, He said to them, "[a]Go and show yourselves to the priests." And as they were going, they were cleansed.

15 Now one of them, when he saw that he had been healed, turned back, [a]glorifying God with a loud voice,

16 and he fell on his face at His feet, giving thanks to Him. And he was a [a]Samaritan.

17 Then Jesus answered and said, "Were there not ten cleansed? But the nine—where are they?

18 "Was no one found who returned to [a]give glory to God, except this foreigner?"

19 And He said to him, "Stand up and go; [a]your faith has made you well."

18 Concerning the kingdom, 17:20–37

20 Now having been questioned by the Pharisees [a]as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with [b]signs to be observed;

21 nor will [a]they say, 'Look, here *it is!*' or, 'There *it is!*' For behold, the kingdom of God is in your midst."

22 And He said to the disciples, "[a]The days will come when you will long to see one of the days of the Son of Man, and you will not see it.

23 "[a]They will say to you, 'Look there! Look here!' Do not go away, and do not run after *them.*

24 "[a]For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.

25 "[a]But first He must suffer many things and be rejected by this generation.

26 "[a]And just as it happened [b]in the days of Noah, so it will be also in the days of the Son of Man:

27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

28 "It was the same as happened in [a]the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.

30 "It will be just the same on the day that the Son of Man [a]is revealed.

31 "On that day, the one who is [a]on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.

32 "[a]Remember Lot's wife.

33 "[a]Whoever seeks to keep his life will lose it, and whoever loses *his life* will preserve it.

17:13 [a]Luke 5:5

★17:14 [a]Lev 14:1-32; Matt 8:4; Luke 5:14

17:15 [a]Matt 9:8

★17:16 [a]Matt 10:5

17:18 [a]Matt 9:8

17:19 [a]Matt 9:22; Luke 18:42

17:20 [a]Luke 19:11; Acts 1:6 [b]Luke 14:1

★17:21 [a]Luke 17:23

17:22 [a]Matt 9:15; Mark 2:20; Luke 5:35

17:23 [a]Matt 24:23; Mark 13:21; Luke 21:8

★17:24 [a]Matt 24:27

17:25 [a]Matt 16:21; Luke 9:22

★17:26 [a]Luke 17:26, 27; *Matt 24:37-39* [b]Gen 6:5-8; 7

★17:28 [a]Gen 19

★17:30 [a]Matt 16:27; 1 Cor 1:7; Col 3:4; 2 Thess 1:7; 1 Pet 1:7; 4:13; 1 John 2:28

17:31 [a]Matt 24:17, 18; Mark 13:15f; Luke 21:21

17:32 [a]Gen 19:26

17:33 [a]Matt 10:39

17:14 *Go and show yourselves to the priests.* The priests had to certify the cleansing of a leper (Lev. 14:1–32). The men exhibited faith by starting on their way to the priest before being cleansed.

17:16 *a Samaritan.* See note on 10:33. He was representative of those outside Israel who were responding to Jesus' message, while the other nine lepers illustrated the Jews who rejected Him.

17:21 *the kingdom of God is in your midst.* The necessary elements of the kingdom were present and needed only to be recognized. It cannot mean "within you," for the kingdom certainly was completely unconnected with the Pharisees to whom Jesus was speaking (v. 20).

17:24 *like the lightning* that illumines the entire sky, the whole world will see the coming kingdom.

17:26–27 *in the days of Noah.* See Gen. 6. The activities mentioned in verse 27 are not wrong; the people were unprepared for the judgment of the flood because they did not heed God's warnings through Noah.

17:28 *in the days of Lot.* See Gen. 19.

17:30 *It will be just the same.* Until the time of Christ's return, many people will be prosperous, feel secure, and be unprepared for His return (as in the days of Noah and Lot).

34"I tell you, on that night there will be two in one bed; one will be taken and the other will be left.

17:35 35"[a]There will be two women grinding at the same place; one will be taken and the other will be left.

17:36 36 ["[a]Two men will be in the field; one will be taken and the other will be left."]

17:37 37 And answering they *said to Him, "Where, Lord?" And He said to them, "[a]Where the body *is*, there also the vultures will be gathered."

19 *Concerning prayer,* 18:1–14

18:1 **18** Now He was telling them a parable to show that at all times they [a]ought to pray and not to [b]lose heart,

18:2 2 saying, "In a certain city there was a judge who did not fear God and did not [a]respect man.

18:3 3"There was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.'

18:4 4"For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor [a]respect man,

18:5 5 yet [a]because this widow bothers me, I will give her legal protection, otherwise by continually coming she will [b]wear me out.' "

6 And [a]the Lord said, "Hear what the unrighteous judge *said;

7 now, will not God [a]bring about justice for His [b]elect who cry to Him day and night, and will He [c]delay long over them?

8"I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, [a]will He find faith on the earth?"

18:9 **9** And He also told this parable to some people who [a]trusted in themselves that they were righteous, and [b]viewed others with contempt:

18:10 10"Two men [a]went up into the temple to pray, one a Pharisee and the other a tax collector.

18:11 11"The Pharisee [a]stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.

18:12 12 'I [a]fast twice a week; I [b]pay tithes of all that I get.'

18:13 13"But the tax collector, [a]standing some distance away, [b]was even unwilling to lift up his eyes to heaven, but [c]was beating his breast, saying, 'God, be merciful to me, the sinner!'

18:14 14"I tell you, this man went to his house justified rather than the other; [a]for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

17:36 Many mss. do not contain this verse.

17:37 Where will the ones taken be taken? Where *vultures* will feed on their corpses, a reference to the carnage and judgment of Armageddon (Rev. 19:17–19). The Lord's response negates the idea that verses 34–35 refer to the church's being "taken" to heaven at the end of the Tribulation. These people are taken to Armageddon and death.

18:1 *lose heart.* I.e., be discouraged because answers do not come immediately. Other occurrences of this word include 2 Cor. 4:1,16; Gal. 6:9; 2 Thess. 3:13.

18:2 One's view of God affects his view of his fellow human beings.

18:3 Widows had few rights and few to protect them.

18:5 *wear me out.* Lit., keep hitting me with blows.

18:6 *unrighteous judge.* Lit., judge of injustice.

18:8 *quickly.* Not necessarily immediately, but quickly when the answer begins to come. For other uses of the term, see Rom. 16:20; Rev. 1:1. *will He find faith on the earth?* This does not argue for improved spiritual conditions in the world before Christ's return.

18:12 *I fast twice a week.* Mondays and Thursdays. See note on Matt. 9:14. He also tithed all his property, not only his earnings. See note on Matt. 23:23.

18:13 *God, be merciful.* Lit., God be propitiated or satisfied. Now Christ is the propitiation or satisfaction for our sins (1 John 2:1).

18:14 The Pharisee thought God operated on a merit system and thus could be put in man's debt through good works. The tax collector knew God was merciful and was worthy of trust.

20 *Concerning entrance into the kingdom,* 18:15–30 (Luke 18:15–19:1; cf. Matt. 19:13–20:34; Mark 10:13–52)

18:15 [a] Luke 18:15-17: *Matt 19:13-15; Mark 10:13-16*

15 [a]And they were bringing even their babies to Him so that He would touch them, but when the disciples saw it, they *began* rebuking them.

16 But Jesus called for them, saying, "Permit the children to come to Me, and do not hinder them, for the kingdom of God belongs to such as these.

18:17 [a] Matt 18:3; 19:14; Mark 10:15; 1 Cor 14:20; 1 Pet 2:2

17"Truly I say to you, [a]whoever does not receive the kingdom of God like a child will not enter it *at all.*"

18:18 [a] Luke 18:18-30: *Matt 19:16-29; Mark 10:17-30;* Luke 10:25-28

18 [a]A ruler questioned Him, saying, "Good Teacher, what shall I do to inherit eternal life?"

19 And Jesus said to him, "Why do you call Me good? No one is good except God alone.

18:20 [a] Ex 20:12-16; Deut 5:16-20

20"You know the commandments, '[a]DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.' "

21 And he said, "All these things I have kept from *my* youth."

*18:22 [a] Matt 19:21; Luke 12:33 [b] Matt 6:20

22 When Jesus heard *this,* He said to him, "One thing you still lack; [a]sell all that you possess and distribute it to the poor, and you shall have [b]treasure in heaven; and come, follow Me."

23 But when he had heard these things, he became very sad, for he was extremely rich.

18:24 [a] Matt 19:23; Mark 10:23f

24 And Jesus looked at him and said, "[a]How hard it is for those who are wealthy to enter the kingdom of God!

*18:25 [a] Matt 19:24; Mark 10:25

25"For [a]it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

26 They who heard it said, "Then who can be saved?"

27 But He said, "[a]The things that are impossible with people are possible with God."

18:27 [a] Matt 19:26

28 Peter said, "Behold, [a]we have left our own *homes* and followed You."

*18:28 [a] Luke 5:11

29 And He said to them, "Truly I say to you, [a]there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,

18:29 [a] Matt 6:33; 19:29; Mark 10:29f

30 who will not receive many times as much at this time and in [a]the age to come, eternal life."

18:30 [a] Matt 12:32

21 *Concerning His death,* 18:31–34

31 [a]Then He took the twelve aside and said to them, "Behold, [b]we are going up to Jerusalem, and [c]all things which are written through the prophets about the Son of Man will be accomplished.

18:31 [a] Luke 18:31-33: *Matt 20:17-19; Mark 10:32-34* [b] Luke 9:51 [c] Ps 22; Is 53

32"[a]For He will be handed over to the Gentiles, and will be mocked and mistreated and spit upon,

18:32 [a] Matt 16:21

33 and after they have scourged Him, they will kill Him; and the third day He will rise again."

34 But [a]the disciples understood none of these things, and *the meaning of* this statement was hidden from them, and they did not comprehend the things that were said.

18:34 [a] Mark 9:32; Luke 9:45

22 *Concerning salvation,* 18:35–19:10

35 [a][b]As Jesus was approaching Jericho, a blind man was sitting by the road begging.

*18:35 [a] Luke 18:35-43: *Matt 20:29-34; Mark 10:46-52* [b] Matt 20:29; Mark 10:46; Luke 19:1

36 Now hearing a crowd going by, he *began* to inquire what this was.

37 They told him that Jesus of Nazareth was passing by.

38 And he called out, saying, "Jesus, [a]Son of David, have mercy on me!"

18:38 [a] Matt 9:27; Luke 18:39

18:22 *One thing you still lack.* Apparently the man had kept the laws of verse 20, but Jesus saw his attachment to material things. Rather than admit this, the man turned his back on Christ's help.

18:25 *eye of a needle.* See note on Matt. 19:24.

18:28–30 What may be lost of one's family will be more than replaced by relationships in the family of God in this life.

18:35 *a blind man.* Concerning the differences in the accounts in the Gospels, see note on Matt. 20:29–34.

18:39 [a]Luke 18:38

39 Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "[a]Son of David, have mercy on me!"

40 And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him,

41 "What do you want Me to do for you?" And he said, "Lord, *I want* to regain my sight!"

18:42 [a]Matt 9:22

42 And Jesus said to him, "Receive your sight; [a]your faith has made you well."

18:43 [a]Matt 9:8 [b]Luke 9:43; 13:17; 19:37

43 Immediately he regained his sight and *began* following Him, [a]glorifying God; and when [b]all the people saw it, they gave praise to God.

19:1 [a]Luke 18:35

19 He [a]entered Jericho and was passing through.

*19:2

2 And there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich.

3 Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature.

*19:4 [a]1 Kin 10:27; 1 Chr 27:28; 2 Chr 1:15; 9:27; Ps 78:47; Is 9:10; Luke 17:6

4 So he ran on ahead and climbed up into a [a]sycamore tree in order to see Him, for He was about to pass through that way.

5 When Jesus came to the place, He looked up and said to him, "Zaccheus, hurry and come down, for today I must stay at your house."

6 And he hurried and came down and received Him gladly.

7 When they saw it, they all *began* to grumble, saying, "He has gone to be the guest of a man who is a sinner."

8 Zaccheus stopped and said to [a]the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have [b]defrauded anyone of anything, I will give back [c]four times as much."

*19:8 [a]Luke 7:13 [b]Luke 3:14 [c]Ex 22:1; Lev 6:5; Num 5:7; 2 Sam 12:6

9 And Jesus said to him, "Today salvation has come to this house, because he, too, is [a]a son of Abraham.

19:9 [a]Luke 3:8; 13:16; Rom 4:16; Gal 3:7

10 "For [a]the Son of Man has come to seek and to save that which was lost."

*19:10 [a]Matt 18:11

23 *Concerning faithfulness,* 19:11–27

11 While they were listening to these things, Jesus went on to tell a parable, because [a]He was near Jerusalem, and they supposed that [b]the kingdom of God was going to appear immediately.

*19:11 [a]Luke 9:51 [b]Luke 17:20

12 So He said, "[a]A nobleman went to a distant country to receive a kingdom for himself, and *then* return.

19:12 [a]Matt 25:14-30; Luke 19:12-27

13 "And he called ten of his slaves, and gave them ten minas and said to them, 'Do business *with this* until I come *back.*'

*19:13

14 "But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'

15 "When he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.

16 "The first appeared, saying, 'Master, your mina has made ten minas more.'

17 "And he said to him, 'Well done, good slave, because you

19:2 *tax collector.* As a tax collector for the Romans, he had a bad reputation, since the system was open to abuse, and extortion was common. The word *chief* implies that Zaccheus was responsible for all the taxes of Jericho and had other collectors under him.

19:4 A *sycamore tree* grows 30–40 ft (9–12 m) high.

19:8 Zaccheus's declaration of what he intended to do from then on, now that his life had been changed by Christ.

19:10 The purpose of our Lord's coming to earth.

19:11 The disciples still could not understand why they should not expect the political triumph of the messianic kingdom immediately (and without the cross).

19:13 *minas.* A mina was a measure of money worth 100 drachmas, or denarii (about three months' wages). Notice that each servant received the same amount (in contrast to the parable of the talents in which each received according to his ability, Matt. 25:15). The minas represent the equal opportunity of life itself; the talents, the different gifts God gives each individual.

19:17 [a]Luke 16:10 have been [a]faithful in a very little thing, you are to be in authority over ten cities.'

18"The second came, saying, 'Your mina, master, has made five minas.'

19"And he said to him also, 'And you are to be over five cities.'

20"Another came, saying, 'Master, here is your mina, which I kept put away in a handkerchief;

21 for I was afraid of you, because you are an exacting man; you take up what you did not lay down and reap what you did not sow.'

22"He *said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down and reaping what I did not sow?

23 'Then why did you not put my money in the bank, and having come, I would have collected it with interest?'

24"Then he said to the bystanders, 'Take the mina away from him and give it to the one who has the ten minas.'

25"And they said to him, 'Master, he has ten minas *already*.'

19:26 [a]Matt 13:12; Mark 4:25; Luke 8:18 26"[a]I tell you that to everyone who has, more will be given, but from the one who does not have, even what he does have shall be taken away.

19:27 [a]Luke 19:14 [b]Matt 22:7; Luke 20:16 27"But [a]these enemies of mine, who did not want me to reign over them, bring them here and [b]slay them in my presence."

V THE CONDEMNATION OF THE SON OF MAN FOR MEN, 19:28–23:56 (MATT. 21:1–27:61; MARK 11:1–15:47)

A Sunday, 19:28–44 (also John 12:12–19)

19:28 [a]Mark 10:32 [b]Luke 9:51

*19:29 [a]Luke 19:29-38: *Matt 21:1-9; Mark 11:1-10*

28 After He had said these things, He [a]was going on ahead, [b]going up to Jerusalem.

29 [a]When He approached Bethphage and [b]Bethany, near the mount that is called [c]Olivet, He sent two of the disciples,

19:29 [b]Matt 21:17 [c]Luke 21:37; Acts 1:12

30 saying, "Go into the village ahead of *you;* there, as you enter, you will find a colt tied on which no one yet has ever sat; untie it and bring it *here.*

31"If anyone asks you, 'Why are you untying it?' you shall say, 'The Lord has need of it.' "

32 So those who were sent went away and found it just as He had told them.

33 As they were untying the colt, its owners said to them, "Why are you untying the colt?"

34 They said, "The Lord has need of it."

35 They brought it to Jesus, [a]and they threw their coats on the colt and put Jesus *on it.*

19:35 [a]Luke 19:35-38: *Matt 21:4-9; Mark 11:7-10; John 12:12-15*

36 As He was going, they were spreading their coats on the road.

37 As soon as He was approaching, near the descent of [a]the Mount of Olives, the whole crowd of the disciples began to [b]praise God joyfully with a loud voice for all the miracles which they had seen,

19:37 [a]Matt 21:1; Luke 19:29 [b]Luke 18:43

38 shouting:

"[a]BLESSED IS THE [b]KING WHO COMES IN THE NAME OF THE LORD;
Peace in heaven and
[c]glory in the highest!"

*19:38 [a]Ps 118:26 [b]Matt 2:2; 25:34 [c]Matt 21:9; Luke 2:14

39 [a]Some of the Pharisees in the crowd said to Him, "Teacher, rebuke Your disciples."

19:39 [a]Matt 21:15f

40 But Jesus answered and said, "I tell you, if these become silent, [a]the stones will cry out!"

19:40 [a]Hab 2:11

41 When He approached *Jerusalem,* He saw the city and [a]wept over it,

19:41 [a]Luke 13:34,35

42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

*19:43 [a]Eccl 9:14; Is 29:3; 37:33; Jer 6:6; Ezek 4:2; 26:8

43"For the days will come upon you when your enemies will [a]throw up a barricade against

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19:29 *Bethphage.* See note on Matt. 21:1.

19:38 This quotation from Ps. 118:26 was sung as the pilgrims made their way into Jerusalem.

19:43 *your enemies.* The Romans under Titus in A.D. 70.

19:43 [b]Luke 21:20
you, and [b]surround you and hem you in on every side,

19:44 [a]Matt 24:2; Mark 13:2; Luke 21:6 [b]1 Pet 2:12
44 and they will level you to the ground and your children within you, and [a]they will not leave in you one stone upon another, because you did not recognize [b]the time of your visitation."

B Monday, 19:45–48

★19:45 [a]Luke 19:45, 46; *Matt 21:12, 13; Mark 11:15-17;* John 2:13-16 19:46 [a]Is 56:7; Jer 7:11; Matt 21:13; Mark 11:17 [b]Jer 7:11 19:47 [a]Matt 26:55; Luke 21:37 [b]Luke 20:19
45 [a]Jesus entered the temple and began to drive out those who were selling,

46 saying to them, "It is written, '[a]AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' [b]but you have made it A ROBBERS' DEN."

47 And [a]He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people [b]were trying to destroy Him,

48 and they could not find anything that they might do, for all the people were hanging on to every word He said.

C Tuesday, 20:1–21:38

1 *Authority requested,* 20:1–8

20:1 [a]Luke 20:1-8; *Matt 21:23-27; Mark 11:27-33* [b]Matt 26:55 [c]Luke 8:1 [d]Acts 4:1; 6:12
20 [a]On one of the days while [b]He was teaching the people in the temple and [c]preaching the gospel, the chief priests and the scribes with the elders [d]confronted *Him,*

2 and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"

★20:3
3 Jesus answered and said to them, "I will also ask you a question, and you tell Me:

4 "Was the baptism of John from heaven or from men?"

5 They reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?'

6 "But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a [a]prophet."

20:6 [a]Matt 11:9; Luke 7:29,30

7 So they answered that they did not know where *it came* from.

8 And Jesus said to them, "Neither will I tell you by what authority I do these things."

2 *Authority revealed,* 20:9–18

★20:9 [a]Luke 20:9-19; *Matt 21:33-46; Mark 12:1-12*
9 [a]And He began to tell the people this parable: "A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time.

10 "At the *harvest* time he sent a slave to the vine-growers, so that they would give him *some* of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed.

11 "And he proceeded to send another slave; and they beat him also and treated him shamefully and sent him away empty-handed.

12 "And he proceeded to send a third; and this one also they wounded and cast out.

20:13 [a]Luke 18:2
13 "The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will [a]respect him.'

14 "But when the vine-growers saw him, they reasoned with one another, saying, 'This is the heir; let us kill him so that the inheritance will be ours.'

15 "So they threw him out of the vineyard and killed him. What, then, will the owner of the vineyard do to them?

20:16 [a]Matt 21:41; Mark 12:9; Luke 19:27 [b]Rom 3:4,6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1 Cor 6:15; Gal 2:17; 3:21; 6:14 ★20:17
16 "He will come and [a]destroy these vine-growers and will give the vineyard to others." When they heard it, they said, "[b]May it never be!"

17 But Jesus looked at them and said, "What then is this that is written:

19:45 *to drive out.* See note on Mark 11:15. This occurred on Monday of Holy Week, though Christ did this same thing at the beginning of His ministry (John 2:12–16).

20:3 *tell Me.* See note on Mark 11:30.

20:9 *a vineyard.* The parable explains God's dealings with Israel (see Isa. 5:1–7 for a similar story). The OT prophets are called servants (vv. 10–12); Jesus Himself is the beloved son (v. 13).

20:17 For the source of this OT quote, see Ps. 118:22.

20:17 [a]Ps 118:22 [b]Eph 2:20; 1 Pet 2:6

'[a]THE STONE WHICH THE BUILDERS REJECTED,
THIS BECAME [b]THE CHIEF CORNER *stone*'?

20:18 [a]Matt 21:44

18"[a]Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

3 *Authority resisted,* 20:19–40

20:19 [a]Luke 19:47

19 The scribes and the chief priests [a]tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.

20:20 [a]Luke 20:20-26; *Matt 22:15-22; Mark 12:13-17;* Mark 3:2 [b]Luke 11:54; 20:26 [c]Matt 27:2

20 [a]So they watched Him, and sent spies who pretended to be righteous, in order [b]that they might catch Him in some statement, so that they *could* deliver Him to the rule and the authority of [c]the governor.

21 They questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to any, but teach the way of God in truth.

20:22 [a]Matt 17:25; Luke 23:2

22"Is it lawful for us [a]to pay taxes to Caesar, or not?"

23 But He detected their trickery and said to them,

*20:24

24"Show Me a denarius. Whose likeness and inscription does it have?" They said, "Caesar's."

*20:25 [a]Matt 22:21; Mark 12:17

25 And He said to them, "Then [a]render to Caesar the things that are Caesar's, and to God the things that are God's."

20:26 [a]Luke 11:54

26 And they were unable to [a]catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.

20:27 [a]Luke 20:27-40; *Matt 22:23-33; Mark 12:18-27* [b]Acts 23:8

27 [a]Now there came to Him some of the [b]Sadducees (who say that there is no resurrection),

*20:28

28 and they questioned Him, saying, "Teacher, Moses wrote for us that [a]IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. 20:28 [a]Deut 25:5

29"Now there were seven brothers; and the first took a wife and died childless;

30 and the second

31 and the third married her; and in the same way all seven died, leaving no children.

32"Finally the woman died also.

33"In the resurrection therefore, which one's wife will she be? For all seven had married her."

34 And Jesus said to them, "The sons of [a]this age marry and are given in marriage, 20:34 [a]Matt 12:32; Luke 16:8

35 but those who are considered worthy to attain to [a]that age and the resurrection from the dead, neither marry nor are given in marriage; 20:35 [a]Matt 12:32; Luke 16:8

36 for neither can they die anymore, because they are like angels, and are [a]sons of God, being sons of the resurrection. *20:36 [a]Rom 8:16f; 1 John 3:1,2

37"But that the dead are raised, even Moses showed, in [a]the *passage about the burning* bush, where he calls the Lord [b]THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. *20:37 [a]Mark 12:26 [b]Ex 3:6

38"[a]Now He is not the God of the dead but of the living; for [b]all live to Him." 20:38 [a]Matt 22:32; Mark 12:27 [b]Rom 14:8

39 Some of the scribes answered and said, "Teacher, You have spoken well."

40 For [a]they did not have courage to question Him any longer about anything. 20:40 [a]Matt 22:46; Luke 14:6

4 *Authority reiterated,* 20:41–21:4

20:41 [a]Luke 20:41-44: *Matt 22:41-46; Mark 12:35-37*

41 [a]Then He said to them,

20:24 *a denarius.* A Roman silver coin, bearing Caesar's image. See notes on Matt. 20:2; 22:17, 21.

20:25 A follower of Christ has dual citizenship and responsibility. Of course, God's due takes precedence over Caesar's when there is conflict between them.

20:28 *Moses wrote.* See Deut. 25:5–10. According to the law, if a man died without an heir, any unmarried brother was obliged to marry the man's widow.

20:36 *like angels.* I.e., in the resurrection state there is no marriage or procreation. See note on Matt. 22:30.

20:37 See Ex. 3:6 for this OT quote. God acknowledged a continuing relationship with Abraham, Isaac, and Jacob, though they had died long before.

20:41 [b]Matt 9:27 "How *is it that* they say the Christ is [b]David's son?

20:42 [a]Ps 110:1 42"For David himself says in the book of Psalms,

'[a]THE LORD SAID TO MY LORD,
"SIT AT MY RIGHT HAND,

20:43 [a]Ps 110:1 43 [a]UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET." '

*20:44 44"Therefore David calls Him 'Lord,' and how is He his son?"

20:45 [a]Luke 20:45-47; *Matt 23:1-7; Mark 12:38-40* **45** [a]And while all the people were listening, He said to the disciples,

20:46 [a]Luke 11:43; 14:7 46"Beware of the scribes, [a]who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the synagogues and places of honor at banquets,

47 who devour widows' houses, and for appearance's sake offer long prayers. These will receive greater condemnation."

*21:1 [a]Luke 21:1-4; *Mark 12:41-44* **21** [a]And He looked up and saw the rich putting their gifts into the treasury.

*21:2 [a]Mark 12:42 2 And He saw a poor widow putting in [a]two small copper coins.

3 And He said, "Truly I say to you, this poor widow put in more than all *of them;*

21:4 [a]Mark 12:44 4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had [a]to live on."

5 *The apocalyptic discourse,* 21:5–38

*21:5 [a]Luke 21:5-36; *Matt 24; Mark 13* **5** [a]And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said,

*21:6 [a]Luke 19:44 6"*As for* these things which you are looking at, the days will come in which [a]there will not be left one stone upon another which will not be torn down."

*21:7 7 They questioned Him, saying, "Teacher, when therefore will these things happen? And what *will be* the sign when these things are about to take place?"

8 And He said, "See to it that you are not misled; for many will come in My name, saying, '[a]I am *He,*' and, 'The time is near'. [b]Do not go after them. 21:8 [a]John 8:24 [b]Luke 17:23

9"When you hear of wars and disturbances, do not be terrified; for these things must take place first, but the end *does* not *follow* immediately."

10 Then He continued by saying to them, "Nation will rise against nation and kingdom against kingdom,

11 and there will be great earthquakes, and in various places plagues and famines; and there will be terrors and great signs from heaven.

12"But before all these things, [a]they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. 21:12 [a]Luke 21:12-17; *Matt 10:19-22; Mark 13:11-13*

13"[a]It will lead to an opportunity for your testimony. 21:13 [a]Phil 1:12

14"[a]So make up your minds not to prepare beforehand to defend yourselves; 21:14 [a]Luke 12:11

15 for [a]I will give you utterance and wisdom which none of your opponents will be able to resist or refute. 21:15 [a]Luke 12:12

16"But you will be betrayed even by parents and brothers and relatives and friends, and they will put *some* of you to death,

17 and you will be hated by all because of My name.

18"Yet [a]not a hair of your head will perish. 21:18 [a]Matt 10:30; Luke 12:7

20:44 *how is He his son?* See note on Matt. 22:44.

21:1 *treasury.* Chests in the court of the Temple where gifts were deposited.

21:2 *small copper coins.* See note on 12:59.

21:5 *gifts.* Decorative items given to adorn the Temple; e.g., Herod's golden vine had bunches of grapes as tall as a human.

21:6 For the size of these *stones,* see note on Matt. 24:1.

21:7 *when . . . will these things happen?* There is a dual perspective in Christ's answer—the destruction of Jerusalem in A.D. 70 and the tribulation days just prior to His second coming. Verses 8–19 and 25–28 relate particularly to the latter time, whereas verses 20–24 refer to the former.

*21:19 [a]Matt 10:22; 24:13; Rom 2:7; 5:3f; Heb 10:36; James 1:3; 2 Pet 1:6
19 "[a]By your endurance you will gain your lives.

*21:20 [a]Luke 19:43
20 "But when you see Jerusalem [a]surrounded by armies, then recognize that her desolation is near.

21:21 [a]Luke 17:31
21 "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and [a]those who are in the country must not enter the city;

21:22 [a]Is 63:4; Dan 9:24-27; Hos 9:7
22 because these are [a]days of vengeance, so that all things which are written will be fulfilled.

21:23 [a]Dan 8:19; 1 Cor 7:26
23 "Woe to those who are pregnant and to those who are nursing babies in those days; for [a]there will be great distress upon the land and wrath to this people;

*21:24 [a]Gen 34:26; Ex 17:13; Heb 11:34 [b]Is 63:18; Dan 8:13 [c]Rev 11:2 [d]Rom 11:25
24 and they will fall by [a]the edge of the sword, and will be led captive into all the nations; and [b]Jerusalem will be [c]trampled under foot by the Gentiles until [d]the times of the Gentiles are fulfilled.

25 "There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves,

26 men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken.

21:27 [a]Matt 16:27; 24:30; 26:64; Mark 13:26 [b]Dan 7:13; Rev 1:7
27 "[a]Then they will see [b]THE SON OF MAN COMING IN A CLOUD with power and great glory.

21:28 [a]Luke 18:7
28 "But when these things begin to take place, straighten up and lift up your heads, because [a]your redemption is drawing near."

29 Then He told them a parable: "Behold the fig tree and all the trees;

21:30 [a]Luke 12:57
30 as soon as they put forth *leaves,* you see it and [a]know for yourselves that summer is now near.

21:31 [a]Matt 3:2
31 "So you also, when you see these things happening, recognize that [a]the kingdom of God is near.

*21:32
32 "Truly I say to you, this generation will not pass away until all things take place.

21:33 [a]Matt 5:18; Luke 16:17
33 "[a]Heaven and earth will pass away, but My words will not pass away.

*21:34 [a]Matt 24:42-44; Mark 4:19; Luke 12:40,45; 1 Thess 5:2ff
34 "[a]Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;

35 for it will come upon all those who dwell on the face of all the earth.

21:36 [a]Mark 13:33; Luke 12:40 [b]Luke 1:19; Rev 7:9; 8:2; 11:4
36 "But [a]keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to [b]stand before the Son of Man."

21:37 [a]Matt 26:55; Luke 19:47 [b]Mark 11:19 [c]Matt 21:1
37 Now during the day He was [a]teaching in the temple, but [b]at evening He would go out and spend the night on [c]the mount that is called Olivet.

21:38 [a]John 8:2
38 And all the people would get up [a]early in the morning *to come* to Him in the temple to listen to Him.

D Wednesday, 22:1-6 (also John 13:18-30)

*22:1 [a]Luke 22:1,2; *Matt 26:2-5; Mark 14:1,2;* Ex 12:1-27 [b]John 11:55; 13:1
22 [a]Now the Feast of Unleavened Bread, which is called the [b]Passover, was approaching.

22:2 [a]Matt 12:14
2 The chief priests and the scribes [a]were seeking how they might put Him to death; for they were afraid of the people.

*22:3 [a]Luke 22:3-6; *Matt 26:14-16; Mark 14:10,11* [b]Matt 4:10; John 13:2,27
3 [a]And [b]Satan entered into

21:19 Enduring persecution will prove the reality of their salvation (and may also include the idea of surviving to the end of the Tribulation, as in Matt. 24:13).

21:20–24 These same warnings apply to the tribulation days when Antichrist demands to be worshiped (Matt. 24:15–21).

21:24 *the times of the Gentiles.* The period of Gentile domination of Jerusalem, which probably began under Nebuchadnezzar (587 B.C.), was certainly in effect in A.D. 70 and continues into the Tribulation (cf. Rev. 11:2).

21:32 *this generation.* See note on Matt. 24:34.

21:34–36 *that day.* The second coming of Christ, which will come unexpectedly and universally; therefore watch.

22:1 *Passover.* See Ex. 12:1–28 and Lev. 23:5–6 and note on Matt. 26:2.

22:3 *Satan entered into Judas.* Satan did this twice (see John 13:27).

Judas who was called Iscariot, belonging to the number of the twelve.

22:4 4 And he went away and discussed with the chief priests and [a]officers how he might betray Him to them.

5 They were glad and agreed to give him money.

6 So he consented, and *began* seeking a good opportunity to betray Him to them apart from the crowd.

E Thursday, 22:7–53

1 *The Lord's Supper,* 22:7–38

22:7 7 [a]Then came the *first* day of Unleavened Bread on which [b]the Passover *lamb* had to be sacrificed.

8 And Jesus sent [a]Peter and John, saying, "Go and prepare the Passover for us, so that we may eat it."

9 They said to Him, "Where do You want us to prepare it?"

*22:10 10 And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters.

11 "And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?" '

12 "And he will show you a large, furnished upper room; prepare it there."

13 And they left and found *everything* just as He had told them; and they prepared the Passover.

22:14 14 [a]When the hour had come, He reclined *at the table,* and [b]the apostles with Him.

15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;

*22:16 16 for I say to you, I shall never again eat it [a]until it is fulfilled in the kingdom of God."

22:17 17 [a]And when He had taken a cup *and* [b]given thanks, He said, "Take this and share it among yourselves;

18 for [a]I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."

*22:19 19 And when He had taken *some* bread *and* [a]given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

*22:20 20 And in the same way *He took* the cup after they had eaten, saying, "This cup which is [a]poured

22:4 [a] 1 Chr 9:11; Neh 11:11; Luke 22:52; Acts 4:1; 5:24, 26

22:7 [a] Luke 22:7-13; *Matt 26:17-19; Mark 14:12-16* [b] Mark 14:12

22:8 [a] Acts 3:1,11; 4:13,19; 8:14; Gal 2:9

22:14 [a] Matt 26:20; Mark 14:17 [b] Mark 6:30

*22:16 [a] Luke 14:15; 22:18,30; Rev 19:9

22:17 [a] Luke 22:17-20; *Matt 26:26-29; Mark 14:22-25; 1 Cor 11:23-25;* 1 Cor 10:16 [b] Matt 14:19

22:18 [a] Matt 26:29; Mark 14:25

*22:19 [a] Matt 14:19

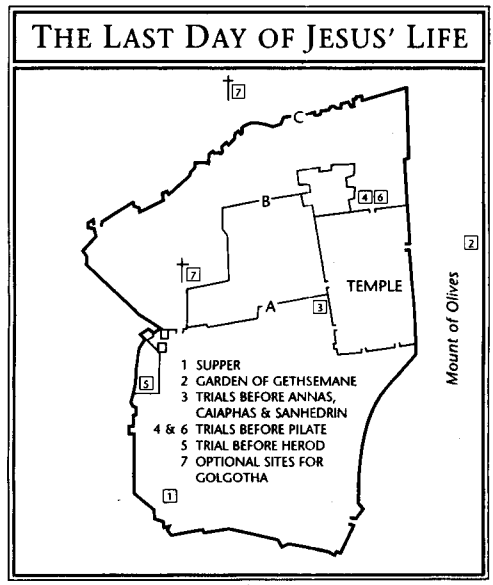
*22:20 [a] Matt 26:28; Mark 14:24

22:10 *a man . . . carrying a pitcher of water.* He would be easily identifiable, since women usually performed this task.

22:16 *until it is fulfilled in the kingdom of God.* See note on Matt. 26:29.

22:19 *This is My body.* The bread remains bread but represents His body. It is an illustration, such as "I am the door" (John 10:7).

22:20 *the new covenant.* See note on Matt. 26:28.



out for you is the [b]new covenant in My blood.

21 "[a]But behold, the hand of the one betraying Me is with Mine on the table.

22 "For indeed, the Son of Man is going [a]as it has been determined; but woe to that man by whom He is betrayed!"

23 And they began to discuss among themselves which one of them it might be who was going to do this thing.

24 And there arose also [a]a dispute among them *as to* which one of them was regarded to be greatest.

25 [a]And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.'

26 "But *it is* not this way with you, [a]but the one who is the greatest among you must become like [b]the youngest, and the leader like the servant.

27 "For [a]who is greater, the one who reclines *at the table* or the one who serves? Is it not the one who reclines *at the table*? But [b]I am among you as the one who serves.

28 "You are those who have stood by Me in My [a]trials;

29 and just as My Father has granted Me a [a]kingdom, I grant you

30 that you may [a]eat and drink at My table in My [b]kingdom, and [c]you will sit on thrones judging the twelve tribes of Israel.

31 "Simon, Simon, behold, [a]Satan has demanded *permission* to [b]sift you like wheat;

32 but I [a]have prayed for you, that your faith may not fail; and you, when once you have turned again, [b]strengthen your brothers."

33 [a]But he said to Him, "Lord, with You I am ready to go both to prison and to death!"

34 And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."

35 And He said to them, "[a]When I sent you out without money belt and bag and sandals, you did not lack anything, did you?" They said, "*No,* nothing."

36 And He said to them, "But now, whoever has a money belt is to take it along, likewise also a bag, and whoever has no sword is to sell his coat and buy one.

37 "For I tell you that this which is written must be fulfilled in Me, '[a]AND HE WAS NUMBERED WITH TRANSGRESSORS'; for [b]that which refers to Me has *its* fulfillment."

38 They said, "Lord, look, here are two [a]swords." And He said to them, "It is enough."

2 *The Garden of Gethsemane,* 22:39–46 (Luke 22:39–23:5; cf. Matt. 26:36–27:14; Mark 14:32–15:5; John 18:1–38)

39 [a]And He came out and proceeded [b]as was His custom to [c]the Mount of Olives; and the disciples also followed Him.

40 [a]When He arrived at the place, He said to them, "[b]Pray that you may not enter into temptation."

41 And He withdrew from them about a stone's throw, and He [a]knelt down and *began* to pray,

42 saying, "Father, if You are willing, remove this [a]cup from

22:20 [b]Ex 24:8; Jer 31:31; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8, 13; 9:15
22:21 [a]Luke 22:21-23: *Matt 26:21-24; Mark 14:18-21;* Ps 41:9; John 13:18,21,22,26
22:22 [a]Acts 2:23; 4:28; 10:42; 17:31
22:24 [a]Mark 9:34; Luke 9:46
***22:25** [a]Luke 22:25-27: *Matt 20:25-28; Mark 10:42-45*
22:26 [a]Matt 23:11; Mark 9:35; Luke 9:48 [b]1 Pet 5:5
22:27 [a]Luke 12:37 [b]Matt 20:28; John 13:12-15
22:28 [a]Heb 2:18; 4:15
22:29 [a]Matt 5:3; 2 Tim 2:12
***22:30** [a]Luke 22:16 [b]Matt 5:3; 2 Tim 2:12 [c]Matt 19:28
***22:31** [a]Job 1:6-12; 2:1-6; Matt 4:10 [b]Amos 9:9
***22:32** [a]John 17:9,15
22:32 [b]John 21:15-17
22:33 [a]Luke 22:33, 34: *Matt 26:33-35; Mark 14:29-31; John 13:37,38*
***22:35** [a]Matt 10:9f; Mark 6:8; Luke 9:3ff; 10:4
22:37 [a]Is 53:12 [b]John 17:4; 19:30
22:38 [a]Luke 22:36,49
***22:39** [a]Matt 26:30; Mark 14:26; John 18:1 [b]Luke 21:37 [c]Matt 21:1
22:40 [a]Luke 22:40-46: *Matt 26:36-46; Mark 14:32-42* [b]Matt 6:13; Luke 22:46
22:41 [a]Matt 26:39; Mark 14:35; Luke 18:11
***22:42** [a]Matt 20:22

22:25 *Benefactors.* A favorite title used by the Greek kings of Egypt and Syria.

22:30 See note on Matt. 19:28.

22:31 *sift you like wheat.* To get rid of the chaff in all the disciples ("you" is plural).

22:32 *I have prayed for you.* An illustration of Heb. 7:25.

22:35–38 Earlier Jesus instructed the disciples to travel light and depend on hospitality (9:3), but now they would need to provide for themselves and protect themselves with a *sword. two swords.* We know Peter had one, for soon he cut off Malchus's ear. *It is enough* of this conversation.

22:39 Jesus' teachings in the upper room recorded in John 13–17 were given before they left for the Mount of Olives.

22:42 *this cup.* See note on Matt. 26:39.

22:42 [b]Matt 26:39
Me; [b]yet not My will, but Yours be done."

*22:43 [a]Matt 4:11
43 Now an [a]angel from heaven appeared to Him, strengthening Him.

*22:44 [a]Heb 5:7
44 And [a]being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow,

22:46 [a]Luke 22:40
46 and said to them, "Why are you sleeping? Get up and [a]pray that you may not enter into temptation."

3 *The arrest,* 22:47–53

*22:47 [a]Luke 22:47-53: *Matt 26:47-56; Mark 14:43-50; John 18:3-11*
47 [a]While He was still speaking, behold, a crowd *came,* and the one called Judas, one of the twelve, was preceding them; and he approached Jesus to kiss Him.

48 But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

22:49 [a]Luke 22:38
49 When those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the [a]sword?"

*22:50
50 And one of them struck the slave of the high priest and cut off his right ear.

51 But Jesus answered and said, "Stop! No more of this." And He touched his ear and healed him.

22:52 [a]Luke 22:4 [b]Luke 22:37
52 Then Jesus said to the chief priests and [a]officers of the temple and elders who had come against Him, "Have you come out with swords and clubs [b]as you would against a robber?

53 "While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours."

F Friday, 22:54–23:55

1 *Peter's denial,* 22:54–62

54 [a]Having arrested Him, they led Him *away* and brought Him to the house of the high priest; but [b]Peter was following at a distance.

*22:54 [a]Matt 26:57; Mark 14:53 [b]Matt 26:58; Mark 14:54; John 18:15

55 [a]After they had kindled a fire in the middle of [b]the courtyard and had sat down together, Peter was sitting among them.

22:55 [a]Luke 22:55-62: *Matt 26:69-75; Mark 14:66-72; John 18:16-18,25-27* [b]Matt 26:3

56 And a servant-girl, seeing him as he sat in the firelight and looking intently at him, said, "This man was with Him too."

57 But he denied *it,* saying, "Woman, I do not know Him."

58 A little later, [a]another saw him and said, "You are *one* of them too!" But Peter said, "Man, I am not!"

22:58 [a]John 18:26

59 After about an hour had passed, another man *began* to insist, saying, "Certainly this man also was with Him, [a]for he is a Galilean too."

*22:59 [a]Matt 26:73; Mark 14:70

60 But Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed.

61 [a]The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "[b]Before a rooster crows today, you will deny Me three times."

*22:61 [a]Luke 7:13 [b]Luke 22:34

62 And he went out and wept bitterly.

2 *Christ mocked, beaten,* 22:63–65

63 [a]Now the men who were holding Jesus in custody were mocking Him and beating Him,

22:63 [a]Matt 26:67f; Mark 14:65; John 18:22f

64 and they blindfolded Him and were asking Him, saying,

22:43–44 These verses are not in certain important mss.

22:44 *sweat.* Perspiration in large drops like *blood.*

22:47 The *kiss,* a customary greeting, was Judas's prearranged signal (Matt. 26:48).

22:50 *one of them.* This was Peter (John 18:10).

22:54–62 Concerning the steps leading to Peter's denial, see note on Mark 14:72.

22:54 John records a meeting with Annas previous to this one with Caiaphas, his son-in-law (John 18:13).

22:59 *he is a Galilean.* See note on Mark 14:70.

22:61 *Before a rooster crows.* A Roman term for the end of the third watch at 3 A.M.

22:64 [a]Matt 26:68; Mark 14:65
22:65 [a]Matt 27:39

"[a]Prophesy, who is the one who hit You?"

65 And they were saying many other things against Him, [a]blaspheming.

3 *Christ before the Sanhedrin,* 22:66–71

★22:66 [a]Matt 27:1f; Mark 15:1; John 18:28 [b]Acts 22:5 [c]Matt 5:22

66 [a]When it was day, [b]the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their [c]council *chamber,* saying,

22:67 [a]Matt 26:63-66; Mark 14:61-63; Luke 22:67-71; John 18:19-21

67"[a]If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe;

68 and if I ask a question, you will not answer.

22:69 [a]Matt 26:64; Mark 14:62; 16:19 [b]Ps 110:1

69"[a]But from now on [b]THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD."

★22:70 [a]Matt 4:3 [b]Matt 26:64; 27:11; Luke 23:3

70 And they all said, "Are You [a]the Son of God, then?" And He said to them, "[b]Yes, I am."

71 Then they said, "What further need do we have of testimony? For we have heard it ourselves from His own mouth."

4 *Christ before Pilate,* 23:1–5

23:1 [a]Matt 27:2; Mark 15:1; John 18:28

23 Then the whole body of them got up and [a]brought Him before Pilate.

★23:2 [a]Luke 23:2,3; *Matt 27:11-14; Mark 15:2-5; John 18:29-37* [b]Luke 23:14 [c]Luke 20:22; John 18:33ff; 19:12; Acts 17:7

2 [a]And they began to accuse Him, saying, "We found this man [b]misleading our nation and [c]forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."

★23:3

3 So Pilate asked Him, saying, "Are You the King of the Jews?" And He answered him and said, "[a]*It is as* you say."

23:3 [a]Luke 22:70

4 Then Pilate said to the chief priests and the crowds, "[a]I find no guilt in this man."

23:4 [a]Matt 27:23; Mark 15:14; Luke 23:14,22; John 18:38; 19:4,6

5 But they kept on insisting, saying, "He stirs up the people, teaching all over Judea, [a]starting from Galilee even as far as this place."

23:5 [a]Matt 4:12

5 *Christ before Herod,* 23:6–12

6 But when Pilate heard it, he asked whether the man was a Galilean.

★23:7 [a]Matt 14:1; Mark 6:14; Luke 3:1; 9:7; 13:31

7 And when he learned that He belonged to Herod's jurisdiction, he sent Him to [a]Herod, who himself also was in Jerusalem at that time.

23:8 [a]Luke 9:9

8 Now Herod was very glad when he saw Jesus; for [a]he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

23:9 [a]Matt 27:12, 14; Mark 15:5; John 19:9

9 And he questioned Him at some length; but [a]He answered him nothing.

10 And the chief priests and the scribes were standing there, accusing Him vehemently.

★23:11 [a]Matt 27:28

11 And Herod with his soldiers, after treating Him with contempt and mocking Him, [a]dressed Him in a gorgeous robe and sent Him back to Pilate.

23:12 [a]Acts 4:27

12 Now [a]Herod and Pilate became friends with one another

22:66 *When it was day.* Matthew (Matt. 26:57–58) and Mark (Mark 14:53, 55) mention a preliminary hearing held at night, but the Sanhedrin (70 or 72 elders and teachers of the nation) could not legally convene at night, so this verdict was made official as soon as it was day. Since, however, the Sanhedrin had no power to carry out a capital sentence, the case had to be remanded to Pilate, senior representative of the Roman government in Judea.

22:70 Jesus clearly affirmed that He was their divine Messiah. See note on Matt. 26:65.

23:2 *Christ, a King.* The charge against Jesus made before Pilate was political—that He was a rival "king." Insurrection against Rome was implied. The Jews knew that blasphemy would not be regarded by Rome as sufficient ground for the death penalty.

23:3–4 Further details of this interview are in John 18:33–36, where Jesus denies He is a king from the Roman perspective. Pilate understood and declared Him innocent.

23:7 *he sent Him to Herod.* Pilate was not required to send Jesus to Herod Antipas but did so, hoping to find a way out of his own dilemma and perhaps also as a diplomatic gesture (see v. 12). Herod had come to Jerusalem for Passover. Only Luke records this meeting with Herod.

23:11 *sent Him back to Pilate.* The whole matter seems to have been a joke to Herod, since he treated the incident as an occasion for amusement and then returned Jesus to Pilate without passing judgment on the case.

that very day; for before they had been enemies with each other.

6 *Christ again before Pilate,* 23:13–25

23:13 13 Pilate summoned the chief priests and the [a]rulers and the people,

[a] Luke 23:35; John 7:26,48; 12:42; Acts 3:17; 4:5,8; 13:27

14 and said to them, "You brought this man to me as one who [a]incites the people to rebellion, and behold, having examined Him before you, I [b]have found no guilt in this man regarding the charges which you make against Him.

23:14
[a] Luke 23:2
[b] Luke 23:4

***23:15**
[a] Luke 9:9

15 "No, nor has [a]Herod, for he sent Him back to us; and behold, nothing deserving death has been done by Him.

23:16
[a] Matt 27:26; Mark 15:15; Luke 23:22; John 19:1; Acts 16:37

16 "Therefore I will [a]punish Him and release Him."

***23:17**

17 [Now he was obliged to release to them at the feast one prisoner.]

23:18
[a] Luke 23:18-25; *Matt 27:15-26; Mark 15:6-15;* John 18:39-19:16

18 But they cried out all together, saying, "[a]Away with this man, and release for us Barabbas!"

19 (He was one who had been thrown into prison for an insurrection made in the city, and for murder.)

20 Pilate, wanting to release Jesus, addressed them again,

21 but they kept on calling out, saying, "Crucify, crucify Him!"

***23:22**
[a] Luke 23:16

22 And he said to them the third time, "Why, what evil has this man done? I have found in Him no guilt *demanding* death; therefore I will [a]punish Him and release Him."

23 But they were insistent, with loud voices asking that He be crucified. And their voices *began* to prevail.

24 And Pilate pronounced sentence that their demand be granted.

25 And he released the man they were asking for who had been thrown into prison for insurrection and murder, but he delivered Jesus to their will.

7 *The crucifixion,* 23:26–49 (Luke 23:26–56; cf. Matt. 27:31–61; Mark 15:20–47; John 19:16–42)

***23:26**
[a] Luke 23:26; *Matt 27:32; Mark 15:21;* John 19:17
[b] Matt 27:32

26 [a]When they led Him away, they seized a man, Simon of [b]Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.

23:27
[a] Luke 8:52

27 And following Him was a large crowd of the people, and of women who were [a]mourning and lamenting Him.

***23:28**

28 But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.

***23:29**
[a] Matt 24:19; Luke 11:27; 21:23

29 "For behold, the days are coming when they will say, '[a]Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

23:30
[a] Hos 10:8; Is 2:19,20; Rev 6:16

30 "Then they will begin TO [a]SAY TO THE MOUNTAINS, 'FALL ON US,' AND TO THE HILLS, 'COVER US.'

***23:31**

31 "For if they do these things when the tree is green, what will happen when it is dry?"

23:32
[a] Matt 27:38; Mark 15:27; John 19:18

32 [a]Two others also, who were criminals, were being led away to be put to death with Him.

***23:33**
[a] Luke 23:33-43; *Matt 27:33-44; Mark 15:22-32; John 19:17-24*

33 [a]When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.

***23:34**
[a] Matt 11:25; Luke 22:42

34 But Jesus was saying, "[a]Fa-

23:15–16 *by Him.* Though Pilate had declared Jesus' innocence again, he offered to have Him beaten (illegally) to placate the crowd.

23:17 Many mss. do not contain this verse.

23:22 *I will punish Him.* Done by scourging (Mark 15:15); i.e., whipping. See note on Matt. 27:26.

23:26 *of Cyrene.* See note on Matt. 27:32.

23:28 *weep for yourselves and for your children.* The Lord foresaw the destruction of Jerusalem, with its attendant miseries, in A.D. 70.

23:29–30 These warnings relate to the time of the coming Tribulation.

23:31 The meaning is this: If such injustice can be done to an innocent man, as was being done then to Jesus, what would befall the Jews in time of war?

23:33 *The Skull.* See note on Matt. 27:33.

23:34 *dividing up His garments.* See Ps. 22:18 and note on Matt. 27:35.

ther, forgive them; for they do not know what they are doing." [b]And they cast lots, dividing up His garments among themselves.

35 And the people stood by, looking on. And even the [a]rulers were sneering at Him, saying, "He saved others; [b]let Him save Himself if this is the Christ of God, His Chosen One."

36 The soldiers also mocked Him, coming up to Him, [a]offering Him sour wine,

37 and saying, "[a]If You are the King of the Jews, save Yourself!"

38 Now there was also an inscription above Him, "[a]THIS IS THE KING OF THE JEWS."

39 [a]One of the criminals who were hanged *there* was hurling abuse at Him, saying, "Are You not the Christ? [b]Save Yourself and us!"

40 But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?

41 "And we indeed *are suffering* justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."

42 And he was saying, "Jesus, remember me when You come in Your kingdom!"

43 And He said to him, "Truly I say to you, today you shall be with Me in [a]Paradise."

44 [a]It was now about [b]the sixth hour, and darkness fell over the whole land until the ninth hour,

45 the sun being obscured; and [a]the veil of the temple was torn in two.

46 And Jesus, [a]crying out with a loud voice, said, "Father, [b]INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last.

47 [a]Now when the centurion saw what had happened, he *began* [b]praising God, saying, "Certainly this man was innocent."

48 And all the crowds who came together for this spectacle, when they observed what had happened, *began* to return, [a]beating their breasts.

49 [a]And all His acquaintances and [a]the women who accompanied Him from Galilee were standing at a distance, seeing these things.

8 *The burial,* 23:50–55

50 [a]And a man named Joseph, who was a [b]member of the Council, a good and righteous man

51 (he had not consented to their plan and action), *a man* from Arimathea, a city of the Jews, who was [a]waiting for the kingdom of God;

52 this man went to Pilate and asked for the body of Jesus.

53 And he took it down and wrapped it in a linen cloth, and laid Him in a tomb cut into the rock, where no one had ever lain.

54 It was [a]the preparation day, and the Sabbath was about to begin.

55 Now [a]the women who had come with Him out of Galilee followed, and saw the tomb and how His body was laid.

G Saturday, 23:56

56 Then they returned and [a]prepared spices and perfumes.

23:34 [b]Ps 22:18; John 19:24
23:35 [a]Luke 23:13 [b]Matt 27:43
★23:36 [a]Matt 27:48
23:37 [a]Matt 27:43
★23:38 [a]Matt 27:37; Mark 15:26; John 19:19
23:39 [a]Matt 27:44; Mark 15:32; Luke 23:39-43 [b]Luke 23:35,37
★23:42
★23:43 [a]2 Cor 12:4; Rev 2:7
★23:44 [a]Luke 23:44-49; *Matt 27:45-56; Mark 15:33-41* [b]John 19:14
★23:45 [a]Ex 26:31-33; Matt 27:51
23:46 [a]Matt 27:50; Mark 15:37; John 19:30
23:46 [b]Ps 31:5
23:47 [a]Matt 27:54; Mark 15:39 [b]Matt 9:8
23:48 [a]Luke 8:52; 18:13
23:49 [a]Matt 27:55f; Mark 15:40f; Luke 8:2; John 19:25
★23:50 [a]Luke 23:50-56; *Matt 27:57-61; Mark 15:42-47; John 19:38-42* [b]Mark 15:43
★23:51 [a]Mark 15:43; Luke 2:25
★23:53
★23:54 [a]Matt 27:62; Mark 15:42
23:55 [a]Luke 23:49
★23:56 [a]Mark 16:1; Luke 24:1

23:36 Jesus refused this drink, which was offered to help deaden the pain.

23:38 *an inscription.* See note on Matt. 27:37.

23:42 *when You come in Your kingdom.* Seeing Jesus dying on a cross but believing that He would come into His kingdom shows the amazing faith of the thief.

23:43 *paradise.* Heaven, the abode of God (16:22; 2 Cor. 12:4).

23:44 *the sixth hour* = noon.

23:45 *the veil of the temple.* See note on Matt. 27:51.

23:50 Joseph had been a secret disciple (John 19:38) and likely was not present when the Sanhedrin condemned Jesus (Mark 14:64).

23:51 *Arimathea.* A town N of Lydda.

23:53 See also Isa. 53:9. *wrapped it.* The word means "wrap by winding tightly," referring to the linen around the body.

23:54 *It was the preparation day.* Friday, the day Jesus died, was the time of the preparation for the Sabbath, which began Friday at sunset.

23:56 *according to the commandment.* I.e., not to work on the Sabbath (Ex. 20:10).

23:56 [b]Ex 20:10f; Deut 5:14

And [b]on the Sabbath they rested according to the commandment.

VI THE VINDICATION OF THE SON OF MAN BEFORE MEN, 24:1–53 (MATT. 28:1–16; MARK 16:1–20; JOHN 20:1–29)

A The Victor over Death, 24:1–12

24:1 [a]Luke 24:1-10; *Matt 28:1-8; Mark 16:1-8;* John 20:1-8

24 [a]But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared.

*24:2

2 And they found the stone rolled away from the tomb,

24:3 [a]Luke 7:13; Acts 1:21

3 but when they entered, they did not find the body of [a]the Lord Jesus.

*24:4 [a]John 20:12 [b]Luke 2:9; Acts 12:7

4 While they were perplexed about this, behold, [a]two men suddenly [b]stood near them in dazzling clothing;

5 and as *the women* were terrified and bowed their faces to the ground, *the men* said to them, "Why do you seek the living One among the dead?

*24:6 [a]Mark 16:6 [b]Matt 17:22f; Mark 9:30f; Luke 9:44; 24:44

6 "He is not here, but He [a]has risen. Remember how He spoke to you [b]while He was still in Galilee,

24:7 [a]Matt 16:21; Luke 24:46

7 saying that [a]the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

24:8 [a]John 2:22

8 And [a]they remembered His words,

9 and returned from the tomb and reported all these things to the eleven and to all the rest.

24:10 [a]Matt 27:56 [b]Mark 6:30

10 Now they were [a]Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to [b]the apostles.

24:11 [a]Mark 16:11

11 But these words appeared to them as nonsense, and they [a]would not believe them.

*24:12 [a]John 20:3-6

12 But Peter got up and [a]ran to the tomb; stooping and looking in, he *saw the linen wrappings only; and he went away

RESURRECTION APPEARANCES

#	Appeared to	Geographic Location	Time	Scriptures
1	Mary Magdelene	Jerusalem	Sunday	Mark 16:9-11; John 20:11-18
2	Some other women	Jerusalem	Sunday	Matthew 28:9-10
3	Peter	Jerusalem	Sunday	Luke 24:34; 1 Corinthians 15:5
4	Emmaus disciples	Emmaus	Sunday	Luke 24:13-35
5	10 disciples	Jerusalem	Sunday	Mark 16:14; Luke 24:26-43; John 20:19-25
6	11 disciples	Jerusalem	A week later	John 20:26-31; 1 Corinthians 15:5
7	7 disciples	Galilee	?	John 21:1-25
8	500 at one time	?	?	1 Corinthians 15:6
9	James (brother of Jesus)	?	?	1 Corinthians 15:7
10	11 disciples	Galilee	?	Matthew 28:16-20; Mark 16:15-18
11	11 disciples	Jerusalem	40 days later	Luke 24:44-53; Acts 1:3-12

24:2 *the stone rolled away.* A circular stone like a solid wheel rolled in front of the entrance to the tomb-cave to keep out intruders. The tomb had been sealed by the Roman authorities and guarded (Matt. 27:62–66).

24:4 The *two men* were angels (v. 23).

24:6–7 *Remember.* See 9:31; 18:31–34.

24:12 *the linen wrappings.* The wide bandage-like strips that were wound around the body (23:53). *only.* Despite the absence of the body, the clothes retained the same shape and position they had when it was there. If someone had stolen the body but left the clothes, he would have had to unwrap it and the clothes would not have been in this position. See John 20:6–7.

24:12 [b]John 20:10 [b]to his home, marveling at what had happened.

B The Fulfiller of the Prophecies (the Emmaus Disciples), 24:13–35

*24:13 [a]Mark 16:12 13 And behold, [a]two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem.

14 And they were talking with each other about all these things which had taken place.

15 While they were talking and discussing, Jesus Himself approached and *began* traveling with them.

24:16 [a]Luke 24:31; John 20:14; 21:4 16 But [a]their eyes were prevented from recognizing Him.

17 And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad.

18 One *of them*, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?"

24:19 [a]Mark 1:24 [b]Matt 21:11 19 And He said to them, "What things?" And they said to Him, "The things about [a]Jesus the Nazarene, who was a [b]prophet mighty in deed and word in the sight of God and all the people,

24:20 [a]Luke 23:13 20 and how the chief priests and our [a]rulers delivered Him to the sentence of death, and crucified Him.

24:21 [a]Luke 1:68 21"But we were hoping that it was He who was going to [a]redeem Israel. Indeed, besides all this, it is the third day since these things happened.

24:22 [a]Luke 24:1ff 22"But also some women among us amazed us. [a]When they were at the tomb early in the morning,

23 and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive.

24"Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."

25 And He said to them, "O foolish men and slow of heart to believe in all that [a]the prophets have spoken!

24:25 [a]Matt 26:24

26"[a]Was it not necessary for the Christ to suffer these things and to enter into His glory?"

24:26 [a]Luke 24:7, 44ff; Heb 2:10; 1 Pet 1:11

27 Then beginning with [a]Moses and with all the [b]prophets, He explained to them the things concerning Himself in all the Scriptures.

*24:27 [a]Gen 3:15; 12:3; Num 21:9[John 3:14]; Deut 18:15[John 1:45]; John 5:46 [b]2 Sam 7:12-16; Is 7:14[Matt 1:23]; Is 9:1f[Matt 4:15f]; Is 42:1[Matt 12:18ff]; Is 53:4[Matt 8:17; Luke 22:37]; Dan 7:13[Matt 24:30] Mic 5:2[Matt 2:6]; Zech 9:9[Matt 21:5]; Acts 13:27

28 And they approached the village where they were going, and [a]He acted as though He were going farther.

29 But they urged Him, saying, "Stay with us, for it is *getting* toward evening, and the day is now nearly over." So He went in to stay with them.

30 When He had reclined *at the table* with them, He took the bread and [a]blessed *it*, and breaking *it*, He *began* giving *it* to them.

24:28 [a]Mark 6:48

*24:30 [a]Matt 14:19

31 Then their [a]eyes were opened and they recognized Him; and He vanished from their sight.

*24:31 [a]Luke 24:16

32 They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He [a]was explaining the Scriptures to us?"

24:32 [a]Luke 24:45

33 And they got up that very hour and returned to Jerusalem, and [a]found gathered together the eleven and [b]those who were with them,

24:33 [a]Mark 16:13 [b]Acts 1:14

*24:34 [a]Luke 24:6

34 saying, "[a]The Lord has

24:13 *two of them.* One is identified as Cleopas (v. 18); the other may have been his wife (v. 32: "our heart"). Many identify Cleopas with the "Clopas" mentioned in John 19:25, in which case his wife's name was Mary. *Emmaus.* The location is uncertain, though it was less than seven miles from Jerusalem.

24:27 *in all the Scriptures.* E.g., passages such as Pss. 16; 22; Isa. 53.

24:30 *He took the bread.* Christ's assuming the position as host, and perhaps something in His gestures, made them recognize Him.

24:31 *He vanished from their sight.* Lit., He became invisible.

24:34 *appeared to Simon.* There is no other record of this event except the mention in 1 Cor.

really risen and [b]has appeared to Simon."

35 They *began* to relate their experiences on the road and how [a]He was recognized by them in the breaking of the bread.

C The Pattern of Resurrection Life, 24:36–43

36 While they were telling these things, [a]He Himself stood in their midst.

37 But they were startled and frightened and thought that they were seeing [a]a spirit.

38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts?

39"[a]See My hands and My feet, that it is I Myself; [b]touch Me and see, for a spirit does not have flesh and bones as you see that I have."

40 And when He had said this, He showed them His hands and His feet.

41 While they still [a]could not believe *it* because of their joy and amazement, He said to them, "[b]Have you anything here to eat?"

42 They gave Him a piece of a broiled fish;

43 and He took it and [a]ate *it* before them.

D The Head of the Church, 24:44–48

44 Now He said to them, "[a]These are My words which I spoke to you while I was still with you, that all things which are written about Me in the [b]Law of Moses and the Prophets and [c]the Psalms must be fulfilled."

45 Then He [a]opened their minds to understand the Scriptures,

46 and He said to them, "[a]Thus it is written, that the Christ would suffer and [b]rise again from the dead the third day,

47 and that [a]repentance for forgiveness of sins would be proclaimed in His name to [b]all the nations, beginning from Jerusalem.

48"You are [a]witnesses of these things.

E The Giver of the Holy Spirit, 24:49

49"And behold, [a]I am sending forth the promise of My Father upon you; but [b]you are to stay in the city until you are clothed with power from on high."

F The Ascended Lord, 24:50–53

50 And He led them out as far as [a]Bethany, and He lifted up His hands and blessed them.

51 While He was blessing them, He parted from them and was carried up into heaven.

52 And they, after worshiping Him, returned to Jerusalem with great joy,

53 and were continually in the temple praising God.

24:34 [b]1 Cor 15:5
24:35 [a]Luke 24:30f
24:36 [a]Mark 16:14
24:37 [a]Matt 14:26; Mark 6:49
***24:39** [a]John 20:20,27 [b]John 20:27; 1 John 1:1
***24:40**
24:41 [a]Luke 24:11 [b]John 21:5
***24:43** [a]Acts 10:41
***24:44** [a]Luke 9:22,44f; 18:31-34; 22:37
24:44 [b]Luke 24:27 [c]Ps 2:7ff[Acts 13:33]; Ps 16:10[Acts 2:27]; Ps 22:1-18[Matt 27:34-46]; Ps 69:1-21[John 19:28ff]; Ps 72; 110:1[Matt 22:43f]; Ps 118:22f[Matt 21:42]
24:45 [a]Luke 24:32; Acts 16:14; 1 John 5:20
24:46 [a]Luke 24:26,44 [b]Luke 24:7
24:47 [a]Acts 5:31; 10:43; 13:38; 26:18 [b]Matt 28:19
24:48 [a]Acts 1:8,22; 2:32; 3:15; 4:33; 5:32; 10:39,41; 13:31; 1 Pet 5:1
***24:49** [a]John 14:26 [b]Acts 1:4
***24:50** [a]Matt 21:17; Acts 1:12
***24:51**

15:5.

24:39 The evidences that Jesus' appearance was not as a spirit's: (1) the scars in His hands and feet, (2) His tangibleness in being handled, and (3) His ability to eat (v. 43; Acts 10:41). *touch.* The same word is used in 1 John 1:1.

24:40 Many mss. do not contain this verse.

24:43 A ghost does not eat.

24:44 A common Jewish division of the OT. The *Prophets* included most of the historical books, and the *Psalms* included the "writings."

24:49 *the promise of My Father.* The coming of the Holy Spirit on the Day of Pentecost.

24:50 *as far as Bethany.* Or, toward Bethany.

24:51 Luke gives details of the ascension of Christ in his other book (see Acts 1:9).

JOHN

INTRODUCTION

AUTHOR: The apostle John DATE: 85–90

Authorship The writer of this gospel is identified in the book only as "the disciple whom Jesus loved" (21:20, 24). He obviously was a Palestinian Jew who was an eyewitness of the events of Christ's life, for he displays knowledge of Jewish customs (7:37–39; 18:28) and of the land of Palestine (1:44, 46; 5:2), and he includes details of an eyewitness (2:6; 13:26; 21:8, 11). Eliminating the other disciples that belonged to the "inner circle" (because James had been martyred before this time, Acts 12:1–5, and because Peter is named in close association with the disciple whom Jesus loved, 13:23–24; 20:2–10), one concludes that John was the author. Whether this was the apostle John or a different John (the Elder) is discussed in the Introduction to 1 John.

John the apostle was the son of Zebedee and Salome and was the younger brother of James. He was a Galilean who apparently came from a fairly well-to-do home (Mark 15:40–41). Though often painted centuries later as effeminate, his real character was such that he was known as a "Son of Thunder" (Mark 3:17). He played a leading role in the work of the early church in Jerusalem (Acts 3:1; 8:14; Gal. 2:9). Later he went to Ephesus and for an unknown reason was exiled to the island of Patmos (Rev. 1:9).

Distinctive Approach This is the most theological of the Four Gospels. It deals with the nature and person of Christ and the meaning of faith in Him. John's presentation of Christ as the divine Son of God is seen in the titles given Him in the book: "the Word was God" (1:1), "the Lamb of God" (1:29), "the Messiah (1:41), "the Son of God" and "the King of Israel" (1:49), the "Savior of the world" (4:42), "Lord and . . . God" (20:28). His deity is also asserted in the series of "I am . . ." claims (6:35; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5). In other "I am" statements Christ made implicit and explicit claim to be the I AM-Yahweh of the Old Testament (4:24, 26; 8:24, 28, 58; 13:19). These are the strongest claims to deity that Jesus could have made.

The structure and style of the gospel are different from those of the synoptics. It contains no parables, only seven miracles (five of which are not recorded elsewhere), and many personal interviews. The author emphasizes the physical actuality of Jesus' hunger, thirst, weariness, pain, and death as a defense against the Gnostic denial of Jesus' true human nature.

Date Though the gospel of John used to be dated by some extreme critics as being written in the middle of the second century, the discovery of the Rylands papyrus fragment (a few verses from John 18 dated about A.D. 135) forced an earlier date. Several decades would have been required between the original writing of the gospel and its being copied and circulated as far as the Egyptian hinterland where the fragment was found. The gospel was apparently being circulated between 89 and 90, though it may have been written from Ephesus earlier (a pre-70 date has been suggested on the basis of 5:2, which may indicate that Jerusalem had not yet been destroyed, but this is far from conclusive). Discoveries at Qumran have attested to the genuineness of the Jewish background and thought patterns seen in the book.

Contents John's statement of purpose is clearly spelled out in 20:30–31. The gospel is sometimes called The Book of the Seven Signs, since the author chose seven sign-miracles to reveal the person and mission of Jesus: (1) the turning of water into wine (2:1–11); (2) the cure of the nobleman's son (4:46–54); (3) the cure of the paralytic (5:1–18); (4) the feeding of the multitude (6:6–13); (5) the walking on the water (6:16–21); (6) the giving of sight to the blind

(9:1–7); and (7) the raising of Lazarus (11:1–45). Other important themes in the book include the Holy Spirit (14:26; 15:26; 16:7–14), Satan and the world (8:44; 12:31; 17:15), the Word (1:1–14), and the new birth (3:1–12).

OUTLINE OF THE GOSPEL OF JOHN

I. **Incarnation of the Son of God,** 1:1–18
II. **Presentation of the Son of God,** 1:19–4:54
  A. By John the Baptizer, 1:19–34
  B. To John's Disciples, 1:35–51
  C. At a Wedding in Cana, 2:1–11
  D. At the Temple in Jerusalem, 2:12–25
  E. To Nicodemus, 3:1–21
  F. By John the Baptizer, 3:22–36
  G. To the Samaritan Woman, 4:1–42
  H. To an Official of Capernaum, 4:43–54
III. **Confrontations with the Son of God,** 5:1–12:50
  A. At a Feast in Jerusalem, 5:1–47
    1. The miraculous sign, 5:1–9
    2. The reaction, 5:10–18
    3. The discourse, 5:19–47
  B. At Passover Time in Galilee, 6:1–71
    1. The miraculous sign, 6:1–21
    2. The discourse, 6:22–40
    3. The reactions, 6:41–71
  C. At the Feast of Booths in Jerusalem, 7:1–10:21
    1. Debate #1—the discourse, 7:1–29
    2. The reactions, 7:30–36
    3. Debate #2—the discourse, 7:37–39
    4. The reactions, 7:40–53
    5. Debate #3—the discourses, 8:1–58
    6. The reaction, 8:59
    7. Debate #4—the miraculous sign, 9:1–12
    8. The reactions, 9:13–41
    9. Debate #5—the discourse on the Good Shepherd, 10:1–18
    10. The reactions, 10:19–21
  D. At the Feast of Dedication in Jerusalem, 10:22–42
    1. The discourse, 10:22–30
    2. The rejection, 10:31–42
  E. At Bethany, 11:1–12:11
    1. The miraculous sign, 11:1–44
    2. The reactions, 11:45–57
    3. The anointing by Mary, 12:1–8
    4. The reactions, 12:9–11
  F. At Jerusalem, 12:12–50
    1. The triumphal entry, 12:12–19
    2. The teaching, 12:20–50
IV. **Instruction by the Son of God,** 13:1–16:33
  A. Concerning Forgiveness, 13:1–20
  B. Concerning His Betrayal, 13:21–30
  C. Concerning His Departure, 13:31–38
  D. Concerning Heaven, 14:1–14

E. Concerning the Holy Spirit, 14:15–26
F. Concerning Peace, 14:27–31
G. Concerning Fruitfulness, 15:1–17
H. Concerning the World, 15:18–16:6
I. Concerning the Holy Spirit, 16:7–15
J. Concerning His Return, 16:16–33

V. Intercession of the Son of God, 17:1–26

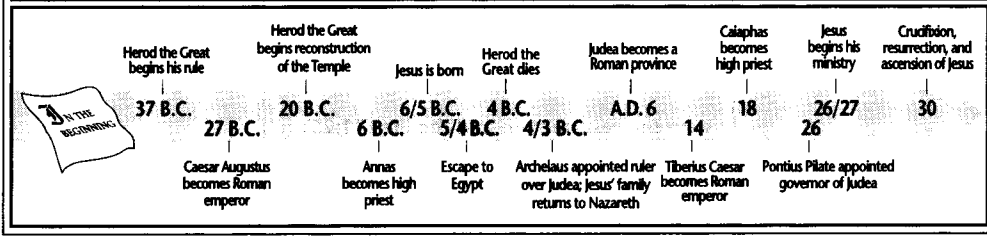
VI. Crucifixion of the Son of God, 18:1–19:42

A. The Arrest, 18:1–11
B. The Trials, 18:12–19:15
1. Before Annas, 18:12–23
2. Before Caiaphas, 18:24–27
3. Before Pilate, 18:28–19:16
C. The Crucifixion, 19:17–37
D. The Burial, 19:38–42

VII. Resurrection of the Son of God, 20:1–21:25

A. The Empty Tomb, 20:1–9
B. The Appearances of the Risen Lord, 20:11–21:25
1. To Mary Magdalene, 20:10–18
2. To the disciples, Thomas absent, 20:19–25
3. To the disciples, Thomas present, 20:26–31
4. To seven disciples, 21:1–14
5. To Peter and the beloved disciple, 21:15–25

TIMELINE OF JOHN



Seven Sign-Miracles

Miracle		Application
2:1-11	*Turning water to wine*	Joy of eternal life
4:46-54	*Healing the royal official's son*	Condition of eternal life—faith
5:1-9	*Healing the invalid at Bethesda*	Power to live the life
6:1-14	*The feeding of the 5,000*	Food for the life
6:15-21	*Walking on the sea*	Guidance for the life
9:1-41	*Sight restored*	Light for the life
11:1-44	*Raising of Lazarus*	Victory of life over death
21:1-14	*The catch of fish*	Full fellowship of the life

I Am's

I am the bread of life (6:35)

I am the light of the world (8:12)

I am the gate (10:7, 9)

I am the good shepherd (10:11, 14)

I am the resurrection and the life (11:25)

I am the way, the truth, and the life (14:6)

I am the true vine (15:1, 5)

THE GOSPEL ACCORDING TO JOHN

I INCARNATION OF THE SON OF GOD, 1:1–18

1 [a]In the beginning was [b]the Word, and the Word was [c]with God, and [d]the Word was God.

2 He was in the beginning with God.

3 [a]All things came into being through Him, and apart from Him nothing came into being that has come into being.

4 [a]In Him was life, and the life was [b]the Light of men.

5 [a]The Light shines in the darkness, and the darkness did not comprehend it.

6 There came a man sent from God, whose name was [a]John.

7 He came [a]as a witness, to testify about the Light, [b]so that all might believe through him.

8 [a]He was not the Light, but *he came* to testify about the Light.

9 There was [a]the true Light which, coming into the world, enlightens every man.

10 He was in the world, and [a]the world was made through Him, and the world did not know Him.

11 He came to His own, and those who were His own did not receive Him.

12 But as many as received Him, to them He gave the right to become [a]children of God, *even* [b]to those who believe in His name,

13 [a]who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

14 And [a]the Word [b]became flesh, and [c]dwelt among us, and

1:1 [a]Gen 1:1; Col 1:17; 1 John 1:1 [b]John 1:14; Rev 19:13 [c]John 17:5; 1 John 1:2 [d]Phil 2:6

1:3 [a]John 1:10; 1 Cor 8:6; Col 1:16; Heb 1:2

1:4 [a]John 5:26; 11:25; 14:6 [b]John 8:12; 9:5; 12:46

1:5 [a]John 3:19

1:6 [a]Matt 3:1

1:7 [a]John 1:15,19, 32; 3:26; 5:33 [b]John 1:12; Acts 19:4; Gal 3:26

1:8 [a]John 1:20

1:9 [a]1 John 2:8

1:10 [a]1 Cor 8:6; Col 1:16; Heb 1:2

1:11

1:12 [a]John 11:52; Gal 3:26 [b]John 1:7; 3:18; 1 John 3:23; 5:13

1:13 [a]John 3:5f; James 1:18; 1 Pet 1:23; 1 John 2:29; 3:9

1:14 [a]Rev 19:13 [b]Rom 1:3; Gal 4:4; Phil 2:7f; 1 Tim 3:16; Heb 2:14; 1 John 1:1f; 4:2; 2 John 7 [c]Rev 21:3

1:1 *In the beginning.* Before time began, Christ was already in existence with God. That is what is meant by the term "the pre-existent Christ." See Gen. 1:1 and 1 John 1:1. *Word* (Gk., *logos*). *Logos* means "word, thought, concept, and the expressions thereof." In the OT the concept conveyed activity and revelation, and the word or wisdom of God is often personified (Ps. 33:6; Prov. 8). In the Targums (Aramaic paraphrases of the OT) it was a designation of God. To the Greek mind it expressed the ideas of reason and creative control. Revelation is the keynote idea in the *logos* concept. Here it is applied to Jesus, who is all that God is and the expression of Him (1:1, 14). In this verse the Word (Christ) is said to be *with God* (i.e., in communion with and yet distinct from God) and to be *God* (i.e., identical in essence with God).

1:3 *All things came into being through Him.* Christ was active in the work of creation (cf. Col. 1:16).

1:4–5 *life . . . Light.* These are two words especially associated with John (8:12; 9:5; 11:25; 14:6). "Light" in John implies revelation that discloses the "life" that is in Christ and brings into judgment those who refuse it (3:19). "Life" denotes salvation and deliverance, based on Christ's atonement. *the darkness did not comprehend it.* Better, the darkness did not overcome the light.

1:6 *John* (the Baptizer). His role, made clear in verse 8, was simply as a witness to the Light.

1:9 *enlightens every man.* Not that every man is redeemed automatically, for redemption comes through faith in the Savior (1:12). But this light is available to all men.

1:10 *did not know Him.* The world did not recognize Jesus as the Christ, God's Son, the Creator, the Savior, etc.

1:11 *He came to His own* (thing or place—i.e., the world that He made); *His own* (people—the Jews) *did not receive Him.*

1:12 *even to those who believe in His name.* An explanation of what it means to "receive" Him.

1:13 The new birth is supernatural and therefore completely distinct from natural birth. It is *not of blood* (lit., bloods), i.e., contains no human element; nor does it lie within the scope of human achievement (it is not *of the will of the flesh* or *man*).

1:14 *the Word became flesh.* Jesus Christ was unique, for He was God from all eternity and yet joined Himself to sinful humanity in the Incarnation. The God-man possessed all the attributes of deity (Phil. 2:6) and the attributes common to hu-

TITLES OF CHRIST

Son of Man *(Matt. 8:20; Mark 8:31; Luke 6:22; John 1:51)*

Son of God *(Matt. 27:43; Mark 3:11; Luke 1:35; John 1:34)*

Christ/Messiah *(Matt. 23:10; Mark 8:29; Luke 4:41; John 4:25)*

Teacher *(Matt. 26:18; John 13:13-14)*

Master *(Luke 5:5; 8:24-25; 17:13)*

Lord *(Mark 5:19; John 20:28)*

Savior *(Luke 2:11; John 4:42)*

1:14 [d]we saw His glory, glory as of the only begotten from the Father, full of [e]grace and [f]truth.

15 John * [a]testified about Him and cried out, saying, "This was He of whom I said, '[b]He who comes after me has a higher rank than I, [c]for He existed before me.' "

16 For of His [a]fullness we have all received, and grace upon grace.

17 For [a]the Law was given through Moses; [b]grace and [c]truth were realized through Jesus Christ.

18 [a]No one has seen God at any time; [b]the only begotten God who is [c]in the bosom of the Father, [d]He has explained *Him.*

II PRESENTATION OF THE SON OF GOD, 1:19–4:54

A By John the Baptizer, 1:19–34

19 This is [a]the testimony of John, when [b]the Jews sent to him priests and Levites [c]from Jerusalem to ask him, "Who are you?"

20 And he confessed and did not deny, but confessed, "[a]I am not the Christ."

21 They asked him, "What then? Are you [a]Elijah?" And he *said, "I am not." "Are you [b]the Prophet?" And he answered, "No."

22 Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?"

23 He said, "I am [a]A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said."

24 Now they had been sent from the Pharisees.

25 They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor [a]the Prophet?"

26 John answered them saying, "[a]I baptize in water, *but* among you stands One whom you do not know.

27 "*It is* [a]He who comes after me, the [b]thong of whose sandal I am not worthy to untie."

28 These things took place in Bethany [a]beyond the Jordan, where John was baptizing.

29 The next day he *saw Jesus coming to him and *said, "Be-

1:14 [d]Luke 9:32; John 2:11; 17:22,24; 2 Pet 1:16f; 1 John 1:1
[e]John 1:17; Rom 5:21; 6:14
[f]John 8:32; 14:6; 18:37
1:15 [a]John 1:7
[b]Matt 3:11; John 1:27,30
[c]John 1:30
*1:16 [a]Eph 1:23; 3:19; 4:13; Col 1:19; 2:9
*1:17 [a]John 7:19
[b]John 1:14; Rom 5:21; 6:14
[c]John 8:32; 14:6; 18:37
*1:18 [a]Ex 33:20; John 6:46; Col 1:15; 1 Tim 6:16; 1 John 4:12
[b]John 3:16,18; 1 John 4:9
[c]Luke 16:22; John 13:23
[d]John 3:11
*1:19 [a]John 1:7
[b]John 2:18,20; 5:10,15f,18; 6:41,52; 7:1, 11,13,15,35; 8:22,48,52,57; 9:18,22; 10:24, 31,33
[c]Matt 15:1
1:20 [a]Luke 3:15f; John 3:28
*1:21 [a]Matt 11:14; 16:14
[b]Deut 18:15, 18; Matt 21:11; John 1:25
1:23 [a]Is 40:3; Matt 3:3; Mark 1:3; Luke 3:4
*1:24
*1:25 [a]Deut 18:15, 18; Matt 21:11; John 1:21
1:26 [a]Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5
1:27 [a]Matt 3:11; John 1:30
[b]Matt 3:11; Mark 1:7; Luke 3:16
1:28 [a]John 3:26; 10:40
*1:29

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manity (apart from sin), and He will exist forever as the God-man in His resurrected body (Acts 1:11; Rev. 5:6). Only the God-man could be an adequate Savior; for He must be human in order to be able to suffer and die, and He must be God to make that death effective as a payment for sin. The use of the word *flesh* contradicts the Gnostic teaching that pure deity could not be united with flesh, which was regarded as entirely evil. *glory.* In the OT, glory expressed the splendor of divine manifestation and attested the divine presence. Here it means the visible manifestation of God in Christ. *the only begotten.* Used here (and in 1:18; 3:16, 18) of Christ, meaning the unique Son in a way totally different from any other who believes and is born as a child of God simply because He is equal with God. Also used of the widow of Nain's only son (Luke 7:12), Jairus's only daughter (Luke 8:42), and Isaac, Abraham's unique son (Heb. 11:17).

1:16 *grace upon grace.* I.e., grace piled upon grace in the experiences of the Christian life.

1:17 *grace.* Though grace was manifest in the OT (Gen. 6:8; Ex. 34:6; Jer. 31:3), it was but a candle compared to the brightness of grace that appeared at the Incarnation (Titus 2:11). Grace is the unmerited favor of God and is the basis of our salvation, justification, election, faith, and spiritual gifts (Eph. 1:7; Rom. 3:24; 11:5–6; Eph. 2:8–9; Rom. 12:6).

1:18 *No one has seen God at any time.* I.e., since God is Spirit (4:24), no man has ever seen God in His essence, His Spirit-being. Yet He assumed visible form, which men saw in OT times (Gen. 32:30; Ex. 24:9–10; Judg. 13:22; Isa. 6:1; Dan. 7:9), and in Jesus men could see God (14:8–9). Christ gives life (v. 12); He reveals (vv. 14, 18); He gives grace and truth (vv. 16–17).

1:19 *the Jews.* I.e., probably the chief priests.

1:21 *Elijah.* See Mal. 4:5. He was supposed to return to earth before the time of judgment. See note on Matt. 11:14. *the Prophet.* The prophecy referred to (Deut. 18:15) is of Christ, though the Jews did not understand it correctly, since (v. 25) they distinguished Christ and the Prophet (Acts 3:22–23).

1:24 *Pharisees.* See note on Matt. 3:7. They numbered about 6,000.

1:25 They seem to be saying: Since you have no authority, what are you doing baptizing and thus gathering followers?

1:29 *Lamb.* History (the passover lamb, Ex. 12:3) and prophecy (the Messiah, Isa. 53:7) are linked in this metaphor. *the sin of the world.* No longer just the sins of Israel (Isa. 53:4–12; 1 John 2:2).

hold, [a]the Lamb of God who [b]takes away the sin of the world!
30"This is He on behalf of whom I said, '[a]After me comes a Man who has a higher rank than I, [b]for He existed before me.'
31"I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water."
32 John [a]testified saying, "[b]I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.
33"I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, [a]this is the One who baptizes in the Holy Spirit.'
34"I myself have seen, and have testified that this is [a]the Son of God."

B To John's Disciples, 1:35–51

35 Again [a]the next day John was standing with two of his disciples,
36 and he looked upon Jesus as He walked, and *said, "Behold, [a]the Lamb of God!"
37 The two disciples heard him speak, and they followed Jesus.
38 And Jesus turned and saw them following, and *said to them, "What do you seek?" They said to Him, "[a]Rabbi (which translated means Teacher), where are You staying?"
39 He *said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.
40 [a]One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter's brother.
41 He *found first his own brother Simon and *said to him, "We have found the [a]Messiah" (which translated means Christ).
42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of [a]John; you shall be called [b]Cephas" (which is translated [c]Peter).
43 [a]The next day He purposed to go into [b]Galilee, and He *found [c]Philip. And Jesus *said to him, "[d]Follow Me."
44 Now [a]Philip was from [b]Bethsaida, of the city of Andrew and Peter.
45 [a]Philip *found [b]Nathanael and *said to him, "We have found Him of whom [c]Moses in the Law and *also* [c]the Prophets wrote—Jesus of [d]Nazareth, [e]the son of Joseph."
46 Nathanael said to him, "[a]Can any good thing come out of Nazareth?" [b]Philip *said to him, "Come and see."
47 Jesus saw Nathanael coming to Him, and *said of him, "Behold, an [a]Israelite indeed, in whom there is no deceit!"
48 Nathanael *said to Him, "How do You know me?" Jesus answered and said to him, "Before [a]Philip called you, when you were under the fig tree, I saw you."
49 Nathanael answered Him, "[a]Rabbi, You are [b]the Son of God; You are the [c]King of Israel."
50 Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these."
51 And He *said to him, "Truly, truly, I say to you, you will see

1:29 [a]Is 53:7; John 1:36; Acts 8:32; 1 Pet 1:19; Rev 5:6, 8,12f; 6:1 [b]Matt 1:21; 1 John 3:5
1:30 [a]Matt 3:11; John 1:27 [b]John 1:15
1:32 [a]John 1:7 [b]Matt 3:16; Mark 1:10; Luke 3:22
1:33 [a]Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5
1:34 [a]Matt 4:3; John 1:49
1:35 [a]John 1:29
1:36 [a]John 1:29
1:38 [a]Matt 23:7f; John 1:49
*1:39
*1:40 [a]Matt 4:18-22; Mark 1:16-20; Luke 5:2-11; John 1:40-42
*1:41 [a]Dan 9:25; John 4:25
1:42 [a]Matt 16:17; John 21:15-17 [b]1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11,14 [c]Matt 16:18
1:43 [a]John 1:29,35 [b]Matt 4:12; John 1:28; 2:11 [c]Matt 10:3; John 1:44-48; 6:5,7; 12:21f; 14:8f [d]Matt 8:22
1:44 [a]Matt 10:3; John 1:44-48; 6:5,7; 12:21f; 14:8f [b]Matt 11:21
1:45 [a]Matt 10:3; John 1:44-48; 6:5,7; 12:21f; 14:8f [b]John 1:46-49; 21:2 [c]Luke 24:27 [d]Matt 2:23 [e]Luke 2:48; 3:23; 4:22; John 6:42
*1:46 [a]John 7:41,52 [b]Matt 10:3; John 1:44-48; 6:5,7; 12:21f; 14:8f
1:47 [a]Rom 9:4
*1:48 [a]Matt 10:3; John 1:44-48; 6:5,7; 12:21f; 14:8f
*1:49 [a]John 1:38 [b]John 1:34 [c]Matt 2:2; 27:42; Mark 15:32; John 12:13
*1:50
*1:51

1:39 *the tenth hour.* 10 A.M. by Roman time; 4 P.M. by Jewish time.

1:40 The unnamed disciple was likely John, writer of this gospel.

1:41 *Messiah.* See note on Matt. 1:1.

1:46 *Nazareth.* The town had a negative reputation at this period (see 7:52).

1:48 *when you were under the fig tree, I saw you.* Though bodily removed from Philip, the omnipresent Lord was with him under the fig tree.

1:49 *Son of God.* A messianic title for the One in whom the true destiny of Israel is to be fulfilled; also a claim of deity (5:18). The title *King of Israel* stated the Jewish political messianic hope.

1:50 *greater things.* I.e., greater proofs of who I am as revealed in the seven great "signs" that comprise chaps. 2–12.

1:51 *the heavens opened.* A symbol of the fellowship open to followers of Christ. *Son of Man.* See note on Matt. 8:20. Notice the titles given to

1:51 [a]Ezek 1:1; Matt 3:16; Luke 3:21; Acts 7:56; 10:11; Rev 19:11 [b]Gen 28:12 [c]Matt 8:20

[a]the heavens opened and [b]the angels of God ascending and descending on [c]the Son of Man."

C At a Wedding in Cana, 2:1–11

*2:1 [a]John 1:29,35, 43 [b]John 2:11; 4:46; 21:2 [c]Matt 12:46

2 On [a]the third day there was a wedding in [b]Cana of Galilee, and the [c]mother of Jesus was there;

*2:2 [a]John 1:40-49; 2:12,17,22; 3:22; 4:2,8,27; 6:8,12,16,22, 24,60f,66; 7:3; 8:31

2 and both Jesus and His [a]disciples were invited to the wedding.

*2:4 [a]John 19:26 [b]Matt 8:29 [c]John 7:6,8,30; 8:20

3 When the wine ran out, the mother of Jesus *said to Him, "They have no wine."

4 And Jesus *said to her, "[a]Woman, [b]what does that have to do with us? [c]My hour has not yet come."

*2:5 [a]Matt 12:46

5 His [a]mother *said to the servants, "Whatever He says to you, do it."

*2:6 [a]Mark 7:3f; John 3:25

6 Now there were six stone waterpots set there [a]for the Jewish custom of purification, containing twenty or thirty gallons each.

7 Jesus *said to them, "Fill the waterpots with water." So they filled them up to the brim.

8 And He *said to them, "Draw *some* out now and take it to the headwaiter." So they took it *to him.*

2:9 [a]John 4:46

9 When the headwaiter tasted the water [a]which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter *called the bridegroom,

*2:10 [a]Matt 24:49; Luke 12:45; Acts 2:15; 1 Cor 11:21; Eph 5:18; 1 Thess 5:7; Rev 17:2,6

10 and *said to him, "Every man serves the good wine first, and when *the people* [a]have drunk freely, *then he serves* the poorer *wine; but* you have kept the good wine until now."

*2:11 [a]John 2:23; 3:2; 4:54; 6:2, 14,26,30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30 [b]John 1:43 [c]John 1:14

11 This beginning of *His* [a]signs Jesus did in Cana of [b]Galilee, and manifested His [c]glory, and His disciples believed in Him.

D At the Temple in Jerusalem, 2:12–25

2:12 [a]Matt 4:13 [b]Matt 12:46 [c]John 2:2

12 After this He went down to [a]Capernaum, He and His [b]mother and *His* [b]brothers and His [c]disciples; and there they stayed a few days.

*2:13 [a]Deut 16:1-6; John 5:1; 6:4; 11:55 [b]Luke 2:41; John 2:23

13 [a]The Passover of the Jews was near, and Jesus [b]went up to Jerusalem.

*2:14 [a]John 2:14-16; *Matt 21:12ff; Mark 11:15,17; Luke 19:45f;* Mal 3:1ff

14 [a]And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables.*

15 And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables;

2:16 [a]Matt 21:12 [b]Luke 2:49

16 and to those who were selling [a]the doves He said, "Take these things away; stop making [b]My Father's house a place of business."

*2:17 [a]John 2:2

17 His [a]disciples remembered

Jesus in chap. 1: Word (v. 1), God (v. 1), Creator (v. 3), Light (v. 7), only begotten God (v. 18), Lamb of God (vv. 29, 36), Son of God (vv. 34, 49), Messiah (v. 41), King of Israel (v. 49), and Son of Man (v. 51).

2:1 A wedding feast often lasted a week.

2:4 *Woman, what does that have to do with us?* "Woman" was a term of respectful address (see 19:26). Christ's remark meant "That concerns you, leave Me alone." The *hour* for manifesting Himself as Messiah had *not yet come* (see 8:20).

2:5 Although Mary apparently did not fully understand, she trusted and submitted to Jesus.

2:6 Each container held 75–113 lit.

2:10 *the good wine.* Similarly, God's best, His Son, had now come.

2:11 *beginning of His signs.* The miracles of Jesus are called signs by John in order to emphasize the significance of the miracles rather than the miracles themselves. They revealed various aspects of the person or work of Christ (here His *glory*), and their purpose was to encourage faith in His followers. For the specific signs in this book, see Introduction under "Contents."

2:13 *Passover.* See note on Mark 14:1.

2:14 The many pilgrims that came to Jerusalem for Passover brought a variety of currency and no animals for sacrifice. The outer courts of the Temple became a noisy market for changing money and selling animals. A second cleansing of the Temple occurred on Monday of Holy Week (Matt. 21:12), showing that the money changers went back to their business.

2:17 See Ps. 69:9 for the source of this quote. Christ was jealous for the holiness of God's house. The offense of the money changers was in their defiling it.

2:17 [b]Ps 69:9
that it was written, "[b]ZEAL FOR YOUR HOUSE WILL CONSUME ME."

2:18 [a]John 1:19 [b]Matt 12:38
18 [a]The Jews then answered and said to Him, "[b]What sign do You show us as your authority for doing these things?"

*2:19 [a]Matt 26:61; 27:40; Mark 14:58; 15:29; Acts 6:14
19 Jesus answered and said to them, "[a]Destroy this temple, and in three days I will raise it up."

2:20 [a]John 1:19 [b]Ezra 5:16
20 [a]The Jews then said, "It took [b]forty-six years to build this temple, and will You raise it up in three days?"

2:21 [a]1 Cor 6:19
21 But He was speaking of [a]the temple of His body.

2:22 [a]John 2:2 [b]Luke 24:8; John 2:17; 12:16; 14:26 [c]Ps 16:10; Luke 24:26f; John 20:9; Acts 13:33
22 So when He was raised from the dead, His [a]disciples [b]remembered that He said this; and they believed [c]the Scripture and the word which Jesus had spoken.

2:23 [a]John 2:13 [b]John 2:11
23 Now when He was in Jerusalem at [a]the Passover, during the feast, many believed in His name, [b]observing His signs which He was doing.

2:24 [a]Acts 1:24; 15:8
24 But Jesus, on His part, was not entrusting Himself to them, for [a]He knew all men,

2:25 [a]Matt 9:4; John 1:42,47; 6:61,64; 13:11
25 and because He did not need anyone to testify concerning man, [a]for He Himself knew what was in man.

E To Nicodemus, 3:1–21

*3:1 [a]John 7:50; 19:39 [b]Luke 23:13; John 7:26,48
3 Now there was a man of the Pharisees, named [a]Nicodemus, a [b]ruler of the Jews;

2 this man came to Jesus by night and said to Him, "[a]Rabbi, we know that You have come from God *as* a teacher; for no one can do these [b]signs that You do unless [c]God is with him."

*3:2 [a]Matt 23:7; John 3:26 [b]John 2:11 [c]John 9:33; 10:38; 14:10f; Acts 2:22; 10:38

3 Jesus answered and said to him, "Truly, truly, I say to you, unless one [a]is born again he cannot see [b]the kingdom of God."

*3:3 [a]2 Cor 5:17; 1 Pet 1:23 [b]Matt 19:24; 21:31; Mark 9:47; 10:14f; John 3:5

4 Nicodemus *said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

5 Jesus answered, "Truly, truly, I say to you, unless one is born of [a]water and the Spirit he cannot enter into [b]the kingdom of God.

*3:5 [a]Ezek 36:25-27; Eph 5:26; Titus 3:5 [b]Matt 19:24; 21:31; Mark 9:47; 10:14f; John 3:3

6"[a]That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

3:6 [a]John 1:13; 1 Cor 15:50

7"Do not be amazed that I said to you, 'You must be born again.'

8"[a]The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

*3:8 [a]Ps 135:7; Eccl 11:5; Ezek 37:9

9 Nicodemus answered and said to Him, "How can these things be?"

10 Jesus answered and said to him, "Are you [a]the teacher of Israel and do not understand these things?

3:10 [a]Luke 2:46; 5:17; Acts 5:34

2:19 *in three days I will raise it up.* This cryptic expression is explained in verse 21, after a verse that shows how the Jews characteristically misunderstood Jesus. These words were used to condemn Christ before Caiaphas. See note on Matt. 26:61.

3:1 *Nicodemus, a ruler of the Jews.* A member of the Sanhedrin. See note on Luke 22:66. He perfectly represents the aristocratic, well-intentioned but unenlightened Judaism of his day. For additional information on Nicodemus, see 7:50–51 and 19:39.

3:2 *by night.* Perhaps because of fear or simply because he wanted uninterrupted time with Jesus.

3:3 *born again.* Lit., born from above (as in 3:31; 19:11), though the word also means "born again" (Gal. 4:9). Both ideas (merged in John's gospel) are combined in the translation "be born anew." The new birth, or regeneration (Titus 3:5), is the act of God that gives eternal life to the one who believes in Christ. As a result, he becomes a member of God's family (1 Peter 1:23) with a new capacity and desire to please his heavenly Father (2 Cor. 5:17).

3:5 *born of water and the Spirit.* Various interpretations have been suggested for the meaning here of "water": (1) it refers to baptism as a requirement for salvation. However, this would contradict many other NT passages (Eph. 2:8–9); (2) it stands for the act of repentance that John the Baptizer's baptism signified; (3) it refers to natural birth (specifically, the fluid released when the amniotic sac breaks prior to labor); thus it means "unless one is born the first time by water and the second time by the Spirit"; (4) it means the Word of God, as in John 15:3; (5) it is a synonym for the Holy Spirit and may be translated, "by water, even the Spirit." One truth is clear: the new birth is from God through the Spirit.

3:8 *wind.* The Greek word *pneuma* means both *wind* and *spirit.*

11 "Truly, truly, I say to you, [a]we speak of what we know and [b]testify of what we have seen, and [b]you do not accept our testimony.

12 "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

13 "[a]No one has ascended into heaven, but [b]He who descended from heaven: [c]the Son of Man.

14 "As [a]Moses lifted up the serpent in the wilderness, even so must [b]the Son of Man [c]be lifted up;

15 so that whoever believes will [a]in Him have eternal life.

16 "For God so [a]loved the world, that He [b]gave His [c]only begotten Son, that whoever [d]believes in Him shall not perish, but have eternal life.

17 "For God [a]did not send the Son into the world [b]to judge the world, but that the world might be saved through Him.

18 "[a]He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of [b]the only begotten Son of God.

19 "This is the judgment, that [a]the Light has come into the world, and men loved the darkness rather than the Light, for [b]their deeds were evil.

20 "[a]For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed.

21 "But he who [a]practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

F By John the Baptizer, 3:22-36

22 After these things Jesus and His [a]disciples came into the land of Judea, and there He was spending time with them and [b]baptizing.

23 John also was baptizing in Aenon near Salim, because there was much water there; and they were coming and were being baptized—

24 for [a]John had not yet been thrown into prison.

25 Therefore there arose a discussion on the part of John's disciples with a Jew about [a]purification.

26 And they came to John and said to him, "[a]Rabbi, He who was with you [b]beyond the Jordan, to whom you [c]have testified, behold, He is baptizing and all are coming to Him."

27 John answered and said, "[a]A man can receive nothing unless it [b]has been given him from heaven.

28 "You yourselves are my witnesses that I said, '[a]I am not the Christ,' but, 'I have been sent before Him.'

29 "He who has the bride is [a]the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this [b]joy of mine has been made full.

30 "He must increase, but I must decrease.

31 "[a]He who comes from above is above all, [b]he who is of the earth is from the earth and speaks of the earth. [a]He who comes from heaven is above all.

*3:11 [a]John 1:18; 7:16f; 8:26,28; 12:49; 14:24 [b]John 3:32
3:13 [a]Deut 30:12; Prov 30:4; Acts 2:34; Rom 10:6; Eph 4:9 [b]John 3:31; 6:38,42 [c]Matt 8:20
*3:14 [a]Num 21:9 [b]Matt 8:20 [c]John 8:28; 12:34
3:15 [a]John 20:31; 1 John 5:11-13
*3:16 [a]Rom 5:8; Eph 2:4; 2 Thess 2:16; 1 John 4:10; Rev 1:5 [b]Rom 8:32; 1 John 4:9 [c]John 1:18; 3:18; 1 John 4:9 [d]John 3:36; 6:40; 11:25f
3:17 [a]John 3:34; 5:36,38; 6:29, 38,57; 7:29; 8:42; 10:36; 11:42; 17:3,8, 18,21,23,25; 20:21 [b]Luke 19:10; John 8:15; 12:47; 1 John 4:14
3:18 [a]Mark 16:16; John 5:24 [b]John 1:18; 1 John 4:9
3:19 [a]John 1:4; 8:12; 9:5; 12:46 [b]John 7:7
3:20 [a]John 3:20,21; Eph 5:11,13
*3:21 [a]1 John 1:6
3:22 [a]John 2:2 [b]John 4:1,2
*3:23
3:24 [a]Matt 4:12; 14:3; Mark 6:17; Luke 3:20
3:25 [a]John 2:6
3:26 [a]Matt 23:7; John 3:2 [b]John 1:28 [c]John 1:7
3:27 [a]1 Cor 4:7; Heb 5:4 [b]James 1:17
3:28 [a]John 1:20,23
*3:29 [a]Matt 9:15; 25:1 [b]John 15:11; 16:24; 17:13; Phil 2:2; 1 John 1:4; 2 John 12
*3:31 [a]Matt 28:18; John 3:13; 8:23 [b]1 Cor 15:47; 1 John 4:5

3:11 The *testimony* theme is found throughout John (3:31–36; 5:31–47; 8:12–20).

3:14 *Moses.* The reference is to Num. 21:5–9.

3:16 *eternal life.* A new quality of life, not an everlasting "this-life." Here begins another major theme of John: the dual one of redemption and judgment. It reappears at 5:22; 8:15; 9:39; 12:47. Here the emphasis is on the fact that men judge themselves. The acquitted are those who have believed in Him; the condemned are those who have rejected Him.

3:21 *truth.* I.e., what is true or right.

3:23 *Aenon near Salim.* Though not positively identified, they are thought to be in Samaria.

3:29 *the friend of the bridegroom.* As the bridegroom, Christ must occupy the prominent place, though John the Baptizer's place as the friend was unique, and he vicariously participated in the joy of the bridegroom.

3:31 *He who comes* is the Son of Man.

3:32 [a]John 3:11

32"What He has seen and heard, of that He [a]testifies; and [a]no one receives His testimony.

3:33 [a]John 6:27; Rom 4:11; 15:28; 1 Cor 9:2; 2 Cor 1:22; Eph 1:13; 4:30; 2 Tim 2:19; Rev 7:3-8

33"He who has received His testimony [a]has set his seal to *this,* that God is true.

3:34 [a]John 3:17 [b]Matt 12:18; Luke 4:18; Acts 1:2; 10:38

34"For He whom God has [a]sent speaks the words of God; [b]for He gives the Spirit without measure.

3:35 [a]Matt 28:18; John 5:20; 17:2 [b]Matt 11:27; Luke 10:22

35"[a]The Father loves the Son and [b]has given all things into His hand.

*3:36 [a]John 3:16 [b]Acts 14:2; Heb 3:18

36"He who [a]believes in the Son has eternal life; but he who [b]does not obey the Son will not see life, but the wrath of God abides on him."

G To the Samaritan Woman, 4:1–42

*4:1 [a]Luke 7:13 [b]John 3:22,26; 1 Cor 1:17

4 Therefore when [a]the Lord knew that the Pharisees had heard that Jesus was making and [b]baptizing more disciples than John

4:2 [a]John 3:22,26; 1 Cor 1:17 [b]John 2:2

2 (although [a]Jesus Himself was not baptizing, but His [b]disciples were),

4:3 [a]John 3:22 [b]John 2:11f

3 He left [a]Judea and went away [b]again into Galilee.

*4:4 [a]Luke 9:52

4 And He had to pass through [a]Samaria.

4:5 [a]Luke 9:52 [b]Gen 33:19; Josh 24:32 [c]Gen 48:22; John 4:12

5 So He *came to a city of [a]Samaria called Sychar, near [b]the parcel of ground that [c]Jacob gave to his son Joseph;

*4:6

6 and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.

*4:7

7 There *came a woman of Samaria to draw water. Jesus *said to her, "Give Me a drink."

4:8 [a]John 2:2 [b]John 4:5,39

8 For His [a]disciples had gone away into [b]the city to buy food.

*4:9 [a]Luke 9:52 [b]Ezra 4:3-6, 11ff; Matt 10:5; John 8:48; Acts 10:28

9 Therefore the [a]Samaritan woman *said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For [b]Jews have no dealings with Samaritans.)

*4:10 [a]Jer 2:13; John 4:14; 7:37f; Rev 7:17; 21:6; 22:1,17

10 Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you [a]living water."

*4:11 [a]Jer 2:13; John 4:14; 7:37f; Rev 7:17; 21:6; 22:1,17

11 She *said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that [a]living water?

4:12 [a]John 4:6

12"You are not greater than our father Jacob, are You, who [a]gave us the well, and drank of it himself and his sons and his cattle?"

13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again;

4:14 [a]John 6:35; 7:38 [b]Matt 25:46; John 6:27

14 but whoever drinks of the water that I will give him [a]shall never thirst; but the water that I will give him will become in him a well of water springing up to [b]eternal life."

4:15 [a]John 6:35

15 The woman *said to Him, "Sir, [a]give me this water, so I will not be thirsty nor come all the way here to draw."

*4:16

16 He *said to her, "Go, call your husband and come here."

3:36 *has.* Eternal life becomes a present possession as soon as one believes. Likewise, God's *wrath* remains on the unbeliever in the present.

4:1–3 The meaning is this: When the Lord knew that the Pharisees had heard that He was making and baptizing more disciples than John (though actually Jesus' disciples did the baptizing, not Jesus Himself), He determined to leave the area and go into Galilee to avoid trouble with the Pharisees.

4:4 Normally Jewish people avoided Samaria by crossing to the E of the Jordan to travel from Judea to Galilee. But Christ wanted to witness to these despised Samaritans. See note on Luke 10:33.

4:6 *the sixth hour.* 6 A.M. by Roman time and noon by Jewish. The latter, at the sun's zenith, seems indicated.

4:7 *a woman of Samaria.* For a man to speak in public to a woman who was a stranger and for a Jew to converse with a Samaritan was most unusual.

4:9 *have no dealings with* may mean that drinking from a Samaritan's vessel would make a Jew unclean.

4:10 *living water.* New life through the Spirit (see 7:37–39; Jer. 2:13; Zech. 14:8). Salvation is a gift from Jesus Christ, the Son of God and Messiah. Notice that Christ asked the woman to receive Him and His Gift without any prerequisite change in her life. After she believed, and because she believed, her way of living would be changed.

4:11 *deep.* More than 100 ft (34 m).

4:16–18 Because the woman did not understand the meaning of "living water" (v. 10), the Lord turned the conversation toward showing her

17 The woman answered and said, "I have no husband." Jesus *said to her, "You have well said, 'I have no husband';

18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."

4:19 [a]Matt 21:11; Luke 7:16,39; 24:19; John 6:14; 7:40; 9:17

19 The woman *said to Him, "Sir, I perceive that You are [a]a prophet.

***4:20** [a]Gen 33:20; John 4:12 [b]Deut 11:29; Josh 8:33 [c]Luke 9:53

20"[a]Our fathers worshiped in [b]this mountain, and you *people* say that [c]in Jerusalem is the place where men ought to worship."

4:21 [a]John 4:23; 5:25,28; 16:2, 32 [b]Mal 1:11; 1 Tim 2:8

21 Jesus *said to her, "Woman, believe Me, [a]an hour is coming when [b]neither in this mountain nor in Jerusalem will you worship the Father.

***4:22** [a]2 Kin 17:28-41 [b]Is 2:3; Rom 3:1f; 9:4f

22"[a]You worship what you do not know; we worship what we know, for [b]salvation is from the Jews.

4:23 [a]John 4:21; 5:25,28; 16:2, 32 [b]Phil 3:3

23"But [a]an hour is coming, and now is, when the true worshipers will worship the Father [b]in spirit and truth; for such people the Father seeks to be His worshipers.

***4:24** [a]Phil 3:3

24"God is spirit, and those who worship Him must worship [a]in spirit and truth."

***4:25** [a]Dan 9:25; John 1:41 [b]Matt 1:16; 27:17,22; Luke 2:11

25 The woman *said to Him, "I know that [a]Messiah is coming ([b]He who is called Christ); when that One comes, He will declare all things to us."

***4:26** [a]John 8:24,28, 58; 9:37; 13:19

26 Jesus *said to her, "[a]I who speak to you am *He.*"

4:27 [a]John 4:8

27 At this point His [a]disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?"

28 So the woman left her waterpot, and went into the city and *said to the men,

4:29 [a]John 4:17f [b]Matt 12:23; John 7:26,31

29"Come, see a man [a]who told me all the things that I *have* done; [b]this is not the Christ, is it?"

30 They went out of the city, and were coming to Him.

4:31 [a]Matt 23:7; 26:25,49; Mark 9:5; 11:21; 14:45; John 1:38,49; 3:2, 26; 6:25; 9:2; 11:8

31 Meanwhile the disciples were urging Him, saying, "[a]Rabbi, eat."

32 But He said to them, "I have food to eat that you do not know about."

4:33 [a]Luke 6:13-16; John 1:40-49; 2:2

33 So the [a]disciples were saying to one another, "No one brought Him *anything* to eat, did he?"

4:34 [a]John 5:30; 6:38 [b]John 5:36; 17:4; 19:28,30

34 Jesus *said to them, "My food is to [a]do the will of Him who sent Me and to [b]accomplish His work.

***4:35** [a]Matt 9:37,38; Luke 10:2

35"Do you not say, 'There are yet four months, and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white [a]for harvest.

***4:36** [a]Prov 11:18; 1 Cor 9:17f [b]Rom 1:13 [c]Matt 19:29; John 3:36; 4:14; 5:24; Rom 2:7; 6:23

36"Already he who reaps is receiving [a]wages and is gathering [b]fruit for [c]life eternal; so that he who sows and he who reaps may rejoice together.

4:37 [a]Job 31:8; Mic 6:15

37"For in this *case* the saying is true, '[a]One sows and another reaps.'

38"I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

4:39 [a]John 4:5,30

39 From [a]that city many of

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her need as a sinner. The rabbis permitted two or three divorces at most, but this woman had exceeded that and was now living in adultery, unmarried to her present partner.

4:20 *in this mountain.* On Mount Gerizim the Samaritans had built a temple to rival the one in Jerusalem, from which they had long been separated politically and religiously.

4:22 *salvation is from the Jews.* The Savior was a Jew, and the Jews were the first messengers of the good news.

4:24 *must worship in spirit and truth.* The English word "worship" was originally spelled "worthship" and means to acknowledge the worth of the object worshiped. We should acknowledge God's worth *in spirit* (in contrast to material ways) and in *truth* (in contrast to falsehood).

4:25 The Samaritans also believed in a coming Messiah.

4:26 A clear affirmation from Jesus Himself that He is the Messiah.

4:35 *they are white for harvest.* The mission fields, Christ says, are ripe and waiting for harvesters.

4:36–38 The disciples would have the joy of reaping souls, the seed having been sown by OT prophets and John the Baptist.

4:39 [b]John 4:29 the Samaritans believed in Him because of the word of the woman who testified, "[b]He told me all the things that I *have* done."

40 So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.

41 Many more believed because of His word;

4:42 [a]Matt 1:21; Luke 2:11; John 1:29; Acts 5:31; 13:23; 1 Tim 4:10; 1 John 4:14 42 and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed [a]the Savior of the world."

H To an Official of Capernaum, 4:43–54

4:43 [a]John 4:40 **43** After [a]the two days He went forth from there into Galilee.

4:44 [a]Matt 13:57; Mark 6:4; Luke 4:24 44 For Jesus Himself testified that [a]a prophet has no honor in his own country.

4:45 [a]John 2:23 45 So when He came to Galilee, the Galileans received Him, [a]having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

*4:46 [a]John 2:1 [b]John 2:9 [c]Luke 4:23; John 2:12 **46** Therefore He came again to [a]Cana of Galilee [b]where He had made the water wine. And there was a royal official whose son was sick at [c]Capernaum.

4:47 [a]John 4:3,54 47 When he heard that Jesus had come [a]out of Judea into Galilee, he went to Him and was imploring *Him* to come down and heal his son; for he was at the point of death.

4:48 [a]Dan 4:2f; 6:27; Matt 24:24; Mark 13:22; Acts 2:19,22,43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; Rom 15:19; 1 Cor 1:22; 2 Cor 12:12; 2 Thess 2:9; Heb 2:4

48 So Jesus said to him, "Unless you *people* see [a]signs and [a]wonders, you *simply* will not believe."

4:50 [a]Matt 8:13 49 The royal official *said to Him, "Sir, come down before my child dies."

50 Jesus *said to him, "[a]Go; your son lives." The man believed the word that Jesus spoke to him and started off.

51 As he was now going down, *his* slaves met him, saying that his son was living.

52 So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him."

4:53 [a]Acts 11:14 53 So the father knew that *it was* at that hour in which Jesus said to him, "Your son lives"; and he himself believed and [a]his whole household.

4:54 [a]John 2:11 [b]John 4:45f 54 This is again a [a]second sign that Jesus performed when He had [b]come out of Judea into Galilee.

III CONFRONTATIONS WITH THE SON OF GOD, 5:1–12:50

A At a Feast in Jerusalem, 5:1–47

1 The miraculous sign, 5:1–9

5:1 [a]Deut 16:1; John 2:13 **5** After these things there was [a]a feast of the Jews, and Jesus went up to Jerusalem.

*5:2 [a]Neh 3:1,32; 12:39 [b]John 19:13, 17,20; 20:16; Acts 21:40; Rev 9:11; 16:16 2 Now there is in Jerusalem by [a]the sheep *gate* a pool, which is called [b]in Hebrew Bethesda, having five porticoes.

*5:3 3 In these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters;

4 for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]

*5:5 5 A man was there who had been thirty-eight years in his sickness.

6 When Jesus saw him lying *there,* and knew that he had already been a long time *in that con-*

4:46 *Cana* was about 20 mi (32 km) from *Capernaum.*

5:2 *the sheep gate.* See Neh. 3:1; 12:39. *five porticoes.* I.e., colonnades or cloisters to shelter the sick. Near the present St. Anne's church.

5:3–4 *waiting for the moving of the waters.* This phrase and all of verse 4 are not found in some mss.

5:5 Though not specified, the man's problem must have involved paralysis.

dition, He *said to him, "Do you wish to get well?"

5:7 [a]John 5:4

7 The sick man answered Him, "Sir, I have no man to put me into the pool when [a]the water is stirred up, but while I am coming, another steps down before me."

*5:8 [a]Matt 9:6; Mark 2:11; Luke 5:24

8 Jesus *said to him, "[a]Get up, pick up your pallet and walk."

5:9 [a]John 9:14

9 Immediately the man became well, and picked up his pallet and *began* to walk.

[a]Now it was the Sabbath on that day.

2 *The reaction,* 5:10–18

*5:10 [a]John 1:19; 5:15,16,18 [b]Neh 13:19; Jer 17:21f; Matt 12:2; Luke 6:2; John 7:23; 9:16

10 So [a]the Jews were saying to him who was cured, "It is the Sabbath, and [b]it is not permissible for you to carry your pallet."

11 But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.' "

12 They asked him, "Who is the man who said to you, 'Pick up *your pallet* and walk'?"

13 But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place.

5:14 [a]Mark 2:5; John 8:11 [b]Ezra 9:14

14 Afterward Jesus *found him in the temple and said to him, "Behold, you have become well; do not [a]sin anymore, [b]so that nothing worse may befall you."

*5:15 [a]John 1:19; 5:16,18

15 The man went away, and told [a]the Jews that it was Jesus who had made him well.

5:16 [a]John 1:19; 5:10,15,18

16 For this reason [a]the Jews were persecuting Jesus, because He was doing these things on the Sabbath.

*5:17

17 But He answered them, "My Father is working until now, and I Myself am working."

18 For this reason therefore [a]the Jews [b]were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, [c]making Himself equal with God.

5:18 [a]John 1:19; 5:15,16 [b]John 5:16; 7:1 [c]John 10:33; 19:7

3 *The discourse,* 5:19–47

5:19 [a]Mark 26:39; John 5:30; 6:38; 8:28; 12:49; 14:10

19 Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, [a]the Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.

5:20 [a]Matt 3:17; John 3:35; 2 Pet 1:17 [b]John 14:12

20"[a]For the Father loves the Son, and shows Him all things that He Himself is doing; and [b]greater works than these will He show Him, so that you will marvel.

*5:21 [a]Rom 4:17; 8:11 [b]John 11:25

21"For just as the Father raises the dead and [a]gives them life, even so [b]the Son also gives life to whom He wishes.

5:22 [a]John 5:27; 9:39; Acts 10:42; 17:31

22"For not even the Father judges anyone, but [a]He has given all judgment to the Son,

5:23 [a]Luke 10:16; 1 John 2:23

23 so that all will honor the Son even as they honor the Father. [a]He who does not honor the Son does not honor the Father who sent Him.

5:24 [a]John 3:18; 12:44; 20:31; 1 John 5:13 [b]John 3:18 [c]1 John 3:14

24"Truly, truly, I say to you, he who hears My word, and [a]believes Him who sent Me, has eternal life, and [b]does not come into judgment, but has [c]passed out of death into life.

5:25 [a]John 4:21,23; 5:28 [b]Luke 15:24 [c]John 6:60; 8:43,47; 9:27

25"Truly, truly, I say to you, [a]an hour is coming and now is, when [b]the dead will hear the voice of the Son of God, and those who [c]hear will live.

5:26 [a]John 1:4; 6:57

26"For just as the Father has life in Himself, even so He [a]gave to

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5:8 *pallet.* The bed of the very poor.

5:10 *it is not permissible for you to carry your pallet.* Carrying furniture on the Sabbath was a kind of work that, according to the rabbis, the fourth commandment prohibited.

5:15 *the Jews.* I.e., the Jewish authorities; here as in verses 10, 16, 18.

5:17–47 In this important Christological passage, Jesus asserts His authority, which He bases on His special relation to the Father. The Jews were perfectly aware that Jesus was claiming full deity—equality with God (v. 18).

5:21–27 Christ's authority is seen in the spheres of resurrection (vv. 21, 25, 26) and judgment (vv. 22–23, 27). God will make Christ the judge in order that the Son may be honored. Those who believe will escape judgment (v. 24).

the Son also to have life in Himself;

5:27 [a]John 9:39; Acts 10:42; 17:31
27 and He gave Him authority to [a]execute judgment, because He is *the* Son of Man.

5:28 [a]John 4:21 [b]John 11:24; 1 Cor 15:52
28"Do not marvel at this; for [a]an hour is coming, in which [b]all who are in the tombs will hear His voice,

*5:29 [a]Dan 12:2; Matt 25:46; Acts 24:15
29 and will come forth; [a]those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment.

5:30 [a]John 5:19 [b]John 8:16 [c]John 4:34; 6:38
30"[a]I can do nothing on My own initiative. As I hear, I judge; and [b]My judgment is just, because I do not seek My own will, but [c]the will of Him who sent Me.

*5:31 [a]John 8:14
31"[a]If I *alone* bear witness of Myself, My testimony is not true.

5:32 [a]John 5:37
32"There is [a]another who bears witness of Me, and I know that the testimony which He gives about Me is true.

5:33 [a]John 1:7,15, 19,32; 3:26-30
33"You have sent to John, and he [a]has testified to the truth.

5:34 [a]John 5:32; 1 John 5:9
34"But [a]the testimony which I receive is not from man, but I say these things so that you may be saved.

5:35 [a]2 Sam 21:17; 2 Pet 1:19 [b]Mark 1:5
35"He was [a]the lamp that was burning and was shining and you [b]were willing to rejoice for a while in his light.

5:36 [a]Matt 11:4; John 2:23; 10:25,38; 14:11; 15:24 [b]John 4:34 [c]John 3:17
36"But the testimony which I have is greater than *the testimony of* John; for [a]the works which the Father has given Me [b]to accomplish—the very works that I do—testify about Me, that the Father [c]has sent Me.

*5:37 [a]Matt 3:17; Mark 1:11; Luke 3:22; 24:27; John 8:18; 1 John 5:9
37"And the Father who sent Me, [a]He has borne witness of Me. You have neither heard His voice at any time nor seen His form.

5:38 [a]1 John 2:14 [b]John 3:17
38"You do not have [a]His word abiding in you, for you do not believe Him whom He [b]sent.

*5:39 [a]John 7:52; Rom 2:17ff [b]Luke 24:25, 27; Acts 13:27
39"[a]You search the Scriptures because you think that in them you have eternal life; it is [b]these that bear witness of Me;

40 and you are unwilling to come to Me so that you may have life.

5:41 [a]John 5:44; 7:18; 1 Thess 2:6
41"[a]I do not receive glory from men;

42 but I know you, that you do not have the love of God in yourselves.

*5:43 [a]Matt 24:5
43"I have come in My Father's name, and you do not receive Me; [a]if another comes in his own name, you will receive him.

5:44 [a]John 5:41 [b]Rom 2:29 [c]John 17:3; 1 Tim 1:17
44"How can you believe, when you [a]receive glory from one another and you do not seek [b]the glory that is from [c]the *one and* only God?

5:45 [a]John 9:28; Rom 2:17ff
45"Do not think that I will accuse you before the Father; the one who accuses you is [a]Moses, in whom you have set your hope.

5:46 [a]Luke 24:27
46"For if you believed Moses, you would believe Me, for [a]he wrote about Me.

5:47 [a]Luke 16:29,31
47"But [a]if you do not believe his writings, how will you believe My words?"

B At Passover Time in Galilee, 6:1-71

1 *The miraculous sign,* 6:1-21 (Matt. 14:13-33; Mark 6:30-56; Luke 9:10-17)

*6:1 [a]John 6:1-13; *Matt 14:13-21; Mark 6:32-44; Luke 9:10-17*
6 After these things [a]Jesus went away to the other side of

5:29 The *resurrection of life,* or first resurrection, will include all believers (in stages), and the *resurrection of judgment* will involve unbelievers at the end of the Millennium (Rev. 20:11–15).

5:31 Here Christ acquiesces to the arguments of His opponents that His witness alone (without other witnesses) is not true. But He goes on to remind them that *another,* His Father, witnesses to the validity of His claims (vv. 32, 37). Other witnesses cited are John the Baptist (v. 33), His miracles (v. 36), the Scriptures (v. 39), and Moses (v. 46). In 8:14 He claims that His witness is indeed true.

5:37 The Father bore witness to Jesus through the OT and at His baptism.

5:39 *search the Scriptures.* This may be either a command or a statement of fact, probably the latter.

5:43 *in My Father's name.* I.e., as His representative. Though you won't follow Me, Christ says, you will, ironically, follow false messiahs—which the Jews did periodically until finally crushed by Rome in A.D. 135.

6:1 *Sea of Galilee.* An earlier name for this lake was Gennesaret; later it was called *Galilee,* and finally *Tiberias,* after the city built on its shore by

6:1 [b]the Sea of Galilee (or [c]Tiberias).
[b]Matt 4:18; Luke 5:1; [c]John 6:23; 21:1

2 A large crowd followed Him, because they saw the [a]signs which He was performing on those who were sick.
6:2 [a]John 2:11,23; 3:2; 6:14,30; 11:47; 12:18, 37; 20:30

3 Then [a]Jesus went up on the mountain, and there He sat down with His disciples.
6:3 [a]Matt 5:1; Mark 3:13; Luke 6:12; 9:28; John 6:15

4 Now [a]the Passover, the feast of the Jews, was near.
6:4 [a]Deut 16:1; John 2:13

5 Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, *said to [a]Philip, "Where are we to buy bread, so that these may eat?"
6:5 [a]John 1:43

6 This He was saying to [a]test him, for He Himself knew what He was intending to do.
6:6 [a]2 Cor 13:5; Rev 2:2

7 [a]Philip answered Him, "[b]Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."
*6:7 [a]John 1:43 [b]Mark 6:37

8 One of His [a]disciples, [b]Andrew, Simon Peter's brother, *said to Him,
6:8 [a]John 2:2 [b]John 1:40

9 "There is a lad here who has five barley loaves and two [a]fish, but what are these for so many people?"
*6:9 [a]John 6:11; 21:9,10,13

10 Jesus said, "Have the people sit down." Now there was [a]much grass in the place. So the men sat down, in number about [b]five thousand.
*6:10 [a]Mark 6:39 [b]Matt 14:21

11 Jesus then took the loaves, and [a]having given thanks, He distributed to those who were seated; likewise also of the [b]fish as much as they wanted.
6:11 [a]Matt 15:36; John 6:23 [b]John 6:9; 21:9,10,13

12 When they were filled, He *said to His [a]disciples, "Gather up the leftover fragments so that nothing will be lost."
6:12 [a]John 2:2

13 So they gathered them up, and filled twelve [a]baskets with fragments from the five barley loaves which were left over by those who had eaten.
6:13 [a]Matt 14:20

14 Therefore when the people saw the sign which He had performed, they said, "This is truly the [a]Prophet who is to come into the world."
*6:14 [a]Matt 11:3; 21:11; John 1:21

15 So Jesus, perceiving that they were intending to come and take Him by force [a]to make Him king, [b]withdrew again to [c]the mountain by Himself alone.
*6:15 [a]John 18:36f [b]John 6:15-21; *Matt 14:22-33; Mark 6:45-51* [c]John 6:3

16 Now when evening came, His [a]disciples went down to the sea,
6:16 [a]John 2:2

17 and after getting into a boat, they *started to* cross the sea [a]to Capernaum. It had already become dark, and Jesus had not yet come to them.
6:17 [a]Mark 6:45; John 6:24,59

18 The sea *began* to be stirred up because a strong wind was blowing.

19 Then, when they had rowed about three or four miles, they *saw Jesus walking on the sea and drawing near to the boat; and they were frightened.
*6:19

20 But He *said to them, "It is I; [a]do not be afraid."
6:20 [a]Matt 14:27

21 So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going.
*6:21

2 *The discourse,* 6:22–40

22 The next day [a]the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus [b]had not entered with His disciples into the boat, but *that* His disciples had gone away alone.
6:22 [a]John 6:2 [b]John 6:15ff

23 There came other small boats from [a]Tiberias near to the place where they ate the bread after the [b]Lord [c]had given thanks.
6:23 [a]John 6:1 [b]Luke 7:13 [c]John 6:11

24 So when the crowd saw that

Herod Antipas in honor of the Roman emperor Tiberius.

6:7 *Two hundred denarii.* About eight months' wages for the average worker. One denarius was a daily wage.

6:9 *barley loaves.* The cheap food of the common people.

6:10 This number did not include the women and children (Matt. 14:21).

6:14 *the Prophet.* See 1:21 and Deut. 18:15.

6:15 *to make Him king.* Jesus had to escape from the enthusiasm of the crowd, which would have forced Him to lead them in revolt against the Roman government. Jesus refused to become a political revolutionist.

6:19 They rowed 4.8–5.6 km.

6:21 *immediately.* Indication of another miracle.

6:24 [a]Matt 14:34; Mark 6:53; John 6:17,59

Jesus was not there, nor His disciples, they themselves got into the small boats, and [a]came to Capernaum seeking Jesus.

6:25 [a]Matt 23:7

25 When they found Him on the other side of the sea, they said to Him, "[a]Rabbi, when did You get here?"

6:26 [a]John 6:24 [b]John 6:2,14, 30

26 Jesus answered them and said, "Truly, truly, I say to you, you [a]seek Me, not because you saw [b]signs, but because you ate of the loaves and were filled.

6:27 [a]Is 55:2 [b]John 3:15f; 4:14; 6:40,47, 54; 10:28; 17:2f [c]Matt 8:20; John 6:53,62 [d]John 3:33

27"Do not [a]work for the food which perishes, but for the food which endures to [b]eternal life, which [c]the Son of Man will give to you, for on Him the Father, *even* God, [d]has set His seal."

28 Therefore they said to Him, "What shall we do, so that we may work the works of God?"

***6:29** [a]1 Thess 1:3; James 2:22; 1 John 3:23; Rev 2:26 [b]John 3:17

29 Jesus answered and said to them, "This is [a]the work of God, that you believe in Him whom He [b]has sent."

6:30 [a]Matt 12:38 [b]John 6:2,14, 26

30 So they said to Him, "[a]What then do You do for a [b]sign, so that we may see, and believe You? What work do You perform?

***6:31** [a]Ex 16:4,15,21; Num 11:8; John 6:49,58 [b]Ps 78:24; Ex 16:4,15; Neh 9:15; Ps 105:40

31"[a]Our fathers ate the manna in the wilderness; as it is written, '[b]HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.' "

***6:32**

32 Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven.

6:33 [a]John 6:41,50

33"For the bread of God is that which [a]comes down out of heaven, and gives life to the world."

***6:34** [a]John 4:15

34 Then they said to Him, "Lord, always [a]give us this bread."

35 Jesus said to them, "[a]I am the bread of life; he who comes to Me will not hunger, and he who believes in Me [b]will never thirst.

***6:35** [a]John 6:48,51 [b]John 4:14

36"But [a]I said to you that you have seen Me, and yet do not believe.

6:36 [a]John 6:26

37"[a]All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

***6:37** [a]John 6:39; 17:2,24

38"For [a]I have come down from heaven, [b]not to do My own will, but [c]the will of Him who [d]sent Me.

6:38 [a]John 3:13 [b]Matt 26:39 [c]John 4:34; 5:30 [d]John 6:29

39"This is the will of Him who sent Me, that of [a]all that He has given Me I [b]lose nothing, but [c]raise it up on the last day.

***6:39** [a]John 6:37; 17:2,24 [b]John 17:12; 18:9 [c]Matt 10:15; John 6:40,44, 54; 11:24

40"For this is the will of My Father, that everyone who [a]beholds the Son and [b]believes in Him will have eternal life, and I Myself will [c]raise him up on the last day."

6:40 [a]John 12:45; 14:17,19 [b]John 3:16 [c]Matt 10:15; John 6:39,44, 54; 11:24

3 *The reactions,* 6:41–71

6:41 [a]John 1:19; 6:52 [b]John 6:33,51, 58

41 [a]Therefore the Jews were grumbling about Him, because He said, "I am the bread that [b]came down out of heaven."

6:42 [a]Luke 4:22 [b]John 7:27f [c]John 6:38,62

42 They were saying, "[a]Is not this Jesus, the son of Joseph, whose father and mother [b]we know? How does He now say, '[c]I have come down out of heaven'?"

***6:44** [a]Jer 31:3; Hos 11:4; John 6:65; 12:32 [b]John 6:39

43 Jesus answered and said to them, "Do not grumble among yourselves.

6:45 [a]Acts 7:42; 13:40; Heb 8:11 [b]Is 54:13; Jer 31:34 [c]Phil 3:15; 1 Thess 4:9; 1 John 2:27

44"No one can come to Me unless the Father who sent Me [a]draws him; and I will [b]raise him up on the last day.

45"It is written [a]in the prophets, '[b]AND THEY SHALL ALL BE [c]TAUGHT OF GOD.' Everyone who has heard

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6:29 The only "work" that a man can do that is acceptable to God is to believe in Christ (cf. 1 John 3:23).

6:31 *manna.* See Ex. 16:15; Num. 11:8; Neh. 9:15.

6:32 As the manna came from God, so does the Son.

6:34 The people still misunderstood, wanting only that which would satisfy their physical needs.

6:35 The first of seven great "I am" revelations (8:12 and 9:5; 10:7 and 9; 10:11 and 14; 11:25; 14:6; 15:1 and 5).

6:37 This verse combines God's sovereignty, man's responsibility to come, and security for those who do.

6:39 It is the Father's will to preserve those who come to Christ.

6:44 God must draw people because all are alienated from Him by sin, and those saved will be resurrected.

and learned from the Father, comes to Me.

★6:46 [a]John 1:18
46"[a]Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

6:47 [a]John 3:36; 5:24; 6:51,58; 11:26
47"Truly, truly, I say to you, he who believes [a]has eternal life.

6:48 [a]John 6:35,51
48"[a]I am the bread of life.

6:49 [a]John 6:31,58
49"[a]Your fathers ate the manna in the wilderness, and they died.

6:50 [a]John 6:33 [b]John 3:36; 5:24; 6:47,51, 58; 11:26
50"This is the bread which [a]comes down out of heaven, so that one may eat of it and [b]not die.

★6:51 [a]John 6:35,48 [b]John 6:41,58 [c]John 3:36; 5:24; 6:47,58; 11:26 [d]John 1:29; 3:14f; Heb 10:10; 1 John 4:10 [e]John 6:53-56
51"[a]I am the living bread that [b]came down out of heaven; if anyone eats of this bread, [c]he will live forever; and the bread also which I will give [d]for the life of the world is [e]My flesh."

6:52 [a]John 1:19; 6:41 [b]John 9:16; 10:19
52 [a]Then the Jews [b]*began* to argue with one another, saying, "How can this man give us *His* flesh to eat?"

★6:53 [a]Matt 8:20; John 6:27,62
53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of [a]the Son of Man and drink His blood, you have no life in yourselves.

★6:54 [a]John 6:39
54"He who eats My flesh and drinks My blood has eternal life, and I will [a]raise him up on the last day.

55"For My flesh is true food, and My blood is true drink.

6:56 [a]John 15:4f; 17:23; 1 John 2:24; 3:24; 4:15f
56"He who eats My flesh and drinks My blood [a]abides in Me, and I in him.

6:57 [a]Matt 16:16; John 5:26 [b]John 3:17; 6:29,38
57"As the [a]living Father [b]sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

6:58 [a]John 6:33,41, 51 [b]John 6:31,49 [c]John 3:36; 5:24; 6:47,51; 11:26
58"This is the bread which [a]came down out of heaven; not as [b]the fathers ate and died; he who eats this bread [c]will live forever."

6:59 [a]Matt 4:23
59 These things He said [a]in the synagogue as He taught [b]in Capernaum.

6:59 [b]John 6:24

★6:60 [a]John 2:2; 6:66; 7:3 [b]John 6:52
60 Therefore many of His [a]disciples, when they heard *this* said, "[b]This is a difficult statement; who can listen to it?"

6:61 [a]John 6:64 [b]Matt 11:6
61 But Jesus, [a]conscious that His disciples grumbled at this, said to them, "Does this [b]cause you to stumble?

★6:62 [a]Matt 8:20; John 6:27,53 [b]Mark 16:19; John 3:13
62"*What* then if you see [a]the Son of Man [b]ascending where He was before?

★6:63 [a]2 Cor 3:6 [b]John 6:68
63"[a]It is the Spirit who gives life; the flesh profits nothing; [b]the words that I have spoken to you are spirit and are life.

6:64 [a]John 6:60,66 [b]John 2:25 [c]Matt 10:4; John 6:71; 13:11
64"But there are [a]some of you who do not believe." For Jesus [b]knew from the beginning who they were who did not believe, and [c]who it was that would betray Him.

6:65 [a]John 6:37,44 [b]Matt 13:11; John 3:27
65 And He was saying, "For this reason I have [a]said to you, that no one can come to Me unless [b]it has been granted him from the Father."

★6:66 [a]John 2:2; 7:3 [b]John 6:60,64
66 As a result of this many of His [a]disciples [b]withdrew and were not walking with Him anymore.

6:67 [a]Matt 10:2; John 2:2; 6:70f; 20:24
67 So Jesus said to [a]the twelve, "You do not want to go away also, do you?"

6:68 [a]Matt 16:16 [b]John 6:63; 12:49f; 17:8
68 [a]Simon Peter answered Him, "Lord, to whom shall we go? You have [b]words of eternal life.

6:69 [a]Mark 1:24; 8:29; Luke 9:20
69"We have believed and have come to know that You are [a]the Holy One of God."

6:70 [a]John 15:16,19 [b]Matt 10:2; John 2:2; 6:71; 20:24 [c]John 8:44; 13:2,27; 17:12
70 Jesus answered them, "[a]Did I Myself not choose you, [b]the twelve, and *yet* one of you is [c]a devil?"

6:71 [a]John 12:4; 13:2,26 [b]Mark 14:10 [c]Matt 10:2; John 2:2; 6:70; 20:24
71 Now He meant Judas [a]*the son* of Simon Iscariot, for he, [b]one of [c]the twelve, was going to betray Him.

6:46 On seeing God, see note on 1:18.

6:51 *the bread . . . which I will give . . . is My flesh.* A reference to his sacrificial death on the cross.

6:53–56 Just as one eats and drinks in order to have physical life, so it is necessary to appropriate Christ in order to have eternal life.

6:54 *has eternal life.* I.e., already has it, and so can count on being raised.

6:60 *listen to it.* I.e., accept it.

6:62 *where He was before.* A statement of Christ's existence in heaven before His birth.

6:63 *profits nothing.* I.e., is of no account.

6:66 *many* deserted Christ because He would not be a political revolutionary and because of His emphasis on the need for personal faith for salvation.

C At the Feast of Booths in Jerusalem, 7:1–10:21

1 *Debate #1—the discourse,* 7:1–29

7:1 [a]John 4:3; 6:1; 11:54 [b]John 1:19; 7:11,13,15,35 [c]John 5:18; 7:19; 8:37,40; 11:53

7 After these things Jesus [a]was walking in Galilee, for He was unwilling to walk in Judea because [b]the Jews [c]were seeking to kill Him.

★7:2 [a]Lev 23:34; Deut 16:13,16; Zech 14:16-19

2 Now the feast of the Jews, [a]the Feast of Booths, was near.

7:3 [a]Matt 12:46; Mark 3:21; John 7:5,10 [b]John 6:60

3 Therefore His [a]brothers said to Him, "Leave here and go into Judea, so that Your [b]disciples also may see Your works which You are doing.

4 "For no one does anything in secret when he himself seeks to be *known* publicly. If You do these things, show Yourself to the world."

7:5 [a]Matt 12:46; Mark 3:21; John 7:3,10

5 For not even His [a]brothers were believing in Him.

★7:6 [a]Matt 26:18; John 2:4; 7:8, 30

6 So Jesus *said to them, "[a]My time is not yet here, but your time is always opportune.

★7:7 [a]John 15:18f

7 "[a]The world cannot hate you, but it hates Me because I testify of it, that [b]its deeds are evil.

★7:7 [b]John 3:19f

8 "Go up to the feast yourselves; I do not go up to this feast because [a]My time has not yet fully come."

★7:8 [a]John 7:6

9 Having said these things to them, He stayed in Galilee.

7:10 [a]Matt 12:46; Mark 3:21; John 7:3,5

10 But when His [a]brothers had gone up to the feast, then He Himself also went up, not publicly, but as it were, in secret.

7:11 [a]John 7:13,15, 35 [b]John 11:56

11 [a]So the Jews [b]were seeking Him at the feast and were saying, "Where is He?"

7:12 [a]John 7:40-43

12 There was much grumbling among the crowds concerning Him; [a]some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray."

★7:13 [a]John 9:22; 12:42; 19:38; 20:19

13 Yet no one was speaking openly of Him for [a]fear of the Jews.

7:14 [a]Matt 26:55; John 7:28

14 But when it was now the midst of the feast Jesus went up into the temple, and *began to* [a]teach.

★7:15 [a]John 1:19; 7:11,13,35

15 [a]The Jews then were aston-

THE JEWISH YEAR

FEAST	DATE	PURPOSE
The Passover	Nisan 14 (March/April)	To remember the deliverance of Israel from Egyptian bondage.
The Feast of Unleavened Bread	Nisan 15-21	Part of the Passover celebration. Ate unleavened bread and celebrated the beginning of the wheat harvest.
Pentecost (Feast of Weeks)	Sivan 6 (May/June)	Marked the end of the wheat harvest.
The Feast of Trumpets	Tishri 1 (Sept/Oct)	Known as Rosh Hasshanah, it was the celebration of the new year (civil year).
The Day of Atonement	Tishri 10	A day of fast set apart for national repentance and atonement for sin.
The Feast of Booths	Tishri 15-22	Also known as "Tabernacles," it commemorated Israel's wilderness experience.
The Feast of Lights	Kislev 25 (Nov/Dec)	Not found in the Mosiac Law. It was a celebration of the Maccabean cleansing and rededicating of the Temple.
The Feast of Purim	Adar 14-15 (Feb/March)	Not found in the Mosiac law. Purim ("lots") remembered God's deliverance of Israel in the days of Esther.

7:2 *Feast of Booths.* This was one of the three pilgrimage festivals of the Jewish year, occurring in the autumn after harvest. The Jews dwelt in booths made of the boughs of trees for the seven days of the festival.

7:6 *your time is always opportune.* I.e., it doesn't make any difference when you come or go.

7:7 The world rejected Jesus because His words and acts were a witness against its evil deeds.

7:8–10 Though Jesus did go to the Feast eventually, He stayed in Galilee for a time.

7:13 *the Jews.* Since "the crowds" (v. 12) were all Jews, here the Jewish authorities must be meant.

7:15 *having never been educated.* Jesus was not

ished, saying, "How has this man [b]become learned, having never been educated?"

16 So Jesus answered them and said, "[a]My teaching is not Mine, but His who sent Me.

17"[a]If anyone is willing to do His will, he will know of the teaching, whether it is of God or *whether* I speak from Myself.

18"He who speaks from himself [a]seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

19"[a]Did not Moses give you the Law, and *yet* none of you carries out the Law? Why do you [b]seek to kill Me?"

20 The crowd answered, "[a]You have a demon! Who seeks to kill You?"

21 Jesus answered and said to them, "I did [a]one deed, and you all marvel.

22"For this reason [a]Moses has given you circumcision (not because it is from Moses, but from [b]the fathers), and on *the* Sabbath you circumcise a man.

23"[a]If a man receives circumcision on *the* Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on *the* Sabbath?

24"Do not [a]judge according to appearance, but judge with righteous judgment."

25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?

26"Look, He is speaking publicly, and they are saying nothing to Him. [a]The rulers do not really know that this is the Christ, do they?

27"However, [a]we know where this man is from; but whenever the Christ may come, no one knows where He is from."

28 Then Jesus cried out in the temple, [a]teaching and saying, "[b]You both know Me and know where I am from; and [c]I have not come of Myself, but He who sent Me is true, whom you do not know.

29"[a]I know Him, because [b]I am from Him, and [c]He sent Me."

2 *The reactions,* 7:30–36

30 So they [a]were seeking to seize Him; and no man laid his hand on Him, because His [b]hour had not yet come.

31 But [a]many of the crowd believed in Him; and they were saying, "[b]When the Christ comes, He will not perform more [c]signs than those which this man has, will He?"

32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent [a]officers to [b]seize Him.

33 Therefore Jesus said, "[a]For a little while longer I am with you, then [b]I go to Him who sent Me.

34"[a]You will seek Me, and will not find Me; and where I am, you cannot come."

35 [a]The Jews then said to one another, "[b]Where does this man intend to go that we will not find Him? He is not intending to go to [c]the Dispersion among [d]the

7:15 [b]Acts 26:24
7:16 [a]John 3:11
★7:17 [a]Ps 25:9,14; Prov 3:32; Dan 12:10; John 3:21; 8:43f
7:18 [a]John 5:41; 8:50,54; 12:43
7:19 [a]John 1:17 [b]Mark 11:18; John 7:1
★7:20 [a]Matt 11:18; John 8:48f,52; 10:20
★7:21 [a]John 5:2-9, 16; 7:23
7:22 [a]Lev 12:3 [b]Gen 17:10ff; 21:4; Acts 7:8
★7:23 [a]Matt 12:2; John 5:9,10
7:24 [a]Lev 19:15; Is 11:3; Zech 7:9; John 8:15
7:26 [a]Luke 23:13; John 3:1
★7:27 [a]John 6:42; 7:41f; 9:29
★7:28 [a]John 7:14 [b]John 6:42; 7:14f; 9:29 [c]John 8:42
7:29 [a]Matt 11:27; John 8:55; 17:25 [b]John 6:46 [c]John 3:17
7:30 [a]Matt 21:46; John 7:32,44; 10:39 [b]John 7:6; 8:20
7:31 [a]John 2:23; 8:30; 10:42; 11:45; 12:11, 42 [b]John 7:26 [c]John 2:11
7:32 [a]Matt 26:58; John 7:45f [b]Matt 12:14
7:33 [a]John 12:35; 13:33; 14:19; 16:16-19 [b]John 14:12, 28; 16:5,10,17, 28; 20:17
★7:34 [a]John 7:36; 8:21; 13:33
7:35 [a]John 7:1 [b]John 8:22 [c]Ps 147:2; Is 11:12; 56:8; Zeph 3:10; James 1:1; 1 Pet 1:1 [d]John 12:20; Acts 14:1; 17:4; 18:4; Rom 1:16

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trained in the rabbinical schools (Acts 4:13).

7:17 The thought is this: Anyone who does the will of God will be able to judge the authority of My teaching.

7:20 *a demon* (see Mark 3:22). The question of the last half of this verse seems unnecessary in light of 5:18.

7:21 The *one deed* that, at this time, most turned the authorities against Him was the healing of the man on the Sabbath day (5:1–9).

7:23 If circumcision was allowed on the Sabbath (Lev. 12:3), should not also a deed of mercy like the complete healing of a man (5:5–9)?

7:27 A popular idea associated with the coming of Messiah was that He would be a man of mystery, coming out of nowhere. Jesus was known to have come from Nazareth and so did not fulfill that requirement.

7:28 Christ says, in effect, If you knew God, you would recognize Me.

7:34 The Jewish authorities would die in their sins (8:24) and so could not come to be with Him in heaven.

Greeks, and teach the Greeks, is He?

7:36 [a]John 7:34; 8:21; 13:33

36"What is this statement that He said, '[a]You will seek Me, and will not find Me; and where I am, you cannot come'?"

3 *Debate #2—the discourse,* 7:37–39

*7:37 [a]Lev 23:36; Num 29:35; Neh 8:18 [b]John 4:10,14; 6:35

37 Now on [a]the last day, the great *day* of the feast, Jesus stood and cried out, saying, "[b]If anyone is thirsty, let him come to Me and drink.

*7:38 [a]Is 44:3; 55:1; 58:11 [b]John 4:10

38"He who believes in Me, [a]as the Scripture said, 'From his innermost being will flow rivers of [b]living water.' "

*7:39 [a]Joel 2:28; John 1:33 [b]John 20:22; Acts 1:4f; 2:4, 33; 19:2 [c]John 12:16, 23; 13:31f; 16:14; 17:1

39 But this He spoke [a]of the Spirit, whom those who believed in Him were to receive; for [b]the Spirit was not yet *given,* because Jesus was not yet [c]glorified.

4 *The reactions,* 7:40–53

7:40 [a]Matt 21:11; John 1:21

40 *Some* of the people therefore, when they heard these words, were saying, "This certainly is [a]the Prophet."

7:41 [a]John 1:46; 7:52

41 Others were saying, "This is the Christ." Still others were saying, "[a]Surely the Christ is not going to come from Galilee, is He?

*7:42 [a]Ps 89:4; Mic 5:2; Matt 1:1; 2:5f; Luke 2:4ff

42"Has not the Scripture said that the Christ comes from [a]the descendants of David, and from Bethlehem, the village where David was?"

*7:43 [a]John 9:16; 10:19

43 So [a]a division occurred in the crowd because of Him.

7:44 [a]John 7:30

44 [a]Some of them wanted to seize Him, but no one laid hands on Him.

7:45 [a]John 7:32

45 The [a]officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"

7:46 [a]John 7:32 [b]Matt 7:28

46 The [a]officers answered, "[b]Never did a man speak the way this man speaks."

7:47 [a]John 7:12

47 The Pharisees then answered them, "[a]You have not also been led astray, have you?

7:48 [a]John 12:42 [b]Luke 23:13; John 7:26

48"[a]No one of [b]the rulers or Pharisees has believed in Him, has he?

*7:49

49"But this crowd which does not know the Law is accursed."

7:50 [a]John 3:1; 19:39

50 [a]Nicodemus (he who came to Him before, being one of them) *said to them,

7:51 [a]Ex 23:1; Deut 17:6; 19:15; Prov 18:13; Acts 23:3

51"[a]Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"

7:52 [a]John 1:46; 7:41

52 They answered and said to him, "[a]You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

*7:53

53 [Everyone went to his home.

5 *Debate #3—the discourses,* 8:1–58

8:1 [a]Matt 21:1

8 But Jesus went to [a]the Mount of Olives.

8:2 [a]Matt 26:55; John 8:20

2 Early in the morning He came again into the temple, and all the people were coming to Him; and [a]He sat down and *began* to teach them.

3 The scribes and the Pharisees *brought a woman caught in

7:37–39 Though it is not mentioned in the OT, the Jews had a ceremony of carrying water from the Pool of Siloam and pouring it into a silver basin by the altar of burnt offering each day for the first seven days of the Feast of Booths. On the eighth day this was not done, making Christ's offer of the water of eternal life from Himself even more startling.

7:38 *innermost being.* The OT reference is probably to Isa. 55:1.

7:39 *was not yet given.* Though the Spirit had been active in the world from the beginning (Gen. 1:2), the epoch of the Spirit, in which He would indwell God's people, empowering and energizing them, would not begin until the Day of Pentecost (see 14:26; 15:26; 16:7).

7:42 *descendants of David.* See 2 Sam. 7:12. *Bethlehem.* See Mic. 5:2.

7:43 *a division occurred.* John records three occasions of division regarding Christ: here concerning His Person; in 9:16 concerning His power; and in 10:19 concerning His Passion.

7:49 *this crowd.* The *am haarez* (people of the land), whom the Pharisees despised because they no longer observed the minutiae of the Jewish law.

7:53–8:11 This story, though probably authentic, is omitted in many mss. and may not have been originally a part of this gospel.

adultery, and having set her in the midst,

*8:4 4 they *said to Him, "Teacher, this woman has been caught in adultery, in the very act.

*8:5 5"Now in the Law [a]Moses commanded us to stone such women; what then do You say?"

*8:6 6 They were saying this, [a]testing Him, [b]so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground.

*8:7 7 But when they persisted in asking Him, [a]He straightened up, and said to them, "[b]He who is without sin among you, let him *be the* [c]first to throw a stone at her."

8 Again He stooped down and wrote on the ground.

9 When they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the midst.

8:10 10 [a]Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?"

8:11 11 She said, "No one, Lord." And Jesus said, "[a]Neither do I condemn you; go. From now on [b]sin no more."]

*8:12 12 Then Jesus again spoke to them, saying, "[a]I am the Light of the world; [b]he who follows Me will not walk in the darkness, but will have the Light of life."

8:13 13 So the Pharisees said to Him, "[a]You are testifying about Yourself; Your testimony is not true."

*8:14 14 Jesus answered and said to them, "[a]Even if I testify about Myself, My testimony is true, for I know [b]where I came from and where I am going; but [c]you do not know where I come from or where I am going.

15"[a]You judge according to the flesh; [b]I am not judging anyone.

16"But even [a]if I do judge, My judgment is true; for I am not alone *in it,* but I and the Father who sent Me.

17"Even in [a]your law it has been written that the testimony of [b]two men is true.

18"I am He who testifies about Myself, and [a]the Father who sent Me testifies about Me."

19 So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; [a]if you knew Me, you would know My Father also."

20 These words He spoke in [a]the treasury, as [b]He taught in the temple; and no one seized Him, because [c]His hour had not yet come.

21 Then He said again to them, "I go away, and [a]you will seek Me, and [b]will die in your sin; where I am going, you cannot come."

22 So [a]the Jews were saying, "Surely He will not kill Himself, will He, since He says, '[b]Where I am going, you cannot come'?"

23 And He was saying to them, "[a]You are from below, I am from above; [b]you are of this world, [c]I am not of this world.

*8:24 24 'Therefore I said to you that you [a]will die in your sins; for unless you believe that [b]I am *He,* [a]you will die in your sins."

25 So they were saying to Him,

8:1–11 a Lev 20:10; Deut 22:22f
8:2–6 a Matt 16:1; 19:3; 22:18,35; Mark 8:11; 10:2; 12:15; Luke 10:25; 11:16 b Mark 3:2
8:7 a John 8:10 b Matt 7:1; Rom 2:1 c Deut 17:7
8:10 a John 8:7
8:11 a John 3:17 b John 5:14
8:12 a John 1:4; 9:5; 12:35 b Matt 5:14
8:13 a John 5:31
8:14 a John 18:37; Rev 1:5; 3:14
8:14 b John 8:42; 13:3; 16:28 c John 7:28; 9:29
8:15 a 1 Sam 16:7; John 7:24 b John 3:17
8:16 a John 5:30
8:17 a Deut 17:6; 19:15 b Matt 18:16
8:18 a John 5:37; 1 John 5:9
8:19 a John 7:28; 8:55; 14:7,9; 16:3
8:20 a Mark 12:41, 43; Luke 21:1 b John 7:14; 8:2 c John 7:30
8:21 a John 7:34 b John 8:24
8:22 a John 1:19; 8:48,52,57 b John 7:35
8:23 a John 3:31 b 1 John 4:5 c John 17:14,16
8:24 a John 8:21 b Matt 24:5; Mark 13:6; Luke 21:8; John 4:26; 8:28,58; 13:19

8:4 If this were true, why was not the man also charged? Furthermore, was a warning first given, as was required?

8:5 *Moses commanded.* See Lev. 20:10; Deut. 22:22–24.

8:6 Their motive was clear—to trap Christ. If He recommended leniency, He would alienate the legalists. If He supported the death penalty, He would alienate the many who opposed it even in those days.

8:7 *without sin.* Either in general, or who had never themselves committed adultery, or who were sinless in their procedure and testimony in this particular case.

8:12 *I am the Light of the world.* Our Lord here draws an analogy between the sun as the physical light of the world and Himself as the spiritual light of the world (see 9:4–5; 11:9–10). This theme also permeates chap. 9.

8:14 *Even if.* Even, Christ says, if I am testifying about Myself, My testimony is to be believed and trusted. Furthermore, My testimony is attested to by the Father (v. 18).

8:24 This remark doubtlessly infuriated the Jewish authorities, since it ranked them with sinners.

"Who are You?" Jesus said to them, "What have I been saying to you *from* the beginning?

8:26 [a]John 3:33; 7:28 [b]John 8:40; 12:49; 15:15

26"I have many things to speak and to judge concerning you, but [a]He who sent Me is true; and [b]the things which I heard from Him, these I speak to the world."

27 They did not realize that He had been speaking to them about the Father.

*8:28 [a]John 3:14; 12:32 [b]Matt 24:5; Mark 13:6; Luke 21:8; John 4:26; 8:24,58; 13:19 [c]John 3:11; 5:19

28 So Jesus said, "When you [a]lift up the Son of Man, then you will know that [b]I am *He,* and [c]I do nothing on My own initiative, but I speak these things as the Father taught Me.

8:29 [a]John 8:16; 16:32 [b]John 4:34

29"And He who sent Me is with Me; [a]He has not left Me alone, for [b]I always do the things that are pleasing to Him."

8:30 [a]John 7:31

30 As He spoke these things, [a]many came to believe in Him.

*8:31 [a]John 15:7; 2 John 9 [b]John 2:2

31 So Jesus was saying to those Jews who had believed Him, "[a]If you abide in My word, *then* you are truly [b]disciples of Mine;

*8:32 [a]John 1:14,17 [b]John 8:36; Rom 8:2; 2 Cor 3:17; Gal 5:1, 13; James 2:12; 1 Pet 2:16

32 and [a]you will know the truth, and [b]the truth will make you free."

8:33 [a]Matt 3:9; Luke 3:8; John 8:37,39

33 They answered Him, "[a]We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?"

8:34 [a]Rom 6:16; 2 Pet 2:19

34 Jesus answered them, "Truly, truly, I say to you, [a]everyone who commits sin is the slave of sin.

8:35 [a]Gen 21:10; Gal 4:30 [b]Luke 15:31

35"[a]The slave does not remain in the house forever; [b]the son does remain forever.

8:36 [a]John 8:32

36"So if the Son [a]makes you free, you will be free indeed.

8:37 [a]Matt 3:9; John 8:39 [b]John 7:1; 8:40

37"I know that you are [a]Abraham's descendants; yet [b]you seek to kill Me, because My word has no place in you.

8:38 [a]John 8:41,44

38"I speak the things which I have seen with *My* Father; therefore you also do the things which you heard from [a]*your* father."

*8:39 [a]Matt 3:9; John 8:37 [b]Rom 9:7; Gal 3:7

39 They answered and said to Him, "Abraham is [a]our father." Jesus *said to them, "[b]If you are Abraham's children, do the deeds of Abraham.

8:40 [a]John 7:1; 8:37 [b]John 8:26

40"But as it is, [a]you are seeking to kill Me, a man who has [b]told you the truth, which I heard from God; this Abraham did not do.

8:41 [a]John 8:38,44 [b]Deut 32:6; Is 63:16; 64:8

41"You are doing the deeds of [a]your father." They said to Him, "We were not born of fornication; [b]we have one Father, *even* God."

8:42 [a]1 John 5:1 [b]John 13:3; 16:28,30; 17:8 [c]John 7:28 [d]John 3:17

42 Jesus said to them, "If God were your Father, [a]you would love Me, [b]for I proceeded forth and have come from God, for I have [c]not even come on My own initiative, but [d]He sent Me.

*8:43 [a]John 8:33,39, 41 [b]John 5:25

43"Why do you not understand [a]what I am saying? *It is* because you cannot [b]hear My word.

*8:44 [a]1 John 3:8 [b]John 8:38,41 [c]John 7:17 [d]Gen 3:4; 1 John 3:8,15 [e]1 John 2:4 [f]Matt 12:34

44"[a]You are of [b]*your* father the devil, and [c]you want to do the desires of your father. [d]He was a murderer from the beginning, and does not stand in the truth because [e]there is no truth in him. Whenever he speaks a lie, he [f]speaks from his own *nature,* for he is a liar and the father of lies.

8:45 [a]John 18:37

45"But because [a]I speak the truth, you do not believe Me.

8:46 [a]John 18:37

46"Which one of you convicts Me of sin? If [a]I speak truth, why do you not believe Me?

8:47 [a]1 John 4:6

47"[a]He who is of God hears the words of God; for this reason you do not hear *them,* because you are not of God."

*8:48 [a]John 1:19

48 [a]The Jews answered and said to Him, "Do we not say right-

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8:28 *lift up* refers to the Crucifixion.

8:31 *believed.* Likely only a profession because of what they said in verse 33.

8:32 *the truth.* I.e., of the divine revelation, not some current Gnostic truth about the cosmos, the soul, its relation to the body, etc.

8:39 *If you are Abraham's children.* The Jews were the natural descendants of Abraham (vv. 33, 37) but, because of their unbelief, not all were spiritual descendants. The father of all unbelievers is the devil (v. 44; see also Eph. 2:2–3; 1 John 3:8–10).

8:43 *cannot hear.* I.e., do not wish to, cannot bear to, accept His teaching. It is not a matter of intellectual capacity but of inner response.

8:44 The true reason for their failure to receive Christ was their relationship to the devil. Notice a similar harsh condemnation in Matt. 23:15.

8:48 *a Samaritan.* One who does not belong to the Jewish people. Or perhaps a slur about His

ly that You are a [b]Samaritan and [c]have a demon?"

49 Jesus answered, "I do not [a]have a demon; but I honor My Father, and you dishonor Me.

50 "But [a]I do not seek My glory; there is One who seeks and judges.

51 "Truly, truly, I say to you, if anyone [a]keeps My word he will never [b]see death."

52 [a]The Jews said to Him, "Now we know that You [b]have a demon. Abraham died, and the prophets *also;* and You say, 'If anyone [c]keeps My word, he will never [d]taste of death.'

53 "Surely You [a]are not greater than our father Abraham, who died? The prophets died too; whom do You make Yourself out *to be?*"

54 Jesus answered, "[a]If I glorify Myself, My glory is nothing; [b]it is My Father who glorifies Me, of whom you say, 'He is our God';

55 and [a]you have not come to know Him, [b]but I know Him; and if I say that I do not know Him, I will be [c]a liar like you, [b]but I do know Him and [d]keep His word.

56 "[a]Your father Abraham [b]rejoiced to see My day, and he saw *it* and was glad."

57 [a]So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"

58 Jesus said to them, "Truly, truly, I say to you, before Abraham was born, [a]I am."

6 *The reaction,* 8:59

59 Therefore they [a]picked up stones to throw at Him, but Jesus [b]hid Himself and went out of the temple.

7 *Debate #4—the miraculous sign,* 9:1-12

9 As He passed by, He saw a man blind from birth.

2 And His disciples asked Him, saying, "[a]Rabbi, who sinned, [b]this man or his [c]parents, that he would be born blind?"

3 Jesus answered, "*It was* neither *that* this man sinned, nor his parents; but *it was* so [a]that the works of God might be displayed in him.

4 "We must work the works of Him who sent Me [a]as long as it is day; night is coming when no one can work.

5 "While I am in the world, I am [a]the Light of the world."

6 When He had said this, He [a]spat on the ground, and made clay of the spittle, and applied the clay to his eyes,

7 and said to him, "Go, wash in [a]the pool of Siloam" (which is translated, Sent). So he went away and [b]washed, and [c]came *back* seeing.

8 Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to [a]sit and beg?"

9 Others were saying, "This is

8:48 [b]Matt 10:5; John 4:9 [c]John 7:20
8:49 [a]John 7:20
8:50 [a]John 5:41; 8:54
***8:51** [a]John 8:55; 14:23; 15:20; 17:6 [b]Matt 16:28; Luke 2:26; John 8:52; Heb 2:9; 11:5
8:52 [a]John 1:19 [b]John 7:20 [c]John 8:55; 14:23; 15:20; 17:6 [d]John 8:51
8:53 [a]John 4:12
8:54 [a]John 8:50 [b]John 7:39
8:55 [a]John 8:19; 15:21 [b]John 7:29 [c]John 8:44 [d]John 8:51; 15:10
***8:56** [a]John 8:37,39 [b]Matt 13:17; Heb 11:13
8:57 [a]John 1:19
***8:58** [a]Ex 3:14; John 1:1; 17:5,24
8:59 [a]Matt 12:14; John 10:31; 11:8 [b]John 12:36
***9:2** [a]Matt 23:7 [b]Luke 13:2; John 9:34; Acts 28:4 [c]Ex 20:5
9:3 [a]John 11:4
9:4 [a]John 7:33; 11:9; 12:35; Gal 6:10
9:5 [a]Matt 5:14; John 1:4; 8:12; 12:46
9:6 [a]Mark 7:33; 8:23
***9:7** [a]Neh 3:15; Is 8:6; Luke 13:4; John 9:11 [b]2 Kin 5:13f [c]Is 29:18; 35:5; 42:7; Matt 11:5; John 11:37
9:8 [a]Acts 3:2,10

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birth.

8:51 *he will never see death.* The believer will not see spiritual death (separation from God), because through faith he possesses spiritual life (5:24). It may also have the meaning that he will not see death forever; that is, though the believer dies physically, this death is only temporary, being eventually overcome by the resurrection of the body.

8:56 *My day.* How much Abraham knew of a coming deliverer is unspecified in the OT. Various explanations are given for the meaning of "My day": the Incarnation, Resurrection (Heb. 11:19), the heavenly city (Heb. 11:10). Whatever Abraham saw it was most likely from heaven after he died and not while he was living on earth.

8:58 *before Abraham was born, I am.* The "I am" denotes absolute eternal existence, not simply existence prior to Abraham. It is a claim to be Yahweh of the OT. That the Jews understood the significance of this claim is clear from their reaction (v. 59) to the supposed blasphemy.

9:2 Sickness and suffering were commonly held to be the consequences of one's sin. The religious problem became troublesome, however, when the victim was *born* with a handicap such as blindness. Jesus first corrected this false idea and then focused on the purpose of this particular suffering, which provided an occasion for revealing God's glory.

9:7 *pool of Siloam.* This lay at the southern extremity of the Tyropoeon Valley, at the southern end of Hezekiah's tunnel.

he," *still* others were saying, "No, but he is like him." He kept saying, "I am the one."

10 So they were saying to him, "How then were your eyes opened?"

9:11 [a]John 9:7 11 He answered, "The man who is called Jesus made clay, and anointed my eyes, and said to me, 'Go to [a]Siloam and wash'; so I went away and washed, and I received sight."

12 They said to him, "Where is He?" He *said, "I do not know."

8 *The reactions,* 9:13–41

13 They *brought to the Pharisees the man who was formerly blind.

9:14 [a]John 5:9 14 [a]Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

9:15 [a]John 9:10 15 [a]Then the Pharisees also were asking him again how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see."

*9:16 [a]Matt 12:2; Luke 13:14; John 5:10; 7:23 [b]John 2:11 [c]John 6:52; 7:12,43; 10:19 16 Therefore some of the Pharisees were saying, "This man is not from God, because He [a]does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such [b]signs?" And [c]there was a division among them.

9:17 [a]John 9:15 [b]Deut 18:15; Matt 21:11 17 So they *said to the blind man [a]again, "What do you say about Him, since He opened your eyes?" And he said, "He is a [b]prophet."

9:18 [a]John 1:19; 9:22 18 [a]The Jews then did not believe *it* of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

19 and questioned them, saying, "Is this your son, who you say was born blind? Then how does he now see?"

20 His parents answered them and said, "We know that this is our son, and that he was born blind;

21 but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself."

*9:22 [a]John 7:13 [b]John 7:45-52 [c]Luke 6:22; John 12:42; 16:2 22 His parents said this because they [a]were afraid of the Jews; for the Jews [b]had already agreed that if anyone confessed Him to be Christ, [c]he was to be put out of the synagogue.

9:23 [a]John 9:21 23 For this reason his parents said, "[a]He is of age; ask him."

9:24 [a]Josh 7:19; Ezra 10:11; Rev 11:13 [b]John 9:16 **24** So a second time they called the man who had been blind, and said to him, "[a]Give glory to God; we know that [b]this man is a sinner."

25 He then answered, "Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see."

26 So they said to him, "What did He do to you? How did He open your eyes?"

9:27 [a]John 9:15 [b]John 5:25 27 He answered them, "[a]I told you already and you did not [b]listen; why do you want to hear *it* again? You do not want to become His disciples too, do you?"

9:28 [a]John 5:45; Rom 2:17 28 They reviled him and said, "You are His disciple, but [a]we are disciples of Moses.

*9:29 [a]John 8:14 29 "We know that God has spoken to Moses, but as for this man, [a]we do not know where He is from."

*9:30 30 The man answered and said to them, "Well, here is an amazing thing, that you do not know where He is from, and *yet* He opened my eyes.

9:31 [a]Job 27:8f; 35:13; Ps 34:15f; 66:18; 145:19; Prov 15:29; 28:9; Is 1:15; James 5:16ff 31 "We know that [a]God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.

32 "Since the beginning of time it has never been heard that any-

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9:16 *He does not keep the Sabbath.* The Pharisees considered the making of clay (v. 14) a work that violated the Sabbath (see 5:10).

9:22 *be put out of the synagogue.* I.e., excommunicated from worship and fellowship.

9:29 A typical statement of Pharisaic orthodoxy. But the man refused to be coerced away from the plain fact that he had been cured (vv. 25, 30).

9:30–34 The man's logic is irrefutable. On the significance of restoring sight, see note on Matt. 11:2–5.

one opened the eyes of a person born blind.

9:33 [a]John 3:2; 9:16
33 "[a]If this man were not from God, He could do nothing."

***9:34** [a]John 9:2 [b]John 9:22,35; 3 John 10
34 They answered and said to him, "[a]You were born entirely in sins, and are you teaching us?" So they [b]put him out.

9:35 [a]John 9:22,34; 3 John 10 [b]Matt 4:3
35 Jesus heard that they had [a]put him out, and finding him, He said, "Do you believe in the [b]Son of Man?"

9:36 [a]Rom 10:14
36 He answered and said, "[a]Who is He, Lord, that I may believe in Him?"

9:37 [a]John 4:26
37 Jesus said to him, "You have both seen Him, and [a]He is the one who is talking with you."

9:38 [a]Matt 8:2
38 And he said, "Lord, I believe." And he [a]worshiped Him.

***9:39** [a]John 3:19; 5:22,27 [b]Luke 4:18 [c]Matt 13:13; 15:14
39 And Jesus said, "[a]For judgment I came into this world, so that [b]those who do not see may see, and that [c]those who see may become blind."

9:40 [a]Rom 2:19
40 Those of the Pharisees who were with Him heard these things and said to Him, "[a]We are not blind too, are we?"

***9:41** [a]John 15:22,24 [b]Prov 26:12
41 Jesus said to them, "[a]If you were blind, you would have no sin; but since you say, '[b]We see,' your sin remains.

9 *Debate #5—the discourse on the Good Shepherd,* 10:1–18

***10:1** [a]John 10:8
10 "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is [a]a thief and a robber.

10:2 [a]John 10:11f
2 "But he who enters by the door is [a]a shepherd of the sheep.

***10:3**
3 "To him the doorkeeper opens, and the sheep hear [a]his voice, and he calls his own sheep by name and [b]leads them out.

10:3 [a]John 10:4f,16, 27 [b]John 10:9

10:4 [a]John 10:5,16, 27
4 "When he puts forth all his own, he goes before them, and the sheep follow him because they know [a]his voice.

10:5 [a]John 10:4,16, 27
5 "A stranger they simply will not follow, but will flee from him, because they do not know [a]the voice of strangers."

10:6 [a]John 16:25, 29; 2 Pet 2:22
6 This [a]figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

10:7 [a]John 10:1f,9
7 So Jesus said to them again, "Truly, truly, I say to you, I am [a]the door of the sheep.

***10:8** [a]Jer 23:1f; Ezek 34:2ff; John 10:1
8 "All who came before Me are [a]thieves and robbers, but the sheep did not hear them.

***10:9** [a]John 10:1f,9
9 "[a]I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

10:10 [a]John 5:40
10 "The thief comes only to steal and kill and destroy; I came that they [a]may have life, and have *it* abundantly.

***10:11** [a]Is 40:11; Ezek 34:11-16,23; John 10:14; Heb 13:20; 1 Pet 5:4; Rev 7:17 [b]John 10:15, 17,18; 15:13; 1 John 3:16
11 "[a]I am the good shepherd; the good shepherd [b]lays down His life for the sheep.

10:12 [a]John 10:2
12 "He who is a hired hand, and not a [a]shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters *them.*

13 "*He flees* because he is a hired hand and is not concerned about the sheep.

10:14 [a]John 10:11 [b]John 10:27
14 "[a]I am the good shepherd, and [b]I know My own and My own know Me,

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9:34 Their hostility now bordered on fanaticism.

9:39 *For judgment I came into this world.* Jesus' coming was not for the purpose of judgment (3:17), but it inevitably resulted in judgment, because some decided against Him. Compare Mark 4:12 and Isa. 6:9.

9:41 The Pharisees' insistence that they could see made their sin willful.

10:1 The *fold of the sheep* was a walled enclosure open to the sky, with one entrance and holding several flocks.

10:3 The *doorkeeper* guarded the sheep at night. The shepherd calls his flock out from the others.

10:8 *thieves and robbers.* I.e., false messiahs, false teachers, of whom Palestine knew many in the first century A.D.

10:9 Christ is the only way to salvation (14:6), and He will supply all our needs (*find pasture*).

10:11 *I am the good shepherd.* As the Good Shepherd, Christ gave His life for His sheep and became the door to God's fold (v. 7); as the Great Shepherd (Heb. 13:20–21), He rose from the dead to care for His sheep; as Chief Shepherd (1 Peter 5:4), He will come again for His sheep.

15 even as [a]the Father knows Me and I know the Father; and [b]I lay down My life for the sheep.

16"I have [a]other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become [b]one flock *with* [c]one shepherd.

17"For this reason the Father loves Me, because I [a]lay down My life so that I may take it again.

18"[a]No one has taken it away from Me, but I [b]lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. [c]This commandment I received from My Father."

10 The reactions, 10:19–21

19 [a]A division occurred again among the Jews because of these words.

20 Many of them were saying, "He [a]has a demon and [b]is insane. Why do you listen to Him?"

21 Others were saying, "These are not the sayings of one [a]demon-possessed. [b]A demon cannot open the eyes of the blind, can he?"

D At the Feast of Dedication in Jerusalem, 10:22–42

1 The discourse, 10:22–30

22 At the time the Feast of the Dedication took place at Jerusalem;

23 it was winter, and Jesus was walking in the temple in the portico of [a]Solomon.

24 [a]The Jews then gathered around Him, and were saying to Him, "How long will You keep us in suspense? If You are the Christ, tell us [b]plainly."

25 Jesus answered them, "[a]I told you, and you do not believe; [b]the works that I do in My Father's name, these testify of Me.

26"But you do not believe because [a]you are not of My sheep.

27"My sheep [a]hear My voice, and [b]I know them, and they follow Me;

28 and I give [a]eternal life to them, and they will never perish; and [b]no one will snatch them out of My hand.

29"My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

30"[a]I and the Father are one."

2 The rejection, 10:31–42

31 The Jews [a]picked up stones again to stone Him.

32 Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"

33 The Jews answered Him, "For a good work we do not stone You, but for [a]blasphemy; and because You, being a man, [b]make Yourself out *to be* God."

34 Jesus answered them, "Has it not been written in [a]your [b]Law, '[c]I SAID, YOU ARE GODS'?

35"If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 do you say of Him, whom

10:15 [a]Matt 11:27; Luke 10:22 [b]John 10:11, 17,18
***10:16** [a]Is 56:8 [b]John 11:52; 17:20f; Eph 2:13-18; 1 Pet 2:25 [c]Ezek 34:23; 37:24
10:17 [a]John 10:11, 15,18
***10:18** [a]Matt 26:53; John 2:19; 5:26 [b]John 10:11, 15,17 [c]John 14:31; 15:10; Phil 2:8; Heb 5:8
10:19 [a]John 7:43; 9:16
10:20 [a]John 7:20 [b]Mark 3:21
10:21 [a]Matt 4:24 [b]Ex 4:11; John 9:32f
***10:22**
10:23 [a]Acts 3:11; 5:12
10:24 [a]John 1:19; 10:31,33
10:24 [b]Luke 22:67; John 16:25
***10:25** [a]John 8:56,58 [b]John 5:36; 10:38
10:26 [a]John 8:47
10:27 [a]John 10:4,16 [b]John 10:14
10:28 [a]John 17:2f; 1 John 2:25; 5:11 [b]John 6:37,39
***10:30** [a]John 17:21ff
10:31 [a]John 8:59
***10:33** [a]Lev 24:16 [b]John 5:18
***10:34** [a]John 8:17 [b]John 12:34; 15:25; Rom 3:19; 1 Cor 14:21 [c]Ps 82:6
***10:35**

10:16 *I have other sheep.* These are the Gentiles who would believe and, with converted Jews, form one spiritual body, the church (Eph. 2:16).

10:18 No individual, group, or government had the power to kill Christ. He voluntarily died for our sins.

10:22 *the Feast of the Dedication.* This was instituted in 165 B.C. by Judas Maccabeus in commemoration of the cleansing and reopening of the Temple after its desecration by the Syrian ruler Antiochus Epiphanes in 168 B.C. (Dan. 11:31; 1 Macc. 4:52–59). It is also called the Feast of Lights, or Hanukkah. The date falls near the winter solstice, Dec. 22.

10:25 *I told you* by statements (4:26; 8:58) and by My miracles.

10:30 *one.* The Father and Son are in perfect unity in their natures and actions, but the neuter form of "one" rules out the meaning that they are one person.

10:33 *blasphemy.* See note on Mark 14:64.

10:34 *written in your Law.* I.e., in Ps. 82:6. The term "law" was sometimes applied to the entire OT. Christ's point is that if the OT uses the word "God" (Elohim) of men who were representative of God, then the Jews should not oppose Him for calling Himself the Son of God.

10:35 *the Scripture cannot be broken.* I.e., deprived of its inerrancy and binding authority. Jesus here employs rather technical exegesis of the OT.

10:36 [a]Jer 1:5; John 6:69 [b]John 3:17 [c]John 5:17f; 10:30
10:37 [a]John 10:25; 15:24
*10:38 [a]John 10:25; 14:11 [b]John 14:10f, 20; 17:21,23
*10:39 [a]John 7:30 [b]Luke 4:30; John 8:59
10:40 [a]John 1:28
10:41 [a]John 2:11 [b]John 1:27,30, 34; 3:27-30
10:42 [a]John 7:31

the Father [a]sanctified and [b]sent into the world, 'You are blaspheming,' because I said, '[c]I am the Son of God'?

37 "[a]If I do not do the works of My Father, do not believe Me;

38 but if I do them, though you do not believe Me, believe [a]the works, so that you may know and understand that [b]the Father is in Me, and I in the Father."

39 Therefore [a]they were seeking again to seize Him, and [b]He eluded their grasp.

40 And He went away [a]again beyond the Jordan to the place where John was first baptizing, and He was staying there.

41 Many came to Him and were saying, "While John performed no [a]sign, yet [b]everything John said about this man was true."

42 [a]Many believed in Him there.

E At Bethany, 11:1–12:11

1 *The miraculous sign,* 11:1–44

11:1 [a]Matt 21:17; John 11:18 [b]Luke 10:38; John 11:5,19ff
*11:2 [a]Luke 7:38; John 12:3 [b]Luke 7:13; John 11:3,21, 32; 13:13f
11:3 [a]Luke 7:13; John 11:2,21, 32; 13:13f [b]John 11:5,11, 36
*11:4 [a]John 9:3; 10:38; 11:40

11 Now a certain man was sick, Lazarus of [a]Bethany, the village of Mary and her sister [b]Martha.

2 It was the Mary who [a]anointed [b]the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

3 So the sisters sent *word* to Him, saying, "[a]Lord, behold, [b]he whom You love is sick."

4 But when Jesus heard *this,* He said, "This sickness is not to end in death, but for [a]the glory of God, so that the Son of God may be glorified by it."

11:5 [a]John 11:1

5 Now Jesus loved [a]Martha and her sister and Lazarus.

6 So when He heard that he was sick, He then stayed two days *longer* in the place where He was.

11:7 [a]John 10:40

7 Then after this He *said to the disciples, "[a]Let us go to Judea again."

*11:8 [a]Matt 23:7 [b]John 8:59; 10:31

8 The disciples *said to Him, "[a]Rabbi, the Jews were just now seeking [b]to stone You, and are You going there again?"

11:9 [a]Luke 13:33; John 9:4; 12:35

9 Jesus answered, "[a]Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

10 "But if anyone walks in the night, he stumbles, because the light is not in him."

*11:11 [a]John 11:3 [b]Matt 27:52; Mark 5:39; John 11:13; Acts 7:60

11 This He said, and after that He *said to them, "Our [a]friend Lazarus [b]has fallen asleep; but I go, so that I may awaken him out of sleep."

12 The disciples then said to Him, "Lord, if he has fallen asleep, he will recover."

11:13 [a]Matt 9:24; Luke 8:52

13 Now [a]Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

*11:14

14 So Jesus then said to them plainly, "Lazarus is dead,

15 and I am glad for your sakes that I was not there, so that you may believe; but let us go to him."

*11:16 [a]Matt 10:3; Mark 3:18; Luke 6:15; John 14:5; 20:26-28; Acts 1:13 [b]John 20:24; 21:2

16 [a]Therefore Thomas, who is called [b]Didymus, said to *his* fellow disciples, "Let us also go, so that we may die with Him."

*11:17

17 So when Jesus came, He

10:38 *believe the works.* Even if the leaders could not test Jesus' verbal claims, they could see His works, and these miracles should have led them to acknowledge the truth of His claims.

10:39 *He eluded their grasp.* Apparently He moved without walking, another supernatural phenomenon.

11:2 *Mary.* See 12:3; Matt. 26:7; Mark 14:3.

11:4 *for the glory of God.* The resurrection of Lazarus would demonstrate the glory of God even more than restoration from a sick bed.

11:8–10 Jesus states that He could safely go back to Judea, where an attempt had been made to stone Him (11:8), as long as He was walking in the light of His Father's will.

11:11 *fallen asleep.* Though the disciples understood this to mean natural sleep (v. 12), Jesus used it as a metaphor to denote death (Mark 5:39; cf. Acts 7:60; 1 Thess. 4:13).

11:14 Since Jesus knew Lazarus was dead, He was predicting his restoration to life in verse 4.

11:16 *Didymus* = twin. Possibly Thomas was a twin of Matthew, with whose name his own is coupled in Matt. 10:3; Mark 3:18; and Luke 6:15.

11:17 *four days.* Apparently Lazarus died shortly after the messengers left, for it was a day's journey to Jesus beyond the Jordan (10:40). He stayed there two days and spent a day journeying back to Bethany (on the E side of the Mount of Olives).

found that he had already been in the tomb [a]four days.

18 Now [a]Bethany was near Jerusalem, about two miles off;

19 and many of [a]the Jews had come to [b]Martha and Mary, [c]to console them concerning *their* brother.

20 [a]Martha therefore, when she heard that Jesus was coming, went to meet Him, but [a]Mary stayed at the house.

21 Martha then said to Jesus, "[a]Lord, [b]if You had been here, my brother would not have died.

22 "Even now I know that [a]whatever You ask of God, God will give You."

23 Jesus *said to her, "Your brother will rise again."

24 Martha *said to Him, "[a]I know that he will rise again in the resurrection on the last day."

25 Jesus said to her, "[a]I am the resurrection and the life; he who believes in Me will live even if he dies,

26 and everyone who lives and believes in Me [a]will never die. Do you believe this?"

27 She *said to Him, "Yes, Lord; I have believed that You are [a]the Christ, the Son of God, *even* [b]He who comes into the world."

28 And when she had said this, she [a]went away and called Mary her sister, saying secretly, "[b]The Teacher is here and is calling for you."

29 And when she heard it, she *got up quickly and was coming to Him.

30 Now Jesus had not yet come into the village, but [a]was still in the place where Martha met Him.

31 [a]Then the Jews who were with her in the house, and [b]consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there.

32 Therefore, when Mary came where Jesus was, she saw Him, and fell at His feet, saying to Him, "[a]Lord, [b]if You had been here, my brother would not have died."

33 When Jesus therefore saw her weeping, and [a]the Jews who came with her *also* weeping, He [b]was deeply moved in spirit and [c]was troubled,

34 and said, "Where have you laid him?" They *said to Him, "Lord, come and see."

35 Jesus [a]wept.

36 So [a]the Jews were saying, "See how He [b]loved him!"

37 But some of them said, "Could not this man, who [a]opened the eyes of him who was blind, have kept this man also from dying?"

38 So Jesus, again being deeply moved within, *came to the tomb. Now it was a [a]cave, and a stone was lying against it.

39 Jesus *said, "Remove the stone." Martha, the sister of the deceased, *said to Him, "Lord, by this time there will be a stench, for he has been *dead* [a]four days."

40 Jesus *said to her, "[a]Did I not say to you that if you believe, you will see the glory of God?"

41 So they removed the [a]stone. Then Jesus [b]raised His eyes, and said, "[c]Father, I thank You that You have heard Me.

42 "I knew that You always hear Me; but [a]because of the people standing around I said it, so that they may believe that [b]You sent Me."

43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

44 He who had died came

11:17 [a]John 11:39

***11:18** [a]John 11:1

11:19 [a]John 1:19; 11:8 [b]John 11:1 [c]1 Sam 31:13; 1 Chr 10:12; Job 2:11; John 11:31

11:20 [a]Luke 10:38-42

11:21 [a]John 11:2 [b]John 11:32, 37

11:22 [a]John 9:31; 11:41f

11:24 [a]Dan 12:2; John 5:28f; Acts 24:15

***11:25** [a]John 1:4; 5:26; 6:39f; Rev 1:18

11:26 [a]John 6:47,50, 51; 8:51

11:27 [a]Matt 16:16; Luke 2:11 [b]John 6:14

11:28 [a]John 11:30 [b]Matt 26:18; Mark 14:14; Luke 22:11; John 13:13

11:30 [a]John 11:20

11:31 [a]John 11:19,33 [b]John 11:19

11:32 [a]John 11:2 [b]John 11:21

***11:33** [a]John 11:19 [b]John 11:38 [c]John 12:27; 13:21

***11:35** [a]Luke 19:41; John 11:33

11:36 [a]John 11:19 [b]John 11:3

11:37 [a]John 9:7

11:38 [a]Matt 27:60; Mark 15:46; Luke 24:2; John 20:1

11:39 [a]John 11:17

11:40 [a]John 11:4, 23ff

11:41 [a]Matt 27:60; Mark 15:46; Luke 24:2; John 20:1 [b]John 17:1; Acts 7:55 [c]Matt 11:25

11:42 [a]John 12:30; 17:21 [b]John 3:17

***11:43**

***11:44**

11:18 *two miles* = three km.

11:25–26 *he who believes in Me,* even if he dies physically shall live spiritually and eternally. *everyone who lives* physically *and believes in Me will never die* spiritually and eternally.

11:33 *He was deeply moved* within because of the sorrow that sickness and death brought.

11:35 *wept.* The Greek word means to weep quietly in contrast to the wailing in verse 33. This is the shortest verse in the English Bible, though 1 Thess. 5:16 is shorter in the Greek.

11:43 *"Lazarus, come forth."* Only Jesus can call the dead to life (5:25); others could remove the stone (11:39) and grave clothes (v. 44).

11:44 *bound* with cloth strips like bandages. See note on Luke 24:12.

forth, [a]bound hand and foot with wrappings, and [b]his face was wrapped around with a cloth. Jesus *said to them, "Unbind him, and let him go."

11:44 [a]John 19:40 [b]John 20:7

2 *The reactions,* 11:45–57

45 [a]Therefore many of the Jews [b]who came to Mary, and [c]saw what He had done, believed in Him.

11:45 [a]John 7:31 [b]John 11:19; 12:17f [c]John 2:23

46 But some of them went to the [a]Pharisees and told them the things which Jesus had done.

11:46 [a]John 7:32,45; 11:57

47 Therefore [a]the chief priests and the Pharisees [b]convened a [c]council, and were saying, "What are we doing? For this man is performing many [d]signs.

11:47 [a]John 7:32,45; 11:57 [b]Matt 26:3 [c]Matt 5:22 [d]John 2:11

48 "If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our [a]place and our nation."

*11:48 [a]Matt 24:15

49 But one of them, [a]Caiaphas, [b]who was high priest that year, said to them, "You know nothing at all,

11:49 [a]Matt 26:3 [b]John 11:51; 18:13

50 nor do you take into account that [a]it is expedient for you that one man die for the people, and that the whole nation not perish."

*11:50 [a]John 18:14

51 Now he did not say this on his own initiative, but [a]being high priest that year, he prophesied that Jesus was going to die for the nation,

11:51 [a]John 18:13

52 and not for the nation only, but in order that He might also [a]gather together into one the children of God who are scattered abroad.

11:52 [a]John 10:16

53 So from that day on they [a]planned together to kill Him.

11:53 [a]Matt 26:4

54 Therefore Jesus [a]no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called [b]Ephraim; and there He stayed with the disciples.

11:54 [b]2 Chr 13:19 mg

55 Now [a]the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover [b]to purify themselves.

11:55 [a]Matt 26:1f; Mark 14:1; Luke 22:1; John 2:13; 12:1; 13:1 [b]Num 9:10; 2 Chr 30:17f; John 18:28

56 So they [a]were seeking for Jesus, and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?"

*11:56 [a]John 7:11

57 Now [a]the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.

11:57 [a]John 11:47

3 *The anointing by Mary,* 12:1–8 (Matt. 26:6–13; Mark 14:3–9)

12 [a]Jesus, therefore, six days before [b]the Passover, came to [c]Bethany where Lazarus was, whom Jesus had raised from the dead.

12:1 [a]John 12:1-8; *Matt 26:6-13; Mark 14:3-9; Luke 7:37-39* [b]John 11:55; 12:20 [c]Matt 21:17; John 11:43f

2 So they made Him a supper there, and [a]Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

12:2 [a]Luke 10:38

3 [a]Mary then took a pound of very costly [b]perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

*12:3 [a]Luke 7:37f; John 11:2 [b]Mark 14:3

4 But [a]Judas Iscariot, one of His disciples, who was intending to betray Him, *said,

12:4 [a]John 6:71

5 "Why was this perfume not sold for three hundred denarii and given to poor *people*?"

*12:5

6 Now he said this, not because he was concerned about the

*12:6

11:48 *our place.* I.e., the holy place, the Temple.

11:50 Caiaphas could hardly realize the full meaning of his own words (18:14). He was simply expressing the thought of a political collaborator with Rome; and yet those words express the central doctrine of the Christian faith—the substitutionary atonement of Christ.

11:56 *stood in the temple,* after undergoing the purification rites (v. 55).

12:3 *pound* = 12 oz (.7 lit). *nard.* An expensive perfume made from an herb from northern India. Mary assumed the place of a slave who would normally take care of the feet.

12:5 *three hundred denarii.* Approximately what a rural worker would earn in one year.

12:6 *had the money box.* Judas was evidently the treasurer of the group, though looking back, John realized that he was dishonest.

poor, but because he was a thief, and as he [a]had the money box, he used to pilfer [b]what was put into it.

7 Therefore Jesus said, "Let her alone, so that she may keep it for [a]the day of My burial.

8 "[a]For the poor you always have with you, but you do not always have Me."

4 *The reactions,* 12:9–11

9 The [a]large crowd of the Jews then learned that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, [b]whom He raised from the dead.

10 But the chief priests planned to put Lazarus to death also;

11 because [a]on account of him [b]many of the Jews were going away and were believing in Jesus.

F At Jerusalem, 12:12–50

1 *The triumphal entry,* 12:12–19 (Matt. 21:1–11; Mark 11:1–11; Luke 19:28–44)

12 On the next day [a]the large crowd who had come to [b]the feast, when they heard that Jesus was coming to Jerusalem,

13 took the branches of the palm trees and went out to meet Him, and *began* to shout, "[a]Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the [b]King of Israel."

14 Jesus, finding a young donkey, sat on it; as it is written,

15 "[a]FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY'S COLT."

16 [a]These things His disciples did not understand at the first; but when Jesus [b]was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.

17 So [a]the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him.*

18 [a]For this reason also the people went and met Him, [b]because they heard that He had performed this sign.

19 So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."

2 *The teaching,* 12:20–50

20 Now there were some [a]Greeks among those who were going up to worship at [b]the feast;

21 these then came to [a]Philip, who was from [b]Bethsaida of Galilee, and *began to* ask him, saying, "Sir, we wish to see Jesus."

22 Philip *came and *told [a]Andrew; Andrew and Philip *came and *told Jesus.

23 And Jesus *answered them, saying, "[a]The hour has come for the Son of Man to [b]be glorified.

24 "Truly, truly, I say to you, [a]unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

25 "[a]He who loves his life loses it, and he who [b]hates his life in this world will keep it to life eternal.

26 "If anyone serves Me, he must follow Me; and [a]where I am, there My servant will be also; if anyone serves Me, the Father will [b]honor him.

27 "[a]Now My soul has become troubled; and what shall I say, '[b]Father, save Me from [c]this

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12:7 Mary's anointing of Jesus was in anticipation of His burial (at which time spices were used).

12:13 On *Hosanna,* see note on Matt. 21:9.

12:14–15 *as it is written* in Zech. 9:9.

12:16 *that these things were written of Him.* I.e., in the Hebrew Scriptures, which Christ's followers searched carefully after His death.

12:20 These *Greeks,* attracted to Judaism, worshiped in their synagogues and attended Feasts, but they were not proselytes.

12:23 *The hour has come.* The time had come for which He had been working throughout His ministry; namely, the time of His death and resurrection. This is the beginning of the climax of His ministry.

hour'? But for this purpose I came to this hour.

28 "[a]Father, glorify Your name." There came then a [b]voice out of heaven: "I have both glorified it, and will glorify it again."

29 So the crowd *of people* who stood by and heard it were saying that it had thundered; others were saying, "[a]An angel has spoken to Him."

30 Jesus answered and said, "[a]This voice has not come for My sake, but for your sakes.

31 "[a]Now judgment is upon this world; now [b]the ruler of this world will be cast out.

32 "And I, if I [a]am lifted up from the earth, will [b]draw all men to Myself."

33 But He was saying this [a]to indicate the kind of death by which He was to die.

34 The crowd then answered Him, "We have heard out of [a]the Law that [b]the Christ is to remain forever; and how can You say, 'The [c]Son of Man must be [d]lifted up'? Who is this [c]Son of Man?"

35 So Jesus said to them, "[a]For a little while longer [b]the Light is among you. [c]Walk while you have the Light, so that darkness will not overtake you; he who [d]walks in the darkness does not know where he goes.

36 "While you have the Light, [a]believe in the Light, so that you may become [b]sons of Light."

These things Jesus spoke, and He went away and [c]hid Himself from them.

37 But though He had performed so many signs before them, *yet* they were not believing in Him.

38 *This was* to fulfill the word of Isaiah the prophet which he spoke: "[a]LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"

39 For this reason they could not believe, for Isaiah said again,

40 "[a]HE HAS BLINDED THEIR EYES AND HE [b]HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM."

41 These things Isaiah said because [a]he saw His glory, and [b]he spoke of Him.

42 Nevertheless [a]many even of [b]the rulers believed in Him, but [c]because of the Pharisees they were not confessing *Him,* for fear that they would be [d]put out of the synagogue;

43 [a]for they loved the approval of men rather than the approval of God.

44 And Jesus cried out and said, "[a]He who believes in Me, does not believe in Me but in Him who sent Me.

45 "[a]He who sees Me sees the One who sent Me.

46 "[a]I have come *as* Light into the world, so that everyone who believes in Me will not remain in darkness.

47 "If anyone hears My sayings and does not keep them, I do not judge him; for [a]I did not come to judge the world, but to save the world.

48 "[a]He who rejects Me and does not receive My sayings, has one who judges him; [b]the word I spoke is what will judge him at [c]the last day.

49 "[a]For I did not speak on My own initiative, but the Father Himself who sent Me [b]has given Me a commandment *as to* what to say and what to speak.

*12:28 [a]Matt 11:25 [b]Matt 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 9:35
12:29 [a]Acts 23:9
12:30 [a]John 11:42
*12:31 [a]John 3:19; 9:39; 16:11 [b]John 14:30; 16:11; 2 Cor 4:4; Eph 2:2; 6:12; 1 John 4:4; 5:19
*12:32 [a]John 3:14; 8:28; 12:34 [b]John 6:44
12:33 [a]John 18:32; 21:19
*12:34 [a]John 10:34 [b]Ps 110:4; Is 9:7; Ezek 37:25; Dan 7:14 [c]Matt 8:20 [d]John 3:14; 8:28; 12:32
12:35 [a]John 7:33; 9:4 [b]John 12:46; 1 John 2:10 [c]Gal 6:10; Eph 5:8 [d]1 John 1:6; 2:11
12:36 [a]John 12:46 [b]Luke 16:8; John 8:12 [c]John 8:59
*12:37
*12:38
12:38 [a]Is 53:1; Rom 10:16
12:40 [a]Is 6:10; Matt 13:14f [b]Mark 6:52
12:41 [a]Is 6:1ff [b]Luke 24:27
12:42 [a]John 7:48; 12:11 [b]Luke 23:13 [c]John 7:13 [d]John 9:22
12:43 [a]John 5:41,44
12:44 [a]Matt 10:40; John 5:24
12:45 [a]John 14:9
12:46 [a]John 1:4; 3:19; 8:12; 9:5; 12:35f
*12:47 [a]John 3:17; 8:15f
12:48 [a]Luke 10:16 [b]Deut 18:18f; John 5:45ff; 8:47 [c]Matt 10:15; John 6:39; Acts 17:31; 1 Pet 1:5; 2 Pet 3:3,7; Heb 10:25
12:49 [a]John 3:11; 7:16; 8:26,28, 38; 14:10,24 [b]John 14:31; 17:8

12:28 *Father, glorify Your name.* This, too, should always be our attitude, especially in times of difficulty.

12:31 *judgment is upon this world.* The cross is the condemnation of, the judgment upon, those who reject it; it is also the basis for the ultimate victory over Satan.

12:32 *lifted up* on the cross. *will draw all men.* His saving grace will be available to Greeks (like those present, v. 20) as well as to Jews.

12:34 They could not conceive of the heavenly Son of Man being lifted up to die.

12:37–50 These verses summarize the public ministry of Jesus Christ and explain the rejections, which are equated with the rejection of God.

12:38–41 The quotes are from Isa. 53:1 and 6:10. The glory Isaiah saw was *His* (Jesus') glory, which means that Jesus is God (Yahweh).

12:47 *I did not come to judge.* See note on 9:39.

12:50 [a]John 6:68 [b]John 5:19; 8:28

50"I know that [a]His commandment is eternal life; therefore the things I speak, I speak [b]just as the Father has told Me."

IV INSTRUCTION BY THE SON OF GOD, 13:1–16:33

A Concerning Forgiveness, 13:1–20

*13:1 [a]John 2:13; 11:55 [b]John 12:23 [c]John 13:3; 16:28

13 Now before the Feast of [a]the Passover, Jesus knowing that [b]His hour had come that He would depart out of this world [c]to the Father, having loved His own who were in the world, He loved them to the end.

13:2 [a]John 6:70; 13:27 [b]John 6:71

2 During supper, [a]the devil having already put into the heart of [b]Judas Iscariot, *the son* of Simon, to betray Him,

*13:3 [a]John 3:35 [b]John 8:42

3 *Jesus,* [a]knowing that the Father had given all things into His hands, and that [b]He had come forth from God and was going back to God,

13:4 [a]Luke 12:37; 17:8

4 *got up from supper, and *laid aside His garments; and taking a towel, He [a]girded Himself.

13:5 [a]Gen 18:4; 19:2; 43:24; Judg 19:21; Luke 7:44; 1 Tim 5:10

5 Then He *poured water into the basin, and began to [a]wash the disciples' feet and to wipe them with the towel with which He was girded.

6 So He *came to Simon Peter. He *said to Him, "Lord, do You wash my feet?"

13:7 [a]John 13:12ff

7 Jesus answered and said to him, "What I do you do not realize now, but you will understand [a]hereafter."

*13:8 [a]Ps 51:2,7; Ezek 36:25; Acts 22:16; 1 Cor 6:11; Heb 10:22

8 Peter *said to Him, "Never shall You wash my feet!" Jesus answered him, "[a]If I do not wash you, [b]you have no part with Me."

13:8 [b]Deut 12:12; 2 Sam 20:1; 1 Kin 12:16

9 Simon Peter *said to Him, "Lord, not my feet only, but also my hands and my head."

*13:10 [a]John 15:3; Eph 5:26

10 Jesus *said to him, "He who has bathed needs only to wash his feet, but is completely clean; and [a]you are clean, but not all *of you.*"

13:11 [a]John 6:64; 13:2

11 For [a]He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

13:12 [a]John 13:4

12 So when He had washed their feet, and [a]taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you?

13:13 [a]John 11:28 [b]John 11:2; 1 Cor 12:3; Phil 2:11

13"You call Me [a]Teacher and [b]Lord; and you are right, for *so* I am.

*13:14 [a]John 11:2; 1 Cor 12:3; Phil 2:11

14"If I then, [a]the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

13:15 [a]1 Pet 5:3

15"For I gave you [a]an example that you also should do as I did to you.

13:16 [a]Matt 10:24; Luke 6:40; John 15:20 [b]2 Cor 8:23; Phil 2:25

16"Truly, truly, I say to you, [a]a slave is not greater than his master, neither *is* [b]one who is sent greater than the one who sent him.

13:17 [a]Matt 7:24ff; Luke 11:28; James 1:25

17"If you know these things, you are [a]blessed if you do them.

*13:18 [a]John 13:10f [b]John 6:70; 15:16,19 [c]John 15:25; 17:12; 18:32; 19:24,36 [d]Ps 41:9; Matt 26:21ff; Mark 14:18ff; Luke 22:21ff; John 13:21,22,26

18"[a]I do not speak of all of you. I know the ones I have [b]chosen; but *it is* [c]that the Scripture may be fulfilled, '[d]HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'

*13:19 [a]John 14:29; 16:4

19"From now on [a]I am telling you before *it* comes to pass, so

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13:1 *to the end.* Lit., to the fullest extent.

13:3–11 This dramatic scene of the footwashing is an acted out parable, a lesson in humility, and a vivid portrayal of Christ's self-humiliation. Normally a servant performed this lowly task, further highlighting Christ's coming to serve (Mark 10:45).

13:8 Peter resists because he sees the inequity of Christ's washing his feet; yet not to allow Him to do so would mean that he would not be cleansed.

13:10 *He who has bathed needs only to wash his feet.* Just as in the natural life a man who has bathed needs only to wash the dust off his sandaled feet when he returns home, so in the spiritual life a man who has been cleansed from sin need not think that all is lost when he sins in his walk through life. He need only confess these sins to be entirely clean again (1 John 1:9).

13:14 *you also ought to wash one another's feet.* Since the illustration has to do with forgiveness, this phrase means that believers ought to forgive one another and serve each other sacrificially (Matt. 5:23–24; Eph. 4:32).

13:18 *Scripture.* Ps. 41:9 is referred to.

13:19 *I am He.* I.e., the one to whom Ps. 41:9 refers.

13:19 [b]John 8:24

that when it does occur, you may believe that [b]I am *He.*

*13:20 [a]Matt 10:40; Mark 9:37; Luke 9:48; 10:16; Gal 4:14

20"Truly, truly, I say to you, [a]he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

B Concerning His Betrayal, 13:21–30 (John 13:21–30; cf. Matt. 26:21–35; Mark 14:18–31; Luke 22:21–38)

13:21 [a]John 11:33 [b]Matt 26:21f; Mark 14:18ff; Luke 22:21ff; John 13:18,22, 26

21 When Jesus had said this, He [a]became troubled in spirit, and testified and said, "Truly, truly, I say to you, that [b]one of you will betray Me."

13:22 [a]Matt 26:21ff; Mark 14:18ff; Luke 22:21ff; John 13:18,21, 26

22 The disciples *began* looking at one another, [a]at a loss *to know* of which one He was speaking.

*13:23 [a]John 1:18 [b]John 19:26; 20:2; 21:7,20

23 There was reclining on [a]Jesus' bosom one of His disciples, [b]whom Jesus loved.

24 So Simon Peter *gestured to him, and *said to him, "Tell *us* who it is of whom He is speaking."

13:25 [a]John 21:20

25 He, [a]leaning back thus on Jesus' bosom, *said to Him, "Lord, who is it?"

*13:26 [a]John 6:71

26 Jesus then *answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He *took and *gave it to Judas, [a]*the son* of Simon Iscariot.

13:27 [a]Matt 4:10 [b]Luke 22:3; John 13:2

27 After the morsel, [a]Satan then [b]entered into him. Therefore Jesus *said to him, "What you do, do quickly."

28 Now no one of those reclining *at the table* knew for what purpose He had said this to him.

13:29 [a]John 12:6

29 For some were supposing, because Judas [a]had the money box, that Jesus was saying to him, "Buy the things we have need of [b]for the feast"; or else, that he should [c]give something to the poor.

13:29 [b]John 13:1 [c]John 12:5

30 So after receiving the morsel he went out immediately; and [a]it was night.

*13:30 [a]Luke 22:53

C Concerning His Departure, 13:31–38

*13:31 [a]Matt 8:20 [b]John 7:39 [c]John 14:13; 17:4; 1 Pet 4:11

31 Therefore when he had gone out, Jesus *said, "Now is [a]the Son of Man [b]glorified, and [c]God is glorified in Him;

13:32 [a]John 17:1

32 if God is glorified in Him, [a]God will also glorify Him in Himself, and will glorify Him immediately.

13:33 [a]1 John 2:1 [b]John 7:33 [c]John 7:34

33"[a]Little children, I am with you [b]a little while longer. [c]You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

*13:34 [a]John 15:12, 17; 1 John 2:7f; 3:11,23; 2 John 5 [b]Lev 19:18; Matt 5:44; Gal 5:14; 1 Thess 4:9; Heb 13:1; 1 Pet 1:22; 1 John 4:7 [c]Eph 5:2; 1 John 4:10f

34"A [a]new commandment I give to you, [b]that you love one another, [c]even as I have loved you, that you also love one another.

*13:35 [a]1 John 3:14; 4:20

35"[a]By this all men will know that you are My disciples, if you have love for one another."

13:36 [a]John 13:33; 14:2; 16:5 [b]John 21:18f; 2 Pet 1:14

36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "[a]Where I go, you cannot follow Me now; but [b]you will follow later."

13:37 [a]John 13:37, 38: *Matt 26:33-35; Mark 14:29-31; Luke 22:33-34*

37 Peter *said to Him, "Lord, why can I not follow You right now? [a]I will lay down my life for You."

13:38 [a]Mark 14:30; John 18:27

38 Jesus *answered, "Will you lay down your life for Me? Truly, truly, I say to you, [a]a rooster will not crow until you deny Me three times.

13:20 Those who are sent are the apostles, as in verse 16.

13:23 *one of His disciples.* I.e., John.

13:26 *the morsel.* At Eastern meals it was customary for the host to offer one of the guests a morsel of bread as a gesture of special friendship. By this Jesus was showing His love for Judas, the betrayer.

13:30 *and it was night.* The "hour" for which Christ, the light of the world, had been waiting, when the powers of darkness would engulf Him, begins in darkness.

13:31–32 In His death Christ and the Father will be glorified (v. 31). In the Resurrection and exaltation the Father will glorify Christ and validate all His claims (v. 32).

13:34 To love is not a new command, but to love as sacrificially as Christ did is (cf. Lev. 19:18 where the standard is "as yourself").

13:35 *all men will know.* I.e., their mutual love would be the strongest possible argument for the Christian faith.

D Concerning Heaven, 14:1–14

14 "[a]Do not let your heart be troubled; believe in God, believe also in Me.

2"In My Father's house are many dwelling places; if it were not so, I would have told you; for [a]I go to prepare a place for you.

3"If I go and prepare a place for you, [a]I will come again and receive you to Myself, that [b]where I am, *there* you may be also.

4"And you know the way where I am going."

5 [a]Thomas *said to Him, "Lord, we do not know where You are going, how do we know the way?"

6 Jesus *said to him, "I am [a]the way, and [b]the truth, and [c]the life; no one comes to the Father but through Me.

7"[a]If you had known Me, you would have known My Father also; from now on you [b]know Him, and have [c]seen Him."

8 [a]Philip *said to Him, "Lord, show us the Father, and it is enough for us."

9 Jesus *said to him, "Have I been so long with you, and *yet* you have not come to know Me, Philip? [a]He who has seen Me has seen the Father; how *can* you say, 'Show us the Father'?

10"Do you not believe that [a]I am in the Father, and the Father is in Me? [b]The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

11"Believe Me that [a]I am in the Father and the Father is in Me; otherwise [b]believe because of the works themselves.

12"Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and [a]greater *works* than these he will do; because [b]I go to the Father.

13"[a]Whatever you ask in My name, that will I do, so that [b]the Father may be glorified in the Son.

14"If you ask Me anything [a]in My name, I will do *it.*

E Concerning the Holy Spirit, 14:15–26

15"[a]If you love Me, you will keep My commandments.

16"I will ask the Father, and He will give you another [a]Helper, that He may be with you forever;

17 *that is* [a]the Spirit of truth, [b]whom the world cannot receive, because it does not see Him or know Him, *but* you know Him

*14:1 [a]John 14:27; 16:22,24
*14:2 [a]John 13:33,36
*14:3 [a]John 14:18,28 [b]John 12:26
14:5 [a]John 11:16
*14:6 [a]John 10:9; Rom 5:2; Eph 2:18; Heb 10:20 [b]John 1:14 [c]John 1:4; 11:25; 1 John 5:20
14:7 [a]John 8:19 [b]1 John 2:13 [c]John 6:46
14:8 [a]John 1:43
*14:9 [a]John 1:14; 12:45; Col 1:15; Heb 1:3
14:10 [a]John 10:38; 14:11,20 [b]John 5:19; 14:24
14:11 [a]John 10:38; 14:10,20 [b]John 5:36
*14:12 [a]John 4:37f; 5:20 [b]John 7:33; 14:28
*14:13 [a]Matt 7:7 [b]John 13:31
14:14 [a]John 15:16; 16:23f
14:15 [a]John 14:21, 23; 15:10; 1 John 5:3; 2 John 6
*14:16 [a]John 7:39; 14:26; 15:26; 16:7; Rom 8:26; 1 John 2:1
*14:17 [a]John 15:26; 16:13; 1 John 4:6; 5:7 [b]1 Cor 2:14

14:1 In view of His departure from them, Christ gave the disciples (in this chapter) specific encouragements. These include the provision in the Father's house (v. 2), the promise to return (v. 3), the prospect of doing greater works (v. 12), the promise of answered prayer (v. 14), the coming of the Holy Spirit (v. 16), and the legacy of peace (v. 27).

14:2 *dwelling places.* The same word is used elsewhere in the NT only in verse 23, where it is translated "abode."

14:3 *I will come again.* See 1 Thess. 4:13–18. This is not the coming of the Spirit nor the believer's death, but Christ's personal return.

14:6 There are not many ways to the Father in heaven, only One—through Jesus (Acts 4:12).

14:9 *He who has seen Me has seen the Father.* See note on 1:18.

14:12 *greater works than these.* Greater in extent (through the worldwide preaching of the gospel) and effect (the spiritual redemption and placing in the Body of Christ multitudes of people since the Day of Pentecost). These will be done through prayer in His name (v. 13).

14:13 *in My name.* This is not a formula to be tacked on to the end of prayers but means praying for the same things that Christ would desire to see accomplished. It is like using a power of attorney that a very dear loved one has given you.

14:16 *another Helper.* The Holy Spirit is called the Helper (Gk.: *paraclete,* as also in 14:26; 15:26; 16:7). In the root of this word are the ideas of advising, exhorting, comforting, strengthening, interceding, and encouraging. The only other occurrence of the word outside this discourse in the NT is in 1 John 2:1; it is applied to Christ and translated "Advocate." Here and in the other passages in John cited above, Christ teaches that the Holy Spirit (1) will indwell Christians (vv. 16–17); (2) will help the disciples recall the events of His life (v. 26); (3) will convince the world of sin, righteousness, and judgment (16:7–11); (4) will teach believers the truth (15:26; 16:13–15).

14:17 *He abides with you and will be in you.* The Holy Spirit was active in OT times, but His dwelling in the lives of believers after Pentecost is different in that (1) it is permanent and (2) it is true of every individual believer.

because He abides with you and will be in you.

14:18 [a]John 14:3,28

18"I will not leave you as orphans; [a]I will come to you.

***14:19** [a]John 7:33 [b]John 16:16, 22 [c]John 6:57

19"[a]After a little while [b]the world will see Me no more, but you *will* see Me; [c]because I live, you will live also.

14:20 [a]John 16:23,26 [b]John 10:38; 14:11

20"[a]In that day you will know that [b]I am in My Father, and you in Me, and I in you.

***14:21** [a]John 14:15, 23; 15:10; 1 John 5:3; 2 John 6 [b]John 14:23; 16:27 [c]Ex 33:18f; Prov 8:17

21"[a]He who has My commandments and keeps them is the one who loves Me; and [b]he who loves Me will be loved by My Father, and I will love him and will [c]disclose Myself to him."

14:22 [a]Luke 6:16; Acts 1:13 [b]Acts 10:40,41

22 [a]Judas (not Iscariot) *said to Him, "Lord, what then has happened [b]that You are going to disclose Yourself to us and not to the world?"

***14:23** [a]John 14:15, 21; 15:10; 1 John 5:3; 2 John 6 [b]John 8:51; 1 John 2:5 [c]John 14:21 [d]2 Cor 6:16; Eph 3:17; 1 John 2:24; Rev 3:20; 21:3

23 Jesus answered and said to him, "[a]If anyone loves Me, he will [b]keep My word; and [c]My Father will love him, and We [d]will come to him and make Our abode with him.

14:24 [a]John 14:23 [b]John 7:16; 14:10

24"He who does not love Me [a]does not keep My words; and [b]the word which you hear is not Mine, but the Father's who sent Me.

25"These things I have spoken to you while abiding with you.

***14:26** [a]John 14:16 [b]Luke 24:49; John 1:33; 15:26; 16:7; Acts 2:33 [c]John 16:13f; 1 John 2:20,27 [d]John 2:22

26"But the [a]Helper, the Holy Spirit, [b]whom the Father will send in My name, [c]He will teach you all things, and [d]bring to your remembrance all that I said to you.

F Concerning Peace, 14:27–31

14:27 [a]John 16:33; 20:19; Phil 4:7; Col 3:15 [b]John 14:1

27"[a]Peace I leave with you; My peace I give to you; not as the world gives do I give to you. [b]Do not let your heart be troubled, nor let it be fearful.

14:28 [a]John 14:2-4 [b]John 14:3,18 [c]John 14:12 [d]John 10:29; Phil 2:6

28"[a]You heard that I said to you, 'I go away, and [b]I will come to you.' If you loved Me, you would have rejoiced because [c]I go to the Father, for [d]the Father is greater than I.

14:29 [a]John 13:19

29"Now [a]I have told you before it happens, so that when it happens, you may believe.

***14:30** [a]John 12:31

30"I will not speak much more with you, for [a]the ruler of the world is coming, and he has nothing in Me;

14:31 [a]John 10:18; 12:49 [b]John 13:1; 18:1

31 but so that the world may know that I love the Father, I do exactly as [a]the Father commanded Me. Get up, [b]let us go from here.

G Concerning Fruitfulness, 15:1–17

***15:1** [a]Ps. 80:8ff.; Is. 5:1ff.; Ezek. 19:10ff.; Matt. 21:33ff. [b]Matt 15:13; Rom 11:17; 1 Cor 3:9

15 "[a]I am the true vine, and My Father is the [b]vinedresser.

***15:2**

2"Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes it so that it may bear more fruit.

15:3 [a]John 13:10; 17:17; Eph 5:26

3"[a]You are already clean because of the word which I have spoken to you.

***15:4** [a]John 6:56; 15:4-7; 1 John 2:6

4"[a]Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine,

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14:19 *you will see Me* after My resurrection.

14:21 The Christian faith works through love, and the measure of one's love is the extent to which one keeps Christ's commandments.

14:23 Here the Father's love is conditioned on our obedience to His Word.

14:26 The Spirit reminding them of Jesus' teachings was important for writing the NT.

14:30 *he has nothing in Me.* Satan (*the ruler of the world*) possesses nothing in the Person of Christ and has no power over Him whatsoever. This is another evidence of Christ's sinlessness.

15:1 Chapters 15 and 16 contain the second Farewell Discourse. In chap. 15 are the themes of fruit-bearing and the hatred of the world for Christ's disciples. The theme of persecution is continued in chap. 16 along with teaching concerning the ministry of the Holy Spirit.

15:2 *takes away.* The word may mean this literally (as "Remove" in 11:39) and would therefore be a reference to the physical death of fruitless Christians (1 Cor. 11:30); or it may mean lift up (as "picked up" in 8:59), which would indicate that the vinedresser (v. 1) encourages and makes it easier for the fruitless believer, hoping he will respond and begin to bear fruit. *prunes.* This is done through the Word of God, which cleans the life (same root word as "clean" in v. 3).

15:4 *Abide in Me.* John explains what this means when he uses the same word in 1 John 3:24. Abiding depends on keeping Christ's commandments (v. 10).

so neither *can* you unless you abide in Me.

15:5 [a]John 15:16
5"I am the vine, you are the branches; he who abides in Me and I in him, he [a]bears much fruit, for apart from Me you can do nothing.

***15:6** [a]John 15:2
6"If anyone does not abide in Me, he is [a]thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.

***15:7** [a]Matt 7:7; John 15:16
7"If you abide in Me, and My words abide in you, [a]ask whatever you wish, and it will be done for you.

***15:8** [a]Matt 5:16 [b]John 8:31
8"[a]By this is My Father glorified, that you bear much fruit, and *so* [b]prove to be My disciples.

15:9 [a]John 3:35; 17:23,24,26
9"Just as [a]the Father has loved Me, I have also loved you; abide in My love.

***15:10** [a]John 14:15 [b]John 8:29
10"[a]If you keep My commandments, you will abide in My love; just as [b]I have kept My Father's commandments and abide in His love.

15:11 [a]John 17:13 [b]John 3:29
11"[a]These things I have spoken to you so that My joy may be in you, and *that* your [b]joy may be made full.

15:12 [a]John 13:34; 15:17; 1 John 3:23; 2 John 5
12"This is [a]My commandment, that you love one another, just as I have loved you.

***15:13** [a]Rom 5:7f [b]John 10:11
13"[a]Greater love has no one than this, that one [b]lay down his life for his friends.

15:14 [a]Luke 12:4 [b]Matt 12:50
14"You are My [a]friends if [b]you do what I command you.

15:15 [a]John 8:26; 16:12
15"No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for [a]all things that I have heard from My Father I have made known to you.

15:16 [a]John 6:70; 13:18; 15:19 [b]John 15:5 [c]John 14:13; 15:7; 16:23
16"[a]You did not choose Me but I chose you, and appointed you that you would go and [b]bear fruit, and *that* your fruit would remain, so that [c]whatever you ask of the Father in My name He may give to you.

15:17 [a]John 15:12
17"This [a]I command you, that you love one another.

H Concerning the World, 15:18–16:6

15:18 [a]John 7:7; 1 John 3:13
18"[a]If the world hates you, you know that it has hated Me before *it hated* you.

15:19 [a]John 15:16 [b]Matt 10:22; 24:9; John 17:14
19"If you were of the world, the world would love its own; but because you are not of the world, but [a]I chose you out of the world, [b]because of this the world hates you.

15:20 [a]Matt 10:24; John 13:16 [b]1 Cor 4:12; 2 Cor 4:9; 2 Tim 3:12 [c]John 8:51
20"Remember the word that I said to you, '[a]A slave is not greater than his master.' If they persecuted Me, [b]they will also persecute you; if they [c]kept My word, they will keep yours also.

***15:21** [a]Matt 10:22; 24:9; Mark 13:13; Luke 21:12,17; Acts 4:17; 5:41; 9:14; 26:9; 1 Pet 4:14; Rev 2:3 [b]John 8:19,55; 16:3; 17:25; Acts 3:17; 1 John 3:1
21"But all these things they will do to you [a]for My name's sake, [b]because they do not know the One who sent Me.

15:22 [a]John 9:41; 15:24
22"[a]If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

15:24 [a]John 9:41; 15:21 [b]John 5:36; 10:37
23"He who hates Me hates My Father also.
24"[a]If I had not done among them [b]the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well.

***15:25**
25"But *they have done this* to ful-

15:6 *burned.* This refers to the works of the believer. The Christian who does not abide in Christ cannot do what pleases God; therefore, his works will be burned at the judgment seat of Christ, though he himself will be saved (1 Cor. 3:11–15). Another interpretation understands these branches to represent professing believers who will suffer eternal fire.

15:7 Knowing His words will control and guide our prayers so that He can answer them.

15:8 *By this.* I.e., by answered prayer. Note the progression: the step from fruit to more fruit involves pruning (cleansing) through the Word of God (v. 2), and the step from more fruit to much fruit involves a life of answered prayer.

15:10 Abiding in His love is conditioned on obedience (as also in 14:23).

15:13 The highest expression of love is a self-sacrifice that spares not life itself (see 1 John 3:16).

15:21 *for My name's sake.* Better, on My account; i.e., because you are My followers.

15:25 The reference is to Pss. 35:19; 69:4. In this section Christ makes five statements: (1) the world hates Me (v. 18); (2) My followers are aliens in the world (v. 19); (3) the world will persecute you because you are My followers (v. 20); (4) the persecutors do not know God (v. 21); (5) My

fill the word that is written in their [a]Law, '[b]THEY HATED ME WITHOUT A CAUSE.'

26"When the [a]Helper comes, [b]whom I will send to you from the Father, *that is* [c]the Spirit of truth who proceeds from the Father, [d]He will bear witness of Me,

27 and [a]you *will* bear witness also, because you have been with Me [b]from the beginning.

16 "[a]These things I have spoken to you so that you may be kept from [b]stumbling.

2"They will [a]make you outcasts from the synagogue, but [b]an hour is coming for everyone [c]who kills you to think that he is offering service to God.

3"These things they will do [a]because they have not known the Father or Me.

4"But these things I have spoken to you, [a]so that when their hour comes, you may remember that I told you of them. These things I did not say to you [b]at the beginning, because I was with you.

5"But now [a]I am going to Him who sent Me; and none of you asks Me, '[b]Where are You going?'

6"But because I have said these things to you, [a]sorrow has filled your heart.

I Concerning the Holy Spirit, 16:7–15

7"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the [a]Helper will not come to you; but if I go, [b]I will send Him to you.

8"And He, when He comes, will convict the world concerning sin and righteousness and judgment;

9 concerning sin, [a]because they do not believe in Me;

10 and concerning [a]righteousness, because [b]I go to the Father and you no longer see Me;

11 [a]and concerning judgment, because the ruler of this world has been judged.

12"I have many more things to say to you, but you cannot bear *them* now.

13"But when He, [a]the Spirit of truth, comes, He will [b]guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

14"He will [a]glorify Me, for He will take of Mine and will disclose *it* to you.

15"[a]All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

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words (v. 22) and My works (v. 24) rebuke them. These arguments are found in many early Christian writings, as instruction to the faithful and as warning to pagans and Jews.

15:26 *Helper.* See note on 14:16. *who proceeds from the Father.* The mission of the Spirit is from the Father; the Spirit's witness, therefore, is also that of the Father Himself.

16:1 *stumbling,* or falling away.

16:2 *everyone who kills you [will] think that he is offering service to God.* The history of religious persecution clearly portrays the fulfillment of this prophecy (e.g., Acts 7:57–60).

16:8–11 The Spirit, through apostles, evangelists, and preachers, will *convict* the world. To convict means to set forth the truth of the gospel in such a clear light that men are able to accept or reject it intelligently; i.e., to convince men of the truthfulness of the gospel. The Spirit will help break down the indifference of the typical pagan who has no conviction of sin, who holds a low regard for righteousness, and who pays no heed to warnings of the coming judgment.

16:9–10 *because they do not believe in Me.* The greatest, and basic, sin is unbelief. Jesus' return to the Father will vindicate His righteous life and the truthfulness of all He said (v. 10).

16:11 *the ruler of this world has been judged.* At the cross, Christ triumphed over Satan, serving notice on unbelievers of their judgment to come.

16:12 *many more things . . . but you cannot bear them now.* These things would become clear after the resurrection.

16:13 *He will disclose to you what is to come.* These things include the meaning of Christ's death and resurrection (which the disciples did not fully understand) as well as things yet in the future concerning His resurrection, the Christian life, and His return. See Paul's statement in 1 Cor. 2:10.

16:14 *take of Mine.* I.e., My teachings and whatever relates to Me.

16:15 The teaching ministry of the Holy Spirit has guided the church since the Spirit's coming. Doctrine, therefore, does not have to be traced back to the earthly ministry of Jesus to be au-

J Concerning His Return, 16:16–33

16 "[a]A little while, and [b]you will no longer see Me; and again a little while, and [c]you will see Me."

17 *Some* of His disciples then said to one another, "What is this thing He is telling us, '[a]A little while, and you will not see Me; and again a little while, and you will see Me'; and, 'because [b]I go to the Father'?"

18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."

19 [a]Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'?

20 "Truly, truly, I say to you, that [a]you will weep and lament, but the world will rejoice; you will be sorrowful, but [b]your sorrow will be turned to joy.

21 "[a]Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

22 "Therefore [a]you too have grief now; but [b]I will see you again, and your heart will rejoice, and no one *will* take your joy away from you.

23 "[a]In that day [b]you will not question Me about anything. Truly, truly, I say to you, [c]if you ask the Father for anything in My name, He will give it to you.

24 "[a]Until now you have asked for nothing in My name; ask and you will receive, so that your [b]joy may be made full.

25 "These things I have spoken to you in [a]figurative language; [b]an hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Father.

26 "[a]In that day [b]you will ask in My name, and I do not say to you that I will request of the Father on your behalf;

27 for [a]the Father Himself loves you, because you have loved Me and [b]have believed that [c]I came forth from the Father.

28 "[a]I came forth from the Father and have come into the world; I am leaving the world again and [b]going to the Father."

29 His disciples *said, "Lo, now You are speaking plainly and are not using [a]a figure of speech.

30 "Now we know that You know all things, and have no need for anyone to question You; by this we [a]believe that You [b]came from God."

31 Jesus answered them, "Do you now believe?

32 "Behold, [a]an hour is coming, and has *already* come, for [b]you to be scattered, each to [c]his own *home,* and to leave Me alone; and *yet* [d]I am not alone, because the Father is with Me.

33 "These things I have spoken to you, so that [a]in Me you may have peace. [b]In the world you have tribulation, but [c]take courage; [d]I have overcome the world."

*16:16 [a]John 7:33 [b]John 14:18-24; 16:16-24 [c]John 16:22
16:17 [a]John 16:16 [b]John 16:5
16:19 [a]Mark 9:32; John 6:61
16:20 [a]Mark 16:10; Luke 23:27 [b]John 20:20
16:21 [a]Is 13:8; 21:3; 26:17; 66:7; Hos 13:13; Mic 4:9; 1 Thess 5:3
16:22 [a]John 16:6 [b]John 16:16
*16:23 [a]John 14:20; 16:26 [b]John 16:19, 30 [c]John 15:16
16:24 [a]John 14:14 [b]John 3:29; 15:11
*16:25 [a]Matt 13:34; John 10:6; 16:29 [b]John 16:2
*16:26 [a]John 14:20; 16:23 [b]John 16:19, 30
16:27 [a]John 14:21,23 [b]John 2:11; 16:30 [c]John 8:42
16:28 [a]John 8:42; 16:30 [b]John 13:1,3; 16:5,10,17
16:29 [a]Matt 13:34; John 10:6; 16:25
16:30 [a]John 2:11; 16:27 [b]John 8:42; 16:28
16:32 [a]John 4:23; 16:2,25 [b]Zech 13:7; Matt 26:31 [c]John 19:27 [d]John 8:29
*16:33 [a]John 14:27 [b]John 15:18ff [c]Matt 9:2 [d]Rom 8:37; 2 Cor 2:14; 4:7ff; 6:4ff; Rev 3:21; 12:11

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thoritative, because the Spirit takes *of Mine* (Christ's), *and will disclose it to you* (the apostles). These truths were then recorded in the NT.

16:16 *you will see Me.* During the 40 days between His resurrection and ascension.

16:23 *In that day.* I.e., after His ascension.

16:25 *in figurative language.* See verse 29.

16:26 *ask in My name.* To address the Father through the Son has been the normal Christian practice ever since. See also note on 14:13.

16:33 *In the world you have tribulation.* There are three aspects of this: (1) general trials that come simply because we live in a sinful world (Rom. 8:35–36); (2) afflictions that God allows to come into our lives (2 Cor. 12:7); and (3) chastisement that comes more directly from God (Heb. 12:6). *I have overcome the world.* See Rom. 8:37; 1 John 5:4.

V INTERCESSION OF THE SON OF GOD, 17:1–26

17 Jesus spoke these things; and [a]lifting up His eyes to heaven, He said, "Father, the hour has come; [b]glorify Your Son, that the Son may glorify You,

2 even as [a]You gave Him authority over all flesh, that [b]to all whom You have given Him, [c]He may give eternal life.

3 "This is eternal life, that they may know You, [a]the only true God, and Jesus Christ whom [b]You have sent.

4 "[a]I glorified You on the earth, [b]having accomplished the work which You have given Me to do.

5 "Now, Father, [a]glorify Me together with Yourself, with the glory which I had [b]with You before the world was.

6 "[a]I have manifested Your name to the men whom [b]You gave Me out of the world; they were [c]Yours and You gave them to Me, and they have [d]kept Your word.

7 "Now they have come to know that everything You have given Me is from You;

8 for [a]the words which You gave Me [b]I have given to them; and they received *them* and truly understood that [c]I came forth from You, and they believed that [d]You sent Me.

9 "[a]I ask on their behalf; [b]I do not ask on behalf of the world, but of those whom [c]You have given Me; for [d]they are Yours;

10 and [a]all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

11 "I am no more in the world; and *yet* [a]they themselves are in the world, and [b]I come to You. [c]Holy Father, keep them in Your name, *the name* [d]which You have given Me, that [e]they may be one even as We *are*.

12 "While I was with them, I was keeping them in Your name [a]which You have given Me; and I guarded them and [b]not one of them perished but [c]the son of perdition, so that the [d]Scripture would be fulfilled.

13 "But now [a]I come to You; and [b]these things I speak in the world so that they may have My [c]joy made full in themselves.

14 "I have given them Your word; and [a]the world has hated them, because [b]they are not of the world, even as I am not of the world.

15 "I do not ask You to take them out of the world, but to keep them from [a]the evil *one*.

16 "[a]They are not of the world, even as I am not of the world.

17 "[a]Sanctify them in the truth; Your word is truth.

18 "As [a]You sent Me into the world, [b]I also have sent them into the world.

19 "For their sakes I [a]sanctify

17:1 a John 11:41 b John 7:39; 13:31f
17:2 a John 3:35 b John 10:28 c John 6:37,39; 17:6,9,24
17:3 a John 5:44 b John 3:17; 17:8,21,23,25
17:4 a John 13:31 b Luke 22:37; John 4:34
17:5 a John 17:1 b John 1:1; 8:58; 17:24; Phil 2:6
17:6 a John 17:26 b John 6:37,39; 17:2,9,24 c John 17:9 d John 8:51
17:8 a John 6:68; 12:49 b John 15:15; 17:14,26 c John 8:42; 16:27,30 d John 3:17; 17:18,21,23,25
17:9 a Luke 22:32; John 14:16 b Luke 23:34; John 17:20f c John 6:37,39; 17:2,6,24 d John 17:6
17:10 a John 16:15
17:11 a John 13:1 b John 7:33; 17:13 c John 17:25 d John 17:6; Phil 2:9; Rev 19:12 e John 17:21f; Rom 12:5; Gal 3:28
17:12 a John 17:6; Phil 2:9; Rev 19:12 b John 6:39; 18:9 c John 6:70 d Ps 41:9; John 13:18
17:13 a John 7:33; 17:11 b John 15:11 c John 3:29
17:14 a John 15:19 b John 8:23; 17:16
17:15 a Matt 5:37
17:16 a John 17:14
17:17 a John 15:3
17:18 a John 3:17; 17:3,8,21,23,25 b Matt 10:5; John 4:38; 20:21
17:19 a John 15:13

17:1 In this great so-called "high-priestly" prayer the Lord prays for (1) His own glorification (vv. 1, 5), (2) believers' protection (v. 11), (3) believers' sanctification (v. 17), (4) the unity of believers (vv. 21–23), and (5) the ultimate glorification of believers (v. 24). It is essentially an intercession for those who will form the church (vv. 6–26).

17:2 *all whom You have given Him.* Five times in this prayer the Lord refers to believers as a gift from the Father to Him (vv. 2, 6, 6, 9, 24).

17:3 This is Christ's definition of salvation, especially if we add what is clearly understood: *sent* to be the Savior of the world (3:16; 4:42; 6:33; 1 John 4:14; 5:20).

17:5 *with Yourself.* I.e., in Your presence, "at the right hand of God" (Mark 16:19).

17:6 *manifested Your name.* I.e., revealed Your true nature. This divine revelation is the basis on which the church is established.

17:11 *Holy Father.* Occurring only here in the NT, this address emphasizes God's separateness ("Holy") and His intimacy ("Father"). *keep.* Though not expressed, this likely means "keep from evil and disunity."

17:12 *the son of perdition.* Judas (see Ps. 41:9).

17:15 *from the evil one.* The word can be neuter (*from evil*) or masculine (*from the evil one,* Satan). It should be noted that Christ does not teach withdrawal from the world but, rather, that Christians should be in the world but not of it (vv. 14–16).

17:17 *Sanctify* means "to set apart for God and His holy purposes"; so also verse 19. The means of sanctification is God's Word.

17:18 A great text for the mission of the church.

Myself, that they themselves also may be [b]sanctified [c]in truth.

20"I do not ask on behalf of these alone, but for those also who believe in Me through their word;

21 that they may all be one; [a]even as You, Father, *are* in Me and I in You, that they also may be in Us, [b]so that the world may believe that [c]You sent Me.

22"The [a]glory which You have given Me I have given to them, that they may be one, just as We are one;

23 [a]I in them and You in Me, that they may be perfected in unity, so that the world may know that [b]You sent Me, and [c]loved them, even as You have loved Me.

24"Father, I desire that [a]they also, whom You have given Me, [b]be with Me where I am, so that they may see My [c]glory which You have given Me, for You loved Me before [d]the foundation of the world.

25"O [a]righteous Father, although [b]the world has not known You, yet I have known You; and these have known that [c]You sent Me;

26 and [a]I have made Your name known to them, and will make it known, so that [b]the love wherewith You loved Me may be in them, and I in them."

17:19 [b]John 15:3 [c]2 Cor 7:14; Col 1:6; 1 John 3:18

*17:21 [a]John 10:38; 17:11,23 [b]John 17:8 [c]John 3:17; 17:3,8,18,23,25

17:22 [a]John 1:14; 17:24

17:23 [a]John 10:38; 17:11,21 [b]John 3:17; 17:3,8,18,21,25 [c]John 16:27

*17:24 [a]John 17:2 [b]John 12:26 [c]John 1:14; 17:22 [d]Matt 25:34; John 17:5

*17:25 [a]John 17:11; 1 John 1:9 [b]John 7:29; 15:21

17:25 [c]John 3:17; 17:3,8,18,21,23

17:26 [a]John 17:6 [b]John 15:9

VI CRUCIFIXION OF THE SON OF GOD, 18:1–19:42 (MATT. 26:36–27:61; MARK 14:32–15:47; LUKE 22:39–23:56)

A The Arrest, 18:1–11

18 When Jesus had spoken these words, [a]He went forth with His disciples over [b]the ravine of the Kidron, where there was [c]a garden, in which He entered with His disciples.

2 Now Judas also, who was betraying Him, knew the place, for Jesus had [a]often met there with His disciples.

3 [a]Judas then, having received [b]the *Roman* cohort and [c]officers from the chief priests and the Pharisees, *came there with lanterns and [d]torches and weapons.

*18:1 [a]Matt 26:30, 36; Mark 14:26,32; Luke 22:39 [b]2 Sam 15:23; 1 Kin 2:37; 15:13; 2 Kin 23:4,6,12; 2 Chr 15:16; 29:16; 30:14; Jer 31:40 [c]Matt 26:36; Mark 14:32; John 18:26

18:2 [a]Luke 21:37; 22:39

*18:3 [a]John 18:3-11; *Matt 26:47-56; Mark 14:43-50; Luke 22:47-53* [b]John 18:12; Acts 10:1 [c]John 7:32; 18:12,18 [d]Matt 25:1

THE TRIALS OF JESUS

	TRIAL	SCRIPTURE	JUDGE	DECISION
Religious trials— JEWISH	FIRST	John 18:12-14	Annas	OK given to liquidate Jesus
	SECOND	Matt. 26:57-68	Caiaphas	Death sentence, charge of blasphemy
	THIRD	Matt. 27:1-2	Sanhedrin	Death sentence made legal
Civil trials— ROMAN	FOURTH	John 18:28-38	Pilate	Not guilty
	FIFTH	Luke 23:6-12	Herod	Not guilty
	SIXTH	John 18:39-19:6	Pilate	Not guilty, but turned Jesus over to the Jews

17:21 *that they may all be one.* All believers belong to the one Body of Christ (1 Cor. 12:13) and to the same household of God (Eph. 2:19). This spiritual unity should be visibly expressed in the exercise of spiritual gifts (Eph. 4:3–16), prayer, and exhortation (2 Cor. 1:11; Heb. 10:25).

17:24 He prays for our glorification, that is, being with Him in eternity.

17:25 *righteous Father.* Like "Holy Father" in verse 11, this form of address occurs only here in the NT and expresses God's distinction from us and His relation to us.

18:1 *ravine of the Kidron.* A ravine E of Jerusalem, between the city and the Mount of Olives.

18:3 *cohort.* A group of 300–600 Roman soldiers.

18:4 [a]John 6:64; 13:1,11 [b]John 18:7

4 So Jesus, [a]knowing all the things that were coming upon Him, went forth and *said to them, "[b]Whom do you seek?"

5 They answered Him, "Jesus the Nazarene." He *said to them, "I am *He.*" And Judas also, who was betraying Him, was standing with them.

6 So when He said to them, "I am *He,*" they drew back and fell to the ground.

18:7 [a]John 18:4

7 Therefore He again asked them, "[a]Whom do you seek?" And they said, "Jesus the Nazarene."

8 Jesus answered, "I told you that I am *He;* so if you seek Me, let these go their way,"

18:9 [a]John 17:12

9 to fulfill the word which He spoke, "[a]Of those whom You have given Me I lost not one."

***18:10** [a]Matt 26:51; Mark 14:47

10 Simon Peter then, [a]having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.

18:11 [a]Matt 20:22; 26:39; Mark 14:36; Luke 22:42

11 So Jesus said to Peter, "Put the sword into the sheath; [a]the cup which the Father has given Me, shall I not drink it?"

B The Trials, 18:12–19:15

1 *Before Annas,* 18:12–23

***18:12** [a]John 18:12f; *Matt 26:57ff* [b]John 18:3

12 [a]So [b]the *Roman* cohort and the commander and the [b]officers of the Jews, arrested Jesus and bound Him,

***18:13** [a]Luke 3:2; John 18:24 [b]Matt 26:3; John 11:49,51

13 and led Him to [a]Annas first; for he was father-in-law of [b]Caiaphas, who was high priest that year.

18:14 [a]John 11:50

14 Now Caiaphas was the one who had advised the Jews that [a]it was expedient for one man to die on behalf of the people.

***18:15** [a]Matt 26:58; Mark 14:54; Luke 22:54

15 [a]Simon Peter was following Jesus, and *so was* another disciple. Now that disciple was known to the high priest, and entered with Jesus into [b]the court of the high priest,

18:15 [b]Matt 26:3; John 18:24,28

16 [a]but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.

18:16 [a]John 18:16-18; *Matt 26:69f; Mark 14:66-68; Luke 22:55-57*

17 [a]Then the slave-girl who kept the door *said to Peter, "[b]You are not also *one* of this man's disciples, are you?" He *said, "I am not."

18:17 [a]Acts 12:13 [b]John 18:25

18 Now the slaves and the [a]officers were standing *there,* having made [b]a charcoal fire, for it was cold and they were [c]warming themselves; and Peter was also with them, standing and warming himself.

18:18 [a]John 18:3 [b]John 21:9 [c]Mark 14:54, 67

19 [a]The high priest then questioned Jesus about His disciples, and about His teaching.

18:19 [a]John 18:19-24; *Matt 26:59-68; Mark 14:55-65; Luke 22:63-71*

20 Jesus answered him, "I [a]have spoken openly to the world; I always [b]taught in synagogues and [c]in the temple, where all the Jews come together; and I spoke nothing in secret.

18:20 [a]John 7:26; 8:26 [b]Matt 4:23; John 6:59 [c]Matt 26:55

21 "Why do you question Me? Question those who have heard what I spoke to them; these know what I said."

22 When He had said this, one of the [a]officers standing nearby [b]struck Jesus, saying, "Is that the way You answer the high priest?"

18:22 [a]John 18:3 [b]John 19:3

23 [a]Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?"

18:23 [a]Matt 5:39; Acts 23:2-5

2 *Before Caiaphas,* 18:24–27

24 [a]So Annas sent Him bound to [a]Caiaphas the high priest.

***18:24** [a]John 18:13

25 [a]Now [b]Simon Peter was standing and warming himself. So they said to him, "[c]You are not also *one* of His disciples, are you?" He denied *it,* and said, "I am not."

18:25 [a]John 18:25-27; *Matt 26:71-75; Mark 14:69-72; Luke 22:58-62* [b]John 18:18 [c]John 18:17

26 One of the slaves of the high

18:10 *cut off his right ear.* For the sequel, see Luke 22:51.

18:12 *officers of the Jews.* Better, servants of the Jewish authorities (high priests).

18:13 A small inner circle of high priests, headed by Annas and Caiaphas, ruled Jerusalem regardless of who was officially *the* high priest. See note on Luke 3:2.

18:15 *another disciple.* John.

18:24 No examination before *Caiaphas* is reported by John. See note on Matt. 26:57. Under Roman law, as in free societies today, a prisoner was assumed to be innocent until proven guilty.

18:26 [a]John 18:10 [b]John 18:1

priest, being a relative of the one [a]whose ear Peter cut off, *said, "Did I not see you in [b]the garden with Him?"

***18:27** [a]John 13:38

27 Peter then denied *it* again, and immediately [a]a rooster crowed.

3 *Before Pilate,* 18:28–19:16

***18:28** [a]Matt 27:2; Mark 15:1; Luke 23:1 [b]John 18:13 [c]Matt 27:27; John 18:33; 19:9 [d]John 11:55; Acts 11:3

28 [a]Then they *led Jesus from [b]Caiaphas into [c]the Praetorium, and it was early; and they themselves did not enter into [c]the Praetorium so that [d]they would not be defiled, but might eat the Passover.

18:29 [a]John 18:29-38: *Matt 27:11-14; Mark 15:2-5; Luke 23:2,3*

29 [a]Therefore Pilate went out to them and *said, "What accusation do you bring against this Man?"

30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

***18:31**

31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"

***18:32** [a]Matt 20:19; 26:2; Mark 10:33f; Luke 18:32f; John 3:14; 8:28; 12:32f

32 to fulfill [a]the word of Jesus which He spoke, signifying by what kind of death He was about to die.

18:33 [a]John 18:28, 29; 19:9 [b]Luke 23:3; John 19:12

33 Therefore Pilate [a]entered again into the Praetorium, and summoned Jesus and said to Him, "[b]Are You the King of the Jews?"

***18:34**

34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

***18:36** [a]Matt 26:53; Luke 17:21; John 6:15

36 Jesus answered, "[a]My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."

18:37 [a]Matt 27:11; Mark 15:2; Luke 22:70; 23:3 [b]John 1:14; 3:32; 8:14 [c]John 8:47; 1 John 4:6

37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "[a]You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, [b]to testify to the truth. [c]Everyone who is of the truth hears My voice."

***18:38** [a]John 18:33; 19:4 [b]Luke 23:4; John 19:4,6

38 Pilate *said to Him, "What is truth?"

And when he had said this, he [a]went out again to the Jews and *said to them, "[b]I find no guilt in Him.

***18:39** [a]John 18:39-19:16: *Matt 27:15-26; Mark 15:6-15; Luke 23:18-25*

39"[a]But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?"

18:40 [a]Acts 3:14

40 So they cried out again, saying, "[a]Not this Man, but Barabbas." Now Barabbas was a robber.

***19:1** [a]Matt 27:26

19:2 [a]Matt 27:27-30; *Mark 15:16-19*

19 Pilate then took Jesus and [a]scourged Him.

2 [a]And the soldiers twisted

18:27 Regarding the steps that led to Peter's denial, see note on Mark 14:72.

18:28 *they themselves did not enter into the Praetorium.* This was the Roman headquarters, the barracks (also in v. 33). As a dwelling place of Gentiles it was unclean. Thus the Jewish authorities would not enter, lest they be defiled for the Passover. They were willing, however, to see the murder of Jesus committed without fearing defilement! See note on Matt. 27:27.

18:31 *We are not permitted.* The Sanhedrin could condemn a man to death, but the Roman government had to approve and execute the sentence. See note on Luke 22:66.

18:32 *what kind of death.* Jewish execution was by stoning; the Roman method was crucifixion. Jesus had to be crucified (1) so that no bone would be broken (19:36; Ps. 34:20), (2) to include both Gentiles and Jews in the responsibility for His death (Acts 4:27), and (3) so that He would literally be lifted up in fulfillment of 3:14.

18:34 Jesus asked whether Pilate's question arose from his own Roman viewpoint (*Are you saying this on your own initiative*) or from a Jewish viewpoint (*or did others tell you about Me?*).

18:36 Because Pilate's answer indicated that he was concerned only about a rival political kingdom to Rome (v. 35), our Lord replied as He did in this verse, indicating that His was not such a kingdom. Pilate was then satisfied that Jesus was not a political threat and therefore wished to release Him. *kingdom.* Better, kingship; i.e., My authority is not of human origin.

18:38 *What is truth?* Pilate was not being philosophical but was simply expressing frustration and irritation at Jesus' avoidance of a direct answer to what seemed to him to be a simple question. He did not really understand the charges (18:31, 35, 38; 19:4, 12).

18:39–40 Pilate did not have the courage of his conviction that Jesus was innocent (v. 38).

19:1 *scourged.* See note on Matt. 27:26.

together a crown of thorns and put it on His head, and put a purple robe on Him;

19:3 [a]Matt 27:29; Mark 15:18 [b]John 18:22

3 and they *began* to come up to Him and say, "[a]Hail, King of the Jews!" and to [b]give Him slaps *in the face.*

19:4 [a]John 18:33,38 [b]Luke 23:4; John 18:38; 19:6

4 Pilate [a]came out again and *said to them, "Behold, I am bringing Him out to you so that you may know that [b]I find no guilt in Him."

***19:5** [a]John 19:2

5 Jesus then came out, [a]wearing the crown of thorns and the purple robe. *Pilate* *said to them, "Behold, the Man!"

19:6 [a]Matt 26:58; John 18:3 [b]Luke 23:4; John 18:38; 19:4

6 So when the chief priests and the [a]officers saw Him, they cried out saying, "Crucify, crucify!" Pilate *said to them, "Take Him yourselves and crucify Him, for [b]I find no guilt in Him."

***19:7** [a]Lev 24:16; Matt 26:63-66 [b]John 5:18; 10:33

7 The Jews answered him, "[a]We have a law, and by that law He ought to die because He [b]made Himself out *to be* the Son of God."

***19:8**

8 Therefore when Pilate heard this statement, he was *even* more afraid;

***19:9** [a]John 18:33

9 and he [a]entered into the Praetorium again and *said to Jesus, "Where are You from?" But [b]Jesus gave him no answer.

19:9 [b]Matt 26:63; 27:12,14; John 18:34-37

10 So Pilate *said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?"

11 Jesus answered, "[a]You would have no authority over Me, unless it had been given you from above; for this reason [b]he who delivered Me to you has *the* greater sin."

***19:11** [a]Rom 13:1 [b]John 18:13f, 28ff; Acts 3:13

12 As a result of this Pilate made efforts to release Him, but the Jews cried out saying, "[a]If you release this Man, you are no friend of Caesar; everyone who makes himself out *to be* a king opposes Caesar."

***19:12** [a]Luke 23:2; John 18:33ff

13 Therefore when Pilate heard these words, he brought Jesus out, and [a]sat down on the judgment seat at a place called The Pavement, but [b]in Hebrew, Gabbatha.

***19:13** [a]Matt 27:19 [b]John 5:2; 19:17,20

14 Now it was [a]the day of preparation for the Passover; it was about the [b]sixth hour. And

***19:14** [a]Matt 27:62; John 19:31,42 [b]Matt 27:45; Mark 15:25

19:5 *Behold the Man!* Pilate's remark was sarcastic: "Look at your so-called king now!"

19:7 *by that law He ought to die.* A reference to Jesus' alleged blasphemy because He claimed to be God.

19:8 *more afraid.* Perhaps of several things: of possible violence; of loss of favor in Rome for his inability to control the turbulent Jews (v. 15); of some sense of Jesus' true nature (which may be indicated by the question in v. 9).

19:9 *no answer.* As predicted in Isa. 53:7.

19:11 *he who delivered Me to you.* Evidently a reference to Caiaphas (18:28). *greater sin.* All sin is sin (including Pilate's, to whom Christ was delivered by Caiaphas), but some sins are worse than others (as also in Matt. 7:3).

19:12 The Jewish authorities reverted to the political charge against Jesus, suggesting a potent threat to a provincial governor who served at the whim of the emperor (Tiberius). The Jews had already protested to Rome Pilate's actions in other matters where he was insensitive to their customs. See note on Mark 15:1.

19:13 *The Pavement.* Almost certainly the large paved area that was part of the Castle of Antonia at the NW corner of the Temple area beneath Ecce Homo Arch.

19:14–15 Pilate's sarcasm was directed to the chief priests (whom he hated and mistrusted) and to their clique. He drew from them the response, *"We have no king but Caesar,"* a blasphemous denial of the kingship of God over their nation.

19:14 *preparation for the Passover.* Friday of Passover week. In verse 31 *preparation* refers to Friday as the day of preparation for the Sabbath. See note on Luke 23:54.

THE SEVEN CRIES FROM THE CROSS

1. "Father, forgive them..."	*Luke 23:34*
2. "Today you shall be with Me..."	*Luke 23:43*
3. "Woman, behold, your son!"	*John 19:26-27*
4. "My God, My God..."	*Matt. 27:46-47* *Mark 15:34-36*
5. "I am thirsty."	*John 19:28*
6. "It is finished."	*John 19:30*
7. "Father, into Your hands..."	*Luke 23:46*

he *said to the Jews, "Behold, [c]your King!"

15 So they cried out, "[a]Away with *Him,* away with *Him,* crucify Him!" Pilate *said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."

16 So he then [a]handed Him over to them to be crucified.

C The Crucifixion, 19:17–37

17 [a]They took Jesus, therefore, and He went out, [b]bearing His own cross, to the place called [c]the Place of a Skull, which is called [d]in Hebrew, Golgotha.

18 There they crucified Him, and with Him [a]two other men, one on either side, and Jesus in between.

19 Pilate also wrote an inscription and put it on the cross. It was written, "[a]JESUS THE NAZARENE, [b]THE KING OF THE JEWS."

20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written [a]in Hebrew, Latin *and* in Greek.

21 So the chief priests of the Jews were saying to Pilate, "Do not write, '[a]The King of the Jews'; but that He said, 'I am [a]King of the Jews.' "

22 Pilate answered, "[a]What I have written I have written."

23 Then [a]the soldiers, when they had crucified Jesus, took His outer garments and made [b]four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece.

24 So they said to one another, "[a]Let us not tear it, but cast lots for it, *to decide* whose it shall be"; [b]*this was* to fulfill the Scripture:, "THEY [c]DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."

25 Therefore the soldiers did these things. [a]But standing by the cross of Jesus were [b]His mother, and His mother's sister, Mary the *wife* of Clopas, and [c]Mary Magdalene.

26 When Jesus then saw His mother, and [a]the disciple whom He loved standing nearby, He *said to His mother, "[b]Woman, behold, your son!"

27 Then He *said to the disciple, "Behold, your mother!" From that hour the disciple took her into [a]his own *household.*

28 After this, Jesus, [a]knowing that all things had already been accomplished, [b]to fulfill the Scripture, *said, "[c]I am thirsty."

29 A jar full of sour wine was standing there; so [a]they put a sponge full of the sour wine upon *a branch of* hyssop and brought it up to His mouth.

30 Therefore when Jesus had received the sour wine, He said, "[a]It is finished!" And He bowed His head and [b]gave up His spirit.

31 Then the Jews, because it was [a]the day of preparation, so that [b]the bodies would not remain on the cross on the Sabbath (for that Sabbath was a [c]high day), asked Pilate that their legs

19:14 [c]John 19:19,21
19:15 [a]Luke 23:18
***19:16** [a]Matt 27:26; Mark 15:15; Luke 23:25
***19:17** [a]John 19:17-24; *Matt 27:33-44; Mark 15:22-32; Luke 23:33-43* [b]Matt 27:32; Mark 15:21; Luke 14:27; 23:26 [c]Luke 23:33 [d]John 19:13
19:18 [a]Luke 23:32
19:19 [a]Matt 27:37; Mark 15:26; Luke 23:38 [b]John 19:14, 21
19:20 [a]John 19:13
19:21 [a]John 19:14,19
19:22 [a]Gen 43:14; Esth 4:16
***19:23** [a]Matt 27:35; Mark 15:24; Luke 23:34 [b]Acts 12:4
***19:24** [a]Ex 28:32; Matt 27:35; Mark 15:24; Luke 23:34 [b]John 19:28, 36f [c]Ps 22:18
***19:25** [a]Matt 27:55f; Mark 15:40f; Luke 23:49 [b]Matt 12:46 [c]Luke 8:2; John 20:1,18
19:26 [a]John 13:23 [b]John 2:4
19:27 [a]Luke 18:28; John 1:11; 16:32; Acts 21:6
19:28 [a]John 13:1; 17:4 [b]John 19:24, 36f [c]Ps 69:21
***19:29** [a]John 19:29, 30; *Matt 27:48, 50; Mark 15:36f; Luke 23:36*
***19:30** [a]John 17:4 [b]Matt 27:50; Mark 15:37; Luke 23:46
***19:31** [a]John 19:14,42 [b]Deut 21:23; Josh 8:29; 10:26f [c]Ex 12:16

19:16 *to be crucified.* See note on Matt. 27:31.
19:17 *Golgotha.* See note on Matt. 27:33.
19:23 *they . . . took His . . . garments.* See note on Matt. 27:35.
19:24 *the Scripture* is Ps. 22:18. See note on Matt. 27:35.
19:25 *Mary.* On the Marys of the NT, see note on Luke 8:2.
19:29 *sour wine . . . hyssop.* The wine was cheap as well as sour. Hyssop was likely the caper plant, which has stems 2–3 ft (61–92 cm) long. The drugged wine He refused was offered earlier before the actual crucifixion (Matt. 27:34; Mark 15:23).
19:30 *"It is finished!"* Receipts for taxes found in the papyri have written across them this single Greek word, which means "paid in full." The price for our redemption from sin was paid in full by our Lord's death.
19:31 *that Sabbath was a high day.* I.e., the first day of the Feast of Unleavened Bread fell that year on a Sabbath, making it a "high" or "special" festival (Ex. 12:16; Lev. 23:7). They were anxious that the body not remain on the cross (see Deut. 21:22–23). *their legs might be broken.* This was done to hasten death, since the victim could no longer raise himself up on the nail through his feet in order to allow himself to breathe and thus to delay his ultimate asphyxiation. The skeleton of a crucified body found in 1968 showed that the legs had been broken.

might be broken, and *that* they might be taken away.

19:32 [a]John 19:18
32 So the soldiers came, and broke the legs of the first man and of the other who was [a]crucified with Him;

33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.

*19:34 [a]1 John 5:6,8
34 But one of the soldiers pierced His side with a spear, and immediately [a]blood and water came out.

19:35 [a]John 15:27; 21:24
35 And he who has seen has [a]testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

*19:36 [a]John 19:24,28 [b]Ex 12:46; Num 9:12; Ps 34:20
36 For these things came to pass [a]to fulfill the Scripture, "[b]NOT A BONE OF HIM SHALL BE BROKEN."

*19:37 [a]Zech 12:10; Rev 1:7
37 And again another Scripture says, "[a]THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

D The Burial, 19:38–42

*19:38 [a]John 19:38-42: *Matt 27:57-61; Mark 15:42-47; Luke 23:50-56* [b]Mark 15:43 [c]John 7:13
38 [a]After these things Joseph of Arimathea, being a disciple of Jesus, but a [b]secret *one* for [c]fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.

*19:39 [a]John 3:1 [b]Mark 16:1 [c]Ps 45:8; Prov 7:17; Song 4:14; Matt 2:11 [d]John 12:3
39 [a]Nicodemus, who had first come to Him by night, also came, [b]bringing a mixture of [c]myrrh and aloes, about a [d]hundred pounds *weight*.

*19:40 [a]Matt 26:12; Mark 14:8; John 11:44 [b]Luke 24:12; John 20:5,7
40 So they took the body of Jesus and [a]bound it in [b]linen wrappings with the spices, as is the burial custom of the Jews.

*19:41 [a]Matt 27:60 [b]Luke 23:53
41 Now in the place where He was crucified there was a garden, and in the garden a [a]new tomb [b]in which no one had yet been laid.

19:42 [a]John 19:14,31 [b]John 19:20, 41
42 Therefore because of the Jewish day of [a]preparation, since the tomb was [b]nearby, they laid Jesus there.

VII RESURRECTION OF THE SON OF GOD, 20:1–21:25 (MATT. 28:1–16; MARK 16:1–20; LUKE 24:1–53)

A The Empty Tomb, 20:1–9

*20:1 [a]John 20:1-8: *Matt 28:1-8; Mark 16:1-8; Luke 24:1-10* [b]John 19:25; 20:18 [c]Matt 27:60, 66; 28:2; Mark 15:46; 16:3f; Luke 24:2; John 11:38
20 [a]Now on the first *day* of the week [b]Mary Magdalene *came early to the tomb, while it *was still dark, and *saw [c]the stone *already* taken away from the tomb.

20:2 [a]John 13:23 [b]John 20:13
2 So she *ran and *came to Simon Peter and to the other [a]disciple whom Jesus loved, and *said to them, "[b]They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

20:3 [a]Luke 24:12; John 20:3-10
3 [a]So Peter and the other disciple went forth, and they were going to the tomb.

4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first;

*20:5 [a]John 20:11
5 and [a]stooping and looking

19:34 *blood and water.* Undebatable proof that He actually died.

19:36 *fulfill . . . scripture.* See Ex. 12:46; Num. 9:12; Ps. 34:20.

19:37 *another Scripture says.* See Zech. 12:10.

19:38 *Arimathea.* A town 20 mi (32 km) NW of Jerusalem.

19:39 *Nicodemus* apparently had become a secret follower of Christ. *a hundred pounds weight* (actually about 75 lb, or 34 kg) is an unusually large amount.

19:40 *linen wrappings.* I.e., long strips of linen.

19:41 *tomb.* See Isa. 53:9.

20:1 The order of Christ's appearances after His resurrection seems to be as follows: (1) to Mary Magdalene and the other women (vv. 11–18; Matt. 28:8–10; Mark 16:9–10); (2) to Peter, probably in the afternoon (Luke 24:34; 1 Cor. 15:5); (3) to the disciples on the Emmaus road toward evening (Mark 16:12; Luke 24:13–32); (4) to the disciples, except Thomas, in the upper room (vv. 19–25; Luke 24:36–43); (5) to the disciples, including Thomas, on the next Sunday night (vv. 26–29; Mark 16:14); (6) to seven disciples beside the Sea of Galilee (21:1–24); (7) to the apostles and more than 500 brothers and James, the Lord's half brother (1 Cor. 15:6–7); (8) to those who witnessed the ascension (Matt. 28:18–20; Mark 16:19; Luke 24:44–53; Acts 1:3–12).

20:5–6 *saw the linen wrappings lying.* If the body had been stolen, the thieves would not have taken time to unwrap it; but even if they had, the wrappings would have been strewn around the tomb, not lying in perfect order as they were. See note on Luke 24:12.

20:5 [b]John 19:40 in, he *saw the [b]linen wrappings lying *there*; but he did not go in.

6 So Simon Peter also *came, following him, and entered the tomb; and he *saw the linen wrappings lying *there,*

20:7 [a]John 11:44 [b]John 19:40 7 and [a]the face-cloth which had been on His head, not lying with the [b]linen wrappings, but rolled up in a place by itself.

20:8 [a]John 20:4 8 So the other disciple who [a]had first come to the tomb then also entered, and he saw and believed.

20:9 [a]Matt 22:29; John 2:22 [b]Luke 24:26ff, 46 9 For as yet [a]they did not understand the Scripture, [b]that He must rise again from the dead.

B The Appearances of the Risen Lord, 20:10–21:25

1 *To Mary Magdalene,* 20:10–18

20:10 [a]Luke 24:12 10 So the disciples went away again [a]to their own homes.

20:11 [a]Mark 16:5 [b]John 20:5 11 [a]But Mary was standing outside the tomb weeping; and so, as she wept, she [b]stooped and looked into the tomb;

20:12 [a]Matt 28:2f; Mark 16:5; Luke 24:4 12 and she *saw [a]two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.

20:13 [a]John 20:15 [b]John 20:2 13 And they *said to her, "[a]Woman, why are you weeping?" She *said to them, "Because [b]they have taken away my Lord, and I do not know where they have laid Him."

20:14 [a]Matt 28:9; Mark 16:9 [b]John 21:4 14 When she had said this, she turned around and * [a]saw Jesus standing *there,* and [b]did not know that it was Jesus.

20:15 [a]John 20:13 15 Jesus *said to her, "[a]Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she *said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."

20:16 [a]John 5:2 [b]Matt 23:7; Mark 10:51 16 Jesus *said to her, "Mary!" She turned and *said to Him [a]in Hebrew, "[b]Rabboni!" (which means, Teacher).

*20:17 [a]Matt 28:10 [b]Mark 12:26; 16:19; John 7:33 17 Jesus *said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to [a]My brethren and say to them, 'I [b]ascend to My Father and your Father, and My God and your God.' "

20:18 [a]John 20:1 [b]Mark 16:10; Luke 24:10,23 18 [a]Mary Magdalene *came, [b]announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her.

2 *To the disciples, Thomas absent,* 20:19–25

*20:19 [a]John 7:13 [b]Luke 24:36; John 14:27; 20:21,26 **19** So when it was evening on that day, the first *day* of the week, and when the doors were shut where the disciples were, for [a]fear of the Jews, Jesus came and stood in their midst and *said to them, "[b]Peace *be* with you."

20:20 [a]Luke 24:39, 40; John 19:34 [b]John 16:20, 22 20 And when He had said this, [a]He showed them both His hands and His side. The disciples then [b]rejoiced when they saw the Lord.

*20:21 [a]Luke 24:36; John 14:27; 20:19,26 [b]John 17:18 21 So Jesus said to them again, "[a]Peace *be* with you; [b]as the Father has sent Me, I also send you."

*20:22 22 And when He had said this, He breathed on them and *said to them, "Receive the Holy Spirit.

*20:23 [a]Matt 16:19; 18:18 23 "[a]If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained."

20:24 [a]John 11:16 [b]John 6:67 **24** But [a]Thomas, one of [b]the twelve, called [a]Didymus, was not with them when Jesus came.

20:25 [a]John 20:20 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in [a]His hands the imprint of the nails, and put my finger into the place of the nails,

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20:17 *Stop clinging to Me.* I.e., in order to restrain Me. That would be inappropriate because of His new relationship as resurrected Lord.

20:19 *the Jews.* I.e., the Jewish authorities.

20:21 Another great verse on the mission of the church (see also 17:18).

20:22 *Receive the Holy Spirit.* This was a filling with the Spirit for power until the regularized relationship of the Spirit began at Pentecost.

20:23 *have been forgiven . . . have been retained.* Since only God can forgive sins (Mark 2:7), the disciples and the church are here given the authority to declare what God does when a man either accepts or rejects His Son. See note on Matt. 16:19.

20:25 [b]Mark 16:11 and put my hand into His side, [b]I will not believe."

3 *To the disciples, Thomas present,* 20:26–31

20:26 [a]Luke 24:36; John 14:27; 20:19,21 **26** After eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in their midst and said, "[a]Peace *be* with you."

20:27 [a]Luke 24:40; John 20:25 **27** Then He *said to Thomas, "[a]Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."

*20:28 **28** Thomas answered and said to Him, "My Lord and my God!"

20:29 [a]1 Pet 1:8 **29** Jesus *said to him, "Because you have seen Me, have you believed? [a]Blessed *are* they who did not see, and *yet* believed."

*20:30 [a]John 21:25 [b]John 2:11 **30** [a]Therefore many other [b]signs Jesus also performed in the presence of the disciples, which are not written in this book;

20:31 [a]John 19:35 [b]Matt 4:3 [c]John 3:15 **31** but these have been written [a]so that you may believe that Jesus is the Christ, [b]the Son of God; and that [c]believing you may have life in His name.

4 *To seven disciples,* 21:1–14

21:1 [a]Mark 16:12; John 21:14 [b]John 20:19, 26 [c]John 6:1 **21** After these things Jesus [a]manifested Himself [b]again to the disciples at the [c]Sea of Tiberias, and He manifested *Himself* in this way.

21:2 [a]John 11:16 [b]John 1:45ff [c]John 2:1 [d]Matt 4:21; Mark 1:19; Luke 5:10 **2** Simon Peter, and [a]Thomas called Didymus, and [b]Nathanael of [c]Cana in Galilee, and [d]the *sons* of Zebedee, and two others of His disciples were together.

3 Simon Peter *said to them, "I am going fishing." They *said to him, "We will also come with you." They went out and got into the boat; and [a]that night they caught nothing.

*21:3 [a]Luke 5:5

21:4 [a]Luke 24:16; John 20:14 **4** But when the day was now breaking, Jesus stood on the beach; yet the disciples did not [a]know that it was Jesus.

*21:5 [a]Luke 24:41 **5** So Jesus *said to them, "Children, [a]you do not have any fish, do you?" They answered Him, "No."

21:6 [a]Luke 5:4ff **6** And He said to them, "[a]Cast the net on the right-hand side of the boat and you will find *a catch.*" So they cast, and then they were not able to haul it in because of the great number of fish.

*21:7 [a]John 13:23; 21:20 **7** [a]Therefore that disciple whom Jesus loved *said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea.

8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net *full* of fish.

21:9 [a]John 18:18 [b]John 6:9,11; 21:10,13 **9** So when they got out on the land, they *saw a charcoal [a]fire *already* laid and [b]fish placed on it, and bread.

21:10 [a]John 6:9,11; 21:9,13 **10** Jesus *said to them, "Bring some of the [a]fish which you have now caught."

11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

12 Jesus *said to them, "Come

20:28 *"My Lord and my God."* Thomas, the doubter, finally recognized the full deity of Jesus Christ. This marks the climax of John's gospel. The Lord had claimed deity throughout His ministry. Notice (1) the names of deity that He uses (8:58; Matt. 22:42–45), (2) the attributes of deity that He claimed (holiness, John 8:46; omnipotence and omnipresence, Matt. 28:20; omniscience, John 11:11–14), (3) the things He claimed to be able to do that only God can do (forgive sins, Mark 2:5–7; raise the dead, John 5:28–30; 11:43; judge all men, 5:22, 27).

20:30–31 John selected only seven of the *many* miracles Jesus did (35 specific ones are recorded; see charts on pp. 1502 and 1678) as special *signs* so that people would *believe.*

21:3 *boat.* A Galilean fishing boat was about 15 ft (6 m) long.

21:5 *Children* = Boys or lads.

21:7 *stripped for work.* I.e., not completely dressed. Peter swam ashore, while others followed in the boat, dragging the net behind them as they rowed ashore.

and have [a]breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord.

13 Jesus *came and *took [a]the bread and *gave *it* to them, and the [b]fish likewise.

14 This is now the [a]third time that Jesus was manifested to the disciples, after He was raised from the dead.

5 *To Peter and the beloved disciple,* 21:15–25

15 So when they had [a]finished breakfast, Jesus *said to Simon Peter, "Simon, *son* of John, do you [b]love Me more than these?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "Tend [c]My lambs."

16 He *said to him again a second time, "Simon, *son* of John, do you love Me?" He *said to Him, "Yes, Lord; You know that I love You." He *said to him, "[a]Shepherd My sheep."

17 He *said to him the third time, "Simon, *son* of John, do you love Me?" Peter was grieved because He said to him [a]the third time, "Do you love Me?" And he said to Him, "Lord, [b]You know all things; You know that I love You." Jesus *said to him, "[c]Tend My sheep.

18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to *go.*"

19 Now this He said, [a]signifying by [b]what kind of death he would glorify God. And when He had spoken this, He *said to him, "[c]Follow Me!"

20 Peter, turning around, *saw the [a]disciple whom Jesus loved following *them;* the one who also had [b]leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?"

21 So Peter seeing him *said to Jesus, "Lord, and what about this man?"

22 Jesus *said to him, "If I want him to remain [a]until I come, what *is that* to you? You [b]follow Me!"

23 Therefore this saying went out among [a]the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but *only,* "If I want him to remain [b]until I come, what *is that* to you?"

24 This is the disciple who [a]is testifying of these things and wrote these things, and we know that his testimony is true.

25 And there are also [a]many other things which Jesus did, which if they *were written in detail, I suppose that even the world itself *would* not contain the books that *would be written.

21:12 [a]John 21:15

21:13 [a]John 21:9 [b]John 6:9,11; 21:9,10

*21:14 [a]John 20:19,26

*21:15 [a]John 21:12 [b]Matt 26:33; Mark 14:29; John 13:37 [c]Luke 12:32

21:16 [a]Matt 2:6; Acts 20:28; 1 Pet 5:2; Rev 7:17

21:17 [a]John 13:38 [b]John 16:30 [c]John 21:15,16

*21:18

21:19 [a]John 12:33; 18:32 [b]2 Pet 1:14 [c]Matt 8:22; 16:24; John 21:22

21:20 [a]John 21:7 [b]John 13:25

*21:22 [a]Matt 16:27f; 1 Cor 4:5; 11:26; James 5:7; Rev 2:25 [b]Matt 8:22; 16:24; John 21:19

21:23 [a]Acts 1:15 [b]Matt 16:27f; 1 Cor 4:5; 11:26; James 5:7; Rev 2:25

*21:24 [a]John 15:27

*21:25 [a]John 20:30

21:14 *the third time.* See 20:19 and 20:26 for the other two occasions.

21:15–17 Peter's three denials are here offset by three protestations of his love for Christ. John probably used the two different words for love in these verses synonymously to include all aspects (emotional, intellectual, etc.) of love (compare 3:35, *agapao,* with 5:20, *phileo*). *more than these* (v. 15) means "more than the other disciples" (see Matt. 26:33; Mark 14:29).

21:18–19 A prophecy of the martyrdom of Peter.

21:22 The Lord rebuked Peter for being distracted over John's future. Peter's only responsibility was to *follow* Christ, the top priority for all of us.

21:24 John identifies himself as the writer of this gospel, and others (*we,* perhaps the elders of the church) attested to its truthfulness.

21:25 The gospels were not intended to be complete accounts of the life of Christ.

ACTS

INTRODUCTION

AUTHOR: Luke DATE: 61

Authorship That the author of Acts was a companion of Paul is clear from the passages in the book in which "we" and "us" are used (16:10–17; 20:5–21:18; 27:1–28:16). These sections themselves eliminate known companions of Paul other than Luke, and Colossians 4:14 and Philemon 24 point affirmatively to Luke, who was a physician. The frequent use of medical terms also substantiates this conclusion (1:3; 3:7ff.; 9:18, 33; 13:11; 28:1–10). Luke answered the Macedonian call with Paul, was in charge of the work at Philippi for about six years, and later was with Paul in Rome during the time of Paul's house arrest. It was probably during this last period that the book was written. If it were written later it would be very difficult to explain the absence of mentioning such momentous events as the burning of Rome, the martyrdom of Paul, or the destruction of Jerusalem.

Importance of the Book (1) Acts gives us the record of the spread of Christianity from the coming of the Spirit on the Day of Pentecost to Paul's arrival in Rome to preach the gospel in the world's capital. In this regard, then, it is the record of the continuation of those things that Jesus began while on earth and that He continued as the risen Head of the Church and the One who sent the Holy Spirit (1:2; 2:33). The book is sometimes called The Acts of the Holy Spirit.

(2) The 30 years covered by the book were important years of transition. The gospel was preached first only to Jews, and the early church was composed largely of Jewish believers. As more and more Gentiles were included, the church became distinct from Judaism.

(3) Doctrines that are later developed in the epistles appear in seed form in Acts (the Spirit, 1:8; the kingdom, 3:21; 15:16; elders, 11:30; Gentile salvation, 15:14). However, the book emphasizes the practice of doctrine more than the statement of doctrine.

(4) Acts furnishes principles for missionary work.

(5) The book reveals patterns for church life.

(6) Archaeological discoveries confirm in a remarkable way the historical accuracy of Luke's writing.

Contents In the first 12 chapters of the book the important figures are Peter, Stephen, Philip, Barnabas, and James. From chap. 13 to the end, the dominant person is Paul. The book may also be divided according to the geographical divisions mentioned in the Great Commission (1:8).

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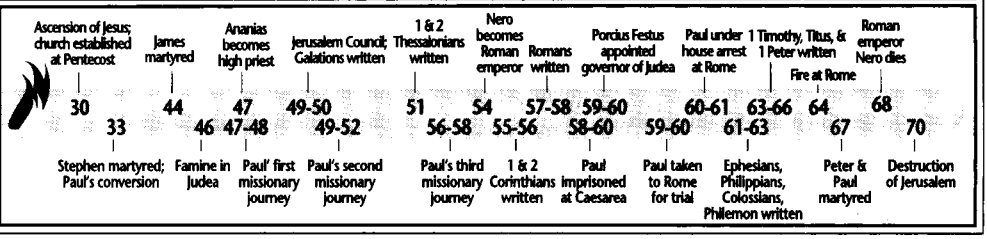
TIMELINE OF ACTS



THE ACTS OF THE APOSTLES

I CHRISTIANITY IN JERUSALEM, 1:1–8:3

A The Risen Lord, 1:1–26

1 *The Lord confirming,* 1:1–5

1 The first account I composed, [a]Theophilus, about all that Jesus [b]began to do and teach,

2 until the day when He [a]was taken up *to heaven,* after He [b]had by the Holy Spirit given orders to [c]the apostles whom He had [d]chosen.

3 To these [a]He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over *a period of* forty days and speaking of [b]the things concerning the kingdom of God.

4 Gathering them together, He commanded them [a]not to leave Jerusalem, but to wait for [b]what the Father had promised, "Which," *He said,* "you heard of from Me;

5 for [a]John baptized with water, but you will be baptized with the Holy Spirit [b]not many days from now."

2 *The Lord commissioning,* 1:6–11

6 So when they had come together, they were asking Him, saying, "Lord, [a]is it at this time You are restoring the kingdom to Israel?"

7 He said to them, "It is not for you to know times or epochs which [a]the Father has fixed by His own authority;

8 but you will receive power [a]when the Holy Spirit has come upon you; and you shall be [b]My witnesses both in Jerusalem, and in all Judea and [c]Samaria, and even to [d]the remotest part of the earth."

9 And after He had said these things, [a]He was lifted up while they were looking on, and a cloud received Him out of their sight.

10 And as they were gazing intently into the sky while He was going, behold, [a]two men in white clothing stood beside them.

11 They also said, "[a]Men of Galilee, why do you stand looking into the sky? This Jesus, who [b]has been taken up from you into heaven, will [c]come in just the same way as you have watched Him go into heaven."

3 *The Lord choosing,* 1:12–26

12 Then they [a]returned to Jerusalem from the [b]mount called

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1:1 *The first account.* I.e., the gospel of Luke. *Theophilus* means "dear to God" or "friend of God." He was probably a Roman official, since the title "most excellent" (Luke 1:3) indicates an official position in Acts 23:26; 24:3; 26:25.

1:3 *forty days.* The only reference to the length of Christ's ministry on earth between His resurrection and His ascension.

1:5 *baptized with the Holy Spirit.* This promise was first fulfilled on the Day of Pentecost (see 11:15–16) and affects every believer by joining him to the Body of Christ (1 Cor. 12:13). See note on Matt. 3:11. The mention of the coming of the Spirit made them think the kingdom too was about to be established. Hence the question in verse 6.

1:6 *the kingdom to Israel.* The messianic, Davidic, millennial kingdom on this earth. The time of its coming is unrevealed (Matt. 24:36, 42).

1:7 There is no rebuke in Christ's answer, for God is not through with Israel, and the kingdom will eventually come (Rom. 11:26). In the meantime, the gospel must be preached throughout the whole world (v. 8).

1:8 Instead of concerning themselves with the time of the coming kingdom, the disciples were instructed to witness to the *remotest part of the earth,* a reference to Rome, the center of civilization. Acts ends with the gospel reaching Rome (28:16).

1:11 *in just the same way.* The second coming of Christ, like the ascension, will be personal, visible, and to the Mount of Olives (Rev. 1:7; 19:11–16; Zech. 14:4).

1:12 *a Sabbath day's journey.* About 2,000 cubits, or a little more than half a mile (almost one km)—the distance the rabbis allowed Jews to journey on the Sabbath. This limitation was apparently arrived at on the basis of Ex. 16:29 interpreted by Num. 35:5.

Olivet, which is near Jerusalem, a Sabbath day's journey away.

13 When they had entered *the city*, they went up to [a]the upper room where they were staying; [b]that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and [c]Judas *the son* of James.

14 These all with one mind [a]were continually devoting themselves to prayer, along with [b]*the* women, and Mary the [c]mother of Jesus, and with His [c]brothers.

15 At this time Peter stood up in the midst of [a]the brethren (a gathering of about one hundred and twenty persons was there together), and said,

16"Brethren, [a]the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, [b]who became a guide to those who arrested Jesus.

17"For he was [a]counted among us and received his share in [b]this ministry."

18 (Now this man [a]acquired a field with [b]the price of his wickedness, and falling headlong, he burst open in the middle and all his intestines gushed out.

19 And it became known to all who were living in Jerusalem; so that in [a]their own language that field was called Hakeldama, that is, Field of Blood.)

20"For it is written in the book of Psalms,

'[a]LET HIS HOMESTEAD BE MADE DESOLATE,
AND LET NO ONE DWELL IN IT';

and,

'[b]LET ANOTHER MAN TAKE HIS OFFICE.'

21"Therefore it is necessary that of the men who have accompanied us all the time that [a]the Lord Jesus went in and out among us—

22 [a]beginning with the baptism of John until the day that He [b]was taken up from us—one of these *must* become a [c]witness with us of His resurrection."

23 So they put forward two men, Joseph called Barsabbas (who was also called Justus), and [a]Matthias.

24 And they [a]prayed and said, "You, Lord, [b]who know the hearts of all men, show which one of these two You have chosen

25 to occupy [a]this ministry and [b]apostleship from which Judas turned aside to go to his own place."

26 And they [a]drew lots for them, and the lot fell to [b]Matthias; and he was added to [c]the eleven apostles.

B Pentecost: Birthday of the Church, 2:1–47

1 *The power of Pentecost,* 2:1–13

2 When [a]the day of Pentecost had come, they were all together in one place.

2 And suddenly there came from heaven a noise like a violent rushing wind, and it filled [a]the

1:13 [a]Mark 14:15; Luke 22:12; Acts 9:37,39; 20:8 [b]Acts 1:13; *Matt 10:2-4; Mark 3:16-19; Luke 6:14-16* [c]John 14:22

1:14 [a]Acts 2:42; 6:4; Rom 12:12; Eph 6:18; Col 4:2 [b]Luke 8:2f [c]Matt 12:46

1:15 [a]John 21:23; Acts 6:3; 9:30; 10:23; 11:1,12; 26,29; 12:17; 14:2; 15:1,3, 22,23,32f,40; 16:2,40; 17:6, 10,14; 18:18, 27; 21:7,17; 22:5; 28:14f; Rom 1:13

1:16 [a]John 13:18; 17:12; Acts 1:20 [b]Matt 26:47; Mark 14:43; Luke 22:47; John 18:3

1:17 [a]John 6:70f [b]Acts 1:25; 20:24; 21:19

1:18 [a]Matt 27:3-10 [b]Matt 26:14f

1:19 [a]Matt 27:8; Acts 21:40

1:20 [a]Ps 69:25 [b]Ps 109:8

1:21 [a]Luke 24:3

1:22 [a]Matt 3:16; Mark 1:1-4,9; Luke 3:21 [b]Mark 16:19; Acts 1:2 [c]Acts 1:8; 2:32

1:23 [a]Acts 1:26

1:24 [a]Acts 6:6; 13:3; 14:23 [b]1 Sam 16:7; Jer 17:10; Acts 15:8; Rom 8:27

1:25 [a]Acts 1:17 [b]Rom 1:5; 1 Cor 9:2; Gal 2:8

1:26 [a]Lev 16:8; Josh 14:2; 1 Sam 14:41†; Neh 10:34; 11:1; Prov 16:33 [b]Acts 1:23 [c]Acts 2:14

2:1 [a]Lev 23:15f; Acts 20:16; 1 Cor 16:8

2:2 [a]Acts 4:31

1:13 *Simon the Zealot.* See note on Matt. 10:4. *Judas.* Not Iscariot the betrayer, but Thaddaeus. See note on Mark 3:16–19.

1:15 *Peter* had made a full recovery of confidence and authority from the night of his denial and was now fulfilling Matt. 16:19.

1:16 *Scripture . . . fulfilled.* See Ps. 41:9.

1:18 *burst open in the middle.* Probably due to Judas's ineptness in trying to hang himself (Matt. 27:5).

1:19 *Field of Blood.* Probably SE of Jerusalem.

1:26 *drew lots.* Two names were written on stones and placed in an urn. The one that fell out first was taken to be the Lord's choice (cf. Prov. 16:33; Jonah 1:7). The occasion was unique, for the Lord was not there in person to appoint and the Spirit had not been given in the special way of Pentecost.

2:1 *the day of Pentecost.* The fourth of the annual feasts of the Jews (after Passover, Unleavened Bread, and First Fruits), it came 50 days after First Fruits (a type of the resurrection of Christ, 1 Cor. 15:23). Pentecost was the Greek name for the Jewish Feast of Weeks, so called because it fell seven (a week of) weeks after First Fruits. It celebrated the wheat harvest (Ex. 23:16). This Day of Pentecost in Acts 2 marked the beginning of the church (Matt. 16:18).

2:2 *from heaven a noise.* It was like a wind but was not wind.

whole house where they were sitting.

★2:3 3 And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

★2:4 4 And they were all [a]filled with the Holy Spirit and began to [b]speak with other tongues, as the Spirit was giving them utterance.

5 Now there were Jews living in Jerusalem, [a]devout men from every nation under heaven.

6 And when [a]this sound occurred, the crowd came together, and were bewildered because they were each one hearing them speak in his own language.

7 [a]They were amazed and astonished, saying, "Why, are not all these who are speaking [b]Galileans?

8 "And how is it that we each hear *them* in our own language to which we were born?

★2:9 9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and [a]Cappadocia, [b]Pontus and [c]Asia,

10 [a]Phrygia and [b]Pamphylia, Egypt and the districts of Libya around [c]Cyrene, and [d]visitors from Rome, both Jews and [e]proselytes,

11 Cretans and Arabs—we hear them in our *own* tongues speaking of the mighty deeds of God."

12 And [a]they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

13 But others were mocking and saying, "[a]They are full of sweet wine."

2:4 [a] Matt 10:20; Acts 1:5,8; 4:8, 31; 6:3,5; 7:55; 8:17; 9:17; 11:15; 13:9,52
[b] Mark 16:17; 1 Cor 12:10f; 14:21
2:5 [a] Luke 2:25; Acts 8:2
2:6 [a] Acts 2:2
2:7 [a] Acts 2:12
[b] Matt 26:73; Acts 1:11
★2:9 [a] 1 Pet 1:1
[b] Acts 18:2; 1 Pet 1:1
[c] Acts 6:9; 16:6; 19:10; 20:4; 21:27; 24:18; 27:2; Rom 16:5; 1 Cor 16:19; 2 Cor 1:8; 2 Tim 1:15; Rev 1:4
★2:10 [a] Acts 16:6; 18:23
[b] Acts 13:13; 14:24; 15:38; 27:5
[c] Matt 27:32
[d] Acts 17:21
[e] Matt 23:15
2:12 [a] Acts 2:7
2:13 [a] 1 Cor 14:23

2 *The preaching of Pentecost,* 2:14–36

14 But Peter, taking his stand with [a]the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

15 "For these men are not drunk, as you suppose, [a]for it is *only* the third hour of the day;

16 but this is what was spoken of through the prophet Joel:

17 '[a]AND IT SHALL BE IN THE LAST DAYS,' God says,
'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;
AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY,
AND YOUR YOUNG MEN SHALL SEE VISIONS,
AND YOUR OLD MEN SHALL DREAM DREAMS;
18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN,
I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT
And they shall prophesy.
19 'AND I WILL GRANT WONDERS IN THE SKY ABOVE
AND SIGNS ON THE EARTH BELOW,
BLOOD, AND FIRE, AND VAPOR OF SMOKE.
20 'THE SUN WILL BE TURNED INTO DARKNESS
AND THE MOON INTO BLOOD,
BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

★2:14 [a] Acts 1:26
★2:15 [a] 1 Thess 5:7
★2:16
2:17 [a] Joel 2:28-32

2:3 Possibly at this point the group left the house and went to the Temple.

2:4 *filled with the Holy Spirit.* An experience repeated later (4:8, 31; 6:3, 5; 7:55; 9:17; 13:9, 52). In the context of each of these occasions of filling, people were converted. Though not labeled here, the baptism of the Spirit also occurred (11:15–16), something not repeated, though experienced by every believer at conversion, which joins each to the body of Christ (1 Cor. 12:13). *with other tongues.* Actual languages unknown to the speakers but understood by the hearers (v. 8).

2:9–11 These countries form a circuit around the Mediterranean Sea.

2:10 *visitors from Rome.* I.e., Romans who were temporarily residing in Jerusalem.

2:14 Here begins Peter's great sermon, with an explanation of the phenomena they were witnessing (vv. 14–21). He then proclaimed the gospel (vv. 22–35) and applied the message (v. 36).

2:15 *the third hour* = 9 A.M. Jews engaged in the exercises of the synagogue on feast days abstained from eating and drinking until 10 A.M. or noon; therefore, this could not be drunkenness.

2:16–21 See Joel 2:28–32. The fulfillment of this prophecy will be in the last days, immediately preceding the return of Christ, when all the particulars (e.g., v. 20 and Rev. 6:12) of the prophecy will come to pass. Peter reminded his hearers that, knowing Joel's prophecy, they should have recognized what they were seeing as a work of the Spirit, not a result of drunkenness.

2:21 [a]Rom 10:13

21 'AND IT SHALL BE THAT
[a]EVERYONE WHO CALLS ON
THE NAME OF THE LORD WILL
BE SAVED.'

*2:22 [a]Acts 3:6; 4:10; 10:38 [b]John 3:2 [c]John 4:48; Acts 2:19,43

22"Men of Israel, listen to these words: [a]Jesus the Nazarene, [b]a man attested to you by God with miracles and [c]wonders and signs which God performed through Him in your midst, just as you yourselves know—

2:23 [a]Luke 22:22; Acts 3:18; 4:28; 1 Pet 1:20 [b]Matt 27:35; Mark 15:24; Luke 23:33; 24:20; John 19:18; Acts 3:13

23 this *Man*, delivered over by the [a]predetermined plan and foreknowledge of God, [b]you nailed to a cross by the hands of godless men and put *Him* to death.

2:24 [a]Matt 28:5,6; Mark 16:6; Luke 24:5,6; Acts 2:32; 3:15,26; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Rom 4:24; 6:4; 8:11; 10:9; 1 Cor 6:14; 15:15; 2 Cor 4:14; Gal 1:1; Eph 1:20; Col 2:12; 1 Thess 1:10; Heb 13:20; 1 Pet 1:21 [b]John 20:9

24"But [a]God raised Him up again, putting an end to the agony of death, since it [b]was impossible for Him to be held in its power.

2:25 [a]Ps 16:8-11

25"For David says of Him,
'[a]I SAW THE LORD ALWAYS IN MY
PRESENCE;
FOR HE IS AT MY RIGHT HAND, SO
THAT I WILL NOT BE SHAKEN.
26 'THEREFORE MY HEART WAS GLAD
AND MY TONGUE EXULTED;
MOREOVER MY FLESH ALSO WILL
LIVE IN HOPE;
27 BECAUSE YOU WILL NOT ABANDON
MY SOUL TO [a]HADES,
[b]NOR ALLOW YOUR HOLY ONE
TO UNDERGO DECAY.
28 'YOU HAVE MADE KNOWN TO ME
THE WAYS OF LIFE;
YOU WILL MAKE ME FULL OF
GLADNESS WITH YOUR
PRESENCE.'

2:29 [a]Acts 7:8f; Heb 7:4

29"Brethren, I may confidently say to you regarding the [a]patriarch David that he both [b]died and [c]was buried, and [d]his tomb is with us to this day.

2:29 [b]Acts 13:36 [c]1 Kin 2:10 [d]Neh 3:16

30"And so, because he was [a]a prophet and knew that [b]GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE,

2:30 [a]Matt 22:43 [b]Ps 132:11; 2 Sam 7:12f; Ps 89:3f

31 he looked ahead and spoke of the resurrection of the Christ, that [a]HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.

2:31 [a]Matt 11:23; Acts 2:27

2:32 [a]Acts 2:24; 3:15,26; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Rom 4:24; 6:4; 8:11; 10:9; 1 Cor 6:14; 15:15; 2 Cor 4:14; Gal 1:1; Eph 1:20; Col 2:12; 1 Thess 1:10; Heb 13:20; 1 Pet 1:21 [b]Acts 1:8

32"This Jesus [a]God raised up again, to which we are all [b]witnesses.

*2:33 [a]Mark 16:19; Acts 5:31 [b]Acts 1:4 [c]John 7:39; Gal 3:14 [d]Acts 2:17; 10:45

33"Therefore having been exalted [a]to the right hand of God, and [b]having received from the Father [c]the promise of the Holy Spirit, He has [d]poured forth this which you both see and hear.

*2:34 [a]Ps 110:1; Matt 22:44f

34"For it was not David who ascended into heaven, but he himself says:
'[a]THE LORD SAID TO MY LORD,
"SIT AT MY RIGHT HAND,
35 UNTIL I MAKE YOUR ENEMIES A
FOOTSTOOL FOR YOUR FEET." '

*2:36 [a]Ezek 36:22, 32,37; 45:6 [b]Acts 2:23 [c]Luke 2:11

36"Therefore let all the [a]house of Israel know for certain that God has made Him both [b]Lord and Christ—this Jesus [c]whom you crucified."

3 *The results of Pentecost,* 2:37–47

*2:37 [a]Luke 3:10,12, 14

37 Now when they heard *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, [a]what shall we do?"

*2:38 [a]Mark 1:15; Luke 24:47; Acts 3:19; 5:31; 20:21

38 Peter *said* to them, "[a]Re-

2:22–36 Peter reviewed the life and death of Jesus of Nazareth (vv. 22–24) and then recited the prophecy of the Resurrection (vv. 25–31), quoting Ps. 16:8–11. Since David was speaking of the Messiah (v. 31) and since Jesus was raised from the dead (v. 32), Peter continued, Jesus must be the Messiah (v. 36).

2:27 *HADES.* The unseen world, sometimes specifically a place of torment (see note on Luke 16:23) and sometimes merely the grave, as here. The meaning is that Christ's body and spirit would not be allowed to remain separated (v. 31).

2:33 Returning to the original point, Peter declared that it is the exalted Jesus who sent the Holy Spirit.

2:34 Peter quotes Ps. 110:1. Messiah is now at the right hand of the Father awaiting the subjugation of His enemies, at which time He will reign on the throne of David. In the meantime, He has sent the Spirit.

2:36 Not only is Jesus the Messiah, but He is also *Lord;* i.e., God, full deity.

2:37 *pierced to the heart.* Cut to the heart.

2:38 *Repent.* To change one's mind; specifically, here, about Jesus of Nazareth, and to acknowledge Him as Lord (= God) and Christ (= Messiah). Such repentance brings salvation. There is also a repentance needed in the Christian life in relation to specific sins (2 Cor. 7:9; Rev. 2:5) and a repentance that has nothing to do with salvation (Matt. 21:28–30). *be baptized . . . for the forgiveness of your sins.* On baptism, see note on Matt. 3:11. Water baptism is the outward sign of repentance and forgiveness of sins. Forgiveness is through faith in

pent, and each of you be [b]baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

2:38 [b]Mark 16:16; Acts 8:12,16; 22:16

39 "For [a]the promise is for you and your children and for all who are [b]far off, as many as the Lord our God will call to Himself."

2:39 [a]Is 44:3; 54:13; 57:19; Joel 2:32; Rom 9:4; Eph 2:12 [b]Eph 2:13,17

40 And with many other words he solemnly [a]testified and kept on exhorting them, saying, "Be saved from this [b]perverse generation!"

2:40 [a]Luke 16:28 [b]Deut 32:5; Matt 17:17; Phil 2:15

41 So then, those who had received his word were baptized; and that day there were added about three thousand [a]souls.

2:41 [a]Acts 3:23; 7:14; 27:37; Rom 13:1; 1 Pet 3:20; Rev 16:3

42 They were [a]continually devoting themselves to the apostles' teaching and to fellowship, to [b]the breaking of bread and [a]to prayer.

*2:42 [a]Acts 1:14 [b]Luke 24:30; Acts 2:46; 20:7; 1 Cor 10:16

43 Everyone kept feeling a sense of awe; and many [a]wonders and signs were taking place through the apostles.

2:43 [a]Acts 2:22

44 And all those who had believed were together and [a]had all things in common;

*2:44 [a]Acts 4:32,37; 5:2

45 and they [a]*began* selling their property and possessions and were sharing them with all, as anyone might have need.

2:45 [a]Matt 19:21; Acts 4:34

46 [a]Day by day continuing with one mind in the temple, and [b]breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

2:46 [a]Acts 5:42 [b]Luke 24:30; Acts 2:42; 20:7; 1 Cor 10:16

47 praising God and [a]having favor with all the people. And the Lord [b]was adding to their number day by day [c]those who were being saved.

2:47 [a]Acts 5:13 [b]Acts 2:41; 4:4; 5:14; 6:1, 7; 9:31,35,42; 11:21,24; 14:1, 21; 16:5; 17:12 [c]1 Cor 1:18

C The Healing of a Lame Man, 3:1–26

1 *The miracle,* 3:1–10

3 Now [a]Peter and John were going up to the temple at the ninth *hour,* [b]the hour of prayer.

*3:1 [a]Luke 22:8; Acts 3:3,4,11 [b]Ps 55:17; Matt 27:45; Acts 10:30

2 And [a]a man who had been lame from his mother's womb was being carried along, whom they [b]used to set down every day at the gate of the temple which is called Beautiful, [c]in order to beg alms of those who were entering the temple.

*3:2 [a]Acts 14:8 [b]Luke 16:20 [c]John 9:8; Acts 3:10

3 When he saw [a]Peter and John about to go into the temple, he *began* asking to receive alms.

3:3 [a]Luke 22:8; Acts 3:1,4,11

4 But Peter, along with John, [a]fixed his gaze on him and said, "Look at us!"

3:4 [a]Acts 10:4

5 And he *began* to give them his attention, expecting to receive something from them.

6 But Peter said, "I do not possess silver and gold, but what I do have I give to you: [a]In the name of Jesus Christ the Nazarene—walk!"

*3:6 [a]Acts 2:22; 3:16; 4:10

7 And seizing him by the right hand, he raised him up; and immediately his feet and his ankles were strengthened.

8 [a]With a leap he stood upright and *began* to walk; and he entered the temple with them, walking and leaping and praising God.

3:8 [a]Acts 14:10

9 And [a]all the people saw him walking and praising God;

3:9 [a]Acts 4:16,21

10 and they were taking note of him as being the one who used to [a]sit at the Beautiful Gate of the temple to *beg* alms, and they were filled with wonder and amazement at what had happened to him.

3:10 [a]John 9:8; Acts 3:2

Christ, not through the act of baptism (*for* may here mean "because of," as in Matt. 12:41). *the gift of the Holy Spirit.* The Spirit is a gift to all who believe, not a reward to some.

2:42 *breaking of bread.* I.e., celebrating the Lord's Supper.

2:44 *had all things in common.* This community of goods seems to have been limited to the early years of the Jerusalem church only. It may have been necessitated by the many pilgrims who lingered in Jerusalem to learn more of their new Christian faith.

3:1 *the ninth hour* = 3 P.M., the hour associated with the evening sacrifice.

3:2 *the gate . . . Beautiful.* Probably the Nicanor Gate, the eastern gate of the Temple buildings, leading from the Court of the Gentiles into the Women's Court.

3:6 *In the name of Jesus Christ.* His power and authority are invoked.

2 *The message,* 3:11–26

11 While he was clinging to [a]Peter and John, all the people ran together to them at the so-called [b]portico of Solomon, full of amazement.

12 But when Peter saw *this,* he replied to the people, "Men of Israel, why are you amazed at this, or why do you gaze at us, as if by our own power or piety we had made him walk?

13"[a]The God of Abraham, Isaac and Jacob, [b]the God of our fathers, has glorified His [c]servant Jesus, *the one* whom [d]you delivered and disowned in the presence of [e]Pilate, when he had [f]decided to release Him.

14"But you disowned [a]the Holy and Righteous One and [b]asked for a murderer to be granted to you,

15 but put to death the [a]Prince of life, *the one* whom [b]God raised from the dead, *a fact* to which we are [c]witnesses.

16"And on the basis of faith [a]in His name, *it is* the name of Jesus which has strengthened this man whom you see and know; and the faith which *comes* through Him has given him this perfect health in the presence of you all.

17"And now, brethren, I know that you acted [a]in ignorance, just as your [b]rulers did also.

18"But the things which [a]God announced beforehand by the mouth of all the prophets, [b]that His Christ would suffer, He has thus fulfilled.

19"Therefore [a]repent and return, so that your sins may be wiped away, in order that [b]times of refreshing may come from the presence of the Lord;

20 and that He may send Jesus, the Christ appointed for you,

21 [a]whom heaven must receive until *the* period of [b]restoration of all things about which [c]God spoke by the mouth of His holy prophets from ancient time.

22"Moses said, '[a]THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.

23 '[a]And it will be that every [b]soul that does not heed that prophet [c]shall be utterly destroyed from among the people.'

24"And likewise, [a]all the prophets who have spoken, from Samuel and *his* successors onward, also announced these days.

25"It is you who are [a]the sons of the prophets and of the [b]covenant which God made with your fathers, saying to Abraham, '[c]AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.'

26"For you [a]first, God [b]raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways."

D The Beginning of Persecution, 4:1–37

1 *The persecution,* 4:1–22

4 As they were speaking to the people, the priests and [a]the captain of the temple *guard* and [b]the Sadducees [c]came up to them,

2 being greatly disturbed because they were teaching the people and proclaiming [a]in Jesus the resurrection from the dead.

*3:11 [a]Luke 22:8; Acts 3:3,4 [b]John 10:23; Acts 5:12

*3:13 [a]Matt 22:32 [b]Ex 3:13,15; Acts 5:30; 7:32; 22:14 [c]Acts 3:26; 4:27,30 [d]Matt 20:19; John 19:11; Acts 2:23 [e]Matt 27:2 [f]Luke 23:4

3:14 [a]Mark 1:24; Acts 4:27; 7:52; 2 Cor 5:21 [b]Matt 27:20; Mark 15:11; Luke 23:18,25

*3:15 [a]Acts 5:31; Heb 2:10; 12:2 [b]Acts 2:24 [c]Luke 24:48

*3:16 [a]Acts 3:6

3:17 [a]Luke 23:34; John 15:21; Acts 13:27; 26:9; Eph 4:18 [b]Luke 23:13

3:18 [a]Acts 2:23 [b]Luke 24:27; Acts 17:3; 26:23

*3:19 [a]Acts 2:38; 26:20 [b]2 Thess 1:7; Heb 4:1ff

3:21 [a]Acts 1:11 [b]Matt 17:11; Rom 8:21 [c]Luke 1:70

*3:22 [a]Deut 18:15, 18; Acts 7:37

3:23 [a]Deut 18:19 [b]Acts 2:41 [c]Lev 23:29

3:24 [a]Luke 24:27; Acts 17:3; 26:23

3:25 [a]Acts 2:39 [b]Rom 9:4f [c]Gen 22:18

*3:26 [a]Matt 15:24; John 4:22; Acts 13:46; Rom 1:16; 2:9f [b]Acts 2:24

*4:1 [a]Luke 22:4 [b]Matt 3:7 [c]Luke 20:1; Acts 6:12

4:2 [a]Acts 3:15; 17:18

3:11 *the . . . portico of Solomon.* A colonnade running the length of the E side of the outer court of the Temple.

3:13 *His servant.* I.e., the "servant" of Isa. 42:1–9; 49:1–13; 52:13–53:12.

3:15 *the Prince of life.* I.e., the originator or leader of life.

3:16 *on the basis of faith.* I.e., through the apostles' faith or possibly the lame man's faith.

3:19 *return.* I.e., turn from sin to God by reversing their verdict about Jesus and confessing Him as the Messiah. *times of refreshing* and *restoration of all things* (v. 21) refer to the millennial kingdom.

3:22 The Jews expected a PROPHET and the Messiah—two distinct persons (John 1:20–21; 7:40–41). The Christian view united them in the one person of Jesus Christ (cf. Deut. 18:15).

3:26 *His Servant.* See note on 3:13.

4:1 *the captain of the temple guard.* An official second only to the high priest. He was responsible for order in the Temple. The *Sadducees* hated the idea of resurrection that the apostles were preaching (v. 2; cf. Matt. 22:23).

3 And they laid hands on them and [a]put them in jail until the next day, for it was already evening.

4 But many of those who had heard the message believed; and [a]the number of the men came to be about five thousand.

5 On the next day, their [a]rulers and elders and scribes were gathered together in Jerusalem;

6 and [a]Annas the high priest *was there,* and [b]Caiaphas and John and Alexander, and all who were of high-priestly descent.

7 When they had placed them in the center, they *began to* inquire, "By what power, or in what name, have you done this?"

8 Then Peter, [a]filled with the Holy Spirit, said to them, "[b]Rulers and elders of the people,

9 if we are on trial today for [a]a benefit done to a sick man, as to how this man has been made well,

10 let it be known to all of you and to all the people of Israel, that [a]by the name of Jesus Christ the Nazarene, whom you crucified, whom [b]God raised from the dead—by this *name* this man stands here before you in good health.

11 "[a]He is the [b]STONE WHICH WAS [c]REJECTED by you, THE BUILDERS, *but* WHICH BECAME THE CHIEF CORNER *stone.*

12 "And there is salvation in [a]no one else; for there is no other name under heaven that has been given among men by which we must be saved."

13 Now as they observed the [a]confidence of [b]Peter and John and understood that they were uneducated and untrained men, they were amazed, and [c]*began* to recognize them as having been with Jesus.

14 And seeing the man who had been healed standing with them, they had nothing to say in reply.

15 But when they had ordered them to go aside out of the [a]Council, they *began* to confer with one another,

16 saying, "[a]What shall we do with these men? For the fact that a [b]noteworthy miracle has taken place through them is apparent to all who live in Jerusalem, and we cannot deny it.

17 "But in order that it may not spread any further among the people, let us warn them to speak no more to any man [a]in this name."

18 And when they had summoned them, they [a]commanded them not to speak or teach at all in the name of Jesus.

19 But [a]Peter and John answered and said to them, "[b]Whether it is right in the sight of God to give heed to you rather than to God, you be the judge;

20 for [a]we cannot stop speaking about what we have seen and heard."

21 When they had threatened them further, they let them go (finding no basis on which they might punish them) [a]on account of the people, because they were all [b]glorifying God for what had happened;

22 for the man was more than forty years old on whom this miracle of healing had been performed.

2 *The prayer,* 4:23–31

23 When they had been re-

4:3 [a]Acts 5:18
4:4 [a]Acts 2:41
4:5 [a]Luke 23:13; Acts 4:8
*4:6 [a]Luke 3:2 [b]Matt 26:3
*4:8 [a]Acts 2:4; 13:9 [b]Luke 23:13; Acts 4:5
4:9 [a]Acts 3:7f
4:10 [a]Acts 2:22; 3:6 [b]Acts 2:24
4:11 [a]Matt 21:42 [b]Ps 118:22 [c]Mark 9:12
4:12 [a]Matt 1:21; Acts 10:43; 1 Tim 2:5
*4:13 [a]Acts 4:31 [b]Luke 22:8; Acts 4:19 [c]John 7:15
*4:15 [a]Matt 5:22
4:16 [a]John 11:47 [b]Acts 3:7-10
4:17 [a]John 15:21
4:18 [a]Acts 5:28f
4:19 [a]Acts 4:13 [b]Acts 5:28f
4:20 [a]1 Cor 9:16
4:21 [a]Acts 5:26 [b]Matt 9:8

4:6 *Annas . . . Caiaphas.* See note on Luke 3:2. We know nothing about *John* and *Alexander.*

4:8–12 In his answer, Peter actually puts his hearers on trial. He calls attention to the fact that the miracle was a good deed, not a crime (v. 9) and that it was performed by the power of Jesus whom they had crucified (v. 10). Jesus' rejection was predicted in the OT (v. 11; Ps. 118:22) and salvation is only through Him (v. 12). All of this in 92 words in the Greek text!

4:13 *uneducated and untrained men.* This means that Peter and John were not formally trained in the rabbinic schools; they were not professional scholars or ordained teachers (see also John 7:15).

4:15–17 Though the Sanhedrin forbade further preaching, they did not try to disprove the resurrection of Jesus, which would have been the simplest way to discredit the apostles.

leased, they went to their own *companions* and reported all that the chief priests and the elders had said to them.

***4:24** [a]Ex 20:11; Neh 9:6; Ps 146:6

24 And when they heard *this,* they lifted their voices to God with one accord and said, "O Lord, it is You who [a]MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM,

4:25 [a]Acts 1:16 [b]Ps 2:1

25 who [a]by the Holy Spirit, *through* the mouth of our father David Your servant, said,

'[b]WHY DID THE GENTILES RAGE,
AND THE PEOPLES DEVISE FUTILE THINGS?

4:26 [a]Ps 2:2 [b]Dan 9:24f; Luke 4:18; Acts 10:38; Heb 1:9

26 '[a]THE KINGS OF THE EARTH TOOK THEIR STAND,
AND THE RULERS WERE GATHERED TOGETHER
AGAINST THE LORD AND AGAINST HIS [b]CHRIST.'

***4:27** [a]Acts 3:13; 4:30 [b]Matt 14:1; Luke 23:7-11 [c]Matt 27:2; Mark 15:1; Luke 23:1,12; John 18:28,29 [d]Matt 20:19

27 "For truly in this city there were gathered together against Your holy [a]servant Jesus, whom You anointed, both [b]Herod and [c]Pontius Pilate, along with [d]the Gentiles and the peoples of Israel,

4:28 [a]Acts 2:23

28 to do whatever Your hand and [a]Your purpose predestined to occur.

4:29 [a]Phil 1:14 [b]Acts 4:13,31; 14:3

29 "And now, Lord, take note of their threats, and grant that Your bond-servants may [a]speak Your word with all [b]confidence,

4:30 [a]John 4:48 [b]Acts 3:13; 4:27

30 while You extend Your hand to heal, and [a]signs and wonders take place through the name of Your holy [b]servant Jesus."

***4:31** [a]Acts 2:1 [b]Acts 2:4 [c]Phil 1:14 [d]Acts 4:13; 14:3

31 And when they had prayed, the [a]place where they had gathered together was shaken, and they were all [b]filled with the Holy Spirit and *began* to [c]speak the word of God with [d]boldness.

3 The provision, 4:32–37

***4:32** [a]Acts 2:44

32 And the congregation of those who believed were of one heart and soul; and not one *of them* claimed that anything belonging to him was his own, but [a]all things were common property to them.

4:33 [a]Acts 1:8 [b]Luke 24:48

33 And [a]with great power the apostles were giving [b]testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

4:34 [a]Matt 19:21; Acts 2:45

34 For there was not a needy person among them, for all who were owners of land or houses [a]would sell them and bring the proceeds of the sales

4:35 [a]Acts 4:37; 5:2 [b]Acts 2:45; 6:1

35 and [a]lay them at the apostles' feet, and they would be [b]distributed to each as any had need.

***4:36** [a]Acts 11:19f; 13:4; 15:39; 21:3,16; 27:4 [b]Acts 9:27; 11:22,30; 12:25; 13:1,2, 7; 1 Cor 9:6; Gal 2:1,9,13; Col 4:10 [c]Acts 2:40; 11:23; 13:15; 1 Cor 14:3; 1 Thess 2:3

36 Now Joseph, a Levite of [a]Cyprian birth, who was also called [b]Barnabas by the apostles (which translated means Son of [c]Encouragement),

4:37 [a]Acts 4:35; 5:2

37 and who owned a tract of land, sold it and brought the money and [a]laid it at the apostles' feet.

E Purging and Persecution, 5:1–42

1 Purging from within, 5:1–11

5 But a man named Ananias, with his wife Sapphira, sold a piece of property,

5:2 [a]Acts 5:3

2 and [a]kept back *some* of the price for himself, with his wife's full knowledge, and bringing a

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4:24–30 A prayer of thanksgiving for the sovereign power of God, not a prayer for deliverance from further opposition. The only petition in the prayer is for boldness (vv. 29–30).

4:24 *Lord.* Despot, used of the absolute relationship of a master to his slaves (1 Tim. 6:1–2). The disciples were placing themselves in that position as slaves of their Lord.

4:27 Responsibility for the death of Christ is laid upon both Jews and Gentiles.

4:31 *the Holy Spirit.* There are a number of references to the activity of the Holy Spirit in Acts: (1) He baptizes believers into the Body of Christ, thus forming the church (1:5; 11:15–16); (2) His presence in the believer is evidence of the new birth (2:38; 5:32; 10:44; 15:8); (3) He fills believers for witnessing (4:8), for leadership (6:3), for strength (7:55), and for special discernment (13:9); (4) He leads (13:4; 16:7).

4:32 *all things were common property.* This display of Christian charity did not abolish the right of personal property. Such community of goods was not compulsory but voluntary, as a way of eliminating need among them.

4:36–37 Since Levites could not own land in Israel, Barnabas likely owned land in Cyprus.

portion of it, he [b]laid it at the apostles' feet.

5:2 [b]Acts 4:35,37

3 But Peter said, "Ananias, why has [a]Satan filled your heart to lie [b]to the Holy Spirit and to [c]keep back *some* of the price of the land?

*5:3 [a]Matt 4:10; Luke 22:3; John 13:2,27 [b]Acts 5:4,9 [c]Acts 5:2

4"While it remained *unsold,* did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but [a]to God."

5:4 [a]Acts 5:3,9

5 And as he heard these words, Ananias [a]fell down and breathed his last; and [b]great fear came over all who heard of it.

5:5 [a]Ezek 11:13; Acts 5:10 [b]Acts 2:43; 5:11

6 The young men got up and [a]covered him up, and after carrying him out, they buried him.

5:6 [a]John 19:40

7 Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened.

8 And Peter responded to her, "Tell me whether you sold the land [a]for such and such a price?" And she said, "Yes, that was the price."

5:8 [a]Acts 5:2

9 Then Peter *said* to her, "Why is it that you have agreed together to [a]put [b]the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out *as well.*"

*5:9 [a]Acts 15:10 [b]Acts 5:3,4

10 And immediately she [a]fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband.

5:10 [a]Ezek 11:13; Acts 5:5

11 And [a]great fear came over the whole church, and over all who heard of these things.

5:11 [a]Acts 2:43; 5:5

2 *Purging from without,* 5:12–42

12 At the hands of the apostles many [a]signs and wonders were taking place among the people; and they were all with one accord in [b]Solomon's portico.

*5:12 [a]John 4:48 [b]John 10:23; Acts 3:11

13 But none of the rest dared to associate with them; however, [a]the people held them in high esteem.

5:13 [a]Acts 2:47; 4:21

14 And all the more [a]believers in the Lord, multitudes of men and women, were constantly [b]added to *their number,*

5:14 [a]2 Cor 6:15 [b]Acts 2:47; 11:24

15 to such an extent that they even carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by [a]at least his shadow might fall on any one of them.

5:15 [a]Acts 19:12

16 Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

17 But the high priest rose up, along with all his associates (that is [a]the sect of [b]the Sadducees), and they were filled with jealousy.

*5:17 [a]Acts 15:5 [b]Matt 3:7; Acts 4:1

18 They laid hands on the apostles and [a]put them in a public jail.

5:18 [a]Acts 4:3

19 But during the night [a]an angel of the Lord opened the gates of the prison, and taking them out he said,

*5:19 [a]Matt 1:20,24; 2:13,19; 28:2; Luke 1:11; 2:9; Acts 8:26; 10:3; 12:7,23; 27:23

20"Go, stand and speak to the people in the temple [a]the whole message of this Life."

5:20 [a]John 6:63,68

21 Upon hearing *this,* they entered into the temple [a]about daybreak and *began* to teach. Now when [b]the high priest and his associates came, they called [c]the

*5:21 [a]John 8:2 [b]Acts 4:6 [c]Matt 5:22; Acts 5:27,34,41

5:3 Satan *filled* or controlled Ananias's heart. (The same verb appears in the command for believers to be filled with the Spirit in Eph. 5:18.) *to lie.* The sin of Ananias and Sapphira was not in not selling all their property, or in keeping part of the proceeds of the sale, but in lying about how much they had received. Lying to the Spirit is lying to God, because the Holy Spirit is God (v. 4).

5:9 *to put . . . to the test.* I.e., to see how far they could go in presuming on God's goodness.

5:12 *Solomon's portico.* See note on 3:11.

5:17 Again the *Sadducees,* who did not believe in resurrection (23:8), were particularly riled at the disciples' preaching the resurrection of Christ (4:33).

5:19 *an angel of the Lord.* Not the preincarnate Christ as was the angel of the Lord in the OT (Stephen refers to Him in 7:30), but one of God's angels (also see 8:26; 12:7; 12:23).

5:21 *Council . . . Senate.* These refer to the same body, the Jewish Sanhedrin.

Council together, even all the Senate of the sons of Israel, and sent *orders* to the prison house for them to be brought.

5:22 22 But [a]the officers who came did not find them in the prison; and they returned and reported back,

23 saying, "We found the prison house locked quite securely and the guards standing at the doors; but when we had opened up, we found no one inside."

5:24 24 Now when [a]the captain of the temple *guard* and the chief priests heard these words, they were greatly perplexed about them as to what would come of this.

25 But someone came and reported to them, "The men whom you put in prison are standing in the temple and teaching the people!"

5:26 26 Then [a]the captain went along with [b]the officers and *proceeded* to bring them *back* without violence (for [c]they were afraid of the people, that they might be stoned).

5:27 27 When they had brought them, they stood them before [a]the Council. The high priest questioned them,

5:28 28 saying, "We gave you [a]strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and [b]intend to bring this man's blood upon us."

*5:29 29 But Peter and the apostles answered and said, "[a]We must obey God rather than men.

5:30 30"[a]The God of our fathers [b]raised up Jesus, whom you had [c]put to death by hanging Him on a cross.

*5:31 31"[a]He is the one whom God exalted to His right hand as a [b]Prince and a [c]Savior, to grant [d]repentance to Israel, and forgiveness of sins.

32"And we are [a]witnesses of these things; and [b]*so is* the Holy Spirit, whom God has given to those who obey Him."

33 But when they heard this, they were [a]cut to the quick and were intending to slay them.

34 But a Pharisee named [a]Gamaliel, a [b]teacher of the Law, respected by all the people, stood up in [c]the Council and gave orders to put the men outside for a short time.

35 And he said to them, "Men of Israel, take care what you propose to do with these men.

*5:36 36"For some time ago Theudas rose up, [a]claiming to be somebody, and a group of about four hundred men joined up with him. But he was slain, and all who followed him were dispersed and came to nothing.

*5:37 37"After this man, Judas of Galilee rose up in the days of [a]the census and drew away *some* people after him; he too perished, and all those who followed him were scattered.

5:38 38"So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action [a]is of men, it will be overthrown;

5:39 39 but if it is of God, you will not be able to overthrow them; or else you may even be found [a]fighting against God."

5:40 40 They took his advice; and after calling the apostles in, they [a]flogged them and ordered them to speak no more in the name of Jesus, and *then* released them.

5:41 41 So they went on their way from the presence of the [a]Council, [b]rejoicing that they had been

5:22 [a]Matt 26:58; Acts 5:26
5:24 [a]Acts 4:1; 5:26
5:26 [a]Acts 5:24 [b]Acts 5:22 [c]Acts 4:21; 5:13
5:27 [a]Matt 5:22; Acts 5:21,34,41
5:28 [a]Acts 4:18 [b]Matt 23:35; 27:25; Acts 2:23,36; 3:14f; 7:52
*5:29 [a]Acts 4:19
5:30 [a]Acts 3:13 [b]Acts 2:24 [c]Acts 10:39; 13:29; Gal 3:13; 1 Pet 2:24
*5:31 [a]Acts 2:33
5:31 [b]Acts 3:15 [c]Luke 2:11 [d]Luke 24:47; Acts 2:38
5:32 [a]Luke 24:48 [b]John 15:26; Acts 15:28; Rom 8:16; Heb 2:4
5:33 [a]Acts 2:37; 7:54
*5:34 [a]Acts 22:3 [b]Luke 2:46; 5:17 [c]Acts 5:21
*5:36 [a]Acts 8:9; Gal 2:6; 6:3
*5:37 [a]Luke 2:2
5:38 [a]Mark 11:30
5:39 [a]Prov 21:30; Acts 11:17
5:40 [a]Matt 10:17
5:41 [a]Acts 5:21 [b]1 Pet 4:14,16

5:29 Believers are to obey the government (Rom. 13:1–7; 1 Peter 2:13–17), unless to do so, as here, would be to disobey God. If disobedience is required, then one must be prepared to suffer the consequences.

5:31 *Prince* = Author (Heb. 12:2) or Leader (cf. 3:15).

5:34 *Gamaliel.* A respected rabbi who followed the liberal interpretations of Hillel, another rabbi who lived shortly before the time of Christ. His popularity demanded that the Sanhedrin listen to him. Paul was a student of Gamaliel (22:3).

5:36 *Theudas.* This is the only historical reference to him.

5:37 *Judas of Galilee rose up.* This revolt (in A.D. 6) is described by the historian Josephus. The followers of this Judas became the "Zealots."

considered worthy to suffer shame [c]for *His* name.

42 [a]And every day, in the temple and from house to house, they kept right on teaching and [b]preaching Jesus *as* the Christ.

F Choosing Colaborers, 6:1–7

6 Now at this time while the [a]disciples were [b]increasing *in number,* a complaint arose on the part of the [c]Hellenistic *Jews* against the *native* [d]Hebrews, because their [e]widows were being overlooked in [f]the daily serving *of food.*

2 So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables.

3 "But select from among you, [a]brethren, seven men of good reputation, [b]full of the Spirit and of wisdom, whom we may put in charge of this task.

4 "But we will [a]devote ourselves to prayer and to the ministry of the word."

5 The statement found approval with the whole congregation; and they chose [a]Stephen, a man [b]full of faith and of the Holy Spirit, and [c]Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a [d]proselyte from [e]Antioch.

6 And these they brought before the apostles; and after [a]praying, they [b]laid their hands on them.

7 [a]The word of God kept on spreading; and [b]the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to [c]the faith.

G Stephen, the First Martyr, 6:8–8:3

1 *The stirring of the people,* 6:8–15

8 And Stephen, full of grace and power, was performing great [a]wonders and signs among the people.

9 But some men from what was called the Synagogue of the Freedmen, *including* both [a]Cyrenians and [b]Alexandrians, and some from [c]Cilicia and [d]Asia, rose up and argued with Stephen.

10 But they were unable to cope with the wisdom and the Spirit with which he was speaking.

11 Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and *against* God."

12 And they stirred up the people, the elders and the scribes, and they [a]came up to him and dragged him away and brought him before [b]the Council.

13 They put forward [a]false witnesses who said, "This man

5:41 [c]John 15:21
5:42 [a]Acts 2:46 [b]Acts 8:35; 11:20; 17:18; Gal 1:16
*6:1 [a]Acts 11:26 [b]Acts 2:47; 6:7 [c]Acts 9:29; 11:20 [d]2 Cor 11:22; Phil 3:5 [e]Acts 9:39,41; 1 Tim 5:3 [f]Acts 4:35; 11:29
*6:2
*6:3 [a]John 21:23; Acts 1:15 [b]Acts 2:4
6:4 [a]Acts 1:14
*6:5 [a]Acts 6:8ff; 11:19; 22:20 [b]Acts 6:3; 11:24 [c]Acts 8:5ff; 21:8 [d]Matt 23:15 [e]Acts 11:19
*6:6 [a]Acts 1:24
6:6 [b]Num 8:10; 27:18; Deut 34:9; Mark 5:23; Acts 8:17ff; 9:17; 13:3; 19:6; 1 Tim 4:14; 2 Tim 1:6; Heb 6:2
*6:7 [a]Acts 12:24; 19:20 [b]Acts 6:1 [c]Acts 13:8; 14:22; Gal 1:23; 6:10; Jude 3,20
6:8 [a]John 4:48
*6:9 [a]Matt 27:32; Acts 2:10 [b]Acts 18:24 [c]Acts 15:23,41; 21:39; 22:3; 23:34; 27:5; Gal 1:21 [d]Acts 16:6; 19:10; 21:27; 24:18
*6:12 [a]Luke 20:1; Acts 4:1 [b]Matt 5:22
*6:13 [a]Matt 26:59-61; Acts 7:58

6:1 *Hellenistic Jews . . . Hebrews.* The former were Greek-speaking Jewish Christians from Jewish settlements in lands outside Israel (known as the Dispersion, or Diaspora), and the latter were Aramaic-speaking Jewish Christians.

6:2 *serve tables.* I.e., tables of food for the widows or of money (as in John 2:15). The Greek word for "serve" is the one from which we derive "deacon," but these men were "deacons" only in the sense of being servants. They were not yet deacons in the later sense of officers in the church. See note on 1 Tim. 3:8.

6:3 Their qualifications were (1) males, (2) believers, (3) reputable, (4) spiritual, and (5) wise.

6:5 All seven had Greek, not Jewish, names; two, Stephen and Philip, quickly achieved prominence for their vigorous evangelism.

6:6 *laid their hands on them.* The laying on of hands was a formal sign of appointment to this service. The rite indicates a link or association between the parties involved. Sometimes it was related to healing (Mark 5:23) or to the impartation of the Spirit (8:17; 9:17; 19:6) or, as here, was a sign of ordination for special service (13:3; 1 Tim. 4:14).

6:7 The tearing of the veil in the Temple at the time of Christ's death may have been a factor in the conversion of these priests. See note on Matt. 27:51.

6:9 *Freedmen.* These were Jewish freedmen, or descendants of men freed from slavery, from the various places mentioned in the verse. They had their own synagogue in Jerusalem.

6:12 *the Council* = the Sanhedrin. See note on Luke 22:66.

6:13–14 Perhaps Stephen had referred to Jesus' words in John 2:19, which his enemies twisted.

6:13 [b]Matt 24:15; Acts 21:28; 25:8
6:14 [a]Matt 26:61 [b]Acts 15:1; 21:21; 26:3; 28:17
6:15 [a]Matt 5:22
7:1 ★
7:2 [a]Acts 22:1 [b]Ps 29:3; 1 Cor 2:8 [c]Gen 11:31; 15:7
7:3 [a]Gen 12:1
7:4 [a]Gen 11:31; 15:7 [b]Gen 12:4,5
7:5 [a]Gen 12:7; 13:15; 15:18; 17:8
7:6 ★ [a]Gen 15:13f
7:7 [a]Ex 3:12
7:8 ★ [a]Gen 17:10f [b]Gen 21:2-4 [c]Gen 25:26 [d]Gen 29:31ff; 30:5ff; 35:23ff [e]Acts 2:29
7:9 [a]Gen 37:11,28; 39:2,21f; 45:4
7:10 [a]Gen 39:21; 41:40-46; Ps 105:21
7:11 [a]Gen 41:54f; 42:5
7:12 [a]Gen 42:2
7:13 [a]Gen 45:1-4 [b]Gen 45:16
7:14 ★ [a]Gen 45:9,10, 17,18 [b]Gen 46:26f; Ex 1:5; Deut 10:22 [c]Acts 2:41
7:15 ★ [a]Gen 46:1-7; 49:33; Ex 1:6
7:16 [a]Gen 23:16; 33:19; 50:13; Josh 24:32

incessantly speaks against this [b]holy place and the Law;

14 for we have heard him say that [a]this Nazarene, Jesus, will destroy this place and alter [b]the customs which Moses handed down to us."

15 And fixing their gaze on him, all who were sitting in the [a]Council saw his face like the face of an angel.

2 *The sermon of Stephen,* 7:1–53

7 The high priest said, "Are these things so?"

2 And he said, "Hear me, [a]brethren and fathers! [b]The God of glory [c]appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran,

3 and said to him, '[a]LEAVE YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.'

4"[a]Then he left the land of the Chaldeans and settled in Haran. [b]From there, after his father died, *God* removed him into this country in which you are now living.

5"But He gave him no inheritance in it, not even a foot of ground, and *yet,* even when he had no child, [a]He promised that HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS DESCENDANTS AFTER HIM.

6"But [a]God spoke to this effect, that his DESCENDANTS WOULD BE ALIENS IN A FOREIGN LAND, AND THAT THEY WOULD BE ENSLAVED AND MISTREATED FOR FOUR HUNDRED YEARS.

7" 'AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said God, 'AND [a]AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.'

8"And He [a]gave him the covenant of circumcision; and so [b]*Abraham* became the father of Isaac, and circumcised him on the eighth day; and [c]Isaac *became the father of* Jacob, and [d]Jacob *of* the twelve [e]patriarchs.

9"The patriarchs [a]became jealous of Joseph and sold him into Egypt. *Yet* God was with him,

10 and rescued him from all his afflictions, and [a]granted him favor and wisdom in the sight of Pharaoh, king of Egypt, and he made him governor over Egypt and all his household.

11"Now [a]a famine came over all Egypt and Canaan, and great affliction *with it,* and our fathers could find no food.

12"But [a]when Jacob heard that there was grain in Egypt, he sent our fathers *there* the first time.

13"On the second *visit* [a]Joseph made himself known to his brothers, and [b]Joseph's family was disclosed to Pharaoh.

14"Then [a]Joseph sent *word* and invited Jacob his father and all his relatives to come to him, [b]seventy-five [c]persons *in all.*

15"And [a]Jacob went down to Egypt and *there* he and our fathers passed away.

16"*From there* they were removed to [a]Shechem and laid in the tomb which Abraham had purchased for a sum of money from the sons of Hamor in Shechem.

7:1 *The high priest.* Caiaphas.

7:2–53 Stephen's sermon is the longest recorded in Acts. The text is "you are doing just as your fathers did" (v. 51). Stephen recited the privileges of the nation Israel and their rejection of God's messengers; then he laid blame for the slaying of Jesus squarely on his hearers (v. 52).

7:2 God's call to *Abraham* came first when he was in *Mesopotamia* (Gen. 15:7; Neh. 9:7). Later he went to *Haran* (Gen. 11:31–32) and later to Palestine.

7:6 *FOUR HUNDRED YEARS.* Probably a round number. Gal. 3:17 indicates 430 years.

7:8 *circumcision.* See note on Gen. 17:9–14.

7:14 *seventy-five persons.* This number follows the LXX, which arrived at 75 by including the son and grandson of Manasseh and two sons and a grandson of Ephraim. See note on Gen. 46:27, which reflects a different way of numbering Jacob's family, totaling 70.

7:15–16 Jacob was buried at Hebron in the Cave of Machpelah, which Abraham bought from Ephron the Hittite (Gen. 23:16). Joseph was buried at Shechem in a piece of ground Jacob bought from the sons of Hamor (Josh. 24:32). The two transactions are simply telescoped in these verses because of the pressure of Stephen's circumstances and need for brevity.

7:17 aGen 15:13 bEx 1:7 17"But as the [a]time of the promise was approaching which God had assured to Abraham, [b]the people increased and multiplied in Egypt,

7:18 aEx 1:8 18 until [a]THERE AROSE ANOTHER KING OVER EGYPT WHO KNEW NOTHING ABOUT JOSEPH.

7:19 aEx 1:10f,16ff bEx 1:22 19"It was he who took [a]shrewd advantage of our race and mistreated our fathers so that they would [b]expose their infants and they would not survive.

*7:20 aEx 2:2; Heb 11:23 20"It was at this time that [a]Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home.

7:21 aEx 2:5f,10 21"And after he had been set outside, [a]Pharaoh's daughter took him away and nurtured him as her own son.

7:22 a1 Kin 4:30; Is 19:11 22"Moses was educated in all [a]the learning of the Egyptians, and he was a man of power in words and deeds.

7:23 aEx 2:11f; Heb 11:24-26 23"But when he was approaching the age of forty, [a]it entered his mind to visit his brethren, the sons of Israel.

24"And when he saw one *of them* being treated unjustly, he defended him and took vengeance for the oppressed by striking down the Egyptian.

25"And he supposed that his brethren understood that God was granting them deliverance through him, but they did not understand.

7:26 aEx 2:13f 26"[a]On the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'Men, you are brethren, why do you injure one another?'

27"But the one who was injuring his neighbor pushed him away, saying, '[a]WHO MADE YOU A RULER AND JUDGE OVER US? 7:27 aEx 2:14; Acts 7:35

28 '[a]YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE EGYPTIAN YESTERDAY, DO YOU?' 7:28 aEx 2:14

29"At this remark, [a]MOSES FLED AND BECAME AN ALIEN IN THE LAND OF MIDIAN, where he [b]became the father of two sons. 7:29 aEx 2:15,22 bEx 18:3,4

30"After forty years had passed, [a]AN ANGEL APPEARED TO HIM IN THE WILDERNESS OF MOUNT SINAI, IN THE FLAME OF A BURNING THORN BUSH. *7:30 aEx 3:1f; Is 63:9

31"When Moses saw it, he marveled at the sight; and as he approached to look *more* closely, there came the voice of the Lord:

32 '[a]I AM THE GOD OF YOUR FATHERS, THE GOD OF ABRAHAM AND ISAAC AND JACOB.' Moses shook with fear and would not venture to look. 7:32 aEx 3:6; Matt 22:32

33"[a]BUT THE LORD SAID TO HIM, '[b]TAKE OFF THE SANDALS FROM YOUR FEET, FOR THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND. 7:33 aEx 3:5 bJosh 5:15

34 '[a]I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN EGYPT AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO RESCUE THEM; [b]COME NOW, AND I WILL SEND YOU TO EGYPT.' 7:34 aEx 3:7f bEx 3:10

35"This Moses whom they [a]disowned, saying, 'WHO MADE YOU A RULER AND A JUDGE?' is the one whom God sent *to be* both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. 7:35 aEx 2:14; Acts 7:27

36"[a]This man led them out, performing [b]wonders and signs in the land of Egypt and in the Red Sea and in the [c]wilderness for forty years. 7:36 aEx 12:41; 33:1; Heb 8:9 bEx 7:3; 14:21; John 4:48 cEx 16:35; Num 14:33; Ps 95:8-10; Acts 7:42; 13:18; Heb 3:8f

37"This is the Moses who said to the sons of Israel, '[a]GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN.' 7:37 aDeut 18:15, 18; Acts 3:22

38"This is the one who was in [a]the congregation in the wilderness together with [b]the angel *7:38 aEx 19:17 bActs 7:53

7:20 *Moses.* See Ex. 2 and Heb. 11:24–26.

7:30 *After forty years had passed,* in addition to the 40 years of verse 23, making Moses 80 years old.

7:38 *the congregation in the wilderness.* Lit., the assembly in the wilderness; i.e., the gathering of the people to receive the law. The word translated *congregation* (or church, assembly, gathering) is used in the NT of four kinds of groups: (1) the children of Israel gathered as a nation; (2) in 19:32, 39, 41, a group of townspeople assembled in a town meeting; (3) in a technical sense, all believers who are gathered together in the one Body of Christ, the church universal (Col. 1:18); and (4) most frequently, in reference to a local group of professing Christians; e.g., the church at Antioch (13:1).

who was speaking to him on Mount Sinai, and *who was* with our fathers; and he received [c]living [d]oracles to pass on to you.

39 "Our fathers were unwilling to be obedient to him, but [a]repudiated him and in their hearts turned back to Egypt,

40 [a]SAYING TO AARON, 'MAKE FOR US GODS WHO WILL GO BEFORE US; FOR THIS MOSES WHO LED US OUT OF THE LAND OF EGYPT—WE DO NOT KNOW WHAT HAPPENED TO HIM.'

41 "At that time [a]they made a calf and brought a sacrifice to the idol, and were rejoicing in [b]the works of their hands.

42 "But God [a]turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, '[b]IT WAS NOT TO ME THAT YOU OFFERED VICTIMS AND SACRIFICES [c]FORTY YEARS IN THE WILDERNESS, WAS IT, O HOUSE OF ISRAEL?

43 '[a]YOU ALSO TOOK ALONG THE TABERNACLE OF MOLOCH AND THE STAR OF THE GOD ROMPHA, THE IMAGES WHICH YOU MADE TO WORSHIP THEM. I ALSO WILL REMOVE YOU BEYOND BABYLON.'

44 "Our fathers had [a]the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed *him* to make it [b]according to the pattern which he had seen.

45 "And having received it in their turn, our fathers [a]brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.

46 "[a]*David* found favor in God's sight, and [b]asked that he might find a dwelling place for the God of Jacob.

47 "But it was [a]Solomon who built a house for Him.

48 "However, [a]the Most High does not dwell in *houses* made by *human* hands; as the prophet says:

49 '[a]HEAVEN IS MY THRONE,
AND EARTH IS THE FOOTSTOOL OF MY FEET;
WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?' says the Lord,
'OR WHAT PLACE IS THERE FOR MY REPOSE?

50 '[a]WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?'

51 "You men who are [a]stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.

52 "[a]Which one of the prophets did your fathers not persecute? They killed those who had previously announced the coming of [b]the Righteous One, whose betrayers and murderers [c]you have now become;

53 you who received the law as [a]ordained by angels, and *yet* did not keep it."

3 *The stoning of Stephen,* 7:54–8:3

54 Now when they heard this, they were [a]cut to the quick, and they *began* gnashing their teeth at him.

55 But being [a]full of the Holy Spirit, he [b]gazed intently into heaven and saw the glory of God, and Jesus standing [c]at the right hand of God;

56 and he said, "Behold, I see the [a]heavens opened up and [b]the Son of Man standing at the right hand of God."

57 But they cried out with a loud voice, and covered their ears and rushed at him with one impulse.

7:38 [c]Deut 32:47; Heb 4:12; [d]Rom 3:2; Heb 5:12; 1 Pet 4:11
7:39 [a]Num 14:3f
7:40 [a]Ex 32:1,23
7:41 [a]Ex 32:4,6; [b]Rev 9:20
7:42 [a]Josh 24:20; Is 63:10; Jer 19:13; Ezek 20:39; [b]Amos 5:25; [c]Acts 7:36
★7:43 [a]Amos 5:26,27
★7:44 [a]Ex 25:8,9; 38:21; [b]Ex 25:40
7:45 [a]Deut 32:49; Josh 3:14ff; 18:1; 23:9; 24:18; Ps 44:2f
7:46 [a]2 Sam 7:8ff; Ps 132:1-5; Acts 13:22; [b]2 Sam 7:1-16; 1 Chr 17:1-14
7:47 [a]1 Kin 6:1-38; 8:20; 2 Chr 3:1-17
7:48 [a]Luke 1:32
7:49 [a]Is 66:1; Matt 5:34f
7:50 [a]Is 66:2
★7:51 [a]Ex 32:9; 33:3, 5; Lev 26:41; Num 27:14; Is 63:10; Jer 6:10; 9:26
7:52 [a]2 Chr 36:15f; Matt 5:12; 23:31,37; [b]Acts 3:14; 22:14; 1 John 2:1; [c]Acts 3:14; 5:28
7:53 [a]Deut 33:2; Acts 7:38; Gal 3:19; Heb 2:2
7:54 [a]Acts 5:33
★7:55 [a]Acts 2:4; [b]John 11:41; [c]Mark 16:19
7:56 [a]John 1:51; [b]Matt 8:20

7:43 *Moloch . . . Romppha.* Moloch was a title for various Canaanite deities to whom human sacrifices were offered. Rompha (better, Rephan) was the name of a god connected with the planet Saturn.

7:44 *tabernacle of testimony.* I.e., the Tabernacle was a testimony to the presence of God in their midst.

7:51–53 Stephen's indictment of unbelieving Jews is amply illustrated in the previously cited history of Israel.

7:55 *Jesus standing at the right hand of God.* Jesus' priestly work of offering a sacrifice for sin was finished on the cross; He is therefore sometimes pictured as seated at the right hand of God (Heb. 1:3). But His priestly work of sustaining His people continues (as here with Stephen); therefore, He is portrayed as standing to minister (cf. Rev. 2:1).

58 When they had [a]driven him out of the city, they *began* stoning *him*; and [b]the witnesses [c]laid aside their robes at the feet of [d]a young man named Saul.

59 They went on stoning Stephen as he [a]called on *the Lord* and said, "Lord Jesus, receive my spirit!"

60 Then [a]falling on his knees, he cried out with a loud voice, "Lord, [b]do not hold this sin against them!" Having said this, he [c]fell asleep.

8 [a]Saul was in hearty agreement with putting him to death.

And on that day a great persecution began against [b]the church in Jerusalem, and they were all [c]scattered throughout the regions of Judea and [d]Samaria, except the apostles.

2 *Some* devout men buried Stephen, and made loud lamentation over him.

3 But [a]Saul *began* ravaging the church, entering house after house, and [b]dragging off men and women, he would put them in prison.

II CHRISTIANITY IN PALESTINE AND SYRIA, 8:4–12:25

A The Christians Scattered, 8:4–40

1 The preaching in Samaria, 8:4–25

4 Therefore, those [a]who had been scattered went about [b]preaching the word.

5 [a]Philip went down to the city of Samaria and *began* proclaiming Christ to them.

6 The crowds with one accord were giving attention to what was said by Philip, as they heard and saw the signs which he was performing.

7 For *in the case of* many who had [a]unclean spirits, they were coming out *of them* shouting with a loud voice; and many who had been [b]paralyzed and lame were healed.

8 So there was [a]much rejoicing in that city.

9 Now there was a man named Simon, who formerly was practicing [a]magic in the city and astonishing the people of Samaria, [b]claiming to be someone great;

10 and they all, from smallest to greatest, were giving attention to him, saying, "[a]This man is what is called the Great Power of God."

11 And they were giving him attention because he had for a long time astonished them with his [a]magic arts.

12 But when they believed Philip [a]preaching the good news about the kingdom of God and the name of Jesus Christ, they were being [b]baptized, men and women alike.

13 Even Simon himself believed; and after being baptized, he continued on with Philip, and as he observed [a]signs and [b]great miracles taking place, he was constantly amazed.

14 Now when [a]the apostles in

*7:58 [a]Lev 24:14,16; Luke 4:29 [b]Deut 13:9f; 17:7; Acts 6:13 [c]Acts 22:20 [d]Acts 8:1; 22:20; 26:10
7:59 [a]Acts 9:14,21; 22:16; Rom 10:12-14; 1 Cor 1:2; 2 Tim 2:22
*7:60 [a]Luke 22:41 [b]Matt 5:44; Luke 23:34 [c]Dan 12:2; Matt 27:52; John 11:11f; Acts 13:36; 1 Cor 15:6,18, 20; 1 Thess 4:13ff; 2 Pet 3:4
8:1 [a]Acts 7:58; 22:20; 26:10 [b]Acts 9:31 [c]Acts 8:4; 11:19 [d]Acts 1:8; 8:5, 14; 9:31
*8:3 [a]Acts 9:1,13, 21; 22:4,19; 26:10f; 1 Cor 15:9; Gal 1:13; Phil 3:6; 1 Tim 1:13 [b]James 2:6
*8:4 [a]Acts 8:1 [b]Acts 8:12; 15:35
*8:5 [a]Acts 6:5; 8:26,30
8:7 [a]Mark 16:17 [b]Matt 4:24
8:8 [a]John 4:40-42; Acts 8:39
*8:9 [a]Acts 8:11; 13:6 [b]Acts 5:36
8:10 [a]Acts 14:11; 28:6
8:11 [a]Acts 8:9; 13:6
8:12 [a]Acts 1:3; 8:4 [b]Acts 2:38
*8:13 [a]Acts 8:6 [b]Acts 19:11
*8:14 [a]Acts 8:1

7:58 The mention of *witnesses* suggests that they went through the motions of a legal execution (Lev. 24:14), though probably without securing the official approval of Pilate.

7:58–59 In stoning, the first official witness pushed the naked victim off a nine ft (2.75 m) scaffold. Then the second official witness dropped a large stone on his head or chest, and others pelted the dying man.

7:60 *he fell asleep.* This expression is used of the physical death of believers (John 11:11; 1 Thess. 4:13, 15).

8:3 *ravaging.* A word meaning "ravaging like a wild beast," describing the intensity of Saul's hatred of Christians.

8:4 *went about.* See 11:19 for details.

8:5 *Philip.* See 6:5. *the city of Samaria* was then called Sebaste. Some texts read "a city of Samaria," which would mean "some smaller city in Samaria." On the Samaritans, see note on Luke 10:33.

8:9 *magic.* Simon was a practitioner of magic, quackery, and various kinds of sorcery. He may also have made messianic claims.

8:13 *Simon himself believed.* Peter's denunciation (vv. 20–23) indicates that Simon's faith was not unto salvation (James 2:14–20).

8:14–17 Though the Samaritans had been baptized in water (v. 12), the gift of the Holy Spirit was delayed until Peter and John came and laid their hands on them. Normally the Spirit is given

8:14 [b]Luke 22:8
Jerusalem heard that Samaria had received the word of God, they sent them [b]Peter and John,

8:15 [a]Acts 2:38; 19:2
15 who came down and prayed for them [a]that they might receive the Holy Spirit.

8:16 [a]Matt 28:19; Acts 19:2 [b]Acts 2:38; 10:48
16 For He had [a]not yet fallen upon any of them; they had simply been [b]baptized in the name of the Lord Jesus.

8:17 [a]Mark 5:23; Acts 6:6 [b]Acts 2:4
17 Then they [a]*began* laying their hands on them, and they were [b]receiving the Holy Spirit.

***8:18**
18 Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money,

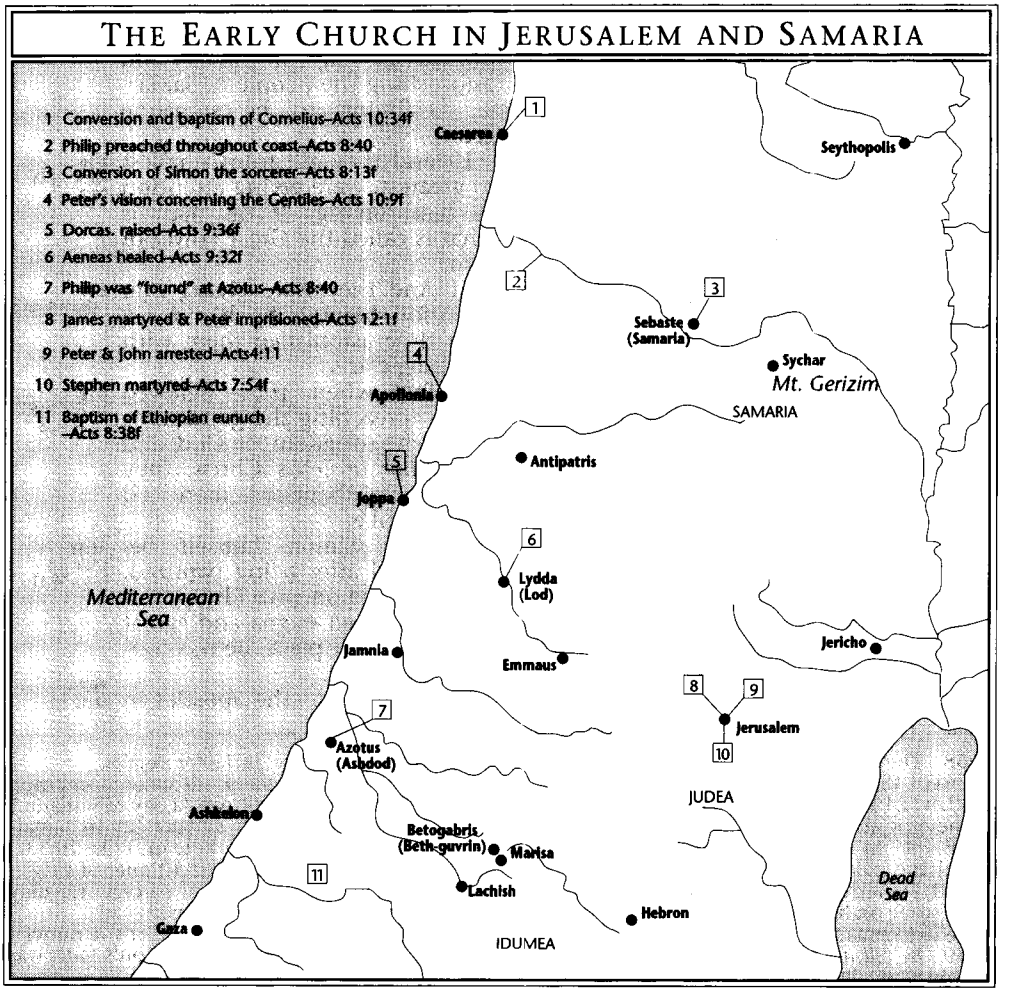
19 saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit."

20 But Peter said to him, "May your silver perish with you, because you thought you could [a]obtain the gift of God with money!

8:20 [a]2 Kin 5:16; Is 55:1; Dan 5:17; Matt 10:8; Acts 2:38

21 "You have [a]no part or por-

8:21 [a]Deut 10:9; 12:12; Eph 5:5



at the moment of faith (10:44; 19:2; Eph. 1:13). In this instance, however, it was imperative that the Samaritans be identified with the apostles and the Jerusalem church so that there would be no rival Samaritan Christian church.

8:18–24 Simon thought he could buy the gift

8:21 [b]Ps 78:37
tion in this matter, for your heart is not [b]right before God.

8:22 [a]Is 55:7
22 "Therefore repent of this wickedness of yours, and pray the Lord that, [a]if possible, the intention of your heart may be forgiven you.

*8:23 [a]Is 58:6
23 "For I see that you are in the gall of bitterness and in [a]the bondage of iniquity."

8:24 [a]Gen 20:7; Ex 8:8; Num 21:7; James 5:16
24 But Simon answered and said, "[a]Pray to the Lord for me yourselves, so that nothing of what you have said may come upon me."

8:25 [a]Luke 16:28 [b]Acts 13:12 [c]Acts 8:40 [d]Matt 10:5
25 So, when they had solemnly [a]testified and spoken [b]the word of the Lord, they started back to Jerusalem, and were [c]preaching the gospel to many villages of the [d]Samaritans.

2 *The preaching on the Gaza road,* 8:26–40

*8:26 [a]Acts 5:19; 8:29 [b]Acts 8:5 [c]Gen 10:19
26 But [a]an angel of the Lord spoke to [b]Philip saying, "Get up and go south to the road that descends from Jerusalem to [c]Gaza." (This is a desert *road.*)

*8:27 [a]Ps 68:31; 87:4; Is 56:3ff [b]1 Kin 8:41f; John 12:20
27 So he got up and went; and [a]there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he [b]had come to Jerusalem to worship,

28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

8:29 [a]Acts 8:39; 10:19; 11:12; 13:2; 16:6,7; 20:23; 21:11; 28:25; Heb 3:7
29 Then [a]the Spirit said to Philip, "Go up and join this chariot."

30 Philip ran up and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

31 And he said, "Well, how could I, unless someone guides me?" And he invited Philip to come up and sit with him.

32 Now the passage of Scripture which he was reading was this: 8:32 [a]Is 53:7

"[a]HE WAS LED AS A SHEEP TO SLAUGHTER;
AND AS A LAMB BEFORE ITS SHEARER IS SILENT,
SO HE DOES NOT OPEN HIS MOUTH.

33 "[a]IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY;
WHO WILL RELATE HIS GENERATION?
FOR HIS LIFE IS REMOVED FROM THE EARTH." 8:33 [a]Is 53:8

34 The eunuch answered Philip and said, "Please *tell me,* of whom does the prophet say this? Of himself or of someone else?"

35 Then Philip [a]opened his mouth, and [b]beginning from this Scripture he [c]preached Jesus to him. *8:35 [a]Matt 5:2 [b]Luke 24:27; Acts 17:2; 18:28; 28:23 [c]Acts 5:42

36 As they went along the road they came to some water; and the eunuch *said, "Look! Water! [a]What prevents me from being baptized?" 8:36 [a]Acts 10:47

37 [And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."] *8:37

38 And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him.

39 When they came up out of the water, [a]the Spirit of the Lord snatched Philip away; and the eu- 8:39 [a]1 Kin 18:12; 2 Kin 2:16; Ezek 3:12,14; 8:3; 11:1,24; 43:5; 2 Cor 12:2

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of God (v. 20). When Peter urged him to repent, Simon replied, in effect, "Pray for me that I may escape punishment" (v. 24). He was still thinking in terms of magical powers rather than repentance of heart.

8:23 *bitterness.* Refers to Simon's apostasy and idolatry (Deut. 29:18).

8:26 On the *angel,* see note on 5:19. *a desert road.* Possibly the road to Desert Gaza, the old city that had been destroyed in 93 B.C. and that was inland from the Gaza of NT times.

8:27 *Ethiopia.* Not present-day Abyssinia but ancient Nubia, south of Aswan. Apparently he was not yet a full-fledged proselyte. The story shows how far the gospel was spreading. *Candace.* The hereditary title of Ethiopian queens.

8:35 *preached Jesus to him.* Before the coming of Jesus, the Jews understood Isa. 53 as referring to the Messiah. This interpretation was abandoned as Christians applied the prophecy to Jesus of Nazareth, and Isa. 53 was then considered by the Jews to be referring either to Isaiah himself or to the people of Israel, who would be a light to the nations, etc.

8:37 Most mss. do not contain this verse.

much saw him no more, but went on his way rejoicing.

***8:40** 40 But Philip found himself at [a]Azotus, and as he passed through he [b]kept preaching the gospel to all the cities until he came to [c]Caesarea.

[a] Josh 11:22; 1 Sam 5:1
[b] Acts 8:25
[c] Acts 9:30; 10:1,24; 11:11; 12:19; 18:22; 21:8,16; 23:23, 33; 25:1,4,6,13

B The Conversion of Paul, 9:1–31

1 *The account of Paul's conversion,* 9:1–18

***9:1** 9 [a]Now Saul, still [b]breathing threats and murder against the disciples of the Lord, went to the high priest,

***9:2** 2 and asked for [a]letters from him to [b]the synagogues at [c]Damascus, so that if he found any belonging to [d]the Way, both men and women, he might bring them bound to Jerusalem.

***9:3** 3 As he was traveling, it happened that he was approaching Damascus, and [a]suddenly a light from heaven flashed around him;

[a] Acts 9:1-22; 22:3-16; 26:9-18
[b] Acts 7:58
[a] Acts 9:14,21; 22:5; 26:10
[b] Matt 10:17
[c] Gen 14:15; 2 Cor 11:32; Gal 1:17
[d] John 14:6; Acts 18:25f; 19:9,23; 22:4; 24:14,22

9:3 [a] 1 Cor 15:8

***9:4** 4 and [a]he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?"

***9:5** 5 And he said, "Who are You, Lord?" And He *said,* "I am Jesus whom you are persecuting,

9:6 6 but get up and enter the city, and [a]it will be told you what you must do."

9:7 7 The men who traveled with him [a]stood speechless, [b]hearing the voice but seeing no one.

9:8 8 Saul got up from the ground, and [a]though his eyes were open, he could see nothing; and leading him by the hand, they brought him into [b]Damascus.

9 And he was three days with-

[a] Acts 9:4
[a] Acts 26:14
[b] John 12:29f; Acts 22:9
[a] Acts 9:18; 22:11
[b] Gen 14:15; 2 Cor 11:32; Gal 1:17

8:40 *Azotus* = OT Ashdod, 20 mi (32 km) N of Gaza. Apparently Philip settled in Caesarea, for he was there 20 years later (21:8).

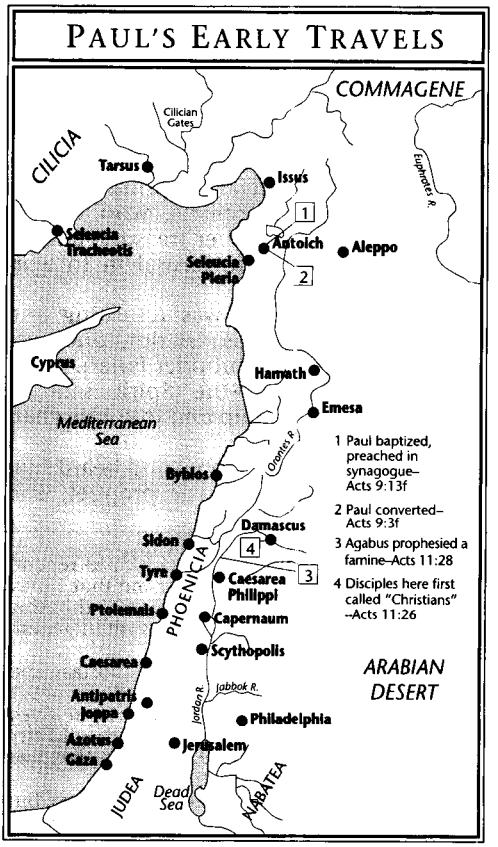
9:1–19 Luke here records Paul's conversion (22:4ff. and 26:12ff. also give accounts of it, to the crowd in Jerusalem and to Herod Agrippa II). In his own writings, Paul refers to it only a few times. He related it to the supernatural purposes of God (Gal. 1:15); he spoke of its suddenness (1 Cor. 15:8; Phil. 3:12); he called it an act of new creation by God (2 Cor. 4:6); he acknowledged the merciful character of it (1 Tim. 1:13); and he claimed that during it he saw the Lord (1 Cor. 9:1). He was, therefore, just as qualified as the other apostles, for his conversion experience was just as objective a reality as their meetings with the risen Christ before the Ascension.

9:2 *belonging to the Way.* I.e., Christians.

9:3 *Damascus* was about 150 mi (241 km) from Jerusalem.

9:4 So close is the union of the church with Christ that to persecute the church is to persecute Christ.

9:5 *I am Jesus.* In this moment Paul identified the Lord Yahweh (or Jehovah) of the OT, whom he had attempted so zealously to serve, with Jesus of Nazareth, whom he had so ferociously persecuted through His saints. The phrase "it is hard for thee to kick against the pricks" (KJV) is not found in most mss.



out sight, and neither ate nor drank.

*9:10 [a]Gen 14:15; 2 Cor 11:32; Gal 1:17 [b]Acts 22:12 [c]Acts 10:3,17, 19; 11:5; 12:9; 16:9f; 18:9

10 Now there was a disciple at [a]Damascus named [b]Ananias; and the Lord said to him in [c]a vision, "Ananias." And he said, "Here I am, Lord."

9:11 [a]Acts 9:30; 11:25; 21:39; 22:3

11 And the Lord *said* to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from [a]Tarsus named Saul, for he is praying,

9:12 [a]Mark 5:23; Acts 6:6; 9:17

12 and he has seen in a vision a man named Ananias come in and [a]lay his hands on him, so that he might regain his sight."

*9:13 [a]Acts 8:3 [b]Acts 9:32,41; 26:10; Rom 1:7; 15:25,26, 31; 16:2,15; 1 Cor 1:2

13 But Ananias answered, "Lord, I have heard from many about this man, [a]how much harm he did to [b]Your saints at Jerusalem;

9:14 [a]Acts 9:2,21 [b]Acts 7:59

14 and here he [a]has authority from the chief priests to bind all who [b]call on Your name."

9:15 [a]Acts 13:2; Rom 1:1; 9:23; Gal 1:15; Eph 3:7 [b]Acts 22:21; 26:17; Rom 1:5; 11:13; 15:16; Gal 1:16; 2:7ff; Eph 3:1,8; 1 Tim 2:7; 2 Tim 4:17 [c]Acts 25:22f; 26:1,32; 2 Tim 4:17

15 But the Lord said to him, "Go, for [a]he is a chosen instrument of Mine, to bear My name before [b]the Gentiles and [c]kings and the sons of Israel;

9:16 [a]Acts 20:23; 21:4,11,13; 2 Cor 6:4f; 11:23-27; 1 Thess 3:3

16 for [a]I will show him how much he must suffer for My name's sake."

*9:17 [a]Mark 5:23; Acts 6:6; 9:12 [b]Acts 22:13 [c]Acts 2:4

17 So Ananias departed and entered the house, and after [a]laying his hands on him said, "[b]Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be [c]filled with the Holy Spirit."

18 And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized;

2 *The aftermath of Paul's conversion,* 9:19–31

19 and he took food and was strengthened.

Now [a]for several days he was with [b]the disciples who were at Damascus,

9:19 [a]Acts 26:20 [b]Acts 9:26,38; 11:26

20 and immediately he *began* to proclaim Jesus [a]in the synagogues, saying, "He is [b]the Son of God."

9:20 [a]Acts 13:5,14; 14:1; 16:13; 17:2,10; 18:4, 19; 19:8 [b]Matt 4:3; Acts 9:22; 13:33

21 All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem [a]destroyed those who [b]called on this name, and *who* had come here for the purpose of bringing them bound before the chief priests?"

9:21 [a]Acts 8:3; 9:13; Gal 1:13, 23 [b]Acts 9:14

22 But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this *Jesus* is the Christ.

*9:23 [a]Gal 1:17,18 [b]1 Thess 2:16

23 When [a]many days had elapsed, [b]the Jews plotted together to do away with him,

9:24 [a]Acts 20:3,19; 23:12,30; 25:3 [b]2 Cor 11:32f

24 but [a]their plot became known to Saul. [b]They were also watching the gates day and night so that they might put him to death;

25 but his disciples took him by night and let him down through *an opening in* the wall, lowering him in a large basket.

9:26 [a]Acts 22:17-20; 26:20

26 [a]When he came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not believing that he was a disciple.

*9:27 [a]Acts 4:36 [b]Acts 9:3-6 [c]Acts 9:20,22 [d]Acts 4:13,29; 9:29

27 But [a]Barnabas took hold of him and brought him to the apostles and described to them how he had [b]seen the Lord on the road, and that He had talked to him, and how [c]at Damascus he had [d]spoken out boldly in the name of Jesus.

9:28 [a]Acts 4:13,29; 9:29

28 And he was with them, moving about freely in Jerusalem, [a]speaking out boldly in the name of the Lord.

9:10 *Ananias.* According to 22:12 Ananias was an unimpeachable witness to the reality of Paul's conversion.

9:13 NT believers are first called *saints* (holy, set apart ones) here.

9:17 Through Ananias's *laying his hands on him,* Paul is identified with the people he had been persecuting.

9:23 *When many days had elapsed.* During this time Paul went to Arabia (see note on Gal. 1:17), so three years elapsed between his conversion and his going to Jerusalem (9:26).

9:27 *Barnabas* means "son of encouragement," and he was that to Paul. See note on 11:22.

29 And he was talking and arguing with the [a]Hellenistic *Jews;* but they were attempting to put him to death.

30 But when [a]the brethren learned *of it,* they brought him down to [b]Caesarea and [c]sent him away to [d]Tarsus.

31 So [a]the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

C The Conversion of Gentiles, 9:32–11:30

1 *The preparation of Peter,* 9:32–10:23

32 Now as Peter was traveling through all *those regions,* he came down also to [a]the saints who lived at [b]Lydda.

33 There he found a man named Aeneas, who had been bedridden eight years, for he was paralyzed.

34 Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed." Immediately he got up.

35 And all who lived at [a]Lydda and [b]Sharon saw him, and they [c]turned to the Lord.

36 Now in [a]Joppa there was a disciple named Tabitha (which translated *in Greek* is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did.

37 And it happened at that time that she fell sick and died; and when they had washed her body, they laid it in an [a]upper room.

38 Since Lydda was near [a]Joppa, [b]the disciples, having heard that Peter was there, sent two men to him, imploring him, "Do not delay in coming to us."

39 So Peter arose and went with them. When he arrived, they brought him into the [a]upper room; and all the [b]widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them.

40 But Peter [a]sent them all out and [b]knelt down and prayed, and turning to the body, he said, "[c]Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up.

41 And he gave her his hand and raised her up; and calling [a]the saints and [b]widows, he presented her alive.

42 It became known all over [a]Joppa, and [b]many believed in the Lord.

43 And Peter stayed many days in [a]Joppa with [b]a tanner *named* Simon.

10 Now *there was* a man at [a]Caesarea named Cornelius, a centurion of what was [b]called the Italian cohort,

2 a devout man and [a]one who feared God with all his household, and [b]gave many alms to the *Jewish* people and prayed to God continually.

3 About [a]the ninth hour of the day he clearly saw [b]in a vision [c]an angel of God who had *just* come in and said to him, "Cornelius!"

4 And [a]fixing his gaze on him and being much alarmed, he

*9:29 [a]Acts 6:1

*9:30 [a]Acts 1:15 [b]Acts 8:40 [c]Gal 1:21 [d]Acts 9:11

9:31 [a]Acts 5:11; 8:1; 16:5

*9:32 [a]Acts 9:13 [b]1 Chr 8:12; Ezra 2:33; Neh 7:37; 11:35

*9:35 [a]1 Chr 8:12; Ezra 2:33; Neh 7:37; 11:35 [b]1 Chr 5:16; 27:29; Is 33:9; 35:2; 65:10 [c]Acts 2:47; 9:42; 11:21

*9:36 [a]Josh 19:46; 2 Chr 2:16; Ezra 3:7; Jon 1:3; Acts 9:38, 42†; 10:5,8,23, 32; 11:5,13

9:37 [a]Acts 1:13; 9:39

*9:38 [a]Josh 19:46; 2 Chr 2:16; Ezra 3:7; Jon 1:3; Acts 9:36, 42†; 10:5,8,23, 32; 11:5,13 [b]Acts 11:26

9:39 [a]Acts 1:13; 9:37 [b]Acts 6:1

9:40 [a]Matt 9:25 [b]Luke 22:41; Acts 7:60 [c]Mark 5:41

9:41 [a]Acts 9:13,32 [b]Acts 6:1

9:42 [a]Josh 19:46; 2 Chr 2:16; Jon 1:3; Acts 9:38, 42†; 10:5,8,23, 32; 11:5,13 [b]Acts 9:35

*9:43 [a]Josh 19:46; 2 Chr 2:16; Ezra 3:7; Jon 1:3; Acts 9:38, 42†; 10:5,8,23, 32; 11:13,15 [b]Acts 10:6

*10:1 [a]Acts 8:40; 10:24 [b]Matt 27:27; Mark 15:16; John 18:3,12; Acts 21:31; 27:1

*10:2 [a]Acts 10:22,35; 13:16,26 [b]Luke 7:4†

10:3 [a]Acts 3:1 [b]Acts 9:10; 10:17,19 [c]Acts 5:19

10:4 [a]Acts 3:4

9:29 *Hellenistic Jews* = Greek-speaking Jews who were born in lands outside Israel.

9:30 *Tarsus.* Capital of Cilicia and birthplace of Paul. He remained there about five years before being called by Barnabas to the work at Antioch (11:25–26).

9:32 *Lydda* = Lod, 11 mi (17.7 km) SE of Joppa.

9:35 *Sharon.* The plain extending southward for 50 mi (80 km) along the Mediterranean Sea from modern Haifa, which stands on Mount Carmel.

9:36 *Tabitha* means "gazelle." (*Dorcas* is Greek for the same.)

9:38 *near Joppa.* About 12 mi (19 km).

9:43 A *tanner* was considered to be unclean because he worked with the skins of dead animals (Lev. 11:40). Peter's staying with him may have helped prepare him to preach to Gentiles, whom he considered unclean.

10:1 *Caesarea* was 30 mi (48 km) N of Joppa. *a centurion* was a noncommissioned officer in command of 100 men. Cornelius was a commander in the *Italian* cohort. See note on John 18:3.

10:2 Cornelius was a semi-proselyte to Judaism, accepting Jewish beliefs and practices but stopping short of circumcision.

said, "What is it, Lord?" And he said to him, "Your prayers and alms [b]have ascended [c]as a memorial before God.

10:4 [b]Rev 8:4 [c]Matt 26:13; Phil 4:18; Heb 6:10

5 "Now dispatch *some* men to [a]Joppa and send for a man *named* Simon, who is also called Peter;

10:5 [a]Acts 9:36

6 he is staying with a tanner *named* [a]Simon, whose house is by the sea."

10:6 [a]Acts 9:43

7 When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants,

8 and after he had explained everything to them, he sent them to [a]Joppa.

10:8 [a]Acts 9:36

9 On the next day, as they were on their way and approaching the city, [a]Peter went up on [b]the housetop about [c]the sixth hour to pray.

10:9 [a]Acts 10:9-32; 11:5-14 [b]Jer 19:13; 32:29; Zeph 1:5; Matt 24:17 [c]Ps 55:17; Acts 10:3

10 But he became hungry and was desiring to eat; but while they were making preparations, he [a]fell into a trance;

10:10 [a]Acts 11:5; 22:17

11 and he *saw [a]the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground,

10:11 [a]John 1:51

12 and there were in it all *kinds of* four-footed animals and crawling creatures of the earth and birds of the air.

13 A voice came to him, "Get up, Peter, kill and eat!"

14 But Peter said, "By no means, [a]Lord, for [b]I have never eaten anything unholy and unclean."

*10:14 [a]Matt 8:2ff; John 4:11ff; Acts 9:5; 22:8 [b]Lev 11:20-25; Deut 14:4-20; Ezek 4:14; Dan 1:8; Acts 10:28

15 Again a voice *came* to him a second time, "[a]What God has cleansed, no *longer* consider unholy."

10:15 [a]Matt 15:11; Mark 7:19; Rom 14:14; 1 Cor 10:25ff; 1 Tim 4:4f; Titus 1:15

16 This happened three times, and immediately the object was taken up into the sky.

17 Now while Peter was greatly perplexed in mind as to what [a]the vision which he had seen might be, behold, [b]the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate;

10:17 [a]Acts 10:17 [b]Acts 10:8

18 and calling out, they were asking whether Simon, who was also called Peter, was staying there.

19 While Peter was reflecting on [a]the vision, [b]the Spirit said to him, "Behold, three men are looking for you.

10:19 [a]Acts 10:3 [b]Acts 8:29

20 "But get up, go downstairs and [a]accompany them without misgivings, for I have sent them Myself."

10:20 [a]Acts 15:7-9

21 Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?"

22 They said, "Cornelius, a centurion, a righteous and [a]God-fearing man well spoken of by the entire nation of the Jews, [b]was *divinely* directed by a [c]holy angel to send for you *to come* to his house and hear [d]a message from you."

10:22 [a]Acts 10:2 [b]Matt 2:12 [c]Mark 8:38; Luke 9:26; Rev 14:10 [d]Acts 11:14

23 So he invited them in and gave them lodging.

*10:23 [a]Acts 10:45; 11:12 [b]Acts 1:15 [c]Acts 9:36

And on the next day he got up and went away with them, and [a]some of [b]the brethren from [c]Joppa accompanied him.

2 *The preaching of Peter,* 10:24–48

24 On the following day he entered [a]Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends.

*10:24 [a]Acts 8:40; 10:1

25 When Peter entered, Cornelius met him, and fell at his feet and [a]worshiped *him.*

10:25 [a]Matt 8:2

26 But Peter raised him up, saying, "[a]Stand up; I too am *just* a man."

10:26 [a]Acts 14:15; Rev 19:10; 22:8f

27 As he talked with him, he entered and *found [a]many people assembled.

10:27 [a]Acts 10:24

10:14 *unholy and unclean.* The Mosaic Law prohibited the eating of certain unclean animals (Lev. 11). God was teaching Peter a lesson about people (see v. 28).

10:23 *some of the brethren.* There were six of them (11:12).

10:24 Cornelius showed great faith by having the audience already present.

***10:28** [a]John 4:9; 18:28; Acts 11:3 [b]Acts 10:14f, 35; 15:9

28 And he said to them, "You yourselves know how [a]unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and *yet* [b]God has shown me that I should not call any man unholy or unclean.

29 "That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me."

10:30 [a]Acts 10:9,22f [b]Acts 3:1; 10:3 [c]Acts 10:3-6, 30-32

30 Cornelius said, "[a]Four days ago to this hour, I was praying in my house during [b]the ninth hour; and behold, [c]a man stood before me in shining garments,

31 and he *said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.

10:32 [a]John 4:9; 18:28; Acts 11:3

32 'Therefore send to [a]Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon *the* tanner by the sea.

33 "So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord."

***10:34** [a]Matt 5:2 [b]Deut 10:17; 2 Chr 19:7; Rom 2:11; Gal 2:6; Eph 6:9; Col 3:25; 1 Pet 1:17 **10:35** [a]Acts 10:28 [b]Acts 10:2

34 [a]Opening his mouth, Peter said:

"I most certainly understand *now* that [b]God is not one to show partiality,

35 but [a]in every nation the man who [b]fears Him and does what is right is welcome to Him.

10:36 [a]Acts 13:32 [b]Luke 1:79; 2:14; Rom 5:1; Eph 2:17 [c]Matt 28:18; Acts 2:36; Rom 10:12

36 "The word which He sent to the sons of Israel, [a]preaching [b]peace through Jesus Christ (He is [c]Lord of all)—

37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed.

10:38 [a]Acts 2:22 [b]Acts 4:26 [c]Matt 4:23 [d]John 3:2

38 "*You know of* [a]Jesus of Nazareth, how God [b]anointed Him with the Holy Spirit and with power, [c]and *how* He went about doing good and healing all who were oppressed by the devil, for [d]God was with Him.

10:39 [a]Luke 24:48; Acts 10:41 [b]Acts 5:30

39 "We are [a]witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also [b]put Him to death by hanging Him on a cross.

10:40 [a]Acts 2:24

40 "[a]God raised Him up on the third day and granted that He become visible,

10:41 [a]John 14:19, 22; 15:27 [b]Luke 24:48 Acts 10:39 [c]Luke 24:43; Acts 1:4 mg

41 [a]not to all the people, but to [b]witnesses who were chosen beforehand by God, *that is,* to us [c]who ate and drank with Him after He arose from the dead.

10:42 [a]Acts 1:2 [b]Luke 16:28 [c]Luke 22:22 [d]John 5:22,27; Acts 17:31; 2 Tim 4:1; 1 Pet 4:5

42 "And He [a]ordered us to preach to the people, and solemnly to [b]testify that this is the One who has been [c]appointed by God as [d]Judge of the living and the dead.

10:43 [a]Acts 3:18 [b]Luke 24:47; Acts 2:38; 4:12

43 "Of Him [a]all the prophets bear witness that through [b]His name everyone who believes in Him receives forgiveness of sins."

***10:44** [a]Acts 11:15; 15:8

44 While Peter was still speaking these words, [a]the Holy Spirit fell upon all those who were listening to the message.

10:45 [a]Acts 10:23 [b]Acts 2:33,38

45 [a]All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been [b]poured out on the Gentiles also.

10:46 [a]Mark 16:17; Acts 2:4; 19:6

46 For they were hearing them [a]speaking with tongues and exalting God. Then Peter answered,

10:47 [a]Acts 8:36 [b]Acts 2:4; 10:44f; 11:17; 15:8 **10:48** [a]1 Cor 1:14-17 [b]Acts 2:38; 8:16; 19:5

47 "[a]Surely no one can refuse the water for these to be baptized who [b]have received the Holy Spirit just as we *did,* can he?"

48 And he [a]ordered them to be baptized [b]in the name of Jesus

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10:28 The case of Cornelius was the first of its kind and crucial to the spread of Christianity. It answered the question, "Can the new faith (still so closely associated with Judaism) admit into fellowship an uncircumcised Gentile?" The issue, however, would not be completely resolved for some time.

10:34 *God is not one to show partiality.* This fact was taught in the OT (Deut. 10:17; 2 Chron. 19:7).

10:44 *the Holy Spirit fell upon all.* In the case of these Gentile converts, the gift of the Spirit came before they were baptized in water (v. 48). The authentication of the gift was the speaking in tongues (v. 46), entirely apart from the laying on of hands. All this demonstrated, especially to the Jewish brethren who accompanied Peter, that God had received these Gentiles into the church on an equal basis with Jewish believers because they had believed in Christ (v. 43).

Christ. Then they asked him to stay on for a few days.

3 *The plea of Peter,* 11:1–18

11:1 [a]Acts 1:15

11 Now the apostles and [a]the brethren who were throughout Judea heard that the Gentiles also had received the word of God.

***11:2** [a]Acts 10:45

2 And when Peter came up to Jerusalem, [a]those who were circumcised took issue with him,

11:3 [a]Matt 9:11; Acts 10:28; Gal 2:12

3 saying, "[a]You went to uncircumcised men and ate with them."

11:4 [a]Luke 1:3

4 But Peter began *speaking* and *proceeded* to explain to them [a]in orderly sequence, saying,

11:5 [a]Acts 10:9-32; 11:5-14 [b]Acts 9:10

5"[a]I was in the city of Joppa praying; and in a trance I saw [b]a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,

6 and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.

7"I also heard a voice saying to me, 'Get up, Peter; kill and eat.'

8"But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.'

11:9 [a]Acts 10:15

9"But a voice from heaven answered a second time, '[a]What God has cleansed, no longer consider unholy.'

10"This happened three times, and everything was drawn back up into the sky.

11"And behold, at that moment three men appeared at the house in which we were *staying,* having been sent to me from [a]Caesarea.

11:11 [a]Acts 8:40

12"[a]The Spirit told me to go with them [b]without misgivings. [c]These six brethren also went with me and we entered the man's house.

11:12 [a]Acts 8:29 [b]Acts 15:9; Rom 3:22 [c]Acts 10:23

13"And he reported to us how he had seen the angel standing in his house, and saying, 'Send to Joppa and have Simon, who is also called Peter, brought here;

14 and he will speak [a]words to you by which you will be saved, you and [b]all your household.'

11:14 [a]Acts 10:22 [b]John 4:53; Acts 10:2; 16:15,31-34; 18:8; 1 Cor 1:16

15"And as I began to speak, [a]the Holy Spirit fell upon them just [b]as *He did* upon us at the beginning.

***11:15** [a]Acts 10:44 [b]Acts 2:4

16"And I remembered the word of the Lord, how He used to say, '[a]John baptized with water, but you will be baptized with the Holy Spirit.'

11:16 [a]Acts 1:5

17"Therefore if [a]God gave to them the same gift as *He gave* to us also after believing in the Lord Jesus Christ, [b]who was I that I could stand in God's way?"

11:17 [a]Acts 10:45,47 [b]Acts 5:39

18 When they heard this, they quieted down and [a]glorified God, saying, "Well then, God has granted to the Gentiles also the [b]repentance *that leads* to life."

11:18 [a]Matt 9:8 [b]2 Cor 7:10

4 *The church at Antioch,* 11:19–30

19 [a]So then those who were scattered because of the persecution that occurred in connection with Stephen made their way to [b]Phoenicia and [c]Cyprus and [d]Antioch, speaking the word to no one except to Jews alone.

***11:19** [a]Acts 8:1,4 [b]Acts 15:3; 21:2 [c]Acts 4:36 [d]Acts 6:5; 11:20,22,27; 13:1; 14:26; 15:22f,30,35; 18:22; Gal 2:11

20 But there were some of

11:2 *those who were circumcised.* I.e., Jewish Christians, the so-called "circumcision party," who were unhappy at the report that Gentiles were being saved without ritual induction into Judaism. After Peter's review of what happened, they were satisfied that this was God's doing (v. 18).

11:15 *at the beginning.* I.e., on the Day of Pentecost. Since God had done for the Gentiles in Cornelius' house the same as He had done for the Jews at Pentecost (baptize them with the Holy Spirit, cf. 1:5), to refuse to accept these Gentile converts would be to resist the work of God (v. 17).

11:19 *Antioch* on the Orontes River about 300 mi (483 km) from Jerusalem was the capital of the Roman province of Syria. It was the third largest city in the empire, with a population of about 500,000. Antioch was one of the cosmopolitan centers of the world of that day and a center of commerce, Seleucia (16 mi, or 26 km, away) being its seaport (13:4). Replacing Jerusalem as the number one Christian city, it was the center of the early missionary activity of the church (6:5; 13:1; 14:26; 15:35; 18:22).

them, men of [a]Cyprus and [b]Cyrene, who came to [c]Antioch and *began* speaking to the [d]Greeks also, [e]preaching the Lord Jesus.

21 And [a]the hand of the Lord was with them, and [b]a large number who believed turned to the Lord.

22 The news about them reached the ears of the church at Jerusalem, and they sent [a]Barnabas off to [b]Antioch.

23 Then when he arrived and witnessed [a]the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord;

24 for he was a good man, and [a]full of the Holy Spirit and of faith. And [b]considerable numbers were brought to the Lord.

25 And he left for [a]Tarsus to look for Saul;

26 and when he had found him, he brought him to [a]Antioch. And for an entire year they met with the church and taught considerable numbers; and [b]the disciples were first called [c]Christians in [a]Antioch.

27 Now at this time [a]some prophets came down from Jerusalem to [b]Antioch.

28 One of them named [a]Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine [b]all over the world. And this took place in the *reign* of [c]Claudius.

29 And in the proportion that any of [a]the disciples had means, each of them determined to send *a contribution* for the relief of [b]the brethren living in Judea.

30 [a]And this they did, sending it in charge of [b]Barnabas and Saul to the [c]elders.

D The Christians Persecuted by Herod, 12:1–25

1 *The death of James,* 12:1–2

12 Now about that time Herod the king laid hands on some who belonged to the church in order to mistreat them.

2 And he [a]had James the brother of John [b]put to death with a sword.

2 *The deliverance of Peter,* 12:3–19

3 When he saw that it [a]pleased the Jews, he proceeded to arrest Peter also. Now it was during [b]the days of Unleavened Bread.

4 When he had seized him, he put him in prison, delivering him to four [a]squads of soldiers to guard him, intending after [b]the Passover to bring him out before the people.

5 So Peter was kept in the prison, but prayer for him was being made fervently by the church to God.

6 On the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, [a]bound with two chains, and guards in front of the door were watching over the prison.

11:22–24 *Barnabas.* Described by Luke as one who consoles or encourages (4:36). *a good man* who was *full of the Holy Spirit* (v. 24), he played an important role in the early life of the church on four occasions: (1) he convinced the apostles of the genuineness of Paul's conversion (9:27); (2) he represented the apostles at Antioch and recognized that the movement there was the work of God (vv. 22–24); (3) he and Paul were sent by the Spirit on the first missionary journey (13:2); and (4) he defended the work among Gentiles at the Jerusalem council (15:12, 22, 25).

11:25 *to look for Saul.* Paul had been in Tarsus, his home city, and in Syria and Cilicia (Gal. 1:21) about five years since going there from Jerusalem (9:30).

11:26 *Christians.* The word appears only here, in 26:28, and in 1 Peter 4:16. It means partisans, or followers, of Christ, "Christ's people."

11:28 *great famine.* Josephus reports that a famine occurred ca. A.D. 46.

11:30 *elders.* See note on 1 Tim. 3:1.

12:1 *Herod.* Herod Agrippa I, grandson of the Herod the Great who ruled at the birth of Jesus. Agrippa, at least on the surface, was a zealous practitioner of Jewish rites and a religious patriot.

12:2 *James.* The first of the Twelve to be martyred.

12:4 *four squads.* Four soldiers for each six-hour shift. Two were evidently chained to Peter and two stood guard (v. 6). *Passover.* See note on Mark 14:1.

12:6 *Peter was sleeping.* He had Christ's promise that he would live to an old age (John 21:18).

12:7 [a]Acts 5:19 [b]Luke 2:9; 24:4 [c]Acts 16:26

7 And behold, [a]an angel of the Lord suddenly [b]appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And [c]his chains fell off his hands.

8 And the angel said to him, "Gird yourself and put on your sandals." And he did so. And he *said to him, "Wrap your cloak around you and follow me."

12:9 [a]Acts 9:10

9 And he went out and continued to follow, and he did not know that what was being done by the angel was real, but thought he was seeing [a]a vision.

12:10 [a]Acts 5:19; 16:26

10 When they had passed the first and second guard, they came to the iron gate that leads into the city, which [a]opened for them by itself; and they went out and went along one street, and immediately the angel departed from him.

*12:11 [a]Luke 15:17 [b]Dan 3:28; 6:22

11 When Peter [a]came to himself, he said, "Now I know for sure that [b]the Lord has sent forth His angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

*12:12 [a]Acts 12:25; 13:5,13; 15:37, 39; Col 4:10; 2 Tim 4:11; Philem 24; 1 Pet 5:13 [b]Acts 12:5

12 And when he realized *this*, he went to the house of Mary, the mother of [a]John who was also called Mark, where many were gathered together and [b]were praying.

12:13 [a]John 18:16f

13 When he knocked at the door of the gate, [a]a servant-girl named Rhoda came to answer.

12:14 [a]Luke 24:41

14 When she recognized Peter's voice, [a]because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate.

*12:15 [a]Matt 18:10

15 They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is [a]his angel."

16 But Peter continued knocking; and when they had opened *the door*, they saw him and were amazed.

12:17 [a]Acts 13:16; 19:33; 21:40 [b]Mark 6:3; Acts 15:13; 21:18; 1 Cor 15:7; Gal 1:19; 2:9,12 [c]Acts 1:15

17 But [a]motioning to them with his hand to be silent, he described to them how the Lord had led him out of the prison. And he said, "Report these things to [b]James and [c]the brethren." Then he left and went to another place.

18 Now when day came, there was no small disturbance among the soldiers *as to* what could have become of Peter.

12:19 [a]Acts 16:27; 27:42 [b]Acts 8:40

19 When Herod had searched for him and had not found him, he examined the guards and ordered that they [a]be led away *to execution*. Then he went down from Judea to [b]Caesarea and was spending time there.

3 *The death of Herod,* 12:20–23

*12:20 [a]Matt 11:21 [b]1 Kin 5:11; Ezra 3:7; Ezek 27:17

20 Now he was very angry with the people of [a]Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king's chamberlain, they were asking for peace, because [b]their country was fed by the king's country.

21 On an appointed day Herod, having put on his royal apparel, took his seat on the rostrum and *began* delivering an address to them.

22 The people kept crying out, "The voice of a god and not of a man!"

*12:23 [a]2 Sam 24:16; 2 Kin 19:35; Acts 5:19

23 And immediately [a]an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.

4 *The dissemination of the Word,* 12:24–25

12:24 [a]Acts 6:7; 19:20

24 But [a]the word of the Lord

12:11 *rescued me.* God's ways are inscrutable—Peter was delivered, but James was killed (v. 2).

12:12 *the house of Mary.* Traditionally it was here that the Last Supper was held and here now was the nerve center of the church in Jerusalem.

12:15 *his angel.* For other guardian angels in Scripture, see Gen. 48:16; Dan. 10:20–21; 12:1; Matt. 18:10; Heb. 1:14.

12:20 *Tyre and Sidon* had to import grain from the fields of Galilee, which produced large supplies (1 Kings 5:9).

12:23 Josephus states that Herod was struck down while delivering his oration and, after five days of suffering, died (A.D. 44).

continued to grow and to be multiplied.

*12:25 [a]Acts 4:36; 13:1ff [b]Acts 11:30 [c]Acts 12:12

25 And [a]Barnabas and [a]Saul returned from Jerusalem [b]when they had fulfilled their mission, taking along with *them* [c]John, who was also called Mark.

III CHRISTIANITY TO THE UTTERMOST PART OF THE WORLD, 13:1–28:31

A The First Missionary Journey, 13:1–14:28

1 *Events in Antioch,* 13:1–3

*13:1 [a]Acts 11:19 [b]Acts 11:26 [c]Acts 11:27; 15:32; 19:6; 21:9; 1 Cor 11:4f; 13:2,8f; 14:29,32,37 [d]Rom 12:6f; 1 Cor 12:28f; Eph 4:11; James 3:1 [e]Acts 4:36

13 Now there were at [a]Antioch, in the [b]church that was *there,* [c]prophets and [d]teachers: [e]Barnabas, and Simeon who was called Niger, and Lucius of [f]Cyrene, and Manaen who had been brought up with [g]Herod the tetrarch, and Saul.

13:1 [f]Matt 27:32; Acts 11:20 [g]Matt 14:1

2 While they were ministering to the Lord and fasting, [a]the Holy Spirit said, "Set apart for Me [b]Barnabas and Saul for [c]the work to which I have called them."

*13:2 [a]Acts 8:29; 13:4 [b]Acts 4:36 [c]Acts 9:15

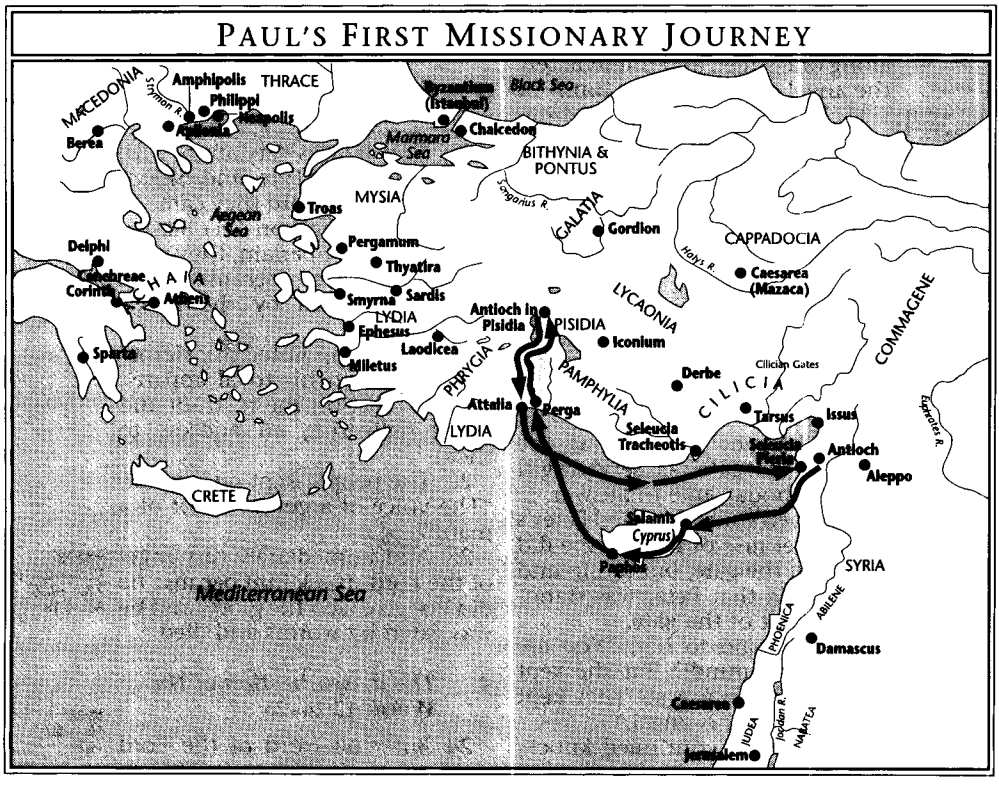
3 Then, when they had fasted and [a]prayed and [b]laid their hands on them, [c]they sent them away.

*13:3 [a]Acts 1:24 [b]Acts 6:6 [c]Acts 13:4; 14:26

2 *Events in Cyprus,* 13:4–12

4 So, being [a]sent out by the Holy Spirit, they went down to Se-

13:4 [a]Acts 13:2f



12:25 On *Mark,* see Introduction to Mark under "Authorship."

13:1 Here begins what has been called "The Acts of Paul," because Paul becomes the dominant figure. *Simeon who was called Niger.* Niger was his Latin name and probably indicates that he was an African. *who had been brought up with.* Lit., foster brother, a designation given to boys of the same age as royal children with whom they were brought up. *Herod the tetrarch.* Herod Antipas, who ruled Galilee during the public ministry of Christ.

13:2 Paul was separated at his birth (Gal. 1:15), at his conversion (Rom. 1:1), and here at the beginning of his missionary activities.

13:3 *laid their hands on them.* See note on 6:6.

leucia and from there they sailed
13:4 [b]Acts 4:36 to [b]Cyprus.

★13:5 [a]Acts 9:20; 13:14 [b]Acts 12:12
5 When they reached Salamis, they *began* to proclaim the word of God in [a]the synagogues of the Jews; and they also had [b]John as their helper.

13:6 [a]Acts 8:9 [b]Matt 7:15
6 When they had gone through the whole island as far as Paphos, they found a [a]magician, a Jewish [b]false prophet whose name was Bar-Jesus,

★13:7 [a]Acts 13:8,12; 18:12; 19:38
7 who was with the [a]proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God.

★13:8 [a]Acts 8:9 [b]Acts 13:7,12; 18:12; 19:38 [c]Acts 6:7
8 But Elymas the [a]magician (for so his name is translated) was opposing them, seeking to turn the [b]proconsul away from [c]the faith.

★13:9 [a]Acts 2:4; 4:8
9 But Saul, who was also *known as* Paul, [a]filled with the Holy Spirit, fixed his gaze on him,

13:10 [a]Matt 13:38; John 8:44 [b]Hos 14:9; 2 Pet 2:15
10 and said, "You who are full of all deceit and fraud, you [a]son of the devil, you enemy of all righteousness, will you not cease to make crooked [b]the straight ways of the Lord?

13:11 [a]Ex 9:3; 1 Sam 5:6f; Job 19:21; Ps 32:4; Heb 10:31
11 "Now, behold, [a]the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand.

13:12 [a]Acts 13:7,8; 18:12; 19:38 [b]Acts 8:25; 13:49; 15:35f; 19:10,20
12 Then the [a]proconsul believed when he saw what had happened, being amazed at [b]the teaching of the Lord.

3 *Events in Galatian cities,* 13:13–14:20

★13:13 [a]Acts 13:6 [b]Acts 14:25 [c]Acts 2:10; 14:24; 15:38; 27:5 [d]Acts 12:12
13 Now Paul and his companions put out to sea from [a]Paphos and came to [b]Perga in [c]Pamphylia; but [d]John left them and returned to Jerusalem.

★13:14 [a]Acts 14:24 [b]Acts 14:19, 21; 2 Tim 3:11 [c]Acts 13:42,44; 16:13; 17:2; 18:4 [d]Acts 9:20; 13:5
14 But going on from Perga, they arrived at [a]Pisidian [b]Antioch, and on [c]the Sabbath day they went into [d]the synagogue and sat down.

13:15 [a]Acts 15:21; 2 Cor 3:14f [b]Acts 13:27 [c]Mark 5:22
15 After [a]the reading of the Law and [b]the Prophets [c]the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it."

13:16 [a]Acts 12:17 [b]Acts 10:2; 13:26
16 Paul stood up, and [a]motioning with his hand said, "Men of Israel, and [b]you who fear God, listen:

13:17 [a]Ex 6:1,6; 13:14,16; Deut 7:6-8; Acts 7:17ff [b]Ex 1:7 [c]Ex 12:51
17 "The God of this people Israel [a]chose our fathers and [b]made the people great during their stay in the land of Egypt, and with an uplifted arm [c]He led them out from it.

13:18 [a]Num 14:34; Acts 7:36 [b]Deut 1:31
18 "For [a]a period of about forty years [b]He put up with them in the wilderness.

★13:19 [a]Acts 7:45 [b]Deut 7:1 [c]Josh 14:1; 19:51; Ps 78:55 [d]Judg 11:26; 1 Kin 6:1
19 "[a]When He had destroyed [b]seven nations in the land of Canaan, He [c]distributed their land as an inheritance—*all of which took* [d]about four hundred and fifty years.

13:20 [a]Judg 2:16 [b]1 Sam 3:20; Acts 3:24
20 "After these things He [a]gave *them* judges until [b]Samuel the prophet.

13:21 [a]1 Sam 8:5 [b]1 Sam 9:1f; 10:1,21
21 "Then they [a]asked for a king, and God gave them [b]Saul the son of Kish, a man of the tribe of Benjamin, for forty years.

13:22 [a]1 Sam 15:23, 26,28; 16:1,13
22 "After He had [a]removed

13:5 *John as their helper.* This was John Mark, son of Mary (12:12) and cousin to Barnabas (Col. 4:10; see 13:13; 15:38–40; 2 Tim. 4:11). He did whatever Paul and Barnabas asked him to do—perhaps helping with baptisms and teaching new converts.

13:7 *who was with the proconsul.* Cyprus was a Roman senatorial province.

13:8 *Elymas* was the name given to Bar-Jesus by Greek-speaking acquaintances.

13:9 *Saul, who was also known as Paul.* Saul was his Jewish name and Paul his Roman or Gentile name. Both were given him at the time of his birth, but he now begins to use his Gentile name in this Gentile environment.

13:13 Why Mark returned home is not stated, but Paul evidently considered it unjustified (15:38), though later Mark and Paul were reconciled (2 Tim. 4:11).

13:14 *Pisidian Antioch.* Actually it was in Phrygia, but near the border of Pisidia. This Antioch was so called to distinguish it from the larger Antioch in Syria.

13:19 The *four hundred and fifty years* include 400 years in Egypt, plus 40 years in the wilderness wanderings and 10 years to conquer Canaan.

him, He raised up David to be their king, concerning whom He also testified and said, '[b]I HAVE FOUND DAVID the son of Jesse, A MAN AFTER MY HEART, who will do all My will.'

23"[a]From the descendants of this man, [b]according to promise, God has brought to Israel [c]a Savior, Jesus,

24 after [a]John had proclaimed before His coming a [b]baptism of repentance to all the people of Israel.

25"And while John [a]was completing his course, [b]he kept saying, 'What do you suppose that I am? I am not *He*. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.'

26"Brethren, sons of Abraham's family, and those among you who fear God, to us the message of [a]this salvation has been sent.

27"For those who live in Jerusalem, and their [a]rulers, [b]recognizing neither Him nor the utterances of [c]the prophets which are [d]read every Sabbath, fulfilled *these* by condemning *Him*.

28"And though they found no ground for *putting Him to* death, they [a]asked Pilate that He be executed.

29"When they had [a]carried out all that was written concerning Him, [b]they took Him down from [c]the cross and [d]laid Him in a tomb.

30"But God [a]raised Him from the dead;

31 and for many days [a]He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now [b]His witnesses to the people.

32"And we [a]preach to you the good news of [b]the promise made to the fathers,

33 that God has fulfilled this *promise* to our children in that He [a]raised up Jesus, as it is also written in the second Psalm, '[b]YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'

34"*As for the fact* that He [a]raised Him up from the dead, no more to return to decay, He has spoken in this way: '[b]I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID.'

35"Therefore He also says in another *Psalm*, '[a]YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.'

36"For [a]David, after he had served [b]the purpose of God in his own generation, [c]fell asleep, and was laid among his fathers and underwent decay;

37 but He whom God [a]raised did not undergo decay.

38"Therefore let it be known to you, brethren, that [a]through Him forgiveness of sins is proclaimed to you,

39 and through Him [a]everyone who believes is freed from all things, from which you could not be freed through the Law of Moses.

40"Therefore take heed, so that the thing spoken of [a]in the Prophets may not come upon *you*:

41 '[a]BEHOLD, YOU SCOFFERS, AND MARVEL , AND PERISH;
FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS,
A WORK WHICH YOU WILL NEVER BELIEVE, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.' "

42 As Paul and Barnabas were going out, the people kept begging that these things might be spoken to them the next [a]Sabbath.

43 Now when *the meeting of* the synagogue had broken up, many of the Jews and of the [a]God-fearing [b]proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in [c]the grace of God.

44 The next [a]Sabbath nearly

13:22 [b]1 Sam 13:14; Ps 89:20; Acts 7:46

13:23 [a]Matt 1:1 [b]Acts 13:32f [c]Luke 2:11; John 4:42

13:24 [a]Mark 1:1-4; Acts 1:22; 19:4 [b]Luke 3:3

13:25 [a]Acts 20:24 [b]Matt 3:11; Mark 1:7; Luke 3:16; John 1:20,27

13:26 [a]John 6:68; Acts 4:12; 5:20; 13:46; 28:28

13:27 [a]Luke 23:13 [b]Acts 3:17 [c]Luke 24:27 [d]Acts 13:15

13:28 [a]Matt 27:22, 23; Mark 15:13,14; Luke 23:21-23; John 19:15; Acts 3:14

13:29 [a]Acts 26:22 [b]Luke 23:53 [c]Acts 5:30 [d]Matt 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42

13:30 [a]Acts 2:24; 13:33,34,37

13:31 [a]Acts 1:3 [b]Luke 24:48

13:32 [a]Acts 5:42; 14:15 [b]Acts 13:23; 26:6; Rom 1:2; 4:13; 9:4

★13:33 [a]Acts 2:24; 13:30,34,37 [b]Ps 2:7

13:34 [a]Acts 2:24 13:30,33,37 [b]Is 55:3

13:35 [a]Ps 16:10; Acts 2:27

13:36 [a]Acts 2:29 [b]Acts 13:22; 20:27 [c]1 Kin 2:10; Acts 8:1

13:37 [a]Acts 2:24; 13:30,33,34

13:38 [a]Luke 24:47; Acts 2:38

★13:39 [a]Acts 10:43; Rom 3:28; 10:4

13:40 [a]Luke 24:44; John 6:45; Acts 7:42

13:41 [a]Hab 1:5

13:42 [a]Acts 13:14

13:43 [a]Acts 13:50; 16:14; 17:4,17; 18:7 [b]Matt 23:15 [c]Acts 11:23

13:44 [a]Acts 13:14

13:33 *raised up Jesus.* Refers to His incarnation (cf. v. 23), though some believe that it refers to His bodily resurrection and others to His exaltation. *written in the second psalm.* Ps. 2:7.

13:39 A startling statement: What the law could not do (justify a person, or declare him righteous) Jesus Christ can do (cf. Rom. 3:20, 24).

the whole city assembled to hear the word of the Lord.

13:45 45 But when [a]the Jews saw the crowds, they were filled with jealousy and *began* contradicting the things spoken by Paul, and were blaspheming.

13:46 46 Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God be spoken to you [a]first; since you repudiate it and judge yourselves unworthy of eternal life, behold, [b]we are turning to the Gentiles.

13:47 47 "For so the Lord has commanded us,

> '[a]I HAVE PLACED YOU AS A
> [b]LIGHT FOR THE GENTILES,
> THAT YOU MAY BRING SALVATION
> TO THE END OF THE EARTH.' "

***13:48** 48 When the Gentiles heard this, they *began* rejoicing and glorifying [a]the word of the Lord; and as many as [b]had been appointed to eternal life believed.

13:49 49 And [a]the word of the Lord was being spread through the whole region.

13:50 50 But [a]the Jews incited the [b]devout women [c]of prominence and the leading men of the city, and instigated a persecution against Paul and Barnabas, and drove them out of their district.

***13:51** 51 But [a]they shook off the dust of their feet *in protest* against them and went to [b]Iconium.

13:52 52 And the disciples were continually [a]filled with joy and with the Holy Spirit.

14:1 14 In [a]Iconium [b]they entered the synagogue of the Jews together, and spoke in such a manner [c]that a large number of people believed, both of Jews and of [d]Greeks.

14:2 2 But [a]the Jews who [b]disbelieved stirred up the minds of the Gentiles and embittered them against [c]the brethren.

***14:3** 3 Therefore they spent a long time *there* [a]speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that [b]signs and wonders be done by their hands.

14:4 4 [a]But the people of the city were divided; and some sided with [b]the Jews, and some with [c]the apostles.

14:5 5 And when an attempt was made by both the Gentiles and [a]the Jews with their rulers, to mistreat and to [b]stone them,

***14:6** 6 they became aware of it and fled to the cities of [a]Lycaonia, [b]Lystra and [c]Derbe, and the surrounding region;

14:7 7 and there they continued to [a]preach the gospel.

14:8 8 At [a]Lystra [b]a man was sitting who had no strength in his feet, lame from his mother's womb, who had never walked.

14:9 9 This man was listening to Paul as he spoke, who, [a]when he had fixed his gaze on him and had seen that he had [b]faith to be made well,

14:10 10 said with a loud voice, "Stand upright on your feet." [a]And he leaped up and *began* to walk.

14:11 11 When the crowds saw what Paul had done, they raised their voice, saying in the [a]Lycaonian language, "[b]The gods have become like men and have come down to us."

***14:12** 12 And they *began* calling Barnabas, Zeus, and Paul, Hermes, because he was the chief speaker.

13:48 *they began rejoicing.* The Gentiles' reception and the Jews' rejection (v. 50) of the gospel is, from here on, a recurring theme in Acts.

13:51 *they shook off the dust.* A good Jew took pains not to carry back into Palestine any dust from non-Jewish countries. To "shake off the dust" was a vivid gesture of complete break of fellowship and renunciation of responsibility for the person or community gestured at. See Christ's command at Luke 9:5; 10:11; and note on Mark 6:11.

14:3 The miraculous *signs and wonders* confirmed the truthfulness of the message (2 Cor. 12:12).

14:6 *Lystra.* About 20 mi (32 km) from Iconium.

14:12 *Zeus.* The chief god of the Greek Pantheon. *Hermes.* The patron god of orators. In two Greek legends connected with Lystra (and familiar to Paul's listeners), Zeus and Hermes had "become like men" and come down (v. 11).

13 The priest of Zeus, whose *temple* was just outside the city, brought oxen and garlands to the gates, and [a]wanted to offer sacrifice with the crowds.

14 But when [a]the apostles Barnabas and Paul heard of it, they [b]tore their robes and rushed out into the crowd, crying out

15 and saying, "Men, why are you doing these things? We are also [a]men of the same nature as you, and [b]preach the gospel to you that you should turn from these [c]vain things to a [d]living God, [e]WHO MADE THE HEAVEN AND THE EARTH AND THE SEA AND ALL THAT IS IN THEM.

16 "In the generations gone by He [a]permitted all the nations to [b]go their own ways;

17 and yet [a]He did not leave Himself without witness, in that He did good and [b]gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

18 *Even* saying these things, with difficulty they restrained the crowds from offering sacrifice to them.

19 But [a]Jews came from [b]Antioch and [c]Iconium, and having won over the crowds, they [d]stoned Paul and dragged him out of the city, supposing him to be dead.

20 But while [a]the disciples stood around him, he got up and entered the city. The next day he went away with Barnabas to [b]Derbe.

4 *Events on the return to Antioch,* 14:21–28

21 After they had [a]preached the gospel to that city and had [b]made many disciples, they returned to [c]Lystra and to [d]Iconium and to [e]Antioch,

22 strengthening the souls of [a]the disciples, encouraging them to continue in [b]the faith, and *saying,* "[c]Through many tribulations we must enter the kingdom of God."

23 When [a]they had appointed [b]elders for them in every church, having [c]prayed with fasting, they [d]commended them to the Lord in whom they had believed.

24 They passed through [a]Pisidia and came into [b]Pamphylia.

25 When they had spoken the word in [a]Perga, they went down to Attalia.

26 From there they sailed to [a]Antioch, from [b]which they had been [c]commended to the grace of God for the work that they had accomplished.

27 When they had arrived and gathered the church together, they *began* to [a]report all things that God had done with them and how He had opened a [b]door of faith to the Gentiles.

28 And they spent a long time with [a]the disciples.

B The Council at Jerusalem, 15:1–35

1 *The dissension,* 15:1–5

15 [a]Some men came down from Judea and *began*

14:13 [a] Dan 2:46
14:14 [a] Acts 14:4 [b] Num 14:6; Matt 26:65; Mark 14:63
14:15 [a] Acts 10:26; James 5:17 [b] Acts 13:32; 14:7,21 [c] Deut 32:21; 1 Sam 12:21; Jer 8:19; 14:22; 1 Cor 8:4 [d] Matt 16:16 [e] Ex 20:11; Ps 146:6; Acts 4:24; 17:24; Rev 14:7
14:16 [a] Acts 17:30 [b] Ps 81:12; Mic 4:5
14:17 [a] Acts 17:26f; Rom 1:19f [b] Deut 11:14; Job 5:10; Ps 65:10f; Ezek 34:26f; Joel 2:23
*14:19 [a] Acts 13:45,50; 14:2,4,5; 1 Thess 2:14ff [b] Acts 13:14; 14:21,26 [c] Acts 13:51; 14:1,21 [d] Acts 14:5; 2 Cor 11:25; 2 Tim 3:11
14:20 [a] Acts 11:26; 14:22,28 [b] Acts 14:6
14:21 [a] Acts 14:7 [b] Acts 2:47 [c] Acts 14:6 [d] Acts 13:51; 14:1,19 [e] Acts 13:14; 14:19,26
14:22 [a] Acts 11:26; 14:28 [b] Acts 6:7 [c] Mark 10:30; John 15:18,20; 16:33; Acts 9:16; 1 Thess 3:3; 2 Tim 3:12; 1 Pet 2:21; Rev 1:9
*14:23 [a] 2 Cor 8:19; Titus 1:5 [b] Acts 11:30 [c] Acts 1:24; 13:3 [d] Acts 20:32
14:24 [a] Acts 13:14 [b] Acts 13:13
14:25 [a] Acts 13:13
14:26 [a] Acts 11:19 [b] Acts 13:3 [c] Acts 11:23; 15:40
14:27 [a] Acts 15:3,4, 12; 21:19 [b] 1 Cor 16:9; 2 Cor 2:12; Col 4:3; Rev 3:8
14:28 [a] Acts 11:26; 14:22
*15:1 [a] Acts 15:24

14:19 *they stoned Paul.* After suffering the crushing blows of the stones, the victim was dragged outside the city and left to the dogs and beasts. It was a miracle that Paul could get up and leave the next day. It is possible that he received the marks spoken of in Gal. 6:17 during this stoning.

14:23 *appointed elders.* Though recently converted, these elders were likely Jews who knew the Scriptures. See note on 1 Tim. 3:1.

15:1 *Unless you are circumcised . . . you cannot be saved.* The problems raised by the presence of Gentiles in the church now came to a head. Peter had learned that no man should be called unclean—not even a Gentile (10:34), and the Jerusalem church had accepted the first Gentile converts on an equal basis with Jewish converts, without the necessity of being circumcised. However, some believing Pharisees (v. 5) went on the offensive and insisted that Gentile converts be circumcised. A parallel question was also being raised: Should there be unrestricted social contact between Jewish and Gentile Christians? The Judaistic party separated themselves from those who did not follow the dietary laws and would not partake of the common meals. Chapter 15 is concerned with these two questions: circumcision and foods (socializing). Had the division over these questions prevailed, the unity of the church would have been shattered from the start.

15:1 [b]Acts 1:15; 15:3,22,32 [c]Lev 12:3; Acts 15:5; 1 Cor 7:18; Gal 2:11, 14; 5:2f [d]Acts 6:14
15:2 [a]Acts 15:7 [b]Gal 2:2 [c]Acts 11:30; 15:4,6,22,23; 16:4
15:3 [a]Acts 20:38; 21:5; Rom 15:24; 1 Cor 16:6,11; 2 Cor 1:16; Titus 3:13; 3 John 6 [b]Acts 11:19 [c]Acts 14:27; 15:4,12 [d]Acts 1:15; 15:22,32
15:4 [a]Acts 11:30; 15:6,22,23; 16:4 [b]Acts 14:27; 15:12
15:5 [a]Acts 5:17; 24:5,14; 26:5; 28:22 [b]Matt 3:7; Acts 26:5 [c]1 Cor 7:18; Gal 2:11,14; 5:2f
15:6 [a]Acts 11:30; 15:4,22,23; 16:4
*15:7 [a]Acts 15:2 [b]Acts 10:19f [c]Acts 20:24
15:8 [a]Acts 1:24
15:8 [b]Acts 2:24; 10:44,47
15:9 [a]Acts 10:28,34; 11:12 [b]Acts 10:43
*15:10 [a]Acts 5:9 [b]Matt 23:4; Gal 5:1
*15:11 [a]Rom 3:24; 5:15; 2 Cor 13:14; Eph 2:5-8
15:12 [a]Acts 14:27; 15:3,4 [b]John 4:48
*15:13 [a]Acts 12:17
15:14 [a]Acts 15:7; 2 Pet 1:1
*15:15 [a]Acts 13:40
15:16 [a]Amos 9:11 [b]Jer 12:15
15:17 [a]Amos 9:12 [b]Deut 28:10; Is 63:19; Jer 14:9; Dan 9:19; James 2:7
15:18 [a]Amos 9:12 [b]Is 45:21

teaching [b]the brethren, "Unless you are [c]circumcised according to [d]the custom of Moses, you cannot be saved."

2 And when Paul and Barnabas had great dissension and [a]debate with them, [b]*the brethren* determined that Paul and Barnabas and some others of them should go up to Jerusalem to the [c]apostles and elders concerning this issue.

3 Therefore, being [a]sent on their way by the church, they were passing through both [b]Phoenicia and Samaria, [c]describing in detail the conversion of the Gentiles, and were bringing great joy to all [d]the brethren.

4 When they arrived at Jerusalem, they were received by the church and [a]the apostles and the elders, and they [b]reported all that God had done with them.

5 But some of [a]the sect of the [b]Pharisees who had believed stood up, saying, "It is necessary to [c]circumcise them and to direct them to observe the Law of Moses."

2 *The discussion,* 15:6–18

6 [a]The apostles and the elders came together to look into this matter.

7 After there had been much [a]debate, Peter stood up and said to them, "Brethren, you know that in the early days [b]God made a choice among you, that by my mouth the Gentiles would hear the word of [c]the gospel and believe.

8 "And God, [a]who knows the heart, testified to them [b]giving them the Holy Spirit, just as He also did to us;

9 and [a]He made no distinction between us and them, [b]cleansing their hearts by faith.

10 "Now therefore why do you [a]put God to the test by placing upon the neck of the disciples a yoke which [b]neither our fathers nor we have been able to bear?

11 "But we believe that we are saved through [a]the grace of the Lord Jesus, in the same way as they also are."

12 All the people kept silent, and they were listening to Barnabas and Paul as they were [a]relating what [b]signs and wonders God had done through them among the Gentiles.

13 After they had stopped speaking, [a]James answered, saying, "Brethren, listen to me.

14 "[a]Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.

15 "With this the words of [a]the Prophets agree, just as it is written,

16 '[a]AFTER THESE THINGS [b]I will return,
AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN,
AND I WILL REBUILD ITS RUINS,
AND I WILL RESTORE IT,

17 [a]SO THAT THE REST OF MANKIND MAY SEEK THE LORD,
AND ALL THE GENTILES [b]WHO ARE CALLED BY MY NAME,'

18 [a]SAYS THE LORD, WHO [b]MAKES THESE THINGS KNOWN FROM LONG AGO.

15:7 *by my mouth the Gentiles.* A reference to Peter's ministry in the house of Cornelius (10:44).

15:10 *a yoke.* I.e., the law, which with its interpretive additions had become a burden, literally almost impossible to keep.

15:11 Peter means that both Jew and Gentile will be saved through grace without the yoke of the law or the rite of circumcision.

15:13 *James.* See note on Matt. 4:21 and the Introduction to James.

15:15–17 The quotation is from the LXX version of Amos 9:11–12. James specifies that the prophecy of Amos will be fulfilled *AFTER THESE THINGS,* i.e., after the present worldwide witness. Then, after the return of Christ, the *TABERNACLE OF DAVID* (in the millennial kingdom) will be established, and Jew and Gentile will know the Lord. James assured the council that God's program for Israel had not been abandoned by the coming of Gentiles into the church.

3 *The decision,* 15:19–29

***15:19**
[a] Acts 15:28; 21:25

19 "Therefore it is [a]my judgment that we do not trouble those who are turning to God from among the Gentiles,

***15:20**
[a] Ex 34:15-17; Dan 1:8; Acts 15:29; 1 Cor 8:7,13; 10:7f, 14-28; Rev 2:14,20
[b] Lev 18:6-23
[c] Gen 9:4; Lev 3:17; 7:26; 17:10,14; 19:26; Deut 12:16,23; 15:23; 1 Sam 14:33

20 but that we write to them that they abstain from [a]things contaminated by idols and from [b]fornication and from [c]what is strangled and from blood.

15:21
[a] Acts 13:15; 2 Cor 3:14f

21 "For [a]Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath."

15:22
[a] Acts 15:2
[b] Acts 11:20
[c] Acts 15:27,32, 40; 16:19,25, 29; 17:4,10, 14f; 18:5; 2 Cor 1:19; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12
[d] Acts 15:1

22 Then it seemed good to [a]the apostles and the elders, with the whole church, to choose men from among them to send to [b]Antioch with Paul and Barnabas—Judas called Barsabbas, and [c]Silas, leading men among [d]the brethren,

15:23
[a] Acts 15:2
[b] Acts 15:1
[c] Acts 11:20
[d] Matt 4:24; Acts 15:41; Gal 1:21
[e] Acts 6:9
[f] Acts 23:26; James 1:1; 2 John 10f

23 and they sent this letter by them,

"[a]The apostles and the brethren who are elders, to [b]the brethren in [c]Antioch and [d]Syria and [e]Cilicia who are from the Gentiles, [f]greetings.

15:24
[a] Acts 15:1
[b] Gal 1:7; 5:10

24 "Since we have heard that [a]some of our number to whom we gave no instruction have [b]disturbed you with *their* words, unsettling your souls,

15:25
[a] Acts 15:28

25 [a]it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul,

***15:26**
[a] Acts 9:23ff; 14:19

26 men who have [a]risked their lives for the name of our Lord Jesus Christ.

15:27
[a] Acts 15:22,32
[b] Acts 15:22

27 "Therefore we have sent [a]Judas and [b]Silas, who themselves will also report the same things by word *of mouth.*

15:28
[a] Acts 15:25
[b] Acts 5:32; 15:8
[c] Acts 15:19,25

28 "For [a]it seemed good to [b]the Holy Spirit and to [c]us to lay upon you no greater burden than these essentials:

***15:29**
[a] Acts 15:20

29 that you abstain from [a]things sacrificed to idols and from [a]blood and from [a]things strangled and from [a]fornication; if you keep yourselves free from such things, you will do well. Farewell."

4 *The letter delivered to Antioch,* 15:30–35

15:30
[a] Acts 15:22f

30 So when they were sent away, [a]they went down to Antioch; and having gathered the congregation together, they delivered the letter.

31 When they had read it, they rejoiced because of its encouragement.

15:32
[a] Acts 15:22,27
[b] Acts 15:22
[c] Acts 13:1
[d] Acts 15:1

32 [a]Judas and [b]Silas, also being [c]prophets themselves, encouraged and strengthened [d]the brethren with a lengthy message.

15:33
[a] Mark 5:34; Acts 16:36; 1 Cor 16:11; Heb 11:31
[b] Acts 15:22

33 After they had spent time *there,* they were sent away from the brethren [a]in peace to those who had [b]sent them out.

***15:34**

34 [But it seemed good to Silas to remain there.]

15:35
[a] Acts 12:25
[b] Acts 8:4
[c] Acts 13:12

35 But [a]Paul and Barnabas stayed in Antioch, teaching and [b]preaching with many others also, [c]the word of the Lord.

15:19 *we do not trouble those.* The clear verdict of James, as president of the council, was that Gentile converts need not be circumcised.

15:20 In order to promote peace between Jewish and Gentile believers, the Gentiles were asked to abstain from any practice abhorrent to Jewish Christians. The Jewish Christians would then socialize with them (cf. 1 Cor. 8:13). *contaminated by idols.* Gentiles used idols' temples for banquets (cf. 1 Cor. 10:14–22 and the note there). *fornication.* It does not seem likely that the word means illicit sexual relations in this instance (though it does elsewhere), for this would be wrong for any Christian, Gentile or Jew. It evidently has the special meaning here of marriages contracted between too-near relatives, as forbidden in Lev. 18. The *blood* needed to be drained from slaughtered animals.

15:26 *risked their lives.* For some of the risks incurred, see 13:50; 14:5, 19.

15:29 *do well.* I.e., act rightly.

15:34 Some mss. do not contain this verse.

C The Second Missionary Journey, 15:36–18:22

1 *The personnel chosen,* 15:36–40

15:36 36 After some days Paul said to Barnabas, "Let us return and visit the brethren in [a]every city in which we proclaimed [b]the word of the Lord, *and see* how they are."

15:37 37 Barnabas wanted to take [a]John, called Mark, along with them also.

15:38 38 But Paul kept insisting that they should not take him along who had [a]deserted them in Pamphylia and had not gone with them to the work.

15:39 39 And there occurred such a sharp disagreement that they separated from one another, and Barnabas took [a]Mark with him and sailed away to [b]Cyprus.

15:40 40 But Paul chose [a]Silas and left, being [b]committed by the brethren to the grace of the Lord.

2 *The churches revisited,* 15:41–16:5

41 And he was traveling through [a]Syria and [b]Cilicia, strengthening the churches.

16 Paul came also to [a]Derbe and to [a]Lystra. And a disciple was there, named [b]Timothy, the son of a [c]Jewish woman who was a believer, but his father was a Greek,

2 and he was well spoken of by [a]the brethren who were in [b]Lystra and [c]Iconium.

3 Paul wanted this man to go with him; and he [a]took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

4 Now while they were passing through the cities, they were delivering [a]the decrees which had been decided upon by [b]the apostles and [c]elders who were in Jerusalem, for them to observe.

5 So [a]the churches were being strengthened in the faith, and were [b]increasing in number daily.

3 *The call to Europe,* 16:6–10

6 They passed through the [a]Phrygian and [b]Galatian region, having been forbidden by the Holy Spirit to speak the word in [c]Asia;

7 and after they came to [a]Mysia, they were trying to go into [b]Bithynia, and the [c]Spirit of Jesus did not permit them;

8 and passing by [a]Mysia, they came down to [b]Troas.

9 [a]A vision appeared to Paul in the night: a man of [b]Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us."

10 When he had seen [a]the vision, immediately [b]we sought to go into Macedonia, concluding

15:36 a Acts 13:4,13, 14,51; 14:6,24f; b Acts 13:12
15:37 a Acts 12:12
15:38 a Acts 13:13
15:39 a Acts 12:12; 15:37; Col 4:10; b Acts 4:36
15:40 a Acts 15:22; b Acts 11:23; 14:26
15:41 a Matt 4:24; Acts 15:23; b Acts 6:9
16:1 a Acts 14:6; b Acts 17:14f; 18:5; 19:22; 20:4; Rom 16:21; 1 Cor 4:17; 16:10; 2 Cor 1:1,19; Phil 1:1; 2:19; Col 1:1; 1 Thess 1:1; 3:2,6; 2 Thess 1:1; 1 Tim 1:2, 18; 6:20; 2 Tim 1:2; Philem 1; Heb 13:23; c 2 Tim 1:5; 3:15
16:2 a Acts 16:40; b Acts 14:6; c Acts 13:51
16:3 a Gal 2:3
16:4 a Acts 15:28f; b Acts 15:2; c Acts 11:30
16:5 a Acts 9:31; b Acts 2:47
16:6 a Acts 2:10; 18:23; b Acts 18:23; 1 Cor 16:1; Gal 1:2; 3:1; 2 Tim 4:10; 1 Pet 1:1; c Acts 2:9
16:7 a Acts 16:8; b 1 Pet 1:1; c Luke 24:49; Acts 8:29; Rom 8:9; Gal 4:6; Phil 1:19; 1 Pet 1:11
16:8 a Acts 16:7; b Acts 16:11; 20:5f; 2 Cor 2:12; 2 Tim 4:13
16:9 a Acts 9:10; b Acts 16:10, 12; 18:5; 19:21f,29; 20:1,3; 27:2; Rom 15:26
16:10 a Acts 9:10; b [we] Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16

15:36 The second missionary trip was not planned to reach out to areas beyond those on the first trip but to return to the churches established on the first journey. God, however, had additional plans.

15:39 *they separated from one another.* Here is an example of separation because of personality or practicality, not doctrine, and it seemed to be the only solution to the problem. God brought good out of it in that two missionary teams were sent out, and Barnabas's continued interest in John Mark rescued him from possible uselessness. (For separation on doctrinal grounds, see Gal. 1:8; 2 Thess. 3:14; 2 Tim. 2:18; 1 John 2:18; 2 John 10.)

16:1 *Timothy.* See Introduction to 1 Timothy.

16:3 *circumcised him.* The Jerusalem council had declared that circumcision was not necessary for salvation or for acceptance into the Christian church (15:19), but because of Timothy's part-Jewish background it seemed expedient in his case, in order to enlarge his local usefulness in witnessing. In the case of Gentile Titus, Paul insisted that he *not* be circumcised (Gal. 2:3).

16:4 *the decrees.* The decisions arrived at in Jerusalem in 15:23–29.

16:6 Paul traveled in a northwesterly direction around Asia, to Troas and on to Greece. On the location of the *Galatian region,* see the Introduction to Galatians.

16:9 Although the *man of Macedonia* represented all the culture, intelligence, religion, and achievements of Greek civilization, he was spiritually bankrupt.

16:10 *we.* Luke joined Paul and his group at Troas and went with them to Philippi, where he remained when the others left (v. 40). Six or seven years later he rejoined Paul (20:5) and remained with him until the end of the narrative.

16:10 [c] Acts 14:7

that God had called us to [c] preach the gospel to them.

4 *The work at Philippi,* 16:11–40

*16:11 [a] Acts 16:8; 20:5f; 2 Cor 2:12; 2 Tim 4:13 [b] Acts 21:1

11 So putting out to sea from [a] Troas, we ran [b] a straight course to Samothrace, and on the day following to Neapolis;

*16:12 [a] Acts 20:6; Phil 1:1; 1 Thess 2:2 [b] Acts 16:9,10; 18:5; 19:21f; 29; 20:1,3; 27:2; Rom 15:26 [c] Acts 16:21

12 and from there to [a] Philippi, which is a leading city of the district of [b] Macedonia, [c] a *Roman* colony; and we were staying in this city for some days.

*16:13 [a] Acts 13:14

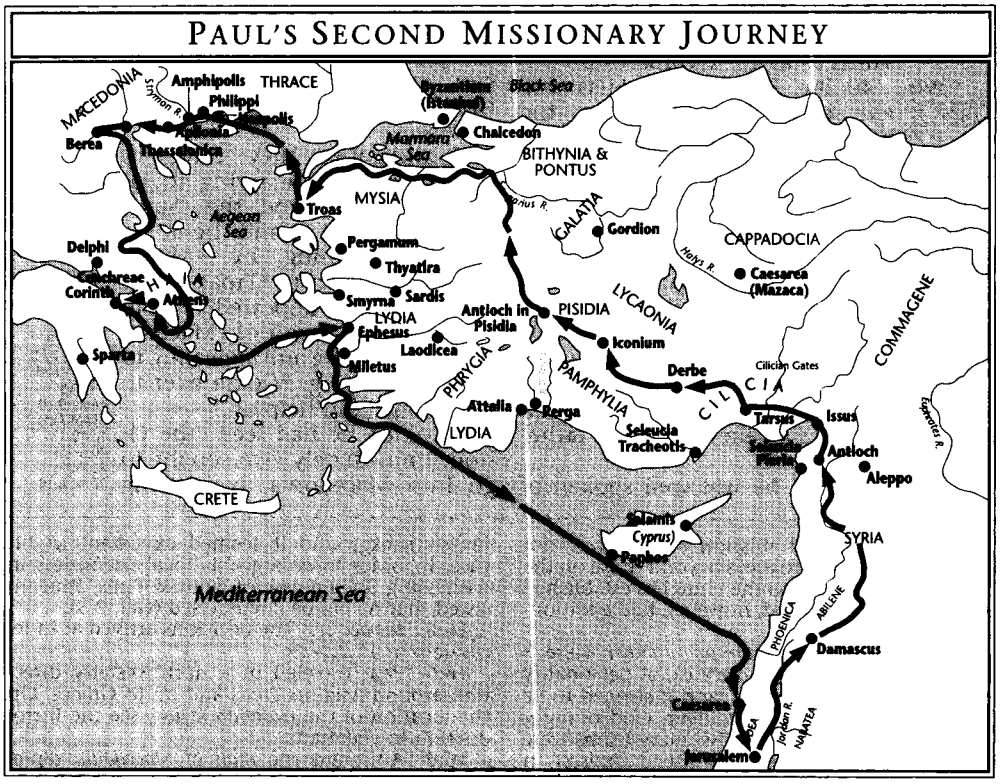
13 And on [a] the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer; and we sat down and began speaking to the women who had assembled.

*16:14 [a] Rev 1:11; 2:18,24 [b] Acts 13:43; 18:7 [c] Luke 24:45

14 A woman named Lydia, from the city of [a] Thyatira, a seller of purple fabrics, [b] a worshiper of God, was listening; and the Lord [c] opened her heart to respond to the things spoken by Paul.

*16:15 [a] Acts 11:14

15 And when she and [a] her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us.



16:11 *Neapolis* was the seaport for Philippi, about 10 mi (16 km) away.

16:12 *Philippi.* See the Introduction to Philippians. *a Roman colony* was like a piece of Rome transplanted abroad so that those who held citizenship in a colony enjoyed the same rights they would have had if they had lived in Italy. Other colonies mentioned in Acts are Pisidian Antioch, Lystra, Troas, Ptolemais, and Corinth.

16:13 *outside the gate to a riverside.* Apparently there was no synagogue in Philippi; it required at least 10 Jewish men to organize one.

16:14 *seller of purple fabrics.* Thyatira in Asia Minor was famous for its purple dye.

16:15 *her household.* Associates and/or servants and perhaps children.

16:16 16 It happened that as we were going to [a]the place of prayer, a slave-girl having [b]a spirit of divination met us, who was bringing her masters much profit by fortune-telling.

16:17 17 Following after Paul and us, she kept crying out, saying, "These men are bond-servants of [a]the Most High God, who are proclaiming to you the way of salvation."

16:18 18 She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you [a]in the name of Jesus Christ to come out of her!" And it came out at that very moment.

16:19 19 But when her masters saw that their hope of [a]profit was gone, they seized [b]Paul and Silas and [c]dragged them into the market place before the authorities,

16:20 20 and when they had brought them to the chief magistrates, they said, "These men are throwing our city into confusion, being Jews,

16:21 21 and [a]are proclaiming customs which it is not lawful for us to accept or to observe, being [b]Romans."

16:22 22 The crowd rose up together against them, and the chief magistrates tore their robes off them and proceeded to order *them* to be [a]beaten with rods.

16:23 23 When they had struck them with many blows, they threw them into prison, commanding [a]the jailer to guard them securely;

16:24 24 and he, having received such a command, threw them into the inner prison and fastened their feet in [a]the stocks.

16:25 25 But about midnight [a]Paul and Silas were praying and [b]singing hymns of praise to God, and the prisoners were listening to them;

16:26 26 and suddenly [a]there came a great earthquake, so that the foundations of the prison house were shaken; and immediately [b]all the doors were opened and everyone's [c]chains were unfastened.

16:27 27 When [a]the jailer awoke and saw the prison doors opened, he drew his sword and was about [b]to kill himself, supposing that the prisoners had escaped.

28 But Paul cried out with a loud voice, saying, "Do not harm yourself, for we are all here!"

16:29 29 And he called for lights and rushed in, and trembling with fear he fell down before [a]Paul and Silas,

16:30 30 and after he brought them out, he said, "Sirs, [a]what must I do to be saved?"

16:31 31 They said, "[a]Believe in the Lord Jesus, and you will be saved, you and [b]your household."

32 And they spoke the word of the Lord to him together with all who were in his house.

16:33 33 And he took them [a]that *very* hour of the night and washed their wounds, and immediately he was baptized, he and all his *household.*

16:34 34 And he brought them into his house and set food before them, and rejoiced greatly, having believed in God with [a]his whole household.

35 Now when day came, the chief magistrates sent their policemen, saying, "Release those men."

16:36 36 And [a]the jailer reported these words to Paul, *saying,* "The chief magistrates have sent to release you. Therefore come out now and go [b]in peace."

16:16 *a spirit of divination.* The girl was demon-possessed and was being exploited by her masters (v. 19).

16:20 *throwing our city into confusion, being Jews.* Judaism was not a prohibited religion (the cult of the emperor being the official religion), but propagating it was regarded as a menace. Paul and Silas were regarded as Jews, since, at this time, the Romans considered Christianity to be a Jewish sect. See also note on 18:14–16.

16:31 *and your household.* These words must be connected with "believe" as well as "be saved." Each member of the household must believe in order to be saved.

16:16 [a]Acts 16:13 [b]Lev 19:31; 20:6,27; Deut 18:11; 1 Sam 28:3,7; 2 Kin 21:6; 1 Chr 10:13; Is 8:19

16:17 [a]Mark 5:7

16:18 [a]Mark 16:17

16:19 [a]Acts 16:16; 19:25f [b]Acts 15:22, 40; 16:25,29 [c]Acts 8:3; 17:6f; 21:30; James 2:6

16:21 [a]Esth 3:8 [b]Acts 16:12

16:22 [a]2 Cor 11:25; 1 Thess 2:2

16:23 [a]Acts 16:27,36

16:24 [a]Job 13:27; 33:11; Jer 20:2f; 29:26

16:25 [a]Acts 16:19 [b]Eph 5:19

16:26 [a]Acts 4:31 [b]Acts 12:10 [c]Acts 12:7

16:27 [a]Acts 16:23,36 [b]Acts 12:19

16:29 [a]Acts 16:19

16:30 [a]Acts 2:37; 22:10

16:31 [a]Mark 16:16 [b]Acts 11:14; 16:15

16:33 [a]Acts 16:25

16:34 [a]Acts 11:14; 16:15

16:36 [a]Acts 16:27 [b]Acts 15:33

★16:37 [a]Acts 22:25-29
37 But Paul said to them, "They have beaten us in public without trial, [a]men who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out."

16:38 [a]Acts 22:29
38 The policemen reported these words to the chief magistrates. [a]They were afraid when they heard that they were Romans,

16:39 [a]Matt 8:34
39 and they came and appealed to them, and when they had brought them out, they kept begging them [a]to leave the city.

16:40 [a]Acts 16:14 [b]Acts 1:15; 16:2
40 They went out of the prison and entered *the house of* [a]Lydia, and when they saw [b]the brethren, they encouraged them and departed.

5 *The work at Thessalonica, Berea, and Athens,* 17:1–34

★17:1 [a]Acts 17:11,13; 20:4; 27:2; Phil 4:16; 1 Thess 1:1; 2 Thess 1:1; 2 Tim 4:10
17 Now when they had traveled through Amphipolis and Apollonia, they came to [a]Thessalonica, where there was a synagogue of the Jews.

★17:2 [a]Acts 9:20; 17:10,17 [b]Acts 13:14 [c]Acts 8:35
2 And [a]according to Paul's custom, he went to them, and for three [b]Sabbaths reasoned with them from [c]the Scriptures,

17:3 [a]Acts 3:18 [b]John 20:9 [c]Acts 9:22; 18:5,28
3 explaining and giving evidence that the Christ [a]had to suffer and [b]rise again from the dead, and *saying,* "[c]This Jesus whom I am proclaiming to you is the Christ."

17:4 [a]Acts 14:4 [b]Acts 15:22, 40; 17:10,14f [c]Acts 13:43; 17:17 [d]John 7:35 [e]Acts 13:50
4 [a]And some of them were persuaded and joined [b]Paul and Silas, along with a large number of the [c]God-fearing [d]Greeks and a number of the [e]leading women.

17:5 [a]Acts 17:13; 1 Thess 2:14ff
5 But [a]the Jews, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar; and attacking the house of [b]Jason, they were seeking to bring them out to the people.

17:5 [b]Acts 17:6,7,9; Rom 16:21

17:6 [a]Acts 16:19f [b]Matt 24:14; Acts 17:31
6 When they did not find them, they *began* [a]dragging Jason and some brethren before the city authorities, shouting, "These men who have upset [b]the world have come here also;

17:7 [a]Luke 10:38; James 2:25 [b]Luke 23:2
7 and Jason [a]has welcomed them, and they all act [b]contrary to the decrees of Caesar, saying that there is another king, Jesus."

8 They stirred up the crowd and the city authorities who heard these things.

★17:9 [a]Acts 17:5
9 And when they had received a pledge from [a]Jason and the others, they released them.

17:10 [a]Acts 1:15; 17:6,14f [b]Acts 17:4 [c]Acts 17:13; 20:4 [d]Acts 17:1f
10 [a]The brethren immediately sent [b]Paul and Silas away by night to [c]Berea, and when they arrived, they went into [d]the synagogue of the Jews.

★17:11 [a]Acts 17:1
11 Now these were more noble-minded than those in [a]Thessalonica, for they received the word with great eagerness, examining the Scriptures daily *to see* whether these things were so.

17:12 [a]Acts 2:47 [b]Mark 15:43 [c]Acts 13:50
12 Therefore [a]many of them believed, along with a number of [b]prominent Greek [c]women and men.

17:13 [a]Acts 17:1 [b]Acts 17:10; 20:4
13 But when the Jews of [a]Thessalonica found out that the word of God had been proclaimed by Paul in [b]Berea also, they came there as well, agitating and stirring up the crowds.

17:14 [a]Acts 1:15; 17:6,10 [b]Acts 15:22; 17:4,10 [c]Acts 16:1
14 Then immediately [a]the brethren sent Paul out to go as far as the sea; and [b]Silas and [c]Timothy remained there.

17:15 [a]Acts 15:3 [b]Acts 17:16, 21f; 18:1; 1 Thess 3:1
15 Now [a]those who escorted Paul brought him as far as [b]Athens; and receiving a command for

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16:37 *are Romans.* Paul was born a Roman citizen (22:28), which gave him certain rights, including a public hearing. Scourging of any Roman citizen was prohibited by law; the rights of Paul and Silas, therefore, had already been violated.

17:1 *Thessalonica.* About 100 mi (160 km) from Philippi. See the Introduction to 1 Thessalonians.

17:2 *three Sabbaths.* The time spent witnessing to the Jews. In addition, Paul must have had a longer ministry speaking to Gentiles outside the synagogue.

17:9 *received a pledge from Jason.* The authorities made Jason put up a bond, forfeitable if there was further trouble.

17:11 *more noble-minded* in their character, shown by their open-minded examination of the Scriptures.

17:15 [c]Silas and Timothy to [d]come to him as soon as possible, they left.
16 Now while Paul was waiting for them at [a]Athens, his spirit was being provoked within him as he was observing the city full of idols.
17 So he was reasoning [a]in the synagogue with the Jews and [b]the God-fearing *Gentiles,* and in the market place every day with those who happened to be present.
18 And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, "What would [a]this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching [b]Jesus and the resurrection.
19 And they [a]took him and brought him to the [b]Areopagus, saying, "May we know what [c]this new teaching is which you are proclaiming?
20"For you are bringing some strange things to our ears; so we want to know what these things mean."
21 (Now all the Athenians and the strangers [a]visiting there used to spend their time in nothing other than telling or hearing something new.)
22 So Paul stood in the midst of the Areopagus and said, "Men of [a]Athens, I observe that you are very [b]religious in all respects.
23"For while I was passing through and examining the [a]objects of your worship, I also found an altar with this inscription, 'TO AN UNKNOWN GOD.' Therefore what [b]you worship in ignorance, this I proclaim to you.
24"[a]The God who made the world and all things in it, since He is [b]Lord of heaven and earth, does not [c]dwell in temples made with hands;
25 neither is He served by human hands, [a]as though He needed anything, since He Himself gives to all *people* life and breath and all things;
26 and [a]He made from one *man* every nation of mankind to live on all the face of the earth, having [b]determined *their* appointed times and the boundaries of their habitation,
27 that they would seek God, if perhaps they might grope for Him and find Him, [a]though He is not far from each one of us;
28 for [a]in Him we live and move and exist, as even some of your own poets have said, 'For we also are His children.'
29"Being then the children of God, we [a]ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.
30"Therefore having [a]overlooked [b]the times of ignorance, God is [c]now declaring to men that all *people* everywhere should repent,
31 because He has fixed [a]a day in which [b]He will judge [c]the world in righteousness through a Man whom He has [d]appointed, having furnished proof to all men by [e]raising Him from the dead."
32 Now when they heard of [a]the resurrection of the dead, some *began* to sneer, but others

17:15 [c]Acts 17:14 [d]Acts 18:5
17:16 [a]Acts 17:15, 21f; 18:1; 1 Thess 3:1
17:17 [a]Acts 9:20; 17:2 [b]Acts 17:4
★17:18 [a]1 Cor 1:20; 4:10 [b]Acts 4:2; 17:31f
★17:19 [a]Acts 23:19 [b]Acts 17:22 [c]Mark 1:27
17:21 [a]Acts 2:10
17:22 [a]Acts 17:15 [b]Acts 25:19
17:23 [a]2 Thess 2:4
17:23 [b]John 4:22
★17:24 [a]Is 42:5; Acts 14:15 [b]Deut 10:14; Ps 115:16; Matt 11:25 [c]1 Kin 8:27; Acts 7:48
17:25 [a]Job 22:2; Ps 50:10-12
★17:26 [a]Mal 2:10 [b]Deut 32:8; Job 12:23
17:27 [a]Deut 4:7; Jer 23:23f; Acts 14:17
17:28 [a]Job 12:10; Dan 5:23
★17:29 [a]Is 40:18ff; Rom 1:23
17:30 [a]Acts 14:16; Rom 3:25 [b]Acts 17:23 [c]Luke 24:47; Acts 26:20; Titus 2:11f
17:31 [a]Matt 10:15 [b]Ps 9:8; 96:13; 98:9; John 5:22,27; Acts 10:42 [c]Matt 24:14; Acts 17:6 [d]Luke 22:22 [e]Acts 2:24
17:32 [a]Acts 17:18,31

17:18 *Epicurean . . . philosophers.* Philosopher-followers of Epicurus (341–270 B.C.), who believed that happiness was the chief end of life. The *Stoic philosophers,* who regarded Zeno (340–265 B.C.) as their founder and whose name came from *Stoa Poikile* (Painted Porch) where he taught in Athens, emphasized the rational over the emotional. They were pantheistic. Their ethics were characterized by moral earnestness and a high sense of duty, advocating conduct "according to nature."

17:19 *Areopagus.* The venerable council that had charge of religious and educational matters in Athens in Paul's time. It possibly met on the Hill of Ares W of the Acropolis, the hill also being known as the Areopagus, though some think it met in a building in the agora (marketplace).

17:24 Notice this echo of Stephen's words, which Paul had heard years before (7:48–50).

17:26 God has determined the exact times and places in history during which nations would emerge and live.

17:29 *Being then the children of God,* not in the sense that all have something of the divine in them, nor that all are His redeemed children, but that all people were created and given life by God.

said, "We shall hear you again concerning this."

33 So Paul went out of their midst.

17:34 [a] Acts 17:19,22

34 But some men joined him and believed, among whom also were Dionysius the [a]Areopagite and a woman named Damaris and others with them.

6 *The ministry at Corinth,* 18:1–17

18:1 [a] Acts 17:15 [b] Acts 18:8; 19:1; 1 Cor 1:2; 2 Cor 1:1, 23; 6:11; 2 Tim 4:20
18:2 [a] Acts 18:18,26; Rom 16:3; 1 Cor 16:19; 2 Tim 4:19 [b] Acts 2:9 [c] Acts 27:1,6; Heb 13:24 [d] Acts 11:28
18:3 [a] Acts 20:34; 1 Cor 4:12; 9:14ff; 2 Cor 11:7; 12:13; 1 Thess 2:9; 4:11; 2 Thess 3:8
18:4 [a] Acts 9:20; 18:19 [b] Acts 13:14 [c] Acts 14:1
18:5 [a] Acts 15:22; 16:1; 17:14 [b] Acts 17:15 [c] Acts 16:9 [d] Luke 16:28; Acts 20:21 [e] Acts 17:3; 18:28
18:6 [a] Neh 5:13; Acts 13:51 [b] 2 Sam 1:16; 1 Kin 2:33; Ezek 18:13; 33:4,6,8; Matt 27:25; Acts 20:26 [c] Acts 13:46

18 After these things he left [a]Athens and went to [b]Corinth.

2 And he found a Jew named [a]Aquila, a native of [b]Pontus, having recently come from [c]Italy with his wife [a]Priscilla, because [d]Claudius had commanded all the Jews to leave Rome. He came to them,

3 and because he was of the same trade, he stayed with them and [a]they were working, for by trade they were tent-makers.

4 And he was reasoning [a]in the synagogue every [b]Sabbath and trying to persuade [c]Jews and Greeks.

5 But when [a]Silas and Timothy [b]came down from [c]Macedonia, Paul *began* devoting himself completely to the word, solemnly [d]testifying to the Jews that [e]Jesus was the Christ.

6 But when they resisted and blasphemed, he [a]shook out his garments and said to them, "Your [b]blood *be* on your own heads! I am clean. From now on I will go [c]to the Gentiles."

7 Then he left there and went to the house of a man named Titius Justus, [a]a worshiper of God, whose house was next to the synagogue.

18:7 [a] Acts 13:43; 16:14

8 [a]Crispus, [b]the leader of the synagogue, believed in the Lord [c]with all his household, and many of the [d]Corinthians when they heard were believing and being baptized.

18:8 [a] 1 Cor 1:14 [b] Mark 5:22 [c] Acts 11:14 [d] Acts 18:1; 19:1; 1 Cor 1:2; 2 Cor 1:1, 23; 6:11; 2 Tim 4:20

9 And the Lord said to Paul in the night by [a]a vision, "Do not be afraid *any longer,* but go on speaking and do not be silent;

18:9 [a] Acts 9:10

10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city."

11 And he settled *there* a year and six months, teaching the word of God among them.

12 But while Gallio was [a]proconsul of [b]Achaia, [c]the Jews with one accord rose up against Paul and brought him before [d]the judgment seat,

18:12 [a] Acts 13:7 [b] Acts 18:27; 19:21; Rom 15:26; 1 Cor 16:15; 2 Cor 1:1; 9:2; 11:10; 1 Thess 1:7f [c] 1 Thess 2:14ff [d] Matt 27:19

13 saying, "This man persuades men to worship God contrary to [a]the law."

18:13 [a] John 19:7; Acts 18:15

14 But when Paul was about to [a]open his mouth, Gallio said to the Jews, "If it were a matter of wrong or of vicious crime, O Jews, it would be reasonable for me to put up with you;

18:14 [a] Matt 5:2

15 but if there are [a]questions about words and names and your own law, look after it yourselves; I am unwilling to be a judge of these matters."

18:15 [a] Acts 23:29; 25:19

16 And he drove them away from [a]the judgment seat.

18:16 [a] Matt 27:19

17 And they all took hold of

18:17

17:34 *Dionysius the Areopagite.* Membership in the Areopagus was a high distinction. There is no record of a church in Athens. Paul calls certain Corinthians the first converts on mainland Greece (1 Cor. 16:15).

18:1 *Corinth.* See the Introduction to 1 Corinthians.

18:2 *Aquila . . . his wife Priscilla.* See Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19 (where Priscilla is called Prisca). *because Claudius had commanded all the Jews to leave Rome.* This imperial edict was issued in A.D. 49 or 50.

18:3 *tent-makers.* Jewish fathers were urged to teach their sons a trade, and Paul learned tentmaking, an important industry in Tarsus.

18:12 *proconsul.* Gallio was proconsul of Achaia in A.D. 51. He was characterized by contemporaries as an amiable, witty, and lovable person.

18:14–16 Judaism was a "licensed religion" under Roman law. Christianity could take advantage of this protection as long as it sheltered itself under the tent of Judaism. The Jews must have complained that these Christians were not a division or sect of Judaism, and Gallio refuses to see it their way. He says, in effect, "Settle your own religious squabbles yourselves." This ruling was probably important for the spread of the gospel. See also note on 16:20.

18:17 *Sosthenes* became the victim of the Greeks' anti-Jewish feelings. Obviously he was the

18:17 [a]Sosthenes, [b]the leader of the synagogue, and *began* beating him in front of [c]the judgment seat. But Gallio was not concerned about any of these things.

7 *The journey completed,* 18:18–22

*18:18 18 Paul, having remained many days longer, [a]took leave of [b]the brethren and put out to sea for [c]Syria, and with him were [d]Priscilla and [d]Aquila. In [e]Cenchrea he [f]had his hair cut, for he was keeping a vow.

18:19 19 They came to [a]Ephesus, and he left them there. Now he himself entered [b]the synagogue and reasoned with the Jews.

20 When they asked him to stay for a longer time, he did not consent,

21 but [a]taking leave of them and saying, "I will return to you again [b]if God wills," he set sail from [c]Ephesus.

22 When he had landed at [a]Caesarea, he went up and greeted the church, and went down to [b]Antioch.

D The Third Missionary Journey, 18:23–21:26

1 *Ephesus: The power of the Word,* 18:23–19:41

18:23 23 And having spent some time *there,* he left and passed successively through the [a]Galatian region and Phrygia, strengthening all the disciples.

*18:24 24 Now a Jew named [a]Apollos, an [b]Alexandrian by birth, an eloquent man, came to [c]Ephesus; and he was mighty in the Scriptures.

25 This man had been instructed in [a]the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with [b]the baptism of John;

18:26 26 and he began to speak out boldly in the synagogue. But when [a]Priscilla and Aquila heard him, they took him aside and explained to him [b]the way of God more accurately.

18:27 27 And when he wanted to go across to [a]Achaia, [b]the brethren encouraged him and wrote to [c]the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace,

18:28 28 for he powerfully refuted the Jews in public, demonstrating [a]by the Scriptures that [b]Jesus was the Christ.

*19:1 19 It happened that while [a]Apollos was at [b]Corinth, Paul passed through the [c]upper country and came to [d]Ephesus, and found some disciples.

2 He said to them, "[a]Did you receive the Holy Spirit when you believed?" And they *said* to him, "No, [b]we have not even heard whether there is a Holy Spirit."

3 And he said, "Into what then were you baptized?" And they said, "[a]Into John's baptism."

4 Paul said, "[a]John baptized with the baptism of repentance, telling the people [b]to believe in Him who was coming after him, that is, in Jesus."

5 When they heard this, they *19:5

*18:25 [a]Acts 9:2; 18:26 [b]Luke 7:29; Acts 19:3

18:26 [a]Acts 18:2,18 [b]Acts 18:25

18:27 [a]Acts 18:12; 19:1 [b]Acts 18:18 [c]Acts 11:26

18:28 [a]Acts 8:35 [b]Acts 18:5

*19:1 [a]Acts 18:24; 1 Cor 1:12; 3:5,6,22; 4:6; 16:12; Titus 3:13 [b]Acts 18:1 [c]Acts 18:23 [d]Acts 18:21, 24; 19:17,26, 28,34f; 20:16f; 21:29; 1 Cor 15:32; 16:8; Eph 1:1; 1 Tim 1:3; 2 Tim 1:18; 4:12; Rev 1:11; 2:1

*19:2 [a]Acts 8:15f; 11:16f [b]John 7:39

19:3 [a]Luke 7:29; Acts 18:25

19:4 [a]Matt 3:11; Mark 1:4,7,8; Luke 3:16; John 1:26,27; Acts 13:24 [b]John 1:7

18:17 [a]1 Cor 1:1 [b]Acts 18:8 [c]Matt 27:19

*18:18 [a]Mark 6:46 [b]Acts 1:15; 18:27 [c]Matt 4:24 [d]Acts 18:2,26 [e]Rom 16:1 [f]Num 6:2,5,9, 18; Acts 21:24

18:19 [a]Acts 18:21,24; 19:1,17,26,28, 34f; 20:16f; 21:29; 1 Cor 15:32; 16:8; Eph 1:1; 1 Tim 1:3; 2 Tim 1:18; 4:12; Rev 1:11; 2:1 [b]Acts 18:4

18:21 [a]Mark 6:46 [b]Rom 1:10; 15:32; 1 Cor 4:19; 16:7; Heb 6:3; James 4:15; 1 Pet 3:17 [c]Acts 18:19,24; 19:1,17,26,28, 34f; 20:16f; 21:29; 1 Cor 15:32; 16:8; Eph 1:1; 1 Tim 1:3; 2 Tim 1:18; 4:12; Rev 1:11; 2:1

18:22 [a]Acts 8:40 [b]Acts 11:19

18:23 [a]Acts 16:6

*18:24 [a]Acts 19:1; 1 Cor 1:12; 3:5,6,22; 4:6; 16:12; Titus 3:13 [b]Acts 6:9 [c]Acts 18:19

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head of the anti-Pauline faction in the synagogue and a Jew. If this is the same Sosthenes mentioned in 1 Cor. 1:1, perhaps the beating helped him to become a Christian!

18:18 *he had his hair cut.* The sign of the conclusion of a Nazirite vow (Num. 6:18; Acts 21:24). Just why he took the vow is not known. *Cenchrea.* The eastern port of Corinth. During his time in Corinth, Paul wrote 1 and 2 Thessalonians.

18:24 *Apollos.* See note on 1 Cor. 1:12.

18:25 Apollos's message was deficient since he knew only *the baptism of John,* in contrast to all that Christian baptism stands for.

19:1 *Ephesus.* See the Introduction to Ephesians and note on Rev. 2:1.

19:2 *Did you receive the Holy Spirit when you believed?* The gift of the Spirit is given at the time of believing (10:44).

19:5 *they were baptized in the name of the Lord Jesus.* Though these men had been baptized by John the Baptist, baptism in the name of Christ was in order as a testimony to their new faith in Christ.

19:5 were [a]baptized in the name of the Lord Jesus.

6 And when Paul had [a]laid his hands upon them, the Holy Spirit came on them, and they *began* [b]speaking with tongues and [c]prophesying.

7 There were in all about twelve men.

***19:8** 8 And he entered [a]the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* [b]about the kingdom of God.

***19:9** 9 But when [a]some were becoming hardened and disobedient, speaking evil of [b]the Way before the people, he withdrew from them and took away [c]the disciples, reasoning daily in the school of Tyrannus.

10 This took place for [a]two years, so that all who lived in [b]Asia heard [c]the word of the Lord, both Jews and Greeks.

11 God was performing [a]extraordinary miracles by the hands of Paul,

12 [a]so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and [b]the evil spirits went out.

13 But also some of the Jewish

19:5
[a] Acts 8:12,16; 10:48

19:6
[a] Acts 6:6; 8:17
[b] Mark 16:17; Acts 2:4; 10:46
[c] Acts 13:1

***19:8**
[a] Acts 9:20; 18:26
[b] Acts 1:3

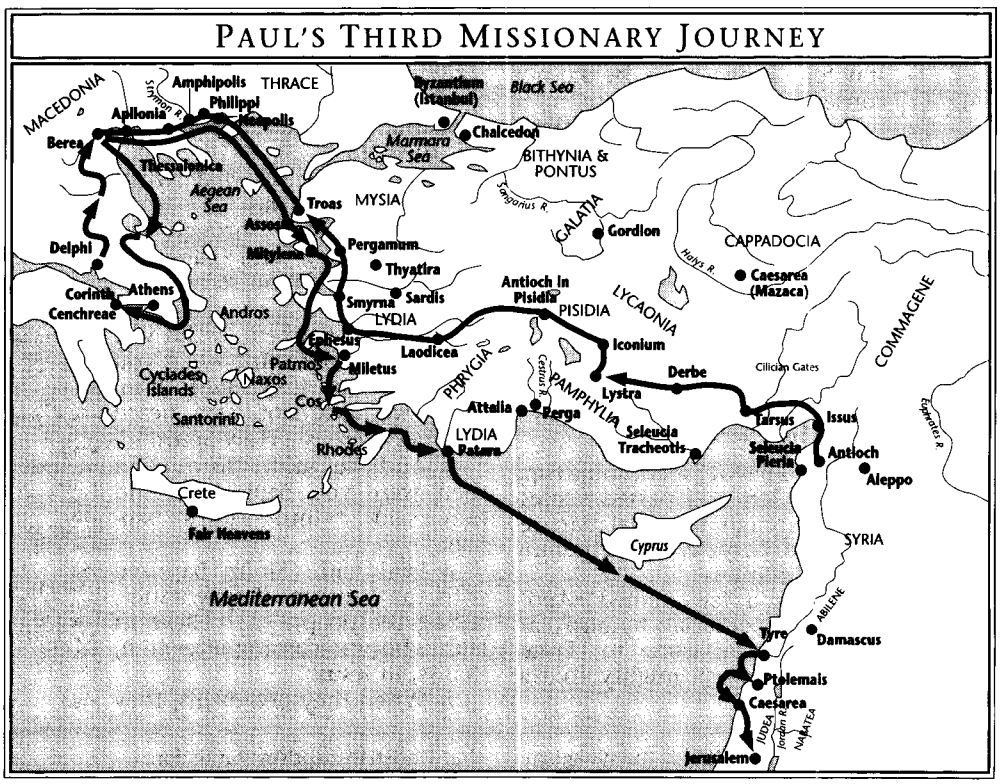
***19:9**
[a] Acts 14:4
[b] Acts 9:2; 19:23
[c] Acts 11:26; 19:30

***19:10**
[a] Acts 19:8; 20:31
[b] Acts 16:6; 19:22,26,27
[c] Acts 13:12; 19:20

***19:11**
[a] Acts 8:13

19:12
[a] Acts 5:15
[b] Mark 16:17

***19:13**



19:8 *synagogue.* Again Paul, on arriving at a city, used the synagogue as his center of witness.

19:9 The *school* (i.e., lecture hall) owned by Tyrannus was probably used by him to teach students of rhetoric. He also made it available to traveling philosophers or teachers.

19:10 It was an astounding accomplishment that all in Asia Minor should have heard (not necessarily believed) the gospel. Undoubtedly accomplished mostly by ordinary believers witnessing as they went about their business throughout the region. Churches in Colossae, Laodicea, Hierapolis, and perhaps some of those in Rev. 2–3 were established during these two to three years.

19:11 *extraordinary miracles.* On other occasions Paul did not have this power (2 Cor. 12:8; Phil. 2:27; 1 Tim. 5:23; 2 Tim. 4:20).

19:13 These *exorcists* were magicians who could cast out demons. The lesson of this story (vv. 13–17) is that to use the name of Jesus effec-

19:13 [a]Matt 12:27; Luke 11:19

[a]exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches."

14 Seven sons of one Sceva, a Jewish chief priest, were doing this.

15 And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?"

16 And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

19:17 [a]Acts 18:19

17 This became known to all, both Jews and Greeks, who lived in [a]Ephesus; and fear fell upon them all and the name of the Lord Jesus was being magnified.

18 Many also of those who had believed kept coming, confessing and disclosing their practices.

***19:19** [a]Luke 15:8

19 And many of those who practiced magic brought their books together and *began* burning them in the sight of everyone; and they counted up the price of them and found it fifty thousand [a]pieces of silver.

19:20 [a]Acts 19:10 [b]Acts 6:7; 12:24

19:21 [a]Acts 20:16,22; 21:15; Rom 15:25; 2 Cor 1:16 [b]Acts 20:1; 1 Cor 16:5 [c]Acts 16:9; 19:22,29; Rom 15:26; 1 Thess 1:7f [d]Acts 18:12 [e]Acts 23:11; Rom 15:24,28

19:22 [a]Acts 16:9; 19:21,29 [b]Acts 13:5; 19:29; 20:34; 2 Cor 8:19 [c]Acts 16:1

20 So [a]the word of the Lord [b]was growing mightily and prevailing.

21 Now after these things were finished, Paul purposed in the spirit to [a]go to Jerusalem [b]after he had passed through [c]Macedonia and [d]Achaia, saying, "After I have been there, [e]I must also see Rome."

22 And having sent into [a]Macedonia two of [b]those who ministered to him, [c]Timothy and [d]Erastus, he himself stayed in [e]Asia for a while.

23 About that time there occurred no small disturbance concerning [a]the Way.

19:22 [d]Rom 16:23; 2 Tim 4:20 [e]Acts 19:10

19:23 [a]Acts 19:9

24 For a man named Demetrius, a silversmith, who made silver shrines of Artemis, [a]was bringing no little business to the craftsmen;

***19:24** [a]Acts 16:16, 19f

25 these he gathered together with the workmen of similar *trades,* and said, "Men, you know that our prosperity depends upon this business.

26 "You see and hear that not only in [a]Ephesus, but in almost all of [b]Asia, this Paul has persuaded and turned away a considerable number of people, saying that [c]gods made with hands are no gods *at all.*

19:26 [a]Acts 18:19 [b]Acts 19:10 [c]Deut 4:28; Ps 115:4; Is 44:10-20; Jer 10:3ff; Acts 17:29; 1 Cor 8:4; 10:19; Rev 9:20

27 "Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of [a]Asia and [b]the world worship will even be dethroned from her magnificence."

***19:27** [a]Acts 19:10 [b]Matt 24:14

28 And when they heard *this* and were filled with rage, they *began* crying out, saying, "Great is Artemis of the [a]Ephesians!"

19:28 [a]Acts 18:19

29 The city was filled with the confusion, and they rushed with one accord into the theater, dragging along [a]Gaius and [b]Aristarchus, Paul's traveling [c]companions from [d]Macedonia.

***19:29** [a]Acts 20:4 [b]Acts 20:4; 27:2; Col 4:10; Philem 24 [c]Acts 13:5; 19:22; 20:34; 2 Cor 8:19 [d]Acts 16:9; 19:22

30 And when Paul wanted to go into the assembly, [a]the disciples would not let him.

19:30 [a]Acts 19:9

31 Also some of the Asiarchs who were friends of his sent to

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tively in exorcism one must be totally devoted to Him. Contrary to theories of magic of the time, the name by itself could do nothing; this misuse, in fact, backfired (v. 16).

19:19 *magic.* Magical spells written on scrolls. *fifty thousand pieces of silver.* If the silver drachma is meant, the value would have been the equivalent of about 138 years' pay for a rural worker.

19:24 *silver shrines.* Small shrines in a niche, representing Artemis (Latin, Diana), for worshipers to dedicate in the temple. No silver ones have been found, only some in terra-cotta. *bringing no little business.* Big profits are clearly implied.

19:27 The gospel was endangering the business of these idol-makers. In order to stir up opposition against the Christians, the craftsmen appealed to the civic pride of the Ephesians. The temple of Artemis was one of the Seven Wonders of the ancient world—a magnificent structure with 127 columns 60 feet high standing on an area 425 ft long and 220 ft wide (130 x 67 m).

19:29 The *theater* accommodated 25,000 people.

him and repeatedly urged him not to venture into the theater.

*19:32 [a]Acts 21:34
32 [a]So then, some were shouting one thing and some another, for the assembly was in confusion and the majority did not know for what reason they had come together.

19:33 [a]Acts 12:17
33 Some of the crowd concluded *it was* Alexander, since the Jews had put him forward; and having [a]motioned with his hand, Alexander was intending to make a defense to the assembly.

34 But when they recognized that he was a Jew, a *single* outcry arose from them all as they shouted for about two hours, "Great is Artemis of the Ephesians!"

19:35 [a]Acts 18:19
35 After quieting the crowd, the town clerk *said, "Men of [a]Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the temple of the great Artemis and of the *image* which fell down from heaven?

36"So, since these are undeniable facts, you ought to keep calm and to do nothing rash.

19:37 [a]Rom 2:22
37"For you have brought these men *here* who are neither [a]robbers of temples nor blasphemers of our goddess.

19:38 [a]Acts 13:7
38"So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and [a]proconsuls are *available*; let them bring charges against one another.

39"But if you want anything beyond this, it shall be settled in the lawful assembly.

40"For indeed we are in danger of being accused of a riot in connection with today's events, since there is no *real* cause *for it*, and in this connection we will be unable to account for this disorderly gathering."

41 After saying this he dismissed the assembly.

2 *Greece,* 20:1–6

20 After the uproar had ceased, Paul sent for [a]the disciples, and when he had exhorted them and taken his leave of them, he left [b]to go to [c]Macedonia.

*20:1 [a]Acts 11:26 [b]Acts 19:21 [c]Acts 16:9; 20:3

2 When he had gone through those districts and had given them much exhortation, he came to Greece.

3 And *there* he spent three months, and when [a]a plot was formed against him by the Jews as he was about to set sail for [b]Syria, he decided to return through [c]Macedonia.

*20:3 [a]Acts 9:23f; 20:19 [b]Matt 4:24 [c]Acts 16:9; 20:1

4 And he was accompanied by Sopater of [a]Berea, *the son* of Pyrrhus, and by [b]Aristarchus and Secundus of the [c]Thessalonians, and [b]Gaius of [d]Derbe, and [e]Timothy, and [f]Tychicus and [g]Trophimus of [h]Asia.

20:4 [a]Acts 17:10 [b]Acts 19:29 [c]Acts 17:1 [d]Acts 14:6 [e]Acts 16:1 [f]Eph 6:21; Col 4:7; 2 Tim 4:12; Titus 3:12 [g]Acts 21:29; 2 Tim 4:20 [h]Acts 16:6; 20:16,18

5 But these had gone on ahead and were waiting for [a]us at [b]Troas.

20:5 [a]Acts 16:10; 20:5-15 [b]Acts 16:8

6 [a]We sailed from [b]Philippi after [c]the days of Unleavened Bread, and came to them at [d]Troas within five days; and there we stayed seven days.

20:6 [a]Acts 16:10; 20:5-15 [b]Acts 16:12 [c]Acts 12:3 [d]Acts 16:8

3 *Asia Minor: Troas and the elders of Ephesus,* 20:7–38

7 On [a]the first day of the week, when [b]we were gathered together to [c]break bread, Paul *began* talking to them, intending to leave the next day, and he prolonged his message until midnight.

*20:7 [a]1 Cor 16:2; Rev 1:10 [b]Acts 16:10; 20:5-15 [c]Acts 2:42; 20:11

8 There were many [a]lamps in

20:8 [a]Matt 25:1

19:32, 39, 41 *assembly.* The people of Ephesus had the right to meet in a legislative assembly, though this particular gathering was an unlawful one. See note on 7:38.

20:1–4 Luke's brevity here, a mere mention of the missionary team and a journey through Macedonia revisiting established communities, suggests that Acts could have been a much longer book. 2 Cor. 2:12–13; 7:5–7 give further information about this period of Paul's activities.

20:3 *a plot,* probably to kill Paul on board ship and throw his body overboard, so Paul returned overland through *Macedonia.*

20:7 *On the first day of the week.* This became the regular day of worship for Christians in remembrance of Christ's resurrection on Sunday. The meeting was held Sunday night because many had to work during the daytime.

20:8 [b]Acts 1:13

the [b]upper room where we were gathered together.

9 And there was a young man named Eutychus sitting on the window sill, sinking into a deep sleep; and as Paul kept on talking, he was overcome by sleep and fell down from the third floor and was picked up dead.

20:10 [a]1 Kin 17:21; 2 Kin 4:34 [b]Matt 9:23f; Mark 5:39

10 But Paul went down and [a]fell upon him, and after embracing him, he [b]said, "Do not be troubled, for his life is in him."

★20:11 [a]Acts 2:42; 20:7

11 When he had gone *back* up and had [a]broken the bread and eaten, he talked with them a long while until daybreak, and then left.

12 They took away the boy alive, and were greatly comforted.

20:13 [a]Acts 16:10; 20:5-15

13 But [a]we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board; for so he had arranged it, intending himself to go by land.

14 And when he met us at Assos, we took him on board and came to Mitylene.

20:15 [a]Acts 20:17; 2 Tim 4:20

15 Sailing from there, we arrived the following day opposite Chios; and the next day we crossed over to Samos; and the day following we came to [a]Miletus.

★20:16 [a]Acts 18:19 [b]Acts 16:6; 20:4,18 [c]Acts 19:21; 20:6,22; 1 Cor 16:8 [d]Acts 2:1

16 For Paul had decided to sail past [a]Ephesus so that he would not have to spend time in [b]Asia; for he was hurrying [c]to be in Jerusalem, if possible, [d]on the day of Pentecost.

★20:17 [a]Acts 18:19 [b]Acts 11:30

17 From Miletus he sent to [a]Ephesus and called to him [b]the elders of the church.

20:18 [a]Acts 18:19; 19:1,10; 20:4, 16

18 And when they had come to him, he said to them,

"You yourselves know, [a]from the first day that I set foot in Asia, how I was with you the whole time,

19 serving the Lord with all humility and with tears and with trials which came upon me through [a]the plots of the Jews;

20:19 [a]Acts 20:3

20 how I [a]did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house,

20:20 [a]Acts 20:27

21 solemnly [a]testifying to both Jews and Greeks of [b]repentance toward God and [c]faith in our Lord Jesus Christ.

20:21 [a]Luke 16:28; Acts 18:5; 20:23,24 [b]Acts 2:38; 11:18; 26:20 [c]Acts 24:24; 26:18; Eph 1:15; Col 2:5; Philem 5

22 "And now, behold, bound in spirit, [a]I am on my way to Jerusalem, not knowing what will happen to me there,

★20:22 [a]Acts 17:16; 20:16

23 except that [a]the Holy Spirit solemnly [b]testifies to me in every city, saying that [c]bonds and afflictions await me.

20:23 [a]Acts 8:29 [b]Luke 16:28; Acts 18:5; 20:21,24 [c]Acts 9:16; 21:33

24 "But [a]I do not consider my life of any account as dear to myself, so that I may [b]finish my course and [c]the ministry which I received from the Lord Jesus, to [d]testify solemnly of the gospel of [e]the grace of God.

★20:24 [a]Acts 21:13 [b]Acts 13:25; 2 Tim 4:7 [c]Acts 1:17 [d]Luke 16:28; Acts 18:5; 20:21 [e]Acts 11:23; 20:32

25 "And now, behold, I know that all of you, among whom I went about [a]preaching the kingdom, will see my face no more.

20:25 [a]Matt 4:23; Acts 28:31

26 "Therefore, I testify to you this day that [a]I am innocent of the blood of all men.

20:26 [a]Acts 18:6

27 "For I [a]did not shrink from declaring to you the whole [b]purpose of God.

20:27 [a]Acts 20:20 [b]Acts 13:36

★20:28 [a]Luke 12:32; John 21:15-17; Acts 20:29; 1 Pet 5:2f [b]Matt 16:18; Rom 16:16; 1 Cor 10:32 [c]Eph 1:7,14; Titus 2:14; 1 Pet 1:19; 2:9; Rev 5:9

28 "Be on guard for yourselves and for all [a]the flock, among which the Holy Spirit has made you overseers, to shepherd [b]the church of God which [c]He purchased with His own blood.

20:29 [a]Ezek 22:27; Matt 7:15 [b]Luke 12:32; John 21:15-17; Acts 20:28; 1 Pet 5:2f

29 "I know that after my departure [a]savage wolves will come in among you, not sparing [b]the flock;

30 and from among your own selves men will arise, speaking

20:11 To break *bread* means "to observe the Lord's Supper."

20:16 If Paul had stopped at Ephesus, friends would surely have delayed him. He *decided* to take a boat that would not stop at Ephesus.

20:17 *elders.* These leaders of the group were recognized by all, since the church knew whom to send. See note on 1 Tim. 3:1.

20:22 Paul was being led by the Holy Spirit to go to Jerusalem, knowing that capture awaited him there (v. 23). Those who later tried to dissuade him (21:4) did so because they knew through the Spirit what was ahead for him.

20:24 Compare Paul's words in 2 Tim. 4:7.

20:28–30 For what happened at Ephesus later, see 1 Tim. 1:3–7.

20:28 *with His own blood.* Lit., with the blood of His own (Son).

perverse things, to draw away [a]the disciples after them.

31 "Therefore be on the alert, remembering that night and day for a period of [a]three years I did not cease to admonish each one [b]with tears.

32 "And now I [a]commend you to God and to [b]the word of His grace, which is able to [c]build *you* up and to give *you* [d]the inheritance among all those who are sanctified.

33 "[a]I have coveted no one's silver or gold or clothes.

34 "You yourselves know that [a]these hands ministered to my *own* needs and to the [b]men who were with me.

35 "In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.' "

36 When he had said these things, he [a]knelt down and prayed with them all.

37 And they *began* to weep aloud and [a]embraced Paul, and repeatedly kissed him,

38 grieving especially over [a]the word which he had spoken, that they would see his face no more. And they were [b]accompanying him to the ship.

4 *From Miletus to Caesarea,* 21:1–14

21 When [a]we had parted from them and had set sail, we ran [b]a straight course to Cos and the next day to Rhodes and from there to Patara;

2 and having found a ship crossing over to [a]Phoenicia, we went aboard and set sail.

3 When we came in sight of [a]Cyprus, leaving it on the left, we kept sailing to [b]Syria and landed at [c]Tyre; for there the ship was to unload its cargo.

4 After looking up [a]the disciples, we stayed there seven days; and they kept telling Paul [b]through the Spirit not to set foot in Jerusalem.

5 When our days there were ended, we left and started on our journey, while they all, with wives and children, [a]escorted us until *we were* out of the city. After [b]kneeling down on the beach and praying, we said farewell to one another.

6 Then we went on board the ship, and they returned [a]home again.

7 When we had finished the voyage from [a]Tyre, we arrived at Ptolemais, and after greeting [b]the brethren, we stayed with them for a day.

8 On the next day we left and came to [a]Caesarea, and entering the house of [b]Philip the [c]evangelist, who was [b]one of the seven, we stayed with him.

9 Now this man had four virgin daughters who were [a]prophetesses.

10 As we were staying there for some days, a prophet named [a]Agabus came down from Judea.

11 And coming to us, he [a]took Paul's belt and bound his own feet and hands, and said, "This [b]is what the Holy Spirit says: 'In this way the Jews at Jerusalem will [c]bind the man who owns this belt and [d]deliver him into the hands of the Gentiles.' "

12 When we had heard this, we as well as the local residents *began* begging him [a]not to go up to Jerusalem.

13 Then Paul answered, "What are you doing, weeping and breaking my heart? For [a]I am

20:30 [a] Acts 11:26
20:31 [a] Acts 19:8,10; 24:17 [b] Acts 20:19
***20:32** [a] Acts 14:23 [b] Acts 14:3; 20:24 [c] Acts 9:31 [d] Acts 26:18; Eph 1:14; 5:5; Col 1:12; 3:24; Heb 9:15; 1 Pet 1:4
20:33 [a] 1 Cor 9:4-18; 2 Cor 11:7-12; 12:14-18; 1 Thess 2:5f
20:34 [a] Acts 18:3 [b] Acts 19:22
***20:35**
20:36 [a] Acts 9:40; 21:5; Luke 22:41
20:37 [a] Luke 15:20
20:38 [a] Acts 20:25 [b] Acts 15:3
***21:1** [a] *we* Acts 16:10; 21:1-18 [b] Acts 16:11
21:2 [a] Acts 11:19; 21:3
21:3 [a] Acts 4:36; 21:16
21:3 [b] Matt 4:24 [c] Acts 12:20; 21:7
***21:4** [a] Acts 11:26; 21:16 [b] Acts 20:23; 21:11
21:5 [a] Acts 15:3 [b] Luke 22:41; Acts 9:40; 20:36
21:6 [a] John 19:27
21:7 [a] Acts 12:20; 21:3 [b] Acts 1:15; 21:17
***21:8** [a] Acts 8:40; 21:16 [b] Acts 6:5; 8:5 [c] Eph 4:11; 2 Tim 4:5
21:9 [a] Luke 2:36; Acts 13:1; 1 Cor 11:5
***21:10** [a] Acts 11:28
21:11 [a] 1 Kin 22:11; Is 20:2; Jer 13:1-11; 19:1, 11; John 18 [b] Acts 8:29 [c] Acts 9:16; 21:33 [d] Matt 20:19
21:12 [a] Acts 21:15
21:13 [a] Acts 20:24

20:32 *are sanctified,* positionally. For the several aspects of sanctification, see note on 1 Cor. 6:11.

20:35 *remember the words of the Lord Jesus.* This saying is not recorded in the Gospels.

21:1 Luke obviously enjoyed describing a sea voyage. His masterpiece comes later (chap. 27).

21:4 Refer back to the note on 20:22.

21:8 *Philip the evangelist.* He was previously mentioned in 6:5 and 8:5.

21:10 *Agabus.* Presumably the same one who prophesied of the famine to come in Jerusalem (11:28).

21:13 [b] Acts 5:41; 9:16

ready not only to be bound, but even to die at Jerusalem for [b]the name of the Lord Jesus."

*21:14 [a] Luke 22:42

14 And since he would not be persuaded, we fell silent, remarking, "[a]The will of the Lord be done!"

5 *Paul with the Jerusalem church,* 21:15–26

21:15 [a] Acts 21:12

15 After these days we got ready and [a]started on our way up to Jerusalem.

21:16 [a] Acts 21:4 [b] Acts 8:40 [c] Acts 4:36; 21:3 [d] Acts 15:7

16 *Some* of [a]the disciples from [b]Caesarea also came with us, taking us to Mnason of [c]Cyprus, a [d]disciple of long standing with whom we were to lodge.

21:17 [a] Acts 1:15; 21:7

17 After we arrived in Jerusalem, [a]the brethren received us gladly.

21:18 [a] Acts 12:17 [b] Acts 11:30

18 And the following day Paul went in with us to [a]James, and all [b]the elders were present.

21:19 [a] Acts 14:27 [b] Acts 1:17

19 After he had greeted them, he [a]*began* to relate one by one the things which God had done among the Gentiles through his [b]ministry.

*21:20 [a] Matt 9:8 [b] Acts 15:1; 22:3; Rom 10:2; Gal 1:14

20 And when they heard it they *began* [a]glorifying God; and they said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all [b]zealous for the Law;

*21:21 [a] Acts 21:28 [b] Acts 15:19ff; 1 Cor 7:18f [c] Acts 6:14

21 and they have been told about you, that you are [a]teaching all the Jews who are among the Gentiles to forsake Moses, telling them [b]not to circumcise their children nor to walk according to [c]the customs.

22 "What, then, is *to be done*? They will certainly hear that you have come.

23 "Therefore do this that we tell you. We have four men who [a]are under a vow;

21:23 [a] Num 6:13-21; Acts 18:18

24 take them and [a]purify yourself along with them, and pay their expenses so that they may [b]shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law.

*21:24 [a] John 11:55; Acts 21:26; 24:18 [b] Acts 18:18

25 "But concerning the Gentiles who have believed, we wrote, [a]having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication."

*21:25 [a] Acts 15:19f, 29

26 Then Paul took the men, and the next day, [a]purifying himself along with them, [b]went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them.

21:26 [a] John 11:55; Acts 21:24; 24:18 [b] Num 6:13; Acts 24:18

E The Journey to Rome, 21:27–28:31

1 *Paul's arrest and defense,* 21:27–22:29

27 When [a]the seven days were almost over, [b]the Jews from [c]Asia, upon seeing him in the temple, *began* to stir up all the crowd and laid hands on him,

21:27 [a] Num 6:9, 13-20 [b] Acts 20:19; 24:18 [c] Acts 16:6

28 crying out, "Men of Israel, come to our aid! [a]This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has [b]defiled this holy place."

*21:28 [a] Acts 6:13 [b] Matt 24:15; Acts 6:13f; 24:6

29 For they had previously seen

21:14 Likely they finally acknowledged that it was the Lord's will for Paul to go to Jerusalem.

21:20 The old division reappears. See note on 15:1.

21:21 Paul proclaimed that circumcision was not necessary to be saved, but the report that he told Gentiles not to circumcise their sons deliberately twisted Paul's words to foster animosity against him.

21:24 *pay their expenses.* Paul was being asked to pay the expenses involved in the offerings required at the completion of the Nazirite vow these four men had taken (cf. Num. 6:13–21). He was being urged to take actions that would indicate that he was, after all, a "middle-of-the-road" Jewish-Christian.

21:25 *we wrote.* See notes on 15:19; 15:20.

21:28 *brought Greeks into the temple.* Verse 29 explains that the crowd assumed (though it was untrue) that Paul had taken Trophimus, a Gentile, into the inner courts of the Temple, which were reserved for Jews only. This was an offense punishable by death.

21:29 [a]Trophimus the [b]Ephesian in the city with him, and they supposed that Paul had brought him into the temple.
a Acts 20:4
b Acts 18:19

21:30 30 Then all the city was provoked, and the people rushed together, and taking hold of Paul they [a]dragged him out of the temple, and immediately the doors were shut.
a 2 Kin 11:15; Acts 16:19; 26:21

21:31 31 While they were seeking to kill him, a report came up to the commander of the [a]*Roman* cohort that all Jerusalem was in confusion.
a Acts 10:1

21:32 32 At once he [a]took along *some* soldiers and centurions and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul.
a Acts 23:27

21:33 33 Then the commander came up and took hold of him, and ordered him to be [a]bound with [b]two chains; and he *began* asking who he was and what he had done.
a Acts 20:23; 21:11; 22:29; 26:29; 28:20; Eph 6:20; 2 Tim 1:16; 2:9
b Acts 12:6

21:34 34 But among the crowd [a]some were shouting one thing *and* some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into [b]the barracks.
a Acts 19:32
b Acts 21:37; 22:24; 23:10, 16,32

21:35 35 When he got to [a]the stairs, he was carried by the soldiers because of the violence of the mob;
a Acts 21:40

21:36 36 for the multitude of the people kept following them, shouting, "[a]Away with him!"
a Luke 23:18; John 19:15; Acts 22:22

21:37 37 As Paul was about to be brought into [a]the barracks, he said to the commander, "May I say something to you?" And he *said, "Do you know Greek?
a Acts 21:34; 22:24; 23:10, 16,32

*21:38 38 "Then you are not [a]the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out [b]into the wilderness?"
a Acts 5:36
b Matt 24:26

21:39 39 But Paul said, "[a]I am a Jew of Tarsus in [b]Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people."
a Acts 9:11; 22:3
b Acts 6:9

21:40 40 When he had given him permission, Paul, standing on [a]the stairs, [b]motioned to the people with his hand; and when there was a great hush, he spoke to them in the [c]Hebrew dialect, saying,
a Acts 21:35
b Acts 12:17
c John 5:2; Acts 1:19; 22:2; 26:14

22:1 **22** "[a]Brethren and fathers, hear my defense which I now *offer* to you."
a Acts 7:2

22:2 2 And when they heard that he was addressing them in the [a]Hebrew dialect, they became even more quiet; and he *said,
a Acts 21:40

*22:3 3 "[a]I am [b]a Jew, born in [c]Tarsus of [d]Cilicia, but brought up in this city, educated under [e]Gamaliel, [f]strictly according to the law of our fathers, being zealous for God just as [g]you all are today.
a Acts 9:1-22; 22:3-16; 26:9-18
b Acts 21:39
c Acts 9:11
d Acts 6:9
e Acts 5:34
f Acts 23:6; 26:5; Phil 3:6
g Acts 21:20

22:4 4 "[a]I persecuted this [b]Way to the death, binding and putting both men and women into prisons,
a Acts 8:3; 22:19f; 26:9-11
b Acts 9:2

22:5 5 as also [a]the high priest and all [b]the Council of the elders can testify. From them I also [c]received letters to [d]the brethren, and started off for [c]Damascus in order to bring even those who were there to Jerusalem as prisoners to be punished.
a Acts 9:1
b Luke 22:66; Acts 5:21; 1 Tim 4:14
c Acts 9:2
d Acts 2:29; 3:17; 13:26; 23:1; 28:17,21; Rom 9:3

22:6 6 "[a]But it happened that as I was on my way, approaching Damascus about noontime, a very bright light suddenly flashed from heaven all around me,
a Acts 22:6-11; *Acts 9:3-8; 26:12-18*

7 and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting Me?'

22:8 8 "And I answered, 'Who are You, Lord?' And He said to me, 'I am [a]Jesus the Nazarene, whom you are persecuting.'
a Acts 26:9

*22:9 9 "And those who were with me [a]saw the light, to be sure, but
a Acts 26:13

21:38 *the Egyptian.* The historian Josephus records such an event in A.D. 54. The leader disappeared. The tribune jumps to the conclusion that Paul is he.

22:3 On *Gamaliel,* see note on 5:34.

22:9 *did not understand the voice.* They did not hear (*understand*) the "voice" (so translated because the verb is followed by an accusative); however, 9:7 states that they did hear the "voice." But this should be translated "sound" (because the verb there is followed by a genitive). Thus there is no contradiction.

22:9 [b]did not understand the voice of
[b] Acts 9:7 the One who was speaking to me.
22:10 10"And I said, '[a]What shall I
[a] Acts 16:30 do, Lord?' And the Lord said to
me, 'Get up and go on into Damascus, and there you will be told
of all that has been appointed for
you to do.'
22:11 11"But since I [a]could not see
[a] Acts 9:8 because of the brightness of that
light, I was led by the hand by
those who were with me and
came into Damascus.
22:12 12"And a certain [a]Ananias, a
[a] Acts 9:10 [b] Acts 6:3; 10:22 man who was devout by the standard of the Law, *and* [b]well spoken of by all the Jews who lived
there,
22:13 13 came to me, and standing
[a] Acts 9:17 [b] Acts 9:18 near said to me, '[a]Brother Saul,
receive your sight!' And [b]at that
very time I looked up at him.
22:14 14"And he said, '[a]The God of
[a] Acts 3:13 [b] Acts 9:15; 26:16 [c] Acts 9:17; 26:16; 1 Cor 9:1; 15:8 [d] Acts 7:52 our fathers has [b]appointed you
to know His will and to [c]see the
[d]Righteous One and to hear an
utterance from His mouth.
22:15 15 'For you will be [a]a witness
[a] Acts 23:11; 26:16 [b] Acts 22:14 for Him to all men of [b]what you
have seen and heard.
*22:16 16 'Now why do you delay?
[a] Acts 9:18 [b] Acts 2:38; 1 Cor 6:11; Eph 5:26; Heb 10:22 [c] Acts 7:59 [a]Get up and be baptized, and
[b]wash away your sins, [c]calling
on His name.'
22:17 17"And it happened when I
[a] Acts 9:26; 26:20 [b] Acts 10:10 [a]returned to Jerusalem and was
praying in the temple, that I [b]fell
into a trance,
22:18 18 and I saw Him saying to me,
[a] Acts 9:29 '[a]Make haste, and get out of Jerusalem quickly, because they will
not accept your testimony
about Me.'
22:19 19"And I said, 'Lord, they them-
[a] Acts 8:3; 22:4 [b] Matt 10:17; Acts 26:11 selves understand that in one synagogue after another [a]I used to
imprison and [b]beat those who
believed in You.
22:20 20 'And [a]when the blood of
[a] Acts 7:58f; 8:1; 26:10 Your witness Stephen was being
shed, I also was standing by approving, and watching out for the
coats of those who were slaying
him.'
21 "And He said to me, 'Go! For *22:21
I will send you far away [a]to the [a] Acts 9:15
Gentiles.' "
22 They listened to him up to 22:22
this statement, and *then* they [a] Acts 21:36; 1 Thess 2:16 [b] Acts 25:24
raised their voices and said,
"[a]Away with such a fellow from
the earth, for [b]he should not be
allowed to live!"
23 And as they were crying out 22:23
and [a]throwing off their cloaks [a] Acts 7:58 [b] 2 Sam 16:13
and [b]tossing dust into the air,
24 the commander ordered *22:24
him to be brought into [a]the bar- [a] Acts 21:34 [b] Acts 22:29
racks, stating that he should be
[b]examined by scourging so that
he might find out the reason why
they were shouting against him
that way.
25 But when they stretched 22:25
him out with thongs, Paul said to [a] Acts 16:37
the centurion who was standing
by, "Is it lawful for you to scourge
[a]a man who is a Roman and uncondemned?"
26 When the centurion heard
this, he went to the commander
and told him, saying, "What are
you about to do? For this man is a
Roman."
27 The commander came and
said to him, "Tell me, are you a
Roman?" And he said, "Yes."
28 The commander answered, *22:28
"I acquired this citizenship with a
large sum of money." And Paul
said, "But I was actually born *a
citizen.*"
29 Therefore those who were 22:29
about to [a]examine him immedi- [a] Acts 22:24 [b] Acts 16:38
ately let go of him; and the commander also [b]was afraid when he
found out that he was a Roman,

22:16 Lit., "Having arisen, be baptized; and wash away your sins, having called on the name of the Lord." Baptism does not wash away sins.

22:21–23 The reference to the Gentiles, joined with Paul's claiming a divine commission, set off the mob again.

22:24 People were scourged with a whip of leather thongs, the tips of which were imbedded with metal or bone pieces. Christ was scourged in this way (Matt. 27:26).

22:28 *a large sum.* In the reign of Claudius, contemporaneous with these events, Roman citizenship could be purchased for what would be a princely sum for a soldier. Somehow Paul's parents had earned Roman citizenship before Paul's birth. See note on 16:37.

22:29 [c] Acts 21:33 and because he had [c]put him in chains.

2 *Paul brought before the Sanhedrin,* 22:30–23:10

*22:30 [a] Acts 23:28 [b] Acts 21:33 [c] Matt 5:22 30 But on the next day, [a]wishing to know for certain why he had been accused by the Jews, he [b]released him and ordered the chief priests and all [c]the Council to assemble, and brought Paul down and set him before them.

23:1 [a] Acts 22:30; 23:6,15,20,28 [b] Acts 22:5 [c] Acts 24:16; 2 Cor 1:12; 2 Tim 1:3 **23** Paul, looking intently at [a]the Council, said, "[b]Brethren, [c]I have lived my life with a perfectly good conscience before God up to this day."

*23:2 [a] Acts 24:1 [b] John 18:22 2 The high priest [a]Ananias commanded those standing beside him [b]to strike him on the mouth.

*23:3 [a] Matt 23:27 [b] Lev 19:15; Deut 25:2; John 7:51 3 Then Paul said to him, "God is going to strike you, [a]you whitewashed wall! Do you [b]sit to try me according to the Law, and in violation of the Law order me to be struck?"

4 But the bystanders said, "Do you revile God's high priest?"

*23:5 [a] Ex 22:28 5 And Paul said, "I was not aware, brethren, that he was high priest; for it is written, '[a]YOU SHALL NOT SPEAK EVIL OF A RULER OF YOUR PEOPLE.' "

*23:6 [a] Matt 3:7; 22:23 [b] Acts 22:30; 23:1,15,20,28 [c] Acts 22:5 [d] Acts 26:5; Phil 3:5 [e] Acts 24:15,21; 26:6 6 But perceiving that one group were [a]Sadducees and the other Pharisees, Paul *began* crying out in [b]the Council, "[c]Brethren, [d]I am a Pharisee, a son of Pharisees; I am on trial for [e]the hope and resurrection of the dead!"

7 As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly was divided.

23:8 [a] Matt 22:23; Mark 12:18; Luke 20:27 8 For [a]the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.

23:9 [a] Mark 2:16; Luke 5:30 [b] Acts 23:29 [c] John 12:29; Acts 22:6ff 9 And there occurred a great uproar; and some of [a]the scribes of the Pharisaic party stood up and *began* to argue heatedly, saying, "[b]We find nothing wrong with this man; [c]suppose a spirit or an angel has spoken to him?"

23:10 [a] Acts 21:34; 23:16,32 10 And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into [a]the barracks.

3 *Paul escorted to Caesarea,* 23:11–35

*23:11 [a] Acts 18:9 [b] Matt 9:2 [c] Acts 19:21 [d] Luke 16:28; Acts 28:23 11 But on [a]the night *immediately* following, the Lord stood at his side and said, "[b]Take courage; for [c]as you have [d]solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also."

23:12 [a] Acts 9:23; 23:30; 1 Thess 2:16 [b] Acts 23:14,21 12 When it was day, [a]the Jews formed a conspiracy and [b]bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul.

13 There were more than forty who formed this plot.

23:14 [a] Acts 23:12,21 14 They came to the chief priests and the elders and said, "We have [a]bound ourselves under a solemn oath to taste nothing until we have killed Paul.

23:15 [a] Acts 22:30; 23:1,6,20,28 15 "Now therefore, you and [a]the Council notify the commander to bring him down to

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22:30 *the Council* = the Sanhedrin. See note on Luke 22:66. Somehow the Sanhedrin had interposed itself so that Paul's case did not get directly and immediately referred to the Roman governor in Caesarea.

23:2 *commanded . . . to strike him.* Ananias (high priest about A.D. 48–58) was reportedly insolent and overbearing. He was probably angered at Paul's bold claims and ordered him struck.

23:3 *whitewashed wall,* meaning "hypocrite."

23:5 *I was not aware, brethren, that he was high priest.* Some think Paul's weak eyes caused him to fail to recognize the high priest; however, the remark may have been sarcasm—"I didn't think the high priest would ever speak like that!"

23:6 In effect Paul said, "I, a Pharisee by inheritance and training, can hardly be regarded as a subversive teacher!" He then proceeded to split the Sanhedrin into its two factions by mentioning the resurrection, which the Sadducees denied but the Pharisees believed.

23:11 Christ appeared to Paul four times: at his conversion (9:5), in Corinth (18:9–10), on his first visit to Jerusalem (22:17–18), and here during his last visit to Jerusalem.

you, as though you were going to determine his case by a more thorough investigation; and we for our part are ready to slay him before he comes near *the place.*"

***23:16** [a] Acts 21:34; 23:10,32

16 But the son of Paul's sister heard of their ambush, and he came and entered [a]the barracks and told Paul.

17 Paul called one of the centurions to him and said, "Lead this young man to the commander, for he has something to report to him."

23:18 [a] Eph 3:1

18 So he took him and led him to the commander and *said, "Paul [a]the prisoner called me to him and asked me to lead this young man to you since he has something to tell you."

19 The commander took him by the hand and stepping aside, *began* to inquire of him privately, "What is it that you have to report to me?"

23:20 [a] Acts 23:14f [b] Acts 22:30; 23:1,6,15,28

20 And he said, "[a]The Jews have agreed to ask you to bring Paul down tomorrow to [b]the Council, as though they were going to inquire somewhat more thoroughly about him.

23:21 [a] Acts 23:12,14 [b] Luke 11:54

21 "So do not listen to them, for more than forty of them are [a]lying in wait for him who have [b]bound themselves under a curse not to eat or drink until they slay him; and now they are ready and waiting for the promise from you."

22 So the commander let the young man go, instructing him, "Tell no one that you have notified me of these things."

23:23 [a] Acts 8:40; 23:33

23 And he called to him two of the centurions and said, "Get two hundred soldiers ready by the third hour of the night to proceed to [a]Caesarea, with seventy horsemen and two hundred spearmen."

24 *They were* also to provide mounts to put Paul on and bring him safely to [a]Felix the governor.

***23:24** [a] Acts 23:26,33; 24:1,3,10; 25:14

25 And he wrote a letter having this form:

23:26 [a] Luke 1:3; Acts 24:3; 26:25 [b] Acts 15:23

26 "Claudius Lysias, to the [a]most excellent governor Felix, [b]greetings.

23:27 [a] Acts 21:32f [b] Acts 22:25-29

27 "When this man was arrested by the Jews and was about to be slain by them, [a]I came up to them with the troops and rescued him, [b]having learned that he was a Roman.

23:28 [a] Acts 22:30 [b] Acts 23:10 [c] Acts 23:1

28 "And [a]wanting to ascertain the charge for which they were accusing him, I [b]brought him down to their [c]Council;

23:29 [a] Acts 18:15; 25:19 [b] Acts 23:9; 25:25; 26:31; 28:18

29 and I found him to be accused over [a]questions about their Law, but under [b]no accusation deserving death or imprisonment.

23:30 [a] Acts 23:20f [b] Acts 9:24; 23:12 [c] Acts 23:35; 24:19; 25:16

30 "When I was [a]informed that there would be [b]a plot against the man, I sent him to you at once, also instructing [c]his accusers to bring charges against him before you."

***23:31**

31 So the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris.

23:32 [a] Acts 23:23 [b] Acts 23:10

32 But the next day, leaving [a]the horsemen to go on with him, they returned to [b]the barracks.

23:33 [a] Acts 8:40; 23:23 [b] Acts 23:24, 26; 24:1,3,10; 25:14

33 When these had come to [a]Caesarea and delivered the letter to [b]the governor, they also presented Paul to him.

***23:34**

34 When he had read it, he

23:16 *son of Paul's sister.* Only here is any mention made of Paul's immediate relatives.

23:24 *Felix the governor.* Roman procurator of Judea (A.D. 52 to probably 58) with headquarters in Caesarea.

23:31 *Antipatris.* A military post about halfway between Jerusalem and Caesarea.

23:34 *from what province he was.* Roman law required that this question be asked at the opening of a hearing, for Paul had the right to be tried in his home province or in the province where the alleged crime was committed. Tarsus was in Cilicia. Felix was a deputy of the legate of Syria and Cilicia, and so claimed the right to conduct the hearing, whichever choice Paul made. Such a detail is strong proof that Luke was with Paul at the hearing.

asked from what [a]province he was, and when he learned that [b]he was from Cilicia,

35 he said, "I will give you a hearing after your [a]accusers arrive also," giving orders for him to be [b]kept in Herod's Praetorium.

4 *Paul's defense before Felix,* 24:1–27

24 After [a]five days the high priest [b]Ananias came down with some elders, with an attorney *named* Tertullus, and they brought charges to [c]the governor against Paul.

2 After *Paul* had been summoned, Tertullus began to accuse him, saying *to the governor,*

"Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation,

3 we acknowledge *this* in every way and everywhere, [a]most excellent Felix, with all thankfulness.

4"But, that I may not weary you any further, I beg you to grant us, by your kindness, a brief hearing.

5"For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the [a]sect of the Nazarenes.

6"And he even tried to [a]desecrate the temple; and then we arrested him. [We wanted to judge him according to our own Law.

7"But Lysias the commander came along, and with much violence took him out of our hands,

8 ordering his accusers to come before you.] By examining him yourself concerning all these matters you will be able to ascertain the things of which we accuse him."

9 [a]The Jews also joined in the attack, asserting that these things were so.

10 When [a]the governor had nodded for him to speak, Paul responded:

"Knowing that for many years you have been a judge to this nation, I cheerfully make my defense,

11 since you can take note of the fact that no more than [a]twelve days ago I went up to Jerusalem to worship.

12"[a]Neither in the temple, nor in the synagogues, nor in the city *itself* did they find me carrying on a discussion with anyone or [b]causing a riot.

13"[a]Nor can they prove to you *the charges* of which they now accuse me.

14"But this I admit to you, that according to [a]the Way which they call a [b]sect I do serve [c]the God of our fathers, [d]believing everything that is in accordance with the Law and that is written in the Prophets;

15 having a hope in God, which [a]these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked.

16"In view of this, [a]I also do my best to maintain always a blameless conscience *both* before God and before men.

17"Now [a]after several years I [b]came to bring alms to my nation and to present offerings;

18 in which they found me *oc-*

23:34 [a]Acts 25:1 [b]Acts 6:9; 21:39
23:35 [a]Acts 23:30; 24:19; 25:16 [b]Acts 24:27
*24:1 [a]Acts 24:11 [b]Acts 23:2 [c]Acts 23:24
24:3 [a]Acts 23:26; 26:25
*24:5 [a]Acts 15:5; 24:14
*24:6 [a]Acts 21:28
*24:8
24:9 [a]1 Thess 2:16
24:10 [a]Acts 23:24
*24:11 [a]Acts 21:18,27; 24:1
24:12 [a]Acts 25:8 [b]Acts 24:18
24:13 [a]Acts 25:7
24:14 [a]Acts 9:2; 24:22 [b]Acts 15:5; 24:5 [c]Acts 3:13 [d]Acts 25:8; 26:4ff,22f; 28:23
24:15 [a]Dan 12:2; John 5:28f; 11:24; Acts 23:6
24:16 [a]Acts 23:1
*24:17 [a]Acts 20:31 [b]Acts 11:29f; Rom 15:25-28; 1 Cor 16:1-4; 2 Cor 8:1-4; 9:1,2,12; Gal 2:10

24:1 *Ananias* headed the group that presented the complaint against Paul. *Tertullus* (Roman name) was probably a lawyer hired by the Jews in Caesarea to present their case.

24:5 Tertullus broadened the charge and made it more serious in Roman eyes by, for the first time, accusing Paul of being an insurrectionist (*stirs up dissension*) as well as being a leader of the Nazarenes and desecrating the Temple (v. 6).

24:6–8 *[We wanted to judge . . . to come before you]* (vv. 6c–8a). Most mss. do not contain this portion of these verses.

24:8 Tertullus now argued that Lysias had exceeded his authority in removing Paul from trial by Jewish authorities on the charge of profaning the Temple.

24:11 *twelve days* minus the five days in Caesarea (v. 1) meant that Paul was in Jerusalem only seven days, too short a time to instigate a riot.

24:17 *alms.* The only mention in Acts of the collection Paul brought from the Gentiles to the poor in Jerusalem (cf. Rom. 15:25–28; 2 Cor. 8:13–14; 9:12–13).

cupied in the temple, having been [a]purified, without *any* [b]crowd or uproar. But *there were* some [c]Jews from Asia—

19 who ought to have been present before you and to [a]make accusation, if they should have anything against me.

20"Or else let these men themselves tell what misdeed they found when I stood before [a]the Council,

21 other than for this one statement which [a]I shouted out while standing among them, 'For the resurrection of the dead I am on trial before you today.' "

22 But Felix, having a more exact knowledge about [a]the Way, put them off, saying, "When Lysias the commander comes down, I will decide your case."

23 Then he gave orders to the centurion for him to be [a]kept in custody and *yet* [b]have *some* freedom, and not to prevent any of [c]his friends from ministering to him.

24 But some days later Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul and heard him *speak* about [a]faith in Christ Jesus.

25 But as he was discussing [a]righteousness, [b]self-control and [c]the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time I will summon you."

26 At the same time too, he was hoping that [a]money would be given him by Paul; therefore he also used to send for him quite often and converse with him.

27 But after two years had passed, Felix was succeeded by Porcius [a]Festus, and [b]wishing to do the Jews a favor, Felix left Paul [c]imprisoned.

5 *Paul's defense before Festus,* 25:1–27

25 Festus then, having arrived in [a]the province, three days later went up to Jerusalem from [b]Caesarea.

2 And the chief priests and the leading men of the Jews [a]brought charges against Paul, and they were urging him,

3 requesting a concession against Paul, that he might have him brought to Jerusalem (*at the same time,* [a]setting an ambush to kill him on the way).

4 Festus then [a]answered that Paul [b]was being kept in custody at [c]Caesarea and that he himself was about to leave shortly.

5"Therefore," he *said, "let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him."

6 After he had spent not more than eight or ten days among them, he went down to [a]Caesarea, and on the next day he took his seat on [b]the tribunal and ordered Paul to be brought.

7 After Paul arrived, the Jews who had come down from Jerusalem stood around him, bringing [a]many and serious charges against him [b]which they could not prove,

8 while Paul said in his own defense, "[a]I have committed no offense either against the Law of the Jews or against the temple or against Caesar."

9 But Festus, [a]wishing to do the Jews a favor, answered Paul and said, "[b]Are you willing to go

24:18 [a]Acts 21:26 [b]Acts 24:12 [c]Acts 21:27
***24:19** [a]Acts 23:30
24:20 [a]Matt 5:22
24:21 [a]Acts 23:6; 24:15
***24:22** [a]Acts 24:14
***24:23** [a]Acts 23:35 [b]Acts 28:16 [c]Acts 23:16; 27:3
24:24 [a]Acts 20:21
***24:25** [a]Titus 2:12 [b]Gal 5:23; Titus 1:8; 2 Pet 1:6 [c]Acts 10:42
24:26 [a]Acts 24:17
***24:27** [a]Acts 25:1,4,9, 12; 26:24f,32 [b]Acts 12:3; 25:9
24:27 [c]Acts 23:35; 25:14
***25:1** [a]Acts 23:34 [b]Acts 8:40; 25:4,6,13
25:2 [a]Acts 24:1; 25:15
25:3 [a]Acts 9:24
25:4 [a]Acts 25:16 [b]Acts 24:23 [c]Acts 8:40; 25:1,6,13
25:6 [a]Acts 8:40; 25:1,4,13 [b]Matt 27:19; Acts 25:10,17
25:7 [a]Acts 24:5f [b]Acts 24:13
25:8 [a]Acts 6:13; 24:12; 28:17
25:9 [a]Acts 12:3; 24:27 [b]Acts 25:20

24:19 *who.* I.e., the Jews from Asia. They were not there as witnesses, Paul points out.
24:22 *Felix . . . put them off.* Because Lysias wasn't there to be heard from.
24:23 *have some freedom.* Paul was under a relatively loose military confinement.
24:25 *Felix became frightened.* Felix had stolen Drusilla from her first husband. He also was corrupt as a governor (v. 26), and Paul may have challenged him concerning his low morality.
24:27 *Porcius Festus* was Felix's successor. The change came ca. A.D. 58. A Roman magistrate could decide when a case would be called; often the delays were long, as here.
25:1 *to Jerusalem.* Since there was much unrest, Festus thought it prudent to make an early visit to the religious capital, Jerusalem. The Jews saw in this an opportunity to ask that Paul be returned there. If the request were granted they would try to kill him on the way (v. 3).

up to Jerusalem and stand trial before me on these *charges?*"

25:10 [a]Matt 27:19; Acts 25:6,17
10 But Paul said, "I am standing before Caesar's [a]tribunal, where I ought to be tried. I have done no wrong to *the* Jews, as you also very well know.

*25:11 [a]Acts 25:21,25; 26:32; 28:19
11 "If, then, I am a wrongdoer and have committed anything worthy of death, I do not refuse to die; but if none of those things is *true* of which these men accuse me, no one can hand me over to them. I [a]appeal to Caesar."

*25:12
12 Then when Festus had conferred with his council, he answered, "You have appealed to Caesar, to Caesar you shall go."

*25:13 [a]Acts 8:40; 25:1,4,6
13 Now when several days had elapsed, King Agrippa and Bernice arrived at [a]Caesarea and paid their respects to Festus.

25:14 [a]Acts 24:27
14 While they were spending many days there, Festus laid Paul's case before the king, saying, "There is a man who was [a]left as a prisoner by Felix;

25:15 [a]Acts 24:1; 25:2
15 and when I was at Jerusalem, the chief priests and the elders of the Jews [a]brought charges against him, asking for a sentence of condemnation against him.

25:16 [a]Acts 25:4f [b]Acts 23:30
16 "I [a]answered them that it is not the custom of the Romans to hand over any man before [b]the accused meets his accusers face to face and has an opportunity to make his defense against the charges.

25:17 [a]Matt 27:19; Acts 25:6,10
17 "So after they had assembled here, I did not delay, but on the next day took my seat on [a]the tribunal and ordered the man to be brought before me.

18 "When the accusers stood up, they *began* bringing charges against him not of such crimes as I was expecting,

19 but they *simply* had some [a]points of disagreement with him about their own [b]religion and about a dead man, Jesus, whom Paul asserted to be alive.

25:19 [a]Acts 18:15; 23:29 [b]Acts 17:22

20 "[a]Being at a loss how to investigate such matters, I asked whether he was willing to go to Jerusalem and there stand trial on these matters.

25:20 [a]Acts 25:9

21 "But when Paul [a]appealed to be held in custody for the Emperor's decision, I ordered him to be kept in custody until I send him to Caesar."

25:21 [a]Acts 25:11f

22 Then [a]Agrippa *said* to Festus, "I also would like to hear the man myself." "Tomorrow," he *said, "you shall hear him."

25:22 [a]Acts 9:15

23 So, on the next day when [a]Agrippa came together with [a]Bernice amid great pomp, and entered the auditorium accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought in.

25:23 [a]Acts 25:13; 26:30

24 Festus *said, "King Agrippa, and all you gentlemen here present with us, you see this man about whom [a]all the people of the Jews appealed to me, both at Jerusalem and here, loudly declaring that [b]he ought not to live any longer.

25:24 [a]Acts 25:2,7 [b]Acts 22:22

25 "But I found that he had committed [a]nothing worthy of death; and since he himself [b]appealed to the Emperor, I decided to send him.

25:25 [a]Luke 23:4; Acts 23:29 [b]Acts 25:11f

26 "Yet I have nothing definite about him to write to my lord. Therefore I have brought him before you *all* and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write.

27 "For it seems absurd to me in

25:11 *I appeal to Caesar.* Festus's suggestion that Paul appear in Jerusalem for trial (v. 9) provoked this appeal to Caesar. Paul realized that the trial would not be impartial if conducted by Festus, especially if the case were transferred to Jerusalem, and that he would be in great danger if he was returned to the jurisdiction of the Sanhedrin. The right of appeal was one of the most ancient and cherished rights of a Roman citizen. Nero was emperor at this time (A.D. 54–68).

25:12 *his council.* Festus's advisors.

25:13 *Agrippa.* Herod Agrippa II, son of Herod Agrippa I (12:1) and great-grandson of Herod the Great (Matt. 2:1), both of whose territories he ultimately ruled under Rome's jurisdiction. *Bernice* was his sister, with whom he was living incestuously. Paul was not required to defend himself before them, since he had already appealed to Caesar, but he took this opportunity to witness to the Jewish king.

sending a prisoner, not to indicate also the charges against him."

6 *Paul's defense before Agrippa,* 26:1–32

26:1 [a]Acts 9:15

26 [a]Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and *proceeded* to make his defense:

2"In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today;

26:3 [a]Acts 6:14; 25:19; 26:7

3 especially because you are an expert in all [a]customs and questions among *the* Jews; therefore I beg you to listen to me patiently.

26:4 [a]Gal 1:13f; Phil 3:5

4"So then, all Jews know [a]my manner of life from my youth up, which from the beginning was spent among my *own* nation and at Jerusalem;

26:5 [a]Acts 23:6; Phil 3:5 [b]Acts 22:3 [c]Acts 15:5

5 since they have known about me for a long time, if they are willing to testify, that I lived *as* a [a]Pharisee [b]according to the strictest [c]sect of our religion.

***26:6** [a]Acts 24:15; 28:20 [b]Acts 13:32

6"And now I am standing trial [a]for the hope of [b]the promise made by God to our fathers;

26:7 [a]James 1:1 [b]Acts 24:15; 28:20 [c]Acts 26:2

7 *the promise* [a]to which our twelve tribes hope to attain, as they earnestly serve *God* night and day. And for this [b]hope, O King, I am being [c]accused by Jews.

***26:8** [a]Acts 23:6

8"Why is it considered incredible among you *people* [a]if God does raise the dead?

26:9 [a]John 16:2; 1 Tim 1:13 [b]John 15:21

9"So then, [a]I thought to myself that I had to do many things hostile to [b]the name of Jesus of Nazareth.

***26:10** [a]Acts 8:3; 9:13

10"And this is just what I [a]did in Jerusalem; not only did I lock up many of the saints in prisons, having [b]received authority from the chief priests, but also when they were being put to death I [c]cast my vote against them.

26:10 [b]Acts 9:1f [c]Acts 22:20

***26:11** [a]Matt 10:17; Acts 22:19 [b]Acts 9:1 [c]Acts 22:5

11"And [a]as I punished them often in all the synagogues, I tried to force them to blaspheme; and being [b]furiously enraged at them, I kept pursuing them [c]even to foreign cities.

26:12 [a]Acts 26:12-18; *9:3-8; 22:6-11*

12"While so engaged [a]as I was journeying to Damascus with the authority and commission of the chief priests,

13 at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me.

***26:14** [a]Acts 9:7 [b]Acts 21:40

14"And when we had [a]all fallen to the ground, I heard a voice saying to me in the [b]Hebrew dialect, 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.'

15"And I said, 'Who are You, Lord?' And the Lord said, 'I am Jesus whom you are persecuting.

26:16 [a]Ezek 2:1; Dan 10:11 [b]Acts 22:14 [c]Luke 1:2 [d]Acts 22:15

16 'But get up and [a]stand on your feet; for this purpose I have appeared to you, to [b]appoint you a [c]minister and [d]a witness not only to the things which you have seen, but also to the things in which I will appear to you;

26:17 [a]Jer 1:8,19 [b]1 Chr 16:35; Acts 9:15

17 [a]rescuing you [b]from the *Jewish* people and from the Gentiles, to whom I am sending you,

26:18 [a]Is 35:5; 42:7, 16; Eph 5:8; Col 1:13; 1 Pet 2:9 [b]John 1:5; Eph 5:8; Col 1:12f; 1 Thess 5:5; 1 Pet 2:9 [c]Matt 4:10 [d]Luke 24:47; Acts 2:38 [e]Acts 20:32 [f]Acts 20:21

18 to [a]open their eyes so that they may turn from [b]darkness to light and from the dominion of [c]Satan to God, that they may receive [d]forgiveness of sins and an [e]inheritance among those who have been sanctified by [f]faith in Me.'

19"So, King Agrippa, I did not

26:6 *the promise.* I.e., the Messiah (Gen. 22:18; 49:10).

26:8 That Paul preached the resurrection of Jesus Christ was the heart of the complaint of the Jewish authorities.

26:10 *I cast my vote* does not necessarily mean that Paul was a member of the Sanhedrin but simply that he agreed with its action. See note on 1 Cor. 7:8.

26:11 *force them to blaspheme.* I.e., was forcing them to blaspheme against Christ, which would not have been blasphemy to the Jews.

26:14 *kick against the goads.* A Greek proverb for useless resistance; i.e., it was useless for Paul to persecute the church—he was only hurting himself. *goads* were long, wooden rods with a sharp point used to prod oxen while plowing.

prove disobedient to the heavenly vision,

26:20 20 but *kept* declaring both [a]to those of Damascus first, and *also* [b]at Jerusalem and *then* throughout all the region of Judea, and *even* [c]to the Gentiles, that they should [d]repent and turn to God, performing deeds [e]appropriate to repentance.

26:21 21"For this reason *some* Jews [a]seized me in the temple and tried [b]to put me to death.

26:22 22"So, having obtained help from God, I stand to this day [a]testifying both to small and great, stating nothing but what [b]the Prophets and Moses said was going to take place;

26:23 23 [a]that the Christ was to suffer, *and* that [b]by reason of *His* resurrection from the dead He would be the first to proclaim [c]light both to the *Jewish* people and to the Gentiles."

***26:24** 24 While *Paul* was saying this in his defense, Festus *said in a loud voice, "Paul, you are out of your mind! *Your* great [a]learning is driving you mad."

26:25 25 But Paul *said, "I am not out of my mind, [a]most excellent Festus, but I utter words of sober truth.

26:26 26"For the king [a]knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice; for this has not been done in a corner.

***26:27** 27"King Agrippa, do you believe the Prophets? I know that you do."

***26:28** 28 Agrippa *replied* to Paul, "In a short time you will persuade me to become a [a]Christian."

29 And Paul *said,* "I would wish to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these [a]chains."

30 [a]The king stood up and the governor and Bernice, and those who were sitting with them,

31 and when they had gone aside, they *began* talking to one another, saying, "[a]This man is not doing anything worthy of death or imprisonment."

32 And Agrippa said to Festus, "This man might have been [a]set free if he had not [b]appealed to Caesar."

7 *Paul's voyage and shipwreck,* 27:1–44

***27:1** 27 When it was decided that [a]we [b]would sail for [c]Italy, they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan [d]cohort named Julius.

***27:2** 2 And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of [a]Asia, we put out to sea accompanied by [b]Aristarchus, a [c]Macedonian of [d]Thessalonica.

27:3 3 The next day we put in at [a]Sidon; and Julius [b]treated Paul with consideration and [c]allowed him to go to his friends and receive care.

***27:4** 4 From there we put out to sea and sailed under the shelter of [a]Cyprus because [b]the winds were contrary.

26:24 *Paul, you are out of your mind!* Festus, a Roman, simply could not comprehend Paul's line of thought and language, particularly about the idea of resurrection (v. 23). Agrippa, a Jew, had no such semantic problems.

26:27 Paul's question placed Agrippa on the horns of a dilemma. If he said yes, then he would have to acknowledge Jesus as the fulfillment of the prophecies. To say no would have put him at odds with the Jews.

26:28 *In a short time* (lit., in a little) *you will persuade me.* This enigmatic statement may mean, "In such a short time are you trying to make a Christian of me?" or, "With so few words you are persuading me to be a Christian."

27:1 *we.* Luke accompanied Paul to Rome. *centurion.* A commander of 100 Roman soldiers.

27:2 *Adramyttian.* A port on the W coast of Asia Minor (modern Turkey), just S of Troas.

27:4 *under the shelter of Cyprus.* The prevailing early autumn winds came from the NW, making head winds difficult for a coastal vessel to handle in open ocean. So the ship sailed around the E end of Cyprus, the lee side, and headed N for the coast of Cilicia, where it would then head W, close to shore for many miles.

27:5 [a]Acts 6:9 [b]Acts 13:13

5 When we had sailed through the sea along the coast of [a]Cilicia and [b]Pamphylia, we landed at Myra in Lycia.

*27:6 [a]Acts 28:11 [b]Acts 18:2; 27:1

6 There the centurion found an [a]Alexandrian ship sailing for [b]Italy, and he put us aboard it.

27:7 [a]Acts 27:4 [b]Acts 2:11; 27:12f,21; Titus 1:5,12

7 When we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, [a]since the wind did not permit us *to go* farther, we sailed under the shelter of [b]Crete, off Salmone;

27:8 [a]Acts 27:13

8 and with difficulty [a]sailing past it we came to a place called Fair Havens, near which was the city of Lasea.

*27:9 [a]Lev 16:29-31; 23:27-29; Num 29:7

9 When considerable time had passed and the voyage was now dangerous, since even [a]the fast was already over, Paul *began* to admonish them,

27:10 [a]Acts 27:21

10 and said to them, "Men, I perceive that the voyage will certainly be with [a]damage and great loss, not only of the cargo and the ship, but also of our lives."

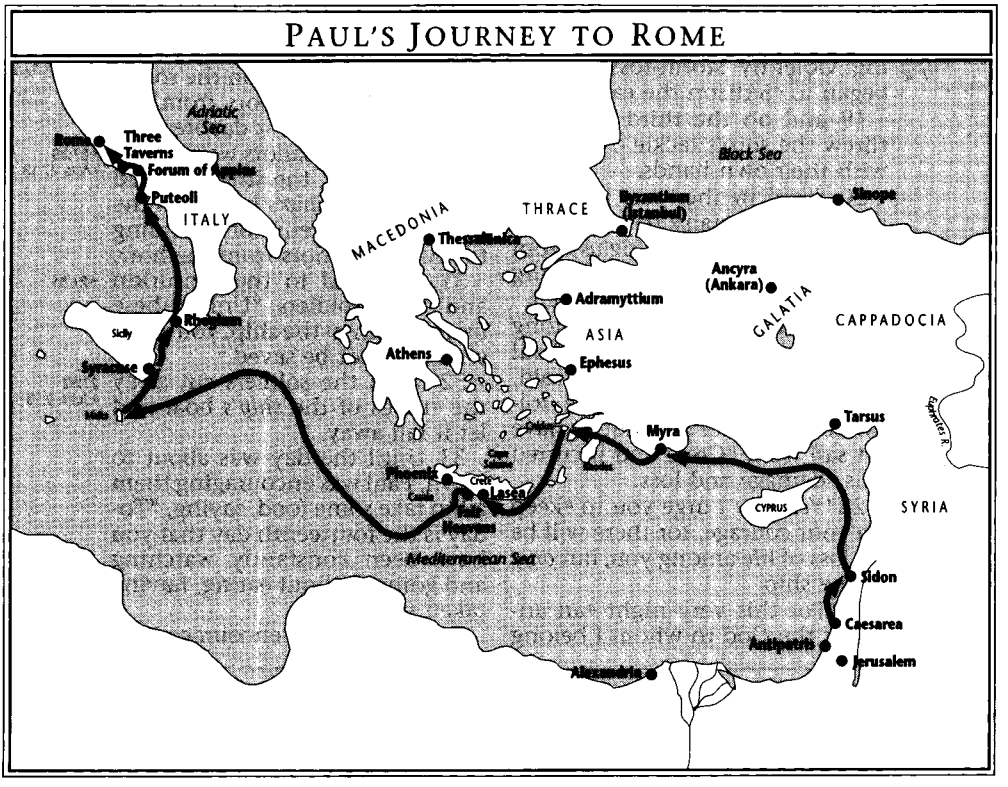
27:11 [a]Rev 18:17

11 But the centurion was more persuaded by the [a]pilot and the captain of the ship than by what was being said by Paul.

27:12 [a]Acts 2:11; 27:13,21; Titus 1:5,12

12 Because the harbor was not suitable for wintering, the majority reached a decision to put out to sea from there, if somehow they could reach Phoenix, a harbor of [a]Crete, facing southwest and northwest, and spend the winter *there.*

13 When a moderate south wind came up, supposing that



27:6 The group transferred to an Egyptian ship carrying grain (v. 38).

27:9 *the fast was already over.* Only one fast was prescribed by the law and that was on the Day of Atonement (Lev. 16:29–34). If this was the year A.D. 59, the fast was on Oct. 5. To sail this late was very hazardous. This means Paul left Caesarea in Aug. or Sept. and did not arrive in Rome until the following March.

they had attained their purpose, they weighed anchor and *began* [a]sailing along [b]Crete, close *inshore.*

14 But before very long there [a]rushed down from the land a violent wind, called Euraquilo;

15 and when the ship was caught *in it* and could not face the wind, we gave way *to it* and let ourselves be driven along.

16 Running under the shelter of a small island called Clauda, we were scarcely able to get the *ship's* boat under control.

17 After they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might [a]run aground on *the shallows* of Syrtis, they let down the sea anchor and in this way let themselves be driven along.

18 The next day as we were being violently storm-tossed, they began to [a]jettison the cargo;

19 and on the third day they threw the ship's tackle overboard with their own hands.

20 Since neither sun nor stars appeared for many days, and no small storm was assailing *us,* from then on all hope of our being saved was gradually abandoned.

21 When they had gone a long time without food, then Paul stood up in their midst and said, "[a]Men, you ought to have followed my advice and not to have set sail from [b]Crete and incurred this [a]damage and loss.

22 "*Yet* now I urge you to [a]keep up your courage, for there will be no loss of life among you, but *only* of the ship.

23 "For this very night [a]an angel of the God to whom I belong and [b]whom I serve [c]stood before me,

24 saying, 'Do not be afraid, Paul; [a]you must stand before Caesar; and behold, God has granted you [b]all those who are sailing with you.'

25 "Therefore, [a]keep up your courage, men, for I believe God that it will turn out exactly as I have been told.

26 "But we must [a]run aground on a certain [b]island."

27 But when the fourteenth night came, as we were being driven about in the Adriatic Sea, about midnight the sailors *began* to surmise that they were approaching some land.

28 They took soundings and found *it to be* twenty fathoms; and a little farther on they took another sounding and found *it to be* fifteen fathoms.

29 Fearing that we might [a]run aground somewhere on the rocks, they cast four anchors from the stern and wished for daybreak.

30 But as the sailors were trying to escape from the ship and had let down [a]the *ship's* boat into the sea, on the pretense of intending to lay out anchors from the bow,

31 Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved."

32 Then the soldiers cut away the [a]ropes of the *ship's* boat and let it fall away.

33 Until the day was about to dawn, Paul was encouraging them all to take some food, saying, "Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing.

34 "Therefore I encourage you

27:13 [a]Acts 27:8 [b]Acts 2:11; 27:12f,21; Titus 1:5,12

*27:14 [a]Mark 4:37

*27:16

*27:17 [a]Acts 27:26,29

27:18 [a]Jon 1:5; Acts 27:38

27:21 [a]Acts 27:10 [b]Acts 27:7

27:22 [a]Acts 27:25,36

27:23 [a]Acts 5:19

27:23 [b]Rom 1:9 [c]Acts 18:9; 23:11; 2 Tim 4:17

27:24 [a]Acts 23:11 [b]Acts 27:31, 42,44

27:25 [a]Acts 27:22,36

27:26 [a]Acts 27:17,29 [b]Acts 28:1

*27:27

*27:28

27:29 [a]Acts 27:17,26

*27:30 [a]Acts 27:16

*27:31

27:32 [a]John 2:15

27:14 *Euraquilo.* A hybrid word, half Greek, half Latin, meaning "east-north" and standing for a treacherous E-NE wind.

27:16 *to get the ship's boat under control.* I.e., the dinghy, probably being towed and starting to fill up.

27:17 *supporting cables in undergirding the ship.* Some sort of rope truss to keep the beams from separating.

27:27 *the Adriatic Sea.* In this period the Adriatic Sea was a name applied to the Mediterranean E of Sicily, and not merely to the present Adriatic Sea.

27:28 *fathoms.* A fathom is about six ft.

27:30 *on the pretense of intending to lay out anchors from the bow.* These sailors thought their chances of surviving were better if they could get away from the passengers (276 in all, v. 37).

27:31–36 Paul the prisoner has risen to a place of commanding leadership.

27:34 [a]Matt 10:30 to take some food, for this is for your preservation, for [a]not a hair from the head of any of you will perish."

27:35 [a]Matt 14:19 35 Having said this, he took bread and [a]gave thanks to God in the presence of all, and he broke it and began to eat.

27:36 [a]Acts 27:22,25 36 All [a]of them were encouraged and they themselves also took food.

27:37 [a]Acts 2:41 37 All of us in the ship were two hundred and seventy-six [a]persons.

*27:38 [a]Jon 1:5; Acts 27:18 38 When they had eaten enough, they *began* to lighten the ship by [a]throwing out the wheat into the sea.

27:39 [a]Acts 28:1 39 When day came, [a]they could not recognize the land; but they did observe a bay with a beach, and they resolved to drive the ship onto it if they could.

27:40 [a]Acts 27:29 40 And casting off [a]the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders; and hoisting the foresail to the wind, they were heading for the beach.

*27:41 41 But striking a reef where two seas met, they ran the vessel aground; and the prow stuck fast and remained immovable, but the stern *began* to be broken up by the force *of the waves.*

*27:42 [a]Acts 12:19 42 The soldiers' plan was to [a]kill the prisoners, so that none *of them* would swim away and escape;

27:43 [a]Acts 27:3 43 but the centurion, [a]wanting to bring Paul safely through, kept them from their intention, and commanded that those who could swim should jump overboard first and get to land,

44 and the rest *should follow,* some on planks, and others on various things from the ship. And so it happened that [a]they all were brought safely to land. 27:44 [a]Acts 27:22,31

8 *Paul in Malta and on to Rome,* 28:1–16

28 When [a]they had been brought safely through, [b]then we found out that [c]the island was called Malta. *28:1 [a]*we* Acts 16:10; 27:1 [b]Acts 27:39 [c]Acts 27:26

2 [a]The natives showed us extraordinary kindness; for because of the rain that had set in and because of the cold, they kindled a fire and [b]received us all. *28:2 [a]Acts 28:4; Rom 1:14; 1 Cor 14:11; Col 3:11 [b]Rom 14:1

3 But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat and fastened itself on his hand. *28:3

4 When [a]the natives saw the creature hanging from his hand, they *began* saying to one another, "[b]Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live." 28:4 [a]Acts 28:2 [b]Luke 13:2,4

5 However [a]he shook the creature off into the fire and suffered no harm. 28:5 [a]Mark 16:18

6 But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and [a]*began* to say that he was a god. 28:6 [a]Acts 14:11

7 Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who welcomed us and entertained us courteously three days.

8 And it happened that the father of Publius was lying *in bed* afflicted with *recurrent* fever and dysentery; and Paul went in *to see* him and after he had [a]prayed, he 28:8 [a]Acts 9:40; James 5:14f

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27:38 The purpose of lightening the ship was to raise her in the water and let her run as close to the beach as possible before grounding.

27:41 *a reef where two seas met.* They did not reach the shore but ran aground on a shoal.

27:42–43 Soldiers were executed if their prisoners escaped, but God through the centurion overruled their intention to kill the prisoners.

28:1 *Malta* is 60 mi (97 km) S of Sicily.

28:2 *natives.* The primary meaning of the Greek word is "people who speak a foreign tongue"; i.e., non-Greeks.

28:3–6 The locals must have recognized the snake as poisonous. Not only did Paul survive, but his hand did not even swell.

28:8 [b]laid his hands on him and healed him.
[b]Matt 9:18; Mark 5:23; 6:5

9 After this had happened, the rest of the people on the island who had diseases were coming to him and getting cured.

*28:10 10 They also honored us with many marks of respect; and when we were setting sail, they supplied *us* with all we needed.

*28:11 11 At the end of three months we set sail on [a]an Alexandrian ship which had wintered at the island, and which had the Twin Brothers for its figurehead.
[a]Acts 27:6

12 After we put in at Syracuse, we stayed there for three days.

*28:13 13 From there we sailed around and arrived at Rhegium, and a day later a south wind sprang up, and on the second day we came to Puteoli.

28:14 14 There we found *some* [a]brethren, and were invited to stay with them for seven days; and thus we came to Rome.
[a]John 21:23; Acts 1:15; 6:3; 9:30; Rom 1:13; 28:15

*28:15 15 And the [a]brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage.
[a]Acts 1:15; 10:23; 11:1,12, 29; 12:17

28:16 16 When we entered Rome, Paul was [a]allowed to stay by himself, with the soldier who was guarding him.
[a]Acts 24:23

9 *Paul in Rome,* 28:17–31

*28:17 17 After three days Paul called together those who were [a]the leading men of the Jews, and when they came together, he *began* saying to them, "[b]Brethren, [c]though I had done nothing against our people or [d]the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans.
[a]Acts 13:50; 25:2 [b]Acts 22:5 [c]Acts 25:8

28:17 [d]Acts 6:14

18 "And when they had [a]examined me, they [b]were willing to release me because there was [c]no ground for putting me to death.
28:18 [a]Acts 22:24 [b]Acts 26:32 [c]Acts 23:29; 25:25; 26:31

19 "But when the Jews objected, I was forced to [a]appeal to Caesar, not that I had any accusation against my nation.
28:19 [a]Acts 25:11,21, 25; 26:32

20 "For this reason, therefore, I requested to see you and to speak with you, for I am wearing [a]this chain for [b]the sake of the hope of Israel."
*28:20 [a]Acts 21:33 [b]Acts 26:6f

21 They said to him, "We have neither received letters from Judea concerning you, nor have any of [a]the brethren come here and reported or spoken anything bad about you.
28:21 [a]Acts 3:17; 22:5; 28:14; Rom 9:3

22 "But we desire to hear from you what your views are; for concerning this [a]sect, it is known to us that [b]it is spoken against everywhere."
28:22 [a]Acts 24:14 [b]1 Pet 2:12; 3:16; 4:14,16

23 When they had set a day for Paul, they came to him at [a]his lodging in large numbers; and he was explaining to them by solemnly [b]testifying about the kingdom of God and trying to persuade them concerning Jesus, [c]from both the Law of Moses and from the Prophets, from morning until evening.
*28:23 [a]Philem 22 [b]Luke 16:28; Acts 1:3; 23:11 [c]Acts 8:35

24 [a]Some were being persuaded by the things spoken, but others would not believe.
28:24 [a]Acts 14:4

25 And when they did not agree with one another, they *be-*
*28:25

28:10 Notice that Paul did not require gifts be given to him before he would heal. The supplies were given in appreciation for Paul's ministry.

28:11 *At the end of three months.* I.e., in late Feb. or March.

28:13 *Rhegium.* A town on the "toe" of Italy, modern Reggio di Calabria. *Puteoli.* A port on the bay of Naples. Ostia, Rome's harbor, wasn't a deep enough harbor at this time to receive Alexandrian grain ships.

28:15 *brethren.* Christianity spread to Italy by those who believed on the Day of Pentecost (2:10). Too, Paul's letter to the Romans was sent several years before his arrival there.

28:17 Paul wanted to prevent any derogatory report from his Jewish enemies in Jerusalem.

28:20 *the hope of Israel.* The messianic hope, incarnate in Jesus Christ, the fulfiller of OT promises.

28:23 *trying to persuade* the Jews meant proving to them from Scripture and His resurrection that Jesus was the Messiah (see 13:30–39).

28:25–27 Paul's citation of this passage (Isa. 6:9–10) has been regarded as a parting shot at their obtuseness. He followed it with a declaration that henceforth salvation will be preached to the Gentiles, the Jews having refused it.

gan leaving after Paul had spoken one *parting* word, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers,

26 saying,
28:26 [a]Is 6:9 [b]Matt 13:14f
"[a]GO TO THIS PEOPLE AND SAY,
"[b]YOU WILL KEEP ON HEARING,
BUT WILL NOT UNDERSTAND;
AND YOU WILL KEEP ON SEEING,
BUT WILL NOT PERCEIVE;
28:27 [a]Is 6:10
27 [a]FOR THE HEART OF THIS PEOPLE
HAS BECOME DULL,
AND WITH THEIR EARS THEY
SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR
EYES;
OTHERWISE THEY MIGHT SEE WITH
THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR
HEART AND RETURN,
AND I WOULD HEAL THEM." '

28:28 [a]Ps 98:3; Luke 2:30; Acts 13:26 [b]Acts 9:15; 13:46
28 "Therefore let it be known to you that [a]this salvation of God has been sent [b]to the Gentiles; they will also listen."

*28:29
29 [When he had spoken these words, the Jews departed, having a great dispute among themselves.]

*28:30
30 And he stayed two full years in his own rented quarters and was welcoming all who came to him,

28:31 [a]Matt 4:23; Acts 20:25; 28:23 [b]2 Tim 2:9
31 [a]preaching the kingdom of God and teaching concerning the Lord Jesus Christ [b]with all openness, unhindered.

PAUL'S LIFE

Birth of Paul	**around the time of Christ's birth**
Conversion of Paul	**A.D. 33**
First missionary journey	**47-48**
GALATIANS written after first journey	**49**
Apostolic council at Jerusalem	**49**
Second missionary journey	**49-52**
1 and 2 THESSALONIANS written during second journey	**51**
Third missionary journey	**56-58**
1 and 2 CORINTHIANS written during third journey	**55-56**
ROMANS written during third journey	**57-58**
Arrest in Jerusalem	**58**
Journey to Rome	**59-60**
In Rome awaiting trial, under guard	**60-61**
PHILEMON COLOSSIANS, EPHESIANS, PHILIPPIANS written from prison	**61**
Paul released, revisits churches, resumes evangelistic ministry	**62-66**
1 TIMOTHY, TITUS written	**63-66**
Paul arrested, imprisoned at Rome	**66-67**
2 TIMOTHY written from prison	**67**
Paul executed	**67**

28:29 Many mss. do not contain this verse.

28:30 *two full years in his own rented quarters.* During this time of confinement Paul wrote Ephesians, Philippians, Colossians, and Philemon. See the Introduction to Ephesians. Knowing that they could not get a verdict of guilty, his accusers probably never showed up and therefore lost the case by default. Paul would then have been released and become free to engage in the ministry reflected in the pastoral epistles before being rearrested and finally martyred. See the Introduction to Titus. *welcoming all.* One of those who met Paul was Onesimus, who became a Christian (see Introduction to Philemon under "Background").

ROMANS

INTRODUCTION

AUTHOR: Paul DATE: 57-58

The Church at Rome Though both Paul and Peter were apparently martyred in Rome, it is unlikely that either was the founder of the church in that city. Possibly some who were converted on the Day of Pentecost (Acts 2:10) carried the gospel back to the imperial city; or it may be that converts of Paul or of other apostles founded the church there. The membership was predominantly Gentile (1:13; 11:13; 15:15–16).

Occasion of the Letter Paul was anxious to minister in this church that was already widely known (1:8), so he wrote the letter to prepare the way for his visit (15:14–17). It was written from Corinth, where Paul was completing the collection for the poor in Palestine. From there he went to Jerusalem to deliver the money, intending to continue on to Rome and Spain (15:24). These plans were, of course, changed by his arrest in Jerusalem, though Paul did eventually get to Rome as a prisoner. Phoebe, who belonged to the church at Cenchrea near Corinth (16:1), probably carried the letter to Rome.

The Question about Chapter 16 The mention by name of 26 people in a church Paul had never visited (and particularly Priscilla and Aquila, who were most recently associated with Ephesus, Acts 18:18–19) has caused some scholars to consider chap. 16 as part of an epistle sent to Ephesus. It would be natural, however, for Paul to mention to a church to which he was a stranger his acquaintance with mutual friends. Paul's only other long series of greetings is in Colossians—a letter also sent to a church he had not visited.

Contents More formal than Paul's other letters, Romans sets forth the doctrine of justification by faith (and its ramifications) in a systematic way. The theme of the epistle is the righteousness of God (1:16–17). A number of basic Christian doctrines are discussed: natural revelation (1:19–20), universality of sin (3:9–20), justification (3:24), propitiation (3:25), faith (chap. 4), original sin (5:12), union with Christ (chap. 6), the election and rejection of Israel (chaps. 9–11), spiritual gifts (12:3–8), and respect for government (13:1–7).

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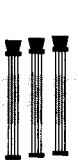
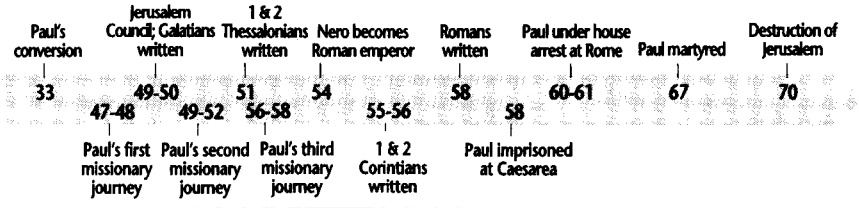
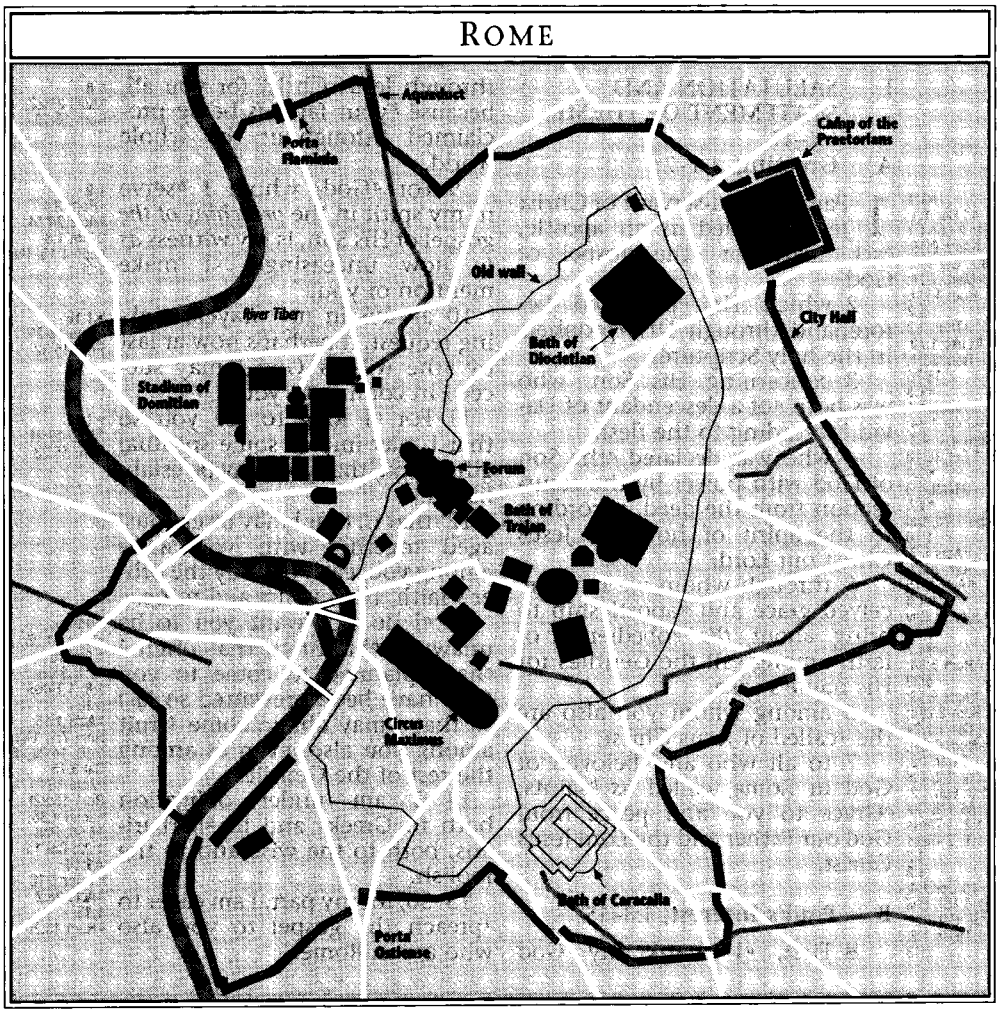
TIMELINE OF ROMANS






ROME
Aqueduct
Porta Flaminia
Camp of the Praetorians
Old wall
River Tiber
City Hall
Bath of Diocletian
Stadium of Domitian
Forum
Bath of Trajan
Circus Maximus
Bath of Caracalla
Porta Ostiense

THE LETTER OF PAUL TO THE ROMANS

I SALUTATION AND STATEMENT OF THEME, 1:1–17

A Greeting, 1:1–7

1 Paul, a bond-servant of Christ Jesus, [a]called *as* an apostle, [b]set apart for [c]the gospel of God,

2 which He [a]promised beforehand through His [b]prophets in the holy Scriptures,

3 concerning His Son, who was born [a]of a descendant of David [b]according to the flesh,

4 who was declared [a]the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

5 through whom we have received grace and [a]apostleship to bring about *the* [b]obedience of faith among [c]all the Gentiles for His name's sake,

6 among whom you also are the [a]called of Jesus Christ;

7 to all who are [a]beloved of God in Rome, called *as* [b]saints: [c]Grace to you and peace from God our Father and the Lord Jesus Christ.

B Paul's Interest, 1:8–15

8 First, [a]I thank my God through Jesus Christ for you all, because [b]your faith is being proclaimed throughout the whole world.

9 For [a]God, whom I [b]serve in my spirit in the *preaching of the* gospel of His Son, is my witness *as to* how unceasingly [c]I make mention of you,

10 always in my prayers making request, if perhaps now at last by [a]the will of God I may succeed in coming to you.

11 For [a]I long to see you so that I may impart some spiritual gift to you, that you may be established;

12 that is, that I may be encouraged together with you *while* among you, each of us by the other's faith, both yours and mine.

13 [a]I do not want you to be unaware, [b]brethren, that often I [c]have planned to come to you (and have been prevented so far) so that I may obtain some [d]fruit among you also, even as among the rest of the Gentiles.

14 [a]I am under obligation both to Greeks and to [b]barbarians, both to the wise and to the foolish.

15 So, for my part, I am eager to [a]preach the gospel to you also who are in Rome.

*1:1 [a]1 Cor 1:1; 9:1; 2 Cor 1:1 [b]Acts 9:15; 13:2; Gal 1:15 [c]Mark 1:14; Rom 15:16
1:2 [a]Titus 1:2 [b]Luke 1:70; Rom 3:21; 16:26
*1:3 [a]Matt 1:1 [b]John 1:14; Rom 4:1; 9:3, 5; 1 Cor 10:18
*1:4 [a]Matt 4:3
*1:5 [a]Acts 1:25; Gal 1:16 [b]Acts 6:7; Rom 16:26 [c]Acts 9:15
*1:6 [a]Jude 1; Rev 17:14
*1:7 [a]Rom 5:5ff; 8:39 [b]Acts 9:13; Rom 8:28ff; 1 Cor 1:2,24 [c]Num 6:25f; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; Col 1:2; 1 Thess 1:1; 2 Thess 1:2
1:8 [a]1 Cor 1:4; Eph 1:15f; Phil 1:3f; Col 1:3f; 1 Thess 1:2; 2:13
1:8 [b]Acts 28:22; Rom 16:19
1:9 [a]Rom 9:1 [b]Acts 24:14; 2 Tim 1:3 [c]Eph 1:16; Phil 1:3f
*1:10 [a]Acts 18:21; Rom 15:32
*1:11 [a]Acts 19:21; Rom 15:23
1:13 [a]Rom 11:25; 1 Cor 10:1; 12:1; 2 Cor 1:8; 1 Thess 4:13 [b]Acts 1:15; Rom 7:1; 1 Cor 1:10; 14:20,26; Gal 3:15 [c]Acts 19:21; Rom 15:22f [d]John 4:36; 15:16; Phil 1:22; Col 1:6
*1:14 [a]1 Cor 9:16 [b]Acts 28:2
1:15 [a]Rom 15:20

1:1 *bond-servant.* Lit., slave, from a word that means "to bind." The believer who voluntarily takes the position of slave to Christ has no rights or will of his own. He does always and only the will of his Master. For His part, the Lord binds Himself to care for His servant (cf. Deut. 15:12–18). *apostle.* On the meaning and qualifications, see note on Matt. 10:2. *the gospel* is the good news that the death of Jesus Christ provided the full payment for the penalty of sin and that anyone who trusts that living Christ is forgiven and has eternal life.

1:3 *born of a descendant of David according to the flesh.* Jesus was descended from David. See notes on Matt. 1:1, 11; John 1:14.

1:4 *declared.* Better, designated; i.e., Jesus was designated or proved to be the Son of God by His own *resurrection from the dead.* Some understand *according to the Spirit of holiness* to refer to the Holy Spirit, whereas others consider it a reference to Christ's own holy being. Thus the verse may be understood this way: the resurrection of Jesus is the mighty proof of His deity, and this is declared by the Holy Spirit.

1:5 *obedience of faith.* Either obedience that leads to initial faith (as in Acts 6:7) or obedience that results from faith.

1:6 *the called.* I.e., those who have been summoned by God to salvation (8:30).

1:7 *saints.* The word means "holy ones" or "set-apart ones." The NT designates all believers as "saints" because they are by position holy and set apart to God (Phil. 4:21; Col. 1:2).

1:10 *making request.* Arrest, trial, two years' languishing in prison (Acts 24:27), and shipwreck intervened before Paul's prayer was answered.

1:11 *impart.* I.e., exercise his gifts for their benefit (as explained in v. 12).

1:14 *Greeks.* Those who spoke Greek and who had adopted Hellenistic culture, in contrast to *barbarians* who had not. However, in verse 16 Greek means "Gentile." *wise* = educated.

C Theme, 1:16–17

1:16 16 For I am not [a]ashamed of the gospel, for [b]it is the power of God for salvation to everyone who believes, to the [c]Jew first and also to [d]the Greek.

17 For in it [a]*the* righteousness of God is revealed from faith to faith; as it is written, "[b]BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

- **1:16** [a]Mark 8:38; 2 Tim 1:8,12,16; [b]1 Cor 1:18,24; [c]Acts 3:26; Rom 2:9; [d]John 7:35
- **1:17** [a]Rom 3:21; 9:30; Phil 3:9; [b]Hab 2:4; Gal 3:11; Heb 10:38

II RIGHTEOUSNESS NEEDED; CONDEMNATION, SIN, 1:18–3:20

A The Condemnation of the Gentile, 1:18–32

1 *The cause of the condemnation: willful ignorance,* 1:18–23

1:18 18 For [a]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who [b]suppress the truth in unrighteousness,

1:19 19 because [a]that which is known about God is evident within them; for God made it evident to them.

1:20 20 For [a]since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, [b]being understood through what has been made, so that they are without excuse.

- **1:18** [a]Rom 5:9; Eph 5:6; Col 3:6; [b]2 Thess 2:6f
- **1:19** [a]Acts 14:17; 17:24ff
- **1:20** [a]Mark 10:6; [b]Job 12:7-9; Ps 19:1-6; Jer 5:21f

21 For even though they knew God, they did not honor Him as God or give thanks, but they became [a]futile in their speculations, and their foolish heart was darkened.

22 [a]Professing to be wise, they became fools,

23 and [a]exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

- **1:21** [a]2 Kin 17:15; Jer 2:5; Eph 4:17f
- **1:22** [a]Jer 10:14; 1 Cor 1:20
- **1:23** [a]Deut 4:16-18; Ps 106:20; Jer 2:11; Acts 17:29

2 *The consequences of the condemnation: divine abandonment,* 1:24–32

1:24 24 Therefore [a]God gave them over in the lusts of their hearts to impurity, so that their bodies would be [b]dishonored among them.

1:25 25 For they exchanged the truth of God for a [a]lie, and worshiped and served the creature rather than the Creator, [b]who is blessed forever. Amen.

1:26 26 For this reason [a]God gave them over to [b]degrading passions; for their women exchanged the natural function for that which is unnatural,

27 and in the same way also the

- **1:24** [a]Rom 1:26,28; Eph 4:19; [b]Eph 2:3
- **1:25** [a]Is 44:20; Jer 10:14; 13:25; 16:19; [b]Rom 9:5; 2 Cor 11:31
- **1:26** [a]Rom 1:24; [b]1 Thess 4:5

1:16 *salvation* has three facets: past salvation from the penalties of sin (Luke 7:50; Eph. 2:8); present salvation from the power of sin in the daily life (Rom. 5:10); and future salvation from the actual presence of sin (in heaven; 1 Cor. 3:15; 5:5). This salvation comes *to everyone who believes.* We receive and experience it through faith, which is both assent to the truths of the gospel and genuine confidence in the Savior Himself. *to the Jew first.* A chronological priority that Paul followed in his ministry (Acts 13:5; 14:1; 17:2; 18:4; 19:8) but that Jewish rejection abrogated so that Paul and others turned to the Gentiles (Acts 13:46; 18:6; 28:25–28).

1:17 *the righteousness of God.* I.e., the restoration of right relations between man and God, which proceeds from God's gift through His Son. See note on 3:21. *from faith to faith.* I.e., faith from start to finish. THE RIGHTEOUS *man* SHALL LIVE BY FAITH. Quoting Hab. 2:4, Paul is emphasizing that one can be righteous in God's sight only through faith; i.e., he who is just through faith shall live now and forever by faith. See notes on Gal. 3:11 and Heb. 10:38. In verses 16–17 is the essence of Paul's theology: Believe in the Lord Jesus, and you will be saved.

1:18 From here to 3:20 is God's indictment of the world, showing why man needs the righteousness of God. *suppress.* Man is condemned because truth was given to him (vv. 19–20) and because he by his actions rejected it (vv. 21–32).

1:20 *they are without excuse.* The things that are made (creation) reveal to all men the *eternal power and divine nature* of the true God, so that the rejection of this truth makes a man without excuse before God. *divine nature.* Characteristics that distinguish God from all others.

1:24 *God gave them over.* Note the repetition of this phrase in verses 26 and 28. Paul is attacking the flagrant idolatry of most of the Gentile world, in which animals were considered gods (v. 23), sexual perversion was prevalent (vv. 26–27), and sin in general was rampant (vv. 29–32).

1:26–27 Both lesbian and homosexual activities are condemned in these verses. God only approves of monogamous, heterosexual relationships in marriage, condemning adultery before marriage and within marriage.

men abandoned the natural function of the woman and burned in their desire toward one another, [a]men with men committing indecent acts and receiving in their own persons the due penalty of their error.

28 And just as they did not see fit to acknowledge God any longer, [a]God gave them over to a depraved mind, to do those things which are not proper,

29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* [a]gossips,

30 slanderers, [a]haters of God, insolent, arrogant, boastful, inventors of evil, [b]disobedient to parents,

31 without understanding, untrustworthy, [a]unloving, unmerciful;

32 and although they know the ordinance of God, that those who practice such things are worthy of [a]death, they not only do the same, but also [b]give hearty approval to those who practice them.

B The Condemnation of the Moralist, 2:1–16

2 Therefore you have [a]no excuse, [b]everyone of you who passes judgment, for in that which [c]you judge another, you condemn yourself; for you who judge practice the same things.

2 And we know that the judgment of God rightly falls upon those who practice such things.

3 But do you suppose this, [a]O man, when you pass judgment on those who practice such things and do the same *yourself,* that you will escape the judgment of God?

4 Or do you think lightly of [a]the riches of His [b]kindness and [c]tolerance and [d]patience, not knowing that the kindness of God leads you to repentance?

5 But because of your stubbornness and unrepentant heart [a]you are storing up wrath for yourself [b]in the day of wrath and revelation of the righteous judgment of God,

6 [a]who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS:

7 to those who by [a]perseverance in doing good seek for [b]glory and honor and [c]immortality, [d]eternal life;

8 but to those who are [a]selfishly ambitious and [b]do not obey the truth, but obey unrighteousness, wrath and indignation.

9 *There will be* [a]tribulation and distress for every soul of man who does evil, of the Jew [b]first and also of the Greek,

10 but [a]glory and honor and peace to everyone who does good, to the Jew [b]first and also to the Greek.

11 For [a]there is no partiality with God.

12 For all who have sinned [a]without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

13 for *it is* [a]not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.

14 For when Gentiles who do not have the Law do [a]instinc-

1:27 [a]Lev 18:22; 20:13; 1 Cor 6:9
1:28 [a]Rom 1:24
1:29 [a]2 Cor 12:20
1:30 [a]Ps 5:5 [b]2 Tim 3:2
1:31 [a]2 Tim 3:3
★1:32 [a]Rom 6:21 [b]Luke 11:48; Acts 8:1; 22:20
★2:1 [a]Rom 1:20 [b]Luke 12:14; Rom 2:3; 9:20 [c]2 Sam 12:5-7; Matt 7:1; Luke 6:37; Rom 14:22
★2:2
2:3 [a]Luke 12:14; Rom 2:1; 9:20
2:4 [a]Rom 9:23; 11:33; 2 Cor 8:2; Eph 1:7 18; 2:7; Phil 4:19; Col 1:27; 2:2; Titus 3:6 [b]Rom 11:22 [c]Rom 3:25 [d]Ex 34:6; Rom 9:22; 1 Tim 1:16; 1 Pet 3:20; 2 Pet 3:9, 15
★2:5 [a]Deut 32:34f. Prov 1:18 [b]Ps 110:5; 2 Cor 5:10; 2 Thess 1:5; Jude 6
2:6 [a]Ps 62:12; Prov 24:12; Matt 16:27
★2:7 [a]Luke 8:15; Heb 10:36 [b]Rom 2:10; Heb 2:7; 1 Pet 1:7 [c]1 Cor 15:42, 50,53f; Eph 6:24; 2 Tim 1:10 [d]Matt 25:46
2:8 [a]2 Cor 12:20; Gal 5:20; Phil 1:17; 2:3; James 3:14,16 [b]2 Thess 2:12
★2:9 [a]Rom 8:35 [b]Acts 3:26; Rom 1:16; 1 Pet 4:17
2:10 [a]Rom 2:7; Heb 2:7; 1 Pet 1:7 [b]Rom 2:9
2:11 [a]Deut 10:17; Acts 10:34
★2:12 [a]Acts 2:23; 1 Cor 9:21
2:13 [a]Matt 7:21, 24ff; John 13:17; James 1:22f,25
★2:14 [a]Acts 10:35; Rom 1:19; 2:15

1:32 *give hearty approval to those who practice them.* Not only did the people themselves sin but they encouraged and vicariously enjoyed the sins of others.

2:1 Paul now shows that even those who may not have committed the sins described in chap. 1 are also guilty before God.

2:2 *rightly.* Better, according to truth. God, who is truth, judges according to truth (John 17:3; Titus 1:2).

2:5 God's *wrath* results when grace is rejected.

2:7 *eternal life.* Good works do not save (Eph. 2:8–9) but are evidence of a changed life. Much of Romans is devoted to this extremely important thesis (cf. v. 13).

2:9–10 *the Jew first.* The Jews' priority of privilege was also one of responsibility, and the principles of God's judgment are the same for all (v. 11).

2:12 *without the Law.* I.e., Gentiles, to whom the Mosaic Law had not been given (9:4). Gentiles will not escape judgment, but their judgment will not be on the basis of the Mosaic Law.

2:14 *do instinctively.* The interaction of conscience and innate morality may result in a good life. To such persons God sends the gospel (Acts 4:12; Rom. 10:4).

tively the things of the Law, these, not having the Law, are a law to themselves,

2:15 15 in that they show [a]the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

*2:16 16 on the day when, [a]according to my gospel, [b]God will judge the secrets of men through Christ Jesus.

C The Condemnation of the Jew, 2:17–3:8

1 *He did not keep the law of God,* 2:17–29

*2:17 17 But if you bear the name "Jew" and [a]rely upon the Law and boast in God,

2:18 18 and know *His* will and [a]approve the things that are essential, being instructed out of the Law,

19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,

2:20 20 a corrector of the foolish, a teacher of the immature, having in the Law [a]the embodiment of knowledge and of the truth,

*2:21 21 you, therefore, [a]who teach another, do you not teach yourself? You who preach that one shall not steal, do you steal?

2:22 22 You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you [a]rob temples?

2:23 23 You who [a]boast in the Law, through your breaking the Law, do you dishonor God?

24 For "[a]THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES [b]BECAUSE OF YOU," just as it is written. 2:24

25 For indeed circumcision is of value if you [a]practice the Law; but if you are a transgressor of the Law, [b]your circumcision has become uncircumcision. *2:25

26 [a]So if [b]the uncircumcised man [c]keeps the requirements of the Law, will not his uncircumcision be regarded as circumcision? 2:26

27 And [a]he who is physically uncircumcised, if he keeps the Law, will he not [b]judge you who though having the letter *of the Law* and circumcision are a transgressor of the Law? 2:27

28 For [a]he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 2:28

29 But [a]he is a Jew who is one inwardly; and [b]circumcision is that which is of the heart, by the [c]Spirit, not by the letter; [d]and his praise is not from men, but from God. *2:29

2 *He did not believe the promises of God,* 3:1–8

3 Then what advantage has the Jew? Or what is the benefit of circumcision? *3:1

2 Great in every respect. First of all, that [a]they were entrusted with the [b]oracles of God. *3:2

3 What then? If [a]some did *3:3

2:24 [a]Is 52:5; Ezek 36:20ff [b]2 Pet 2:2

*2:25 [a]Rom 2:13f,27 [b]Jer 4:4; 9:25f

2:26 [a]1 Cor 7:19 [b]Rom 3:30; Eph 2:11 [c]Rom 2:25,27; 8:4

2:27 [a]Rom 3:30; Eph 2:11 [b]Matt 12:41

2:28 [a]John 8:39; Rom 2:17; 9:6; Gal 6:15

*2:29 [a]Phil 3:3; Col 2:11 [b]Deut 30:6 [c]Rom 2:27; 7:6; 2 Cor 3:6 [d]John 5:44; 12:43; 1 Cor 4:5; 2 Cor 10:18

*3:1

*3:2 [a]Deut 4:8; Ps 147:19; Rom 9:4 [b]Acts 7:38

*3:3 [a]Rom 10:16; Heb 4:2

2:16 Judgment is a basic part of Paul's gospel. The thought goes back to verse 13, verses 14–15 being a parenthesis.

2:17 *you bear the name "Jew."* The failure of the Jew makes him culpable because of privileges he had in the law and the promises of God. He could and should have become a "guide" and "light" to those in darkness (v. 19).

2:21–24 Paul charges the Jews with hypocrisy and guilt.

2:25 *your circumcision has become uncircumcision.* I.e., a Jewish lawbreaker stands before God in the same place as a pagan. Paul emphasizes that the Jewish law was impossible to keep perfectly.

2:29 *circumcision is that which is of the heart.* Circumcision is used in three senses in this passage: (1) it stands for the Jews (notice that the "uncircumcised" in v. 27 means Gentiles; see also Gen. 17:10); (2) it indicates the physical rite commanded in the law (v. 25a and Lev. 12:3); (3) it represents, as here, a life that is separated from the flesh and unto God (v. 27 and Deut. 10:16). See note on Acts 16:3.

3:1 *advantage.* A Jew had the advantage of special revelation of God's law. Yet that could not save him, for he was not able to keep it. The law increased his responsibility but demonstrated his inability to live up to God's standards.

3:2 *the oracles of God.* The promises of God to the Jews, found in the Scriptures.

3:3 *did not believe.* May also mean "were unfaithful." In either case, God remains faithful to His promises.

not believe, their unbelief will not nullify the faithfulness of God, will it?

3:4 4 [a]May it never be! Rather, let God be found true, though every man *be found* [b]a liar, as it is written,

[a] Luke 20:16; Rom 3:6,31
[b] Ps 116:11; Rom 3:7
[c] Ps 51:4

"[c]THAT YOU MAY BE JUSTIFIED IN YOUR WORDS,
AND PREVAIL WHEN YOU ARE JUDGED."

3:5 5 But if our unrighteousness [a]demonstrates the righteousness of God, [b]what shall we say? The God who inflicts wrath is not unrighteous, is He? ([c]I am speaking in human terms.)

[a] Rom 5:8; 2 Cor 6:4; 7:11
[b] Rom 4:1; 7:7; 8:31; 9:14,30
[c] Rom 6:19; 1 Cor 9:8; 15:32; Gal 3:15

3:6 6 [a]May it never be! For otherwise, how will [b]God judge the world?

[a] Luke 20:16; Rom 3:4,31
[b] Rom 2:16

3:7 7 But if through my lie [a]the truth of God abounded to His glory, [b]why am I also still being judged as a sinner?

[a] Rom 3:4
[b] Rom 9:19

3:8 8 And why not *say* (as we are slanderously reported and as some claim that we say), "[a]Let us do evil that good may come"? Their condemnation is just.

[a] Rom 6:1

D The Condemnation of All Men, 3:9–20

3:9 9 What then? [a]Are we better than they? Not at all; for we have already charged that both [b]Jews and [c]Greeks are [d]all under sin;

[a] Rom 3:1
[b] Rom 2:1-29
[c] Rom 1:18-32
[d] Rom 3:19,23; 11:32; Gal 3:22

3:10 10 as it is written,

[a] Ps 14:1-3; 53:1-3

"[a]THERE IS NONE RIGHTEOUS, NOT EVEN ONE;
11 THERE IS NONE WHO UNDERSTANDS,
THERE IS NONE WHO SEEKS FOR GOD;
12 ALL HAVE TURNED ASIDE,
TOGETHER THEY HAVE BECOME USELESS;
THERE IS NONE WHO DOES GOOD,
THERE IS NOT EVEN ONE."

3:13 13 "[a]THEIR THROAT IS AN OPEN GRAVE,
WITH THEIR TONGUES THEY KEEP DECEIVING,"
"[b]THE POISON OF ASPS IS UNDER THEIR LIPS";

[a] Ps 5:9
[b] Ps 140:3

3:14 14 "[a]WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

[a] Ps 10:7

3:15 15 "[a]THEIR FEET ARE SWIFT TO SHED BLOOD,
16 DESTRUCTION AND MISERY ARE IN THEIR PATHS,
17 AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

[a] Is 59:7f

3:18 18 "[a]THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

[a] Ps 36:1

3:19 19 Now we know that whatever the [a]Law says, it speaks to [b]those who are under the Law, so that every mouth may be closed and [c]all the world may become accountable to God;

[a] John 10:34
[b] Rom 2:12
[c] Rom 3:9

3:20 20 because [a]by the works of the Law no flesh will be justified in His sight; for [b]through the Law *comes* the knowledge of sin.

[a] Ps 143:2; Acts 13:39; Gal 2:16
[b] Rom 4:15; 5:13,20; 7:7

III RIGHTEOUSNESS IMPUTED; JUSTIFICATION, SALVATION, 3:21–5:21

A The Description of Righteousness, 3:21–31

3:21 21 But now apart from the Law [a]*the* righteousness of God has been manifested, being [b]witnessed by the Law and the Prophets,

[a] Rom 1:17; 9:30
[b] Acts 10:43; Rom 1:2

3:22 22 even *the* [a]righteousness of God through [b]faith [c]in Jesus

[a] Rom 1:17; 9:30
[b] Rom 4:5
[c] Acts 3:16; Gal 2:16,20; 3:22; Eph 3:12

3:4 *though every man be found a liar.* Men should believe that they all have broken their word rather than that God has broken His. See Ps. 51:4.

3:5 Does God use man's sin to glorify Himself? No, otherwise He would have to abandon all judgment.

3:10–18 In these verses Paul quotes and paraphrases a number of OT passages—Pss. 5:9; 10:7; 14:1–3; 36:1; 140:3; Isa. 59:7–8. His indictment of the Jews has the authority of Scripture behind it.

3:13–18 Notice how various parts of the body are involved in sin.

3:20 The function of the law, Paul says, is to give knowledge of or about sin, not to save from sin (Acts 13:39; 1 Tim. 1:9–10).

3:21 *righteousness.* Used in various ways in the Bible, righteousness refers (1) to God's character (John 17:25), (2) to the gift that is given to everyone who receives Christ (here and 5:17), and (3) to standards of right living (6:18; 2 Tim. 2:22). The OT *witnessed* to God's righteousness in places like Gen. 15:6; Ps. 7:8–13; Isa. 53:11. (This verse links justification to God's righteous servant, Jesus.)

3:22 [d]Rom 4:11,16; 10:4 [e]Rom 10:12; Gal 3:28; Col 3:11 ***3:23** [a]Rom 3:9 ***3:24** [a]Rom 4:4f,16; Eph 2:8 [b]1 Cor 1:30; Eph 1:7; Col 1:14; Heb 9:15 ***3:25** [a]1 John 2:2; 4:10 [b]1 Cor 5:7; Heb 9:14,28; 1 Pet 1:19; Rev 1:5 [c]Rom 2:4 [d]Acts 14:16; 17:30 ***3:26** **3:27** [a]Rom 2:17,23; 4:2; 1 Cor 1:29ff [b]Rom 9:31 **3:28** [a]Acts 13:39; Rom 3:20,21; Eph 2:9; James 2:20,24,26 **3:29** [a]Acts 10:34f; Rom 9:24; 10:12; 15:9; Gal 3:28 **3:30** [a]Rom 10:12; Gal 3:20 [b]Rom 3:22; 4:11f,16; Gal 3:8 [c]Deut 6:4 ***3:31** [a]Luke 20:16; Rom 3:4

Christ for [d]all those who believe; for [e]there is no distinction;

23 for all [a]have sinned and fall short of the glory of God,

24 being justified as a gift [a]by His grace through [b]the redemption which is in Christ Jesus;

25 whom God displayed publicly as [a]a propitiation [b]in His blood through faith. *This was* to demonstrate His righteousness, because in the [c]forbearance of God He [d]passed over the sins previously committed;

26 for the demonstration, *I say,* of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

27 Where then is [a]boasting? It is excluded. By [b]what kind of law? Of works? No, but by a law of faith.

28 For [a]we maintain that a man is justified by faith apart from works of the Law.

29 Or [a]is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also,

30 since indeed [a]God [b]who will justify the circumcised by faith and the uncircumcised through faith [c]is one.

31 Do we then nullify the Law through faith? [a]May it never be! On the contrary, we [b]establish the Law. **3:31** [b]Matt 5:17; Rom 3:4,6; 8:4

B The Illustration of Righteousness, 4:1–25

1 *Abraham's faith was apart from works,* 4:1–8

4 What then shall we say that Abraham, our forefather [a]according to the flesh, has found? ***4:1** [a]Rom 1:3

2 For if Abraham was justified by works, he has something to boast about, but [a]not before God. **4:2** [a]1 Cor 1:31

3 For what does the Scripture say? "[a]ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS." ***4:3** [a]Gen 15:6; Rom 4:9,22; Gal 3:6; James 2:23

4 Now to the one who [a]works, his wage is not credited as a favor, but as what is due. ***4:4** [a]Rom 11:6

5 But to the one who does not work, but [a]believes in Him who justifies the ungodly, his faith is credited as righteousness, **4:5** [a]John 6:29; Rom 3:22

6 just as David also speaks of the blessing on the man to whom God reckons righteousness apart from works: ***4:6**

7 "[a]BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN,
AND WHOSE SINS HAVE BEEN COVERED. **4:7** [a]Ps 32:1

3:23 *all have sinned.* Lit., all sinned, the same verb and form as in 5:12, which associates the entire human race with Adam's sin. *fall short* is in the present tense, indicating continuing action. Sin is defined in 1 John 3:4 as lawlessness and here as lack of conformity to the *glory of God.* These are complementary ideas, since the law of God is an expression of His character.

3:24 *justified.* To justify was a legal term meaning to secure a favorable verdict, to acquit, to vindicate, to declare righteous (Deut. 25:1). *as a gift.* I.e., "without a cause" to be found in us (same word is in John 15:25). *by His grace.* Unmerited favor. It is an act of God (8:33), who takes the initiative and provides the means *through the redemption which is in Christ Jesus.* The sinner who believes in Christ receives God's gift of righteousness (5:17), which then enables God to pronounce him righteous. On *redemption,* see note on Eph. 1:7.

3:25 *propitiation.* Here this may mean the "place of propitiation"; i.e., the Mercy Seat (as in Heb. 9:5). Christ is pictured as the Mercy Seat where God's holy demands were satisfied (cf. Lev. 16:14). See note on Heb. 2:17. *in His blood through faith.* Faith in the blood (death) of Christ redeems us, places us in Christ, gives us the gift of righteousness (5:17), thus enabling God to truthfully declare us righteous, because we are in Him. *sins previously committed.* The death of Christ also paid fully for sins committed before He died.

3:26 *that He would be just and the justifier of the one who has faith in Jesus.* Because of the death of Christ, God can remain just when declaring righteous the one who believes in Jesus and who is thus forgiven of his sins and made righteous in Christ (2 Cor. 5:21).

3:31 *we establish the Law.* The role of the law in making men conscious of sin (v. 20) is confirmed by everyone who acknowledges sin and turns to Christ in faith.

4:1ff Paul's point in this chapter is that the faith-righteousness principle is not new, and he uses Abraham as proof.

4:3 *ABRAHAM* was justified by faith, not by works (Gen. 15:6).

4:4 Wages have nothing to do with grace (unmerited favor) but with what is due.

4:6–8 Like Abraham, David also knew the righteousness of God apart from any works.

4:8 [a]Ps 32:2 [b]2 Cor 5:19

8 "[a]BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT [b]TAKE INTO ACCOUNT."

2 *Abraham's faith was apart from circumcision,* 4:9–12

*4:9 [a]Rom 3:30 [b]Rom 4:3 [c]Gen 15:6

9 Is this blessing then on [a]the circumcised, or on the uncircumcised also? For [b]we say, "[c]FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS."

*4:10

10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

*4:11 [a]Gen 17:10f [b]John 3:33 [c]Luke 19:9; Rom 4:16f [d]Rom 3:22; 4:16

11 and he [a]received the sign of circumcision, [b]a seal of the righteousness of the faith which he had while uncircumcised, so that he might be [c]the father of [d]all who believe without being circumcised, that righteousness might be credited to them,

*4:12

12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

3 *Abraham's faith was apart from the law,* 4:13–15

4:13 [a]Rom 9:8; Gal 3:16,29 [b]Gen 17:4-6; 22:17f

13 For [a]the promise to Abraham or to his descendants [b]that he would be heir of the world was not through the Law, but through the righteousness of faith.

4:14 [a]Gal 3:18

14 For [a]if those who are of the Law are heirs, faith is made void and the promise is nullified;

4:15 [a]Rom 7:7, 10-25; 1 Cor 15:56; Gal 3:10 [b]Rom 3:20

15 for [a]the Law brings about wrath, but [b]where there is no law, neither is there violation.

4 *Abraham's faith was in God,* 4:16–25

4:16 [a]Rom 3:24 [b]Rom 4:11; 9:8; 15:8 [c]Gal 3:7 [d]Luke 19:9; Rom 4:11

16 For this reason *it is* by faith, in order that *it may be* in accordance with [a]grace, so that the promise will be guaranteed to [b]all the descendants, not only to those who are of the Law, but also to [c]those who are of the faith of Abraham, who is [d]the father of us all,

4:17 [a]Gen 17:5 [b]John 5:21 [c]Is 48:13; 51:2 [d]1 Cor 1:28

17 (as it is written, "[a]A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, *even* God, [b]who gives life to the dead and [c]calls into being [d]that which does not exist.

4:18 [a]Rom 4:17 [b]Gen 15:5

18 In hope against hope he believed, so that he might become [a]a father of many nations according to that which had been spoken, "[b]SO SHALL YOUR DESCENDANTS BE."

*4:19 [a]Heb 11:12 [b]Gen 17:17 [c]Gen 18:11

19 Without becoming weak in faith he contemplated his own body, now [a]as good as dead since [b]he was about a hundred years old, and [c]the deadness of Sarah's womb;

4:20 [a]Matt 9:8

20 yet, with respect to the promise of God, he did not waver in unbelief but grew strong in faith, [a]giving glory to God,

4:21 [a]Rom 14:5 [b]Gen 18:14; Heb 11:19

21 and [a]being fully assured that [b]what God had promised, He was able also to perform.

4:22 [a]Gen 15:6; Rom 4:3

22 Therefore also [a]IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.

*4:23 [a]Rom 15:4; 1 Cor 9:9f; 10:11; 2 Tim 3:16f

23 Now [a]not for his sake only was it written that it was credited to him,

*4:24 [a]Rom 10:9; 1 Pet 1:21 [b]Acts 2:24

24 but for our sake also, to whom it will be credited, as those [a]who believe in Him who [b]raised Jesus our Lord from the dead,

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4:9–25 The points Paul makes from the illustrations are these: (1) justification did not come to Abraham by faith plus circumcision (vv. 9–12); (2) justification was not by faith plus keeping the law (vv. 13–17); (3) justification was by faith alone (vv. 18–25).

4:10 Abraham's acceptance by God on the basis of faith preceded his circumcision (Gen. 15 is before Gen. 17).

4:11 Circumcision served as God's *seal* to Abraham that he was righteous.

4:12 Paul makes clear that circumcision alone cannot save—only faith can.

4:19 Abraham fully faced the difficulty, yet he believed God.

4:23 All need to learn that justification is a gift of grace, that circumcision does not justify (since Abraham was justified before he was circumcised), and that the law does not justify (since Abraham lived centuries before the law).

4:24 Saving faith is faith in the Giver of miraculous life, demonstrated in the resurrection of Jesus.

25 *He* who was [a]delivered over because of our transgressions, and was [b]raised because of our justification.

★4:25 [a]Is 53:4,5; Rom 5:6,8; 8:32; Gal 2:20; Eph 5:2 [b]Rom 5:18; 1 Cor 15:17; 2 Cor 5:15

C The Benefits of Righteousness, 5:1–11

5 [a]Therefore, having been justified by faith, [b]we have peace with God through our Lord Jesus Christ,

2 through whom also we have [a]obtained our introduction by faith into this grace [b]in which we stand; and we exult in hope of the glory of God.

3 [a]And not only this, but we also [b]exult in our tribulations, knowing that tribulation brings about [c]perseverance;

4 and [a]perseverance, [b]proven character; and proven character, hope;

5 and hope [a]does not disappoint, because the love of God has been [b]poured out within our hearts through the Holy Spirit who was given to us.

6 For while we were still [a]helpless, [b]at the right time [c]Christ died for the ungodly.

7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

8 But God [a]demonstrates [b]His own love toward us, in that while we were yet sinners, [c]Christ died for us.

9 Much more then, having now been justified [a]by His blood, we shall be saved [b]from the wrath *of God* through Him.

10 For if while we were [a]enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved [b]by His life.

11 [a]And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received [b]the reconciliation.

★5:1 [a]Rom 3:28 [b]Rom 5:11

★5:2 [a]Eph 2:18; 3:12; Heb 10:19f; 1 Pet 3:18 [b]1 Cor 15:1

★5:3 [a]Rom 5:11; 8:23; 9:10; 2 Cor 8:19 [b]Matt 5:12; James 1:2f [c]Luke 21:19

5:4 [a]Luke 21:19 [b]Phil 2:22; James 1:12

5:5 [a]Ps 119:116; Rom 9:33; Heb 6:18f [b]Acts 2:33; 10:45; Gal 4:6; Titus 3:6

★5:6 [a]Rom 5:8,10 [b]Gal 4:4 [c]Rom 4:25; 5:8; 8:32; Gal 2:20; Eph 5:2

5:8 [a]Rom 3:5 [b]John 3:16; 15:13; Rom 8:39 [c]Rom 4:25; 5:6; 8:32; Gal 2:20; Eph 5:2

★5:9 [a]Rom 3:25 [b]Rom 1:18; 1 Thess 1:10

★5:10 [a]Rom 11:28; 2 Cor 5:18f; Eph 2:3; Col 1:21f [b]Rom 8:34; Heb 7:25; 1 John 2:1

★5:11 [a]Rom 5:3; 8:23; 9:10; 2 Cor 8:19 [b]Rom 5:10; 11:15; 2 Cor 5:18f

D The Applicability of Righteousness, 5:12–21

12 Therefore, just as through [a]one man sin entered into the world, and [b]death through sin, and [c]so death spread to all men, because all sinned—

13 for until the Law sin was in the world, but [a]sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned [a]in the likeness of the offense of

★5:12 [a]Gen 2:17; 3:6, 19; Rom 5:15-17; 1 Cor 15:21f [b]Rom 6:23; 1 Cor 15:56; James 1:15 [c]Rom 5:14,19, 21; 1 Cor 15:22

★5:13 [a]Rom 4:15

5:14 [a]Hos 6:7

4:25 *because of our justification.* Christ's resurrection was for our justification; i.e., as a proof of God's acceptance of His Son's sacrifice.

5:1–11 For Paul, justification is not sterile doctrine, but a source of present blessing in one's life. *we have* (v. 1). Some mss. read "let us have."

5:2 The Christian has confidence that all of God's purposes (*glory*) will be accomplished.

5:3–5 Suffering produces good results in the believer's life.

5:6–10 Unbelievers are described as *helpless, ungodly, sinners,* and *enemies.* Enemies can mean either that we have enmity against God or that He considers us as enemies.

5:6–8 The extent of God's love is shown in the fact that Christ died for men in whom there was nothing that evoked that love.

5:9 *Much more.* Notice the repetition of this emphasis in verses 10, 15, 17, 20. Paul is teaching the vicarious, sacrificial significance of Christ's death.

5:10 *we shall be saved by His life.* Christ's present resurrection ministry in heaven keeps us saved (Heb. 7:25).

5:11 *the reconciliation* means "change." God changes us from enemies to family. On reconciliation, see note on 2 Cor. 5:18.

5:12–21 In the closely worded argument of this section Paul contrasts death in Adam with life in Christ. Just as Adam's sin brought certain results, so did the death of Christ. Yet this does not mean automatic salvation, for men must receive the *grace* God offers (v. 17).

5:12 *as through one man sin entered into the world.* After Adam sinned, he and his descendants could only beget sinners, so all men are under the sentence of death, the penalty of sin. *all sinned.* True because of the solidarity of the race just explained (see Heb. 7:9–10 for the principle of imputation).

5:13 *sin is not imputed.* I.e., sin is not charged as a specific violation of a particular command *when there is no law.* However, this does not mean that sin was not sin during the period from Adam to Moses, as proved by the fact of death during that period (v. 14). Sin could never be anything but evil.

Adam, who is a [b]type of Him who was to come.

15 But the free gift is not like the transgression. For if by the transgression of [a]the one [b]the many died, much more did the grace of God and the gift by [c]the grace of the one Man, Jesus Christ, abound to the many.

16 The gift is not like *that which came* through the one who sinned; for on the one hand [a]the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification.

17 For if by the transgression of the one, death reigned [a]through the one, much more those who receive the abundance of grace and of the gift of righteousness will [b]reign in life through the One, Jesus Christ.

18 So then as through [a]one transgression there resulted condemnation to all men, even so through one [b]act of righteousness there resulted [c]justification of life to all men.

19 For as through the one man's disobedience [a]the many [b]were made sinners, even so through [c]the obedience of the One [a]the many will be made righteous.

20 [a]The Law came in so that the transgression would increase; but where sin increased, [b]grace abounded all the more,

21 so that, as [a]sin reigned in death, even so [b]grace would reign through righteousness to eternal life through Jesus Christ our Lord.

IV RIGHTEOUSNESS IMPARTED; SANCTIFICATION, SEPARATION, 6:1–8:39

A The Principles of Sanctification; The Question of License, 6:1–23

1 Shall we continue in sin? 6:1–14

6 [a]What shall we say then? Are we to [b]continue in sin so that grace may increase?

2 [a]May it never be! How shall we who [b]died to sin still live in it?

3 Or do you not know that all of us who have been [a]baptized into [b]Christ Jesus have been baptized into His death?

4 Therefore we have been [a]buried with Him through baptism into death, so that as Christ was [b]raised from the dead through the [c]glory of the Father, so we too might walk in [d]newness of life.

5 For [a]if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection,

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5:18 Notice here, and often in this passage, the contrasts between Adam and Christ—between their deeds and the results of those deeds. The contrasts would lose meaning if Adam had not been a historical person. *all men.* Not that all are actually saved (2:12) but that justification, though offered to all, must be received through faith (v. 17; 3:24–25).

5:19 *many will be made righteous.* Through the process of sanctification, which culminates in our glorification.

5:20 The law added transgressions, showing even more vividly the superabundant (the word is heightened) grace of God.

6:1 If grace abounds in the presence of sin (5:20), then shouldn't we *continue in sin that grace might increase?*

6:2 *May it never be!* Grace cannot be exploited for evil ends! Because of our union with Christ we *died to sin* and are *alive to God* (v. 11). The new moral life is based on (1) our union with Christ (vv. 1–14), (2) our being slaves to righteousness (vv. 15–23), and (3) the new marriage union we have with Christ (7:1–6). *died to sin.* Death is separation, not extinction: (1) physical death is the separation of body from spirit (James 2:26); (2) spiritual death is the separation of a person from God (Eph. 2:1); (3) the second death is eternal separation from God (Rev. 20:14); (4) death to sin is separation from the ruling power of sin in one's own life (v. 14).

6:3 *baptized into Christ Jesus.* Baptism with the Holy Spirit joins the believer to Christ, separating him from the old life and associating him with the new. He is no longer "in Adam" but is "in Christ." Water baptism portrays this truth.

6 knowing this, that our [a]old self was [b]crucified with *Him,* in order that our [c]body of sin might be done away with, so that we would no longer be slaves to sin;

7 for [a]he who has died is freed from sin.

8 Now [a]if we have died with Christ, we believe that we shall also live with Him,

9 knowing that Christ, having been [a]raised from the dead, is never to die again; [b]death no longer is master over Him.

10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

11 Even so consider yourselves to be [a]dead to sin, but alive to God in Christ Jesus.

12 Therefore do not let sin [a]reign in your mortal body so that you obey its lusts,

13 and do not go on [a]presenting the members of your body to sin *as* instruments of unrighteousness; but [b]present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

14 For [a]sin shall not [b]be master over you, for [c]you are not under law but [d]under grace.

2 *Shall we continue to sin?* 6:15–23

15 What then? [a]Shall we sin because we are not under law but under grace? [b]May it never be!

16 Do you not [a]know that when you present yourselves to someone *as* [b]slaves for obedience, you are slaves of the one whom you obey, either of [c]sin resulting in death, or of obedience resulting in righteousness?

17 But [a]thanks be to God that though you were slaves of sin, you became obedient from the heart to that [b]form of teaching to which you were committed,

18 and having been [a]freed from sin, you became slaves of righteousness.

19 [a]I am speaking in human terms because of the weakness of your flesh. For just [b]as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

20 For [a]when you were slaves of sin, you were free in regard to righteousness.

21 Therefore what [a]benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is [b]death.

22 But now having been [a]freed from sin and [b]enslaved to God, you derive your [c]benefit, resulting in sanctification, and [d]the outcome, eternal life.

23 For the wages of [a]sin is death, but the free gift of God is

6:6 [a]Eph 4:22; Col 3:9 [b]Gal 2:20; 5:24; 6:14 [c]Rom 7:24
6:7 [a]1 Pet 4:1
6:8 [a]Rom 6:4; 2 Cor 4:10; 2 Tim 2:11
6:9 [a]Acts 2:24; Rom 6:4 [b]Rev 1:18
6:10
6:11 [a]Rom 6:2; 7:4, 6; Gal 2:19; Col 2:20; 3:3; 1 Pet 2:24
6:12 [a]Rom 6:14
6:13 [a]Rom 6:16,19; 7:5; Col 3:5 [b]Rom 12:1; 2 Cor 5:14f; 1 Pet 2:24
6:14 [a]Rom 8:2,12 [b]Rom 6:12 [c]Rom 5:18; 7:4,6; Gal 4:21 [d]Rom 5:17,21
6:15 [a]Rom 6:1 [b]Luke 20:16; Rom 6:2
6:16 [a]Rom 11:2; 1 Cor 3:16; 5:6; 6:2,3,9,15, 16,19; 9:13,24 [b]John 8:34; 2 Pet 2:19 [c]Rom 6:21,23
6:17 [a]Rom 1:8; 2 Cor 2:14 [b]2 Tim 1:13
6:18 [a]John 8:32; Rom 6:22; 8:2
6:19 [a]Rom 3:5 [b]Rom 6:13
6:20 [a]Matt 6:24; Rom 6:16
6:21 [a]Jer 12:13; Ezek 16:63; Rom 7:5 [b]Rom 1:32; 5:12; 6:16,23; 8:6,13; Gal 6:8
6:22 [a]John 8:32; Rom 6:18; 8:2 [b]1 Cor 7:22; 1 Pet 2:16 [c]Rom 7:4 [d]1 Pet 1:9
6:23 [a]Rom 1:32; 5:12; 6:16,21; 8:6,13; Gal 6:8

6:6 *old self.* I.e., all that a person is before salvation, which is made "old" by reason of the presence of the new life in Christ. Though separated from its power, its presence has not been eradicated; therefore, we are exhorted to lay it aside (Eph. 4:22). *body of sin* does not mean that the physical body is itself sinful but that our body can become the instrument of sin. *done away with.* I.e., made ineffective or impotent (as in 2 Thess. 2:8).

6:7 *freed.* Lit., justified; i.e., sin has no legal right to be the master over us.

6:10 *once for all.* Therefore, sin can never legally regain its mastery over us, though in practice we can yield to its temptations.

6:11 *consider.* This means "calculate," i.e., by adding up the facts presented in verses 1–10 and then acting accordingly.

6:12 We must either dethrone sin or obey its evil desires.

6:13 *do not go on presenting the members of your body . . . but present yourselves to God.* The tenses may imply "stop presenting your members . . . but present yourselves once for all unto God." Paul exhorts us to make our experience conform to our position. *present.* A decision to dedicate the years of one's life to God (as also in 12:1).

6:15–23 This passage is the ethical application of 5:12–21. When we were in Adam sin was master, demanding shameful living and repaying with death. In Christ we can be slaves of righteousness.

6:17 *that form of teaching.* I.e., Christian truth.

6:19 Paul uses the illustration of slaves and masters because of the dullness of understanding of those to whom he wrote.

6:21 *then.* I.e., when you were slaves to sin what benefit did you have?

6:23 *the free gift of God.* Sanctification of life does not earn eternal life; it is still God's gracious gift.

6:23 [b]Matt 25:46; Rom 5:21; 8:38,39

[b]eternal life in Christ Jesus our Lord.

B The Practice of Sanctification; The Question of Law, 7:1–25

1 *Is the believer under law?* 7:1–6

*7:1 [a]Rom 1:13

7 Or do you not know, [a]brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?

7:2 [a]1 Cor 7:39

2 For [a]the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.

3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

*7:4 [a]Rom 6:2; 7:6 [b]Rom 8:2; Gal 2:19; 5:18 [c]Col 1:22

4 Therefore, my brethren, you also were [a]made to die [b]to the Law [c]through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.

*7:5 [a]Rom 8:8f; 2 Cor 10:3 [b]Rom 7:7f [c]Rom 6:13,21, 23

5 For while we were [a]in the flesh, the sinful passions, which were [b]*aroused* by the Law, were at work [c]in the members of our body to bear fruit for death.

7:6 [a]Rom 7:2 [b]Rom 6:2 [c]Rom 6:4 [d]Rom 2:29

6 But now we have been [a]released from the Law, having [b]died to that by which we were bound, so that we serve in [c]newness of [d]the Spirit and not in oldness of the letter.

2 *Is the law evil?* 7:7–12

*7:7 [a]Rom 3:5 [b]Luke 20:16 [c]Rom 3:20; 4:15; 5:20 [d]Ex 20:17; Deut 5:21

7 [a]What shall we say then? Is the Law sin? [b]May it never be! On the contrary, [c]I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "[d]YOU SHALL NOT COVET."

7:8 [a]Rom 7:11 [b]Rom 3:20. 7:11 [c]1 Cor 15:56

8 But sin, [a]taking opportunity [b]through the commandment, produced in me coveting of every kind; for [c]apart from the Law sin *is* dead.

*7:9

9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died;

7:10 [a]Lev 18:5; Luke 10:28; Rom 10:5; Gal 3:12

10 and this commandment, which was [a]to result in life, proved to result in death for me;

7:11 [a]Rom 7:8 [b]Rom 3:20; 7:8 [c]Gen 3:13

11 for sin, [a]taking an opportunity [b]through the commandment, [c]deceived me and through it killed me.

*7:12 [a]Rom 7:16; 1 Tim 1:8

12 [a]So then, the Law is holy, and the commandment is holy and righteous and good.

3 *Is the law a cause of death?* 7:13–14

7:13 [a]Luke 20:16

13 Therefore did that which is good become *a cause of* death for me? [a]May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.

7:14 [a]1 Cor 3:1 [b]1 Kin 21:20, 25; 2 Kin 17:17; Rom 6:6; Gal 4:3 [c]Rom 3:9

14 For we know that the Law is [a]spiritual, but I am [a]of flesh, [b]sold [c]into bondage to sin.

7:1–6 Paul here introduces a new metaphor, that of a fruitful marriage. The Christian, because of his death with Christ, is free from his marriage to the law and is brought into a new marriage with Christ. The new union demands good living as its progeny.

7:1 *know the law.* Legal principles, not the Mosaic Law here.

7:4 The believer who has died with Christ is released from bondage to the law and hence from bondage to sin and is free to experience the abundant life of Christ.

7:5 *while we were in the flesh.* I.e., before we were saved.

7:7–8 Though the law is not itself sinful (cf. v. 12), it arouses sin in me.

7:9 When Paul came to understand the true meaning of the law, he realized that he was a sinner and worthy of death.

7:12 The law is fundamentally good, but the result of the law is to bring into the open the power of sin. It is sin, not the law that exposes it, that deceives and kills (v. 11).

4 *How can I resolve the struggle within myself?* 7:15–25

15 For what I am doing, [a]I do not understand; for I am not practicing [b]what I *would* like to *do*, but I am doing the very thing I hate.

16 But if I do the very thing I do not want *to do*, I agree with [a]the Law, *confessing* that the Law is good.

17 So now, [a]no longer am I the one doing it, but sin which dwells in me.

18 For I know that nothing good dwells in me, that is, in my [a]flesh; for the willing is present in me, but the doing of the good *is* not.

19 For [a]the good that I want, I do not do, but I practice the very evil that I do not want.

20 But if I am doing the very thing I do not want, [a]I am no longer the one doing it, but sin which dwells in me.

21 I find then [a]the principle that evil is present in me, the one who wants to do good.

22 For I joyfully concur with the law of God in [a]the inner man,

23 but I see [a]a different law in the members of my body, waging war against the [b]law of my mind and making me a prisoner of [c]the law of sin which is in my members.

24 Wretched man that I am! Who will set me free from [a]the body of this [b]death?

25 [a]Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh [b]the law of sin.

C The Power of Sanctification; The Question of Living, 8:1–39

1 *Emancipated living,* 8:1–11

8 Therefore there is now no [a]condemnation for those who are [b]in [c]Christ Jesus.

2 For [a]the law of the Spirit of life in [b]Christ Jesus [c]has set you free from the law of sin and of death.

3 For [a]what the Law could not do, [b]weak as it was through the flesh, God *did*: sending His own Son in [c]the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh,

4 so that the [a]requirement of the Law might be fulfilled in us, who [b]do not walk according to the flesh but according to the Spirit.

5 For those who are according to the flesh set their minds on [a]the things of the flesh, but those who are according to the Spirit, [b]the things of the Spirit.

6 [a]For the mind set on the flesh is [b]death, but the mind set on the Spirit is life and peace,

7 because the mind set on the flesh is [a]hostile toward God; for

★7:15 a John 15:15 b Rom 7:19; Gal 5:17
7:16 a Rom 7:12; 1 Tim 1:8
★7:17 a Rom 7:20
★7:18 a John 3:6; Rom 7:25; 8:3
7:19 a Rom 7:15
7:20 a Rom 7:17
7:21 a Rom 7:23,25; 8:2
★7:22 a 2 Cor 4:16; Eph 3:16; 1 Pet 3:4
7:23 a Rom 6:19; Gal 5:17; James 4:1; 1 Pet 2:11 b Rom 7:25 c Rom 7:21,25; 8:2
★7:24
7:24 a Rom 6:6; Col 2:11 b Rom 8:2
7:25 a 1 Cor 15:57 b Rom 7:21,23; 8:2
8:1 a Rom 5:16; 8:34 b Rom 8:9f c Rom 8:2,11, 39; 16:3
★8:2 a 1 Cor 15:45 b Rom 8:1,11, 39; 16:3 c John 8:32,36; Rom 6:14,18; 7:4
★8:3 a Acts 13:39; Heb 10:1ff b Rom 7:18f; Heb 7:18 c Phil 2:7; Heb 2:14,17; 4:15
★8:4 a Luke 1:6; Rom 2:26 b Gal 5:16,25
8:5 a Gal 5:19-21 b Gal 5:22-25
8:6 a Gal 6:8 b Rom 6:21; 8:13
8:7 a James 4:4

7:15–25 The intensely personal character of these verses and the use of present tenses indicate that this was Paul's own experience as a believer. This is his diagnosis of what happens when one tries to be sanctified by keeping the law.

7:17 *sin which indwells me.* Though Paul has written of acts of sin (1:21–32), here he speaks of sin as a disposition deep in a man's life that produces those acts.

7:18 *flesh.* Paul uses "flesh" in several ways. (1) It denotes the personality of man controlled by sin and directed to selfish pursuits rather than to the service of God (here; v. 25; 8:5–7; Gal. 5:17). (2) It sometimes refers simply to physical descent (1:3; 9:3). (3) It also stands for the physical existence of a person, i.e., being in the body (Eph. 2:15; Philem. 16). There is no blame attached to the last two meanings of the word.

7:22 An unbeliever would not say this, further supporting the view that Paul is relating his experience as a believer.

7:24 The *body* dominated by sin endures a "living" *death.*

8:2 *the law of the Spirit of life.* The working of the Holy Spirit in the life of a believer is regular (like a *law*) but not mechanical (for it is *life*).

8:3 *in the likeness of sinful flesh.* The word "likeness" is crucial, for it indicates that Jesus was a true man but not a sinful man. *flesh* = body.

8:4–8 The contrast here is between an unregenerate life dominated by the *flesh* (= sinful nature within) and one controlled by the Holy Spirit.

it does not subject itself to the law of God, for it is not even able *to do so*,

8:8 [a]Rom 7:5

8 and those who are [a]in the flesh cannot please God.

*8:9 [a]Rom 7:5 [b]John 14:23; Rom 8:11; 1 Cor 3:16; 6:19; 2 Cor 6:16; Gal 4:6; Phil 1:19; 2 Tim 1:14; 1 John 4:13 [c]John 14:17

9 However, you are not [a]in the flesh but in the Spirit, if indeed the Spirit of God [b]dwells in you. But [c]if anyone does not have the Spirit of Christ, he does not belong to Him.

8:10 [a]John 17:23; Gal 2:20; Eph 3:17; Col 1:27

10 [a]If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness.

8:11 [a]Acts 2:24; Rom 6:4 [b]John 5:21 [c]Rom 8:1,2,39; 16:3

11 But if the Spirit of Him who [a]raised Jesus from the dead dwells in you, [b]He who raised [c]Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

2 *Exalted living,* 8:12–17

12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—

*8:13 [a]Rom 8:6 [b]Col 3:5

13 for [a]if you are living according to the flesh, you must die; but if by the Spirit you are [b]putting to death the deeds of the body, you will live.

8:14 [a]Gal 5:18 [b]Hos 1:10; Matt 5:9; John 1:12; Rom 8:16,19; 9:8, 26; 2 Cor 6:18; Gal 3:26; 1 John 3:1; Rev 21:7

14 For all who are [a]being led by the Spirit of God, these are [b]sons of God.

*8:15 [a]2 Tim 1:7; Heb 2:15 [b]Rom 8:23; Gal 4:5f [c]Mark 14:36; Gal 4:6

15 For you [a]have not received a spirit of slavery leading to fear again, but you [b]have received a spirit of adoption as sons by which we cry out, "[c]Abba! Father!"

16 The Spirit Himself [a]testifies with our spirit that we are [b]children of God,

17 and if children, [a]heirs also, heirs of God and fellow heirs with Christ, [b]if indeed we suffer with *Him* so that we may also be glorified with *Him*.

3 *Expectant living,* 8:18–30

18 For I consider that the sufferings of this present time [a]are not worthy to be compared with the [b]glory that is to be revealed to us.

19 For the [a]anxious longing of the creation waits eagerly for [b]the revealing of the [c]sons of God.

20 For the creation [a]was subjected to [b]futility, not willingly, but [c]because of Him who subjected it, in hope

21 that [a]the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.

22 For we know that the whole creation [a]groans and suffers the pains of childbirth together until now.

23 [a]And not only this, but also we ourselves, having [b]the first fruits of the Spirit, even we ourselves [c]groan within ourselves, [d]waiting eagerly for *our* adoption as sons, [e]the redemption of our body.

24 For [a]in hope we have been saved, but [b]hope that is seen is

2 Cor 5:7; Heb 11:1

*8:16 [a]Acts 5:32 [b]Hos 1:10; Matt 5:9; John 1:12; Rom 8:14,19; 9:8, 26; 2 Cor 6:18; Gal 3:26; 1 John 3:1; Rev 21:7

8:17 [a]Acts 20:32; Gal 3:29; 4:7; Eph 3:6; Titus 3:7; Heb 1:14; Rev 21:7 [b]2 Cor 1:5,7; Phil 3:10; Col 1:24; 2 Tim 2:12; 1 Pet 4:13

*8:18 [a]2 Cor 4:17; 1 Pet 4:13 [b]Col 3:4; Titus 2:13; 1 Pet 1:5; 5:1

8:19 [a]Phil 1:20 [b]Rom 8:18; 1 Cor 1:7f; Col 3:4; 1 Pet 1:7, 13; 1 John 3:2 [c]Hos 1:10; Matt 5:9; John 1:12; Rom 8:14,16; 9:8, 26; 2 Cor 6:18; Gal 3:26; 1 John 3:1; Rev 21:7

*8:20 [a]Gen 3:17-19 [b]Ps 39:5f; Eccl 1:2 [c]Gen 3:17; 5:29

8:21 [a]Acts 3:21; 2 Pet 3:13; Rev 21:1

8:22 [a]Jer 12:4,11

*8:23 [a]Rom 5:3 [b]Rom 8:16; 2 Cor 1:22 [c]2 Cor 5:2,4 [d]Rom 8:15,19, 25; Gal 5:5 [e]Rom 7:24

*8:24 [a]Rom 8:20; 1 Thess 5:8; Titus 3:7 [b]Rom 4:18;

8:9 *if indeed* = since. There is no doubt in the statement; those who belong to Christ have the Holy Spirit.

8:13 *putting to death.* I.e., separating from the deeds of the body (see Col. 3:5).

8:15 *adoption.* The act of God that places the believer in His family as an adult son (v. 23; 9:4; Gal. 4:5; Eph. 1:5). At the same time he is born into the family of God as a child who needs to grow and develop. His position is one of full privilege; his practice involves growth in grace. *Abba.* Aramaic for father.

8:16 *children.* Not the same word as in verses 14 and 15 but one that means "born ones" (as in John 1:12).

8:18–25 A statement of the Christian hope as it affects the individual (v. 18) and the entire creation (vv. 19–25). Compare 2 Cor. 4:17.

8:20 *was subjected to futility.* After Adam sinned, God was obliged to subject the creation to futility so that man in his sinful state might retain some measure of dominion over creation. Nature was involved for evil in man's fall; she will be emancipated when man receives the adoption as sons (v. 23).

8:23 *first fruits of the Spirit.* "Spirit" is an appositive genitive meaning that first fruits *is* the Spirit, whose presence in us guarantees the full completion of our salvation. The culmination of our position as adopted sons is the resurrection state.

8:24 *in hope.* I.e., in the just-expressed hope (vv. 21–23) of the future redemption of the body.

not hope; for who hopes for what he *already* sees?

8:25 [a] 1 Thess 1:3

25 But [a]if we hope for what we do not see, with perseverance we wait eagerly for it.

***8:26** [a] Matt 20:22; 2 Cor 12:8 [b] John 14:16; Rom 8:15f; Eph 6:18

26 In the same way the Spirit also helps our weakness; for [a]we do not know how to pray as we should, but [b]the Spirit Himself intercedes for *us* with groanings too deep for words;

8:27 [a] Ps 139:1f; Luke 16:15; Acts 1:24; Rev 2:23 [b] Rom 8:6 [c] Rom 8:34

27 and [a]He who searches the hearts knows what [b]the mind of the Spirit is, because He [c]intercedes for the saints according to *the will of* God.

***8:28** [a] Rom 8:32 [b] Rom 8:30; 9:24; 11:29; 1 Cor 1:9; Gal 1:6,15; 5:8; Eph 1:11; 3:11; 2 Thess 2:14; Heb 9:15; 1 Pet 2:9; 3:9

28 And we know that God causes [a]all things to work together for good to those who love God, to those who are [b]called according to *His* purpose.

***8:29** [a] Rom 11:2; 1 Cor 8:3; 2 Tim 1:9; 1 Pet 1:2,20 [b] Rom 9:23; 1 Cor 2:7; Eph 1:5,11 [c] 1 Cor 15:49; Phil 3:21 [d] Col 1:18; Heb 1:6

29 For those whom He [a]foreknew, He also [b]predestined *to become* [c]conformed to the image of His Son, so that He would be the [d]firstborn among many brethren;

***8:30** [a] Rom 9:23; 11:29; 1 Cor 2:7; Eph 1:5,11 [b] Rom 8:28; 9:24; 1 Cor 1:9; Gal 1:6,15; 5:8; Eph 1:11; 3:11; 2 Thess 2:14; Heb 9:15; 1 Pet 2:9; 3:9 [c] 1 Cor 6:11 [d] John 17:22; Rom 8:21; 9:23

30 and these whom He [a]predestined, He also [b]called; and these whom He called, He also [c]justified; and these whom He justified, He also [d]glorified.

4 Exultant living, 8:31–39

8:31 [a] Rom 3:5; 4:1 [b] Ps 118:6; Matt 1:23

31 [a]What then shall we say to these things? [b]If God *is* for us, who *is* against us?

8:32 [a] John 3:16; Rom 5:8 [b] Rom 4:25

32 He who [a]did not spare His own Son, but [b]delivered Him over for us all, how will He not also with Him freely give us all things?

***8:33** [a] Luke 18:7 [b] Is 50:8f

33 Who will bring a charge against [a]God's elect? [b]God is the one who justifies;

8:34 [a] Rom 8:1 [b] Rom 5:6f [c] Acts 2:24 [d] Mark 16:19 [e] Rom 8:27; Heb 7:25

34 who is the one who [a]condemns? Christ Jesus is He who [b]died, yes, rather who was [c]raised, who is [d]at the right hand of God, who also [e]intercedes for us.

8:35 [a] Rom 8:37f [b] Rom 2:9; 2 Cor 4:8 [c] 1 Cor 4:11; 2 Cor 11:26f

35 Who will separate us from [a]the love of Christ? Will [b]tribulation, or distress, or [c]persecution, or [c]famine, or [c]nakedness, or [c]peril, or sword?

***8:36** [a] Ps 44:22; Acts 20:24; 1 Cor 4:9; 15:30f; 2 Cor 1:9; 4:10f; 6:9; 11:23

36 Just as it is written,

"[a]FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG;
WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED."

8:37 [a] John 16:33; 1 Cor 15:57 [b] Gal 2:20; Eph 5:2; Rev 1:5

37 But in all these things we overwhelmingly [a]conquer through [b]Him who loved us.

8:38 [a] 1 Cor 3:22 [b] 1 Cor 15:24; Eph 1:21; 1 Pet 3:22

38 For I am convinced that neither [a]death, nor life, nor [b]angels, nor principalities, nor [a]things present, nor things to come, nor powers,

***8:39** [a] Rom 5:8 [b] Rom 8:1

39 nor height, nor depth, nor any other created thing, will be able to separate us from [a]the love of God, which is [b]in Christ Jesus our Lord.

V RIGHTEOUSNESS VINDICATED; DISPENSATION, SOVEREIGNTY, 9:1–11:36

A Israel's Past; Election, 9:1–29

1 Paul's sorrow, 9:1–5

***9:1** [a] 2 Cor 11:10; Gal 1:20; 1 Tim 2:7

9 [a]I am telling the truth in Christ, I am not lying, my

8:26 The Holy Spirit helps our *weakness* (our inability to pray intelligently about situations) by praying with unutterable *groanings*. This is not the gift of tongues, for these groans are not in words. Such intercession is in accord with God's will (v. 27).

8:28 A promise only for *those who love God.* The *good* is conformity to Christ (v. 29).

8:29 *predestined.* See note on Eph. 1:5. The destiny of the elect is to be conformed to Christ.

8:30 *called.* See note on 1:6. *justified.* See note on 3:24. *glorified.* The tense of this word shows that our future glorification is so certain that it can be said to be accomplished. Those who were foreknown will all be glorified without loss of a single one.

8:33–34 The Father has declared us righteous; therefore, He will not condemn us. Christ died, rose, and lives for us; therefore neither will He condemn us.

8:36 Difficulties are not necessarily obstacles for God's children, but His appointed way.

8:39 *nor any other created thing.* Nothing in the universe is outside God's control; therefore, nothing (including ourselves) can separate us from His eternal love.

9:1 Here begins Paul's discussion of perplexing questions about the Jewish people. Why were they refusing the gospel? How does this new scheme of righteousness apart from the law relate to the privileged position of the Jews? Have the promises contained in their covenants failed?

conscience testifies with me in the Holy Spirit,

2 that I have great sorrow and unceasing grief in my heart.

3 For [a]I could wish that I myself were [b]accursed, *separated* from Christ for the sake of my brethren, my kinsmen [c]according to the flesh,

4 who are [a]Israelites, to whom belongs [b]the adoption as sons, and [c]the glory and [d]the covenants and [e]the giving of the Law and [f]the *temple* service and [g]the promises,

5 whose are [a]the fathers, and [b]from whom is the Christ according to the flesh, [c]who is over all, [d]God [e]blessed forever. Amen.

2 *God's sovereignty,* 9:6–29

6 But *it is* not as though [a]the word of God has failed. [b]For they are not all Israel who are *descended* from Israel;

7 neither are they all children [a]because they are Abraham's descendants, but: "[b]THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

8 That is, it is not the children of the flesh who are [a]children of God, but the [b]children of the promise are regarded as descendants.

9 For this is the word of promise: "[a]AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

10 [a]And not only this, but there was [b]Rebekah also, when she had conceived *twins* by one man, our father Isaac;

11 for though *the twins* were not yet born and had not done anything good or bad, so that [a]God's purpose according to *His* choice would stand, not because of works but because of Him who calls,

12 it was said to her, "[a]THE OLDER WILL SERVE THE YOUNGER."

13 Just as it is written, "[a]JACOB I LOVED, BUT ESAU I HATED."

14 [a]What shall we say then? [b]There is no injustice with God, is there? [c]May it never be!

15 For He says to Moses, "[a]I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."

16 So then it *does* not *depend* on the man who wills or the man who [a]runs, but on [b]God who has mercy.

17 For the Scripture says to Pharaoh, "[a]FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."

18 So then He has mercy on whom He desires, and He [a]hardens whom He desires.

19 [a]You will say to me then, "[b]Why does He still find fault? For [c]who resists His will?"

20 On the contrary, who are you, [a]O man, who [b]answers back to God? [c]The thing molded will not say to the molder, "Why did you make me like this," will it?

21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

22 What if God, although will-

9:3 [a]Ex 32:32 [b]1 Cor 12:3; 16:22; Gal 1:8f [c]Rom 1:3; 11:14; Eph 6:5

***9:4** [a]Deut 7:6; 14:1f; Rom 9:6 [b]Ex 4:22; Rom 8:15 [c]Ex 40:34; 1 Kin 8:11; Ezek 1:28; Heb 9:5 [d]Gen 17:2; Deut 29:14; Luke 1:72; Acts 3:25; Eph 2:12 [e]Deut 4:13f; Ps 147:19 [f]Heb 9:1,6 [g]Acts 2:39; 13:32; Eph 2:12

***9:5** [a]Acts 3:13; Rom 11:28 [b]Matt 1:1-16; Rom 1:3 [c]Col 1:16-19 [d]John 1:1 [e]Rom 1:25

***9:6** [a]Num 23:19 [b]John 1:47; Rom 2:28f; Gal 6:16

9:7 [a]John 8:33,39; Gal 4:23 [b]Gen 21:12; Heb 11:18

9:8 [a]Rom 8:14 [b]Rom 4:13,16; Gal 3:29; 4:28; Heb 11:11

9:9 [a]Gen 18:10

9:10 [a]Rom 5:3 [b]Gen 25:21

9:11 [a]Rom 4:17; 8:28

9:12 [a]Gen 25:23

***9:13** [a]Mal 1:2f

9:14 [a]Rom 3:5 [b]2 Chr 19:7; Rom 2:11 [c]Luke 20:16

***9:15** [a]Ex 33:19

9:16 [a]Gal 2:2 [b]Eph 2:8

9:17 [a]Ex 9:16

9:18 [a]Ex 4:21; 7:3; 9:12; 10:20,27; 11:10; 14:4,17; Deut 2:30; Josh 11:20; John 12:40; Rom 11:7,25

***9:19** [a]Rom 11:19; 1 Cor 15:35; James 2:18 [b]Rom 3:7 [c]2 Chr 20:6; Job 9:12; Dan 4:35

9:20 [a]Rom 2:1 [b]Job 33:13 [c]Is 29:16; 45:9; 64:8; Jer 18:6; Rom 9:22f; 2 Tim 2:20

***9:22**

9:4–5 The privileges of the Jewish people included adoption as a nation (Ex. 4:22), glory (Ex. 16:10), covenants (Eph. 2:12), the Mosaic Law, service in the Tabernacle and Temple, thousands of promises, the patriarchs, and Christ.

9:5 *who is over all . . . Amen.* Some regard these words as comprising a grammatically separate sentence, a doxology. Although early mss. were not punctuated, the punctuation in the present text seems correct. Paul's anguish over the Jews' rejection of Christ drives him to avow his own recognition of Him as God. A doxology does not fit the train of thought here.

9:6–13 Not all Israelites (physically) are *Israel* (spiritually; cf. 2:28–29). Proof of God's sovereign selection: God chose Isaac, not Ishmael, and Jacob, not Esau.

9:13 *LOVED . . . HATED.* Chosen, rejected.

9:15 If God were not free to show His mercy, no one would be blessed, for no one deserves His grace, and it cannot be earned.

9:19–21 An opponent might say that Paul's conclusion in verse 18 leads to fatalism. Paul, however, does not give an analytical answer but rebukes the questioner for such a preposterous conclusion. If a potter can do what he wishes with his vessels, certainly God can with His.

9:22 *prepared for destruction.* Ripe for destruc-

ing to demonstrate His wrath and to make His power known, endured with much [a]patience vessels of wrath [b]prepared for destruction?

23 And *He did so* to make known [a]the riches of His glory upon [b]vessels of mercy, which He [c]prepared beforehand for glory,

24 *even* us, whom He also [a]called, [b]not from among Jews only, but also from among Gentiles.

25 As He says also in Hosea,

"[a]I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'
AND HER WHO WAS NOT BELOVED, 'BELOVED.' "

26 "[a]AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,'
THERE THEY SHALL BE CALLED SONS OF [b]THE LIVING GOD."

27 Isaiah cries out concerning Israel, "[a]THOUGH THE NUMBER OF THE SONS OF ISRAEL BE [b]LIKE THE SAND OF THE SEA, IT IS [c]THE REMNANT THAT WILL BE SAVED;

28 [a]FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."

29 And just as Isaiah foretold,

"[a]UNLESS [b]THE LORD OF SABAOTH HAD LEFT TO US A POSTERITY,
[c]WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

B Israel's Present; Rejection, 9:30–10:21

30 [a]What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even [b]the righteousness which is by faith;

31 but Israel, [a]pursuing a law of righteousness, did not [b]arrive at *that* law.

32 Why? Because *they did* not *pursue it* by faith, but as though *it were* by works. They stumbled over [a]the stumbling stone,

33 just as it is written,

"[a]BEHOLD, I LAY IN ZION [b]A STONE OF STUMBLING AND A ROCK OF OFFENSE,
[c]AND HE WHO BELIEVES IN HIM [d]WILL NOT BE DISAPPOINTED."

10 Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

2 For I testify about them that they have [a]a zeal for God, but not in accordance with knowledge.

3 For not knowing about [a]God's righteousness and [b]seeking to establish their own, they did not subject themselves to the righteousness of God.

4 For [a]Christ is the end of the law for righteousness to [b]everyone who believes.

5 For Moses writes that the man who practices the righteousness which is based on law [a]shall live by that righteousness.

6 But [a]the righteousness based on faith speaks as follows: "[b]DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

7 or 'WHO WILL DESCEND INTO THE [a]ABYSS?' (that is, to [b]bring Christ up from the dead)."

8 But what does it say? "[a]THE WORD IS NEAR YOU, in your mouth and in your heart"—that is, the word of faith which we are preaching,

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tion because of their own actions of rejecting the truth.

9:33 See note on Isa. 28:16. The *STONE OF STUMBLING* was Christ (1 Peter 2:8).

10:1–21 Paul expresses his deep longing for the salvation of Israel (v. 1), who tried to substitute law-righteousness for faith-righteousness (vv. 2–4), though the latter was universally available (vv. 5–13). God gave the Jews every opportunity to receive the gospel, but they had not responded in faith (vv. 14–21).

10:4 Christ is the termination of the law. It could not provide righteousness based on merit, but Christ provides righteousness based on God's grace in response to faith (3:20; Acts 13:39).

10:6–8 To find righteousness, which is by faith, there is no need to ascend to heaven or descend to the abyss, since Christ has come and been raised and offers that righteousness. That is the word proclaimed by Paul.

9 that [a]if you confess with your mouth Jesus *as* Lord, and [b]believe in your heart that [c]God raised Him from the dead, you will be saved;

10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

11 For the Scripture says, "[a]WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

12 For [a]there is no distinction between Jew and Greek; for the same *Lord* is [b]Lord of [c]all, abounding in riches for all who call on Him;

13 for "[a]WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

14 How then will they call on Him in whom they have not believed? How will they believe in Him [a]whom they have not heard? And how will they hear without [b]a preacher?

15 How will they preach unless they are sent? Just as it is written, "[a]HOW BEAUTIFUL ARE THE FEET OF THOSE WHO [b]BRING GOOD NEWS OF GOOD THINGS!"

16 However, they [a]did not all heed the good news; for Isaiah says, "[b]LORD, WHO HAS BELIEVED OUR REPORT?"

17 So faith *comes* from [a]hearing, and hearing by [b]the word of Christ.

18 But I say, surely they have never heard, have they? Indeed they have;

"[a]THEIR VOICE HAS GONE OUT
INTO ALL THE EARTH,
AND THEIR WORDS TO THE ENDS
OF THE WORLD."

19 But I say, surely Israel did not know, did they? First Moses says,

"[a]I WILL [b]MAKE YOU JEALOUS BY
THAT WHICH IS NOT A NATION,
BY A NATION WITHOUT
UNDERSTANDING WILL I ANGER
YOU."

20 And Isaiah is very bold and says,

"[a]I WAS FOUND BY THOSE WHO
DID NOT SEEK ME,
I BECAME MANIFEST TO THOSE
WHO DID NOT ASK FOR ME."

21 But as for Israel He says, "[a]ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

C Israel's Future; Salvation, 11:1–36

1 *The extent of Israel's rejection (partial),* 11:1–10

11 I say then, God has not [a]rejected His people, has He? [b]May it never be! For [c]I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

2 God [a]has not rejected His people whom He [b]foreknew. [c]Or do you not know what the Scripture says in *the passage about* Elijah, how he pleads with God against Israel?

3 "Lord, [a]THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE."

4 But what is the divine response to him? "[a]I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."

5 In the same way then, there has also come to be at the present

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10:9 *Jesus as Lord.* Lord, or Yahweh, is the OT name for God; thus he who confesses that Jesus is Lord affirms His deity.

10:10 These are simultaneous actions: one inward (*heart*) and the other outward (*mouth*).

10:14–15 Though God's election of His people is of His own free choice and not based on human merit (9:11, 23), the elect are not saved without believing the message that is preached by those who are sent (Isa. 52:7).

10:17 *by the word of Christ.* The spoken word rather than the written Word (Bible). Our oral testimony (our preaching of Christ) is, of course, based on the Bible.

10:21 God implores Israel to turn to Him, but they continue in disobedience.

11:1–36 In this chapter Paul assures us that God has not forgotten His people, the Jews, and His promises to them. After the full number of Gentiles have been incorporated into the church, all Jews will turn to the Lord, not a mere handful as now. Paul does not assert that the OT promises to Israel have been transferred to the largely Gentile church.

time [a]a remnant according to *God's* gracious choice.

6 But [a]if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

7 What then? What [a]Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were [b]hardened;

8 just as it is written,

"[a]GOD GAVE THEM A SPIRIT OF STUPOR,
EYES TO SEE NOT AND EARS TO HEAR NOT,
DOWN TO THIS VERY DAY."

9 And David says,

"[a]LET THEIR TABLE BECOME A SNARE AND A TRAP,
AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.

10 "[a]LET THEIR EYES BE DARKENED TO SEE NOT,
AND BEND THEIR BACKS FOREVER."

2 *The purpose of Israel's rejection,* 11:11–24

11 [a]I say then, they did not stumble so as to fall, did they? [b]May it never be! But by their transgression [c]salvation *has come* to the Gentiles, to [d]make them jealous.

12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their [a]fulfillment be!

13 But I am speaking to you who are Gentiles. Inasmuch then as [a]I am an apostle of Gentiles, I magnify my ministry,

14 if somehow I might [a]move to jealousy [b]my fellow countrymen and [c]save some of them.

15 For if their rejection is the [a]reconciliation of the world, what will *their* acceptance be but [b]life from the dead?

16 If the [a]first piece *of dough* is holy, the lump is also; and if the root is holy, the branches are too.

17 But if some of the [a]branches were broken off, and [b]you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,

18 do not be arrogant toward the branches; but if you are arrogant, *remember that* [a]it is not you who supports the root, but the root *supports* you.

19 [a]You will say then, "Branches were broken off so that I might be grafted in."

20 Quite right, they were broken off for their unbelief, but you [a]stand by your faith. [b]Do not be conceited, but fear;

21 for if God did not spare the natural branches, neither will He spare you.

22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God's [a]kindness, [b]if you continue in His kindness; otherwise you also [c]will be cut off.

23 And they also, [a]if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again.

24 For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree?

11:5 [a]2 Kin 19:4; Rom 9:27
11:6 [a]Rom 4:4
*11:7 [a]Rom 9:31 [b]Mark 6:52; Rom 9:18; 11:25; 2 Cor 3:14
11:8 [a]Deut 29:4; Is 29:10; Matt 13:13f
*11:9 [a]Ps 69:22
11:10 [a]Ps 69:23
*11:11 [a]Rom 11:1 [b]Luke 20:16 [c]Acts 28:28 [d]Rom 11:14
11:12 [a]Rom 11:25
11:13 [a]Acts 9:15
11:14 [a]Rom 11:11 [b]Gen 29:14; 2 Sam 19:12f; Rom 9:3 [c]1 Cor 1:21; 7:16; 9:22; 1 Tim 1:15; 2:4; 2 Tim 1:9; Titus 3:5
*11:15
11:15 [a]Rom 5:11 [b]Luke 15:24,32
11:16 [a]Num 15:18ff; Neh 10:37; Ezek 44:30
*11:17 [a]Jer 11:16; John 15:2 [b]Eph 2:11ff
11:18 [a]John 4:22
11:19 [a]Rom 9:19
11:20 [a]Rom 5:2; 1 Cor 10:12; 2 Cor 1:24 [b]Rom 12:16; 1 Tim 6:17; 1 Pet 1:17
*11:21
11:22 [a]Rom 2:4 [b]1 Cor 15:2; Heb 3:6,14 [c]John 15:2
11:23 [a]2 Cor 3:16

11:7 *those who were chosen.* I.e., the elect minority of Jews who are being saved today.

11:9 God's blessings (*THEIR TABLE*) actually became a *STUMBLING BLOCK* to their receiving God's righteousness.

11:11 *so as to fall.* I.e., fall beyond recovery. The answer is an emphatic no.

11:15 When Israel rejected Jesus Christ, the nation lost her favored position before God, and the gospel was then preached also to Gentiles. Hopefully the Jews would become jealous and be saved (v. 11). But the casting off is only temporary. When the Lord returns, the Jewish people will be regathered, judged, restored to favor, and redeemed (v. 26). This will be for them *life from the dead.*

11:17–24 The *olive tree* is the place of privilege that was first occupied by the natural branches (the Jews). The wild branches are Gentiles who, because of the unbelief of Israel, now occupy the place of privilege. The root of the tree is the Abrahamic covenant that promised blessing to both Jew and Gentile through Christ.

11:21 If God set aside Israel for their unbelief, He could do the same to Gentiles for their pride.

3 *The duration of Israel's rejection (temporary),* 11:25–32

***11:25** [a]Rom 1:13 [b]Matt 13:11; Rom 16:25; 1 Cor 2:7-10; Eph 3:3-5,9 [c]Rom 12:16 [d]Rom 11:7 [e]Luke 21:24; John 10:16; Rom 11:12

25 For [a]I do not want you, brethren, to be uninformed of this [b]mystery—so that you will not be [c]wise in your own estimation—that a partial [d]hardening has happened to Israel until the [e]fullness of the Gentiles has come in;

11:26 [a]Is 59:20

26 and so all Israel will be saved; just as it is written,

"[a]THE DELIVERER WILL COME FROM ZION,
HE WILL REMOVE UNGODLINESS FROM JACOB."

11:27 [a]Is 59:21; Jer 31:33,34; Heb 8:10 [b]Is 27:9; Heb 8:12

27 "[a]THIS IS MY COVENANT WITH THEM,
[b]WHEN I TAKE AWAY THEIR SINS."

***11:28** [a]Rom 5:10 [b]Deut 7:8; 10:15; Rom 9:5

28 From the standpoint of the gospel they are [a]enemies for your sake, but from the standpoint of *God's* choice they are beloved for [b]the sake of the fathers;

11:29 [a]Rom 8:28; 1 Cor 1:26; Eph 1:18; 4:1, 4; Phil 3:14; 2 Thess 1:11; 2 Tim 1:9; Heb 3:1; 2 Pet 1:10 [b]Heb 7:21

29 for the gifts and the [a]calling of God [b]are irrevocable.

30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

31 so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy.

***11:32** [a]Rom 3:9; Gal 3:22f

32 For [a]God has shut up all in disobedience so that He may show mercy to all.

4 *Discourse on God's wisdom,* 11:33–36

***11:33** [a]Rom 2:4; Eph 3:8 [b]Eph 3:10; Col 2:3 [c]Job 5:9; 11:7; 15:8

33 Oh, the depth of [a]the riches both of the [b]wisdom and knowledge of God! [c]How unsearchable are His judgments and unfathomable His ways!

11:34 [a]Is 40:13f; 1 Cor 2:16

34 For [a]WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?

11:35 [a]Job 35:7; 41:11

35 Or [a]WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?

***11:36** [a]1 Cor 8:6; 11:12; Col 1:16; Heb 2:10 [b]Rom 16:27; Eph 3:21; Phil 4:20; 1 Tim 1:17; 2 Tim 4:18; 1 Pet 4:11; 5:11; 2 Pet 3:18; Jude 25; Rev 1:6; 5:13; 7:12

36 For [a]from Him and through Him and to Him are all things. [b]To Him *be* the glory forever. Amen.

VI RIGHTEOUSNESS PRACTICED; APPLICATION, SERVICE, 12:1–15:13

A In Relation to Ourselves, 12:1–2

***12:1** [a]1 Cor 1:10; 2 Cor 10:1-4; Eph 4:1; 1 Pet 2:11 [b]Rom 6:13,16, 19; 1 Cor 6:20; Heb 13:15; 1 Pet 2:5

12 Therefore [a]I urge you, brethren, by the mercies of God, to [b]present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

***12:2** [a]1 Pet 1:14 [b]Matt 13:22; Gal 1:4; 1 John 2:15 [c]Eph 4:23; Titus 3:5 [d]Eph 5:10,17; Col 1:9

2 And do not [a]be conformed to [b]this world, but be transformed by the [c]renewing of your mind, so that you may [d]prove what the will of God is, that which is good and acceptable and perfect.

B In Relation to the Church, 12:3–8

***12:3** [a]Rom 1:5; 15:15; 1 Cor 3:10; 15:10; Gal 2:9; Eph 3:7f

3 For through [a]the grace giv-

11:25 Israel's *hardening* is partial (Jews are being saved today) and temporary (*until* they acknowledge Jesus at His second coming). *the fulness of the Gentiles.* I.e., the full number of Gentiles who will be saved (Acts 15:14). After that, God will turn again to the Jews and will save "all Israel" at the Lord's return (v. 26).

11:28–29 Because the promises made to the patriarchs are irrevocable, Israel must be restored.

11:32 *all . . . all.* I.e., Jews and Gentiles alike.

11:33–36 The thought of God's mercy to Jews and Gentiles (v. 32) calls forth this great doxology.

11:36 God is the source (*from Him*), sustainer (*through Him*), and goal (*to Him*) of all things.

12:1 *brethren.* This appeal for dedication of life is addressed to believers (as also in 1 Cor. 6:20; James 4:7). *by the mercies of God,* which has been described in the preceding chapters. *present.* A decisive decision as in 6:13. *living . . . sacrifice* in contrast to dead animal sacrifices. *spiritual service.* Intelligent, rational, and deliberate.

12:2 *do not be conformed.* I.e., do not live according to the style or manner of this present age. The only other occurrence of this Greek word in the NT is in 1 Peter 1:14. *be transformed.* A continual process of change from inside out. The word is used of Christ's transfiguration (Matt. 17:2; also in 2 Cor. 3:18). *mind.* The center for this change (cf. Eph. 4:23; 2 Cor. 10:5). *prove.* Ascertain. Dedication gives the ability to discern God's will.

12:3 In introducing the subject of the use of spiritual gifts, Paul warns against high-mindedness and exhorts sober-mindedness,

en to me I say to everyone among you [b]not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to [c]each a measure of faith.

4 For [a]just as we have many members in one body and all the members do not have the same function,

5 so we, [a]who are many, are [b]one body in Christ, and individually members one of another.

6 Since we have gifts that [a]differ according to the grace given to us, *each of us is to exercise them accordingly*: if [b]prophecy, according to the proportion of his faith;

7 if [a]service, in his serving; or he who [b]teaches, in his teaching;

8 or he who [a]exhorts, in his exhortation; he who gives, with [b]liberality; [c]he who leads, with diligence; he who shows mercy, with [d]cheerfulness.

C In Relation to Society, 12:9–21

9 *Let* [a]love *be* without hypocrisy. [b]Abhor what is evil; cling to what is good.

10 *Be* [a]devoted to one another in brotherly love; give preference to one another [b]in honor;

11 not lagging behind in diligence, [a]fervent in spirit, [b]serving the Lord;

12 [a]rejoicing in hope, [b]persevering in tribulation, [c]devoted to prayer,

13 [a]contributing to the needs of the saints, [b]practicing hospitality.

14 [a]Bless those who persecute you; bless and do not curse.

15 [a]Rejoice with those who rejoice, and weep with those who weep.

16 [a]Be of the same mind toward one another; [b]do not be haughty in mind, but associate with the lowly. [c]Do not be wise in your own estimation.

17 [a]Never pay back evil for evil to anyone. [b]Respect what is right in the sight of all men.

18 If possible, [a]so far as it depends on you, [b]be at peace with all men.

19 [a]Never take your own revenge, beloved, but leave room for the wrath *of God,* for it is written, "[b]VENGEANCE IS MINE, I WILL REPAY," says the Lord.

20 "[a]BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD."

21 Do not be overcome by evil, but overcome evil with good.

D In Relation to Government, 13:1–14

13 Every [a]person is to be in [b]subjection to the governing authorities. For [c]there is no authority except from God, and those which exist are established by God.

2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

3 For [a]rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear

12:3
[b] Rom 11:20; 12:16
[c] 1 Cor 7:17; 2 Cor 10:13; Eph 4:7; 1 Pet 4:11

***12:4**
[a] 1 Cor 12:12-14; Eph 4:4,16

12:5
[a] 1 Cor 10:17, 33
[b] 1 Cor 12:20, 27; Eph 4:12, 25

***12:6**
[a] Rom 12:3; 1 Cor 7:7; 12:4; 1 Pet 4:10
[b] Acts 13:1; 1 Cor 12:10

12:7
[a] Acts 6:1; 1 Cor 12:5,28
[b] Acts 13:1; 1 Cor 12:28; 14:26

12:8
[a] Acts 4:36; 11:23; 13:15
[b] 2 Cor 8:2; 9:11,13
[c] 1 Cor 12:28; 1 Tim 5:17
[d] 2 Cor 9:7

12:9
[a] 2 Cor 6:6; 1 Tim 1:5
[b] 1 Thess 5:21f

12:10
[a] John 13:34; 1 Thess 4:9; Heb 13:1; 2 Pet 1:7
[b] Rom 13:7; Phil 2:3; 1 Pet 2:17

***12:11**
[a] Acts 18:25
[b] Acts 20:19

12:12
[a] Rom 5:2
[b] Heb 10:32,36
[c] Acts 1:14

12:13
[a] Rom 15:25; 1 Cor 16:15; 2 Cor 9:1; Heb 6:10
[b] Matt 25:35; 1 Tim 3:2

12:14
[a] Matt 5:44; Luke 6:28; 1 Cor 4:12

12:15
[a] Job 30:25; Heb 13:3

12:16
[a] Rom 15:5; 2 Cor 13:11; Phil 2:2; 4:2; 1 Pet 3:8
[b] Rom 11:20; 12:3
[c] Prov 3:7; Rom 11:25

***12:17**
[a] Prov 20:22; 24:29; Rom 12:19
[b] 2 Cor 8:21

12:18
[a] Rom 1:15
[b] Mark 9:50; Rom 14:19

12:19
[a] Prov 20:22; 24:29; Rom 12:17
[b] Deut 32:35; Ps 94:1; 1 Thess 4:6; Heb 10:30

***12:20**
[a] 2 Kin 6:22; Prov 25:21f; Matt 5:44; Luke 6:27

***13:1**
[a] Acts 2:41
[b] Titus 3:1; 1 Pet 2:13f
[c] Dan 2:21; 4:17; John 19:11

13:3
[a] 1 Pet 2:14

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based on the *measure of faith* to work for God that has been given each one.

12:4 *one body.* For this concept, see the note on 1 Cor. 12:12–31.

12:6 *gifts.* On spiritual gifts, see note on 1 Cor. 1:7. *according to the proportion of his faith* I.e., the revelations that come through the prophet must be in agreement with the body of truth already revealed.

12:11 *not lagging behind in diligence.* Do not let your zeal slacken. *fervent in* = boiling with.

12:17–21 Exhortations concerning believers' relations with unbelievers.

12:20 *BURNING COALS.* The burning pangs of shame and guilt may lead to his repentance.

13:1 *be in subjection.* From the same Greek verb used by Paul in Titus 3:1 and by Peter in 1 Peter 2:13, where essentially the same view of the individual's proper attitude to the state is set forth. *there is no authority except from God.* This does not say that only certain forms of government are ordained of God. God established and upholds the principle of government even though some governments do not fulfill His desires.

of authority? Do what is good and you will have praise from the same;

★13:4 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an [a]avenger who brings wrath on the one who practices evil.

13:5 5 Therefore it is necessary to be in subjection, not only because of wrath, but also [a]for conscience' sake.

★13:6 6 For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing.

13:7 7 [a]Render to all what is due them: [b]tax to whom tax *is due;* [c]custom to whom custom; fear to whom fear; honor to whom honor.

13:8 8 Owe nothing to anyone except to love one another; for [a]he who loves his neighbor has fulfilled *the* law.

13:9 9 For this, "[a]YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "[b]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

13:10 10 Love does no wrong to a neighbor; therefore [a]love is the fulfillment of *the* law.

★13:11 11 *Do* this, knowing the time, that it is [a]already the hour for you to [b]awaken from sleep; for now salvation is nearer to us than when we believed.

13:12 12 [a]The night is almost gone, and [b]the day is near. Therefore let us lay aside [c]the deeds of darkness and put on [d]the armor of light.

13:13 13 Let us [a]behave properly as in the day, [b]not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

★13:14 14 But [a]put on the Lord Jesus Christ, and make no provision for the flesh [b]in regard to *its* lusts.

E In Relation to Other Believers, 14:1–15:13

1 Do not judge one another, 14:1–12

14:1 14 Now [a]accept the one who is [b]weak in faith, *but* not for *the purpose of* passing judgment on his opinions.

14:2 2 [a]One person has faith that he may eat all things, but he who is [b]weak eats vegetables *only.*

14:3 3 The one who eats is not to [a]regard with contempt the one who does not eat, and the one who does not eat is not to [b]judge the one who eats, for God has [c]accepted him.

14:4 4 [a]Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand.

14:5 5 [a]One person regards one day above another, another regards every day *alike.* Each person must be [b]fully convinced in his own mind.

6 He who observes the day, observes it for the Lord, and he

13:4 *it does not bear the sword for nothing.* God has given the state the power of life and death over its subjects in order to maintain order. This word for *sword* indicates one that was shaped like a sabre and was carried by magistrates to show that they had the power to punish, even to death. Therefore, one should hold government in healthy respect.

13:6–7 *taxes.* Paid to Caesar (as in Luke 20:22). *custom.* Toll or duty.

13:8 Some debt may be permitted because of Matt. 5:42, but the command is, literally, not to continue in debt. Love is a debt one can never fully discharge.

13:11 *from sleep.* I.e., out of insensitivity to sin. *salvation.* The future culmination of our salvation at the return of the Lord is nearer every day.

13:14 An illustration of obedience to this command is the book burning in Acts 19:19.

14:1–12 Paul here discusses the proper attitude Christians should have toward each other in debatable areas of conduct (things that are not clearly stated to be wrong). He says that we are not to judge one another in such matters because God has received both the weaker and stronger believer (vv. 1–3), because we can differ in good conscience (vv. 4–6) and because we shall all be judged by the Lord (vv. 7–12).

14:1 *weak in faith.* I.e., one who does not yet have full knowledge of how to live as a Christian. In this case it is one who eats only "vegetables" (v. 2) and not meat.

13:4 [a]1 Thess 4:6
13:5 [a]Eccl 8; 1 Pet 2:13,19
13:7 [a]Matt 22:21; Mark 12:17; Luke 20:25 [b]Luke 20:22; 23:2 [c]Matt 17:25
13:8 [a]Matt 7:12; 22:39f; John 13:34; Rom 13:10; Gal 5:14; James 2:8
13:9 [a]Ex 20:13ff; Deut 5:17ff [b]Lev 19:18; Matt 19:19
13:10 [a]Matt 7:12; 22:39f; John 13:34; Rom 13:8; Gal 5:14; James 2:8
13:11 [a]1 Cor 7:29f; 10:11; James 5:8; 1 Pet 4:7; 2 Pet 3:9,11; 1 John 2:18; Rev 1:3; 22:10 [b]Mark 13:37; 1 Cor 15:34; Eph 5:14; 1 Thess 5:6
13:12 [a]1 Cor 7:29f; 10:11; James 5:8; 1 Pet 4:7; 2 Pet 3:9,11; 1 John 2:18; Rev 1:3; 22:10 [b]Heb 10:25; 1 John 2:8; Rev 1:3; 22:10 [c]Eph 5:11 [d]2 Cor 6:7; 10:4; Eph 6:11, 13; 1 Thess 5:8
13:13 [a]1 Thess 4:12 [b]Luke 21:34; Gal 5:21; Eph 5:18; 1 Pet 4:3
13:14 [a]Job 29:14; Gal 3:27; Eph 4:24; Col 3:10, 12 [b]Gal 5:16; 1 Pet 2:11
14:1 [a]Acts 28:2; Rom 11:15; 14:3; 15:7 [b]Rom 14:2; 15:1; 1 Cor 8:9ff; 9:22
14:2 [a]Rom 14:14 [b]Rom 14:1; 15:1; 1 Cor 8:9ff; 9:22
14:3 [a]Luke 18:9; Rom 14:10 [b]Rom 14:10, 13; Col 2:16 [c]Acts 28:2; Rom 11:15; 14:1; 15:7
14:4 [a]Rom 9:20; James 4:12
14:5 [a]Gal 4:10 [b]Luke 1:1; Rom 4:21; 14:23

14:6 [a] Matt 14:19; 15:36; 1 Cor 10:30; 1 Tim 4:3f

who eats, does so for the Lord, for he [a]gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

14:7 [a] Rom 8:38f; 2 Cor 5:15; Gal 2:20; Phil 1:20f

7 For not one of us [a]lives for himself, and not one dies for himself;

14:8 [a] Luke 20:38; Phil 1:20; 1 Thess 5:10; Rev 14:13

8 for if we live, we live for the Lord, or if we die, we die for the Lord; therefore [a]whether we live or die, we are the Lord's.

14:9 [a] Rev 1:18; 2:8 [b] Matt 28:18; John 12:24; Phil 2:11; 1 Thess 5:10

9 For to this end [a]Christ died and lived again, that He might be [b]Lord both of the dead and of the living.

*14:10 [a] Luke 18:9; Rom 14:3 [b] Rom 2:16; 2 Cor 5:10

10 But you, why do you judge your brother? Or you again, why do you [a]regard your brother with contempt? For [b]we will all stand before the judgment seat of God.

14:11 [a] Is 45:23 [b] Phil 2:10f

11 For it is written,

"[a]As I LIVE, SAYS THE LORD,
[b]EVERY KNEE SHALL BOW TO ME,
AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

14:12 [a] Matt 12:36; 16:27; 1 Pet 4:5

12 So then [a]each one of us will give an account of himself to God.

2 *Do not hinder one another,* 14:13–23

*14:13 [a] Matt 7:1; Rom 14:3 [b] 1 Cor 8:13

13 Therefore let us not [a]judge one another anymore, but rather determine this— [b]not to put an obstacle or a stumbling block in a brother's way.

*14:14 [a] Acts 10:15; Rom 14:2,20 [b] 1 Cor 8:7

14 I know and am convinced in the Lord Jesus that [a]nothing is unclean in itself; but to him who [b]thinks anything to be unclean, to him it is unclean.

15 For if because of food your brother is hurt, you are no longer [a]walking according to love. [b]Do not destroy with your food him for whom Christ died.

14:15 [a] Eph 5:2 [b] Rom 14:20; 1 Cor 8:11

16 Therefore [a]do not let what is for you a good thing be spoken of as evil;

14:16 [a] 1 Cor 10:30; Titus 2:5

17 for the kingdom of God [a]is not eating and drinking, but righteousness and [b]peace and [b]joy in the Holy Spirit.

14:17 [a] 1 Cor 8:8 [b] Rom 15:13; Gal 5:22

18 For he who in this *way* [a]serves Christ is [b]acceptable to God and approved by men.

14:18 [a] Rom 16:18 [b] 2 Cor 8:21; Phil 4:8; 1 Pet 2:12

19 So then let us [a]pursue the things which make for peace and the [b]building up of one another.

14:19 [a] Ps 34:14; Rom 12:18; 1 Cor 7:15; 2 Tim 2:22; Heb 12:14 [b] Rom 15:2; 1 Cor 10:23; 14:3f,26; 2 Cor 12:19; Eph 4:12,29

20 [a]Do not tear down the work of God for the sake of food. [b]All things indeed are clean, but [c]they are evil for the man who eats and gives offense.

14:20 [a] Rom 14:15 [b] Acts 10:15; Rom 14:2,14 [c] 1 Cor 8:9-12

21 [a]It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles.

14:21 [a] 1 Cor 8:13

22 The faith which you have, have as your own conviction before God. Happy is he who [a]does not condemn himself in what he approves.

*14:22 [a] 1 John 3:21

*14:23 [a] Rom 14:5

23 But [a]he who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.

3 *Do imitate Christ,* 15:1–13

*15:1 [a] Rom 14:1; Gal 6:2; 1 Thess 5:14

15 Now we who are strong ought to bear the weaknesses of [a]those without strength and not *just* please ourselves.

15:2 [a] 1 Cor 9:22; 10:24,33; 2 Cor 13:9 [b] Rom 14:19; 1 Cor 10:23; 14:3f,26; 2 Cor 12:19; Eph 4:12,29

2 Each of us is to [a]please his neighbor for his good, to his [b]edification.

14:10 Believers are not judges of other believers; all, whether weaker or stronger, will be judged by God (1 Cor. 3:10–15; 2 Cor. 5:10).

14:13 The stronger Christian who allows himself certain liberties must be careful that his lifestyle does not place a *stumbling block* (something that leads to sin) or an *obstacle* (something to trip over in the Christian walk) in the path of another believer.

14:14–21 *unclean.* This refers to foods not permitted by the law (Lev. 11). Though these restrictions no longer applied (v. 20), some immature believers still applied them to their own lives. The mature brother is exhorted to abstain from those foods and also from wine, so as not to be a hindrance to his less mature brothers (v. 21). Abstention, though one may personally think it unnecessary, is better than placing temptation in a brother's way.

14:22 *faith.* I.e., a conviction or standard in regard to these matters. Every believer should have standards, but should see that they are used to help others, never to hinder them (15:2).

14:23 *whatever.* I.e., of these matters about which there is legitimate difference of opinion, not about conduct that is clearly sinful.

15:1 Paul counts himself among the strong, yet he gladly placed restrictions on his conduct for the sake of his witness (1 Cor. 9:19–27).

15:3 3 For even [a]Christ did not please Himself; but as it is written, "[b]THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."

15:4 4 For [a]whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

15:5 5 Now may the [a]God who gives perseverance and encouragement grant you [b]to be of the same mind with one another according to Christ Jesus,

15:6 6 so that with one accord you may with one voice glorify [a]the God and Father of our Lord Jesus Christ.

15:7 7 Therefore, [a]accept one another, just as Christ also accepted us to the glory of God.

15:8 8 For I say that Christ has become a servant to [a]the circumcision on behalf of the truth of God to confirm [b]the promises *given* to the fathers,

15:9 9 and for [a]the Gentiles to [b]glorify God for His mercy; as it is written,

"[c]THEREFORE I WILL GIVE PRAISE
TO YOU AMONG THE
GENTILES,
AND I WILL SING TO YOUR
NAME."

15:10 10 Again he says,

"[a]REJOICE, O GENTILES, WITH
HIS PEOPLE."

15:11 11 And again,

"[a]PRAISE THE LORD ALL YOU
GENTILES,
AND LET ALL THE PEOPLES PRAISE
HIM."

15:12 12 Again Isaiah says,

"[a]THERE SHALL COME [b]THE
ROOT OF JESSE,
AND HE WHO ARISES TO RULE
OVER THE GENTILES,
[c]IN HIM SHALL THE GENTILES
HOPE."

13 Now may the God of hope fill you with all [a]joy and peace in believing, so that you will abound in hope [b]by the power of the Holy Spirit.

VII PERSONAL MESSAGES AND BENEDICTION, 15:14–16:27

A Paul's Plans, 15:14–33

15:14 14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of [a]goodness, filled with [b]all knowledge and able also to admonish one another.

15:15 15 But I have written very boldly to you on some points so as to remind you again, because of [a]the grace that was given me from God,

15:16 16 to be [a]a minister of Christ Jesus to the Gentiles, ministering as a priest the [b]gospel of God, so that *my* [c]offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

15:17 17 Therefore in Christ Jesus I have found [a]reason for boasting in [b]things pertaining to God.

15:18 18 For I will not presume to speak of anything except what [a]Christ has accomplished through me, resulting in the obedience of the Gentiles by word and deed,

15:19 19 in the power of [a]signs and wonders, [b]in the power of the Spirit; so that [c]from Jerusalem and round about as [d]far as Illyricum I have fully preached the gospel of Christ.

15:20 20 And thus I aspired to [a]preach the gospel, not where Christ was *already* named, [b]so

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15:3 By pointing to the example of Christ and quoting from Ps. 69:9, Paul answers the question, Why should I restrict myself?

15:8–9 *a servant to the circumcision.* Jesus ministered to His fellow-Jews to confirm the *promises* made to Israel (9:4) and to *Gentiles* who, though without covenants, received the *mercy* of God.

15:9–12 All the quotations in these verses (from Ps. 18:49; Deut. 32:43; Ps. 117:1; Isa. 11:10) are from the LXX version of the OT and are cited to validate Christ's ministry to Gentiles.

15:16 *to the Gentiles.* See Gal. 2:9.

15:19 *Illyricum.* The area on the eastern shore of the Adriatic, extending from NE Italy to Macedonia (the former nation of Yugoslavia).

15:20 *not where Christ was already named.* I.e., where Christ was unknown.

that I would not build on another man's foundation;

15:21 [a]Is 52:15
21 but as it is written,
"[a]THEY WHO HAD NO NEWS OF HIM SHALL SEE,
AND THEY WHO HAVE NOT HEARD SHALL UNDERSTAND."

15:22 [a]Rom 1:13; 1 Thess 2:18
22 For this reason [a]I have often been prevented from coming to you;

*15:23 [a]Acts 19:21; Rom 1:10f; 15:29,32
23 but now, with no further place for me in these regions, and since I [a]have had for many years a longing to come to you

15:24 [a]Rom 15:28 [b]Acts 15:3 [c]Rom 1:12
24 whenever I [a]go to Spain—for I hope to see you in passing, and to be [b]helped on my way there by you, when I have first [c]enjoyed your company for a while—

*15:25 [a]Acts 19:21 [b]Acts 24:17
25 but now, [a]I am going to Jerusalem [b]serving the saints.

15:26 [a]Acts 16:9; 1 Cor 16:5; 2 Cor 1:16; 2:13; 7:5; 8:1; 9:2,4; 11:9; Phil 4:15; 1 Thess 1:7f; 4:10; 1 Tim 1:3 [b]Acts 18:12; 19:21
26 For [a]Macedonia and [b]Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

15:27 [a]1 Cor 9:11
27 Yes, they were pleased *to do so,* and they are indebted to them. For [a]if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

*15:28 [a]John 3:33 [b]Rom 15:24
28 Therefore, when I have finished this, and [a]have put my seal on this fruit of theirs, I will [b]go on by way of you to Spain.

15:29 [a]Acts 19:21; Rom 1:10f; 15:23,32
29 I know that when [a]I come to you, I will come in the fullness of the blessing of Christ.

15:30 [a]Gal 5:22; Col 1:8 [b]2 Cor 1:11; Col 4:12
30 Now I urge you, brethren, by our Lord Jesus Christ and by [a]the love of the Spirit, to [b]strive together with me in your prayers to God for me,

*15:31 [a]2 Cor 1:10; 2 Thess 3:2; 2 Tim 3:11; 4:17 [b]Rom 15:25f; 2 Cor 8:4; 9:1 [c]Acts 9:13,15
31 that I may be [a]rescued from those who are disobedient in Judea, and *that* my [b]service for Jerusalem may prove acceptable to the [c]saints;

15:32 [a]Rom 15:23 [b]Acts 18:21; Rom 1:10
32 so that [a]I may come to you in joy by [b]the will of God and find *refreshing* rest in your company.

15:33 [a]Rom 16:20; 2 Cor 13:11; Phil 4:9; 1 Thess 5:23; 2 Thess 3:16; Heb 13:20
33 Now [a]the God of peace be with you all. Amen.

B Paul's Personal Greetings, 16:1–16

*16:1 [a]2 Cor 3:1 [b]Acts 18:18
16 I [a]commend to you our sister Phoebe, who is a servant of the church which is at [b]Cenchrea;

16:2 [a]Phil 2:29 [b]Acts 9:13,15
2 that you [a]receive her in the Lord in a manner worthy of the [b]saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.

*16:3 [a]Acts 18:2 [b]Rom 8:11ff; 16:7,9,10; 2 Cor 5:17; 12:2; Gal 1:22 [c]Rom 8:1
3 Greet [a]Prisca and Aquila, my fellow workers [b]in [c]Christ Jesus,

4 who for my life risked their own necks, to whom not only do I give thanks, but also all the churches of the Gentiles;

*16:5 [a]1 Cor 16:19; Col 4:15; Philem 2 [b]1 Cor 16:15 [c]Acts 16:6
5 also *greet* [a]the church that is in their house. Greet Epaenetus, my beloved, who is the [b]first convert to Christ from [c]Asia.

6 Greet Mary, who has worked hard for you.

*16:7 [a]Rom 9:3; 16:11,21 [b]Col 4:10; Philem 23 [c]Rom 8:11ff; 16:3,9,10; 2 Cor 5:17; 12:2; Gal 1:22
7 Greet Andronicus and Junias, my [a]kinsmen and my [b]fellow prisoners, who are outstanding among the apostles, who also were [c]in Christ before me.

15:23 *no further place.* I.e., no more opportunity to preach Christ where He was unknown. Therefore, Paul proposed to go to Spain, stopping off in Rome on his way (v. 24).

15:25 *serving.* I.e., to take the money that had been collected in Greece (see 2 Cor. 8–9).

15:28 *this fruit.* I.e., the money he was collecting.

15:31 Paul was aware of the difficulties that faced him in Jerusalem (Acts 20:22–23).

16:1 *Phoebe . . . a servant of the church.* The word here translated "servant" is often translated "deacon," which leads some to believe that Phoebe was a deaconess. However, the word is more likely used here in an unofficial sense of helper. *Cenchrea.* The eastern port of Corinth.

16:3 *Prisca and Aquila.* See Acts 18:2, 26; 1 Cor. 16:19; 2 Tim. 4:19. Just how they risked their lives for Paul (v. 4), he does not say.

16:5 *the church that is in their house.* Early congregations met in homes (1 Cor. 16:19; Col. 4:15; Philem. 2). The several house churches in one city would constitute the church in that city (1 Cor. 1:2).

16:7 *outstanding among the apostles.* Better, well known to the apostles. Where they were *prisoners* with Paul is not stated (cf. 2 Cor. 11:23).

8 Greet Ampliatus, my beloved in the Lord.

9 Greet Urbanus, our fellow worker [a]in Christ, and Stachys my beloved.

10 Greet Apelles, the approved [a]in Christ. Greet those who are of the *household* of Aristobulus.

11 Greet Herodion, my [a]kinsman. Greet those of the *household* of Narcissus, who are in the Lord.

12 Greet Tryphaena and Tryphosa, workers in the Lord. Greet Persis the beloved, who has worked hard in the Lord.

13 Greet [a]Rufus, a choice man in the Lord, also his mother and mine.

14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren with them.

15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all [a]the saints who are with them.

16 [a]Greet one another with a holy kiss. All the churches of Christ greet you.

C Paul's Concluding Admonition and Benediction, 16:17–27

17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances [a]contrary to the teaching which you learned, and [b]turn away from them.

18 For such men are [a]slaves, not of our Lord Christ but of [b]their own appetites; and by their [c]smooth and flattering speech they deceive the hearts of the unsuspecting.

19 For the report of your obedience [a]has reached to all; therefore I am rejoicing over you, but [b]I want you to be wise in what is good and innocent in what is evil.

20 [a]The God of peace will soon crush [b]Satan under your feet.

[c]The grace of our Lord Jesus be with you.

21 [a]Timothy my fellow worker greets you, and *so do* [b]Lucius and [c]Jason and [d]Sosipater, my [e]kinsmen.

22 I, Tertius, who [a]write this letter, greet you in the Lord.

23 [a]Gaius, host to me and to the whole church, greets you. [b]Erastus, the city treasurer greets you, and Quartus, the brother.

24 [The grace of our Lord Jesus Christ be with you all. Amen.]

25 [a]Now to Him who is able to establish you [b]according to my gospel and the preaching of Jesus Christ, according to the revelation of [c]the mystery which has been kept secret for [d]long ages past,

26 but now is manifested, and by [a]the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to [b]obedience of faith;

27 to the only wise God, through Jesus Christ, [a]be the glory forever. Amen.

16:9 [a]Rom 8:11ff; 16:3,7,10; 2 Cor 5:17; 12:2; Gal 1:22
16:10 [a]Rom 8:11ff; 16:3,7,9; 2 Cor 5:17; 12:2; Gal 1:22
16:11 [a]Rom 9:3; 16:7,21
16:13 [a]Mark 15:21
16:15 [a]Rom 16:2,14
***16:16** [a]1 Cor 16:20; 2 Cor 13:12; 1 Thess 5:26; 1 Pet 5:14
16:17 [a]1 Tim 1:3; 6:3 [b]Matt 7:15; Gal 1:8f; 2 Thess 3:6,14; Titus 3:10; 2 John 10
16:18 [a]Rom 14:18 [b]Phil 3:19
16:18 [c]Col 2:4; 2 Pet 2:3
***16:19** [a]Rom 1:8 [b]Jer 4:22; Matt 10:16; 1 Cor 14:20
16:20 [a]Rom 15:33 [b]Matt 4:10 [c]1 Cor 16:23; 2 Cor 13:14; Gal 6:18; Phil 4:23; 1 Thess 5:28; 2 Thess 3:18; Rev 22:21
***16:21** [a]Acts 16:1 [b]Acts 13:1[?] [c]Acts 17:5[?] [d]Acts 20:4[?] [e]Rom 9:3; 16:7,11
***16:22** [a]1 Cor 16:21; Gal 6:11; Col 4:18; 2 Thess 3:17; Philem 19
***16:23** [a]Acts 19:29; 20:4[?]; 1 Cor 1:14 [b]Acts 19:22; 2 Tim 4:20
***16:24**
***16:25** [a]Eph 3:20; Jude 24 [b]Rom 2:16 [c]Matt 13:35; Rom 11:25; 1 Cor 2:1,7; 4:1; Eph 1:9; 3:3,9; 6:19; Col 1:26f; 2:2; 4:3; 1 Tim 3:16 [d]2 Tim 1:9; Titus 1:2
16:26 [a]Rom 1:2 [b]Rom 1:5
16:27 [a]Rom 11:36

16:16 On the *holy kiss,* see note on 1 Peter 5:14.

16:19 *innocent in what is evil* I.e., guileless. The believer should not mix with evil; rather, he should be knowledgeable about good things.

16:21 *my kinsmen.* Not actual relatives, but fellow countrymen (also vv. 7, 11).

16:22 *Tertius.* Paul's stenographer.

16:23 *Gaius.* Presumably the Gaius of 1 Cor. 1:14, whom Paul had baptized. *Erastus*'s name has been found on a pavement that he donated to Corinth.

16:24 Many mss. do not contain this verse.

16:25–26 *the mystery.* A definition of a scriptural mystery: something unknown in times past but revealed in the NT. See note on Eph. 3:3. Here *the mystery* is the gospel of Christ. OT prophecies of Messiah could now be understood, once the mystery was revealed (cf. Luke 24:44–45; 1 Peter 1:10–12).

1 CORINTHIANS

INTRODUCTION

AUTHOR: Paul DATE: 55

The City of Corinth Located on the narrow isthmus between the Aegean and Adriatic Seas, Corinth was a port city and wealthy commercial center. Ships wanting to avoid the dangerous trip around the southern tip of Greece were dragged across that isthmus. The city boasted an outdoor theater that accommodated 20,000 people, athletic games second only to the Olympics, a Greek, Roman, and Oriental population, and the great temple of Aphrodite with its 1,000 prostitutes. The immoral condition of Corinth is vividly seen in the fact that the Greek term *Korinthiazomai* (lit., to act the Corinthian) came to mean "to practice fornication." There were taverns on the south side of the marketplace, and many drinking vessels have been dug up from those liquor lockers. Corinth was noted for everything sinful.

The Church in Corinth The gospel was first preached in Corinth by Paul on his second missionary journey (A.D. 50). While living and working with Aquila and Priscilla, he preached in the synagogue until opposition forced him to move next door, to the house of Titius Justus. The Jews accused him before the Roman governor Gallio, but the charge was dismissed, and Paul remained 18 months in the city (Acts 18:1–17; 1 Cor. 2:3). After leaving, Paul wrote the church a letter, which has been lost (5:9), but disturbing news about the believers and questions they asked Paul in a letter they sent to him (7:1) prompted the writing of 1 Corinthians. Problems there included divisions in the church (1:11), immorality (chap. 5; 6:9–20), and the questions concerning marriage, food, worship, and the resurrection. Aberrant beliefs and practices of an astonishing variety characterized this church.

Place of Writing This letter was written from Ephesus (16:8).

Contents The letter is largely practical in emphasis, dealing with spiritual and moral problems and questions. It is a casebook of pastoral theology. Important emphases include the judgment seat of Christ (3:11–15), the temple of the Holy Spirit (6:19–20), the glory of God (10:31), the Lord's Supper (11:23–34), love (chap. 13), the exercise of gifts (chaps. 12–14), and resurrection (chap. 15).

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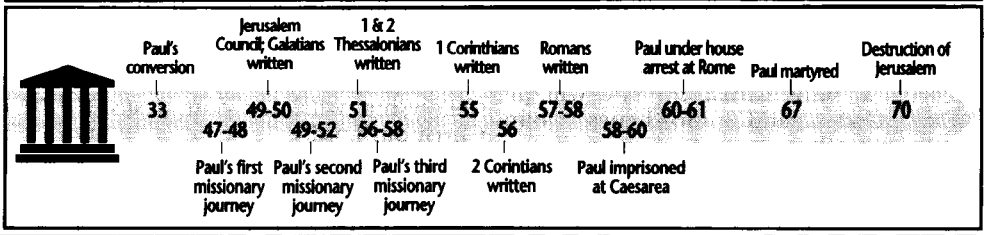
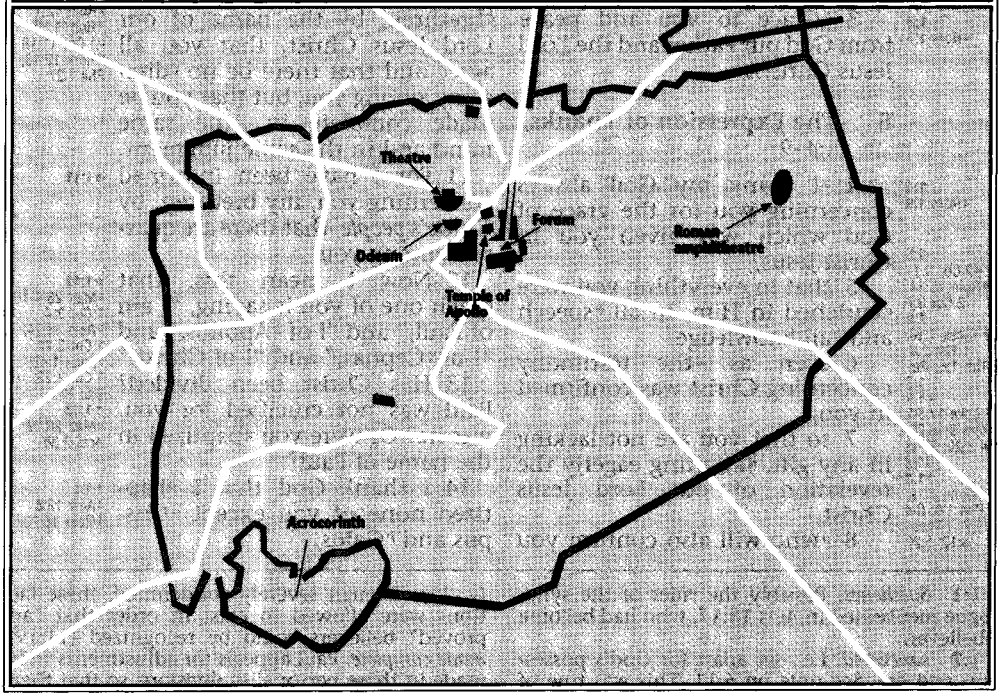
TIMELINE OF 1 CORINTHIANS



CITY OF CORINTH



THE FIRST LETTER OF PAUL TO THE CORINTHIANS

I INTRODUCTION, 1:1–9

A The Salutation, 1:1–3

1 Paul, [a]called *as* an apostle of Jesus Christ by [b]the will of God, and [c]Sosthenes our [d]brother,

2 to [a]the church of God which is at [b]Corinth, to those who have been sanctified in Christ Jesus, saints [c]by calling, with all who in every place [d]call on the name of our Lord Jesus Christ, their *Lord* and ours:

3 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

B The Expression of Thanks, 1:4–9

4 [a]I thank my God always concerning you for the grace of God which was given you in Christ Jesus,

5 that in everything you were [a]enriched in Him, in all [b]speech and [b]all knowledge,

6 even as [a]the testimony concerning Christ was confirmed in you,

7 so that you are not lacking in any gift, [a]awaiting eagerly the revelation of our Lord Jesus Christ,

8 [a]who will also confirm you to the end, blameless in [b]the day of our Lord Jesus Christ.

9 [a]God is faithful, through whom you were [b]called into [c]fellowship with His Son, Jesus Christ our Lord.

II DIVISIONS IN THE CHURCH, 1:10–4:21

A The Fact of Divisions, 1:10–17

10 Now [a]I exhort you, [b]brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no [c]divisions among you, but that you be made complete in [d]the same mind and in the same judgment.

11 For I have been informed concerning you, my brethren, by Chloe's *people*, that there are quarrels among you.

12 Now I mean this, that [a]each one of you is saying, "I am of Paul," and "I of [b]Apollos," and "I of [c]Cephas," and "I of Christ."

13 Has Christ been divided? Paul was not crucified for you, was he? Or were you [a]baptized in the name of Paul?

14 I thank God that I [a]baptized none of you except [a]Crispus and [b]Gaius,

*1:1 [a]Rom 1:1 [b]Rom 1:10; 2 Tim 1:1 [c]Acts 18:17 [d]Acts 1:15
*1:2 [a]1 Cor 10:32 [b]Acts 18:1 [c]Rom 1:7; 8:28 [d]Acts 7:59
1:3 [a]Rom 1:7
1:4 [a]Rom 1:8
1:5 [a]2 Cor 9:11 [b]Rom 15:14; 2 Cor 8:7
1:6 [a]2 Thess 1:10; 1 Tim 2:6; 2 Tim 1:8; Rev 1:2
*1:7 [a]Luke 17:30; Rom 8:19,23; Phil 3:20; 2 Pet 3:12
*1:8 [a]Rom 8:19; Phil 1:6; Col 2:7; 1 Thess 3:13; 5:23
1:8 [b]Luke 17:24, 30; 1 Cor 5:5; 2 Cor 1:14; Phil 1:6,10; 2:16; 1 Thess 5:2; 2 Thess 2:2
1:9 [a]Deut 7:9; Is 49:7; 1 Cor 10:13; 2 Cor 1:18; 1 Thess 5:24; 2 Thess 3:3 [b]Rom 8:28 [c]1 John 1:3
*1:10 [a]Rom 12:1 [b]Rom 1:13 [c]1 Cor 11:18 [d]Rom 12:16; Phil 1:27
*1:11
*1:12 [a]Matt 23:8-10; 1 Cor 3:4 [b]Acts 18:24; 1 Cor 3:22 [c]John 1:42; 1 Cor 3:22; 9:5; 15:5
*1:13 [a]Matt 28:19; Acts 2:38
1:14 [a]Acts 18:8 [b]Rom 16:23

1:1 *Sosthenes.* Possibly the ruler of the synagogue mentioned in Acts 18:17, who had become a believer.

1:2 *sanctified.* I.e., set apart for God's possession and use. See note on 6:11. This was true of the Corinthians because of their position in Christ (12:13), in spite of their blatant imperfections.

1:7 *gift.* I.e., spiritual gift (cf. 12:4–11). Spiritual gifts are abilities that God gives believers in order that they may serve Him. Every Christian has at least one gift (1 Peter 4:10). At Corinth all the various gifts were found within the group. Spiritual gifts are discussed in Rom. 12:3–8; 1 Cor. 12:1–14:40; and Eph. 4:7–16.

1:8 *confirm* = guarantee. The Corinthians had God's guarantee that they would be in Christ's presence when He returns and that they would then be *blameless.* This assurance is based on the wonderful fact that *God is faithful* (v. 9).

1:10 *divisions,* or schisms, parties. This letter was written to a church divided over personalities (v. 12). Though severely condemned, these factions were allowed to exist in order that "approved" believers could be recognized (11:19). *made complete.* Paul appeals for adjustments to be made in these personality divisions so that there might be unity in the church. Other issues that divided the church included libertinism (6:13), the relation of men and women in the church (11:2–16), food laws (8:10; 10:25), speaking in tongues (chap. 14), and resurrection of the dead (chap. 15).

1:11 *quarrels,* or strife, which, according to Gal. 5:20, is a work of the flesh, or old nature.

1:12 The party of *Apollos* apparently preferred a polished style in preaching (Acts 18:24). The party of *Cephas* (Peter) appealed to the traditionalists, who wanted a leader who had walked with Christ. The party of *Christ* included those who disdained attachment to any group and flaunted their liberty in Christ (6:12).

1:13 The impossibility of these things being true demonstrates the fallacies of these factions.

15 so that no one would say you were baptized in my name.
16 Now I did baptize also the [a]household of Stephanas; beyond that, I do not know whether I baptized any other.
17 [a]For Christ did not send me to baptize, but to preach the gospel, [b]not in cleverness of speech, so that the cross of Christ would not be made void.

B The Causes of Divisions, 1:18–2:16

***1 The misunderstanding of God's message of the cross,* 1:18–2:5**

18 For the word of the cross is [a]foolishness to [b]those who are perishing, but to us who are being saved it is [c]the power of God.
19 For it is written,
"[a]I WILL DESTROY THE WISDOM OF THE WISE,
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE."
20 [a]Where is the wise man? Where is the scribe? Where is the debater of [b]this age? Has not God [c]made foolish the wisdom of [d]the world?
21 For since in the wisdom of God [a]the world through its wisdom did not *come to* know God, [b]God was well-pleased through the [c]foolishness of the message preached to [d]save those who believe.
22 For indeed [a]Jews ask for signs and Greeks search for wisdom;
23 but we preach [a]Christ crucified, [b]to Jews a stumbling block and to Gentiles [c]foolishness,
24 but to those who are [a]the called, both Jews and Greeks, Christ [b]the power of God and [c]the wisdom of God.
25 Because the [a]foolishness of God is wiser than men, and [b]the weakness of God is stronger than men.
26 For consider your [a]calling, brethren, that there were [b]not many wise according to the flesh, not many mighty, not many noble;
27 but [a]God has chosen the foolish things of [b]the world to shame the wise, and God has chosen the weak things of [b]the world to shame the things which are strong,
28 and the base things of [a]the world and the despised God has chosen, [b]the things that are not, so that He may [c]nullify the things that are,
29 so that [a]no man may boast before God.
30 But by His doing you are in [a]Christ Jesus, who became to us [b]wisdom from God, and [c]righteousness and [d]sanctification, and [e]redemption,
31 so that, just as it is written, "[a]LET HIM WHO BOASTS, BOAST IN THE LORD."

2 And when I came to you, brethren, I [a]did not come with superiority of speech or of wisdom, proclaiming to you [b]the testimony of God.
2 For I determined to know nothing among you except [a]Jesus Christ, and Him crucified.
3 I was with you in [a]weak-

1:16 a1 Cor 16:15, 17
★1:17 aJohn 4:2; Acts 10:48 b1 Cor 2:1,4, 13; 2 Cor 10:10; 11:6
★1:18 a1 Cor 1:21,23, 25; 2:14; 4:10 bActs 2:47; 2 Cor 2:15; 4:3; 2 Thess 2:10 cRom 1:16; 1 Cor 1:24
1:19 aIs 29:14
1:20 aJob 12:17; Is 19:11f; 33:18 bMatt 13:22; 1 Cor 2:6,8; 3:18,19 cRom 1:20ff dJohn 12:31; 1 Cor 1:27f; 6:2; 11:32; James 4:4
1:21 aJohn 12:31; 1 Cor 1:27f; 6:2; 11:32; James 4:4 bLuke 12:32; Gal 1:15; Col 1:19 c1 Cor 1:18,23, 25; 2:14; 4:10 dRom 11:14; James 5:20
1:22 aMatt 12:38
★1:23 a1 Cor 2:2; Gal 3:1; 5:11 bLuke 2:34; 1 Pet 2:8 c1 Cor 1:18,21, 25; 2:14; 4:10
1:24 aRom 8:28 bRom 1:16; 1 Cor 1:18 cLuke 11:49; 1 Cor 1:30
1:25 a1 Cor 1:18,21, 23; 2:14; 4:10 b2 Cor 13:4
★1:26 aRom 11:29 bMatt 11:25; 1 Cor 1:20; 2:8
1:27 aJames 2:5 b1 Cor 1:20
1:28 a1 Cor 1:20 bRom 4:17 cJob 34:19; 1 Cor 2:6; 2 Thess 2:8; Heb 2:14
1:29 aEph 2:9
★1:30 aRom 8:1; 1 Cor 4:15 b1 Cor 1:24 cJer 23:5f; 33:16; 2 Cor 5:21; Phil 3:9 d1 Cor 1:2; 6:11; 1 Thess 5:23 eRom 3:24; Eph 1:7,14; Col 1:14
1:31 aJer 9:23f; 2 Cor 10:17
2:1 a1 Cor 1:17; 2:4,13 b1 Cor 2:7
2:2 a1 Cor 1:23; Gal 6:14
★2:3 a1 Cor 4:10; 2 Cor 11:30; 12:5,9f; 13:9

1:17 *For Christ did not send me to baptize, but to preach the gospel.* Though Paul did baptize some (vv. 14, 16), it is clear from this statement that he did not consider baptism necessary for salvation. *not in cleverness of speech.* Not with persuasive eloquence or argumentation.

1:18–25 In these verses Paul shows that worldly wisdom, which the Corinthians prized so highly, is the very antithesis of the wisdom of God.

1:23 *Christ crucified* was a *stumbling block* to Jews, who expected a political savior, and *foolishness* to Greeks, who considered anyone who would be crucified of no account.

1:26–31 Not only is the message of the cross foolishness to the perishing (v. 18), God uses those who would commonly be considered foolish, weak, and of no consequence to convey that message. An illustration of this truth was their own church group, which did not include many *wise, mighty,* or *noble* (v. 26). God's purpose is to exclude all boasting in self (v. 29).

1:30 *righteousness* of justification. *sanctification.* Present, progressive sanctification. *redemption.* Future glorification.

2:3 Paul arrived in Corinth after a discouraging experience in Athens and was anxious about the believers he had just left in Thessalonica (Acts

ness and in [b]fear and in much trembling,
4 and my message and my preaching were [a]not in persuasive words of wisdom, but in demonstration of [b]the Spirit and of power,
5 so that your faith would not rest on the wisdom of men, but on [a]the power of God.

2 *The misunderstanding of the Spirit's ministry of revealing,* 2:6–16

6 Yet we do speak wisdom among those who are [a]mature; a wisdom, however, not of [b]this age nor of the rulers of [b]this age, who are [c]passing away;
7 but we speak God's wisdom in a [a]mystery, the hidden *wisdom* which God [b]predestined before the [c]ages to our glory;
8 *the wisdom* [a]which none of the rulers of [b]this age has understood; for if they had understood it they would not have crucified [c]the Lord of glory;
9 but just as it is written,

"[a]THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD,
AND *WHICH* HAVE NOT ENTERED THE HEART OF MAN,
ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

10 [a]For to us God revealed *them* [b]through the Spirit; for the Spirit searches all things, even the [c]depths of God.
11 For who among men knows the *thoughts* of a man except the [a]spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God.
12 Now we [a]have received, not the spirit of [b]the world, but the Spirit who is from God, so that we may know the things freely given to us by God,
13 which things we also speak, [a]not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words.*
14 But a [a]natural man [b]does not accept the things of the Spirit of God, for they are [c]foolishness to him; and he cannot understand them, because they are spiritually appraised.
15 But he who is [a]spiritual appraises all things, yet he himself is appraised by no one.
16 For [a]WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But [b]we have the mind of Christ.

C The Consequences of Divisions, 3:1–4:5

1 *Spiritual growth is stunted,* 3:1–9

3 And I, brethren, could not speak to you as to [a]spiritual men, but as to [b]men of flesh, as to [c]infants in Christ.
2 I gave you [a]milk to drink, not solid food; for you [b]were not yet able *to receive it.* Indeed, even now you are not yet able,
3 for you are still fleshly. For

2:3 [b]Is 19:16; 2 Cor 7:15; Eph 6:5
2:4 [a]1 Cor 1:17; 2:1,13 [b]Rom 15:19; 1 Cor 4:20
*2:5 [a]2 Cor 4:7; 6:7; 12:9
2:6 [a]Eph 4:13; Phil 3:15; Heb 5:14; 6:1 [b]Matt 13:22; 1 Cor 1:20 [c]1 Cor 1:28
*2:7 [a]Rom 11:25; 16:25f; 1 Cor 2:1 [b]Rom 8:29f [c]Heb 1:2; 11:3
*2:8 [a]1 Cor 1:26; 2:6 [b]Matt 13:22; 1 Cor 1:20 [c]Acts 7:2; James 2:1
*2:9 [a]Is 64:4; 65:17
2:10 [a]Matt 11:25; 13:11; 16:17; Gal 1:12; Eph 3:3,5 [b]John 14:26 [c]Rom 11:33ff
2:11 [a]Prov 20:27
2:12 [a]Rom 8:15 [b]1 Cor 1:27
*2:13 [a]1 Cor 1:17; 2:1,4
*2:14 [a]1 Cor 15:44, 46; James 3:15; Jude 19 mg [b]John 14:17 [c]1 Cor 1:18
*2:15 [a]1 Cor 3:1; 14:37; Gal 6:1
2:16 [a]Is 40:13; Rom 11:34 [b]John 15:15
*3:1 [a]1 Cor 2:15; 14:37; Gal 6:1 [b]Rom 7:14; 1 Cor 2:14 [c]1 Cor 2:6; Eph 4:14; Heb 5:13
3:2 [a]Heb 5:12f; 1 Pet 2:2 [b]John 16:12
*3:3

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17). The overwhelming wickedness of Corinth undoubtedly added to his anxiety.

2:5 *wisdom of men.* Paul did not want their faith to be placed in clever arguments but in *the power of God.*

2:7 *mystery.* The gospel Paul proclaimed, which is understood only by divine revelation.

2:8 *the rulers of this age.* I.e., those who crucified Christ.

2:9 A free quotation of Isa. 64:4. These things, long hidden, are now revealed by the Spirit (v. 10).

2:13 *combining spiritual thoughts with spiritual words.* This difficult phrase may perhaps mean "interpreting spiritual truths to spiritual minds."

2:14 *a natural man.* I.e., an unsaved man. See Jude 19, where the same word is used (translated "worldly-minded") to indicate a person who does not have the Spirit (see also Rom. 8:9).

2:15 *he who is spiritual.* The mature Christian, who is led and taught by the Spirit, *appraises all things;* i.e., he can scrutinize, sift, and thereby understand all things; but unbelievers and even carnally-minded Christians cannot appraise (understand) him.

3:1 *men of flesh.* The Greek word *sarkinos* means "fleshly" or "of the flesh," with the idea of weakness; in verse 3 *fleshly* has the overtone of willfulness. Fleshly Christians (*brethren*) are *infants in Christ* (i.e., undeveloped) who cannot understand the deeper truths of the Word of God (v. 2) and who are characterized by strife (v. 3).

3:3 *still.* Their condition was inexcusable, for they had been saved long enough to have grown

since there is [a]jealousy and strife among you, are you not fleshly, and are you not walking [b]like mere men?

4 For when [a]one says, "I am of Paul," and another, "I am of Apollos," are you not *mere* [b]men?

5 What then is Apollos? And what is Paul? [a]Servants through whom you believed, even [b]as the Lord gave *opportunity* to each one.

6 [a]I planted, [b]Apollos watered, but [c]God was causing the growth.

7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

8 Now he who plants and he who waters are one; but each will [a]receive his own reward according to his own labor.

9 For we are God's [a]fellow workers; you are God's [b]field, God's [c]building.

3:3 [a]Rom 13:13; 1 Cor 1:10f; 11:18 [b]1 Cor 3:4
3:4 [a]1 Cor 1:12 [b]1 Cor 3:3
3:5 [a]Rom 15:16; 2 Cor 3:3,6; 4:1; 5:18; 6:4; Eph 3:7; Col 1:25; 1 Tim 1:12 [b]Rom 12:6; 1 Cor 3:10
***3:6** [a]1 Cor 4:15; 9:1; 15:1; 2 Cor 10:14f
3:6 [b]Acts 18:24-27; 1 Cor 1:12 [c]1 Cor 15:10
***3:8** [a]1 Cor 3:14; 4:5; 9:17; Gal 6:4
3:9 [a]Mark 16:20; 2 Cor 6:1 [b]Is 61:3; Matt 15:13 [c]1 Cor 3:16; Eph 2:20-22; Col 2:7; 1 Pet 2:5

THE JUDGMENTS

Judgment	Nature	Occasion	Result
Of Jesus Christ—John 12:31	Bearing the believer's sins—2 Cor. 5:21; Heb. 9:26-28; 1 Peter 2:24; 3:18	Christ lifted up on the cross, world judged, Satan defeated—John 12:31	Death of Christ, justification and security of the believer—John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13
Of the believer by himself—2 Cor. 11:31-32; 2 Sam. 7:14-15	The believer's condemnation of himself for permitting his own sinful ways and habits—2 Sam. 12:13-14	Self-judgment of the believer as a son to avoid chastisement by his heavenly Father—Heb. 12:7	If neglected, the Father's chastening follows, but never condemnation—1 Cor. 11:32; 5:5
Of the believer's works—2 Cor. 5:10	Quality of the believer's life as a servant—1 Cor. 3:11-15; Matt. 12:36 (in no sense for sins, Heb. 10:17)	At the coming of the Lord—1 Cor. 4:1-5; 9:24-27; Rom. 14:10; Gal. 6:7; Col. 3:24-25; 2 Tim. 4:8	Reward for faithful service, loss of reward—1 Cor. 3:8, 14-15; Rev. 22:12
Of the Gentile survivors of the Tribulation—Matt. 25:31-46; Joel 3:1-3	Point of testing is the treatment of Christ's brothers, i.e., the Jewish people during the Tribulation	At Christ's return in glory to set up His millennial kingdom	Entrance into or exclusion from the millennial kingdom
Jewish survivors of the Tribulation—Ezek. 20:33-44	Subjects will be living Israelites regathered at the end of the Tribulation	At Christ's return in glory to set up His millennial kingdom	Entrance or non-entrance into the land for kingdom blessing—Ps. 50:1-7; Mal. 3:2-5; 4:1-2
Of the fallen angels—Jude 6; 2 Peter 2:4; 1 Cor. 6:3	Subjects will be the angels who rebelled with Satan—Rev. 12:3-4	Evidently after the Millennium, at the end of history	Satan and evil angels relegated to the lake of fire, Gehenna, eternal hell—Rev. 20:10
Of the unsaved—Rev. 20:11-15	Only the wicked dead. Perhaps Satan and fallen angels are finally judged also at this time	Basis of judgment is according to works to determine degree of punishment of the lost	Second death, or lake of fire—not annihilation—Rev. 19:20; 20:10,14-15

up. *walking like mere men.* Carnal Christians are scarcely distinguishable from natural or unsaved men.

3:6 Paul was the evangelist, Apollos the edifier; but God made it all happen.

3:8 *are one.* I.e., in harmony, not competition.

2 *Rewards will be lost,* 3:10–4:5

3:10 10 According to [a]the grace of God which was given to me, like a wise master builder [b]I laid a foundation, and [c]another is building on it. But each man must be careful how he builds on it.

3:11 11 For no man can lay a [a]foundation other than the one which is laid, which is Jesus Christ.

3:12 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw,

3:13 13 [a]each man's work will become evident; for [b]the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work.

3:14 14 If any man's work which he has built on it remains, he will [a]receive a reward.

3:15 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet [a]so as through fire.

3:16 16 [a]Do you not know that [b]you are a temple of God and *that* the Spirit of God dwells in you?

3:17 17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.

3:18 18 [a]Let no man deceive himself. [b]If any man among you thinks that he is wise in [c]this age, he must become foolish, so that he may become wise.

19 For [a]the wisdom of this world is foolishness before God. For it is written, "*He is* [b]THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS";

20 and again, "[a]THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS."

21 So then [a]let no one boast in men. For [b]all things belong to you,

22 [a]whether Paul or Apollos or Cephas or the world or [b]life or death or things present or things to come; all things belong to you,

23 and [a]you belong to Christ; and [b]Christ belongs to God.

4 Let a man regard us in this manner, as [a]servants of Christ and [b]stewards of [c]the mysteries of God.

2 In this case, moreover, it is required of stewards that one be found trustworthy.

3 But to me it is a very small thing that I may be examined by you, or by *any* human court; in fact, I do not even examine myself.

4 For I [a]am conscious of nothing against myself, yet I am not by this [b]acquitted; but the one who examines me is the Lord.

5 Therefore [a]do not go on passing judgment before the time, *but wait* [b]until the Lord comes who will both [c]bring to light the

3:10 [a]Rom 12:3; 1 Cor 15:10 [b]Rom 15:20; 1 Cor 3:11f [c]1 Thess 3:2
3:11 [a]Is 28:16; Eph 2:20; 1 Pet 2:4ff
3:13 [a]1 Cor 4:5 [b]Matt 10:15; 1 Cor 1:8; 2 Thess 1:7-10; 2 Tim 1:12,18; 4:8
3:14 [a]1 Cor 3:8; 4:5; 9:17; Gal 6:4
3:15 [a]Job 23:10; Ps 66:10,12; Jude 23
3:16 [a]Rom 6:16 [b]Rom 8:9; 1 Cor 6:19; 2 Cor 6:16; Eph 2:21f
3:18 [a]Is 5:21 [b]1 Cor 8:2; Gal 6:3 [c]1 Cor 1:20
3:19 [a]1 Cor 1:20 [b]Job 5:13
3:20 [a]Ps 94:11
3:21 [a]1 Cor 4:6 [b]Rom 8:32
3:22 [a]1 Cor 1:12; 3:5,6 [b]Rom 8:38
3:23 [a]1 Cor 15:23; 2 Cor 10:7; Gal 3:29 [b]1 Cor 11:3; 15:28
4:1 [a]Luke 1:2 [b]1 Cor 9:17; Titus 1:7; 1 Pet 4:10 [c]Rom 11:25; 16:25
4:2
4:4 [a]Acts 23:1; 2 Cor 1:12 [b]Ps 143:2; Rom 2:13
4:5 [a]Matt 7:1; Rom 2:1 [b]John 21:22; Rom 2:16 [c]1 Cor 3:13

3:10–15 This passage refers to the judgment seat of Christ (cf. 2 Cor. 5:10). The works discussed here have nothing to do with earning or losing salvation. The rewards (or loss of them) pertain only to Christians.

3:12 *gold.* Those works that are valuable and enduring. *wood.* Those that are ultimately worthless.

3:13 Quality, not quantity, of works is the basis of judgment.

3:14 *reward.* Salvation is a free gift, but rewards, for those who are saved, are earned. The quality of our service (v. 13) is the criterion. Rewards are often spoken of as crowns (cf. 9:25; 1 Thess. 2:19; 2 Tim. 4:8; James 1:12; 1 Peter 5:4; Rev. 2:10; 3:11; 4:4, 10).

3:15 *suffer loss.* I.e., of reward not salvation, as is made clear in the latter part of the verse.

3:16 *a temple of God.* Here the local church is viewed as a temple of God inhabited by the Spirit; in 6:19 the individual is a temple of God.

3:17 If *any man* contributes to the collapse of a local church (whether a believer or a professing believer) he will be severely disciplined by God.

3:18 *he must become foolish* by accepting God's wisdom, which the world regards as folly.

4:1 *servants.* The word denotes subordination (originally an under-rower in a trireme, a ship with three banks of oars) and is different from the "servants" used in 3:5. *mysteries.* See note on Eph. 3:3.

4:2 *trustworthy.* Reliability was the one necessary virtue for stewards, who were managers or administrators of large estates.

4:4 *against myself.* Paul is saying, "I have a clear conscience, but my final judgment rests with God."

4:5 At the judgment seat of Christ, when *motives* are revealed, all believers will receive some *praise* from God, for all will bear some fruit.

things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's [d]praise will come to him from God.

D The Example of Paul, 4:6–21

4:6 6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed [a]what is written, so that no one of you will [b]become arrogant [c]in behalf of one against the other.

4:7 7 For who regards you as superior? [a]What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?

4:8 8 You are [a]already filled, you have already become rich, you have become kings without us; and indeed, *I* wish that you had become kings so that we also might reign with you.

4:9 9 For, I think, God has exhibited us apostles last of all, as men [a]condemned to death; because we [b]have become a spectacle to the world, both to angels and to men.

4:10 10 We are [a]fools for Christ's sake, but [b]you are prudent in Christ; [c]we are weak, but you are strong; you are distinguished, but we are without honor.

4:11 11 To this present hour we are both [a]hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless;

4:12 12 and we toil, [a]working with our own hands; when we are [b]reviled, we bless; when we are [c]persecuted, we endure;

13 when we are slandered, we try to conciliate; we have [a]become as the scum of the world, the dregs of all things, *even* until now.

4:14 14 I do not write these things to [a]shame you, but to admonish you as my beloved [b]children.

15 For if you were to have countless [a]tutors in Christ, yet *you would* not *have* many fathers, for in [b]Christ Jesus I [c]became your father through the [d]gospel.

16 Therefore I exhort you, be [a]imitators of me.

4:17 17 For this reason I [a]have sent to you [b]Timothy, who is my [c]beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, [d]just as I teach everywhere in every church.

18 Now some have become [a]arrogant, as though I were not [b]coming to you.

19 But I [a]will come to you soon, [b]if the Lord wills, and I shall find out, not the words of those who are [c]arrogant but their power.

20 For the kingdom of God does [a]not consist in words but in power.

21 What do you desire? [a]Shall I come to you with a rod, or with love and a spirit of gentleness?

III MORAL DISORDERS IN THE CHURCH, 5:1–6:20

A The Case of Incest, 5:1–13

1 The problem stated, 5:1–2

5:1 5 It is actually reported that there is immorality among

4:6 *I have figuratively applied.* I.e., though Paul had been speaking of himself and Apollos (3:5–4:5), others, whom he did not name, were the real culprits. *that in us you may learn not to exceed what is written.* I.e., that you might learn by us to live faithfully according to the Scriptures.

4:8–13 With biting irony, Paul contrasts the imagined exaltation of the Corinthians with the degradation and distress that were the apostles' daily lot.

4:9 *spectacle.* Lit., a theater, referring either to gladiator contests or to a triumphal procession of a Roman general bringing captured soldiers to the arena. Likewise, the apostles in the arena of this world were fighting to the death.

4:15 *tutors.* The same word is used in Gal. 3:24. See the note there. The Corinthians had many instructors but only one spiritual father, Paul.

4:21 As their spiritual father, Paul would exert discipline (*rod*) if necessary.

5:1 *immorality.* I.e., incest, forbidden by both OT and Roman law (Lev. 18:8; Deut. 22:22). *has.* Suggesting some sort of permanent relationship. *his father's wife.* Not the offender's mother, but a stepmother, possibly divorced from his father.

5:1 you, and immorality of such a kind as does not exist even among the Gentiles, that someone has [a]his father's wife.
[a] Lev 18:8; Deut 22:30; 27:20

★5:2 2 You [a]have become arrogant and have not [b]mourned instead, so that the one who had done this deed would be [c]removed from your midst.
[a] 1 Cor 4:6 [b] 2 Cor 7:7-10 [c] 1 Cor 5:13

2 *The punishment prescribed,* 5:3–13

5:3 3 For I, on my part, though [a]absent in body but present in spirit, have already judged him who has so committed this, as though I were present.
[a] Col 2:5; 1 Thess 2:17

5:4 4 [a]In the name of our Lord Jesus, when you are assembled, and I with you in spirit, [b]with the power of our Lord Jesus,
[a] 2 Thess 3:6 [b] John 20:23; 2 Cor 2:10; 13:3,10

★5:5 5 *I have decided* to [a]deliver such a one to [b]Satan for the destruction of his flesh, so that his spirit may be saved in [c]the day of the Lord Jesus.
[a] Prov 23:14; Luke 22:31; 1 Tim 1:20 [b] Matt 4:10 [c] 1 Cor 1:8

5:6 6 [a]Your boasting is not good. [b]Do you not know that [c]a little leaven leavens the whole lump *of dough*?
[a] 1 Cor 5:2; James 4:16 [b] Rom 6:16 [c] Hos 7:4; Matt 16:6,12; Gal 5:9

★5:7 7 Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our [a]Passover also has been sacrificed.
[a] Mark 14:12; 1 Pet 1:19

★5:8 8 Therefore let us celebrate the feast, [a]not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
[a] Ex 12:19; 13:7; Deut 16:3

★5:9 9 I wrote you in my letter [a]not to associate with immoral people;
[a] 2 Cor 6:14; Eph 5:11; 2 Thess 3:6

5:10 10 I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with [a]idolaters, for then you would have to go out of the world.
[a] 1 Cor 10:27

★5:11 11 But actually, I wrote to you not to associate with any so-called [a]brother if he is an immoral person, or covetous, or [b]an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.
[a] Acts 1:15; 2 Thess 3:6 [b] 1 Cor 10:7,14, 20f

★5:12 12 For what have I to do with judging [a]outsiders? [b]Do you not judge those who are within *the church*?
[a] Mark 4:11 [b] 1 Cor 5:3-5; 6:1-4

5:13 13 But those who are outside, God judges. [a]REMOVE THE WICKED MAN FROM AMONG YOURSELVES.
[a] Deut 13:5; 17:7,12; 21:21; 22:21; 1 Cor 5:2

B The Problem of Litigation in Heathen Courts, 6:1–8

★6:1 6 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and [a]not before the saints?
[a] Matt 18:17

★6:2 2 Or [a]do you not know that [b]the saints will judge [c]the
[a] Rom 6:16 [b] Dan 7:18,22, 27; Matt 19:28 [c] 1 Cor 1:20

That nothing is said about disciplining the woman seems to indicate that she was not a Christian.

5:2 *removed* refers to church discipline and excommunication.

5:5 *to deliver such a one to Satan for the destruction of his flesh.* This evidently means that the church was to discipline this sinning brother by committing him to Satan's domain, the world (1 John 5:19), and to Satan's chastisement, the destruction or ruin of his body (*flesh* means "body" here) through sickness or even death. *destruction* does not mean annihilation but ruin. Persistent sin often leads to physical punishment (11:30; 1 John 5:16–17).

5:7 *leaven.* A symbol of impurity. See note on Matt. 13:33. By position they were *unleavened.* Paul urges that their practice correspond. *Passover.* See Ex. 12:1–28. Christ was already sacrificed, and, just as Passover was followed by the Feast of Unleavened Bread (during which all leaven was removed from the houses), so should the Corinthians, who were already cleansed, now walk in holiness.

5:8 *the feast.* I.e., of Unleavened Bread (cf. Ex. 12:15–20; 13:1–10).

5:9 *to associate.* I.e., have familiar fellowship. It is impossible not to have some contact with the evil people of the world in the daily pursuits of life (v. 10). But, Paul says, it is improper to have fellowship with a Christian who is under discipline (v. 11).

5:11 To have familiar fellowship with someone under discipline might indicate approval of what he did. So do not even *eat* with such—an obvious act of fellowship.

5:12–13 The church should leave the judgment of unbelievers to God and concentrate on setting its own house in order.

6:1 *a case.* Cases involving property, not criminal cases that the state would try.

6:2 *the saints will judge the world.* Because of our union with Christ, we will be associated with Him in this judgment (during the Millennium; see Matt. 19:28). We will also *judge angels* (v. 3; see 2 Peter 2:4, 9; Jude 6).

world? If the world is judged by you, are you not competent *to constitute* the smallest law courts?

6:3 [a]Rom 6:16
3 [a]Do you not know that we will judge angels? How much more matters of this life?

***6:4**
4 So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?

6:5 [a]1 Cor 4:14; 15:34 [b]Acts 1:15; 9:13; 1 Cor 6:1
5 [a]I say *this* to your shame. *Is it* so, *that* there is not among you one wise man who will be able to decide between his [b]brethren,

6:6 [a]2 Cor 6:14f; 1 Tim 5:8
6 but brother goes to law with brother, and that before [a]unbelievers?

***6:7** [a]Matt 5:39f
7 Actually, then, it is already a defeat for you, that you have lawsuits with one another. [a]Why not rather be wronged? Why not rather be defrauded?

6:8 [a]1 Thess 4:6
8 On the contrary, you yourselves wrong and defraud. *You do* this even to *your* [a]brethren.

C The Warning Against Moral Laxity, 6:9-20

***6:9** [a]Rom 6:16 [b]Acts 20:32; 1 Cor 15:50; Gal 5:21; Eph 5:5 [c]Luke 21:8; 1 Cor 15:33; Gal 6:7; James 1:16; 1 John 3:7 [d]Rom 13:13; 1 Cor 5:11; Gal 5:19-21; Eph 5:5; 1 Tim 1:10; Rev 21:8; 22:15
9 Or [a]do you not know that the unrighteous will not [b]inherit the kingdom of God? [c]Do not be deceived; [d]neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

***6:10**
10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will [a]inherit the kingdom of God.

6:10 [a]Acts 20:32; 1 Cor 15:50; Gal 5:21; Eph 5:5

***6:11** [a]1 Cor 12:2; Eph 2:2f; Col 3:5-7; Titus 3:3-7 [b]Acts 22:16; Eph 5:26 [c]1 Cor 1:2,30 [d]Rom 8:30
11 [a]Such were some of you; but you were [b]washed, but you were [c]sanctified, but you were [d]justified in the name of the Lord Jesus Christ and in the Spirit of our God.

***6:12** [a]1 Cor 10:23
12 [a]All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.

***6:13** [a]Matt 15:17 [b]Col 2:22 [c]1 Cor 6:15,19 [d]Gal 5:24; Eph 5:23
13 [a]Food is for the stomach and the stomach is for food, but God will [b]do away with both of them. Yet the body is not for immorality, but [c]for the Lord, and [d]the Lord is for the body.

6:14 [a]Acts 2:24 [b]John 6:39f; 1 Cor 15:23
14 Now God has not only [a]raised the Lord, but [b]will also raise us up through His power.

6:15 [a]1 Cor 6:3 [b]Rom 12:5; 1 Cor 6:13; 12:27; Eph 5:30 [c]Luke 20:16
15 [a]Do you not know that [b]your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? [c]May it never be!

***6:16** [a]1 Cor 6:3 [b]Gen 2:24; Matt 19:5; Mark 10:8; Eph 5:31
16 Or [a]do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "[b]THE TWO SHALL BECOME ONE FLESH."

6:17 [a]John 17:21-23; Rom 8:9-11; 1 Cor 6:15; Gal 2:20
17 But the one who joins himself to the Lord is [a]one spirit *with Him.*

6:4 *appoint them.* Better, are you appointing them ... (expressing irony that believers would prefer to take their cases to unbelievers)?

6:7 *a defeat.* Going to court against a brother brings defeat (because greed or vengeance win) before the case is even heard. It is better to be wronged and take a loss.

6:9 *effeminate, nor homosexuals.* Both expressions refer to homosexuals, the first to those who allow themselves to be used unnaturally and the second to active homosexuals. Paul's warning is given against the background of incest, homosexuality, pederasty, and other unnatural sexual vices that were prevalent among the Greeks and Romans. Socrates and 14 of the first 15 Roman emperors practiced homosexuality. Paul did not want Christianity confused with sects that permitted such things.

6:10 People whose lifestyles exhibit wickedness, not fruit, show they are unsaved and will, therefore, not *inherit the kingdom of God.*

6:11 *washed.* I.e., regenerated (Titus 3:5). *sanctified.* I.e., set apart for God's use. There are three aspects to sanctification: (1) positional sanctification, possessed by every believer from the moment of his conversion (his perfect standing in holiness, Acts 20:32; 1 Cor. 1:2); (2) progressive sanctification, the daily growth in grace, becoming in practice more and more set apart for God's use (John 17:17; Eph. 5:26); and (3) ultimate sanctification, attained only when we are fully and completely set apart to God in heaven (1 Thess. 5:23). *justified.* See note on Rom. 3:24.

6:12 *are lawful.* Apparently some of the Corinthians were trying to use their Christian freedom to justify their sins. Paul here insists that Christian liberty is limited by two considerations: Is the practice expedient (helpful) and will it enslave?

6:13 Some were saying that just as *food* and the *stomach* necessarily go together, so the body and sexual indulgence go together. Not so, says Paul. Rather, the body should always glorify the Lord.

6:16 Adultery creates a union but not a marriage.

18 [a]Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

19 Or [a]do you not know that [b]your body is a temple of the Holy Spirit who is in you, whom you have from God, and that [c]you are not your own?

20 For [a]you have been bought with a price: therefore glorify God in [b]your body.

IV DISCUSSION CONCERNING MARRIAGE, 7:1–40

A Marriage and Celibacy, 7:1–9

7 Now concerning the things about which you wrote, it is [a]good for a man not to touch a woman.

2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband.

3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband.

4 The wife does not have authority over her own body, but the husband *does;* and likewise also the husband does not have authority over his own body, but the wife *does.*

5 [a]Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that [b]Satan will not tempt you because of your lack of self-control.

6 But this I say by way of concession, [a]not of command.

7 Yet I wish that all men were [a]even as I myself am. However, [b]each man has his own gift from God, one in this manner, and another in that.

8 But I say to the unmarried and to widows that it is [a]good for them if they remain [b]even as I.

9 But if they do not have self-control, [a]let them marry; for it is better to marry than to burn *with passion.*

B Marriage and Divorce, 7:10–24

10 But to the married I give instructions, [a]not I, but the Lord, that the wife should not leave her husband

11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.

12 But to the rest [a]I say, not the Lord, that if any brother has a

*6:18 [a]1 Cor 6:9; 2 Cor 12:21; Eph 5:3; Col 3:5; Heb 13:4

*6:19 [a]1 Cor 6:3 [b]John 2:21; 1 Cor 3:16; 2 Cor 6:16 [c]Rom 14:7f

*6:20 [a]Acts 20:28; 1 Cor 7:23; 1 Pet 1:18f; 2 Pet 2:1; Rev 5:9 [b]Rom 12:1; Phil 1:20

*7:1 [a]1 Cor 7:8,26

*7:2

7:5 [a]Ex 19:15; 1 Sam 21:5 [b]Matt 4:10

*7:6 [a]2 Cor 8:8

*7:7 [a]1 Cor 7:8; 9:5 [b]Matt 19:11f; Rom 12:6; 1 Cor 12:4,11

*7:8 [a]1 Cor 7:1,26 [b]1 Cor 7:7; 9:5

*7:9 [a]1 Tim 5:14

*7:10 [a]Mal 2:16; Matt 5:32; 19:3-9; Mark 10:2-12; Luke 16:18; 1 Cor 7:6

*7:12 [a]1 Cor 7:6; 2Cor 11:17

6:18 *Flee immorality.* I.e., make it your habit to flee immorality. Joseph's reaction to the advances of Potiphar's wife (Gen. 39:12) literally illustrates this principle.

6:19 *your body is a temple.* A sharp contrast to the temple of Aphrodite in Corinth where the priestesses were prostitutes.

6:20 *glorify.* Show God's character in our bodies.

7:1 *you wrote.* In this chapter Paul is not writing a treatise on marriage but answering questions that had been sent to him. We have only one side of the correspondence. It is clear that Paul favored celibacy (vv. 1, 7, 8, 9, 27, 38), though he approved marriage (vv. 2, 27, 28). For more complete NT teaching concerning marriage, see John 2:1–11; Eph. 5:21–33; 1 Tim. 5:14; Heb. 13:4; 1 Peter 3:1–7. *it is good* . . . Probably a position taken by some at Corinth. Paul grants its validity but states that marriage is better for those who might be overcome by the practices of the evil society in which they live (v. 2).

7:2–5 In the mutuality of marriage, each partner has rights of his or her own and debts to the other.

7:6 *this* refers back to the advice of verse 2. *by way of concession* because marriage is not a must.

7:7 *one in this manner* (i.e., celibate), *and another in that* (i.e., married).

7:8 *even as I.* Paul was obviously unmarried when he wrote these words. He might have been a widower. It is difficult, however, to substantiate that he had been married on the basis that he was a member of the Sanhedrin (Acts 26:10). It is uncertain that he was a member and also uncertain that members had to be married in the period before A.D. 70.

7:9 *burn.* I.e., with passion.

7:10–11 According to both Paul's and Christ's teachings (Mark 10:1–12), believers should not divorce. If separation does occur, the believer must either remain unmarried permanently or be reconciled permanently.

7:12–13 These verses deal with marriages in which one partner becomes a believer after the marriage. *I say, not the Lord.* I.e., Christ did not give any teaching concerning spiritually mixed marriages, but Paul does, and his teaching is au-

wife who is an unbeliever, and she consents to live with him, he must not divorce her.

13 And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

***7:14** 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are [a]holy.

[a] Ezra 9:2; Mal 2:15

***7:15** 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such *cases,* but God has called us [a]to peace.

[a] Rom 14:19

7:16 16 For how do you know, O wife, whether you will [a]save your husband? Or how do you know, O husband, whether you will save your wife?

[a] Rom 11:14; 1 Pet 3:1

***7:17** 17 Only, [a]as the Lord has assigned to each one, as God has called each, in this manner let him walk. And [b]so I direct in [c]all the churches.

[a] Rom 12:3 [b] 1 Cor 4:17 [c] 1 Cor 11:16; 14:33; 2 Cor 8:18; 11:28; Gal 1:22; 1 Thess 2:14; 2 Thess 1:4

7:18 18 Was any man called *when he was already* circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? [a]He is not to be circumcised.

[a] Acts 15:1ff

7:19 19 [a]Circumcision is nothing, and uncircumcision is nothing, but *what matters is* [b]the keeping of the commandments of God.

[a] Rom 2:27,29; Gal 3:28; 5:6; 6:15; Col 3:11 [b] Rom 2:25

7:20 20 [a]Each man must remain in that condition in which he was called.

[a] 1 Cor 7:24

21 Were you called while a slave? Do not worry about it; but if you are able also to become free, rather do that.

22 For he who was called in the Lord while a slave, is [a]the Lord's freedman; likewise he who was called while free, is [b]Christ's slave.

7:22 [a] John 8:32,36; Philem 16 [b] Eph 6:6; Col 3:24; 1 Pet 2:16

23 [a]You were bought with a price; do not become slaves of men.

7:23 [a] 1 Cor 6:20

24 Brethren, [a]each one is to remain with God in that *condition* in which he was called.

7:24 [a] 1 Cor 7:20

C Marriage and Christian Service, 7:25–38

25 Now concerning virgins I have [a]no command of the Lord, but I give an opinion as one who [b]by the mercy of the Lord is trustworthy.

***7:25** [a] 1 Cor 7:6 [b] 2 Cor 4:1; 1 Tim 1:13,16

26 I think then that this is good in view of the present [a]distress, that [b]it is good for a man to remain as he is.

***7:26** [a] Luke 21:23; 2 Thess 2:2 [b] 1 Cor 7:1,8

27 Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.

***7:27**

28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you.

29 But this I say, brethren, [a]the time has been shortened, so that from now on those who have wives should be as though they had none;

***7:29** [a] Rom 13:11f; 1 Cor 7:31

30 and those who weep, as though they did not weep; and those who rejoice, as though they

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thoritative. Such spiritually mixed marriages are to stay together if at all possible.

7:14 *sanctified.* The presence of a believer in the home sets the home apart and gives it a Christian influence it would not otherwise have. A believing partner, therefore, should stay with the unbeliever. However, this does not mean that children born into such a home are automatically Christians. They are *holy* in the sense of being set apart by the presence of one believing parent.

7:15 *leaves.* If the unbelieving partner chooses to separate, the believer must accept it, though everything should be done to prevent the separation. Nothing is said about a second marriage for the believer.

7:17–24 The principle of remaining in one's marital relationship is part of a more general principle: In everything the Christian is to remain in his calling, unless it is immoral (v. 24).

7:25–35 Celibacy is presented as desirable, though not necessary.

7:26 *the present distress.* Probably a particularly difficult circumstance through which the Corinthian Christians were passing.

7:27–28 Because difficulties or persecution may come (v. 28), stay either married (v. 27a) or single (v. 27b); still, if one marries, it is not sin.

7:29–35 Because time to serve Christ is short, all should live for Him in every circumstance of life.

did not rejoice; and those who buy, as though they did not possess;

7:31 31 and those who use the world, as though they did not [a]make full use of it; for [b]the form of this world is passing away.

7:32 32 But I want you to be free from concern. One who is [a]unmarried is concerned about the things of the Lord, how he may please the Lord;

33 but one who is married is concerned about the things of the world, how he may please his wife,

34 and *his interests* are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband.

35 This I say for your own benefit; not to put a restraint upon you, but to promote what is seemly and *to secure* undistracted devotion to the Lord.

★7:36 **36** But if any man thinks that he is acting unbecomingly toward his virgin *daughter,* if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry.

37 But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin *daughter,* he will do well.

38 So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better.

D Marriage and Remarriage, 7:39–40

★7:39 **39** [a]A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only [b]in the Lord.

7:40 40 But [a]in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

V DISCUSSION CONCERNING FOOD OFFERED TO IDOLS, 8:1–11:1

A Enquiry: May a Christian Eat Food Consecrated to a Pagan God? 8:1–13

★8:1 **8** Now concerning [a]things sacrificed to idols, we know that we all have [b]knowledge. Knowledge [c]makes arrogant, but love [d]edifies.

8:2 2 [a]If anyone supposes that he knows anything, he has not yet [b]known as he ought to know;

8:3 3 but if anyone loves God, he [a]is known by Him.

★8:4 4 Therefore concerning the eating of [a]things sacrificed to idols, we know that there is [b]no such thing as an idol in the world, and that [c]there is no God but one.

8:5 5 For even if [a]there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords,

8:6 6 yet for us [a]there is *but* one God, [b]the Father, [c]from whom are all things and we *exist* for Him; and [d]one Lord, Jesus Christ, [e]by whom are all things, and we *exist* through Him.

8:7 7 However not all men [a]have

★7:39 [a]Rom 7:2 [b]2 Cor 6:14
7:40 [a]1 Cor 7:6,25
★8:1 [a]Acts 15:20; 1 Cor 8:4,7,10 [b]Rom 15:14; 1 Cor 8:7,10; 10:15 [c]1 Cor 4:6 [d]Rom 14:19
8:2 [a]1 Cor 3:18 [b]1 Cor 13:8-12; 1 Tim 6:4
8:3 [a]Ps 1:6; Jer 1:5; Amos 3:2; Rom 8:29; 11:2; Gal 4:9
★8:4 [a]Acts 15:20; 1 Cor 8:1,7,10 [b]Acts 14:15; 1 Cor 10:19; Gal 4:8 [c]Deut 4:35,39; 6:4; 1 Cor 8:6
8:5 [a]2 Thess 2:4
8:6 [a]Deut 4:35,39; 6:4; Is 46:9; Jer 10:6,7; 1 Cor 8:4 [b]Mal 2:10; Eph 4:6 [c]Rom 11:36 [d]John 13:13; 1 Cor 1:2; Eph 4:5; 1 Tim 2:5 [e]John 1:3; Col 1:16
8:7 [a]1 Cor 8:4ff

7:36 Some translations understand *any man* to refer to the bridegroom, but it is better to understand it as the father, since the verb in verse 38 usually means "to give in marriage," and bridegrooms do not do that, fathers do. *if she is past her youth.* I.e., if a virgin daughter is getting beyond marriageable age, then her father may arrange a marriage *if it must be so.*

7:39 *only in the Lord.* I.e., only another Christian.

8:1 *things sacrificed to idols.* The remainders of animals that had been sacrificed to heathen idols. If the offering was private, the remainders were claimed by the offerer; if public, they were sold in the market. The questions discussed here concerned what a Christian should do about buying such meat, eating it when served to him at a banquet, and whether to eat in the temple of an idol.

8:4 *there is no such thing as an idol in the world.* Yet Paul recognizes (v. 5) that there are those that "are so-called gods" and that demons can be behind idols (10:20).

this knowledge; but [b]some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.

8:7 [b]Rom 14:14, 22f

8 But [a]food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.

8:8 [a]Rom 14:17

9 But [a]take care that this liberty of yours does not somehow become a stumbling block to the [b]weak.

*8:9 [a]Rom 14:13, 21; 1 Cor 10:28; Gal 5:13 [b]Rom 14:1; 1 Cor 8:10f

10 For if someone sees you, who have [a]knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat [b]things sacrificed to idols?

*8:10 [a]1 Cor 8:4ff [b]Acts 15:20; 1 Cor 8:1,4,7

11 For through [a]your knowledge he who is weak [b]is ruined, the brother for whose sake Christ died.

*8:11 [a]1 Cor 8:4ff [b]Rom 14:15,20

12 [a]And so, by sinning against the brethren and wounding their conscience when it is weak, you sin [b]against Christ.

*8:12 [a]Matt 18:6; Rom 14:20 [b]Matt 25:45

13 Therefore, [a]if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

*8:13 [a]Rom 14:21; 1 Cor 10:32; 2 Cor 6:3; 11:29

B Example of Paul, 9:1–27

1 Paul's rights, 9:1–14

*9:1 [a]1 Cor 9:19; 10:29 [b]Acts 14:14; Rom 1:1; 2 Cor 12:12; 1 Thess 2:6; 1 Tim 2:7; 2 Tim 1:11 [c]Acts 9:3,17; 18:9; 22:14,18; 23:11; 1 Cor 15:8 [d]1 Cor 3:6; 4:15

9 Am I not [a]free? Am I not an [b]apostle? Have I not [c]seen Jesus our Lord? Are you not [d]my work in the Lord?

9:2 [a]John 3:33; 2 Cor 3:2f [b]Acts 1:25

2 If to others I am not an apostle, at least I am to you; for you are the [a]seal of my [b]apostleship in the Lord.

3 My defense to those who examine me is this:

4 [a]Do we not have a right to eat and drink?

*9:4 [a]1 Cor 9:14; 1 Thess 2:6,9; 2 Thess 3:8f

5 [a]Do we not have a right to take along a believing wife, even as the rest of the apostles and the [b]brothers of the Lord and [c]Cephas?

*9:5 [a]1 Cor 7:7f [b]Matt 12:46 [c]Matt 8:14; John 1:42

6 Or do only [a]Barnabas and I not have a right to refrain from working?

*9:6 [a]Acts 4:36

7 Who at any time serves [a]as a soldier at his own expense? Who [b]plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock?

*9:7 [a]2 Cor 10:4; 1 Tim 1:18; 2 Tim 2:3f [b]Deut 20:6; Prov 27:18; 1 Cor 3:6,8

8 I am not speaking these things [a]according to human judgment, am I? Or does not the Law also say these things?

9:8 [a]Rom 3:5

9 For it is written in the Law of Moses, "[a]YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." God is not concerned about [b]oxen, is He?

*9:9 [a]Deut 25:4; 1 Tim 5:18 [b]Deut 22:1-4; Prov 12:10

10 Or is He speaking altogether for our sake? Yes, [a]for our sake it was written, because [b]the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*.

9:10 [a]Rom 4:23f [b]2 Tim 2:6

11 [a]If we sowed spiritual things in you, is it too much if we reap material things from you?

*9:11 [a]Rom 15:27; 1 Cor 9:14

12 If others share the right over you, do we not more? Nevertheless, we [a]did not use this right, but we endure all things [b]so that we will cause no hindrance to the [c]gospel of Christ.

*9:12 [a]Acts 18:3; 20:33; 1 Cor 9:15,18 [b]2 Cor 6:3; 11:12 [c]1 Cor 4:15; 9:14,16,18,23; 2 Cor 2:12

8:9 *liberty* to eat.

8:10 *in an idol's temple.* Probably refers to some official function or festival.

8:11 *ruined,* not eternally, but in his spiritual life.

8:12 *sin against Christ* because of the union of all believers with Christ.

8:13 Here is the great principle that regulates conduct in morally indifferent matters. It is the principle of love voluntarily regulating liberty (Gal. 5:13).

9:1 This chapter gives an illustration from Paul's own life of the principle of 8:13. He did not take advantage of the rightful privileges he had as an apostle.

9:5 *to take along a believing wife.* I.e., to be married. Peter was married (Matt. 8:14), as were the *rest of the apostles* and Christ's brothers.

9:6 *to refrain from working.* I.e., is it only I and Barnabas who must work for a living? Paul had the right to be supported by those to whom he ministered, but he did not insist on this right (1 Thess. 2:9).

9:7 Others derive their living from their occupation.

9:9 *the Law* (Deut. 25:4) vindicates Paul's claim.

9:11 *material things.* I.e., your material support.

9:12 If the Corinthian church supported *others,* was not Paul even more deserving of their support? Yet he did not take it.

13 [a]Do you not know that those who [b]perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar?

14 So also [a]the Lord directed those who proclaim the [b]gospel to [c]get their living from the gospel.

2 *Paul's restrictions,* 9:15–27

15 But I have [a]used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make [b]my boast an empty one.

16 For if I preach the gospel, I have nothing to boast of, for [a]I am under compulsion; for woe is me if I do not preach [b]the gospel.

17 For if I do this voluntarily, I have a [a]reward; but if against my will, I have a [b]stewardship entrusted to me.

18 What then is my [a]reward? That, when I preach the gospel, I may offer the gospel [b]without charge, so as [c]not to make full use of my right in the gospel.

19 For though I am [a]free from all *men,* I have made myself [b]a slave to all, so that I may [c]win more.

20 [a]To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though [b]not being myself under the Law, so that I might win those who are under the Law;

21 to those who are [a]without law, [b]as without law, though not being without the law of God but [c]under the law of Christ, so that I might win those who are without law.

22 To the [a]weak I became weak, that I might win the weak; I have become [b]all things to all men, [c]so that I may by all means save some.

23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

24 [a]Do you not know that those who run in a race all run, but *only* one receives [b]the prize? [c]Run in such a way that you may win.

25 Everyone who [a]competes in the games exercises self-control in all things. They then *do it* to receive a perishable [b]wreath, but we an imperishable.

26 Therefore I [a]run in such a way, as not without aim; I box in such a way, as not [b]beating the air;

27 but I beat [a]my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.

C Exhortations, 10:1–11:1

1 *Avoid self-indulgence,* 10:1–13

10 For [a]I do not want you to be unaware, brethren, that our fathers were all [b]under the

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9:13 The priests were supported by the people (Num. 18:8–24).

9:17 Willingly or unwillingly, Paul could not escape his responsibility to preach the gospel, because a *stewardship* (responsibility) had been committed to him, and he was under orders to preach even though he was never paid (cf. Luke 17:10).

9:20–21 *as under the Law.* When ministering to Jews, Paul became as one under the Mosaic Law. When working with Gentiles (*those who are without law*), he accommodated to them. But in neither case was he lawless, always submitting himself to the highest law, *the law of Christ.*

9:22 *the weak.* With weak Christians, Paul restricted his liberty (8:9–13). *all things to all men.* Not at the same time (an impossibility), but in each differing situation Paul accommodated so as to win as many as possible.

9:24 *race.* Paul draws on his readers' knowledge of the Isthmian games, which were held every two years near Corinth.

9:25 *exercises self-control.* To be a winner one must train diligently. *a perishable wreath.* In the Isthmian games it was a wreath of pine.

9:26 *as not beating the air.* This does not refer to shadowboxing but to wild misses during an actual boxing match.

9:27 *I beat my body.* Paul changes the metaphor: his opponent is now his own body. By self-discipline he gives it knockout blows. *disqualified.* A reference to the possible loss of reward. See note on 3:14; cf. 2 John 8.

10:1 *our fathers.* The nation Israel is now used as an illustration of some who were disqualified

cloud and all [c]passed through the sea;

2 and all were [a]baptized into Moses in the cloud and in the sea;

3 and all [a]ate the same spiritual food;

4 and all [a]drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

5 Nevertheless, with most of them God was not well-pleased; for [a]they were laid low in the wilderness.

6 Now these things happened as [a]examples for us, so that we would not crave evil things as [b]they also craved.

7 Do not be [a]idolaters, as some of them were; as it is written, "[b]THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO [c]PLAY."

8 Nor let us act immorally, as [a]some of them did, and [b]twenty-three thousand fell in one day.

9 Nor let us try the Lord, as [a]some of them did, and were destroyed by the serpents.

10 Nor [a]grumble, as some of them did, and [b]were destroyed by the [c]destroyer.

11 Now these things happened to them as an [a]example, and [b]they were written for our instruction, upon whom [c]the ends of the ages have come.

12 Therefore let him who [a]thinks he stands take heed that he does not fall.

13 No temptation has overtaken you but such as is common to man; and [a]God is faithful, who will not allow you to be [b]tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

2 *Do not participate in idol feasts,* 10:14–22

14 Therefore, my [a]beloved, flee from [b]idolatry.

15 I speak as to wise men; you judge what I say.

16 Is not the [a]cup of blessing which we bless a sharing in the blood of Christ? Is not the [b]bread which we break a sharing in the body of Christ?

17 Since there is one bread, we [a]who are many are one body; for we all partake of the one bread.

18 Look at the nation [a]Israel; are not those who [b]eat the sacrifices sharers in the altar?

19 What do I mean then? That a thing sacrificed to idols is anything, or [a]that an idol is anything?

20 *No,* but *I say* that the things which the Gentiles sacrifice, they [a]sacrifice to demons and not to God; and I do not want you to become sharers in demons.

21 [a]You cannot drink the cup of the Lord and the cup of de-

10:1 [c]Ex 14:22,29; Neh 9:11; Ps 66:6
***10:2** [a]Rom 6:3; 1 Cor 1:13; Gal 3:27
***10:3** [a]Ex 16:4,35; Deut 8:3; Neh 9:15,20; Ps 78:24f; John 6:31
***10:4** [a]Ex 17:6; Num 20:11; Ps 78:15
***10:5** [a]Num 14:29ff, 37; 26:65; Heb 3:17; Jude 5
***10:6** [a]1 Cor 10:11 [b]Num 11:4,34; Ps 106:14
***10:7** [a]Ex 32:4; 1 Cor 5:11; 10:14 [b]Ex 32:6 [c]Ex 32:19
***10:8** [a]Num 25:1ff [b]Num 25:9
***10:9** [a]Num 21:5f
***10:10** [a]Num 16:41; 17:5,10 [b]Num 16:49 [c]Ex 12:23; 2 Sam 24:16; 1 Chr 21:15; Heb 11:28
10:11 [a]1 Cor 10:6 [b]Rom 4:23 [c]Rom 13:11
10:12 [a]Rom 11:20; 2 Pet 3:17
***10:13** [a]1 Cor 1:9 [b]2 Pet 2:9
***10:14** [a]Heb 6:9 [b]1 Cor 10:7, 19f; 1 John 5:21
10:16 [a]Matt 26:27f; Mark 14:23f; Luke 22:20; 1 Cor 11:25 [b]Matt 26:26; Luke 22:19; Acts 2:42; 1 Cor 11:23f
10:17 [a]Rom 12:5; 1 Cor 12:12f, 27; Eph 4:4,16; Col 3:15
10:18 [a]Rom 1:3 [b]Lev 7:6,14f; Deut 12:17f
10:19 [a]1 Cor 8:4
10:20 [a]Deut 32:17; Ps 106:37; Gal 4:8; Rev 9:20
10:21 [a]2 Cor 6:16

(9:27). *under the cloud* that guided them (Ex. 13:21–22; 14:19). *through the sea.* See Ex. 14:15–22.

10:2 *baptized into Moses.* I.e., united to Moses as their leader.

10:3 *spiritual food.* I.e., the manna (Ex. 16:1–36; Ps. 78:25).

10:4 *from a spiritual rock* that provided water (Ex. 17:1–9; Num. 20:1–13). Since the rock is mentioned twice, and is in different settings, a rabbinic legend held that a material rock actually followed the Israelites. Paul, however, says that it was Christ who was with Israel all the way.

10:5 *most of them.* God was displeased with all but two—Joshua and Caleb.

10:6 *craved.* I.e., desired. The Israelites preferred the food of Egypt to God's manna (Num. 11:4).

10:7 *idolaters.* See Ex. 32:1–14 for the making of the golden calf.

10:8 *twenty-three thousand* was the number killed *in one day.* Num. 25:9 indicates that there were additional deaths afterward.

10:9 *try the Lord . . . destroyed by the serpents.* See Num. 21:6.

10:10 *grumble,* as some did after the judgment on the rebels who were led by Korah (Num. 16:41–50).

10:13 *the way of escape.* Lit., the way out. Not necessarily relief but power to be able to bear the testing.

10:14–22 Paul's point is that partaking in a religious feast means fellowshipping with the one worshiped at that feast. This is true of the Lord's Supper (vv. 16–17), it was true of Israel in OT times (v. 18), and it is true of a pagan feast (vv. 19–22). Therefore, believers must not fellowship at pagan feasts since they may thereby open themselves to demonic attacks (v. 20).

mons; you cannot partake of the table of the Lord and [b]the table of demons.

22 Or do we [a]provoke the Lord to jealousy? We are not [b]stronger than He, are we?

3 *Glorify God by seeking the welfare of your brother,* 10:23–11:1

23 [a]All things are lawful, but not all things are profitable. All things are lawful, but not all things [b]edify.

24 Let no one [a]seek his own *good,* but that of his neighbor.

25 [a]Eat anything that is sold in the meat market without asking questions for conscience' sake;

26 [a]FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS.

27 If [a]one of the unbelievers invites you and you want to go, [b]eat anything that is set before you without asking questions for conscience' sake.

28 But [a]if anyone says to you, "This is meat sacrificed to idols," do not eat *it,* for the sake of the one who informed *you,* and for conscience' sake;

29 I mean not your own conscience, but the other *man's;* for [a]why is my freedom judged by another's conscience?

30 If I partake with thankfulness, [a]why am I slandered concerning that for which I [b]give thanks?

31 Whether, then, you eat or drink or [a]whatever you do, do all to the glory of God.

32 [a]Give no offense either to Jews or to Greeks or to [b]the church of God;

33 just as I also [a]please all men in all things, [b]not seeking my own profit but the *profit* of the many, [c]so that they may be saved.

11 [a]Be imitators of me, just as I also am of Christ.

VI DISCUSSION CONCERNING PUBLIC WORSHIP, 11:2–14:40

A The Veiling of Women, 11:2–16

2 Now [a]I praise you because you [b]remember me in everything and [c]hold firmly to the traditions, just as I delivered them to you.

3 But I want you to understand that Christ is the [a]head of every man, and [b]the man is the head of a woman, and God is the [c]head of Christ.

4 Every man who has *something* on his head while praying or [a]prophesying disgraces his head.

5 But every [a]woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same

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10:24 *good* = welfare.

10:25–28 *the meat market.* The subject now changes from meat sacrificed to idols and served at pagan feasts to meat sacrificed to idols that is bought in the market and served at private dinner parties (v. 27). A believer has the liberty to eat such meat unless questioned, in which case he should restrict his liberty (v. 28).

10:30 Because Paul does not want his liberty to provide a reason for condemning him, he will voluntarily restrict it for the glory of God.

10:31 *do all to the glory of God.* This is the all-inclusive principle concluding the discussion that began in 8:1: Test all conduct by whether or not it manifests the characteristics of God. Other principles for guiding the believer's conduct in this book are (1) is it beneficial (6:12)? (2) is it enslaving (6:12)? (3) will it hinder the spiritual growth of a brother (8:13)? (4) does it "edify" (build up, 10:23)?

10:32 The mention of *Jews* separate from *the church* shows that Israel was not replaced by the NT church but remains distinct in this age.

11:1 This verse belongs in thought with chap. 10. The Corinthians are urged to imitate the self-sacrificing example of Paul and Christ.

11:2 *traditions.* I.e., oral teaching.

11:3 *the man is the head of a woman.* This teaching is based on Gen. 3:16, and Paul makes it the basis for the wearing of a covering.

11:5 *who has her head uncovered.* Women should be veiled or covered in the meeting of the church, and men should not. Paul's reasons were based on theology (headship, v. 3), the order in creation (vv. 7–9), and the presence of angels in the meeting (v. 10). None of these reasons was based on contemporary social custom. *praying or prophesying.* In the light of what he says in 14:34–35, it is doubtful that Paul approved of those activities by the women at Corinth. He simply acknowledges that these were unauthorized practices. *shaved.* A sign of disgrace.

11:5 [b]Deut 21:12 as the woman whose head is [b]shaved.

6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

11:7 [a]Gen 1:26; 5:1; 9:6; James 3:9 7 For a man ought not to have his head covered, since he is the [a]image and glory of God; but the woman is the glory of man.

*11:8 [a]Gen 2:21-23; 1 Tim 2:13 8 For [a]man does not originate from woman, but woman from man;

11:9 [a]Gen 2:18 9 for indeed man was not created for the woman's sake, but [a]woman for the man's sake.

*11:10 10 Therefore the woman ought to have *a symbol of* authority on her head, because of the angels.

*11:11 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman.

11:12 [a]2 Cor 5:18 [b]Rom 11:36 12 For as the woman originates from the man, so also the man *has his birth* through the woman; and [a]all things originate [b]from God.

11:13 [a]Luke 12:57 13 [a]Judge for yourselves: is it proper for a woman to pray to God *with her head* uncovered?

14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

*11:15 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

*11:16 16 But if one is inclined to be contentious, [a]we have no other practice, nor have [b]the churches of God.

11:16 [a]1 Cor 4:5; 9:1-3,6 [b]1 Cor 7:17

B The Lord's Supper, 11:17–34

11:17 [a]1 Cor 11:2,22 17 But in giving this instruction, [a]I do not praise you, because you come together not for the better but for the worse.

11:18 [a]1 Cor 1:10; 3:3 18 For, in the first place, when you come together as a church, I hear that [a]divisions exist among you; and in part I believe it.

*11:19 [a]Matt 18:7; Luke 17:1; 1 Tim 4:1; 2 Pet 2:1 [b]Deut 13:3; 1 John 2:19 19 For there [a]must also be factions among you, [b]so that those who are approved may become evident among you.

*11:20 20 Therefore when you meet together, it is not to eat the Lord's Supper,

11:21 [a]Jude 12 21 for in your eating each one takes his own supper first; and one is hungry and [a]another is drunk.

11:22 [a]1 Cor 10:32 [b]James 2:6 [c]1 Cor 11:2,17 22 What! Do you not have houses in which to eat and drink? Or do you despise the [a]church of God and [b]shame those who have nothing? What shall I say to you? Shall [c]I praise you? In this I will not praise you.

*11:23 [a]1 Cor 15:3; Gal 1:12; Col 3:24 [b]1 Cor 11:23-25; *Matt 26:26-28; Mark 14:22-24; Luke 22:17-20;* 1 Cor 10:16 23 For [a]I received from the Lord that which I also delivered to you, that [b]the Lord Jesus in the night in which He was betrayed took bread;

*11:24 24 and when He had given thanks, He broke it and said, "This

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11:8–9 Woman came from man's body and was made for the sake of man (Gen. 2:22).

11:10 *a symbol.* I.e., the covering is the sign of man's authority over the woman. *because of the angels.* The insubordination of an uncovered woman (signifying her refusal to recognize the authority of her husband) would offend the angels who observe the conduct of believers in their church gatherings (Eph. 3:10; 1 Peter 1:12).

11:11–12 Men and women are interdependent, and women are not inferior to men since they give birth to all.

11:15 *her hair is given to her for a covering.* This is not the same word as that used in verses 5–6. The point here is that as the hair represents the proper covering in the natural realm, so the veil is the proper covering in the religious.

11:16 *no other practice.* I.e., no custom of women worshiping without some form of a covering.

11:19 *factions.* When this happens, it can serve the good purpose of distinguishing those who are faithful.

11:20 *when you meet together.* The early Christians held a love feast in connection with the Lord's Supper, during which they gathered for a fellowship meal, sent and received communications from other churches, and collected money for widows and orphans. Apparently some of the wealthier members were not sharing their food but greedily consumed it before the poor showed up (v. 21). If the purposes of the love feast were not being realized, it was better to eat at home (v. 22).

11:23 *received from the Lord.* Not necessarily directly, but likely through others, though nonetheless authoritatively.

11:24 *This is My body.* The bread represents Christ's body and the "cup" (v. 25) His blood. See note on Luke 22:19.

is My body, which is for you; do this in remembrance of Me."

*11:25 [a]1 Cor 10:16 [b]Ex 24:6-8; Luke 22:20; 2 Cor 3:6

25 In the same way *He took* [a]the cup also after supper, saying, "This cup is the [b]new covenant in My blood; do this, as often as you drink *it,* in remembrance of Me."

*11:26 [a]John 21:22; 1 Cor 4:5

26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death [a]until He comes.

*11:27 [a]Heb 10:29

27 Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be [a]guilty of the body and the blood of the Lord.

11:28 [a]Matt 26:22; 2 Cor 13:5; Gal 6:4

28 But a man must [a]examine himself, and in so doing he is to eat of the bread and drink of the cup.

29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.

11:30 [a]Acts 7:60

30 For this reason many among you are weak and sick, and a number [a]sleep.

31 But if we judged ourselves rightly, we would not be judged.

11:32 [a]2 Sam 7:14; Ps 94:12; Heb 12:7-10; Rev 3:19 [b]1 Cor 1:20

32 But when we are judged, we are [a]disciplined by the Lord so that we will not be condemned along with [b]the world.

33 So then, my brethren, when you come together to eat, wait for one another.

11:34 [a]1 Cor 11:21 [b]1 Cor 11:22

34 If anyone is [a]hungry, let him eat [b]at home, so that you will not come together for judgment. The remaining matters I will [c]arrange [d]when I come.

11:34 [c]1 Cor 4:17; 7:17; 16:1 [d]1 Cor 4:19

C The Use of Spiritual Gifts, 12:1–14:40

1 The varieties of gifts, 12:1–11

12 Now concerning [a]spiritual *gifts,* brethren, [b]I do not want you to be unaware.

*12:1 [a]1 Cor 12:4; 14:1 [b]Rom 1:13

2 [a]You know that when you were pagans, *you were* [b]led astray to the [c]mute idols, however you were led.

*12:2 [a]1 Cor 6:11; Eph 2:11f; 1 Pet 4:3 [b]1 Thess 1:9 [c]Ps 115:5; Is 46:7; Jer 10:5; Hab 2:18f

3 Therefore I make known to you that no one speaking [a]by the Spirit of God says, "Jesus is [b]accursed"; and no one can say, "Jesus is [c]Lord," except [a]by the Holy Spirit.

12:3 [a]Matt 22:43; 1 John 4:2f; Rev 1:10 [b]Rom 9:3 [c]John 13:13; Rom 10:9

4 Now there are [a]varieties of gifts, but the same Spirit.

12:4 [a]Rom 12:6f; 1 Cor 12:11; Eph 4:4ff,11; Heb 2:4

5 And there are varieties of ministries, and the same Lord.

6 There are varieties of effects, but the same [a]God who works all things in all *persons.*

12:6 [a]1 Cor 15:28; Eph 1:23; 4:6

7 But to each one is given the manifestation of the Spirit [a]for the common good.

12:7 [a]1 Cor 12:12-30; 14:26; Eph 4:12

8 For to one is given the word of [a]wisdom through the Spirit, and to another the word of [b]knowledge according to the same Spirit;

*12:8 [a]1 Cor 2:6; 2 Cor 1:12 [b]Rom 15:14; 1 Cor 2:11,16; 2 Cor 2:14; 4:6; 8:7; 11:6

9 to another [a]faith by the same Spirit, and to another [b]gifts of healing by the one Spirit,

12:9 [a]1 Cor 13:2; 2 Cor 4:13 [b]1 Cor 12:28, 30

10 and to another the effecting of [a]miracles, and to another

12:10 [a]1 Cor 12:28f; Gal 3:5

11:25 *the new covenant.* See note on Matt. 26:28.

11:26 *you proclaim the Lord's death until He comes.* The Lord's Supper is an acted sermon (*proclaim*), looking back on Christ's life and death and looking forward to His second coming.

11:27 *in an unworthy manner.* I.e., with unconfessed sin. This may result in judgment, even sickness or physical death (v. 30). Therefore, each one is to examine himself before partaking (vv. 28, 31).

12:1 In chaps. 12–14 Paul deals with the subject of *spiritual gifts* against the background of divisions and moral laxity in a church that lacked no gift (1:7, see note). Chapter 12 deals with the unity and diversity of the gifts, chap. 13 with the power of love, and chap. 14 with the specific gifts of prophecy and tongues.

12:2–3 Paul infers that in their pagan days they were *led* to worship idols by powers outside themselves; i.e., demons. A believer, led by the *Spirit of God,* would never curse Jesus but rather acknowledge His supreme lordship; i.e., His complete deity as Yahweh.

12:8–10 *the word of wisdom* (v. 8). I.e., the communication of spiritual wisdom. *the word of knowledge* (v. 8). I.e., the communication of practical truth. *faith* (v. 9). I.e., unusual reliance on God. *gifts of healing* (v. 9) included restoration of life (Acts 9:40; 20:12). *prophecy* (v. 10). The ability to proclaim new revelation from God. *distinguishing of spirits* (v. 10). To discern true prophecies from false, satanic ones. *tongues* and *interpretation of tongues* (v. 10). Ability to speak and interpret languages unknown to the speaker or the interpreter. These gifts were necessary before the Word of God was written.

12:10 [b]prophecy, and to another the [c]distinguishing of spirits, to another *various* [d]kinds of tongues, and to another the [e]interpretation of tongues.

11 But one and the same Spirit works all these things, [a]distributing to each one individually just as He wills.

2 *The purpose of gifts: unity in diversity,* 12:12–31

12 For even [a]as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, [b]so also is Christ.

13 For [a]by one Spirit we were all baptized into one body, whether [b]Jews or Greeks, whether slaves or free, and we were all made to [c]drink of one Spirit.

14 For [a]the body is not one member, but many.

15 If the foot says, "Because I am not a hand, I am not *a part* of the body," it is not for this reason any the less *a part* of the body.

16 And if the ear says, "Because I am not an eye, I am not *a part* of the body," it is not for this reason any the less *a part* of the body.

17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

18 But now God has [a]placed the members, each one of them, in the body, [b]just as He desired.

19 If they were all one member, where would the body be?

20 But now [a]there are many members, but one body.

21 And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

22 On the contrary, it is much truer that the members of the body which seem to be weaker are necessary;

23 and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our unseemly *members come to* have more abundant seemliness,

24 whereas our seemly *members* have no need *of it.* But God has *so* composed the body, giving more abundant honor to that *member* which lacked,

25 so that there may be no division in the body, but *that* the members may have the same care for one another.

26 And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it.

27 Now you are [a]Christ's body, and [b]individually members of it.

28 And God has [a]appointed in [b]the church, first [c]apostles, second [d]prophets, third [e]teachers, then [f]miracles, then [g]gifts of healings, helps, [h]administrations, *various* [i]kinds of tongues.

29 All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not *workers of* miracles, are they?

30 All do not have gifts of healings, do they? All do not speak

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12:12–31 Here Paul describes the relationship of gifted believers to each other, using the analogy of the human body. The Spirit has formed a spiritual organic unity of the many dissimilar members of the Body of Christ (vv. 12–13). The constitutions both of the human body and of the Body of Christ demand that all members (even those that seem unimportant) function in harmony (vv. 14–20). Finally, the need for mutual dependence, respect, and care for each other is emphasized (vv. 21–31).

12:13 *we were all baptized.* The Spirit joins all believers to the Body of Christ. The tense of the verb indicates a past action, and it is something all believers (even carnal ones) have experienced. *all made to drink of one Spirit.* A reference to the Spirit's living and dwelling within us (John 7:37–39).

12:23 *we bestow more abundant honor.* I.e., by way of clothing.

12:25 *care.* We take the cares of others on ourselves; we cast our own cares on our Lord. (See 1 Peter 5:7, where the same word is used.)

12:28 *first . . .* The gifts are ranked in order of honor. The Corinthians were dislodging the more important gifts by promoting of the spectacular gift of tongues.

12:29–30 The answer expected to all of these questions is no.

12:30 [a] 1 Cor 12:10

with tongues, do they? All do not [a]interpret, do they?

*12:31 [a] 1 Cor 14:1,39

31 But [a]earnestly desire the greater gifts.

And I show you a still more excellent way.

3 *The supremacy of love over gifts,* 13:1–13

*13:1 [a] 1 Cor 12:10 [b] 2 Cor 12:4; Rev 14:2 [c] Ps 150:5

13 If I speak with the [a]tongues of men and of [b]angels, but do not have love, I have become a noisy gong or a [c]clanging cymbal.

13:2 [a] Matt 7:22; Acts 13:1; 1 Cor 11:4; 13:8; 14:1,39 [b] 1 Cor 14:2; 15:51 [c] Rom 15:14 [d] 1 Cor 12:9 [e] Matt 17:20; 21:21; Mark 11:23

2 If I have *the gift of* [a]prophecy, and know all [b]mysteries and all [c]knowledge; and if I have [d]all faith, so as to [e]remove mountains, but do not have love, I am nothing.

*13:3 [a] Matt 6:2 [b] Dan 3:28

3 And if I [a]give all my possessions to feed *the poor,* and if I [b]surrender my body to be burned, but do not have love, it profits me nothing.

13:4 [a] Prov 10:12; 17:9; 1 Thess 5:14; 1 Pet 4:8 [b] Acts 7:9 [c] 1 Cor 4:6

4 Love [a]is patient, love is kind *and* [b]is not jealous; love does not brag *and* is not [c]arrogant,

*13:5 [a] 1 Cor 10:24; Phil 2:21 [b] 2 Cor 5:19

5 does not act unbecomingly; it [a]does not seek its own, is not provoked, [b]does not take into account a wrong *suffered,*

*13:6 [a] 2 Thess 2:12

6 [a]does not rejoice in unrighteousness, but [b]rejoices with the truth;

13:6 [b] 2 John 4; 3 John 3f

13:7 [a] 1 Cor 9:12

7 [a]bears all things, believes all things, hopes all things, endures all things.

*13:8 [a] 1 Cor 13:2 [b] 1 Cor 13:1

8 Love never fails; but if *there are gifts of* [a]prophecy, they will be done away; if *there are* [b]tongues, they will cease; if *there is* knowledge, it will be done away.

13:9 [a] 1 Cor 8:2; 13:12

9 For we [a]know in part and we prophesy in part;

*13:10

10 but when the perfect comes, the partial will be done away.

*13:11

11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

13:12 [a] 2 Cor 5:7; Phil 3:12; James 1:23 [b] Gen 32:30; Num 12:8; 1 John 3:2 [c] 1 Cor 8:3

12 For now we [a]see in a mirror dimly, but then [b]face to face; now I know in part, but then I will know fully just as I also [c]have been fully known.

*13:13 [a] Gal 5:6

13 But now faith, hope, love, abide these three; but the greatest of these is [a]love.

4 *The superiority of prophecy over tongues,* 14:1–25

*14:1 [a] 1 Cor 16:14 [b] 1 Cor 12:31; 14:39 [c] 1 Cor 12:1 [d] 1 Cor 13:2

14 [a]Pursue love, yet [b]desire earnestly [c]spiritual *gifts,* but especially that you may [d]prophesy.

12:31 *the greater gifts* (as ranked in v. 28). The *more excellent way* means "an entire manner of life that always displays love rather than always seeking to display one's spiritual gifts."

13:1 *love.* The Greek word is *agape.* The Greek word for love of an adorable object, especially for love between man and woman, is *eros.* Another Greek word, *phileo,* refers to the love of friendship. *Agape* characterizes God (1 John 4:8) and what He manifested in the gift of His Son (John 3:16). It is more than mutual affection; it expresses unselfish esteem of the object loved. Christ's love for us is undeserved and without thought of return. The love that His followers show, Paul now says, should be the same. *a noisy gong,* along with the *clanging cymbal,* was associated with pagan worship.

13:3 Philanthropy and martyrdom without love can be egotistic.

13:5 *unbecomingly.* See 7:36; 11:5–6, 21. *does not seek its own.* See 6:7.

13:6 The Corinthians were rejoicing in evil according to 5:2.

13:8 *Love* will never come to an end, but gifts will, though not necessarily all at the same time. Prophecy, for example, was a gift given for the founding of the Body of Christ (Eph. 2:20).

13:10 *the perfect.* A reference to Christ's second coming. Some understand this to refer to the completion of the canon of Scripture, but that would mean that we now see more clearly than Paul did.

13:11 There are stages of growth within the present imperfect time before Christ's return. After the church began, there was a period of immaturity, during which spectacular gifts were needed for growth and authentication (Heb. 2:3–4). With the completion of the NT and the growing maturity of the church, the need for such gifts disappeared.

13:13 *abide.* Since these three virtues remain after all the gifts have ceased, they should be cultivated. Love is the *greatest,* since it expresses God and Calvary.

14:1 *especially that you may prophesy.* Prophecy is preferred over tongues because it is clear (v. 3) and it edifies the church (v. 4).

***14:2** [a]Mark 16:17; 1 Cor 12:10,28, 30; 13:1; 14:18ff [b]1 Cor 13:2

2 For one who [a]speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks [b]mysteries.

14:3 [a]Rom 14:19; 1 Cor 14:5,12, 17,26 [b]Acts 4:36

3 But one who prophesies speaks to men for [a]edification and [b]exhortation and consolation.

***14:4** [a]Mark 16:17; 1 Cor 12:10,28, 30; 13:1; 14:18ff,26f [b]Rom 14:19; 1 Cor 14:5,12, 17,26 [c]1 Cor 13:2

4 One who [a]speaks in a tongue [b]edifies himself; but one who [c]prophesies [b]edifies the church.

***14:5** [a]Mark 16:17; 1 Cor 12:10,28, 30; 13:1; 14:18ff,26f [b]Num 11:29 [c]Rom 14:19; 1 Cor 14:4,12, 17,26

5 Now I wish that you all [a]spoke in tongues, but [b]*even* more that you would prophesy; and greater is one who prophesies than one who [a]speaks in tongues, unless he interprets, so that the church may receive [c]edifying.

***14:6** [a]1 Cor 14:26; Eph 1:17 [b]1 Cor 12:8 [c]1 Cor 13:2 [d]Acts 2:42; Rom 6:17; 1 Cor 14:26

6 But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of [a]revelation or of [b]knowledge or of [c]prophecy or of [d]teaching?

***14:7**

7 Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp?

14:8 [a]Num 10:9; Jer 4:19; Ezek 33:3-6; Joel 2:1

8 For if [a]the bugle produces an indistinct sound, who will prepare himself for battle?

14:9 [a]1 Cor 9:26

9 So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be [a]speaking into the air.

10 There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning.

11 If then I do not know the meaning of the language, I will be to the one who speaks a [a]barbarian, and the one who speaks will be a barbarian to me.

14:11 [a]Acts 28:2

12 So also you, since you are zealous of spiritual *gifts,* seek to abound for the [a]edification of the church.

14:12 [a]Rom 14:19; 1 Cor 14:4,5, 17,26

13 Therefore let one who speaks in a tongue pray that he may interpret.

14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

***14:14**

14:15 [a]Acts 21:22; 1 Cor 14:26 [b]Eph 5:19; Col 3:16

15 [a]What is *the outcome* then? I will pray with the spirit and I will pray with the mind also; I will [b]sing with the spirit and I will sing with the mind also.

***14:16** [a]Deut 27:15-26; 1 Chr 16:36; Neh 5:13; 8:6; Ps 106:48; Jer 11:5; 28:6; Rev 5:14; 7:12 [b]Matt 15:36

16 Otherwise if you bless in the spirit *only,* how will the one who fills the place of the ungifted say [a]the "Amen" at your [b]giving of thanks, since he does not know what you are saying?

14:17 [a]Rom 14:19; 1 Cor 14:4,5, 12,26

17 For you are giving thanks well enough, but the other person is not [a]edified.

18 I thank God, I speak in tongues more than you all;

19 however, in the church I desire to speak five words with my mind so that I may instruct others also, rather than ten thousand words in a tongue.

***14:20** [a]Rom 1:13 [b]Eph 4:14; Heb 5:12f [c]Ps 131:2; Matt 18:3; Rom 16:19; 1 Pet 2:2

20 [a]Brethren, [b]do not be children in your thinking; yet in evil [c]be infants, but in your thinking be mature.

***14:21** [a]John 10:34; 1 Cor 14:34

21 In [a]the Law it is written,

14:2 *a tongue.* The burden of proof rests on those who understand this to be ecstatic speech, since tongues on the Day of Pentecost clearly were intelligible human languages (Acts 2:4, 6, 8, 11), and one should always interpret the less clear by the clear.

14:4 *edifies himself.* In his emotions and worship but not in his mind, since, without interpretation, he does not understand what he is saying.

14:5 Interpreted tongues benefit as much as prophecy, since both are understood by the hearers.

14:6–15 *tongues* are useless without interpretation.

14:7–9 Just as musical sounds need to be distinct to be useful, so speech should be in intelligible language.

14:14–15 Since praying or singing (in church or in private) in uninterpreted tongues does not engage the mind, it is better to pray or sing in a language everyone understands so that the gift may be used fruitfully.

14:16 *the place of the ungifted.* I.e., the untaught believer, or perhaps the outsider.

14:20–25 Prophecy is not only more profitable for those within the church, but also for outsiders.

14:21–22 Just as the Assyrian foreign language was a sign to unbelieving Jews of coming judgment (Isa. 28:11–12), so also tongues (languages) were a sign of the truth of Christianity and a warning to those who reject its message.

14:21 [b]Is 28:11f

"[b]BY MEN OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME," says the Lord.

14:22 [a]1 Cor 14:1

22 So then tongues are for a sign, not to those who believe but to unbelievers; but [a]prophecy *is for a sign,* not to unbelievers but to those who believe.

14:23 [a]Acts 2:13

23 Therefore if the whole church assembles together and all speak in tongues, and ungifted men or unbelievers enter, will they not say that [a]you are mad?

14:24 [a]1 Cor 14:1 [b]John 16:8

24 But if all [a]prophesy, and an unbeliever or an ungifted man enters, he is [b]convicted by all, he is called to account by all;

14:25 [a]John 4:19 [b]Luke 17:16 [c]Is 45:14; Dan 2:47; Zech 8:23; Acts 4:13

25 [a]the secrets of his heart are disclosed; and so he will [b]fall on his face and worship God, [c]declaring that God is certainly among you.

5 *The regulations for the use of gifts,* 14:26–40

*14:26 [a]1 Cor 14:15 [b]Rom 1:13 [c]1 Cor 12:8-10 [d]Eph 5:19 [e]1 Cor 14:6 [f]1 Cor 14:2 [g]1 Cor 12:10; 14:5,13,27f [h]Rom 14:19

26 [a]What is *the outcome* then, [b]brethren? When you assemble, [c]each one has a [d]psalm, has a [e]teaching, has a [e]revelation, has a [f]tongue, has an [g]interpretation. Let [h]all things be done for edification.

*14:27 [a]1 Cor 14:2 [b]1 Cor 12:10; 14:5,13,26ff

27 If anyone speaks in a [a]tongue, *it should be* by two or at the most three, and *each* in turn, and one must [b]interpret;

28 but if there is no interpreter, he must keep silent in the church; and let him speak to himself and to God.

*14:29 [a]1 Cor 13:2; 14:32,37 [b]1 Cor 12:10

29 Let two or three [a]prophets speak, and let the others [b]pass judgment.

30 But if a revelation is made to another who is seated, the first one must keep silent.

31 For you can all prophesy one by one, so that all may learn and all may be exhorted;

32 and the spirits of prophets are subject to prophets;

*14:32

14:33 [a]1 Cor 14:40 [b]1 Cor 4:17; 7:17 [c]Acts 9:13

33 for God is not *a God* of [a]confusion but of peace, as in [b]all the churches of the [c]saints.

*14:34 [a]1 Cor 11:5,13 [b]1 Tim 2:11f; 1 Pet 3:1 [c]1 Cor 14:21

34 The women are to [a]keep silent in the churches; for they are not permitted to speak, but [b]are to subject themselves, just as [c]the Law also says.

35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.

*14:36

36 Was it from you that the word of God *first* went forth? Or has it come to you only?

14:37 [a]2 Cor 10:7 [b]1 Cor 2:15 [c]1 John 4:6

37 [a]If anyone thinks he is a prophet or [b]spiritual, let him recognize that the things which I write to you [c]are the Lord's commandment.

*14:38

38 But if anyone does not recognize *this,* he is not recognized.

*14:39 [a]1 Cor 12:31 [b]1 Cor 13:2; 14:1

39 Therefore, my brethren, [a]desire earnestly to [b]prophesy, and do not forbid to speak in tongues.

14:40 [a]1 Cor 14:33

40 But [a]all things must be done properly and in an orderly manner.

14:26 Free participation in the service is indicated by this verse, but not to the point of disorder.

14:27 *in turn.* Only *two* or *three* should speak in tongues in a service—never at the same time, but in turn, and not at all if no interpreter is present (v. 28).

14:29 *two or three* prophets can be heard profitably during a meeting.

14:32 I.e., the spiritual activities of the prophets are under the full control of the prophets. No true prophet can claim a hearing on the ground that he is under a power over which he has no control.

14:34 *The women are to keep silent in the churches.* Whatever this restriction means, it must include tongues and prophecy. See verses 27 and 29, where the same Greek verb for *speak* is used, and note on 1 Tim. 2:12.

14:36 I.e., Is Corinth the sole repository of the truth?

14:38 *he is not recognized.* One who does not respect and accept Paul's words should not have his own words respected or accepted. A variant translation is "he is ignored" (i.e., by God).

14:39–40 The remedies to the Corinthians' abuses of tongues were to (1) give proper importance to prophecy and (2) regulate the use of tongues.

VII THE DOCTRINE OF THE RESURRECTION, 15:1–58

A The Importance of the Resurrection, 15:1–11

15:1 [a]Rom 2:16; Gal 1:11 [b]Rom 2:16; 1 Cor 3:6; 4:15 [c]Rom 5:2; 11:20; 2 Cor 1:24 ★15:2 [a]Rom 11:22 [b]Gal 3:4 15:3 [a]1 Cor 11:23 [b]John 1:29; Gal 1:4; Heb 5:1,3; 1 Pet 2:24 [c]Is 53:5-12; Matt 26:24; Luke 24:25-27; Acts 8:32f; 17:2f; 26:22 ★15:4 [a]Matt 16:21; John 2:20ff; Acts 2:24 [b]Ps 16:8ff; Acts 2:31; 26:22f 15:5 [a]Luke 24:34 [b]1 Cor 1:12 [c]Mark 16:14; Luke 24:36; John 20:19 ★15:6 [a]Acts 7:60; 1 Cor 15:18,20 ★15:7 [a]Acts 12:17 [b]Luke 24:33, 36f; Acts 1:3f ★15:8 [a]Acts 9:3-8; 22:6-11; 26:12-18; 1 Cor 9:1 15:9 [a]2 Cor 12:11; Eph 3:8; 1 Tim 1:15 [b]Acts 8:3 15:10 [a]Rom 12:3

15 Now [a]I make known to you, brethren, the [b]gospel which I preached to you, which also you received, [c]in which also you stand,

2 by which also you are saved, [a]if you hold fast the word which I preached to you, [b]unless you believed in vain.

3 For [a]I delivered to you as of first importance what I also received, that Christ died [b]for our sins [c]according to the Scriptures,

4 and that He was buried, and that He was [a]raised on the third day [b]according to the Scriptures,

5 and that [a]He appeared to [b]Cephas, then [c]to the twelve.

6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some [a]have fallen asleep;

7 then He appeared to [a]James, then to [b]all the apostles;

8 and last of all, as it were to one untimely born, [a]He appeared to me also.

9 For I am [a]the least of the apostles, and not fit to be called an apostle, because I [b]persecuted the church of God.

10 But by [a]the grace of God I am what I am, and His grace toward me did not prove vain; but I [b]labored even more than all of them, yet [c]not I, but the grace of God with me.

11 Whether then *it was* I or they, so we preach and so you believed.

15:10 [b]2 Cor 11:23; Col 1:29; 1 Tim 4:10 [c]1 Cor 3:6; 2 Cor 3:5; Phil 2:13

B The Consequences of Denying the Resurrection, 15:12–19

★15:12 [a]Acts 17:32; 23:8; 2 Tim 2:18 ★15:13 15:14 [a]1 Thess 4:14 15:15 [a]Acts 2:24 15:17 [a]Rom 4:25 15:18 [a]1 Cor 15:6; 1 Thess 4:16; Rev 14:13

12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there [a]is no resurrection of the dead?

13 But if there is no resurrection of the dead, not even Christ has been raised;

14 and [a]if Christ has not been raised, then our preaching is vain, your faith also is vain.

15 Moreover we are even found *to be* false witnesses of God, because we testified against God that He [a]raised Christ, whom He did not raise, if in fact the dead are not raised.

16 For if the dead are not raised, not even Christ has been raised;

17 and if Christ has not been raised, your faith is worthless; [a]you are still in your sins.

18 Then those also who [a]have fallen asleep in Christ have perished.

19 If we have hoped in Christ

15:2 *unless you believed in vain.* That would be the case if the resurrection of Christ were not true.

15:4 *that He was buried.* Certain proof that Christ actually died. *that He was raised* is attested to by the main witnesses and the perfect tense, which indicates that He is still alive.

15:6 *five hundred brethren.* The citation of these and other witnesses to Christ's resurrection is of great apologetic value, especially in view of the fact that the Resurrection was still being attested to by living witnesses 25 years after the event.

15:7 *He appeared to James.* Our Lord's half brother, the author of the letter of James (see John 7:5; Acts 1:14). This appearance is nowhere else recorded in the NT.

15:8 *one untimely born.* Paul may be referring to his own conversion as premature when viewed in relation to Israel's future conversion (Rom. 11:26). Or, more likely, he is regarding himself as a miscarried infant when compared to the other apostles; that is, one thrust suddenly into apostleship without the nurture of Christ's friendship and direct teaching.

15:12 *no resurrection of the dead.* Nothing in the Greek background of the Gentile converts at Corinth led them to believe in the resurrection of the dead. In general, they believed in the immortality of the soul, but not the resurrection of the body. To them, the body was the source of man's weakness and sin; death, therefore, was the welcomed means by which the soul was liberated from the body. Resurrection, in their thinking, would only enslave the soul again.

15:13–19 If there is no resurrection, the bodily resurrection of Christ is untrue (vv. 13, 16), the preaching the gospel is a lie (v. 15), the Christian faith is without meaningful content (v. 17), and Christians are hopeless concerning their prospects for the future (vv. 18–19).

15:19 [a]1 Cor 4:9; 2 Tim 3:12

in this life only, we are [a]of all men most to be pitied.

C The Christian Hope, 15:20–34

*15:20 [a]Acts 2:24; 1 Pet 1:3 [b]Acts 26:23; 1 Cor 15:23; Rev 1:5 [c]1 Cor 15:6; 1 Thess 4:16; Rev 14:13

15:21 [a]Rom 5:12

*15:22 [a]Rom 5:14-18

20 But now Christ [a]has been raised from the dead, the [b]first fruits of those who [c]are asleep.

21 For since [a]by a man *came* death, by a man also *came* the resurrection of the dead.

22 For [a]as in Adam all die, so also in Christ all will be made alive.

*15:23 [a]Acts 26:23; 1 Cor 15:20; Rev 1:5 [b]1 Cor 6:14; 15:52; 1 Thess 4:16 [c]1 Cor 2:19

15:24 [a]Dan 2:44; 7:14,27; 2 Pet 1:11 [b]Eph 5:20 [c]Rom 8:38

15:25 [a]Ps 110:1; Matt 22:44

23 But each in his own order: Christ [a]the first fruits, after that [b]those who are Christ's at [c]His coming,

24 then *comes* the end, when He hands over [a]the kingdom to the [b]God and Father, when He has abolished [c]all rule and all authority and power.

25 For He must reign [a]until He has put all His enemies under His feet.

15:26 [a]2 Tim 1:10; Rev 20:14; 21:4

*15:27 [a]Ps 8:6 [b]Matt 11:27; 28:18; Eph 1:22; Heb 2:8

26 The last enemy that will be [a]abolished is death.

27 For [a]HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "[b]All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

15:28 [a]Phil 3:21

28 When [a]all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that [b]God may be all in all.

15:28 [b]1 Cor 3:23; 12:6

*15:29

29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

15:30 [a]2 Cor 11:26

30 Why are we also [a]in danger every hour?

*15:31 [a]Rom 8:36

31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, [a]I die daily.

15:32 [a]2 Cor 1:8 [b]Acts 18:19; 1 Cor 16:8 [c]Is 22:13; 56:12; Luke 12:19

32 If from human motives I [a]fought with wild beasts at [b]Ephesus, what does it profit me? If the dead are not raised, [c]LET US EAT AND DRINK, FOR TOMORROW WE DIE.

*15:33 [a]1 Cor 6:9

33 [a]Do not be deceived: "Bad company corrupts good morals."

15:34 [a]Rom 13:11 [b]Matt 22:29; Acts 26:8 [c]1 Cor 6:5

34 [a]Become sober-minded as you ought, and stop sinning; for some have [b]no knowledge of God. [c]I speak *this* to your shame.

D The Resurrection Body, 15:35–50

*15:35 [a]Rom 9:19 [b]Ezek 37:3

35 But [a]someone will say, "How are [b]the dead raised? And with what kind of body do they come?"

15:36 [a]Luke 11:40

36 [a]You fool! That which you

15:20 *the first fruits.* Christ's resurrection is an earnest or prototype of resurrections to come. See note on Lev. 23:10–14.

15:22 *in Christ all will be made alive.* This refers only to the resurrection of believers (those *in Christ*).

15:23–24 The order of resurrections is as follows: first, Christ's; then that of believers at His coming (1 Thess. 4:13–18); and finally, the resurrection at the end of the millennial kingdom.

15:27–28 This is not to imply that the Son is inferior to the Father, but, when death is conquered at the end of the Millennium, then all things will be under the administration of the triune God.

15:29 *baptized for the dead.* Various interpretations have been given for this difficult expression. (1) It sanctions being baptized vicariously for another in order to assure him a place in heaven—a view that is heretical. (2) It refers to those who were baptized because of the testimony of those who had died. (3) Most likely it means being baptized in the place of those who had died; i.e., new converts taking the place of older ones who had died. Paul's point is, unless one believes in the resurrection of the dead (rather than the Greek idea of "immortality"), what's the point of such a practice?

15:31 *I die daily.* Paul was exposed to so many physical dangers and to such violent attacks on himself and on his teachings that "daily" is hardly an exaggeration.

15:33 *Do not be deceived.* The same Greek phrase occurs in 6:9; Gal. 6:7; James 1:16. The verse is a Greek proverb, first appearing in a play by Menander.

15:35–50 Here Paul deals with two common errors in regard to the nature of the resurrection body: (1) that it is the same body that was laid in the grave, simply reconstituted; and (2) that the new body is unrelated to the original one. Paul here explains that it is the body God has chosen (v. 38), related to the former (v. 36) yet different (vv. 39–41).

15:36 [b]John 12:24
[b]sow does not come to life unless it dies;

37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

15:38 [a]Gen 1:11
38 But God gives it a body just as He wished, and [a]to each of the seeds a body of its own.

39 All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish.

40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

★15:42 [a]Dan 12:3; Matt 13:43 [b]Rom 8:21; 1 Cor 15:50; Gal 6:8 [c]Rom 2:7
42 [a]So also is the resurrection of the dead. It is sown [b]a perishable *body*, it is raised [c]an imperishable *body*;

15:43 [a]Phil 3:21; Col 3:4
43 it is sown in dishonor, it is raised in [a]glory; it is sown in weakness, it is raised in power;

15:44 [a]1 Cor 2:14 [b]1 Cor 15:50
44 it is sown a [a]natural body, it is raised a [b]spiritual body. If there is a natural body, there is also a spiritual *body*.

15:45 [a]Gen 2:7 [b]Rom 5:14 [c]John 5:21; 6:57f; Rom 8:2
45 So also it is written, "The first [a]MAN, Adam, BECAME A LIVING SOUL." The [b]last Adam *became* a [c]life-giving spirit.

46 However, the spiritual is not first, but the natural; then the spiritual.

15:47 [a]John 3:31 [b]Gen 2:7; 3:19
47 The first man is [a]from the earth, [b]earthy; the second man is from heaven.

48 As is the earthy, so also are those who are earthy; and as is the heavenly, [a]so also are those who are heavenly.

15:48 [a]Phil 3:20f

49 Just as we have [a]borne the image of the earthy, we [b]will also bear the image of the heavenly.

★15:49 [a]Gen 5:3 [b]Rom 8:29

50 Now I say this, brethren, that [a]flesh and blood cannot [b]inherit the kingdom of God; nor does the perishable inherit [c]the imperishable.

15:50 [a]Matt 16:17; John 3:5f [b]1 Cor 6:9 [c]Rom 2:7

E The Christian's Victory Through Christ, 15:51–58

★15:51 [a]1 Cor 13:2 [b]2 Cor 5:2,4
51 Behold, I tell you a [a]mystery; we will not all sleep, but we will all be [b]changed,

15:52 [a]Matt 24:31 [b]John 5:28 [c]1 Thess 4:15, 17
52 in a moment, in the twinkling of an eye, at the last trumpet; for [a]the trumpet will sound, and [b]the dead will be raised imperishable, and [c]we will be changed.

★15:53 [a]Rom 2:7 [b]2 Cor 5:4
53 For this perishable must put on [a]the imperishable, and this [b]mortal must put on immortality.

15:54 [a]Is 25:8
54 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "[a]DEATH IS SWALLOWED UP in victory.

15:55 [a]Hos 13:14
55 "[a]O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

★15:56 [a]Rom 5:12 [b]Rom 3:20; 4:15; 7:8
56 The sting of [a]death is sin, and [b]the power of sin is the law;

15:57 [a]Rom 7:25; 2 Cor 2:14 [b]Rom 8:37; Heb 2:14f; 1 John 5:4; Rev 21:4
57 but [a]thanks be to God, who gives us the [b]victory through our Lord Jesus Christ.

★15:58 [a]2 Pet 3:14
58 [a]Therefore, my beloved brethren, be steadfast, immov-

15:42 *raised an imperishable body,* with no possibility of decay.

15:49 *the image of the heavenly.* I.e., the resurrection body will be like Christ's.

15:51–58 Here Paul answers the question, What happens to those who do not die?

15:51 The rapture of the church described in verses 51–58 was a *mystery* unknown in the OT but now revealed. *we will not all sleep.* I.e., not all die (1 Thess. 4:15). Some will be alive when the Lord returns, but all will *be changed.*

15:53 *perishable.* I.e., those who have died. *mortal.* I.e., those who are living.

15:56 *The sting of death is sin* because it is by sin that death gains authority over man, *and the power of sin is the law* because the law stirs up sin (Rom. 5:12; 7:8–11).

15:58 A firm belief in the resurrection and a solid hope for the future gives incentive for service in the present.

15:58 [b]1 Cor 16:10 able, always abounding in [b]the work of the Lord, knowing that your toil is not *in* vain in the Lord.

VIII PRACTICAL AND PERSONAL MATTERS, 16:1–24

A The Collection for the Saints in Jerusalem, 16:1–4

*16:1 [a]Acts 24:17; Rom 15:25f [b]Acts 9:13 [c]1 Cor 4:17 [d]Acts 16:6 **16** Now concerning [a]the collection for [b]the saints, as [c]I directed the churches of [d]Galatia, so do you also.

*16:2 [a]Acts 20:7 [b]2 Cor 9:4f 2 On [a]the first day of every week each one of you is to put aside and save, as he may prosper, so that [b]no collections be made when I come.

*16:3 [a]2 Cor 3:1; 8:18f 3 When I arrive, [a]whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

4 and if it is fitting for me to go also, they will go with me.

B The Planned Visit of Paul, 16:5–9

16:5 [a]1 Cor 4:19 [b]Rom 15:26 [c]Acts 19:21 5 But I [a]will come to you after I go through [b]Macedonia, for I [c]am going through Macedonia;

16:6 [a]Acts 15:3; 1 Cor 16:11 6 and perhaps I will stay with you, or even spend the winter, so that you may [a]send me on my way wherever I may go.

16:7 [a]2 Cor 1:15f [b]Acts 18:21 7 For I do not wish to see you now [a]*just* in passing; for I hope to remain with you for some time, [b]if the Lord permits.

16:8 [a]Acts 18:19 [b]Acts 2:1 8 But I will remain in [a]Ephesus until [b]Pentecost;

*16:9 [a]Acts 14:27 9 for a [a]wide door for effective *service* has opened to me, and [b]there are many adversaries.

16:9 [b]Acts 19:9

C Exhortations, Greetings, and Benediction, 16:10–24

16:10 [a]Acts 16:1; 1 Cor 4:17; 2 Cor 1:1 [b]1 Cor 15:58 10 Now if [a]Timothy comes, see that he is with you without cause to be afraid, for he is doing [b]the Lord's work, as I also am.

16:11 [a]1 Tim 4:12; Titus 2:15 [b]Acts 15:3; 1 Cor 16:6 [c]Acts 15:33 11 [a]So let no one despise him. But [b]send him on his way [c]in peace, so that he may come to me; for I expect him with the brethren.

*16:12 [a]Acts 18:24; 1 Cor 1:12; 3:5f 12 But concerning [a]Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all *his* desire to come now, but he will come when he has opportunity.

16:13 [a]Matt 24:42 [b]1 Cor 15:1; Gal 5:1; Phil 1:27; 4:1; 1 Thess 3:8; 2 Thess 2:15 [c]1 Cor 4:9; 2 Sam 10:12 [d]Ps 31:24; Eph 3:16; 6:10; Col 1:11 13 [a]Be on the alert, [b]stand firm in the faith, [c]act like men, [d]be strong.

16:14 [a]1 Cor 14:1 14 Let all that you do be done [a]in love.

*16:15 [a]1 Cor 1:16 [b]Rom 16:5 [c]Acts 18:12 [d]Rom 15:31 [e]1 Cor 16:1 15 Now I urge you, brethren (you know the [a]household of Stephanas, that they were the [b]first fruits of [c]Achaia, and that they have devoted themselves for [d]ministry to [e]the saints),

16:16 [a]1 Thess 5:12; Heb 13:17 16 that [a]you also be in subjection to such men and to everyone who helps in the work and labors.

*16:17 [a]2 Cor 7:6f [b]2 Cor 11:9; Phil 2:30 17 I rejoice over the [a]coming of Stephanas and Fortunatus and Achaicus, because they have supplied [b]what was lacking on your part.

16:18 [a]2 Cor 7:13; Philem 7,20 [b]Phil 2:29; 1 Thess 5:12 18 For they [a]have refreshed my spirit and yours. Therefore [b]acknowledge such men.

*16:19 [a]Acts 16:6 [b]Acts 18:2 [c]Rom 16:5 19 The churches of [a]Asia greet you. [b]Aquila and Prisca greet you heartily in the Lord, with [c]the church that is in their house.

16:1 *the saints.* I.e., believers in Jerusalem.

16:2 The Christian's giving is to be done (1) regularly on Sunday, (2) into a private fund (*put aside and save*) at home from which fund he makes distributions, and (3) in proportion to God's prospering.

16:3 Paul would let others handle the money (2 Cor. 8:16–20).

16:9 *door.* I.e., of opportunity.

16:12 *his desire.* I.e., Apollos's.

16:15 *first fruits.* I.e., first converts.

16:17 *Stephanas and Fortunatus and Achaicus* probably brought Paul the letter from the Corinthians mentioned in 7:1.

16:19 *Aquila and Prisca,* tentmakers whom Paul first met at Corinth (Acts 18:2), had moved to Ephesus and made their home available to the church.

*16:20 20 All the brethren greet you.
[a]Rom 16:16 [a]Greet one another with a holy
*16:21 kiss.
[a]Rom 16:22; Gal 6:11; Col 4:18; 2 Thess 3:17; Philem 19 21 The greeting is in [a]my own
*16:22 hand—Paul.
22 If anyone does not love the Lord, he is to be [a]accursed.
[b]Maranatha.
23 [a]The grace of the Lord Jesus be with you.
24 My love be with you all in Christ Jesus. Amen.

16:22 [a]Rom 9:3 [b]Phil 4:5; Rev 22:20
16:23 [a]Rom 16:20
*16:24

16:20 *a holy kiss.* See note on 1 Peter 5:14.
16:21 Paul stopped dictating at this point and wrote the remainder himself.
16:22 *accursed.* Cf. 12:3; Rom. 9:3; Gal. 1:8–9. *Maranatha* = Our Lord, come! See also Rev. 22:20.
16:24 In spite of the stern rebukes in this letter, Paul assures the Corinthians of his love for all of them.

2 CORINTHIANS

INTRODUCTION

AUTHOR: Paul DATE: 56

Occasion After writing 1 Corinthians, Paul found it necessary to make a hurried, painful visit to Corinth, since the problems that occasioned the first letter had not been resolved (2 Cor. 2:1; 12:14; 13:1–2). Following this visit, he wrote the church a severe and sorrowful letter, to which he refers in 2:4 but which has been lost to us. Titus delivered that letter. Paul, unable to wait to meet Titus on his return to Troas, hurried on to Macedonia, where Titus related the good news that the church finally had repented of their rebelliousness against Paul. From Macedonia Paul wrote 2 Corinthians and followed it up with his final recorded visit to the church (Acts 20:1–4).

A popular theory claims that chaps. 10–13 are part of that lost "sorrowful letter." Although some features of those chapters correspond to what must have been the contents of the lost letter, the principal subject of that letter (the offender of 2 Cor. 2:5) is nowhere mentioned in these chapters. Further, there is no evidence for so partitioning 2 Corinthians.

Purpose The purpose of this letter was threefold: (1) to express joy at the favorable response of the church to Paul's ministry (chaps. 1–7); (2) to remind the believers of their commitment to the offering for the Christians in Judea (chaps. 8–9); and (3) to defend Paul's apostolic authority (chaps. 10–13).

Contents The letter contains many personal and autobiographical glimpses into Paul's life (4:8–18; 11:22–33). The longest discussion of giving in the New Testament is in chaps. 8 and 9. Important verses include 5:10, 20–21; 6:14; 8:9; 10:5; 11:14; 12:9; and 13:14.

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   B. Paul's Gratitude for God's Goodness, 1:3–11
II. **The Apostle's Conciliation with Respect to the Problem at Corinth, 1:12–2:13**
   A. The Change in Paul's Plans, 1:12–2:4
   B. The Change in the Offender's Punishment, 2:5–11
   C. The Meeting with Titus, 2:12–13
III. **The Apostolic Ministry, 2:14–6:10**
   A. The Confidence of the Ministry: Victory, 2:14–17
   B. The Commendation of the Ministry: Changed Lives, 3:1–3
   C. The Covenant for the Ministry: The New Covenant, 3:4–18
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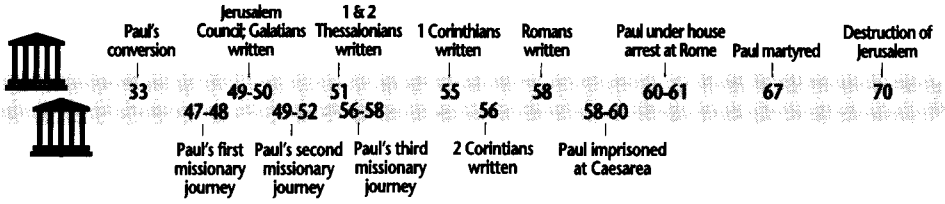
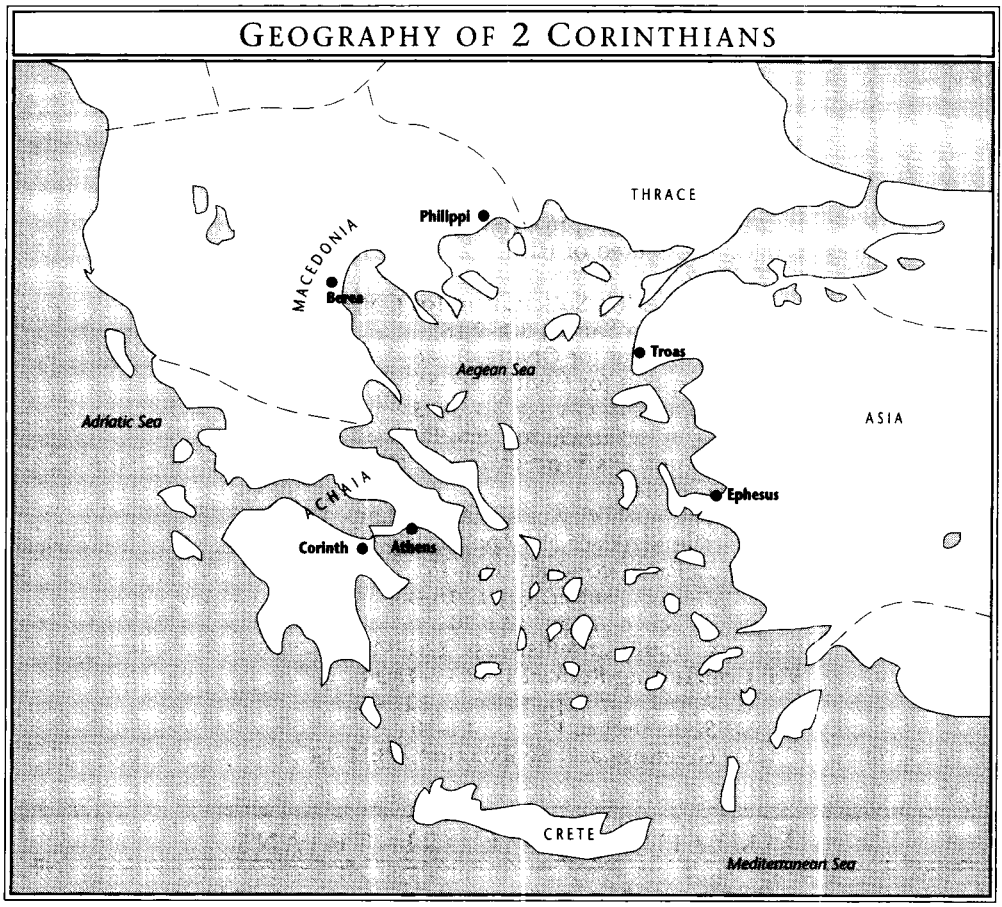
TIMELINE OF 2 CORINTHIANS




GEOGRAPHY OF 2 CORINTHIANS
THRACE
Philippi
MACEDONIA
Berea
Troas
Aegean Sea
Adriatic Sea
ASIA
ACHAIA
Ephesus
Corinth
Athens
CRETE
Mediterranean Sea

THE SECOND LETTER OF PAUL TO THE CORINTHIANS

I INTRODUCTION, 1:1–11

A Salutation, 1:1–2

1 Paul, [a]an apostle of [b]Christ Jesus [c]by the will of God, and [d]Timothy *our* brother, to [e]the church of God which is at [f]Corinth with all the saints who are throughout [g]Achaia:

2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

B Paul's Gratitude for God's Goodness, 1:3–11

3 [a]Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and [b]God of all comfort,

4 who [a]comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

5 For just [a]as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.

6 But if we are afflicted, it is [a]for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer;

7 and our hope for you is firmly grounded, knowing that [a]as you are sharers of our sufferings, so also you are *sharers* of our comfort.

8 For [a]we do not want you to be unaware, brethren, of our [b]affliction which came *to us* in [c]Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life;

9 indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead;

10 who [a]delivered us from so great a *peril of* death, and will deliver *us,* He [b]on whom we have set our hope. And He will yet deliver us,

11 you also joining in [a]helping us through your prayers, so that thanks may be given by [b]many persons on our behalf for the favor bestowed on us through *the prayers of* many.

II THE APOSTLE'S CONCILIATION WITH RESPECT TO THE PROBLEM AT CORINTH, 1:12–2:13

A The Change in Paul's Plans, 1:12–2:4

12 For our proud confidence is this: the testimony of [a]our conscience, that in holiness and [b]godly sincerity, [c]not in fleshly wisdom but in the grace of God,

*1:1 [a]Rom 1:1; Gal 1:1; Eph 1:1; Col 1:1; 2 Tim 1:1; Titus 1:1 [b]Gal 3:26 [c]1 Cor 1:1 [d]Acts 16:1; 1 Cor 16:10; 2 Cor 1:19 [e]1 Cor 10:32 [f]Acts 18:1 [g]Acts 18:12

*1:2 [a]Rom 1:7

1:3 [a]Eph 1:3; 1 Pet 1:3 [b]Rom 15:5

*1:4 [a]Is 51:12; 66:13; 2 Cor 7:6,7,13

*1:5 [a]2 Cor 4:10; Phil 3:10; Col 1:24

1:6 [a]2 Cor 4:15; 12:15; Eph 3:1, 13; 2 Tim 2:10

1:7 [a]Rom 8:17

*1:8 [a]Rom 1:13 [b]Acts 19:23; 1 Cor 15:32 [c]Acts 16:6

1:10 [a]Rom 15:31 [b]1 Tim 4:10

*1:11 [a]Rom 15:30; Phil 1:19; Philem 22 [b]2 Cor 4:15; 9:11f

1:12 [a]Acts 23:1; 1 Thess 2:10; Heb 13:18 [b]2 Cor 2:17 [c]1 Cor 1:17; James 3:15

1:1 *Achaia.* The Roman province comprising all of southern Greece below Macedonia, including Athens and Corinth, the capital.

1:2 *God our Father.* Paul teaches a number of truths about God the Father in this epistle: (1) He is the living God (3:3; 6:16); (2) He is the God of grace, mercy, and comfort (1:2–3); (3) He is faithful (1:18); (4) His power is available to His people (4:7; 6:7; 13:4); and (5) He is the Father of Christ (1:3) and of His people (6:18). Concerning *the Lord Jesus Christ,* Paul says (1) He is the Son of God (1:19), (2) He is the image of God (4:4), and (3) He is sinless (5:21). But Paul seems to be most interested in explaining what Christ does: (1) He gives victory (2:14); (2) He judges (5:10); (3) He reconciles (5:19; 8:9); (4) He appoints and motivates His ambassadors (5:20); and (5) He makes men new creatures (5:17).

1:4 *affliction.* The Greek word is referred to 12 times in this letter (1:4 [twice]; 1:6, 8; 2:4; 4:8, 17; 6:4; 7:4, 5; 8:2, 13). God allows us to suffer so that we can comfort others and trust more in Him (v. 9).

1:5 *the sufferings of Christ are ours in abundance.* Paul's own sufferings are identified as Christ's sufferings (see 4:10; Phil. 3:10; Col. 1:24). What Paul suffered was intended to encourage others (v. 6).

1:8 *our affliction which came to us in Asia.* Since Paul offers no details, it seems probable that the Corinthians knew what the trouble was. It may have been one of the dangers described in 11:23–26, the mob violence of Acts 19:23–41, or some serious illness (*we despaired even of life*).

1:11 *your prayers.* The good report of the church brought by Titus encouraged Paul to exhort the Corinthians to prayer. Paul's great confidence in intercessory prayer is seen also in Rom. 15:30–31; Phil. 1:9; Col. 4:12.

we have conducted ourselves in the world, and especially toward you.

1:13 a1 Cor 1:8 13 For we write nothing else to you than what you read and understand, and I hope you will understand [a]until the end;

1:14 a1 Cor 1:8 14 just as you also partially did understand us, that we are your reason to be proud as you also are ours, in [a]the day of our Lord Jesus.

1:15 a1 Cor 4:19 bRom 1:11; 15:29 15 In this confidence I intended at first to [a]come to you, so that you might twice receive a [b]blessing;

*1:16 aActs 19:21; 1 Cor 16:5-7 bActs 19:21; Rom 15:26 cActs 15:3; 1 Cor 16:6,11 16 that is, to [a]pass your way into [b]Macedonia, and again from Macedonia to come to you, and by you to be [c]helped on my journey to Judea.

*1:17 a2 Cor 10:2f; 11:18 17 Therefore, I was not vacillating when I intended to do this, was I? Or what I purpose, do I purpose [a]according to the flesh, so that with me there will be yes, yes and no, no *at the same time*?

1:18 a1 Cor 1:9 b2 Cor 2:17 18 But as [a]God is faithful, [b]our word to you is not yes and no.

1:19 aMatt 4:3; 16:16; 26:63 bActs 15:22; 1 Thess 1:1; 2 Thess 1:1; 1 Pet 5:12 cActs 18:5; 2 Cor 1:1 dHeb 13:8 19 For [a]the Son of God, Christ Jesus, who was preached among you by us—by me and [b]Silvanus and [c]Timothy—was not yes and no, but is yes [d]in Him.

*1:20 aRom 15:8 bHeb 13:8 c1 Cor 14:16; Rev 3:14 20 For [a]as many as are the promises of God, [b]in Him they are yes; therefore also through Him is [c]our Amen to the glory of God through us.

1:21 a1 Cor 1:8 21 Now He who [a]establishes us with you in Christ and [b]anointed us is God,

1:21 b1 John 2:20, 27

*1:22 aJohn 3:33 bRom 8:16; 2 Cor 5:5; Eph 1:14 22 who also [a]sealed us and [b]gave *us* the Spirit in our hearts as a pledge.

1:23 aRom 1:9; Gal 1:20 b1 Cor 4:21; 2 Cor 2:1,3 c2 Cor 1:1 23 But [a]I call God as witness to my soul, that [b]to spare you I came no more to [c]Corinth.

*1:24 a2 Cor 4:5; 11:20; 1 Pet 5:3 bRom 11:20; 1 Cor 15:1 24 Not that we [a]lord it over your faith, but are workers with you for your joy; for in your faith you are [b]standing firm.

2:1 a1 Cor 4:21; 2 Cor 12:21 2 But I determined this for my own sake, that I [a]would not come to you in sorrow again.

*2:2 a2 Cor 7:8 2 For if I [a]cause you sorrow, who then makes me glad but the one whom I made sorrowful?

2:3 a2 Cor 2:9; 7:8,12 b1 Cor 4:21; 2 Cor 12:21 cGal 5:10; 2 Thess 3:4; Philem 21 3 This is the very thing I [a]wrote you, so that [b]when I came, I would not have sorrow from those who ought to make me rejoice; having [c]confidence in you all that my joy would be *the joy* of you all.

*2:4 a2 Cor 2:9; 7:8,12 4 For out of much affliction and anguish of heart I [a]wrote to you with many tears; not so that you would be made sorrowful, but that you might know the love which I have especially for you.

B The Change in the Offender's Punishment, 2:5–11

*2:5 a1 Cor 5:1f 5 But [a]if any has caused sorrow, he has caused sorrow not to me, but in some degree— in order not to say too much—to all of you.

1:16 Paul intended to visit them twice, going to and returning from Macedonia, but he changed his plans. This change was dubbed vacillation and unspirituality ("according to the flesh," v. 17) by his opponents, charges he denies.

1:17 The verse may be paraphrased like this: Did my change of plans indicate that I couldn't make up my mind? Am I like a worldly man who says yes and no at the same time? In 1 Cor. 16:5 Paul had promised to go to Corinth. In the second (lost) letter (between 1 and 2 Corinthians) he may have said something different, which seemed to make him say yes and no at the same time. His present itinerary was Ephesus to Troas to Macedonia to Corinth.

1:20 *in Him they are yes.* I.e., the promises of God find their certain fulfillment, their Yes, in Christ. *through Him is our Amen.* I.e., we give our concurrence by saying Amen.

1:22 The seal indicates security, and the *pledge* is a guarantee that God will fulfill His promises. See notes on Eph. 1:13, 14.

1:24 *Not that we lord it over your faith.* Apostolic authority did not give Paul any such right (see 1 Peter 5:1–3). They stand *in . . . faith.* I.e., their own faith, not by Paul's control.

2:2 The meaning is this: If I hurt you, who will be left to make me glad but sad people? That wouldn't be any comfort!

2:4 *I wrote to you.* See the Introduction to 2 Corinthians for a discussion of this "sorrowful letter."

2:5 *any.* A reference to someone who had been censured by the church for something he did. Not likely the same person as the incestuous man of 1 Cor. 5.

*2:6 [a]1 Cor 5:4f; 2 Cor 7:11
*2:7 [a]Gal 6:1; Eph 4:32
*2:9 [a]2 Cor 2:3f [b]2 Cor 8:2; Phil 2:22 [c]2 Cor 7:15; 10:6
2:10 [a]1 Cor 5:4; 2 Cor 4:6
*2:11 [a]Matt 4:10 [b]Luke 22:31; 2 Cor 4:4; 1 Pet 5:8
2:12 [a]Acts 16:8 [b]Rom 1:1; 2 Cor 4:3,4; 8:18; 9:13; 10:14; 11:4,7; 1 Thess 3:2 [c]Acts 14:27
*2:13 [a]2 Cor 7:5 [b]2 Cor 7:6,13f; 8:6,16,23; 12:18; Gal 2:1, 3; 2 Tim 4:10; Titus 1:4 [c]Mark 6:46 [d]Rom 15:26
*2:14 [a]Rom 1:8; 6:17; 1 Cor 15:57; 2 Cor 8:16; 9:15 [b]Col 2:15
2:14 [c]Song 1:3; Ezek 20:41; Eph 5:2; Phil 4:18 [d]1 Cor 12:8
*2:15 [a]Song 1:3; Ezek 20:41; Eph 5:2; Phil 4:18 [b]1 Cor 1:18
2:16 [a]Luke 2:34; John 9:39; 1 Pet 2:7f [b]2 Cor 3:5f
*2:17 [a]2 Cor 4:2; Gal 1:6-9 [b]1 Cor 5:8; 2 Cor 1:12; 1 Thess 2:4; 1 Pet 4:11 [c]2 Cor 12:19
*3:1 [a]2 Cor 5:12; 10:12,18; 12:11 [b]Acts 18:27; 1 Cor 16:3
3:2 [a]1 Cor 9:2
3:3 [a]2 Cor 3:6 [b]Matt 16:16 [c]Ex 24:12; 31:18; 32:15f; 2 Cor 3:7 [d]Prov 3:3; 7:3; Jer 17:1 [e]Jer 31:33; Ezek 11:19; 36:26
3:4 [a]Eph 3:12

6 Sufficient for such a one is [a]this punishment which *was inflicted* by the majority,

7 so that on the contrary you should rather [a]forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow.

8 Wherefore I urge you to reaffirm *your* love for him.

9 For to this end also [a]I wrote, so that I might [b]put you to the test, whether you are [c]obedient in all things.

10 But one whom you forgive anything, I *forgive* also; for indeed what I have forgiven, if I have forgiven anything, *I did it* for your sakes [a]in the presence of Christ,

11 so that no advantage would be taken of us by [a]Satan, for [b]we are not ignorant of his schemes.

C The Meeting with Titus, 2:12–13

12 Now when I came to [a]Troas for the [b]gospel of Christ and when a [c]door was opened for me in the Lord,

13 I [a]had no rest for my spirit, not finding [b]Titus my brother; but [c]taking my leave of them, I went on to [d]Macedonia.

III THE APOSTOLIC MINISTRY, 2:14–6:10

A The Confidence of the Ministry: Victory, 2:14–17

14 [a]But thanks be to God, who always [b]leads us in triumph in Christ, and manifests through us the [c]sweet aroma of the [d]knowledge of Him in every place.

15 For we are a [a]fragrance of Christ to God among [b]those who are being saved and among those who are perishing;

16 [a]to the one an aroma from death to death, to the other an aroma from life to life. And who is [b]adequate for these things?

17 For we are not like many, [a]peddling the word of God, but [b]as from sincerity, but as from God, we speak in Christ [c]in the sight of God.

B The Commendation of the Ministry: Changed Lives, 3:1–3

3 Are we beginning to [a]commend ourselves again? Or do we need, as some, [b]letters of commendation to you or from you?

2 [a]You are our letter, written in our hearts, known and read by all men;

3 being manifested that you are a letter of Christ, [a]cared for by us, written not with ink but with the Spirit of [b]the living God, not on [c]tablets of stone but on [d]tablets of [e]human hearts.

C The Covenant for the Ministry: The New Covenant, 3:4–18

4 Such [a]confidence we have through Christ toward God.

2:6 *by the majority.* The rebel had been punished sufficiently and had repented. Apparently some wanted a severer penalty (vv. 6–8).

2:7–8 Paul feared that excessive punishment might cause the offender to be overcome by inordinate grief. Therefore, he urged the church to affirm their love for him.

2:9 *whether you are obedient.* Though they had accepted Paul's authority in the case of the rebel, they had yet to prove that they accepted it *in all things* (cf. 10:6).

2:11 *that no advantage would be taken of us by Satan.* The forgiven brother needed to be restored to fellowship, lest Satan put him under the pressure of continued self-accusation and introspection. Also, as long as the matter was not settled, Satan kept Paul and the church estranged.

2:13 *I had no rest,* because of wondering how his severe letter had been received.

2:14 *who always leads us in triumph in Christ.* The picture is of a Roman conqueror leading his captives in triumph. Paul gladly considered himself one of Christ's captives being led in triumph, to the glory of Christ.

2:15–16 Similar to the incense burned in a Roman parade, the believer's service in spreading the gospel is a sweet fragrance to the Lord. The same gospel brings life to the believer and death to the rejector.

2:17 False teachers peddled the Word for profit, whereas Paul had preached free of charge.

3:1–3 The work of the Spirit in the changed lives of the Corinthians was sufficient recommendation of Paul's ministry.

5 Not that we are adequate in ourselves to consider anything as *coming* from ourselves, but [a]our adequacy is from God,

6 who also made us adequate *as* [a]servants of a [b]new covenant, not of [c]the letter but of the Spirit; for the letter kills, but [d]the Spirit gives life.

7 But if the [a]ministry of death, [b]in letters engraved on stones, came with glory, [c]so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was,

8 how will the ministry of the Spirit fail to be even more with glory?

9 For if [a]the ministry of condemnation has glory, much more does the [b]ministry of righteousness abound in glory.

10 For indeed what had glory, in this case has no glory because of the glory that surpasses *it.*

11 For if that which fades away *was* with glory, much more that which remains *is* in glory.

12 [a]Therefore having such a hope, [b]we use great boldness in *our* speech,

13 and *are* not like Moses, [a]*who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away.

14 But their minds were [a]hardened; for until this very day at the [b]reading of [c]the old covenant the same veil remains unlifted, because it is removed in Christ.

15 But to this day whenever Moses is read, a veil lies over their heart;

16 [a]but whenever a person turns to the Lord, the veil is taken away.

17 Now the Lord is the Spirit, and where [a]the Spirit of the Lord is, [b]*there* is liberty.

18 But we all, with unveiled face, [a]beholding as in a mirror the [b]glory of the Lord, are being [c]transformed into the same image from glory to glory, just as from [d]the Lord, the Spirit.

D The Character of the Ministry: Supernatural, 4:1–6

4 Therefore, since we have this [a]ministry, as we [b]received mercy, we [c]do not lose heart,

2 but we have renounced the [a]things hidden because of shame, not walking in craftiness or [b]adulterating the word of

*3:5 [a] 1 Cor 15:10

*3:6 [a] 1 Cor 3:5 [b] Jer 31:31; Luke 22:20 [c] Rom 2:29 [d] John 6:63; Rom 7:6

*3:7 [a] Rom 4:15; 5:20; 7:5f; 2 Cor 3:9; Gal 3:10,21f [b] Ex 24:12; 31:18; 32:15f; 2 Cor 3:3 [c] Ex 34:29-35; 2 Cor 3:13

*3:8

3:9 [a] Deut 27:26; 2 Cor 3:7; Heb 12:18-21 [b] Rom 1:17; 3:21f

*3:11

3:12 [a] 2 Cor 7:4 [b] Acts 4:13,29; 2 Cor 7:4; Eph 6:19; 1 Thess 2:2

*3:13 [a] Ex 34:33-35; 2 Cor 3:7

3:14 [a] Rom 11:7; 2 Cor 4:4 [b] Acts 13:15 [c] 2 Cor 3:6

*3:15

3:16 [a] Ex 34:34; Rom 11:23

*3:17 [a] Is 61:1f; Gal 4:6 [b] John 8:32; Gal 5:1,13

*3:18 [a] 1 Cor 13:12 [b] John 17:22, 24; 2 Cor 4:4,6 [c] Rom 8:29 [d] 2 Cor 3:17

*4:1 [a] 1 Cor 3:5 [b] 1 Cor 7:25 [c] Luke 18:1; 2 Cor 4:16; Gal 6:9; Eph 3:13; 2 Thess 3:13

*4:2 [a] Rom 6:21; 1 Cor 4:5 [b] 2 Cor 2:17

3:5 *our adequacy is from God.* This answers the question raised in 2:16.

3:6 *a new covenant.* The message of the grace of Christ (Matt. 26:28). *the letter kills, but the Spirit gives life.* The *letter* stands for the whole Mosaic Law. It kills because, of itself, it could not give life (Acts 13:39; Rom. 3:20). The work of the law was to make men conscious of sin (Gal. 3:21–25; 1 Tim. 1:9). The *Spirit,* by contrast, gives life to believers.

3:7 *the ministry of death.* Refers to the law and particularly to the Ten Commandments, which were *engraved on stones* (Deut. 9:10). Since the law showed man his sinfulness and gave him no power to break out of it, it ministered death. Note that the law "fades away" (v. 11). When Moses descended from Mount Sinai with the law, his face shone so that the people were afraid to approach him (Ex. 34:29–30). But just as his radiance faded so also the Mosaic Law was temporary.

3:8 The dispensation of the Spirit comes with *even more* glory than the old order.

3:11 There is no question that the law was glorious for its time and purpose, but its temporariness and limited purpose caused that glory to fade in the blazing light of the grace of Christ, which has as its eternal purpose the bringing of many sons into glory (John 1:17; Heb. 2:10).

3:13 Paul means here that Moses veiled his face that the Israelites might not see the fading away of the transitory glory reflected in his countenance.

3:15 *a veil lies over their heart.* I.e., as long as they consider the law as permanent and do not turn to Christ, who takes away the veil (v. 14).

3:17 *Now the Lord is the Spirit.* A strong statement that Christ and the Holy Spirit are one in essence, though Paul also recognized the distinctions between them (13:14).

3:18 *with unveiled face, beholding.* Paul builds on the experience of Moses in Ex. 34:29–35. We Christians, he says, behold constantly Christ's divine glory, and this beholding changes or transforms us *from glory to glory;* i.e., from one degree of glory to another.

4:1 *we do not lose heart.* Cf. verse 16; Luke 18:1; Gal. 6:9; Eph. 3:13; 2 Thess. 3:13. Paul credits his effectiveness to the *mercy* of God.

4:2 Paul contrasts the deceitfulness of the false teachers with his own openness.

God, but by the manifestation of truth [c]commending ourselves to every man's conscience in the sight of God.

3 And even if our [a]gospel is [b]veiled, it is veiled to [c]those who are perishing,

4 in whose case [a]the god of [b]this world has [c]blinded the minds of the unbelieving so that they might not see the [d]light of the gospel of the [e]glory of Christ, who is the [f]image of God.

5 For we [a]do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

6 For God, who said, "[a]Light shall shine out of darkness," is the One who has [b]shone in our hearts to give the [c]Light of the knowledge of the glory of God in the face of Christ.

E The Circumstances of the Ministry, 4:7–18

7 But we have this treasure in [a]earthen vessels, so that the surpassing greatness of [b]the power will be of God and not from ourselves;

8 *we are* [a]afflicted in every way, but not [b]crushed; [c]perplexed, but not despairing;

9 [a]persecuted, but not [b]forsaken; [c]struck down, but not destroyed;

10 [a]always carrying about in the body the dying of Jesus, so that [b]the life of Jesus also may be manifested in our body.

11 For we who live are constantly being delivered over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

12 So death works in us, but life in you.

13 But having the same [a]spirit of faith, according to what is written, "[b]I BELIEVED, THEREFORE I SPOKE," we also believe, therefore we also speak,

14 knowing that He who [a]raised the Lord Jesus [b]will raise us also with Jesus and will [c]present us with you.

15 For all things *are* [a]for your sakes, so that the grace which is [b]spreading to more and more people may cause the giving of thanks to abound to the glory of God.

16 Therefore we [a]do not lose heart, but though our outer man is decaying, yet our [b]inner man is [c]being renewed day by day.

17 For momentary, [a]light affliction is producing for us an eternal weight of glory far beyond all comparison,

18 while we [a]look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

F The Compulsions of the Ministry, 5:1–21

1 The assurance of resurrection, 5:1–9

5 For we know that if the [a]earthly [b]tent which is our house is torn down, we have a building from God, a house [c]not made with hands, eternal in the heavens.

4:4 *the god of this world.* I.e., Satan.

4:6 Just as physical light shined at creation, so spiritual light shines in the hearts of those who become new creations in Christ.

4:7 *this treasure.* I.e., the glorious gospel of Jesus Christ. *in earthen vessels.* I.e., in our frail human bodies. *the surpassing greatness of the power.* Paul makes clear that this power belongs to God, not to any leader within the church (see 1 Cor. 1:12).

4:8–9 Paul suffered both physically and emotionally.

4:10–11 Paul here compares his own constant persecution and suffering with that of Jesus, in whose death and resurrection life the apostle will consequently share (Gal. 2:20; Col. 1:24).

4:12 Paul's physical sufferings (*death works in us*) are the means by which spiritual *life* comes to the Corinthians.

4:13–18 Though he is oppressed, Paul's outlook is one of hope (v. 14). Therefore, he does not lose heart (v. 16), though his *outer man is decaying,* for this *affliction* is *light* and temporary when viewed from the perspective of eternity.

5:1 *the earthly tent . . . a house not made with hands.* The present, temporary earthly body is contrasted with the eternal resurrection body.

2 For indeed in this *house* we
*5:2 [a]Rom 8:23; 2 Cor 5:4 [b]1 Cor 15:53f; 2 Cor 5:4 *5:3 [a]groan, longing to be [b]clothed with our dwelling from heaven,
3 inasmuch as we, having put it on, will not be found naked.
*5:4 [a]2 Cor 5:2 [b]1 Cor 15:53f; 2 Cor 5:2 [c]1 Cor 15:54 4 For indeed while we are in this tent, we [a]groan, being burdened, because we do not want to be unclothed but to be [b]clothed, so that what is [c]mortal will be swallowed up by life.
*5:5 [a]Rom 8:23; 2 Cor 1:22 5 Now He who prepared us for this very purpose is God, who [a]gave to us the Spirit as a pledge.
*5:6 [a]Heb 11:13f 6 Therefore, being always of good courage, and knowing that [a]while we are at home in the body we are absent from the Lord—
*5:7 [a]1 Cor 13:12; 2 Cor 4:18 7 for [a]we walk by faith, not by sight—
*5:8 [a]Phil 1:23 [b]John 12:26; Phil 1:23 8 we are of good courage, I say, and [a]prefer rather to be absent from the body and [b]to be at home with the Lord.
*5:9 [a]Rom 14:18; Col 1:10; 1 Thess 4:1 9 Therefore also we have as our ambition, whether at home or absent, to be [a]pleasing to Him.

2 *The judgment seat of Christ,* 5:10–13

*5:10 [a]Matt 16:27; Acts 10:42; Rom 2:16; 14:10,12; Eph 6:8 10 For we must all appear before [a]the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.
*5:11 [a]Heb 10:31; 12:29; Jude 23 [b]2 Cor 4:2 11 Therefore, knowing the [a]fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are [b]made manifest also in your consciences.
*5:12 [a]2 Cor 3:1 [b]2 Cor 1:14; Phil 1:26 12 We are not [a]again commending ourselves to you but *are* giving you an [b]occasion to be proud of us, so that you will have *an answer* for those who take pride in appearance and not in heart.
*5:13 [a]Mark 3:21; 2 Cor 11:1,16ff; 12:11 13 For if we are [a]beside ourselves, it is for God; if we are of sound mind, it is for you.

3 *The love of Christ,* 5:14–21

*5:14 [a]Acts 18:5 [b]Rom 5:15; 6:6f; Gal 2:20; Col 3:3 14 For the love of Christ [a]controls us, having concluded this, that [b]one died for all, therefore all died;
*5:15 [a]Rom 14:7-9 15 and He died for all, so that they who live might no longer [a]live for themselves, but for Him who died and rose again on their behalf.
*5:16 [a]John 8:15; 2 Cor 11:18; Phil 3:4 16 Therefore from now on we recognize no one [a]according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer.
*5:17 [a]Rom 16:7 17 Therefore if anyone is [a]in

5:2 In this earthly body *we groan* because of the burdens of life (cf. Rom. 8:23). *our dwelling from heaven.* Lit., dwelling place that is from heaven.
5:3 *we . . . will not be found naked.* We shall not be bodiless after resurrection.
5:4 While in this body we are burdened; however, we do not long to be disembodied but to have the resurrection body God will give us (v. 5).
5:7 Though Christ is not visibly present today, we live *by faith* in the reality of His presence with us and the certainty of all the promises concerning our future.
5:9 *we have as our ambition.* The Greek word is found elsewhere only in Rom. 15:20 and 1 Thess. 4:11. *at home* = alive. *absent* = dead.
5:10 *the judgment seat of Christ.* The *bema* (judgment seat) was well known to the Corinthians (see Acts 18:12). Believers will be judged in a review of their works for the purpose of rewards. See note on 1 Cor. 3:14. *bad* = worthless.
5:11 *fear,* or awe, of the Lord (Christ) in view of His judging us. *we persuade men* to be reconciled to God (v. 20).
5:13 *we are beside ourselves.* Lit., we went mad, probably referring to some specific occasion when Paul's critics charged him with madness. (For a similar charge against Jesus, see Mark 3:21; see also Acts 26:24.)
5:14 *For the love of Christ controls us.* Christ's love for us (and possibly it may also mean our love for Christ) controls us; i.e., keeps us within bounds. *therefore all died.* Believers are regarded by God as having died in Christ so that they may be able to live to please Him (Rom. 6:8).
5:15 Christ's death was, in part, for the purpose of bringing His followers into the experience of unselfish living for others.
5:16 Before his conversion, Paul regarded Christ as merely another man.
5:17 *a new creature.* Lit., a new creation. *old things passed away* (aorist tense indicating the decisive change salvation brings); *behold, new things have come* (perfect tense indicating abiding results of the new life in Christ.) The grace of God not only justifies but also makes a new creation, which results in a changed style of life (v. 15).

Christ, *he is* [b]a new creature; [c]the old things passed away; behold, new things have come.

18 Now [a]all *these* things are from God, [b]who reconciled us to Himself through Christ and gave us the [c]ministry of reconciliation,

19 namely, that [a]God was in Christ reconciling the world to Himself, [b]not counting their trespasses against them, and He has committed to us the word of reconciliation.

20 Therefore, we are [a]ambassadors for Christ, [b]as though God were making an appeal through us; we beg you on behalf of Christ, be [c]reconciled to God.

21 He made Him who [a]knew no sin *to be* [b]sin on our behalf, so that we might become the [c]righteousness of God in Him.

G The Conduct of the Ministry, 6:1–10

6 And [a]working together *with Him,* [b]we also urge you not to receive [c]the grace of God in vain—

2 for He says,

"[a]AT THE ACCEPTABLE TIME I LISTENED TO YOU,
AND ON THE DAY OF SALVATION I HELPED YOU."

Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION"—

3 [a]giving no cause for offense in anything, so that the ministry will not be discredited,

4 but in everything [a]commending ourselves as [b]servants of God, [c]in much endurance, in afflictions, in hardships, in distresses,

5 in [a]beatings, in imprisonments, in [b]tumults, in labors, in sleeplessness, in [c]hunger,

6 in purity, in [a]knowledge, in [b]patience, in kindness, in the [c]Holy Spirit, in [d]genuine love,

7 in [a]the word of truth, in [b]the power of God; by [c]the weapons of righteousness for the right hand and the left,

8 by glory and [a]dishonor, by [b]evil report and good report; *regarded* as [c]deceivers and yet [d]true;

9 as unknown yet well-known, as [a]dying yet behold, [b]we live; as punished yet not put to death,

10 as [a]sorrowful yet always [a]rejoicing, as [b]poor yet making many rich, as [c]having nothing yet possessing [d]all things.

IV THE APOSTLE'S EXHORTATIONS TO THE CORINTHIANS, 6:11–7:16

A Be Open Toward Him, 6:11–13

11 [a]Our mouth has spoken freely to you, O Corinthians, our [b]heart is opened wide.

12 You are not restrained by us,

5:17 [b]John 3:3; Rom 6:4; Gal 6:15 [c]Is 43:18f; 65:17; Eph 4:24; Rev 21:4f
***5:18** [a]1 Cor 11:12 [b]Rom 5:10; Col 1:20 [c]1 Cor 3:5
***5:19** [a]Col 2:9 [b]Rom 4:8; 1 Cor 13:5
5:20 [a]Mal 2:7; Eph 6:20 [b]2 Cor 6:1 [c]Rom 5:10; Col 1:20
***5:21** [a]Acts 3:14; Heb 4:15; 7:26; 1 Pet 2:22; 1 John 3:5 [b]Rom 3:25; 4:25; 8:3; Gal 3:13 [c]Rom 1:17; 3:21f; 1 Cor 1:30
6:1 [a]1 Cor 3:9 [b]2 Cor 5:20 [c]Acts 11:23
***6:2** [a]Is 49:8
***6:3** [a]1 Cor 8:9,13; 9:12
6:4 [a]Rom 3:5 [b]1 Cor 3:5; 2 Tim 2:24f [c]Acts 9:16; 2 Cor 4:8-11; 6:4ff; 11:23-27; 12:10
***6:5** [a]Acts 16:23 [b]Acts 19:23ff [c]1 Cor 4:11
***6:6** [a]1 Cor 12:8; 2 Cor 11:6 [b]2 Cor 1:23; 2:10; 13:10 [c]1 Cor 2:4; 1 Thess 1:5 [d]Rom 12:9
6:7 [a]2 Cor 2:17; 4:2 [b]1 Cor 2:5 [c]Rom 13:12; 2 Cor 10:4; Eph 6:11ff
***6:8** [a]1 Cor 4:10 [b]Rom 3:8; 1 Cor 4:13; 2 Cor 12:16 [c]Matt 27:63 [d]2 Cor 1:18; 4:2; 1 Thess 2:3f
***6:9** [a]Rom 8:36 [b]2 Cor 1:8,10; 4:11
***6:10** [a]John 16:22; 2 Cor 7:4; Phil 2:17; 4:4; Col 1:24; 1 Thess 1:6 [b]1 Cor 1:5; 2 Cor 8:9 [c]Acts 3:6 [d]Rom 8:32; 1 Cor 3:21
***6:11** [a]Ezek 33:22; Eph 6:19 [b]Is 60:5; 2 Cor 7:3
***6:12**

5:18 *reconciliation* involves a changed relationship because our trespasses are not counted against us (v. 19). We are now to announce to others this message of God's grace.

5:19 *reconciling the world to Himself.* The death of Christ "changed" (the meaning of "reconcile") the position of all people (not only the elect) from being enemies (Rom. 5:10) to being savable (though actual salvation does not come until one believes, v. 20).

5:21 Here is the heart of the gospel: The sinless Savior has taken our sins that we might have God's righteousness.

6:2 The quotation is from the LXX version of Isa. 49:8. Paul's emphasis is on the *now* as the day of grace, not to be spurned for the message of false teachers (v. 1).

6:3–10 The theme of the apostolic ministry, first introduced in 2:14, is here recapitulated.

6:5 See 11:23–24 for more of Paul's hardships.

6:6 God-given qualities of character are proof of Paul's integrity.

6:8 *as deceivers.* Paul was hardly a deceiver, but apparently he was called one by his enemies (cf. Matt. 27:63). Paul says he fights his way through the slanders and faithfully carries on for Christ.

6:9 *as unknown.* His opponents said Paul was an insignificant teacher, a "nobody."

6:10 Even though Paul experienced many hardships, he was always *rejoicing.* Even though he was *poor* in material things, he made many *rich* by his ministry.

6:11 I.e., our speech is frank and our hearts are ready to take you in.

6:12–13 Because the Corinthians' refusal to reciprocate love was making them miserable, Paul pleads with them to open their hearts to him.

6:12 [a]2 Cor 7:2

but [a]you are restrained in your own affections.

6:13 [a]Gal 4:12 [b]1 Cor 4:14

13 Now in a like [a]exchange—I speak as to [b]children—open wide *to us* also.

B Be Separated from Evil, 6:14–7:1

*6:14 [a]Deut 22:10; 1 Cor 5:9f [b]1 Cor 6:6 [c]Eph 5:7,11; 1 John 1:6

14 [a]Do not be bound together with [b]unbelievers; for what [c]partnership have righteousness and lawlessness, or what fellowship has light with darkness?

*6:15 [a]1 Cor 10:21 [b]Acts 5:14; 1 Pet 1:21 [c]1 Cor 6:6

15 Or what [a]harmony has Christ with Belial, or what has a [b]believer in common with an [c]unbeliever?

6:16 [a]1 Cor 10:21 [b]1 Cor 3:16; 6:19 [c]Matt 16:16 [d]Ex 29:45; Lev 26:12; Jer 31:1; Ezek 37:27 [e]Ex 25:8; John 14:23 [f]Rev 2:1

16 Or [a]what agreement has the temple of God with idols? For we are [b]the temple of [c]the living God; just as God said,

"[d]I WILL [e]DWELL IN THEM AND
[f]WALK AMONG THEM;
AND I WILL BE THEIR GOD, AND
THEY SHALL BE MY PEOPLE.

*6:17 [a]Is 52:11 [b]Rev 18:4

17"[a]Therefore, [b]COME OUT
FROM THEIR MIDST AND BE
SEPARATE," says the Lord.
"AND DO NOT TOUCH WHAT IS
UNCLEAN;
And I will welcome you.

6:18 [a]2 Sam 7:14; 1 Chr 17:13; Is 43:6; Hos 1:10 [b]Rom 8:14

18"[a]And I will be a father to
you,
And you shall be [b]sons
and daughters to Me,"
Says the Lord Almighty.

*7:1 [a]Heb 6:9 [b]1 Pet 1:15f

7 Therefore, having these promises, [a]beloved, [b]let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

C Be Assured of His Joy over Their Repentance, 7:2–16

7:2 [a]2 Cor 6:12f; 12:15

2 [a]Make room for us *in your hearts*; we wronged no one, we corrupted no one, we took advantage of no one.

7:3 [a]2 Cor 6:11f [b]Phil 1:7

3 I do not speak to condemn you, for I have said [a]before that you are [b]in our hearts to die together and to live together.

7:4 [a]2 Cor 3:12 [b]2 Cor 7:14; 8:24; 9:2f; 10:8; Phil 1:26; 2 Thess 1:4 [c]2 Cor 1:4 [d]2 Cor 6:10

4 Great is my [a]confidence in you; great is my [b]boasting on your behalf. I am filled with [c]comfort; I am overflowing with [d]joy in all our affliction.

*7:5 [a]Rom 15:26; 2 Cor 2:13 [b]2 Cor 4:8 [c]Deut 32:25

5 For even when we came into [a]Macedonia our flesh had no rest, but we were [b]afflicted on every side: [c]conflicts without, fears within.

*7:6 [a]2 Cor 1:3f [b]2 Cor 7:13 [c]2 Cor 2:13; 7:13f

6 But [a]God, who comforts the depressed, [b]comforted us by the coming of [c]Titus;

7 and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more.

7:8 [a]2 Cor 2:2

8 For though I [a]caused you sorrow by my letter, I do not regret it; though I did regret it—*for* I see that that letter caused you sorrow, though only for a while—

9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, so that you might not suffer loss in anything through us.

*7:10

10 For the sorrow that is ac-

6:14 *Do not be bound together with unbelievers.* Primarily this relates to separation from the false teachers troubling the church, though it may apply to other alliances like marriage and business.

6:15 *Belial* = Satan.

6:17 *BE SEPARATE.* Personal separation involves not being unequally yoked (v. 14), not loving the world (1 John 2:15–17) though using it (1 Cor. 7:31), not having fellowship with sinning brethren (1 Cor. 5:11), and, on the positive side, exhibiting Christlikeness. See note on Acts 15:39.

7:1 A strong plea for personal *holiness* to mature externally (*flesh*) and internally (*spirit*).

7:5–13a Resumes the discussion of Paul's journey to Macedonia introduced in 2:13. He describes his relief because of the good news Titus brought (vv. 5–7) and his reflections on the severe letter he had written and its consequences.

7:5 Paul candidly reveals his emotional state while waiting to hear the Corinthians' response to his letter.

7:6 *the coming of Titus.* I.e., from Corinth, with the news that the church had accepted the severe letter.

7:10–12 Their repentance (1) solved the problem (v. 10), (2) showed them to be *innocent* (v. 11), and (3) taught them an important lesson (v. 12).

cording to *the will of* God produces a [a]repentance without regret, *leading* to salvation, but the sorrow of the world produces death.

11 For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what [a]longing, what zeal, what [b]avenging of wrong! In everything you [c]demonstrated yourselves to be innocent in the matter.

12 So although [a]I wrote to you, *it was* not for the sake of [b]the offender nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of God.

13 For this reason we have been [a]comforted.

And besides our comfort, we rejoiced even much more for the joy of [b]Titus, because his [c]spirit has been refreshed by you all.

14 For if in anything I have [a]boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before [b]Titus proved to be *the* truth.

15 His affection abounds all the more toward you, as he remembers the [a]obedience of you all, how you received him with [b]fear and trembling.

16 I rejoice that in everything [a]I have confidence in you.

V THE APOSTLE'S SOLICITATION (OR COLLECTION) FOR THE JUDEAN SAINTS, 8:1–9:15

A Principles for Giving, 8:1–6

8 Now, brethren, we *wish to* make known to you the grace of God which has been [a]given in the churches of [b]Macedonia,

2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the [a]wealth of their liberality.

3 For I testify that [a]according to their ability, and beyond their ability, *they gave* of their own accord,

4 begging us with much urging for the [a]favor of participation in the [b]support of the saints,

5 and *this,* not as we had expected, but they first [a]gave themselves to the Lord and to us by [b]the will of God.

6 So we [a]urged [b]Titus that as he had previously [c]made a beginning, so he would also complete in you [d]this gracious work as well.

B Purposes for Giving, 8:7–15

7 But just as you [a]abound [b]in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you [a]abound in this gracious work also.

8 I [a]am not speaking *this* as a command, but as proving

7:11 *vindication of yourselves.* I.e., with regard to Paul's accusations by their change of behavior. Their sorrow had worked the right kind of repentance.

7:12 *the offender.* See 2:6. *the one offended.* I.e., Paul.

8:1–6 Truths about NT giving are presented here: (1) it is a grace (vv. 1, 6); (2) it can be exercised even during poverty (v. 2); (3) it is a form of fellowship (v. 4); and (4) it should be preceded by the dedication of self (v. 5). Apparently the church at Corinth had never, up to this time at least, supported Paul financially (see 11:8–9; 12:13; 1 Cor. 9:11–12).

8:1–2 *the churches of Macedonia.* Philippi, Thessalonica, Berea. Although the church at Philippi had contributed to Paul (Phil. 4:10), apparently financial conditions had worsened.

8:6 Perhaps the collection had been stalled because of the problems in the Corinthian church.

8:7–15 *Some purposes in giving are* (1) to abound in all aspects of Christian experience (v. 7), (2) to prove the reality of one's love (v. 8), (3) to imitate Christ (v. 9), and (4) to help meet the needs of others (v. 14).

through the earnestness of others the sincerity of your love also.

***8:9** [a]2 Cor 13:14 [b]Matt 20:28; 2 Cor 6:10; Phil 2:6f

9 For you know [a]the grace of our Lord Jesus Christ, that [b]though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

8:10 [a]1 Cor 7:25,40 [b]1 Cor 16:2f; 2 Cor 9:2

10 I [a]give *my* opinion in this matter, for this is to your advantage, who were the first to begin [b]a year ago not only to do *this,* but also to desire *to do it.*

8:11 [a]2 Cor 8:12,19; 9:2

11 But now finish doing it also, so that just as *there was* the [a]readiness to desire it, so *there may be* also the completion of it by your ability.

***8:12** [a]Mark 12:43f; Luke 21:3,4; 2 Cor 9:7

12 For if the readiness is present, it is acceptable [a]according to what *a person* has, not according to what he does not have.

13 For *this* is not for the ease of others *and* for your affliction, but by way of equality—

***8:14** [a]Acts 4:34; 2 Cor 9:12

14 at this present time your abundance *being a supply* for [a]their need, so that their abundance also may become *a supply* for [a]your need, that there may be equality;

8:15 [a]Ex 16:18

15 as it is written, "[a]HE WHO *gathered* MUCH DID NOT HAVE TOO MUCH, AND HE WHO *gathered* LITTLE HAD NO LACK."

C Policies in Giving, 8:16–9:5

8:16 [a]2 Cor 2:14 [b]Rev 17:17 [c]2 Cor 2:13; 8:6,23

16 But [a]thanks be to God who [b]puts the same earnestness on your behalf in the heart of [c]Titus.

8:17 [a]2 Cor 8:6; 12:18

17 For he not only accepted our [a]appeal, but being himself very earnest, he has gone to you of his own accord.

***8:18** [a]1 Cor 16:3; 2 Cor 12:18 [b]2 Cor 2:12 [c]1 Cor 4:17; 7:17

18 We have sent along with him [a]the brother whose fame in *the things of* the [b]gospel *has spread* through [c]all the churches;

8:19 [a]Rom 5:3 [b]Acts 14:23; 1 Cor 16:3f [c]2 Cor 8:4,6 [d]2 Cor 8:11,12; 9:2

19 [a]and not only *this,* but he has also been [b]appointed by the churches to travel with us in [c]this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show* our [d]readiness,

20 taking precaution so that no one will discredit us in our administration of this generous gift;

***8:21** [a]Rom 12:17 [b]Prov 3:4; Rom 14:18

21 for we [a]have regard for what is honorable, not only in [b]the sight of the Lord, but also in the sight of men.

22 We have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent because of *his* great confidence in you.

8:23 [a]2 Cor 8:6 [b]Philem 17 [c]2 Cor 8:18,22 [d]John 13:16; Phil 2:25 [e]1 Cor 11:7

23 As for [a]Titus, *he is* my [b]partner and fellow worker among you; as for our [c]brethren, *they are* [d]messengers of the churches, [e]a glory to Christ.

8:24 [a]2 Cor 7:4

24 Therefore openly before the churches, show them the proof of your love and of our [a]reason for boasting about you.

9:1 [a]1 Thess 4:9 [b]2 Cor 8:4

9 For [a]it is superfluous for me to write to you about this [b]ministry to the saints;

***9:2** [a]2 Cor 7:4 [b]Rom 15:26 [c]Acts 18:12 [d]2 Cor 8:10

2 for I know your readiness, of which I [a]boast about you to the [b]Macedonians, *namely,* that [c]Achaia has been prepared since [d]last year, and your zeal has stirred up most of them.

9:3 [a]2 Cor 7:4

3 But I have sent the brethren, in order that our [a]boasting about you may not be made empty in

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8:9 A concise statement of the gospel and the motivation for giving.

8:12 Giving should be commensurate with what one has (1 Cor. 16:2).

8:14–15 Paul is saying that, though now it is the believers in Jerusalem who need help from the Corinthians, some day the reverse might be true. In either case God will supply the need just as He did with the manna for Israel in the wilderness (v. 15).

8:18 *the brother.* I.e., fellow Christian. Although we do not know who he was (perhaps Luke or Trophimus), this man was obviously well known for preaching the gospel. Titus, this unnamed brother, and a third brother (also unnamed, v. 22), acted as trustees of the money to insure complete propriety in the handling of it (v. 21).

8:21 Especially in handling money there must be accountability to men as well as to God.

9:2 *readiness* = eagerness (8:10). The Corinthians' *zeal* had been an example and incentive to others to give also. If they did not now fulfill their promise, it would be a disgrace to them and to Paul (v. 4).

this case, so that, [b]as I was saying, you may be prepared;
4 otherwise if any [a]Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence.
5 So I thought it necessary to urge the [a]brethren that they would go on ahead to you and arrange beforehand your previously promised [b]bountiful gift, so that the same would be ready as a [c]bountiful gift and not [d]affected by covetousness.

D Promises in Giving, 9:6–15

6 Now this *I say,* [a]he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.
7 Each one *must do* just as he has purposed in his heart, not [a]grudgingly or under compulsion, for [b]God loves a cheerful giver.
8 And [a]God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;
9 as it is written,

"[a]He scattered abroad, he gave to the poor,
His righteousness endures forever."

10 Now He who supplies [a]seed to the sower and bread for food will supply and multiply your seed for sowing and [b]increase the harvest of your righteousness;
11 you will be [a]enriched in everything for all liberality, which through us is producing [b]thanksgiving to God.
12 For the ministry of this service is not only fully supplying [a]the needs of the saints, but is also overflowing [b]through many thanksgivings to God.
13 Because of the proof given by this [a]ministry, they will [b]glorify God for *your* obedience to your [c]confession of the [d]gospel of Christ and for the liberality of your contribution to them and to all,
14 while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.
15 [a]Thanks be to God for His indescribable [b]gift!

VI THE APOSTLE'S VINDICATION OF HIMSELF, 10:1–12:18

A The Authority of His Apostleship, 10:1–18

10 Now [a]I, Paul, myself [b]urge you by the [c]meekness and gentleness of Christ—I who [d]am meek when face to face with you, but bold toward you when absent!
2 I ask that [a]when I am present I *need* not be bold with the confidence with which I propose to be courageous against [b]some, who regard us as if we walked [c]according to the flesh.
3 For though we walk in the flesh, we do not war [a]according to the flesh,

9:3 [b]1 Cor 16:2
9:4 [a]Rom 15:26
9:5 [a]2 Cor 9:3 [b]Gen 33:11; Judg 1:15; 2 Cor 9:6 [c]Phil 4:17 [d]2 Cor 12:17f
*9:6 [a]Prov 11:24f; 22:9; Gal 6:7,9
9:7 [a]Deut 15:10; 1 Chr 29:17; Rom 12:8; 2 Cor 8:12 [b]Ex 25:2
*9:8 [a]Eph 3:20
*9:9 [a]Ps 112:9
*9:10 [a]Is 55:10 [b]Hos 10:12
9:11 [a]1 Cor 1:5
9:11 [b]2 Cor 1:11
*9:12 [a]2 Cor 8:14 [b]2 Cor 1:11
9:13 [a]Rom 15:31; 2 Cor 8:4 [b]Matt 9:8 [c]1 Tim 6:12f; Heb 3:1; 4:14; 10:23 [d]2 Cor 2:12
*9:15 [a]2 Cor 2:14 [b]Rom 5:15f
*10:1 [a]Gal 5:2; Eph 3:1; Col 1:23 [b]Rom 12:1 [c]Matt 11:29; 1 Cor 4:21; Phil 4:5 [d]1 Cor 2:3f; 2 Cor 10:10
10:2 [a]1 Cor 4:21; 2 Cor 13:2,10 [b]1 Cor 4:18f [c]Rom 8:4; 2 Cor 1:17
*10:3 [a]Rom 8:4; 2 Cor 1:17

9:6 For similar sayings, see Prov. 11:24; 19:17; Luke 6:38.

9:8 God will supply the generous giver with enough to meet his own needs and enough to give for *every good deed.*

9:9 *His righteousness.* I.e., acts of giving bring rewards in this life and the one to come.

9:10 The generous giver will be given increasing means to give (*multiply your seed for sowing*) and increasing fruit. See Hos. 10:12.

9:12–14 The gift of money will (1) supply need (v. 12), (2) be a cause for thanksgiving (v. 12), (3) prove their obedience (v. 13), (4) draw the Jerusalem Christians to them (v. 14, *yearn for you*). According to Rom. 15:26–27 (written several months after 1 Corinthians), Paul's appeal was successful.

9:15 *indescribable.* A word found only here in the NT, having the idea of ineffable and wonderful beyond description.

10:1 In spite of Paul's general satisfaction with the Corinthian church, there were still some there who challenged his apostolic authority and followed certain leaders Paul calls "false apostles" (11:13). These leaders were apparently Jewish Christians (11:22) who claimed higher authority than Paul's (10:7) and who lorded over the church (11:20).

10:3 *in the flesh.* I.e., in the human body (with its limitations). *according to the flesh.* I.e., after the impulses of the sinful nature.

4 for the [a]weapons of our warfare are not of the flesh, but divinely powerful [b]for the destruction of fortresses.

5 *We are* destroying speculations and every [a]lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the [b]obedience of Christ,

6 and we are ready to punish all disobedience, whenever [a]your obedience is complete.

7 [a]You are looking at things as they are outwardly. [b]If anyone is confident in himself that he is Christ's, let him consider this again within himself, that just as he is Christ's, [c]so also are we.

8 For even if [a]I boast somewhat further about our [b]authority, which the Lord gave for building you up and not for destroying you, I will not be put to shame,

9 for I do not wish to seem as if I would terrify you by my letters.

10 For they say, "His letters are weighty and strong, but his personal presence is [a]unimpressive and [b]his speech contemptible."

11 Let such a person consider this, that what we are in word by letters when absent, such persons *we are* also in deed when present.

12 For we are not bold to class or compare ourselves with some of those who [a]commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding.

13 But we will not boast [a]beyond *our* measure, but [b]within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you.

14 For we are not overextending ourselves, as if we did not reach to you, for [a]we were the first to come even as far as you in the [b]gospel of Christ;

15 not boasting [a]beyond *our* measure, *that is,* in [b]other men's labors, but with the hope that as [c]your faith grows, we will be, within our sphere, [d]enlarged even more by you,

16 so as to [a]preach the gospel even to [b]the regions beyond you, *and* not to boast [c]in what has been accomplished in the sphere of another.

17 But [a]HE WHO BOASTS IS TO BOAST IN THE LORD.

18 For it is not he who [a]commends himself that is approved, but he [b]whom the Lord commends.

B The Marks of His Apostleship, 11:1–12:18

1 *Paul's conduct,* 11:1–15

11 I wish that you would [a]bear with me in a little [b]foolishness; but indeed you are bearing with me.

2 For I am jealous for you with a godly jealousy; for I [a]betrothed you to one husband, so that to Christ I might [b]present you *as* a pure virgin.

3 But I am afraid that, as the [a]serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity *of devotion* to Christ.

10:4–6 In contrast to those of the false teachers, Paul used spiritual weapons in combating their arguments and pretentiousness.

10:7–9 You look, Paul says, only at what lies before your eyes. I belong to Christ as much as they do (v. 7). As a matter of fact, I could claim higher authority (v. 8), but that might frighten you (v. 9)!

10:10 *contemptible* = of no account.

10:12 The false teachers compared themselves to themselves and not to God and His standards.

10:13 *beyond our measure.* I.e., beyond his limits or assigned region, the territory God had assigned to Paul. In that territory, which included Corinth, he would boast, but not in areas in which others had labored.

10:15–16 As their *faith grows* and his presence is no longer necessary, Paul could turn to other fields. *regions beyond.* Paul likely had Spain in mind (Rom. 15:23–24).

11:1 *a little foolishness.* I.e., the boasting of verses 21–33. But Paul knows he must do it to make the false apostles appear in their true colors.

11:2–3 As their spiritual father, Paul pledged the Corinthians to *Christ* but feared that they were being deceived as *Eve* was.

4 For if one comes and preaches [a]another Jesus whom we have not preached, or you receive a [b]different spirit which you have not received, or a [c]different gospel which you have not accepted, you [d]bear *this* [e]beautifully.

5 For I consider myself [a]not in the least inferior to the most eminent apostles.

6 But even if I am [a]unskilled in speech, yet I am not *so* in [b]knowledge; in fact, in every way we have [c]made *this* evident to you in all things.

7 Or [a]did I commit a sin in humbling myself so that you might be exalted, because I preached the [b]gospel of God to you [c]without charge?

8 I robbed other churches by [a]taking wages *from them* to serve you;

9 and when I was present with you and was in need, I was [a]not a burden to anyone; for when [b]the brethren came from [c]Macedonia they fully supplied my need, and in everything I kept myself from [a]being a burden to you, and will continue to do so.

10 [a]As the truth of Christ is in me, [b]this boasting of mine will not be stopped in the regions of [c]Achaia.

11 Why? [a]Because I do not love you? [b]God knows *I do!*

12 But what I am doing I will continue to do, [a]so that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting.

13 For such men are [a]false apostles, [b]deceitful workers, disguising themselves as apostles of Christ.

14 No wonder, for even [a]Satan disguises himself as an [b]angel of light.

15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, [a]whose end will be according to their deeds.

2 *Paul's sufferings,* 11:16–33

16 [a]Again I say, let no one think me foolish; but if *you do,* receive me even as foolish, so that I also may boast a little.

17 What I am saying, I am not saying [a]as the Lord would, but as [b]in foolishness, in this confidence of boasting.

18 Since [a]many boast [b]according to the flesh, I will boast also.

19 For you, [a]being *so* wise, tolerate the foolish gladly.

20 For you tolerate it if anyone [a]enslaves you, anyone [b]devours you, anyone [c]takes advantage of you, anyone [d]exalts himself, anyone [e]hits you in the face.

21 To *my* [a]shame I *must* say that we have been [b]weak *by comparison.* But in whatever respect anyone *else* [c]is bold—I [d]speak in foolishness—I am just as bold myself.

22 Are they [a]Hebrews? [b]So

11:4 Paul here and in verse 5 is speaking sarcastically. Of course, he did not want them to submit to false teachers nor did he regard these smooth talkers as "apostles" in any sense.

11:5 *the most eminent apostles.* The original 12 apostles.

11:6 *unskilled in speech.* I.e., not an orator.

11:8 *robbed.* In the sense of having accepted gifts from other churches who could ill afford to give them, in order not to be a financial burden to the Corinthians.

11:9 When Paul first arrived at Corinth he worked as a tentmaker, but then he devoted himself entirely to preaching when gifts for his support came *from Macedonia* (Acts 18:3–5; Phil. 4:15).

11:12 By not accepting support, Paul cut off his opponents' *opportunity,* or opening, for attacking him.

11:14–15 Satan's masterful deception is to appear in the guise of an angel of light. These teachers, Satan's servants, appeared as preachers of righteousness.

11:17 *not . . . as the Lord would.* Paul means that his forced boasting finds no example in the life of Christ. He had to indulge in it, he says, against his natural instincts so that he could call some significant facts to their attention.

11:20 *devours.* I.e., by exacting money (cf. Mark 12:40).

11:22 *Hebrews.* Those who spoke Hebrew or Aramaic (Acts 6:1). *Israelites.* Those who belonged to that nation. Paul was a descendant of *Abraham* through the tribe of Benjamin.

11:22 [c]Rom 9:4 [d]Gal 3:16 [e]Rom 11:1
am I. Are they [c]Israelites? [c]So am I. Are they [d]descendants of Abraham? [e]So am I.

★11:23 [a]1 Cor 3:5; 2 Cor 3:6; 10:7 [b]1 Cor 15:10 [c]2 Cor 6:5 [d]Acts 16:23; 2 Cor 6:5 [e]Rom 8:36
23 Are they [a]servants of Christ?—I speak as if insane—I more so; in [b]far more labors, in [c]far more imprisonments, [d]beaten times without number, often in [e]danger of death.

★11:24 [a]Deut 25:3
24 Five times I received from the Jews [a]thirty-nine *lashes.*

★11:25 [a]Acts 16:22 [b]Acts 14:19
25 Three times I was [a]beaten with rods, once I was [b]stoned, three times I was shipwrecked, a night and a day I have spent in the deep.

11:26 [a]Acts 9:23; 13:45,50; 14:5; 17:5,13; 18:12; 20:3,19; 21:27; 23:10,12; 25:3; 1 Thess 2:15 [b]Acts 14:5,19; 19:23ff; 27:42 [c]Acts 21:31 [d]Gal 2:4
26 *I have been* on frequent journeys, in dangers from rivers, dangers from robbers, dangers from *my* [a]countrymen, dangers from the [b]Gentiles, dangers in the [c]city, dangers in the wilderness, dangers on the sea, dangers among [d]false brethren;

11:27 [a]1 Thess 2:9; 2 Thess 3:8 [b]1 Cor 4:11; Phil 4:12 [c]2 Cor 6:5 [d]1 Cor 4:11
27 *I have been* in [a]labor and hardship, through many sleepless nights, in [b]hunger and thirst, often [c]without food, in cold and [d]exposure.

★11:28 [a]1 Cor 7:17
28 Apart from *such* external things, there is the daily pressure on me *of* concern for [a]all the churches.

11:29 [a]1 Cor 8:9,13; 9:22
29 Who is [a]weak without my being weak? Who is led into sin without my intense concern?

★11:30 [a]1 Cor 2:3
30 If I have to boast, I will boast of what pertains to my [a]weakness.

11:31 [a]Rom 1:25
31 The God and Father of the Lord Jesus, [a]He who is blessed forever, [b]knows that I am not lying.

11:31 [b]2 Cor 11:11

11:32 [a]Acts 9:2 [b]Acts 9:24
32 In [a]Damascus the ethnarch under Aretas the king was [b]guarding the city of the Damascenes in order to seize me,

11:33 [a]Acts 9:25
33 and I was let down in a basket [a]through a window in the wall, and *so* escaped his hands.

3 *Paul's vision,* 12:1–10

12:1 [a]2 Cor 11:16, 18,30; 12:5,9 [b]1 Cor 14:6; 2 Cor 12:7; Gal 1:12; 2:2; Eph 3:3
12 [a]Boasting is necessary, though it is not profitable; but I will go on to visions and [b]revelations of the Lord.

★12:2 [a]Rom 16:7 [b]2 Cor 11:11 [c]Ezek 8:3; Acts 8:39; 2 Cor 12:4; 1 Thess 4:17; Rev 12:5 [d]Deut 10:14; Ps 148:4; Eph 4:10; Heb 4:14
2 I know a man [a]in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, [b]God knows—such a man was [c]caught up to the [d]third heaven.

12:3 [a]2 Cor 11:11
3 And I know how such a man—whether in the body or apart from the body I do not know, [a]God knows—

12:4 [a]Ezek 8:3; Acts 8:39; 2 Cor 12:2; 1 Thess 4:17; Rev 12:5 [b]Luke 23:43
4 was [a]caught up into [b]Paradise and heard inexpressible words, which a man is not permitted to speak.

12:5 [a]2 Cor 12:1 [b]1 Cor 2:3; 2 Cor 12:9f
5 [a]On behalf of such a man will I boast; but on my own behalf I will not boast, except in regard to *my* [b]weaknesses.

★12:6 [a]2 Cor 5:13 11:16f; 12:11 [b]2 Cor 7:14
6 For if I do wish to boast I will not be [a]foolish, [b]for I will be speaking the truth; but I refrain *from this,* so that no one will credit me with more than he sees *in* me or hears from me.

★12:7 [a]2 Cor 12:1
7 Because of the surpassing greatness of the [a]revelations, for

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11:23 Paul states the false teachers' claim to be *servants of Christ* only for the sake of argument.

11:24 *thirty-nine lashes.* This refers to beatings administered in the synagogue. The law prescribed 40 lashes (Deut. 25:1–3), but only 39 were given in order to be certain of not exceeding the limit.

11:25 *beaten with rods.* A Roman punishment, administered to Paul at Philippi (Acts 16:23). *stoned.* At Lystra (Acts 14:11–19). *shipwrecked.* These are not specifically recorded in Acts (the one in 27:27–44 was after 2 Corinthians was written).

11:28 Painful as Paul's physical difficulties were, his spiritual burdens were even greater.

11:30 Paul boasted of his weakness, not his strength and power (cf. 12:12; Acts 19:11).

12:2–4 Paul here speaks of a personal and actual experience when he was caught up into heaven and given revelations he could not speak about. This occurred ca. A.D. 43 before Paul's first missionary trip. *caught up.* Seized, as in the future rapture of believers (1 Thess. 4:17). *the third heaven* or *Paradise.* God's dwelling place.

12:6 Paul wanted to be judged only on the evidence before their eyes.

12:7 *a thorn in the flesh.* This seems to have been some recurrent physical affliction. Migraine headaches, eye trouble (ophthalmia), malaria, and epilepsy have all been seriously suggested. But see note on Gal. 4:12–15. Paul views it as the work of Satan, permitted by God for a good purpose (keeping him humble). It could not be relieved through prayer (v. 8).

this reason, to keep me from exalting myself, there was given me a [b]thorn in the flesh, a [c]messenger of Satan to torment me—to keep me from exalting myself!

8 Concerning this I implored the Lord [a]three times that it might leave me.

9 And He has said to me, "My grace is sufficient for you, for [a]power is perfected in weakness." Most gladly, therefore, I will rather [b]boast about my weaknesses, so that the power of Christ may dwell in me.

10 Therefore [a]I am well content with weaknesses, with insults, with [b]distresses, with [c]persecutions, with [b]difficulties, [d]for Christ's sake; for [e]when I am weak, then I am strong.

4 *Paul's unselfishness,* 12:11–18

11 I have become [a]foolish; you yourselves compelled me. Actually I should have been commended by you, for [b]in no respect was I inferior to the most eminent apostles, even though [c]I am a nobody.

12 The [a]signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles.

13 For in what respect were you treated as inferior to the rest of the churches, except that [a]I myself did not become a burden to you? Forgive me [b]this wrong!

14 Here [a]for this third time I am ready to come to you, and I [b]will not be a burden to you; for I [c]do not seek what is yours, but [d]you; for [e]children are not responsible to save up for *their* parents, but [f]parents for *their* children.

15 I will [a]most gladly spend and be expended for your souls. If [b]I love you more, am I to be loved less?

16 But be that as it may, I [a]did not burden you myself; nevertheless, crafty fellow that I am, I [b]took you in by deceit.

17 [a]*Certainly* I have not taken advantage of you through any of those whom I have sent to you, have I?

18 I [a]urged [b]Titus *to go,* and I sent [c]the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same [d]spirit *and walk* [e]in the same steps?

VII CONCLUDING REMARKS, 12:19–13:14

A Appeal for Repentance, 12:19–21

19 All this time you have been thinking that we are defending ourselves to you. *Actually,* [a]it is in the sight of God that we have been speaking in Christ; and [b]all for your upbuilding, [c]beloved.

20 For I am afraid that perhaps [a]when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps *there will be* [b]strife, jealousy, [c]angry tempers, [d]disputes, [e]slanders, [f]gossip, [g]arrogance, [h]disturbances;

21 I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have [a]sinned in the past and not repented of

12:7 [b]Num 33:55; Ezek 28:24; Hos 2:6 [c]Job 2:6; Matt 4:10; 1 Cor 5:5
12:8 [a]Matt 26:44
*12:9 [a]1 Cor 2:5; Eph 3:16; Phil 4:13 [b]1 Cor 2:3; 2 Cor 12:5
12:10 [a]Rom 5:3; 8:35 [b]2 Cor 6:4 [c]2 Thess 1:4; 2 Tim 3:11 [d]2 Cor 5:15,20 [e]2 Cor 13:4
*12:11 [a]2 Cor 5:13; 11:16f; 12:6 [b]1 Cor 15:10; 2 Cor 11:5 [c]1 Cor 3:7; 13:2; 15:9
*12:12 [a]John 4:48; Rom 15:19; 1 Cor 9:1
*12:13 [a]1 Cor 9:12,18; 2 Cor 11:9; 12:14 [b]2 Cor 11:7
12:14 [a]2 Cor 1:15; 13:1,2 [b]1 Cor 9:12,18; 2 Cor 11:9; 12:13 [c]1 Cor 10:24, 33 [d]1 Cor 9:19 [e]1 Cor 4:14f; Gal 4:19 [f]Prov 19:14; Ezek 34:2
*12:15 [a]Rom 9:3; 2 Cor 1:6; Phil 2:17; Col 1:24; 1 Thess 2:8; 2 Tim 2:10 [b]2 Cor 11:11
*12:16 [a]2 Cor 11:9 [b]2 Cor 11:20
12:17 [a]2 Cor 9:5
12:18 [a]2 Cor 8:6 [b]2 Cor 2:13 [c]2 Cor 8:18 [d]1 Cor 4:21 [e]Rom 4:12
12:19 [a]Rom 9:1; 2 Cor 2:17 [b]Rom 14:19; 2 Cor 10:8; 1 Thess 5:11 [c]Heb 6:9
12:20 [a]1 Cor 4:21; 2 Cor 2:1-4 [b]1 Cor 1:11; 3:3 [c]Gal 5:20 [d]Rom 2:8; 1 Cor 11:19 [e]Rom 1:30; James 4:11; 1 Pet 2:1 [f]Rom 1:29 [g]1 Cor 4:6,18; 5:2 [h]1 Cor 14:33
*12:21 [a]2 Cor 13:2

12:9 *the power of Christ* in him was more important than freedom from pain.

12:11 Having to boast and defend himself made Paul feel foolish.

12:12 Miraculous signs had accompanied (and thus authenticated) Paul's ministry at Corinth (and by implication the false teachers had not done any). Too, changed lives validated his ministry there (3:1–3).

12:13 Do you think I made you *inferior to the rest of the churches* because I did not take money from you?

12:15 *for your souls.* I.e., for your spiritual good.

12:16 After *nevertheless,* add "they say." To be sure, they said, he didn't take any money while he was here, but what about that collection for the saints? Who knows in whose pockets that will go?

12:21 *God may humiliate me before you.* I.e., if when Paul comes he finds them still acting like pagans (v. 20).

12:21 b1 Cor 6:9,18; Gal 5:19; Col 3:5

the [b]impurity, immorality and sensuality which they have practiced.

B Statement of Plans, 13:1–10

*13:1 a2 Cor 12:14 bDeut 17:6; 19:15; Matt 18:16

13 [a]This is the third time I am coming to you. [b]EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES.

13:2 a2 Cor 12:21 b1 Cor 4:21; 2 Cor 13:10 c2 Cor 1:23; 10:11

2 I have previously said when present the second time, and though now absent I say in advance to those who have [a]sinned in the past and to all the rest *as well*, that [b]if I come again I will not [c]spare *anyone*,

13:3 a2 Cor 10:1,10 bMatt 10:20; 1 Cor 5:4; 7:40 c2 Cor 9:8; 10:4

3 since you are [a]seeking for proof of the [b]Christ who speaks in me, and who is not weak toward you, but [c]mighty in you.

13:4 aPhil 2:7f; 1 Pet 3:18 bRom 1:4; 6:4; 1 Cor 6:14 c1 Cor 2:3; 2 Cor 13:9 dRom 6:8

4 For indeed He was [a]crucified because of weakness, yet He lives [b]because of the power of God. For we also are [c]weak in Him, yet [d]we will live with Him because of the power of God *directed* toward you.

*13:5 aJohn 6:6 b1 Cor 11:28 c1 Cor 9:27

5 [a]Test yourselves *to see* if you are in the faith; [b]examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you [c]fail the test?

*13:6

6 But I trust that you will realize that we ourselves do not fail the test.

7 Now we pray to God that you do no wrong; not that we ourselves may appear approved, but that you may do what is right, even though we may appear unapproved.

8 For we can do nothing against the truth, but *only* for the truth.

*13:9 a2 Cor 12:10; 13:4 b1 Cor 1:10; 2 Cor 13:11; Eph 4:12; 1 Thess 3:10

9 For we rejoice when we ourselves are [a]weak but you are strong; this we also pray for, that you be [b]made complete.

13:10 a2 Cor 2:3 bTitus 1:13 c1 Cor 5:4; 2 Cor 10:8

10 For this reason I am writing these things while absent, so that when present [a]I *need* not use [b]severity, in accordance with the [c]authority which the Lord gave me for building up and not for tearing down.

C Greetings and Benediction, 13:11–14

13:11 a1 Thess 4:1; 2 Thess 3:1 b1 Cor 1:10; 2 Cor 13:9; Eph 4:12; 1 Thess 3:10 cRom 12:16 dMark 9:50 eRom 15:33; Eph 6:23

11 [a]Finally, brethren, rejoice, [b]be made complete, be comforted, [c]be like-minded, [d]live in peace; and [e]the God of love and peace will be with you.

*13:12 aRom 16:16

12 [a]Greet one another with a holy kiss.

13:13 aPhil 4:22

13 [a]All the saints greet you.

*13:14 aRom 16:20; 2 Cor 8:9 bRom 5:5; Jude 21 cPhil 2:1

14 [a]The grace of the Lord Jesus Christ, and the [b]love of God, and the [c]fellowship of the Holy Spirit, be with you all.

13:1 *the third time I am coming to you.* Acts 18:1 records the first visit; the second was likely the "painful visit" (2 Cor. 2:1); and the third is the one he is about to undertake. *BY THE TESTIMONY OF TWO OR THREE WITNESSES.* Paul warned that, if necessary, trials were going to be held when he came, in which Jewish rules of evidence-giving would be applied (Deut. 19:15).

13:5 *yourselves* is emphatic; i.e., it is yourselves, not I, whom you should examine. *fail the test.* I.e., they failed to pass the test and were not members of the household of faith (also cf. v. 6).

13:6 The genuineness of their faith also proved the genuineness of Paul's ministry among them.

13:9 *that you be made complete.* I.e., that they be fully restored to spiritual health (also v. 11).

13:12 *a holy kiss.* See note on 1 Peter 5:14.

13:14 An early and clear witness to belief in the Trinity.

GALATIANS

INTRODUCTION

AUTHOR: Paul DATE: 49 or 55

Galatia At the time of the writing of this letter the term "Galatia" was used both in a geographical and in a political sense. The former referred to north-central Asia Minor, north of the cities of Pisidian Antioch, Iconium, Lystra, and Derbe; the latter referred to the Roman province (organized in 25 B.C.) that included southern districts and those cities just mentioned. If the letter was written to Christians in North Galatia, the churches were founded on the second missionary journey and the epistle was written on the third missionary journey, either early from Ephesus (about A.D. 53) or later (about 55) from Macedonia. In favor of this is the fact that Luke seems to use "Galatia" only to describe North Galatia (Acts 16:6; 18:23).

If the letter was written to Christians in South Galatia, the churches were founded on the first missionary journey, the letter was written after the end of the journey (probably from Antioch, ca. A.D. 49, making it the earliest of Paul's epistles), and the Jerusalem council (Acts 15) convened shortly afterward. In favor of this dating is the fact that Paul does not mention the decision of the Jerusalem council that bore directly on his Galatian argument concerning the Judaizers, indicating that the council had not yet taken place.

The Problem How can men (sinful by nature) come to God (holy by nature)? Paul's answer is this: There is only one way—accept the salvation God's grace makes available through Christ's death and resurrection. Forget about merit-salvation through obedience to the law of Moses. Man is too weak by nature to accomplish self-salvation or self-sanctification. Certain Jewish Christians (the Judaizers) were teaching that such works are necessary, that Paul's gospel was not correct, and that he was not a genuine apostle. Paul's answer was to proclaim the doctrine of justification by faith plus nothing, and of sanctification by the Holy Spirit, not the Mosaic Law. This answer was given in the full apostolic authority received from Christ. All theologies that teach salvation by faith plus human effort are forcefully negated by this great letter.

Contents The theme, justification by faith, is defended, explained, and applied. Other significant subjects include Paul's three years in Arabia (1:17), his correcting Peter (2:11), the law as a tutor (3:24), and the fruit of the Spirit (5:22–23).

OUTLINE OF GALATIANS

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II. **Justification by Faith Defended: Paul's Authority,** 1:11–2:21
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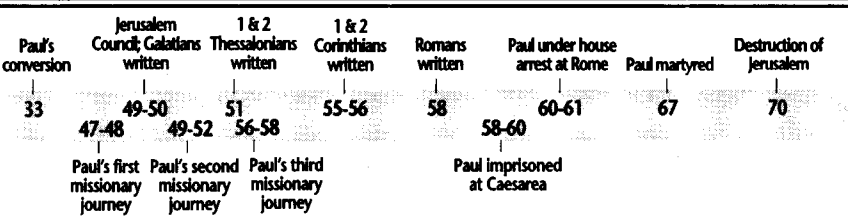
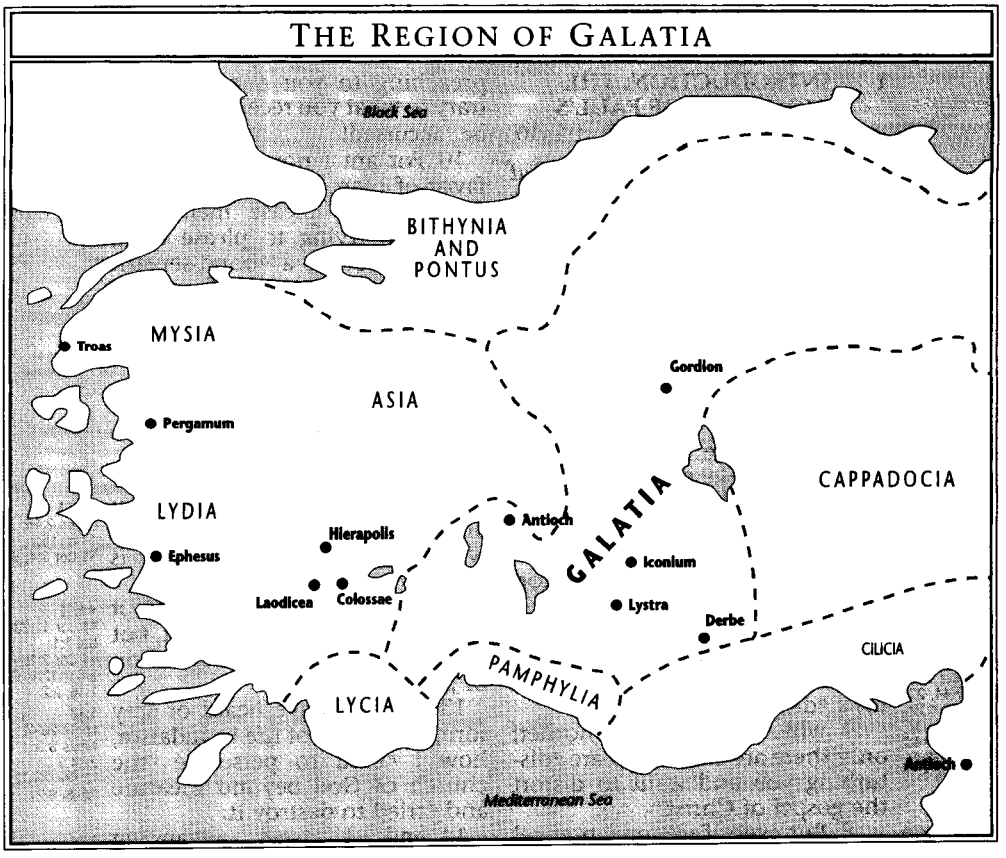
TIMELINE OF GALATIANS




THE REGION OF GALATIA
Black Sea
BITHYNIA AND PONTUS
MYSIA
Troas
Pergamum
ASIA
LYDIA
Ephesus
Hierapolis
Laodicea
Colossae
Antioch
GALATIA
Iconium
Lystra
Derbe
Gordion
CAPPADOCIA
CILICIA
PAMPHYLIA
LYCIA
Antioch
Mediterranean Sea

THE LETTER OF PAUL TO THE GALATIANS

I INTRODUCTION: THE RIGHTNESS OF PAUL'S GOSPEL ASSERTED, 1:1–10

1:1 1 Paul, [a]an apostle ([b]not *sent* from men nor through the agency of man, but [c]through Jesus Christ and God the Father, who [d]raised Him from the dead),

1:2 2 and all [a]the brethren who are with me, to [b]the churches of Galatia:

1:3 3 [a]Grace to you and peace from God our Father and the Lord Jesus Christ,

1:4 4 who [a]gave Himself for our sins so that He might rescue us from [b]this present evil age, according to the will of [c]our God and Father,

1:5 5 [a]to whom *be* the glory forevermore. Amen.

1:6 6 I am amazed that you are so quickly deserting [a]Him who called you by the grace of Christ, for a [b]different gospel;

7 which is *really* not another; only there are some who are [a]disturbing you and want to distort the gospel of Christ.

1:8 8 But even if we, or [a]an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be [b]accursed!

1:9 9 As we [a]have said before, so I say again now, [b]if any man is preaching to you a gospel contrary to what you received, he is to be [c]accursed!

10 For am I now [a]seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a [b]bond-servant of Christ.

II JUSTIFICATION BY FAITH DEFENDED: PAUL'S AUTHORITY, 1:11–2:21

A His Authority Acquired Through Revelation, 1:11–24

1:11 11 For [a]I would have you know, brethren, that the gospel which was preached by me is [b]not according to man.

1:12 12 For [a]I neither received it from man, nor was I taught it, but *I received it* through a [b]revelation of Jesus Christ.

1:13 13 For you have heard of [a]my former manner of life in Judaism, how I [b]used to persecute [c]the church of God beyond measure and [d]tried to destroy it;

1:14 14 and I [a]was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my [b]ancestral traditions.

15 But when God, who had set

1:1 Paul's apostleship was *not . . . from men.* I.e., it did not originate from any man but came from God. *nor through the agency of man.* I.e., it was not mediated through any man but came directly from *Jesus Christ.*

1:3–5 In this greeting Paul neatly summarizes his whole preaching message.

1:6 *deserting Him who called you.* I.e., God the Father. They were deserting grace to retreat into law, and they bore the responsibility for their defection.

1:7 *the gospel of Christ.* The good news of God's grace in Christ, who gave Himself for our sins (v. 4). Those who taught any other way threatened the true gospel.

1:8 *accursed.* Lit., anathema, or devoted to destruction. Ecclesiastically, it was accompanied by excommunication. Those who do not love the Lord are also *accursed.*

1:10 *seeking the favor of men.* I.e., by toning down his message. Paul was being accused of preaching a cheap form of admission to God's kingdom. He counters by saying that he is a *bond-servant of Christ* (lit., slave). How can this cross-centered way be viewed as seeking *to please men?*

1:11–17 In these verses Paul defends his authority as an apostle. On the one hand, he shows that his teaching was not derived from any human agency and, on the other, that it was acknowledged by the other apostles as truly from God.

1:12 Since Paul received his message and authority from *Christ,* how could the Galatians question either?

1:15 Paul was set apart from birth for his work (as was Jeremiah, 1:5).

me apart *even* from my mother's womb and [a]called me through His grace, was pleased

16 to reveal His Son in me so that I might [a]preach Him among the Gentiles, [b]I did not immediately consult with [c]flesh and blood,

17 [a]nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to [b]Damascus.

18 Then [a]three years later I went up [b]to Jerusalem to become acquainted with [c]Cephas, and stayed with him fifteen days.

19 But I did not see any other of the apostles except [a]James, the Lord's brother.

20 (Now in what I am writing to you, I assure you [a]before God that I am not lying.)

21 Then [a]I went into the regions of [b]Syria and [c]Cilicia.

22 I was *still* unknown by sight to [a]the churches of Judea which were [b]in Christ;

23 but only, they kept hearing, "He who once persecuted us is now preaching [a]the faith which he once [b]tried to destroy."

24 And they [a]were glorifying God because of me.

1:15 [a]Is 49:1,5; Jer 1:5; Acts 9:15; Rom 1:1; Gal 1:6
1:16 [a]Acts 9:15; Gal 2:9 [b]Acts 9:20 [c]Matt 16:17
1:17 [a]Acts 9:19-22 [b]Acts 9:2
1:18 [a]Acts 9:22f [b]Acts 9:26 [c]John 1:42; Gal 2:9,11,14
1:19 [a]Matt 12:46; Acts 12:17
1:20 [a]Rom 9:1; 2 Cor 1:23; 11:31
1:21 [a]Acts 9:30 [b]Acts 15:23,41 [c]Acts 6:9
1:22 [a]1 Cor 7:17; 1 Thess 2:14 [b]Rom 16:7
1:23 [a]Acts 6:7; Gal 6:10 [b]Acts 9:21
1:24 [a]Matt 9:8

B His Authority Approved by the Church in Jerusalem, 2:1–10

2 Then after an interval of fourteen years I [a]went up again to Jerusalem with [b]Barnabas, taking [c]Titus along also.

2 It was because of a [a]revelation that I went up; and I submitted to them the [b]gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be [c]running, or had run, in vain.

3 But not even [a]Titus, who was with me, though he was a Greek, was [b]compelled to be circumcised.

4 But *it was* because of the [a]false brethren secretly brought in, who [b]had sneaked in to spy out our [c]liberty which we have in Christ Jesus, in order to [d]bring us into bondage.

5 But we did not yield in subjection to them for even an hour, so that [a]the truth of the gospel would remain with you.

6 But from those who were of high [a]reputation (what they were makes no difference to me; [b]God shows no partiality)—well, those who were of reputation contributed nothing to me.

7 But on the contrary, seeing

2:1 [a]Acts 15:2 [b]Acts 4:36; Gal 2:9,13 [c]2 Cor 2:13; Gal 2:3
2:2 [a]Acts 15:2; Gal 1:12 [b]Gal 1:6 [c]Rom 9:16; 1 Cor 9:24ff; Gal 5:7; Phil 2:16; 2 Tim 4:7; Heb 12:1
2:3 [a]2 Cor 2:13; Gal 2:1 [b]Acts 16:3; 1 Cor 9:21
2:4 [a]Acts 15:1,24; 2 Cor 11:13,26; Gal 1:7 [b]2 Pet 2:1; Jude 4 [c]Gal 5:1,13; James 1:25 [d]Rom 8:15; 2 Cor 11:20
2:5 [a]Gal 1:6; 2:14; Col 1:5
2:6 [a]2 Cor 11:5; 12:11; Gal 2:9; 6:3 [b]Acts 10:34

1:16 *with flesh and blood.* I.e., with other people.

1:17 *Arabia.* This may mean anywhere in the kingdom of the Nabataeans, from near Damascus down to the Sinaitic peninsula. Paul's intent is not to pinpoint the location but to emphasize that it was a place (in contrast to Jerusalem) where there was no apostle to instruct him. In Arabia he was alone with God, thinking through the implications of his encounter with the risen Christ on the Damascus road. Though not mentioned in Acts, this period in Paul's life would probably fit between Acts 9:22 and 9:23.

1:18–2:21 This passage is Paul's account of his relations with the Jerusalem apostles. Though independent of men, Paul makes clear that he is within the stream of apostolic tradition represented by James, Peter, and John.

1:18 The purpose of Paul's visit to Peter was to *become acquainted* with him rather than to confer with him. He also saw James, the Lord's half brother (v. 19), but did not visit the Judean churches (v. 22). Acts 9:26–30 records this visit.

1:21 *Syria and Cilicia.* On his way to Tarsus, his home city (Acts 9:30).

2:1–10 Paul's account of the events recorded in Acts 11 (if the letter was written to the churches in South Galatia) or, less likely, Acts 15 (if written to North Galatia).

2:3 *Titus.* A test case: if he were compelled to be circumcised, then other Gentile believers could be too; if not, then freedom from the law was confirmed.

2:4 *false brethren.* Judaizers who wanted to enslave Gentile converts by requiring circumcision and keeping the law of Moses.

2:5 *the truth of the gospel.* I.e., grace is everything and for everyone; to compromise these truths was unthinkable.

2:6 *these who were of high reputation.* James, Peter, John (v. 9), who the Judaizers link up with even though they had approved of Paul's ministry to Gentiles.

2:7 *the gospel to the uncircumcised.* Better, the gospel to the Gentiles. Paul was especially responsible for spreading the gospel to the Gentiles (Rom. 1:5) and Peter *to the circumcised,* the Jews.

2:7 [a]1 Cor 9:17; 1 Thess 2:4; 1 Tim 1:11 [b]Acts 9:15; Gal 1:16 [c]Gal 1:18; 2:9, 11,14
2:8 [a]Acts 1:25
*2:9 [a]Rom 12:3 [b]Acts 12:17; Gal 2:12 [c]Luke 22:8; Gal 1:18; 2:7, 11,14 [d]2 Cor 11:5; 12:11; Gal 2:2, 6; 6:3 [e]1 Tim 3:15; Rev 3:12 [f]Acts 4:36; Gal 2:1,13 [g]2 Kin 10:15 [h]Gal 1:16
*2:10 [a]Acts 24:17
*2:11 [a]Gal 1:18; 2:7, 9,14 [b]Acts 11:19; 15:1
2:12 [a]Acts 12:17; Gal 2:9 [b]Acts 11:3 [c]Acts 11:2
2:13 [a]Acts 4:36; Gal 2:1,9
*2:14 [a]Heb 12:13
2:14 [b]Gal 1:6; 2:5; Col 1:5 [c]Gal 1:18; 2:7, 9,11 [d]Acts 10:28; Gal 2:12
2:15 [a]Phil 3:4f [b]1 Sam 15:18; Luke 24:7
*2:16 [a]Acts 13:39; Gal 3:11 [b]Rom 3:22; 9:30 [c]Ps 143:2; Rom 3:20
2:17 [a]Gal 2:15 [b]Luke 20:16; Gal 3:21
2:18 [a]Rom 3:5
*2:19 [a]Rom 6:2; 7:4; 1 Cor 9:20
*2:20 [a]Rom 6:6; Gal 5:24; 6:14 [b]Rom 8:10 [c]Matt 4:3 [d]Rom 8:37 [e]Gal 1:4
*2:21 [a]Gal 3:21

that I had been [a]entrusted with the [b]gospel to the uncircumcised, just as [c]Peter *had been* to the circumcised

8 (for He who effectually worked for Peter in *his* [a]apostleship to the circumcised effectually worked for me also to the Gentiles),

9 and recognizing [a]the grace that had been given to me, [b]James and [c]Cephas and John, who were [d]reputed to be [e]pillars, gave to me and [f]Barnabas the [g]right hand of fellowship, so that we *might* [h]go to the Gentiles and they to the circumcised.

10 *They* only *asked* us to remember the poor—[a]the very thing I also was eager to do.

C His Authority Acknowledged in the Rebuke of Peter, 2:11–21

11 But when [a]Cephas came to [b]Antioch, I opposed him to his face, because he stood condemned.

12 For prior to the coming of certain men from [a]James, he used to [b]eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, [c]fearing the party of the circumcision.

13 The rest of the Jews joined him in hypocrisy, with the result that even [a]Barnabas was carried away by their hypocrisy.

14 But when I saw that they [a]were not straightforward about [b]the truth of the gospel, I said to [c]Cephas in the presence of all, "If you, being a Jew, [d]live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?

15 "We *are* [a]Jews by nature and not [b]sinners from among the Gentiles;

16 nevertheless knowing that [a]a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by [b]faith in Christ and not by the works of the Law; since [c]by the works of the Law no flesh will be justified.

17 "But if, while seeking to be justified in Christ, we ourselves have also been found [a]sinners, is Christ then a minister of sin? [b]May it never be!

18 "For if I rebuild what I have *once* destroyed, I [a]prove myself to be a transgressor.

19 "For through the Law I [a]died to the Law, so that I might live to God.

20 "I have been [a]crucified with Christ; and it is no longer I who live, but [b]Christ lives in me; and the *life* which I now live in the flesh I live by faith in [c]the Son of God, who [d]loved me and [e]gave Himself up for me.

21 "I do not nullify the grace of God, for [a]if righteousness *comes* through the Law, then Christ died needlessly."

2:9 *right hand of fellowship.* A pledge of agreement and support of Paul.

2:10 *the poor.* The saints in Jerusalem were notoriously poor (Rom. 15:26; see also 1 Cor. 16:1–4).

2:11–13 *Cephas* (Peter) was not preaching heresy but neither was he consistently practicing the gospel of grace. He withdrew from eating with uncircumcised Gentile believers when pressured to do so by some of the Hebrew Christians.

2:14 Peter was negating *the truth of the gospel* by not accepting Jews and Gentiles equally when he withdrew from fellowship with Gentile believers.

2:16 *justified.* I.e., declared righteous in God's sight and vindicated of any charge of sin in connection with failure to keep God's law.

2:19 *died to the Law,* because Christ paid the penalty for sin that the law demanded. Paul could cease giving further thought to legal obedience as a means of winning God's acceptance.

2:20 *I have been crucified with Christ.* Crucifixion with Christ means "death to or separation from the reigning power of the old sinful life and freedom to experience the power of the resurrection life of Christ by faith" (see Rom. 6:6). *it is no longer I who live, but Christ* . . . . Christ had taken up His abode in Paul, yet He did so without submerging Paul's own personality.

2:21 *nullify* = set aside. It was the Galatians, not Paul, who nullified the grace of God by wanting to retain law. If the law could have provided the *righteousness* necessary for justification, why did Christ have to die?

III JUSTIFICATION BY FAITH EXPLAINED: PAUL'S GOSPEL, 3:1–4:31

A The Argument from Experience, 3:1–5

*3:1 [a]Gal 1:2 [b]1 Cor 1:23; Gal 5:11

3 You foolish [a]Galatians, who has bewitched you, before whose eyes Jesus Christ [b]was publicly portrayed *as* crucified?

3:2 [a]Rom 10:17

2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by [a]hearing with faith?

*3:3

3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

3:4 [a]1 Cor 15:2

4 Did you suffer so many things in vain— [a]if indeed it was in vain?

*3:5 [a]2 Cor 9:10; Phil 1:19 [b]1 Cor 12:10 [c]Rom 10:17

5 So then, does He who [a]provides you with the Spirit and [b]works miracles among you, do it by the works of the Law, or by [c]hearing with faith?

B The Argument from Abraham, 3:6–9

*3:6 [a]Rom 4:3 [b]Gen 15:6

6 Even so [a]Abraham [b]BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.

*3:7 [a]Rom 4:16; Gal 3:9 [b]Luke 19:9; Gal 6:16

7 Therefore, be sure that [a]it is those who are of faith who are [b]sons of Abraham.

8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying,* "[a]ALL THE NATIONS WILL BE BLESSED IN YOU." 3:8 [a]Gen 12:3

9 So then [a]those who are of faith are blessed with Abraham, the believer. 3:9 [a]Gal 3:7

C The Argument from the Law, 3:10–4:11

10 For as many as are of the works of the Law are under a curse; for it is written, "[a]CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." *3:10 [a]Deut 27:26

11 Now that [a]no one is justified by the Law before God is evident; for, "[b]THE RIGHTEOUS MAN SHALL LIVE BY FAITH." *3:11 [a]Gal 2:16 [b]Hab 2:4; Rom 1:17; Heb 10:38

12 However, the Law is not of faith; on the contrary, "[a]HE WHO PRACTICES THEM SHALL LIVE BY THEM." 3:12 [a]Lev 18:5; Rom 10:5

13 Christ [a]redeemed us from the curse of the Law, having become a curse for us—for it is written, "[b]CURSED IS EVERYONE WHO HANGS ON [c]A TREE"— *3:13 [a]Gal 4:5 [b]Deut 21:23 [c]Acts 5:30

14 in order that [a]in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we [b]would receive [c]the promise of the Spirit through faith. 3:14 [a]Rom 4:9,16; Gal 3:28 [b]Gal 3:2 [c]Acts 2:33; Eph 1:13

15 [a]Brethren, [b]I speak in terms of human relations: [c]even though it is *only* a man's covenant, yet when it has been ratified, no one sets it aside or adds conditions to it. 3:15 [a]Acts 1:15; Rom 1:13; Gal 6:18 [b]Rom 3:5 [c]Heb 6:16

16 Now the promises were spo- *3:16

3:1–2 To return to law and negate the necessity of the death of Christ (2:21) was to act as if *bewitched.* Works of the law did not give them the Holy Spirit. See note on Judg. 3:10.

3:3 Paul brought the gospel to them and the *Spirit* worked in them. Yet now they were reverting to flesh-works in the hope that a combination of faith (Spirit) and works (flesh) would work more easily or better.

3:5 Some of these *miracles* are recorded in Acts 14:3, 8–11, and they were not done by the law.

3:6 Paul now appealed to Scripture (Gen. 15:6) to show that the patriarch Abraham depended on faith for RIGHTEOUSNESS.

3:7 *sons of Abraham.* Abraham's physical descendants through Isaac and Jacob are the Jewish people, but his spiritual descendants are those who believe in God for salvation—men of faith as contrasted with men of works or men of circumcision.

3:10 Having shattered the Jews' confidence in their physical relation to Abraham, Paul now shows that the law brings a curse. He quotes Deut. 27:26 (from the LXX) and argues that man cannot possibly keep all the laws, hence his bondage (cf. James 2:10).

3:11 *"THE RIGHTEOUS MAN SHALL LIVE BY FAITH."* Paul's use of this quotation from Hab. 2:4 is to stress that one can become justified in God's sight only by faith; i.e., he who is righteous by faith (rather than works) shall live. See note on Heb. 10:38.

3:13 The law brings a curse. The believer is delivered from that curse through Christ, who became *a curse for us.* The Crucifixion brought Him under the curse of the law, as explained in the last half of the verse (quoted from Deut. 21:23).

3:16 *seed.* Since Paul's argument here is based on the singular form of the word in the OT (Gen. 22:17–18), he must have believed in the accuracy of the very words of Scripture.

ken [a]to Abraham and to his seed. He does not say, "And to seeds," as *referring* to many, but *rather* to one, "[b]And to your seed," that is, Christ.

17 What I am saying is this: the Law, which came [a]four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

18 For [a]if the inheritance is based on law, it is no longer based on a promise; but [b]God has granted it to Abraham by means of a promise.

19 [a]Why the Law then? It was added because of transgressions, having been [b]ordained through angels [c]by the agency of a mediator, until [d]the seed would come to whom the promise had been made.

20 Now [a]a mediator is not for one *party only*; whereas God is *only* one.

21 Is the Law then contrary to the promises of God? [a]May it never be! For [b]if a law had been given which was able to impart life, then righteousness would indeed have been based on law.

22 But the Scripture has [a]shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

23 But before faith came, we were kept in custody under the law, [a]being shut up to the faith which was later to be revealed.

24 Therefore the Law has become our [a]tutor *to lead us* to Christ, so that [b]we may be justified by faith.

25 But now that faith has come, we are no longer under a [a]tutor.

26 For you are all [a]sons of God through faith in [b]Christ Jesus.

27 For all of you who were [a]baptized into Christ have [b]clothed yourselves with Christ.

28 [a]There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for [b]you are all one in [c]Christ Jesus.

29 And if [a]you belong to Christ, then you are Abraham's descendants, heirs according to [b]promise.

4 Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,

2 but he is under guardians and managers until the date set by the father.

3 So also we, while we were children, were held [a]in bondage under the [b]elemental things of the world.

4 But when [a]the fullness of

3:16 [a]Luke 1:55; Rom 4:13,16; 9:4 [b]Acts 3:25

*3:17 [a]Gen 15:13f; Ex 12:40; Acts 7:6

3:18 [a]Rom 4:14 [b]Heb 6:14

*3:19 [a]Rom 5:20 [b]Acts 7:53 [c]Ex 20:19; Deut 5:5 [d]Gal 3:16

3:20 [a]1 Tim 2:5; Heb 8:6; 9:15; 12:24

3:21 [a]Luke 20:16; Gal 2:17 [b]Gal 2:21

*3:22 [a]Rom 11:32

3:23 [a]Rom 11:32

*3:24 [a]1 Cor 4:15 [b]Gal 2:16

3:25 [a]1 Cor 4:15

*3:26 [a]Rom 8:14; Gal 4:5 [b]Rom 8:1; Gal 3:28; 4:14; 5:6, 24; Eph 1:1; Phil 1:1; Col 1:4; 1 Tim 1:12; 2 Tim 1:1; Titus 1:4

*3:27 [a]Matt 28:19; Rom 6:3; 1 Cor 10:2 [b]Rom 13:14

*3:28 [a]Rom 3:22; 1 Cor 12:13; Col 3:11 [b]John 17:11; Eph 2:15 [c]Rom 8:1; Gal 3:26; 4:14; 5:6, 24; Eph 1:1; Phil 1:1; Col 1:4; 1 Tim 1:12; 2 Tim 1:1; Titus 1:4

*3:29 [a]Rom 4:13; 1 Cor 3:23 [b]Rom 9:8; Gal 3:18; 4:28

*4:3 [a]Gal 2:4; 4:8f, 24f [b]Gal 4:9; Col 2:8,20; Heb 5:12

*4:4 [a]Mark 1:15

3:17 The Mosaic Law did not set aside the promises made to Abraham. And, during those hundreds of years before the law, God had also justified men only by faith. On the 430 year period, see note on Ex. 12:40.

3:19–20 *because of transgressions.* I.e., to make sins known and to restrain them. The law was mediated through angels and Moses, whereas the covenant with Abraham was given directly by God (Gen. 15:18). The presence of a *mediator* assumes two parties, and the need of a mediator shows the inferiority of the law.

3:22 The law shows the world to be under sin so that people will realize that works cannot save, only Christ can.

3:24 *tutor.* The Greek word used here means not a "teacher" but "an attendant, custodian, or guardian," usually a slave whose job it was to accompany the child, train him, and discipline him. The law was such a disciplinarian until Christ the teacher came.

3:26 *sons of God.* Full adults and heirs because of adoption into God's family (4:5).

3:27 *baptized into Christ.* Not water baptism but Spirit baptism, which brings believers into a living union with Christ (cf. 1 Cor. 12:13). *have clothed yourselves with Christ.* A responsible act of appropriating all that Jesus Christ is.

3:28 In the unity of the Body of Christ, differences of race, status, and gender lose their significance. Spiritual position is the same for all, but that does not mean that distinctions cease to exist, nor that all have the same functions within the body (1 Cor. 11:3; 1 Tim. 2:12).

3:29 Christ is the seed of Abraham (v. 16); being in Christ makes the believer a *descendant* of Abraham and heir of the *promise* of justification by faith (v. 8). National promises made to Abraham as the father of the Jewish people are not in view in this verse, only the universal promise is (v. 8).

4:3 *the elemental things of the world.* I.e., the bondage of a legalistic practice of Judaism or (for Gentiles) the bondage of heathenism (also v. 9).

4:4 *born of a woman.* The divine Son was also human. *born under the Law.* Christ was reared in conformity to the Mosaic Law.

4:4 [b]John 1:14; Rom 1:3; 8:3; Phil 2:7 [c]Luke 2:21f,27
the time came, God sent forth His Son, [b]born of a woman, born [c]under the Law,

*4:5 [a]Rom 8:14; Gal 3:26
5 so that He might redeem those who were under the Law, that we might receive the adoption as [a]sons.

*4:6 [a]Acts 16:7; Rom 5:5; 8:9, 16; 2 Cor 3:17 [b]Mark 14:36; Rom 8:15
6 Because you are sons, [a]God has sent forth the Spirit of His Son into our hearts, crying, "[b]Abba! Father!"

4:7 [a]Rom 8:17
7 Therefore you are no longer a slave, but a son; and [a]if a son, then an heir through God.

*4:8 [a]1 Cor 1:21; Eph 2:12; 1 Thess 4:5; 2 Thess 1:8 [b]Gal 4:3 [c]2 Chr 13:9; Is 37:19; Jer 2:11; 1 Cor 8:4f; 10:20
8 However at that time, [a]when you did not know God, you were [b]slaves to [c]those which by nature are no gods.

4:9 [a]1 Cor 8:3 [b]Col 2:20 [c]Gal 4:3
9 But now that you have come to know God, or rather to be [a]known by God, [b]how is it that you turn back again to the weak and worthless [c]elemental things, to which you desire to be enslaved all over again?

*4:10 [a]Rom 14:5; Col 2:16
10 You [a]observe days and months and seasons and years.

11 I fear for you, that perhaps I have labored over you in vain.

D The Argument from Personal Testimony, 4:12–20

*4:12 [a]Gal 6:18 [b]2 Cor 6:11,13
12 I beg of you, [a]brethren, [b]become as I *am*, for I also *have become* as you *are*. You have done me no wrong;

13 but you know that it was because of a bodily illness that I preached the gospel to you the first time;

14 and that which was a trial to you in my bodily condition you did not despise or loathe, but [a]you received me as an angel of God, as [b]Christ Jesus *Himself*.

4:14 [a]Matt 10:40; 1 Thess 2:13 [b]Gal 3:26

15 Where then is that sense of blessing you had? For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.

4:16 [a]Amos 5:10
16 So have I become your enemy [a]by telling you the truth?

*4:17
17 They eagerly seek you, not commendably, but they wish to shut you out so that you will seek them.

*4:18 [a]Gal 4:13f
18 But it is good always to be eagerly sought in a commendable manner, and [a]not only when I am present with you.

4:19 [a]1 John 2:1 [b]1 Cor 4:15 [c]Eph 4:13
19 [a]My children, with whom [b]I am again in labor until [c]Christ is formed in you—

4:20 [a]2 Cor 4:8
20 but I could wish to be present with you now and to change my tone, for [a]I am perplexed about you.

E The Argument from an Allegory, 4:21–31

4:21 [a]Luke 16:29
21 Tell me, you who want to be under law, do you not [a]listen to the law?

*4:22 [a]Gen 16:15 [b]Gen 21:2
22 For it is written that Abraham had two sons, [a]one by the bondwoman and [b]one by the free woman.

4:23 [a]Rom 9:7; Gal 4:29 [b]Gen 17:16ff; 18:10ff; 21:1; Gal 4:28; Heb 11:11
23 But [a]the son by the bondwoman was born according to the flesh, and [b]the son by the free woman through the promise.

*4:24 [a]1 Cor 10:11
24 [a]This is allegorically speaking, for these *women* are two cov-

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4:5 *the adoption as sons.* See note on Rom. 8:15.

4:6 The Holy *Spirit* in the heart of the believer shows his acceptance with God as a son and heir (v. 7). *Abba* is the Aramaic word for father.

4:8–11 Paul tells the Galatians that they are not acting like heirs of God!

4:10 Influenced by the Judaizers, some Galatians had begun to observe the festivals of the Jewish calendar.

4:12–15 Paul is saying that he has had a good relationship with the Galatians: you have in the past been ready to "pluck out your eyes for me" (a common expression of the time for giving up everything for another, not an indication of eye trouble). Though he was ill on his former visit, they had not scorned him but had treated him as Christ had treated them. Now he wanted them to hold firm to the truth he had taught them.

4:17 The Judaizers were apparently using flattery and threats on the Galatians.

4:18 *not only when I am present with you.* I.e., Paul was not averse to having others minister to them, as long as it was done sincerely in the truth.

4:22–23 Isaac was born of a free woman (Sarah) in a miraculous way. Ishmael was born of the slave (Hagar) in the ordinary way.

4:24–31 Without denying the historicity of these accounts from Genesis, Paul draws lessons from them. Hagar stands for the Mosaic Law, slavery, Mount Sinai, Jerusalem then under slavery to Rome, and flesh. Sarah and Isaac stand for the

enants: one *proceeding* from [b]Mount Sinai bearing children who are to be [c]slaves; she is Hagar.

25 Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children.

26 But [a]the Jerusalem above is free; she is our mother.

27 For it is written,

"[a]REJOICE, BARREN WOMAN WHO DOES NOT BEAR;
BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR;
FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE
THAN OF THE ONE WHO HAS A HUSBAND."

28 And you brethren, [a]like Isaac, are [b]children of promise.

29 But as at that time [a]he who was born according to the flesh [b]persecuted him *who was born* according to the Spirit, [c]so it is now also.

30 But what does the Scripture say?

"[a]CAST OUT THE BONDWOMAN AND HER SON,
FOR [b]THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN."

31 So then, brethren, we are not children of a bondwoman, but of the free woman.

IV JUSTIFICATION BY FAITH APPLIED: PAUL'S ETHICS, 5:1–6:10

A In Relation to Christian Liberty, 5:1–12

5 [a]It was for freedom that Christ set us free; therefore [b]keep standing firm and do not be subject again to a [c]yoke of slavery.

2 Behold I, [a]Paul, say to you that if you receive [b]circumcision, Christ will be of no benefit to you.

3 And I [a]testify again to every man who receives [b]circumcision, that he is under obligation to [c]keep the whole Law.

4 You have been severed from Christ, you who are seeking to be justified by law; you have [a]fallen from grace.

5 For we through the Spirit, by faith, are [a]waiting for the hope of righteousness.

6 For in [a]Christ Jesus [b]neither circumcision nor uncircumcision means anything, but [c]faith working through love.

7 You were [a]running well; who hindered you from obeying the truth?

8 This persuasion *did* not *come* from [a]Him who calls you.

9 [a]A little leaven leavens the whole lump *of dough.*

10 [a]I have confidence in you in the Lord that you [b]will adopt no other view; but the one who is [c]disturbing you will bear his judgment, whoever he is.

11 But I, brethren, if I still preach circumcision, why am I still [a]persecuted? Then [b]the stumbling block of the cross has been abolished.

12 I wish that [a]those who are troubling you would even [b]mutilate themselves.

B In Relation to License and Love, 5:13–15

13 For you were called to [a]freedom, brethren; [b]only *do*

4:24 [b]Deut 33:2 [c]Gal 4:3
4:26 [a]Heb 12:22; Rev 3:12; 21:2, 10
4:27 [a]Is 54:1
4:28 [a]Gal 4:23 [b]Rom 9:7ff; Gal 3:29
4:29 [a]Gal 4:23 [b]Gen 21:9 [c]Gal 5:11
4:30 [a]Gen 21:10,12 [b]John 8:35
5:1 [a]John 8:32,36; Rom 8:15; 2 Cor 3:17; Gal 2:4; 5:13
5:1 [b]1 Cor 16:13 [c]Acts 15:10; Gal 2:4
★5:2 [a]2 Cor 10:1 [b]Acts 15:1; Gal 5:3,6,11
★5:3 [a]Luke 16:28 [b]Acts 15:1; Gal 5:2,6,11 [c]Rom 2:25
★5:4 [a]Heb 12:15; 2 Pet 3:17
5:5 [a]Rom 8:23; 1 Cor 1:7
5:6 [a]Gal 3:26 [b]1 Cor 7:19; Gal 6:15 [c]Col 1:4f; 1 Thess 1:3; James 2:18,20, 22
5:7 [a]Gal 2:2
5:8 [a]Rom 8:28; Gal 1:6
★5:9 [a]1 Cor 5:6
5:10 [a]2 Cor 2:3 [b]Gal 5:7; Phil 3:15 [c]Gal 1:7; 5:12
★5:11 [a]Gal 4:29; 6:12 [b]Rom 9:33; 1 Cor 1:23
★5:12 [a]Gal 2:4; 5:10 [b]Deut 23:1
★5:13 [a]Gal 5:1 [b]1 Cor 8:9; 1 Pet 2:16

Abrahamic covenant, the heavenly Jerusalem, the Spirit, and freedom.

5:2 Law (circumcision) and grace (Christ) simply do not mix, Paul says.

5:3 Because the law is a unit, obedience to it cannot be selective (3:10; James 2:10).

5:4 *fallen from grace.* To use the impossible ground of justification by law is to leave, abandon, fall from the way of grace as the only basis for justification.

5:9 False teaching in one area can easily lead to defection in more areas, in this case affecting the doctrines of grace.

5:11 *the stumbling block of the cross.* That a man can be saved only by faith is an offense to his pride.

5:12 Paul suggests, sarcastically, that if the Judaizers are so interested in circumcision they should go the whole way and castrate (*mutilate*) themselves as some pagan priests of the day did.

5:13 A great principle for Christian conduct: Do not allow liberty to become license, but do all out of love for others.

5:13 [c] 1 Cor 9:19; Eph 5:21
5:14 [a] Matt 7:12; 22:40; Rom 13:8,10; Gal 6:2 [b] Lev 19:18; Matt 19:19; John 13:34
5:15 [a] Gal 5:20; Phil 3:2

not *turn* your freedom into an opportunity for the flesh, but through love [c]serve one another.

14 For [a]the whole Law is fulfilled in one word, in the *statement,* "[b]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

15 But if you [a]bite and devour one another, take care that you are not consumed by one another.

C In Relation to the Flesh and the Spirit, 5:16–26

*5:16 [a] Rom 8:4; 13:14; Gal 5:24f [b] Rom 13:14; Eph 2:3
5:17 [a] Rom 7:18,23; 8:5ff [b] Rom 7:15ff
*5:18 [a] Rom 8:14 [b] Rom 6:14; 7:4; 1 Tim 1:9
*5:19 [a] 1 Cor 6:9,18; 2 Cor 12:21
*5:20 [a] Rev 21:8 [b] 2 Cor 12:20 [c] Rom 2:8; James 3:14ff [d] 1 Cor 11:19
*5:21 [a] Rom 13:13 [b] 1 Cor 6:9
*5:22 [a] Matt 7:16ff; Eph 5:9

16 But I say, [a]walk by the Spirit, and you will not carry out [b]the desire of the flesh.

17 For [a]the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, [b]so that you may not do the things that you please.

18 But if you are [a]led by the Spirit, [b]you are not under the Law.

19 Now the deeds of the flesh are evident, which are: [a]immorality, impurity, sensuality,

20 idolatry, [a]sorcery, enmities, [b]strife, jealousy, outbursts of anger, [c]disputes, dissensions, [d]factions,

21 envying, [a]drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not [b]inherit the kingdom of God.

22 But [a]the fruit of the Spirit is [b]love, joy, peace, patience, kindness, goodness, faithfulness,

23 gentleness, [a]self-control; against such things [b]there is no law.

24 Now those who belong to [a]Christ Jesus have [b]crucified the flesh with its passions and [c]desires.

25 If we live by the Spirit, let us also walk [a]by the Spirit.

26 Let us not become [a]boastful, challenging one another, envying one another.

5:22 [b] Rom 5:1-5; 1 Cor 13:4; Col 3:12-15
5:23 [a] Acts 24:25 [b] Gal 5:18
*5:24 [a] Gal 3:26 [b] Rom 6:6; Gal 2:20; 6:14 [c] Gal 5:16f
5:25 [a] Gal 5:16
5:26 [a] Phil 2:3

D In Relation to a Sinning Brother, 6:1–5

*6:1 [a] Gal 6:18; 1 Thess 4:1 [b] 1 Cor 2:15 [c] 2 Cor 2:7; 2 Thess 3:15; Heb 12:13; James 5:19f [d] 1 Cor 4:21
*6:2 [a] Rom 15:1 [b] Rom 8:2; 1 Cor 9:21; James 1:25; 2:12; 2 Pet 3:2
6:3 [a] Acts 5:36; 1 Cor 3:18; 2 Cor 12:11
6:4 [a] 1 Cor 11:28 [b] Phil 1:26
6:5 [a] Prov 9:12; Rom 14:12; 1 Cor 3:8

6 [a]Brethren, even if anyone is caught in any trespass, you who are [b]spiritual, [c]restore such a one [d]in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.

2 [a]Bear one another's burdens, and thereby fulfill [b]the law of Christ.

3 For [a]if anyone thinks he is something when he is nothing, he deceives himself.

4 But each one must [a]examine his own work, and then he will have *reason for* [b]boasting in regard to himself alone, and not in regard to another.

5 For [a]each one will bear his own load.

E In Relation to Giving, 6:6–10

*6:6 [a] 1 Cor 9:11,14

6 [a]The one who is taught

5:16 *walk.* I.e., take each step of the Christian life in dependence on the *Spirit* to have victory over the flesh and its works. *flesh.* The sinful nature is received at birth and never eradicated in this life. But it can be controlled by the Spirit.

5:18 The *Spirit,* not the law, sanctifies us.

5:19 *evident* = plain or open, with overtones of being unashamed and blatant.

5:20 *sorcery.* The use of drugs and magical potions (see also Rev. 9:21; 18:23; 21:8; 22:15).

5:21 *those who practice.* The tense indicates habitually practicing these sins, exhibiting a lifestyle that shows an unsaved condition.

5:22–23 *fruit.* Singular, indicating the crop of nine qualities produced by the Spirit in those who walk in dependence on Him (v. 16). Since they also depict our Lord, one may say that He should be seen in our lives.

5:24 *have crucified.* I.e., become separated from the dominion of the sinful nature by our identification with Christ in His death. See notes on 2:20 and Rom. 6:2, 3, 6.

6:1 *caught* = apprehended, taken by surprise, caught red-handed. For the meaning of *spiritual,* see note on 1 Cor. 2:15. *restore.* Used of setting broken bones and mending fishing nets.

6:2 *burdens.* I.e., the excess burdens that we need to share with one another, in contrast to the "load" (different Greek word) in verse 5, which means the normal amount each must carry for himself. *the law of Christ.* I.e., the commands of Christ, especially the new commandment to love one another (John 13:34). Living under grace is not license; it is a life of love and service (5:6, 13).

6:6 *share all good things.* I.e., share material things.

6:6 [b]2 Tim 4:2
[b]the word is to share all good things with the one who teaches *him*.

6:7 [a]1 Cor 6:9 [b]Job 13:9 [c]2 Cor 9:6
7 [a]Do not be deceived, [b]God is not mocked; for [c]whatever a man sows, this he will also reap.

6:8 [a]Job 4:8; Hos 8:7; Rom 6:21 [b]1 Cor 15:42 [c]Rom 8:11; James 3:18
8 [a]For the one who sows to his own flesh will from the flesh reap [b]corruption, but [c]the one who sows to the Spirit will from the Spirit reap eternal life.

*6:9 [a]1 Cor 15:58; 2 Cor 4:1 [b]Matt 10:22; Heb 12:3,5; James 5:7f
9 [a]Let us not lose heart in doing good, for in due time we will reap if we [b]do not grow weary.

*6:10 [a]Prov 3:27; John 12:35 [b]Eph 2:19; Heb 3:6; 1 Pet 2:5; 4:17 [c]Acts 6:7; Gal 1:23
10 So then, [a]while we have opportunity, let us do good to all people, and especially to those who are of the [b]household of [c]the faith.

V CONCLUSION: THE SUBSTANCE OF PAUL'S INSTRUCTION, 6:11–18

*6:11 [a]1 Cor 16:21
11 See with what large letters I am writing to you [a]with my own hand.

6:12 [a]Matt 23:27f
12 Those who desire [a]to make a good showing in the flesh try to [b]compel you to be circumcised, simply so that they [c]will not be persecuted for the cross of Christ.

6:12 [b]Acts 15:1 [c]Gal 5:11

13 For those who are circumcised do not even [a]keep the Law themselves, but they desire to have you circumcised so that they may [b]boast in your flesh.

6:13 [a]Rom 2:25 [b]Phil 3:3

*6:14 [a]Luke 20:16; Gal 2:17; 3:21 [b]1 Cor 2:2 [c]Gal 2:20; Col 2:20 [d]Rom 6:2,6; Gal 2:19f; 5:24
14 But [a]may it never be that I would boast, [b]except in the cross of our Lord Jesus Christ, [c]through which the world has been crucified to me, and [d]I to the world.

*6:15 [a]Rom 2:26,28; 1 Cor 7:19; Gal 5:6 [b]2 Cor 5:17; Eph 2:10,15; 4:24; Col 3:10
15 For [a]neither is circumcision anything, nor uncircumcision, but a [b]new creation.

*6:16 [a]Rom 9:6; Gal 3:7,29; Phil 3:3
16 And those who will walk by this rule, peace and mercy *be* upon them, and upon the [a]Israel of God.

*6:17 [a]Is 44:5; Ezek 9:4; 2 Cor 4:10; 11:23; Rev 13:16
17 From now on let no one cause trouble for me, for I bear on my body the [a]brand-marks of Jesus.

6:18 [a]Rom 16:20 [b]2 Tim 4:22 [c]Acts 1:15; Rom 1:13; Gal 3:15; 4:12,28, 31
18 [a]The grace of our Lord Jesus Christ be [b]with your spirit, [c]brethren. Amen.

6:9 *lose heart.* For use of this word, see note on 2 Cor. 4:1.

6:10 *the household of the faith* = believers. Concern for this group is a special obligation of the children of God.

6:11 *with what large letters.* Paul took the pen from his scribe to write this closing section in large letters for emphasis (though some think this indicates that his illness was in his eyes; cf. 4:15).

6:14 Paul was separated (*crucified*) from this *world* system with all its attractions and religions and separated to *Christ.*

6:15 Only becoming a *new creation* through faith in Christ matters (2 Cor. 5:17).

6:16 *the Israel of God.* I.e., Christian Jews, those who are both the physical and spiritual seed of Abraham. The church is not equated with the new Israel of God; rather two groups are mentioned here—all believing Galatians and especially believing Jews in that group.

6:17 *brand-marks.* I.e., scars suffered in persecution, which spoke more eloquently than the mark of circumcision that the Judaizers sought to impose.

EPHESIANS

INTRODUCTION

AUTHOR: Paul DATE: 61

The Prison Epistles Ephesians, Philippians, Colossians, and Philemon are sometimes referred to as the Prison Epistles, since they were all written during Paul's Roman imprisonment (Eph. 3:1; Phil. 1:7; Col. 4:10; Philem. 9). Whether he was imprisoned once or twice in Rome is debated, though two imprisonments seem to fit the facts better. During the first, Paul was kept in or near the barracks of the Praetorian Guard or in rental quarters at his own expense for two years (Acts 28:30), during which these epistles were written. He anticipated being released (Philem. 22), and following his release he made several trips, wrote 1 Timothy and Titus, was rearrested, wrote 2 Timothy, and was martyred (see the Introduction to Titus). These, then, are the first Roman imprisonment letters, whereas 2 Timothy is the second Roman imprisonment letter.

An Encyclical Several things indicate that Ephesians was a circular letter, a doctrinal treatise in the form of a letter, to the churches in Asia Minor. Some good Greek mss. omit the words "at Ephesus" in 1:1. There is an absence of controversy in this epistle, and it does not deal with problems of particular churches. Since Paul had worked at Ephesus for about three years and since he normally mentioned many friends in the churches to whom he wrote, the absence of personal names in this letter strongly supports the idea of its encyclical character. It was likely sent first to Ephesus by Tychicus (Eph. 6:21–22; Col. 4:7–8) and is probably the same letter that is called "my letter . . . from Laodicea" in Col. 4:16.

The City of Ephesus Christianity probably came first to Ephesus with Aquila and Priscilla when Paul made a brief stop there on his second missionary journey (Acts 18:18–19). On his third journey he stayed in the city for about three years, and the gospel spread throughout all of Asia Minor (Acts 19:10). The city was a commercial, political, and religious center, the great temple of Artemis (Diana) being there. See note on Acts 19:27. As a major trading center, it ranked with Alexandria and Antioch. After Paul, Timothy had charge of the church in Ephesus for a time (1 Tim. 1:3), and later the apostle John made the city his headquarters.

Contents The great theme of this letter is God's eternal purpose to establish and complete His body, the church of Christ. In developing this theme, Paul discusses predestination (1:3–14), Christ's headship over the body (1:22–23; 4:15–16), the church as the building and temple of God (2:21–22), the mystery of Christ (3:1–21), spiritual gifts (4:7–16), and the church as the bride of Christ.

OUTLINE OF EPHESIANS

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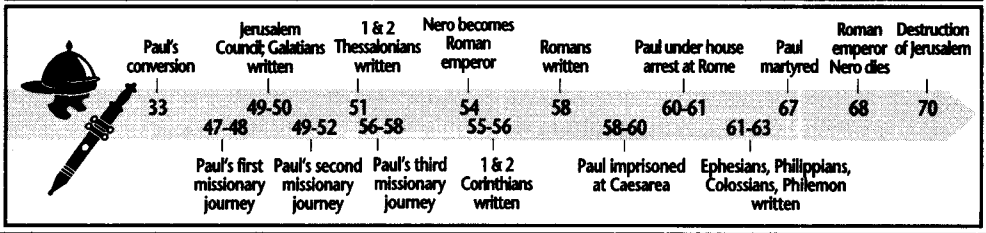
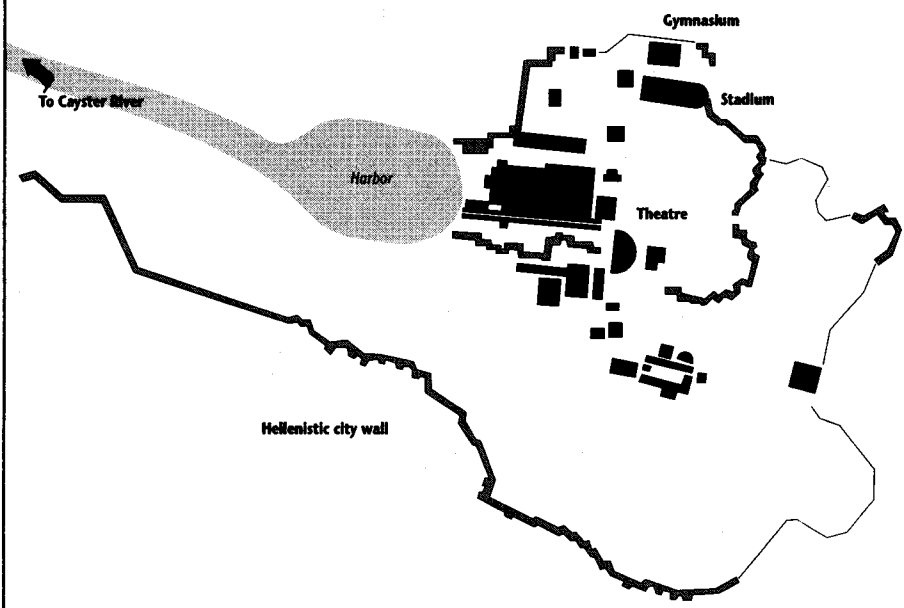
TIMELINE OF EPHESIANS



EPHESUS



THE LETTER OF PAUL TO THE EPHESIANS

I GREETINGS, 1:1–2

1:1 1 Paul, [a]an apostle of [b]Christ Jesus [c]by the will of God, to the [d]saints who are at [e]Ephesus and *[f]who are* faithful in [b]Christ Jesus:

1:2 2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

II THE POSITION OF BELIEVERS, 1:3–3:21

A Chosen and Sealed, 1:3–23

1:3 3 [a]Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in [b]the heavenly *places* in Christ,

1:4 4 just as [a]He chose us in Him before [b]the foundation of the world, that we would be [c]holy and blameless before Him. [d]In love

1:5 5 He [a]predestined us to [b]adoption as sons through Jesus Christ to Himself, [c]according to the kind intention of His will,

1:6 6 [a]to the praise of the glory of His grace, which He freely bestowed on us in [b]the Beloved.

1:7 7 [a]In Him we have [b]redemption [c]through His blood, the [d]forgiveness of our trespasses, according to [e]the riches of His grace

8 which He lavished on us. In all wisdom and insight

1:9 9 He [a]made known to us the mystery of His will, [b]according to His kind intention which He [c]purposed in Him

1:10 10 with a view to an administration suitable to [a]the fullness of the times, *that is,* [b]the summing up of all things in Christ, things in the heavens and things on the earth. In Him

1:11 11 also we [a]have obtained an inheritance, having been [b]predestined [c]according to His purpose who works all things [d]after the counsel of His will,

12 to the end that we who were the first to hope in Christ would be [a]to the praise of His glory.

1:13 13 In Him, you also, after listening to [a]the message of truth, the gospel of your salvation—having also believed, you were [b]sealed in Him with [c]the Holy Spirit of promise,

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1:1 *saints.* Holy ones, consecrated to God, sacred. All Christians are saints.

1:3–14 These verses comprise one long and magnificent sentence in the Greek text.

1:3 *in the heavenly places.* Lit., in the heavenlies; i.e., in the realm of heavenly possessions and experiences into which the Christian is brought because of his association with the risen Christ. The term also occurs in 1:20; 2:6; 3:10; 6:12; cf. John 3:12.

1:4 *chose us.* Election—God's choice of some individuals who would believe—occurred before creation and was for the purpose of those believers being holy.

1:5 *predestined.* God has determined beforehand that those who believe in Christ will be adopted into His family and conformed to His Son (cf. Rom. 8:29). It involves a choice on His part (v. 4); it is done in love (v. 4); it is based on the good pleasure of His perfect will (vv. 5, 9, 11); its purpose is to glorify God (v. 14); but it does not relieve man of his responsibility to believe the gospel in order to bring to pass personally God's predestination (v. 13). *adoption as sons.* See note on Rom. 8:15.

1:6 *in the Beloved.* I.e., in Christ.

1:7 *redemption.* Three ideas are involved in the doctrine of redemption: (1) paying the ransom with the blood of Christ (1 Cor. 6:20; Rev. 5:9); (2) removal from the curse of the law (Gal. 3:13; 4:5); and (3) release from the bondage of sin into the freedom of grace (here and in 1 Peter 1:18). Redemption is always *through His blood;* i.e., through the death of Christ (Col. 1:14).

1:9 *mystery.* See note on 3:3.

1:10 *an administration suitable to the fullness of the times.* I.e., the plan, the arrangement, of the millennial kingdom. *the summing up of all things in Christ.* I.e., that God might head up everything in Christ and bring everything into harmony (Col. 1:16).

1:11 *we have obtained an inheritance.* May be translated "we were made His inheritance." Both ideas are true: we are Christ's inheritance as He is ours.

1:12 *His glory.* The display of His character.

1:13 *having also believed.* The time of sealing coincides with the time of believing. *sealed . . . with the Holy Spirit.* A seal indicates possession and security. The presence of the Holy Spirit, the seal, is the believer's guarantee of the security of his salvation.

1:1 [a]2 Cor 1:1 [b]Rom 8:1 [c]1 Cor 1:1 [d]Acts 9:13 [e]Acts 18:19 [f]Col 1:2

1:2 [a]Rom 1:7

1:3 [a]2 Cor 1:3 [b]Eph 1:20; 2:6; 3:10; 6:12

1:4 [a]Eph 2:10; 2 Thess 2:13f [b]Matt 25:34 [c]Eph 5:27; Col 1:22 [d]Eph 4:2,15, 16; 5:2

1:5 [a]Acts 13:48; Rom 8:29f [b]Rom 8:14ff [c]Phil 2:13; Col 1:19

1:6 [a]Eph 1:12,14 [b]Matt 3:17

1:7 [a]Col 1:14 [b]Rom 3:24; 1 Cor 1:30; Eph 1:14 [c]Acts 20:28; Rom 3:25 [d]Acts 2:38 [e]Rom 2:4; Eph 1:18; 2:7; 3:8, 16

1:9 [a]Rom 11:25; Eph 3:3 [b]1 Cor 1:21; Gal 1:15 [c]Rom 8:28; Eph 1:11

1:10 [a]Mark 1:15 [b]Eph 3:15; Phil 2:9f; Col 1:16, 20

1:11 [a]Deut 4:20; Eph 1:14; Titus 2:14 [b]Eph 1:5 [c]Rom 8:28f; Eph 3:11 [d]Rom 9:11; Heb 6:17

1:12 [a]Eph 1:6,14

1:13 [a]Eph 4:21; Col 1:5 [b]Eph 4:30 [c]Acts 2:33

14 who is [a]given as a pledge of [b]our inheritance, with a view to the [c]redemption of [d]*God's own* possession, [e]to the praise of His glory.

15 For this reason I too, [a]having heard of the faith in the Lord Jesus which *exists* among you and your love for [b]all the saints,

16 [a]do not cease giving thanks for you, [b]while making mention *of you* in my prayers;

17 that the [a]God of our Lord Jesus Christ, [b]the Father of glory, may give to you a spirit of [c]wisdom and of [d]revelation in the knowledge of Him.

18 *I pray that* [a]the eyes of your heart may be enlightened, so that you will know what is the [b]hope of His [c]calling, what are [d]the riches of the glory of [e]His inheritance in [f]the saints,

19 and what is the surpassing greatness of His power toward us who believe. [a]*These are* in accordance with the working of the [b]strength of His might

20 which He brought about in Christ, when He [a]raised Him from the dead and [b]seated Him at His right hand in [c]the heavenly *places*,

21 far above [a]all rule and authority and power and dominion, and every [b]name that is named, not only in [c]this age but also in the one to come.

22 And He [a]put all things in subjection under His feet, and gave Him as [b]head over all things to the church,

23 which is His [a]body, the [b]fullness of Him who [c]fills [d]all in all.

B Saved by Grace, 2:1–10

2 And you were [a]dead in your trespasses and sins,

2 in which you [a]formerly walked according to the course of [b]this world, according to [c]the prince of the power of the air, of the spirit that is now working in [d]the sons of disobedience.

3 Among them we too all [a]formerly lived in [b]the lusts of our flesh, indulging the desires of the flesh and of the mind, and were [c]by nature [d]children of wrath, [e]even as the rest.

4 But God, being [a]rich in mercy, because of [b]His great love with which He loved us,

5 even when we were [a]dead in our transgressions, made us alive together with Christ ([b]by grace you have been saved),

6 and [a]raised us up with Him, and [b]seated us with Him in

1:14 [a]2 Cor 1:22 [b]Acts 20:32 [c]Eph 1:7 [d]Eph 1:11 [e]Eph 1:6,12

1:15 [a]Col 1:4; Philem 5 [b]Eph 1:1; 3:18

1:16 [a]Rom 1:8f; Col 1:9 [b]Rom 1:9

1:17 [a]John 20:17; Rom 15:6 [b]Acts 7:2; 1 Cor 2:8 [c]Col 1:9 [d]1 Cor 14:6

1:18 [a]Acts 26:18; 2 Cor 4:6; Heb 6:4 [b]Eph 4:4 [c]Rom 11:29 [d]Eph 1:7 [e]Eph 1:11 [f]Col 1:12

1:19 [a]Eph 3:7; Col 1:29 [b]Eph 6:10

1:20 [a]Acts 2:24 [b]Mark 16:19 [c]Eph 1:3

1:21 [a]Matt 28:18; Col 1:16 [b]Phil 2:9; Rev 19:12 [c]Matt 12:32

1:22 [a]Ps 8:6; 1 Cor 15:27 [b]1 Cor 11:3; Eph 4:15; Col 1:18

1:23 [a]1 Cor 12:27; Eph 4:12; Col 1:18,24 [b]John 1:16; Eph 3:19 [c]Eph 4:10 [d]Col 3:11

2:1 [a]Eph 2:5; Col 2:13

2:2 [a]1 Cor 6:11; Eph 2:3 [b]Eph 1:21 [c]John 12:31; Eph 6:12 [d]Eph 5:6

2:3 [a]Eph 2:2 [b]Gal 5:16f [c]Rom 2:14; Gal 2:15 [d]Rom 5:9; Col 1:21; 2 Pet 2:14 [e]Rom 5:12

2:4 [a]Eph 1:7 [b]John 3:16

2:5 [a]Eph 2:1 [b]Acts 15:11

2:6 [a]Col 2:12 [b]Eph 1:20

1:14 *pledge* = deposit, down payment. The presence of the Spirit is God's pledge that our salvation will be consummated.

1:18–19 *of your heart.* "Heart" in Scripture is considered the very center and core of life. Paul prayed that believers would know (1) the hope of God's calling, (2) the riches of God's inheritance (which the saints are), and (3) the great power of God displayed in Christ's resurrection and exaltation (v. 20).

1:20 *at His right hand.* See Ps. 110:1. The right hand is a figure for the place of honor and sovereign power.

1:21 *rule and authority and power and dominion.* These words, in rabbinic thought of the time, described different orders of angels (see Rom. 8:38; Eph. 3:10; 6:12; Col. 1:16; 2:10, 15; Titus 3:1).

1:22–23 *the church, which is His body.* The universal church to which every true believer belongs, regardless of local church affiliation. It is a spiritual organism entered by means of the baptism of the Spirit (1 Cor. 12:13). Christ is the risen Head of the church, and its members are subject to Him (Eph. 5:24). Local churches should be miniatures of the Body of Christ, though it is possible to have unbelieving members in local churches who are not, therefore, members of the Body of Christ.

2:1–10 In this paragraph Paul gives three reasons why God wanted to save people: (1) to show His love (vv. 1–6); (2) to show His grace (vv. 7–9); and (3) to show His workmanship by our doing good works (v. 10).

2:1 *dead.* I.e., separated from God because of sins. This is spiritual death. If a man continues in this state, by continuing to reject Christ, spiritual death becomes the second death, eternal separation from God (Rev. 20:14).

2:2 *prince . . . spirit.* Both words refer to Satan. *sons of disobedience.* A Hebraism for "disobedient people."

2:3 Man's basic *nature* has been affected by sin. *children of wrath.* A Hebraism difficult to translate but meaning "deserving of wrath."

2:5 *grace.* Unmerited favor. See note on John 1:17.

2:6 For the meaning of *heavenly places,* see note on 1:3.

2:6 [c]Eph 1:3 [d]Eph 1:1; 2:10, 13
2:7 [a]Rom 2:4; Eph 1:7 [b]Titus 3:4
2:8 [a]Acts 15:11; Eph 2:5 [b]1 Pet 1:5 [c]John 4:10
2:9 [a]Rom 3:28; 2 Tim 1:9 [b]1 Cor 1:29
2:10 [a]Eph 2:15; 4:24; Col 3:10 [b]Eph 1:1; 2:6, 13 [c]Titus 2:14 [d]Eph 1:4 [e]Eph 4:1

[c]the heavenly *places* in [d]Christ Jesus,

7 so that in the ages to come He might show the surpassing [a]riches of His grace in [b]kindness toward us in Christ Jesus.

8 For [a]by grace you have been saved [b]through faith; and that not of yourselves, *it is* [c]the gift of God;

9 [a]not as a result of works, so that [b]no one may boast.

10 For we are His workmanship, [a]created in [b]Christ Jesus for [c]good works, which God [d]prepared beforehand so that we would [e]walk in them.

C United in One Body, 2:11–22

2:11 [a]Eph 2:2 [b]1 Cor 12:2; Eph 5:8 [c]Rom 2:28f; Col 2:11
2:12 [a]Rom 9:4; Col 1:21 [b]Gal 3:17; Heb 8:6 [c]1 Thess 4:13 [d]Gal 4:8; 1 Thess 4:5
2:13 [a]Eph 1:1; 2:6 [b]Eph 2:2 [c]Is 57:19; Acts 2:39; Eph 2:17 [d]Rom 3:25; Col 1:20
2:14 [a]Is 9:6; Eph 2:15; Col 3:15 [b]1 Cor 12:13; Gal 3:28; Col 3:11

11 Therefore remember that [a]formerly [b]you, the Gentiles in the flesh, who are called "[c]Uncircumcision" by the so-called "[c]Circumcision," *which is* performed in the flesh by human hands—

12 *remember* that you were at that time separate from Christ, [a]excluded from the commonwealth of Israel, and strangers to [b]the covenants of promise, having [c]no hope and [d]without God in the world.

13 But now in [a]Christ Jesus you who [b]formerly were [c]far off have [c]been brought near [d]by the blood of Christ.

14 For He Himself is [a]our peace, [b]who made both *groups into* one and broke down the barrier of the dividing wall,

15 by [a]abolishing in His flesh the enmity, *which is* [b]the Law of commandments *contained* in ordinances, so that in Himself He might [c]make the two into [d]one new man, *thus* establishing [e]peace,

16 and might [a]reconcile them both in [b]one body to God through the cross, by it having [c]put to death the enmity.

17 AND [a]HE CAME AND PREACHED [b]PEACE TO YOU WHO WERE [c]FAR AWAY, AND PEACE TO THOSE WHO WERE [c]NEAR;

18 for through Him we both have [a]our access in [b]one Spirit to [c]the Father.

19 So then you are no longer [a]strangers and aliens, but you are [b]fellow citizens with the saints, and are of [c]God's household,

20 having been [a]built on [b]the foundation of [c]the apostles and prophets, [d]Christ Jesus Himself being the [e]corner *stone*,

21 [a]in whom the whole building, being fitted together, is growing into [b]a holy temple in the Lord,

22 in whom you also are being [a]built together into a [b]dwelling of God in the Spirit.

D Equal in the Body (the Mystery), 3:1–21

3 For this reason I, Paul, [a]the prisoner of [b]Christ Jesus [c]for the sake of you [d]Gentiles—

2:15 [a]Eph 2:16; Col 1:21f [b]Col 2:14,20 [c]Gal 3:28; Eph 2:10; Col 3:10, 11 [d]Gal 3:28; Col 3:10f [e]Is 9:6; Eph 2:14; Col 3:15
2:16 [a]2 Cor 5:18; Col 1:20,22 [b]1 Cor 10:17; Eph 4:4 [c]Eph 2:15
2:17 [a]Is 57:19; Rom 10:14 [b]Acts 10:36; Eph 2:14 [c]Eph 2:13
2:18 [a]Rom 5:2; Eph 3:12 [b]1 Cor 12:13; Eph 4:4 [c]Col 1:12
2:19 [a]Eph 2:12; Heb 11:13; 1 Pet 2:11 [b]Phil 3:20; Heb 12:22f [c]Gal 6:10
2:20 [a]1 Cor 3:9 [b]Matt 16:18; 1 Cor 3:10; Rev 21:14 [c]1 Cor 12:28; Eph 3:5 [d]1 Cor 3:11 [e]Ps 118:22; Luke 20:17
2:21 [a]Eph 4:15f; Col 2:19 [b]1 Cor 3:16f
2:22 [a]1 Cor 3:9,16; 2 Cor 6:16 [b]Eph 3:17
3:1 [a]Acts 23:18; Eph 4:1; 2 Tim 1:8; Philem 1, 9,23 [b]Gal 5:24 [c]2 Cor 1:6; Eph 3:13 [d]Eph 3:8

2:7 Believers will be an eternal display of the grace of God.

2:8 Salvation is *by grace . . . through faith.* Faith involves knowledge of the gospel (Rom. 10:14), acknowledgment of the truth of its message, and personal reception of the Savior (John 1:12). Works cannot save (v. 9), but good works always accompany salvation (v. 10; James 2:17).

2:11–22 Paul now expands the concept of the Body of Christ put forward in 1:23: (1) He brings us near (vv. 11–13); (2) He gives us peace (vv. 14–17); (3) He gives us access (v. 18); and (4) He gives us a new family (vv. 19–22).

2:12 Unbelieving Gentiles are (1) without Christ (contrast v. 13), (2) aliens (cf. v. 19), (3) strangers (cf. v. 19), (4) without hope (cf. 1:18), and (5) without God (cf. v. 18).

2:13 *near* (to God).

2:14 *the barrier of the dividing wall.* Possibly an allusion to the wall that separated the Court of the Gentiles from the Court of the Jews in the Temple. An inscription warned Gentiles of the death penalty for going beyond it. But Paul's reference is likely to the barrier raised by the enmity between Jews and Gentiles.

2:15 *in His flesh.* Refers to the physical death of Christ, possible because He was human (Gal. 4:4). *the Law.* The whole Jewish legal system. *the two.* I.e., Jew and Gentile.

2:20–21 In the figure of the church as a temple, Christ is the *corner stone,* the *apostles and* NT *prophets* are the *foundation,* and each Christian is a stone in the building (1 Peter 2:4–8). In 1 Cor. 3:11 Paul speaks of Christ as the sole foundation.

2 if indeed you have heard of the [a]stewardship of God's grace which was given to me for you;

3 [a]that [b]by revelation there was [c]made known to me [d]the mystery, [e]as I wrote before in brief.

4 By referring to this, when you read you can understand [a]my insight into the [b]mystery of Christ,

5 which in other generations was not made known to the sons of men, as it has now been revealed to His holy [a]apostles and prophets in the Spirit;

6 *to be specific,* that the Gentiles are [a]fellow heirs and [b]fellow members of the body, and [c]fellow partakers of the promise in [d]Christ Jesus through the gospel,

7 [a]of which I was made a [b]minister, according to the gift of [c]God's grace which was given to me [d]according to the working of His power.

8 To me, [a]the very least of all saints, this grace was given, to [b]preach to the Gentiles the unfathomable [c]riches of Christ,

9 and to bring to light what is the administration of the [a]mystery which for ages has been [b]hidden in God [c]who created all things;

10 so that the manifold [a]wisdom of God might now be [b]made known through the church to the [c]rulers and the authorities in [d]the heavenly *places.*

11 *This was* in [a]accordance with the eternal purpose which He carried out in [b]Christ Jesus our Lord,

12 in whom we have boldness and [a]confident [b]access through faith in Him.

13 Therefore I ask you not [a]to lose heart at my tribulations [b]on your behalf, for they are your glory.

14 For this reason I [a]bow my knees before the Father,

15 from whom every family in heaven and on earth derives its name,

16 that He would grant you, according to [a]the riches of His glory, to be [b]strengthened with power through His Spirit in [c]the inner man,

17 so that [a]Christ may dwell in your hearts through faith; *and* that you, being [b]rooted and [c]grounded in love,

18 may be able to comprehend with [a]all the saints what is [b]the breadth and length and height and depth,

19 and to know [a]the love of Christ which [b]surpasses knowledge, that you may be [c]filled up to all the [d]fullness of God.

*3:2 [a]Eph 1:10; 3:9; Col 1:25; 1 Tim 1:4
*3:3 [a]Acts 22:17,21; 26:16ff [b]Gal 1:12 [c]Eph 1:9; 3:4, 6,9 [d]Rom 11:25; 16:25; Eph 3:4, 9; 6:19; Col 1:26f; 4:3 [e]Eph 1:9f; Heb 13:22; 1 Pet 5:12
3:4 [a]2 Cor 11:6 [b]Rom 11:25; 16:25; Eph 3:3, 9; 6:19; Col 1:26f; 4:3
*3:5 [a]1 Cor 12:28; Eph 2:20
*3:6 [a]Gal 3:29 [b]Eph 2:16 [c]Eph 5:7 [d]Gal 5:24
*3:7 [a]Col 1:23,25 [b]1 Cor 3:5 [c]Acts 9:15; Rom 12:3; Eph 3:2 [d]Eph 1:19; 3:20
3:8 [a]1 Cor 15:9 [b]Acts 9:15; Eph 3:1f [c]Rom 2:4; Eph 1:7; 3:16
3:9 [a]Rom 11:25; 16:25; Eph 3:3, 4; 6:19; Col 1:26f; 4:3 [b]Col 3:3 [c]Rev 4:11
3:10 [a]Rom 11:33; 1 Cor 2:7 [b]Eph 1:23; 1 Pet 1:12 [c]Eph 1:21; 6:12; Col 2:10, 15 [d]Eph 1:3
3:11 [a]Eph 1:11 [b]Gal 5:24; Eph 3:1
3:12 [a]2 Cor 3:4; Heb 4:16; 10:19,35; 1 John 2:28; 3:21 [b]Eph 2:18
*3:13 [a]2 Cor 4:1 [b]Eph 3:1
*3:14 [a]Phil 2:10
3:16 [a]Eph 1:18; 3:8 [b]1 Cor 16:13; Phil 4:13; Col 1:11 [c]Rom 7:22
*3:17 [a]John 14:23; Rom 8:9f; 2 Cor 13:5; Eph 2:22 [b]1 Cor 3:6; Col 2:7 [c]Col 1:23
*3:18 [a]Eph 1:15 [b]Job 11:8f
3:19 [a]Rom 8:35,39 [b]Phil 4:7 [c]Col 2:10 [d]Eph 1:23

3:2 *stewardship.* Paul was entrusted with the message of the grace of God as the apostle to the Gentiles (v. 1; Gal. 2:7).

3:3 *the mystery.* A mystery was not something mysterious (in the modern sense) but something unknown until revealed to the initiated (cf. Rom. 16:25). The mystery spoken of here is not that Gentiles would be blessed (for that was predicted in the OT) but that Jews and Gentiles would be equal heirs in the one body of Christ (v. 6). This was unknown in OT prophecy but was revealed by the NT apostles and prophets (v. 5). Other mysteries revealed in the NT are found in Matt. 13:11; Rom. 11:25; 1 Cor. 15:51–52; Eph. 5:32; 6:19; Col. 1:27; 2:2; 4:3; 2 Thess. 2:7; 1 Tim. 3:16; Rev. 1:20; 17:5, 7.

3:5 *as.* Not a comparison (the mystery was not so much revealed in the OT as it is in the NT). Rather, it introduces new information (as in Acts 2:15; see also Col. 1:26).

3:6 The content of the mystery is that in the Body of Christ all are fellow heirs, fellow members, and fellow partakers.

3:7–10 Paul here gives his concept of his own mission. Notice that this was God's doing (v. 7), that he was to make available to all mankind Israel's hope for a Messiah (v. 8), that he was to be a theologian-teacher as well as a missionary (v. 9), that his ministry would even bring angelic beings to see the wisdom of God in His plan for the church (v. 10). On *rulers and . . . authorities,* see note on 1:21.

3:13 *lose heart.* We should not be disheartened because of trials that come to others (here) or in prayer (Luke 18:1) or in doing good (Gal. 6:9; 2 Thess. 3:13) or in serving (2 Cor. 4:1) or because of the burdens of life (2 Cor. 4:16).

3:14 *For this reason.* Here Paul resumes the thought begun in 3:1.

3:17 *dwell* = be completely at home.

3:18 The love of Christ includes all, extends from eternity to eternity, seats us in the heavenlies, and reaches down to our alienated position.

3:20 [a]Rom 16:25 [b]2 Cor 9:8 [c]Eph 3:7

20 [a]Now to Him who is [b]able to do exceeding abundantly beyond all that we ask or think, [c]according to the power that works within us,

3:21 [a]Rom 11:36

21 [a]to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

III THE PRACTICE OF BELIEVERS, 4:1–6:9

A In Relation to Other Believers, 4:1–6

4:1 [a]Eph 3:1 [b]Rom 12:1 [c]Eph 2:10; Col 1:10; 2:6; 1 Thess 2:12 [d]Rom 11:29 [e]Rom 8:28f

4:2 [a]Col 3:12f [b]Eph 1:4

4:3 [a]Col 3:14f

4:4 [a]1 Cor 12:4ff; Eph 2:16,18 [b]Eph 1:18

4:5 [a]1 Cor 8:6

4:6 [a]Rom 11:36

4 Therefore I, [a]the prisoner of the Lord, [b]implore you to [c]walk in a manner worthy of the [d]calling with which you have been [e]called,

2 with all [a]humility and gentleness, with patience, showing tolerance for one another [b]in love,

3 being diligent to preserve the unity of the Spirit in the [a]bond of peace.

4 *There is* [a]one body and one Spirit, just as also you were called in one [b]hope of your calling;

5 [a]one Lord, one faith, one baptism,

6 one God and Father of all [a]who is over all and through all and in all.

B In Relation to Spiritual Gifts, 4:7–16

4:7 [a]1 Cor 12:7,11 [b]Eph 3:2 [c]Rom 12:3

4:8 [a]Ps 68:18 [b]Col 2:15

7 But [a]to each one of us [b]grace was given [c]according to the measure of Christ's gift.

8 Therefore it says,

"[a]WHEN HE ASCENDED ON HIGH,
HE [b]LED CAPTIVE A HOST OF CAPTIVES,
AND HE GAVE GIFTS TO MEN."

4:9 [a]John 3:13 [b]Is 44:23

9 (Now this *expression,* "He [a]ascended," what does it mean except that He also had descended into [b]the lower parts of the earth?

4:10 [a]Eph 1:20f; Heb 4:14; 7:26 [b]Eph 1:23

10 He who descended is Himself also He who ascended [a]far above all the heavens, so that He might [b]fill all things.)

4:11 [a]Eph 4:8 [b]Acts 13:1; 1 Cor 12:28 [c]Acts 21:8 [d]Acts 13:1

11 And He [a]gave [b]some *as* apostles, and some *as* prophets, and some *as* [c]evangelists, and some *as* pastors and [d]teachers,

4:12 [a]2 Cor 13:9 [b]1 Cor 12:27; Eph 1:23

12 [a]for the equipping of the saints for the work of service, to the building up of [b]the body of Christ;

4:13 [a]Eph 4:3,5 [b]John 6:69; Eph 1:17; Phil 3:10 [c]1 Cor 14:20; Col 1:28; Heb 5:14 [d]John 1:16; Eph 1:23

13 until we all attain to [a]the unity of the faith, and of the [b]knowledge of the Son of God, to a [c]mature man, to the measure of the stature which belongs to the [d]fullness of Christ.

4:14 [a]1 Cor 14:20 [b]James 1:6; Jude 12

14 As a result, we are [a]no longer to be children, [b]tossed here

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3:20 *exceeding abundantly.* A doubly compounded word meaning super-superabundantly (used here and in 1 Thess. 3:10 and 5:13 only). *the power that works within us.* I.e., the Holy Spirit.

4:1 Here begins Paul's exhortation for his readers to promote the unity of the church through godly living (vv. 1–6) and, through a diversity of gifts, to contribute to the common welfare (vv. 7–16).

4:5 *one baptism.* I.e., the baptism of the Spirit, which brings us into the unity of the Body of Christ.

4:6 God is *Father* in four relationships: (1) here, of all men by virtue of being their Creator; (2) of the Lord Jesus Christ (Matt. 3:17); (3) of Israel (Ex. 4:22); and (4) of believers in the Lord Jesus Christ (Gal. 3:26).

4:7 In 1 Cor. 12:7–11 Paul attributes the giving of spiritual gifts to the Spirit; here he ascribes it to the ascended Christ.

4:8 *HE LED CAPTIVE A HOST OF CAPTIVES.* Paul uses an illustration from Ps. 68:18 in which the triumphant warrior is elevated when he returns with hosts of prisoners, receiving gifts from the conquered people and distributing gifts to his followers. Christ conquered Satan and all that had conquered us.

4:9–10 These verses are a parenthetical aside, to comment on "He ascended" (v. 8) and to prove that only Christ fits the description.

4:9 *lower parts of the earth.* Could mean that Christ descended into Hades between His death and resurrection. Or, more likely, "of the earth" is better understood as an appositional phrase, meaning that Christ descended (at His incarnation) into the lower parts (of the universe), namely, the earth.

4:11 *apostles.* See note on Matt. 10:2. *prophets.* Strictly speaking, those who were given direct revelation by God to communicate to men. *evangelists.* I.e., preachers of the gospel. *pastors and teachers.* The two ministries are linked together here, though separated elsewhere (Rom. 12:7; 1 Peter 5:2).

4:12–13 *equipping.* Gifts (see note on 1 Cor. 1:7) should be used to equip (see note on Heb. 13:21) others for service and maturity.

and there by waves and carried about by every wind of doctrine, by the trickery of men, by [c]craftiness in [d]deceitful scheming;

15 but speaking the truth [a]in love, we are to [b]grow up in all *aspects* into Him who is the [c]head, *even* Christ,

16 from whom [a]the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself [b]in love.

C In Relation to the Former Life, 4:17–32

17 [a]So this I say, and affirm together with the Lord, [b]that you walk no longer just as the Gentiles also walk, in the [c]futility of their mind,

18 being [a]darkened in their understanding, [b]excluded from the life of God because of the [c]ignorance that is in them, because of the [d]hardness of their heart;

19 and they, having [a]become callous, [b]have given themselves over to [c]sensuality for the practice of every kind of impurity with greediness.

20 But you did not [a]learn Christ in this way,

21 if indeed you [a]have heard Him and have [b]been taught in Him, just as truth is in Jesus,

22 that, in reference to your former manner of life, you [a]lay aside the [b]old self, which is being corrupted in accordance with the [c]lusts of deceit,

23 and that you be [a]renewed in the spirit of your mind,

24 and [a]put on the [b]new self, which [c]in *the likeness of* God has been created in righteousness and holiness of the truth.

25 Therefore, [a]laying aside falsehood, [b]SPEAK TRUTH EACH ONE OF *YOU* WITH HIS NEIGHBOR, for we are [c]members of one another.

26 [a]BE ANGRY, AND *YET* DO NOT SIN; do not let the sun go down on your anger,

27 and do not [a]give the devil an opportunity.

28 He who steals must steal no longer; but rather [a]he must labor, [b]performing with his own hands what is good, [c]so that he will have *something* to share with one who has need.

29 Let no [a]unwholesome word proceed from your mouth, but only such *a word* as is good for [b]edification according to the need *of the moment,* so that it will give grace to those who hear.

30 [a]Do not grieve the Holy Spirit of God, by whom you were [b]sealed for the day of redemption.

31 [a]Let all bitterness and wrath and anger and clamor and slander be [b]put away from you, along with all [c]malice.

32 [a]Be kind to one another, tender-hearted, forgiving each other, [b]just as God in Christ also has forgiven you.

D In Relation to Evil, 5:1–17

5 [a]Therefore be imitators of God, as beloved children;

2 and [a]walk in love, just as Christ also [b]loved you and [c]gave Himself up for us, an [d]offering and a sacrifice to God as a [e]fragrant aroma.

3 But [a]immorality or any im-

4:17 Here begins a long passage (ending at 6:9) in which Paul draws the logical conclusions, in terms of life and morals, that follow from membership in Christ's body.

4:22–24 The laying aside and putting on are statements of facts that they had learned to be true, but the renewing (v. 23) is something to be done continually. *the old self . . . the new self.* The *old* is what we were before we were saved, and the *new* is the new life we have in Christ (see 2 Cor. 5:17; Gal. 2:20).

4:26–27 There is an anger that is not sinful, but even this must not be allowed to stay and fester and give the devil an opportunity.

4:29 *unwholesome,* or rotten.

4:30 *the Holy Spirit* is grieved or pained by sin, especially the sins of the tongue (vv. 29, 31). *sealed.* See note on 1:13.

5:2 *a fragrant aroma.* The soothing aroma offerings of Lev. 1–3 prefigured the voluntary character of Christ's sacrifice.

purity or greed must not even be named among you, as is proper among saints;

*5:4 [a]Matt 12:34; Eph 4:29; Col 3:8 [b]Rom 1:28 [c]Eph 5:20

4 and *there must be no* [a]filthiness and silly talk, or coarse jesting, which [b]are not fitting, but rather [c]giving of thanks.

*5:5 [a]1 Cor 6:9; Col 3:5 [b]Col 1:13

5 For this you know with certainty, that [a]no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom [b]of Christ and God.

5:6 [a]Col 2:8 [b]Rom 1:18; Col 3:6 [c]Eph 2:2

6 [a]Let no one deceive you with empty words, for because of these things [b]the wrath of God comes upon [c]the sons of disobedience.

5:7 [a]Eph 3:6

7 Therefore do not be [a]partakers with them;

5:8 [a]Eph 2:2 [b]Acts 26:18; Col 1:12f [c]John 12:36; Rom 13:12

8 for [a]you were formerly [b]darkness, but now you are light in the Lord; walk as [c]children of Light

5:9 [a]Gal 5:22 [b]Rom 15:14

9 (for [a]the fruit of the Light *consists* in all [b]goodness and righteousness and truth),

5:10 [a]Rom 12:2

10 [a]trying to learn what is pleasing to the Lord.

*5:11 [a]1 Cor 5:9; 2 Cor 6:14 [b]Rom 13:12 [c]Acts 26:18; Col 1:12f [d]1 Tim 5:20

11 [a]Do not participate in the unfruitful [b]deeds of [c]darkness, but instead even [d]expose them;

12 for it is disgraceful even to speak of the things which are done by them in secret.

5:13 [a]John 3:20f

13 But all things become visible [a]when they are exposed by the light, for everything that becomes visible is light.

*5:14 [a]Is 26:19; 51:17; 52:1; 60:1; Rom 13:11 [b]Eph 2:1

14 For this reason it says,

"[a]Awake, sleeper,
And arise from [b]the dead,
And Christ [c]will shine on you."

5:14 [c]Luke 1:78f

*5:15 [a]Eph 5:2 [b]Col 4:5

15 Therefore be careful how you [a]walk, not [b]as unwise men but as wise,

*5:16 [a]Col 4:5 [b]Gal 1:4; Eph 6:13

16 [a]making the most of your time, because [b]the days are evil.

5:17 [a]Rom 12:2; Col 1:9; 1 Thess 4:3

17 So then do not be foolish, but [a]understand what the will of the Lord is.

E In Relation to the Holy Spirit, 5:18–21

*5:18 [a]Prov 20:1; 23:31f; Rom 13:13; 1 Cor 5:11; 1 Thess 5:7 [b]Titus 1:6; 1 Pet 4:4 [c]Luke 1:15

18 And [a]do not get drunk with wine, for that is [b]dissipation, but be [c]filled with the Spirit,

*5:19 [a]Col 3:16 [b]1 Cor 14:26 [c]Acts 16:25 [d]Rev 5:9 [e]1 Cor 14:15

19 [a]speaking to one another in [b]psalms and [c]hymns and spiritual [d]songs, [e]singing and making melody with your heart to the Lord;

5:20 [a]Rom 1:8; Eph 5:4; Col 3:17 [b]1 Cor 15:24

20 [a]always giving thanks for all things in the name of our Lord Jesus Christ to [b]God, even the Father;

*5:21 [a]Gal 5:13; Phil 2:3; 1 Pet 5:5 [b]2 Cor 5:11

21 [a]and be subject to one another in the [b]fear of Christ.

F In Relation to Home Life, 5:22–6:4

*5:22 [a]Eph 5:22-6:9; *Col 3:18-4:1* [b]1 Cor 14:34f; Titus 2:5; 1 Pet 3:1 [c]Eph 6:5

22 [a]Wives, [b]*be subject* to your own husbands, [c]as to the Lord.

5:23 [a]1 Cor 11:3 [b]Eph 1:22 [c]1 Cor 6:13

23 For [a]the husband is the head of the wife, as Christ also is the [b]head of the church, He Himself [c]*being* the Savior of the body.

24 But as the church is subject to Christ, so also the wives *ought*

5:4 *silly talk, or coarse jesting.* I.e., unclean speech, often veiled in innuendo or double meaning.

5:5 A greedy person is an idolater because he puts things before God.

5:11 Believers *expose* the sins of other believers through church discipline (1 Cor. 5).

5:14 Perhaps a portion of an early Christian hymn exhorting the sinning believer to *Awake* and *arise.*

5:18 *be filled with the Spirit.* Paul has taught in this epistle that all believers are sealed with the Spirit when they believe (1:13–14; 4:30), but not all are filled, since that depends on yieldedness to God's will (v. 17). "Filling" describes an experience that can be repeated (Acts 2:4; 4:31), and here, as in Acts, it is connected with joy, courage, spirituality, and Christian character. Though contrasted with drunkenness, the filling of the Spirit compares the idea of control, either of wine over a person or the Spirit over the believer.

5:19 *to one another.* Making music in one's heart is mentioned at the end of this verse.

5:21 *be subject.* The key thought for understanding Paul's view of proper personal relationships in a Christian household; the subjection is to be mutual and based on reverence for God. The differing responsibilities, if followed, bring harmony, but, if ignored, they bring difficulties.

5:22 *Wives* are to submit to the leadership of their *husbands* in the home (vv. 22, 24); they are to respect their husbands (v. 33); they are to love their husbands (Titus 2:4) and live with them until death (Rom. 7:2–3).

to be to their husbands in everything.

***5:25** [a]Eph 5:28,33; Col 3:19; 1 Pet 3:7 [b]Eph 5:2

25 [a]Husbands, love your wives, just as Christ also loved the church and [b]gave Himself up for her,

***5:26** [a]Titus 2:14; Heb 10:10,14, 29; 13:12 [b]2 Pet 1:9 [c]Acts 22:16; 1 Cor 6:11; Titus 3:5 [d]John 15:3; 17:17; Rom 10:8f; Eph 6:17

26 [a]so that He might sanctify her, having [b]cleansed her by the [c]washing of water with [d]the word,

5:27 [a]2 Cor 4:14; 11:2; Col 1:22 [b]Eph 1:4

27 that He might [a]present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be [b]holy and blameless.

5:28 [a]Eph 5:25,33; 1 Pet 3:7

28 So husbands ought also to [a]love their own wives as their own bodies. He who loves his own wife loves himself;

29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church,

5:30 [a]1 Cor 6:15; 12:27 [b]Eph 1:23

30 because we are [a]members of His [b]body.

5:31 [a]Gen 2:24; Matt 19:5; Mark 10:7f

31 [a]FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.

***5:32**

32 This mystery is great; but I am speaking with reference to Christ and the church.

5:33 [a]Eph 5:25,28; 1 Pet 3:7 [b]1 Pet 3:2,5f

33 Nevertheless, each individual among you also is to [a]love his own wife even as himself, and the wife must *see to it* that she [b]respects her husband.

***6:1** [a]Prov 6:20; 23:22; Col 3:20

6 [a]Children, obey your parents in the Lord, for this is right.

***6:2** [a]Ex 20:12; Deut 5:16

2 [a]HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise),

3 SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.

***6:4** [a]Col 3:21 [b]Gen 18:19; Deut 6:7; 11:19; Ps 78:4; Prov 22:6; 2 Tim 3:15

4 [a]Fathers, do not provoke your children to anger, but [b]bring them up in the discipline and instruction of the Lord.

G In Relation to Slaves and Masters, 6:5–9

6:5 [a]Col 3:22; 1 Tim 6:1; Titus 2:9 [b]1 Cor 2:3 [c]Eph 5:22

5 [a]Slaves, be obedient to those who are your masters according to the flesh, with [b]fear and trembling, in the sincerity of your heart, [c]as to Christ;

6:6 [a]Col 3:22 [b]Gal 1:10 [c]1 Cor 7:22 [d]Mark 3:35

6 [a]not by way of eyeservice, as [b]men-pleasers, but as [c]slaves of Christ, [d]doing the will of God from the heart.

6:7 [a]Col 3:23

7 With good will render service, [a]as to the Lord, and not to men,

6:8 [a]Col 3:24 [b]Matt 16:27; 2 Cor 5:10; Col 3:24f [c]1 Cor 12:13; Col 3:11

8 [a]knowing that [b]whatever good thing each one does, this he will receive back from the Lord, [c]whether slave or free.

***6:9** [a]Lev 25:43 [b]Job 31:13ff; John 13:13; Col 4:1 [c]Deut 10:17; Acts 10:34; Col 3:25

9 And masters, do the same things to them, and [a]give up threatening, knowing that [b]both their Master and yours is in heaven, and there is [c]no partiality with Him.

IV THE PROTECTION FOR BELIEVERS, 6:10–20

A Against Whom? 6:10–12

6:10 [a]1 Cor 16:13; 2 Tim 2:1 [b]Eph 1:19

10 Finally, [a]be strong in the Lord and in [b]the strength of His might.

***6:11** [a]Rom 13:12; Eph 6:13 [b]Eph 4:14

11 [a]Put on the full armor of God, so that you will be able to stand firm against the [b]schemes of the devil.

***6:12** [a]1 Cor 9:25

12 For our [a]struggle is not

5:25 *Husbands* are to *love* their *wives,* lead them (v. 23), nurture them in the things of Christ (v. 29), and live with them faithfully for life (Matt. 19:3–9).

5:26–27 The ultimate purpose of Christ's death is to present us to Himself *blameless.*

5:32 The relationship between believing husbands and wives illustrates that which exists between *Christ* (the bridegroom) and *the church* (His bride). See also Matt. 25:1–13; Rev. 19:7–8; 21:2.

6:1 *in the Lord.* I.e., obedience to parents is part of a child's obligation to Christ whether or not the parents are believers. See the example of Christ in Luke 2:51 and Heb. 5:8.

6:2 *first.* Of primary importance. A rebel has less chance of living long (1 Sam. 4:11). When a child marries, his relationship to his parents changes (5:31) but not his responsibility to provide for them (1 Tim. 5:4).

6:4 *do not provoke.* I.e., do not nag or arbitrarily assert authority.

6:9 *do the same things* as described for slaves in verses 5–6.

6:11 *Put on.* This is the believer's responsibility. *armor.* At this time Paul was being guarded by Roman soldiers. *schemes* = craftiness.

6:12 The believer's enemies are the demonic hosts of Satan, always assembled for mortal

6:12 against [b]flesh and blood, but [c]against the rulers, against the powers, against the [d]world forces of this [e]darkness, against the [f]spiritual *forces* of wickedness in [g]the heavenly *places*.

[b] Matt 16:17 [c] Eph 1:21; 2:2; 3:10 [d] John 12:31 [e] Acts 26:18; Col 1:13 [f] Eph 3:10 [g] Eph 1:3

B With What? 6:13–20

6:13 13 Therefore, take up [a]the full armor of God, so that you will be able to [b]resist in [c]the evil day, and having done everything, to stand firm.

[a] Eph 6:11 [b] James 4:7 [c] Eph 5:16

*6:14 14 Stand firm therefore, [a]HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING [b]PUT ON THE BREASTPLATE OF RIGHTEOUSNESS,

[a] Is 11:5; Luke 12:35; 1 Pet 1:13 [b] Is 59:17; Rom 13:12; Eph 6:13; 1 Thess 5:8

*6:15 15 and having [a]shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE;

[a] Is 52:7; Rom 10:15

*6:16 16 in addition to all, taking up the [a]shield of faith with which you will be able to extinguish all the [b]flaming arrows of [c]the evil *one*.

[a] 1 Thess 5:8 [b] Ps 7:13; 120:4 [c] Matt 5:37

*6:17 17 And take [a]THE HELMET OF SALVATION, and the [b]sword of the Spirit, which is [c]the word of God.

[a] Is 59:17 [b] Is 49:2; Hos 6:5; Heb 4:12 [c] Eph 5:26; Heb 6:5

*6:18 18 With all [a]prayer and petition [b]pray at all times [c]in the Spirit, and with this in view, [d]be on the alert with all [e]perseverance and [f]petition for all the saints,

[a] Phil 4:6 [b] Luke 18:1; Col 1:3; 4:2; 1 Thess 5:17 [c] Rom 8:26f [d] Mark 13:33 [e] Acts 1:14 [f] 1 Tim 2:1

*6:19 19 and [a]*pray* on my behalf, that utterance may be given to me [b]in the opening of my mouth, to make known with [c]boldness [d]the mystery of the gospel,

[a] Col 4:3; 1 Thess 5:25 [b] 2 Cor 6:11 [c] 2 Cor 3:12 [d] Eph 3:3

6:20 20 for which I am an [a]ambassador [b]in chains; that in *proclaiming* it I may speak [c]boldly, [d]as I ought to speak.

[a] 2 Cor 5:20; Philem 9 mg [b] Acts 21:33; 28:20; Eph 3:1; Phil 1:7; Col 4:3 [c] 2 Cor 3:12 [d] Col 4:4

V CONCLUDING WORDS, 6:21–24

6:21 21 [a]But that you also may know about my circumstances, how I am doing, [b]Tychicus, [c]the beloved brother and faithful minister in the Lord, will make everything known to you.

[a] Eph 6:21,22; *Col 4:7-9* [b] Acts 20:4; 2 Tim 4:12 [c] Col 4:7

6:22 22 [a]I have sent him to you for this very purpose, so that you may know about us, and that he may [b]comfort your hearts.

[a] Col 4:8 [b] Col 2:2; 4:8

6:23 23 [a]Peace be to the brethren, and [b]love with faith, from God the Father and the Lord Jesus Christ.

[a] Rom 15:33; Gal 6:16; 2 Thess 3:16; 1 Pet 5:14 [b] Gal 5:6; 1 Thess 5:8

24 Grace be with all those who love our Lord Jesus Christ with incorruptible *love*.

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combat.

6:14 *TRUTH* holds everything together and refers to the believer's integrity. *BREASTPLATE OF RIGHTEOUSNESS.* Righteousness practiced by the believer to protect the chest and heart from Satan.

6:15 The gospel gives our feet (and lives) support and stability.

6:16 The large (2.5 x 4 ft, or .75 x 1.2 m) Roman shield, covered with leather, could extinguish flaming arrows. The shield consists of *faith.*

6:17 The *HELMET* guards our mind and thoughts. The *sword,* the only offensive weapon mentioned, is the Word spoken to our hearts.

6:18 Prayer should be said on all occasions, in the power of the Spirit, persistent, and for all believers, since all are targets of Satan.

6:19 Even in prison Paul was not thinking of his own welfare but of his testimony for Christ.

PHILIPPIANS

INTRODUCTION

AUTHOR: Paul DATE: 61

The Church at Philippi Founded by Paul on his second missionary journey, this was the first church to be established by him in Europe (Acts 16). Philippi was a small city, founded by King Philip of Macedonia, father of Alexander the Great. Its greatest fame came from the battle fought nearby, in 42 B.C., between the forces of Brutus and Cassius and those of Antony and Octavian (later Caesar Augustus). It became a Roman "colony," a military outpost city with special privileges.

Paul's relationship with the church at Philippi was always close and cordial. Having helped him financially at least two times before this letter was written (4:16) and having heard of his confinement in Rome, the church sent Epaphroditus with another gift. Philippians is a thank-you letter for that gift, and it is the most personal letter Paul wrote to a church. Epaphroditus had become almost fatally ill while with Paul (2:27), and on his recovery Paul sent him back with this letter. Though somewhat obscured by Paul's gentleness in this letter, some of the problems in the church are seen beneath the surface. These included rivalries and personal ambition (2:3–4; 4:2), the teaching of the Judaizers (3:1–3), perfectionism (3:12–14), and the influence of antinomian libertines (3:18–19).

Place of Writing Paul was imprisoned when this letter was written, but there is disagreement as to where. Some think he was in Caesarea, others Ephesus; yet he must undoubtedly have been in Rome. In 1:13 (see note there) he mentions the praetorian guard, a Roman body of troops assigned to the emperor in Rome (see also 4:22). It is also clear that, in the trial facing Paul, his life was at stake, indicating that the trial was before Caesar in Rome (1:20). Although Paul was confined in Caesarea for two years, no final decision of his case was even in prospect there (Acts 24). Ephesus has been suggested as the place of writing on the basis of 1 Cor. 15:32, but there is no clear reference in that verse to an imprisonment.

Contents One of the most important doctrinal passages in the New Testament is Phil. 2:5–8, in which Paul presents the doctrine of the *kenosis*—the self-humiliating, or self-emptying, of Christ. Important verses on prayer are 4:6–7. Other favorite verses include 1:21, 23b; 3:10, 20; 4:8, 13. A significant autobiographical sketch appears in 3:4–14.

OUTLINE OF PHILIPPIANS

I. **Greetings and Expressions of Gratitude, 1:1–11**
II. **Paul's Personal Circumstances: The Preaching of Christ, 1:12–30**
III. **The Pattern of the Christian Life: The Humility of Christ, 2:1–30**
   A. The Exhortation to Humility, 2:1–4
   B. The Epitome of Humility, 2:5–11
   C. The Exercise of Humility, 2:12–18
   D. The Examples of Timothy and Epaphroditus, 2:19–30

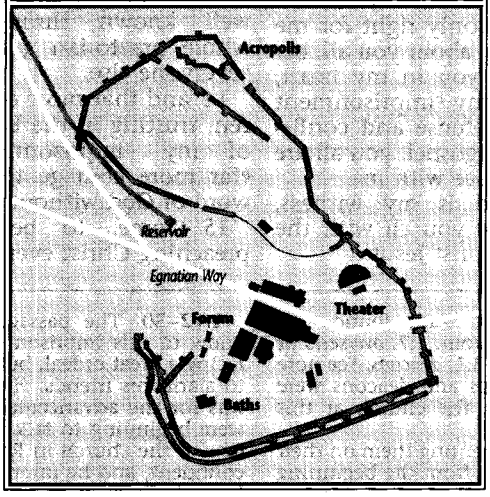
IV. The Prize of the Christian Life: The Knowledge of Christ, 3:1–21
- A. The Warning Against Judaizers, 3:1–4a
- B. The Example of Paul, 3:4b–14
- C. The Exhortation to Others, 3:15–21

V. The Peace of the Christian Life: The Presence of Christ, 4:1–23
- A. Peace with Others, 4:1–3
- B. Peace with Self, 4:4–9
- C. Peace with Circumstances, 4:10–23

TIMELINE OF PHILIPPIANS

33	47-48	49-50	49-52	51	54	55-56	56-58	58	58-60	60-61	61-63	67	68	70
Paul's conversion	Paul's first missionary journey	Jerusalem Council; Galatians written	Paul's second missionary journey	1 & 2 Thessalonians written	Nero becomes Roman emperor	1 & 2 Corinthians written	Paul's third missionary journey	Romans written	Paul imprisoned at Caesarea	Paul under house arrest at Rome	Ephesians, Philippians, Colossians, Philemon written	Paul martyred	Roman emperor Nero dies	Destruction of Jerusalem

PHILIPPI



THE LETTER OF PAUL TO THE PHILIPPIANS

I GREETINGS AND EXPRESSIONS OF GRATITUDE, 1:1–11

1 [a]Paul and [b]Timothy, [c]bond-servants of [d]Christ Jesus, to [e]all the [f]saints in Christ Jesus who are in [g]Philippi, including the [h]overseers and [i]deacons:

2 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

3 [a]I thank my God in all my remembrance of you,

4 always offering prayer with joy in [a]my every prayer for you all,

5 in view of your [a]participation in the [b]gospel [c]from the first day until now.

6 *For I am* confident of this very thing, that He who began a good work in you will perfect it until [a]the day of Christ Jesus.

7 For [a]it is only right for me to feel this way about you all, because I [b]have you in my heart, since both in my [c]imprisonment and in the [d]defense and confirmation of the [e]gospel, you all are partakers of grace with me.

8 For [a]God is my witness, how I long for you all with the affection of [b]Christ Jesus.

9 And this I pray, that [a]your love may abound still more and more in [b]real knowledge and all discernment,

10 so that you may [a]approve the things that are excellent, in order to be sincere and blameless until [b]the day of Christ;

11 having been filled with the [a]fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God.

II PAUL'S PERSONAL CIRCUMSTANCES: THE PREACHING OF CHRIST, 1:12–30

12 Now I want you to know, brethren, that my circumstances [a]have turned out for the greater progress of the [b]gospel,

13 so that my [a]imprisonment in *the cause of* Christ has become well known throughout the whole praetorian guard and to [b]everyone else,

14 and that most of the brethren, trusting in the Lord because of my [a]imprisonment, have [b]far more courage to speak the word of God without fear.

15 [a]Some, to be sure, are preaching Christ even from envy

*1:1 a 2 Cor 1:1 b Acts 16:1 c Rom 1:1; Gal 1:10 d Gal 3:26 e 2 Cor 1:1; Col 1:2 f Acts 9:13 g Acts 16:12 h Acts 20:28; 1 Tim 3:1f; Titus 1:7 i 1 Tim 3:8ff
1:2 a Rom 1:7
1:3 a Rom 1:8
1:4 a Rom 1:9
*1:5 a Acts 2:42; Phil 4:15 b Phil 1:7; 2:22; 4:3,15 c Acts 16:12-40; Phil 2:12; 4:15
*1:6 a 1 Cor 1:8; Phil 1:10; 2:16
*1:7 a 2 Pet 1:13 b 2 Cor 7:3 c Acts 21:33; Eph 6:20; Phil 1:13f,17 d Phil 1:16 e Phil 1:5,12, 16,27; 2:22; 4:3,15
1:8 a Rom 1:9 b Gal 3:26
1:9 a 1 Thess 3:12 b Col 1:9
*1:10 a Rom 2:18 b 1 Cor 1:8; Phil 1:6; 2:16
1:11 a James 3:18
*1:12 a Luke 21:13 b Phil 1:5,7,16, 27; 2:22; 4:3, 15
*1:13 a Phil 1:7; 2 Tim 2:9 b Acts 28:30
*1:14 a Phil 1:7; 2 Tim 2:9 b Acts 4:31; 2 Cor 3:12; 7:4; Phil 1:20
1:15 a 2 Cor 11:13

1:1 *Timothy* had helped Paul found this church. *saints.* See note on Rom. 1:7. *overseers* or bishops. See note on 1 Tim. 3:1. *deacons.* See note on 1 Tim. 3:8. Both bishops and deacons were recognizable groups within the church at this time.

1:5 Paul is here complimenting them on their having cooperated with him from the beginning and sending him financial gifts (see 4:15–16; Acts 16:11–40).

1:6 God *who began.* God will continue His good work of grace in them until the consummation at *the day of Christ Jesus* (the day when Christ returns).

1:7 The Greek words underlying *imprisonment, defense,* and *confirmation* were courtroom terms. Paul is saying that the Philippian believers shared with him in his courageous witness in the law court in Rome.

1:10 *approve the things that are excellent.* I.e., to differentiate between highest matters and side issues.

1:12–30 The passage tells us about all we know of this imprisonment. Paul knew he was facing a great ordeal, but he took great pains not to alarm his friends. His all-consuming concern was for the advancement of the gospel. People were beginning to talk about his bonds and his Christ, the church in Rome was becoming more confident, and he intended to follow his course. He existed only to help forward the cause of Christ (v. 21).

1:13 *praetorian guard.* This group of imperial guards, distinct from the army or Roman police, was about 9,000 strong in Rome. They had heard the gospel through their various members who had been assigned the duty of guarding Paul. Guard and prisoner were chained together, making a captive audience for the gospel (see Eph. 6:20).

1:14–17 Paul's example of steadfastness and witness under adverse circumstances made others bold to witness, though not always from right motives.

and strife, but some also from good will;

1:16 16 the latter *do it* out of love, knowing that I am appointed for the defense of the [a]gospel;

1:17 17 the former proclaim Christ [a]out of selfish ambition rather than from pure motives, thinking to cause me distress in my [b]imprisonment.

*1:18 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.

*1:19 19 For I know that this will turn out for my deliverance [a]through your prayers and the provision of [b]the Spirit of Jesus Christ,

1:20 20 according to my [a]earnest expectation and [b]hope, that I will not be put to shame in anything, but *that* with [c]all boldness, Christ will even now, as always, be [d]exalted in my body, [e]whether by life or by death.

*1:21 21 For to me, [a]to live is Christ and to die is gain.

1:22 22 But if *I am* to live *on* in the flesh, this *will mean* [a]fruitful labor for me; and I do not know which to choose.

*1:23 23 But I am hard-pressed from both *directions,* having the [a]desire to depart and [b]be with Christ, for *that* is very much better;

24 yet to remain on in the flesh is more necessary for your sake.

*1:25 25 [a]Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith,

26 so that your [a]proud confidence in me may abound in Christ Jesus through my coming to you again.

1:26 [a]2 Cor 5:12; 7:4; Phil 2:16

*1:27 27 Only conduct yourselves in a manner [a]worthy of the [b]gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are [c]standing firm in [d]one spirit, with one mind [e]striving together for the faith of the gospel;

[a]Eph 4:1 [b]Phil 1:5 [c]1 Cor 16:13; Phil 4:1 [d]Acts 4:32 [e]Jude 3

28 in no way alarmed by *your* opponents—which is a [a]sign of destruction for them, but of salvation for you, and that *too,* from God.

1:28 [a]2 Thess 1:5

29 For to you [a]it has been granted for Christ's sake, not only to believe in Him, but also to [b]suffer for His sake,

1:29 [a]Matt 5:11,12 [b]Acts 14:22

30 experiencing the same [a]conflict which [b]you saw in me, and now hear *to be* in me.

*1:30 [a]Col 1:29; 2:1; 1 Thess 2:2; 1 Tim 6:12; 2 Tim 4:7; Heb 10:32; 12:1 [b]Acts 16:19-40; Phil 1:13

III THE PATTERN OF THE CHRISTIAN LIFE: THE HUMILITY OF CHRIST, 2:1–30

A The Exhortation to Humility, 2:1–4

2 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any [a]fellowship of the Spirit, if any [b]affection and compassion,

*2:1 [a]2 Cor 13:14 [b]Col 3:12

2 [a]make my joy complete by [b]being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

*2:2 [a]John 3:29 [b]Rom 12:16; Phil 4:2

3 Do nothing from [a]selfish-

*2:3 [a]Rom 2:8; Phil 1:17

1:18 Regardless of the motive (cf. v. 15), if Christ was preached, Paul rejoiced.

1:19–20 *my deliverance.* Paul's trial had probably begun. He was confident that either release or death would advance the cause of Christ.

1:21 *to me, to live is Christ.* I.e., his life found all its meaning in Christ. *to die is gain.* Has the idea of profit, because then there will be union with Christ, without the limitations of this life.

1:23 *to depart* means "to loose from all the confinements, pain, and limitations of this life" (same word used in 2 Tim. 4:6). *be with Christ.* Death brings us immediately into the presence of Christ—no soul sleep or no purgatory in between.

1:25 Here Paul seems certain that he will be acquitted, but the only reason one can see for his momentary confidence is that he believed he was still needed on earth in the Lord's service.

1:27–29 *conduct.* A political term meaning "live as citizens" (of heaven, 3:20). To do this, believers should stand, strive, and suffer.

1:30 The Philippians were in the same basic *conflict* he was in from those who opposed the gospel.

2:1 If men will count on Christ, they can do the things described in the following verses.

2:2 *make my joy complete.* I.e., they would cap off his pleasure if they would work together harmoniously and clear up their petty quarrels. Paul particularly had in mind the division caused by two women, Euodia and Syntyche (4:2).

2:3 To be united they must put away selfish-

ness or [b]empty conceit, but with humility of mind [c]regard one another as more important than yourselves;

2:3 [b]Gal 5:26 [c]Rom 12:10; Eph 5:21

***2:4** [a]Rom 15:1f

4 [a]do not *merely* look out for your own personal interests, but also for the interests of others.

B The Epitome of Humility, 2:5–11

***2:5** [a]Matt 11:29; Rom 15:3 [b]Phil 1:1

5 [a]Have this attitude in yourselves which was also in [b]Christ Jesus,

***2:6** [a]John 1:1 [b]2 Cor 4:4 [c]John 5:18; 10:33; 14:28

6 who, although He [a]existed in the [b]form of God, [c]did not regard equality with God a thing to be grasped,

***2:7** [a]2 Cor 8:9 [b]Matt 20:28 [c]John 1:14; Rom 8:3; Gal 4:4; Heb 2:17

7 but [a]emptied Himself, taking the form of a [b]bond-servant, *and* [c]being made in the likeness of men.

***2:8** [a]2 Cor 8:9 [b]Matt 26:39; John 10:18; Rom 5:19; Heb 5:8 [c]Heb 12:2

8 Being found in appearance as a man, [a]He humbled Himself by becoming [b]obedient to the point of death, even [c]death on a cross.

***2:9** [a]Heb 1:9 [b]Matt 28:18; Acts 2:33; Heb 2:9

9 [a]Therefore also God [b]highly exalted Him, and bestowed on Him [c]the name which is above every name,

2:9 [c]Eph 1:21

10 so that at the name of Jesus [a]EVERY KNEE WILL BOW, of [b]those who are in heaven and on earth and under the earth,

2:10 [a]Is 45:23; Rom 14:11 [b]Eph 1:10

11 and that every tongue will confess that Jesus Christ is [a]Lord, to the glory of God the Father.

***2:11** [a]John 13:13; Rom 10:9; 14:9

C The Exercise of Humility, 2:12–18

12 So then, my beloved, [a]just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your [b]salvation with [c]fear and trembling;

***2:12** [a]Phil 1:5,6; 4:15 [b]Heb 5:9 [c]2 Cor 7:15

13 for it is [a]God who is at work in you, both to will and to work [b]for *His* good pleasure.

***2:13** [a]Rom 12:3; 1 Cor 12:6; 15:10; Heb 13:21 [b]Eph 1:5

14 Do all things without [a]grumbling or disputing;

2:14 [a]1 Cor 10:10; 1 Pet 4:9

15 so that you will prove yourselves to be [a]blameless and innocent, [b]children of God above reproach in the midst of a [c]crooked and perverse genera-

2:15 [a]Luke 1:6; Phil 3:6 [b]Matt 5:45; Eph 5:1 [c]Deut 32:5; Acts 2:40

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ness, personal vanity, haughtiness, and self-interests.

2:4 The church was apparently evidencing petty jealousies among members over honors and rewards. Paul commends humility and the right disposition that Christ Himself demonstrated and wants to give to His followers (v. 5).

2:5–11 This passage on the humility of Christ is the high mark of the epistle. Unlike the informal, conversational style of the rest of the letter, verses 5–11 are highly polished. It is also noteworthy in that they convey in a few verses Paul's conception of the uniqueness of the person and work of Christ. Paul's point is that the disposition, the temper, of church members ought always to be that of Christ's.

2:6 *in the form of God.* Christ is the same nature and essence as God. *to be grasped.* The verse may be paraphrased: "Who, though of the same nature as God, did not think this something to be exploited to His own advantage."

2:7 emptied Himself. The *kenosis* (emptying) of Christ during His incarnation does not mean that He surrendered any attributes of deity, but that He took on the limitations of humanity. This involved a veiling of His preincarnate glory (John 17:5) and the voluntary nonuse of some of His divine prerogatives during the time He was on earth (Matt. 24:36). *form.* The same word as in verse 6. He was completely God and truly man. To deny either the deity or humanity of Christ requires denying the other.

2:8 *a cross.* I.e., a cross kind of death, the most despicable.

2:9 Through self-denial and obedience Christ won sovereignty over all peoples and things (v. 10).

2:11 *Jesus Christ is Lord.* He is God (Yahweh of the OT). Obviously this cannot mean personal Lord and Master of one's life, since those "under the earth" (v. 10) could not acknowledge this.

2:12–18 Paul now turns to the obligations that the example of Christ lays on the Philippian Christians. They must learn to stand on their own feet, with a sense of human frailty but knowing that God was behind them (v. 13). They should so live in corrupt human society that they reflect the light that comes from a heavenly source (vv. 14–15), constantly proclaiming the gospel of the new life (v. 16a). Thus at Christ's coming Paul would have reason to rejoice in them (v. 16b). In verses 17–18 Paul employed the language of the Jewish offerings and compares his death to a drink offering that accompanied the Philippians' presentation of themselves as a burnt offering. On the drink offering, see note on Lev. 23:10–14. On the burnt offering, see notes on Lev. 1.

2:12 *work out your salvation.* Not work for it, but work it out in the personal and church problems at Philippi.

2:13 *for* indicates that we do not work alone and also that we experience His working in us as we work for Him.

tion, among whom you [d]appear as lights in the world,
16 holding fast the word of life, so that in [a]the day of Christ I will have reason to glory because I did not [b]run in vain nor [c]toil in vain.
17 But even if I am being [a]poured out as a drink offering upon [b]the sacrifice and service of your faith, I rejoice and share my joy with you all.
18 You too, *I urge you,* rejoice in the same way and share your joy with me.

D The Examples of Timothy and Epaphroditus, 2:19–30

19 But I hope in the Lord Jesus to [a]send [b]Timothy to you shortly, so that I also may be encouraged when I learn of your condition.
20 For I have no one *else* [a]of kindred spirit who will genuinely be concerned for your welfare.
21 For they all [a]seek after their own interests, not those of Christ Jesus.
22 But you know [a]of his proven worth, that [b]he served with me in the furtherance of the gospel [c]like a child *serving* his father.
23 [a]Therefore I hope to send him immediately, as soon as I see how things *go* with me;
24 and [a]I trust in the Lord that I myself also will be coming shortly.
25 But I thought it necessary to send to you [a]Epaphroditus, my brother and [b]fellow worker and [c]fellow soldier, who is also your [d]messenger and [a]minister to my need;
26 because he was longing for you all and was distressed because you had heard that he was sick.
27 For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.
28 Therefore I have sent him all the more eagerly so that when you see him again you may rejoice and I may be less concerned *about you.*
29 [a]Receive him then in the Lord with all joy, and [b]hold men like him in high regard;
30 because he came close to death [a]for the work of Christ, risking his life to [b]complete what was deficient in your service to me.

IV THE PRIZE OF THE CHRISTIAN LIFE: THE KNOWLEDGE OF CHRIST, 3:1–21

A The Warning Against Judaizers, 3:1–4a

3 Finally, my brethren, [a]rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you.
2 Beware of the [a]dogs, beware of the [b]evil workers, beware of the false circumcision;
3 for [a]we are the *true* circumcision, who [b]worship in the Spir-

2:15 [d]Matt 5:14-16
2:16 [a]Phil 1:6 [b]Gal 2:2 [c]Is 49:4; Gal 4:11; 1 Thess 3:5
2:17 [a]2 Cor 12:15; 2 Tim 4:6 [b]Num 28:6,7; Rom 15:16
*2:19 [a]Phil 2:23 [b]Phil 1:1
*2:20 [a]1 Cor 16:10; 2 Tim 3:10
2:21 [a]1 Cor 10:24; 13:5; Phil 2:4
2:22 [a]Rom 5:4; Acts 16:2 [b]Acts 16:3; 1 Cor 16:10; 2 Tim 3:10 [c]1 Cor 4:17
2:23 [a]Phil 2:19
2:24 [a]Phil 1:25
2:25 [a]Phil 4:18
2:25 [b]Rom 16:3,9, 21; Phil 4:3; Philem 1,24 [c]Philem 2 [d]John 13:16; 2 Cor 8:23
2:29 [a]Rom 16:2 [b]1 Cor 16:18
*2:30 [a]Acts 20:24 [b]1 Cor 16:17; Phil 4:10
*3:1 [a]Phil 2:18; 4:4
*3:2 [a]Ps 22:16,20; Gal 5:15; Rev 22:15 [b]2 Cor 11:13
3:3 [a]Rom 2:29; 9:6; Gal 6:15 [b]Gal 5:25

2:19–30 The letter now returns to personal matters. Paul was going to send Timothy later and Epaphroditus right away; he wanted them to be accepted as his representative with his authority. No one else with him then, except Timothy, had the interest of Christ at heart (v. 21). Epaphroditus was a leader in the Philippian church who brought the financial gift to Paul and whom Paul sent home with this letter (v. 25).

2:20–22 Paul highly commends Timothy because he was *of kindred spirit* (lit., equal souled) with Paul, he was proven, and he was as a slave with Paul.

2:30 *he came close to death.* Epaphroditus was dangerously ill from overwork. Sickness may also be due to specific sin (1 Cor. 11:30) or to prevent sin (2 Cor. 12:7) or to test (Job. 2:7) or to display the glory of God (John 9:2), and because of demons (Acts 5:16). Of course, sickness, for whatever reason, ultimately is related to our fallen humanity.

3:1 *the same things.* I.e., the content of verses 2–3, a basic lesson that Paul as their teacher had undoubtedly gone over with them many times while with them: Do not let Christianity be debased into some form of the Jewish ritualistic religion, obviously a danger then in Philippi.

3:2 Paul here becomes polemical. He labels the Judaizers (who taught that circumcision was necessary for salvation) *dogs* (a term they used to describe Gentiles), *evil workers,* and *false circumcision* (which meant mutilators). All three epithets are directed at the same people.

it of God and [c]glory in [d]Christ Jesus and put no confidence in the flesh,

4 although [a]I myself might have confidence even in the flesh.

B The Example of Paul, 3:4b–14

If anyone else has a mind to put confidence in the flesh, I far more:

5 [a]circumcised the eighth day, of the [b]nation of Israel, of the [c]tribe of Benjamin, a [b]Hebrew of Hebrews; as to the Law, [d]a Pharisee;

6 as to zeal, [a]a persecutor of the church; as to the [b]righteousness which is in the Law, found [c]blameless.

7 But [a]whatever things were gain to me, those things I have counted as loss for the sake of Christ.

8 More than that, I count all things to be loss in view of the surpassing value of [a]knowing [b]Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

9 and may be found in Him, not having [a]a righteousness of my own derived from *the* Law, but that which is through faith in Christ, [b]the righteousness which *comes* from God on the basis of faith,

10 that I may [a]know Him and [b]the power of His resurrection and [c]the fellowship of His sufferings, being [d]conformed to His death;

11 in order that I may [a]attain to the resurrection from the dead.

12 Not that I have already [a]obtained *it* or have already [b]become perfect, but I press on so that I may [c]lay hold of that for which also I [d]was laid hold of by [e]Christ Jesus.

13 Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: [a]forgetting what *lies* behind and reaching forward to what *lies* ahead,

14 I [a]press on toward the goal for the prize of the [b]upward call of God in [c]Christ Jesus.

C The Exhortation to Others, 3:15–21

15 Let us therefore, as many as are [a]perfect, have this attitude; and if in anything you have a [b]different attitude, [c]God will reveal that also to you;

16 however, let us keep [a]living by that same *standard* to which we have attained.

17 Brethren, [a]join in following my example, and observe those who walk according to the [b]pattern you have in us.

18 For [a]many walk, of whom I often told you, and now tell you even [b]weeping, *that they are* enemies of [c]the cross of Christ,

19 whose end is destruction,

3:3 [c]Rom 15:17; Gal 6:14 [d]Rom 8:39; Phil 1:1; 3:12
***3:4** [a]2 Cor 5:16; 11:18
3:5 [a]Luke 1:59 [b]Rom 11:1; 2 Cor 11:22 [c]Rom 11:1 [d]Acts 22:3; 23:6; 26:5
3:6 [a]Acts 8:3; 22:4,5; 26:9-11 [b]Phil 3:9 [c]Phil 2:15
3:7 [a]Luke 14:33
3:8 [a]Jer 9:23f; John 17:3; Eph 4:13; Phil 3:10; 2 Pet 1:3 [b]Rom 8:39; Phil 1:1; 3:12
***3:9** [a]Rom 10:5; Phil 3:6 [b]Rom 9:30; 1 Cor 1:30
***3:10** [a]Jer 9:23f; John 17:3; Eph 4:13; Phil 3:8; 2 Pet 1:3 [b]Rom 6:5
3:10 [c]Rom 8:17 [d]Rom 6:5; 8:36; Gal 6:17
***3:11** [a]Acts 26:7; 1 Cor 15:23; Rev 20:5f
***3:12** [a]1 Cor 9:24f; 1 Tim 6:12,19 [b]1 Cor 13:10 [c]1 Tim 6:12,19 [d]Acts 9:5f [e]Rom 8:39; Phil 1:1; 3:3,8
***3:13** [a]Luke 9:62
3:14 [a]1 Cor 9:24; Heb 6:1 [b]Rom 8:28; 11:29; 2 Tim 1:9 [c]Phil 3:3
***3:15** [a]Matt 5:48; 1 Cor 2:6 [b]Gal 5:10 [c]John 6:45; Eph 1:17; 1 Thess 4:9
3:16 [a]Gal 6:16
***3:17** [a]1 Cor 4:16; 11:1; Phil 4:9 [b]1 Pet 5:3
***3:18** [a]2 Cor 11:13 [b]Acts 20:31 [c]Gal 6:14
***3:19**

3:4–14 Paul reflected on the whole course of his life, which gave him the right to criticize the Judaizers.

3:4–8 Paul counted his impeccable pedigree as *rubbish* (v. 8), even though he could boast in the rite of circumcision (v. 5), in his race (v. 5), in his religion (v. 5), in his record of persecuting the church (v. 6), and in his righteous life (v. 6).

3:9 Here Paul contrasts works-righteousness, which is based on the law, with faith-righteousness, which is from God through faith in Christ. Rom. 3:21–5:21 is a commentary on this truth.

3:10 *being conformed to His death* means "becoming like him in his death"—passing through death into a new life, dying and rising with Christ (cf. Rom. 6).

3:11 *the resurrection.* A compound word (used only here) meaning the out-resurrection from among the dead. Likely a reference to the rapture of the church. See note on 1 Thess. 4:16–17.

3:12 Paul makes clear that he had not "arrived" but was still very much in the race of the Christian life.

3:13 *forgetting what lies behind.* Whether sins that might overwhelm or good things that might cause one to rest on his accomplishments.

3:15 *perfect* = mature. In the latter half of the verse Paul says, in effect, "If you don't agree, God will give you light on the subject."

3:17 Not many believers can exhort others to imitate them (the literal meaning of follow).

3:18 *enemies of the cross of Christ.* Evil living (by the libertines) is in view. Their principal concern was their "appetite" (v. 19); i.e., all sensual indulgences.

3:19 The destiny of the wicked is *destruction,* not annihilation but ruin in the lake of fire forever.

3:19 a Rom 16:18; Titus 1:12 b Rom 6:21; Jude 13 c Rom 8:5f; Col 3:2

whose god is *their* [a]appetite, and *whose* [b]glory is in their shame, who [c]set their minds on earthly things.

3:20 ★ a Eph 2:19; Phil 1:27; Col 3:1; Heb 12:22 b 1 Cor 1:7

20 For [a]our citizenship is in heaven, from which also we eagerly [b]wait for a Savior, the Lord Jesus Christ;

3:21 ★ a 1 Cor 15:43-53 b Rom 8:29; Col 3:4 c 1 Cor 15:43, 49 d Eph 1:19 e 1 Cor 15:28

21 who will [a]transform the body of our humble state into [b]conformity with the [c]body of His glory, [d]by the exertion of the power that He has even to [e]subject all things to Himself.

V THE PEACE OF THE CHRISTIAN LIFE: THE PRESENCE OF CHRIST, 4:1–23

A Peace with Others, 4:1–3

4:1 ★ a Phil 1:8 b 1 Cor 16:13; Phil 1:27

4 Therefore, my beloved brethren whom I [a]long *to see*, my joy and crown, in this way [b]stand firm in the Lord, my beloved.

4:2 ★ a Phil 2:2

2 I urge Euodia and I urge Syntyche to [a]live in harmony in the Lord.

4:3 ★ a Phil 2:25 b Luke 10:20

3 Indeed, true companion, I ask you also to help these women who have shared my struggle in *the cause of* the gospel, together with Clement also and the rest of my [a]fellow workers, whose [b]names are in the book of life.

B Peace with Self, 4:4–9

4:4 a Phil 3:1

4 [a]Rejoice in the Lord always; again I will say, rejoice!

4:5 a 1 Cor 16:22 mg; Heb 10:37; James 5:8f

5 Let your gentle *spirit* be known to all men. [a]The Lord is near.

4:6 ★ a Matt 6:25

6 [a]Be anxious for nothing, but in everything by [b]prayer and supplication with thanksgiving let your requests be made known to God.

4:6 b Eph 6:18; 1 Tim 2:1; 5:5

4:7 a Is 26:3; John 14:27; Phil 4:9; Col 3:15 b 1 Pet 1:5 c 2 Cor 10:5 d Phil 1:1; 4:19, 21

7 And [a]the peace of God, which surpasses all comprehension, will [b]guard your hearts and your [c]minds in [d]Christ Jesus.

4:8 ★ a Rom 14:18; 1 Pet 2:12

8 Finally, brethren, [a]whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

4:9 a Phil 3:17 b Rom 15:33

9 The things you have learned and received and heard and seen [a]in me, practice these things, and [b]the God of peace will be with you.

C Peace with Circumstances, 4:10–23

4:10 a 2 Cor 11:9; Phil 2:30

10 But I rejoiced in the Lord greatly, that now at last [a]you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity.

4:11 ★ a 2 Cor 9:8; 1 Tim 6:6,8; Heb 13:5

11 Not that I speak from want, for I have learned to be [a]content in whatever circumstances I am.

4:12 ★ a 1 Cor 4:11 b 2 Cor 11:9

12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going [a]hungry, both of having abundance and [b]suffering need.

4:13 a 2 Cor 12:9; Eph 3:16; Col 1:11

13 I can do all things through Him who [a]strengthens me.

4:14 ★

14 Nevertheless, you have done

3:20 *citizenship.* This figure would have been particularly appreciated by the Philippians who were colonists living away from Rome, though citizens of Rome. Similarly, Christians live away from the place of their citizenship, heaven.

3:21 *body of our humble state.* Our present state of mortality is a lowly one.

4:1 Here begins Paul's closing section, consisting first of practical advice followed by personal messages.

4:2 What the difficulty was between these two women is not stated.

4:3 The identity of the *true companion* is not revealed.

4:6–7 *Be anxious for nothing* (as in Matt. 6:25, 31). Then the *peace of God* (supernatural, not psychological) will *guard* your feelings and thoughts.

4:8 *honorable* = worthy of respect. *lovely* = winsome.

4:11 *content.* Lit., self-sufficient, independent of external circumstances. The secret of such contentment is found in verse 13.

4:12 In these opposite circumstances, Paul was in the will of God. Lack is not necessarily a sign of God's disfavor, nor plenty of His approval.

4:14 *to share with me.* Paul refers to the sending of monetary gifts (vv. 10, 16).

4:14 [a]Heb 10:33; Rev 1:9
well to [a]share *with me* in my affliction.

4:15 [a]Phil 1:5 [b]Rom 15:26 [c]2 Cor 11:9
15 You yourselves also know, Philippians, that at the [a]first preaching of the gospel, after I left [b]Macedonia, no church [c]shared with me in the matter of giving and receiving but you alone;

4:16 [a]Acts 17:1; 1 Thess 2:9
16 for even in [a]Thessalonica you sent *a gift* more than once for my needs.

4:17 [a]1 Cor 9:11f; 2 Cor 9:5
17 [a]Not that I seek the gift itself, but I seek for the profit which increases to your account.

4:18 [a]Phil 2:25
18 But I have received everything in full and have an abundance; I am amply supplied, having received from [a]Epaphroditus what you have sent, [b]a fragrant aroma, an acceptable sacrifice, well-pleasing to God.

4:18 [b]Ex 29:18; 2 Cor 2:14; Eph 5:2

★4:19 [a]2 Cor 9:8 [b]Rom 2:4
19 And [a]my God will supply all your needs according to His [b]riches in glory in Christ Jesus.

4:20 [a]Gal 1:4 [b]Rom 11:36
20 Now to [a]our God and Father [b]*be* the glory forever and ever. Amen.

4:21 [a]Gal 1:2
21 Greet every saint in Christ Jesus. [a]The brethren who are with me greet you.

★4:22 [a]2 Cor 13:13 [b]Acts 9:13
22 [a]All the [b]saints greet you, especially those of Caesar's household.

4:23 [a]Rom 16:20 [b]2 Tim 4:22
23 [a]The grace of the Lord Jesus Christ [b]be with your spirit.

4:19 The church that gives to missionaries will have its own needs supplied.

4:22 *Caesar's household.* Probably employees in the emperor's palace. There is no evidence of the conversion of a member of the imperial family until a generation later.

COLOSSIANS

INTRODUCTION

AUTHOR: Paul DATE: 61

The Church at Colossae About 100 miles east of Ephesus and near Laodicea and Hierapolis (4:13), Colossae was an ancient but declining commercial center. The gospel may have been taken there during Paul's ministry at Ephesus (Acts 19:10), though it was Epaphras who played the major role in the evangelism and growth of the Colossians. Paul was personally unacquainted with the believers there (2:1), but Epaphras either visited Paul in prison or was imprisoned with him (Philem. 23) and reported on conditions in this church.

Place of Writing Like Ephesians, Philippians, and Philemon, Colossians was written during Paul's first imprisonment in Rome. (See the Introduction to Titus and the Introduction to Philippians for other suggestions as to the place of writing.) The many personal references common to Colossians and Philemon and the many similarities of ideas in Colossians and Ephesians link these letters. Tychicus was apparently the bearer of the letter (Eph. 6:21; Col. 4:7).

The Colossian Heresy From Paul's counteremphases in the epistle, we can discern some of the features of the false teaching at Colossae. It was syncretistic, fusing Jewish legalism, Greek philosophic speculation, and Oriental mysticism. Specifics included dietary and Sabbath observances and circumcision rites (2:11, 16), the worship of angels (2:18), and the practice of asceticism, which stemmed from the belief that the body was inherently evil (2:21–23). In combating this heresy, Paul emphasizes the cosmic significance of Christ as Lord of creation and Head of the Church. Any teaching, practice, or intermediary that detracts from the uniqueness and centrality of Christ is against the faith.

Contents The theme is the supremacy and all-sufficiency of Christ. Important subjects include Christ's person and work (1:15–23), heresy (2:8–23), and believers' union with Christ (3:1–4).

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TIMELINE OF COLOSSIANS

Paul's conversion — 33

Jerusalem Council; Galatians written — 49-50

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Paul's second missionary journey — 49-52

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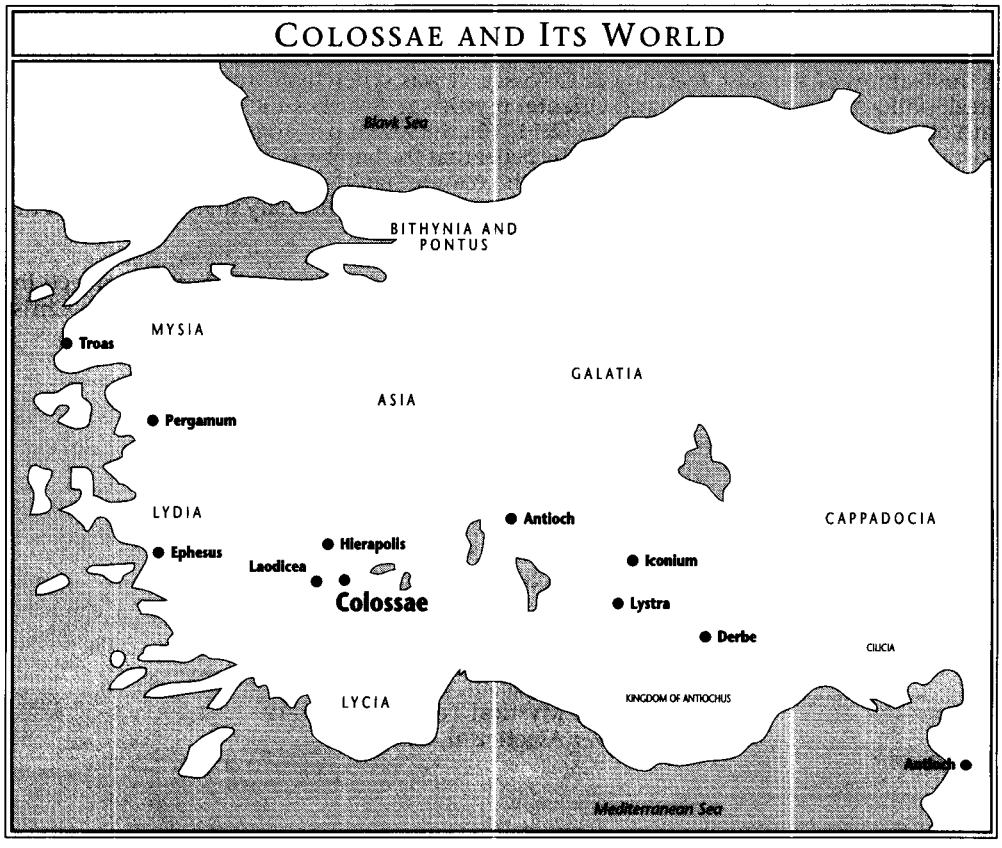
Ephesians, Philippians, Colossians, Philemon written — 61-63

Paul martyred — 67

Roman emperor Nero dies — 68

Destruction of Jerusalem — 70

COLOSSAE AND ITS WORLD



THE LETTER OF PAUL TO THE COLOSSIANS

I INTRODUCTION, 1:1–14

A Greetings, 1:1–2

1:1 [a]Phil 1:1 [b]2 Cor 1:1 [c]1 Cor 1:1 [d]2 Cor 1:1; 1 Thess 3:2
1:2 [a]Acts 9:13 [b]Rom 1:7

1 [a]Paul, [b]an apostle of Jesus Christ [c]by the will of God, and [d]Timothy our brother,

2 to the [a]saints and faithful brethren in Christ *who are* at Colossae: [b]Grace to you and peace from God our Father.

B Gratitude for the Colossians' Faith, 1:3–8

1:3 [a]Rom 1:8 [b]Rom 15:6; 2 Cor 1:3
*1:4 [a]Eph 1:15 [b]Gal 5:6 [c]Eph 6:18
1:5 [a]Acts 23:6 [b]2 Tim 4:8 [c]Eph 1:13
*1:6 [a]Rom 10:18 [b]Rom 1:13 [c]Eph 4:21
*1:7 [a]Col 4:12 [b]Col 4:7
1:8 [a]Rom 15:30

3 [a]We give thanks to God, [b]the Father of our Lord Jesus Christ, praying always for you,

4 [a]since we heard of your faith in Christ Jesus and the [b]love which you have for [c]all the saints;

5 because of the [a]hope [b]laid up for you in heaven, of which you previously [c]heard in the word of truth, the gospel

6 which has come to you, just as [a]in all the world also it is constantly bearing [b]fruit and increasing, even as *it has been doing* in you also since the day you [c]heard *of it* and understood the grace of God in truth;

7 just as you learned *it* from [a]Epaphras, our [b]beloved fellow bond-servant, who is a faithful servant of Christ on our behalf,

8 and he also informed us of your [a]love in the Spirit.

C Prayer for the Colossians' Growth, 1:9–14

1:9 [a]Col 1:4 [b]Eph 1:16 [c]Phil 1:9 [d]Eph 1:17
*1:10 [a]Eph 4:1 [b]Eph 5:10 [c]Rom 1:13
*1:11 [a]1 Cor 16:13 [b]Eph 4:2
1:12 [a]Eph 2:18 [b]Acts 20:32 [c]Acts 26:18
*1:13 [a]Eph 6:12 [b]Eph 1:6
*1:14 [a]Rom 3:24

9 For this reason also, [a]since the day we heard *of it*, [b]we have not ceased to pray for you and to ask that you may be filled with the [c]knowledge of His will in all spiritual [d]wisdom and understanding,

10 so that you will [a]walk in a manner worthy of the Lord, [b]to please *Him* in all respects, [c]bearing fruit in every good work and increasing in the knowledge of God;

11 [a]strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; [b]joyously

12 giving thanks to [a]the Father, who has qualified us to share in [b]the inheritance of the saints in [c]Light.

13 For He rescued us from the [a]domain of darkness, and transferred us to the kingdom of [b]His beloved Son,

14 [a]in whom we have redemption, the forgiveness of sins.

II THE EXALTED CHRIST, 1:15–29

A Christ's Character, 1:15–23

*1:15 [a]2 Cor 4:4 [b]John 1:1 [c]Rom 8:29
*1:16 [a]Eph 1:10

15 And He is the [a]image of the [b]invisible God, the [c]firstborn of all creation.

16 For [a]by Him all things were created, [a]*both* in the heavens and

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1:4–5 Notice the Colossian believers' triad of Christian graces: *faith, love,* and *hope* (cf. 1 Cor. 13:13).

1:6 *in all the world.* What happened in Colossae was happening in all the Roman Empire.

1:7 *Epaphras* (see 4:12; Philem. 23). Apparently the man who evangelized the cities of the Lycus Valley and founded the churches of Colossae, Hierapolis, and Laodicea. It was his report, brought to Paul in Rome, about the condition of these churches that prompted the writing of this letter. The Epaphroditus of Phil. 2:25 and 4:18 is evidently a different individual.

1:10–12 *walk in a manner worthy of the Lord.* Live a life worthy of the Lord, which results in fruitfulness, increased knowledge of God (v. 10), strength to endure (v. 11), and thankfulness (v. 12).

1:11 *joyously.* This is what distinguishes the Christian's *steadfastness and patience* from the Stoic's.

1:13 *the kingdom of His beloved Son.* Lit., the kingdom of the Son of His love. Believers have been *rescued* from the authority of Satan to that of Christ.

1:14 *redemption.* See note on Eph. 1:7.

1:15 *the firstborn of all creation.* I.e., the Son has all the rights belonging to the firstborn, because of His preeminent position over all creation (v. 16).

1:16 *rulers or authorities.* See note on Eph. 1:21.

on earth, visible and invisible, whether [b]thrones or dominions or rulers or authorities—[c]all things have been created through Him and for Him.

17 He [a]is before all things, and in Him all things hold together.

18 He is also [a]head of [b]the body, the church; and He is [c]the beginning, [d]the firstborn from the dead, so that He Himself will come to have first place in everything.

19 For it was [a]the *Father's* good pleasure for all [b]the fullness to dwell in Him,

20 and through Him to [a]reconcile all things to Himself, having made [b]peace through [c]the blood of His cross; through Him, *I say,* [d]whether things on earth or things in heaven.

21 And although you were [a]formerly alienated and hostile in mind, *engaged* in evil deeds,

22 yet He has now [a]reconciled you in His fleshly [b]body through death, in order to [c]present you before Him [d]holy and blameless and beyond reproach—

23 if indeed you continue in the faith firmly [a]established and steadfast, and not moved away from the [b]hope of the gospel that you have heard, which was proclaimed [c]in all creation under heaven, [d]and of which I, Paul, was made a [e]minister.

B Christ's Commission to Paul, 1:24–29

24 [a]Now I rejoice in my sufferings for your sake, and in my flesh [b]I do my share on behalf of [c]His body, which is the church, in filling up what is lacking in Christ's afflictions.

25 [a]Of *this church* I was made a minister according to the [b]stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of* the word of God,

26 *that is,* [a]the mystery which has been hidden from the *past* ages and generations, but has now been manifested to His saints,

27 to whom [a]God willed to make known what is [b]the riches of the glory of this mystery among the Gentiles, which is [c]Christ in you, the [d]hope of glory.

28 We proclaim Him, [a]admonishing every man and teaching every man with all [b]wisdom, so that we may [c]present every man [d]complete in Christ.

29 For this purpose also I [a]labor, [b]striving [c]according to His power, which mightily works within me.

III THE EXALTED CHRISTIANITY, 2:1–23

A Exalted over Philosophy, 2:1–10

2 For I want you to know how great a [a]struggle I have on your behalf and for those who are at [b]Laodicea, and for all those who have not personally seen my face,

2 that their [a]hearts may be encouraged, having been [b]knit together in love, and *attaining* to

1:16 [b]Eph 1:20f; Col 2:15 [c]John 1:3; Rom 11:36; 1 Cor 8:6
★1:17 [a]John 1:1; 8:58
★1:18 [a]Eph 1:22 [b]Eph 1:23; Col 1:24; 2:19 [c]Rev 3:14 [d]Acts 26:23
★1:19 [a]Eph 1:5 [b]John 1:16
★1:20 [a]2 Cor 5:18; Eph 2:16 [b]Rom 5:1; Eph 2:14 [c]Eph 2:13 [d]Col 1:16
1:21 [a]Rom 5:10; Eph 2:3,12
1:22 [a]2 Cor 5:18; Eph 2:16 [b]Rom 7:4 [c]Eph 5:27; Col 1:28 [d]Eph 1:4
1:23 [a]Eph 3:17; Col 2:7 [b]Col 1:5 [c]Mark 16:15; Acts 2:5; Col 1:6 [d]Eph 3:7; Col 1:25 [e]1 Cor 3:5
★1:24 [a]Rom 8:17; 2 Cor 1:5; 12:15; Phil 2:17
1:24 [b]2 Tim 1:8; 2:10 [c]Col 1:18
★1:25 [a]Col 1:23 [b]Eph 3:2
★1:26 [a]Rom 16:25f; Eph 3:3f; Col 2:2; 4:3
1:27 [a]Matt 13:11 [b]Eph 1:7,18; 3:16 [c]Rom 8:10 [d]1 Tim 1:1
★1:28 [a]Acts 20:31; Col 3:16 [b]1 Cor 2:6f; Col 2:3 [c]Col 1:22 [d]Matt 5:48; Eph 4:13
1:29 [a]1 Cor 15:10 [b]Col 2:1; 4:12 [c]Eph 1:19; Col 2:12
★2:1 [a]Col 1:29; 4:12 [b]Col 4:13,15f; Rev 1:11
★2:2 [a]1 Cor 14:31; Eph 6:22; Col 4:8 [b]Col 2:19

1:17 *before all things.* In time.

1:18 *the church.* See note on Eph. 1:22–23. *the firstborn from the dead.* I.e., the first one to rise from the dead with a resurrection body (Rev. 1:5).

1:19 *all the fullness.* The full essence (powers and attributes) of deity dwells in Christ (see 2:9).

1:20 *to reconcile all things to Himself.* Christ is the remedy for alienation from God, and eventually all things will be changed and brought into a unity in Him, even though this will involve judgment (1 Cor. 15:24–28).

1:24 Because of the union of believers with Christ, Paul's sufferings for the sake of the church can be called *Christ's afflictions* as well.

1:25 *the stewardship,* assignment, office (1 Cor. 4:1).

1:26–27 *the mystery.* The secret unknown in OT times but known now only by divine revelation of the indwelling of Christ. See note on Eph. 3:3.

1:28 *complete.* Mature. The word was used by the mystery religions to designate those who had been initiated into the "secrets" of those religions. In Christ all can have wisdom and maturity.

2:1 False teaching had spread to *Laodicea,* 11 mi (17.6 km) from Colossae.

2:2–3 *God's mystery, that is, Christ.* He is the one who reveals God to man, and in Him is everything we need.

2:2 [c]Eph 1:7,18; 3:16 [d]Matt 13:11 [e]Rom 16:25f; Eph 3:3f; Col 1:26; 4:3

all [c]the wealth that comes from the full assurance of understanding, *resulting* in a [d]true knowledge of [e]God's mystery, *that is,* Christ *Himself,*

2:3 [a]Is 11:2; Rom 11:33

3 in whom are hidden all [a]the treasures of wisdom and knowledge.

2:4 [a]Eph 4:17 [b]Rom 16:18

4 [a]I say this so that no one will delude you with [b]persuasive argument.

2:5 [a]1 Cor 5:3 [b]1 Cor 14:40 [c]1 Pet 5:9

5 For even though I am [a]absent in body, nevertheless I am with you in spirit, rejoicing to see your [b]good discipline and the [c]stability of your faith in Christ.

★2:6 [a]Gal 3:26 [b]Col 1:10

6 Therefore as you have received [a]Christ Jesus the Lord, *so* [b]walk in Him,

2:7 [a]Eph 3:17 [b]1 Cor 3:9; Eph 2:20 [c]1 Cor 1:8 [d]Eph 4:21

7 having been firmly [a]rooted *and now* being [b]built up in Him and [c]established in your faith, just as you [d]were instructed, *and* overflowing with gratitude.

★2:8 [a]1 Cor 8:9; 10:12; Gal 5:15; Heb 3:12 [b]Eph 5:6; Col 2:23; 1 Tim 6:20 [c]Gal 4:3; Col 2:20

8 [a]See to it that no one takes you captive through [b]philosophy and empty deception, according to the tradition of men, according to the [c]elementary principles of the world, rather than according to Christ.

★2:9 [a]2 Cor 5:19; Col 1:19

9 For in Him all the [a]fullness of Deity dwells in bodily form,

2:10 [a]Eph 3:19 [b]Eph 1:21f [c]1 Cor 15:24; Eph 3:10; Col 2:15

10 and in Him you have been [a]made complete, and [b]He is the head over all [c]rule and authority;

B Exalted over Legalism, 2:11–17

★2:11 [a]Rom 2:29; Eph 2:11 [b]Rom 6:6; 7:24; Gal 5:24; Col 3:5

11 and in Him [a]you were also circumcised with a circumcision made without hands, in the removal of [b]the body of the flesh by the circumcision of Christ;

2:12 [a]Rom 6:4f [b]Rom 6:5; Eph 2:6; Col 2:13; 3:1 [c]Acts 2:24

12 having been [a]buried with Him in baptism, in which you were also [b]raised up with Him through faith in the working of God, who [c]raised Him from the dead.

2:13 [a]Eph 2:1 [b]Eph 2:5; Col 2:12

13 When you were [a]dead in your transgressions and the uncircumcision of your flesh, He [b]made you alive together with Him, having forgiven us all our transgressions,

★2:14 [a]Eph 2:15; Col 2:20 [b]1 Pet 2:24

14 having canceled out [a]the certificate of debt consisting of decrees against us, which was hostile to us; and [b]He has taken it out of the way, having nailed it to the cross.

★2:15 [a]Eph 4:8 [b]John 12:31; 1 Cor 15:24; Eph 3:10; Col 2:10 [c]2 Cor 2:14

15 When He had [a]disarmed the [b]rulers and authorities, He [a]made a public display of them, having [c]triumphed over them through Him.

★2:16 [a]Rom 14:3 [b]Mark 7:19; Rom 14:17; Heb 9:10 [c]Lev 23:2; Rom 14:5 [d]1 Chr 23:31; 2 Chr 31:3; Neh 10:33 [e]Mark 2:27f; Gal 4:10

16 Therefore no one is to [a]act as your judge in regard to [b]food or [b]drink or in respect to a [c]festival or a [d]new moon or a [e]Sabbath day—

2:6 Just as Christ is received by faith, the believer is also to *walk* (live) by faith, acknowledging the lordship of Christ over his life (2 Cor. 5:7).

2:8 *empty deception.* Paul's belittlement of the Colossian "philosophy." *according to the elementary principles.* After the elemental spirits of the universe; i.e., the cosmic spirits of Hellenistic syncretism. Apparently their philosophy involved regulating their religious life by observing the movements of the stars, which they associated with the powers of the angels who were worshiped by some (v. 18). In this passage Paul uses the vocabulary of the heretics, giving the words their proper meaning. He confutes them with their own terms (e.g., *complete,* 1:28; *mystery,* v. 2; *wisdom and knowledge,* v. 3; *elementary principles of the world,* v. 8; *head,* v. 10).

2:9 In Jesus Christ, deity (the divine attributes and nature) dwelt in His earthly body—a strong statement of the deity and humanity of the God-man.

2:11–12 *the removal of the body of the flesh* (the old nature, which is corrupt in its unregenerate state of rebellion against God) is illustrated in the rite of circumcision and the ordinance of baptism but is accomplished by a spiritual circumcision and Spirit baptism.

2:14 *certificate of debt* = an acknowledgment of debt in the handwriting of the debtor. The Mosaic Law (which Paul's phrase symbolizes) put us in debt to God with sin; this debt He has canceled by nailing it to the cross of Christ. Christ has made full payment.

2:15 *disarmed.* Lit., stripped (as was done to enemies).

2:16 False teachers were evidently insisting on abstinence from certain foods and observance of certain days. These, Paul says, are shadows that have been dispersed by the coming of Christ (v. 17). The command to observe the *Sabbath* is the only one of the Ten Commandments not repeated after Pentecost.

2:17 [a]Heb 8:5; 10:1

17 things which are [a]a *mere* shadow of what is to come; but the substance belongs to Christ.

C Exalted over Mystical Teaching, 2:18–19

*2:18 [a]1 Cor 9:24; Phil 3:14 [b]Col 2:23 [c]1 Cor 4:6 [d]Rom 8:7

18 Let no one keep [a]defrauding you of your prize by [b]delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, [c]inflated without cause by his [d]fleshly mind,

*2:19 [a]Eph 1:22 [b]Eph 1:23; 4:16

19 and not holding fast to [a]the head, from whom [b]the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

D Exalted over Asceticism, 2:20–23

*2:20 [a]Rom 6:2 [b]Col 2:8 [c]Gal 4:9 [d]Col 2:14,16

20 [a]If you have died with Christ to the [b]elementary principles of the world, [c]why, as if you were living in the world, do you submit yourself to [d]decrees, such as,

21 "Do not handle, do not taste, do not touch!"

2:22 [a]1 Cor 6:13 [b]Is 29:13; Matt 15:9; Titus 1:14

22 (which all *refer* [a]*to* things destined to perish with the using)—in accordance with the [b]commandments and teachings of men?

2:23 [a]Col 2:18 [b]1 Tim 4:3 [c]Rom 13:14; 1 Tim 4:8

23 These are matters which have, to be sure, the appearance of wisdom in [a]self-made religion and self-abasement and [b]severe treatment of the body, *but are* of no value against [c]fleshly indulgence.

IV THE EXALTED CALLING, 3:1–4:6

A The Certainties of Our Calling, 3:1–4

*3:1 [a]Col 2:12 [b]Ps 110:1; Mark 16:19

3 Therefore if you have been [a]raised up with Christ, keep seeking the things above, where Christ is, [b]seated at the right hand of God.

3:2 [a]Matt 16:23; Phil 3:19,20

2 [a]Set your mind on the things above, not on the things that are on earth.

3:3 [a]Rom 6:2; 2 Cor 5:14; Col 2:20

3 For you have [a]died and your life is hidden with Christ in God.

*3:4 [a]John 11:25; Gal 2:20 [b]1 Cor 1:7; Phil 3:21; 1 Pet 1:13; 1 John 2:28; 3:2

4 When Christ, [a]who is our life, is revealed, [b]then you also will be revealed with Him in glory.

B The Characteristics of Our Calling, 3:5–4:6

1 In everyday life, 3:5–17

*3:5 [a]Rom 8:13 [b]Col 2:11 [c]Mark 7:21f; 1 Cor 6:9f,18; 2 Cor 12:21; Gal 5:19f; Eph 4:19; 5:3,5

5 [a]Therefore consider [b]the members of your earthly body as dead to [c]immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

3:6 [a]Rom 1:18; Eph 5:6

6 For it is because of these things that [a]the wrath of God will come upon the sons of disobedience,

3:7 [a]Eph 2:2

7 and [a]in them you also once walked, when you were living in them.

3:8 [a]Eph 4:22 [b]Eph 4:31 [c]Eph 4:29

8 But now you also, [a]put them all aside: [b]anger, wrath, malice, slander, *and* [c]abusive speech from your mouth.

*3:9 [a]Eph 4:25 [b]Eph 4:22

9 [a]Do not lie to one another, since you [b]laid aside the old self with its *evil* practices,

*3:10 [a]Eph 4:24

10 and have [a]put on the new

2:18 Some were also teaching a false humility and the worship of angels as proper, claiming special mystic insights by way of visions (*taking his stand on visions he has seen*). The basic problem was their egoistic or *fleshly mind.*

2:19 True spirituality comes from tenaciously holding on to Christ, the Head of His body.

2:20–23 Christ had freed them from the taboos of asceticism, which can only give a pretense of wisdom, promote a self-made religion, and deal severely with the body. Yet it cannot succeed in combating the desires of the flesh.

3:1 Here begins the ethical section of the letter. Paul's appeal is simple: Become in experience what you already are by God's grace. The Christian is risen with Christ; let him exhibit that new life.

3:4 *When Christ . . . is revealed* at His second coming.

3:5 *consider . . . as dead* = put to death; i.e., separate yourselves from the deeds of the old nature.

3:9 *laid aside,* like stripping off clothes. *the old self.* I.e., the old nature, the predisposition to leave God out of one's life and actions, which characterized the unregenerate state.

3:10 *the new self.* I.e., the new nature, or capacity, received when one is saved, with which one may serve God and righteousness (Rom.

self who is being [b]renewed to a true knowledge [c]according to the image of the One who [d]created him—

11 *a renewal* in which [a]there is no *distinction between* Greek and Jew, [b]circumcised and uncircumcised, [c]barbarian, Scythian, [d]slave and freeman, but [e]Christ is all, and in all.

12 So, as those who have been [a]chosen of God, holy and beloved, [b]put on a [c]heart of compassion, kindness, [d]humility, gentleness and [e]patience;

13 [a]bearing with one another, and [b]forgiving each other, whoever has a complaint against anyone; [b]just as the Lord forgave you, so also should you.

14 Beyond all these things *put on* love, which is [a]the perfect bond of [b]unity.

15 Let [a]the peace of Christ rule in your hearts, to which indeed you were called in [b]one body; and be thankful.

16 Let [a]the word of Christ richly dwell within you, with all wisdom [b]teaching and admonishing one another [c]with psalms *and* hymns *and* spiritual songs, [d]singing with thankfulness in your hearts to God.

17 [a]Whatever you do in word or deed, *do* all in the name of the Lord Jesus, [b]giving thanks through Him to God the Father.

2 *In the home,* 3:18–21

18 [a]Wives, [b]be subject to your husbands, as is fitting in the Lord.

19 [a]Husbands, love your wives and do not be embittered against them.

20 [a]Children, be obedient to your parents in all things, for this is well-pleasing to the Lord.

21 [a]Fathers, do not exasperate your children, so that they will not lose heart.

3 *In slave-master relationships,* 3:22–4:1

22 [a]Slaves, in all things obey those who are your masters on earth, [b]not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.

23 Whatever you do, do your work heartily, [a]as for the Lord rather than for men,

24 [a]knowing that from the Lord you will receive the reward of [b]the inheritance. It is the Lord Christ whom you [c]serve.

25 For [a]he who does wrong will receive the consequences of the wrong which he has done, and [b]that without partiality.

4 Masters, grant to your slaves justice and fairness, [a]knowing that you too have a Master in heaven.

4 *In prayer,* 4:2–4

2 [a]Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving;

3 praying at the same time

6:18). Continual renewing is necessary, however, in order that the new life may have full dominion over moral conduct.

3:11 *barbarian.* At this time the word was applied to those who did not speak Greek or had not adopted Greek culture. *Scythian* represents the lowest type of uncouth barbarian nomads of southern Russia. In Christ, distinctions of race, class, and culture are transcended.

3:12 *holy.* Separated from all that is unclean and unto God.

3:15 The *peace of Christ* should *rule,* arbitrate, or umpire every circumstance of life.

3:16 The *psalms and hymns and spiritual songs* must be those that teach and admonish.

3:17 *in the name.* Representing Him with His approval.

3:18 *Wives.* See note on Eph. 5:22.

3:19 *Husbands.* See note on Eph. 5:25.

3:20–21 On child-parent relationships, see notes on Eph. 6:1, 2, 4.

3:22–23 *Slaves* are to work wholeheartedly unto the Lord, whether their masters are checking on them or not. Undesirable as slavery was, the NT does not promote or sanction revolt of slaves (1 Cor. 7:20–24). Had it done so, many would doubtless have flocked to the antislavery cause and not to Christ.

3:25 *without partiality.* God will show no favoritism, either for the unfaithful slave or for the unjust master (4:1).

4:2 We should persist in prayer with alertness and thanksgiving.

4:3 *a door for the word.* I.e., an opportunity to

4:3 [a]Eph 6:19 [b]Acts 14:27 [c]2 Tim 4:2 [d]Eph 3:3,4; 6:19 [e]Eph 6:20
for us as well, that God will open up to us a [b]door for [c]the word, so that we may speak forth [d]the mystery of Christ, for which I have also [e]been imprisoned;

4:4 [a]Eph 6:20
4 that I may make it clear [a]in the way I ought to speak.

5 *In witness and speech,* 4:5–6

★4:5 [a]Eph 5:15 [b]Mark 4:11 [c]Eph 5:16
5 [a]Conduct yourselves with wisdom toward [b]outsiders, [c]making the most of the opportunity.

★4:6 [a]Eph 4:29 [b]Mark 9:50 [c]1 Pet 3:15
6 [a]Let your speech always be with grace, seasoned, *as it were,* with [b]salt, so that you will know how you should [c]respond to each person.

V CONCLUDING PERSONAL REMARKS, 4:7–18

★4:7 [a]Col 4:7-9; *Eph 6:21,22* [b]Acts 20:4; 2 Tim 4:12 [c]Eph 6:21; Col 1:7
7 [a]As to all my affairs, [b]Tychicus, *our* [c]beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

4:8 [a]Eph 6:22 [b]Col 2:2
8 [a]*For* I have sent him to you for this very purpose, that you may know about our circumstances and that he may [b]encourage your hearts;

★4:9 [a]Philem 10 [b]Col 1:7 [c]Col 4:12
★4:10 [a]Acts 19:29; 27:2; Philem 24 [b]Rom 16:7 [c]Acts 4:36; 12:12,25; 15:37,39
9 and with him [a]Onesimus, *our* faithful and [b]beloved brother, [c]who is one of your *number.* They will inform you about the whole situation here.

10 [a]Aristarchus, my [b]fellow prisoner, sends you his greetings; and *also* [c]Barnabas' cousin Mark (about whom you received instructions; [d]if he comes to you, welcome him);

4:10 [d]2 Tim 4:11

11 and *also* Jesus who is called Justus; these are the only [a]fellow workers for the kingdom of God [b]who are from the circumcision, and they have proved to be an encouragement to me.

★4:11 [a]Rom 16:3 [b]Acts 11:2

12 [a]Epaphras, [b]who is one of your number, a bondslave of Jesus Christ, sends you his greetings, always [c]laboring earnestly for you in his prayers, that you may stand [d]perfect and fully assured in all the will of God.

4:12 [a]Col 1:7; Philem 23 [b]Col 4:9 [c]Rom 15:30 [d]Col 1:28

13 For I testify for him that he has a deep concern for you and for those who are in [a]Laodicea and Hierapolis.

4:13 [a]Col 2:1; 4:15f

14 [a]Luke, the beloved physician, sends you his greetings, and *also* [b]Demas.

★4:14 [a]2 Tim 4:11; Philem 24 [b]2 Tim 4:10; Philem 24

15 Greet the brethren who are in [a]Laodicea and also Nympha and [b]the church that is in her house.

★4:15 [a]Col 2:1; 4:13, 16 [b]Rom 16:5

16 [a]When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part [a]read my letter *that is coming* from [b]Laodicea.

★4:16 [a]1 Thess 5:27; 2 Thess 3:14 [b]Col 2:1; 4:13, 15

17 Say to [a]Archippus, "Take heed to the [b]ministry which you have received in the Lord, that you may fulfill it."

★4:17 [a]Philem 2 [b]2 Tim 4:5

4:18 [a]1 Cor 16:21 [b]Heb 13:3 [c]Phil 1:7; Col 4:3 [d]1 Tim 6:21; 2 Tim 4:22; Titus 3:15; Heb 13:25
18 I, Paul, [a]write this greeting with my own hand. [b]Remember my [c]imprisonment. [d]Grace be with you.

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speak . . . the mystery.

4:5 *outsiders.* I.e., those who are not Christians but pagans. The division between them was sharp; the church was the community and all others were shut-out unbelievers.

4:6 *seasoned . . . with salt.* Salt is a preservative that retards spoilage. Our speech should be tempered so as never to be insipid, corrupt, or obscene.

4:7 *Tychicus.* One of the bearers of this letter (Acts 20:4).

4:9 *Onesimus.* See the Introduction to Philemon.

4:10 *Aristarchus.* See Acts 19:29; 20:4; 27:2. *Mark.* The author of the second gospel. He had been restored to Paul's favor after his lapse on the first missionary journey (Acts 15:36–39).

4:11 *Jesus who is called Justus.* Nothing else is known of him.

4:14 *Luke.* The author of the third gospel. *Demas.* A helper who later defected (2 Tim. 4:10).

4:15 *the church that is in her house.* See note on Rom. 16:5.

4:16 *my letter . . . from Laodicea.* Some think this is the circular letter Ephesians.

4:17 *Archippus.* See Philem. 2.

1 THESSALONIANS

INTRODUCTION

AUTHOR: Paul DATE: 51

The Work at Thessalonica Paul, Silas, and Timothy first went to the Macedonian port city of Thessalonica on the second missionary journey (Acts 17:1–14). This was the second place the gospel was preached in Europe, Philippi being the first. Because the preaching of the gospel depleted the ranks of the synagogue, the Jews charged Paul's host, Jason, with harboring traitors to Caesar. The rulers of the city took Jason as security (like a peace bond) and let the missionaries leave the city. When they arrived in Athens, Paul sent Timothy back to Thessalonica (1 Thess. 3:1–2, 5) to encourage the believers and then to report back on the condition of the church there. Timothy rejoined Paul in Corinth (3:6), where the two Thessalonian letters were written.

Some feel that Paul was in Thessalonica less than a month (only three Sabbaths are mentioned in Acts 17:2). He must, however, have had an extended ministry outside the synagogue and the Jewish community, since the church was largely Gentile. See note on 1 Thess. 1:9. In any case, he was concerned about his departing under pressure and about having to leave the church without experienced leadership. Timothy's report gave Paul cause only for praise for the healthy state of the church. This is a letter from a relieved and grateful pastor to his growing flock.

Purpose In addition (1) to expressing his thankfulness, (2) Paul defended himself against a campaign to slander his ministry, which asserted that it was done only for profit (2:9–10); (3) he encouraged the new converts to stand not only against persecution but also against the pressure to revert to their former pagan standards (3:2–3; 4:1–12); (4) he answered the question about what happens to Christians who die before the return of the Lord (4:13–18); and finally (5) Paul discussed some problems in their church life that needed to be dealt with (5:12–13, 19–20).

Contents The key passages in this letter are eschatological; that is, related to events of the last days, such as the rapture of the church (4:13–18) and the Day of the Lord (5:1–11).

OUTLINE OF 1 THESSALONIANS

I. **Personal and Historical,** 1:1–3:13
   - A. Paul's Greeting, 1:1
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     1. His uprightness, 2:1–4
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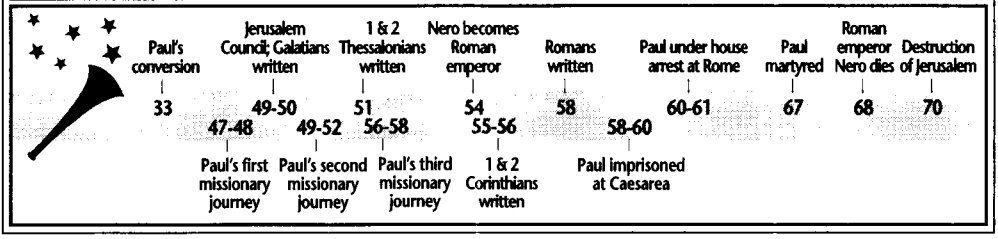
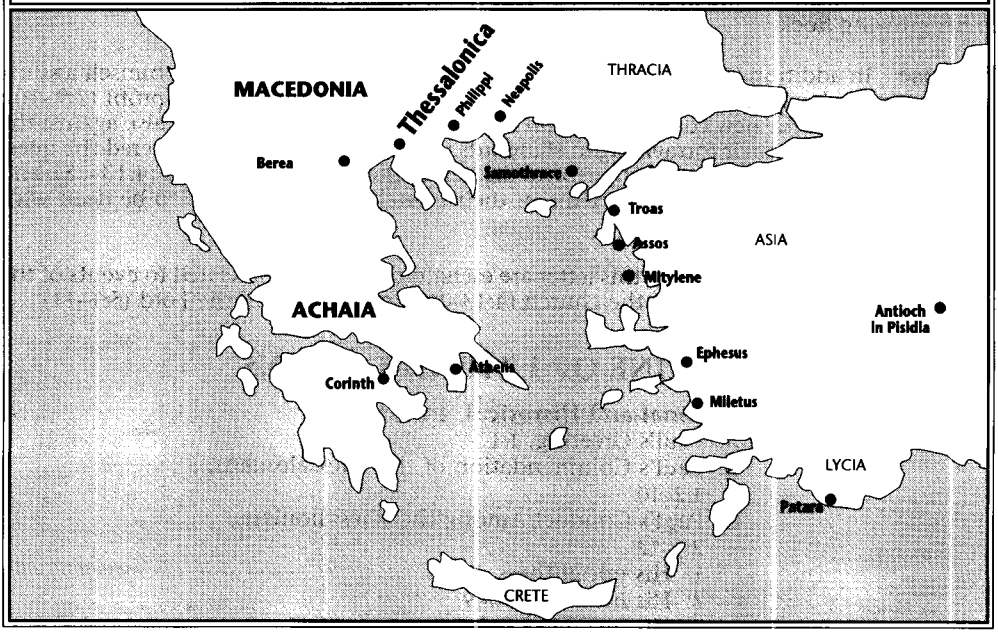
- C. Teaching Concerning the Day of the Lord, 5:1–11
- D. Teaching Concerning Various Duties, 5:12–28

TIMELINE OF 1 THESSALONIANS



THESSALONICA AND ITS WORLD



THE FIRST LETTER OF PAUL TO THE THESSALONIANS

I PERSONAL AND HISTORICAL, 1:1–3:13

A Paul's Greeting, 1:1

1 [a]Paul and [b]Silvanus and [c]Timothy to the [d]church of the Thessalonians in God the Father and the Lord Jesus Christ:
[e]Grace to you and peace.

B Paul's Commendation of the Thessalonians, 1:2–10

2 [a]We give thanks to God always for all of you, [b]making mention *of you* in our prayers;

3 constantly bearing in mind your [a]work of faith and labor of [b]love and [c]steadfastness of hope in our Lord Jesus Christ in the presence of [d]our God and Father,

4 knowing, [a]brethren beloved by God, [b]*His* choice of you;

5 for our [a]gospel did not come to you in word only, but also [b]in power and in the Holy Spirit and with [c]full conviction; just as you know [d]what kind of men we proved to be among you for your sake.

6 You also became [a]imitators of us and of the Lord, [b]having received [c]the word in much tribulation with the [d]joy of the Holy Spirit,

7 so that you became an example to all the believers in [a]Macedonia and in [b]Achaia.

8 For [a]the word of the Lord has [b]sounded forth from you, not only in [c]Macedonia and [d]Achaia, but also [e]in every place your faith toward God has gone forth, so that we have no need to say anything.

9 For they themselves report about us what kind of a [a]reception we had with you, and how you [b]turned to God [c]from idols to serve [d]a living and true God,

10 and to [a]wait for His Son from heaven, whom He [b]raised from the dead, *that is* Jesus, who [c]rescues us from [d]the wrath to come.

C Paul's Conduct Among the Thessalonians, 2:1–12

1 *His uprightness*, 2:1–4

2 For you yourselves know, brethren, that our [a]coming to you [b]was not in vain,

2 but after we had already suffered and been [a]mistreated in

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1:1 *Silvanus* = Silas, who replaced Barnabas on the second missionary journey (Acts 15:22–18:5).

1:3 *steadfastness of hope.* Patient endurance while waiting for Christ's return (v. 10).

1:4 *His choice.* In relation to believers, God's choosing is sovereign (Rom. 9:11), it is pretemporal (Eph. 1:4), it is for salvation (2 Thess. 2:13), and it is proved by the fruit that accompany salvation (v. 5; Col. 3:12).

1:5 *what kind of men we proved to be.* Paul elaborates on this in 2:3–12.

1:6 *imitators.* See 1 Cor. 4:16; 11:1. The Thessalonian Christians imitated the Lord and the apostles in that they responded to the gospel in spite of affliction.

1:7 *an example* = pattern or model. *Macedonia* was the northern province of Greece; *Achaia* was the southern.

1:8 *sounded forth.* Echoed, reverberated. Paul's message was relayed by the Thessalonians into all of Greece.

1:9 *they themselves.* I.e., people everywhere gave testimony to the conversion of the Thessalonians. *turned to God from idols.* This church was composed largely of converts from pagan religions and not from Judaism (see also 2:14–16). Verses 9b–10 summarize the message Paul, Silvanus, and Timothy preached. *to serve,* as bondslaves. *a living* (in contrast to lifeless idols) *and true God* (not false gods).

1:10 *to wait.* The Christian's hope of the return of Christ is rooted in the fact that He was *raised from the dead. who rescues* = the Deliverer. *the wrath to come.* I.e., the judgments to come in the Tribulation (called "wrath" in Rev. 6:16; to be delivered from this would indicate a pretribulation rapture of believers).

2:1 This verse builds on 1:5. *not in vain* = not without results. Paul returns to this subject in verse 13, after reviewing his ministry (vv. 1–12).

2:2 *in Philippi.* The account of Paul's beating and imprisonment there is found in Acts 16:12–40.

2:2 [b]Philippi, as you know, we had the boldness in our God [c]to speak to you the [d]gospel of God amid much [e]opposition.

3 For our [a]exhortation does not *come* from [b]error or [c]impurity or by way of [d]deceit;

4 [a]but just as we have been approved by God to be [b]entrusted with the gospel, so we speak, [c]not as pleasing men, but God who [d]examines our hearts.

2 *His industry,* 2:5–9

5 For we never came with flattering speech, as you know, nor with [a]a pretext for greed—[b]God is witness—

6 nor did we [a]seek glory from men, either from you or from others, even though as [b]apostles of Christ we might have asserted our authority.

7 But we proved to be [a]gentle among you, [b]as a nursing *mother* tenderly cares for her own children.

8 Having so fond an affection for you, we were well-pleased to [a]impart to you not only the [b]gospel of God but also our own lives, because you had become very dear to us.

9 For you recall, brethren, our [a]labor and hardship, *how* [b]working night and day so as not to be a [c]burden to any of you, we proclaimed to you the [d]gospel of God.

3 *His blameless behavior,* 2:10–12

10 You are witnesses, and *so is* [a]God, [b]how devoutly and uprightly and blamelessly we behaved toward you believers;

11 just as you know how we *were* [a]exhorting and encouraging and [b]imploring each one of you as [c]a father *would* his own children,

12 so that you would [a]walk in a manner worthy of the God who [b]calls you into His own kingdom and [c]glory.

D Paul's Concern for the Thessalonians, 2:13–3:13

1 *For their sufferings,* 2:13–20

13 For this reason we also constantly [a]thank God that when you received the [b]word of God which you heard from us, you accepted *it* [c]not *as* the word of men, but *for* what it really is, the word of God, [d]which also performs its work in you who believe.

14 For you, brethren, became [a]imitators of [b]the churches of God in Christ Jesus that are [c]in Judea, for [d]you also endured the same sufferings at the hands of your own countrymen, [e]even as they *did* from the Jews,

15 [a]who both killed the Lord Jesus and [b]the prophets, and drove us out. They are not pleasing to God, but hostile to all men,

16 [a]hindering us from speaking to the Gentiles [b]so that they

2:3 Paul attacks what must have been charges brought against him: of *error* (i.e., that the gospel he preached was based on error); of *impurity* (that Christianity encouraged sexual immorality); and of *deceit* (that his methods were underhanded).

2:4 *approved.* Paul was already a veteran of local church ministry (Acts 11:25–26), of an evangelistic, missionary trip (Acts 13–14), a potentially explosive churchwide debate (Acts 15), and now part of a second missionary trip. In all this he was *approved by God.*

2:5 *flattering speech* = cajolery; i.e., an attempt to persuade by use of insincere speech.

2:6 *asserted our authority.* Better, made demands (on you); i.e., for support. Paul makes clear his right as an apostle to financial support but says he behaved as selflessly as a nursing mother (v. 7).

2:8 *fond . . . affection.* An unusual word indicating the yearning love of a mother for her children. Paul's pastoral heart is laid bare in these verses.

2:9 *labor and hardship.* Paul did manual labor (likely making tents) in order to give the gospel without charge.

2:12 *walk* = live.

2:14 *imitators.* Paul compared the problems of the Christians at Thessalonica among their fellow Greeks with those of the Christians in Judea, persecuted by Jews.

2:16 *fill up the measure of their sins.* God sometimes allows His people to be persecuted in order to show the evil nature of men and the rightness of His judgment when it falls (cf. Gen. 15:16). These persecutors were heaping sin upon sin. *wrath.* The coming Tribulation (1:10) and/or the destruction of Jerusalem in A.D. 70.

2:16 [c]Gen 15:16; Dan 8:23; Matt 23:32 [d]1 Thess 1:10
may be saved; with the result that they always [c]fill up the measure of their sins. But [d]wrath has come upon them to the utmost.

*2:17 [a]1 Cor 5:3 [b]1 Thess 3:10
17 But we, brethren, having been taken away from you for a short while—[a]in person, not in spirit—were all the more eager with great desire [b]to see your face.

2:18 [a]Rom 15:22 [b]Phil 4:16 [c]Matt 4:10 [d]Rom 1:13; 15:22
18 For [a]we wanted to come to you—I, Paul, [b]more than once—and *yet* [c]Satan [d]hindered us.

*2:19 [a]Phil 4:1 [b]Matt 16:27; Mark 8:38; John 21:22; 1 Thess 3:13; 4:15; 5:23
19 For who is our hope or [a]joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His [b]coming?

2:20 [a]2 Cor 1:14
20 For you are [a]our glory and joy.

2 *For their testings (Timothy's visit),* 3:1–8

3:1 [a]1 Thess 3:5 [b]Acts 17:15f
3 Therefore [a]when we could endure *it* no longer, we thought it best to be left behind at [b]Athens alone,

3:2 [a]2 Cor 1:1; Col 1:1
2 and we sent [a]Timothy, our brother and God's fellow worker in the gospel of Christ, to strengthen and encourage you as to your faith,

*3:3 [a]Acts 9:16; 14:22
3 so that no one would be disturbed by these afflictions; for you yourselves know that [a]we have been destined for this.

*3:4 [a]1 Thess 2:14
4 For indeed when we were with you, we *kept* telling you in advance that we were going to suffer affliction; [a]and so it came to pass, as you know.

*3:5 [a]Phil 2:19; 1 Thess 3:1 [b]1 Thess 3:2 [c]Matt 4:3 [d]2 Cor 6:1; Phil 2:16
5 For this reason, [a]when I could endure *it* no longer, I also [b]sent to find out about your faith, for fear that [c]the tempter might have tempted you, and [d]our labor would be in vain.

*3:6 [a]Acts 18:5 [b]1 Thess 1:3 [c]1 Cor 11:2
6 But now that [a]Timothy has come to us from you, and has brought us good news of [b]your faith and love, and that you always [c]think kindly of us, longing to see us just as we also long to see you,

7 for this reason, brethren, in all our distress and affliction we were comforted about you through your faith;

*3:8 [a]1 Cor 16:13
8 for now we *really* live, if you [a]stand firm in the Lord.

3 *For their continued growth,* 3:9–13

3:9 [a]1 Thess 1:2
9 For [a]what thanks can we render to God for you in return for all the joy with which we rejoice before our God on your account,

*3:10 [a]2 Tim 1:3 [b]1 Thess 2:17 [c]2 Cor 13:9
10 as we [a]night and day keep praying most earnestly that we may [b]see your face, and may [c]complete what is lacking in your faith?

3:11 [a]2 Thess 2:16 [b]Gal 1:4; 1 Thess 3:13 [c]1 Thess 4:16; 5:23; 2 Thess 2:16; 3:16; Rev 21:3 [d]2 Thess 3:5
11 [a]Now may [b]our God and Father [c]Himself and Jesus our Lord [d]direct our way to you;

3:12 [a]Phil 1:9; 1 Thess 4:1,10; 2 Thess 1:3
12 and may the Lord cause you to increase and [a]abound in love for one another, and for all people, just as we also *do* for you;

*3:13 [a]1 Cor 1:8; 1 Thess 3:2
13 so that He may [a]establish

2:17–18 Paul planned several times to return to Thessalonica. *Satan hindered us* likely refers to the security taken of Jason (Acts 17:9), which probably included a guarantee that Paul would not return to the city.

2:19 *crown.* Alluding to the wreath given to winners in the games. On rewards at the judgment seat of Christ, see note on 1 Cor. 3:14.

3:3 *disturbed.* I.e., that they not be seduced away from the faith by the heathen who were urging them to reject their faith.

3:4 *suffer affliction.* To endure the normal afflictions that come to a believer in this life. Their trials were probably social and economic pressures placed on them by unbelievers. Paul had told them these would come (v. 3).

3:5 *the tempter.* Again (as in 2:18) Paul traces events to Satan's working.

3:6 *good news.* The same word as gospel. Both messages (the gospel Paul preached and the report brought by Timothy) were good news.

3:8 The good news of their spiritual well-being was a breath of life to Paul.

3:10 *most earnestly.* A strong, doubly compounded word indicating the intensity of Paul's *night and day* praying. See note on Eph. 3:20. *complete.* I.e., to make complete as one might repair fishing nets (Matt. 4:21) or restore saints (cf. Gal. 6:1; Eph. 4:12). There will always be lacks in our faith until we reach heaven where, at last, we will be "without blame" (v. 13).

3:13 *saints.* Lit., holy ones. Probably refers here to angels who will accompany the return of Christ (Mark 8:38), or possibly also holy men (cf. 4:14).

3:13 your hearts [b]without blame in holiness before [c]our God and Father at the [d]coming of our Lord Jesus [e]with all His saints.

II PRACTICAL AND HORTATORY, 4:1–5:28

A Teaching Concerning Development, 4:1–12

1 *In sexual relations,* 4:1–8

4:1 4 [a]Finally then, [b]brethren, we request and exhort you in the Lord Jesus, that as you received from us *instruction* as to how you ought to [c]walk and [d]please God (just as you actually do walk), that you [e]excel still more.

2 For you know what commandments we gave you by *the authority of* the Lord Jesus.

★4:3 3 For this is the will of God, your sanctification; *that is,* that you [a]abstain from sexual immorality;

★4:4 4 that [a]each of you know how to possess his own [b]vessel in sanctification and [c]honor,

4:5 5 not in [a]lustful passion, like the Gentiles who [b]do not know God;

★4:6 6 *and* that no man transgress and [a]defraud his brother [b]in the matter because [c]the Lord is *the* avenger in all these things, just as we also [d]told you before and solemnly warned *you.*

4:7 7 For [a]God has not called us for [b]the purpose of impurity, but in sanctification.

★4:8 8 So, he who rejects *this* is not rejecting man but the God who [a]gives His Holy Spirit to you.

2 *In brotherly love,* 4:9–10

4:9 9 Now as to the [a]love of the brethren, you [b]have no need for *anyone* to write to you, for you yourselves are [c]taught by God to love one another;

★4:10 10 for indeed [a]you do practice it toward all the brethren who are in all Macedonia. But we urge you, brethren, to [b]excel still more,

3 *In orderly living,* 4:11–12

★4:11 11 and to make it your ambition [a]to lead a quiet life and [b]attend to your own business and [c]work with your hands, just as we commanded you,

★4:12 12 so that you will [a]behave properly toward [b]outsiders and [c]not be in any need.

B Teaching Concerning the Dead, 4:13–18

★4:13 13 But [a]we do not want you to be uninformed, brethren, about those who [b]are asleep, so that you will not grieve as do [c]the rest who have [d]no hope.

★4:14 14 For if we believe that Jesus died and rose again, [a]even so

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4:3 *the will of God.* I.e., His desire or purpose. *sanctification,* or holiness, is viewed in three aspects in the NT: (1) a position of being set apart to God, which every believer has at the moment of his salvation (1 Cor. 6:11); (2) a progressive holiness of life that ought to be true of every believer (here in v. 3); and (3) our condition in heaven, in which we shall be "without blame" (3:13). *immorality.* The Greek word means "all kinds of illicit or unnatural sexual indulgence." Greek cities like Thessalonica were wide open to all kinds of sexual looseness, even in connection with religious rites.

4:4 *possess his own vessel.* This means either mastery over one's body, keeping it pure (1 Cor. 9:24–27), or refers to an honorable marriage (*vessel* = wife, as in 1 Peter 3:7).

4:6 *transgress.* In this context (vv. 3–8), the reference is to sexual conduct. *brother* refers to any other human being (believer or unbeliever) who is a partner in illicit sex.

4:8 *rejects.* Treats lightly these commands for sexual purity.

4:10 *excel still more.* I.e., practice brotherly love more and more with your fellow Macedonian Christians.

4:11 *make it your ambition,* or aspire. The Greek word is used only here and in Rom. 15:20 and 2 Cor. 5:9. The problems mentioned in 2 Thess. 3:11–12 gave rise to these exhortations.

4:12 *outsiders.* I.e., non-Christians.

4:13–18 The question is this: Does the death of a believer before the Lord comes cause him to lose all hope of sharing in the glorious reign of Christ? Paul's answer is the reassuring affirmation that the dead will be raised and will share in the kingdom.

4:13 *are asleep.* The body (not the soul) of the believer who dies is said to sleep during the time between death and resurrection. See note on Phil. 1:23.

4:14 *if we believe.* Better, since we do believe. The certainty of the Christian's resurrection is

God will bring with Him [b]those who have fallen asleep in Jesus.

15 For this we say to you [a]by the word of the Lord, that [b]we who are alive and remain until [c]the coming of the Lord, will not precede [d]those who have fallen asleep.

16 For the Lord [a]Himself [b]will descend from heaven with a [c]shout, with the voice of [d]*the* archangel and with the [e]trumpet of God, and [f]the dead in Christ will rise first.

17 Then [a]we who are alive and remain will be [b]caught up together with them [c]in the clouds to meet the Lord in the air, and so we shall always [d]be with the Lord.

18 Therefore comfort one another with these words.

C Teaching Concerning the Day of the Lord, 5:1–11

5 Now as to the [a]times and the epochs, brethren, you [b]have no need of anything to be written to you.

2 For you yourselves know full well that [a]the day of the Lord will come [b]just like a thief in the night.

3 While they are saying, "[a]Peace and safety!" then [b]destruction will come upon them suddenly like [c]labor pains upon a woman with child, and they will not escape.

4 But you, brethren, are not in [a]darkness, that the day would overtake you [b]like a thief;

5 for you are all [a]sons of light and sons of day. We are not of night nor of [b]darkness;

6 so then let us not [a]sleep as [b]others do, but let us be alert and [c]sober.

7 For those who sleep do their sleeping at night, and those who get drunk get [a]drunk at night.

8 But since [a]we are of *the* day, let us [b]be sober, having put on the [c]breastplate of [d]faith and love, and as a [e]helmet, the [f]hope of salvation.

9 For God has not destined us for [a]wrath, but for [b]obtaining salvation through our Lord Jesus Christ,

10 [a]who died for us, so that whether we are awake or asleep, we will live together with Him.

11 Therefore encourage one another and [a]build up one another, just as you also are doing.

D Teaching Concerning Various Duties, 5:12–28

12 But we request of you, brethren, that you [a]appreciate those [b]who diligently labor among

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based on the fact of Christ's resurrection.

4:16–17 *voice of the archangel.* Michael is the only archangel named in the Bible (Jude 9). *the trumpet of God.* See 1 Cor. 15:52. *the dead in Christ will rise first,* when the Lord comes for His people (v. 17). Then living believers will be *caught up.* From the Latin for "caught up" comes the term "rapture." The rapture, or catching up of believers, described here involves both those who have died and those who are living when the Lord comes. His coming here is *in the air,* not to the earth, and will occur just prior to the beginning of the Tribulation (see 1:10; Rev. 3:10). That period will end with His coming to the earth (see Matt. 24:29–30; Rev. 19:11–16). The event here described includes (1) a return of Christ in the air, (2) a resurrection of the dead in Christ, (3) a rapture of living believers, and (4) a reunion with those who have died.

4:18 The encouragement or *comfort* of the Christian's hope in resurrection is in sharp contrast to the hopelessness of the heathen in the face of death.

5:2 *the day of the Lord.* An extended period of time, beginning with the Tribulation and including the events of the second coming of Christ and the millennial kingdom on earth. See the Introduction to Joel. Here Paul focuses on the beginning of that day, which will begin (*come*) unexpectedly (*like a thief in the night*).

5:4 *darkness.* A figure of the unbeliever's moral state and separation from God.

5:6 *sleep.* Not physically but morally (as in Mark 13:36; Eph. 5:14).

5:9 *wrath.* I.e., the anguish and tribulation associated with the beginning of the Day of the Lord (v. 3), from which the believer is to be delivered (1:10).

5:11 Believers need to be alert (v. 6), sober or self-disciplined (vv. 6, 8), encouraging and edifying to others (v. 11).

5:12–14 Church leaders should *labor,* preside (= *over you*), and *admonish* those in their charge.

5:12–13 Church members should *appreciate, esteem,* and *Live in peace.*

5:12 [c]Heb 13:17
you, and [c]have charge over you in the Lord and give you instruction,

5:13 [a]Mark 9:50
13 and that you esteem them very highly in love because of their work. [a]Live in peace with one another.

*5:14 [a]2 Thess 3:6,7, 11 [b]Is 35:4 [c]Rom 14:1f; 1 Cor 8:7ff; Rom 15:1 [d]1 Cor 13:4
14 We urge you, brethren, admonish [a]the unruly, encourage [b]the fainthearted, help [c]the weak, be [d]patient with everyone.

5:15 [a]Matt 5:44; Rom 12:17; 1 Pet 3:9 [b]Rom 12:9; Gal 6:10; 1 Thess 5:21
15 See that [a]no one repays another with evil for evil, but always [b]seek after that which is good for one another and for all people.

*5:16 [a]Phil 4:4
16 [a]Rejoice always;

*5:17 [a]Eph 6:18
17 [a]pray without ceasing;

*5:18 [a]Eph 5:20
18 in everything [a]give thanks; for this is God's will for you in Christ Jesus.

*5:19 [a]Eph 4:30
19 [a]Do not quench the Spirit;

*5:20 [a]Acts 13:1; 1 Cor 14:31
20 do not despise [a]prophetic utterances.

5:21 [a]1 Cor 14:29; 1 John 4:1 [b]Rom 12:9; Gal 6:10; 1 Thess 5:15
21 But [a]examine everything *carefully*; [b]hold fast to that which is good;
22 abstain from every form of evil.

*5:23 [a]Rom 15:33 [b]1 Thess 3:11 [c]Luke 1:46f; Heb 4:12 [d]James 1:4; 2 Pet 3:14 [e]1 Thess 2:19
23 Now [a]may the God of peace [b]Himself sanctify you entirely; and may your [c]spirit and soul and body be preserved complete, [d]without blame at [e]the coming of our Lord Jesus Christ.

5:24 [a]1 Cor 1:9; 2 Thess 3:3 [b]1 Thess 2:12
24 [a]Faithful is He who [b]calls you, and He also will bring it to pass.

5:25 [a]Eph 6:19; 2 Thess 3:1; Heb 13:18
25 Brethren, [a]pray for us.

*5:26 [a]Rom 16:16
26 [a]Greet all the brethren with a holy kiss.

5:27 [a]Col 4:16 [b]Acts 1:15
27 I adjure you by the Lord to [a]have this letter read to all the [b]brethren.

5:28 [a]Rom 16:20; 2 Thess 3:18
28 [a]The grace of our Lord Jesus Christ be with you.

5:14 *unruly*. Better, the idle who had given up working because they expected the Lord's return soon (see 2 Thess. 3:11).

5:16 This, not John 11:35, is the shortest verse in the Greek NT. We rejoice in the Lord (Phil. 3:1), in the gospel (Acts 13:48), and in others' spiritual growth (3 John 4).

5:17 *without ceasing*. The word is used for a hacking cough. Paul prayed thus for the Thessalonians (1:3; 2:13).

5:18 *In everything*. In every circumstance.

5:19 The Holy Spirit is often likened to fire (Matt. 3:11; Luke 3:16; Acts 2:3). The Spirit is quenched whenever His ministry is stifled in an individual or in the church.

5:20 Prophecy was the ability to deliver direct revelation from God.

5:23–24 *spirit and soul and body* should not be understood as defining the parts of man, but as representing the whole man.

5:26 *holy kiss*. For the kiss as a symbol of welcome in Jewish life, see Luke 7:45; 22:48. As a symbol of Christian fellowship, see note on 1 Peter 5:14. Paul uses the phrase in Rom. 16:16; 1 Cor. 16:20; and 2 Cor. 13:12.

2 THESSALONIANS

INTRODUCTION

AUTHOR: Paul DATE: 51

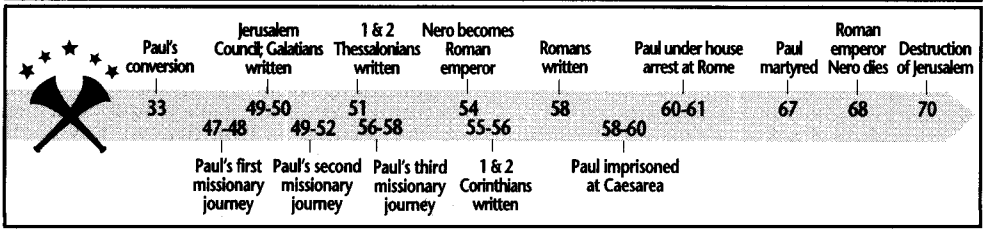
Purpose This letter was sent by Paul to the church at Thessalonica, not long after 1 Thessalonians, to meet a new situation. Word had reached Paul that somehow there had been misunderstanding, if not misrepresentation (2:2), of his teaching concerning the coming of the Day of the Lord (1 Thess. 5:1–11). Some thought that its judgments had already begun; yet they understood Paul to have taught that they would be exempt from those judgments. The practical ramification of this doctrinal confusion was that some, thinking the end of the world was at hand, had stopped working and were creating an embarrassing situation (3:6, 11). Paul corrects the teaching and reprimands the idlers.

Contents The major section on the man of sin (2:1–12) should be compared with other passages that tell of this Antichrist (Dan. 9:27; Matt. 24:15; Rev. 11:7; 13:1–10).

OUTLINE OF 2 THESSALONIANS

I. **Salutation,** 1:1–2
II. **Thanksgiving and Encouragement in Persecution,** 1:3–12
III. **Correction Concerning the Day of the Lord,** 2:1–17
  A. Its Relation to the Present, 2:1–2
  B. Its Relation to the Apostasy, 2:3a
  C. Its Relation to the Man of Lawlessness, 2:3b–4
  D. Its Relation to the Restrainer, 2:5–9
  E. Its Relation to Unbelievers, 2:10–12
  F. Its Relation to Believers, 2:13–17
IV. **Exhortations to Prayer and Discipline,** 3:1–15
  A. Paul's Confidence, 3:1–5
  B. Paul's Commands, 3:6–15
V. **Concluding Benediction and Greeting,** 3:16–18

TIMELINE OF 2 THESSALONIANS



THE SECOND LETTER OF PAUL TO THE THESSALONIANS

I SALUTATION, 1:1–2

1:1 1 [a]Paul and [b]Silvanus and [c]Timothy to the [d]church of the Thessalonians in God our Father and the Lord Jesus Christ:

1:2 2 [a]Grace to you and peace from God the Father and the Lord Jesus Christ.

II THANKSGIVING AND ENCOURAGEMENT IN PERSECUTION, 1:3–12

★1:3 3 We ought always [a]to give thanks to God for you, [b]brethren, as is *only* fitting, because your faith is greatly enlarged, and the [c]love of each one of you toward one another grows *ever* greater;

1:4 4 therefore, we ourselves [a]speak proudly of you among [b]the churches of God for your perseverance and faith [b]in the midst of all your persecutions and afflictions which you endure.

★1:5 5 *This is* a [a]plain indication of God's righteous judgment so that you will be [b]considered worthy of the kingdom of God, for which indeed you are suffering.

1:6 6 For after all [a]it is *only* just for God to repay with affliction those who afflict you,

★1:7 7 and *to give* relief to you who are afflicted and to us as well [a]when the Lord Jesus will be revealed [b]from heaven [c]with His mighty angels [d]in flaming fire,

8 dealing out retribution to those who [a]do not know God and to those who [b]do not obey the gospel of our Lord Jesus.

9 These will pay the penalty of [a]eternal destruction, [b]away from the presence of the Lord and from the glory of His power,

10 when He comes to be [a]glorified in His saints on that [b]day, and to be marveled at among all who have believed—for our [c]testimony to you was believed.

11 To this end also we [a]pray for you always, that our God will [b]count you worthy of your [c]calling, and fulfill every desire for [d]goodness and the [e]work of faith with power,

12 so that the [a]name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ.

III CORRECTION CONCERNING THE DAY OF THE LORD, 2:1–17

A Its Relation to the Present, 2:1–2

2 Now we request you, [a]brethren, with regard to the [b]coming of our Lord Jesus Christ and our [c]gathering together to Him,

2 that you not be quickly ★2:2

1:3–4 *your faith is greatly enlarged.* Paul's earlier fears about their faith (1 Thess. 3:5, 10) have disappeared in light of their exceptional growth. *love.* See 1 Thess. 3:12. Paul used them as an example to other churches.

1:5 Endurance in suffering proves that God's judgment of them was right and shows their fitness for the kingdom.

1:7 *relief . . . to us.* I.e., to Paul, Silvanus (= Silas), and Timothy who knew what it was to be under persecution and pressure for their faith (1 Thess. 1:6; 2:14–18). Relief is promised at the return of Christ, who will then judge those who afflict His people (v. 6). Of course, those who die experience relief from suffering at death, but they (as well as those who live) will not be vindicated until their enemies are punished (cf. Rev. 6:9–11, where those who have died were waiting in heaven for vindication over their enemies on earth).

1:9 *eternal destruction.* Not annihilation, but ruin by reason of separation from the presence of the Lord. In 1 Thess. 5:3 the destruction is said to be sudden; here it is eternal.

1:10 When Christ returns He shall be glorified not by His saints but in them; i.e., in what they are (*saints*) by His grace.

2:1 *with regard to the coming of our Lord Jesus.* I.e., concerning, or in the interest of the truth concerning, the Lord's coming. Paul denies the teaching, ascribed to him, that the Day of the Lord had already begun. *our gathering together.* A reference to the rapture of the church (1 Thess. 4:13–18).

2:2 *shaken* = excited, violently disturbed. The Thessalonians were being greatly disturbed by false teaching concerning future events, and Paul seeks to bring them back to true doctrine (2:1–12) and proper living (3:6–15). The false teaching was

2:2 shaken from your composure or be disturbed either by a [a]spirit or a [b]message or a [c]letter as if from us, to the effect that [d]the day of the Lord [e]has come.

[a] 1 Cor 14:32; 1 John 4:1
[b] 1 Thess 5:2; 2 Thess 2:15
[c] 2 Thess 3:17
[d] 1 Cor 1:8
[e] 1 Cor 7:26

B Its Relation to the Apostasy, 2:3a

3 [a]Let no one in any way deceive you, for *it will not come* unless the [b]apostasy comes first,

[a] Eph 5:6
[b] 1 Tim 4:1
[c] Dan 7:25; 8:25; 11:36; 2 Thess 2:8; Rev 13:5ff
[d] John 17:12

C Its Relation to the Man of Lawlessness, 2:3b–4

and the [c]man of lawlessness is revealed, the [d]son of destruction,

4 who opposes and exalts himself above [a]every so-called god or object of worship, so that he takes his seat in the temple of God, [b]displaying himself as being God.

[a] 1 Cor 8:5
[b] Is 14:14; Ezek 28:2

D Its Relation to the Restrainer, 2:5–9

2:5 [a] 1 Thess 3:4

5 Do you not remember that [a]while I was still with you, I was telling you these things?

2:6 [a] 2 Thess 2:7

6 And you know [a]what restrains him now, so that in his time he will be revealed.

2:7 [a] Rev 17:5,7 [b] 2 Thess 2:6

7 For [a]the mystery of lawlessness is already at work; only [b]he who now restrains *will do so* until he is taken out of the way.

2:8 [a] Dan 7:25; 8:25; 11:36; 2 Thess 2:3; Rev 13:5ff [b] Is 11:4; Rev 2:16; 19:15 [c] 1 Tim 6:14; 2 Tim 1:10; 4:1,8; Titus 2:13

8 Then that lawless one [a]will be revealed whom the Lord will slay [b]with the breath of His mouth and bring to an end by the [c]appearance of His coming;

2:9 [a] Matt 4:10 [b] Matt 24:24; John 4:48

9 *that is,* the one whose coming is in accord with the activity of [a]Satan, with all power and [b]signs and false wonders,

E Its Relation to Unbelievers, 2:10–12

2:10 [a] 1 Cor 1:18 [b] 2 Thess 2:12, 13

10 and with all the deception of wickedness for [a]those who perish, because they did not receive the love of [b]the truth so as to be saved.

2:11 [a] 1 Kin 22:22; Rom 1:28 [b] 1 Thess 2:3; 2 Tim 4:4

11 For this reason [a]God will send upon them a [b]deluding influence so that they will believe what is false,

12 in order that they all may be

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by a spirit (some prophetic utterance), by *a message* (some spoken teaching), and by *a letter as if from us* (some written communication purporting to be from Paul). The source of these teachings is not given. *day of the Lord.* See note on 1 Thess. 5:2. Apparently the believers thought their present troubles meant that the Day of the Lord had already come.

2:3 *the apostasy.* An aggressive and climactic revolt against God that will prepare the way for the appearance of the man of sin (see 1 Tim. 4:1–5; 2 Tim. 3:1–5). *man of lawlessness.* Although it is true that the forces of lawlessness were at work in Paul's time and are at work today (notice v. 7, "the mystery of lawlessness is already at work"), the man of lawlessness (also called "that lawless one," v. 8) is an individual of the future who will come to power during the tribulation days. John also recognized the presence of many antichrists in his time (1 John 2:18) as well as the coming of one great Antichrist in the future (Rev. 11:7; 13:1–10). *is revealed.* When Antichrist signs the covenant with Israel at the beginning of the Tribulation (Dan. 9:27), he will be identified by some for who he is.

2:4 *takes his seat in the temple of God.* At the midpoint of the tribulation period the Antichrist will desecrate the rebuilt Jewish Temple in Jerusalem by placing himself there to be worshiped. See note on Matt. 24:15. This will be the climax of man's great sin of self-deification, in open defiance of God.

2:6 *what.* Here the restrainer is neuter; in verse 7 it is masculine. The neuter would not eliminate the Spirit, which is a neuter word.

2:7 *he who now restrains will do so until.* Antichrist is now being held back by a restrainer. Some understand this to be God indwelling His church by the Holy Spirit, while others see human government as the restraint. According to the former view, the removal will be at the rapture of the church (1 Thess. 4:13–18) but, according to the latter, at the overthrow of human government by Antichrist.

2:8 *Then that lawless one will be revealed.* Paul's argument is this: The Day of the Lord will not begin until the Antichrist is revealed (v. 3); the Antichrist cannot begin to act until the restrainer is removed (v. 7); since the restrainer has not yet been removed, the Thessalonians could be certain that the Day of the Lord had not yet begun, regardless of what the false teachers were saying.

2:9 The man of sin will be able to do powerful miracles in the tribulation days (cf. Rev. 13:2–4; 17:8).

2:11–12 The *deluding influence* comes from God; it is both a punishment and a moral result of their rejection of the truth (vv. 10, 12). These verses reflect the OT concept that God is sovereign even in the activities of the powers of evil (cf. Ex. 4:21; Josh. 11:20; 1 Kings 22:19–23; 1 Chron. 21:1; cf. 2 Sam. 24:1). The result will be that men will *believe what is false,* as Satan works through Antichrist.

2:12 judged who [a]did not believe the truth, but [b]took pleasure in wickedness.
a Rom 2:8
b Rom 1:32; 1 Cor 13:6

F Its Relation to Believers, 2:13–17

*2:13 13 [a]But we should always give thanks to God for you, [b]brethren beloved by the Lord, because [c]God has chosen you from the beginning [d]for salvation [e]through sanctification by the Spirit and faith in the truth.
*a 2 Thess 1:3
b 1 Thess 1:4
c Eph 1:4ff
d 1 Cor 1:21; 1 Thess 2:12; 5:9; 1 Pet 1:5
e 1 Thess 4:7; 1 Pet 1:2

2:14 14 It was for this He [a]called you through [b]our gospel, that you may gain the glory of our Lord Jesus Christ.
a 1 Thess 2:12
b 1 Thess 1:5

*2:15 15 So then, brethren, [a]stand firm and [b]hold to the traditions which you were taught, whether [c]by word *of mouth* or [c]by letter from us.
*a 1 Cor 16:13
b 1 Cor 11:2; 2 Thess 3:6
c 2 Thess 2:2

*2:16 16 [a]Now may our Lord Jesus Christ [a]Himself and God our Father, who has [b]loved us and given us eternal comfort and [c]good hope by grace,
*a 1 Thess 3:11
b John 3:16
c Titus 3:7; 1 Pet 1:3

2:17 17 [a]comfort and [b]strengthen your hearts in every good work and word.
a 1 Thess 3:2, 13
b 2 Thess 3:3

IV EXHORTATIONS TO PRAYER AND DISCIPLINE, 3:1–15

A Paul's Confidence, 3:1–5

3:1 3 [a]Finally, brethren, [b]pray for us that [c]the word of the Lord will spread rapidly and be glorified, just as *it did* also with you;
a 1 Thess 4:1
b 1 Thess 5:25
c 1 Thess 1:8

*3:2 2 and that we will be [a]rescued from perverse and evil men; for not all have faith.
*a Rom 15:31

*3:3 3 But [a]the Lord is faithful, and He will strengthen and protect you from [b]the evil *one*.
*a 1 Cor 1:9; 1 Thess 5:24
b Matt 5:37

3:4 4 We have [a]confidence in the Lord concerning you, that you [b]are doing and will *continue* to do what we command.
a 2 Cor 2:3
b 1 Thess 4:10

*3:5 5 May the Lord [a]direct your hearts into the love of God and into the steadfastness of Christ.
*a 1 Thess 3 11

B Paul's Commands, 3:6–15

*3:6 6 Now we command you, brethren, [a]in the name of our Lord Jesus Christ, that you [b]keep away from every brother who leads an [c]unruly life and not according to [d]the tradition which you received from us.
*a 1 Cor 5:4
b Rom 16:17; 1 Cor 5:11; 2 Thess 3:14
c 1 Thess 5:14; 2 Thess 3:7,11
d 1 Cor 11:2; 2 Thess 2:15

*3:7 7 For you yourselves know how you ought to [a]follow our example, because we did not act in an undisciplined manner among you,
*a 1 Thess 1:6; 2 Thess 3:9

3:8 8 nor did we [a]eat anyone's bread without paying for it, but with [b]labor and hardship we *kept* [c]working night and day so that we would not be a burden to any of you;
a 1 Cor 9:4
b 1 Thess 2:9
c Acts 18:3; Eph 4:28

3:9 9 not because we do not have [a]the right *to this,* but in order to offer ourselves [b]as a model for you, so that you would follow our example.
a 1 Cor 9:4ff
b 2 Thess 3:7

3:10 10 For even [a]when we were with you, we used to give you this order: [b]if anyone is not willing to work, then he is not to eat, either.
a 1 Thess 3:4
b 1 Thess 4:11

*3:11 11 For we hear that some among you are [a]leading an un-
*a 2 Thess 3:6

2:13 *through sanctification by the Spirit and faith in the truth.* God's activity (the Holy Spirit's work of regeneration) and man's responsibility (faith) are equally necessary in salvation.

2:15 *the traditions.* I.e., all the teachings Paul had shared with the Thessalonians.

2:16–17 Paul's prayer for steadfastness on the part of the Thessalonians closes this crucial section. Notice the closing prayers of this letter: for their lives to be such as could be commended by the Lord (1:11–12), for their love and steadfastness (3:5), and for their peace (3:16).

3:2 *perverse and evil men.* Those "who did not believe the truth" (2:10–12), Jews and Gentiles, whom Paul encountered in virtually every city he visited. His experiences at Thessalonica are recorded in Acts 17:5–10 and those at Corinth (where he wrote this letter) in Acts 18:6–17.

3:3 *But.* I.e., in contrast to this wickedness of men.

3:5 *steadfastness of Christ.* This may refer to our expectation of Christ's coming, or it may mean that the endurance or steadfastness of Christ during His life on earth should be our example.

3:6 *who leads an unruly life.* Some were not working. Paul had instructed them on this point earlier (1 Thess. 4:1; 5:14).

3:7–10 Paul cites his own example of working so as not to burden others (though he had the right to do so as an apostle).

3:11 In addition to not working, some were

3:11 [b]1 Tim 5:13; 1 Pet 4:15

disciplined life, doing no work at all, but acting like [b]busybodies.

3:12 [a]1 Thess 4:1 [b]1 Thess 4:11

12 Now such persons we command and [a]exhort in the Lord Jesus Christ to [b]work in quiet fashion and eat their own bread.

3:13 [a]1 Thess 4:1 [b]2 Cor 4:1; Gal 6:9

13 But as for you, [a]brethren, [b]do not grow weary of doing good.

*3:14 [a]Col 4:16 [b]2 Thess 3:6 [c]1 Cor 4:14

14 If anyone does not obey our instruction [a]in this letter, take special note of that person [b]and do not associate with him, so that he will be [c]put to shame.

*3:15 [a]Gal 6:1

15 *Yet* [a]do not regard him as an enemy, but [b]admonish him as a [c]brother.

3:15 [b]1 Thess 5:14 [c]2 Thess 3:6, 13

V CONCLUDING BENEDICTION AND GREETING, 3:16–18

3:16 [a]Rom 15:33 [b]1 Thess 3:11 [c]Ruth 2:4

16 Now [a]may the Lord of peace [b]Himself continually grant you peace in every circumstance. [c]The Lord be with you all!

3:17 [a]1 Cor 16:21

17 I, Paul, write this greeting [a]with my own hand, and this is a distinguishing mark in every letter; this is the way I write.

3:18 [a]Rom 16:20; 1 Thess 5:28

18 [a]The grace of our Lord Jesus Christ be with you all.

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busybodies, meddling in the affairs of others.

3:14 *do not associate with him.* Idlers were to be ostracized from the company of believers in order to shame them into changing their ways. This was not formal excommunication but group disapproval and social ostracism, a serious thing for a believer in a heathen society at that time.

3:15 *admonish him.* The aim of the discipline was reformation and restoration of the offender.

1 TIMOTHY

INTRODUCTION

AUTHOR: Paul DATE: 63-66

The Pastoral Epistles The two letters to Timothy and the one to Titus are called the "pastoral epistles" because they contain principles for the pastoral care of churches and qualifications for ministers.

Authorship Some have questioned whether Paul himself wrote these letters on the grounds that (1) Paul's travels described in the pastorals do not fit anywhere into the historical account of the book of Acts, (2) the church organization described in them is that of the second century, and (3) the vocabulary and style are significantly different from that of the other Pauline letters. Those who hold to the Pauline authorship reply: (1) there is no compelling reason to believe that Acts contains the complete history of the life of Paul. Since his death is not recorded in Acts, he was apparently released from his first imprisonment in Rome, traveled over the empire for several years (perhaps even to Spain), was rearrested, imprisoned a second time in Rome, and martyred under Nero; (2) nothing in the church organization reflected in the pastorals requires a later date (see Acts 14:23; Phil. 1:1); and (3) the question of authorship cannot be decided solely on the basis of vocabulary without considering how subject matter affects a writer's choice of words. Vocabulary used to describe church organization, for instance, would be expected to be different from that used to teach the doctrine of the Holy Spirit. There is no argument against Pauline authorship that does not have a reasonable answer. And, of course, the letters themselves claim to have been written by Paul.

Background Timothy, the son of a Greek Gentile father and a devout Jewish mother named Eunice, was intimately associated with Paul from the time of the second missionary journey on (2 Tim. 1:5; Acts 16:1–3). When Paul wrote 1 Timothy, probably from Macedonia (1:3), he was on his way to Nicopolis (Titus 3:12), but Timothy had been left in charge of the work in Ephesus and Asia Minor. Though Paul desired to visit Timothy (3:14; 4:13), this letter, in the meantime, would guide Timothy in the conduct of his pastoral responsibilities.

Contents In relation to Timothy personally, the theme is fighting "the good fight" (1:18). In relation to the church corporately, the theme is behaving in the house of God (3:15). Important subjects discussed in the epistle include the law (1:7–11), prayer (2:1–8), appearance and activity of women (2:9–15), qualifications for bishops or elders and for deacons (3:1–13), the last days (4:1–3), care of widows (5:3–16), and use of money (6:6–19).

OUTLINE OF 1 TIMOTHY

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   A. Paul's Warning Against False Doctrines, 1:3–11
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III. **Instruction Concerning Worship, 2:1–15**
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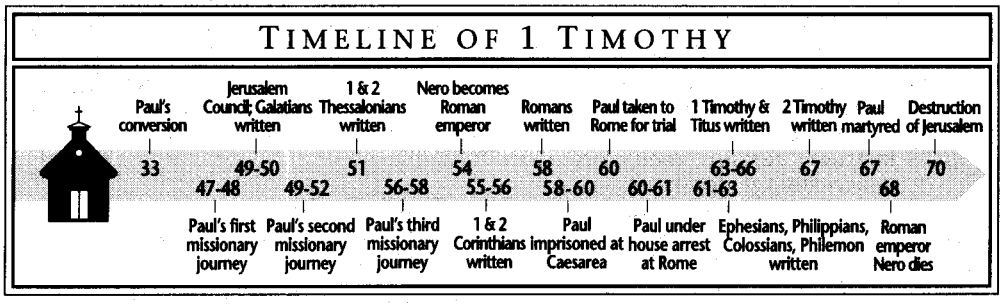
  F. Toward Money and Godliness, 6:6–19
  G. Toward One's Trust, 6:20–21



THE FIRST LETTER OF PAUL TO TIMOTHY

I OPENING GREETINGS, 1:1–2

1 Paul, [a]an apostle of [b]Christ Jesus [c]according to the commandment of [c]God our Savior, and of [b]Christ Jesus, *who is* our [d]hope,

2 to [a]Timothy, [a]*my* true child in *the* faith: [b]Grace, mercy *and* peace from God the Father and [c]Christ Jesus our Lord.

II INSTRUCTION CONCERNING DOCTRINE, 1:3–20

A Paul's Warning Against False Doctrines, 1:3–11

3 As I urged you upon my departure for [a]Macedonia, remain on at [b]Ephesus so that you may instruct certain men not to [c]teach strange doctrines,

4 nor to pay attention to [a]myths and endless [b]genealogies, which give rise to mere [c]speculation rather than [d]*furthering* the administration of God which is by faith.

5 But the goal of our [a]instruction is love [b]from a pure heart and a [c]good conscience and a sincere [d]faith.

6 For some men, straying from these things, have turned aside to [a]fruitless discussion,

7 [a]wanting to be [b]teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

8 But we know that [a]the Law is good, if one uses it lawfully,

9 realizing the fact that [a]law is not made for a righteous person, but for those who are lawless and [b]rebellious, for the [c]ungodly and sinners, for the unholy and [d]profane, for those who kill their fathers or mothers, for murderers

10 and [a]immoral men and [b]homosexuals and [c]kidnappers and [d]liars and [e]perjurers, and whatever else is contrary to [f]sound teaching,

11 according to [a]the glorious gospel of [b]the blessed God, with which I have been [c]entrusted.

B Paul's Testimony Concerning the Grace of God, 1:12–17

12 I thank [a]Christ Jesus our Lord, who has [b]strengthened me, because He considered me faithful, [c]putting me into service,

13 even though I was formerly a blasphemer and a [a]persecutor and a violent aggressor. Yet I was [b]shown mercy because [c]I acted ignorantly in unbelief;

14 and the [a]grace of our Lord

1:1 [a]2 Cor 1:1 [b]1 Tim 1:12 [c]Titus 1:3 [d]Col 1:27

1:2 [a]2 Tim 1:2 [b]Rom 1:7; 2 Tim 1:2; Titus 1:4 [c]1 Tim 1:12

1:3 [a]Rom 15:26 [b]Acts 18:19 [c]Rom 16:17; 2 Cor 11:4; Gal 1:6f; 1 Tim 6:3

1:4 [a]1 Tim 4:7; 2 Tim 4:4; Titus 1:14; 2 Pet 1:16 [b]Titus 3:9 [c]2 Tim 2:23 [d]Eph 3:2

1:5 [a]1 Tim 1:18 [b]2 Tim 2:22 [c]1 Tim 1:19; 3:9; 2 Tim 1:3; 1 Pet 3:16,21 [d]2 Tim 1:5

1:6 [a]Titus 1:10

1:7 [a]James 3:1 [b]Luke 2:46

1:8 [a]Rom 7:12,16

1:9 [a]Gal 5:23 [b]Titus 1:6,10 [c]1 Pet 4:18; Jude 15 [d]1 Tim 4:7; 6:20; Heb 12:16

1:10 [a]1 Cor 6:9 [b]Lev 18:22 [c]Ex 21:16; Rev 18:13 [d]Rev 21:8,27; 22:15 [e]Matt 5:33 [f]1 Tim 4:6; 6:3; 2 Tim 4:3; Titus 1:9,13; 2:1,2

1:11 [a]2 Cor 4:4 [b]1 Tim 6:15 [c]Gal 2:7

1:12 [a]Gal 3:26 [b]Acts 9:22; Phil 4:13; 2 Tim 4:17 [c]Acts 9:15

1:13 [a]Acts 8:3 [b]1 Cor 7:25 [c]Acts 26:9

1:14 [a]Rom 5:20; 1 Cor 3:10; 2 Cor 4:15; Gal 1:13-16

1:1 *apostle.* Paul's title of authority, indicating his status above elders and deacons. An apostle had the right to expect obedience from the churches. *God our Savior.* 1 Timothy (here; 2:3; 4:10) and Titus (Titus 1:3; 2:10; 3:4) especially among NT books continue the OT title "Savior" applied to God, so frequent in the Psalms (e.g., 106:21) and in Isaiah (e.g., 45:21). The title also came to be ascribed to Christ (Phil. 3:20; Titus 1:4).

1:3 *my departure for Macedonia.* This journey evidently occurred after the close of Acts (see the Introduction to Titus). *strange doctrines.* I.e., doctrines different from what Paul taught.

1:4 *myths and endless genealogies.* Mythical legends added to OT history that may have led to Gnostic teachings concerning emanations extending from God to the creation (see discussion of Gnosticism in the Introduction to 1 John).

1:6–7 The teaching of some in the congregation was *fruitless discussion* (useless talk) though they wanted to be recognized as great *teachers of the Law.*

1:8 *the Law is good.* When used lawfully, it restrains evil people.

1:10 *sound teaching.* Lit., healthy or wholesome doctrine in contrast to false, which is diseased. See also 6:3; 2 Tim. 1:13; 4:3; Titus 1:9, 13; 2:1, 2.

1:12–14 Paul's gratitude was heightened by remembering the kind of man he was before he experienced the grace of Christ.

1:14 was more than abundant, with the [b]faith and love which are *found* in Christ Jesus.

15 [a]It is a trustworthy statement, deserving full acceptance, that [b]Christ Jesus came into the world to [c]save sinners, among whom [d]I am foremost *of all.*

16 Yet for this reason I [a]found mercy, so that in me as the foremost, Jesus Christ might [b]demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

17 Now to the [a]King eternal, [b]immortal, [c]invisible, the [d]only God, [e]*be* honor and glory forever and ever. Amen.

C Paul's Charge to Timothy, 1:18–20

18 This [a]command I entrust to you, Timothy, [b]*my* son, in accordance with the [c]prophecies previously made concerning you, that by them you [d]fight the good fight,

19 keeping [a]faith and a good conscience, which some have rejected and suffered shipwreck in regard to [b]their faith.

20 Among these are [a]Hymenaeus and [b]Alexander, whom I have [c]handed over to Satan, so that they will be [d]taught not to blaspheme.

III INSTRUCTION CONCERNING WORSHIP, 2:1–15

A Prayer in the Church, 2:1–8

2 First of all, then, I urge that [a]entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men,

2 [a]for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity.

3 This is good and acceptable in the sight of [a]God our Savior,

4 [a]who desires all men to be [b]saved and to [c]come to the knowledge of the truth.

5 For there is [a]one God, *and* [b]one mediator also between God and men, *the* [c]man Christ Jesus,

6 who [a]gave Himself as a ransom for all, the [b]testimony *given* at [c]the proper time.

7 [a]For this I was appointed a preacher and [b]an apostle ([c]I am telling the truth, I am not lying) as a teacher of [d]the Gentiles in faith and truth.

8 Therefore [a]I want the men [b]in every place to pray, [c]lifting up [d]holy hands, without wrath and dissension.

B Women in the Church, 2:9–15

9 Likewise, *I want* [a]women to

1:14 [b]1 Thess 1:3; 1 Tim 2:15; 4:12; 6:11; 2 Tim 1:13; 2:22; Titus 2:2
★1:15 [a]1 Tim 3:1; 4:9; 2 Tim 2:11; Titus 3:8 [b]Mark 2:17; Luke 15:2ff; 19:10 [c]Rom 11:14 [d]1 Cor 15:9; Eph 3:8
1:16 [a]1 Cor 7:25; 1 Tim 1:13 [b]Eph 2:7
1:17 [a]Rev 15:3 [b]1 Tim 6:16 [c]Col 1:15 [d]John 5:44; 1 Tim 6:15; Jude 25 [e]Rom 2:7,10; 11:36; Heb 2:7
★1:18 [a]1 Tim 1:5 [b]1 Tim 1:2 [c]1 Tim 4:14 [d]2 Cor 10:4; 1 Tim 6:12; 2 Tim 2:3f; 4:7
1:19 [a]1 Tim 1:5 [b]1 Tim 6:12, 21; 2 Tim 2:18
★1:20 [a]2 Tim 2:17 [b]2 Tim 4:14 [c]1 Cor 5:5 [d]1 Cor 11:32; Heb 12:5ff
2:1 [a]Eph 6:18
★2:2 [a]Ezra 6:10; Rom 13:1
2:3 [a]Luke 1:47; 1 Tim 1:1; 4:10
★2:4 [a]Ezek 18:23, 32; John 3:17; 1 Tim 4:10; Titus 2:11; 2 Pet 3:9 [b]Rom 11:14 [c]2 Tim 2:25; 3:7; Titus 1:1; Heb 10:26
★2:5 [a]Rom 3:30; 10:12; 1 Cor 8:4 [b]1 Cor 8:6; Gal 3:20 [c]Matt 1:1; Rom 1:3
★2:6 [a]Matt 20:28; Gal 1:4 [b]1 Cor 1:6 [c]Mark 1:15; Gal 4:4; 1 Tim 6:15; Titus 1:3
2:7 [a]Eph 3:8; 1 Tim 1:11; 2 Tim 1:11 [b]1 Cor 9:1 [c]Rom 9:1 [d]Acts 9:15
★2:8 [a]Phil 1:12; 1 Tim 5:14; Titus 3:8 [b]John 4:21; 1 Cor 1:2; 2 Cor 2:14; 1 Thess 1:8 [c]Ps 63:4; Luke 24:50 [d]Ps 24:4; James 4:8
★2:9 [a]1 Pet 3:3

1:15 *It is a trustworthy statement.* This formula, which introduces an axiomatic truth, appears only in the pastoral letters (here; 3:1; 4:9; 2 Tim. 2:11; Titus 3:8). *I am foremost.* Paul considered himself the worst of sinners even at the end of his illustrious life.

1:18 Timothy was to be encouraged in the *fight* by the *prophecies* made about his fitness for service some time earlier.

1:20 *Hymenaeus and Alexander.* How they made shipwreck of their faith (v. 19) is not stated, though the false teaching of Hymenaeus is described in 2 Tim. 2:17–18. *I have handed over to Satan.* A remedial discipline (as in 1 Cor. 5:5), which excluded such persons from the help and fellowship of the church—a kind of last-resort punishment.

2:2 *kings.* Infamous Nero was in power at this time.

2:4 *who desires.* An expression of God's wish, not His decree, since not all will be saved, because they refuse to believe.

2:5 *one mediator.* All other mediators are ruled out in bringing God and man together; Jesus mediates through His death on the cross (Heb. 9:15; 12:24).

2:6 *ransom.* Lit., a substitute payment. Christ's death in our place (the prepositional prefix on this word means "substitution," as also in Matt. 20:28) paid the ransom for all.

2:8 *men.* The word means "males" (not females) who are to lead in public prayer. *lifting up holy hands.* A common posture for prayer and representative of the purity of life that is necessary for proper fellowship in prayer. *without wrath and dissension.* When these attitudes are present, prayer is impossible.

2:9–10 *proper clothing.* Respectable and honorable apparel reflects a godly woman's inner life. Elaborate interweaving of the hair with gold and pearls was discouraged; and orderliness, not ostentation, was the standard. *good works* will be

adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments,

10 but rather by means of good works, as is proper for women making a claim to godliness.

2:11 11 [a]A woman must quietly receive instruction with entire submissiveness.
[a] 1 Cor 14:34; Titus 2:5

***2:12** 12 [a]But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.
[a] 1 Cor 14:34; Titus 2:5

2:13 13 [a]For it was Adam who was first created, *and* then Eve.
[a] Gen 2:7,22; 3:16; 1 Cor 11:8ff

***2:14** 14 And *it was* not Adam *who* was deceived, but [a]the woman being deceived, fell into transgression.
[a] Gen 3:6,13; 2 Cor 11:3

***2:15** 15 But *women* will be preserved through the bearing of children if they continue in [a]faith and love and sanctity with self-restraint.
[a] 1 Tim 1:14

IV INSTRUCTION CONCERNING LEADERS, 3:1–16

A Bishops, 3:1–7

***3:1** 3 [a]It is a trustworthy statement: if any man aspires to the [b]office of overseer, it is a fine work he desires *to do.*
[a] 1 Tim 1:15
3:1 [b] Acts 20:28; Phil 1:1

2 [a]An overseer, then, must be above reproach, [b]the husband of one wife, [c]temperate, prudent, respectable, [d]hospitable, [e]able to teach,
***3:2** [a] 1 Tim 3:2-4; Titus 1:6-8 [b] Luke 2:36f; 1 Tim 5:9; Titus 1:6 [c] 1 Tim 3:8,11; Titus 2:2 [d] Rom 12:13 Titus 1:8; Heb 13:2; 1 Pet 4:9 [e] 2 Tim 2:24

3 [a]not addicted to wine or pugnacious, but gentle, peaceable, [b]free from the love of money.
3:3 [a] Titus 1:7 [b] 1 Tim 3:8; 6:10; Titus 1:7; Heb 13:5

4 *He must be* one who [a]manages his own household well, keeping his children under control with all dignity
***3:4** [a] 1 Tim 3:12

5 (but if a man does not know how to manage his own household, how will he take care of [a]the church of God?),
3:5 [a] 1 Cor 10:32; 1 Tim 3:15

6 *and* not a new convert, so that he will not become [a]conceited and fall into the [b]condemnation incurred by the devil.
***3:6** [a] 1 Tim 6:4; 2 Tim 3:4 [b] 1 Tim 3:7

7 And he must [a]have a good reputation with [b]those outside *the church,* so that he will not fall into reproach and [c]the snare of the devil.
3:7 [a] 2 Cor 8:21 [b] Mark 4:11 [c] 1 Tim 6:9; 2 Tim 2:26

B Deacons, 3:8–16

8 [a]Deacons likewise *must be*
***3:8** [a] Phil 1:1; 1 Tim 3:12

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their ornament.

2:12 *I do not allow a woman to teach.* Women are not to assume the office of teacher in the church (see 1 Cor. 14:34). Women may teach as long as they do not usurp the place of leadership and authority of men in the church. Older women are specifically entrusted with teaching younger women (Titus 2:3–5). The injunction is based on the relationship of man and woman in the original creation (Gen. 2:18; 3:6).

2:14 Paul is not saying that Adam was blameless (Rom. 5:12–21) but that Eve's being deceived and taking leadership from Adam are reasons for women not assuming the office of teacher. This office in the church involved authoritative teaching of doctrine.

2:15 *preserved through the bearing of children.* This may mean (1) brought safely through childbirth, (2) saved through the birth of a Child (Jesus the Savior), or (3) that a woman's greatest achievement is found in her devotion to her divinely ordained role: to help her husband, to bear children, and to follow a faithful, chaste way of life.

3:1 *overseer,* or bishop. Also referred to as an elder in the NT (see Titus 1:5, 7, where the terms are used interchangeably). The elder, the principal official in a local church, was called by the Holy Spirit (Acts 20:28), recognized by other elders (4:14), and qualified according to the standards listed in this passage. His duties included ruling (5:17), pastoring or shepherding the flock (Acts 20:28; 1 Peter 5:2), guarding the truth (Titus 1:9), and general oversight of the work, including finances (Acts 11:30).

3:2 *the husband of one wife.* Lit., a one-woman man. Some think this means having only one wife at a time, others, only one living wife (see 5:14 and 1 Cor. 7:39, where remarriage of a widow is permitted), but more likely married only once. The reverse phrase, "one-man woman" in 5:9 can only mean "married only once" in the case of the enrolled widow.

3:4–5 The elder's home provides him with a training ground for the exercise of his leadership duties in the church.

3:6 *not a new convert.* Lest rapid advancement into a place of leadership cause him to become proud.

3:8 *Deacons.* The word means "minister" or "servant." Deacons were originally the helpers of the elders. Thus their qualifications were practically the same as those for the elders. The office had its beginnings in Jerusalem (Acts 6:1–6). However, the word *deacon* is used in an unofficial sense throughout the NT of anyone who serves (cf. Eph. 6:21), as well as in an official sense, designating those who occupy the office of deacon (cf.

men of dignity, not double-tongued, [b]or addicted to much wine [c]or fond of sordid gain,

9 [a]*but* holding to the mystery of the faith with a clear conscience.

10 [a]These men must also first be tested; then let them serve as deacons if they are beyond reproach.

11 Women *must* likewise *be* dignified, [a]not malicious gossips, but [b]temperate, faithful in all things.

12 [a]Deacons must be [b]husbands of *only* one wife, *and* [c]good managers of *their* children and their own households.

13 For those who have served well as deacons [a]obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

14 I am writing these things to you, hoping to come to you before long;

15 but in case I am delayed, *I write* so that you will know how one ought to conduct himself in [a]the household of God, which is the [b]church of [c]the living God, the [d]pillar and support of the truth.

16 By common confession, great is [a]the mystery of godliness:

He who was [b]revealed in the flesh,
Was [c]vindicated in the Spirit,
[d]Seen by angels,
[e]Proclaimed among the nations,
[f]Believed on in the world,
[g]Taken up in glory.

V INSTRUCTION CONCERNING DANGERS, 4:1–16

A Description of the Dangers, 4:1–5

4 But [a]the Spirit explicitly says that [b]in later times some will fall away from the faith, paying attention to [c]deceitful spirits and [d]doctrines of demons,

2 by means of the hypocrisy of liars [a]seared in their own conscience as with a branding iron,

3 *men* who [a]forbid marriage *and advocate* [b]abstaining from foods which [c]God has created to be [d]gratefully shared in by those who believe and know the truth.

4 For [a]everything created by God is good, and nothing is to be rejected if it is [b]received with gratitude;

5 for it is sanctified by means of [a]the word of God and prayer.

B Defenses Against the Dangers, 4:6–16

6 In pointing out these things to [a]the brethren, you will be a good [b]servant of Christ Jesus, *constantly* nourished on the words of the faith and of the [c]sound doctrine which you [d]have been following.

7 But have nothing to do with

Phil. 1:1). *not double-tongued.* Not hypocritical or spreading differing stories among the congregation.

3:9 *the mystery of the faith.* I.e., the body of revealed doctrine. Truth must be united to a life lived with *a clear conscience.*

3:11 *Women.* Most likely a reference to the wives of the deacons, rather than to a separate office of deaconess, since the qualifications for deacons are continued in verse 12. If he had a different group in mind, it would seem more natural for Paul to have finished the qualifications for deacons before introducing the office of deaconess.

3:12 Same as for elders. See notes on 3:2, 4–5.

3:15 *the truth.* I.e., the Christian faith.

3:16 This seems to be a summary of the truth contained in what was likely a part of an early Christian hymn. *He who was revealed in the flesh* refers to the incarnation of Christ (cf. 2 Tim. 1:10; Titus 2:11). *vindicated in the Spirit.* The vindication of Christ by the Spirit in His resurrection (Rom. 8:11). *Taken up in glory.* Christ's ascension into heaven.

4:1–5 Paul returns to his attack on heresy. False teaching is inspired by *demons* and promulgated by means of *the hypocrisy of liars.* The Christian should live affirmatively, neither renouncing the world for a life of self-denial nor plunging into indulgence (vv. 3–5).

4:3 Both marriage and food are gifts from God to be gratefully used.

4:5 Setting things apart (the meaning of sanctify) by the *word* and *prayer* guards the believer from misusing even good things.

4:7 *fables . . . for old women.* See note on 1:4.

worldly [b]fables fit only for old women. On the other hand, discipline yourself for the purpose of [c]godliness;

8 for [a]bodily discipline is only of little profit, but [b]godliness is profitable for all things, since it [c]holds promise for the [d]present life and *also* for the *life* to come.

9 [a]It is a trustworthy statement deserving full acceptance.

10 For it is for this we labor and strive, because we have fixed [a]our hope on [b]the living God, who is [c]the Savior of all men, especially of believers.

11 [a]Prescribe and teach these things.

12 [a]Let no one look down on your youthfulness, but *rather* in speech, conduct, [b]love, faith *and* purity, show yourself [c]an example of those who believe.

13 [a]Until I come, give attention to the *public* [b]reading *of Scripture,* to exhortation and teaching.

14 Do not neglect the spiritual gift within you, which was bestowed on you through [a]prophetic utterance with [b]the laying on of hands by the [c]presbytery.

15 Take pains with these things; be *absorbed* in them, so that your progress will be evident to all.

16 [a]Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will [b]ensure salvation both for yourself and for those who hear you.

VI INSTRUCTION CONCERNING VARIOUS DUTIES, 5:1–6:21

A Toward Those Older and Younger, 5:1–2

5 [a]Do not sharply rebuke an [b]older man, but *rather* appeal to *him* as a father, *to* [c]the younger men as brothers,

2 the older women as mothers, *and* the younger women as sisters, in all purity.

B Toward Widows, 5:3–16

3 Honor widows who are [a]widows indeed;

4 but if any widow has children or grandchildren, [a]they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is [b]acceptable in the sight of God.

5 Now she who is a [a]widow indeed and who has been left alone, [b]has fixed her hope on God and continues in [c]entreaties and prayers night and day.

6 But she who [a]gives herself to wanton pleasure is [b]dead even while she lives.

7 [a]Prescribe these things as well, so that they may be above reproach.

8 But if anyone does not provide for his own, and especially for those of his household, he has [a]denied the faith and is worse than an unbeliever.

9 A widow is to be [a]put on the list only if she is not less than

4:7 [a]1 Tim 1:9 [b]1 Tim 1:4 [c]1 Tim 4:8; 6:3,5f; 2 Tim 3:5
*4:8 [a]Col 2:23 [b]1 Tim 4:7; 6:3,5f; 2 Tim 3:5 [c]Ps 37:9,11; Prov 19:23; 22:4; Matt 6:33 [d]Matt 6:33; 12:32; Mark 10:30
4:9 [a]1 Tim 1:15
*4:10 [a]2 Cor 1:10; 1 Tim 6:17 [b]1 Tim 3:15 [c]John 4:42; 1 Tim 2:4
4:11 [a]1 Tim 5:7; 6:2
*4:12 [a]1 Cor 16:11; Titus 2:15 [b]Titus 2:7; 1 Pet 5:3 [c]1 Tim 1:14
*4:13 [a]1 Tim 3:14 [b]2 Tim 3:15ff
*4:14 [a]1 Tim 1:18 [b]Acts 6:6; 1 Tim 5:22; 2 Tim 1:6 [c]Acts 11:30
4:16 [a]Acts 20:28 [b]1 Tim 1:21
5:1 [a]Lev 19:32 [b]Titus 2:2 [c]Titus 2:6
*5:3 [a]Acts 6:1; 9:39,41; 1 Tim 5:5,16
5:4 [a]Eph 6:2 [b]1 Tim 2:3
5:5 [a]Acts 6:1; 9:39,41; 1 Tim 5:3,16 [b]1 Cor 7:34; 1 Pet 3:5 [c]Luke 2:37; 1 Tim 2:1; 2 Tim 1:3
5:6 [a]James 5:5 [b]Luke 15:24; 2 Tim 3:6; Rev 3:1
*5:7 [a]1 Tim 4:11
*5:8 [a]2 Tim 2:12; Titus 1:16; 2 Pet 2:1; Jude 4
*5:9 [a]1 Tim 5:16

4:8 *little.* The benefits of bodily training are limited and transient when contrasted with the extensive and permanent benefits of godliness.

4:10 *the Savior of all men,* in that He paid the ransom for all (2:6), though only *believers* are born again.

4:12 Timothy was somewhere in his thirties.

4:13 The public *reading* of the Scriptures was to be accompanied by *exhortation* (preaching) and *teaching.*

4:14 On prophecy, see note on 1:18. *the presbytery.* The body of elders.

5:3–16 Widows, who ordinarily would have no financial means of support, were to be cared for by their families, if possible (v. 4). If support were not available from that source, the church should care for them (in such cases the women were called *widows indeed,* v. 3). Younger widows were encouraged to remarry (v. 14), but those over 60 and destitute could be placed on the official relief roll of the church (v. 9). These "enrolled widows" constituted a kind of "order of widows," who were expected to devote themselves to prayer and good works (vv. 5, 10).

5:7 The meaning is this: See that these regulations are followed so that both widows and their families will be above criticism in their conduct.

5:8 Providing for one's *own* relatives, and especially immediate family (*household*), is a believer's duty.

5:9 Being *put on the list* apparently meant that the congregation supported them. *wife of one man.*

sixty years old, *having been* [b]the wife of one man,

10 having a reputation for [a]good works; *and* if she has brought up children, if she has [b]shown hospitality to strangers, if she [c]has washed the saints' feet, if she has [d]assisted those in distress, *and* if she has devoted herself to every good work.

11 But refuse *to put* younger widows *on the list,* for when they feel [a]sensual desires in disregard of Christ, they want to get married,

12 *thus* incurring condemnation, because they have set aside their previous pledge.

13 At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also [a]gossips and [b]busybodies, talking about [c]things not proper *to mention.*

14 Therefore, I want younger *widows* to get [a]married, bear children, [b]keep house, *and* [c]give the enemy no occasion for reproach;

15 for some [a]have already turned aside to follow [b]Satan.

16 If any woman who is a believer [a]has *dependent* widows, she must [b]assist them and the church must not be burdened, so that it may assist those who are [c]widows indeed.

C Toward Elders, 5:17–25

17 [a]The elders who [b]rule well are to be considered worthy of double honor, especially those who [c]work hard at preaching and teaching.

18 For the Scripture says, "[a]YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "[b]The laborer is worthy of his wages."

19 Do not receive an accusation against an [a]elder except on the basis of [b]two or three witnesses.

20 Those who continue in sin, [a]rebuke in the presence of all, [b]so that the rest also will be fearful *of sinning.*

21 [a]I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality.

22 [a]Do not lay hands upon anyone *too* hastily and thereby share [b]*responsibility for* the sins of others; keep yourself free from sin.

23 No longer drink water *exclusively,* but [a]use a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* [a]follow after.

25 Likewise also, deeds that are good are quite evident, and [a]those which are otherwise cannot be concealed.

Lit., one-man woman. Married only once, not remarried. See note on 3:2.

5:10 *washed the saints' feet.* A menial task to remove dust from sandaled feet. See note on John 13:10.

5:12 Apparently these younger widows had pledged not to remarry.

5:13–14 Rather than becoming idle gossips, younger widows are advised to marry and have children.

5:16 Women as well as men should assume the support of widows in their family (cf. vv. 4, 8).

5:17 *double honor.* Respect and remuneration (v. 18). Some understand this to mean double pay. In either case the church was beginning to face the problem of financial support of its workers.

5:18 A quotation from Deut. 25:4 and one from Luke 10:7 (written perhaps five years before) are both called *Scripture,* a term reserved for canonical writings.

5:20 *Those who continue in sin.* I.e., elders who sin.

5:21 Angels observe what goes on in the church (1 Cor. 11:10).

5:22 *lay hands ... too hastily.* Often understood as forbidding hasty ordination, it may possibly refer to overhasty receiving of a penitent backslider back into full fellowship.

5:23 *use a little wine.* The words imply that Timothy was a total abstainer and that the advice is given in relation to a medical problem.

5:24 The sins of some are obvious (*going before*), whereas those of others are hidden (*follow after*).

5:9 [b]1 Tim 3:2

***5:10** [a]Acts 9:36; 1 Tim 6:18; Titus 2:7; 3:8; 1 Pet 2:12 [b]1 Tim 3:2 [c]Luke 7:44; John 13:14 [d]1 Tim 5:16

5:11 [a]Rev 18:7

***5:12**

***5:13** [a]3 John 10 [b]2 Thess 3:11 [c]Titus 1:11

5:14 [a]1 Cor 7:9; 1 Tim 4:3 [b]Titus 2:5 [c]1 Tim 6:1

5:15 [a]1 Tim 1:20 [b]Matt 4:10

***5:16** [a]1 Tim 5:4 [b]1 Tim 5:10 [c]1 Tim 5:3

***5:17** [a]Acts 11:30; 1 Tim 4:14; 5:19 [b]Rom 12:8

5:17 [c]1 Thess 5:12

***5:18** [a]Deut 25:4; 1 Cor 9:9 [b]Lev 19:13; Deut 24:15; Matt 10:10; Luke 10:7; 1 Cor 9:14

5:19 [a]Acts 11:30; 1 Tim 4:14; 5:17 [b]Deut 17:6; 19:15; Matt 18:16

***5:20** [a]Gal 2:14; Eph 5:11; 2 Tim 4:2 [b]2 Cor 7:11

***5:21** [a]Luke 9:26; 1 Tim 6:13; 2 Tim 2:14; 4:1

***5:22** [a]1 Tim 3:10; 4:14 [b]Eph 5:11; 1 Tim 3:2-7

***5:23** [a]1 Tim 3:8

***5:24** [a]Rev 14:13

5:25 [a]Prov 10:9

D Toward Masters and Slaves, 6:1–2

6 *a*All who are under the yoke as slaves are to regard their own masters as worthy of all honor so *b*that the name of God and *our* doctrine will not be spoken against.

2 Those who have believers as their masters must not be disrespectful to them because they are *a*brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. *b*Teach and preach these *principles.*

E Toward False Teachers, 6:3–5

3 If anyone *a*advocates a different doctrine and does not agree with *b*sound words, those of our Lord Jesus Christ, and with the doctrine *c*conforming to godliness,

4 he is *a*conceited *and* understands nothing; but he has a morbid interest in *b*controversial questions and *c*disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

5 and constant friction between *a*men of depraved mind and deprived of the truth, who *b*suppose that godliness is a means of gain.

F Toward Money and Godliness, 6:6–19

6 *a*But godliness *actually* is a means of *b*great gain when accompanied by *c*contentment.

7 For *a*we have brought nothing into the world, so we cannot take anything out of it either.

8 If we *a*have food and covering, with these we shall be content.

9 *a*But those who want to get rich fall into temptation and *b*a snare and many foolish and harmful desires which plunge men into ruin and destruction.

10 For *a*the love of money is a root of all sorts of evil, and some by longing for it have *b*wandered away from the faith and pierced themselves with many griefs.

11 But *a*flee from these things, you *b*man of God, and pursue righteousness, godliness, *c*faith, *d*love, perseverance *and* gentleness.

12 *a*Fight the good fight of *b*faith; *c*take hold of the eternal life *d*to which you were called, and you made the good *e*confession in the presence of *f*many witnesses.

13 *a*I charge you in the presence of God, who gives life to all things, and of *b*Christ Jesus, who testified the *c*good confession *d*before Pontius Pilate,

14 that you keep the commandment without stain or reproach until the *a*appearing of our Lord Jesus Christ,

15 which He will bring about at *a*the proper time—He who is *b*the blessed and *c*only Sover-

*6:1 a Eph 6:5; Titus 2:9; 1 Pet 2:18 b Titus 2:5
6:2 a Acts 1:15; Gal 3:28; Philem 16 b 1 Tim 4:11
6:3 a 1 Tim 1:3 b 1 Tim 1:10 c Titus 1:1
*6:4 a 1 Tim 3:6 b 1 Tim 1:4 c Acts 18:15; 2 Tim 2:14
6:5 a 2 Tim 3:8; Titus 1:15 b Titus 1:11; 2 Pet 2:3
*6:6 a Luke 12:15-21; 1 Tim 6:6-10
6:6 b 1 Tim 4:8 c Phil 4:11; Heb 13:5
6:7 a Job 1:21; Eccl 5:15
6:8 a Prov 30:8
6:9 a Prov 15:27; 23:4; 28:20; Luke 12:21; 1 Tim 6:17 b 1 Tim 3:7
*6:10 a Col 3:5; 1 Tim 3:3; 6:9 b James 5:19
6:11 a 2 Tim 2:22 b 2 Tim 3:17 c 1 Tim 1:14 d 2 Tim 3:10
*6:12 a 1 Cor 9:25f; Phil 1:30; 1 Tim 1:18 b 1 Tim 1:19 c Phil 3:12; 1 Tim 6:19 d Col 3:15 e 2 Cor 9:13; 1 Tim 6:13 f 1 Tim 4:14; 2 Tim 2:2
6:13 a 1 Tim 5:21 b Gal 3:26; 1 Tim 1:12,15; 2:5 c 2 Cor 9:13; 1 Tim 6:12 d Matt 27:2; John 18:37
6:14 a 2 Thess 2:8
*6:15 a 1 Tim 2:6 b 1 Tim 1:11 c 1 Tim 1:17

6:1–2 The problems of the master-slave relationship are discussed in 1 Cor. 7:21; Eph. 6:5–9; Col. 3:22–4:1; Titus 2:9–10; and Philem. 10–17. The NT writers do not question the institution of slavery but try to mitigate it through improved attitudes of both masters and slaves. In the church, they met on equal terms as members of the fellowship, though there may have been instances when slaves were elders and thus, in the church, were over masters whom they served all week. See note on Col. 3:22–23.

6:4–5 Again heretical teachers are excoriated. Perhaps they charged fees (v. 5).

6:6 In contrast to the material gain of the heretics (v. 5), the Christian finds his gain of a nonfinancial sort, *godliness* and *contentment,* or self-sufficiency, which results from an inner satisfaction with the situation that God has ordained for him.

6:10 *pierced themselves.* Their love of money brought pangs of conscience, disillusionment, and barrenness.

6:12 *made the good confession.* Timothy's public confession of Christ at his baptism.

6:15 This (His "appearing," v. 14) will be manifest at the proper time by *the blessed and only Sovereign.* In other words, the return of Christ (v. 14) will occur at the time ordered and appointed by God.

6:15 [d]Deut 10:17; Rev 17:14; 19:16 [e]Ps 136:3
*6:16 [a]1 Tim 1:17 [b]Ps 104:2; James 1:17; 1 John 1:5 [c]John 1:18
*6:17 [a]Matt 12:32; 2 Tim 4:10; Titus 2:12 [b]Ps 62:10; Luke 12:20; Rom 11:20; 1 Tim 6:9 [c]1 Tim 4:10 [d]Acts 14:17
6:18 [a]1 Tim 5:10 [b]Rom 12:8; Eph 4:28
6:19 [a]Matt 6:20

eign, [d]the King of kings and [e]Lord of lords,

16 [a]who alone possesses immortality and [b]dwells in unapproachable light, [c]whom no man has seen or can see. [a]To Him *be* honor and eternal dominion! Amen.

17 Instruct those who are rich in [a]this present world [b]not to be conceited or to [c]fix their hope on the uncertainty of riches, but on God, [d]who richly supplies us with all things to enjoy.

18 *Instruct them* to do good, to be rich in [a]good works, [b]to be generous and ready to share,

19 [a]storing up for themselves the treasure of a good foundation for the future, so that they may [b]take hold of that which is life indeed.

6:19 [b]1 Tim 6:12

G Toward One's Trust, 6:20–21

20 O [a]Timothy, guard [b]what has been entrusted to you, avoiding [c]worldly *and* empty chatter *and* the opposing arguments of what is falsely called "knowledge"—

21 which some have professed and thus [a]gone astray from [b]the faith.

[c]Grace be with you.

6:20 [a]1 Tim 1:2 [b]2 Tim 1:12,14 [c]1 Tim 1:9; 2 Tim 2:16
6:21 [a]2 Tim 2:18 [b]1 Tim 1:19 [c]Col 4:18

6:16 *immortality.* Lit., deathlessness, freedom from death.

6:17–18 Those who have wealth should place their hope in God—not money—*enjoy* what God gives them, and *be generous.*

2 TIMOTHY

INTRODUCTION

AUTHOR: Paul DATE: 67

Authorship See Introduction to 1 Timothy.

Background See Introduction to Titus under "Probable Order of Events." Paul, imprisoned in Rome as the result of persecution under Nero, realized, when he wrote this letter, that his death was near (1:8, 16; 4:6–8). Alone and cold in his dungeon (4:10–12), the veteran missionary wrote to his young son in the faith this intensely personal letter. Soon afterward, according to tradition, he was beheaded on the Ostian Way, west of Rome.

Contents The theme may be taken from 2:3, "a good soldier of Christ Jesus." Important subjects mentioned include the apostasy of the last days (3:1–9; cf. 1 Tim. 4:1–3), the inspiration of the Scriptures (3:16), and the crown of righteousness (4:8).

OUTLINE OF 2 TIMOTHY

I. **The Salutation,** 1:1–2
II. **The Expression of Thanks for Timothy,** 1:3–7
III. **The Call of a Soldier of Christ,** 1:8–18
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  B. A Call to Faithfulness, 1:13–18
IV. **The Character of a Soldier of Christ,** 2:1–26
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  B. He Is Single-minded, 2:3–4
  C. He Is Strict, 2:5–10
  D. He Is Secure, 2:11–13
  E. He Is Sound of Faith, 2:14–19
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V. **The Caution for a Soldier of Christ,** 3:1–17
  A. The Peril of Apostasy, 3:1–9
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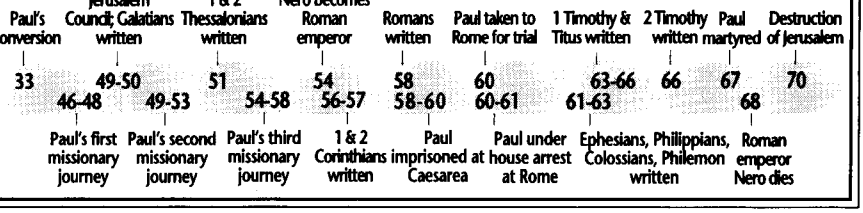
VI. **The Charge to a Soldier of Christ,** 4:1–5
VII. **The Comfort of a Soldier of Christ,** 4:6–18
  A. A Good Finish to Life, 4:6–7
  B. A Good Future After Life, 4:8
  C. Good Friends in Life, 4:9–18
VIII. **Concluding Greetings,** 4:19–22

TIMELINE OF 2 TIMOTHY



THE SECOND LETTER OF PAUL TO TIMOTHY

I THE SALUTATION, 1:1–2

1 Paul, [a]an apostle of [b]Christ Jesus [c]by the will of God, according to the promise of [d]life in Christ Jesus,

2 to [a]Timothy, my beloved [b]son: [c]Grace, mercy *and* peace from God the Father and Christ Jesus our Lord.

II THE EXPRESSION OF THANKS FOR TIMOTHY, 1:3–7

3 [a]I thank God, whom I [b]serve with a [c]clear conscience the way my forefathers did, [d]as I constantly remember you in my prayers night and day,

4 [a]longing to see you, [b]even as I recall your tears, so that I may be filled with joy.

5 For I am mindful of the [a]sincere faith within you, which first dwelt in your grandmother Lois and [b]your mother Eunice, and I am sure that *it is* in you as well.

6 For this reason I remind you to kindle afresh [a]the gift of God which is in you through [a]the laying on of my hands.

7 For God has not given us a [a]spirit of timidity, but of power and love and discipline.

III THE CALL OF A SOLDIER OF CHRIST, 1:8–18

A A Call to Courage, 1:8–12

8 Therefore [a]do not be ashamed of the [b]testimony of our Lord or of me [c]His prisoner, but join with *me* in [d]suffering for the [e]gospel according to the power of God,

9 who has [a]saved us and [b]called us with a holy [c]calling, [d]not according to our works, but according to His own [b]purpose and grace which was granted us in [e]Christ Jesus from [f]all eternity,

10 but [a]now has been revealed by the [b]appearing of our Savior [c]Christ Jesus, who [d]abolished death and brought life and immortality to light through the gospel,

11 [a]for which I was appointed

1:1 [a]2 Cor 1:1 [b]Gal 3:26 [c]1 Cor 1:1 [d]1 Tim 6:19
1:2 [a]Acts 16:1; 1 Tim 1:2 [b]1 Tim 1:2; 2 Tim 2:1; Titus 1:4 [c]Rom 1:7
1:3 [a]Rom 1:8 [b]Acts 24:14 [c]Acts 23:1; 24:16; 1 Tim 1:5 [d]Rom 1:9
1:4 [a]2 Tim 4:9,21 [b]Acts 20:37
1:5 [a]1 Tim 1:5 [b]Acts 16:1; 2 Tim 3:15
1:6 [a]1 Tim 4:14
1:7 [a]John 14:27; Rom 8:15
1:8 [a]Mark 8:38; Rom 1:16; 2 Tim 1:12,16 [b]1 Cor 1:6 [c]Eph 3:1; 2 Tim 1:16 [d]2 Tim 2:3,9; 4:5 [e]2 Tim 1:10; 2:8
1:9 [a]Rom 11:14 [b]Rom 8:28ff [c]Rom 11:29 [d]Eph 2:9 [e]2 Tim 1:1 [f]Rom 16:25; Eph 1:4; Titus 1:2
1:10 [a]Rom 16:26 [b]2 Thess 2:8; 2 Tim 4:1,8; Titus 2:11 [c]2 Tim 1:1 [d]1 Cor 15:26; Heb 2:14f
1:11 [a]1 Tim 2:7

1:1 *life in Christ Jesus.* I.e., in union with Christ Jesus.

1:3 Paul's Jewish *forefathers* taught him to serve the true God.

1:4 *your tears.* Possibly those shed at some parting, such as in Acts 20:37; or perhaps a reference to tears Paul knows Timothy has shed in the course of his service for Christ.

1:5 *Lois* is mentioned nowhere else. *your mother Eunice.* See Acts 16:1. Apparently both women had been converted under Paul's ministry.

1:6 Paul was evidently included with the elders who ordained Timothy (1 Tim. 1:18; 4:14). Timothy's responsibility was to keep rekindling his spiritual gift.

1:7 *timidity.* See John 14:27 and Rev. 21:8, where similar words occur. The believer is to have fear in the sense of awe (1 Peter 1:17; 2:17) but not cowardice.

1:8 *the testimony of our Lord.* I.e., testifying, including by suffering, to our Lord.

1:9–10 Made in eternity past, God's plan for salvation was revealed at the incarnation of Christ.

a preacher and an apostle and a teacher.

12 For this reason I also suffer these things, but [a]I am not ashamed; for I know [b]whom I have believed and I am convinced that He is able to [c]guard what I have entrusted to Him until [d]that day.

B A Call to Faithfulness, 1:13–18

13 [a]Retain the [b]standard of [c]sound words [d]which you have heard from me, in the [e]faith and love which are in [f]Christ Jesus.

14 Guard, through the Holy Spirit who [a]dwells in us, the [b]treasure which has been entrusted to *you.*

15 You are aware of the fact that all who are in [a]Asia [b]turned away from me, among whom are Phygelus and Hermogenes.

16 The Lord grant mercy to [a]the house of Onesiphorus, for he often refreshed me and [b]was not ashamed of my [c]chains;

17 but when he was in Rome, he eagerly searched for me and found me—

18 the Lord grant to him to find mercy from the Lord on [a]that day—and you know very well what services he rendered at [b]Ephesus.

1:12 a 2 Tim 1:8,16 b Titus 3:8 c 1 Tim 6:20; 2 Tim 1:14 d 1 Cor 1:8; 3:13; 2 Tim 1:18; 4:8

1:13 a 2 Tim 3:14; Titus 1:9 b Rom 2:20; 6:17 c 1 Tim 1:10 d 2 Tim 2:2 e 1 Tim 1:14 f 2 Tim 1:1

1:14 a Rom 8:9 b 1 Tim 6:20; 2 Tim 1:12

1:15 a Acts 2:9 b 2 Tim 4:10, 11,16

1:16 a 2 Tim 4:19 b 2 Tim 1:8 c Eph 6:20

1:18 a 1 Cor 1:8; 3:13; 2 Tim 1:12; 4:8 b Acts 18:19; 1 Tim 1:3

IV THE CHARACTER OF A SOLDIER OF CHRIST, 2:1–26

A He Is Strong, 2:1–2

2 You therefore, my [a]son, [b]be strong in the grace that is in [c]Christ Jesus.

2 The things [a]which you have heard from me in the presence of [b]many witnesses, [c]entrust these to [d]faithful men who will be [e]able to teach others also.

2:1 a 2 Tim 1:2 b Eph 6:10 c 2 Tim 1:1

2:2 a 2 Tim 1:13 b 1 Tim 6:12 c 1 Tim 1:18 d 1 Tim 1:12 e 2 Cor 2:14ff; 3:5

B He Is Single-minded, 2:3–4

3 [a]Suffer hardship with *me,* as a good [b]soldier of [c]Christ Jesus.

4 No soldier in active service [a]entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.

2:3 a 2 Tim 1:8 b 1 Cor 9:7; 1 Tim 1:18 c 2 Tim 1:1

2:4 a 2 Pet 2:20

C He Is Strict, 2:5–10

5 Also if anyone [a]competes as an athlete, he does not win the prize unless he competes according to the rules.

6 [a]The hard-working farmer ought to be the first to receive his share of the crops.

7 Consider what I say, for the

2:5 a 1 Cor 9:25

2:6 a 1 Cor 9:10

1:12 *whom I have believed.* I.e., on whose trustworthiness I have staked my faith. *what I have entrusted.* Lit., the deposit. Paul's trust is well founded, for God will preserve this deposit of faith in Christ until the Day of Judgment, when all dangers will be past. Some understand this to refer to God's deposit of gifts in Paul's life (as in v. 14 and 1 Tim. 6:20).

1:13 *sound words.* Lit., healthy teaching. See note on 1 Tim. 1:10 for other uses of this word.

1:14 *the treasure.* Lit., the good deposit; i.e., the gospel.

1:15 *all who are in Asia.* Some who could have helped Paul apparently had declined to do so. Asia was the Roman province embracing the western part of what is now called Asia Minor (Turkey). Timothy was in Ephesus, the capital. *Phygelus and Hermogenes* were a special disappointment to Paul and were known to Timothy.

1:16–18 *Onesiphorus,* who had ministered to Paul in Ephesus, sought him out in the dungeon where Paul was confined in Rome and ministered to him.

2:1 This verse seems to sum up the teaching of chap. 1: Timothy, you have the gift of power from God through Christ (1:7); now find your strength in this gift of grace.

2:2 *heard from me.* The content of Paul's teaching is not stated but was clearly understood by Timothy. *many witnesses.* Perhaps the elders at Timothy's ordination or, more likely, the many who had at different times heard Paul's preaching.

2:4 *entangles.* A minister must put priority on his calling and be completely dedicated to his task and his Commander.

2:5 The picture in this verse is of an athlete who must play *according to the rules.* A minister must adhere to the requirements of his calling, making the Word and will of God his standard in all things.

2:6 The *hard-working farmer* receives the first share of the crops, just as the dedicated soldier is approved by his commander (v. 3) and the trained athlete wins (v. 5).

2:7 *Consider.* If they would reflect on his

Lord will give you understanding in everything.

8 Remember Jesus Christ, [a]risen from the dead, [b]descendant of David, [c]according to my gospel,

9 for which I [a]suffer hardship even to [b]imprisonment as a [c]criminal; but [d]the word of God [e]is not imprisoned.

10 For this reason [a]I endure all things for [b]the sake of those who are chosen, [c]so that they also may obtain the [d]salvation which is in [e]Christ Jesus *and* with *it* [f]eternal glory.

D He Is Secure, 2:11–13

11 [a]It is a trustworthy statement:

For [b]if we died with Him,
we will also live with Him;

12 If we endure, [a]we will also reign with Him;
If we [b]deny Him, He also will deny us;

13 If we are faithless, [a]He remains faithful, for [b]He cannot deny Himself.

E He Is Sound of Faith, 2:14–19

14 Remind *them* of these things, and solemnly [a]charge *them* in the presence of God not to [b]wrangle about words, which is useless *and leads* to the ruin of the hearers.

15 Be diligent to [a]present yourself approved to God as a workman who does not need to be ashamed, accurately handling [b]the word of truth.

16 But [a]avoid [b]worldly *and* empty chatter, for it will lead to further ungodliness,

17 and their talk will spread like gangrene. Among them are [a]Hymenaeus and Philetus,

18 *men* who have gone astray from the truth saying that [a]the resurrection has already taken place, and they upset [b]the faith of some.

19 Nevertheless, the [a]firm foundation of God stands, having this [b]seal, "[c]The Lord knows those who are His," and, "[d]Everyone who names the name of the Lord is to abstain from wickedness."

F He Is Sanctified, 2:20–23

20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and [a]some to honor and some to dishonor.

21 Therefore, if anyone cleanses himself from [a]these *things*, he will be a vessel for honor, sanctified, useful to the Master, [b]prepared for every good work.

22 Now [a]flee from youthful

2:8 [a]Acts 2:24 [b]Matt 1:1 [c]Rom 2:16
2:9 [a]2 Tim 1:8; 2:3 [b]Phil 1:7 [c]Luke 23:32 [d]1 Thess 1:8 [e]Acts 28:31; 2 Tim 4:17
★2:10 [a]Col 1:24 [b]Luke 18:7; Titus 1:1 [c]2 Cor 1:6; 1 Thess 5:9 [d]1 Cor 1:21 [e]2 Tim 1:1; 2:1,3 [f]2 Cor 4:17; 1 Pet 5:10
★2:11 [a]1 Tim 1:15 [b]Rom 6:8; 1 Thess 5:10
★2:12 [a]Matt 19:28; Luke 22:29; Rom 5:17; 8:17 [b]Matt 10:33; Luke 12:9; 1 Tim 5:8
★2:13 [a]Rom 3:3; 1 Cor 1:9 [b]Num 23:19; Titus 1:2
★2:14 [a]1 Tim 5:21; 2 Tim 4:1 [b]1 Tim 6:4; 2 Tim 2:23; Titus 3:9
★2:15 [a]Rom 6:13; James 1:12 [b]Eph 1:13; James 1:18
2:16 [a]Titus 3:9 [b]1 Tim 1:9; 6:20
★2:17 [a]1 Tim 1:20
2:18 [a]1 Cor 15:12 [b]1 Tim 1:19; Titus 1:11
★2:19 [a]Is 28:16f; 1 Tim 3:15 [b]John 3:33 [c]John 10:14; 1 Cor 8:3 [d]Luke 13:27; 1 Cor 1:2
★2:20 [a]Rom 9:21
2:21 [a]1 Tim 6:11; 2 Tim 2:16-18 [b]2 Cor 9:8; Eph 2:10; 2 Tim 3:17
★2:22 [a]1 Tim 6:11

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teachings (in the previous verses), Christ would open up for them depths of meaning.

2:10 *For this reason.* I.e., because the Word of God remains unimprisoned (v. 9).

2:11 *died.* Perhaps a reference to the crucifixion of the sin nature, as in Gal. 2:20, or a reference to physical death. I.e., if we die physically, we shall be raised physically.

2:12 If we *endure* in this life, we shall reign in our glorified state. Those who *deny* are professing people who will in turn be disowned by Him (Matt. 10:33; 2 John 9).

2:13 *If we are faithless, He remains faithful.* A statement of the consistency of God's character, a strong promise to the believer of the security of his salvation even though he may lose all rewards (see 1 Cor. 3:15).

2:14 Do not *wrangle about words.* I.e., do not indulge in word battles, wordy controversies, and quibbling about words. These are not only profitless but harmful to those who hear them.

2:15 *accurately handling.* I.e., correctly handling the Word of God in both analysis and presentation—in contrast to the inane interpretations of false teachers.

2:17 *Hymenaeus and Philetus.* These troublemakers (Hymenaeus is also mentioned in 1 Tim. 1:20) were probably teaching that the doctrine of the resurrection had only an allegorical or spiritual meaning. Gnostic teaching conceived of resurrection allegorically, as referring to acquaintance with truth and as occurring at baptism.

2:19 *seal.* A mark of authentication and ownership.

2:20–21 There will be some wicked persons (*vessels of wood and of earthenware*) in every church, but no one need remain wicked (v. 21).

2:22 *lusts.* Not only for immoral but also foolish things. Temptation is to be avoided by fleeing what hinders, by following what helps, and by

lusts and pursue righteousness, [b]faith, love *and* peace, with those who [c]call on the Lord [d]from a pure heart.

23 But refuse foolish and ignorant [a]speculations, knowing that they [b]produce quarrels.

G He Is a Servant, 2:24–26

24 [a]The Lord's bond-servant must not be quarrelsome, but be kind to all, [b]able to teach, patient when wronged,

25 [a]with gentleness correcting those who are in opposition, [b]if perhaps God may grant them repentance leading to [c]the knowledge of the truth,

26 and they may come to their senses *and escape* from [a]the snare of the devil, having been [b]held captive by him to do his will.

V THE CAUTION FOR A SOLDIER OF CHRIST, 3:1–17

A The Peril of Apostasy, 3:1–9

3 But realize this, that [a]in the last days difficult times will come.

2 For men will be [a]lovers of self, [b]lovers of money, [c]boastful, [d]arrogant, [e]revilers, [f]disobedient to parents, [g]ungrateful, [h]unholy,

3 [a]unloving, irreconcilable, [b]malicious gossips, without self-control, brutal, [c]haters of good,

4 [a]treacherous, [b]reckless, [c]conceited, [d]lovers of pleasure rather than lovers of God,

5 holding to a form of [a]godliness, although they have [b]denied its power; [c]Avoid such men as these.

6 For among them are those who [a]enter into households and captivate [b]weak women weighed down with sins, led on by [c]various impulses,

7 always learning and never able to [a]come to the knowledge of the truth.

8 Just as [a]Jannes and Jambres [b]opposed Moses, so these *men* also oppose the truth, [c]men of depraved mind, rejected in regard to the faith.

9 But they will not make further progress; for their [a]folly will be obvious to all, just [b]as Jannes' and Jambres' folly was also.

B The Protection from Apostasy, 3:10–17

10 But you [a]followed my teaching, conduct, purpose, faith, patience, [b]love, perseverance,

11 [a]persecutions, *and* [b]sufferings, such as happened to me at [c]Antioch, at [d]Iconium *and* at [e]Lystra; what [f]persecutions I endured, and out of them all [g]the Lord rescued me!

12 Indeed, all who desire to live godly in Christ Jesus [a]will be persecuted.

13 But evil men and impostors

2:22 [b]1 Tim 1:14 [c]Acts 7:59 [d]1 Tim 1:5
2:23 [a]1 Tim 6:4; 2 Tim 2:14; Titus 3:9 [b]Titus 3:9; James 4:1
★2:24 [a]1 Tim 3:3; Titus 1:7 [b]1 Tim 3:2
2:25 [a]Gal 6:1; Titus 3:2; 1 Pet 3:15 [b]Acts 8:22 [c]1 Tim 2:4
★2:26 [a]1 Tim 3:7 [b]Luke 5:10
★3:1 [a]1 Tim 4:1
3:2 [a]Phil 2:21 [b]Luke 16:14; 1 Tim 3:3; 6:10 [c]Rom 1:30 [d]2 Pet 2:10-12 [e]Luke 6:35 [f]1 Tim 1:9
★3:3 [a]Rom 1:31 [b]1 Tim 3:11 [c]Titus 1:8
3:4 [a]Acts 7:52 [b]Acts 19:36 [c]1 Tim 3:6 [d]Phil 3:19
★3:5 [a]1 Tim 4:7 [b]1 Tim 5:8 [c]Matt 7:15; 2 Thess 3:6
★3:6 [a]Jude 4 [b]1 Tim 5:6; Titus 3:3 [c]Titus 3:3
3:7 [a]2 Tim 2:25
★3:8 [a]Ex 7:11 [b]Acts 13:8 [c]1 Tim 6:5
3:9 [a]Luke 6:11 [b]Ex 7:11,12; 8:18; 9:11
3:10 [a]Phil 2:20,22; 1 Tim 4:6 [b]1 Tim 6:11
★3:11 [a]2 Cor 12:10 [b]2 Cor 1:5,7 [c]Acts 13:14,45, 50 [d]Acts 14:1-7, 19 [e]Acts 14:8-20 [f]2 Cor 11:23-27 [g]Rom 15:31
★3:12 [a]John 15:20; Acts 14:22; 2 Cor 4:9f

seeking the company of spiritual people.

2:24–26 The purpose of gentle and patient correction is remedial: (1) to bring repentance; (2) to acknowledge the truth; and (3) to release from Satan's trap.

2:26 *held captive.* I.e., by Satan at Satan's will (see Eph. 2:3). Some understand this to mean "release from Satan to do His (God's) will."

3:1 *in the last days.* The whole period between the writing of this letter and the Lord's return. As His return draws near, these characteristics will intensify (see 1 Tim. 4:1–5). The description that follows (vv. 2–9) is of mass corruption, of a breakdown of law and tradition.

3:3 *brutal.* The Greek word is really a noun meaning "untamed beasts."

3:5 *holding to a form of godliness.* Having the outer semblance of it without its spiritual dynamic.

3:6–7 *weak women.* These women, apparently because of sin, were changeable of mind, prone to accept new ideas, and swayed by impulses. They were never able to come to a saving knowledge of Christ.

3:8 *Jannes and Jambres.* Though these names do not appear in the OT, in late Jewish, pagan, and certain early Christian writings they are applied to the Egyptian magicians who performed counterfeit miracles in opposition to Moses (Ex. 7:11, 22). They are symbols of the folly of opposing the truth.

3:11 *persecutions.* See Acts 13–14.

3:12 To *live godly* apparently involves an aggressive witness such as that Paul gave at the places listed in verse 11.

3:13 [a]will proceed *from bad* to worse, [b]deceiving and being deceived.

14 You, however, [a]continue in the things you have learned and become convinced of, knowing from whom you have learned *them,*

15 and that [a]from childhood you have known [b]the sacred writings which are able to [c]give you the wisdom that leads to [d]salvation through faith which is in [e]Christ Jesus.

16 [a]All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

17 so that [a]the man of God may be adequate, [b]equipped for every good work.

VI THE CHARGE TO A SOLDIER OF CHRIST, 4:1–5

4 [a]I solemnly charge *you* in the presence of God and of Christ Jesus, who is to [b]judge the living and the dead, and by His [c]appearing and His kingdom:

2 preach [a]the word; be ready in season *and* out of season; [b]reprove, rebuke, exhort, with great [c]patience and instruction.

3 For [a]the time will come when they will not endure [b]sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires,

4 and [a]will turn away their ears from the truth and [b]will turn aside to myths.

5 But you, [a]be sober in all things, [b]endure hardship, do the work of an [c]evangelist, fulfill your [d]ministry.

VII THE COMFORT OF A SOLDIER OF CHRIST, 4:6–18

A A Good Finish to Life, 4:6–7

6 For I am already being [a]poured out as a drink offering, and the time of [b]my departure has come.

7 [a]I have fought the good fight, I have finished [b]the course, I have kept [c]the faith;

B A Good Future After Life, 4:8

8 in the future there [a]is laid up for me [b]the crown of righteousness, which the Lord, the righteous Judge, will award to me on [c]that day; and not only to

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3:16 *All Scripture is inspired* (lit., God-breathed). I.e., the Bible came from God through the men who wrote it (see 2 Peter 1:21). God superintended these human authors so that, using their individual personalities, they composed and recorded without error God's Word to man. Christ attested to the fact that inspiration extends to the very words. See notes on Matt. 5:18 and John 10:35. In the same verse, Paul quoted Deuteronomy and Luke as Scripture. See note on 1 Tim. 5:18. Peter declared Paul's epistles to be Scripture. See note on 2 Peter 3:16. Inspiration does not involve mechanical dictation but the accurate recording of God's words. Inspiration does not extend beyond the original mss., though the texts we possess today have been transmitted with high accuracy. Scripture is useful for *teaching, reproof* (rebuking those in sin), *correction* of those in error, and *training* in righteousness.

3:17 The purpose of the proper use of Scripture is that *the man of God* may be equipped—thoroughly *equipped for every good work.*

4:1 *His appearing and His kingdom.* When Christ appears, He will inaugurate the judgment and His faithful will be gathered into His kingdom.

4:2 *be ready in season and out of season.* I.e., always be ready, whether the time is opportune for preaching the gospel or not.

4:3–4 A description of people who were no longer content to hear the sound teaching of Paul, but who were impelled to turn to many different teachers of novelty and untruth.

4:5 *be sober.* The word means "abstain from wine," thus, metaphorically, "sober in judgment" (cf. 1 Tim. 3:2). In his pastoral work Timothy was not to forget to evangelize the unsaved.

4:6 *poured out as a drink offering.* See note on Lev. 23:10–14. Paul viewed his death as pouring out his life as an offering to God. *departure* = release. I.e., his death. Paul knew that this time he would not be freed.

4:7 *the faith.* I.e., the recognized body of Christian doctrine (cf. Jude 3). Paul *kept* the faith in two senses: he was obedient to it, and he passed it on as he received it.

4:8 *laid up.* I.e., safely kept. *crown of righteousness.* One of the rewards (prizes) offered Christians, in this case for loving the coming of Christ. See note on 1 Cor. 3:14.

4:8 me, but also to [d]all who have loved His [e]appearing.

[d] Phil 3:11
[e] 2 Tim 4:1

C Good Friends in Life, 4:9–18

***4:9** 9 [a]Make every effort to come to me soon;

***4:10** 10 for [a]Demas, having loved [b]this present world, has deserted me and gone to [c]Thessalonica; Crescens *has gone* to [d]Galatia, [e]Titus to Dalmatia.

***4:11** 11 [a]Only [b]Luke is with me. Pick up [c]Mark and bring him with you, [d]for he is useful to me for service.

4:12 12 But [a]Tychicus I have sent to [b]Ephesus.

***4:13** 13 When you come bring the cloak which I left at [a]Troas with Carpus, and the books, especially the parchments.

***4:14** 14 [a]Alexander the coppersmith did me much harm; [b]the Lord will repay him according to his deeds.

15 Be on guard against him yourself, for he vigorously opposed our teaching.

***4:16** 16 At my first defense no one supported me, but all deserted me; [a]may it not be counted against them.

17 But the Lord stood with me and [a]strengthened me, so that through me [b]the proclamation might be [c]fully accomplished, and that all [d]the Gentiles might hear; and I was [e]rescued out of [f]the lion's mouth.

18 The Lord will rescue me from every evil deed, and will [a]bring me safely to His [b]heavenly kingdom; [c]to Him *be* the glory forever and ever. Amen.

[a] Phil 1:4; 4:21; Titus 3:12
[b] Col 4:14
[c] Acts 17:1
[d] Acts 16:6
[e] 2 Cor 2:13; 8:23; Gal 2:3; Titus 1:4
[a] 2 Tim 1:15
[b] Col 4:14; Philem 24
[c] Acts 12:12,25; 15:37-39; Col 4:10
[d] 2 Tim 2:21
[a] Acts 20:4; Eph 6:21,22; Col 4:7f
[b] Acts 18:19
[a] Acts 16:8
[a] Acts 19:33; 1 Tim 1:20
[b] Ps 62:12; Rom 2:6; 12:19
[a] Acts 7:60; 1 Cor 13:5
[a] 1 Tim 1:12; 2 Tim 2:1
[b] Titus 1:3
[c] 2 Tim 4:5
[d] Acts 9:15; Phil 1:12ff
[e] Rom 15:31; 2 Tim 3:11
[f] 1 Sam 17:37; Ps 22:21
[a] 1 Cor 1:21
[b] 1 Cor 15:50; 2 Tim 4:1; Heb 11:16; 12:22
[c] Rom 11:36; 2 Pet 3:18

VIII CONCLUDING GREETINGS, 4:19–22

***4:19** 19 Greet Prisca and [a]Aquila, and [b]the household of Onesiphorus.

***4:20** 20 [a]Erastus remained at [b]Corinth, but [c]Trophimus I left sick at [d]Miletus.

***4:21** 21 [a]Make every effort to come before [b]winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

4:22 22 [a]The Lord be with your spirit. [b]Grace be with you.

[a] Acts 18:2
[b] 2 Tim 1:16
[a] Acts 19:22; Rom 16:23
[b] Acts 18:1
[c] Acts 20:4; 21:29
[d] Acts 20:15
[a] 2 Tim 4:9
[b] Titus 3:12
[a] Gal 6:18; Phil 4:23; Philem 25
[b] Col 4:18

4:9–22 After a climactic testimony (vv. 6–8), Paul returns to treat worrisome, immediate personnel affairs.

4:10 Why *Demas* deserted Paul is not known.

4:11 *Mark* and Paul had overcome the differences that caused their earlier separation (Acts 15:36–41).

4:13 *cloak* to protect from the cold and damp of his dungeon. *the books.* Papyrus rolls. *the parchments.* Skins of vellum, used for more precious documents, in this case probably Paul's personal copies of portions of the OT. This missionary-prisoner still wanted to study!

4:14 *Alexander.* Possibly not the same as the one mentioned in 1 Tim. 1:20. We may infer from verse 15 that he may have caused the arrest of Paul in some city, that he was still active, and that he was hostile to Paul's teachings.

4:16 *my first defense.* I.e., the preliminary hearing with which Paul's final trial opened.

4:17 *rescued out of the lion's mouth.* Paul was not immediately condemned then and was spared from execution.

4:19 *Prisca and Aquila.* Devoted friends of Paul (Acts 18:2, 26; Rom. 16:3; 1 Cor. 16:19). *Onesiphorus.* See note on 1:16–18.

4:20 *Trophimus I left sick.* This happening cannot be fitted into Acts and thus indicates two imprisonments in Rome for Paul. Trophimus was an Ephesian (Acts 20:4; 21:29).

4:21 At least the four persons named here had not deserted Paul (v. 16). Nothing more is known of them.

TITUS

INTRODUCTION

AUTHOR: Paul DATE: 63-66

Authorship See the Introduction to 1 Timothy.

Historical Background The probable order of significant events is this: (1) Paul was released from his house arrest in Rome (where we find him at the end of Acts), probably because his accusers did not choose to press their charges against him before Caesar (Acts 24:1; 28:30). Their case, therefore, was lost by default, and Paul was freed. (2) Paul visited Ephesus, left Timothy there to supervise the churches, and went on to Macedonia (northern Greece). (3) From there he wrote 1 Timothy (1 Tim. 1:3). (4) He visited Crete, left Titus there to supervise those churches, and went to Nicopolis in Achaia (southern Greece, Titus 3:12). (5) Either from Macedonia or Nicopolis, he wrote this letter to encourage Titus. (6) He visited Troas (2 Tim. 4:13), where he was suddenly arrested, taken to Rome, imprisoned, and finally beheaded. (7) From Rome, during this second imprisonment, he wrote 2 Timothy.

Titus A Gentile by birth (Gal. 2:3), Titus was converted through the ministry of Paul (Titus 1:4). He accompanied Paul to Jerusalem at the time of the apostolic council (Acts 15:2; Gal. 2:1–3). He was Paul's emissary to the church at Corinth during the third missionary journey (2 Cor. 7:6–7; 8:6, 16). Titus and two others took the letter we call 2 Corinthians to Corinth and urged the Corinthians to make good their promise to give to the poor in Jerusalem. Paul left Titus in Crete to use his administrative gifts to consolidate the work there. Artemas or Tychicus probably relieved Titus in Crete so he could join Paul in Nicopolis (Titus 3:12), from where Paul sent him to Dalmatia, the former Yugoslavia (2 Tim. 4:10). Tradition says he returned to Crete and died there.

Contents Important topics discussed in the letter include qualifications for elders (1:5–9), instructions to various age groups (2:1–8), relationship to government (3:1–2), and the relation of regeneration to human works and to the Spirit (3:5).

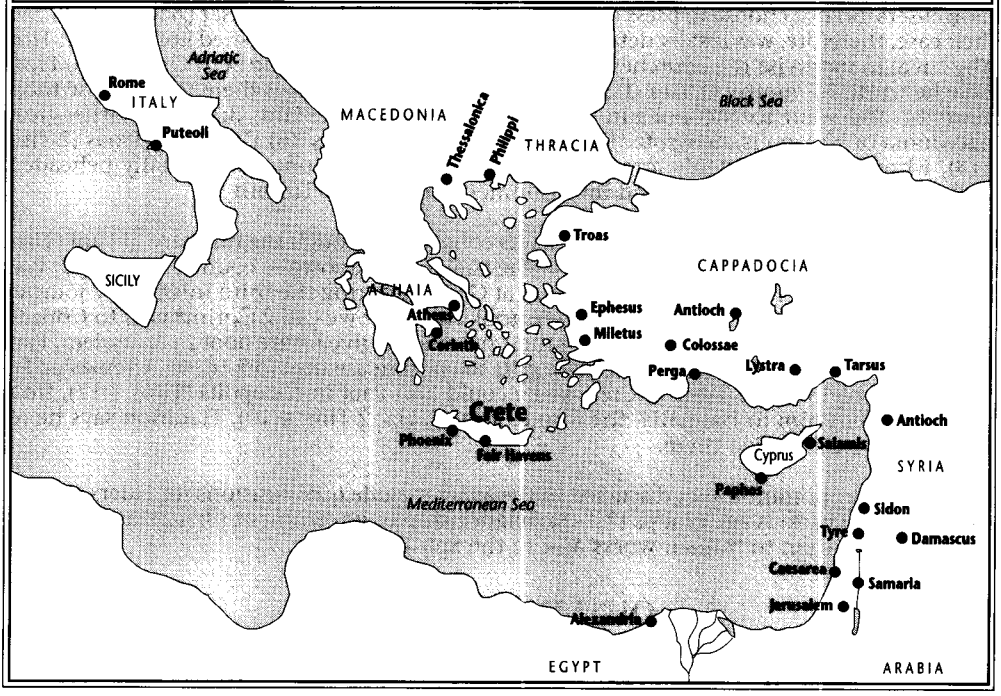
OUTLINE OF TITUS

I. **Opening Greetings, 1:1–4**
II. **Elders in the Church, 1:5–9**
  A. Their Desirability, 1:5
  B. Their Qualifications, 1:6–9
III. **Offenders in the Church, 1:10–16**
IV. **Operation of the Church, 2:1–3:11**
  A. Duties of the Minister, 2:1–10
  B. Living in Response to God's Grace, 2:11–15
  C. Demonstration of Good Works, 3:1–11
    1. In relation to governments, 3:1
    2. In relation to all people, 3:2–8
    3. In relation to false teachers, 3:9–11
V. **Personal Messages and Greetings, 3:12–15**

TIMELINE OF TITUS

Paul's conversion	Jerusalem Council; Galatians written	1 & 2 Thessalonians written	Nero becomes Roman emperor	Romans written	Paul taken to Rome for trial	1 Timothy & Titus written	2 Timothy written	Paul martyred	Destruction of Jerusalem
33	49-50	51	54	58	60	63-66	67	67	70
	47-48	49-52	56-58	55-56	58-60	60-61	61-63	68	
	Paul's first missionary journey	Paul's second missionary journey	Paul's third missionary journey	1 & 2 Corinthians written	Paul imprisoned at Caesarea	Paul under house arrest at Rome	Ephesians, Philippians, Colossians, Philemon written	Roman emperor Nero dies	

ISLAND OF CRETE AND ITS WORLD



THE LETTER OF PAUL TO TITUS

I OPENING GREETINGS, 1:1–4

1 Paul, [a]a bond-servant of God and an [b]apostle of Jesus Christ, for the faith of those [c]chosen of God and [d]the knowledge of the truth which is [e]according to godliness,

2 in [a]the hope of eternal life, which God, [b]who cannot lie, [c]promised [d]long ages ago,

3 but [a]at the proper time manifested, *even* His word, in [b]the proclamation [c]with which I was entrusted [d]according to the commandment of [e]God our Savior,

4 to [a]Titus, [b]my true child in a [c]common faith: [d]Grace and peace from God the Father and [e]Christ Jesus our Savior.

II ELDERS IN THE CHURCH, 1:5–9

A Their Desirability, 1:5

5 For this reason I left you in [a]Crete, that you would set in order what remains and [b]appoint [c]elders in every city as I directed you,

B Their Qualifications, 1:6–9

6 *namely,* [a]if any man is above reproach, the [b]husband of one wife, having children who believe, not accused of [c]dissipation or [d]rebellion.

7 For the [a]overseer must be above reproach as [b]God's steward, not [c]self-willed, not quick-tempered, not [d]addicted to wine, not pugnacious, [e]not fond of sordid gain,

8 but [a]hospitable, [b]loving what is good, sensible, just, devout, self-controlled,

9 [a]holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in [b]sound doctrine and to refute those who contradict.

III OFFENDERS IN THE CHURCH, 1:10–16

10 [a]For there are many [b]rebellious men, [c]empty talkers and deceivers, especially [d]those of the circumcision,

11 who must be silenced because they are upsetting [a]whole families, teaching [b]things they should not *teach* [c]for the sake of sordid gain.

12 One of themselves, a prophet of their own, said, "[a]Cretans are always liars, evil beasts, lazy gluttons."

13 This testimony is true. For this reason [a]reprove them [b]se-

*1:1 [a]Rom 1:1; James 1:1; Rev 1:1 [b]2 Cor 1:1 [c]Luke 18:7 [d]1 Tim 2:4 [e]1 Tim 6:3

1:2 [a]2 Tim 1:1; Titus 3:7 [b]2 Tim 2:13; Heb 6:18 [c]Rom 1:2 [d]2 Tim 1:9

1:3 [a]1 Tim 2:6 [b]Rom 16:25; 2 Tim 4:17 [c]1 Tim 1:11 [d]1 Tim 1:1 [e]Luke 1:47; 1 Tim 1:1; Titus 2:10; 3:4

*1:4 [a]2 Cor 2:13; 8:23; Gal 2:3; 2 Tim 4:10 [b]2 Tim 1:2 [c]2 Pet 1:1 [d]Rom 1:7 [e]1 Tim 1:12; 2 Tim 1:1

*1:5 [a]Acts 27:7; Titus 1:12 [b]Acts 14:23 [c]Acts 11:30

*1:6 [a]1 Tim 3:2-4; Titus 1:6-8 [b]1 Tim 3:2

1:6 [c]Eph 5:18 [d]Titus 1:10

*1:7 [a]1 Tim 3:2 [b]1 Cor 4:1 [c]2 Pet 2:10 [d]1 Tim 3:3 [e]1 Tim 3:3,8

1:8 [a]1 Tim 3:2 [b]2 Tim 3:3

*1:9 [a]2 Thess 2:15; 1 Tim 1:19; 2 Tim 1:13 [b]1 Tim 1:10; Titus 2:1

*1:10 [a]2 Cor 11:13 [b]Titus 1:6 [c]1 Tim 1:6 [d]Acts 11:2

1:11 [a]1 Tim 5:4; 2 Tim 3:6 [b]1 Tim 5:13 [c]1 Tim 6:5

*1:12 [a]Acts 2:11; 27:7

1:13 [a]1 Tim 5:20; 2 Tim 4:2; Titus 2:15 [b]2 Cor 13:10

1:1 *for the faith . . . according to godliness.* Paul was commissioned to further the faith of God's elect so that they might acquire full knowledge of Christian truth.

1:4 *Titus.* He is not mentioned in Acts, but NT references to Titus's activities are found in 2 Cor. 2:13; 7:5–7, 13–14; 8:6, 16–17, 23; 12:18; Gal. 2:1, 3; 2 Tim. 4:10. *child.* A term of affection used also by Paul of Timothy and Onesimus.

1:5 *what remains.* A church is defective unless it has constituted leaders. In Crete these were appointed (= ordained) by Titus. See note on the elders at 1 Tim. 3:1.

1:6 *husband of one wife.* Lit., one-woman man. Wherever mentioned in the NT, elders are seen as being married and as having children. Some think this phrase means "one wife at a time," others "one living wife"; but most likely it means "only one wife." (See 1 Tim. 5:9, where the similar phrase can only support the latter.) See also 1 Cor. 7:39 and 1 Tim. 5:14, where remarriage of a widow is permitted. *children who believe.* May mean "believing children" as translated here, or "faithful children," even though unbelievers.

1:7 *overseer.* Used interchangeably with "elder," emphasizing function. In Greek cities of the first century A.D. the vices described here were common.

1:9 *sound doctrine.* Lit., healthy doctrine. See note on 1 Tim. 1:10. Good doctrine always results in good practice, and good practice is always based on good doctrine.

1:10 *those of the circumcision.* The group that required keeping the law for salvation and/or sanctification (Gal. 2:12). They also were interested in money (v. 11), held to Jewish myths (v. 14), and encouraged asceticism (vv. 14–15).

1:12 Quoted from the Cretan poet Epimenides, who exaggerated for effect. To Cretanize was to lie.

1:13 [c] Titus 2:2

verely so that they may be [c]sound in the faith,

*1:14 [a] 1 Tim 1:4 [b] Col 2:22 [c] 2 Tim 4:4

14 not paying attention to Jewish [a]myths and [b]commandments of men who [c]turn away from the truth.

*1:15 [a] Luke 11:41; Rom 14:20 [b] Rom 14:14,23 [c] 1 Tim 6:5

15 [a]To the pure, all things are pure; but [b]to those who are defiled and unbelieving, nothing is pure, but both their [c]mind and their conscience are defiled.

*1:16 [a] 1 John 2:4 [b] 1 Tim 5:8 [c] Rev 21:8 [d] Titus 3:3 [e] 2 Tim 3:8 [f] 2 Tim 3:17; Titus 3:1

16 [a]They profess to know God, but by *their* deeds they [b]deny *Him*, being [c]detestable and [d]disobedient and [e]worthless [f]for any good deed.

IV OPERATION OF THE CHURCH, 2:1–3:11

A Duties of the Minister, 2:1–10

*2:1 [a] Titus 1:9

2 But as for you, speak the things which are fitting for [a]sound doctrine.

*2:2 [a] Philem 9 [b] 1 Tim 3:2 [c] Titus 1:13 [d] 1 Tim 1:2,14

2 [a]Older men are to be [b]temperate, dignified, sensible, [c]sound [d]in faith, in love, in perseverance.

*2:3 [a] 1 Tim 3:11 [b] 1 Tim 3:8

3 Older women likewise are to be reverent in their behavior, [a]not malicious gossips nor [b]enslaved to much wine, teaching what is good,

*2:4

4 so that they may encourage the young women to love their husbands, to love their children,

2:5 [a] 1 Tim 5:14 [b] Eph 5:22 [c] 1 Tim 6:1

5 *to be* sensible, pure, [a]workers at home, kind, being [b]subject to their own husbands, [c]so that the word of God will not be dishonored.

6 Likewise urge [a]the young men to be sensible;

*2:6 [a] 1 Tim 5:1

7 in all things show yourself to be [a]an example of good deeds, *with* purity in doctrine, dignified,

2:7 [a] 1 Tim 4:12

8 sound *in* speech which is beyond reproach, so [a]that the opponent will be put to shame, having nothing bad to say about us.

*2:8 [a] 2 Thess 3:14; 1 Pet 2:12

9 *Urge* [a]bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,

*2:9 [a] Eph 6:5; 1 Tim 6:1

10 not pilfering, but showing all good faith so that they will adorn the doctrine of [a]God our Savior in every respect.

2:10 [a] Titus 1:3

B Living in Response to God's Grace, 2:11–15

*2:11 [a] 2 Tim 1:10; Titus 3:4 [b] 1 Tim 2:4 *2:12 [a] 1 Tim 6:9; Titus 3:3 [b] 2 Tim 3:12 [c] 1 Tim 6:17 2:13 [a] 2 Thess 2:8 [b] 1 Tim 1:1; 2 Tim 1:2; Titus 1:4; 2 Pet 1:1 *2:14 [a] 1 Tim 2:6 [b] Ps 130:8; 1 Pet 1:18f [c] Ezek 37:23; Heb 1:3; 9:14; 1 John 1:7 [d] Ex 19:5; Deut 4:20; 7:6; 14:2; Eph 1:11; 1 Pet 2:9 [e] Eph 2:10; Titus 3:8; 1 Pet 3:13

11 For the grace of God has [a]appeared, [b]bringing salvation to all men,

12 instructing us to deny ungodliness and [a]worldly desires and [b]to live sensibly, righteously and godly [c]in the present age,

13 looking for the blessed hope and the [a]appearing of the glory of [b]our great God and Savior, Christ Jesus,

14 who [a]gave Himself for us [b]to redeem us from every lawless deed, and to [c]purify for Himself a [d]people for His own possession, [e]zealous for good deeds.

1:14 *Jewish myths.* Speculations, of a Gnostic sort, supposedly based on OT Scripture. For Gnosticism, see the Introduction to 1 John.

1:15 Purity is an internal matter, of the mind and conscience, not external. See Luke 11:41.

1:16 *worthless.* Tested and found unfit, disapproved (1 Cor. 9:27).

2:1 *But.* I.e., in contrast to false teachers. *sound doctrine.* Lit., healthy teaching (as in 1:9, 13; 2:2), that which causes behavior to be in accord with belief.

2:2 *Older men* need to set a good example. *temperate.* Wineless and thus sober in judgment. See note on 2 Tim. 4:5. *sensible.* Self-controlled.

2:3 *malicious gossips.* Apparently some of the older women were given to gossiping and drinking.

2:4–5 A list of things that should be a young wife and mother's priorities. *workers at home.* Not busybodies. *being subject.* Under the leadership of the husband (Eph. 5:22; Col. 3:18). *that the word of God will not be dishonored.* Failure to observe the matters mentioned in this verse would expose the Word of God to contempt by the world.

2:6–8 Titus, close to 40, but still considered a young man himself, was to be an example to other young men in his life and teaching.

2:8 *sound in speech.* Lit., healthy speech.

2:9 On slavery, see note on Col. 3:22–23.

2:11 *appeared.* The tense of the verb indicates a reference to the Incarnation, Christ's first appearing.

2:12 *ungodliness* = irreverence. *worldly desires.* I.e., passions, overpowering attractions for the secular world.

2:13 *blessed hope.* Christ's second coming.

2:14 *redeem us from every lawless deed.* I.e., release us from the bondage of sin. See note on redemption at Eph. 1:7.

2:15 a1 Tim 4:13; 5:20; 2 Tim 4:2 b1 Tim 4:12

15 These things speak and [a]exhort and [a]reprove with all authority. [b]Let no one disregard you.

C Demonstration of Good Works, 3:1–11

1 *In relation to governments,* 3:1

*3:1 a2 Tim 2:14 bRom 13:1 c2 Tim 2:21

3 [a]Remind them [b]to be subject to rulers, to authorities, to be obedient, to be [c]ready for every good deed,

2 *In relation to all people,* 3:2–8

*3:2 a1 Tim 3:3; 1 Pet 2:18 b2 Tim 2:25

2 to malign no one, [a]to be peaceable, [a]gentle, [b]showing every consideration for all men.

3:3 aRom 11:30; Col 3:7 bTitus 1:16 c2 Tim 3:13 dRom 6:6,12 e2 Tim 3:6; Titus 2:12 fRom 1:29

3 [a]For we also once were foolish ourselves, [b]disobedient, [c]deceived, [d]enslaved to [e]various lusts and pleasures, spending our life in [f]malice and [f]envy, hateful, hating one another.

3:4 aRom 2:4; Eph 2:7; 1 Pet 2:3 bTitus 2:10 cTitus 2:11

4 But when the [a]kindness of [b]God our Savior and *His* love for mankind [c]appeared,

*3:5 aRom 11:14; 2 Tim 1:9 bEph 2:9 cEph 2:4; 1 Pet 1:3 dJohn 3:5; Eph 5:26; 1 Pet 3:21 eRom 12:2

5 [a]He saved us, [b]not on the basis of deeds which we have done in righteousness, but [c]according to His mercy, by the [d]washing of regeneration and [e]renewing by the Holy Spirit,

3:6 aRom 5:5 bRom 2:4; 1 Tim 6:17

6 [a]whom He poured out upon us [b]richly through Jesus Christ our Savior,

*3:7 aMatt 25:34; Mark 10:17; Rom 8:17,24; Titus 1:2

7 so that being justified by His grace we would be made [a]heirs according to *the* hope of eternal life.

*3:8 a1 Tim 1:15 b1 Tim 2:8 c2 Tim 1:12 dTitus 2:7,14; 3:14

8 [a]This is a trustworthy statement; and concerning these things I [b]want you to speak confidently, so that those who have [c]believed God will be careful to [d]engage in good deeds. These things are good and profitable for men.

3 *In relation to false teachers,* 3:9–11

*3:9 a2 Tim 2:16 b1 Tim 1:4; 2 Tim 2:23 c1 Tim 1:4 dJames 4:1 e2 Tim 2:14

9 But [a]avoid [b]foolish controversies and [c]genealogies and strife and [d]disputes about the Law, for they are [e]unprofitable and worthless.

*3:10 a2 John 10 bRom 16:17 cMatt 18:15f

10 [a]Reject a [b]factious man [c]after a first and second warning,

*3:11 aTitus 1:14

11 knowing that such a man is [a]perverted and is sinning, being self-condemned.

V PERSONAL MESSAGES AND GREETINGS, 3:12–15

*3:12 aActs 20:4; Eph 6:21f; Col 4:7f; 2 Tim 4:12 b2 Tim 4:9 c2 Tim 4:21

12 When I send Artemas or [a]Tychicus to you, [b]make every effort to come to me at Nicopolis, for I have decided to [c]spend the winter there.

*3:13 aMatt 22:35 bActs 18:24; 1 Cor 16:12

13 Diligently help Zenas the [a]lawyer and [b]Apollos on their way so that nothing is lacking for them.

3:1 *be subject* = to submit or subject oneself. The same Greek word is used in Rom. 13:1 and 1 Peter 2:13. *rulers . . . authorities* usually refer to angels (good angels as in Eph. 3:10 or evil angels as in Eph. 6:12), but here the reference is to human, governmental rulers. Though Christians are a "special" people elected by God, redeemed from the world and no longer dependent upon it, they are not above the necessity of getting along with the civil authorities who govern them. When Paul wrote this, Nero had become an evil ruler.

3:2 *to be peaceable.* Quarreling only arouses the hostility of non-Christians. Christian virtues are of an opposite sort.

3:5 *not . . . but.* Personal salvation is not achieved through good deeds but through the cleansing of the new birth. *renewing by the Holy Spirit* means either the initial act of conversion or, possibly, continual renewing by the Spirit throughout the life of the believer. In any case, salvation is God's gracious work, not a reward for man's worthwhile acts.

3:7 On justification, see note on Rom. 3:24.

3:8 *these things.* I.e., the counsels of verses 1–7. *engage in good deeds* probably has the general meaning of "apply oneself to good deeds," though the phrase may have the technical meaning of "enter honorable occupations."

3:9 Teachings of the circumcision party. See note on 1:10.

3:10 *factious.* One who willfully chooses for himself and sets up a faction (see 1 Cor. 11:19; Gal. 5:20). Our responsibility is to reprimand such a person twice, then avoid him if he does not change.

3:11 *perverted.* Turned aside, and hence, self-condemned.

3:12 *Artemas.* Nothing more is known of him. *Tychicus.* See Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12.

3:13 *Zenas.* Nothing more is known of him. *Apollos.* The well-known associate of Paul.

3:14
[a] Titus 2:8
[b] Titus 3:8
[c] Rom 12:13; Phil 4:16
[d] Matt 7:19; Phil 1:11; Col 1:10

14 [a]Our people must also learn to [b]engage in good deeds to meet [c]pressing needs, so that they will not be [d]unfruitful.

15 [a]All who are with me greet you. Greet those who love us [b]in *the* faith.

[c]Grace be with you all.

3:15
[a] Acts 20:34
[b] 1 Tim 1:2
[c] Col 4:18

PHILEMON

INTRODUCTION

AUTHOR: Paul DATE: 61

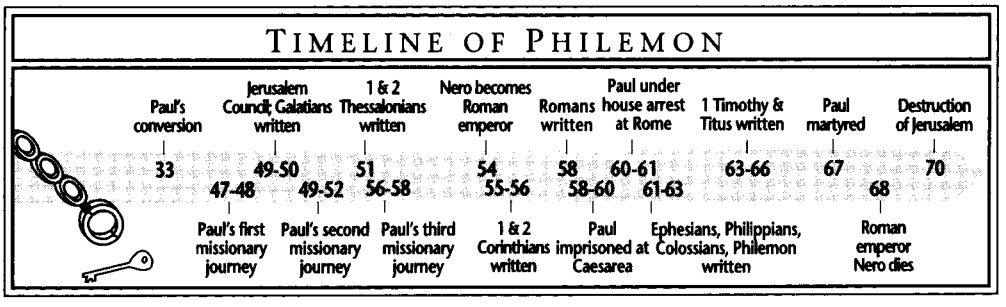
Background Like Ephesians, Philippians, and Colossians, Philemon is one of the Prison Epistles, written during Paul's first confinement in Rome. Onesimus, one of the millions of slaves in the Roman Empire, had stolen from his master, Philemon, and had run away. Eventually, he made his way to Rome, where he crossed the path of the apostle Paul, who led him to faith in Christ (v. 10). Now Onesimus was faced with doing His Christian duty toward his master by returning to him. Since death would normally have been his punishment, Paul wrote this wonderful letter of intercession on Onesimus's behalf.

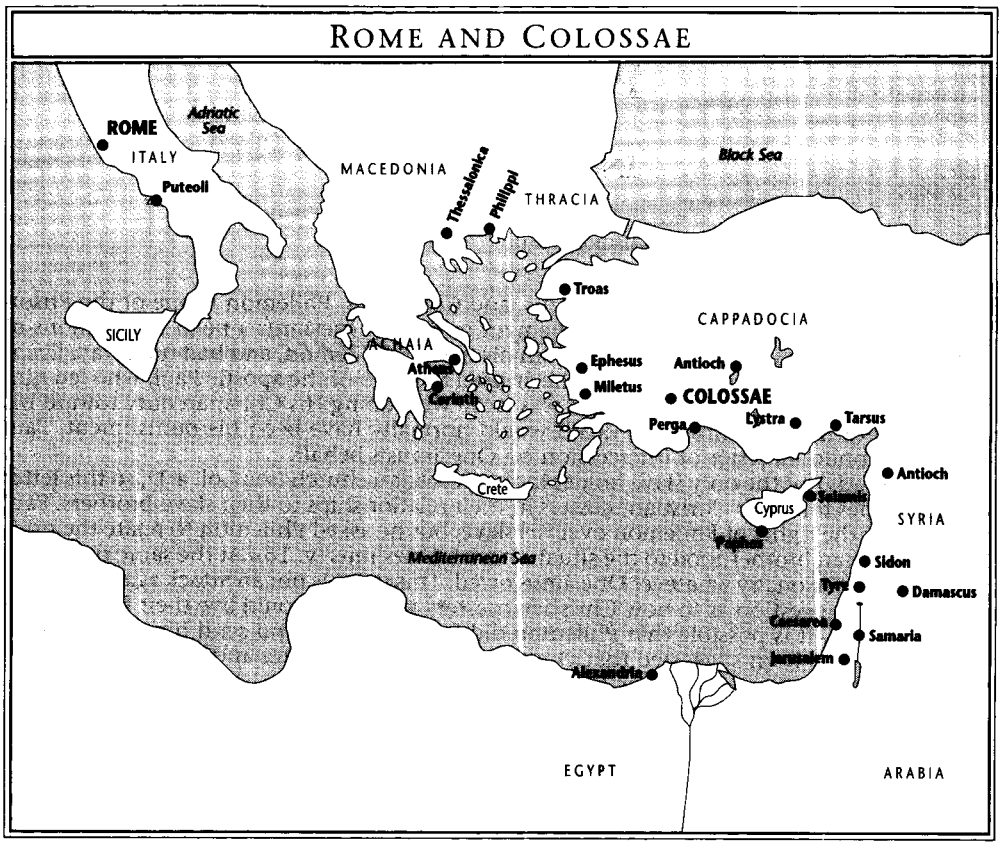
Philemon was not the only slave holder in the Colossian church (see Col. 4:1), so this letter gave guidelines for other Christian masters in their relationships to their slave-brothers. Paul did not deny the rights of Philemon over his slave, but he asked Philemon to relate the principle of Christian brotherhood to the situation with Onesimus (v. 16). At the same time, Paul offered to pay personally whatever Onesimus owed. This letter is not an attack against slavery as such, but a suggestion as to how Christian masters and slaves could live their faith within that evil system. It is possible that Philemon did free Onesimus and send him back to Paul (v. 14). It has also been suggested that Onesimus became a minister and later bishop of the church at Ephesus (Ignatius, *To the Ephesians,* 1).

This is the most personal of all Paul's letters.

OUTLINE OF PHILEMON

I. **Greetings,** 1–3
II. **Praise of Philemon,** 4–7
III. **Plea to Philemon,** 8–17
IV. **Pledge to Philemon,** 18–21
V. **Personal Matters,** 22–25




ROME AND COLOSSAE
ROME
ITALY
Adriatic Sea
Puteoli
SICILY
MACEDONIA
Thessalonica
Philippi
THRACIA
Black Sea
Troas
CAPPADOCIA
ACHAIA
Athens
Corinth
Ephesus
Miletus
Antioch
COLOSSAE
Perga
Lystra
Tarsus
Crete
Cyprus
Salamis
Paphos
SYRIA
Antioch
Sidon
Tyre
Damascus
Caesarea
Samaria
Jerusalem
Alexandria
Mediterranean Sea
EGYPT
ARABIA

THE LETTER OF PAUL TO PHILEMON

I GREETINGS, 1–3

1 [a]Paul, [b]a prisoner of [c]Christ Jesus, and [d]Timothy our brother, to Philemon our beloved *brother* and [e]fellow worker,

2 and to Apphia [a]our sister, and to [b]Archippus our [c]fellow soldier, and to [d]the church in your house:

3 [a]Grace to you and peace from God our Father and the Lord Jesus Christ.

II PRAISE OF PHILEMON, 4–7

4 [a]I thank my God always, making mention of you in my prayers,

5 because I [a]hear of your love and of the faith which you have toward the Lord Jesus and toward all the saints;

6 *and I pray* that the fellowship of your faith may become effective through the [a]knowledge of every good thing which is in you for Christ's sake.

7 For I have come to have much [a]joy and comfort in your love, because the hearts of the saints have been [b]refreshed through you, brother.

III PLEA TO PHILEMON, 8–17

8 Therefore, [a]though I have enough confidence in Christ to order you *to do* what is [b]proper,

9 yet for love's sake I rather [a]appeal *to you*—since I am such a person as Paul, the [b]aged, and now also [c]a prisoner of [d]Christ Jesus—

10 I [a]appeal to you for my [b]child [c]Onesimus, whom I have begotten in my imprisonment,

11 who formerly was useless to you, but now is useful both to you and to me.

12 I have sent him back to you in person, that is, *sending* my very heart,

13 whom I wished to keep with me, so that on your behalf he might minister to me in my [a]imprisonment for the gospel;

14 but without your consent I did not want to do anything, so that your goodness would [a]not be as it were by compulsion but of your own free will.

15 For perhaps [a]he was for this reason separated *from you* for a while, that you would have him back forever,

16 [a]no longer as a slave, but more than a slave, [b]a beloved brother, especially to me, but how much more to you, both [c]in the flesh and in the Lord.

17 If then you regard me a [a]partner, accept him as *you would* me.

IV PLEDGE TO PHILEMON, 18–21

18 But if he has wronged you in

---

1 *a prisoner of Christ Jesus.* Better, a prisoner for Jesus Christ; i.e., for His sake, in His service.

2 *Apphia* was likely Philemon's wife, and *Archippus* his son. On churches in homes, see 1 Cor. 16:19; Col. 4:15; and note on Rom. 16:5.

6 *fellowship* = sharing.

8–10 Paul could use his authority as an apostle to *order* Philemon. Instead Paul used the persuasions of love, age, and his imprisoned state, and simply appealed to Philemon (v. 10). The name *Onesimus* means "useful, beneficial."

11 By running away, Onesimus belied the meaning of his name. Now, because he had been saved, he could live up to it.

13 *on your behalf.* Had Paul kept him in Rome, Onesimus could have been a substitute for Philemon's serving Paul. The Greek preposition used here (*huper*) clearly means "substitution," as it does also in passages speaking of Christ's death (e.g., 2 Cor. 5:21; 1 Peter 3:18).

14 *your goodness.* I.e., Philemon's goodness if he decided to send Onesimus back to serve Paul.

15 *perhaps.* A suggestion of a deeper purpose of God's providence in Onesimus's running away.

16 *a beloved brother.* Not legal emancipation for Onesimus, but a practical emancipation because of Philemon's changed attitude toward his slave, who was now also his brother in Christ.

18 *charge that to my account.* This Greek phrase is translated "imputed" in Rom. 5:13. It seems

any way or owes you anything, charge that to my account;

1:19 19 [a]I, Paul, am writing this with my own hand, I will repay it ([b]not to mention to you that you owe to me even your own self as well).

1:20 20 Yes, brother, let me benefit from you in the Lord; [a]refresh my heart in Christ.

1:21 21 [a]Having confidence in your obedience, I write to you, since I know that you will do even more than what I say.

V PERSONAL MATTERS, 22–25

22 At the same time also prepare me a [a]lodging, for [b]I hope that through [c]your prayers [d]I will be given to you.

23 [a]Epaphras, my [b]fellow prisoner in Christ Jesus, greets you,

24 *as do* [a]Mark, [b]Aristarchus, [c]Demas, [c]Luke, my [d]fellow workers.

25 [a]The grace of the Lord Jesus Christ be [b]with your spirit.

1:19
a 1 Cor 16:21; 2 Cor 10:1; Gal 5:2
b 2 Cor 9:4

1:20
a Philem 7

1:21
a 2 Cor 2:3

1:22
a Acts 28:23
b Phil 1:25; 2:24
c 2 Cor 1:11
d Acts 27:24; Heb 13:19

1:23
a Col 1:7; 4:12
b Rom 16:7; Philem 1

1:24
a Acts 12:12,25; 15:37-39; Col 4:10
b Acts 19:29; 27:2; Col 4:10
c Col 4:14; 2 Tim 4:10f
d Philem 1

1:25
a Gal 6:18

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that Onesimus's offense included monetary loss to Philemon in addition to loss caused by the slave's running away. Paul asked Philemon to impute or reckon Onesimus's debt against Paul's account and to *accept him as you would me* (v. 17), a beautiful illustration of our sin imputed to Christ, wherein God receives us in the merit of His Son (2 Cor. 5:21).

19 *my own hand.* Paul was signing the pledge he made in verse 18. *you owe to me even your own self.* Philemon was apparently converted under Paul's ministry.

22 *I will be given to you.* Paul expected to be released from prison soon (see Phil. 1:25–26).

24 During Paul's second imprisonment Demas deserted him (2 Tim. 4:10).

HEBREWS

INTRODUCTION

AUTHOR: Uncertain DATE: 64–68

Authorship Many suggestions have been made for the author of this anonymous book—Paul, Barnabas, Apollos, Silas, Aquila and Priscilla, and Clement of Rome. There are both resemblances and dissimilarities to the theology and style of Paul, but Paul frequently appeals to his own apostolic authority in his letters, while this writer appeals to others who were eyewitnesses of Jesus' ministry (2:3). It is safest to say, as did the theologian Origen in the third century, that only God knows who wrote Hebrews.

Readership Three questions are involved in determining the readership of this letter. (1) What was the racial background of these readers? Although some have held that they were Gentiles, all evidence points to their Jewish background—the title of the book, "to the Hebrews," the references to the prophets and angels ministering to Israel, and the citations concerning the Levitical worship. (2) Where did they live? Palestine or Italy have been the answers most often given. The preference seems to be Italy, for these readers were not poor (and the saints in Palestine were, 6:10; 10:34; Rom. 15:26); the Septuagint is used exclusively for quotations from the Old Testament (one would not expect this if the readers were Palestinian); and "Those from Italy greet you" (13:24) sounds as though Italians outside of Italy are sending greetings back home. (3) What was their spiritual condition? Most were believers (3:1), though, as in every church group, there were doubtless some who merely professed Christianity. The author calls this letter a "word of exhortation" (13:22) necessitated by the fact that some were in danger of abandoning their faith in Christ and reverting to Judaism. The readers were being persecuted, though not to the point of being martyrs (10:32–34; 12:4), and, in the face of this, some were running the risk of becoming apostate. The letter is a stirring apologetic for the superiority of Christ and Christianity over Judaism in terms of priesthood and sacrifice.

Date Various dates have been suggested for the writing of Hebrews, from the 60s to the 90s. However, its use in the book of 1 Clement, which was written in A.D. 95, requires a date some time before that. The lack in the book of any reference to the destruction of the Temple in Jerusalem as the divine proof that the Old Testament sacrificial system was finished argues strongly for a date before A.D. 70. In addition, the mention of Timothy's recent release (13:23), if it was in connection with his ministry to Paul in Rome, requires a date in the late 60s.

Style The author displays outstanding literary and rhetorical skill. His style is a model of Hellenistic prose. Both the author and his readers are very familiar with the Old Testament in the Greek translation (the Septuagint). There are 29 direct quotations from the Old Testament plus 53 clear allusions to various other passages. These are used to demonstrate both the finality of the Christian revelation and its superiority to the old covenant.

Contents The theme of the book is the superiority of Christ and thus of Christianity. The words "better," "perfect," and "heavenly" appear frequently. The outline shows how the theme is developed by proving that Christ is superior both in His person and His priesthood. Favorite passages include 2:3 (so great a salvation), 4:12 (the living Word of God), 4:16 (the throne of grace), 7:25 (the intercession of Christ), 11:1 (the description of faith), 11:4–40 (the heroes of faith), 12:1–2 (the Christian race), and 13:20–21 (a great benediction).

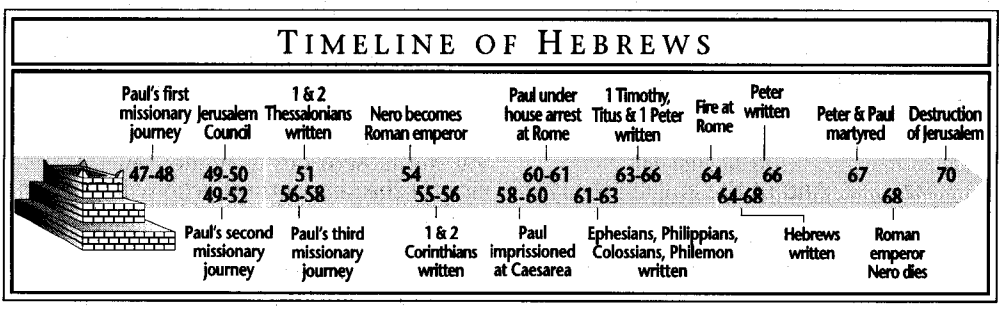
OUTLINE OF HEBREWS

I. **The Superiority of the Person of Christ,** 1:1–4:16
   A. Christ Is Superior to the Prophets, 1:1–4
   B. Christ Is Superior to the Angels, 1:5–2:18
      1. In His divine person, 1:5–14
      2. In His saving proclamation, 2:1–4
      3. In His delivering purpose, 2:5–18
   C. Christ Is Superior to Moses, 3:1–6
   D. Christ Is the Supreme Object of Faith, 3:7–4:16
      1. The catastrophe of unbelief, 3:7–19
      2. The consequences of unbelief, 4:1–10
      3. The cure for unbelief, 4:11–16

II. **The Superiority of the Priesthood of Christ, 5:1–10:39**
   A. Christ Is Superior in His Qualifications, 5:1–10
   B. Parenthetical Warning: Don't Degenerate from Christ, 5:11–6:20
   C. Christ Is Superior in the Order of His Priesthood, 7:1–8:13
      1. The portrait of Melchizedek, 7:1–3
      2. The preeminence of the Melchizedek priesthood, 7:4–8:13
   D. Christ Is Superior in His Priestly Ministry,
      1. The earthly priesthood, 9:1–10
      2. Christ's priesthood, 9:11–14
      3. Christ's fulfillment of the promise, 9:15–10:18
   E. Parenthetical Warning: Don't Despise Christ, 10:19–39

III. **The Superiority of the Power of Christ, 11:1–13:19**
   A. The Power of Faith in Christ, 11:1–40
      1. The description of faith, 11:1–2
      2. The examples of faith, 11:3–40
   B. The Power of Hope in Christ, 12:1–29
      1. The debatable things of life, 12:1–3
      2. The disciplines of life, 12:4–11
      3. The direction of life, 12:12–17
      4. The drive of life, 12:18–24
      5. The duty of life, 12:25–29
   C. The Power of the Love of Christ, 13:1–19
      1. In relation to social duties, 13:1–6
      2. In relation to spiritual duties, 13:7–19

IV. **Concluding Benedictions, 13:20–25**



THE LETTER TO THE HEBREWS

I THE SUPERIORITY OF THE PERSON OF CHRIST, 1:1–4:16

A Christ Is Superior to the Prophets, 1:1–4

1 God, after He [a]spoke long ago to the fathers in [b]the prophets in many portions and [c]in many ways,

2 [a]in these last days [b]has spoken to us in [c]His Son, whom He appointed [d]heir of all things, [e]through whom also He made the [f]world.

3 And He is the radiance of His glory and the exact [a]representation of His nature, and [b]upholds all things by the word of His power. When He had made [c]purification of sins, He [d]sat down at the right hand of the [e]Majesty on high,

4 having become as much better than the angels, as He has inherited a more excellent [a]name than they.

*1:1
[a]John 9:29; 16:13; Heb 2:2f; 3:5; 4:8; 5:5; 11:18; 12:25
[b]Acts 2:30; 3:21
[c]Num 12:6,8; Joel 2:28
*1:2
[a]Matt 13:39; 1 Pet 1:20
[b]John 9:29
[c]John 5:26,27; Heb 3:6; 5:8; 7:28
[d]Ps 2:8; Matt 28:18; Mark 12:7; Rom 8:17; Heb 2:8
[e]John 1:3; 1 Cor 8:6; Col 1:16
[f]1 Cor 2:7; Heb 11:3
*1:3
[a]2 Cor 4:4
[b]Col 1:17
1:3
[c]Titus 2:14; Heb 9:14
[d]Mark 16:19; Heb 8:1; 10:12; 12:2
[e]2 Pet 1:17
1:4
[a]Eph 1:21

B Christ Is Superior to the Angels, 1:5–2:18

1 *In His divine person,* 1:5–14

5 For to which of the angels did He ever say,

"[a]YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU"?

And again,

"[b]I WILL BE A FATHER TO HIM

*1:5
[a]Ps 2:7; Acts 13:33; Heb 5:5
[b]2 Sam 7:14

1:1–4 These verses comprise one majestic sentence in the Greek text and read like the opening of a formal Greek oration rather than the customary "greetings" of a letter.

1:1 *fathers.* I.e., forefathers. *in many portions and in many ways.* I.e., in many parts of Israel's history and in various ways (through laws, institutions, ceremonies, kings, judges, prophets).

1:2 *in these last days.* The *last days* here means "the entire gospel dispensation extending from the first to the second advent of Christ." *the world.* Lit., the ages, including time, space, and the material world.

1:3 *radiance* = effulgence or flood of resplendent light. The word means "an outshining," not a reflection. *the exact representation* of God's essence or nature. These expressions in verse 3 are strong assertions of the deity of Christ. *sat down at the right hand of the Majesty on high.* The picture of Christ being seated indicates the finished character of His once-for-all sacrifice for sin (10:10, 12), and the right hand indicates the place of honor that He occupies.

1:5 *the angels.* The word *angel* means "messenger." It usually refers to an order of spirit beings, rarely to human beings (as in Luke 7:24; James 2:25). All angels were originally created in a holy state, but some followed Satan in his revolt against God and became the demons. Some demons are loose and some are confined. See notes on Matt. 7:22; 2 Peter 2:4; Jude 6. Angels are created beings who must ultimately answer to their Creator (Col. 1:16). Since they are spirit beings, they are not bound by some of the restrictions that limit human beings (cf. v. 14; Acts 12:5–10). They are organized and ranked (Isa. 6:1–3; Dan. 10:13; Eph. 3:10; Jude 9). Angels ministered to Christ often during His first advent and will accompany Him at His return (Matt. 2:13; 4:11; 26:53; 28:2, 5; Luke 22:43; 2 Thess. 1:7–8). They serve believers (v. 14) and observe them (1 Cor. 4:9; 11:10). Michael is the only one designated an archangel (Dan. 10:13, 21; Jude 9), though Gabriel also has an important position (Luke 1:19, 26). *did He . . . say?* Quoting 2 Sam. 7:14 and Ps. 2:7. Never to an angel did God say that he was a son, only to and of Christ. 2 Sam. 7:14 was addressed to Solomon, and Ps. 2:7 may have been sung to a monarch on the day of his coronation. Christ, explains the writer of Hebrews, is the ultimate fulfillment of these words.

AND HE SHALL BE A SON TO ME"?

★1:6 6 And when He again [a]brings the firstborn into [b]the world, He says,
[a] Heb 10:5
[b] Matt 24:14
[c] Ps 97:7
"[c]AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

★1:7 7 And of the angels He says,
[a] Ps 104:4
"[a]WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE."

★1:8 8 But of the Son *He says,*
[a] Ps 45:6
"[a]YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

1:9 9"[a]YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
[a] Ps 45:7
[b] John 10:17; Phil 2:9; Heb 2:9
[c] Is 61:1,3
[b]THEREFORE GOD, YOUR GOD, HAS [c]ANOINTED YOU
WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

★1:10 10 And,
[a] Ps 102:25
"[a]YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH,
AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

1:11 11 [a]THEY WILL PERISH, BUT YOU REMAIN;
[a] Ps 102:26
[b] Is 51:6; Heb 8:13
[b]AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

1:12 12 [a]AND LIKE A MANTLE YOU WILL ROLL THEM UP;
[a] Ps 102:26,27
[b] Heb 13:8
LIKE A GARMENT THEY WILL ALSO BE CHANGED.
BUT YOU ARE [b]THE SAME,
AND YOUR YEARS WILL NOT COME TO AN END."

★1:13 13 But to which of the angels has He ever said,
[a] Ps 110:1; Matt 22:44; Heb 1:3
[b] Josh 10:24; Heb 10:13
"[a]SIT AT MY RIGHT HAND,
[b]UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?

★1:14 14 Are they not all [a]ministering spirits, sent out to render service for the sake of those who will [b]inherit [c]salvation?
[a] Ps 103:20f; Dan 7:10
[b] Matt 25:34; Mark 10:17; Titus 3:7; Heb 6:12
[c] Rom 11:14; 1 Cor 1:21; Heb 2:3; 5:9; 9:28

2 *In His saving proclamation,* 2:1–4

2 For this reason we must pay much closer attention to what we have heard, so that [a]we do not drift away *from it.*
★2:1
[a] Prov 3:21

2 For if the word [a]spoken through [b]angels proved unalterable, and [c]every transgression and disobedience received a just [d]penalty,
★2:2
[a] Heb 1:1
[b] Acts 7:53
[c] Heb 10:28
[d] Heb 10:35; 11:26

3 [a]how will we escape if we neglect so great a [b]salvation? After it was at the first [c]spoken through the Lord, it was [d]confirmed to us by those who heard,
★2:3
[a] Heb 10:29; 12:25
[b] Rom 11:14; 1 Cor 1:21; Heb 1:14; 5:9; 9:28
[c] Heb 1:1
[d] Mark 16:20; Luke 1:2; 1 John 1:1

4 God also testifying with them, both by [a]signs and wonders and by [b]various miracles and by [c]gifts of the Holy Spirit [d]according to His own will.
2:4
[a] John 4:48
[b] Mark 6:14
[c] 1 Cor 12:4,11; Eph 4:7
[d] Eph 1:5

3 *In His delivering purpose,* 2:5–18

5 For He did not subject to angels [a]the world to come, concerning which we are speaking.
★2:5
[a] Matt 24:14; Heb 6:5

6 But one has testified [a]somewhere, saying,
2:6
[a] Heb 4:4

1:6 This refers to the second coming of Christ. A combination of Ps. 97:7 with Deut. 32:43 (LXX).

1:7 *WINDS.* A quote of Ps. 104:4. Angels are servants (as wind and fire are) and therefore subordinate to the Son.

1:8–9 Historically, the psalm quoted (Ps. 45:6–7) was probably sung at a Hebrew monarch's wedding. What was true of the ancient king by virtue of his office, the writer to the Hebrews sees to be wholly true of Christ by virtue of His nature. *YOUR COMPANIONS.* I.e., beyond all others.

1:10–12 Quoting Ps. 102:25–27. Christ is the Creator of all things and the One who, in the midst of change, is unchanging.

1:13 Ps. 110:1 is applied to the Lord Jesus' final victory over His enemies.

1:14 *ministering spirits.* The ministry of angels on behalf of believers continues today. The mention of *salvation* leads the writer into a discussion of this topic (2:1–18).

2:1 *drift away* or loose from their moorings if they forget how superior Christ is.

2:2 *the word spoken through angels.* Refers to the Mosaic Law (Ps. 68:17; Acts 7:53). In later Judaism it was held that angels had delivered the law.

2:3–4 The revelation of grace in contrast to law came through *the Lord* (John 1:17) and was confirmed to the writer and readers of Hebrews by those who heard Him and by God, who authenticated it by *signs and wonders.*

2:5 *the world to come.* Lit., the coming inhabited earth (as in Luke 2:1). A reference to the millennial kingdom on earth, which will not be ruled by angels but by Christ and the redeemed.

2:6 [b]Ps 8:4
"[b]WHAT IS MAN, THAT YOU
REMEMBER HIM?
OR THE SON OF MAN, THAT YOU
ARE CONCERNED ABOUT HIM?
*2:7 [a]Ps 8:5,6
7"[a]YOU HAVE MADE HIM FOR A
LITTLE WHILE LOWER THAN THE
ANGELS;
YOU HAVE CROWNED HIM WITH
GLORY AND HONOR,
AND HAVE APPOINTED HIM OVER
THE WORKS OF YOUR HANDS;
*2:8 [a]Ps 8:6; 1 Cor 15:27 [b]1 Cor 15:25
8 [a]YOU HAVE PUT ALL THINGS IN
SUBJECTION UNDER HIS FEET."
For in subjecting all things to him, He left nothing that is not subject to him. But now [b]we do not yet see all things subjected to him.

*2:9 [a]Heb 2:7 [b]Acts 2:33; 3:13; 1 Pet 1:21 [c]Phil 2:9; Heb 1:9 [d]John 3:16 [e]Matt 16:28; John 8:52 [f]Heb 7:25
9 But we do see Him who was [a]made for a little while lower than the angels, *namely,* Jesus, [b]because of the suffering of death [c]crowned with glory and honor, so that [d]by the grace of God He might [e]taste death [f]for everyone.

*2:10 [a]Luke 24:26 [b]Rom 11:36 [c]Heb 5:9; 7:28 [d]Acts 3:15; 5:31
10 For [a]it was fitting for Him, [b]for whom are all things, and through whom are all things, in bringing many sons to glory, to [c]perfect the [d]author of their salvation through sufferings.

*2:11 [a]Heb 13:12 [b]Heb 10:10 [c]Acts 17:28 [d]Matt 25:40; Mark 3:34f; John 20:17
11 For both He who [a]sanctifies and those who [b]are sanctified are all [c]from one *Father;* for which reason He is not ashamed to call them [d]brethren,
12 saying,
"[a]I WILL PROCLAIM YOUR NAME
TO MY BRETHREN,
IN THE MIDST OF THE
CONGREGATION I WILL SING
YOUR PRAISE."
13 And again,
"[a]I WILL PUT MY TRUST IN
HIM."
And again,
"[b]BEHOLD, I AND THE CHILDREN
WHOM GOD HAS GIVEN ME."
2:12 [a]Ps 22:22
2:13 [a]Is 8:17 [b]Is 8:18
14 Since then the children share in [a]flesh and blood, [b]He Himself likewise also partook of the same, so that [c]through death He might render powerless [d]him who had the power of death, that is, the devil,
*2:14 [a]Matt 16:17 [b]John 1:14 [c]1 Cor 15:54-57; 2 Tim 1:10 [d]John 12:31; 1 John 3:8
15 and might free those who through [a]fear of death were subject to slavery all their lives.
*2:15 [a]Rom 8:15
16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.
*2:16
17 Therefore, He had [a]to be made like His brethren in all things, so that He might [b]become a merciful and faithful [c]high priest in [d]things pertaining to God, to [e]make propitiation for the sins of the people.
*2:17 [a]Phil 2:7; Heb 2:14 [b]Heb 4:15f; 5:2 [c]Heb 3:1; 4:14f; 5:5,10; 6:20; 7:26,28; 8:1,3; 9:11; 10:21 [d]Rom 15:17; Heb 5:1 [e]Dan 9:24; 1 John 2:2; 4:10
18 For since He Himself was [a]tempted in that which He has suffered, He is able to come to the aid of those who are tempted.
*2:18 [a]Heb 4:15

2:7 *FOR A LITTLE WHILE.* This may mean (1) for a short time, or (2) more likely a little lower in rank. In the order of creation, man is lower than angels, and, in the Incarnation, Christ took this lower place.

2:8 *HIS FEET . . . to him . . . to him.* This refers to man (not Christ) who was given dominion over the creation (Gen. 1:28) but who lost it when he sinned (Rom. 8:20) and who will regain it in the future millennial kingdom because of Christ's death for sin (v. 10).

2:9 Jesus made possible man's future dominion over this earth by Himself becoming incarnate, dying, and being exalted.

2:10 *to perfect.* I.e., the sufferings of Jesus made Him qualified to be the leader of man's salvation.

2:11–13 Believers are united in Christ as brothers in the family of God.

2:14 *flesh and blood* was an OT figure for human nature. *partook of the same* = partook of the same human nature. *render powerless.* Lit., bring to nought or make inoperative or useless, but not annihilate, for the devil will exist in torment in the lake of fire forever (Rev. 20:10). This verse states the overriding purpose of Christ's accepting "a lower state."

2:15 *free.* Give absolute freedom. The word is used outside the NT of divorce.

2:16 *help to angels . . . descendant of Abraham.* Christ did not come to save fallen angels but to save fallen men.

2:17 *to make propitiation* or expiation. Propitiation refers to God's wrath being satisfied by the death of Christ (Rom. 3:25; 1 John 2:2). Expiation emphasizes the removal of sin by the sacrifice that satisfied God. Sin interrupts normal relations with God; expiation removes sin and restores the relationship.

2:18 Christ not only was *tempted* by trials that befall humans generally but also by those that were designed to sidetrack Him in the purpose of His coming to earth.

C Christ Is Superior to Moses, 3:1–6

3 Therefore, [a]holy brethren, partakers of a [b]heavenly calling, consider Jesus, [c]the Apostle and [d]High Priest of our [e]confession.

2 He was faithful to Him who appointed Him, as [a]Moses also was in all His house.

3 [a]For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.

4 For every house is built by someone, but the builder of all things is God.

5 Now [a]Moses was faithful in all His house as [b]a servant, [c]for a testimony of those things [d]which were to be spoken later;

6 but Christ *was faithful* as [a]a Son over His house—[b]whose house we are, [c]if we hold fast our [d]confidence and the boast of our [e]hope firm until the end.

D Christ Is the Supreme Object of Faith, 3:7–4:16

1 *The catastrophe of unbelief,* 3:7–19

7 Therefore, just as [a]the Holy Spirit says,

"[b]TODAY IF YOU HEAR HIS VOICE,
8 [a]DO NOT HARDEN YOUR HEARTS
AS WHEN THEY PROVOKED ME,
AS IN THE DAY OF TRIAL IN THE
WILDERNESS,
9 [a]WHERE YOUR FATHERS TRIED
Me BY TESTING *Me,*
AND SAW MY WORKS FOR
[b]FORTY YEARS.
10 "[a]THEREFORE I WAS ANGRY WITH
THIS GENERATION,
AND SAID, 'THEY ALWAYS GO
ASTRAY IN THEIR HEART,
AND THEY DID NOT KNOW MY
WAYS';
11 [a]AS I SWORE IN MY WRATH,
'THEY SHALL NOT ENTER MY
REST.' "

12 [a]Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from [b]the living God.

13 But [a]encourage one another day after day, as long as it is *still* called "Today," so that none of you will be hardened by the [b]deceitfulness of sin.

14 For we have become partakers of Christ, [a]if we hold fast the beginning of our [b]assurance firm until the end,

15 while it is said,
"[a]TODAY IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS, AS
WHEN THEY PROVOKED ME."

16 For who [a]provoked *Him* when they had heard? Indeed, [b]did not all those who came out of Egypt *led* by Moses?

17 And with whom was He angry for forty years? Was it not with those who sinned, [a]whose bodies fell in the wilderness?

18 And to whom did He swear [a]that they would not enter His rest, but to those who were [b]disobedient?

19 *So* we see that they were not able to enter because of [a]unbelief.

*3:1 [a]Acts 1:15; Heb 2:11; 3:12; 10:19; 13:22 [b]Phil 3:14 [c]John 17:3 [d]Heb 2:17; 4:14f; 5:5,10; 6:20; 7:26,28; 8:1,3; 9:11; 10:21 [e]2 Cor 9:13; Heb 4:14; 10:23
3:2 [a]Ex 40:16; Num 12:7; Heb 3:5
*3:3 [a]2 Cor 3:7-11
*3:5 [a]Ex 40:16; Num 12:7; Heb 3:2 [b]Ex 14:31; Num 12:7 [c]Deut 18:18f [d]Heb 1:1
*3:6 [a]Heb 1:2 [b]1 Cor 3:16; 1 Tim 3:15 [c]Rom 11:22; Heb 3:14; 4:14 [d]Eph 3:12; Heb 4:16; 10:19,35 [e]Heb 6:11; 7:19; 10:23; 11:1; 1 Pet 1:3
*3:7 [a]Acts 28:25; Heb 9:8; 10:15 [b]Ps 95:7; Heb 3:15; 4:7
3:8 [a]Ps 95:8
3:9 [a]Ps 95:9-11
3:9 [b]Acts 7:36
3:10 [a]Ps 95:10
3:11 [a]Ps 95:11; Heb 4:3,5
*3:12 [a]Col 2:8; Heb 12:25 [b]Matt 16:16; Heb 9:14; 10:31; 12:22
3:13 [a]Heb 10:24f [b]Eph 4:22
3:14 [a]Heb 3:6 [b]Heb 11:1
3:15 [a]Ps 95:7f; Heb 3:7; 4:7
*3:16 [a]Jer 32:29; 44:3,8 [b]Num 14:2,11, 30; Deut 1:35, 36,38
3:17 [a]Num 14:29; 1 Cor 10:5
3:18 [a]Num 14:23; Deut 1:34f; Heb 4:2 [b]Rom 11:30-32; Heb 4:6,11
3:19 [a]John 3:18,36; Rom 11:23; Heb 3:12

3:1 *holy brethren* (found only here in the NT) because we have been sanctified (cf. 2:11). Jesus is the *Apostle,* meaning "the one sent from God to represent God to us" (John 5:24), and *High Priest,* meaning "the one who represents us to God."

3:3 Christ is better than Moses because Christ is the builder of God's house whereas Moses was but a servant in the house.

3:5–6 Christ as *a Son* and the one *over* the house is therefore superior to Moses, the *servant* and the one *in* the house.

3:6 *we* believers are now God's house(hold), but to enjoy that position requires that we *hold fast* to our moorings (same word in v. 14; 10:23).

3:7–11 The quote is from Ps. 95:7–11. The children of Israel challenged God's authority over them by their rebellion in the wilderness. See note on Num. 14:22. Because of this, they failed to enter into the rest of dwelling in Canaan and they perished in the wilderness.

3:12–15 The writer now applies Israel's experience to the dangers facing his readers.

3:16–19 Israel's sin is described as provocation or rebellion (v. 16), sin (v. 17), disobedience (v. 18), and *unbelief* (v. 19).

2 *The consequences of unbelief,* 4:1–10

4 Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have [a]come short of it.

2 For indeed we have had good news preached to us, just as they also; but [a]the word they heard did not profit them, because it was not united by faith in those who heard.

3 For we who have believed enter that rest, just as He has said,

"[a]As I swore in My wrath,
They shall not enter My rest,"

although His works were finished [b]from the foundation of the world.

4 For He has said [a]somewhere concerning the seventh *day*: "[b]And God [c]rested on the seventh day from all His works";

5 and again in this *passage,* "[a]They shall not enter My rest."

6 Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of [a]disobedience,

7 He again fixes a certain day, "Today," saying through David after so long a time just [a]as has been said before,

"[b]Today if you hear His voice,
Do not harden your hearts."

8 For [a]if Joshua had given them rest, He would not have spoken of another day after that.

9 So there remains a Sabbath rest for the people of God.

10 For the one who has entered His rest has himself also [a]rested from his works, as [b]God did from His.

3 *The cure for unbelief,* 4:11–16

11 Therefore let us be diligent to enter that rest, so that no one will fall, through *following* the same [a]example of [b]disobedience.

12 For [a]the word of God is [b]living and [c]active and sharper than any two-edged [d]sword, and piercing as far as the division of [e]soul and [e]spirit, of both joints and marrow, and [f]able to judge the thoughts and intentions of the heart.

13 And [a]there is no creature hidden from His sight, but all things are [b]open and laid bare to the eyes of Him with whom we have to do.

*4:1 [a]2 Cor 6:1; Gal 5:4; Heb 12:15
4:2 [a]Rom 10:17; Gal 3:2; 1 Thess 2:13
*4:3 [a]Ps 95:11; Heb 3:11 [b]Matt 25:34
*4:4 [a]Heb 2:6 [b]Gen 2:2 [c]Ex 20:11; 31:17
*4:5 [a]Ps 95:11; Heb 3:11
4:6 [a]Heb 3:18; 4:11
4:7 [a]Heb 3:7f [b]Ps 95:7f
*4:8 [a]Josh 22:4
4:10 [a]Rev 14:13 [b]Gen 2:2; Heb 4:4
*4:11 [a]2 Pet 2:6 [b]Heb 3:18; 4:6
*4:12 [a]Jer 23:29; Eph 5:26; Heb 6:5; 1 Pet 1:23 [b]Acts 7:38 [c]1 Thess 2:13 [d]Eph 6:17 [e]1 Thess 5:23 [f]John 12:48; 1 Cor 14:24f
*4:13 [a]2 Chr 16:9; Ps 33:13-15 [b]Job 26:6

4:1 Although God has promised believers today that they may enter His rest, some may fail to experience it because of unbelief.

4:3–4 Only believers enter into salvation rest.

4:4 *He . . . said* in Gen. 2:2. After the work of creation was finished, God rested; i.e., He enjoyed the sense of satisfaction and repose that comes with the completion of a task. It is in this sense that *rest* is used in verses 1 and 3.

4:5–9 The divine promise still holds good: the believer may enter into God's rest through faith. This is true of both salvation and sanctification. Rest in the Christian life comes through complete reliance on God's promises and full surrender to His will (2 Cor. 5:7; Col. 2:6). The word in verse 9 (*rest*) indicates that, just as God ceased from His creative activity on the seventh day (v. 4), so believers may cease from working for their salvation and self-reliance in sanctification. Or this sabbath-rest may look forward to believers' future rest in heaven.

4:8 Joshua (Moses' successor) could not lead all the people into the rest of dwelling in their promised land because of their unbelief. Likewise the believer today cannot enjoy a fully satisfying Christian life unless he believes all the promises of God, and even then he looks forward to that perfect future rest.

4:11 We must be diligent in our experience to enter the rest into which we have already entered. *let us be diligent.* The same Greek word is used in Eph. 4:3; 2 Tim. 2:15; 2 Peter 1:10; 3:14.

4:12 *the word of God.* Here meaning His inspired Word, the Scriptures. *living and active.* It has the power to reach to the inmost parts of one's personality and to judge the innermost thoughts. *soul and spirit.* The meaning is that the Word pierces to the depths of soul and spirit, not between the two. They stand for the innermost facets of our immaterial nature, just as *joints and marrow* the material aspect. Both soul and spirit can be involved in what pleases or displeases God. (For *soul,* see Mark 12:30 and 1 Peter 2:11; for *spirit,* see 1 Cor. 2:11 and 2 Cor. 7:1). Also see note on 1 Thess. 5:23–24.

4:13 *with whom we have to do.* Better, to whom we must give an account—lit., to whom is our word. A play on the Greek term for "word"; i.e., if our lives conform to "the word of God" (v. 12), then our word (account) in the day of judgment will be acceptable to God.

14 Since then we have a great [a]high priest who has [b]passed through the heavens, Jesus [c]the Son of God, let us hold fast our [d]confession.

15 For we do not have [a]a high priest who cannot sympathize with our weaknesses, but One who has been [b]tempted in all things as *we are, yet* [c]without sin.

16 Therefore let us [a]draw near with [b]confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

II THE SUPERIORITY OF THE PRIESTHOOD OF CHRIST, 5:1–10:39

A Christ Is Superior in His Qualifications, 5:1–10

5 For every high priest [a]taken from among men is appointed on behalf of men in [b]things pertaining to God, in order to [c]offer both gifts and sacrifices [d]for sins;

2 [a]he can deal gently with the [b]ignorant and [c]misguided, since he himself also is [d]beset with weakness;

3 and because of it he is obligated to offer *sacrifices* [a]for sins, [b]as for the people, so also for himself.

4 And [a]no one takes the honor to himself, but *receives it* when he is called by God, even [b]as Aaron was.

5 So also Christ [a]did not glorify Himself so as to become a [b]high priest, but He who [c]said to Him,

"[d]YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU";

6 just as He says also in another *passage,*

"[a]YOU ARE A PRIEST FOREVER
ACCORDING TO [b]THE ORDER OF
MELCHIZEDEK."

7 In the days of His flesh, [a]He offered up both prayers and supplications with [b]loud crying and tears to the One [c]able to save Him from death, and He was heard because of His [d]piety.

8 Although He was [a]a Son, He learned [b]obedience from the things which He suffered.

9 And having been made [a]perfect, He became to all those who obey Him the source of eternal salvation,

10 being designated by God as [a]a high priest according to [b]the order of Melchizedek.

B Parenthetical Warning: Don't Degenerate from Christ, 5:11–6:20

11 Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing.

4:15 *has been tempted in all things as we are, yet without sin.* Not that Christ experienced every temptation man does, but rather that He was tempted in all areas in which man is tempted (the lust of the flesh, the lust of the eyes, and the pride of life, 1 John 2:16), and with particular temptations specially suited to Him. This testing was possible only because He took the likeness of sinful flesh (Rom. 8:3), for had there not been an incarnation, Jesus could not have been tempted (cf. James 1:13). Yet our Lord was distinct from all other men in that He was *without sin;* i.e., He possessed no sin nature as we do. Because He endured and successfully passed His tests, He can now offer us mercy and grace to help in time of need, for He knows what we are going through.

4:16 His grace comes when we come *in* our *time of need,* and not until.

5:1–10 The qualifications for high priest are stated in these verses, Aaron serving as the model: (1) he had to be a man (v. 1); (2) he had to be compassionate (v. 2); (3) he had to be chosen by God (vv. 4–6); (4) he had to learn through suffering (vv. 7–8).

5:4 *called . . . as Aaron was.* See Ex. 28:1.

5:7 *offered up both prayers and supplications with loud crying and tears.* Refers to occasions like those of John 12:27 and the experience in Gethsemane (Matt. 26:39–44).

5:8 *Son* (and thus God) though He was, as the incarnate one He learned obedience through suffering (Isa. 50:5–6) for maturing and proving (Luke 2:52).

5:10 *according to the order of Melchizedek.* Our Lord could never have been a Levitical priest because He was born of the tribe of Judah (7:14) and not the tribe of Levi. Thus He must be associated with another order of priests, that of Melchizedek. Both Christ and Melchizedek were men (7:4; 1 Tim. 2:5); both were king-priests (Gen. 14:18; Zech. 6:12–13); both were appointed directly by God (7:21); both were called "King of righteousness" and "King of peace" (7:2; Isa. 11:5–9).

5:12 [a]Gal 4:3 [b]Heb 6:1 [c]Acts 7:38 [d]1 Cor 3:2; 1 Pet 2:2

12 For though by this time you ought to be teachers, you have need again for someone to teach you [a]the [b]elementary principles of the [c]oracles of God, and you have come to need [d]milk and not solid food.

5:13 [a]1 Cor 3:1; 14:20; 1 Pet 2:2

13 For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an [a]infant.

5:14 [a]1 Cor 2:6; Eph 4:13; Heb 6:1 [b]1 Tim 4:7 [c]Rom 14:1ff

14 But solid food is for [a]the mature, who because of practice have their senses [b]trained to [c]discern good and evil.

6:1 [a]Phil 3:13f [b]Heb 5:12 [c]Heb 5:14 [d]Heb 9:14

6 Therefore [a]leaving [b]the elementary teaching about the Christ, let us press on to [c]maturity, not laying again a foundation of repentance from [d]dead works and of faith toward God,

6:2 [a]John 3:25; Acts 19:3f [b]Acts 6:6 [c]Acts 17:31f

2 of [a]instruction about washings and [b]laying on of hands, and the [c]resurrection of the dead and [c]eternal judgment.

6:3 [a]Acts 18:21

3 And this we will do, [a]if God permits.

6:4 [a]2 Cor 4:4,6; Heb 10:32 [b]John 4:10; Eph 2:8

4 For in the case of those who have once been [a]enlightened and have tasted of [b]the heavenly gift and have been made [c]partakers of the Holy Spirit,

6:4 [c]Gal 3:2; Heb 2:4

6:5 [a]1 Pet 2:3 [b]Eph 6:17 [c]Heb 2:5

5 and [a]have tasted the good [b]word of God and the powers of [c]the age to come,

6:6 [a]Matt 19:26; Heb 10:26f; 2 Pet 2:21; 1 John 5:16 [b]Heb 10:29

6 and *then* have fallen away, it is [a]impossible to renew them again to repentance, [b]since they again crucify to themselves the Son of God and put Him to open shame.

6:7 [a]2 Tim 2:6

7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those [a]for whose sake it is also tilled, receives a blessing from God;

6:8 [a]Gen 3:17f; Deut 29:22ff

8 but if it yields thorns and thistles, it is worthless and [a]close to being cursed, and it ends up being burned.

6:9 [a]1 Cor 10:14; 2 Cor 7:1; 12:19; 1 Pet 2:11; 2 Pet 3:1; 1 John 2:7; Jude 3

9 But, [a]beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way.

6:10 [a]Prov 19:17; Matt 10:42; 25:40; Acts 10:4 [b]1 Thess 1:3 [c]Rom 15:25; Heb 10:32-34

10 For [a]God is not unjust so as to forget [b]your work and the love which you have shown toward His name, in having [c]ministered

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5:12 *though by this time.* Better, although by now. I.e., in consideration of the time they had been believers. *milk.* I.e., elementary truth (see 1 Cor. 3:1–3). *solid food.* Deeper truths of the Word; e.g., the teaching about Melchizedek.

5:13 Immature believers do not know about or put into practice teachings of *righteousness.*

5:14 *the mature.* Christian maturity involves (1) time (v. 12), (2) growth in the knowledge of the Word of God (v. 13), and (3) experience in the use of the Word in discerning between good and evil (vv. 13–14).

6:1 *elementary teaching about the Christ.* I.e., the basic teachings about Christ and the Christian religion. *maturity.* The exhortation to these people is for them to go on to Christian maturity and to stop wasting time and opportunities. They knew the first principles, or basics, of Christianity and are being exhorted to go on from there. *dead works.* I.e., all that an unsaved person does, whether good or evil, since one who is dead in sin can only do dead works that can never gain saving merit before God.

6:2 *instruction about washings* (or, as in some versions, baptisms). The distinction between various baptisms is a necessary part of basic Christian doctrine (e.g., the baptism of Jewish proselytes, baptism by John the Baptist, Christian baptism).

6:4–6 This much-debated passage has been understood in several ways. (1) Arminians hold that the people described in these verses are Christians who actually lose their salvation. If this be so, notice that the passage also teaches that it is impossible to be saved a second time. (2) Some hold that the passage refers not to genuine believers but to those who only profess to be believers. Thus the phrases in verses 4–5 are understood to refer to experiences short of salvation (cf. v. 9). The "falling away" is from the knowledge of the truth, not personal possession of it. (3) Others understand the passage to be a warning to genuine believers to urge them on in Christian growth and maturity. To "fall away" is impossible (since, according to this view, true believers are eternally secure), but the phrase is placed in the sentence to strengthen the warning. It is similar to saying something like this to a class of students: "It is impossible for a student, once enrolled in this course, if he turns the clock back [which cannot be done,] to start the course over. Therefore, let all students go on to deeper knowledge." In this view the phrases in verses 4–5 are understood to refer to the conversion experience. Notice how the words "enlightened" (10:32), "taste" (2:9), and "partakers" ("share," 12:10) are used elsewhere in Hebrews of genuine experiences.

6:7–8 Not to go on to fruitful maturity will result in loss of reward (1 Cor. 3:15).

6:9 An expression of confidence, though the writer speaks severely. *things that accompany salvation.* I.e., fruit in the Christian life.

and in still ministering to the saints.

***6:11** 11 And we desire that each one of you show the same diligence so as to realize the [a]full assurance of [b]hope until the end,

6:12 12 so that you will not be sluggish, but [a]imitators of those who through [b]faith and patience [c]inherit the promises.

6:13 13 For [a]when God made the promise to Abraham, since He could swear by no one greater, He [b]swore by Himself,

6:14 14 saying, "[a]I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU."

6:15 15 And so, [a]having patiently waited, he obtained the promise.

6:16 16 [a]For men swear by one greater *than themselves*, and with them [b]an oath *given* as confirmation is an end of every dispute.

6:17 17 In the same way God, desiring even more to show to [a]the heirs of the promise [b]the unchangeableness of His purpose, interposed with an oath,

***6:18** 18 so that by two unchangeable things in which [a]it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of [b]the hope set before us.

***6:19** 19 This [a]hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which [b]enters within the veil,

***6:20** 20 [a]where Jesus has entered as a forerunner for us, having become a [b]high priest forever according to the order of Melchizedek.

C Christ Is Superior in the Order of His Priesthood, 7:1–8:13

1 *The portrait of Melchizedek,* 7:1–3

***7:1** 7 For this [a]Melchizedek, king of Salem, priest of the [b]Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,

2 to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation *of his name*, king of righteousness, and then also king of Salem, which is king of peace.

***7:3** 3 Without father, without mother, [a]without genealogy, having neither beginning of days nor end of life, but made like [b]the Son of God, he remains a priest perpetually.

2 *The preeminence of the Melchizedek priesthood,* 7:4–8:13

***7:4** 4 Now observe how great this man was to whom Abraham, the [a]patriarch, [b]gave a tenth of the choicest spoils.

7:5 5 And those indeed of [a]the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham.

6:11–15 Be diligent in the Christian life, just as OT saints—particularly Abraham—were, knowing that what has been promised will be fulfilled (cf. chap. 11).

6:18 *two unchangeable things.* The promise made to Abraham and the oath that rests on the very being of God.

6:19 *within the veil.* I.e., in the presence of God. Believers have as strong encouragement as Abraham had in his time, because Jesus has already entered into the presence of God and assures us of our entrance into heaven as well. Christ has gone ahead into heaven, and as our *hope/anchor,* though out of sight, He holds us secure, especially in times of storm. Other nautical concepts in this book are found in 2:1; 3:6, 14; 10:23, 38.

6:20 *forerunner.* A word used of a scout reconnoitering or of a herald announcing the coming of a king; both concepts imply that others are to follow.

7:1 *Melchizedek* is clearly a type of Christ. Everything known about him from the OT is found in Gen. 14:17–20 and Ps. 110:4. He was a great king-priest, and it is to his order of priesthood that Christ belongs. See note on 5:10.

7:3 *Without father . . .* This does not mean that Melchizedek had no parents or that he was not born or did not die, but only that the Scriptures contain no record of these events so that he might be more perfectly likened to Christ.

7:4 *gave a tenth.* By taking the role of the one who tithed and the one who received the blessing (v. 1), Abraham, to whom God gave the promises, doubly acknowledged his inferiority to Melchizedek.

6 But the one [a]whose genealogy is not traced from them [b]collected a tenth from Abraham and [b]blessed the one who [c]had the promises.

7 But without any dispute the lesser is blessed by the greater.

8 In this case mortal men receive tithes, but in that case one *receives them,* [a]of whom it is witnessed that he lives on.

9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

10 for he was still in the loins of his father when Melchizedek met him.

11 [a]Now if perfection was through the Levitical priesthood (for on the basis of it [b]the people received the Law), what further need *was there* for another priest to arise [c]according to the order of Melchizedek, and not be designated according to the order of Aaron?

12 For when the priesthood is changed, of necessity there takes place a change of law also.

13 For [a]the one concerning whom [b]these things are spoken belongs to another tribe, from which no one has officiated at the altar.

14 For it is evident that our Lord was [a]descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

15 And this is clearer still, if another priest arises according to the likeness of Melchizedek,

16 who has become *such* not on the basis of a law of [a]physical requirement, but according to the power of [b]an indestructible life.

17 For it is witnessed *of Him,*

"[a]YOU ARE A PRIEST FOREVER
ACCORDING TO THE ORDER OF
MELCHIZEDEK."

18 For, on the one hand, there is a setting aside of a former commandment [a]because of its weakness and uselessness

19 (for [a]the Law made nothing perfect), and on the other hand there is a bringing in of a better [b]hope, through which we [c]draw near to God.

20 Inasmuch as *it was* not without an oath

21 (for they indeed became priests without an oath, but He with an oath through the One who said to Him,

"[a]THE LORD HAS SWORN
AND [b]WILL NOT CHANGE HIS
MIND,
'YOU ARE A PRIEST [c]FOREVER' ");

22 so much the more also Jesus has become the [a]guarantee of [b]a better covenant.

23 The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

24 but Jesus, on the other hand, because He continues [a]forever, holds His priesthood permanently.

7:6 The proof that the Melchizedekan priesthood (and Christ's) is superior to the Aaronic, or Levitical, priesthood is that Levi's great-grandfather Abraham paid tithes to Melchizedek, and that Levi, though unborn, was involved (v. 9).

7:8 *In this case.* Refers to the Levitical priests. *in that case.* Refers to Melchizedek and his priesthood. *he lives on.* Nowhere in the record is it said that Melchizedek lost his priestly office by death, in contrast to the Levitical priests who died generation after generation.

7:10 *in the loins.* Abraham, the ancestor, is seen as containing within himself his descendant, Levi (cf. Adam and the human race, Rom. 5:12).

7:11 Another proof that Christ is superior to the law and its priesthood is that the law could not give the people *perfection,* i.e., complete communion with God. The sacrificial Levitical system never achieved its aim.

7:12 A change in the priesthood from the Levitical to Christ as Melchizedekan priest requires an end to the Mosaic Law. For Paul's different, but nonconflicting, argument on the abrogation of the Mosaic Law, see Rom. 7:1–6; 2 Cor. 3:7–11; Gal. 3:19–25.

7:13–17 Since our Lord came from the nonpriestly tribe of Judah, He could not have served as priest without there being another order of priests, the Melchizedekan.

7:18–19 *a former commandment.* The Mosaic Law had to be set aside. A *better hope* for effecting full and final removal of sin has been introduced, along with a new way of access to God.

7:21 The appointment of Melchizedek was accompanied by an oath; not so in the case of Levitical priests.

7:22 *a better covenant.* The new covenant.

25 Therefore He is able also to [a]save forever those who [b]draw near to God through Him, since He always lives to [c]make intercession for them.

26 For it was fitting for us to have such a [a]high priest, [b]holy, [c]innocent, undefiled, separated from sinners and [d]exalted above the heavens;

27 who does not need daily, like those high priests, to [a]offer up sacrifices, [b]first for His own sins and then for the *sins* of the people, because this He did [c]once for all when He [d]offered up Himself.

28 For the Law appoints men as high priests [a]who are weak, but the word of the oath, which came after the Law, *appoints* [b]a Son, [c]made perfect forever.

8 Now the main point in what has been said *is this*: we have such a [a]high priest, who has taken His seat at [b]the right hand of the throne of the [b]Majesty in the heavens,

2 a [a]minister in the sanctuary and in the [b]true tabernacle, which the Lord [c]pitched, not man.

3 For every [a]high priest is appointed [b]to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer.

4 Now if He were on earth, He would not be a priest at all, since there are those who [a]offer the gifts according to the Law;

5 who serve [a]a copy and [b]shadow of the heavenly things, just as Moses was [c]warned *by God* when he was about to erect the tabernacle; for, "[d]SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

6 But now He has obtained a more excellent ministry, by as much as He is also the [a]mediator of [b]a better covenant, which has been enacted on better promises.

7 For [a]if that first *covenant* had been faultless, there would have been no occasion sought for a second.

8 For finding fault with them, He says,

"[a]BEHOLD, DAYS ARE COMING, SAYS THE LORD,
WHEN I WILL EFFECT [b]A NEW COVENANT
WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;
9 [a]NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS
ON THE DAY WHEN I TOOK THEM BY THE HAND
TO LEAD THEM OUT OF THE LAND OF EGYPT;
FOR THEY DID NOT CONTINUE IN MY COVENANT,
AND I DID NOT CARE FOR THEM, SAYS THE LORD.
10 "[a]FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL
AFTER THOSE DAYS, SAYS THE LORD:
I WILL PUT MY LAWS INTO THEIR MINDS,
AND I WILL WRITE THEM [b]ON THEIR HEARTS.
AND I WILL BE THEIR GOD,
AND THEY SHALL BE MY PEOPLE.
11 "[a]AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN,

7:25 a 1 Cor 1:21; b Heb 7:19; c Rom 8:34; Heb 9:24
7:26 a Heb 2:17; b 2 Cor 5:21; Heb 4:15; c 1 Pet 2:22; d Heb 4:14
7:27 a Heb 5:1; b Lev 9:7; Heb 5:3; c Heb 9:12,28; 10:10; d Eph 5:2; Heb 9:14,28; 10:10, 12
7:28 a Heb 5:2; b Heb 1:2; c Heb 2:10
8:1 a Col 3:1; Heb 2:17; 3:1; b Ps 110:1; Heb 1:3
8:2 a Heb 10:11; b Heb 9:11,24; c Ex 33:7
8:3 a Heb 2:17; b Rom 4:25; 5:6,8; Gal 2:20; Eph 5:2; Heb 5:1; 8:4
8:4 a Heb 5:1; 7:27; 8:3; 9:9; 10:11
8:5 a Heb 9:23; b Col 2:17; Heb 10:1; c Matt 2:12; Heb 11:7; 12:25; d Ex 25:40
8:6 a 1 Tim 2:5; b Luke 22:20; Heb 7:22; 8:8; 9:15; 12:24
8:7 a Heb 7:11
8:8 a Jer 31:31; b Luke 22:20; 2 Cor 3:6; Heb 7:22; 8:6,13; 9:15; 12:24
8:9 a Ex 19:5; 24:6-8; Deut 5:2,3; Jer 31:32
8:10 a Jer 31:33; Rom 11:27; Heb 10:16; b 2 Cor 3:3
8:11 a Jer 31:34

7:25 *forever.* Completely (Luke 13:11, the only other place this phrase is used) and permanently.

7:27 Our Lord, being perfect, did not need to offer sacrifices for Himself; instead, He offered Himself for our sins *once for all.*

8:1–3 *the main point.* A priest must have something to offer (v. 3) and a sanctuary in which to do it. Christ was disqualified from using the earthly sanctuary because of His descent from the tribe of Judah; therefore, His sphere of service must be heaven, and His offering was Himself.

8:5 THE PATTERN. See Ex. 25:40.

8:6 The covenant Christ mediates is a better covenant, since it is enacted on better promises. In verses 6–13, the new covenant is contrasted with *that first covenant* (v. 7); i.e., the Mosaic Law (Ex. 19:5). Christ's blood is the basis of the new covenant and pays for the sins of all (Matt. 26:28); Christians are ministers of it (2 Cor. 3:6); and it will yet have an aspect of its fulfillment in relation to Israel and Judah in the Millennium (as predicted in Jer. 31:31–34).

8:7–13 The prediction and promise of a new covenant in Jer. 31:31–34 proves the inadequacy and temporary nature of the Mosaic Law.

AND EVERYONE HIS BROTHER,
SAYING, 'KNOW THE LORD,'
FOR [b]ALL WILL KNOW ME,
FROM THE LEAST TO THE GREATEST
OF THEM.
12 "[a]FOR I WILL BE MERCIFUL TO
THEIR INIQUITIES,
[b]AND I WILL REMEMBER THEIR
SINS NO MORE."

13 When He said, "[a]A new *covenant,*" He has made the first obsolete. [b]But whatever is becoming obsolete and growing old is ready to disappear.

8:11 [b]Is 54:13; John 6:45; 1 John 2:27
8:12 [a]Is 43:25; Jer 31:34; 50:20; Mic 7:18,19 [b]Heb 10:17
8:13 [a]Luke 22:20; 2 Cor 3:6; Heb 7:22; 8:6,8; 9:15; 12:24 [b]2 Cor 5:17; Heb 1:11

D Christ Is Superior in His Priestly Ministry, 9:1–10:18

1 *The earthly priesthood,* 9:1–10

9 Now even the first *covenant* had [a]regulations of divine worship and [b]the earthly sanctuary.

2 For there was [a]a tabernacle prepared, the outer one, in which *were* [b]the lampstand and [c]the table and [d]the sacred bread; this is called the holy place.

3 Behind [a]the second veil there was a tabernacle which is called the [b]Holy of Holies,

4 having a golden [a]altar of incense and [b]the ark of the covenant covered on all sides with gold, in which was [c]a golden jar holding the manna, and [d]Aaron's rod which budded, and [e]the tables of the covenant;

5 and above it *were* the [a]cherubim of glory [b]overshadowing the mercy seat; but of these things we cannot now speak in detail.

6 Now when these things have been so prepared, the priests

9:1 [a]Heb 9:10
9:1 [b]Ex 25:8; Heb 8:2; 9:11,24
9:2 [a]Ex 25:8,9; 26:1-30 [b]Ex 25:31-39 [c]Ex 25:23-29 [d]Ex 25:30; Lev 24:5ff; Matt 12:4
9:3 [a]Ex 26:31-33; 40:3 [b]Ex 26:33
*9:4 [a]Ex 30:1-5; 37:25f [b]Ex 25:10ff; 37:1ff [c]Ex 16:32f [d]Num 17:10 [e]Ex 25:16; 31:18; 32:15; Deut 9:9,11,15; 10:3-5
9:5 [a]Ex 25:18ff [b]Ex 25:17,20; Lev 16:2; 1 Kin 8:7

TITLES OF THE HOLY SPIRIT

Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven spirits	His perfection, omnipresence, and completeness	Revelation 1:4; 3:1
The Lord	His sovereignty	2 Corinthians 3:18
Eternal Spirit	His eternality	Hebrews 9:14
Spirit of glory	His glory	1 Peter 4:14
Spirit of life	His vitality	Romans 8:2
Spirit of holiness Holy Spirit Holy One	His holiness	Romans 1:4 Matthew 1:20 1 John 2:20
Spirit of wisdom Spirit of understanding Spirit of counsel Spirit of knowledge	His omniscience, wisdom, and counsel	Isaiah 11:2
Spirit of strength	His omnipotence	Isaiah 11:2
Spirit of the fear of the Lord	His reverence	Isaiah 11:2
Spirit of truth	His truthfulness	John 14:17
Spirit of grace	His grace	Hebrews 10:29
Spirit of grace and supplication	His grace and intercession	Zechariah 12:10

9:4 *a golden altar.* Though the altar stood before the veil in the Holy Place, its ritual use was connected with the "Holy of Holies" (v. 3), especially on the Day of Atonement, which is being described in these verses (see Lev. 16:12–13).

9:6 [a]Num 18:2-6; 28:3

[a]are continually entering the outer tabernacle performing the divine worship,

*9:7 [a]Heb 9:3 [b]Lev 16:12ff [c]Ex 30:10; Lev 16:34; Heb 10:3 [d]Lev 16:11,14 [e]Heb 5:3 [f]Num 15:25; Heb 5:2

7 but into [a]the second, only [b]the high priest *enters* [c]once a year, [d]not without *taking* blood, which he [e]offers for himself and for the [f]sins of the people committed in ignorance.

9:8 [a]Heb 3:7 [b]John 14:6; Heb 10:20

8 [a]The Holy Spirit *is* signifying this, [b]that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

9:9 [a]Heb 5:1 [b]Heb 7:19

9 which *is* a symbol for the present time. Accordingly [a]both gifts and sacrifices are offered which [b]cannot make the worshiper perfect in conscience,

9:10 [a]Lev 11:2ff; Col 2:16 [b]Num 6:3 [c]Lev 11:25; Num 19:13; Mark 7:4 [d]Heb 7:16 [e]Heb 7:12

10 since they *relate* only to [a]food and [b]drink and various [c]washings, [d]regulations for the body imposed until [e]a time of reformation.

2 *Christ's priesthood,* 9:11–14

9:11 [a]Heb 2:17 [b]Heb 10:1 [c]Heb 8:2; 9:24 [d]Mark 14:58; 2 Cor 5:1 [e]2 Cor 4:18; Heb 12:27; 13:14

11 But when Christ appeared *as* a [a]high priest of the [b]good things to come, *He entered* through [c]the greater and more perfect tabernacle, [d]not made with hands, that is to say, [e]not of this creation;

*9:12 [a]Lev 4:3; 16:6, 15; Heb 9:19 [b]Heb 9:14; 13:12 [c]Heb 9:24 [d]Heb 7:27 [e]Heb 5:9; 9:15

12 and not through [a]the blood of goats and calves, but [b]through His own blood, He [c]entered the holy place [d]once for all, having obtained [e]eternal redemption.

*9:13 [a]Lev 16:15; Heb 9:19; 10:4 [b]Num 19:9,17f

13 For if [a]the blood of goats and bulls and [b]the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

9:14 [a]Heb 9:12; 13:12

14 how much more will [a]the blood of Christ, who through [b]the eternal Spirit [c]offered Himself without blemish to God, [d]cleanse your conscience from [e]dead works to serve [f]the living God?

9:14 [b]1 Cor 15:45; 1 Pet 3:18 [c]Eph 5:2; Heb 7:27; 10:10,12 [d]Acts 15:9; Titus 2:14; Heb 1:3; 10:2,22 [e]Heb 6:1 [f]Matt 16:16; Heb 3:12

3 *Christ's fulfillment of the promise,* 9:15–10:18

9:15 [a]Rom 3:24 [b]1 Tim 2:5; Heb 8:6; 12:24 [c]Heb 8:8 [d]Matt 22:3ff; Rom 8:28f; Heb 3:1 [e]Heb 6:15; 10:36; 11:39 [f]Acts 20:32

15 For this reason [a]He is the [b]mediator of a [c]new covenant, so that, since a death has taken place for the redemption of the transgressions that were *committed* under the first covenant, those who have been [d]called may [e]receive the promise of [f]the eternal inheritance.

*9:16

16 For where a covenant is, there must of necessity be the death of the one who made it.

17 For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.

*9:18

18 Therefore even the first *covenant* was not inaugurated without blood.

9:19 [a]Heb 1:1 [b]Ex 24:6ff [c]Heb 9:12 [d]Lev 14:4,7; Num 19:6,18 [e]Ex 24:7

19 For when every commandment had been [a]spoken by Moses to all the people according to the Law, [b]he took the [c]blood of the calves and the goats, with [d]water and scarlet wool and hyssop, and sprinkled both [e]the book itself and all the people,

9:20 [a]Ex 24:8; Matt 26:28

20 saying, "[a]THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

9:21 [a]Ex 24:6; 40:9; Lev 8:15,19; 16:14-16

21 And in the same way he [a]sprinkled both the tabernacle and all the vessels of the ministry with the blood.

*9:22 [a]Lev 5:11f

22 And according to the Law, *one may* [a]almost *say,* all things

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9:7–10 The fact that only the high priest could go into the Holy of Holies and that he had to go each year signified that no final offering for sin was made in OT times and that the offerings that were made could not cleanse the conscience.

reformation. I.e., the change brought about by the completed sacrifice of Christ and His entering into heaven (vv. 11–12).

9:12 Our Lord's sacrifice was *His own blood* (not that of animals), offered *once for all* (not repeatedly), and resulted in *eternal redemption* (not temporal covering).

9:13 *ashes of a heifer.* The red heifer offering for cleansing from contact with a corpse. See note on Num. 19:2–10.

9:16 *the one who made it.* I.e., the one who made the covenant or will. This is strong proof that it is the death of Christ, not His life, that put into effect the new covenant with all its blessings. His sinless life qualified Him to be the suitable sacrifice for sin, but it was His death that made the payment for sin.

9:18 *without blood.* The death of animals in Ex. 24:3–8.

9:22 *almost.* For exceptions to the requirement of blood for cleansing permitted by the law,

9:22 [b]Lev 17:11 are cleansed with blood, and [b]without shedding of blood there is no forgiveness.

*9:23 [a]Heb 8:5 23 Therefore it was necessary for the [a]copies of the things in the heavens to be cleansed with these, but [a]the heavenly things themselves with better sacrifices than these.

9:24 [a]Heb 4:14; 9:12 [b]Heb 8:2 [c]Heb 9:12 [d]Matt 18:10; Heb 7:25 24 For Christ [a]did not enter a holy place made with hands, a *mere* copy of [b]the true one, but into [c]heaven itself, now [d]to appear in the presence of God for us;

9:25 [a]Heb 9:7 [b]Heb 9:2; 10:19 25 nor was it that He would offer Himself often, as [a]the high priest enters [b]the holy place [a]year by year with blood not his own.

*9:26 [a]Matt 25:34; Heb 4:3 [b]Heb 7:27; 9:12 [c]Matt 13:39; Heb 1:2 [d]1 John 3:5,8 [e]Heb 9:12,14 26 Otherwise, He would have needed to suffer often since [a]the foundation of the world; but now [b]once at [c]the consummation of the ages He has been [d]manifested to put away sin [e]by the sacrifice of Himself.

9:27 [a]Gen 3:19 [b]2 Cor 5:10; 1 John 4:17 27 And inasmuch as [a]it is appointed for men to die once and after this [b]*comes* judgment,

*9:28 [a]Heb 7:27 [b]Is 53:12; 1 Pet 2:24 [c]Acts 1:11 [d]Heb 5:9 [e]Heb 4:15 [f]1 Cor 1:7; Titus 2:13 28 so Christ also, having been [a]offered once to [b]bear the sins of many, will appear [c]a second time for [d]salvation [e]without *reference to* sin, to those who [f]eagerly await Him.

*10:1 [a]Heb 8:5 [b]Heb 9:11 [c]Rom 8:3; Heb 9:9; 10:4,11 10 For the Law, since it has *only* [a]a shadow of [b]the good things to come *and* not the very form of things, can [c]never, by the same sacrifices which they offer continually year by year, [d]make perfect those who draw near.

10:1 [d]Heb 7:19

10:2 [a]1 Pet 2:19 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had [a]consciousness of sins?

10:3 [a]Heb 9:7 3 But [a]in those *sacrifices* there is a reminder of sins year by year.

10:4 [a]Heb 10:1,11 [b]Heb 9:12f 4 For it is [a]impossible for the [b]blood of bulls and goats to take away sins.

*10:5 [a]Heb 1:6 [b]Ps 40:6 [c]Heb 2:14; 5:7; 1 Pet 2:24 5 Therefore, [a]when He comes into the world, He says,

"[b]SACRIFICE AND OFFERING YOU HAVE NOT DESIRED,
BUT [c]A BODY YOU HAVE PREPARED FOR ME;

10:6 [a]Ps 40:6 6 [a]IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.

10:7 [a]Ps 40:7,8 [b]Ezra 6:2; Jer 36:2; Ezek 2:9; 3:1f 7 "[a]THEN I SAID, 'BEHOLD, I HAVE COME
(IN [b]THE SCROLL OF THE BOOK IT IS WRITTEN OF ME)
TO DO YOUR WILL, O GOD.' "

10:8 [a]Ps 40:6; Heb 10:5f [b]Mark 12:33 [c]Rom 8:3 8 After saying above, "[a]SACRIFICES AND OFFERINGS AND [b]WHOLE BURNT OFFERINGS AND *sacrifices* [c]FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),

10:9 [a]Ps 40:7,8; Heb 10:7 9 then He said, "[a]BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

*10:10 [a]John 17:19; Eph 5:26; Heb 2:11; 10:14,29; 13:12 [b]John 6:51; Eph 5:2; Heb 7:27; 9:14,28; 10:12 [c]Heb 2:14; 5:7; 1 Pet 2:24 [d]Heb 7:27 10 By this will we have been [a]sanctified through [b]the offering of [c]the body of Jesus Christ [d]once for all.

11 And every priest stands daily

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see Lev. 5:11–13; Num. 16:46; 31:50.

9:23–24 The heavenly sanctuary had to be purified by Christ's sacrifice. Most refer this to heaven itself, but some to the cleansing of believers whom God inhabits (Eph. 2:22).

9:26 *once* = once for all. *at the consummation of the ages.* The first coming of Christ (cf. 1 Peter 1:20).

9:28 *to bear the sins of many.* Quoted from Isa. 53:12. Isaiah was a significant source of early Christian interpretation of Christ. *without reference to sin.* I.e., apart from the sin question. In His first coming Christ dealt with sin once for all; in His second coming He will take redeemed sinners to Himself in the consummation of their salvation.

10:1–39 In this chapter the author emphasizes the finality of Christ's sacrifice by contrasting it with the lack of finality of the OT system of law and sacrifices. Christ's redemption needs no repetition and no supplementation. Therefore, a rejection of His sacrifice is final and unforgivable.

10:1–4 The Mosaic Law, with its Levitical priests and their continual and inadequate offerings, was a *shadow* of Christ's coming and once-for-all offering.

10:5 *He comes.* I.e., Christ comes. BODY, representing the whole, replaces "ears," representing a part, in Ps. 40:6 (see note there). Complete submission is meant.

10:10 *By this will.* I.e., by Christ's doing the will of God in becoming the sacrifice for sin. *sanctified,* or set apart, in our position before God.

ministering and [a]offering time after time the same sacrifices, which [b]can never take away sins;

12 but He, having offered one sacrifice [a]for sins [b]for all time, [c]SAT DOWN AT THE RIGHT HAND OF GOD,

13 waiting from that time onward [a]UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET.

14 For by one offering He has [a]perfected [b]for all time those who are sanctified.

15 And [a]the Holy Spirit also testifies to us; for after saying,

16 "[a]THIS IS THE COVENANT THAT I
WILL MAKE WITH THEM
AFTER THOSE DAYS, SAYS THE
LORD:
I WILL PUT MY LAWS UPON THEIR
HEART,
AND ON THEIR MIND I WILL WRITE
THEM,"

He then says,

17 "[a]AND THEIR SINS AND THEIR
LAWLESS DEEDS
I WILL REMEMBER NO MORE."

18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.

E Parenthetical Warning: Don't Despise Christ, 10:19–39

19 Therefore, brethren, since we [a]have confidence to [b]enter the holy place by the blood of Jesus,

20 by [a]a new and living way which He inaugurated for us through [b]the veil, that is, His flesh,

21 and since *we have* [a]a great priest [b]over the house of God,

22 let us [a]draw near with a sincere heart in [b]full assurance of faith, having our hearts [c]sprinkled *clean* from an evil conscience and our bodies [d]washed with pure water.

23 Let us hold fast the [a]confession of our [b]hope without wavering, for [c]He who promised is faithful;

24 and let us consider how [a]to stimulate one another to love and [b]good deeds,

25 not forsaking our own [a]assembling together, as is the habit of some, but [b]encouraging *one another*; and all the more as you see [c]the day drawing near.

26 For if we go on [a]sinning willfully after receiving [b]the knowledge of the truth, there no longer remains a sacrifice for sins,

27 but a terrifying expectation of [a]judgment and [b]THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

28 [a]Anyone who has set aside the Law of Moses dies without mercy on *the testimony of* two or three witnesses.

29 [a]How much severer punishment do you think he will deserve [b]who has trampled under foot the Son of God, and has regarded as unclean [c]the blood of the covenant [d]by which he was sanctified, and has [e]insulted the Spirit of grace?

30 For we know Him who said, "[a]VENGEANCE IS MINE, I WILL REPAY."

10:11 [a]Heb 5:1 [b]Mic 6:6-8; Heb 10:1,4
***10:12** [a]Heb 5:1 [b]Heb 10:14 [c]Ps 110:1; Heb 1:3
10:13 [a]Ps 110:1; Heb 1:13
***10:14** [a]Heb 10:1 [b]Heb 10:12
10:15 [a]Heb 3:7
***10:16** [a]Jer 31:33; Heb 8:10
10:17 [a]Jer 31:34; Heb 8:12
10:19 [a]Heb 3:6; 10:35 [b]Heb 9:25
***10:20** [a]Heb 9:8 [b]Heb 6:19; 9:3
10:21 [a]Heb 2:17 [b]1 Tim 3:15; Heb 3:6
10:22 [a]Heb 7:19; 10:1 [b]Heb 6:11 [c]Ezek 36:25; Heb 9:19; 12:24; 1 Pet 1:2 [d]Acts 22:16; 1 Cor 6:11; Eph 5:26; Titus 3:5; 1 Pet 3:21
10:23 [a]Heb 3:1 [b]Heb 3:6 [c]1 Cor 1:9; 10:13; Heb 11:11
***10:24** [a]Heb 13:1 [b]Titus 3:8
***10:25** [a]Acts 2:42 [b]Heb 3:13 [c]1 Cor 3:13
***10:26** [a]Num 15:30; Heb 6:4-8; 2 Pet 2:20f [b]1 Tim 2:4
10:27 [a]John 5:29; Heb 9:27 [b]Is 26:11; 2 Thess 1:7
10:28 [a]Deut 17:2-6; 19:15; Matt 18:16; Heb 2:2
***10:29** [a]Heb 2:3 [b]Heb 6:6 [c]Ex 24:8; Matt 26:28; Heb 13:20 [d]Eph 5:26; Heb 9:13f; Rev 1:5 [e]1 Cor 6:11; Eph 4:30; Heb 6:4
***10:30** [a]Deut 32:35; Rom 12:19

10:12–13 Though exalted and honored now AT THE RIGHT HAND OF GOD, ruling over His enemies awaits His second coming.

10:14 *perfected* in the sense of making acceptable to God those who are *sanctified* (v. 10).

10:16–17 For this OT quotation, see Jer. 31:33–34, quoted earlier in 8:10–12.

10:20 *a new and living way.* Christ is that way (cf. 4:14; 6:20; 7:24–25; John 14:6). The torn *veil* opening the way to the Holy of Holies symbolizes Christ's *flesh* (body) on the cross, which opens access to God for us (Matt. 27:51).

10:24 *to stimulate.* I.e., to stir up to an incitement or paroxysm of love and good works. To understand how strong this Greek word is, see its use in Acts 15:39 (sharp disagreement); 17:16 (being provoked); 1 Cor. 13:5 (provoked); Eph. 6:4 (provoke).

10:25 *our own assembling together.* I.e., the gathering of Christians for worship and edification. *the day.* I.e., of Christ's coming (also v. 37; 1 Cor. 3:13; Phil. 1:10).

10:26 *sinning willfully.* The background is the defiant sin of Num. 15:30–31 (see note there) for which there was no propitiatory offering. *there no longer remains a sacrifice for sins.* If a person rejects the truth of Christ's death for sin, there is no other sacrifice for sin available and no other way to come to God. Only judgment remains (v. 27).

10:29 The three indictments specified in this verse describe the enormity of the sin of unbelief.

10:30 These are quotes from Deut. 32:35–36 and Ps. 135:14.

10:30 [b] Deut 32:36

And again, "[b]THE LORD WILL JUDGE HIS PEOPLE."

10:31 [a] 2 Cor 5:11 [b] Matt 16:16; Heb 3:12

31 It is a [a]terrifying thing to fall into the hands of the [b]living God.

*10:32 [a] Heb 5:12 [b] Heb 6:4 [c] Phil 1:30

32 But remember [a]the former days, when, after being [b]enlightened, you endured a great [c]conflict of sufferings,

10:33 [a] 1 Cor 4:9; Heb 12:4 [b] Phil 4:14; 1 Thess 2:14

33 partly by being [a]made a public spectacle through reproaches and tribulations, and partly by becoming [b]sharers with those who were so treated.

*10:34 [a] Heb 13:3 [b] Matt 5:12 [c] Heb 9:15; 11:16; 13:14; 1 Pet 1:4f

34 For you [a]showed sympathy to the prisoners and accepted [b]joyfully the seizure of your property, knowing that you have for yourselves [c]a better possession and a lasting one.

10:35 [a] Heb 10:19 [b] Heb 2:2

35 Therefore, do not throw away your [a]confidence, which has a great [b]reward.

10:36 [a] Luke 21:19; Heb 12:1 [b] Mark 3:35 [c] Heb 9:15

36 For you have need of [a]endurance, so that when you have [b]done the will of God, you may [c]receive what was promised.

*10:37 [a] Hab 2:3; Heb 10:25; Rev 22:20 [b] Matt 11:3

37 [a]FOR YET IN A VERY LITTLE WHILE,
[b]HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

*10:38 [a] Hab 2:4; Rom 1:17; Gal 3:11

38 [a]BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH;
AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.

III THE SUPERIORITY OF THE POWER OF CHRIST, 11:1–13:19

A The Power of Faith in Christ, 11:1–40

1 The description of faith, 11:1–2

11 Now faith is the [a]assurance of *things* [b]hoped for, the conviction of [c]things not seen.

*11:1 [a] Heb 3:14 [b] Heb 3:6 [c] Rom 8:24; 2 Cor 4:18; 5:7; Heb 11:7, 27

2 For by it the [a]men of old [b]gained approval.

*11:2 [a] Heb 1:1 [b] Heb 11:4,39

2 The examples of faith, 11:3–40

*11:3 [a] John 1:3; Heb 1:2 [b] Gen ch 1; Ps 33:6,9; Heb 6:5; 2 Pet 3:5 [c] Rom 4:17

3 By faith we understand that the [a]worlds were prepared [b]by the word of God, so that what is seen [c]was not made out of things which are visible.

*11:4 [a] Gen 4:4; Matt 23:35; 1 John 3:12 [b] Heb 11:2 [c] Heb 5:1 [d] Gen 4:8-10; Heb 12:24

4 By faith [a]Abel offered to God a better sacrifice than Cain, through which he [b]obtained the testimony that he was righteous, God testifying about his [c]gifts, and through faith, though [d]he is dead, he still speaks.

*11:5 [a] Gen 5:21-24 [b] Luke 2:26; John 8:51; Heb 2:9

5 By faith [a]Enoch was taken up so that he would not [b]see death; AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the witness that before his being taken up he was pleasing to God.

10:32 *conflict of sufferings* = struggle with sufferings.

10:34 *to the prisoners.* Some Christians apparently had been imprisoned for their faith, whereas others had experienced the *seizure* of their possessions.

10:37 This quotation is from Hab. 2:3.

10:38 This quotation from Hab. 2:4 is used to teach that the person who has been made righteous by God lives (and survives the coming ordeal) by faith. The believer trusts God in everything. Hab. 2:4 is also quoted in Rom. 1:17 and Gal. 3:11, where Paul uses it to teach that the one who is righteous by faith (rather than by works) shall live. Paul's emphasis is on salvation by faith; this writer's is on living by faith.

11:1 Faith is described in this great verse as the *assurance* (or reality, the same word translated "nature" in 1:3) *of things hoped for, the conviction* (as in John 16:8) *of things not seen.* Faith gives reality and proof of things unseen, treating them as if they were already objects of sight rather than of hope.

11:2 *men of old.* I.e., the OT patriarchs and heroes.

11:3 *the worlds were prepared.* Lit., the ages have been prepared (cf. 1:2). This refers to the preparation of all that the successive periods of time would contain.

11:4 *By faith.* Abel came in faith; Cain did not. *Abel.* Actually nothing is said here or in Gen. 4:3–5 as to why Abel's sacrifice in itself was more acceptable, though the fact that it involved blood sacrifice is significant (see 12:24). *though he is dead, he still speaks* as a witness to succeeding generations, or possibly speaking to God for ultimate vindication at the coming judgment (like the martyrs in Rev. 6:9–11).

11:5 *Enoch.* Enoch was saved from death by being *taken up* (Gen. 5:22–24).

6 And without faith it is impossible to please *Him,* for he who [a]comes to God must believe that He is and *that* He is a rewarder of those who seek Him.

7 By faith [a]Noah, being [b]warned *by God* about [c]things not yet seen, [d]in reverence [e]prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of [f]the righteousness which is according to faith.

8 By faith [a]Abraham, when he was called, obeyed by going out to a place which he was to [b]receive for an inheritance; and he went out, not knowing where he was going.

9 By faith he lived as an alien in [a]the land of promise, as in a foreign *land,* [b]dwelling in tents with Isaac and Jacob, [c]fellow heirs of the same promise;

10 for he was looking for [a]the city which has [b]foundations, [c]whose architect and builder is God.

11 By faith even [a]Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him [b]faithful who had promised.

12 Therefore, also, there was born of one man, and [a]him as good as dead at that, *as many descendants* [b]AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE.

13 [a]All these died in faith, [b]without receiving the promises, but [c]having seen them and having welcomed them from a distance, and [d]having confessed that they were strangers and exiles on the earth.

14 For those who say such things make it clear that they are seeking a country of their own.

15 And indeed if they had been thinking of that *country* from which they went out, [a]they would have had opportunity to return.

16 But as it is, they desire a better *country,* that is, a [a]heavenly one. Therefore [b]God is not ashamed to be [c]called their God; for [d]He has prepared a city for them.

17 By faith [a]Abraham, when he was tested, offered up Isaac, and he who had [b]received the promises was offering up his only begotten *son;*

18 *it was he* to whom it was said, "[a]IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."

19 He considered that [a]God is able to raise *men* even from the dead, from which he also received him back as a [b]type.

20 By faith [a]Isaac blessed Jacob and Esau, even regarding things to come.

21 By faith [a]Jacob, as he was dying, blessed each of the sons of Joseph, and [b]worshiped, *leaning* on the top of his staff.

22 By faith [a]Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.

23 By faith [a]Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the [b]king's edict.

24 By faith Moses, [a]when he had grown up, refused to be called the son of Pharaoh's daughter,

25 choosing rather to [a]endure ill-treatment with the people of

*11:6 [a]Heb 7:19

*11:7 [a]Gen 6:13-22 [b]Heb 8:5 [c]Heb 11:1 [d]Heb 5:7 [e]1 Pet 3:20 [f]Gen 6:9; Ezek 14:14,20; Rom 4:13; 9:30

11:8 [a]Gen 12:1-4; Acts 7:2-4 [b]Gen 12:7

11:9 [a]Acts 7:5 [b]Gen 12:8; 13:3,18; 18:1,9 [c]Heb 6:17

*11:10 [a]Heb 12:22; 13:14 [b]Rev 21:14ff [c]Heb 11:16

*11:11 [a]Gen 17:19; 18:11-14; 21:2 [b]Heb 10:23

*11:12 [a]Rom 4:19 [b]Gen 15:5; 22:17; 32:12

11:13 [a]Matt 13:17 [b]Heb 11:39 [c]John 8:56; Heb 11:27 [d]Gen 23:4; 47:9; 1 Chr 29:15; Ps 39:12; Eph 2:19; 1 Pet 1:1; 2:11

11:15 [a]Gen 24:6-8

*11:16 [a]2 Tim 4:18 [b]Mark 8:38; Heb 2:11 [c]Gen 26:24; 28:13; Ex 3:6, 15; 4:5 [d]Heb 11:10; Rev 21:2

*11:17 [a]Gen 22:1-10; James 2:21 [b]Heb 11:13

11:18 [a]Gen 21:12; Rom 9:7

11:19 [a]Rom 4:21 [b]Heb 9:9

*11:20 [a]Gen 27:27-29, 39f

*11:21 [a]Gen 48:1,5, 16,20 [b]Gen 47:31; 1 Kin 1:47

*11:22 [a]Gen 50:24f; Ex 13:19

11:23 [a]Ex 2:2 [b]Ex 1:16,22

11:24 [a]Ex 2:10,11ff

11:25 [a]Heb 11:37

11:6 To please God, one must believe that the true God (not a god) exists and that He rewards.

11:7 *Noah.* His *reverence* was fear of God, or piety (Gen. 6:13–22).

11:10 *city.* The heavenly Jerusalem (12:22).

11:11 *Sarah.* See Gen. 21:1–5.

11:12 *as good as dead* because Abraham was 100 years old.

11:16 The pilgrim's true homeland is heaven.

11:17 *offered up Isaac.* See Gen. 22:1 and James 2:21. This was a severe test, for only through Isaac could Abraham have received the promises of the Lord.

11:20 *Isaac blessed Jacob and Esau.* See Gen. 27:26–40.

11:21 *Jacob . . . blessed each of the sons of Joseph.* See Gen. 48:1–22.

11:22 *Joseph.* See Gen. 50:24–25. Joseph showed his faith in God's promise to Abraham by requesting that his bones be buried in the land of promise.

God than to enjoy the passing pleasures of sin,

***11:26** [a]Luke 14:33; Phil 3:7f [b]Heb 2:2

26 [a]considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the [b]reward.

***11:27** [a]Ex 2:15; 12:50f; 13:17f [b]Ex 2:14; 10:28f [c]Col 1:15; Heb 11:1,13

27 By faith he [a]left Egypt, not [b]fearing the wrath of the king; for he endured, as [c]seeing Him who is unseen.

***11:28** [a]Ex 12:21ff [b]Ex 12:23,29f; 1 Cor 10:10

28 By faith he [a]kept the Passover and the sprinkling of the blood, so that [b]he who destroyed the firstborn would not touch them.

***11:29** [a]Ex 14:22-29

29 By faith they [a]passed through the Red Sea as though *they were passing* through dry land; and the Egyptians, when they attempted it, were drowned.

***11:30** [a]Josh 6:20 [b]Josh 6:15f

30 By faith [a]the walls of Jericho fell down [b]after they had been encircled for seven days.

***11:31** [a]Josh 2:9ff; 6:23; James 2:25

31 By faith [a]Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

***11:32** [a]Judg ch 6-8 [b]Judg ch 4,5 [c]Judg ch 13-16 [d]Judg ch 11, 12 [e]1 Sam 16:1, 13 [f]1 Sam 1:20

32 And what more shall I say? For time will fail me if I tell of [a]Gideon, [b]Barak, [c]Samson, [d]Jephthah, of [e]David and [f]Samuel and the prophets,

***11:33** [a]Judg ch 4,7, 11,14; 2 Sam 5:17-20; 8:1f; 10:12 [b]1 Sam 12:4; 2 Sam 8:15 [c]2 Sam 7:11f [d]Judg 14:6; 1 Sam 17:34ff; Dan 6:22

33 who by faith [a]conquered kingdoms, [b]performed *acts of* righteousness, [c]obtained promises, [d]shut the mouths of lions,

***11:34** [a]Dan 3:23ff [b]Ex 18:4; 1 Sam 18:11; 19:10; 1 Kin ch 19; 2 Kin ch 6; Ps 144:10

34 [a]quenched the power of fire, [b]escaped the edge of the sword, from weakness were made strong, [c]became mighty in war, [c]put foreign armies to flight.

11:34 [c]Judg 7:21; 15:8,15f; 1 Sam 17:51f; 2 Sam 8:1-6; 10:15ff

***11:35** [a]1 Kin 17:23; 2 Kin 4:36f

35 [a]Women received *back* their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection;

11:36 [a]Gen 39:20; 1 Kin 22:27; 2 Chr 18:26; Jer 20:2; 37:15

36 and others experienced mockings and scourgings, yes, also [a]chains and imprisonment.

***11:37** [a]1 Kin 21:13; 2 Chr 24:21 [b]2 Sam 12:31; 1 Chr 20:3 [c]1 Kin 19:10; Jer 26:23 [d]1 Kin 19:13, 19; 2 Kin 2:8, 13f; Zech 13:4 [e]Heb 11:25; 13:3

37 They were [a]stoned, they were [b]sawn in two, they were tempted, they were [c]put to death with the sword; they went about [d]in sheepskins, in goatskins, being destitute, afflicted, [e]ill-treated

11:38 [a]1 Kin 18:4,13; 19:9

38 (*men* of whom the world was not worthy), [a]wandering in deserts and mountains and caves and holes in the ground.

***11:39** [a]Heb 11:2 [b]Heb 10:36; 11:13

39 And all these, having [a]gained approval through their faith, [b]did not receive what was promised,

***11:40** [a]Heb 11:16 [b]Rev 6:11

40 because God had provided [a]something better for us, so that [b]apart from us they would not be made perfect.

B The Power of Hope in Christ, 12:1-29

1 The debatable things of life, 12:1-3

***12:1** [a]Rom 13:12; Eph 4:22

12 Therefore, since we have so great a cloud of witnesses surrounding us, let us also [a]lay aside every encumbrance and the

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11:26 *the reproach of Christ.* Reproach because Moses hoped (however dimly) for the coming Messiah. Or this may mean the reproach any anointed envoy or messiah (in this case Moses himself) suffers in a hostile world.

11:27 *he left Egypt.* Either when he fled to Midian at age 40 (Ex. 2:11–15) or when he left at the time of the Exodus (Ex. 12:37).

11:28 *the Passover.* See Ex. 12:1–28.

11:29 *they passed through the Red Sea.* See Ex. 14:13–31.

11:30 *the walls of Jericho fell.* See Josh. 6.

11:31 *Rahab.* See Josh. 2:1–21; 6:22–25; James 2:25.

11:32 *Gideon* (Judg. 6:11; 8:32); *Barak* (Judg. 4:6–5:31); *Samson* (Judg. 13:24–16:31); *Jephthah* (Judg. 11:1–12:7); *David* (1 Sam. 16–17); *Samuel* (1 Sam. 7–10).

11:33 *shut the mouths of lions.* See Dan. 6 (Daniel); Judg. 14:5 (Samson); 1 Sam. 17:34 (David).

11:34 *quenched the power of fire.* See Dan. 3:23–28.

11:35–38 The background for much of what is in these verses is likely from the apocryphal book of 2 Maccabees (2 Macc. 6:18–7:42).

11:35 *Women received back their dead by resurrection.* See 1 Kings 17:22–23 (the widow of Zarephath's son); 2 Kings 4:35–36 (the Shunammite's son).

11:37 Tradition says that Isaiah was *sawn in two.*

11:39 *what was promised.* I.e., all that was included in the actual coming of the Messiah.

11:40 *better for us* because we live on this side of the Cross.

12:1 *a cloud of witnesses.* I.e., the heroes of faith mentioned in chap. 11 and others. *every encumbrance.* That which hinders the believer from being a winner. *the sin which so easily entangles us.* I.e., unbelief.

12:1 [b]1 Cor 9:24; Gal 2:2 [c]Heb 10:36

sin which so easily entangles us, and let us [b]run with [c]endurance the race that is set before us,

*12:2 [a]Heb 2:10 [b]Phil 2:8f; Heb 2:9 [c]1 Cor 1:18,23; Heb 13:13 [d]Heb 1:3

2 fixing our eyes on Jesus, the [a]author and perfecter of faith, who for the joy set before Him [b]endured the cross, [c]despising the shame, and has [d]sat down at the right hand of the throne of God.

12:3 [a]Rev 2:3 [b]Gal 6:9; Heb 12:5

3 For [a]consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary [b]and lose heart.

2 *The disciplines of life,* 12:4–11

*12:4 [a]Heb 10:32ff; 13:13 [b]Phil 2:8

4 [a]You have not yet resisted [b]to the point of shedding blood in your striving against sin;

*12:5 [a]Job 5:17; Prov 3:11 [b]Heb 12:3

5 and you have forgotten the exhortation which is addressed to you as sons,

"[a]MY SON, DO NOT REGARD
LIGHTLY THE DISCIPLINE OF THE LORD,
NOR [b]FAINT WHEN YOU ARE
REPROVED BY HIM;

6 [a]FOR THOSE [b]WHOM THE LORD
LOVES HE DISCIPLINES,
AND HE SCOURGES EVERY SON
WHOM HE RECEIVES."

12:6 [a]Prov 3:12 [b]Ps 119:75; Rev 3:19

7 It is for discipline that you endure; [a]God deals with you as with sons; for what son is there whom *his* father does not discipline?

12:7 [a]Deut 8:5; 2 Sam 7:14; Prov 13:24; 19:18; 23:13f

8 But if you are without discipline, [a]of which all have become partakers, then you are illegitimate children and not sons.

12:8 [a]1 Pet 5:9

9 Furthermore, we had earthly fathers to discipline us, and we [a]respected them; shall we not much rather be subject to [b]the Father of spirits, and [c]live?

12:9 [a]Luke 18:2 [b]Num 16:22; 27:16; Rev 22:6 [c]Is 38:16

10 For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, [a]so that we may share His holiness.

12:10 [a]2 Pet 1:4

11 All discipline [a]for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the [b]peaceful fruit of righteousness.

12:11 [a]1 Pet 1:6 [b]Is 32:17; 2 Tim 4:8; James 3:17f

THE COVENANTS OF SCRIPTURE

Eternal Covenant *Heb. 13:20.* The redemptive covenant before time began.

Adamic Covenant *Gen. 3:14-19.* The covenant conditioning fallen man's life on the earth.

Noahic Covenant *Gen. 8:20-9:6.* The covenant preserving human life and the covenant of human government.

Abrahamic Covenant *Gen. 12:1-3; confirmed, 13:14-17; 15:1-7; 17:1-8.* The covenant of promise regarding blessing, seed, and promise.

Mosaic Covenant *Ex. 20:1-31:18.* The legal covenant, given solely to Israel—laws governing all aspects of life.

Palestinian Covenant *Deut. 30:1-10.* The covenant regulating Israel's possession and enjoyment of the land of Canaan.

Davidic Covenant *2 Sam. 7:4-17; 1 Chron. 17:4-15.* The kingdom covenant regulating the temporal and eternal rule of David's posterity.

New Covenant *Jer. 31:31-33; Matt. 26:28; Mark 14:24; Luke 22:20; Heb. 8:8-12.* The covenant of millennial blessings for Israel based on the death of Christ.

12:2 On the meaning of *author,* see note on 2:10. Nothing entailed more *shame* than crucifixion.

12:4 *You have not yet resisted to the point of shedding blood.* None of the readers of this book had yet been martyred.

12:5–11 In these verses the writer discusses why Christians are disciplined. (1) It is part of the educational process by which a believer is fitted to share God's holiness (v. 10). (2) It is proof of a genuine love relationship between the heavenly Father and His children (vv. 6, 8). (3) It helps train them to be obedient (v. 9). (4) It produces the fruit of righteousness in their lives (v. 11). For additional teaching on this subject, see the book of Job; Rom. 8:18; 2 Cor. 1:3–4; 4:16–17; 12:7–9; Phil. 1:29; 2 Tim. 3:12.

3 *The direction of life,* 12:12–17

12:12 [a]Is 35:3

12 Therefore, [a]strengthen the hands that are weak and the knees that are feeble,

12:13 [a]Prov 4:26; Gal 2:14 [b]Gal 6:1; James 5:16

13 and [a]make straight paths for your feet, so that *the limb* which is lame may not be put out of joint, but rather [b]be healed.

*12:14 [a]Rom 14:19 [b]Rom 6:22; Heb 12:10 [c]Matt 5:8; Heb 9:28

14 [a]Pursue peace with all men, and the [b]sanctification without which no one will [c]see the Lord.

*12:15 [a]2 Cor 6:1; Gal 5:4; Heb 4:1 [b]Deut 29:18 [c]Titus 1:15

15 See to it that no one [a]comes short of the grace of God; that no [b]root of bitterness springing up causes trouble, and by it many be [c]defiled;

*12:16 [a]Heb 13:4 [b]1 Tim 1:9 [c]Gen 25:33f

16 that *there be* no [a]immoral or [b]godless person like Esau, [c]who sold his own birthright for a *single* meal.

*12:17 [a]Gen 27:30-40

17 For you know that even afterwards, [a]when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.

4 *The drive of life,* 12:18–24

*12:18 [a]2 Cor 3:7-13; Heb 12:18ff [b]Ex 19:12,16ff; 20:18; Deut 4:11; 5:22

18 [a]For you have not come to [b]*a mountain* that can be touched and to a blazing fire, and to darkness and gloom and whirlwind,

12:19 [a]Ex 19:16,19; 20:18; Matt 24:31 [b]Ex 19:19; Deut 4:12 [c]Ex 20:19; Deut 5:25; 18:16

19 and to the [a]blast of a trumpet and the [b]sound of words which *sound was such that* those who heard [c]begged that no further word be spoken to them.

12:20 [a]Ex 19:12f

20 For they could not bear the command, "[a]IF EVEN A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED."

12:21 [a]Deut 9:19

21 And so terrible was the sight, *that* Moses said, "[a]I AM FULL OF FEAR and trembling."

12:22 [a]Rev 14:1 [b]Eph 2:19; Phil 3:20; Heb 11:10; Rev 21:2 [c]Heb 3:12 [d]Gal 4:26; Heb 11:16 [e]Rev 5:11

22 But [a]you have come to Mount Zion and to [b]the city of [c]the living God, [d]the heavenly Jerusalem, and to [e]myriads of angels,

*12:23 [a]Ex 4:22; Heb 2:12 [b]Luke 10:20 [c]Gen 18:25; Ps 50:6; 94:2 [d]Heb 11:40; Rev 6:9,11

23 to the general assembly and [a]church of the firstborn who [b]are enrolled in heaven, and to God, [c]the Judge of all, and to the [d]spirits of *the* righteous made perfect,

12:24 [a]1 Tim 2:5; Heb 8:6; 9:15 [b]Heb 9:19; 10:22; 1 Pet 1:2 [c]Gen 4:10; Heb 11:4

24 and to Jesus, the [a]mediator of a new covenant, and to the [b]sprinkled blood, which speaks better than [c]*the blood* of Abel.

5 *The duty of life,* 12:25–29

12:25 [a]Heb 3:12 [b]Heb 1:1 [c]Heb 2:2f; 10:28f [d]Heb 12:19 [e]Ex 20:22; Heb 8:5; 11:7

25 [a]See to it that you do not refuse Him who is [b]speaking. For [c]if those did not escape when they [d]refused him who [e]warned *them* on earth, much less *will* we *escape* who turn away from Him who [e]*warns* from heaven.

*12:26 [a]Ex 19:18; Judg 5:4f [b]Hag 2:6

26 And [a]His voice shook the earth then, but now He has promised, saying, "[b]YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN."

*12:27 [a]Is 34:4; 54:10; 65:17; Rom 8:19,21; 1 Cor 7:31; Heb 1:10ff

27 This *expression,* "Yet once more," denotes [a]the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

12:28 [a]Dan 2:44 [b]Heb 13:15,21

28 Therefore, since we receive a [a]kingdom which cannot be shaken, let us show gratitude, by which we may [b]offer to God an acceptable service with reverence and awe;

12:14 Without *sanctification* in life we cannot *see the Lord;* i.e., worship Him acceptably.

12:15 Failing to keep pace with what the *grace of God* wants to do in our lives can result in *bitterness* in us, which causes trouble to others.

12:16 *Esau.* See Gen. 25:33. Though he may not have been *immoral* in the physical sense, Esau was immoral in the spiritual sense, being worldly and materialistic.

12:17 Esau could not repent (cf. Gen. 27:41) even though he *sought for it* (the blessing, not repentance) with tears.

12:18–24 The old covenant (the law) and the new covenant (the gospel) are contrasted by comparing Mount Sinai, where the law was given, with Mount Zion, the spiritual city, eternal in the heavens and symbolic of the gospel of grace.

12:23 *church of the firstborn.* Lit., church of firstborn ones. NT believers who belong to the church, the Body of Christ. *spirits of the righteous made perfect.* Believers of OT times.

12:26 This refers to cataclysmic events connected with Christ's return. The quote is from Hag. 2:6.

12:27 *those things which cannot be shaken.* I.e., the eternal kingdom to which Christians belong (v. 28).

12:29 [a]Deut 4:24; 9:3; Is 33:14; 2 Thess 1:7; Heb 10:27,31

29 for [a]our God is a consuming fire.

C The Power of the Love of Christ, 13:1–19

1 *In relation to social duties,* 13:1–6

13:1 [a]Rom 12:10; 1 Thess 4:9; 1 Pet 1:22
★13:2 [a]Matt 25:35; Rom 12:13; 1 Pet 4:9 [b]Gen 18:1ff; 19:1f
13:3 [a]Col 4:18 [b]Matt 25:36; Heb 10:34

13 Let [a]love of the brethren continue.

2 Do not neglect to [a]show hospitality to strangers, for by this some have [b]entertained angels without knowing it.

3 [a]Remember [b]the prisoners, as though in prison with them, *and* those who are ill-treated, since you yourselves also are in the body.

13:4 [a]1 Cor 7:38; 1 Tim 4:3 [b]1 Cor 6:9; Gal 5:19,21; 1 Thess 4:6
★13:5 [a]Eph 5:3; Col 3:5; 1 Tim 3:3 [b]Phil 4:11 [c]Deut 31:6,8; Josh 1:5
13:6 [a]Ps 118:6

4 [a]Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; [b]for fornicators and adulterers God will judge.

5 *Make sure that* your character is [a]free from the love of money, [b]being content with what you have; for He Himself has said, "[c]I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

6 so that we confidently say,
"[a]THE LORD IS MY HELPER, I
WILL NOT BE AFRAID.
WHAT WILL MAN DO TO ME?"

2 *In relation to spiritual duties,* 13:7–19

★13:7 [a]Heb 13:17,24 [b]Luke 5:1 [c]Heb 6:12
★13:8 [a]2 Cor 1:19; Heb 1:12

7 Remember [a]those who led you, who spoke [b]the word of God to you; and considering the result of their conduct, [c]imitate their faith.

8 [a]Jesus Christ *is* the same yesterday and today, *yes* and forever.

13:9 [a]Eph 4:14; 5:6; Jude 12 [b]2 Cor 1:21; Col 2:7 [c]Col 2:16 [d]Heb 9:10

9 [a]Do not be carried away by varied and strange teachings; for it is good for the heart to [b]be strengthened by grace, not by [c]foods, [d]through which those who were so occupied were not benefited.

★13:10 [a]1 Cor 10:18 [b]Heb 8:5

10 We have an altar [a]from which those [b]who serve the tabernacle have no right to eat.

★13:11 [a]Ex 29:14; Lev 4:12,21; 9:11; 16:27; Num 19:3,7

11 For [a]the bodies of those animals whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned outside the camp.

★13:12 [a]Eph 5:26; Heb 2:11 [b]Heb 9:12 [c]John 19:17

12 Therefore Jesus also, [a]that He might sanctify the people [b]through His own blood, suffered [c]outside the gate.

13:13 [a]Luke 9:23; Heb 11:26; 12:2

13 So, let us go out to Him outside the camp, [a]bearing His reproach.

13:14 [a]Heb 10:34; 12:27 [b]Eph 2:19; Heb 2:5; 11:10,16; 12:22

14 For here [a]we do not have a lasting city, but we are seeking [b]*the city* which is to come.

★13:15 [a]1 Pet 2:5 [b]Lev 7:12 [c]Is 57:19; Hos 14:2

15 [a]Through Him then, let us continually offer up a [b]sacrifice of praise to God, that is, [c]the fruit of lips that give thanks to His name.

13:16 [a]Rom 12:13 [b]Phil 4:18

16 And do not neglect doing good and [a]sharing, for [b]with such sacrifices God is pleased.

★13:17 [a]1 Cor 16:16; Heb 13:7,24 [b]Is 62:6; Ezek 3:17; Acts 20:28

17 [a]Obey your leaders and submit *to them,* for [b]they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

13:18 [a]1 Thess 5:25

18 [a]Pray for us, for we are sure

13:2 *some have entertained angels without knowing it.* The word "angel" may refer to superhuman beings (see Gen. 18:1–8 for an example of such entertaining) or it may refer to a human being who is a messenger from God (see James 2:25 for an example of such entertaining).

13:5 *He Himself has said.* See Deut. 31:6. The idea is that Christians need not be anxious (cf. Matt. 6:25–34).

13:7 Though these leaders had likely died, their example should still be imitated.

13:8 *yesterday.* In the days of His life on earth (2:9; 5:7–8). *today.* As our high priest in heaven (4:15–16). *forever.* To secure and consummate our salvation (7:25; 9:28).

13:10 Those who still want to be under the law cannot enjoy the benefits of our *altar*—the cross and all it stands for.

13:11 *outside the camp,* where the carcasses of sin-offering animals were burned (Lev. 4:21; 16:27).

13:12 *Jesus also . . . suffered outside the gate.* See John 19:17–20. This showed Jesus to be our sin offering.

13:13 Christians are exhorted to go *outside the camp;* i.e., to leave all false religions and join themselves to Christ.

13:15–16 The believers' sacrifices are *praise, doing good,* and *sharing* (Phil. 4:18).

13:17 *your leaders* = present church leaders (cf. v. 7). *unprofitable for you* = not to your advantage.

13:18 [b]Acts 24:16; 1 Tim 1:5
13:19 [a]Philem 22

that we have a [b]good conscience, desiring to conduct ourselves honorably in all things.

19 And I urge *you* all the more to do this, [a]so that I may be restored to you the sooner.

13:20 [a]Rom 15:33 [b]Acts 2:24; Rom 10:7 [c]Is 63:11; John 10:11; 1 Pet 2:25 [d]Zech 9:11; Heb 10:29 [e]Is 55:3; Jer 32:40; Ezek 37:26
★13:21 [a]1 Pet 5:10 [b]Phil 2:13

IV CONCLUDING BENEDICTIONS, 13:20–25

20 Now [a]the God of peace, who [b]brought up from the dead the [c]great Shepherd of the sheep through [d]the blood of the [e]eternal covenant, *even* Jesus our Lord,

21 [a]equip you in every good thing to do His will, [b]working in us that [c]which is pleasing in His sight, through Jesus Christ, [d]to whom *be* the glory forever and ever. Amen.

13:21 [c]Heb 12:28; 1 John 3:22 [d]Rom 11:36

22 But [a]I urge you, [b]brethren, bear with this [b]word of exhortation, for [c]I have written to you briefly.

★13:22 [a]Acts 13:15; Heb 3:13; 10:25; 12:5; 13:19 [b]Heb 3:1 [c]1 Pet 5:12

23 Take notice that [a]our brother Timothy has been released, with whom, if he comes soon, I will see you.

★13:23 [a]Acts 16:1; Col 1:1

24 Greet [a]all of your leaders and all the [b]saints. Those from [c]Italy greet you.

★13:24 [a]1 Cor 16:16; Heb 13:7,17 [b]Acts 9:13 [c]Acts 18:2

25 [a]Grace be with you all.

13:25 [a]Col 4:18

13:21 *equip,* or fully provide, adjust, make ready. Some other occurrences of the Greek word are in Matt. 4:21; Gal. 6:1; 1 Thess. 3:10.

13:22 *bear* = be patient with. *briefly.* Perhaps also outspokenly.

13:23 *Timothy.* Apparently he had been imprisoned (see Acts 16:1; Rom. 16:21).

13:24 *saints* = believers. *Those from Italy.* Probably some Italians living outside Italy sending their greetings home.

JAMES

INTRODUCTION

AUTHOR: James DATE: 45–50

The General Epistles James, 1 and 2 Peter, 1, 2, and 3 John, and Jude were called by the early church the "General," "Universal," or "Catholic" epistles because their addresses (with the exception of 2 and 3 John) were not limited to a single locality. James, for example, is addressed "to the twelve tribes who are dispersed abroad" (1:1)—a designation for believers everywhere (likely all Jewish Christians at that early date).

Authorship Of the four men bearing the name James in the New Testament, only two have been proposed as the author of this letter—James the son of Zebedee (and brother of John) and James the half brother of Jesus. It is unlikely that the son of Zebedee was the author, for he was martyred in A.D. 44 (Acts 12:2). The authoritative tone of the letter not only rules out the two lesser known Jameses of the New Testament ("James the Less" and the James of Luke 6:16) but points to the half brother of Jesus who became the recognized leader of the Jerusalem church (Acts 12:17; 15:13; 21:18). This conclusion is supported by the resemblances in the Greek between this epistle and the speech of James at the Council of Jerusalem (1:1 and Acts 15:23; 1:27 and Acts 15:14; 2:5 and Acts 15:13).

Date Some, denying the authorship by James because of the excellent Greek used, place the writing of the book at the very end of the first century. However, Galileans knew and used Greek well, along with Aramaic and Hebrew. Further, an early date is indicated by the lack of reference to the Jerusalem Council (A.D. 49), by the use of the word "assembly" (synagogue) for the church in 2:2, and by the strong expectation of the Lord's soon return (5:7–9).

Canonicity The canonical status of this letter was questioned until the church realized that its author was almost surely the half brother of Jesus. Luther did not question the genuineness of James, only its usefulness in comparison with Paul's epistles, because it says little about justification by faith, while emphasizing works.

Contents The book is concerned with the practical aspects of Christian conduct; it tells how faith works in everyday life. James's purpose was to provide concrete ethical instruction. Compared to Paul, James shows much less interest in formal theology, though the letter is not without theological statements (1:12; 2:1, 10–12, 19; 3:9; 5:7–9, 12, 14). Many subjects are discussed in this book, making it like a series of brief sayings arranged in the form of a letter. While there is little formal structure to the book, its many instructions explain how to be doers of the Word (1:22). In the 108 verses of the epistle there are references or allusions from 22 books of the Old Testament and at least 15 allusions to the teachings of Christ as embodied in the Sermon on the Mount. Among the key subjects discussed are faith and works (2:14–26), the use of the tongue (3:1–12), and prayer for the sick (5:13–16).

OUTLINE OF JAMES

I. **Greeting, 1:1**
II. **Trials, 1:2–18**
   A. The Purpose of Trials, 1:2–12
   B. The Pedigree of Trials, 1:13–15
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III. **The Word,** 1:19–27
IV. **Partiality,** 2:1–13
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IX. **Riches, Patience, and Swearing,** 5:1–12
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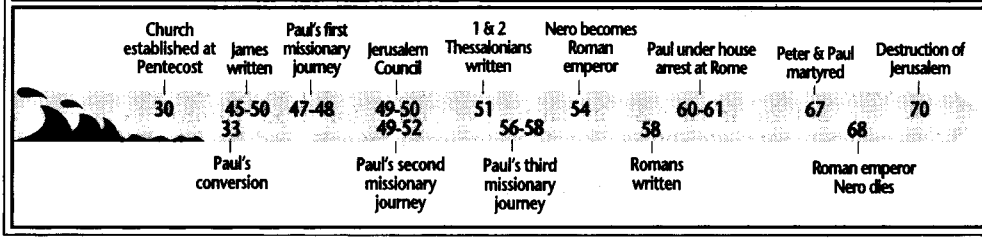
TIMELINE OF JAMES



THE LETTER OF JAMES

I GREETING, 1:1

1 [a]James, a [b]bond-servant of God and [c]of the Lord Jesus Christ, to [d]the twelve tribes who are [e]dispersed abroad: [f]Greetings.

II TRIALS, 1:2–18

A The Purpose of Trials, 1:2–12

2 [a]Consider it all joy, my brethren, when you encounter [b]various trials,

3 knowing that [a]the testing of your [b]faith produces [c]endurance.

4 And let [a]endurance have *its* perfect result, so that you may be [b]perfect and complete, lacking in nothing.

5 But if any of you [a]lacks wisdom, let him ask of God, who gives to all generously and without reproach, and [b]it will be given to him.

6 But he must [a]ask in faith [b]without any doubting, for the one who doubts is like the surf of the sea, [c]driven and tossed by the wind.

7 For that man ought not to expect that he will receive anything from the Lord,

8 *being* a [a]double-minded man, [b]unstable in all his ways.

9 [a]But the brother of humble circumstances is to glory in his high position;

10 and the rich man *is to glory* in his humiliation, because [a]like flowering grass he will pass away.

11 For the sun rises with [a]a scorching wind and [b]withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away.

12 [a]Blessed is a man who perseveres under trial; for once he has been approved, he will receive [b]the crown of life which *the Lord* [c]has promised to those who [d]love Him.

B The Pedigree of Trials, 1:13–15

13 Let no one say when he is tempted, "[a]I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone.

14 But each one is tempted when he is carried away and enticed by his own lust.

15 Then [a]when lust has conceived, it gives birth to sin; and when [b]sin is accomplished, it brings forth death.

*1:1 [a]Acts 12:17 [b]Titus 1:1 [c]Rom 1:1 [d]Luke 22:30 [e]John 7:35 [f]Acts 15:23

*1:2 [a]Matt 5:12; James 1:12; 5:11 [b]1 Pet 1:6

1:3 [a]1 Pet 1:7 [b]Heb 6:12 [c]Luke 21:19

1:4 [a]Luke 21:19 [b]Matt 5:48; Col 4:12

*1:5 [a]1 Kin 3:9ff; James 3:17 [b]Matt 7:7

*1:6 [a]Matt 21:21 [b]Mark 11:23; Acts 10:20 [c]Matt 14:28-31; Eph 4:14

*1:8 [a]James 4:8 [b]2 Pet 2:14

1:9 [a]Luke 14:11

*1:10 [a]1 Cor 7:31; 1 Pet 1:24

1:11 [a]Matt 20:12 [b]Ps 102:4,11; Is 40:7f

*1:12 [a]Luke 6:22; James 5:11; 1 Pet 3:14; 4:14 [b]1 Cor 9:25 [c]Ex 20:6; James 2:5 [d]1 Cor 2:9; 8:3

*1:13 [a]Gen 22:1

*1:14

*1:15 [a]Job 15:35; Ps 7:14; Is 59:4 [b]Rom 5:12; 6:23

1:1 *to the twelve tribes who are dispersed abroad.* The letter is addressed to Jewish Christians (cf. 2:1; 5:7) scattered throughout the world.

1:2–4 Trials faced with *joy* result in *endurance,* which leads to maturity (being *perfect*) and full (*complete*) development.

1:5 God gives *wisdom* abundantly and graciously when we ask.

1:6 *doubting.* I.e., going back and forth between belief and unbelief (cf. Rom. 4:20).

1:8 *a double-minded man.* I.e., a man of divided allegiance.

1:10 *his humiliation.* Either by losing his money or by being brought through some circumstance in order to realize that money means little and is at best transitory.

1:12 *once he has been approved.* After having stood the test. *crown of life.* The crown is eternal life, one of the rewards or prizes for the Christian. See note on 1 Cor. 3:14.

1:13 *tempted.* To tempt is to test, try, prove, or solicit to evil. In verses 2 and 12, the same Greek word is used to mean those trials that are designed to prove the quality of one's character. In this verse the word means "a solicitation to evil," and this, James says, is not from God but from man's own inner lust (v. 14). Any attempt at self-excuse is based on ignorance both of God and of the nature of temptation.

1:14 *carried away and enticed.* The picture behind these words is that of the hunter or fisherman luring his prey from its safe retreat.

1:15 The progression is frightening and certain: lust, sin, death (cf. Eve's temptation, Gen. 3:6–22).

C The Purpose of God, 1:16–18

16 [a]Do not be deceived, [b]my beloved brethren.

17 Every good thing given and every perfect gift is [a]from above, coming down from [b]the Father of lights, [c]with whom there is no variation or shifting shadow.

18 In the exercise of [a]His will He [b]brought us forth by [c]the word of truth, so that we would be, as it were, the [d]first fruits among His creatures.

III THE WORD, 1:19–27

19 *This* [a]you know, [b]my beloved brethren. But everyone must be quick to hear, [c]slow to speak *and* [d]slow to anger;

20 for [a]the anger of man does not achieve the righteousness of God.

21 Therefore, [a]putting aside all filthiness and *all* that remains of wickedness, in humility receive [b]the word implanted, which is able to save your souls.

22 [a]But prove yourselves doers of the word, and not merely hearers who delude themselves.

23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face [a]in a mirror;

24 for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

25 But one who looks intently at the perfect law, [a]the *law* of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be [b]blessed in what he does.

26 If anyone thinks himself to be religious, and yet does not [a]bridle his tongue but deceives his *own* heart, this man's religion is worthless.

27 Pure and undefiled religion [a]in the sight of *our* God and Father is this: to [b]visit [c]orphans and widows in their distress, *and* to keep oneself unstained by [d]the world.

IV PARTIALITY, 2:1–13

A The Command, 2:1

2 [a]My brethren, [b]do not hold your faith in our [c]glorious Lord Jesus Christ with *an attitude of* [d]personal favoritism.

B The Conduct, 2:2–3

2 For if a man comes into your assembly with a gold ring and

1:16 [a]1 Cor 6:9 [b]Acts 1:15; James 1:2,19; 2:1,5,14; 3:1, 10; 4:11; 5:12, 19
1:17 [a]John 3:3; James 3:15,17 [b]Ps 136:7; 1 John 1:5 [c]Mal 3:6
1:18 [a]John 1:13 [b]James 1:15; 1 Pet 1:3,23 [c]2 Cor 6:7; Eph 1:13; 2 Tim 2:15 [d]Jer 2:3; Rev 14:4
1:19 [a]1 John 2:21 [b]Acts 1:15; James 1:2,16; 2:1,5,14; 3:1, 10; 4:11; 5:12, 19 [c]Prov 10:19; 17:27 [d]Prov 16:32; Eccl 7:9
1:20 [a]Matt 5:22; Eph 4:26
1:21 [a]Eph 4:22; 1 Pet 2:1 [b]Eph 1:13; 1 Pet 1:22f
1:22 [a]Matt 7:24-27; Luke 6:46-49; Rom 2:13; James 1:22-25; 2:14-20
1:23
1:23 [a]1 Cor 13:12
1:25 [a]John 8:32; Rom 8:2; Gal 2:4; 6:2; James 2:12; 1 Pet 2:16 [b]John 13:17
1:26 [a]Ps 39:1; 141:3; James 3:2-12
1:27 [a]Rom 2:13; Gal 3:11 [b]Matt 25:36 [c]Deut 14:29; Job 31:16,17, 21; Ps 146:9; Is 1:17,23 [d]Matt 12:32; Eph 2:2; Titus 2:12; James 4:4; 2 Pet 1:4; 2:20; 1 John 2:15-17
2:1 [a]James 1:16 [b]Heb 12:2 [c]Acts 7:2; 1 Cor 2:8 [d]Acts 10:34; James 2:9
2:2

1:16 *Do not be deceived.* Used also in 1 Cor. 6:9; 15:33; and Gal. 6:7.

1:17 *Every good thing given.* Both the gift and the act of giving. The point is that all these good things come from above. This statement may have come from an early Christian hymn. *Father of lights.* God is the source of all light—physical, intellectual, moral, and spiritual—and He does not change.

1:18 *His will.* God's will or purpose is the cause of our regeneration (*He brought us forth*) by means of the gospel message. *first fruits.* These first believers, largely Jewish in background, were the guarantee of a fuller harvest of believers to come.

1:21 *the word implanted.* I.e., the gospel received as the word of truth to further our Christian growth.

1:23 *his natural face.* Lit., the face of his birth, his physical features. The contrast in verses 23–25 is a simple one: The careless man looks in a mirror and forgets what he sees. The earnest man looks into the Word of God and acts upon what he sees there. *like a man.* The word for *man* is "male" and indicates that men, in contrast to women, who are more sensitive by nature, need this exhortation to careful observance of what they see in the Word.

1:25 *the perfect law, the law of liberty.* The Bible itself, though at the time this letter was written only the OT and the teachings of Christ had scriptural authority. The Word of God is the means of regeneration (v. 18), the vehicle for Christian growth (v. 21), a mirror reflecting man's defects (v. 23), the ethical guide for Christian living (v. 25; 2:8), and the standard for judgment (2:12).

1:26–27 Three characteristics of worthwhile religion: controlling the *tongue,* visiting (looking after) *orphans and widows,* and keeping *unstained* (as Christ was, 1 Peter 1:19) by this world system.

2:1 Do not show *personal favoritism.* I.e., show no partiality, especially in regard to people of position or wealth who might come into the congregation. *our glorious Lord Jesus Christ.* Better, the Lord, the Glory. He *is* glory (Heb. 1:3).

2:2 *assembly.* Lit., synagogue, though not indicating a Jewish synagogue but the meeting place for the church (cf. 5:14). *gold ring.* It was not uncommon for several to be worn as a mark of wealth and social distinction (Luke 15:22).

dressed in [a]fine clothes, and there also comes in a poor man in [b]dirty clothes,

3 and you pay special attention to the one who is wearing the [a]fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

C The Consequences, 2:4–13

4 have you not made distinctions among yourselves, and become judges [a]with evil motives?

5 Listen, [a]my beloved brethren: did not [b]God choose the poor of this world *to be* [c]rich in faith and [d]heirs of the kingdom which He [e]promised to those who love Him?

6 But you have dishonored the poor man. Is it not the rich who oppress you and personally [a]drag you into court?

7 [a]Do they not blaspheme the fair name by which you have been called?

8 If, however, you [a]are fulfilling the royal law according to the Scripture, "[b]YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well.

9 But if you [a]show partiality, you are committing sin *and* are convicted by the law as transgressors.

10 For whoever keeps the whole law and yet [a]stumbles in one *point,* he has become [b]guilty of all.

11 For He who said, "[a]DO NOT COMMIT ADULTERY," also said, "[b]DO NOT COMMIT MURDER." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

12 So speak and so act as those who are to be judged by [a]*the* law of liberty.

13 For [a]judgment *will be* merciless to one who has shown no mercy; mercy triumphs over judgment.

V FAITH AND WORKS, 2:14–26

A The Inquiry, 2:14

14 [a]What use is it, [b]my brethren, if someone says he has faith but he has no works? Can that faith save him?

B The Illustration, 2:15–17

15 [a]If a brother or sister is without clothing and in need of daily food,

16 and one of you says to them, "[a]Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

17 Even so [a]faith, if it has no works, is dead, *being* by itself.

C The Indoctrination, 2:18–26

18 [a]But someone may *well*

2:2 [a]Luke 23:11; James 2:3 [b]Zech 3:3f

***2:3** [a]Luke 23:11

***2:4** [a]Luke 18:6; John 7:24

2:5 [a]James 1:16 [b]Job 34:19; 1 Cor 1:27f [c]Luke 12:21; Rev 2:9 [d]Matt 5:3; 25:34 [e]James 1:12

2:6 [a]Acts 8:3; 16:19

2:7 [a]Acts 11:26; 1 Pet 4:16

***2:8** [a]Matt 7:12 [b]Lev 19:18

2:9 [a]Acts 10:34; James 2:1

***2:10** [a]James 3:2; 2 Pet 1:10; Jude 24 [b]Matt 5:19; Gal 5:3

2:11 [a]Ex 20:14; Deut 5:18 [b]Ex 20:13; Deut 5:17

***2:12** [a]James 1:25

2:13 [a]Prov 21:13; Matt 5:7; 18:32-35; Luke 6:37f

***2:14** [a]James 1:22ff [b]James 1:16

2:15 [a]Matt 25:35f; Luke 3:11

2:16 [a]1 John 3:17f

***2:17** [a]Gal 5:6; James 2:20,26

***2:18** [a]Rom 9:19

2:3 *by my footstool.* I.e., in a lowly place, on the floor.

2:4 *judges with evil motives.* To show favoritism to the rich is wrong in a number of ways. It shows one's value system to be false (v. 3); it is discrimination (v. 4); it fails to honor the poor, whom God honors (v. 5); it favors those who oppress you (v. 6); it is sin (v. 9).

2:8 *the royal law* because it was given by the King and because it is the king of laws. When this command is quoted in the NT, various "neighbors" are focused on: the desperate person in Luke 10:27; the weaker brother in Gal. 5:14; everyone in Rom. 13:9; and the poor man here.

2:10 *has become guilty of all.* One sin, small or great, makes a man a sinner and brings him under condemnation.

2:12 *the law of liberty.* Obedience to God's commands brings true freedom; disobedience brings bondage.

2:14 *Can that faith save him?* I.e., can a nonworking, dead, spurious faith save a person? James is not saying that we are saved by works but that a faith that does not produce good works is a dead faith. James was not refuting the Pauline doctrine of justification by true faith but a perversion of it. Both Paul and James define faith as a living, productive trust in Christ. Genuine faith cannot be "dead" to morality or barren to works. An illustration of spurious faith is given in verses 15–16.

2:17 A workless faith is a worthless faith.

2:18 The challenger's statement ends before the first occurrence of the word *show.* James's reply begins there.

say, "You have faith and I have works; show me your [b]faith without the works, and I will [c]show you my faith [d]by my works."

19 You believe that [a]God is one. [b]You do well; [c]the demons also believe, and shudder.

20 But are you willing to recognize, [a]you foolish fellow, that [b]faith without works is useless?

21 [a]Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

22 You see that [a]faith was working with his works, and as a result of the [b]works, faith was perfected;

23 and the Scripture was fulfilled which says, "[a]AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS," and he was called [b]the friend of God.

24 You see that a man is justified by works and not by faith alone.

25 In the same way, was not [a]Rahab the harlot also justified by works [b]when she received the messengers and sent them out by another way?

26 For just as the body without *the* spirit is dead, so also [a]faith without works is dead.

VI SINS OF THE TONGUE, 3:1–12

A Its Bridling, 3:1–4

3 [a]Let not many *of you* become teachers, [b]my brethren, knowing that as such we will incur a stricter judgment.

2 For we all [a]stumble in many *ways.* [b]If anyone does not stumble in what he says, he is a [c]perfect man, able to [d]bridle the whole body as well.

3 Now [a]if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well.

4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.

B Its Boasting, 3:5–12

5 So also the tongue is a small part of the body, and *yet* it [a]boasts of great things. [b]See how great a forest is set aflame by such a small fire!

6 And [a]the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which [b]defiles the entire body, and sets on fire the course of *our* life, and is set on fire by [c]hell.

2:19 *God is one.* The unity of God was a fundamental belief in Judaism, but if that belief did not produce good deeds it was no better than the monotheism of the demons.

2:21 *justified by works.* In Paul's writings, "to justify" means "to declare a sinner righteous in the sight of God"; here in James it means "to vindicate" or "show to be righteous" before God and men. Abraham's justification in Paul's sense is recorded in Gen. 15:6; Abraham's justification in James's sense took place 30 or more years later in the patriarch's crowning act of obedience in offering Isaac (Gen. 22). By this act he proved the reality of his Gen. 15 faith.

2:23 *friend of God.* This title comes from 2 Chron. 20:7 and Isa. 41:8.

2:24 This verse is the reply to the question of verse 14. Unproductive faith cannot save, because it is not genuine faith. Faith and works are like a two-coupon ticket to heaven. The coupon of works is not good for passage, and the coupon of faith is not valid if detached from works.

2:25 In sharp contrast to Abraham, *Rahab* was a Gentile, a woman, a pagan, and a prostitute, but she believed that God had given Canaan to the Israelites and acted on that faith by sending the spies another way. Her story is told in Josh. 2:1–21.

3:1 *teachers.* Since teachers use their tongues (to instruct others) more, they will be judged more strictly.

3:2 The theme of verses 1–12 is found in the second clause: *If anyone . . . he is a perfect man. Perfect* means "mature, of full moral and spiritual growth." The word for *man* is male, indicating that men particularly need to guard the use of the tongue.

3:3–5 Small but powerful is the tongue, like a *bit,* a *rudder,* and a *small fire* (spark).

3:6 *the course of our life.* I.e., the whole course of human existence. The tremendous destructive power of the tongue comes from *hell* (lit., Gehenna). See note on Matt. 5:22.

7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race.

3:8 8 But no one can tame the tongue; *it is* a restless evil *and* full of [a]deadly poison.

3:9 9 With it we bless [a]*our* Lord and Father, and with it we curse men, [b]who have been made in the likeness of God;

3:10 10 from the same mouth come *both* blessing and cursing. My brethren, these things ought not to be this way.

11 Does a fountain send out from the same opening *both* fresh and bitter *water?*

3:12 12 [a]Can a fig tree, my brethren, produce olives, or a vine produce figs? Neither *can* salt water produce fresh.

VII TRUE WISDOM, 3:13–18

3:13 13 Who among you is wise and understanding? [a]Let him show by his [b]good behavior his deeds in the gentleness of wisdom.

14 But if you have bitter [a]jealousy and selfish ambition in your heart, do not be arrogant and *so* lie against [b]the truth.

15 This wisdom is not that which comes down [a]from above, but is [b]earthly, [c]natural, [d]demonic.

16 For where [a]jealousy and selfish ambition exist, there is disorder and every evil thing.

17 But the wisdom [a]from above is first [b]pure, then [c]peaceable, [d]gentle, reasonable, [e]full of mercy and good fruits, [f]unwavering, without [g]hypocrisy.

18 And the [a]seed whose fruit is righteousness is sown in peace by those who make peace.

VIII WORLDLINESS, 4:1–17

A Its Cause, 4:1–2

4:1 4 What is the source of quarrels and [a]conflicts among you? Is not the source your pleasures that wage [b]war in your members?

***4:2** 2 You lust and do not have; *so* you [a]commit murder. You are envious and cannot obtain; *so* you fight and quarrel. You do not have because you do not ask.

B Its Consequences, 4:3–6

***4:3** 3 You ask and [a]do not receive, because you ask with wrong motives, so that you may spend *it* on your pleasures.

***4:4** 4 You [a]adulteresses, do you not know that friendship with [b]the world is [c]hostility toward God? [d]Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

***4:5** 5 Or do you think that the Scripture [a]speaks to no purpose: "He jealously desires [b]the Spirit which He has made to dwell in us"?

4:6 6 But [a]He gives a greater grace. Therefore *it* says, "[b]GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

C Its Cure, 4:7–10

***4:7** 7 [a]Submit therefore to God.

3:9 *in the likeness of God.* The divine image has been marred by sin but not totally obliterated. Our being made in the image of God is the basis for not cursing our fellow man.

3:10–12 The point is that a believer's tongue should not speak inconsistencies.

3:13 The question that opens this verse sets the theme for verses 13–18. The answer is this: The person who remembers his moral responsibilities.

3:18 *whose fruit is righteousness.* In contrast to 1:20.

4:2 *commit murder.* The logical, but not necessarily usual, outcome of lust. See Matt. 5:21–22.

4:3 *with wrong motives.* Lit., evilly, for selfish purposes.

4:4 *adulteresses.* Symbolic language for unfaithful people, as often in the OT. *friendship with the world.* The Greek word is *philia,* indicating a reciprocal relationship. Unfaithful people love the world, and the world loves them.

4:5 The thought may also be expressed thus: Do you imagine there is no meaning to the Scripture that says, "The Spirit that dwells in us longs jealously over us"? The Spirit does not want us to have divided allegiance.

4:7–10 There are 10 verbs, all commands, in these verses, in a tense that indicates the need for a decisive and urgent break with the old life.

4:7 [b]Eph 4:27; 6:11f; 1 Pet 5:8f
*4:8 [a]2 Chr 15:2; Zech 1:3; Mal 3:7; Heb 7:19 [b]Job 17:9; Is 1:16; 1 Tim 2:8 [c]Jer 4:14; James 3:17; 1 Pet 1:22; 1 John 3:3 [d]James 1:8
*4:9 [a]Neh 8:9; Prov 14:13; Luke 6:25
4:10 [a]Job 5:11; Ezek 21:26; Luke 1:52; James 4:6

*4:11 [a]2 Cor 12:20; James 5:9; 1 Pet 2:1 [b]James 1:16; 5:7,9,10 [c]Matt 7:1; Rom 14:4 [d]James 2:8 [e]James 1:22

4:12 [a]Is 33:22; James 5:9 [b]Matt 10:28 [c]Rom 14:4

*4:13 [a]James 5:1 [b]Prov 27:1; Luke 12:18-20

4:14 [a]Job 7:7; Ps 39:5; 102:3; 144:4

*4:15 [a]Acts 18:21

[b]Resist the devil and he will flee from you.

8 [a]Draw near to God and He will draw near to you. [b]Cleanse your hands, you sinners; and [c]purify your hearts, you [d]double-minded.

9 [a]Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom.

10 [a]Humble yourselves in the presence of the Lord, and He will exalt you.

D Its Characteristics, 4:11–17

11 [a]Do not speak against one another, [b]brethren. He who speaks against a brother or [c]judges his brother, speaks against [d]the law and judges the law; but if you judge the law, you are not [e]a doer of the law but a judge *of it.*

12 There is *only* one [a]Lawgiver and Judge, the One who is [b]able to save and to destroy; but [c]who are you who judge your neighbor?

13 [a]Come now, you who say, "[b]Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit."

14 Yet you do not know what your life will be like tomorrow. [a]You are *just* a vapor that appears for a little while and then vanishes away.

15 Instead, *you ought* to say, "[a]If the Lord wills, we will live and also do this or that."

16 But as it is, you boast in your arrogance; [a]all such boasting is evil.

17 Therefore, [a]to one who knows *the* right thing to do and does not do it, to him it is sin.

4:16 [a]1 Cor 5:6

*4:17 [a]Luke 12:47; John 9:41; 2 Pet 2:21

IX RICHES, PATIENCE, AND SWEARING, 5:1–12

*5:1 [a]James 4:13 [b]Luke 6:24; 1 Tim 6:9 [c]Is 13:6; 15:3; Ezek 30:2

5:2 [a]Job 13:28; Is 50:9; Matt 6:19f

*5:3 [a]James 5:7,8

*5:4 [a]Lev 19:13; Job 24:10f; Jer 22:13; Mal 3:5 [b]Ex 2:23; Deut 24:15; Job 31:38f [c]Rom 9:29; Isa 5:9

5:5 [a]Ezek 16:49; Luke 16:19; 1 Tim 5:6; 2 Pet 2:13 [b]Jer 12:3; 25:34

*5:6 [a]James 4:2 [b]Heb 10:38; 1 Pet 4:18

*5:7 [a]James 4:11; 5:9,10 [b]John 21:22; 1 Thess 2:19 [c]Gal 6:9 [d]Deut 11:14; Jer 5:24; Joel 2:23

5 [a]Come now, [b]you rich, [c]weep and howl for your miseries which are coming upon you.

2 [a]Your riches have rotted and your garments have become moth-eaten.

3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is [a]in the last days that you have stored up your treasure!

4 Behold, [a]the pay of the laborers who mowed your fields, *and* which has been withheld by you, cries out *against you;* and [b]the outcry of those who did the harvesting has reached the ears of [c]the Lord of Sabaoth.

5 You have [a]lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in [b]a day of slaughter.

6 You have condemned and [a]put to death [b]the righteous *man;* he does not resist you.

7 Therefore be patient, [a]brethren, [b]until the coming of the Lord. [c]The farmer waits for the precious produce of the soil, being patient about it, until it gets [d]the early and late rains.

4:8 *double-minded.* See note on 1:8. Worldliness is basically divided allegiance.

4:9 The cleansing of verse 8 requires a serious spirit of confession and repentance. *laughter.* Laughter is sometimes desirable (cf. Ps. 126:2), but not when it reflects worldly frivolity.

4:11–12 The person who judges his brother disobeys the law, thus putting himself above it and treating it with contempt.

4:13–16 The folly of forgetting God in business is another manifestation of worldliness. The itinerant merchants addressed here were Jews who carried on a lucrative trade throughout the world.

4:15 *If the Lord wills.* Not to be used as a cliché but as a sober reflection of a heart attitude of total dependence on God's will.

4:17 Like doing evil, failing to do good (i.e., obey all the exhortations of this letter) is also sin.

5:1 *rich.* Unsaved people (cf. 2:6–7).

5:3 *have rusted.* The rich did not realize that *the last days* were already present (cf. 2 Tim. 3:1).

5:4 *Lord of Sabaoth* = Lord of Hosts (a familiar OT title). See note on 1 Sam. 1:3. The Lord Almighty, the omnipotent sovereign, who is not oblivious to injustice.

5:6 *put to death the righteous.* This probably refers to the practice of the rich taking the poor ("the righteous") to court to take away what little they might have, thus "murdering" them.

5:7 *the early* (Oct.-Nov.) *and late* (April-May) *rains.* Palestine has two rainy seasons annually.

8 [a]You too be patient; [b]strengthen your hearts, for [c]the coming of the Lord is [d]near.

9 [a]Do not complain, [b]brethren, against one another, so that you yourselves may not be judged; behold, [c]the Judge is standing [d]right at the door.

10 As an example, [a]brethren, of suffering and patience, take [b]the prophets who spoke in the name of the Lord.

11 We count those [a]blessed who endured. You have heard of [b]the endurance of Job and have seen [c]the outcome of the Lord's dealings, that [d]the Lord is full of compassion and *is* merciful.

12 But above all, [a]my brethren, [b]do not swear, either by heaven or by earth or with any other oath; but your yes is to be yes, and your no, no, so that you may not fall under judgment.

X PRAYER, 5:13–18

13 Is anyone among you [a]suffering? [b]*Then* he must pray. Is anyone cheerful? He is to [c]sing praises.

14 Is anyone among you sick? *Then* he must call for [a]the elders of the church and they are to pray over him, [b]anointing him with oil in the name of the Lord;

15 and the [a]prayer offered in faith will [b]restore the one who is sick, and the Lord will [c]raise him up, and if he has committed sins, they will be forgiven him.

16 Therefore, [a]confess your sins to one another, and pray for one another so that you may be [b]healed. [c]The effective prayer of a righteous man can accomplish much.

17 Elijah was [a]a man with a nature like ours, and [b]he prayed earnestly that it would not rain, and it did not rain on the earth for [c]three years and six months.

18 Then he [a]prayed again, and [b]the sky poured rain and the earth produced its fruit.

XI THE CONVERSION OF THE ERRING, 5:19–20

19 My brethren, [a]if any among you strays from [b]the truth and one turns him back,

20 let him know that he who turns a sinner from the error of his way will [a]save his soul from death and will [b]cover a multitude of sins.

5:8 [a]Luke 21:19; [b]1 Thess 3:13; [c]John 21:22; 1 Thess 2:19; [d]Rom 13:11, 12; 1 Pet 4:7
5:9 [a]James 4:11; [b]James 5:7,10; [c]1 Cor 4:5; James 4:12; 1 Pet 4:5; [d]Matt 24:33; Mark 13:29
5:10 [a]James 4:11; 5:7,9; [b]Matt 5:12
*5:11 [a]Matt 5:10; 1 Pet 3:14; [b]Job 1:21; 2:10; [c]Job 42:10,12; [d]Ex 34:6; Ps 103:8
*5:12 [a]James 1:16; [b]Matt 5:34-37
*5:13 [a]James 5:10; [b]Ps 50:15; [c]1 Cor 14:15; Col 3:16
*5:14 [a]Acts 11:30; [b]Mark 6:13; 16:18
5:15 [a]James 1:6; [b]1 Cor 1:21; James 5:20; [c]John 6:39; 2 Cor 4:14
*5:16 [a]Matt 3:6; Mark 1:5; Acts 19:18; [b]Heb 12:13; 1 Pet 2:24; [c]Gen 18:23-32; John 9:31
*5:17 [a]Acts 14:15; [b]1 Kin 17:1; 18:1; [c]Luke 4:25
5:18 [a]1 Kin 18:42; [b]1 Kin 18:45
*5:19 [a]Matt 18:15; Gal 6:1; [b]James 3:14
5:20 [a]Rom 11:14; 1 Cor 1:21; James 1:21; [b]Prov 10:12; 1 Pet 4:8

5:11 *the endurance of Job.* Job was steadfast in his moral integrity. See Job 1:21; 2:10; 13:15; 16:19; 19:25.

5:12 *do not swear.* Not all oaths are forbidden by this verse, only flippant, profane, or blasphemous ones. Oaths in the sense of solemn affirmations were enjoined in the law (Ex. 22:11) and were practiced by Christ (Matt. 26:63–64) and Paul (Rom. 1:9).

5:13 Suffering should be the cause for prayer, happiness the reason for praise.

5:14–15 God may heal directly, through medicine, or in answer to prayer, as here. The oil is a symbol of the presence of God (cf. Ps. 23:5); it may also have been considered medicinal in James's day (cf. Luke 10:34), though hardly as being effective for all diseases. Prayers of faith are answered not simply because they are prayed in faith but only if they are prayed in the will of God (1 John 5:14). God does not always think it best to heal (cf. 2 Cor. 12:8; 2 Tim. 4:20). Here the healing is dependent on confession of sin. Historically, the Roman Catholic sacrament of extreme unction developed out of this practice, but the significance is entirely changed, for the Roman Catholic rite has death in view, not recovery. Some understand the word *sick* in verse 14 to refer to spiritual, not physical, weakness and the different word translated *sick* in verse 15 to mean "weary" (these meanings are legitimate). Thus the discouraged person will be restored to spiritual vigor by the elders' prayer and anointing.

5:14 *the elders of the church.* Elders are first mentioned in Acts 11:30 as recognized leaders of the churches. Their mention here and in Acts 14:23 relates to about the same period in the early church; they were the first leaders, before deacons and long before bishops.

5:16 *confess . . . to one another* (not to a priest in a confessional) so that we can pray more intelligently for one another. *healed* either in body or in spirit (depending on one's view of vv. 14–15), or perhaps both are included here. A *righteous* person knows how best to pray according to the will of God.

5:17–18 Elijah's prayers are inferred from 1 Kings 17:1 and 18:42.

5:19–20 *any among you.* The reference is evidently to Christians, and the *death* is physical death, which sin may cause (1 Cor. 11:30).

1 PETER

INTRODUCTION

AUTHOR: Peter DATE: 63-64

Readership This letter is addressed to "aliens, scattered" or, literally, the "sojourners of the dispersion" (1:1). These were Christians who, like Israel of old, were scattered throughout the world, though the readers of this epistle were predominantly of Gentile rather than Jewish background (1:14; 2:9–10; 4:3–4). Their situation was one of suffering and trial (4:12), but not because of the empire-wide ban on Christianity, since that came later. The sufferings referred to are those that often come to Christians as they live faithfully in a pagan and hostile society. Persecution took the forms of slander, riots, local police action, and social ostracism. The readers are encouraged to rejoice and live above such reproach.

Circumstances of Writing That the apostle Peter was the writer (as stated in 1:1) is confirmed by the many similarities between this letter and Peter's sermons recorded in Acts (1:20 and Acts 2:23; 4:5 and Acts 10:42). The same Silvanus (also called Silas) who accompanied Paul on the second missionary journey was his amanuensis, or secretary (5:12; Acts 15:40).

The place of writing was "Babylon" (5:13), a symbolic name for Rome much used by writers who wished to avoid trouble with the Roman authorities. Peter was in Rome during the last decade of his life and wrote this epistle about A.D. 63, just before the outbreak of Nero's persecution in A.D. 64. Peter was martyred about 67.

Contents Peter himself states the theme of the letter in 5:12, "the true grace of God" in the life of a believer.

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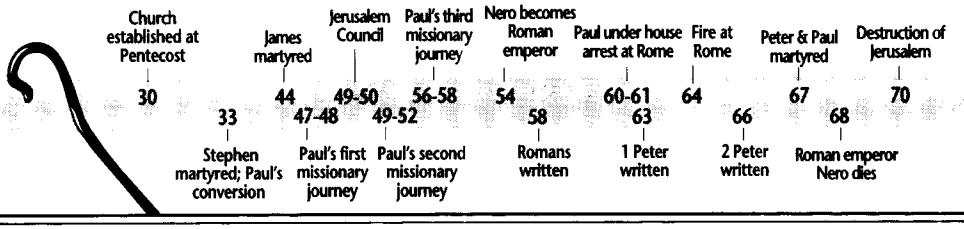
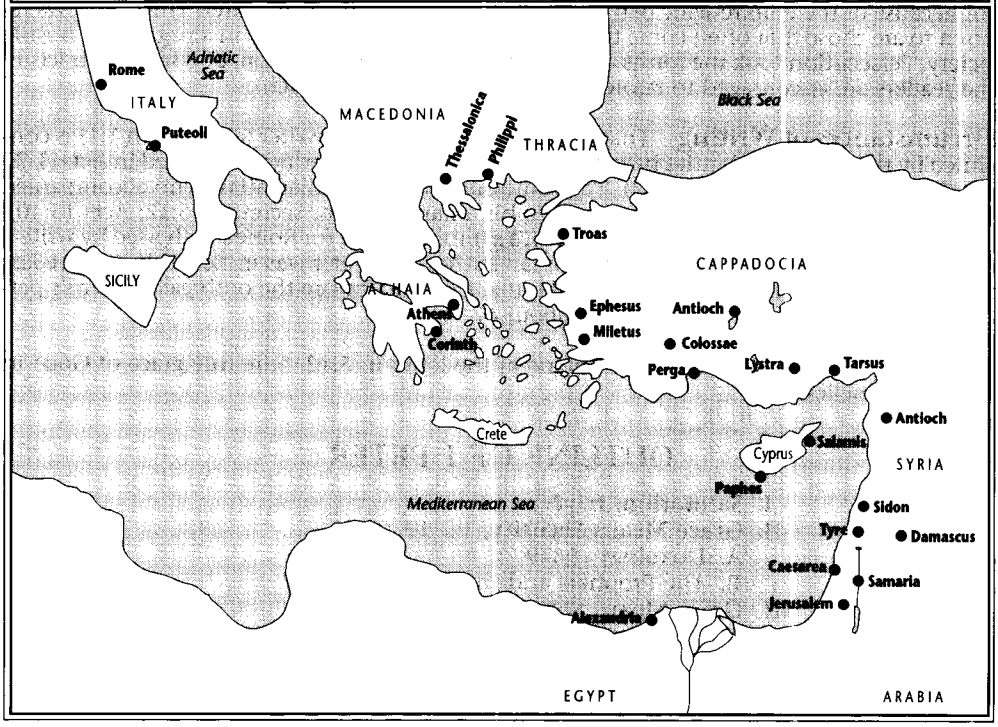
TIMELINE OF 1 PETER



THE NEW TESTAMENT WORLD



THE FIRST LETTER OF PETER

I SALUTATION, 1:1–2

1 [a]Peter, an apostle of Jesus Christ, to those who reside as [b]aliens, [c]scattered throughout [d]Pontus, [e]Galatia, [d]Cappadocia, [d]Asia, and [f]Bithynia, [g]who are chosen

2 according to the [a]foreknowledge of God the Father, [b]by the sanctifying work of the Spirit, to [c]obey Jesus Christ and be [d]sprinkled with His blood: [e]May grace and peace be yours in the fullest measure.

II GRACE MEANS SECURITY, 1:3–12

A Doxology, 1:3–9

3 [a]Blessed be the God and Father of our Lord Jesus Christ, who [b]according to His great mercy [c]has caused us to be born again to [d]a living hope through the [e]resurrection of Jesus Christ from the dead,

4 to *obtain* an [a]inheritance *which is* imperishable and undefiled and [b]will not fade away, [c]reserved in heaven for you,

5 who are [a]protected by the power of God [b]through faith for [c]a salvation ready [d]to be revealed in the last time.

6 [a]In this you greatly rejoice, even though now [b]for a little while, [c]if necessary, you have been distressed by [d]various trials,

7 so that the [a]proof of your faith, *being* more precious than gold which is perishable, [b]even though tested by fire, [c]may be found to result in praise and glory and honor at [d]the revelation of Jesus Christ;

8 and [a]though you have not seen Him, you [b]love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,

9 obtaining as [a]the outcome of your faith the salvation of your souls.

B The Prophets and the Gospel, 1:10–12

10 [a]As to this salvation, the prophets who [b]prophesied of the [c]grace that *would come* to you made careful searches and inquiries,

11 seeking to know what person or time [a]the Spirit of Christ within them was indicating as He [b]predicted the sufferings of Christ and the glories to follow.

1:1 *aliens* = sojourners, exiles, foreign residents. The word is applied to those who settled in a town or region without making it their permanent place of residence. The readers, whose true citizenship was in heaven, are viewed as temporary residents of the provinces of Asia Minor named in this verse.

1:2 The idea expressed in this verse is that God in His wisdom has chosen us to salvation through the work of the Holy Spirit, applying in us the worth of the death of Christ so that we might be obedient to Him. *foreknowledge.* God's prior knowledge of all things, based on His relation to them, is the basis of our election. More than passive foresight, foreknowledge involves God's active consciousness of all that is to come to pass. (See 1:20; Rom. 8:29; 11:2 for the same word and concept; and see note on Eph. 1:5). *Father . . . Spirit . . . Christ.* An early formulation of the doctrine of the Trinity. *sprinkled with His blood* signifies the personal application of the sacrifice of Christ.

1:3 Here begins Peter's recital of the blessings of God's redeemed children, concluding at 2:10.

1:4 *undefiled* = unstained by evil. *will not fade away.* I.e., unimpaired by time. *reserved.* Perfect tense indicating that our inheritance has already been put in safe keeping and continues there.

1:5 We, too, are being *protected* (present tense of a different word meaning "guarded") by God's power through faith.

1:6–9 Knowledge of our secure position and inheritance brings (1) rejoicing (v. 6), (2) the proof of the reality of our faith (v. 7), (3) increasing love for Him (v. 8), and (4) assurance of the completion of our salvation (v. 9).

1:10–12 Though the OT prophets spoke of grace being given to Gentiles, they did not understand all that was involved in God's saving Gentiles through a suffering Messiah (see Col. 1:26–27). The OT prophets did predict both the suffering (Isa. 53) and glory (Isa. 11) of the Messiah, without distinguishing that the former would be fulfilled at His first coming and the latter at His second.

12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who [a]preached the gospel to you by [b]the Holy Spirit sent from heaven—things into which [c]angels long to look.

1:12 [a] 1 Pet 1:25; 4:6 [b] Acts 2:2-4 [c] 1 Tim 3:16

III GRACE MEANS SOBRIETY, 1:13–2:10

A In Holiness, 1:13–16

13 Therefore, [a]prepare your minds for action, [b]keep sober *in spirit,* fix your [c]hope completely on the [d]grace to be brought to you at [e]the revelation of Jesus Christ.

1:13 [a] Eph 6:14 [b] 1 Thess 5:6,8; 2 Tim 4:5; 1 Pet 4:7; 5:8 [c] 1 Pet 1:3 [d] 1 Pet 1:10 [e] 1 Pet 1:7

14 As [a]obedient children, do not [b]be conformed to the former lusts *which were yours* in your [c]ignorance,

1:14 [a] 1 Pet 1:2 [b] Rom 12:2; 1 Pet 4:2f [c] Eph 4:18

15 but [a]like the Holy One who called you, [b]be holy yourselves also [c]in all *your* behavior;

1:15 [a] 1 Thess 4:7; 1 John 3:3 [b] 2 Cor 7:1 [c] James 3:13

16 because it is written, "[a]YOU SHALL BE HOLY, FOR I AM HOLY."

1:16 [a] Lev 11:44f; 19:2; 20:7

B In Fear, 1:17–21

17 And if you [a]address as Father the One who [b]impartially [c]judges according to each one's work, conduct yourselves [d]in fear during the time of your [e]stay *on earth;*

1:17 [a] Ps 89:26; Jer 3:19; Matt 6:9 [b] Acts 10:34 [c] Matt 16:27 [d] 2 Cor 7:1; Heb 12:28; 1 Pet 3:15 [e] 1 Pet 2:11

18 knowing that you were not [a]redeemed with perishable things like silver or gold from your [b]futile way of life inherited from your forefathers,

1:18 [a] Is 52:3; 1 Cor 6:20; Titus 2:14; Heb 9:12 [b] Eph 4:17

19 but with precious [a]blood, as of a [b]lamb unblemished and spotless, *the blood* of Christ.

1:19 [a] Acts 20:28; 1 Pet 1:2 [b] John 1:29

20 For He was [a]foreknown before [b]the foundation of the world, but has [c]appeared in these last times [d]for the sake of you

1:20 [a] Acts 2:23; Eph 1:4; 1 Pet 1:2; Rev 13:8 [b] Matt 25:34 [c] Heb 9:26 [d] Heb 2:14

21 who through Him are [a]believers in God, who raised Him from the dead and [b]gave Him glory, so that your faith and [c]hope are in God.

1:21 [a] Rom 4:24; 10:9 [b] John 17:5,24; 1 Tim 3:16; Heb 2:9 [c] 1 Pet 1:3

C In Love, 1:22–25

22 Since you have [a]in obedience to the truth [b]purified your souls for a [c]sincere love of the brethren, fervently love one another from the heart,

1:22 [a] 1 Pet 1:2 [b] James 4:8 [c] John 13:34; Rom 12:10; Heb 13:1; 1 Pet 2:17; 3:8

23 for you have been [a]born again [b]not of seed which is perishable but imperishable, *that is,* through the living and enduring [c]word of God.

1:23 [a] John 3:3; 1 Pet 1:3 [b] John 1:13 [c] Heb 4:12

24 For,

"[a]ALL FLESH IS LIKE GRASS,
AND ALL ITS GLORY LIKE THE FLOWER OF GRASS.
THE GRASS WITHERS,
AND THE FLOWER FALLS OFF,

1:24 [a] Is 40:6ff; James 1:10f

25 [a]BUT THE WORD OF THE LORD ENDURES FOREVER."

1:25 [a] Is 40:8 [b] Heb 6:5

And this is [b]the word which was preached to you.

D In Growth, 2:1–10

2 Therefore, [a]putting aside all malice and all deceit and hypocrisy and envy and all [b]slander,

2:1 [a] Eph 4:22,25, 31; James 1:21 [b] James 4:11

2 [a]like newborn babies, long for the [b]pure milk of the word, so

2:2 [a] Matt 18:3; 19:14; Mark 10:15; Luke 18:17; 1 Cor 14:20 [b] 1 Cor 3:2

1:12 *angels* desire to *look* (lit., look intently, as in John 20:5, 11) into God's work of saving people.

1:13 *prepare your minds for action* = be disciplined in your thinking. A figure of speech (lit., gird up the loins of your mind) based on the gathering and fastening up of the long Eastern garments so that they would not interfere with the individual's activity.

1:14 *do not be conformed.* The only other occurrence of this term is in Rom. 12:2.

1:15–16 To be *holy* means "to be set apart from sin and to God" and is motivated by God's perfect holiness.

1:17 *fear.* A sense of awe from having been struck with who God is and an alertness that results from that. See note on 2 Tim. 1:7.

1:19 *unblemished and spotless.* Refers to the sinlessness of Christ (see Lev. 22:19–25).

1:20 *foreknown.* Same root word translated "foreknowledge" in 1:3, obviously not meaning "passive foresight" but "active involvement."

1:23 The new birth involves the imperishable Word of God (as also in James 1:18).

2:1–2 A proper diet for Christian growth eliminates the items in verse 1 and has a good appetite for (*long for*) *pure milk* as a baby does. Milk here does not stand in contrast to solid food (as it does in 1 Cor. 3:2 and Heb. 5:12) but includes all of the Word.

that by it you may [c]grow in respect to salvation,

3 if you have [a]tasted [b]the kindness of the Lord.

4 And coming to Him as to a living stone which has been [a]rejected by men, but is choice and precious in the sight of God,

5 [a]you also, as living stones, are being built up as a [b]spiritual house for a holy [c]priesthood, to [d]offer up spiritual sacrifices acceptable to God through Jesus Christ.

6 For *this* is contained in Scripture:

"[a]BEHOLD, I LAY IN ZION A CHOICE STONE, A [b]PRECIOUS CORNER *stone*,
AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

7 [a]This precious value, then, is for you who believe; but for those who disbelieve,

"[b]THE STONE WHICH THE BUILDERS [c]REJECTED,
THIS BECAME THE VERY CORNER *stone*,"

8 and,

"[a]A STONE OF STUMBLING AND A ROCK OF OFFENSE";

[b]for they stumble because they are disobedient to the word, [c]and to this *doom* they were also appointed.

9 But you are [a]A CHOSEN RACE, A royal [b]PRIESTHOOD, A [c]HOLY NATION, [d]A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you [e]out of darkness into His marvelous light;

10 [a]for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

IV GRACE MEANS SUBMISSION, 2:11–3:12

A To Governments, 2:11–17

11 [a]Beloved, [b]I urge you as [c]aliens and strangers to abstain from [d]fleshly lusts which wage [e]war against the soul.

12 [a]Keep your behavior excellent among the Gentiles, so that in the thing in which they [b]slander you as evildoers, they may because of your good deeds, as they observe *them*, [c]glorify God [d]in the day of visitation.

13 [a]Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority,

14 or to governors as sent by him [a]for the punishment of evildoers and the [b]praise of those who do right.

15 For [a]such is the will of God that by doing right you may [b]silence the ignorance of foolish men.

16 *Act* as [a]free men, and do not use your freedom as a covering for evil, but *use it* as [b]bond-slaves of God.

17 [a]Honor all people, [b]love the brotherhood, [c]fear God, [d]honor the king.

B To Masters, 2:18–25

18 [a]Servants, be submissive to your masters with all respect, not only to those who are good and [b]gentle, but also to those who are unreasonable.

2:2 [c]Eph 4:15f

***2:3** [a]Heb 6:5 [b]Ps 34:8; Titus 3:4

***2:4** [a]1 Pet 2:7

***2:5** [a]1 Cor 3:9 [b]Gal 6:10; 1 Tim 3:15 [c]Is 61:6; 66:21; 1 Pet 2:9; Rev 1:6 [d]Rom 15:16; Heb 13:15

2:6 [a]Is 28:16; Rom 9:32,33; 10:11; 1 Pet 2:8 [b]Eph 2:20

2:7 [a]2 Cor 2:16; 1 Pet 2:7,8 [b]Ps 118:22; Matt 21:42; Luke 2:34 [c]1 Pet 2:4

***2:8** [a]Is 8:14 [b]1 Cor 1:23; Gal 5:11 [c]Rom 9:22

***2:9** [a]Is 43:20f; Deut 10:15 [b]Is 61:6; 66:21; 1 Pet 2:5; Rev 1:6 [c]Ex 19:6; Deut 7:6 [d]Ex 19:5; Deut 4:20; 14:2; Titus 2:14 [e]Is 9:2; 42:16; Acts 26:18; 2 Cor 4:6

2:10 [a]Hos 1:10; 2:23; Rom 9:25; 10:19

***2:11** [a]Heb 6:9; 1 Pet 4:12 [b]Rom 12:1 [c]Lev 25:23; Ps 39:12; Eph 2:19; Heb 11:13; 1 Pet 1:17 [d]Rom 13:14; Gal 5:16,24 [e]James 4:1

2:12 [a]2 Cor 8:21; Phil 2:15; Titus 2:8; 1 Pet 2:15; 3:16 [b]Acts 28:22 [c]Matt 5:16; 9:8; John 13:31; 1 Pet 4:11,16 [d]Is 10:3; Luke 19:44

***2:13** [a]Rom 13:1

2:14 [a]Rom 13:4 [b]Rom 13:3

***2:15** [a]1 Pet 3:17 [b]1 Pet 2:12

***2:16** [a]John 8:32; James 1:25 [b]Rom 6:22; 1 Cor 7:22

2:17 [a]Rom 12:10; 13:7 [b]1 Pet 1:22 [c]Prov 24:21 [d]Matt 22:21; 1 Pet 2:13

***2:18** [a]Eph 6:5 [b]James 3:17

2:3 *if* = since. *tasted* at conversion.

2:4–8 Christ is the living stone (v. 4), the corner stone (v. 6), the rejected stone (v. 7), and the stumbling stone (v. 8).

2:5 Believers (*living stones*) not only make up the church, but we also serve in it as priests offering *spiritual sacrifices*. See note on Heb. 13:15–16.

2:8 *appointed*. The same divine purpose that has chosen some has ordained others (those who are disobedient) to the only alternative.

2:9–10 The church possesses blessings similar to those Israel had, though it has not become the "new Israel." Similarity does not per se mean "identity."

2:11 Beginning here and ending at 4:11, Peter sets forth the duties of Christians in the world.

2:13–17 Christians are to be law-abiding citizens. If the law of one's government violates the revealed will of God, then, of course, the believer must obey God, though he may have to suffer the penalties of that government's laws. See Rom. 13:1–7 and Titus 3:1–2.

2:15 *foolish men*. I.e., the slanderers mentioned in verse 12.

2:16 Christian freedom must never be used as a *covering* (lit., veil) for doing evil. Freedom is the freedom to be slaves of God.

2:18 On *Servants*, see note on Col. 3:22–23.

19 For this *finds* favor, if for the sake of [a]conscience toward God a person bears up under sorrows when suffering unjustly.

20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if [a]when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with God.

21 For [a]you have been called for this purpose, [b]since Christ also suffered for you, leaving you [c]an example for you to follow in His steps,

22 WHO [a]COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

23 and while being [a]reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously;

24 and He Himself [a]bore our sins in His body on the [b]cross, so that we [c]might die to sin and live to righteousness; for [d]by His wounds you were [e]healed.

25 For you were [a]continually straying like sheep, but now you have returned to the [b]Shepherd and Guardian of your souls.

2:19 [a]Rom 13:5; 1 Pet 3:14,16f
2:20 [a]1 Pet 3:17
*2:21 [a]Acts 14:22; 1 Pet 3:9 [b]1 Pet 3:18; 4:1,13 [c]Matt 11:29; 16:24
*2:22 [a]Is 53:9; 2 Cor 5:21
*2:23 [a]Is 53:7; Heb 12:3; 1 Pet 3:9
*2:24 [a]Is 53:4,11; 1 Cor 15:3; Heb 9:28 [b]Acts 5:30 [c]Rom 6:2,13 [d]Is 53:5 [e]Heb 12:13; James 5:16
2:25 [a]Is 53:6 [b]John 10:11; 1 Pet 5:4

C To Husbands, 3:1–7

3 [a]In the same way, you wives, [b]be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be [c]won without a word by the behavior of their wives,

2 as they observe your chaste and respectful behavior.

3 [a]Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses;

4 but *let it be* [a]the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

5 For in this way in former times the holy women also, [a]who hoped in God, used to adorn themselves, being submissive to their own husbands;

6 just as Sarah obeyed Abraham, [a]calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

7 [a]You husbands likewise, live with *your wives* in an understanding way, as with a weaker [b]vessel, since she is a woman, and grant her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

*3:1 [a]1 Pet 3:7 [b]Eph 5:22; Col 3:18 [c]1 Cor 9:19
*3:3 [a]Is 3:18ff; 1 Tim 2:9
3:4 [a]Rom 7:22
*3:5 [a]1 Tim 5:5; 1 Pet 1:3
3:6 [a]Gen 18:12 [b]1 Pet 3:14
*3:7 [a]Eph 5:25; Col 3:19 [b]1 Thess 4:4

D Recapitulation, 3:8–12

8 To sum up, [a]all of you be harmonious, sympathetic, [b]brotherly, [c]kindhearted, and [d]humble in spirit;

9 [a]not returning evil for evil or [b]insult for insult, but giving a [c]blessing instead; for [d]you were called for the very purpose that you might [e]inherit a blessing.

10 For,

"[a]THE ONE WHO DESIRES LIFE, TO
LOVE AND SEE GOOD DAYS,
MUST KEEP HIS TONGUE FROM EVIL
AND HIS LIPS FROM SPEAKING
DECEIT.

11 "[a]HE MUST TURN AWAY FROM
EVIL AND DO GOOD;

3:8 [a]Rom 12:16 [b]1 Pet 1:22 [c]Eph 4:32 [d]Eph 4:2; Phil 2:3; 1 Pet 5:5
*3:9 [a]Rom 12:17; 1 Thess 5:15 [b]1 Cor 4:12; 1 Pet 2:23 [c]Luke 6:28; Rom 12:14; 1 Cor 4:12 [d]1 Pet 2:21 [e]Gal 3:14; Heb 6:14; 12:17
3:10 [a]Ps 34:12,13
3:11 [a]Ps 34:14

2:21 To illustrate his words to slaves, Peter cites Christ's example of suffering unjustly.

2:22–24 *WHO COMMITTED NO SIN . . . bore our sins.* The sinless Jesus was the perfect substitute, in His death, for the sins of mankind.

2:23 *reviled.* Verbally abused. Matt. 27:12–14 gives an example of our Lord's silent submission when insulted.

2:24 *healed.* Spiritual salvation.

3:1 *be submissive.* Lit., be under authority (same word as used in 2:17 for the duty of citizens and in 2:18 for slaves). *without a word.* I.e., an unsaved husband can better be won to Christianity by seeing it work in his wife's godly life than by always hearing about it from her lips.

3:3 This verse does not prohibit all jewelry; if it did, it would also prohibit all clothing! It condemns ostentation and enjoins modesty and meekness.

3:5–6 Submissive women become as *children* of *Sarah* when they submit, as she did to Abraham (Gen. 18:12).

3:7 *weaker vessel* physically. *that your prayers will not be hindered.* The man who fails to give his wife due consideration can hardly pray with her.

3:9 This verse is an echo of Christ's words (Luke 6:27–28).

HE MUST SEEK PEACE AND PURSUE IT.
3:12 [a]Ps 34:15,16
12 "[a]FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS,
AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

V GRACE MEANS SUFFERING, 3:13–4:19

A Reasons for Suffering, 3:13–4:6

*3:13 [a]Prov 16:7
13 [a]Who is there to harm you if you prove zealous for what is good?
3:14 [a]Matt 5:10; 1 Pet 2:19ff; 4:15f [b]James 5:11 [c]Is 8:12f; 1 Pet 3:6
14 But even if you should [a]suffer for the sake of righteousness, [b]*you are* blessed. [c]AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED,
*3:15 [a]1 Pet 1:3 [b]Col 4:6 [c]2 Tim 2:25 [d]1 Pet 1:17
15 but sanctify [a]Christ as Lord in your hearts, always *being* ready [b]to make a defense to everyone who asks you to give an account for the [a]hope that is in you, yet [c]with gentleness and [d]reverence;
3:16 [a]1 Tim 1:5; Heb 13:18; 1 Pet 3:21 [b]1 Pet 2:12,15
16 and keep a [a]good conscience so that in the thing in which [b]you are slandered, those who revile your good behavior in Christ will be put to shame.
3:17 [a]1 Pet 2:20; 4:15f [b]Acts 18:21; 1 Pet 1:6; 2:15; 4:19
17 For [a]it is better, [b]if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.
*3:18 [a]1 Pet 2:21 [b]Heb 9:26,28; 10:10 [c]Rom 5:2; Eph 3:12 [d]Col 1:22; 1 Pet 4:1 [e]1 Pet 4:6
18 For [a]Christ also died for sins [b]once for all, *the* just for *the* unjust, so that He might [c]bring us to God, having been put to death [d]in the flesh, but made alive [e]in the spirit;
*3:19
19 in which also He went and made proclamation to the spirits *now* in prison,
3:20 [a]Rom 2:4 [b]Gen 6:3,5,13f [c]Heb 11:7 [d]Gen 8:18; 2 Pet 2:5 [e]Acts 2:41; 1 Pet 1:9,22; 2:25; 4:19
20 who once were disobedient, when the [a]patience of God [b]kept waiting in the days of Noah, during the construction of [c]the ark, in which a few, that is, [d]eight [e]persons, were brought safely through *the* water.
*3:21 [a]Acts 16:33; Titus 3:5 [b]Heb 9:14; 10:22 [c]1 Tim 1:5; Heb 13:18; 1 Pet 3:16 [d]1 Pet 1:3
21 [a]Corresponding to that, baptism now saves you—[b]not the removal of dirt from the flesh, but an appeal to God for a [c]good conscience—through [d]the resurrection of Jesus Christ,
3:22 [a]Mark 16:19 [b]Heb 4:14; 6:20 [c]Rom 8:38f; Heb 1:6
22 [a]who is at the right hand of God, [b]having gone into heaven, [c]after angels and authorities and powers had been subjected to Him.
*4:1 [a]1 Pet 2:21 [b]Eph 6:13 [c]Rom 6:7
4 Therefore, since [a]Christ has suffered in the flesh, [b]arm yourselves also with the same purpose, because [c]he who has suffered in the flesh has ceased from sin,
4:2 [a]Rom 6:2; Col 3:3 [b]1 Pet 1:14 [c]Mark 3:35
2 [a]so as to live [b]the rest of the time in the flesh no longer for the lusts of men, but for the [c]will of God.
4:3 [a]1 Cor 12:2 [b]Rom 13:13; Eph 2:2; 4:17ff
3 For [a]the time already past is sufficient *for you* to have carried out the desire of the Gentiles, [b]having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.
4:4 [a]Eph 5:18 [b]1 Pet 3:16
4 In *all* this, they are surprised that you do not run with *them* into the same excesses of [a]dissipation, and they [b]malign *you*;
*4:5
5 but they will give account to

3:13–14 Doing good will not harm anyone, but one may *suffer* for so doing.

3:15 *sanctify Christ as Lord in your hearts* = set Christ apart as Lord.

3:18 *made alive in the Spirit.* Either a reference to the Holy Spirit's part in Christ's resurrection or to Christ's own spirit sustaining Him on the cross.

3:19 *made proclamation to the spirits now in prison.* Some understand this to mean that Christ, between His death and resurrection, descended into Hades and offered to those who lived before Noah (v. 20) a second chance for salvation. But this doctrine is without scriptural support. Others say that it was simply an announcement of His victory over sin to those in Hades without offering a second chance. Most likely this is a reference to the preincarnate Christ's preaching through Noah to those who, because they rejected that message, are now spirits in prison.

3:21 *baptism.* Though water itself cannot save, baptism with water is the vivid symbol of the changed life of one who has a conscience at peace with God through faith in Christ.

4:1 The thought is this: Christ suffered in the flesh. He is your example. So, arm yourselves by taking the same view of suffering as Christ took, which is to accept it in the will of God. Thereby the dominion of sin is broken in practical experience.

4:5 *the living and the dead.* I.e., all generations.

4:5 [a]Acts 10:42; Rom 14:9; 2 Tim 4:1
Him who is ready to judge [a]the living and the dead.

*4:6 [a]1 Pet 3:18
6 For [a]the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of* God.

B Reactions in Suffering, 4:7–19

4:7 [a]Rom 13:11; Heb 9:26; James 5:8; 1 John 2:18 [b]1 Pet 1:13
7 [a]The end of all things is near; therefore, [b]be of sound judgment and sober *spirit* for the purpose of prayer.

*4:8 [a]1 Pet 1:22 [b]Prov 10:12; 1 Cor 13:4ff; James 5:20
8 Above all, [a]keep fervent in your love for one another, because [b]love covers a multitude of sins.

4:9 [a]1 Tim 3:2; Heb 13:2 [b]Phil 2:14
9 [a]Be hospitable to one another without [b]complaint.

*4:10 [a]Rom 12:6f [b]1 Cor 4:1
10 [a]As each one has received a *special* gift, employ it in serving one another as good [b]stewards of the manifold grace of God.

*4:11 [a]1 Thess 2:4; Titus 2:1,15; Heb 13:7 [b]Acts 7:38 [c]Eph 1:19; 6:10 [d]1 Cor 10:31; 1 Pet 2:12 [e]Rom 11:36; 1 Pet 5:11; Rev 1:6; 5:13
11 [a]Whoever speaks *is to speak,* as it were, the [b]utterances of God; whoever serves *is to do so* as one who is serving [c]by the strength which God supplies; so that [d]in all things God may be glorified through Jesus Christ, [e]to whom belongs the glory and dominion forever and ever. Amen.

4:12 [a]1 Pet 2:11 [b]1 Pet 1:6f
12 [a]Beloved, do not be surprised at the [b]fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you;

4:13 [a]Rom 8:17; 2 Cor 1:5; 4:10; Phil 3:10
13 but to the degree that you [a]share the sufferings of Christ, keep on rejoicing, so that also at the [b]revelation of His glory [c]you may rejoice with exultation.

4:13 [b]2 Tim 2:12 [c]1 Pet 1:7; 5:1

14 If you are reviled [a]for the name of Christ, [b]you are blessed, [c]because the Spirit of glory and of God rests on you.

4:14 [a]John 15:21; Heb 11:26; 1 Pet 4:16 [b]Matt 5:11; Luke 6:22; Acts 5:41 [c]2 Cor 4:10f,16

15 Make sure that [a]none of you suffers as a murderer, or thief, or evildoer, or a [b]troublesome meddler;

*4:15 [a]1 Pet 2:19f; 3:17 [b]1 Thess 4:11; 2 Thess 3:11; 1 Tim 5:13

16 but if *anyone suffers* as a [a]Christian, he is not to be ashamed, but is to [b]glorify God in this name.

*4:16 [a]Acts 5:41; 28:22; James 2:7 [b]1 Pet 4:11

17 For *it is* time for judgment [a]to begin with [b]the household of God; and if *it*[c]*begins* with us first, what *will be* the outcome for those [d]who do not obey the [e]gospel of God?

*4:17 [a]Jer 25:29; Ezek 9:6; Amos 3:2 [b]1 Tim 3:15; Heb 3:6; 1 Pet 2:5 [c]Rom 2:9 [d]2 Thess 1:8 [e]Rom 1:1

18 [a]AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE [b]GODLESS MAN AND THE SINNER?

*4:18 [a]Prov 11:31; Luke 23:31 [b]1 Tim 1:9

19 Therefore, those also who suffer according to [a]the will of God shall entrust their souls to a faithful Creator in doing what is right.

4:19 [a]1 Pet 3:17

VI GRACE MEANS SERVICE, 5:1–11

*5:1 [a]Acts 11:30 [b]2 John 1; 3 John 1 [c]Luke 24:48; Heb 12:1 [d]1 Pet 1:5,7; 4:13; Rev 1:9
5 [a]Therefore, I exhort the elders among you, as *your* [b]fellow elder and [c]witness of the sufferings of Christ, and a [d]partaker also of the glory that is to be revealed,

5:2 [a]John 21:16; Acts 20:28 [b]Philem 14
2 shepherd [a]the flock of God among you, exercising oversight [b]not under compulsion, but voluntarily, according to *the will of*

4:6 *those who are dead.* I.e., deceased Christians. The gospel was preached to those martyrs now dead. They were judged in the flesh and condemned to martyrdom according to human standards, but they are alive in the spirit after death. Another interpretation relates this preaching to that of 3:19.

4:8 Love forgives over and over (Prov. 10:12; Matt. 18:21–35).

4:10 *a special gift.* I.e., a spiritual gift. See note on 1 Cor. 1:7. This is the only occurrence of the word in the NT outside the writings of Paul.

4:11 *utterances of God.* One who speaks should preach God's words.

4:15 Even Christians can commit the sins listed in this verse.

4:16 For the meaning of *Christian,* see note on Acts 11:26.

4:17 The idea is this: If even Christians must be judged (by purging), what fate must await unbelievers who will be punished for their sins?

4:18 Because of suffering (v. 16) and discipline (v. 17), the righteous work out their salvation with difficulty.

5:1–3 *elders.* See note on 1 Tim. 3:1. Elders are to feed, lead (but not lord it over), and be an example to their people.

5:2 [c] 1 Tim 3:8
God; and [c]not for sordid gain, but with eagerness;

5:3 [a] Ezek 34:4; Matt 20:25f [b] John 13:15; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; Titus 2:7
3 nor yet as [a]lording it over those allotted to your charge, but proving to be [b]examples to the flock.

★5:4 [a] 1 Pet 2:25 [b] 1 Pet 1:4 [c] 1 Cor 9:25
4 And when the Chief [a]Shepherd appears, you will receive the [b]unfading [c]crown of glory.

★5:5 [a] Luke 22:26; 1 Tim 5:1 [b] Eph 5:21 [c] 1 Pet 3:8 [d] Prov 3:34; James 4:6
5 [a]You younger men, likewise, [b]be subject to *your* elders; and all of you, clothe yourselves with [c]humility toward one another, for [d]GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

5:6 [a] Matt 23:12; Luke 14:11; 18:14; James 4:10
6 Therefore [a]humble yourselves under the mighty hand of God, that He may exalt you at the proper time,

★5:7 [a] Ps 55:22; Matt 6:25
7 casting all your [a]anxiety on Him, because He cares for you.

★5:8 [a] 1 Pet 1:13 [b] Matt 24:42 [c] James 4:7 [d] 2 Tim 4:17
8 [a]Be of sober *spirit*, [b]be on the alert. Your adversary, [c]the devil, prowls around like a roaring [d]lion, seeking someone to devour.

★5:9 [a] James 4:7 [b] Col 2:5 [c] Acts 14:22
9 [a]But resist him, [b]firm in *your* faith, knowing that [c]the same experiences of suffering are being accomplished by your brethren who are in the world.

5:10 [a] 1 Pet 1:6 [b] 1 Pet 4:10 [c] 1 Cor 1:9; 1 Thess 2:12 [d] 2 Cor 4:17; 2 Tim 2:10 [e] 1 Cor 1:10; Heb 13:21 [f] Rom 16:25; 2 Thess 2:17; 3:3
10 After you have suffered [a]for a little while, the [b]God of all grace, who [c]called you to His [d]eternal glory in Christ, will Himself [e]perfect, [f]confirm, strengthen *and* establish you.

5:11 [a] Rom 11:36; 1 Pet 4:11
11 [a]To Him *be* dominion forever and ever. Amen.

VII CONCLUDING REMARKS, 5:12–14

★5:12 [a] 2 Cor 1:19 [b] Heb 13:22 [c] Acts 11:23; 1 Pet 1:13; 4:10 [d] 1 Cor 15:1
12 Through [a]Silvanus, our faithful brother (for so I regard *him*), [b]I have written to you briefly, exhorting and testifying that this is [c]the true grace of God. [d]Stand firm in it!

★5:13 [a] Acts 12:12,25; 15:37,39; Col 4:10; Philem 24
13 She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, [a]Mark.

★5:14 [a] Rom 16:16 [b] Eph 6:23
14 [a]Greet one another with a kiss of love.

[b]Peace be to you all who are in Christ.

5:4 Christ is also the Good Shepherd (John 10:11, 14) and the Great Shepherd (Heb. 13:20). *crown of glory.* Faithful church leaders, who are often dishonored on earth, will receive glory in heaven from Christ, the chief Shepherd. Victorious athletes were awarded floral crowns, which quickly faded away. See note on 1 Cor. 3:14.

5:5 *humility.* Christianity made humility a major virtue. It is an attitude of mind that realizes that one is without any reason for distinction in God's sight.

5:7 *He cares for you.* Lit., it matters to Him concerning you. See note on 1 Cor. 12:25.

5:8 The word *devour* also describes what the Red Sea did to the pursuing Egyptians (Heb. 11:29). Satan wants to completely drown or swallow up our testimony.

5:9 Knowing that other Christians were also suffering should help strengthen them.

5:12 Silas (*Silvanus*) evidently served as Paul's and Peter's secretary and may also have delivered this letter to those mentioned in 1:1.

5:13 *She who is in Babylon.* The church in Rome, where Peter evidently was writing this letter. *my son, Mark.* John Mark, the writer of the gospel, who was not Peter's natural son but his son in the faith.

5:14 *kiss of love.* The "holy kiss" (Paul's term, Rom. 16:16) was an expression of Christian love and was apparently restricted to one's own sex.

2 PETER

INTRODUCTION

AUTHOR: Peter DATE: 66

Authorship Many have suggested that someone other than Peter wrote this letter after A.D. 80 because of (1) differences in style, (2) its supposed dependence on Jude, and (3) the mention of Paul's letters having been collected (3:16). However, using a different scribe or no scribe would also have resulted in stylistic changes; there is no reason why Peter should not have borrowed from Jude, though it is more likely that Jude was written later than 2 Peter; and 3:16 does not necessarily refer to all of Paul's letters but only those written up to that time. Furthermore, similarities between 1 and 2 Peter point to the same author, and its acceptance in the canon demands apostolic authority behind it. Assuming Petrine authorship, the letter was written just before his martyrdom in A.D. 67 and most likely from Rome.

Contents The letter is a reminder (1:12; 3:1) of the truth of Christianity as opposed to the heresies of false teachers. Important passages include those concerning the Transfiguration (1:16–18), the inspiration of Scripture (1:21), and the certainty of the second coming of Christ (3:4–10).

OUTLINE OF 2 PETER

I. **Greetings,** 1:1–2
II. **The Development of Faith,** 1:3–21
  A. The Growth of Faith, 1:3–11
  B. The Ground of Faith, 1:12–21
III. **The Denouncing of False Teachers,** 2:1–22
  A. Their Conduct, 2:1–3
  B. Their Condemnation, 2:4–9
  C. Their Characteristics, 2:10–22
IV. **The Design of the Future,** 3:1–18
  A. Derision, 3:1–7
  B. Delay, 3:8–9
  C. Dissolution, 3:10–13
  D. Diligence, 3:14–18

TIMELINE OF 2 PETER

30	33	44	47-48	49-50	49-52	54	56-58	58	60-61	63	64	66	67	68	70-80	70
Church established at Pentecost	Stephen martyred; Paul's conversion	James martyred	Paul's first missionary journey	Jerusalem Council	Paul's second missionary journey	Nero becomes Roman emperor	Paul's third missionary journey	Romans written	Paul under house arrest at Rome	1 Peter written	Fire at Rome	2 Peter written	Peter & Paul martyred	Roman emperor Nero dies	Jude written	Destruction of Jerusalem

THE SECOND LETTER OF PETER

I GREETINGS, 1:1–2

1:1 1 Simon Peter, a [a]bond-servant and [b]apostle of Jesus Christ, to those who have received [c]a faith of the same kind as ours, by [d]the righteousness of [e]our God and Savior, Jesus Christ:

1:2 2 [a]Grace and peace be multiplied to you in [b]the knowledge of God and of Jesus our Lord;

II THE DEVELOPMENT OF FAITH, 1:3–21

A The Growth of Faith, 1:3–11

1:3 3 seeing that His [a]divine power has granted to us everything pertaining to life and godliness, through the true [b]knowledge of Him who [c]called us by His own glory and excellence.

1:4 4 For by these He has granted to us His precious and magnificent [a]promises, so that by them you may become [b]partakers of *the* divine nature, having [c]escaped the [d]corruption that is in [e]the world by lust.

1:5 5 Now for this very reason also, applying all diligence, in your faith [a]supply [b]moral excellence, and in *your* moral excellence, [c]knowledge,

1:6 6 and in *your* knowledge, [a]self-control, and in *your* self-control, [b]perseverance, and in *your* perseverance, [c]godliness,

1:7 7 and in *your* godliness, [a]brotherly kindness, and in *your* brotherly kindness, love.

1:8 8 For if these *qualities* are yours and are increasing, they render you neither useless nor [a]unfruitful in the true [b]knowledge of our Lord Jesus Christ.

1:9 9 For he who lacks these *qualities* is [a]blind *or* short-sighted, having forgotten *his* [b]purification from his former sins.

1:10 10 Therefore, brethren, be all the more diligent to make certain about His [a]calling and [b]choosing you; for as long as you practice these things, you will never [c]stumble;

1:11 11 for in this way the entrance into [a]the eternal kingdom of our [b]Lord and Savior Jesus Christ will be [c]abundantly [d]supplied to you.

B The Ground of Faith, 1:12–21

1:12 12 Therefore, [a]I will always be ready to remind you of these things, even though you *already* know *them,* and have been established in [b]the truth which is present with *you.*

1:13 13 I consider it [a]right, as long as I am in [b]this *earthly* dwelling, to [c]stir you up by way of reminder,

1:14 14 knowing that [a]the laying aside of my *earthly* dwelling is im-

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1:1 *to those who have received a faith of the same kind as ours.* The thought is this: I write to those who have obtained a faith of equal standing with ours (i.e., the apostles') by reason of the impartiality of Christ's blessings.

1:2 *knowledge.* Lit., full or true knowledge (also in v. 3).

1:4 *by them.* I.e., through the glory and excellence (v. 3). *partakers of the divine nature.* The believer shares in the life of God by means of Christ and the Spirit living in him (Rom. 8:9; Gal. 2:20).

1:5–7 Because of (*for this very reason*) what God has done for us (v. 4), we need to actively *supply* to our lives the qualities listed in verses 5–7.

1:6 *self-control,* as in Gal. 5:23. *godliness.* The attitude and conduct of a person who is God-fearing.

1:8–9 Without *these qualities* a believer will be *useless* and *unfruitful,* having closed his eyes to his responsibilities and having forgotten the *former sins* from which he was saved.

1:10 *make certain about His calling and choosing.* I.e., confirm one's profession of faith by godly living.

1:11 *abundantly.* A Christian life that can be rewarded will provide that abundant entrance into heaven.

1:13 *this earthly dwelling.* I.e., Peter's human body.

1:14 *the laying aside of my earthly dwelling.* Because of Christ's prediction (John 21:18), Peter

minent, [b]as also our Lord Jesus Christ has made clear to me.

15 And I will also be diligent that at any time after my [a]departure you will be able to call these things to mind.

16 For we did not follow cleverly devised [a]tales when we made known to you the [b]power and coming of our Lord Jesus Christ, but we were [c]eyewitnesses of His majesty.

17 For when He received honor and glory from God the Father, such an [a]utterance as this was made to Him by the [b]Majestic Glory, "This is My beloved Son with whom I am well-pleased"—

18 and we ourselves heard this utterance made from heaven when we were with Him on the [a]holy mountain.

19 *So* we have [a]the prophetic word *made* more [b]sure, to which you do well to pay attention as to [c]a lamp shining in a dark place, until the [d]day dawns and the [e]morning star arises [f]in your hearts.

20 But [a]know this first of all, that [b]no prophecy of Scripture is *a matter* of one's own interpretation,

21 for [a]no prophecy was ever made by an act of human will, but men [b]moved by the Holy Spirit spoke from God.

III THE DENOUNCING OF FALSE TEACHERS, 2:1–22

A Their Conduct, 2:1–3

2 But [a]false prophets also arose among the people, just as there will also be [b]false teachers [c]among you, who will [d]secretly introduce [e]destructive heresies, even [f]denying the [g]Master who [h]bought them, bringing swift destruction upon themselves.

2 Many will follow their [a]sensuality, and because of them [b]the way of the truth will be [c]maligned;

3 and in *their* [a]greed they will [b]exploit you with [c]false words; [d]their judgment from long ago is not idle, and their destruction is not asleep.

B Their Condemnation, 2:4–9

4 For [a]if God did not spare angels when they sinned, but cast them into hell and [b]committed them to pits of darkness, reserved for judgment;

5 and did not spare [a]the ancient world, but preserved [b]Noah, a preacher of righteousness, with seven others, when He brought a [c]flood upon the world of the ungodly;

6 and *if* He [a]condemned the cities of Sodom and Gomorrah to

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knew that he would soon die.

1:16 *eyewitnesses of His majesty.* Peter is referring here to his witnessing the transfiguration of Christ (Matt. 17:1–8). This event confirmed the truth of the OT prophecies and made them even more sure from a human viewpoint (v. 19).

1:19 The Transfiguration, which was a preview of Christ's coming kingdom (Matt. 16:28), made prophecies of it *more sure.* They serve as a *lamp* to guide us until He comes (*the day dawns*).

1:20 *one's own interpretation.* Several meanings are possible: (1) prophecies must be interpreted in the light of other Scriptures; (2) prophecies are often capable of several fulfillments; (3) prophecies must be interpreted only with God's help, since they were given only as the prophets were moved by God and not by any impulse of man.

1:21 *made . . . moved* translate the same word, "carried, borne" (as in Acts 27:15, 17), indicating that man's *will* did not originate Scripture. Yet men were involved as the Holy Spirit bore them along as they wrote, guarding them from writing error and guiding them to write God's Word to us. See note on 2 Tim. 3:16.

2:1 *denying the Master who bought them.* The price for the sins of all men (including these false teachers) was paid by the death of Christ, though no man can have benefit of this forgiveness except through faith in the Savior (see 1 Cor. 6:20; 1 Peter 1:18–19). See note on 1 Tim. 4:10.

2:3 Though it may seem that God has delayed judging these false teachers, that judgment will surely come (*is not asleep*).

2:4 *angels when they sinned.* These are the fallen angels who sinned grievously by cohabiting with women, as described in Gen. 6:1–4 (see Jude 6). Or this may refer to angels who rebelled with Satan before Adam and Eve sinned. In either case they were consigned to *hell,* lit., tartarus, a prison holding them until their final *judgment.* Some evil angels, the demons, are still free and doing Satan's will. The logic is that if God so punishes angels, surely He will not spare these false teachers.

2:5 *with seven others.* Noah was the eighth, along with the seven other members of his family (his wife and his three sons and their wives).

2:6 [b]Is 1:9; Matt 10:15; 11:23; Rom 9:29; Jude 7 [c]Jude 15

destruction by reducing *them* to ashes, having made them an [b]example to those who would [c]live ungodly *lives* thereafter;

*2:7 [a]Gen 19:16,29 [b]Gen 19:5ff; 2 Pet 2:2,18; Jude 4 [c]2 Pet 3:17

7 and *if* He [a]rescued righteous Lot, oppressed by the [b]sensual conduct of [c]unprincipled men

2:8 [a]Heb 11:4

8 (for by what he saw and heard *that* [a]righteous man, while living among them, felt *his* righteous soul tormented day after day by *their* lawless deeds),

*2:9 [a]1 Cor 10:13; Rev 3:10 [b]Matt 10:15; Jude 6

9 [a]*then* the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the [b]day of judgment,

C Their Characteristics, 2:10–22

*2:10 [a]2 Pet 3:3; Jude 16,18 [b]Ex 22:28; Jude 8 [c]Titus 1:7

10 and especially those who [a]indulge the flesh in *its* corrupt desires and [b]despise authority. Daring, [c]self-willed, they do not tremble when they [b]revile angelic majesties,

*2:11 [a]Jude 9

11 [a]whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.

2:12 [a]Jude 10 [b]Jer 12:3; Col 2:22

12 But [a]these, like unreasoning animals, [b]born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,

*2:13 [a]2 Pet 2:15 [b]Rom 13:13 [c]1 Thess 5:7 [d]1 Cor 11:21; Jude 12

13 suffering wrong as [a]the wages of doing wrong. They count it a pleasure to [b]revel in the [c]daytime. They are stains and blemishes, [b]reveling in their deceptions, as they [d]carouse with you,

*2:14 [a]2 Pet 2:18 [b]James 1:8; 2 Pet 3:16 [c]2 Pet 2:3 [d]Eph 2:3

14 having eyes full of adultery that never cease from sin, [a]enticing [b]unstable souls, having a heart trained in [c]greed, [d]accursed children;

*2:15 [a]Acts 13:10 [b]Num 22:5,7; Deut 23:4; Neh 13:2; Jude 11; Rev 2:14 [c]2 Pet 2:13

15 forsaking [a]the right way, they have gone astray, having followed [b]the way of Balaam, the *son* of Beor, who loved [c]the wages of unrighteousness;

2:16 [a]Num 22:21, 23,28,30ff

16 but he received a rebuke for his own transgression, [a]*for* a mute donkey, speaking with a voice of a man, restrained the madness of the prophet.

*2:17 [a]Jude 12 [b]Jude 13

17 These are [a]springs without water and mists driven by a storm, [b]for whom the black darkness has been reserved.

*2:18 [a]Jude 16 [b]Eph 4:17 [c]2 Pet 2:14 [d]2 Pet 2:2 [e]2 Pet 1:4; 2:20

18 For speaking out [a]arrogant *words* of [b]vanity they [c]entice by fleshly desires, by [d]sensuality, those who barely [e]escape from the ones who live in error,

*2:19 [a]John 8:34; Rom 6:16

19 promising them freedom while they themselves are slaves of corruption; for [a]by what a

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2:7 *righteous Lot.* He was a righteous man in that he believed God and was vexed at the licentiousness of the wicked people about him, though his life was lived for himself.

2:9 The *unrighteous* not only will be punished in the lake of fire but also are being punished either in this life while alive or in the intermediate place of hades between death and the lake of fire (Luke 16:19–31).

2:10 *indulge the flesh.* Some sexual perversion, likely homosexuality, since he has just written about Sodom and Gomorrah. *despise authority,* especially God's. False teachers speak rashly in disbelief of the power and authority of angels, or perhaps this is a reference to church leaders.

2:11 *against them.* Probably a reference to the false teachers. In other words, even though the false teachers speak evil of angels, angels do not denounce them but leave all judgment to God. Some interpret *them* to refer to evil angels; i.e., good angels do not accuse evil angels.

2:13 *reveling in their deceptions.* The false teachers turned Christian fellowship meals into riotous drinking parties.

2:14 *eyes full of adultery.* Lit., eyes full of an adulteress. The false teachers desired to commit adultery with every woman they saw. *trained* like an athlete, only for greed. *accursed children.* A phrase that simply means that the false teachers themselves, not their children, are accursed.

2:15 *the way of Balaam.* The covetousness of one who hires himself to do religious work for personal gain. See Num. 22:7, 17 and note on Jude 11. This "way" is contrasted with *the right way.*

2:17 *springs without water.* The barrenness of the false teachers mocks the thirsty soul who sincerely wants to learn God's way from them. *mists driven by a storm.* These mists, like the false teachers, seem to promise refreshment but in reality do no good. *the black darkness.* I.e., eternal torment (cf. Matt. 8:12).

2:18 *sensuality* = sexual excesses.

2:19 They promise freedom from moral restraints, though they themselves are enslaved by their own depravity.

man is overcome, by this he is enslaved.

20 For if, after they have [a]escaped the defilements of the world by [b]the knowledge of the [c]Lord and Savior Jesus Christ, they are again [d]entangled in them and are overcome, [e]the last state has become worse for them than the first.

21 [a]For it would be better for them not to have known the way of righteousness, than having known it, to turn away from [b]the holy commandment [c]handed on to them.

22 It has happened to them according to the true proverb, "[a]A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, *returns* to wallowing in the mire."

IV THE DESIGN OF THE FUTURE, 3:1–18

A Derision, 3:1–7

3 This is now, [a]beloved, the second letter I am writing to you in which I am [b]stirring up your sincere mind by way of reminder,

2 that you should [a]remember the words spoken beforehand by [b]the holy prophets and [c]the commandment of the Lord and Savior *spoken* by your apostles.

3 [a]Know this first of all, that [b]in the last days [c]mockers will come with *their* mocking, [d]following after their own lusts,

4 and saying, "[a]Where is the promise of His [b]coming? For *ever* since the fathers [c]fell asleep, all continues just as it was [d]from the beginning of creation."

5 For when they maintain this, it escapes their notice that [a]by the word of God *the* heavens existed long ago and *the* earth was [b]formed out of water and by water,

6 through which [a]the world at that time was [b]destroyed, being flooded with water.

7 But by His word [a]the present heavens and earth are being reserved for [b]fire, kept for [c]the day of judgment and destruction of ungodly men.

B Delay, 3:8–9

8 But do not let this one *fact* escape your notice, [a]beloved, that with the Lord one day is like a thousand years, and [b]a thousand years like one day.

9 [a]The Lord is not slow about His promise, as some count slowness, but [b]is patient toward you, [c]not wishing for any to perish but for all to come to repentance.

C Dissolution, 3:10–13

10 But [a]the day of the Lord [b]will come like a thief, in which [c]the heavens [d]will pass away with a roar and the [e]elements will be destroyed with intense heat, and [f]the earth and its works will be burned up.

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

2:20 [a]2 Pet 2:18 [b]2 Pet 1:2 [c]2 Pet 1:11; 3:18 [d]2 Tim 2:4 [e]Matt 12:45; Luke 11:26

2:21 [a]Ezek 18:24; Heb 6:4ff; 10:26f; James 4:17 [b]Gal 6:2; 1 Tim 6:14; 2 Pet 3:2 [c]Jude 3

2:22 [a]Prov 26:11

3:1 [a]1 Pet 2:11; 2 Pet 3:8,14,17 [b]2 Pet 1:13

3:2 [a]Jude 17 [b]Luke 1:70; Acts 3:21; Eph 3:5 [c]Gal 6:2; 1 Tim 6:14; 2 Pet 2:21

3:3 [a]2 Pet 1:20 [b]1 Tim 4:1; Heb 1:2 [c]Jude 18 [d]2 Pet 2:10

3:4 [a]Is 5:19; Jer 17:15; Ezek 11:3; 12:22,27; Mal 2:17; Matt 24:48 [b]1 Thess 2:19; 2 Pet 3:12 [c]Acts 7:60 [d]Mark 10:6

3:5 [a]Gen 1:6,9; Heb 11:3 [b]Ps 24:2; 136:6

3:6 [a]2 Pet 2:5 [b]Gen 7:11,12, 21f

3:7 [a]2 Pet 3:10,12 [b]Is 66:15; Dan 7:9f; 2 Thess 1:7; Heb 12:29 [c]Matt 10:15; 1 Cor 3:13; Jude 7

3:8 [a]2 Pet 3:1 [b]Ps 90:4

3:9 [a]Hab 2:3; Rom 13:11; Heb 10:37 [b]Rom 2:4; Rev 2:21 [c]1 Tim 2:4; Rev 2:21

3:10 [a]1 Cor 1:8 [b]Matt 24:43; Luke 12:39; 1 Thess 5:2; Rev 3:3; 16:15 [c]Is 34:4; 2 Pet 3:7,12 [d]Matt 24:35; Rev 21:1 [e]Is 24:19; Mic 1:4 [f]2 Pet 3:7

2:20 *escaped the defilements of the world.* These teachers had apparently made some sort of profession of the truth without possessing the new life of Christ. They then rejected what they professed, becoming slaves of corruption (v. 19) and showing their true, natural, unchanged condition (v. 22).

2:21 Knowledge increases responsibility.

3:2 Peter gives OT *prophets* and NT *apostles* equal authority.

3:3 *first* in importance. *mockers.* Evidently the same false teachers described in chap. 2.

3:4 *the fathers* = OT patriarchs.

3:5 *it escapes their notice,* or they willfully ignore. Peter begins his attack on those who doubt the truth of Christ's return by referring to the dependability of God's word as demonstrated in Creation.

3:6 *flooded with water.* The judgment of the Flood in the days of Noah also demonstrates the truthfulness of God's word and the fact that He has dramatically intervened in the past.

3:8–9 To believers, Peter now says that the seeming delay of Christ's return is (1) because God does not view time as we do and (2) because He wants more people to repent.

3:10 *the day of the Lord.* It will begin unexpectedly at the beginning of the Tribulation (*like a thief,* 1 Thess. 5:2) and end at the conclusion of the Millennium with the destruction of the heavens and earth (Rev. 21:1). See note on 1 Thess. 5:2.

12 [a]looking for and hastening the coming of the day of God, because of which [b]the heavens will be destroyed by burning, and the [c]elements will melt with intense heat!

13 But according to His [a]promise we are looking for [b]new heavens and a new earth, [c]in which righteousness dwells.

D Diligence, 3:14–18

14 [a]Therefore, [b]beloved, since you look for these things, be diligent to be [c]found by Him in peace, [d]spotless and blameless,

15 and regard the [a]patience of our Lord *as* salvation; just as also [b]our beloved brother Paul, [c]according to the wisdom given him, wrote to you,

16 as also in all *his* letters, speaking in them of [a]these things, [b]in which are some things hard to understand, which the untaught and [c]unstable distort, as *they do* also [d]the rest of the Scriptures, to their own destruction.

17 You therefore, [a]beloved, knowing this beforehand, [b]be on your guard so that you are not carried away by [c]the error of [d]unprincipled men and [e]fall from your own steadfastness,

18 but grow in the grace and [a]knowledge of our [b]Lord and Savior Jesus Christ. [c]To Him *be* the glory, both now and to the day of eternity. Amen.

★3:12 [a]1 Cor 1:7 [b]2 Pet 3:7,10 [c]Is 24:19; 34:4; Mic 1:4

3:13 [a]Is 65:17; 66:22 [b]Rom 8:21; Rev 21:1 [c]Is 60:21; 65:25; Rev 21:27

★3:14 [a]1 Cor 15:58; 2 Pet 1:10 [b]2 Pet 3:1 [c]1 Pet 1:7 [d]Phil 2:15; 1 Thess 5:23; 1 Tim 6:14; James 1:27

★3:15 [a]2 Pet 3:9 [b]Acts 9:17; 15:25; 2 Pet 3:2 [c]1 Cor 3:10; Eph 3:3

★3:16 [a]2 Pet 3:14 [b]Heb 5:11 [c]2 Pet 2:14 [d]2 Pet 3:2

3:17 [a]2 Pet 3:1 [b]1 Cor 10:12 [c]2 Pet 2:18 [d]2 Pet 2:7 [e]Rev 2:5

★3:18 [a]2 Pet 1:2 [b]2 Pet 1:11; 2:20 [c]Rom 11:36; 2 Tim 4:18; Rev 1:6

3:12 on account of which. I.e., after the dissolution of the present heavens, *the day of God,* which is eternity (Rev. 21:1), will come. The certainty of this dissolution makes doubly urgent a life of godliness now.

3:14 *spotless and blameless,* like Christ. (See 1 Peter 1:19, where these same two words describe Him.)

3:15 *regard . . . as salvation.* I.e., understand that the delay of the return of the Lord is intended as an opportunity for men to be saved (see v. 9).

3:16 Paul's epistles are here put on a par with *the rest of the Scriptures.*

3:18 *grow.* Be continually increasing in grace (as described in 1:5–7) and knowledge (to counteract false teachings).

1 JOHN

INTRODUCTION

AUTHOR: John DATE: 90

Authorship Though it is generally agreed that the same person wrote the gospel of John and these three epistles, some feel that they were not written (as traditionally held) by John the apostle, the son of Zebedee, but by another John (the elder or presbyter, 2 John 1; 3 John 1). It is argued that (1) an uneducated man (Acts 4:13) could not have written something so profound as this gospel; (2) a fisherman's son would not have known the high priest as did John the apostle; and (3) an apostle would not have called himself an elder. But "uneducated" did not mean illiterate, only without formal training in the rabbinic schools; some fishermen were well-to-do (cf. Mark 1:20); and Peter, though an apostle, called himself an elder (1 Peter 5:1). Further, if John the elder is the "beloved disciple" and the author of the gospel, why did he not mention John the son of Zebedee, an important figure in the life of Christ, in that gospel? Every evidence points to John the elder being the same as John the apostle and the author of this letter.

Date and Place of Writing Strong tradition says that John spent his old age in Ephesus. Lack of personal references in this letter indicates that it was written in sermonic style to Christians all over Asia Minor (much like Ephesians). It was probably written after the gospel and before the persecution under Domitian in A.D. 95, which places its writing in the late 80s or early 90s.

Gnosticism The heresy of Gnosticism had begun to make inroads among churches in John's day. Among its teachings were (1) knowledge is superior to virtue, (2) the nonliteral sense of Scripture is correct and can be understood only by a select few, (3) evil in the world precludes God's being the only Creator, (4) the Incarnation is incredible because deity cannot unite itself with anything material such as a body (Docetism), and (5) there is no resurrection of the flesh. The ethical standards of many Gnostics were low, so John emphasized the reality of the Incarnation and the high ethical standard of the earthly life of Christ.

Contents The letter shows John's obvious affection for his "little children" and concern for their spiritual welfare. The book is filled with contrasts—light and darkness (1:6–7; 2:8–11); love of world and love of God (2:15–17); children of God and children of the devil (3:4–10); the Spirit of God and the spirit of Antichrist (4:1–3); love and hate (4:7–12, 16–21).

OUTLINE OF 1 JOHN

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D. Assurance of Eternal Life, 5:13

E. Guidance in Prayer, 5:14–17

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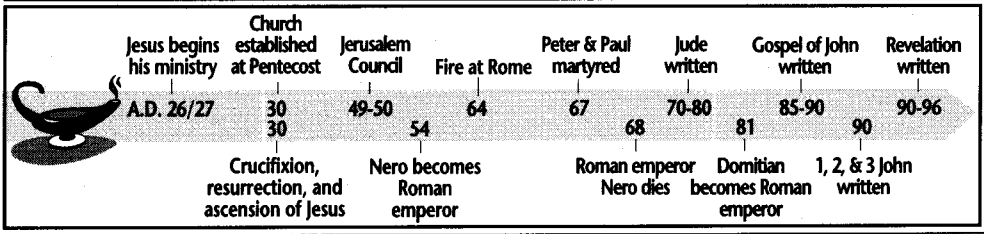
TIMELINE OF 1, 2 & 3 JOHN



THE FIRST LETTER OF JOHN

I INTRODUCTION: THE PURPOSE OF THE LETTER, 1:1–4

1 What was [a]from the beginning, what we have [b]heard, what we have [c]seen with our eyes, what we [d]have looked at and [e]touched with our hands, concerning the [f]Word of Life—

2 and [a]the life was manifested, and we have [b]seen and [c]testify and proclaim to you [d]the eternal life, which was [e]with the Father and was [a]manifested to us—

3 what we have [a]seen and [b]heard we proclaim to you also, so that you too may have fellowship with us; and indeed our [c]fellowship is with the Father, and with His Son Jesus Christ.

4 [a]These things we write, so that our [b]joy may be made complete.

II CONDITIONS FOR FELLOWSHIP, 1:5–2:2

A Conformity to a Standard, 1:5–7

5 [a]This is the message we have heard from Him and announce to you, that [b]God is Light, and in Him there is no darkness at all.

6 [a]If we say that we have fellowship with Him and *yet* walk in the darkness, we [b]lie and [c]do not practice the truth;

7 but if we [a]walk in the Light as [b]He Himself is in the Light, we have fellowship with one another, and [c]the blood of Jesus His Son cleanses us from all sin.

B Confession of Sin, 1:8–2:2

8 [a]If we say that we have no sin, we are deceiving ourselves and the [b]truth is not in us.

9 [a]If we confess our sins, He is faithful and righteous to forgive us our sins and [b]to cleanse us from all unrighteousness.

10 [a]If we say that we have not sinned, we [b]make Him a liar and [c]His word is not in us.

2 [a]My little children, I am [b]writing these things to you so that you may not sin. And if anyone sins, [c]we have an [d]Advocate with the Father, Jesus Christ the righteous;

2 and He Himself is [a]the propitiation for our sins; and not for ours only, but also [b]for *those of* the whole world.

1:1 [a]John 1:1f; 1 John 2:13,14 [b]Acts 4:20; 1 John 1:3 [c]John 19:35; 2 Pet 1:16; 1 John 1:2 [d]John 1:14; 1 John 4:14 [e]Luke 24:39; John 20:27 [f]John 1:1,4
1:2 [a]John 1:4; 1 John 3:5,8; 5:20 [b]John 19:35; 1 John 1:1 [c]John 15:27; 1 John 4:14 [d]John 10:28; 17:3; 1 John 2:25; 5:11,13, 20 [e]John 1:1
1:3 [a]John 19:35; 2 Pet 1:16; 1 John 1:1 [b]Acts 4:20; 1 John 1:1 [c]John 17:3,21; 1 Cor 1:9
1:4 [a]1 John 2:1 [b]John 3:29
1:5 [a]John 1:19; 1 John 3:11 [b]1 Tim 6:16; James 1:17
1:6 [a]John 8:12; 1 John 2:11 [b]John 8:55; 1 John 2:4; 4:20 [c]John 3:21
1:7 [a]Is 2:5 [b]1 Tim 6:16 [c]Titus 2:14
1:8 [a]Job 15:14; Prov 20:9; Rom 3:10ff; James 3:2 [b]John 8:44; 1 John 2:4
1:9 [a]Ps 32:5; Prov 28:13 [b]Titus 2:14
1:10 [a]Job 15:14 [b]John 3:33; 1 John 5:10 [c]1 John 2:14
2:1 [a]John 13:33; Gal 4:19; 1 John 2:12,28; 3:7,18; 4:4; 5:21 [b]1 John 1:4 [c]Rom 8:34; 1 Tim 2:5; Heb 7:25; 9:24 [d]John 14:16
2:2 [a]Rom 3:25; Heb 2:17; 1 John 4:10 [b]John 4:42; 11:51f; 1 John 4:14

1:1 *was.* The verb means "was already in existence," not "came into existence." I.e., at creation, *the beginning. touched.* The same Greek word is used in one of Christ's postresurrection appearances ("touch," Luke 24:39). *the Word of Life.* The message concerning life, which appeared at the Incarnation (v. 2).

1:2 *was manifested.* A reference to the incarnation of Christ. *with the Father.* Christ is equal with the Father (and also distinct).

1:3 *fellowship* of redeemed people with the apostles and ultimately with the *Father* and the *Son* is the theme of this letter.

1:5 *from Him.* I.e., from Christ. *God is Light.* I.e., God is holy and pure. This symbol was much used by John (John 1:4; 3:19–21; 8:12). Notice also the other "God is . . ." phrases in John 4:24 and 1 John 4:8.

1:7 *but if we walk in the Light.* To walk in the light is to live in obedience to God's commandments. Two things result from walking in the light: (1) fellowship with other believers; (2) continual cleansing from sin (since walking in the light brings to light other sins that need cleansing). The contrast of light and darkness characterizes the section 1:5–2:17.

1:8 *have no sin.* A reference to the indwelling principle of sin rather than to acts of sin.

1:9 *confess* means "to say the same thing about sin that God does." Forgiveness and fellowship within the family of God is restored when we confess.

1:10 *we have not sinned.* I.e., we have not committed sin. Even believers sin; if we deny past sin and present guilt, we are deceiving ourselves, mocking God, and not walking in the light.

2:1 *Advocate.* Lit., one summoned alongside, a helper or patron in a lawsuit. Used only by John in the NT and translated "Helper" in John 14:16, 26; 15:26; 16:7. Our defender in the courtroom of God is *righteous* and therefore effective.

2:2 *propitiation* = satisfaction. Christ is the only offering that satisfied God concerning sin (cf. Rom. 3:25). See note on Heb. 2:17. Christ died for the sins of *the whole world,* the entire human race.

III CONDUCT IN FELLOWSHIP, 2:3–27

A The Character of Our Conduct—Imitation, 2:3–11

3 [a]By this we know that we have come to [b]know Him, if we [c]keep His commandments.

4 The one who says, "[a]I have come to [b]know Him," and does not keep His commandments, is a [c]liar, and [d]the truth is not in him;

5 but whoever [a]keeps His word, in him the [b]love of God has truly been perfected. [c]By this we know that we are in Him:

6 the one who says he [a]abides in Him [b]ought himself to walk in the same manner as He walked.

7 [a]Beloved, I am [b]not writing a new commandment to you, but an old commandment which you have had [c]from the beginning; the old commandment is the word which you have heard.

8 On the other hand, I am writing [a]a new commandment to you, which is true in Him and in you, because [b]the darkness is passing away and [c]the true Light is already shining.

9 The one who says he is in the Light and *yet* [a]hates his [b]brother is in the darkness until now.

10 [a]The one who loves his brother abides in the Light and there is no cause for stumbling in him.

11 But the one who [a]hates his brother is in the darkness and [b]walks in the darkness, and does not know where he is going because the darkness has [c]blinded his eyes.

2:3 a 1 John 2:5; 3:24; 4:13; 5:2 b 1 John 2:4; 3:6; 4:7f c John 14:15; 15:10; 1 John 3:22,24; 5:3; Rev 12:17; 14:12
2:4 a Titus 1:10 b 1 John 3:6; 4:7f c 1 John 1:6 d 1 John 1:8
2:5 a John 14:23 b 1 John 4:12 c 1 John 2:3; 3:24; 4:13; 5:2
2:6 a John 15:4 b John 13:15; 15:10; 1 Pet 2:21
2:7 a Heb 6:9; 1 John 3:2,21; 4:1,7,11 b John 13:34; 1 John 3:11,23; 4:21; 2 John 5 c 1 John 2:24; 3:11; 2 John 5, 6
2:8 a John 13:34 b Rom 13:12; Eph 5:8; 1 Thess 5:4f c John 1:9
2:9 a 1 John 2:11; 3:15; 4:20 b Acts 1:15; 1 John 3:10,16; 4:20f
2:10 a John 11:9; 1 John 2:10,11
2:11 a 1 John 2:9; 3:15; 4:20 b John 12:35; 1 John 1:6 c 2 Cor 4:4; 2 Pet 1:9

B The Commandment for Our Conduct—Separation, 2:12–17

12 I am writing to you, [a]little children, because [b]your sins have been forgiven you for His name's sake.

13 I am writing to you, fathers, because you know Him [a]who has been from the beginning. I am writing to you, young men, because [b]you have overcome [c]the evil one. I have written to you, children, because [d]you know the Father.

14 I have written to you, fathers, because you know Him [a]who has been from the beginning. I have written to you, young men, because you are [b]strong, and the [c]word of God abides in you, and [d]you have overcome the evil one.

15 Do not love [a]the world nor the things in the world. [b]If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, [a]the lust of the flesh and [b]the lust of the eyes and [c]the boastful pride of life, is not from the Father, but is from the world.

2:12 a 1 John 2:1 b Acts 13:38; 1 Cor 6:11
2:13 a 1 John 1:1 b John 16:33; 1 John 2:14; 4:4; 5:4f; Rev 2:7 c Matt 5:37; 1 John 2:14; 3:12; 5:18f d John 14:7; 1 John 2:3
2:14 a 1 John 1:1 b Eph 6:10 c John 5:38; 8:37; 1 John 1:10 d 1 John 2:13
2:15 a Rom 12:2; James 1:27 b James 4:4
2:16 a Rom 13:14; Eph 2:3; 1 Pet 2:11 b Prov 27:20 c James 4:16

2:3–5 Obedience to Christ's commandments is the down-to-earth test of our faith.

2:4 *truth.* Not merely correct knowledge, but the demonstration of the reality of God's love.

2:5 *perfected.* I.e., realized in practice.

2:6 *abides* in fellowship by keeping His commandments (3:24). *ought.* An obligation, not an option. *as He walked* in self-sacrificing humility.

2:7 *from the beginning* of their Christian experience.

2:8 *a new commandment* to love sacrificially as our Lord did. *the darkness* of our unsaved state *is passing away,* and *the true light* of Christ is *shining* in our lives.

2:10 *there is no cause of stumbling in him.* I.e., there is nothing in him that would cause others to stumble.

2:12 *little children.* All of John's readers.

2:13 Some understand *fathers* to mean the older ones among John's readers and *young men* the young. Others refer these to all the readers. *the evil one.* I.e., the devil.

2:15 *the world* (Gk., *cosmos*) is that organized system headed by Satan that leaves God out and is a rival to Him. Though God loves the world of men (John 3:16), believers are not to love at all that which organizes them against God (see 5:19; John 3:19; James 1:27; 4:4). *love of the Father.* Our love for the Father.

2:16 *the lust of the flesh.* Lusts, which have their base in our sinful nature. *lust of the eyes,* which often leads to greed and covetousness. *pride of life.* Vainglory, display, or boasting about one's possessions.

*2:17 a1 Cor 7:31 bMark 3:35

17 aThe world is passing away, and *also* its lusts; but the one who bdoes the will of God lives forever.

C The Creed for Our Conduct—Affirmation, 2:18–27

*2:18 aRom 13:11; 1 Tim 4:1; 1 Pet 4:7 bMatt 24:5,24; 1 John 2:22; 4:3; 2 John 7 cMark 13:22; 1 John 4:1,3

18 Children, ait is the last hour; and just as you heard that bantichrist is coming, ceven now many antichrists have appeared; from this we know that it is the last hour.

2:19 aActs 20:30 b1 Cor 11:19

19 aThey went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out,* bso that it would be shown that they all are not of us.

*2:20 a2 Cor 1:21; 1 John 2:27 bMark 1:24; Acts 10:38 cProv 28:5; Matt 13:11; John 14:26; 1 Cor 2:15f; 1 John 2:27

20 But you have an aanointing from bthe Holy One, and cyou all know.

2:21 aJames 1:19; 2 Pet 1:12; Jude 5 bJohn 8:44; 18:37; 1 John 3:19

21 I have not written to you because you do not know the truth, but abecause you do know it, and because no lie is bof the truth.

*2:22 a1 John 4:3; 2 John 7 bMatt 24:5,24; 1 John 2:18; 4:3; 2 John 7

22 Who is the liar but athe one who denies that Jesus is the Christ? This is bthe antichrist, the one who denies the Father and the Son.

*2:23 aJohn 8:19; 16:3; 17:3; 1 John 4:15; 5:1; 2 John 9

23 aWhoever denies the Son does not have the Father; the one who confesses the Son has the Father also.

24 As for you, let that abide in you which you heard afrom the beginning. If what you heard from the beginning abides in you, you also bwill abide in the Son and in the Father.

2:24 a1 John 2:7 bJohn 14:23; 1 John 1:3; 2 John 9

25 aThis is the promise which He Himself made to us: eternal life.

2:25 aJohn 3:15; 6:40; 1 John 1:2

26 These things I have written to you concerning those who are trying to adeceive you.

2:26 a1 John 3:7; 2 John 7

27 As for you, the aanointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing bteaches you about all things, and is ctrue and is not a lie, and just as it has taught you, you abide in Him.

*2:27 aJohn 14:16; 1 John 2:20 bJohn 14:26; 1 Cor 2:12; 1 Thess 4:9 cJohn 14:17

IV CHARACTERISTICS OF FELLOWSHIP, 2:28–3:24

A In Relation to Our Prospect: Purity, 2:28–3:3

28 Now, alittle children, abide in Him, so that when He bappears, we may have cconfidence and dnot shrink away from Him in shame at His ecoming.

*2:28 a1 John 2:1 bLuke 17:30; Col 3:4; 1 John 3:2 cEph 3:12; 1 John 3:21; 4:17; 5:14 dMark 8:38 e1 Thess 2:19

29 If you know that aHe is righteous, you know that everyone also who practices righteousness bis born of Him.

2:29 aJohn 7:18; 1 John 3:7 bJohn 1:13; 3:3; 1 John 3:9; 4:7; 5:1,4, 18; 3 John 11

3 See ahow great a love the Father has bestowed on us, that we would be called bchildren of God; and *such* we are. For this rea-

*3:1 aJohn 3:16; 1 John 4:10 bJohn 1:12; 11:52; Rom 8:16; 1 John 3:2,10

2:17 Doing *the will of God* (the opposite of loving the world) proves the possession of eternal life and of living *forever.*

2:18–27 The author now contrasts truth and falsehood.

2:18 *the last hour.* The entire period between the first and second comings of Christ. *antichrist.* John speaks about (1) the spirit of antichrist (4:3), which refers to demonic forces behind anti-Christian teaching and activity, (2) the great coming Antichrist (Rev. 13:1–10), and (3) many antichrists present and active in his time and throughout church history. The ones of whom John is here speaking belonged to the visible church but were not believers (v. 19). They denied the reality of the incarnation of Christ and His relationship to the Father (vv. 21–23; cf. 2 John 7).

2:20 *you have an anointing from the Holy One.* I.e., you have been anointed by the Holy Spirit and thus can discern between truth and error. See also note on 2:27.

2:22 *the liar.* The supreme liar is the one who denies that Jesus Christ came in the flesh, i.e., that He was both man and God. The separation of the human and the divine was an early (Docetic) heresy.

2:23 To deny the Son makes it impossible to become part of God's family and have God as Father.

2:27 *you have no need for anyone to teach you.* The Spirit whom they had received would teach them how to distinguish truth from error (John 16:13). The Spirit may use human teachers to accomplish this (Eph. 4:11–14).

2:28–3:24 John's third great contrast is between life and death. See notes on 1:7 and 2:18.

2:28 Abiding (keeping His commands, 3:24) assures no *shame* at His coming, when He will judge us. See note on 4:17.

3:1 *children of God.* Born ones of God, as in John 1:12. We can, even now, know Him as a child knows its father; the future relationship no words can describe.

III CONDUCT IN FELLOWSHIP, 2:3–27

A The Character of Our Conduct—Imitation, 2:3–11

3 [a]By this we know that we have come to [b]know Him, if we [c]keep His commandments.

4 The one who says, "[a]I have come to [b]know Him," and does not keep His commandments, is a [c]liar, and [d]the truth is not in him;

5 but whoever [a]keeps His word, in him the [b]love of God has truly been perfected. [c]By this we know that we are in Him:

6 the one who says he [a]abides in Him [b]ought himself to walk in the same manner as He walked.

7 [a]Beloved, I am [b]not writing a new commandment to you, but an old commandment which you have had [c]from the beginning; the old commandment is the word which you have heard.

8 On the other hand, I am writing [a]a new commandment to you, which is true in Him and in you, because [b]the darkness is passing away and [c]the true Light is already shining.

9 The one who says he is in the Light and *yet* [a]hates his [b]brother is in the darkness until now.

10 [a]The one who loves his brother abides in the Light and there is no cause for stumbling in him.

11 But the one who [a]hates his brother is in the darkness and [b]walks in the darkness, and does not know where he is going because the darkness has [c]blinded his eyes.

B The Commandment for Our Conduct—Separation, 2:12–17

12 I am writing to you, [a]little children, because [b]your sins have been forgiven you for His name's sake.

13 I am writing to you, fathers, because you know Him [a]who has been from the beginning. I am writing to you, young men, because [b]you have overcome [c]the evil one. I have written to you, children, because [d]you know the Father.

14 I have written to you, fathers, because you know Him [a]who has been from the beginning. I have written to you, young men, because you are [b]strong, and the [c]word of God abides in you, and [d]you have overcome the evil one.

15 Do not love [a]the world nor the things in the world. [b]If anyone loves the world, the love of the Father is not in him.

16 For all that is in the world, [a]the lust of the flesh and [b]the lust of the eyes and [c]the boastful pride of life, is not from the Father, but is from the world.

★2:3 [a]1 John 2:5; 3:24; 4:13; 5:2 [b]1 John 2:4; 3:6; 4:7f [c]John 14:15; 15:10; 1 John 3:22,24; 5:3; Rev 12:17; 14:12
★2:4 [a]Titus 1:10 [b]1 John 3:6; 4:7f [c]1 John 1:6 [d]1 John 1:8
★2:5 [a]John 14:23 [b]1 John 4:12 [c]1 John 2:3; 3:24; 4:13; 5:2
★2:6 [a]John 15:4 [b]John 13:15; 15:10; 1 Pet 2:21
★2:7 [a]Heb 6:9; 1 John 3:2,21; 4:1,7,11 [b]John 13:34; 1 John 3:11,23; 4:21; 2 John 5 [c]1 John 2:24; 3:11; 2 John 5, 6
★2:8 [a]John 13:34 [b]Rom 13:12; Eph 5:8; 1 Thess 5:4f [c]John 1:9
2:9 [a]1 John 2:11; 3:15; 4:20 [b]Acts 1:15; 1 John 3:10,16; 4:20f
★2:10 [a]John 11:9; 1 John 2:10,11
2:11 [a]1 John 2:9; 3:15; 4:20 [b]John 12:35; 1 John 1:6 [c]2 Cor 4:4; 2 Pet 1:9
★2:12 [a]1 John 2:1 [b]Acts 13:38; 1 Cor 6:11
★2:13 [a]1 John 1:1 [b]John 16:33; 1 John 2:14; 4:4; 5:4f; Rev 2:7 [c]Matt 5:37; 1 John 2:14; 3:12; 5:18f [d]John 14:7; 1 John 2:3
2:14 [a]1 John 1:1 [b]Eph 6:10 [c]John 5:38; 8:37; 1 John 1:10 [d]1 John 2:13
★2:15 [a]Rom 12:2; James 1:27 [b]James 4:4
★2:16 [a]Rom 13:14; Eph 2:3; 1 Pet 2:11 [b]Prov 27:20 [c]James 4:16

2:3–5 Obedience to Christ's commandments is the down-to-earth test of our faith.

2:4 *truth.* Not merely correct knowledge, but the demonstration of the reality of God's love.

2:5 *perfected.* I.e., realized in practice.

2:6 *abides* in fellowship by keeping His commandments (3:24). *ought.* An obligation, not an option. *as He walked* in self-sacrificing humility.

2:7 *from the beginning* of their Christian experience.

2:8 *a new commandment* to love sacrificially as our Lord did. *the darkness* of our unsaved state *is passing away,* and *the true light* of Christ is *shining* in our lives.

2:10 *there is no cause for stumbling in him.* I.e., there is nothing in him that would cause others to stumble.

2:12 *little children.* All of John's readers.

2:13 Some understand *fathers* to mean the older ones among John's readers and *young men* the young. Others refer these to all the readers. *the evil one.* I.e., the devil.

2:15 *the world* (Gk., *cosmos*) is that organized system headed by Satan that leaves God out and is a rival to Him. Though God loves the world of men (John 3:16), believers are not to love at all that which organizes them against God (see 5:19; John 3:19; James 1:27; 4:4). *love of the Father.* Our love for the Father.

2:16 *the lust of the flesh.* Lusts, which have their base in our sinful nature. *lust of the eyes,* which often leads to greed and covetousness. *pride of life.* Vainglory, display, or boasting about one's possessions.

17 [a]The world is passing away, and *also* its lusts; but the one who [b]does the will of God lives forever.

*2:17 [a]1 Cor 7:31 [b]Mark 3:35

C The Creed for Our Conduct—Affirmation, 2:18–27

18 Children, [a]it is the last hour; and just as you heard that [b]antichrist is coming, [c]even now many antichrists have appeared; from this we know that it is the last hour.

*2:18 [a]Rom 13:11; 1 Tim 4:1; 1 Pet 4:7 [b]Matt 24:5,24; 1 John 2:22; 4:3; 2 John 7 [c]Mark 13:22; 1 John 4:1,3

19 [a]They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out,* [b]so that it would be shown that they all are not of us.

2:19 [a]Acts 20:30 [b]1 Cor 11:19

20 But you have an [a]anointing from [b]the Holy One, and [c]you all know.

*2:20 [a]2 Cor 1:21; 1 John 2:27 [b]Mark 1:24; Acts 10:38 [c]Prov 28:5; Matt 13:11; John 14:26; 1 Cor 2:15f; 1 John 2:27

21 I have not written to you because you do not know the truth, but [a]because you do know it, and because no lie is [b]of the truth.

2:21 [a]James 1:19; 2 Pet 1:12; Jude 5 [b]John 8:44; 18:37; 1 John 3:19

22 Who is the liar but [a]the one who denies that Jesus is the Christ? This is [b]the antichrist, the one who denies the Father and the Son.

*2:22 [a]1 John 4:3; 2 John 7 [b]Matt 24:5,24; 1 John 2:18; 4:3; 2 John 7

23 [a]Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.

*2:23 [a]John 8:19; 16:3; 17:3; 1 John 4:15; 5:1; 2 John 9

24 As for you, let that abide in you which you heard [a]from the beginning. If what you heard from the beginning abides in you, you also [b]will abide in the Son and in the Father.

2:24 [a]1 John 2:7 [b]John 14:23; 1 John 1:3; 2 John 9

25 [a]This is the promise which He Himself made to us: eternal life.

2:25 [a]John 3:15; 6:40; 1 John 1:2

26 These things I have written to you concerning those who are trying to [a]deceive you.

2:26 [a]1 John 3:7; 2 John 7

27 As for you, the [a]anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing [b]teaches you about all things, and is [c]true and is not a lie, and just as it has taught you, you abide in Him.

*2:27 [a]John 14:16; 1 John 2:20 [b]John 14:26; 1 Cor 2:12; 1 Thess 4:9 [c]John 14:17

IV CHARACTERISTICS OF FELLOWSHIP, 2:28–3:24

A In Relation to Our Prospect: Purity, 2:28–3:3

28 Now, [a]little children, abide in Him, so that when He [b]appears, we may have [c]confidence and [d]not shrink away from Him in shame at His [e]coming.

*2:28 [a]1 John 2:1 [b]Luke 17:30; Col 3:4; 1 John 3:2 [c]Eph 3:12; 1 John 3:21; 4:17; 5:14 [d]Mark 8:38 [e]1 Thess 2:19

29 If you know that [a]He is righteous, you know that everyone also who practices righteousness [b]is born of Him.

2:29 [a]John 7:18; 1 John 3:7 [b]John 1:13; 3:3; 1 John 3:9; 4:7; 5:1,4, 18; 3 John 11

3 See [a]how great a love the Father has bestowed on us, that we would be called [b]children of God; and *such* we are. For this rea-

*3:1 [a]John 3:16; 1 John 4:10 [b]John 1:12; 11:52; Rom 8:16; 1 John 3:2,10

2:17 Doing *the will of God* (the opposite of loving the world) proves the possession of eternal life and of living *forever.*

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2:28 Abiding (keeping His commands, 3:24) assures no *shame* at His coming, when He will judge us. See note on 4:17.

3:1 *children of God.* Born ones of God, as in John 1:12. We can, even now, know Him as a child knows its father; the future relationship no words can describe.

son the world does not know us, because [c]it did not know Him.

2 [a]Beloved, now we are [b]children of God, and [c]it has not appeared as yet what we will be. We know that when He [d]appears, we will be [e]like Him, because we will [f]see Him just as He is.

3 And everyone who has this [a]hope *fixed* on Him [b]purifies himself, just as He is pure.

B In Relation to Our Position: Righteousness and Brotherly Love, 3:4–18

4 Everyone who practices sin also practices lawlessness; and [a]sin is lawlessness.

5 You know that He [a]appeared in order to [b]take away sins; and [c]in Him there is no sin.

6 No one who abides in Him [a]sins; no one who sins has seen Him or [b]knows Him.

7 [a]Little children, make sure no one [b]deceives you; [c]the one who practices righteousness is righteous, just as He is righteous;

8 the one who practices sin is [a]of the devil; for the devil has sinned from the beginning. [b]The Son of God [c]appeared for this purpose, [d]to destroy the works of the devil.

9 No one who is [a]born of God [b]practices sin, because His seed abides in him; and he cannot sin, because he is born of God.

10 By this the [a]children of God and the [b]children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who [c]does not love his [d]brother.

11 [a]For this is the message [b]which you have heard from the beginning, [c]that we should love one another;

12 not as [a]Cain, *who* was of [b]the evil one and slew his brother. And for what reason did he slay him? Because [c]his deeds were evil, and his brother's were righteous.

13 Do not be surprised, brethren, if [a]the world hates you.

14 We know that we have [a]passed out of death into life, [b]because we love the brethren. He who does not love abides in death.

15 Everyone who [a]hates his brother is a murderer; and you know that [b]no murderer has eternal life abiding in him.

16 We know love by this, that [a]He laid down His life for us; and [b]we ought to lay down our lives for the [c]brethren.

17 But [a]whoever has the world's goods, and sees his brother in need and [b]closes his heart against him, [c]how does the love of God abide in him?

18 [a]Little children, let us not love with word or with tongue, but in deed and [b]truth.

C In Relation to Our Prayers: Answers, 3:19–24

19 We will know by this that we are [a]of the truth, and will assure our heart before Him

20 in whatever our heart con-

3:1 [c]John 15:18, 21; 16:3
***3:2** [a]1 John 2:7 [b]John 1:12; 11:52; Rom 8:16; 1 John 3:1,10 [c]Rom 8:19,23f [d]Luke 17:30; Col 3:4; 1 John 2:28 [e]Rom 8:29; 2 Pet 1:4 [f]John 17:24; 2 Cor 3:18
3:3 [a]Rom 15:12; 1 Pet 1:3 [b]John 17:19; 2 Cor 7:1;
***3:4** [a]Rom 4:15; 1 John 5:17
3:5 [a]1 John 1:2; 3:8 [b]John 1:29; 1 Pet 1:18-20; 1 John 2:2 [c]2 Cor 5:21; 1 John 2:29
***3:6** [a]1 John 3:9 [b]1 John 2:3; 3 John 11
3:7 [a]1 John 2:1 [b]1 John 2:26 [c]1 John 2:29
***3:8** [a]Matt 13:38; John 8:44; 1 John 3:10 [b]Matt 4:3 [c]1 John 3:5 [d]John 12:31; 16:11
***3:9** [a]John 1:13; 3:3; 1 John 2:29; 4:7; 5:1, 4,18; 3 John 11 [b]1 Pet 1:23; 1 John 3:6; 5:18
3:10 [a]John 1:12; 11:52; Rom 8:16; 1 John 3:1,2 [b]Matt 13:38; John 8:44; 1 John 3:8 [c]Rom 13:8ff; Col 3:14; 1 Tim 1:5; 1 John 4:8 [d]1 John 2:9
3:11 [a]1 John 1:5 [b]1 John 2:7 [c]John 13:4f; 15:12; 1 John 4:7,11f,21; 2 John 5
3:12 [a]Gen 4:8 [b]Matt 5:37; 1 John 2:13f [c]Ps 38:20; Prov 29:10; John 8:40,41
3:13 [a]John 15:18; 17:14
3:14 [a]John 5:24 [b]John 13:35; 1 John 2:10
***3:15** [a]Matt 5:21f; John 8:44 [b]Gal 5:20f; Rev 21:8
***3:16** [a]John 10:11; 15:13 [b]Phil 2:17; 1 Thess 2:8 [c]1 John 2:9
3:17 [a]James 2:15f [b]Deut 15:7 [c]1 John 4:20
3:18 [a]1 John 2:1; 3:7 [b]2 John 1; 3 John 1
3:19 [a]1 John 2:21
***3:20**

3:2 *like Him* includes both physical changes of the resurrection body and spiritual changes of purity (v. 3), no sin (v. 5) and righteousness (v. 7).

3:4 *sin is lawlessness.* Lawlessness is used here in its broadest sense—defection from any of God's standards.

3:6 The lifestyle of the believer who keeps God's commands (*abides*) will be obedience, not sin. The lifestyle of the one who keeps on sinning demonstrates that he does not know God.

3:8 *practices* = continually practices. I.e., sins as a regular way of life.

3:9 *No one . . . practices sin . . . he cannot sin.* I.e., cannot sin habitually. See note on verse 8. Habitual actions indicate one's character. *seed.* I.e., the divine nature given the one born of God (cf. John 1:13; 2 Peter 1:4). This nature prevents the Christian from habitually sinning.

3:15 *a murderer.* The heart that is full of hate is potentially capable of murder (cf. Matt. 5:21–22).

3:16–17 Self-sacrificing love is required of the believer. Though not many are called on to sacrifice their lives, all can give sacrificially of their substance. *world's goods* = the material necessities of life.

3:20 *God is greater than our heart.* We may be either too strict or too lenient in examining our lives; therefore, John's word of comfort is, God the all-knowing is also the all-loving.

demns us; for God is greater than our heart and knows all things.

21 [a]Beloved, if our heart does not condemn us, we have [b]confidence before God;

22 and [a]whatever we ask we receive from Him, because we [b]keep His commandments and do [c]the things that are pleasing in His sight.

23 This is His commandment, that we [a]believe in [b]the name of His Son Jesus Christ, and love one another, just as [c]He commanded us.

24 The one who [a]keeps His commandments [b]abides in Him, and He in him. [c]We know by this that [d]He abides in us, by the Spirit whom He has given us.

V CAUTIONS OF FELLOWSHIP, 4:1–21

A Concerning False, Lying Spirits, 4:1–6

4 [a]Beloved, do not believe every [b]spirit, but test the spirits to see whether they are from God, because [c]many false prophets have gone out into the world.

2 By this you know the Spirit of God: [a]every spirit that [b]confesses that [c]Jesus Christ has come in the flesh is from God;

3 and every spirit that [a]does not confess Jesus is not from God; this is the *spirit* of the [b]antichrist, of which you have heard that it is coming, and [c]now it is already in the world.

4 You are from God, [a]little children, and [b]have overcome them; because [c]greater is He who is in you than [d]he who is in the world.

5 [a]They are from the world; therefore they speak *as* from the world, and the world listens to them.

6 [a]We are from God; [b]he who knows God listens to us; [c]he who is not from God does not listen to us. By this we know [d]the spirit of truth and [e]the spirit of error.

B Concerning a True, Loving Spirit, 4:7–21

1 *The ground of brotherly love,* 4:7–10

7 [a]Beloved, let us [b]love one another, for love is from God; and [c]everyone who loves is [d]born of God and [e]knows God.

8 The one who does not love does not know God, for [a]God is love.

9 By this the love of God was manifested [a]in us, that [b]God has sent His only begotten Son into the world so that we might live through Him.

10 In this is love, [a]not that we loved God, but that [b]He loved us and sent His Son *to be* [c]the propitiation for our sins.

2 *The glories of love,* 4:11–21

11 [a]Beloved, if God so loved us, [b]we also ought to love one another.

12 [a]No one has seen God at

3:21 [a]1 John 3:2 [b]1 John 2:28; 5:14

3:22 [a]Job 22:26f; Matt 7:7; 21:22; John 9:31 [b]1 John 2:3 [c]John 8:29; Heb 13:21

*3:23 [a]John 6:29 [b]John 1:12; 2:23; 3:18 [c]John 13:34; 15:12; 1 John 2:8

*3:24 [a]1 John 2:3 [b]John 6:56; 10:38; 1 John 2:6,24; 4:15 [c]John 14:17; Rom 8:9,14,16; 1 Thess 4:8; 1 John 4:13 [d]1 John 2:5

*4:1 [a]3 John 11 [b]Jer 29:8; 1 Cor 12:10; 1 Thess 5:20f; 2 Thess 2:2 [c]Jer 14:14; 2 Pet 2:1; 1 John 2:18

*4:2 [a]1 Cor 12:3 [b]1 John 2:23 [c]John 1:14; 1 John 1:2

*4:3 [a]1 John 2:22; 2 John 7 [b]1 John 2:18, 22 [c]2 Thess 2:3-7; 1 John 2:18

*4:4 [a]1 John 2:1

4:4 [b]1 John 2:13 [c]Rom 8:31; 1 John 3:20 [d]John 12:31

4:5 [a]John 15:19; 17:14,16

*4:6 [a]John 8:23; 1 John 4:4 [b]John 8:47; 10:3ff; 18:37 [c]1 Cor 14:37 [d]John 14:17 [e]1 Tim 4:1

*4:7 [a]1 John 2:7 [b]1 John 3:11 [c]1 John 5:1 [d]1 John 2:29 [e]1 Cor 8:3; 1 John 2:3

4:8 [a]1 John 4:7,16

4:9 [a]John 9:3; 1 John 4:16 [b]John 3:16f; 1 John 4:10; 5:11

*4:10 [a]Rom 5:8,10; 1 John 4:19 [b]John 3:16f; 1 John 4:9; 5:11 [c]1 John 2:2

4:11 [a]1 John 2:7 [b]1 John 4:7

*4:12 [a]John 1:18; 1 Tim 6:16; 1 John 4:20

3:23 *believe* all that Christ is, not for salvation but for answered prayer. Loving one another keeps prayer from being self-centered.

3:24 *abides.* The same word as in John 15:1–10. To abide (live) in Christ requires keeping His commandments.

4:1 *do not believe every spirit.* Apparently some of John's readers were being led astray by Gnosticism (see Introduction to 1 John).

4:2 A true teacher must openly confess the reality and permanence of the incarnation of Christ.

4:3 *spirit of the antichrist.* The false prophets were influenced by demonic spirits.

4:4 *them.* I.e., false teachers. *He who is in you.* I.e., the Holy Spirit (cf. 3:24). *he who is in the world.* I.e., Satan (cf. John 12:31).

4:6 *By this.* Whether or not one accepts the teaching of the apostles.

4:7–21 This is one of John's greatest passages. *God is love* (vv. 8, 16). Love is His supreme quality. God can be known only by those who live *in love* (v. 16). Yet we could not know how, nor be able, to love Him if He had not *first loved us* (v. 19). *if we love one another,* God abides in us and His love is perfected or matured in us (vv. 12).

4:10 For the meaning of *propitiation,* see note on Heb. 2:17.

4:12 On seeing God, see note on John 1:18.

*4:12 b1 John 2:5; 4:17f
any time; if we love one another, God abides in us, and His [b]love is perfected in us.

*4:13 aRom 8:9; 1 John 3:24
13 [a]By this we know that we abide in Him and He in us, because He has given us of His Spirit.

4:14 aJohn 15:27; 1 John 1:2 bJohn 3:17; 4:42; 1 John 2:2
14 We have seen and [a]testify that the Father has [b]sent the Son *to be* the Savior of the world.

4:15 a1 John 2:23 bRom 10:9; 1 John 3:23; 4:2; 5:1,5 c1 John 2:24; 3:24
15 [a]Whoever confesses that [b]Jesus is the Son of God, God [c]abides in him, and he in God.

*4:16 aJohn 6:69 bJohn 9:3; 1 John 4:9 c1 John 4:7,8 d1 John 4:12f
16 [a]We have come to know and have believed the love which God has [b]for us. [c]God is love, and the one who [d]abides in love abides in God, and God abides in him.

*4:17 a1 John 2:5; 4:12 b1 John 2:28 cMatt 10:15 dJohn 17:22; 1 John 2:6; 3:1,7,16
17 By this, [a]love is perfected with us, so that we may have [b]confidence in [c]the day of judgment; because [d]as He is, so also are we in this world.

*4:18 aRom 8:15 b1 John 4:12
18 There is no fear in love; but [a]perfect love casts out fear, because fear involves punishment, and the one who fears is not [b]perfected in love.

4:19 a1 John 4:10
19 [a]We love, because He first loved us.

4:20 a1 John 1:6,8, 10; 2:4 b1 John 2:9,11 c1 John 1:6 d1 John 3:17 e1 Pet 1:8; 1 John 4:12
20 [a]If someone says, "I love God," and [b]hates his brother, he is a [c]liar; for [d]the one who does not love his brother whom he has seen, [e]cannot love God whom he has not seen.

4:21 aLev 19:18; Matt 5:43f; 22:37ff; John 13:34 b1 John 3:11
21 And [a]this commandment we have from Him, that the one who loves God [b]should love his brother also.

VI CONSEQUENCES OF FELLOWSHIP, 5:1–21

A Love for the Brethren, 5:1–3

*5:1 a1 John 2:22f; 4:2,15 bJohn 1:3; 3:3; 1 John 2:29; 5:4,18 cJohn 8:42
5 [a]Whoever believes that Jesus is the Christ is [b]born of God, and whoever loves the Father [c]loves the *child* born of Him.

5:2 a1 John 2:5 b1 John 3:14
2 [a]By this we know that [b]we love the children of God, when we love God and observe His commandments.

*5:3 aJohn 14:15; 2 John 6 b1 John 2:3 cMatt 11:30; 23:4
3 For [a]this is the love of God, that we [b]keep His commandments; and [c]His commandments are not burdensome.

B Victory over the World, 5:4–5

*5:4 aJohn 1:13; 3:3; 1 John 2:29; 5:1,18 b1 John 2:13; 4:4
4 For whatever is [a]born of God [b]overcomes the world; and this is the victory that has overcome the world—our faith.

5:5 a1 John 4:15; 5:1
5 Who is the one who overcomes the world, but he who [a]believes that Jesus is the Son of God?

C Verification of Christ's Credentials, 5:6–12

*5:6 aJohn 19:34 bMatt 3:16f; John 15:26; 16:13-15
6 This is the One who came [a]by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is [b]the Spirit who bears witness, because the Spirit is the truth.

5:7 aMatt 18:16
7 For there are [a]three that bear witness,

8 the Spirit and the water and

4:13 Though we cannot see God, His Spirit confirms the reciprocal abiding.

4:16 To live a love-filled life is to be God-filled.

4:17 *confidence in the day of judgment.* The believer who has practiced love during his earthly life will be able to approach the judgment seat of Christ without any shame. Such assurance is not presumption, *because as He is, so also are we in this world;* i.e., we are like Him in love.

4:18 Love prompts us to seek others; fear causes us to shrink from others. Fear brings its own *punishment* to the one who has not *perfected* (completed) his love.

5:1 The first part of this verse answers an unexpressed question from 4:21, namely, Who is my brother? Answer: Everyone *born of God.*

5:3 What does it mean to have *love of* (for) *God*? Answer: To *keep His commandments,* which are not *burdensome* because we have the Holy Spirit in us.

5:4–5 Our *faith* in the *Son of God* overcomes the world. See note on 2:15.

5:6 *by water and blood.* The *water* refers to the inauguration of Christ's earthly ministry at His baptism by John (Mark 1:9–11); the *blood* refers to the close of His earthly life at His crucifixion. Jesus proved Himself to be the Christ (Messiah) at His baptism and by pouring out His soul to death. *not with the water only, but with the water and with the blood.* This counters the teaching of Cerinthus, who said that the divine Christ left Jesus before His crucifixion.

the blood; and the three are in agreement.

5:9 [a]John 5:34,37; 8:18 [b]Matt 3:17; John 5:32,37

9 [a]If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that [b]He has testified concerning His Son.

5:10 [a]Rom 8:16; Gal 4-6; Rev 12:17 [b]John 3:18,33; 1 John 1:10

10 The one who believes in the Son of God [a]has the testimony in himself; the one who does not believe God has [b]made Him a liar, because he has not believed in the testimony that God has given concerning His Son.

5:11 [a]John 3:36; 1 John 1:2; 2:25; 4:9; 5:13, 20 [b]John 1:4

11 And the testimony is this, that God has given us [a]eternal life, and [b]this life is in His Son.

5:12 [a]John 3:15f,36

12 [a]He who has the Son has the life; he who does not have the Son of God does not have the life.

D Assurance of Eternal Life, 5:13

5:13 [a]John 20:31 [b]1 John 3:23 [c]1 John 1:2; 2:25; 4:9; 5:11, 20

13 [a]These things I have written to you who [b]believe in the name of the Son of God, so that you may know that you have [c]eternal life.

E Guidance in Prayer, 5:14–17

*5:14 [a]1 John 2:28; 3:21f [b]Matt 7:7; John 14:13; 1 John 3:22

14 This is [a]the confidence which we have before Him, that, [b]if we ask anything according to His will, He hears us.

5:15 [a]1 John 5:18-20

15 And if we know that He hears us *in* whatever we ask, [a]we know that we have the requests which we have asked from Him.

*5:16 [a]James 5:15 [b]Num 15:30; Heb 6:4-6; 10:26 [c]Jer 7:16; 14:11

16 If anyone sees his brother committing a sin not *leading* to death, [a]he shall ask and *God* will for him give life to those who commit sin not *leading* to death. [b]There is a sin *leading* to death; [c]I do not say that he should make request for this.

5:17 [a]1 John 3:4 [b]1 John 2:1f; 5:16

17 [a]All unrighteousness is sin, and [b]there is a sin not *leading* to death.

F Freedom from Habitual Sin, 5:18–21

*5:18 [a]1 John 5:15, 19,20 [b]1 John 3:9 [c]James 1:27; Jude 21 [d]1 John 2:13 [e]John 14:30

18 [a]We know that [b]no one who is born of God sins; but He who was born of God [c]keeps him, and [d]the evil one does not [e]touch him.

*5:19 [a]1 John 5:15, 18,20 [b]1 John 4:6 [c]John 12:31; 17:15; Gal 1:4

19 [a]We know that [b]we are of God, and that [c]the whole world lies in *the power of* the evil one.

5:20 [a]1 John 5:15, 18,19 [b]John 8:42; 1 John 5:5 [c]Luke 24:45 [d]John 17:3; Rev 3:7 [e]John 1:18; 14:9; 1 John 2:23; Rev 3:7 [f]1 John 1:2 [g]1 John 5:11

20 And [a]we know that [b]the Son of God has come, and has [c]given us understanding so that we may know [d]Him who is true; and we [e]are in Him who is true, in His Son Jesus Christ. [f]This is the true God and [g]eternal life.

*5:21 [a]1 John 2:1 [b]1 Cor 10:7,14; 1 Thess 1:9

21 [a]Little children, guard yourselves from [b]idols.

5:14 *according to His will.* A gracious limitation, because God's will is always best for His children.

5:16 *sin leading to death.* Believers can sin to the point where physical death results as the judgment of God (cf. 1 Cor. 11:30). The Greek reads *sin,* not *a sin,* in verses 16 and 17, implying not a single act but acts that have the character of sin leading to death.

5:18 The believer cannot lead a life of sin because God's Son keeps him, and Satan cannot hold on to him. (The Greek verb translated "touch," used here and in John 20:17 only, does not indicate a superficial touch but a grasping and holding on.)

5:19 *whole world.* The world system with its godless ruler, people, teachings, ideas, and temptations.

5:21 *idols.* An idol is anything that substitutes for God.

2 JOHN

INTRODUCTION

AUTHOR: John DATE: 90

Destination The destination of this second letter is enigmatic. Some believe that the "chosen lady" is a figurative way of designating a particular church ("chosen sister," v. 13, would then mean a different church). Others hold that the letter was addressed to an individual Christian and her family (in which case the "sister" would be her natural sister).

Date The circumstances and subjects of this letter indicate that it was written about the same time as the other letters of John and from the same place, Ephesus. See the Introduction to 1 John.

Contents The main teaching of 2 John is walking in Christ's commandments.

OUTLINE OF 2 JOHN

I. **Introduction and Greeting, 1–3**
II. **Commendation for Walking in Truth, 4**
III. **Commandment to Love One Another, 5–6**
IV. **Cautions Concerning False Teachers, 7–11**
V. **Concluding Remarks and Greetings, 12–13**

THE SECOND LETTER OF JOHN

I INTRODUCTION AND GREETING, 1–3

1 [a]The elder to the [b]chosen [c]lady and her children, whom I [d]love in truth; and not only I, but also all who [e]know the truth,

2 for [a]the sake of the truth which abides [b]in us and will be [c]with us forever:

3 [a]Grace, mercy *and* peace will be with us, from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

II COMMENDATION FOR WALKING IN TRUTH, 4

4 [a]I was very glad to find *some* of your children walking in truth, just as we have received commandment *to do* from the Father.

III COMMANDMENT TO LOVE ONE ANOTHER, 5–6

5 Now I ask you, lady, [a]not as though *I were* writing to you a new commandment, but the one which we have had [a]from the beginning, that we [b]love one another.

6 And [a]this is love, that we walk according to His commandments. This is the commandment, [b]just as you have heard [c]from the beginning, that you should walk in it.

IV CAUTIONS CONCERNING FALSE TEACHERS, 7–11

7 For [a]many deceivers have [b]gone out into the world, those who [c]do not acknowledge Jesus Christ *as* coming in the flesh. This is [a]the deceiver and the [d]antichrist.

8 [a]Watch yourselves, [b]that you do not lose what we have accomplished, but that you may receive a full reward.

9 Anyone who goes too far and [a]does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.

10 If anyone comes to you and does not bring this teaching, [a]do not receive him into *your* house, and do not give him a greeting;

11 for the one who gives him a greeting [a]participates in his evil deeds.

V CONCLUDING REMARKS AND GREETINGS, 12–13

12 [a]Though I have many

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1 *The elder.* John was an elder (perhaps in the Ephesian church) as well as an apostle. See Introduction to 1 John under "Authorship." *her children.* Either the congregation (if the *chosen lady* was a local church) or her natural offspring (if she was an individual Christian). *the truth.* I.e., the gospel message (also in v. 2).

3 *Grace* is God's unmerited favor, *mercy* is God's compassion for us in our misery, and *peace* is the resulting wholeness of salvation.

4 John had evidently encountered some of the members of the congregation or the lady's household. *walking in truth.* Ordering one's life by the Word of God.

5 *from the beginning* of their Christian experience (as in 1 John 2:7).

6 *love* is defined as obeying His commandments.

7 *coming.* This present tense participle seems to include the past coming of Christ in flesh at the Incarnation, the present continuance of His risen humanity, as well as His future coming to earth. By contrast, the perfect tense participle in 1 John 4:2 emphasizes only His incarnation. *antichrist.* See note on 1 John 2:18.

8 *we.* Better mss. read "you" (plural). *a full reward.* All believers will receive praise at the judgment seat of Christ (1 Cor. 4:5), but some will receive more rewards than others (1 Cor. 3:11–15).

9 The false teachers should be tested as to whether or not they continue in the teaching of Christ.

10 *do not receive him into your house.* I.e., do not give a false teacher hospitality. To do so would be investing in his deceiving ministry.

11 *participates.* Lit., fellowships. He who gives such a person a greeting actually fellowships in the work of Antichrist.

12 *paper and ink.* The pith from papyrus reeds was cut into strips, which were laid across each other at right angles, pressed, and pasted together to form sheets of writing material. The word *ink*

*1:1 [a]Acts 11:30; 1 Pet 5:1; 3 John 1 [b]Rom 16:13; 1 Pet 5:13; 2 John 13 [c]2 John 5 [d]1 John 3:18; 2 John 3; 3 John 1 [e]John 8:32; 1 Tim 2:4
1:2 [a]2 Pet 1:12 [b]1 John 1:8 [c]John 14:16
*1:3 [a]Rom 1:7; 1 Tim 1:2
*1:4 [a]3 John 3f
*1:5 [a]1 John 2:7 [b]John 13:34, 35; 15:12,17; 1 John 3:11; 4:7,11
*1:6 [a]1 John 2:5; 5:3
1:6 [b]1 John 2:24 [c]1 John 2:7
*1:7 [a]1 John 2:26 [b]1 John 2:19; 4:1 [c]1 John 4:2f [d]1 John 2:18
*1:8 [a]Mark 13:9 [b]1 Cor 3:8; Heb 10:35
*1:9 [a]John 7:16; 8:31; 1 John 2:23
*1:10 [a]1 Kin 13:16f; Rom 16:17; 2 Thess 3:6,14; Titus 3:10
*1:11 [a]Eph 5:11; 1 Tim 5:22; Jude 23
*1:12 [a]3 John 13,14

things to write to you, I do not want to *do so* with paper and ink; but I hope to come to you and speak face to face, so that your [b]joy may be made full.

13 The children of your [a]chosen sister greet you.

1:12 [b]John 3:29; 1 John 1:4
*1:13 [a]2 John 1

simply means "black," for ink in ancient times was compounded of charcoal, gum, and water.

13 *chosen sister.* Either another local church or another Christian woman.

3 JOHN

INTRODUCTION

AUTHOR: John DATE: 90

Characteristics of the Letter This is a very personal letter, addressed to Gaius, which focuses on an ecclesiastical problem regarding traveling teachers. Gaius had given them hospitality, whereas Diotrephes, a self-assertive leader in one of the churches, had refused to receive them. John exhibits his apostolic authority in his rebuke of Diotrephes (v. 10). Demetrius, who himself may have been a traveling teacher, probably delivered the letter to Gaius.

OUTLINE OF 3 JOHN

I. **Opening Greetings, 1**
II. **The Influence of Gaius, 2–8**
  A. His Godly Life, 2–4
  B. His Generous Treatment of Traveling Ministers, 5–8
III. **The Indictment of Diotrephes, 9–11**
  A. His Selfish Ambition, 9
  B. His Selfish Activities, 10–11
IV. **The Introduction of Demetrius, 12**
V. **Concluding Remarks and Benediction, 13–14**

THE THIRD LETTER OF JOHN

I OPENING GREETINGS, 1

1 [a]The elder to the beloved [b]Gaius, whom I [c]love in truth.

*1:1 [a]2 John 1 [b]Acts 19:29; 20:4; Rom 16:23; 1 Cor 1:14 [c]1 John 3:18; 2 John 1

II THE INFLUENCE OF GAIUS, 2–8

A His Godly Life, 2–4

*1:2 2 Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

*1:3 [a]2 John 4 [b]Acts 1:15; Gal 6:10; 3 John 5, 10

3 For I [a]was very glad when [b]brethren came and testified to your truth, *that is,* how you [a]are walking in truth.

*1:4 [a]1 Cor 4:14f; 2 Cor 6:13; Gal 4:19; 1 Thess 2:11; 1 Tim 1:2; 2 Tim 1:2; Philem 10; 1 John 2:1 [b]2 John 4

4 I have no greater joy than this, to hear of [a]my children [b]walking in the truth.

B His Generous Treatment of Traveling Ministers, 5–8

*1:5 [a]Acts 1:15; Gal 6:10; 3 John 3, 10 [b]Rom 12:13; Heb 13:2

5 Beloved, you are acting faithfully in whatever you accomplish for the [a]brethren, and especially *when they are* [b]strangers;

*1:6 [a]Acts 15:3; Titus 3:13 [b]Col 1:10; 1 Thess 2:12

6 and they have testified to your love before the church. You will do well to [a]send them on their way in a manner [b]worthy of God.

*1:7 [a]John 15:21; Acts 5:41; Phil 2:9 [b]Acts 20:33,35

7 For they went out for the sake of [a]the Name, [b]accepting nothing from the Gentiles.

*1:8 8 Therefore we ought to support such men, so that we may be fellow workers with the truth.

III THE INDICTMENT OF DIOTREPHES, 9–11

A His Selfish Ambition, 9

9 I wrote something to the church; but Diotrephes, who loves to [a]be first among them, does not accept what we say.

*1:9 [a]2 John 9

B His Selfish Activities, 10–11

10 For this reason, [a]if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself [b]receive the [c]brethren, and he forbids those who desire *to do so* and [d]puts *them* out of the church.

*1:10 [a]2 John 12 [b]2 John 10; 3 John 5 [c]Acts 1:15; Gal 6:10; 3 John 3, 5 [d]John 9:34

11 Beloved, [a]do not imitate what is evil, but what is good. [b]The one who does good is of God; [c]the one who does evil has not seen God.

1:11 [a]Ps 34:14; 37:27 [b]1 John 2:29; 3:10 [c]1 John 3:6

IV THE INTRODUCTION OF DEMETRIUS, 12

12 Demetrius [a]has received a *good* testimony from everyone, and from the truth itself; and we also bear witness, and [b]you know that our testimony is true.

*1:12 [a]Acts 6:3; 1 Tim 3:7 [b]John 19:35; 21:24

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1 *The elder.* See Introduction to 1 John under "Authorship" and note on 2 John 1. This is an unusually brief, though affectionate, greeting.

2 *be in good health.* I.e., physical health. Perhaps Gaius had been ill. Nevertheless, his inner life (*soul*) was prospering.

3 Others testified that Gaius lived in accord with God's *truth.*

4 *my children.* I.e., beneficiaries of John's ministry, whom he had probably led to Christ.

5 *for the brethren, and . . . strangers.* Gaius had aided both "brethren" and "strangers," the latter being the more difficult and therefore the more praiseworthy form of hospitality (cf. Heb. 13:2). Traveling evangelists and teachers were dependent on men like Gaius for shelter and sustenance.

6 Recipients of Gaius's hospitality had told of his *love before the church* where John was (probably Ephesus). *to send them on their way.* I.e., to help them on their journey with food, money, arrangements for companions, means of travel, and so on.

7 *accepting nothing from the Gentiles.* These traveling missionaries declined to receive help from those who were not converted, lest they should appear to be selling the gospel.

8 Those who support traveling teachers become partners in their work.

9 Previously John had written a letter to Gaius's church, but Diotrephes had not obeyed it and perhaps even suppressed it.

10 *puts them out of the church.* Some sort of exclusion, whether formal excommunication or not.

12 Paul recommends *Demetrius* to Gaius's hospitality.

V CONCLUDING REMARKS AND BENEDICTION, 13–14

13 [a]I had many things to write to you, but I am not willing to write *them* to you with pen and ink;

14 but I hope to see you shortly, and we will speak face to face. [a]Peace *be* to you. The friends greet you. Greet the friends [b]by name.

*1:13 [a]2 John 12

*1:14 [a]John 20:19, 21,26; Eph 6:23; 1 Pet 5:14 [b]John 10:3

13 *pen.* This pen was a reed pointed at the end. *ink* was compounded of charcoal, gum, and water.

14 *Peace be to you.* In some texts and translations this phrase begins a new verse (15). *by name.* Individual and separate greetings. John, the undershepherd, follows the example of the Good Shepherd (see John 10:3, the only other occurrence of *by name*).

JUDE

INTRODUCTION

AUTHOR: Jude DATE: 70–80

Authorship Jude identifies himself as the brother of James (v. 1), the leader of the Jerusalem church (Acts 15), and the half brother of the Lord Jesus. Jude is listed among Christ's half brothers in Matthew 13:55 and Mark 6:3. Although, by his own statement, he intended to write a treatise on salvation, pressing circumstances required him to deal instead with the false teachers (v. 3).

Purpose This letter was written to defend the apostolic faith against false teachings that were arising in the churches. Alarming advances were being made by an incipient form of Gnosticism—not ascetic, like that attacked by Paul in Colossians, but antinomian. The Gnostics viewed everything material as evil and everything spiritual as good. They therefore cultivated their "spiritual" lives and allowed their flesh to do anything it liked, with the result that they were guilty of all kinds of lawlessness. (See "Gnosticism" in the Introduction to 1 John.)

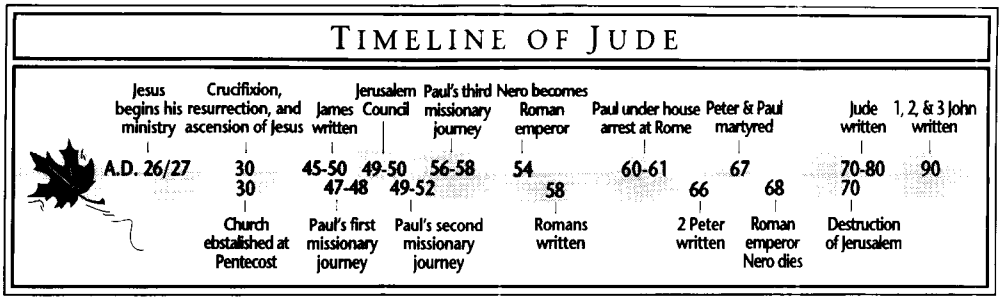
Extrabiblical Quotations In verses 14 and 15, Jude quotes the pseudepigraphal apocalypse of 1 Enoch and in verse 9 alludes to a reference in another pseudepigraphal book, The Assumption of Moses. This does not mean that he considered these books to be inspired as the canonical Scriptures were. Paul quoted from heathen poets without implying their inspiration (Acts 17:28; 1 Cor. 15:33; Titus 1:12).

Readership The readers are not identified, but we know that they were beset by false teachers who were immoral, covetous, proud, and divisive.

Contents Condemning the heretics in no uncertain terms, Jude exhorts his readers to "contend earnestly for the faith" (v. 3).

OUTLINE OF JUDE

I. **The Salutation and Purpose, 1–4**
II. **Exposure of the False Teachers, 5–16**
   A. Their Doom, 5–7
   B. Their Denunciation, 8–10
   C. Their Description, 11–16
III. **Exhortations to Believers, 17–23**
IV. **The Benediction, 24–25**



THE LETTER OF JUDE

I THE SALUTATION AND PURPOSE, 1–4

1 [a]Jude, a [b]bond-servant of Jesus Christ, and brother of James, to [c]those who are the called, beloved in God the Father, and [d]kept for Jesus Christ:

2 [a]May mercy and peace and love [b]be multiplied to you.

3 [a]Beloved, while I was making every effort to write you about our [b]common salvation, I felt the necessity to write to you appealing that you [c]contend earnestly for [d]the faith which was once for all [e]handed down to [f]the saints.

4 For certain persons have [a]crept in unnoticed, those who were long beforehand [b]marked out for this condemnation, ungodly persons who turn [c]the grace of our God into [d]licentiousness and [e]deny our only Master and Lord, Jesus Christ.

★1:1
[a] Matt 13:55; Mark 6:3; [Luke 6:16; John 14:22; Acts 1:13?]
[b] Rom 1:1
[c] Rom 1:6f
[d] John 17:11f; 1 Pet 1:5; Jude 21
1:2
[a] Gal 6:16; 1 Tim 1:2
[b] 1 Pet 1:2; 2 Pet 1:2
★1:3
[a] Heb 6:9; Jude 1,17,20
[b] Titus 1:4
[c] 1 Tim 6:12
[d] Acts 6:7; Jude 20
[e] 2 Pet 2:21
[f] Acts 9:13
★1:4
[a] Gal 2:4; 2 Tim 3:6
[b] 1 Pet 2:8
[c] Acts 11:23
[d] 2 Pet 2:7
[e] 2 Tim 2:12; Titus 1:16; 2 Pet 2:1; 1 John 2:22

II EXPOSURE OF THE FALSE TEACHERS, 5–16

A Their Doom, 5–7

5 Now I desire to [a]remind you, though [b]you know all things once for all, that the Lord, [c]after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

6 And [a]angels who did not keep their own domain, but abandoned their proper abode, He has [b]kept in eternal bonds under darkness for the judgment of the great day,

7 just as [a]Sodom and Gomorrah and the [b]cities around them, since they in the same way as these indulged in gross immorality and [c]went after strange flesh, are exhibited as an [d]example in undergoing the [e]punishment of eternal fire.

★1:5
[a] 2 Pet 1:12f; 3:1f
[b] 1 John 2:20
[c] Ex 12:51; 1 Cor 10:5-10; Heb 3:16f
★1:6
[a] 2 Pet 2:4
[b] 2 Pet 2:9
★1:7
[a] Gen 19:24f; 2 Pet 2:6
[b] Deut 29:23; Hos 11:8
[c] 2 Pet 2:2
[d] 2 Pet 2:6
[e] Matt 25:41; 2 Thess 1:8f; 2 Pet 3:7

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1 Jude addresses the *called;* i.e., all Christians who have been called to a knowledge of God through Christ. They are *beloved in God* and *kept for Jesus Christ* at His second coming.

3 *contend earnestly for the faith which was once for all handed down.* I.e., stand (lit., earnestly agonize) for the body of truth once for all given, not to be added to or subtracted from (cf. Gal. 1:23).

4 *crept in* to the local churches, posing as believers, though in reality they were *ungodly* (i.e., unsaved, cf. v. 19). They taught that the more believers sinned the more they magnified *grace. deny our only Master and Lord, Jesus Christ.* The Greek word here for *Master* may be translated "despot" (cf. Acts 4:24; 1 Tim. 6:1) and is applied here to Jesus. To deny Jesus as Lord was to disbelieve the most basic Christian tenet.

5–7 These three examples of judgment reinforce the certainty of the false teachers' judgment (v. 4).

5 *destroyed those who did not believe.* The possibility of lapsing is illustrated by the disbelieving Israelites who were saved out of Egypt but were subsequently destroyed.

6 *angels who did not keep their own domain.* A reference to that group of fallen angels whom Satan persuaded to cohabit with women (Gen. 6:1–4) and who were confined immediately because of the gross nature of that sin. The apocryphal book of Enoch describes their dramatic end. See note on 2 Peter 2:4.

7 On the homosexual practices of Sodom and Gomorrah, see note on Gen. 19:5.

B Their Denunciation, 8–10

8 Yet in the same way these men, also by dreaming, [a]defile the flesh, and reject authority, and revile angelic majesties.

9 But [a]Michael [b]the archangel, when he disputed with the devil and argued about [c]the body of Moses, did not dare pronounce against him a railing judgment, but said, "[d]The Lord rebuke you!"

10 But [a]these men revile the things which they do not understand; and [b]the things which they know by instinct, [a]like unreasoning animals, by these things they are destroyed.

C Their Description, 11–16

11 Woe to them! For they have gone [a]the way of Cain, and for pay they have rushed headlong into [b]the error of Balaam, and [c]perished in the rebellion of Korah.

12 These are the men who are hidden reefs [a]in your love feasts when they feast with you [b]without fear, caring for themselves; [c]clouds without water, [d]carried along by winds; autumn trees without fruit, doubly dead, [e]uprooted;

13 [a]wild waves of the sea, casting up [b]their own shame like foam; wandering stars, [c]for whom the black darkness has been reserved forever.

14 And *it was* also about these men *that* [a]Enoch, *in* the seventh *generation* from Adam, prophesied, saying, "[b]Behold, the Lord came with many thousands of His holy ones,

15 [a]to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which [b]ungodly sinners have spoken against Him."

16 These are [a]grumblers, finding fault, [b]following after their *own* lusts; they speak [c]arrogantly, flattering people [d]for the sake of *gaining an* advantage.

III EXHORTATIONS TO BELIEVERS, 17–23

17 But you, [a]beloved, [b]ought to remember the words that were spoken beforehand by [c]the apostles of our Lord Jesus Christ,

18 that they were saying to you, "[a]In the last time there will be mockers, [b]following after their own ungodly lusts."

19 These are the ones who cause divisions, [a]worldly-minded, devoid of the Spirit.

20 But you, [a]beloved, [b]build-

*1:8 [a]2 Pet 2:10

*1:9 [a]Dan 10:13,21; 12:1; Rev 12:7 [b]1 Thess 4:16; 2 Pet 2:11 [c]Deut 34:6 [d]Zech 3:2

*1:10 [a]2 Pet 2:12 [b]Phil 3:19

*1:11 [a]Gen 4:3-8; Heb 11:4; 1 John 3:12 [b]Num 31:16; 2 Pet 2:15; Rev 2:14 [c]Num 16:1-3, 31-35

*1:12 [a]1 Cor 11:20ff; 2 Pet 2:13 and mg [b]Ezek 34:2,8, 10 [c]Prov 25:14; 2 Pet 2:17 [d]Eph 4:14 [e]Matt 15:13

1:13 [a]Is 57:20 [b]Phil 3:19

1:13 [c]2 Pet 2:17; Jude 6

*1:14 [a]Gen 5:18,21ff [b]Deut 33:2; Dan 7:10; Matt 16:27; Heb 12:22

1:15 [a]2 Pet 2:6ff [b]1 Tim 1:9

*1:16 [a]Num 16:11, 41; 1 Cor 10:10 [b]2 Pet 2:10; Jude 18 [c]2 Pet 2:18 [d]2 Pet 2:3

1:17 [a]Jude 3 [b]2 Pet 3:2 [c]Heb 2:3

1:18 [a]Acts 20:29; 1 Tim 4:1; 2 Tim 3:1f; 4:3; 2 Pet 3:3 [b]Jude 4,16

*1:19 [a]1 Cor 2:14f; James 3:15

*1:20 [a]Jude 3 [b]Col 2:7; 1 Thess 5:11

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8 *dreaming* means that they were either unrealistic or justified their teachings by citing visions they supposedly had. *defile the flesh.* Homosexuality, which had just been mentioned in verse 7. *angelic majesties.* Refers to angels (cf. 2 Peter 2:10), though it may include leaders of the church as well.

9 Even Michael showed respect for authority, in sharp contrast to the false teachers who do not.

10 Rather than having superior knowledge as they claimed, the false teachers had only brute animal knowledge.

11 *the way of Cain.* I.e., his rejection of God's provision for acceptance with Himself (Gen. 4:1–12). Today, it is the rejection of God's offer of forgiveness through Christ. *the error of Balaam.* Balaam hired himself out as a prophet and epitomizes deceit and covetousness (cf. Num. 22–24; 2 Peter 2:15; Rev. 2:14). *the rebellion of Korah.* The sin of Korah was rebellion against duly constituted authority. See note on Num. 16:1–3.

12–13 *love feasts.* These fellowship meals were eaten in connection with the Lord's Supper. See note on 1 Cor. 11:20. Pride, greed, and rebellion summarize the iniquities of the ungodly men (v. 4) who corrupted these love feasts. These false teachers (1) were selfish, (2) had no water to offer thirsty souls, (3) were unstable, (4) fruitless, (5) without spiritual roots, (6) frothy, and (7) like momentary shooting stars.

14 *Enoch.* Though this prophecy is found in the noncanonical book of Enoch (1:9), the original prophecy was uttered by the Enoch of the Bible (Gen. 5:19–24; cf. Heb. 11:5–6) and was later expanded and incorporated in the book of Enoch. *holy ones.* I.e., angels.

16 These characteristics describe false teachers of all times.

19 *ones who cause divisions.* I.e., heretical groups, who are *worldly-minded* or, as they are called in 1 Cor. 2:14, "natural." Jude declares that these false teachers were not truly redeemed (cf. Rom. 8:9).

20–21 To keep oneself in the love of God (a command) is done by *building* (on the truth of God), *praying* (while guided by the Spirit of God),

1:20 [c]Jude 3 [d]Eph 6:18 ing yourselves up on your most holy [c]faith, [d]praying in the Holy Spirit,

1:21 [a]Titus 2:13; Heb 9:28; 2 Pet 3:12 21 keep yourselves in the love of God, [a]waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

*1:22 22 And have mercy on some, who are doubting;

*1:23 [a]Amos 4:11; Zech 3:2; 1 Cor 3:15 [b]Zech 3:3f; Rev 3:4 23 save others, [a]snatching them out of the fire; and on some have mercy with fear, [b]hating even the garment polluted by the flesh.

IV THE BENEDICTION, 24–25

*1:24 [a]Rom 16:25 [b]2 Cor 4:14 [c]1 Pet 4:13 **24** [a]Now to Him who is able to keep you from stumbling, and to [b]make you stand in the presence of His glory blameless with [c]great joy,

1:25 [a]John 5:44; 1 Tim 1:17 [b]Luke 1:47 [c]Rom 11:36 [d]Heb 13:8 25 to the [a]only [b]God our Savior, through Jesus Christ our Lord, [c]*be* glory, majesty, dominion and authority, [d]before all time and now and forever. Amen.

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and *waiting* (with an eternal perspective). All three activities are participles in the Greek.

22 *have mercy.* Some mss. read "convince." *who are doubting.* Thus the verse says, "Have mercy on, or convince, those who are doubting."

23 *others.* The unsaved need to be snatched from the fire of hell. To still others, show mercy while being fearful of contamination.

24–25 One of the great benedictions of the NT. *Savior.* God is the Savior of the OT, and in the NT that title survives, occurring seven times.

REVELATION

INTRODUCTION

AUTHOR: John DATE: 90s

Authorship According to the book itself the author's name was John (1:4, 9; 22:8), a prophet (22:9). Traditionally this John has been identified as John the apostle, the son of Zebedee (see the Introduction to 1 John). That the style of the Revelation is different from that of the gospel and the three epistles of John does not prove that the Revelation was written by a different John. The nature of apocalyptic literature, the fact that this revelation was given in a vision, and the circumstances of John's being a prisoner could easily account for the differences in style.

Date Clearly the Revelation was written in a period when Christians were threatened by Rome, undoubtedly by pressure to make them recant their faith and accept the cult of emperor worship. Some maintain that the book was written during Nero's persecution of Christians after the burning of Rome in A.D. 64. However, the more probable date is during the harsh reign of that warped personality Domitian (A.D. 81–96). This later date for the book was held by the church Father Irenaeus and other early Christian writers, and it agrees better with the picture of complacency and defection of the churches in chaps. 2 and 3. This dating is widely accepted by modern scholars.

Interpretation There are four principal viewpoints concerning the interpretation of this book: (1) the *preterist,* which views the prophecies of the book as having been fulfilled in the early history of the church; (2) the *historical,* which understands the book as portraying a panorama of the history of the church from the days of John to the end of time; (3) the *idealist,* which considers the book a pictorial unfolding of great principles in constant conflict, without reference to actual events; and (4) the *futurist,* which views most of the book (chaps. 4–22) as prophecy yet to be fulfilled. The futurist is the viewpoint taken in these notes, based on the principle of interpreting the text plainly.

The book is a revelation, or apocalypse (1:1), and as such is expected to be understood. Much of it is frighteningly clear. Some symbols are explained (1:20; 17:1, 15), others are not. It is always important to notice carefully the words "like" and "as" (6:1; 9:7), for these words indicate a comparison, not an identification.

Contents This is the revelation of Jesus Christ, and He is the center of the entire book (1:1). In His risen glory (chap. 1) He directs His churches on earth (chaps. 2–3). He is the slain and risen Lamb to whom all worship is directed (chaps. 4–5). The judgments of the coming seven-year period of tribulation on this earth are the display of the wrath of the Lamb (chaps. 6–19; see especially 6:16–17), and the return of Christ to this earth is described in 19:11–21. The millennial reign of Christ is described in chap. 20, and the new heavens and new earth in chaps. 21 and 22.

The outline of the book is indicated in 1:19. The things that John had seen include the vision of the risen Christ in chap. 1. "The things which are" is described in the letters to the seven churches of Asia Minor in chaps. 2 and 3. "The things which shall take place after these things" are the prophecies of chaps. 4–22.

OUTLINE OF REVELATION

I. **The Prologue, 1:1–8**
   A. The Superscription, 1:1–3
   B. The Salutation, 1:4–8
II. **"The Things Which You Have Seen,"** 1:9–20
   A. Circumstances of the Vision, 1:9–11
   B. Content of the Vision, 1:12–16
   C. Consequences of the Vision, 1:17–20
III. **"The Things Which Are," 2:1–3:22**
   A. The Message to Ephesus, 2:1–7
   B. The Message to Smyrna, 2:8–11
   C. The Message to Pergamum, 2:12–17
   D. The Message to Thyatira, 2:18–29
   E. The Message to Sardis, 3:1–6
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IV. **"The Things Which Will Take Place After These Things," 4:1–22:5**
   A. The Tribulation Period, 4:1–19:21
      1. The throne in heaven, 4:1–11
         a. The throne, 4:1–3
         b. The throng, 4:4–8
         c. The theme, 4:9–11
      2. The book in heaven, 5:1–14
         a. The book, 5:1
         b. The search, 5:2–5
         c. The Savior-Sovereign, 5:6–7
         d. The song, 5:8–14
      3. The seal judgments, 6:1–17
         a. First seal: cold war, 6:1–2
         b. Second seal: open war, 6:3–4
         c. Third seal: famine, 6:5–6
         d. Fourth seal: death, 6:7–8
         e. Fifth seal: martyrdom, 6:9–11
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         c. Second trumpet: the sea smitten, 8:8–9
         d. Third trumpet: the waters smitten, 8:10–11
         e. Fourth trumpet: the heavens smitten, 8:12–13
         f. Fifth trumpet: men smitten, 9:1–12
         g. Sixth trumpet: men killed, 9:13–21
      6. The little book, 10:1–11
      7. The two witnesses, 11:1–19
         a. Temple, 11:1–2
         b. Time, 11:3

c. Traits, 11:4–6
d. Termination, 11:7–10
e. Translation, 11:11–14
f. Seventh trumpet, 11:15–19
8. War, 12:1–17
a. War on earth: phase I, 12:1–6
b. War in heaven, 12:7–12
c. War on earth: phase II, 12:13–17
9. The beast and his prophet, 13:1–18
a. The beast, 13:1–10
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10. Various announcements, 14:1–20
a. Concerning the 144,000, 14:1–5
b. Concerning the eternal gospel, 14:6–8
c. Concerning beast worshipers, 14:9–13
d. Concerning the harvesting of the earth, 14:14–20
11. Prelude to the bowl judgments, 15:1–8
12. The bowl judgments, 16:1–21
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b. Second bowl: seas smitten, 16:3
c. Third bowl: rivers smitten, 16:4–7
d. Fourth bowl: scorching, 16:8–9
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f. Sixth bowl: Euphrates dried, 16:12–16
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15. The second coming of Christ, 19:1–21
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3. Sinners rebelling, 20:7–9
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C. The Eternal State, 21:1–22:5
1. Descent of the New Jerusalem, 21:1–8
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3. Delights of the New Jerusalem, 22:1–5

V. Epilogue, 22:6–21

A. Words of Comfort, 22:6–17
B. Words of Warning, 22:18–19
C. Closing Benediction, 22:20–21

TIMELINE OF REVELATION

A.D. 26/27	30	30	46-47	49-50	49-52	54	58	64	67	68	70	70-80	81	85-90	90	90-96
	Jesus begins his ministry	Crucifixion, resurrection, and ascension of Jesus		Jerusalem Council	Paul's third missionary journey	Nero becomes Roman emperor		Fire at Rome			Destruction of Jerusalem		Domitian becomes Roman emperor			Revelation written
		Church established at Pentecost	Paul's first missionary journey		Paul's second missionary journey		Romans written		Peter & Paul martyred	Roman emperor Nero dies		Jude written		Gospel of John written		1, 2, & 3 John written

CHAPTER TOPICS OF REVELATION

Events	Church Age	Tribulation	Millennium	Judgment: Great White Throne	Eternal State
In Heaven	1	4-5	19-20	20	21-22
On Earth	2-3	6-19	20	- - -	

THE REVELATION TO JOHN

I THE PROLOGUE, 1:1–8

A The Superscription, 1:1–3

1 The Revelation of Jesus Christ, which [a]God gave Him to [b]show to His bond-servants, [c]the things which must soon take place; and He sent and communicated *it* [d]by His angel to His bond-servant [e]John,

2 who testified to [a]the word of God and to [b]the testimony of Jesus Christ, *even* to all that he saw.

3 [a]Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; [b]for the time is near.

B The Salutation, 1:4–8

4 [a]John to [b]the seven churches that are in [c]Asia: [d]Grace to you and peace, from [e]Him who is and who was and who is to come, and from [f]the seven Spirits who are before His throne,

5 and from Jesus Christ, [a]the faithful witness, the [b]firstborn of the dead, and the [c]ruler of the kings of the earth. To Him who [d]loves us and released us from our sins by His blood—

6 and He has made us *to be* a [a]kingdom, [a]priests to [b]His God and Father— [c]to Him *be* the glory and the dominion forever and ever. Amen.

7 [a]BEHOLD, HE IS COMING WITH THE CLOUDS, and [b]every eye will see Him, even those who pierced Him; and all the tribes of the earth will [c]mourn over Him. So it is to be. Amen.

8 "I am [a]the Alpha and the Omega," says the [b]Lord God, "[c]who is and who was and who is to come, the Almighty."

II "THE THINGS WHICH YOU HAVE SEEN," 1:9–20

A Circumstances of the Vision, 1:9–11

9 [a]I, John, your [b]brother and [c]fellow partaker in the tribulation and [d]kingdom and [e]perseverance *which are* in Jesus, was on the island called Patmos [f]because of the word of God and the testimony of Jesus.

10 I was [a]in the Spirit on [b]the

1:1 [a]John 17:8; Rev 5:7 [b]Rev 22:6 [c]Dan 2:28f; Rev 1:19 [d]Rev 17:1; 19:9f; 21:9; 22:16 [e]Rev 1:4,9; 22:8

1:2 [a]Rev 1:9; 6:9; 12:17; 20:4 [b]1 Cor 1:6; Rev 12:17

1:3 [a]Luke 11:28; Rev 22:7 [b]Rom 13:11; Rev 3:11; 22:7, 10,12

1:4 [a]Rev 1:1,9; 22:8 [b]Rev 1:11,20 [c]Acts 2:9 [d]Rom 1:7 [e]Rev 1:8,17; 4:8; 16:5 [f]Is 11:2; Rev 3:1; 4:5; 5:6; 8:2

1:5 [a]Rev 3:14; 19:11 [b]1 Cor 15:20; Col 1:18 [c]Rev 17:14; 19:16 [d]Rom 8:37

1:6 [a]Rev 5:10; 20:6 [b]Rom 15:6 [c]Rom 11:36

1:7 [a]Dan 7:13; 1 Thess 4:17 [b]Zech 12:10-14; John 19:37 [c]Luke 23:28

1:8 [a]Is 41:4; Rev 21:6; 22:13 [b]Rev 4:8; 11:17 [c]Rev 1:4

1:9 [a]Rev 1:1 [b]Acts 1:15 [c]Matt 20:23; Acts 14:22; 2 Cor 1:7; Phil 4:14 [d]2 Tim 2:12; Rev 1:6 [e]2 Thess 3:5; Rev 3:10 [f]Rev 1:2

1:10 [a]Matt 22:43; Rev 4:2; 17:3; 21:10 [b]Acts 20:7

1:1 *of Jesus Christ* = from Jesus Christ. Jesus Christ gave this revelation from God, by means of an angel, to John. *soon.* This word does not indicate that the events described in this book will necessarily occur soon but that when they do begin to happen they will come to pass swiftly. (The same Greek word is translated "quickly" in Luke 18:8.)

1:3 *Blessed.* There are seven beatitudes in Revelation. This is the first; the others are found at 14:13; 16:15; 19:9; 20:6; 22:7, 14. John wanted the book read at once, and preferably aloud, in the churches.

1:4 *seven.* The number seven, occurring 54 times in the book, appears more frequently than any other number. In the Bible it is associated with completion, fulfillment, and perfection (cf. Gen. 2:2; Ex. 20:10; Lev. 14:7; Acts 6:3). In Revelation there are seven churches and seven spirits (1:4), seven lampstands, (1:12), seven stars (1:16), seven seals on the scroll (5:1), seven horns and seven eyes of the Lamb (5:6), seven angels and seven trumpets (8:2), seven thunders (10:3), seven heads of the dragon (12:3), seven heads of the beast (13:1), seven golden bowls (15:7), and seven kings (17:10). *the seven Spirits.* Many understand this to refer to the Holy Spirit in His perfect fullness (see 4:5; Isa. 11:2), though some take this as a reference to seven angels who are before God's throne.

1:5 *firstborn of the dead.* I.e., Christ was the first to receive a resurrection body that is immortal. See Col. 1:15 where He is designated the firstborn of every creature (cf. Ps. 89:27).

1:6 *a kingdom, priests.* Description of both Israel (Ex. 19:6) and the church (see note on 1 Peter 2:9–10), indicating that we shall minister to Him forever.

1:7 On *pierced,* see note on Zech. 12:10. *all . . . will mourn.* See Matt. 24:29–30.

1:8 *the Alpha and the Omega.* The first and last letters of the Greek alphabet, indicating that the Lord God is the beginning and end of all things.

1:9 *Patmos.* A small island in the Aegean Sea, SW of Ephesus.

1:10 *in the Spirit.* I.e., in a state of spiritual ecstasy. *on the Lord's day.* Likely not a reference to Sunday (which is called the first day of the week in the NT) but literally a "lordian day," or an "imperial day" (the same adjective is used elsewhere only in 1 Cor. 11:20), referring to the contents of

1:10 [c] Rev 4:1

Lord's day, and I heard behind me a loud voice [c]like *the sound* of a trumpet,

1:11 [a] Rev 1:2,19 [b] Rev 1:4,20 [c] Rev 2:1 [d] Rev 2:8 [e] Rev 2:12 [f] Acts 16:14; Rev 2:18,24 [g] Rev 3:1,4 [h] Rev 3:7 [i] Col 2:1; Rev 3:14

11 saying, "[a]Write in a book what you see, and send *it* to the [b]seven churches: to [c]Ephesus and to [d]Smyrna and to [e]Pergamum and to [f]Thyatira and to [g]Sardis and to [h]Philadelphia and to [i]Laodicea."

B Content of the Vision, 1:12–16

*1:12 [a] Ex 25:37; 37:23; Zech 4:2; Rev 1:20; 2:1

12 Then I turned to see the voice that was speaking with me. And having turned I saw [a]seven golden lampstands;

*1:13 [a] Rev 2:1 [b] Ezek 1:26; Dan 7:13; 10:16; Rev 14:14 [c] Dan 10:5 [d] Rev 15:6

13 and [a]in the middle of the lampstands *I saw* one [b]like a son of man, [c]clothed in a robe reaching to the feet, and [d]girded across His chest with a golden sash.

*1:14 [a] Dan 7:9 [b] Dan 7:9; 10:6; Rev 2:18; 19:12

14 His head and His [a]hair were white like white wool, like snow; and [b]His eyes were like a flame of fire.

*1:15 [a] Ezek 1:7; Dan 10:6; Rev 2:18 [b] Ezek 1:24; 43:2; Rev 14:2; 19:6

15 His [a]feet *were* like burnished bronze, when it has been made to glow in a furnace, and His [b]voice *was* like the sound of many waters.

*1:16 [a] Rev 1:20; 2:1; 3:1

16 In His right hand He held [a]seven stars, and out of His mouth came a [b]sharp two-edged sword; and His [c]face was like [d]the sun shining in its strength.

1:16 [b] Is 49:2; Heb 4:12; Rev 2:12, 16; 19:15 [c] Matt 17:2; Rev 10:1 [d] Judg 5:31

C Consequences of the Vision, 1:17–20

*1:17 [a] Dan 8:17; 10:9,10,15 [b] Dan 8:18; 10:10,12 [c] Matt 14:27; 17:7 [d] Is 41:4; 44:6; 48:12; Rev 2:8; 22:13

17 When I saw Him, I [a]fell at His feet like a dead man. And He [b]placed His right hand on me, saying, "[c]Do not be afraid; [d]I am the first and the last,

*1:18 [a] Luke 24:5; Rev 4:9f [b] Rom 6:9; Rev 2:8; 10:6; 15:7 [c] Job 38:17; Matt 11:23; 16:19; Rev 9:1; 20:1

18 and the [a]living One; and I [b]was dead, and behold, I am alive forevermore, and I have [c]the keys of death and of Hades.

*1:19 [a] Rev 1:11 [b] Rev 1:12-16 [c] Rev 4:1

19 "Therefore [a]write [b]the things which you have seen, and the things which are, and the things which will take place [c]after these things.

*1:20 [a] Rom 11:25 [b] Rev 1:16; 2:1; 3:1 [c] Ex 25:37; 37:23; Zech 4:2; Rev 1:12; 2:1 [d] Rev 1:4,11 [e] Matt 5:14f

20 "As for the [a]mystery of the [b]seven stars which you saw in My right hand, and the [c]seven golden lampstands: the [b]seven stars are the angels of [d]the seven churches, and the seven [e]lampstands are the seven churches.

III "THE THINGS WHICH ARE," 2:1–3:22

A The Message to Ephesus, 2:1–7

*2:1 [a] Rev 1:11

2 "To the angel of the church in [a]Ephesus write:

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the vision that reveal the future time when Christ will judge and rule.

1:12 *lampstands.* These represent the seven churches mentioned in verse 11 (see also v. 20).

1:13 Christ's clothing designates Him as priest and judge. Notice the description of the Ancient of Days in Dan. 7:9.

1:14 *like white wool . . . snow.* Pictures Christ's wisdom and purity. *His eyes were like a flame of fire.* Piercing and penetrating in holiness. Compare the figure used in 1 Cor. 3:13 in relation to judgment.

1:15 His *feet* walked through the trials and limitations of His earthly life. No one will talk back to one who has such a *voice.*

1:16–20 *In His right hand He held seven stars.* The right hand is the place of honor (cf. Eph. 1:20). The stars are the "angels of the seven churches" (v. 20). The word *angel* may mean "a superhuman being," implying that each church has a special guardian angel or, more likely, it refers to the human leader of each local church. (See Luke 9:52 and James 2:25, where the word *angels,* translated "messengers," is used of human beings.) *sword.* A symbol both of the truth and of the severity of the Word of God (Heb. 4:12).

1:17 *I am the first and the last.* In verse 8 God is called "the Alpha and the Omega." Here Christ gives Himself a similar title.

1:18 *the keys of death and of Hades.* The keys denote the authority of Christ over physical death and Hades, the place that temporarily holds the immaterial part of the unbeliever between death and the ultimate casting into the lake of fire (see 20:14).

1:19 This verse gives the basic outline of the book: (1) *things which you* (John) *have seen,* as recorded in chap. 1; (2) *things which are;* i.e., the present state of the churches (chaps. 2–3); and (3) *things which will take place after these things.* The third section clearly begins with 4:1, since the same phrase is used there.

1:20 *the . . . stars are the angels.* See note on v. 16.

2:1 The seven churches addressed in chaps. 2 and 3 were actual churches of John's day. But they also represent types and conditions of churches in all generations. This idea is supported by the fact that only seven were selected out of the many that existed and flourished in John's time and by

2:1 [b]Rev 1:16 [c]Rev 1:12f
The One who holds [b]the seven stars in His right hand, the One who walks [c]among the seven golden lampstands, says this:

2:2 [a]Rev 2:19; 3:1, 8,15 [b]John 6:6; 1 John 4:1 [c]2 Cor 11:13
2 'I know your deeds and [a]your toil and perseverance, and that you cannot tolerate evil men, and you [b]put to the test those who call themselves [c]apostles, and they are not, and you found them *to be* false;

*2:3 [a]John 15:21
3 and you have perseverance and have endured [a]for My name's sake, and have not grown weary.

4 'But I have *this* against you, that you have [a]left your first love.

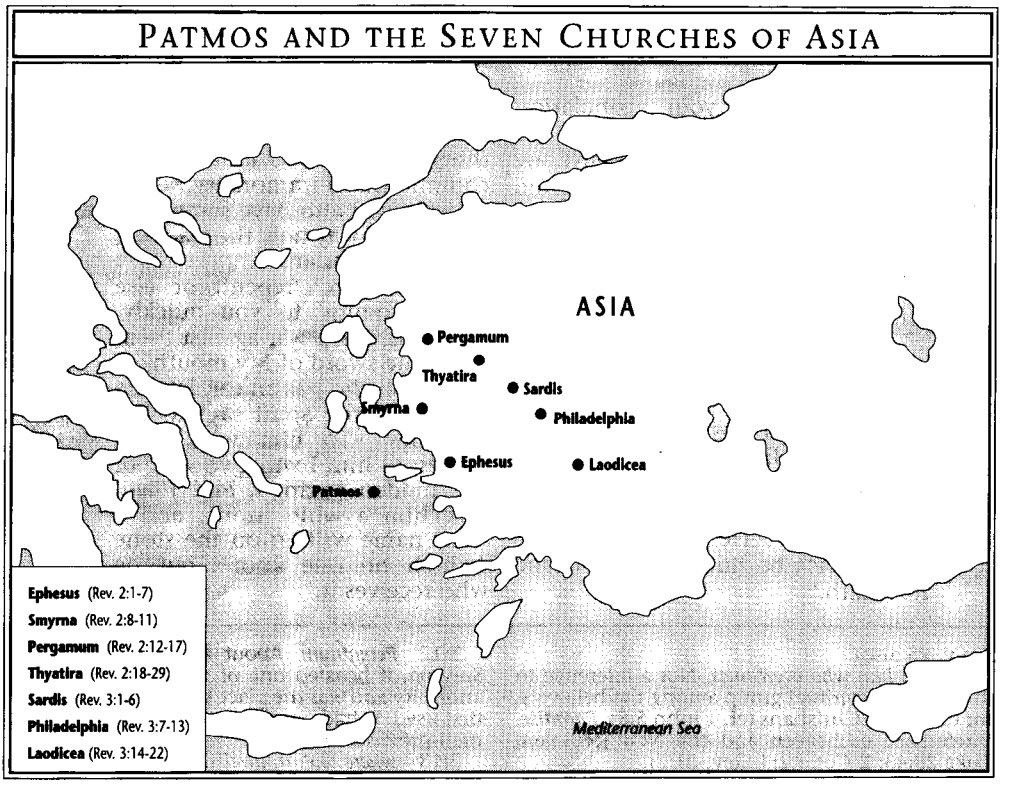
*2:4 [a]Jer 2:2; Matt 24:12

5 'Therefore remember from where you have fallen, and [a]repent and [b]do the deeds you did at first; or else I am coming to you and will remove your [c]lampstand out of its place—unless you repent.

*2:5 [a]Rev 2:16,22; 3:3,19 [b]Heb 10:32; Rev 2:2 [c]Matt 5:14ff; Phil 2:15; Rev 1:20

6 'Yet this you do have, that

*2:6



the statement at the close of each letter that the Spirit was speaking to the churches (vv. 7, 11, etc.). *Ephesus.* Under Caesar Augustus, Ephesus became the capital of the Roman province called Asia, which today is the western portion of Turkey (Pergamum had been the capital earlier). It was the residence of the apostle John before and after his exile on Patmos, and it was the site of the great temple of Artemis (Latin, Diana). See the Introduction to Ephesians.

2:3 *not grown weary.* I.e., have not given up.

2:4 *you have left your first love.* "Left" implies an intentional, not accidental, act. More than 30 years before, this church had been commended for its love (Eph. 1:15–16). Most were second generation Christians whose purity of doctrine and endurance in service were unquestioned, but they had abandoned that eagerness to please and devotion that characterizes first love.

2:5 *remove your lampstand.* I.e., remove the usefulness of that local church.

2:6 *the Nicolaitans.* Followers of Nicolas (see Acts 6:5), according to early church Fathers. These were apparently a sect that advocated license in matters of Christian conduct, including free love, though some understand from the meaning of the name ("conquering of the people") that they were a group that promoted a clerical hierarchy

2:6 [a]Rev 2:15
you hate the deeds of the [a]Nicolaitans, which I also hate.

*2:7 [a]Matt 11:15; Rev 2:11,17; 3:6,13,22; 13:9 [b]Rev 2:11,17, 26; 3:5,12,21; 21:7 [c]Gen 2:9; 3:22; Prov 3:18; 11:30; 13:12; 15:4; Rev 22:2, 14 [d]Ezek 28:13; 31:8f; Luke 23:43
7 '[a]He who has an ear, let him hear what the Spirit says to the churches. [b]To him who overcomes, I will grant to eat of [c]the tree of life which is in the [d]Paradise of God.'

B The Message to Smyrna, 2:8–11

*2:8 [a]Rev 1:11 [b]Is 44:6; 48:12; Rev 1:17; 22:13 [c]Rev 1:18
8"And to the angel of the church in [a]Smyrna write:
[b]The first and the last, who [c]was dead, and has come to life, says this:

*2:9 [a]Rev 1:9 [b]2 Cor 6:10; 8:9; James 2:5 [c]Rev 3:9 [d]Matt 4:10; Rev 2:13,24
9 'I know your [a]tribulation and your [b]poverty (but you are [b]rich), and the blasphemy by those who [c]say they are Jews and are not, but are a synagogue of [d]Satan.

*2:10 [a]Rev 3:10; 13:14ff [b]Dan 1:12,14 [c]Rev 2:13; 12:11; 17:14 [d]1 Cor 9:25; Rev 3:11
10 'Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be [a]tested, and you will have tribulation [b]for ten days. Be [c]faithful until death, and I will give you [d]the crown of life.

*2:11 [a]Matt 11:15; Rev 2:7,17,29; 3:6,13,22; 13:9 [b]Rev 2:7,17, 26; 3:5,12,21; 21:7 [c]Rev 20:6,14; 21:8
11 '[a]He who has an ear, let him hear what the Spirit says to the churches. [b]He who overcomes will not be hurt by the [c]second death.'

C The Message to Pergamum, 2:12–17

*2:12 [a]Rev 1:11 [b]Rev 1:16; 2:16
12"And to the angel of the church in [a]Pergamum write:
The One who has [b]the sharp two-edged sword says this:

*2:13 [a]Matt 4:10; Rev 2:24 [b]1 Tim 5:8; Rev 14:12 [c]Acts 22:20 Rev 1:5; 11:3; 17:6 [d]Rev 2:10; 12:11; 17:14 [e]Rev 2:9
13 'I know where you dwell, where [a]Satan's throne is; and you hold fast My name, and did not deny [b]My faith even in the days of Antipas, My [c]witness, My [d]faithful one, who was killed among you, [e]where Satan dwells.

*2:14 [a]Rev 2:20 [b]Num 31:16; 2 Pet 2:15 [c]Num 25:1f; Acts 15:29; 1 Cor 10:20; Rev 2:20
14 'But [a]I have a few things against you, because you have there some who hold the [b]teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, [c]to eat things sacrificed to idols and to commit *acts of* immorality.

*2:15 [a]Rev 2:6
15 'So you also have some who in the same way hold the teaching of the [a]Nicolaitans.

2:16 [a]Rev 2:5 [b]Rev 22:7,20 [c]2 Thess 2:8; Rev 1:16
16 'Therefore [a]repent; or else [b]I am coming to you quickly, and I will make war against them with [c]the sword of My mouth.

*2:17 [a]Rev 2:7 [b]Ex 16:33; John 6:49f [c]Is 56:5; 62:2; 65:15 [d]Rev 14:3; 19:12
17 '[a]He who has an ear, let him hear what the Spirit says to the churches. [a]To him who overcomes, to him I will give *some* of the hidden [b]manna, and I will give him a white stone, and a [c]new name written on the stone [d]which no one knows but he who receives it.'

(see v. 15 also).

2:7 *To him who overcomes.* Not a reference to an especially spiritual group among the believers, but to all true Christians (cf. 1 John 5:5). *Paradise.* A reference to heaven and the New Jerusalem (Luke 23:43; 2 Cor. 12:4; Rev. 21:2).

2:8 *Smyrna.* A seaport city about 35 mi (56 km) N of Ephesus (called Izmir today). It was a center of the imperial cult of Rome and emperor worship.

2:9 Apostate *Jews* in Smyrna were in reality instruments of *Satan.*

2:10 *you will have tribulation for ten days.* This may refer to a 10-day period of intense persecution to come, or it may indicate 10 periods of persecution from Nero to Diocletian. *crown of life.* The reward of one who is faithful under trial or unto death. See James 1:12 and note on 1 Cor. 3:14.

2:11 *the second death.* I.e., eternal separation from God in the lake of fire. See 20:14 and note on Rom. 6:2.

2:12 *Pergamum.* About 45 mi (72 km) N of Smyrna, it boasted one of the finest libraries of antiquity and was the place where parchment was first used. It had once been the capital of the Roman province of Asia.

2:13 *where Satan dwells.* Lit., where Satan's throne is—a reference to Pergamum's worship either of the Roman emperor or of Zeus at his altar on the local acropolis (or both).

2:14 *the teaching of Balaam.* See notes on 2 Peter 2:15 and Jude 11.

2:15 On the *Nicolaitans,* see note on 2:6.

2:17 *hidden manna.* Refers to the sufficiency of Christ for the believer's needs, as manna was for the Hebrews' during the wilderness wanderings. The *white stone* may refer to the custom of voting for the acquittal of an accused person by using a white stone (indicating that the believer can be assured of his acquittal before God, cf. Rom. 8:1); or it may refer to the sufficiency of Christ (from the custom of wearing amulets around the neck).

D The Message to Thyatira, 2:18–29

2:18 18"And to the angel of the church in [a]Thyatira write:
[a] Rev 1:11; 2:24
[b] Matt 4:3
[c] Rev 1:14f

[b]The Son of God, [c]who has eyes like a flame of fire, and His feet are like burnished bronze, says this:

2:19 19 '[a]I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first.
[a] Rev 2:2

2:20 20 'But [a]I have *this* against you, that you tolerate the woman [b]Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they [c]commit *acts of* immorality and eat things sacrificed to idols.
[a] Rev 2:14
[b] 1 Kin 16:31; 21:25; 2 Kin 9:7,22,30
[c] Acts 15:29; 1 Cor 10:20; Rev 2:14

2:21 21 '[a]I gave her time to repent, and she [b]does not want to repent of her immorality.
[a] Rom 2:4; 2 Pet 3:9
[b] Rom 2:5; Rev 9:20f; 16:9,11

2:22 22 'Behold, I will throw her on a bed *of sickness*, and those who [a]commit adultery with her into great tribulation, unless they repent of her deeds.
[a] Rev 17:2; 18:9

2:23 23 'And I will kill her children with pestilence, and all the churches will know that I am He who [a]searches the minds and hearts; and [b]I will give to each one of you according to your deeds.
[a] Ps 7:9; 26:2; 139:1; Jer 11:20; 17:10; Matt 16:27; Luke 16:15; Acts 1:24; Rom 8:27
[b] Ps 62:12

2:24 24 'But I say to you, the rest who are in [a]Thyatira, who do not hold this teaching, who have not known the [b]deep things of Satan, as they call them—I [c]place no other burden on you.
[a] Rev 2:18
[b] 1 Cor 2:10
[c] Acts 15:28

2:25 25 'Nevertheless [a]what you have, hold fast [b]until I come.
[a] Rev 3:11
[b] John 21:22

2:26 26 '[a]He who overcomes, and he who keeps My deeds [b]until the end, [c]TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS;
[a] Rev 2:7
[b] Matt 10:22; Heb 3:6
[c] Ps 2:8; Rev 3:21; 20:4

2:27 27 AND HE SHALL [a]RULE THEM WITH A ROD OF IRON, [b]AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father;
[a] Ps 2:9; Rev 12:5; 19:15
[b] Is 30:14; Jer 19:11

2:28 28 and I will give him [a]the morning star.
[a] 1 John 3:2; Rev 22:16

2:29 29 '[a]He who has an ear, let him hear what the Spirit says to the churches.'
[a] Rev 2:7

E The Message to Sardis, 3:1–6

3:1 3 "To the angel of the church in [a]Sardis write:
[a] Rev 1:11
[b] Rev 1:4
[c] Rev 1:16
[d] Rev 2:2; 3:8, 15
[e] 1 Tim 5:6

He who has [b]the seven Spirits of God and [c]the seven stars, says this: '[d]I know your deeds, that you have a name that you are alive, but you are [e]dead.

2 'Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God.

3:3 3 'So [a]remember what you have received and heard; and keep *it*, and [a]repent. Therefore if you do not wake up, [a]I will come [b]like a thief, and you will not know at [c]what hour I will come to you.
[a] Rev 2:5
[b] 1 Thess 5:2; 2 Pet 3:10; Rev 16:15
[c] Matt 24:43; Luke 12:39f

3:4 4 'But you have a few [a]people in [b]Sardis who have not [c]soiled their garments; and they will walk
[a] Rev 11:13
[b] Rev 1:11
[c] Jude 23

2:18 *Thyatira.* A city noted for its numerous trade guilds and for its wool and dyeing industry (see Acts 16:14). It was about 35 mi (56 km) SE of Pergamum.

2:20 *Jezebel.* This false prophetess may actually have been named Jezebel; more probably, however, she was a well-known woman whose actions made her a contemporary counterpart of the notorious Jezebel of 1 Kings 16 and 21, and 2 Kings 9.

2:22 *bed of sickness,* perhaps as a result of immorality.

2:23 *her children.* Her followers.

2:24 *the deep things of Satan.* John is saying, "To those of you who have not been seduced by these false doctrines, these deep things of Satan, I say only . . ."

2:26–27 Believers will share the millennial rule of Christ. *HE SHALL RULE THEM WITH A ROD OF IRON.* A reference to Christ's reign on earth (see 12:5; 19:15; Ps. 2:9).

2:28 *the morning star.* Probably a reference to Christ Himself (cf. 22:16; 2 Peter 1:19) or, perhaps, the immortal life that one will receive from Christ.

3:1 *Sardis.* The capital of ancient Lydia, situated about 30 mi (48 km) S of Thyatira. The imperial cult was strong there. *you are dead.* I.e., devoid of spiritual life and power.

3:4 *who have not soiled their garments.* I.e., persons who had remained faithful to Christ. *in white.* In purity and righteousness (cf. 19:8).

with Me [d]in white, for they are worthy.

5 '[a]He who overcomes will thus be clothed in [b]white garments; and I will not [c]erase his name from the book of life, and [d]I will confess his name before My Father and before His angels.

6 '[a]He who has an ear, let him hear what the Spirit says to the churches.'

F The Message to Philadelphia, 3:7–13

7"And to the angel of the church in [a]Philadelphia write:

[b]He who is holy, [c]who is true, who has [d]the key of David, who opens and no one will shut, and who shuts and no one opens, says this:

8 '[a]I know your deeds. Behold, I have put before you [b]an open door which no one can shut, because you have a little power, and have kept My word, and [c]have not denied My name.

9 'Behold, I will cause *those* of [a]the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them [b]come and bow down at your feet, and *make them* know that [c]I have loved you.

10 'Because you have [a]kept the word of [b]My perseverance, [c]I also will keep you from the hour of [d]testing, that *hour* which is about to come upon the whole [e]world, to test [f]those who dwell on the earth.

11 '[a]I am coming quickly; [b]hold fast what you have, so that no one will take your [c]crown.

12 '[a]He who overcomes, I will make him a [b]pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the [c]name of My God, and [d]the name of the city of My God, [e]the new Jerusalem, which comes down out of heaven from My God, and My [f]new name.

13 '[a]He who has an ear, let him hear what the Spirit says to the churches.'

G The Message to Laodicea, 3:14–22

14"To the angel of the church in [a]Laodicea write:

[b]The Amen, [c]the faithful and true Witness, [d]the Beginning of the creation of God, says this:

15 '[a]I know your deeds, that you are neither cold nor hot; [b]I wish that you were cold or hot.

16 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.

17 'Because you say, "[a]I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,

18 I advise you to [a]buy from Me [b]gold refined by fire so that

3:4
[d] Eccl 9:8; Rev 3:5,18; 4:4; 6:11; 7:9,13f; 19:8,14
***3:5**
[a] Rev 2:7
[b] Rev 3:4
[c] Ex 32:32f; Ps 69:28; Luke 10:20; Rev 13:8; 17:8; 20:12,15; 21:27
[d] Matt 10:32; Luke 12:8
3:6
[a] Rev 2:7

***3:7**
[a] Rev 1:11
[b] Rev 6:10
[c] 1 John 5:20; Rev 3:14; 19:11
[d] Job 12:14; Is 22:22; Matt 16:19; Rev 1:18

***3:8**
[a] Rev 3:1
[b] Acts 14:27
[c] Rev 2:13

***3:9**
[a] Rev 2:9
[b] Is 45:14; 49:23; 60:14
[c] Is 43:4; John 17:23

***3:10**
[a] John 17:6; Rev 3:8
[b] Rev 1:9
[c] 2 Tim 2:12; 2 Pet 2:9
[d] Rev 2:10

3:10
[e] Matt 24:14; Rev 16:14
[f] Rev 6:10; 8:13; 11:10; 13:8,14; 17:8
***3:11**
[a] Rev 1:3; 22:7, 12,20
[b] Rev 2:25
[c] Rev 2:10
***3:12**
[a] Rev 3:5
[b] 1 Kin 7:21; Jer 1:18; Gal 2:9
[c] Rev 14:1; 22:4
[d] Ezek 48:35; Rev 21:2
[e] Gal 4:26; Heb 13:14; Rev 21:2,10
[f] Is 62:2; Rev 2:17
3:13
[a] Rev 3:6

***3:14**
[a] Rev 1:11
[b] 2 Cor 1:20
[c] Rev 1:5; 3:7
[d] Gen 49:3; Deut 21:17; Prov 8:22; John 1:3; Col 1:18; Rev 21:6; 22:13
3:15
[a] Rev 3:1
[b] Rom 12:11
***3:16**

***3:17**
[a] Hos 12:8; Zech 11:5; Matt 5:3; 1 Cor 4:8

***3:18**
[a] Is 55:1; Matt 13:44
[b] 1 Pet 1:7

3:5 *I will not erase his name.* Not a threat but an assurance that saved peoples' names will always be in the book of life.

3:7 *Philadelphia.* The word means "brotherly love." A lesser city than the others addressed, it was located about 38 mi (61 km) SE of Sardis. Its chief deity was Dionysus, the god of wine. *the key of David.* A quotation from Isa. 22:22, where it is a symbol of authority. Compare the "keys of death and of Hades" (1:18) and the "keys of the kingdom" (Matt. 16:19).

3:8 *a little power.* Not because of spiritual weakness but because of the few believers in the church.

3:9 Unsaved Jews who opposed Christians composed *the synagogue of Satan* (cf. 2:9).

3:10 *I also will keep you from the hour of testing.* A promise that believers will be delivered from the time of the Tribulation that will come upon the entire earth (Matt. 24:14–21). See note on 1 Thess. 4:16–17.

3:11 Though salvation cannot be lost, a reward (*crown*) can be (1 Cor. 3:15; 2 John 8).

3:12 *a pillar in the temple of My God.* A promise that believers will be honored in the New Jerusalem, referring to the custom of honoring a magistrate by placing a pillar, in his name, in one of the temples in Philadelphia.

3:14 *Laodicea.* A city about 90 mi (145 km) due E of Ephesus and 45 mi (72 km) SE of Philadelphia. Under Roman rule it was a wealthy city. *The Amen.* The One who guarantees confirmation and certainty of all He says.

3:16 The lukewarm or neutral or compromising or accommodating church is repulsive to the Lord and damaging to His purpose. *I will spit you out of My mouth.* Lit., I will vomit. . . .

3:17 This church, so wrapped up with material things, did not recognize its true condition.

3:18 *gold . . . white garments . . . eye salve.* These

3:18 you may become rich, and [c]white garments so that you may clothe yourself, and *that* [d]the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see.

3:19 19 '[a]Those whom I love, I reprove and discipline; therefore be zealous and [b]repent.

3:20 20 'Behold, I stand [a]at the door and [b]knock; if anyone hears My voice and opens the door, [c]I will come in to him and will dine with him, and he with Me.

3:21 21 '[a]He who overcomes, I will grant to him [b]to sit down with Me on My throne, as [c]I also overcame and sat down with My Father on His throne.

3:22 22 '[a]He who has an ear, let him hear what the Spirit says to the churches.' "

IV "THE THINGS WHICH WILL TAKE PLACE AFTER THESE THINGS," 4:1–22:5

A The Tribulation Period, 4:1–19:21

1 *The throne in heaven,* 4:1–11

a *The throne,* 4:1–3

4:1 4 After [a]these things I looked, and behold, [b]a door *standing* open in heaven, and the first voice which I had heard, [c]like *the sound* of a trumpet speaking with me, said, "[d]Come up here, and I will [e]show you what must take place after these things."

4:2 2 Immediately I was [a]in the Spirit; and behold, [b]a throne was standing in heaven, and [c]One sitting on the throne.

4:3 3 And He who was sitting *was* like a [a]jasper stone and a [b]sardius in appearance; and *there was* a [c]rainbow around the throne, like an [d]emerald in appearance.

b *The throng,* 4:4–8

4:4 4 [a]Around the throne *were* [b]twenty-four thrones; and upon the thrones *I saw* [c]twenty-four elders [d]sitting, clothed in [e]white garments, and [f]golden crowns on their heads.

4:5 5 Out from the throne come [a]flashes of lightning and sounds and peals of thunder. And *there were* [b]seven lamps of fire burning before the throne, which are [c]the seven Spirits of God;

4:6 6 and before the throne *there was, something* like, a [a]sea of glass like crystal; and in the center and [b]around the throne, [c]four living creatures [d]full of eyes in front and behind.

4:7 7 [a]The first creature *was* like a lion, and the second creature like a calf, and the third creature had a face like that of a man, and

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perhaps refer to the city's three main sources of wealth—banking, production of wool cloth, and medicines. Laodicea was a center for making medicines, including a tablet that was powdered, mixed with water, and smeared on the eyes.

3:20 *I stand at the door and knock.* How incredible that Christ should be kept outside His own church! How gracious that He should still seek entrance! Christ is appealing to the worldly, compromising believers in the church to return and enjoy full fellowship with Him.

3:21 Believers will be co-rulers with Christ in His coming kingdom (cf. 20:4).

4:1 Here begins the third section of the book (see 1:19 and note there) describing what is yet future. This section can be divided into three parts: the coming Tribulation (chaps. 6–19), the Millennium (chap. 20), and the new heavens and new earth (chaps. 21–22).

4:2 *I was in the Spirit,* as in 1:10.

4:3 *jasper.* Clear as crystal (cf. 21:11). *sardius.* Blood red. *emerald.* Light green.

4:4 *twenty-four elders.* Some understand these to be angelic beings, though it is likely that the 24 elders represent redeemed people who are glorified, crowned, and enthroned. Angels are never said to be given crowns, though believers are (2 Tim. 4:8; James 1:12; 1 Peter 5:4; Rev. 2:10).

4:5 *seven Spirits of God.* See note on 1:4.

4:6 *four living creatures,* or living ones. These may be angels, probably cherubim (cf. Ezek. 10:15–20), or they may be representations of the attributes of God Himself (since they are said to be *in the center* of the throne).

4:7 Many see a similarity between the four living ones and the fourfold manner in which Christ is portrayed in the Gospels. In Matthew He appears as the Lion of the tribe of Judah; in Mark He is the Servant who became the sacrifice for sin (the calf was a sacrificial animal, Heb. 9:12, 19); Luke's emphasis is on the Son of Man; and *a flying eagle* links Him with heaven, as does John's gospel.

the fourth creature *was* like a flying eagle.

4:8 8 And the [a]four living creatures, each one of them having [b]six wings, are [c]full of eyes around and within; and [d]day and night they do not cease to say,

"[e]HOLY, HOLY, HOLY *IS THE* [f]LORD GOD, THE ALMIGHTY, [g]WHO WAS AND WHO IS AND WHO IS TO COME."

c The theme, 4:9–11

4:9 9 And when the living creatures give glory and honor and thanks to Him who [a]sits on the throne, to [b]Him who lives forever and ever,

4:10 10 the [a]twenty-four elders will [b]fall down before Him who [c]sits on the throne, and will worship [d]Him who lives forever and ever, and will cast their [e]crowns before the throne, saying,

4:11 11 "[a]Worthy are You, our Lord and our God, to receive glory and honor and power; for You [b]created all things, and because of Your will they existed, and were created."

2 *The book in heaven,* 5:1–14

a The book, 5:1

5:1 5 I saw in the right hand of Him who [a]sat on the throne a [b]book written inside and on the back, [c]sealed up with seven seals.

b The search, 5:2–5

5:2 2 And I saw a [a]strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?"

5:3 3 And no one [a]in heaven or on the earth or under the earth was able to open the book or to look into it.

4 Then I *began* to weep greatly because no one was found worthy to open the book or to look into it;

***5:5** 5 and one of the elders *said to me, "Stop weeping; behold, the [a]Lion that is [b]from the tribe of Judah, the [c]Root of David, has overcome so as to open the book and its seven seals."

c The Savior-Sovereign, 5:6–7

***5:6** 6 And I saw between the throne (with the four living creatures) and [a]the elders a [b]Lamb standing, as if [c]slain, having seven [d]horns and [e]seven eyes, which are [f]the seven Spirits of God, sent out into all the earth.

7 And He came and took [a]the book out of the right hand of Him who [a]sat on the throne.

d The song, 5:8–14

***5:8** 8 When He had taken the book, the [a]four living creatures and the [b]twenty-four elders [c]fell down before the [d]Lamb, each one holding a [e]harp and [f]golden bowls full of incense, which are the [g]prayers of the saints.

***5:9** 9 And they *sang a [a]new song, saying,

"[b]Worthy are You to take

4:8–11 Here is a great anthem of praise by the four living ones and the 24 elders to God as creator. In 5:11–14 the focus of worship is on God as Redeemer.

5:1 *a book.* Lit., a scroll. This may be called the "Book of Redemption," as it contains the story of man's fall through sin and rise through Christ (Heb. 2:5–9).

5:5 *the Lion that is from the tribe of Judah.* The noblest and victorious of the kingly tribe (cf. Gen. 49:9). *the Root of David.* The one who fulfills the covenant with David (cf. Isa. 11:1, 10). The Messiah, John is assured, is competent and worthy to break the seven seals and open the scroll to release the plagues.

5:6 *as if slain.* Christ, the Lamb, bears the marks of His death (see Luke 24:40; John 20:20, 27) even in His glorified state. *horns* are a symbol of strength (cf. 1 Kings 22:11; Zech. 1:18).

5:8 *bowls,* like saucers.

5:9–10 The Lamb is worthy because He died in the past to pay the ransom price for the sins of the world, positioned us in the present as a kingdom and priests before God, and gave us a promise of reigning on the earth in the future. A few mss. read "us" and "we" in verse 10 instead of *them* and *they.* In either case, the elders could be singing of their own redemption in either the first or third person.

the book and to break its seals; for You were [c]slain, and [d]purchased for God with Your blood *men* from [e]every tribe and tongue and people and nation.
10 "You have made them *to be* a [a]kingdom and [a]priests to our God; and they will [b]reign upon the earth."
11 Then I looked, and I heard the voice of many angels [a]around the throne and the [b]living creatures and the [c]elders; and the number of them was [d]myriads of myriads, and thousands of thousands,
12 saying with a loud voice,
"[a]Worthy is the [b]Lamb that was [b]slain to receive power and riches and wisdom and might and honor and glory and blessing."
13 And [a]every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,
"To Him who [b]sits on the throne, and to the [c]Lamb, [d]*be* blessing and honor and glory and dominion forever and ever."
14 And the [a]four living creatures kept saying, "[b]Amen." And the [c]elders [d]fell down and worshiped.

3 *The seal judgments,* 6:1–17

a *First seal: cold war,* 6:1–2

6 Then I saw when the [a]Lamb broke one of the [b]seven seals, and I heard one of the [c]four living creatures saying as with a [d]voice of thunder, "Come."
2 I looked, and behold, a [a]white horse, and he who sat on it had a bow; and [b]a crown was given to him, and he went out [c]conquering and to conquer.

b *Second seal: open war,* 6:3–4

3 When He broke the second seal, I heard the [a]second living creature saying, "Come."
4 And another, [a]a red horse, went out; and to him who sat on it, it was granted to [b]take peace from the earth, and that *men* would slay one another; and a great sword was given to him.

c *Third seal: famine,* 6:5–6

5 When He broke the third seal, I heard the [a]third living creature saying, "Come." I looked, and behold, a [b]black horse; and he who sat on it had a [c]pair of scales in his hand.
6 And I heard *something* like a voice in the center of the [a]four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and [b]do not damage the oil and the wine."

d *Fourth seal: death,* 6:7–8

7 When the Lamb broke the fourth seal, I heard the voice of the [a]fourth living creature saying, "Come."
8 I looked, and behold, an

5:9 [c]Rev 5:6,12; 13:8 [d]1 Cor 6:20; Rev 14:3f [e]Dan 3:4; 5:19; Rev 7:9; 10:11; 11:9; 13:7; 14:6; 17:15
5:10 [a]Rev 1:6 [b]Rev 3:21; 20:4
5:11 [a]Rev 4:4 [b]Rev 4:6; 5:6, 8,14 [c]Rev 4:4; 5:6, 14 [d]Dan 7:10; Heb 12:22; Jude 14; Rev 9:16
5:12 [a]Rev 1:6; 4:11; 5:9 [b]John 1:29; Rev 5:6,13; 13:8
***5:13** [a]Phil 2:10; Rev 5:3 [b]Rev 5:1 [c]John 1:29; Rev 5:6,12f; 13:8 [d]Rom 11:36; Rev 1:6
***5:14** [a]Rev 4:6; 5:6, 8,11 [b]1 Cor 14:16; Rev 7:12; 19:4 [c]Rev 4:4; 5:6,8 [d]Rev 4:10
***6:1** [a]John 1:29; Rev 5:6,12f; 13:8 [b]Rev 5:1
6:1 [c]Rev 4:6; 5:6, 8,11,14 [d]Rev 14:2; 19:6
***6:2** [a]Zech 1:8; 6:3f; Rev 19:11 [b]Zech 6:11; Rev 9:7; 14:14; 19:12 [c]Rev 3:21
***6:3** [a]Rev 4:7
6:4 [a]Zech 1:8; 6:2 [b]Matt 10:34
6:5 [a]Rev 4:7 [b]Zech 6:2,6 [c]Ezek 4:16
***6:6** [a]Rev 4:6f [b]Rev 7:3; 9:4
6:7 [a]Rev 4:7
***6:8**

5:13 All creation joins in praise to God and the Lamb.

5:14 The heavenly scene of chaps. 4 and 5 give heaven's perspective on the need for the awful judgments to follow, for Christ's right to reign must be realized and sin must be punished.

6:1 Here begins the first of three series of judgments in the book (seals, chap. 6; trumpets, chaps. 8–9; bowls, chap. 16). Some see the later series as recapitulating the earlier series. But more likely the three series are consecutive, each succeeding one following the preceding one.

6:2 *he who sat on it.* Evidently a reference to Antichrist. See note on 1 John 2:18. His method of conquest at first does not seem to include open warfare, since peace is not removed from the earth until the second seal is opened (v. 3). This corresponds to the description of delusion in 1 Thess. 5:3.

6:3–4 Everything about the second seal judgment indicates bloodshed (e.g., *red horse, take peace from, sword*).

6:6 *a denarius.* A Roman silver coin that had a normal purchasing power of 10 qt (9.5 lit) of wheat or 30 qt (28.5 lit) of barley. One qt (.95 lit) of wheat was the daily ration for a soldier. Thus a daily wage will buy food for only one person, who will have to share with his family.

6:8 *ashen* = a sickly, yellowish-green. Probably representing the inevitable result of disease that

ashen horse; and he who sat on it had the name [b]Death; and [b]Hades was following with him. Authority was given to them over a fourth of the earth, [c]to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

e Fifth seal: martyrdom, 6:9–11

9 When the Lamb broke the fifth seal, I saw [a]underneath the [b]altar the [c]souls of those who had been slain [d]because of the word of God, and because of the [e]testimony which they had maintained;

10 and they cried out with a loud voice, saying, "[a]How long, O [b]Lord, [c]holy and true, will You refrain from [d]judging and avenging our blood on [e]those who dwell on the earth?"

11 And [a]there was given to each of them a white robe; and they were told that they should [b]rest for a little while longer, [c]until *the number of* their fellow servants and their brethren who were to be killed even as they had been, would be [d]completed also.

f Sixth seal: physical disturbances, 6:12–17

12 I looked when He broke the sixth seal, and there was a great [a]earthquake; and the [b]sun became black as [c]sackcloth *made* of hair, and the whole moon became like blood;

13 and [a]the stars of the sky fell to the earth, [b]as a fig tree casts its unripe figs when shaken by a great wind.

14 [a]The sky was split apart like a scroll when it is rolled up, and [b]every mountain and island were moved out of their places.

15 Then [a]the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains;

16 and they *[a]said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him [b]who sits on the throne, and from the [c]wrath of the Lamb;

17 for [a]the great day of their wrath has come, and [b]who is able to stand?"

4 *Interlude: the redeemed of the Tribulation,* 7:1–17

a The 144,000 Jews, 7:1–8

7 After this I saw [a]four angels standing at the [b]four corners of the earth, holding back [c]the four winds of the earth, [d]so that no wind would blow on the earth or on the sea or on any tree.

2 And I saw another angel ascending [a]from the rising of the sun, having the [b]seal of [c]the living God; and he cried out with a loud voice to the [d]four angels to whom it was granted to harm the earth and the sea,

3 saying, "[a]Do not harm the earth or the sea or the trees until we have [b]sealed the bond-servants of our God on their [c]foreheads."

4 And I heard the [a]number of those who were sealed, [b]one hundred and forty-four thousand

6:8 [a]Zech 6:3 [b]Prov 5:5; Hos 13:14; Matt 11:23; Rev 1:18; 20:13f [c]Jer 14:12; 15:2f; 24:10; 29:17f; Ezek 5:12,17; 14:21; 29:5

***6:9** [a]Ex 29:12; Lev 4:7; John 16:2 [b]Rev 14:18; 16:7 [c]Rev 20:4 [d]Rev 1:2,9 [e]Rev 12:17

***6:10** [a]Zech 1:12 [b]Luke 2:29; 2 Pet 2:1 [c]Rev 3:7 [d]Deut 32:43; Ps 79:10; Luke 18:7; Rev 19:2 [e]Rev 3:10

***6:11** [a]Rev 3:4,5; 7:9 [b]2 Thess 1:7; Heb 4:10; Rev 14:13 [c]Heb 11:40 [d]Acts 20:24; 2 Tim 4:7

***6:12** [a]Matt 24:7; Rev 8:5; 11:13; 16:18 [b]Is 13:10; Joel 2:10,31; 3:15; Matt 24:29; Mark 13:24 [c]Is 50:3; Matt 11:21

6:13 [a]Matt 24:29; Mark 13:25; Rev 8:10; 9:1 [b]Is 34:4

6:14 [a]Is 34:4; 2 Pet 3:10; Rev 20:11; 21:1 [b]Is 54:10; Jer 4:24; Ezek 38:20; Nah 1:5; Rev 16:20

6:15 [a]Is 2:10f,19, 21; 24:21; Rev 19:18

***6:16** [a]Hos 10:8; Luke 23:30; Rev 9:6 [b]Rev 4:9; 5:1 [c]Mark 3:5

6:17 [a]Is 63:4; Jer 30:7; Joel 1:15; 2:1f,11,31; Zeph 1:14f; Rev 16:14 [b]Ps 76:7; Nah 1:6; Mal 3:2; Luke 21:36

7:1 [a]Rev 9:14 [b]Is 11:12; Ezek 7:2; Rev 20:8 [c]Jer 49:36; Dan 7:2; Zech 6:5; Matt 24:31 [d]Rev 7:3; 8:7; 9:4

7:2 [a]Is 41:2 [b]Rev 7:3; 9:4 [c]Matt 16:16 [d]Rev 9:14

***7:3** [a]Rev 6:6 [b]John 3:33; Rev 7:3-8 [c]Ezek 9:4,6; Rev 13:16; 14:1,9; 20:4; 22:4

***7:4** [a]Rev 9:16 [b]Rev 14:1,3

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accompanies war and famine. *Death* claims the bodies and *Hades* the souls and spirits of one-fourth of the world's population in this single judgment (cf. 9:18).

6:9 *the souls of those who had been slain.* Evidently the martyrs of the first months of the tribulation period.

6:10 Notice that these martyrs are alive and conversing with the Lord in His presence.

6:11 *rest for a little while longer.* I.e., wait a little while. It is difficult for these martyrs to understand why God would allow their murderers to live; yet God asks these saints to trust Him.

6:12 These cosmic disturbances are predicted elsewhere in Scripture (Isa. 34:4; Joel 2:30–31; Matt. 24:29).

6:16 When the Tribulation comes, men will act as if they believe the end of the world is at hand, not simply talk as if it were.

7:3 The judgments are delayed until these 144,000 Jewish people can be *sealed;* i.e., protected supernaturally.

7:4 *one hundred and forty-four thousand.* These are Jews from the 12 tribes (12,000 each) who are protected in order to perform some service for God during these days. Perhaps they are evange-

sealed from every tribe of the sons of Israel:

5 from the tribe of Judah, twelve thousand *were* sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand,

7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand *were* sealed.

b *The multitude of Gentiles,* 7:9–17

***7:9** 9 After these things I looked, and behold, a great multitude which no one could count, from [a]every nation and *all* tribes and peoples and tongues, standing [b]before the throne and [c]before the Lamb, clothed in [d]white robes, and [e]palm branches *were* in their hands;

7:10 10 and they cry out with a loud voice, saying,

"[a]Salvation to our God [b]who sits on the throne, and to the Lamb."

7:11 11 And all the angels were standing [a]around the throne and *around* [a]the elders and the [b]four living creatures; and they [c]fell on their faces before the throne and worshiped God,

7:12 12 saying,

"[a]Amen, [b]blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. [a]Amen."

7:13 13 Then one of the elders [a]answered, saying to me, "These who are clothed in the [b]white robes, who are they, and where have they come from?"

7:14 14 I said to him, "My lord, you know." And he said to me, "These are the ones who come out of the [a]great tribulation, and they have [b]washed their robes and made them [c]white in the [d]blood of the Lamb.

***7:15** 15"For this reason, they are [a]before the throne of God; and they [b]serve Him day and night in His [c]temple; and [d]He who sits on the throne will spread His [e]tabernacle over them.

7:16 16"[a]They will hunger no more, nor thirst anymore; nor will the sun beat down on them, nor any heat;

7:17 17 for the Lamb in the center of the throne will be their [a]shepherd, and will guide them to springs of the [b]water of life; and [c]God will wipe every tear from their eyes."

5 *The six trumpet judgments,* 8:1–9:21

a *The seventh seal opened,* 8:1–6

***8:1** 8 When the Lamb broke the [a]seventh seal, there was silence in heaven for about half an hour.

8:2 2 And I saw [a]the seven angels who stand before God, and seven [b]trumpets were given to them.

8:3 3 [a]Another angel came and stood at the [b]altar, holding a [c]golden censer; and much [d]incense was given to him, so that he might add it to the [d]prayers of all the saints on the [e]golden altar which was before the throne.

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lists. The omission of the tribe of Dan may be because Dan was guilty of idolatry on many occasions (Lev. 24:11; Judg. 18; 1 Kings 12:28, 29).

7:9 *a great multitude.* This multitude is composed of many racial and geographic groups who will be redeemed during the Tribulation (v. 14). In these difficult days, many will find Christ as Savior.

7:15–17 Having died or been martyred during the Tribulation, this great multitude ~~are seen~~ in heaven enjoying its blessings.

8:1 *broke the seventh seal.* With the breaking of the seventh seal comes the second series of judgments—the seven trumpets. Apparently the judgments announced by the trumpets follow chronologically those of the other seals.

4 And [a]the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

5 Then the angel took the censer and [a]filled it with the fire of the altar, and [b]threw it to the earth; and there followed [c]peals of thunder and sounds and flashes of lightning and an [d]earthquake.

6 [a]And the seven angels who had the seven trumpets prepared themselves to sound them.

*8:4
[a] Ps 141:2

8:5
[a] Lev 16:12
[b] Ezek 10:2
[c] Ex 19:16; Rev 4:5; 11:19; 16:18
[d] Rev 6:12

8:6
[a] Rev 8:2

b *First trumpet: the earth smitten,* 8:7

7 The first sounded, and there came [a]hail and fire, mixed with blood, and they were thrown to the earth; and [b]a third of the earth was burned up, and [b]a third of the [c]trees were burned up, and all the green [c]grass was burned up.

*8:7
[a] Ex 9:23ff; Is 28:2; Ezek 38:22; Joel 2:30
[b] Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4
[c] Rev 9:4

c *Second trumpet: the sea smitten,* 8:8–9

8 The second angel sounded, and *something* like a great [a]mountain burning with fire was thrown into the sea; and [b]a third of the [c]sea became blood,

9 and [a]a third of the creatures which were in the sea and had life, died; and a third of the [b]ships were destroyed.

*8:8
[a] Jer 51:25
[b] Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4
[c] Ex 7:17ff; Rev 11:6; 16:3

8:9
[a] Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4
[b] Is 2:16

d *Third trumpet: the waters smitten,* 8:10–11

10 The third angel sounded, and a great star [a]fell from heaven, burning like a torch, and it fell on a [b]third of the rivers and on the [c]springs of waters.

11 The name of the star is called Wormwood; and a [a]third of the waters became [b]wormwood, and many men died from the waters, because they were made bitter.

8:10
[a] Is 14:12; Rev 6:13; 9:1
[b] Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4
[c] Rev 14:7; 16:4

*8:11
[a] Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4
[b] Jer 9:15; 23:15

JUDGMENTS

Judgment Series Identified	Judgment Series Interrelated
The Seven Seals (6:1–8:6)	1. Antichrist 2. War 3. Famine 4. Death 5. Martyrs' prayers 6. Great earthquakes 7. Announcement of Trumpets
The Seven Trumpets (8:7–9:21)	1. A third of vegetation burned 2. A third of the sea judged 3. A third of fresh water judged 4. A third of the luminaries darkened 5. Increased demonic activity 6. A third of mankind killed 7. Announcement of Bowls
The Seven Bowls (15:1–16:21)	1. Malignant sores 2. Sea turned to blood 3. Fresh waters to blood 4. Men scorched with fire 5. Darkness over the kingdom of the Beast 6. Invasion from the east 7. Greatest earthquake and widespread destruction

8:4 The *prayers* likely petition God to judge evil and to inaugurate His kingdom quickly. A token judgment follows (v. 5).

8:7 Though the implications are staggering, there is no reason not to understand this and the other judgments plainly.

8:8–9 The impact of this judgment on the world economy is beyond imagination.

8:11 *Wormwood.* Many species of wormwood (a woody herb) grow in Palestine, and all have a strong, bitter (but not poisonous) taste, which causes the plant to be used as a symbol of bitterness, sorrow, and calamity. This plague will make a third part of the fresh water supply of the earth unfit for human consumption.

e Fourth trumpet: the heavens smitten, 8:12–13

*8:12 [a]Zech 13:8,9; Rev 8:7-12; 9:15,18; 12:4 [b]Ex 10:21ff; Is 13:10; Ezek 32:7; Joel 2:10, 31; 3:15; Rev 6:12†

12 The fourth angel sounded, and a [a]third of the [b]sun and a third of the [b]moon and a [a]third of the [b]stars were smitten, so that a [a]third of them would be darkened and the day would not shine for a [a]third of it, and the night in the same way.

8:13 [a]Rev 14:6; 19:17 [b]Rev 9:12; 11:14; 12:12 [c]Rev 3:10 [d]Rev 8:2

13 Then I looked, and I heard an eagle flying in [a]midheaven, saying with a loud voice, "[b]Woe, woe, woe to [c]those who dwell on the earth, because of the remaining blasts of the trumpet of the [d]three angels who are about to sound!"

f Fifth trumpet: men smitten, 9:1–12

*9:1 [a]Rev 8:2 [b]Rev 8:10 [c]Rev 1:18 [d]Luke 8:31; Rev 9:2,11

9 Then the [a]fifth angel sounded, and I saw a [b]star from heaven which had fallen to the earth; and the [c]key of the [d]bottomless pit was given to him.

9:2 [a]Gen 19:28; Ex 19:18 [b]Joel 2:2,10

2 He opened the bottomless pit, and [a]smoke went up out of the pit, like the smoke of a great furnace; and [b]the sun and the air were darkened by the smoke of the pit.

*9:3 [a]Ex 10:12-15; Rev 9:7 [b]2 Chr 10:11, 14; Ezek 2:6; Rev 9:5,10

3 Then out of the smoke came [a]locusts upon the earth, and power was given them, as the [b]scorpions of the earth have power.

*9:4 [a]Rev 6:6 [b]Rev 8:7 [c]Ezek 9:4; Rev 7:2,3

4 They were told not to [a]hurt the [b]grass of the earth, nor any green thing, nor any tree, but only the men who do not have the [c]seal of God on their foreheads.

9:5 [a]Rev 9:10 [b]2 Chr 10:11, 14; Ezek 2:6; Rev 9:3,10

5 And they were not permitted to kill anyone, but to torment for [a]five months; and their torment was like the torment of a [b]scorpion when it stings a man.

*9:6 [a]Job 3:21; 7:15; Jer 8:3; Rev 6:16

6 And in those days [a]men will seek death and will not find it; they will long to die, and death flees from them.

*9:7 [a]Joel 2:4

7 The [a]appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men.

9:8 [a]Joel 1:6

8 They had hair like the hair of women, and their [a]teeth were like *the teeth* of lions.

9:9 [a]Jer 47:3; Joel 2:5

9 They had breastplates like breastplates of iron; and the [a]sound of their wings was like the sound of chariots, of many horses rushing to battle.

*9:10 [a]2 Chr 10:11, 14; Ezek 2:6; Rev 9:3,5 [b]Rev 9:19 [c]Rev 9:5

10 They have tails like [a]scorpions, and stings; and in their [b]tails is their power to hurt men for [c]five months.

*9:11 [a]Luke 8:31; Rev 9:1,2 [b]John 5:2; Rev 16:16 [c]Job 26:6; 28:22; 31:12; Ps 88:11 mg; Prov 15:11

11 They have as king over them, the angel of the [a]abyss; his name in [b]Hebrew is [c]Abaddon, and in the Greek he has the name Apollyon.

9:12 [a]Rev 8:13; 11:14

12 [a]The first woe is past; behold, two woes are still coming after these things.

g Sixth trumpet: men killed, 9:13–21

9:13 [a]Ex 30:2f,10 [b]Rev 8:3

13 Then the sixth angel sounded, and I heard a voice from the four [a]horns of the [b]golden altar which is before God,

*9:14

14 one saying to the sixth angel who had the trumpet, "Release

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8:12 This could mean that the 24-hour cycle of day and night will be shortened to 16 hours or that the power of the sun, moon, and stars will be reduced by one-third.

9:1 *a star* represents an intelligent creature, apparently "the angel of the abyss" (v. 11). Notice the "he" in verse 2. *the bottomless pit.* Lit., the shaft of the abyss. For other uses of this phrase, see Luke 8:31; Rom. 10:7; Rev. 9:11; 11:7; 17:8; 20:1, 3. Luke 8:31 indicates that this is the abode of the demons.

9:3 *locusts.* That these creatures come from the abyss and are described in unusual terms in verses 7–11 indicate that they are demonic.

9:4–5 The limitations that God places upon the activities of these creatures show that He is still in full control of these events. Only the 144,000 will escape the torment on people.

9:6 Suicide, though desired, will be impossible.

9:7–10 In describing these creatures John often has to use the word *like.*

9:10 Two glands in the tail of a scorpion emit a poison that produces a painful, but usually not lethal, wound.

9:11 *Abaddon . . . Apollyon.* Both words mean "destruction."

9:14–15 These *four angels* (demons) are re-

9:14 the [a]four angels who are bound at the [b]great river Euphrates."
15 And the four angels, who had been prepared for the hour and day and month and year, were [a]released, so that they would kill a [b]third of mankind.
*9:16 16 The number of the armies of the horsemen was [a]two hundred million; [b]I heard the number of them.
9:17 17 And this is how I saw [a]in the vision the horses and those who sat on them: *the riders* had breastplates *the color* of fire and of hyacinth and of [b]brimstone; and the heads of the horses are like the heads of lions; and [c]out of their mouths proceed fire and smoke and [b]brimstone.
*9:18 18 A [a]third of mankind was killed by these three plagues, by the [b]fire and the smoke and the brimstone which proceeded out of their mouths.
19 For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm.
*9:20 20 And the rest of mankind, who were not killed by these plagues, [a]did not repent of [b]the works of their hands, so as not to [c]worship demons, and [d]the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk;
*9:21 21 and they [a]did not repent of their murders nor of their [b]sorceries nor of their [c]immorality nor of their thefts.

6 *The little book,* 10:1–11

10 I saw another [a]strong angel [b]coming down out of heaven, clothed with a cloud; and the [c]rainbow was upon his head, and [d]his face was like the sun, and his [e]feet like pillars of fire;
2 and he had in his hand a [a]little book which was open. He placed [b]his right foot on the sea and his left on the land;
3 and he cried out with a loud voice, [a]as when a lion roars; and when he had cried out, the [b]seven peals of thunder uttered their voices.
4 When the seven peals of thunder had spoken, [a]I was about to write; and I [b]heard a voice from heaven saying, "[c]Seal up the things which the seven peals of thunder have spoken and do not write them."
5 Then the angel whom I saw standing on the sea and on the land [a]lifted up his right hand to heaven,
6 [a]and swore by [b]Him who lives forever and ever, [c]WHO CREATED HEAVEN AND THE THINGS IN IT, AND THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT, that [d]there will be delay no longer,
7 but in the days of the voice of the [a]seventh angel, when he is about to sound, then [b]the mystery of God is finished, as He preached to His servants the prophets.
8 And [a]the voice which I heard from heaven, *I heard* again speaking with me, and saying,

10:1 [a]Rev 5:2 [b]Rev 18:1; 20:1 [c]Rev 4:3 [d]Matt 17:2; Rev 1:16 [e]Rev 1:15
10:2 [a]Rev 5:1; 10:8-10 [b]Rev 10:5,8
10:3 [a]Is 31:4; Hos 11:10 [b]Ps 29:3-9 Rev 4:5
10:4 [a]Rev 1:11,19 [b]Rev 10:8 [c]Dan 8:26; 12:4,9; Rev 22:10
10:5 [a]Deut 32:40; Dan 12:7
*10:6 [a]Gen 14:22; Ex 6:8; Num 14:30; Ezek 20:5 [b]Rev 4:9 [c]Ex 20:11; Rev 4:11 [d]Rev 6:11; 12:12; 16:17; 21:6
*10:7 [a]Rev 11:15 [b]Amos 3:7; Rom 16:25
10:8 [a]Rev 10:4

9:14 [a]Rev 7:1 [b]Gen 15:18; Deut 1:7; Josh 1:4; Rev 16:12
9:15 [a]Rev 20:7 [b]Rev 8:7; 9:18
*9:16 [a]Rev 5:11 [b]Rev 7:4
9:17 [a]Dan 8:2; 9:21 [b]Rev 9:18; 14:10; 19:20; 20:10; 21:8 [c]Rev 11:5
*9:18 [a]Rev 8:7; 9:15 [b]Rev 9:17
*9:20 [a]Rev 2:21 [b]Deut 4:28; Jer 1:16; Mic 5:13; Acts 7:41 [c]1 Cor 10:20 [d]Ps 115:4-7; 135:15-17; Dan 5:23
*9:21 [a]Rev 9:20 [b]Is 47:9,12; Rev 18:23 [c]Rev 17:2,4,5

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leased in order to kill one-third of the remaining population of the earth. Added to the one-fourth who were killed under the fourth seal judgment (6:4) these two judgments alone destroy one-half of the population, not including those who are killed by wars, famines, and diseases. *the hour* (v. 15). Lit., this particular hour.

9:16 *the armies.* The 200,000,000 creatures who compose this supernatural cavalry may be human beings or demons or demon-possessed humans. For other supernatural armies, see 2 Kings 2:11; 6:14–17; Rev. 19:14.

9:18 *by these three plagues.* I.e., by the fire, smoke, and brimstone.

9:20 The religion of many will involve demon and idol worship.

9:21 *sorceries.* I.e., magical arts, potions, and poisons (see Gal. 5:20; Rev. 18:23; 21:8; 22:15). From the Greek word, we derive the English word "pharmacies." This chapter shows (1) the reality and some of the activity of the unseen world of Satan and demons and (2) the hardness of human hearts.

10:6 *there will be delay no longer.* I.e., when the seventh angel sounds his trumpet (11:15), the bowl judgments will be poured out (16:1–21) and the Tribulation will come to an end with the return of Christ. This will be good news to the martyrs awaiting their vindication (6:10–11).

10:7 *the mystery of God.* Truth concerning God Himself, which will not be revealed until His kingdom is established on earth.

10:8 [b]Rev 10:2

"Go, take [b]the book which is open in the hand of the angel who [b]stands on the sea and on the land."

*10:9 [a]Jer 15:16; Ezek 2:8; 3:1-3

9 So I went to the angel, telling him to give me the little book. And he *said to me, "[a]Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

10 I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter.

10:11 [a]Rev 11:1 [b]Ezek 37:4,9 [c]Rev 5:9 [d]Rev 17:10,12

11 And [a]they *said to me, "You must [b]prophesy again concerning [c]many peoples and nations and tongues and [d]kings."

7 *The two witnesses,* 11:1–19

a *Temple,* 11:1–2

*11:1 [a]Ezek 40:3-42:20; Zech 2:1; Rev 21:15f [b]Rev 10:11

11 Then there was given me a [a]measuring rod like a staff; and [b]someone said, "Get up and measure the temple of God and the altar, and those who worship in it.

*11:2 [a]Ezek 40:17,20 [b]Luke 21:24 [c]Is 52:1; Matt 4:5; 27:53; Rev 21:2,10; 22:19 [d]Dan 7:25; 12:7; Rev 12:6; 13:5

2"Leave out the [a]court which is outside the temple and do not measure it, for [b]it has been given to the nations; and they will [b]tread under foot [c]the holy city for [d]forty-two months.

b *Time,* 11:3

*11:3 [a]Rev 1:5; 2:13 [b]Dan 7:25; 12:7; Rev 12:6; 13:5 [c]Gen 37:34; 2 Sam 3:31; 1 Kin 21:27; 2 Kin 19:1f; Neh 9:1; Esth 4:1; Ps 69:11; Joel 1:13; Jon 3:5f,8

3"And I will grant *authority* to my two [a]witnesses, and they will prophesy for [b]twelve hundred and sixty days, clothed in [c]sackcloth."

c *Traits,* 11:4–6

*11:4 [a]Ps 52:8; Jer 11:16; Zech 4:3,11,14

4 These are the [a]two olive trees and the two lampstands that stand before the Lord of the earth.

*11:5 [a]2 Kin 1:10-12; Jer 5:14; Rev 9:17f [b]Num 16:29,35

5 And if anyone wants to harm them, [a]fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, [b]he must be killed in this way.

11:6 [a]1 Kin 17:1; Luke 4:25 [b]Rev 11:3 [c]Ex 7:17ff; Rev 8:8 [d]1 Sam 4:8

6 These have the power to [a]shut up the sky, so that rain will not fall during [b]the days of their prophesying; and they have power over the waters to [c]turn them into blood, and [d]to strike the earth with every plague, as often as they desire.

d *Termination,* 11:7–10

*11:7 [a]Rev 13:1ff; 17:8 [b]Rev 9:1 [c]Dan 7:21; Rev 13:7

7 When they have finished their testimony, [a]the beast that comes up out of the [b]abyss will [c]make war with them, and overcome them and kill them.

*11:8 [a]Rev 14:8; 16:19; 17:18; 18:2,10,16,18, 19,21 [b]Is 1:9,10; 3:9; Jer 23:14; Ezek 16:46,49

8 And their dead bodies *will lie* in the street of the [a]great city which mystically is called [b]Sod-

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10:9–10 The eating of the *little book* (scroll) was to remind John that, although these truths from God may be pleasant to his taste, they were bitter when digested because they spoke of judgment. The revelation of God's judgment, on careful reflection, should always bring heaviness of heart to the child of God. Compare Ezek. 2:8–3:3.

11:1 *the temple of God.* Apparently the temple that will be built during the Tribulation, in which Jewish worship will be carried on during the first part of that seven-year period and in which, at the midpoint, the man of sin will exalt himself to be worshiped (2 Thess. 2:4).

11:2 *forty-two months.* This equals 3 ½ years and probably refers to the last half of the tribulation period during which Jerusalem will be under some sort of Gentile (*the nations*) control. Thus "the times of the Gentiles" (see Luke 21:24 and note there) will not conclude until the end of the Tribulation.

11:3 *twelve hundred and sixty days.* This also equals 3 ½ years and refers to the period of the ministry of the two witnesses. Whether the two witnesses will prophesy during the first half or the last half of the Tribulation is not stated, though the first half seems more likely, since their termination by Antichrist (v. 7) fits better at the midpoint of the Tribulation than at the end.

11:4 *two olive trees.* For the symbolism, see notes on Zech. 4:12 and 14. *two lampstands* that give out a witness (v. 3).

11:5–6 The miraculous powers of the two unnamed witnesses are reminiscent of those of Elijah and Moses (cf. Ex. 7:20; 8:1–12:29; 1 Kings 17:1; 18:41–45; 2 Kings 1:10–12).

11:7 *the beast.* The Antichrist (see note on 1 John 2:18), also called "the man of lawlessness" (2 Thess. 2:3). The same person is mentioned in 6:2; 13:1; 14:9, 11; 15:2; 16:2; 17:3, 13; 19:20; 20:10. He cannot kill these two witnesses until God allows him to.

11:8 *the great city.* I.e., Jerusalem, which in these coming days will be like *Sodom* (filled with perverted sex) and *Egypt* (persecuting God's people).

11:8 [c]Ezek 23:3,8, 19,27
om and [c]Egypt, where also their Lord was crucified.

*11:9 [a]Rev 5:9; 10:11 [b]1 Kin 13:22; Ps 79:2f
9 Those from [a]the peoples and tribes and tongues and nations *will* look at their dead bodies for three and a half days, and [b]will not permit their dead bodies to be laid in a tomb.

11:10 [a]Rev 3:10 [b]Neh 8:10,12; Esth 9:19,22
10 And [a]those who dwell on the earth *will* rejoice over them and celebrate; and they will [b]send gifts to one another, because these two prophets tormented [a]those who dwell on the earth.

e Translation, 11:11–14

*11:11 [a]Ezek 37:5,9, 10,14
11 But after the three and a half days, [a]the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.

11:12 [a]Rev 4:1 [b]2 Kin 2:11; Acts 1:9
12 And they heard a loud voice from heaven saying to them, "[a]Come up here." Then they [b]went up into heaven in the cloud, and their enemies watched them.

*11:13 [a]Rev 6:12; 8:5; 11:19; 16:18 [b]John 9:24; Rev 14:7; 16:9; 19:7 [c]Rev 16:11
13 And in that hour there was a great [a]earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and [b]gave glory to the [c]God of heaven.

11:14 [a]Rev 8:13; 9:12
14 The second [a]woe is past; behold, the third woe is coming quickly.

f Seventh trumpet, 11:15–19

*11:15 [a]Rev 8:2; 10:7 [b]Rev 16:17; 19:1 [c]Rev 12:10
15 Then the [a]seventh angel sounded; and there were [b]loud voices in heaven, saying,
"[c]The kingdom of the world has become *the kingdom* of our Lord and of [d]His Christ; and [e]He will reign forever and ever."

11:15 [d]Ps 2:2; Acts 4:26 [e]Ex 15:18; Dan 2:44; 7:14,27; Luke 1:33
16 And the twenty-four elders, who [a]sit on their thrones before God, [b]fell on their faces and worshiped God,

*11:16 [a]Matt 19:28; Rev 4:4 [b]Rev 4:10
17 saying,
"We give You thanks, [a]O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to [b]reign.

11:17 [a]Rev 1:8 [b]Rev 19:6
18 "And [a]the nations were enraged, and [b]Your wrath came, and [c]the time *came* for the dead to be judged, and *the time* to reward Your [d]bond-servants the prophets and the saints and those who fear Your name, [e]the small and the great, and to destroy those who destroy the earth."

11:18 [a]Ps 2:1 [b]Ps 2:5; 110:5 [c]Dan 7:10; Rev 20:12 [d]Rev 10:7; 16:6 [e]Ps 115:13; Rev 13:16; 19:5
19 And [a]the temple of God which is in heaven was opened; and [b]the ark of His covenant appeared in His temple, and there were flashes of [c]lightning and sounds and peals of thunder and an earthquake and a [d]great hailstorm.

11:19 [a]Rev 4:1; 15:5 [b]Heb 9:4 [c]Rev 4:5; 8:5; 16:18 [d]Rev 16:21

8 War, 12:1–17

a War on earth: phase I, 12:1–6

*12:1 [a]Matt 24:30; Rev 12:3 [b]Rev 11:19 [c]Gal 4:26 [d]Ps 104:2; Song 6:10
12 A great [a]sign appeared [b]in heaven: [c]a woman [d]clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

12:2 [a]Is 26:17; 66:6-9; Mic 4:9f
2 and she was with child; and she *[a]cried out, being in labor and in pain to give birth.

*12:3 [a]Rev 12:1; 15:1 [b]Is 27:1; Rev 12:4,7,9,13,16f; 13:2,4,11; 16:13; 20:2 [c]Rev 13:1; 17:3,7,9ff [d]Dan 7:7,20, 24; Rev 13:1; 17:12,16 [e]Rev 13:1; 19:12
3 Then [a]another sign appeared in heaven: and behold, a great red [b]dragon having [c]seven heads and [d]ten horns, and on his heads *were* [e]seven diadems.

11:9–10 So corrupt are peoples' hearts that they will refuse burial and have a 3 ½ day celebration of Antichrist's victory over the two witnesses.

11:11 *and they stood on their feet.* Imagine the effect the resurrection of these two men will have on those who, only the moment before, were viewing their corpses in the street or were watching TV news!

11:13 *the rest.* Those who were not killed by the earthquake. *gave glory to the God of heaven* momentarily, for soon they would again curse the God of heaven (16:11).

11:15 The end is near enough now that the announcement of it can be made.

11:16–19 The announcement evokes praise from the *elders* (vv. 16–17) and anger from the *nations;* and soon will come judgment on the *dead* and the rewarding of the *saints.*

12:1 *a woman.* She represents Israel, who gave Christ to the world (v. 5) and who will be persecuted severely during the Tribulation (v. 13).

12:3 *a great red dragon.* Satan (v. 9).

*12:4 [a]Rev 8:7,12 [b]Dan 8:10 [c]Is 27:1; Rev 12:3,7,9,13,16f; 13:2,4,11; 16:13; 20:2 [d]Matt 2:16

4 And his tail *swept away a [a]third of the stars of heaven and [b]threw them to the earth. And the [c]dragon stood before the woman who was about to give birth, so that when she gave birth [d]he might devour her child.

*12:5 [a]Is 66:7 [b]Ps 2:9; Rev 2:27 [c]2 Cor 12:2ff

5 And [a]she gave birth to a son, a male *child*, who is to [b]rule all the nations with a rod of iron; and her child was [c]caught up to God and to His throne.

*12:6

6 Then the woman fled into the wilderness where she *had a place prepared by God, so that there she would be nourished for [a]one thousand two hundred and sixty days.

12:6 [a]Rev 11:3; 13:5

b War in heaven, 12:7–12

*12:7 [a]Dan 10:13,21; 12:1; Jude 9 [b]Rev 12:3 [c]Matt 25:41

7 And there was war in heaven, [a]Michael and his angels waging war with the [b]dragon. The dragon and [c]his angels waged war,

8 and they were not strong

NAMES OF SATAN

Name	Meaning	Citation
Satan	Adversary	Matthew 4:10
Devil	Slanderer	Matthew 4:1
Evil one	Intrinsically evil	John 17:15
Great red dragon	Destructive creature	Revelation 12:3, 7, 9
Old serpent	Deceiver in Eden	Revelation 12:9
Abaddon	Destruction	Revelation 9:11
Apollyon	Destroyer	Revelation 9:11
Roaring lion	Opponent	1 Peter 5:8
Beelzebul	Lord of the flies	Matthew 12:26-27
Belial	Worthless	2 Corinthians 6:15
God of this world	Controls philosophy of world	2 Corinthians 4:4
Ruler of this world	Rules world system	John 12:31
Prince of the power of the air	Control of unbelievers	Ephesians 2:2
Enemy	Opponent	Matthew 13:28
Tempter	Entices people to sin	Matthew 4:3
Murderer	Solicits people to eternal death	John 8:44
Liar	Perverts the truth	John 8:44
Accuser	Accuses believers before God	Revelation 12:10

12:4 *a third of the stars of heaven.* This may refer to Satan's past rebellion against God (Ezek. 28:15); if so, it suggests that a third of the angels joined Satan and were cast out of heaven with him. Or the reference may be to a meteor shower judgment on the earth.

12:5 The earthly life and death of Christ are not mentioned, only His birth and ascension.

12:6 *one thousand two hundred and sixty days.* The last 3 ½ years of the Tribulation will see intense persecution of Israel. Details are given in verses 13–17. No mention is made of the many hundreds of years between the Ascension (v. 5) and the future Tribulation (v. 6). See Dan. 9:27; Matt. 24:14, 21; 1 Thess. 4:17.

12:7 *Michael . . . the dragon.* This likely will oc-

enough, and there was no longer a place found for them in heaven.

***12:9**
[a] Rev 12:3
[b] Gen 3:1; 2 Cor 11:3; Rev 12:15; 20:2
[c] Matt 4:10; 25:41
[d] Rev 13:14; 20:3,8,10
[e] Luke 10:18; John 12:31

9 And the great [a]dragon was thrown down, the [b]serpent of old who is called the devil and [c]Satan, who [d]deceives the whole world; he was [e]thrown down to the earth, and his angels were thrown down with him.

12:10
[a] Rev 11:15
[b] Rev 7:10
[c] Job 1:11; 2:5; Zech 3:1; Luke 22:31; 1 Pet 5:8

10 Then I heard [a]a loud voice in heaven, saying,

"Now the [b]salvation, and the power, and the [a]kingdom of our God and the authority of His Christ have come, for the [c]accuser of our brethren has been thrown down, he who accuses them before our God day and night.

12:11
[a] John 16:33; 1 John 2:13; Rev 15:2
[b] Rev 7:14
[c] Rev 6:9
[d] Luke 14:26; Rev 2:10

11 "And they [a]overcame him because of [b]the blood of the Lamb and because of [c]the word of their testimony, and they [d]did not love their life even when faced with death.

12:12
[a] Ps 96:11; Is 44:23; Rev 18:20
[b] Rev 13:6
[c] Rev 8:13
[d] Rev 12:9
[e] Rev 10:6

12 "For this reason, [a]rejoice, O heavens and [b]you who dwell in them. [c]Woe to the earth and the sea, because [d]the devil has come down to you, having great wrath, knowing that he has *only* [e]a short time."

c War on earth: phase II, 12:13–17

12:13
[a] Rev 12:3
[b] Rev 12:5

13 And when the [a]dragon saw that he was thrown down to the earth, he persecuted [b]the woman who gave birth to the male *child.*

14 But the [a]two wings of the great eagle were given to the woman, so that she could fly [b]into the wilderness to her place, where she *was nourished for [c]a time and times and half a time, from the presence of the serpent.

***12:14**
[a] Ex 19:4; Deut 32:11; Is 40:31
[b] Rev 12:6
[c] Dan 7:25; 12:7

15 And the [a]serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.

***12:15**
[a] Gen 3:1; 2 Cor 11:3; Rev 12:9; 20:2

16 But the earth helped the woman, and the earth opened its mouth and drank up the river which the dragon poured out of his mouth.

17 So the dragon was enraged with the woman, and went off to [a]make war with the rest of her [b]children, who [c]keep the commandments of God and [d]hold to the testimony of Jesus.

***12:17**
[a] Rev 11:7; 13:7
[b] Gen 3:15
[c] 1 John 2:3; Rev 14:12
[d] Rev 1:2; 6:9; 14:12; 19:10

9 The beast and his prophet, 13:1–18

a The beast, 13:1–10

***13:1**
[a] Dan 7:3; Rev 11:7; 13:14,15; 15:2; 16:13; 17:8
[b] Rev 12:3
[c] Rev 12:3; 17:12
[d] Dan 7:8; 11:36; Rev 17:3

13 And the dragon stood on the sand of the seashore.

Then I saw a [a]beast coming up out of the sea, having [b]ten horns and [b]seven heads, and on his horns *were* [c]ten diadems, and on his heads *were* [d]blasphemous names.

***13:2**
[a] Dan 7:6; Hos 13:7f
[b] Dan 7:5
[c] Dan 7:4
[d] Rev 12:3; 13:4,12

2 And the beast which I saw was [a]like a leopard, and his feet were like *those* of [b]a bear, and his mouth like the mouth of [c]a lion. And the [d]dragon gave him his

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cur at the midpoint of the Tribulation. Michael is the only angel designated an archangel in the Bible (Jude 9).

12:9–11 Notice two of Satan's activities in these verses: to deceive the world and to accuse the brethren. The believer's defense against Satan is (1) to bank on the merits of the death of Christ, (2) to be active in witnessing, and (3) to be willing to make any sacrifice, including death (v. 11).

12:9 Several judgments have and will be passed on Satan: (1) his removal from guarding the throne of God (Ezek. 28:14, 16); (2) the prophecy in the garden of Eden (Gen. 3:15); (3) his defeat at the Cross (John 12:31); (4) his being barred from heaven (here in v. 9); (5) his confinement in the abyss (20:3); and (6) his torment in the lake of fire forever (20:10).

12:14 Persecuted Israel will flee quickly as if on *wings* to an unspecified place in the *wilderness* where she will have protection and care.

12:15–16 In an attempt to dislodge the Jews, Satan will bring a flood. God then will cause the earth to open and swallow the water.

12:17 Satan will then attack those who did not flee to the place of asylum.

13:1 *a beast.* The Antichrist. See note on 11:7. Many emperors of Rome deified themselves, but Antichrist will far outstrip all his predecessors in his blasphemous ways. *ten horns.* The 10 kings that will give their power and authority to the Antichrist (17:12–13).

13:2 *the dragon gave him his power.* Satan gives Antichrist his power.

power and his [e]throne and great authority.

3 *I saw* one of his heads as if it had been slain, and his [a]fatal wound was healed. And the whole earth [b]was amazed *and followed* after the beast;

4 they worshiped the [a]dragon because he [a]gave his authority to the beast; and they worshiped the beast, saying, "[b]Who is like the beast, and who is able to wage war with him?"

5 There was given to him a mouth [a]speaking arrogant words and blasphemies, and authority to act for [b]forty-two months was given to him.

6 And he opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, *that is,* [a]those who dwell in heaven.

7 It was also given to him to [a]make war with the saints and to overcome them, and authority over [b]every tribe and people and tongue and nation was given to him.

8 All who [a]dwell on the earth will worship him, *everyone* [b]whose name has not been written [c]from the foundation of the world in the [d]book of life of [e]the Lamb who has been slain.

9 [a]If anyone has an ear, let him hear.

10 [a]If anyone *is destined* for captivity, to captivity he goes; [b]if anyone kills with the sword, with the sword he must be killed. Here is [c]the perseverance and the faith of the saints.

b The false prophet, 13:11–18

11 Then [a]I saw another beast coming up out of the earth; and he had [b]two horns like a lamb and he spoke as a [c]dragon.

12 He [a]exercises all the authority of the first beast [b]in his presence. And he makes [c]the earth and those who dwell in it to [d]worship the first beast, whose [e]fatal wound was healed.

13 He [a]performs great signs, so that he even makes [b]fire come down out of heaven to the earth in the presence of men.

14 And he [a]deceives [b]those who dwell on the earth because of [c]the signs which it was given him to perform [d]in the presence of the beast, telling those who dwell on the earth to make an image to the beast who *had the [e]wound of the sword and has come to life.

15 And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause [a]as many as do not [b]worship the image of the beast to be killed.

16 And he causes all, [a]the small and the great, and the rich and the poor, and the free men and the slaves, to be given a [b]mark on their right hand or on their forehead,

17 and *he provides* that no one will be able to buy or to sell, except the one who has the [a]mark, *either* [b]the name of the beast or [c]the number of his name.

18 [a]Here is wisdom. Let him

13:3 *had been slain.* The same word is used in 5:6 of Christ's actual death, though here it may indicate a wound that normally would be fatal. *his fatal wound was healed.* Apparently Satan will miraculously restore Antichrist to life in imitation of the resurrection of Christ. No wonder the world will acclaim Antichrist.

13:5 *forty-two months.* Apparently the last 3 ½ years of the tribulation period during which Antichrist's power is practically unrestrained.

13:6 *His tabernacle.* God's dwelling place, heaven.

13:7–8 Antichrist's rule will extend to all except believers whose names have been written in the *book of life.* The phrase *from the foundation of the world* relates to the writing of the names, not to the crucifixion (cf. 17:8).

13:10 Assurance that God will punish evildoers sustains the faith of those who are persecuted during these days. See also note on 14:12.

13:11 *another beast.* This man is Antichrist's lieutenant, who will enforce the worship of Antichrist by performing miracles (v. 13), by making and animating an image of Antichrist (vv. 14–15), by sentencing to death those who disobey (v. 15), and by requiring a mark on the hand or forehead in order that men may buy and sell (vv. 16–17). Satan, the Antichrist, and this second beast form an evil trinity.

13:18 *his number is* 666. Somehow, unknown to us, this number will play an important part in the identification of the Antichrist in a future day.

who has understanding calculate
13:18 [b]Rev 21:17 the number of the beast, for the number is that [b]of a man; and his number is six hundred and sixty-six.

10 *Various announcements,* 14:1–20

a *Concerning the 144,000,* 14:1–5

*14:1 [a]Rev 5:6 [b]Ps 2:6; Heb 12:22 [c]Rev 7:4; 14:3 [d]Rev 3:12 [e]Ezek 9:4; Rev 7:3

14 Then I looked, and behold, [a]the Lamb *was* standing on [b]Mount Zion, and with Him [c]one hundred and forty-four thousand, having [d]His name and the [d]name of His Father written [e]on their foreheads.

14:2 [a]Rev 1:15 [b]Rev 6:1 [c]Rev 5:8 2 And I heard a voice from heaven, like [a]the sound of many waters and like the [b]sound of loud thunder, and the voice which I heard *was* like *the sound* of [c]harpists playing on their harps.

14:3 [a]Rev 5:9 [b]Rev 4:6 [c]Rev 4:4 [d]Rev 2:17 [e]Rev 7:4; 14:1 3 And they *sang [a]a new song before the throne and before the [b]four living creatures and the [c]elders; and [d]no one could learn the song except the [e]one hundred and forty-four thousand who had been [a]purchased from the earth.

*14:4 [a]Matt 19:12; 2 Cor 11:2; Eph 5:27; Rev 3:4 [b]Rev 3:4; 7:17; 17:14 [c]Rev 5:9 [d]Heb 12:23; James 1:18 4 [a]These are the ones who have not been defiled with women, for they have kept themselves chaste. These *are* the ones who [b]follow the Lamb wherever He goes. These have been [c]purchased from among men [d]as first fruits to God and to the Lamb.

14:5 [a]Ps 32:2; Zeph 3:13; Mal 2:6; John 1:47; 1 Pet 2:22 [b]Heb 9:14; 1 Pet 1:19; Jude 24 5 And [a]no lie was found in their mouth; they are [b]blameless.

b *Concerning the eternal gospel,* 14:6–8

*14:6 [a]Rev 8:13 [b]1 Pet 1:25; Rev 10:7 [c]Rev 3:10 [d]Rev 5:9 **6** And I saw another angel flying in [a]midheaven, having [b]an eternal gospel to preach to [c]those who live on the earth, and to [d]every nation and tribe and tongue and people;

14:7 [a]Rev 15:4 [b]Rev 11:13 [c]Rev 4:11 [d]Rev 8:10 **7** and he said with a loud voice, "[a]Fear God, and [b]give Him glory, because the hour of His judgment has come; worship Him who [c]made the heaven and the earth and sea and [d]springs of waters."

*14:8 [a]Is 21:9; Jer 51:8; Rev 18:2 [b]Dan 4:30; Rev 16:19; 17:5; 18:10 [c]Jer 51:7 [d]Rev 17:2,4; 18:3 **8** And another angel, a second one, followed, saying, "[a]Fallen, fallen is [b]Babylon the great, she who has [c]made all the nations drink of the [d]wine of the passion of her immorality."

c *Concerning beast worshipers,* 14:9–13

14:9 [a]Rev 13:12; 14:11 [b]Rev 13:14f; 14:11 [c]Rev 13:16 **9** Then another angel, a third one, followed them, saying with a loud voice, "If anyone [a]worships the beast and his [b]image, and receives a [c]mark on his forehead or on his hand,

*14:10 [a]Is 51:17; Jer 25:15f,27; Rev 16:19; 19:15 [b]Ps 75:8; Rev 18:6 [c]Gen 19:24; Ezek 38:22; 2 Thess 1:7; Rev 19:20; 20:10,14f; 21:8 [d]Mark 8:38 10 he also will drink of the [a]wine of the wrath of God, which is mixed in full strength [b]in the cup of His anger; and he will be tormented with [c]fire and brimstone in the presence of the [d]holy angels and in the presence of the Lamb.

14:11 [a]Is 34:8-10; Rev 18:9,18; 19:3 [b]Rev 4:8 [c]Rev 13:12; 14:9 11 "And the [a]smoke of their torment goes up forever and ever; [b]they have no rest day and night, those who [c]worship the beast and his [c]image, and who-

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14:1 *the Lamb.* I.e., Christ. *one hundred and forty-four thousand.* Evidently the same group introduced in 7:4, though now their work on earth is finished and they are in heaven. Another interpretation takes *Mount Zion* as the earthly Jerusalem and the 144,000 as surviving the Tribulation on earth.

14:4 *not . . . defiled with women.* This may simply mean that the 144,000 were unmarried, or it may indicate their state of separation unto God (cf. 2 Cor. 11:2). *first fruits.* The salvation of the 144,000 will precede the salvation of a larger group of Israelites, who will turn to the Lord at the end of the Tribulation (cf. Isa. 2:3; Rom. 11:15).

14:6 *an eternal gospel to preach.* God's last call of grace to the world before the return of Christ in judgment.

14:8 *fallen is Babylon.* This fall is described in detail in chaps. 17–18. For *Babylon,* see note on 17:5.

14:10–13 The wicked will be tormented in the lake of fire forever, with no hope of annihilation or restoration. In contrast, the righteous will have rest forever.

ever receives the [d]mark of his name."

12 Here is [a]the perseverance of the saints who [b]keep the commandments of God and [c]their faith in Jesus.

13 And I heard a voice from heaven, saying, "Write, '[a]Blessed are the dead who [b]die in the Lord from now on!' " "Yes," [c]says the Spirit, "so that they may [d]rest from their labors, for their [e]deeds follow with them."

d Concerning the harvesting of the earth, 14:14–20

14 Then I looked, and behold, a [a]white cloud, and sitting on the cloud *was* one [b]like a son of man, having a golden [c]crown on His head and a sharp sickle in His hand.

15 And another angel [a]came out of the temple, crying out with a loud voice to Him who sat on the cloud, "[b]Put in your sickle and reap, for the hour to reap has come, because the [c]harvest of the earth is ripe."

16 Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped.

17 And another angel [a]came out of the temple which is in heaven, and he also had a sharp sickle.

18 Then another angel, [a]the one who has power over fire, came out from [b]the altar; and he called with a loud voice to him who had the sharp sickle, saying, "[c]Put in your sharp sickle and gather the clusters from the vine of the earth, [d]because her grapes are ripe."

19 So the angel swung his sickle to the earth and gathered *the clusters from* the vine of the earth, and threw them into [a]the great wine press of the wrath of God.

20 And [a]the wine press was trodden [b]outside the city, and [c]blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

11 Prelude to the bowl judgments, 15:1–8

15 Then I saw [a]another sign in heaven, great and marvelous, [b]seven angels who had [c]seven plagues, *which are* [d]the last, because in them the wrath of God is finished.

2 And I saw something like a [a]sea of glass mixed with fire, and those who had [b]been victorious over the [c]beast and [d]his image and the [e]number of his name, standing on the [a]sea of glass, holding [f]harps of God.

3 And they *sang the [a]song of Moses, [b]the bond-servant of God, and the [c]song of the Lamb, saying,

"[d]Great and marvelous are
Your works,
[e]O Lord God, the
Almighty;
Righteous and true are
Your ways,
[f]King of the nations!
4"[a]Who will not fear,
O Lord, and glorify Your
name?
For You alone are holy;
For [b]ALL THE NATIONS WILL
COME AND WORSHIP BEFORE
YOU,
FOR YOUR [c]RIGHTEOUS ACTS
HAVE BEEN REVEALED."

5 After these things I looked, and [a]the temple of the [b]tabernacle of testimony in heaven was opened,

6 and the [a]seven angels who had the seven plagues [b]came out

14:11 [d]Rev 13:17
*14:12 [a]Rev 13:10 [b]Rev 12:17 [c]Rev 2:13
14:13 [a]Rev 20:6 [b]1 Cor 15:18; 1 Thess 4:16 [c]Rev 2:7; 22:17 [d]Heb 4:9ff; Rev 6:11 [e]1 Tim 5:25
14:14 [a]Matt 17:5 [b]Dan 7:13; Rev 1:13 [c]Ps 21:3; Rev 6:2
14:15 [a]Rev 11:19; 14:17; 15:6; 16:17 [b]Joel 3:13; Mark 4:29; Rev 14:18 [c]Jer 51:33; Matt 13:39-41
14:17 [a]Rev 11:19; 14:15; 15:6; 16:17
14:18 [a]Rev 16:8 [b]Rev 6:9; 8:3 [c]Joel 3:13; Mark 4:29; Rev 14:15 [d]Joel 3:13
14:19 [a]Is 63:2f; Rev 19:15
*14:20 [a]Is 63:3; Lam 1:15; Rev 19:15 [b]Heb 13:12; Rev 11:8 [c]Gen 49:11; Deut 32:14
15:1 [a]Rev 12:1,3 [b]Rev 15:6-8; 16:1; 17:1; 21:9 [c]Lev 26:21 [d]Rev 9:20
*15:2 [a]Rev 4:6 [b]Rev 12:11 [c]Rev 13:1 [d]Rev 13:14f [e]Rev 13:17 [f]Rev 5:8
15:3 [a]Ex 15:1ff [b]Josh 22:5; Heb 3:5 [c]Rev 5:9f,12f [d]Deut 32:3f; Ps 111:2; 139:14 [e]Hos 14:9; Rev 1:8 [f]1 Tim 1:17
15:4 [a]Jer 10:7; Rev 14:7 [b]Ps 86:9; Is 66:23 [c]Rev 19:8
*15:5 [a]Rev 11:19 [b]Ex 38:21; Num 1:50; Heb 8:5; Rev 13:6
15:6 [a]Rev 15:1 [b]Rev 14:15

14:12 Saints will be able to endure, knowing that God will punish their enemies (vv. 9–11). See also note on 13:10.

14:20 Apparently a reference to Armageddon (16:16; cf. 19:17–19), when the blood from the slaughter will flow 180 mi (290 km), to the depth of about 4.5 ft (1.3 m). The blood of horses added to that of the large armies of human soldiers could easily cause such an enormous river of blood.

15:2–3 The martyrs sing *the song of Moses,* praising God for His faithfulness and deliverance (Ex. 15 and Deut. 32) and magnifying God's holiness and righteousness.

15:5 *the temple of the tabernacle of testimony.* I.e., the Holy of Holies.

15:6 [c] Rev 1:13 of the temple, clothed in linen, clean *and* bright, and [c]girded around their chests with golden sashes.

15:7 [a] Rev 4:6 [b] Rev 15:1 [c] Rev 5:8 [d] Rev 14:10; 15:1 [e] Rev 4:9 7 Then one of the [a]four living creatures gave to the [b]seven angels seven [c]golden bowls full of the [d]wrath of God, who [e]lives forever and ever.

15:8 [a] Ex 19:18; 40:34f; Lev 16:2; 1 Kin 8:10f; 2 Chr 5:13f; Is 6:4 8 And the temple was filled with [a]smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.

12 *The bowl judgments,* 16:1–21

a *First bowl: painful sores,* 16:1–2

*16:1 [a] Rev 11:19 [b] Rev 15:1 [c] Ps 79:6; Jer 10:25; Ezek 22:31; Zeph 3:8; Rev 16:2ff 16 Then I heard a loud voice from [a]the temple, saying to the [b]seven angels, "Go and [c]pour out on the earth the seven bowls of the wrath of God."

*16:2 [a] Rev 8:7 [b] Ex 9:9-11; Deut 28:35; Rev 16:11 [c] Rev 13:15-17; 14:9 2 So the first *angel* went and poured out his bowl [a]on the earth; and it became a loathsome and malignant [b]sore on the men [c]who had the mark of the beast and who worshiped his image.

b *Second bowl: seas smitten,* 16:3

*16:3 [a] Ex 7:17-21; Rev 8:8f; 11:6 3 The second *angel* poured out his bowl [a]into the sea, and it became blood like *that* of a dead man; and every living thing in the sea died.

c *Third bowl: rivers smitten,* 16:4–7

*16:4 [a] Rev 8:10 [b] Ex 7:17-20; Ps 78:44; Rev 11:6 4 Then the third *angel* poured out his bowl into the [a]rivers and the springs of waters; and they [b]became blood.

16:5 [a] John 17:25 [b] Rev 11:17 [c] Rev 15:4 [d] Rev 6:10 5 And I heard the angel of the waters saying, "[a]Righteous are You, [b]who are and who were, O [c]Holy One, because You [d]judged these things;

*16:6 [a] Rev 17:6; 18:24 [b] Is 49:26; Luke 11:49-51 6 for they poured out [a]the blood of saints and prophets, and You have given them [b]blood to drink. They deserve it."

16:7 [a] Rev 6:9; 14:18 [b] Rev 1:8 [c] Rev 15:3; 19:2 7 And I heard [a]the altar saying, "Yes, O [b]Lord God, the Almighty, [c]true and righteous are Your judgments."

d *Fourth bowl: scorching,* 16:8–9

*16:8 [a] Rev 6:12 [b] Rev 14:18 8 The fourth *angel* poured out his bowl upon [a]the sun, [b]and it was given to it to scorch men with fire.

*16:9 [a] Rev 16:11,21 [b] Rev 2:21 [c] Rev 11:13 9 Men were scorched with fierce heat; and they [a]blasphemed the name of God who has the power over these plagues, and they [b]did not repent so as to [c]give Him glory.

e *Fifth bowl: darkness,* 16:10–11

16:10 [a] Rev 13:2 [b] Ex 10:21f; Is 8:22; Rev 8:12; 9:2 10 Then the fifth *angel* poured out his bowl on the [a]throne of the beast, and his kingdom became [b]darkened; and they gnawed their tongues because of pain,

*16:11 [a] Rev 16:9,21 11 and they [a]blasphemed the

16:1 Though there are similarities between the bowl judgments and some of the trumpet judgments in chaps. 8–9 there are differences as well, the bowl judgments being more intensive and extensive. Thus it is best not to see the bowls as repeating the trumpets but as a distinct series of judgments following the trumpets.

16:2 *a loathsome and malignant sore.* Lit., foul and evil sore. Probably a plague of ulcers. The brief descriptions of these last seven judgments (vv. 2–12, 17–21) may suggest that they occur in rapid succession upon a world already badly battered and bloodied.

16:3 *every living thing in the sea died* (see 8:9). Imagine the stench and disease that will accompany this event.

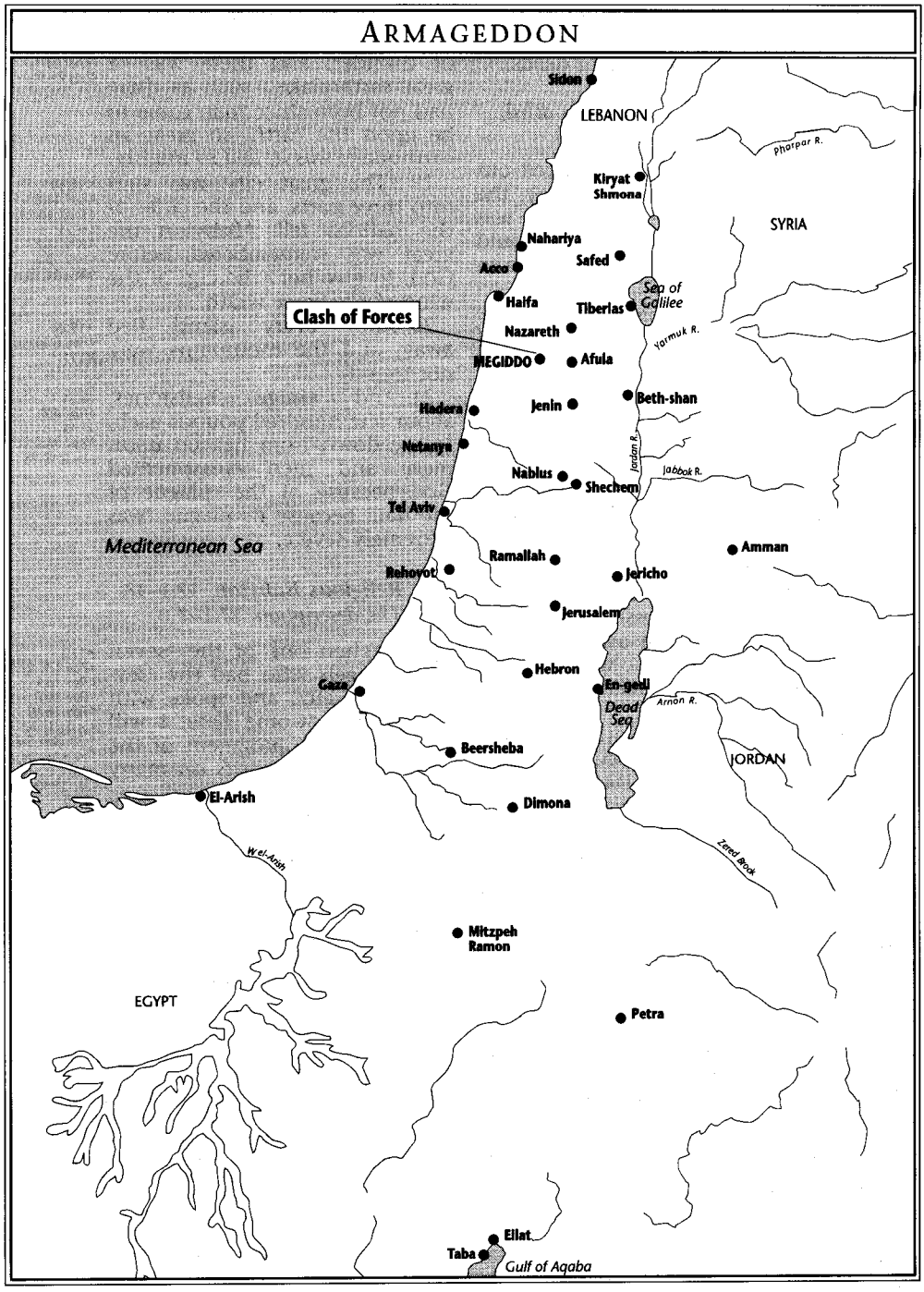
16:4 Though drinking bloody salt water would be toxic, drinking bloody fresh water, though disgusting, would not be.

16:6 *They deserve it.* I.e., they deserve to drink blood because they shed the blood of saints and prophets.

16:8 Side effects of this scorching heat will drastically affect the climate, possibly including excessive evaporation and melting of the great ice areas of the world.

16:9 *they did not repent.* See verse 11 and 9:21.

16:11 *their sores.* I.e., those referred to in verse 2.


ARMAGEDDON
Sidon
LEBANON
Pharpar R.
Kiryat Shmona
SYRIA
Nahariya
Safed
Acco
Halfa
Sea of Galilee
Tiberias
Clash of Forces
Nazareth
Yarmuk R.
MEGIDDO
Afula
Beth-shan
Hadera
Jenin
Jordan R.
Netanya
Jabbok R.
Nablus
Shechem
Tel Aviv
Mediterranean Sea
Amman
Ramallah
Rehovot
Jericho
Jerusalem
Hebron
Gaza
En-gedi
Dead Sea
Arnon R.
Beersheba
JORDAN
El-Arish
Dimona
Zered Brook
Wadi el-Arish
Mitzpeh Ramon
EGYPT
Petra
Eilat
Taba
Gulf of Aqaba

16:11 [b]God of heaven because of their pains and their [c]sores; and they [d]did not repent of their deeds.

f Sixth bowl: Euphrates dried, 16:12–16

*16:12 12 The sixth *angel* poured out his bowl on the [a]great river, the Euphrates; and [b]its water was dried up, so that [c]the way would be prepared for the kings [d]from the east.

*16:13 13 And I saw *coming* out of the mouth of the [a]dragon and out of the mouth of the [b]beast and out of the mouth of the [c]false prophet, three [d]unclean spirits like [e]frogs;

*16:14 14 for they are [a]spirits of demons, [b]performing signs, which go out to the kings of the [c]whole world, to [d]gather them together for the war of the [e]great day of God, the Almighty.

*16:15 15 ("Behold, [a]I am coming like a thief. [b]Blessed is the one who stays awake and keeps his clothes, [c]so that he will not walk about naked and men will not see his shame.")

*16:16 16 And they [a]gathered them together to the place which [b]in Hebrew is called Har-[c]Magedon.

g Seventh bowl: widespread destruction, 16:17–21

16:17 17 Then the seventh *angel* poured out his bowl upon [a]the air, and a [b]loud voice came out of the [c]temple from the throne, saying, "[d]It is done."

18 And there were flashes of [a]lightning and sounds and peals of thunder; and there was [b]a great earthquake, [c]such as there had not been since man came to be upon the earth, so great an earthquake *was it, and* so mighty.

*16:19 19 [a]The great city was split into three parts, and the cities of the nations fell. [b]Babylon the great was [c]remembered before God, to give her [d]the cup of the wine of His fierce wrath.

*16:20 20 And [a]every island fled away, and the mountains were not found.

16:21 21 And [a]huge hailstones, about one hundred pounds each, *came down from heaven upon men; and men [b]blasphemed God because of the [c]plague of the hail, because its plague *was extremely severe.

16:18 [a]Rev 4:5 [b]Rev 6:12 [c]Dan 12:1; Matt 24:21

16:19 [a]Rev 11:8; 17:18; 18:10, 18f,21 [b]Rev 14:8 [c]Rev 18:5 [d]Rev 14:10

16:20 [a]Rev 6:14; 20:11

16:21 [a]Rev 8:7; 11:19 [b]Rev 16:9,11 [c]Ex 9:18-25

13 Religious Babylon, 17:1–18

a The description, 17:1–7

*17:1 17 [a]Then one of the [b]seven angels who had the [c]seven bowls came and spoke with me, saying, "Come here, I will show you [d]the judgment of the [e]great harlot who [f]sits on many waters,

17:2 2 with whom [a]the kings of the earth committed *acts of* immorality, and [b]those who dwell on the earth were [c]made drunk with the wine of her immorality."

*17:3 3 And [a]he carried me away [b]in the Spirit [c]into a wilderness; and I saw a woman sitting on a

17:1 [a]Rev 1:1; 21:9 [b]Rev 15:1 [c]Rev 15:7 [d]Rev 16:19 [e]Is 1:21; Jer 2:20; Nah 3:4; Rev 17:5,15f; 19:2 [f]Jer 51:13; Rev 17:15

17:2 [a]Rev 2:22; 18:3,9 [b]Rev 3:10; 17:8 [c]Rev 14:8

17:3 [a]Rev 21:10 [b]Rev 1:10 [c]Rev 12:6,14; 21:10

16:12 *the kings from the east.* Lit., the kings from the rising of the sun. The armies of the nations of the Orient will be aided in their march toward Armageddon by the supernatural drying up of the Euphrates River.

16:13 *the dragon.* Satan. *the beast.* Antichrist (13:1–10). *the false prophet.* The lieutenant (13:11–18).

16:14 *the war of the great day of God, the Almighty.* The war will consist of several battles, beginning with Antichrist's campaign into Egypt (Dan. 11:40–45) and including a siege of Jerusalem (Zech. 14:2) as well as the final battle at Armageddon (v. 16).

16:15 A call to surviving believers to watch and be alert. The *clothes* of a guard caught asleep on duty were taken from him, leaving him *naked* and disgraced.

16:16 *Har-Magedon,* or Armageddon. Lit., Mount of Megiddo, near the city of Megiddo at the head of the plain of Esdraelon. This area was the scene of many OT battles, notably those of Barak with the Canaanites (Judg. 4) and of Gideon with the Midianites (Judg. 7).

16:19 *The great city.* Either Jerusalem (11:8; cf. Zech. 14:4) or Babylon (18:2).

16:20–21 The topography of the earth will be drastically changed, and unbelieving survivors of the hailstorm will curse God instead of turning to Him.

17:1 Babylon is represented as a *whore* whose unfaithfulness affects many people and nations (the *waters* as explained in v. 15).

17:3 *a scarlet beast.* A reference to Antichrist

17:3 [d]scarlet beast, full of [e]blasphemous names, having [f]seven heads and ten horns.

4 The woman [a]was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand [b]a gold cup full of abominations and of the unclean things of her immorality,

5 and on her forehead a name *was* written, a [a]mystery, "[b]BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF [c]THE ABOMINATIONS OF THE EARTH."

6 And I saw the woman drunk with [a]the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly.

7 And the angel said to me, "Why do you wonder? I will tell you the [a]mystery of the woman and of the beast that carries her, which has the [b]seven heads and the ten horns.

b The interpretation, 17:8–18

8"[a]The beast that you saw [b]was, and is not, and is about to [c]come up out of the [d]abyss and [e]go to destruction. And [f]those who dwell on the earth, [g]whose name has not been written in the book of life [h]from the foundation of the world, will [i]wonder when they see the beast, that he was and is not and will come.

9"[a]Here is the mind which has wisdom. The [b]seven heads are seven mountains on which the woman sits,

10 and they are seven [a]kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while.

11"The beast which [a]was and is not, is himself also an eighth and is *one* of the seven, and he [b]goes to destruction.

12"The [a]ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast [b]for one hour.

13"These have [a]one purpose, and they give their power and authority to the beast.

14"These will wage [a]war against the Lamb, and the Lamb will [b]overcome them, because He is [c]Lord of lords and [c]King of kings, and [d]those who are with Him *are the* [e]called and chosen and faithful."

15 And he *said to me, "The [a]waters which you saw where the harlot sits, are [b]peoples and multitudes and nations and tongues.

16"And the [a]ten horns which you saw, and the beast, these will hate the harlot and will make her [b]desolate and [c]naked, and will [d]eat her flesh and will [e]burn her up with fire.

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and his allies (see note on 13:1) on whom Babylon sits (controls).

17:5 *BABYLON THE GREAT.* Though the famous city of Babylon was on the Euphrates River, the name here seems to be a symbolic reference to Rome (see v. 9 and 1 Peter 5:13). In chap. 17 Babylon represents the false religious system that will center in Rome during the Tribulation. In chap. 18 it represents more the political and commercial aspect of the revived Roman Empire headed by Antichrist. Thus the term stands both for a city and for a system (religious and commercial) related to the city (much like "Wall Street," which is both a place and system). For other references to Babylon, see Gen. 10:10; 11:9 ("Babel"); Isa. 13:19–20; Jer. 50–51. *MOTHER OF HARLOTS.* The family of false religions is unfaithful to the Lord and thus is described as a harlot (vv. 1, 15–16).

17:8 This would place the events of this chapter in the first half of the Tribulation before Antichrist comes out of the *abyss* at its midpoint (cf. 11:7; 13:11).

17:9 *seven mountains.* Though Rome is built on more than seven hills, it has been known as the legendary city on seven hills, indicating that the center of Antichrist's power will be Rome.

17:10 In addition, the seven heads of verse 9 are seven kings, probably a selective list either of Roman emperors or world empires.

17:12 *ten kings.* The 10-nation federation that will form in the West and will be headed by Antichrist. See notes on 13:1 and Dan. 7:24. *one hour.* I.e., for one purpose (as in Luke 22:53).

17:15 The apostate church will be ecumenical, or worldwide.

17:16 *these will hate the harlot.* The political power headed by Antichrist will overthrow the false church organization (probably at the midpoint of the Tribulation).

17:17 [a] 2 Cor 8:16 [b] Rev 17:13 [c] Rev 10:7

17 "For [a]God has put it in their hearts to execute His purpose by [b]having a common purpose, and by giving their kingdom to the beast, until the [c]words of God will be fulfilled.

17:18 [a] Rev 11:8; 16:19

18 "The woman whom you saw is [a]the great city, which reigns over the kings of the earth."

14 *Commercial Babylon,* 18:1–24

a *Announcement,* 18:1–3

18:1 [a] Rev 17:1,7 [b] Rev 10:1 [c] Ezek 43:2

18 After these things I saw another [a]angel [b]coming down from heaven, having great authority, and the earth was [c]illumined with his glory.

★18:2 [a] Is 21:9; Jer 51:8; Rev 14:8 [b] Is 13:21f; 34:11,13-15; Jer 50:39; 51:37; Zeph 2:14f [c] Rev 16:13

2 And he cried out with a mighty voice, saying, "[a]Fallen, fallen is Babylon the great! She [b]has become a dwelling place of demons and a prison of every [c]unclean spirit, and a prison of every unclean and hateful bird.

★18:3 [a] Jer 51:7; Rev 14:8 [b] Rev 17:2; 18:9 [c] Ezek 27:9-25; Rev 18:11,15, 19,23 [d] 1 Tim 5:11; Rev 18:7,9

3 "For all the nations have drunk of the [a]wine of the passion of her immorality, and [b]the kings of the earth have committed *acts of* immorality with her, and the [c]merchants of the earth have become rich by the wealth of her [d]sensuality."

b *Appeal,* 18:4–8

★18:4 [a] Is 52:11; Jer 50:8; 51:6,9, 45; 2 Cor 6:17

4 I heard another voice from heaven, saying, "[a]Come out of her, my people, so that you will not participate in her sins and receive of her plagues;

18:5 [a] Jer 51:9 [b] Rev 16:19

5 for her sins have [a]piled up as high as heaven, and God has [b]remembered her iniquities.

18:6 [a] Ps 137:8; Jer 50:15,29

6 "[a]Pay her back even as she has paid, and give back *to her* double according to her deeds; in the [b]cup which she has mixed, mix twice as much for her.

18:6 [b] Rev 17:4

18:7 [a] Ezek 28:2-6 [b] 1 Tim 5:11 Rev 18:3,9 [c] Is 47:7f; Zeph 2:15

7 "[a]To the degree that she glorified herself and [b]lived sensuously, to the same degree give her torment and mourning; for she says in her heart, '[c]I SIT *AS* A QUEEN AND I AM NOT A WIDOW, and will never see mourning.'

★18:8 [a] Is 47:9; Jer 50:31f; Rev 18:10 [b] Rev 17:16 [c] Jer 50:34; Rev 11:17f

8 "For this reason [a]in one day her plagues will come, pestilence and mourning and famine, and she will be [b]burned up with fire; for the Lord God who judges her [c]is strong.

c *Anguish,* 18:9–19

18:9 [a] Rev 17:2; 18:3 [b] 1 Tim 5:11; Rev 18:3,7 [c] Ezek 26:16f; 27:35 [d] Rev 14:11; 18:18; 19:3

9 "And [a]the kings of the earth, who committed *acts of* immorality and [b]lived sensuously with her, will [c]weep and lament over her when they [d]see the smoke of her burning,

18:10 [a] Rev 18:15,17 [b] Rev 18:16,19 [c] Rev 11:8; 16:19; 18:16, 18,19,21 [d] Rev 17:12; 18:8,17,19

10 [a]standing at a distance because of the fear of her torment, saying, '[b]Woe, woe, [c]the great city, Babylon, the strong city! For in [d]one hour your judgment has come.'

18:11 [a] Ezek 27:9-25; Rev 18:3,15, 19,23 [b] Ezek 27:27-34

11 "And the [a]merchants of the earth [b]weep and mourn over her, because no one buys their cargoes any more—

★18:12 [a] Ezek 27:12-22; Rev 17:4

12 cargoes of [a]gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every *kind of* citron wood and every article of ivory and every article *made* from very costly wood and bronze and iron and marble,

13 and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and

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18:2 *fallen.* A different event from 17:16, where the political power destroys religious Babylon in the middle of the Tribulation. Here the kings lament this destruction (v. 9), which apparently will occur at the end of the Tribulation. Whether this Babylon will be centered in Rome or in rebuilt Babylon on the Euphrates is debated. In either case her octopus-like arms reach out far beyond any single city.

18:3 The system rewards her votaries.

18:4 *my people.* God's people are to separate themselves from the Babylonian system (cf. 2 Cor. 6:14–17; 1 John 2:15–17).

18:8 *in one day.* The judgment will be consummated in a single day, as happened once before to Babylon, when it was taken by Darius (Dan. 5:1, 3–5, 30).

18:12–13 The 28 commodities listed show that a wide variety of luxury items will still be available in spite of the upheavals of the tribulation years. *citron wood.* A dark, hard, and fragrant wood, valued by the Greeks and Romans for use in cabinet making.

cattle and sheep, and *cargoes* of horses and chariots and slaves and [a]human lives.

14"The fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and *men* will no longer find them.

15"The [a]merchants of [b]these things, who became rich from her, will [c]stand at a distance because of the fear of her torment, weeping and mourning,

16 saying, '[a]Woe, woe, [b]the great city, she who [c]was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls;

17 for in [a]one hour such great wealth has been laid [b]waste!' And [c]every shipmaster and every passenger and sailor, and as many as make their living by the sea, [a]stood at a distance,

18 and were [a]crying out as they [b]saw the smoke of her burning, saying, '[c]What *city* is like [d]the great city?'

19"And they threw [a]dust on their heads and were crying out, weeping and mourning, saying, '[b]Woe, woe, the great city, in which all who had ships at sea [c]became rich by her wealth, for in [b]one hour she has been laid [d]waste!'

d Acclaim, 18:20–24

20"[a]Rejoice over her, O heaven, and you saints and [b]apostles and prophets, because [c]God has pronounced judgment for you against her."

21 Then a [a]strong angel [b]took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon, [c]the great city, be thrown down with violence, and [d]will not be found any longer.

22"And [a]the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the [b]sound of a mill will not be heard in you any longer;

23 and the light of a lamp will not shine in you any longer; and the [a]voice of the bridegroom and bride will not be heard in you any longer; for your [b]merchants were the great men of the earth, because all the nations were deceived [c]by your sorcery.

24"And in her was found the [a]blood of prophets and of saints and of [b]all who have been slain on the earth."

15 The second coming of Christ, 19:1–21

a Announcements, 19:1–10

19 After these things I heard something like a [a]loud voice of a great multitude in heaven, saying,

"[b]Hallelujah! [c]Salvation and [d]glory and power belong to our God;

2 [a]BECAUSE HIS [b]JUDGMENTS ARE [c]TRUE AND RIGHTEOUS; for He has judged the [d]great harlot who was corrupting the earth with her immorality, and HE HAS [e]AVENGED THE BLOOD OF HIS BOND-SERVANTS ON HER."

3 And a second time they said, "[a]Hallelujah! [b]HER SMOKE RISES UP FOREVER AND EVER."

4 And the [a]twenty-four elders and the [b]four living creatures [c]fell down and worshiped God who sits on the throne saying, "[d]Amen. [e]Hallelujah!"

5 And a voice came from the throne, saying,

18:20 *God has pronounced judgment for you against her.* I.e., God has judged her for her treatment of you. Heaven and the martyrs may now rejoice.

18:21 Babylon will sink into the sea like a rock.

18:22–23 No music, no worker, no machinery, no light, no happiness shall be found in Babylon anymore.

19:1–6 *Hallelujah* = Praise the Lord. The word occurs only in this chapter in the entire NT. It does appear as a brief doxology in several psalms, e.g., 150:1, 6. The praise is for salvation (v. 1), for righteous retribution (vv. 2–3), for God Himself (vv. 4–5), and for His reign (v. 6).

"[a]Give praise to our God, all you His bond-servants, [b]you who fear Him, the small and the great."

6 Then I heard *something* like [a]the voice of a great multitude and like [b]the sound of many waters and like the [c]sound of mighty peals of thunder, saying,

"[a]Hallelujah! For the [d]Lord our God, the Almighty, reigns.

7 "Let us rejoice and be glad and [a]give the glory to Him, for [b]the marriage of the Lamb has come and His [c]bride has made herself ready."

8 It was given to her to clothe herself in [a]fine linen, bright *and* clean; for the fine linen is the [b]righteous acts of the saints.

9 Then [a]he *said to me, "[b]Write, '[c]Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "[d]These are true words of God."

10 Then [a]I fell at his feet to worship him. [b]But he *said to me, "Do not do that; I am a [c]fellow servant of yours and your brethren who [d]hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

b *Advent of Christ,* 19:11–16

11 And I saw [a]heaven opened, and behold, a [b]white horse, and He who sat on it *is* called [c]Faithful and True, and in [d]righteousness He judges and wages war.

12 His [a]eyes *are* a flame of fire, and on His head *are* many [b]diadems; and He has a [c]name written *on Him* which no one knows except Himself.

13 *He is* clothed with a [a]robe dipped in blood, and His name is called [b]The Word of God.

14 And the armies which are in heaven, clothed in [a]fine linen, [b]white *and* clean, were following Him on white horses.

15 [a]From His mouth comes a sharp sword, so that [b]with it He may strike the nations, and He will [c]rule them with a rod of iron; and [d]He treads the wine press of the fierce wrath of God, the Almighty.

16 And on His robe and on His thigh He has [a]a name written, "[b]KING OF KINGS, AND LORD OF LORDS."

c *Armageddon,* 19:17–21

17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to [a]all the birds which fly in [b]midheaven, "[c]Come, assemble for the great supper of God,

18 so that you may [a]eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men,

19:5 [a]Ps 22:23; 115:13; 134:1; 135:1 [b]Rev 11:18

19:6 [a]Jer 51:48; Rev 11:15; 19:1 [b]Ezek 1:24; Rev 1:15 [c]Rev 6:1 [d]Ps 93:1; 97:1; 99:1; Rev 1:8

19:7 [a]Rev 11:13 [b]Matt 22:2; 25:10; Luke 12:36; John 3:29; Eph 5:23, 32; Rev 19:9 [c]Matt 1:20; Rev 21:2,9

***19:8** [a]Rev 15:6; 19:14 [b]Rev 15:4

***19:9** [a]Rev 17:1; 19:10 [b]Rev 1:19 [c]Matt 22:2f; Luke 14:15 [d]Rev 17:17; 21:5; 22:6

***19:10** [a]Rev 22:8 [b]Acts 10:26; Rev 22:9 [c]Rev 1:1f [d]Rev 12:17

***19:11** [a]Ezek 1:1; John 1:51; Rev 4:1 [b]Rev 6:2; 19:19,21 [c]Rev 3:14

19:11 [d]Ps 96:13; Is 11:4

***19:12** [a]Dan 10:6; Rev 1:14 [b]Rev 6:2; 12:3 [c]Rev 2:17; 19:16

***19:13** [a]Is 63:3 [b]John 1:1

19:14 [a]Rev 19:8 [b]Rev 3:4; 19:8

***19:15** [a]Rev 1:16; 19:21 [b]Is 11:4; 2 Thess 2:8 [c]Ps 2:9; Rev 2:27 [d]Is 63:3; Joel 3:13; Rev 14:19,20

19:16 [a]Rev 2:17; 19:12 [b]Rev 17:14

***19:17** [a]Rev 19:21 [b]Rev 8:13 [c]1 Sam 17:44; Jer 12:9; Ezek 39:17

19:18 [a]Ezek 39:18-20

19:8 *the righteous acts of the saints.* The good works of believers will constitute the wedding garment when the congregation of the faithful are joined to Christ in marriage (cf. 2 Cor. 11:2; Eph. 5:26–27).

19:9 *marriage supper.* On Jewish weddings, see note on Matt. 25:1.

19:10 *Do not do that.* Men are not to worship angels, only God. *For the testimony of Jesus is the spirit of prophecy.* Prophecy is designed to reveal the Lord Jesus.

19:11 *heaven opened.* This is the second coming of Christ to the earth—during the war of Armageddon, in which He will be the Victor and in which all who oppose Him will be slain (vv. 19, 21). See notes on 14:20; 16:14, 16. *Faithful and True.* These terms have been used previously of Christ (1:5; 3:7).

19:12 *His eyes are a flame of fire.* See 1:14; 2:18. *a name written . . . which no one knows.* This is perhaps the same name He will write on the overcomer (2:17; 3:12).

19:13 *dipped in* the *blood* of the enemies He conquers at His coming. *The Word.* This name, applied here to Christ, is found only in the writings of John (cf. John 1:1, 14; 1 John 1:1).

19:15 *rule.* Lit., shepherd. Christ will be a shepherding autocrat. *wine press.* It consisted of two receptacles, or vats, placed at different levels, in the upper one of which the grapes were trodden, while the lower one received the juice (cf. 14:20).

19:17–18 So great will be the slaughter in the war of Armageddon that an angel will call together the fowls of heaven to eat the flesh of those who fall in battle.

19:18 [b]both free men and slaves, and [c]small and great."

19 And I saw [a]the beast and [b]the kings of the earth and their armies assembled to make war against Him who [c]sat on the horse and against His army.

*19:20 20 And the beast was seized, and with him the [a]false prophet who [b]performed the signs [c]in his presence, by which he [d]deceived those who had received the [e]mark of the beast and those who [f]worshiped his image; these two were thrown alive into the [g]lake of [h]fire which burns with brimstone.

19:21 21 And the rest were killed with the sword which [a]came from the mouth of Him who [b]sat on the horse, and [c]all the birds were filled with their flesh.

B The Millennium, 20:1–15

1 *Satan bound,* 20:1–3

*20:1 20 Then I saw [a]an angel coming down from heaven, holding the [b]key of the abyss and a great chain in his hand.

*20:2 2 And he laid hold of the [a]dragon, the serpent of old, who is the devil and Satan, and [b]bound him for a thousand years;

20:3 3 and he threw him into the [a]abyss, and shut *it* and [b]sealed *it* over him, so that he would [c]not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

2 *Saints resurrected,* 20:4–6

*20:4 4 Then I saw [a]thrones, and [b]they sat on them, and [c]judgment was given to them. And I *saw* [d]the souls of those who had been beheaded because of the [e]testimony of Jesus and because of the word of God, and those who had not [f]worshiped the beast or his image, and had not received the [g]mark on their forehead and on their hand; and they [h]came to life and [i]reigned with Christ for a thousand years.

*20:5 5 The rest of the dead did not come to life until the thousand years were completed. [a]This is the first resurrection.

20:6 6 [a]Blessed and holy is the one who has a part in the first resurrection; over these the [b]second death has no power, but they will be [c]priests of God and of Christ and will [d]reign with Him for a thousand years.

3 *Sinners rebelling,* 20:7–9

20:7 7 When the thousand years are completed, Satan will be [a]released from his prison,

*20:8 8 and will come out to [a]deceive the nations which are in the [b]four corners of the earth, [c]Gog and Magog, to [d]gather them together for the war; the number of

19:18 [b] Rev 6:15 [c] Rev 11:18; 13:16; 19:5
19:19 [a] Rev 11:7; 13:1 [b] Rev 16:14,16 [c] Rev 19:11,21
*19:20 [a] Rev 16:13 [b] Rev 13:13 [c] Rev 13:12 [d] Rev 13:14 [e] Rev 13:16f [f] Rev 13:12,15 [g] Rev 20:10, 14f; 21:8 [h] Is 30:33; Dan 7:11; Rev 14:10
19:21 [a] Rev 19:15 [b] Rev 19:11,19 [c] Rev 19:17
*20:1 [a] Rev 10:1 [b] Rev 1:18; 9:1
*20:2 [a] Gen 3:1; Rev 12:9 [b] Is 24:22; 2 Pet 2:4; Jude 6
20:3 [a] Rev 20:1 [b] Dan 6:17; Matt 27:66 [c] Rev 12:9; 20:8,10
*20:4 [a] Dan 7:9 [b] Matt 19:28; Rev 3:21 [c] Dan 7:22; 1 Cor 6:2 [d] Rev 6:9 [e] Rev 1:9 [f] Rev 13:12,15 [g] Rev 13:16f [h] John 14:19 [i] Rev 3:21; 5:10; 20:6; 22:5
*20:5 [a] Luke 14:14; Phil 3:11; 1 Thess 4:16
20:6 [a] Rev 14:13 [b] Rev 2:11; 20:14 [c] Rev 1:6 [d] Rev 3:21; 5:10; 20:4; 22:5
20:7 [a] Rev 20:2f
*20:8 [a] Rev 12:9; 20:3,10 [b] Ezek 7:2; Rev 7:1 [c] Ezek 38:2; 39:1,6 [d] Rev 16:14

19:20 The beast and his false prophet will be the first occupants of the *lake of fire*; other unbelievers, now in hades, will join them at the end of the Millennium (20:14).

20:1 *the abyss.* The place where all evil spirits will ultimately be consigned. See note on Luke 8:31.

20:2 *a thousand years* (mentioned six times in this chapter). Since the Latin equivalent for these words is "millennium," this period of time is called the Millennium. It is the time when Christ shall reign on this earth (Isa. 2:3; Dan. 7:14; Zech. 14:9). Satan will not be free to work (here in v. 2), righteousness will flourish (Isa. 11:3–5), peace will be universal (Isa. 2:4), and the productivity of the earth will be greatly increased (Isa. 35:1–2). At the conclusion of the time Satan will be loosed to make one final attempt to overthrow Christ, but without success (vv. 7–9).

20:4 The occupants of the *thrones* are not identified. Some think they are the 12 disciples (Luke 22:29–30), others that they are the church saints (1 Cor. 6:2; 2 Tim. 2:12). *the souls of those who had been beheaded because of the testimony of Jesus.* These are the martyrs of the tribulation days who will be resurrected to share the joys of the millennial kingdom.

20:5 *The rest of the dead.* The wicked dead will be raised and judged after the Millennium. *the first resurrection.* Refers back to the end of verse 4. This resurrection includes all the righteous (the resurrection of life, John 5:29, and the resurrection of the righteous, Luke 14:14), who will be raised before the Millennium begins.

20:8 *Gog and Magog.* The worldwide enemies of Christ. Not the same battle as described in Ezek. 38–39. See note on Ezek. 38:1. The large number of rebels will come from the many people born during the Millennium who, though giving outward obedience to the King, never accept Him.

them is like the [e]sand of the seashore.

9 And they [a]came up on the broad plain of the earth and surrounded the [b]camp of the saints and the [c]beloved city, and [d]fire came down from heaven and devoured them.

20:8 [e]Heb 11:12

20:9 [a]Ezek 38:9,16 [b]Deut 23:14 [c]Ps 87:2 [d]Ezek 38:22; 39:6; Rev 13:13

4 *Satan doomed,* 20:10

10 And [a]the devil who [a]deceived them was thrown into the [b]lake of fire and brimstone, where the [c]beast and the [c]false prophet are also; and they will be [d]tormented day and night forever and ever.

20:10 [a]Rev 20:2f [b]Rev 19:20; 20:14,15 [c]Rev 16:13 [d]Rev 14:10f

5 *Sinners judged,* 20:11–15

11 Then I saw a great white [a]throne and Him who sat upon it, from whose presence [b]earth and heaven fled away, and [c]no place was found for them.

*20:11 [a]Rev 4:2 [b]Rev 6:14; 21:1 [c]Dan 2:35; Rev 12:8

12 And I saw the dead, the [a]great and the small, standing before the throne, and [b]books were opened; and another book was opened, which is [c]*the book* of life; and the dead [a]were judged from the things which were written in the books, [d]according to their deeds.

*20:12 [a]Rev 11:18 [b]Dan 7:10 [c]Rev 3:5; 20:15 [d]Matt 16:27; Rev 2:23; 20:13

13 And the sea gave up the dead which were in it, and [a]death and Hades [b]gave up the dead which were in them; and they were judged, every one *of them* [c]according to their deeds.

*20:13 [a]1 Cor 15:26; Rev 1:18; 6:8; 21:4 [b]Is 26:19 [c]Matt 16:27; Rev 2:23; 20:12

14 Then [a]death and Hades were thrown into [b]the lake of fire. This is the [c]second death, the lake of fire.

20:14 [a]Rev 1:18; 6:8; 21:4 [b]Rev 19:20; 20:10,15 [c]Rev 20:6

15 And if anyone's name was not found written in [a]the book of life, he was thrown into the lake of fire.

20:15 [a]Rev 3:5; 20:12

C The Eternal State, 21:1–22:5

1 *Descent of the New Jerusalem,* 21:1–8

21 Then I saw [a]a new heaven and a new earth; for [b]the first heaven and the first earth passed away, and there is no longer *any* sea.

*21:1 [a]Is 65:17; 66:22; 2 Pet 3:13 [b]2 Pet 3:10; Rev 20:11

2 And I saw [a]the holy city, [b]new Jerusalem, [c]coming down out of heaven from God, [d]made ready as a bride adorned for her husband.

*21:2 [a]Is 52:1; Rev 11:2; 21:10; 22:19 [b]Rev 3:12; 21:10 [c]Heb 11:10,16; Rev 21:10 [d]Is 61:10; Rev 19:7; 21:9; 22:17

3 And I heard a loud voice from the throne, saying, "Behold, [a]the tabernacle of God is among men, and He will [b]dwell among them, and they shall be His people, and God Himself will be among them,

*21:3 [a]Lev 26:11f; Ezek 37:27; 48:35; Heb 8:2; Rev 7:15 [b]John 14:23; 2 Cor 6:16

4 and He will [a]wipe away every tear from their eyes; and [b]there will no longer be *any* death; [c]there will no longer be *any* mourning, or crying, or pain; [d]the first things have passed away."

21:4 [a]Is 25:8; Rev 7:17 [b]1 Cor 15:26; Rev 20:14 [c]Is 35:10; 51:11; 65:19 [d]2 Cor 5:17; Heb 12:27

5 And [a]He who sits on the throne said, "Behold, I am [b]making all things new." And He *said,* "Write, for [c]these words are faithful and true."

21:5 [a]Rev 4:9; 20:11 [b]2 Cor 5:17; Heb 12:27 [c]Rev 19:9; 22:6

6 Then He said to me, "[a]It is done. I am the [b]Alpha and the

21:6 [a]Rev 10:6; 16:17 [b]Rev 1:8; 22:13

20:11–15 Here is pictured the judgment of the unbelieving dead. It occurs at the close of the Millennium; it is based on works in order to show that the punishment is deserved (v. 12, though of course these unsaved people are first of all in this judgment because they rejected Christ as Savior during their lifetimes); and it results in everyone in this judgment being cast into the lake of fire. This is the resurrection of judgment. See note on John 5:29.

20:12 *before the throne,* upon which Christ sits as Judge (see v. 11; John 5:22, 27).

20:13 The wicked dead will receive some kind of resurrection body in which they will be tormented forever.

21:1 *a new heaven and a new earth.* The present creation will be destroyed so that it may be cleansed from all the effects of sin (2 Peter 3:7, 10, 12). No more *sea* because climatic and human conditions will be completely different.

21:2 *new Jerusalem.* This heavenly city will be the abode of all the saints (Heb. 12:22–24), the bride of Christ (vv. 9–10), and the place Christ is preparing for His people (John 14:2). During the Millennium the New Jerusalem (described in detail in Rev. 21:9–22:5) apparently will be suspended over the earth, and it will be the dwelling place of all believers during eternity (as is emphasized in 21:1–8).

21:3–4 People will enjoy a new intimacy with God and the elimination of those sorrows that sin brings.

Omega, the beginning and the end. [c]I will give to the one who thirsts from the spring of the [d]water of life without cost.

7"[a]He who overcomes will inherit these things, and [b]I will be his God and he will be My son.

8"[a]But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part *will be* in [b]the lake that burns with fire and brimstone, which is the [c]second death."

2 *Description of the New Jerusalem,* 21:9–27

9 [a]Then one of the seven angels who had the [b]seven bowls full of the [c]seven last plagues came and spoke with me, saying, "[a]Come here, I will show you the [d]bride, the wife of the Lamb."

10 And [a]he carried me away [b]in the Spirit to a great and high mountain, and showed me [c]the holy city, Jerusalem, coming down out of heaven from God,

11 having [a]the glory of God. Her brilliance was like a very costly stone, as a [b]stone of [c]crystal-clear jasper.

12 It had a great and high wall, [a]with twelve [b]gates, and at the gates twelve angels; and names *were* written on them, which are *the names* of the twelve tribes of the sons of Israel.

13 *There were* three gates on the east and three gates on the north and three gates on the south and three gates on the west.

14 And the wall of the city had [a]twelve foundation stones, and on them *were* the twelve names of the [b]twelve apostles of the Lamb.

15 The one who spoke with me had a gold measuring [a]rod to measure the city, and its [b]gates and its wall.

16 The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.

17 And he measured its wall, seventy-two yards, *according to* [a]human measurements, which are *also* [b]angelic *measurements.*

18 The material of the wall was [a]jasper; and the city was [b]pure gold, like clear [c]glass.

19 [a]The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was [b]jasper; the second, sapphire; the third, chalcedony; the fourth, [c]emerald;

20 the fifth, sardonyx; the sixth, [a]sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

21 And the twelve [a]gates were twelve [b]pearls; each one of the gates was a single pearl. And the street of the city was [c]pure gold, like transparent [d]glass.

22 I saw [a]no temple in it, for the [b]Lord God the Almighty and the [c]Lamb are its temple.

23 And the city [a]has no need of the sun or of the moon to shine on it, for [b]the glory of God has illumined it, and its lamp *is* the [c]Lamb.

21:6 [c]Is 55:1; John 4:10; Rev 7:17; 22:17 [d]Rev 7:17

21:7 [a]Rev 2:7 [b]2 Sam 7:14; Ps 89:26f; 2 Cor 6:16,18; Rev 21:3

***21:8** [a]1 Cor 6:9; Gal 5:19-21; Rev 9:21; 21:27; 22:15 [b]Rev 19:20 [c]Rev 2:11

21:9 [a]Rev 17:1 [b]Rev 15:7 [c]Rev 15:1 [d]Rev 19:7; 21:2

21:10 [a]Ezek 40:2; Rev 17:3 [b]Rev 1:10 [c]Rev 21:2

***21:11** [a]Is 60:1f; Ezek 43:2; Rev 15:8; 21:23; 22:5 [b]Rev 4:3; 21:18,19 [c]Rev 4:6

***21:12** [a]Ezek 48:31-34 [b]Rev 21:15,21, 25; 22:14

21:14 [a]Heb 11:10 [b]Acts 1:26

21:15 [a]Ezek 40:3; Rev 11:1 [b]Rev 21:12,21, 25

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21:17 [a]Deut 3:11; Rev 13:18 [b]Rev 21:9

21:18 [a]Rev 21:11 [b]Rev 21:21 [c]Rev 4:6

***21:19** [a]Ex 28:17-20; Is 54:11f; Ezek 28:13 [b]Rev 21:11 [c]Rev 4:3

21:20 [a]Rev 4:3

21:21 [a]Rev 21:12,15, 25 [b]Rev 17:4 [c]Rev 21:18 [d]Rev 4:6

21:22 [a]Matt 24:2; John 4:21 [b]Rev 1:8 [c]Rev 5:6; 7:17; 14:4

21:23 [a]Is 24:23; 60:19,20; Rev 21:25; 22:5 [b]Rev 21:11 [c]Rev 5:6; 7:17; 14:4

21:8 Those whose lives can be characterized in these ways will be cast into the lake of fire, because they have shown themselves to be unbelievers. *brimstone* = sulphur.

21:11 The city will shine with the *glory of God,* like *crystal-clear jasper,* which will allow that glory to shine brilliantly.

21:12–14 Though both Jewish saints and Christian saints will inhabit the city, the names of the *twelve tribes* and the *twelve apostles* are a witness to their continued distinction.

21:16–17 Shaped foursquare like a cube, the city is 1,380 mi (2,220 km) on each face, including height, with a wall 72 yd (66 m) thick. It has been calculated that even if only 25 percent of this space were used for dwellings, 20 billion people could be accommodated spaciously.

21:19–20 *chalcedony.* Probably a greenish-blue agate stone. (The exact composition and color of all these precious stones is unknown.) *sardonyx.* Red and white stone. *sardius.* Bright red. *chrysolite.* Golden in color. *beryl.* Sea green. *topaz.* Yellow-green. *chrysoprase.* Apple green. *jacinth.* Blue. *amethyst.* Purple.

*21:24 [a]Is 60:3,5 [b]Ps 72:10f; Is 49:23; 60:16; Rev 21:26
21:25 [a]Zech 14:7; Rev 21:23; 22:5 [b]Rev 21:12,15 [c]Is 60:11
21:26 [a]Ps 72:10f; Is 49:23; 60:16
21:27 [a]Is 52:1; Ezek 44:9; Zech 14:21; Rev 22:14f [b]Rev 3:5

24 [a]The nations will walk by its light, and the [b]kings of the earth will bring their glory into it.
25 In the daytime (for [a]there will be no night there) [b]its gates [c]will never be closed;
26 and [a]they will bring the glory and the honor of the nations into it;
27 and [a]nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are [b]written in the Lamb's book of life.

3 *Delights of the New Jerusalem,* 22:1–5

*22:1 [a]Rev 1:1; 21:9; 22:6 [b]Ps 46:4; Ezek 47:1 [c]Zech 14:8; Rev 7:17; 22:17 [d]Rev 4:6
22:2 [a]Rev 21:21 [b]Ezek 47:12 [c]Gen 2:9; Rev 2:7; 22:14,19
*22:3 [a]Zech 14:11 [b]Rev 21:3 [c]Rev 7:15
22:4 [a]Ps 17:15; 42:2; Matt 5:8 [b]Rev 14:1 [c]Rev 7:3
22:5 [a]Zech 14:7; Rev 21:25 [b]Is 60:19; Rev 21:23 [c]Dan 7:18,27; Matt 19:28; Rom 5:17; Rev 20:4

22 Then [a]he showed me a [b]river of the [c]water of life, clear [d]as crystal, coming from the throne of God and of the Lamb,
2 in the middle of [a]its street. [b]On either side of the river was [c]the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.
3 [a]There will no longer be any curse; and [b]the throne of God and of the Lamb will be in it, and His bond-servants will [c]serve Him;
4 they will [a]see His face, and His [b]name *will be* on their [c]foreheads.
5 And [a]there will no longer be *any* night; and they will not have need [b]of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will [c]reign forever and ever.

V EPILOGUE, 22:6–21

A Words of Comfort, 22:6–17

22:6 [a]Rev 1:1; 21:9 [b]Rev 19:9; 21:5 [c]1 Cor 14:32; Heb 12:9 [d]Rev 1:1; 22:16
22:7 [a]Rev 1:3; 3:3, 11; 16:15; 22:12,20 [b]Rev 1:3; 16:15 [c]Rev 1:11; 22:9,10,18f
*22:8 [a]Rev 1:1 [b]Rev 19:10
22:9 [a]Rev 19:10 [b]Rev 1:1 [c]Rev 1:11; 22:10,18f
22:10 [a]Dan 8:26; Rev 10:4 [b]Rev 1:11; 22:9,18f [c]Rev 1:3
*22:11 [a]Ezek 3:27; Dan 12:10
*22:12 [a]Rev 22:7 [b]Is 40:10; 62:11 [c]Ps 28:4; Jer 17:10; Matt 16:27; Rev 2:23
22:13 [a]Rev 1:8 [b]Is 44:6; 48:12; Rev 1:17; 2:8 [c]Rev 21:6
*22:14 [a]Rev 7:14 [b]Gen 2:9; 3:22; Rev 22:2

6 And [a]he said to me, "[b]These words are faithful and true"; and the Lord, the [c]God of the spirits of the prophets, [d]sent His angel to show to His bond-servants the things which must soon take place.
7 "And behold, [a]I am coming quickly. [b]Blessed is he who heeds [c]the words of the prophecy of this book."
8 [a]I, John, am the one who heard and saw these things. And when I heard and saw, [b]I fell down to worship at the feet of the angel who showed me these things.
9 But [a]he *said to me, "Do not do that. I am a [b]fellow servant of yours and of your brethren the prophets and of those who heed the words of [c]this book. Worship God."
10 And he *said to me, "[a]Do not seal up [b]the words of the prophecy of this book, [c]for the time is near.
11 "[a]Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy."
12 "Behold, [a]I am coming quickly, and My [b]reward *is* with Me, [c]to render to every man according to what he has done.
13 "I am the [a]Alpha and the Omega, [b]the first and the last, [c]the beginning and the end."
14 Blessed are those who [a]wash their robes, so that they may have the right to [b]the tree

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21:24 Whether these *nations* and *kings* are millennial people or resurrected people in the eternal state is unclear. In either case, only the redeemed will be allowed to enter the city (v. 27).

22:1–2 These descriptive phrases indicate fullness of life and continuous blessing in the New Jerusalem.

22:3–5 The *curse* and all darkness will be excluded, and service, communion, and reigning will be the believers' privileges.

22:8–9 Again John is commanded not to worship angels (see 19:10).

22:11 When Christ comes there will be no more opportunity for a man to change his destiny. What he is then he will be forever.

22:12 Salvation is not of works but rewards are.

22:14 *Blessed are those who wash their robes.* I.e., believers.

22:14 [c]Rev 21:27 [d]Rev 21:12
of life, and may [c]enter by the [d]gates into the city.

★22:15 [a]Matt 8:12; 1 Cor 6:9f; Gal 5:19ff; Rev 21:8 [b]Deut 23:18; Matt 7:6; Phil 3:2
15 [a]Outside are the [b]dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying.

★22:16 [a]Rev 1:1 [b]Rev 1:1; 22:6 [c]Rev 1:4,11; 3:22 [d]Rev 5:5 [e]Matt 1:1 [f]Matt 2:2; Rev 2:28
16 "[a]I, Jesus, have sent [b]My angel to testify to you these things [c]for the churches. I am [d]the root and the [e]descendant of David, the bright [f]morning star."

22:17 [a]Rev 2:7; 14:13 [b]Rev 21:2,9 [c]Is 55:1; Rev 21:6 [d]Rev 7:17; 22:1
17 The [a]Spirit and the [b]bride say, "Come." And let the one who hears say, "Come." And [c]let the one who is thirsty come; let the one who wishes take the [d]water of life without cost.

B Words of Warning, 22:18–19

★22:18
18 I testify to everyone who hears [a]the words of the prophecy of this book: if anyone [b]adds to them, God will add to him [c]the plagues which are written in [a]this book;

22:18 [a]Rev 22:7 [b]Deut 4:2; 12:32; Prov 30:6 [c]Rev 15:6-16:21

19 and if anyone [a]takes away from the [b]words of the book of this prophecy, God will take away his part from [c]the tree of life and from the holy city, [d]which are written in this book.

22:19 [a]Deut 4:2; 12:32; Prov 30:6 [b]Rev 22:7 [c]Rev 22:2 [d]Rev 21:10-22:5

C Closing Benediction, 22:20–21

★22:20 [a]Rev 1:2 [b]Rev 22:7 [c]1Cor 16:22
20 He who [a]testifies to these things says, "Yes, [b]I am coming quickly." Amen. [c]Come, Lord Jesus.

22:21 [a]Rom 16:20
21 [a]The grace of the Lord Jesus be with all. Amen.

22:15 *dogs.* Not animals, but people of low character (cf. Phil. 3:2).

22:16–17 Jesus is gracious because (1) He gave the book of Revelation to the churches, (2) as the son of *David* He will fulfill Israel's promises, (3) He is the *morning star,* the precursor of the new day, and (4) He offers the *water of life* freely.

22:18 For similar OT warnings against additions or omissions, see Deut. 4:2; 12:32; Prov. 30:6.

22:20 *Yes, I am coming quickly.* The third occurrence of this promise (see vv. 7, 12). The believer's reaction is, "Do come quickly, Lord Jesus!"

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Shepherd, Ps. 23:1; John 10:11; 1 Pet. 5:4
Shiloh, Gen. 49:8–12; Jer. 7:12–14
Shunammite woman, 2 Kin. 4:8
Shur, wilderness of, Ex. 15:22
Sickness, Isa. 38:9-20; Matt. 9:2; 2 Cor. 12:7; Phil. 2:30; James 5:14-15
Sidon, Matt. 11:21
Signs, Deut. 13:2; Acts 14:3; Heb. 2:3-4
Silas, 1 Thess. 1:1
Siloam, 2 Chr. 32:30; Isa. 8:6; John 9:7
Simon, Acts 8:13
Sin, Lev. 4:2; Num. 15:30–31; 20:12; 2 Sam. 12:13; 1 Kin. 8:23–53; Ps. 51:3; Matt. 9:2; John 1:29; 19:11; 20:23; Rom. 1:24; 3:23; 5:12; 7:17; 1 Tim. 1:15; 1 John 1:10; 3:4
Sin offering, Lev. 4:2
Sinai, Ex. 19:1
Sinners, Matt. 9:10
Slave, Ex. 21:1–11; Lev. 25:35–46; Rom. 1:1; Col. 3:22-23; 1 Tim. 6:1–2; Philem. 16
Sleep, Acts 7:60; 1 Thess. 4:13
Sodom, Gen. 18:20; 19:29; Rev. 11:8
Solomon, Introduction to Song of Songs
temple of, see various notes on 1 Kings 6
Son of David, Matt. 9:27; 20:30
Son of man, Ezek. 2:1
Son of Man, Matt. 8:20; 16:28; 24:30; Mark 8:31
Songs, Ps. 96:1; Eph. 5:19
Sons of God, Gen. 6:2; Job 1:6; 38:7
Soothsayers, Isa. 2:6; 3:2–3
Sorcery, Ex. 22:18; Lev. 19:31; 1 Sam. 28:12; Ezek. 13:17–23; Dan. 2:2; Gal. 5:20
Sosthenes, Acts 18:17
Soul, Heb. 4:12
Speech, Ps. 12:2–4; Eph. 4:30; 5:4; Col. 4:6
Spiritual gifts, Rom. 12:6; 1 Cor. 1:7; 12:1; 1 Pet. 4:10
Stars, Deut. 4:19; Job 9:9; 38:7
Stoic, Acts 7:58–59; 17:18
Stoning, Deut. 17:6–7
Stumble, Matt. 11:6; 16:23; 18:6–7; Mark 9:42
Suicide, 2 Sam. 17:23
Sunday, Acts 20:7
Sweet savor offering, Lev. 1:9
Synagogue, Mark 13:9; Luke 7:5; John 9:22; Acts 16:13; 19:8
Syrophoenician woman, Mark 7:26

Tabernacle, Ex. 25:1–7; 26:1; Acts 7:44
Tabernacles, Feast of, Ex. 23:14–17; Lev. 23:34–43; Neh. 8:13–18; John 7:2, 37–39
Talent, Ezra 7:22; Matt. 18:24
Tamar, 2 Sam. 13:1–29
Tammuz, Ezek. 8:14
Tares, Matt. 13:25

Tarshish, 1 Kin. 10:22; 2 Chr. 20:35-37; Isa. 2:16; Jonah 1:3
Tattooing, Lev. 19:28
Tax collector, Matt. 9:10; Luke 15:2; 19:2
Taxes, Ex. 30:11–16; Neh. 10:32; Matt. 17:24–27; 22:17
Temple
  Herod's, Matt. 24:1; 27:51; Luke 4:9; Acts 4:1
  millennial, Ezek. 40–48; Zech. 6:15
  second, Introduction to Haggai
  Solomon's, 1 Chr. 22:14; 29:7
  Tribulation, 2 Thess. 2:4; Rev. 11:1
Temptation, Heb. 4:15; James 1:13
Ten Commandments, Ex. 20:2
Ten tribes of Israel, 1 Kin. 11:13
Teraphim, Gen. 31:19; 1 Sam. 19:13
Third day, Est. 5:1
Tiberias, Sea of, John 6:1
Tiglath-Pileser, 2 Kin. 15:19–20, 27–31
Time, Matt. 14:15, 25; 27:45; John 1:39; 4:6
Times of the Gentiles, Luke 21:24
Timothy, Introduction to 1 Timothy
Tithe, Gen. 14:20; 28:22; Lev. 27:30–33; Deut. 12:17–18; 14:28–29; Neh. 10:38–39; 13:10; Mal. 3:8; Matt. 23:23; Heb. 7:4
Titus, Introduction to Titus
Tomb, Matt. 23:27; 27:60; Mark 16:3
Tongue, James 3:3-5
Tongues, Acts 2:4; Rom. 8:26; 1 Cor. 12:8–10; 14:2
Transfiguration, Matt. 17:2; 2 Pet. 1:16
Treasure, Matt. 13:44–46
Trials, 2 Cor. 1:4; James 1:2–4
Trials of Christ, Matt. 26:57
Tribulation, Isa. 2:19; 24:1; 63:1; Dan. 9:27; 11:40–45; John 16:33; 1 Thess. 1:10; 3:4; Introduction to Revelation
Trinity, Isa. 48:16; Matt. 3:16–17; 1 Pet. 1:2
Trophimus, 2 Tim. 4:20
Tubal, Ezek. 38:2
Tyre, Isa. 23:15–17; Ezek. 26:2; 28:2, 12; Matt. 11:21

Umpire, Job 9:32–33
Unchastity, Matt. 5:32
Uncleanness, Lev. 11:1
Unleavened Bread, Feast of, Ex. 12:15–20; 23:14–17; 1 Cor. 5:7
Unpardonable sin, Matt. 12:31
Ur, Gen. 11:28
Uriah, 2 Sam. 11:3
Urim and Thummim, Ex. 28:30
Usury, Lev. 25:35–46; Deut. 24:10–13
Uz, Job 1:1
Uzziah, Isa. 1:1; 6:1; Hos. 1:1; Introduction to Amos

Vanity, Eccl. 1:2
Veil of Tabernacle, Ex. 26:31–35
Vineyard, Isa. 5:1–12; Ezek. 15:2; 19:10–14
Virgin birth, Isa. 7:14–16; Jer. 31:22; Matt. 1:16; Luke 1:35; 3:23
Virginity, Song 4:12; Joel 1:8
Vows, Lev. 27:2; Num. 30:3–16; Ps. 61:8; Eccl. 5:2, 4-5, 6; Matt. 26:16-22

Water, living, John 4:10; 7:37–39
Wave offering, Lev. 7:30–31
Wealth, Eccl. 2:1–11
Wedding, John 2:1
Weeds, Matt. 13:25
Widows, Matt. 23:14; 1 Tim. 5:3–16; James 1:26-27
Wine, Gen. 9:21; Lev. 10:9–11; Prov. 23:31; Hos. 4:18; Hab. 2:15 ; Matt. 27:34; 1 Tim. 5:23
Wisdom, Eccl. 7:1–14; Prov. 3:1–12
Women, Gen. 2:23; Ex. 38:8; 1 Sam. 2:22; Prov. 31:10–31; Matt. 1:3; 1 Cor. 11:5; 14:34; 1 Tim. 2:9, 12; 2:12, 14; 3:11; Titus 2:4-5; 1 Pet. 3:1
Word of God, Pss. 19:7–9; 119; Matt. 4:6; 5:18; John 10:35; 2 Tim. 3:16; 1 Pet. 2:2; 2 Pet. 1:21
World, 1 John 2:15
Wormwood, Jer. 9:15
Worship, Ps. 99:5; Eccl. 5:1–7; John 4:24

Yeast, *see* Leaven
Youth, Eccl. 12:1–7

Zacharias, Luke 1:5
Zadok, 2 Sam. 8:17; 1 Kin. 2:26-27; 1 Chr. 6:8; 18:16; Ezek. 40:46
Zealot, Acts 1:13
Zedekiah, Ezek. 17:11–21; 21:25; Mic. 5:1
Zerubbabel, Introduction to Ezra; 5:2; Introduction to Haggai; Introduction to Zechariah
Zion, Pss. 14:7; 110:2
Zophar, Job 11:1; 20:1–2

A SYNOPSIS OF BIBLE DOCTRINE

by Charles C. Ryrie

DOCTRINE OF THE SCRIPTURES

I. INTRODUCTION

A. Terminology. 1. **Bible.*** Derived from *biblion,* "roll" or "book" (Luke 4:17). 2. **Scripture.** Used in NT of the sacred books of OT, which were regarded as inspired (2 Tim. 3:16; Rom. 3:2). Also used in NT of other parts of NT (2 Pet. 3:16). 3. **Word of God.** Used of both OT and NT in written form (Matt. 15:6; John 10:35; Heb. 4:12).
B. Attitudes Toward the Bible. 1. **Rationalism.** a. Extreme form denies the possibility of any supernatural revelation. b. Moderate form admits possibility of divine revelation, but human mind is final judge of revelation. 2. **Romanism.** Bible is the product of the church; therefore, the Bible is not the sole or final authority. 3. **Mysticism.** Experience is authoritative along with the Bible. 4. **Neoorthodoxy.** The Bible is a fallible witness to the revelation of God in the Word, Christ. 5. **Cults.** The Bible and the writings of the particular cult's leader are equally authoritative. 6. **Orthodoxy.** The Bible alone is the ground of authority.
C. The Wonders of the Bible. 1. **Its formation.** 1,500 years. 2. **Its unity.** About forty different authors, yet one book. 3. **Its preservation.** 4. **Its subject matter.** 5. **Its influence.**

II. REVELATION

A. Definition. A disclosure; especially God's communicating His message to man.
B. Means of Revelation. 1. Through nature (Rom. 1:18–21; Ps. 19). 2. Through providential dealings (Rom. 8:28). 3. Through preservation of the universe (Col. 1:17). 4.Through miracles (John 2:11). 5. Through direct communication (Acts 22:17–21). 6. Through Christ (John 1:14). 7. Through the Bible (1 John 5:39).

III. INSPIRATION*

A. Definition. Inspiration is God's superintending of human authors so that, using their own individual personalities, they composed and recorded without error in the words of the original autographs His revelation to man.
B. Theories of Inspiration. 1. **Natural**—no supernatural element involved. Bible was written by men of great genius. 2. **Mystical or illumination.** Writers of Scripture were Spirit-filled just as Christians today can be. 3. **Dictation or mechanical.** Writers of Scripture were passive instruments in God's hand, like typewriters on which He wrote. Admittedly, parts of the Bible were dictated (e.g., Ten Commandments). 4. **Partial.** Only the unknowable parts of the Bible were inspired (e.g., creation, spiritual concepts). 5. **Conceptual.** Concepts but not words were inspired. 6. **Degree.** Writers were more inspired than ordinary men. 7. **Neoorthodox.** Human writers could only produce a record with errors. 8. **Verbal, plenary.** This is the true doctrine and means that the very words (verbal) and all of them (plenary) were inspired in the sense of the definition above. 9. **Fallible inspiration.** An increasingly popular theory that the Bible is inspired but is not without error.
C. Distinctives of Verbal, Plenary Inspiration. 1. The true doctrine concerns the original manuscripts. 2. It extends to the actual words. 3. It views God as superintending, not dictating. 4. It includes inerrancy.

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*For further study of the subjects marked with an asterisk, first look up that word in the "Index to Principal Subjects in the Notes," then read the notes at the Bible verses listed under that entry.

D. Proof of Verbal, Plenary Inspiration. 1. 2 Timothy 3:16. *Theopneustos,* God-breathed. Affirms that God is author of Scripture and that Scripture is the product of His creative breath. 2. 2 Peter 1:21. The "how" of inspiration—men "borne along" by the Spirit. 3. Specific commands to write the word of the Lord (Ex. 17:14; Jer. 30:2). 4. The use of quotation (Matt. 15:4; Acts 28:25). 5. Jesus' use of Scripture (Matt. 5:17; John 10:35). 6. NT asserts that other parts of the NT are Scripture (1 Tim. 5:17; 2 Pet. 3:16). 7. Writers were conscious of writing God's word (1 Cor. 2:13; 1 Pet. 1:11–12).
E. Proofs of Inerrancy. 1. The trustworthiness of God's character (John 17:3; Rom. 3:4). 2. The teaching of Christ (Matt. 5:17; John 10:35). 3. Arguments based on a word or form of a word (Gal. 3:16, "seed"; Matt. 22:31–32, "am").

IV. CANONICITY (*SEE ALSO* "HOW WE GOT OUR BIBLE," p. 2084)

A. Fundamental Considerations. 1. The Bible is self-authenticating and church councils have only recognized the authority inherent in the books themselves. 2. God guided the councils so that the canon was recognized.
B. The Canon of the OT. 1. Some assert that all books of the OT canon were collected and recognized by Ezra (fifth cent. B.C.). 2. The NT refers to the OT as Scripture (Matt. 23:35, the equivalent of saying, "From Genesis to Malachi"; cf. Matt. 21:42; 22:29). 3. The Synod of Jamnia (A.D. 90). A teaching house of rabbis who recognized the books of the OT, though some questioned Esther, Ecclesiastes, and Song of Songs.
C. The Principles of the Canonicity of NT Books. 1. **Apostolicity.** Was the book written or backed by an apostle? 2. **Content.** Was it of sufficient spiritual character? 3. **Universality.** Was it widely accepted? 4. **Inspiration.** Did it give internal evidence of inspiration?
D. The Formation of the NT Canon. 1. **The period of the apostles.** They claimed authority for their writings (1 Thess. 5:27; Col. 4:16). 2. **The postapostolic period.** All recognized except Hebrews, 2 Peter, 2 and 3 John. 3. **The Council of Carthage,** 397, listed the twenty-seven canonical NT books.

V. ILLUMINATION

A. In Relation to the Unsaved. 1. The need for (1 Cor. 2:14; 2 Cor. 4:4). 2. The Spirit's convicting ministry (John 16:7–11).
B. In Relation to the Christian. 1. The need for (1 Cor. 2:10–12; 3:2). 2. The Spirit's teaching ministry (John 16:13–15).

VI. INTERPRETATION

A. Principles of Interpretation. 1. Interpret grammatically and historically. 2. Interpret according to the immediate and wider contexts. 3. Interpret in harmony with the whole Bible by comparing Scripture with Scripture.
B. General Divisions of the Bible. 1. **OT.** a. Historical books—Genesis to Esther. b. Poetical books—Job to Song of Solomon. c. Prophetic books—Isaiah to Malachi. 2. **NT.** a. Gospels—Matthew to John. b. History—Acts. c. Epistles—Romans to Jude. d. Prophecy—Revelation.
C. Biblical Covenants.* 1. **Noahic** covenant (Gen. 8:20–22). 2. **Abrahamic*** covenant (Gen. 12:1–3). 3. **Mosaic*** covenant (Ex. 19:3—40:38). 4. **Palestinian** covenant (Deut. 30). 5. **Davidic*** covenant (2 Sam. 7:5–17). 6. **New*** covenant (Jer. 31:31–34; Matt. 26:28).

THE DOCTRINE OF GOD

I. THE EXISTENCE OF GOD

A. Naturalistic Arguments for Existence. 1. **Cosmological** (*cosmos,* "world"). The universe is an effect that requires an adequate cause, and the only sufficient cause is

God (Ps. 19:1). 2. **Teleological** (*telos,* "end"). The universe not only proves a maker but also a designer (Rom. 1:18–20). There is observable purpose in the universe that argues for the existence of God as its designer. 3. **Anthropological** (*anthropos,* "man"). Since man is a moral and intellectual being, he must have had a maker who is also a moral and intelligent being (Acts 17:29). Man's moral nature, religious instincts, conscience, and emotional nature argue for existence of God. 4. **Ontological** (*on,* "being"). Man has the idea of the Most Perfect Being. This idea includes the idea of existence, since a being, otherwise perfect, who did not exist would not be as perfect as a perfect being who did exist. Therefore, since the idea of existence is contained in the idea of the Most Perfect Being, the Most Perfect Being must exist.

B. Biblical Arguments for Existence. Biblical writers both assume and argue for the existence of God.

II. THE ATTRIBUTES OF GOD

A. Definition. An attribute is a property intrinsic to its subject and by which the subject is distinguished or identified.

B. Classifications. Most systems of classifying the attributes are based on the fact that some attributes belong to God alone (e.g., infinity) and some are found in a limited and relative sense in man (e.g., love); thus, incommunicable and communicable; absolute and relative; immanent and transitive; constitutional and those pertaining to personality.

C. Description. (Absolute, incommunicable, or constitutional attributes Nos. 1–9.) 1. **Simplicity.** a. Meaning. God is uncompounded, incomplex, indivisible. b. Scripture. John 4:24. c. Problem. Does simplicity invalidate doctrine of the Trinity? No, because simplicity has to do with God's essence, and Trinity with His subsistence. 2. **Unity.** a. Meaning. God is one. b. Scripture. Deuteronomy 6:4. 3. **Infinity.** a. Meaning. Without termination and finitude. b. Scripture. 1 Kings 8:27; Acts 17:28. 4. **Eternity.** a. Meaning. Free from succession of time. b. Scripture. Genesis 21:33; Psalm 90:2. c. Problem. Is time unreal to God? No, He recognizes successiveness of events, but all past, present, and future events are equally vivid to Him. 5. **Immutability.** a. Meaning. God is unchanging and unchangeable. b. Scripture. James 1:17. c. Problem. Does God change His mind or repent (Gen. 6:6), as seems apparent from our viewpoint; or is this an expression of God's permissive decree? 6. **Omnipresence.** a. Meaning. God is everywhere (not in everything; that is pantheism). b. Scripture. Psalm 139:7–12. 7. **Sovereignty.** a. Meaning. God is the supreme ruler. b. Scripture. Ephesians 1. 8. **Omniscience.** a. Meaning. God knows all actual and possible things. b. Scripture. Matthew 11:21. 9. **Omnipotence.** a. Meaning. All power. b. Scripture. Revelation 19:6. (Relative, communicable, or personality attributes Nos. 10–14.) 10. **Justice.** a. Meaning. Moral equity, "no respect of persons." b. Scripture. Acts 17:31. 11. **Love.** a. Meaning. God seeking the highest good of displaying His own will. b. Scripture. Ephesians 2:4–5. 12. **Truth.** a. Meaning. Agreement to and consistency with all that is represented by God Himself. b. Scripture. John 14:6. 13. **Freedom.** a. Meaning. Independence from His creatures. b. Scripture. Isaiah 40:13–14. 14. **Holiness.*** a. Meaning. Separate and pure. b. Scripture. 1 John 1:5.

III. THE NAMES OF GOD

A. Primary OT Names. 1. **Jehovah** (YHWH). a. Meaning. Self-existent One (from Ex. 3:14, "I AM WHO I AM"). b. Characteristics. It is a name of relationship between the true God and His people and, when used, emphasizes God's holiness, hatred of sin, and love of sinners. 2. **Elohim.** a. Meaning. Strong one. b. Characteristics. Used of the true God and heathen gods. It is a plural word and is the plural of majesty. The plu-

ral does allow for the subsequent revelation of the Trinity in the NT but does not teach the Trinity per se. 3. **Adonai.** a. Meaning. Lord. b.Characteristics. Used of men and of God and indicates the master-servant relationship.

B. Compound OT Names. 1. **With El.** a. *El Elyon,* translated the Most High (lit., the strongest strong one, Isa. 14:13–14). b. *El Roi,* the Strong One who sees (Gen. 16:13). c. *El Shaddai,* Almighty God (Gen. 17:1–20). d. *El Olam,* Everlasting God (Isa. 40:28). 2. **With Jehovah.** a. *Jehovah Jireh,* the Lord will provide (Gen. 22:13–14). b. *Jehovah Nissi,* the Lord my banner (Ex. 17:15). c. *Jehovah Shalom,* the Lord is peace (Judg. 6:24). d. *Jehovah Sabbaoth,* the Lord of hosts (1 Sam. 1:3). e. *Jehovah Maccaddeshcem,* the Lord your Sanctifier (Ex. 31:13). f. *Jehovah Raah,* the Lord is my Shepherd (Ps. 23:1). g. *Jehovah Tsidkenu,* the Lord our righteousness (Jer. 23:6). h. *Jehovah El Gmolah,* the Lord God of recompense (Jer. 51:56). i. *Jehovah Nakeh,* the Lord who smites (Ezek. 7:9). j. *Jehovah Shammah,* the Lord who is present (Ezek. 48:35).

IV. THE DECREE OF GOD

A. Definition. "The decree of God is His eternal purpose, according to the counsel of His own will, whereby, for His own glory, He hath foreordained whatsoever comes to pass."

B. Terms Involved. 1. **Omniscience.** Knowledge of all things, actual and possible. 2. **Foreknowledge.** Prior knowledge of all things included in the actual course of events. 3. **Predestination.** The predetermining of the destiny of the elect. 4. **Retribution.** Deserved punishment. 5. **Election.*** God's choosing a people for Himself. 6. **Preterition.** Passing by of the nonelect.

C. Nature of the Decree. 1. There is only one decree involving everything, though in the outworking of events there is successiveness. There is also a convenient distinction between directive and permissive decrees. 2. The decree is all-inclusive (Eph. 1:11), although God does not sustain the same relationship to each thing in the decree. 3. All the desires of God are not necessarily incorporated into His plan. 4. What God has decreed is ultimately for His own glory. 5. Wrong is never made right simply because sin was included as part of God's purpose.

D. Objections to the Decree. 1. It is inconsistent with human freedom. (But all means like prayer and witnessing are part of His plan.) 2. The decree makes God the author of sin. (Although God has included sin in His plan, He is never responsible for the committing of sin.) 3. The doctrine of decree is the same as fatalism. (Fatalism emphasizes only ends, and makes chance, not God, the governing power.)

V. THE TRINITY*

A. Definition. There is only one God, but in the unity of the Godhead there are three eternal and coequal Persons, the same in substance but distinct in subsistence.

B. Proof. 1. **OT intimations.** The OT does not reveal the Trinity but it allows for the later revelation of it. a. Passages that use the plural word *Elohim* and plural pronouns referring to God (Gen. 1:1, 26; Isa. 6:8). b. Passages that speak of the Angel of Jehovah (Gen. 22:11, 15–16). 2. **NT confirmation.** In the NT there is clear revelation that Father, Son, and Spirit are God; thus a Triunity or Trinity (neither is a biblical word). a. The Father is God (John 6:27; Eph. 4:6). b. Jesus Christ is God (Heb. 1:8). c. The Spirit is God (Acts 5:3–4). d. The three Persons are associated equally and as one (Matt. 28:19, "name"; 2 Cor. 13:14).

VI. THE FATHER

A. The Relationships of the Father. 1. Father over all creation (Acts 17:29). 2. Father of the nation Israel (Ex. 4:22). 3. Father of the Lord Jesus Christ (Matt. 3:17). 4. Father of believers in Christ (Gal. 3:26).

B. The Particular Works of the Father. 1. Author of the decree (Ps. 2:7–9). 2. Author of election (Eph. 1:3–6). 3. Begetter and sender of Christ (John 3:16). 4. Disciplinarian of His children (Heb. 12:9).

THE DOCTRINE OF CHRIST*

I. HIS PREEXISTENCE

A. Proved by the OT. (Mic. 5:2; Isa. 9:6, "Father of eternity," author's translation).
B. Proved by the NT. 1. John 1:1 in comparison with verse 14. 2. John 8:58, "Before Abraham came into being I was already in existence" (author's translation).
C. Proved by Works ascribed to Christ, which works require preexistence (e.g., creation, Col. 1:16).
D. Proved by the Appearance of the Angel of Jehovah (Ex. 3:2, 4).
E. Proved by His Names. 1. **Logos.** 2. **Son of God.** 3. **Jehovah.**

II. HIS INCARNATION

A. Meaning. In flesh.
B. Means. The Virgin Birth.* 1. **Predicted** (Isa. 7:14). 2. **Proved.** Feminine relative pronoun used in Matthew 1:16, which declares that the birth of Jesus was of Mary only and not of Joseph.
C. Reasons. 1. To reveal God to men (John 1:18). 2. To provide an example for living (1 Pet. 2:21). 3. To provide the sacrifice for sin (Heb. 10:1–10). 4. To destroy the works of the devil (1 John 3:8). 5. To be a merciful High Priest (Heb. 5:1–2). 6. To fulfill the Davidic covenant (Luke 1:31–33). 7. To be highly exalted (Phil. 2:9).
D. The Person. The Person of the incarnate Christ included: 1. Undiminished deity. 2. Perfect humanity. 3. United in one Person forever.

III. HIS HUMANITY

A. He Had a Human Body. 1. Born of a woman (Gal. 4:4). 2. Subject to growth (Luke 2:52). 3. Seen and handled by men (1 John 1:1; Matt. 26:12). 4. Sinless (Heb. 4:15).
B. He Had a Human Soul and Spirit (Matt. 26:38; Luke 23:46).
C. He Was Subject to the Limitations of Humanity. 1. He hungered (Matt. 4:2). 2. He was thirsty (John 19:28). 3. He grew tired (John 4:6). 4. He wept (John 11:35). 5. He was tested (Heb. 4:15).
D. He Had Human Names. 1. Son of Man (Luke 19:10). 2. Jesus (Matt. 1:21). 3. Son of David (Mark 10:47). 4. Man (Isa. 53:3; 1 Tim. 2:5).
E. He Was Able to Die.

IV. HIS DEITY

A. Proved by His Names. 1. God (Heb. 1:8). 2. Son of God (Matt. 16:16; 26:61–64a). 3. Lord (Matt. 22:43–45). 4. King of kings and Lord of lords (Rev. 19:16).
B. Proved by His Characteristics. 1. Omnipotence (Matt. 28:18). 2. Omniscience (John 1:48). 3. Omnipresence (Matt. 18:20). 4. Life (John 1:4). 5. Truth (John 14:6). 6. Immutability (Heb. 13:8).
C. Proved by His Works. 1. Creates (John 1:3). 2. Sustains (Col. 1:17). 3. Forgives sin (Luke 7:48). 4. Raises the dead (John 5:25). 5. Judges (John 5:27). 6. Sends the Holy Spirit (John 15:26).
D. Proved by Worship that Is Given Him. 1. By angels (Heb. 1:6). 2. By men (Matt. 14:33). 3. By all (Phil. 2:10).

E. Proved by Equality in the Trinity. 1. With the Father (John 14:23; 10:30). 2. With the Father and the Spirit (Matt. 28:19; 2 Cor. 13:14).

V. HIS EARTHLY LIFE

A. His Preparation. 1. Birth. 2. Infancy, childhood, and growth to maturity. 3. Baptism. 4. Temptation.
B. His Preaching. 1. Early ministry in Judea (John 2:13–4:3). 2. Ministry in Galilee (Mark 1:14–9:50). 3. Perean ministry (Luke 9:51–19:28).
C. His Passion. 1. The last week in Jerusalem (Luke 19:29–22:46). 2. Betrayal and arrest (John 18:2–13). 3. Trial before Annas (John 18:12–24). 4. Trial before Caiaphas (Mark 14:53–15:1). 5. Trial before Pilate (Mark 15:1–5). 6. Trial before Herod (Luke 23:8–12). 7. Second trial before Pilate (Mark 15:6–15). 8. Crucifixion. 9. Burial. 10. Resurrection.
D. His Postresurrection Ministry and Ascension.

VI. THE KENOSIS

A. Meaning. Literally, emptying; i.e., What were the limitations of the incarnate Christ on earth?
B. Scripture. Philippians 2:7, "made himself of no reputation" (author's translation).
C. True Doctrine of Kenosis. It involves: 1. The veiling of His preincarnate glory. 2. His condescension in taking the likeness of sinful flesh in the incarnation. 3. The voluntary nonuse of certain attributes during His earthly life.
D. False Theory of Kenosis. Christ gave up certain attributes during His earthly life. If so, then He ceased to be God during that time.

VII. HIS IMPECCABILITY

A. Meaning. Christ was not able to sin. It does not mean merely that Christ was able not to sin.
B. Objection. If Christ was unable to sin, He could not have been tempted genuinely and therefore could not be a sympathetic High Priest (Heb. 4:15).
C. Answer. The reality of testing does not lie in the moral nature of the one tested, and the possibility of sympathizing does not depend on one-to-one correspondence in the problems faced.
D. Results. 1. Testing proved sinlessness of Christ. 2. Testing made Him a sympathizing High Priest.

VIII. HIS DEATH *(SEE ALSO* DOCTRINE OF SALVATION)

A. Its Prominence. 1. In OT it is the scarlet thread of which Christ Himself spoke (Luke 24:27, 44). 2. In NT it is mentioned at least 175 times. 3. In relation to the Incarnation it is its purpose (Matt. 20:28; Heb. 2:14). 4. In relation to the gospel it is its heart (1 Cor. 15:1–3).
B. Its Description. 1. **A ransom.** The death of Christ paid the price of the penalty for sin (Matt. 20:28; 1 Tim. 2:6). 2. **A reconciliation.** The position of the world was changed by Christ's death so that all men are able now to be saved (2 Cor. 5:18–19). 3. **A propitiation.** God is satisfied with that which Christ's death accomplished (1 John 2:2). 4. **A substitution.** Christ died in the place of the sinner (2 Cor. 5:21). 5. **A proof** of the love of God (Rom. 5:8).
C. False Theories of Christ's Death. Almost all false theories can be classified into three categories. 1. **Moral influence or example theory.** Christ's death was only for the purpose of exerting a good influence on us. 2. **Governmental.** God's government necessitated His making an example of Christ to show His displeasure toward sin. 3. **Neoorthodox view.** Christ's death was a revelation of the love of God and the sin-

fulness of man but not a substitution for man's sin. 4. **The ransom to Satan view,** which held that Christ's death was a ransom to Satan.

IX. HIS RESURRECTION*

A. The Fact of the Resurrection. 1. The empty tomb. 2. The appearances. a. To Mary Magdalene (John 20:11–17). b. To the other women (Matt. 28:9–10). c. To Peter (1 Cor. 15:5). d. To disciples on road to Emmaus (Luke 24:13–35). e. To the ten disciples (Luke 24:36–43). f. To the eleven disciples (John 20:26–29). g. To seven disciples by Galilee (John 21:1–23). h. To more than five hundred (1 Cor. 15:6). i. To the eleven at the ascension (Matt. 28:16–20). 3. The existence of the Christian church. 4. The change in the disciples. 5. The Day of Pentecost. 6. The change of the day of worship to Sunday.

B. The Nature of His Resurrection Body. 1. It was a real body (John 20:20). 2. It was identified as the same one laid in the tomb (John 20:25–29). 3. It was changed so as never again to be subject to death and limitations.

C. The Significance of the Resurrection. 1. **To Christ.** a. It proved Him to be the Son of God (Rom. 1:4). b. It confirmed the truth of all He said (Matt. 28:6). 2. **To all men.** a. It makes certain the resurrection of all (1 Cor. 15:20–22). b. It makes certain the coming judgment (Acts 17:31). 3. **To believers.** a. It gives assurance of acceptance with God (Rom. 4:25). b. It guarantees power for service (Eph. 1:19–22). c. It guarantees the believer's resurrection (2 Cor. 4:14). d. It designates Christ as Head of the church (Eph. 1:19–22). e. It means a sympathetic High Priest in heaven (Heb. 4:14–16).

X. HIS ASCENSION

A. Characteristics (Acts 1:9–11).

B. Significance. 1. End of period of limitation. 2. Exaltation (Eph. 1:20–23). 3. Forerunner (Heb. 6:20). 4. High priestly ministry (Heb. 4:14–16). 5. Preparing a place (John 14:2). 6. Headship over the church (Col. 1:18).

XI. HIS PRESENT MINISTRY

Christ's present ministry in heaven is all directly or indirectly related to His mediatorship and is revealed under seven figures.

A. Last Adam and New Creation (1 Cor. 15:45; 2 Cor. 5:17). Meaning: to give life.

B. Head and Body of Christ (Col. 1:18, 24). Meaning: direction, nurture, giving of gifts.

C. Shepherd and Sheep (John 10). Meaning: leading, caring.

D. Vine and Branches (John 15). Meaning: fruit.

E. Chief Cornerstone and Stone of the Building (1 Cor. 3:11; 1 Pet. 2:4–8). Meaning: life, security.

F. High Priest and Royal Priesthood (1 Pet. 2:5–9). Meaning: sacrifice, intercession.

G. Bridegroom and Bride (Eph. 5:25–27). Meaning: preparedness.

XII. HIS RETURN (*SEE* DOCTRINE OF FUTURE THINGS)

THE DOCTRINE OF THE HOLY SPIRIT*

I. THE PERSONALITY OF THE SPIRIT

A. Proved by His Characteristics. 1. He is intelligent (1 Cor. 2:10–11). 2. He has feelings (Eph. 4:30). 3. He has will (1 Cor. 12:11).

B. Proved by His Works. 1. He teaches (John 14:26). 2. He guides (Rom. 8:14). 3. He commissions (Acts 13:4). 4. He commands men (Acts 8:29). 5. He restrains (Gen. 6:3). 6. He intercedes (Rom. 8:26). 7. He speaks (John 15:26; 2 Pet. 1:21).

C. Proved by What Is Ascribed to Him. 1. He can be obeyed (Acts 10:19–21). 2. He can be lied to (Acts 5:3). 3. He can be resisted (Acts 7:51). 4. He can be reverenced (Ps. 51:11). 5. He can be blasphemed (Matt. 12:31). 6. He can be grieved (Eph. 4:30). 7. He can be outraged (Heb. 10:29).

D. Proved by Unusual Grammar. In spite of the fact that the Greek word for Spirit is neuter in gender, several times masculine pronouns are used to replace the neuter noun, contradicting all normal rules of grammar but indicating the personality of the Spirit (John 16:13–14; 15:26; 16:7–8).

II. THE DEITY OF THE SPIRIT

A. Proved by His Names. 1. Names that relate the Spirit equally to other Persons of the Trinity (1 Cor. 6:11). 2. Names that show Him doing works that only God can do (Rom. 8:15; John 14:16).

B. Proved by His Characteristics. The Spirit possesses divine attributes. 1. Omniscience (1 Cor. 2:10–11). 2. Omnipresence (Ps. 139:7). 3. Omnipotence (Gen. 1:2). 4. Truth (1 John 5:6). 5. Holiness (Luke 11:13). 6. Life (Rom. 8:2). 7. Wisdom (Isa. 40:13).

C. Proved by His Works. Works that only God can do are said to be done by the Spirit. 1. Creating (Gen. 1:2). 2. Inspiring (2 Pet. 1:21). 3. Begetting Christ (Luke 1:35). 4. Convincing men (John 16:8). 5. Regenerating (John 3:5–6). 6. Comforting (John 14:16). 7. Interceding (Rom. 8:26–27). 8. Sanctifying (2 Thess. 2:13).

D. Proved by His Being Equally Associated with other Persons of the Trinity (Acts 5:3–4; Matt. 28:19; 2 Cor. 13:14).

III. THE PROCESSION OF THE SPIRIT

A. Definition. Procession is an attempt to describe the eternal relationship between the Spirit and the other two Persons of the Trinity. He proceeded from them eternally and without any dividing of or change in God's nature.

B. History. This concept was formulated in the Constantinopolitan Creed in 381. In 589 the Synod of Toledo added the famous "filioque" clause, which stated that the Spirit proceeded from the Father *and* the Son.

C. Scripture. John 15:26 expressly says the Spirit proceeds from the Father, whereas the idea of His proceeding from the Son also comes from such verses as Galatians 4:6, Romans 8:9, and John 16:7.

IV. TYPES AND ILLUSTRATIONS OF THE SPIRIT

A. Clothing (Luke 24:49).
B. Dove (Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32).
C. Earnest (2 Cor. 1:22; 5:5; Eph. 1:14).
D. Fire (Acts 2:3).
E. Oil (Luke 4:18; Acts 10:38; 2 Cor. 1:21; 1 John 2:20).
F. Seal (2 Cor. 1:22; Eph. 1:13; 4:30).
G. Servant (Gen. 24).
H. Water (John 4:14; 7:38–39).
I. Wind (John 3:8; Acts 2:1–2).

V. THE WORK OF THE SPIRIT IN THE OT

A. In Creation. The Spirit gave to the creation: 1. Life (Ps. 104:30; Job 33:4). 2. Order (Isa. 40:12; Job 26:13). 3. Adornment (Ps. 33:6; Job 26:13). 4. Preservation (Ps. 104:30).

B. In Man. 1. Selective indwelling. a. The Spirit was *in* certain people in OT times (Gen. 41:38; Num. 27:18; Dan. 4:8; 5:11–14; 6:3). b. The Spirit came *upon* many (Judg.

3:10; 6:34; 11:29; 13:25; 1 Sam. 10:9–10; 16:13). c. The Spirit *filled* some (Ex. 31:3; 35:31). Thus His personal relationship to men in the OT was limited, for not all experienced His work nor was it necessarily permanent in each case (Ps. 51:11). 2. Enablement for service (especially in the construction of the Tabernacle, Ex. 31:3, but also in other instances, Judg. 14:6). 3. General restraint of sin (Gen. 6:3).

VI. THE WORK OF THE SPIRIT IN REVELATION AND INSPIRATION

A. Definitions. 1. Revelation means the disclosure of that which was previously unknown. Revelation concerns the material (i.e., what). 2. Inspiration* is God's superintending of human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs. Inspiration concerns the manner (i.e., how).
B. The Author of Revelation Is the Holy Spirit (2 Pet. 1:21; cf. 2 Sam. 23:2; Ezek. 2:2; Mic. 3:8; Matt. 22:43; Acts 1:16; 4:25).
C. The Means of Revelation. The Spirit used: 1. Spoken word (Ex. 19:9). 2. Dreams (Gen. 20; 31). 3. Visions (Isa. 6:1). 4. Written Word (John 14:26; 1 Cor. 2:13). 5. Christ.
D. The Author of Inspiration Is the Spirit. 1. **Of the OT** (2 Sam. 23:2–3; 2 Tim. 3:16; Mark 12:36; Acts 1:16; 28:25; Heb. 3:7; 10:15–16). 2. **Of the NT.** a. NT inspiration was preauthenticated by Christ (John 14:26). b. It is asserted by the writers of the NT (1 Cor. 14:37; Gal. 1:7–8; 1 Thess. 4:2, 15; 2 Thess. 3:6, 12, 14). c. It is attested to by the apostles of each other's writings (1 Tim. 5:18; 2 Pet. 3:16).

VII. THE WORK OF THE SPIRIT IN THE LIFE OF CHRIST

A. In His Virgin Birth. The Spirit caused Christ's conception in Mary's womb (Luke 1:35).
B. In His Life. 1. Christ was anointed by the Spirit (Luke 4:18; Acts 10:38). It occurred at His baptism but was not the same as baptism (John 1:32). Anointing meant empowering for service. 2. Christ was filled with the Spirit (Luke 4:1). 3. Christ was sealed with the Spirit (John 6:27). 4. Christ was led by the Spirit (Luke 4:1). 5. Christ was empowered by the Spirit (Matt. 12:28).
C. In His Death (Heb. 9:14, and some use Rom. 1:4).
D. In His Resurrection (1 Peter 3:18 possibly).

VIII. THE WORK OF THE SPIRIT IN SALVATION

A. Convicting (John 16:8–11). 1. **Definition.** To convict (John 16:8) means to place the truth of the gospel in a clear light before the unsaved so that it is acknowledged as truth, whether or not Christ is received as Savior. 2. **Detail.** a. Of sin. Man's state of sin is because of his unbelief. b. Of righteousness. Man is convinced of Christ's righteousness because He ascended to the Father. c. Of judgment. The Spirit convicts of coming judgment because Satan (the greatest enemy) has already been judged.
B. Regenerating* (Titus 3:5). 1. **Definition.** The act of begetting by God, which imparts eternal life. 2. **Means.** It is a work of God, particularly of the Spirit (John 3:3–7; Titus 3:5). Faith is the human requirement that enables the Spirit to regenerate, and the Word of God provides the content for faith. 3. **Characteristics.** a. It is instantaneous, not a process (though its antecedents and consequences may be processes). b. It is nonexperiential (not derived from or based on experience, though the experiences of the Christian life will follow). 4. **Consequences.** a. A new nature (2 Cor. 5:17). b. A new life (1 John 2:29).
C. Indwelling (1 Cor. 6:19). 1. **The persons indwelt.** All true believers because: a. Sinning Christians are said to be indwelt (1 Cor. 6:19). b. The Spirit is a gift (Rom.

5:5). c. The absence of the Spirit is a proof of being unsaved (Rom. 8:9b). 2. **The permanence of indwelling.** Believers may lose the filling but not the indwelling (John 14:16). 3. **Some problems in indwelling.** a. Is obedience a condition (Acts 5:32)? Yes, but it is obedience to the faith (Acts 6:7; Rom. 1:5). b. Were not some only temporarily indwelt? Yes, but not since Pentecost (1 Sam. 16:14). c. What is the relation of anointing to indwelling? They occur at the same time but for different purposes: indwelling to bring the presence of God into the Christian's life, and anointing to enable the Christian to be taught (1 John 2:20, 27).

D. Baptizing (1 Cor. 12:13). 1. **Characteristics of baptizing.** a. It occurs only in the church age (it was still future in Acts 1:5). b. It involves all believers (1 Cor. 12:13; Eph. 4:5). c. It happens only once (aorist tense in 1 Cor. 12:13). 2. **Consequences of baptizing.** a. It makes believers members of the Body of Christ. b. It unites them with Christ in His death with respect to the sin nature (Rom. 6:1–10).

E. Sealing. 1. **The agent**—the Father (2 Cor. 1:22; Eph. 1:13; 4:30). 2. **The means**—the Spirit is the seal. 3. **The extent**—for all believers. 4. **The time**—at the time of conversion. 5. **The purpose.** Sealing means the certainty of being possessed by God and preserved until the day of redemption. It is a guarantee of the Christian's security.

IX. THE GIFTS OF THE SPIRIT

A. Definition. A spiritual gift is a God-given ability for service. It is not a place of service nor a ministry to an age group nor a procedure.

B. Distribution. 1. **Source**—the Spirit (1 Cor. 12:11). 2. **Extent.** Every believer has some but not all gifts (1 Pet. 4:10). 3. **Time.** Every generation may or may not have all the gifts. Some gifts were for the founding of the church (Eph. 2:20) and would not be expected to be given after the foundation had been laid. Certain spectacular gifts were given to the first generation of Christians but not to the second (Heb. 2:3–4).

C. Development. Abilities can and must be developed by the one to whom given; e.g., the gift of teaching needs development by study.

D. Description. Lists of gifts are found in Romans 12:6–8; 1 Corinthians 12:8–10, 28–30; Ephesians 4:11.

X. THE FILLING OF THE SPIRIT

A. Definition. Being filled means being controlled by the Spirit (Eph. 5:18).

B. Characteristics. 1. Filling is commanded (Eph. 5:18, the verb is imperative). 2. Filling is repeated (Acts 2:4; 4:31). 3. Filling produces Christlikeness (Gal. 5:22–23).

C. Conditions for Being Filled. 1. **A dedicated life.** Yielding to the Spirit's control, though commanded, is voluntary and necessitates an act of dedication. This includes two aspects: initial dedication (Rom. 12:1–2) and continual dedication of one's life (Rom. 8:14). 2. **An undefeated life.** Victory over sin in daily experience is necessary in being controlled by the Spirit (Eph. 4:30). This means responding to the light of the Word as it is continually revealed (1 John 1:7). 3. **A dependent life** (Gal. 5:16).

D. Consequences. Being filled or controlled by the Spirit means: 1. A Christlike character (Gal. 5:22–23). 2. Worship and praise (Eph. 5:18–20). 3. Submissiveness (Eph. 5:21). 4. Service (John 7:37–39).

XI. OTHER MINISTRIES OF THE SPIRIT

A. Teaching (John 16:12–15).

B. Guiding (Rom. 8:14).

C. Assuring (Rom. 8:16).

D. Praying (Rom. 8:26; Eph. 6:18).

XII. THE WORK OF THE SPIRIT IN THE FUTURE

A. In the Tribulation. The Spirit will work in salvation and filling (Joel 2:28–32; Zech. 12:10).

B. In the Kingdom. 1. The Spirit will be upon the King (Isa. 11:2–3). 2. The Spirit will be in God's people (Jer. 31:33).

THE DOCTRINE OF ANGELS*

I. THE EXISTENCE OF ANGELS

A. The Teaching of Scripture. Existence taught in at least thirty-four books of Bible. The word *angel* occurs about 275 times.

B. The Teaching of Christ. Christ knew of and taught the existence of angels (Matt. 18:10; 26:53).

II. THE CREATION OF ANGELS

A. Fact of their creation is shown in Colossians 1:16.

B. Time. Before the creation of the world (Job 38:6–7).

C. State of their creation was in holiness (Jude 6).

III. THE PERSONALITY OF ANGELS

A. Intellect (1 Pet. 1:12).

B. Emotion (Luke 2:13).

C. Will (Jude 6).

IV. THE NATURE OF ANGELS

A. They Are Spirit Beings (Heb. 1:14).

B. They Are Without Power to Reproduce after their kind (Mark 12:25). Angels are designated by masculine gender in Scripture (Gen. 18:1–2; cf. Zech. 5:9 for possible exception).

C. They Do Not Die (Luke 20:36).

D. They Are Distinct from Human Beings (Ps. 8:4–5).

E. They Have Great Power (2 Pet. 2:11).

V. NUMBER OF THE ANGELS.

Innumerable (Heb. 12:22).

VI. ORGANIZATION OF THE ANGELS

A. One Archangel Is Named, Michael* (Jude 9).

B. Chief Princes (Dan. 10:13).

C. Ruling Angels (Eph. 3:10).

D. Guardian Angels (for all, Heb. 1:14; for children, Matt. 18:10).

E. Seraphim* (Isa. 6:1–3). Have to do with worship of God.

F. Cherubim* (Gen. 3:22–24). Guarding the holiness of God.

G. Elect Angels (1 Tim. 5:21).

VII. THE MINISTRIES OF ANGELS

A. To Christ. 1. Predicted His birth (Luke 1:26–33). 2. Announced His birth (Luke 2:13). 3. Protected the Baby (Matt. 2:13). 4. Strengthened Christ after temptation

(Matt. 4:11). 5. Prepared to defend Him (Matt. 26:53). 6. Strengthened Him in Gethsemane (Luke 22:43). 7. Rolled away stone from tomb (Matt. 28:2). 8. Announced the Resurrection (Matt. 28:6).

B. To Believers. 1. General ministry of aiding (Heb. 1:14). 2. Involved in answering prayer (Acts 12:7). 3. Observe Christians' experiences (1 Cor. 4:9; 1 Tim. 5:21). 4. Encourage in time of danger (Acts 27:23–24). 5. Interested in evangelistic effort of Christians (Luke 15:10; Acts 8:26). 6. Care for righteous at death (Luke 16:22; Jude 9).

C. To the Nations. 1. Michael seems to have a special relationship to Israel (Dan. 12:1). 2. Angels are God's agents in the execution of His providence (Dan. 10:21). 3. Angels will be involved in the judgments of the Tribulation (Rev. 8, 9, 16).

D. To Unbelievers. 1. Announce impending judgments (Gen. 19:13; Rev. 14:6–7). 2. Inflict punishment (Acts 12:23). 3. Act as reapers in the separation at end of the age (Matt. 13:39).

THE DOCTRINE OF SATAN*

I. THE EXISTENCE OF SATAN

A. The Teaching of Scripture. The existence of Satan is taught in seven OT books and by every NT writer.

B. The Teaching of Christ. He acknowledged and taught the existence of Satan (Matt. 13:39; Luke 10:18; 11:18).

II. THE PERSONALITY OF SATAN

A. He Possesses Intellect (2 Cor. 11:3).

B. He Has Emotions (Rev. 12:17).

C. He Has a Will (2 Tim. 2:26).

D. He Is Treated as a Morally Responsible Person (Matt. 25:41).

E. Personal Pronouns Are Used of Him (Job 1).

III. THE DESIGNATIONS OF SATAN

A. Names. 1. **Satan** (adversary). 2. **Devil** (slanderer). 3. **Lucifer** (son of the morning). 4. **Beelzebub** (Matt. 12:24). 5. **Belial** (2 Cor. 6:15).

B. Titles. 1. **Evil one** (1 John 5:19). 2. **Tempter** (1 Thess. 3:5). 3. **Prince of this world** (John 12:31). 4. **God of this age** (2 Cor. 4:4). 5. **Ruler of the Kingdom of the air** (Eph. 2:2). 6. **Accuser of the brothers** (Rev. 12:10).

C. Representations. 1. **Serpent** (Rev. 12:9). 2. **Dragon** (Rev. 12:3). 3. **Angel of light** (2 Cor. 11:14).

IV. THE NATURE OF SATAN

A. His Character. 1. He is a creature (Ezek. 28:14). 2. He is a spirit being (Eph. 6:11–12). 3. He is of the order of angels called cherubim (Ezek. 28:14). 4. He was the highest of all angelic creatures (Ezek. 28:12).

B. His Personality Traits. 1. He is a murderer (John 8:44). 2. He is a liar (John 8:44). 3. He is a confirmed sinner (1 John 3:8). 4. He is an accuser (Rev. 12:10). 5. He is an adversary (1 Pet. 5:8).

C. His Limitations. 1. He is a creature and therefore not omniscient or infinite. 2. He can be resisted by the Christian (James 4:7). 3. God places limitations on him (Job 1:12).

V. THE ORIGINAL STATE AND FALL OF SATAN

A. Satan's Privileges (Ezek. 28:11–15).

B. Satan's Sin (Isa. 14:12–20). 1. **The Person** (vv. 12, 15–20). a. His name (v. 12). b. His power (vv. 15–20). 2. **The Sin** (vv. 13–14). a. "I will ascend to heaven." b. "I will raise my throne above the stars of God." (Either actual stars or other angels.) c. "I will sit on the mount of assembly in the recesses of the north." (Either assembly of angels or of Israel under messianic rule.) d. "I will ascend above the heights of the clouds [usurp the glory of God]." e. "I will make myself like the Most High." (Satan wanted to be the possessor of heaven and earth.) His sin is called pride in 1 Timothy 3:6, and it may be characterized as counterfeiting God (like the Most High).
C. Satan's Punishment (Ezek. 28:16–19).

VI. SATAN'S JUDGMENTS*

A. Cast Out of His Original Position in Heaven (Ezek. 28:16).
B. Judgment Pronounced in Eden (Gen. 3:14–15).
C. Judged at the Cross (John 12:31).
D. Cast Out in the Midst of the Tribulation Period (Rev. 12:13).
E. Confined in the Abyss at the Beginning of the Millennium (Rev. 20:2).
F. Cast into the Lake of Fire at the End of the Millennium (Rev. 20:10).

VII. THE WORK OF SATAN

A. In Relation to the Redemptive Work of Christ. 1. Prediction of conflict (Gen. 3:15). 2. Temptation of Christ (Matt. 4:1–11). 3. Satan used various people to attempt to thwart the work of Christ (Matt. 2:16; John 8:44; Matt. 16:23). 4. He possessed Judas's body for the betrayal (John 13:27).
B. In Relation to the Nations. 1. He deceives them now (Rev. 20:3). 2. He will gather them to the battle of Armageddon (Rev. 16:13–14).
C. In Relation to Unbelievers. 1. He blinds their minds (2 Cor. 4:4). 2. He snatches the Word from their hearts (Luke 8:12). 3. He uses men to oppose God's work (Rev. 2:13).
D. In Relation to the Christian. 1. He tempts him to lie (Acts 5:3). 2. He accuses and slanders him (Rev. 12:10). 3. He hinders his work (1 Thess. 2:18). 4. He employs demons to attempt to defeat him (Eph. 6:11–12). 5. He tempts to immorality (1 Cor. 7:5). 6. He sows tares (weeds) among believers (Matt. 13:38–39). 7. He incites persecutions against them (Rev. 2:10).

VIII. THE DEFENSE OF THE BELIEVER AGAINST SATAN

A. The Present Intercessory Work of Christ (John 17:15).
B. The Purpose of God May Include Using Satan for Beneficial Purposes in the Life of the Christian (2 Cor. 12:7).
C. The Christian Should Never Speak of Satan Contemptuously (Jude 8–9).
D. The Believer Should Be on Guard (1 Pet. 5:8).
E. The Believer Should Take a Stand Against Satan (James 4:7).
F. The Believer Should Use His Armor (Eph. 6:11–18).

DOCTRINE OF DEMONS*

I. ORIGIN OF DEMONS

A. Souls of Departed Evil People. A heathen Greek view.
B. Disembodied Spirits of a Pre-Adamic Race. The Bible nowhere speaks of such a race.
C. The Offspring of Angels and Antediluvian Women (Gen. 6:1–4).
D. Fallen Angels. Satan is an angel and is called prince of the demons (Matt. 12:24), indicating that the demons are angels, not a pre-Adamic race. Furthermore, Satan has

well-organized ranks of angels (Eph. 6:11–12), and it is reasonable to suppose that these are the demons. Some demons are confined already (2 Pet. 2:4; Jude 6) and some are loose to do Satan's work. It is thought by some that the reason certain demons are presently confined is that they participated in the sin of Gen. 6:1–4.

II. CHARACTERISTICS OF DEMONS

A. Their Nature. They are spirit beings. Note that the demon in Matt. 17:18 is called an unclean spirit in the parallel account in Mark 9:25. See also Ephesians 6:12.
B. Their Intellect. They know Jesus (Mark 1:24), their own doom (Matt. 8:29), the plan of salvation (James 2:19). They have a well-developed system of doctrine of their own (1 Tim. 4:1–3).
C. Their Morality. They are called unclean spirits, and their doctrine leads to immoral conduct (1 Tim. 4:1–2).

III. ACTIVITY OF DEMONS

A. In General. 1. Demons attempt to thwart the purpose of God (Dan. 10:10–14; Rev. 16:13–16). 2. Demons extend the authority of Satan by doing his bidding (Eph. 6:11–12). 3. Demons may be used by God in the carrying out of His purposes (1 Sam. 16:14; 2 Cor. 12:7).
B. In Particular. 1. Demons can inflict diseases (Matt. 9:33; Luke 13:11, 16). 2. Demons can possess men (Matt. 4:24). 3. Demons can possess animals (Mark 5:13). 4. Demons oppose the spiritual growth of God's children (Eph. 6:12). 5. Demons disseminate false doctrine (1 Tim. 4:1).

IV. DEMON POSSESSION

A. Definition of Demon Possession. Demon possession means a demon residing in a person, exerting direct control and influence over that person, with certain derangement of mind and/or body. Demon possession is to be distinguished from demon influence or demon activity in relation to a person. The work of the demon in the latter is from the outside; in demon possession it is from within. By this definition a Christian cannot be possessed by a demon since he is indwelt by the Holy Spirit. However, a believer can be the target of demonic activity to such an extent that he may give the appearance of demon possession.
B. Effects of Demon Possession. 1. Sometimes physical disease (Matt. 9:32–33), but physical disease and demon possession are distinguished in Scripture (Acts 5:16). 2. Sometimes mental derangement is due to demon possession (Matt. 17:15) but not always (Dan. 4).
C. Extent of Demon Possession. 1. **As to persons.** Only unbelievers may be possessed. In the time of Christ, most instances of demon possession were among non-Israelites. 2. **As to time.** Usually there is an outbreak of demon activity when truth and light are the strongest (e.g., time of Christ).

V. DESTINATION OF DEMONS

A. Temporary Destiny. 1. Some free ones were cast into the abyss (Luke 8:31; cf. Rev. 9:11). 2. Some confined ones will be loosed in the Tribulation (Rev. 9:1–11; 16:13–14).
B. Permanent Destiny. Eventually all demons will be cast with Satan into the lake of fire (Matt. 25:41).

THE DOCTRINE OF MAN

I. THE ORIGIN OF MAN

A. Types of Evolutionary Theories. 1. Atheistic evolution sees spontaneous generation as the original cause. 2. Theistic evolution sees a Divine Power as the original cause and guiding force. Both may include accidental variation, natural selection, and inheritability of acquired characteristics.

B. Creationism. 1. **The evidence of biblical revelation.** a. Extent of evidence. Although the Bible is not a textbook of science, whenever it relates a scientific fact it records it without error. b. Authority of evidence. Whatever is said as truth is authoritative. 2. **The facts in the evidence.** a. *Bara'* is used in Genesis 1:1, 21, 27. b. The word *day* is used of what we now calibrate in twenty-four hours, and it is used also of a longer period of time. c. Creation is regarded as historical fact in many places in Scripture (Ex. 20; Ps. 8; Matt. 19; Heb. 4). d. The beginning of the first day is at Gen. 1:3. A long period of time may be involved in verse 2. e. The geological ages may be due to a catastrophe (related or not to the fall of Satan) after the original creation, or they may have been caused by the Flood.

II. THE MATERIAL PART OF MAN (BODY)

A. Its Creation (Gen. 2:7; 3:19).

B. Its Designations. 1. **Body** (Matt. 6:22). 2. **Flesh** (Gal. 2:20, where it is a synonym for body). Flesh sometimes stands for the whole person (1 Pet. 1:24) and sometimes for the sin nature (Rom. 7:18). 3. **Body of humiliation** (Phil. 3:21). 4. **Earthen vessel** (2 Cor. 4:7). 5. **Temple of the Holy Spirit** (1 Cor. 6:19).

C. Its Future. All men will be raised from the dead (John 5:28–29). The unredeemed will be resurrected to eternal existence in the lake of fire (Rev. 20:12, 15) and the redeemed to heaven.

III. THE IMMATERIAL PART OF MAN (SOUL AND SPIRIT)

A. Its Origin (Gen. 2:7).

B. Its Characteristic—"image and likeness of God." Adam's original state was one of unconfirmed creaturely holiness. He lost this by the Fall, but man still retains vestiges of God's image and likeness (1 Cor. 11:7; James 3:9).

C. The Transmission of the Immaterial Part of Man. 1. **Preexistent theory.** The souls of all men were created at the beginning and are confined in physical bodies. 2. **Creationism.** The soul of man is created by God when the body is born. 3. **Traducianism.** The soul is transmitted by natural generation just as the body is.

D. The Facets of the Immaterial Part of Man. 1. **Soul.*** Soul stands for the personal life or for the individual. It has emotion (Jer. 31:25) and wars against the lusts of the flesh (1 Pet. 2:11). 2. **Spirit.** Spirit is related to higher aspects of man (Rom. 8:16). All men have a spirit (1 Cor. 2:11). It may also be corrupted (2 Cor. 7:1). Although there is distinction between soul and spirit, they both are facets of the immaterial nature of man. 3. **Heart.*** Heart is the largest concept of all the facets of man's immaterial nature. It is the seat of intellectual, emotional, volitional, and spiritual life of man (Heb. 4:12; Matt. 22:37; Heb. 4:7). 4. **Conscience.** Conscience is a witness within that has been affected by the Fall but which nevertheless can be a safe guide at times (1 Pet. 2:19; Heb. 10:22). 5. **Mind.** The mind is the facet of man's immaterial nature in which understanding is centered. The mind was affected by the Fall but is able to be renewed

in Christ (Rom. 12:2). 6. **Flesh.*** When flesh means the sin nature, then this too is an aspect of man's immaterial nature. It is completely corrupt and cannot be renewed but will be eradicated at death.

IV. THE FALL OF MAN

A. Attitudes Toward Genesis 3. 1. **The liberal view**—a legend, a general picture of religion and morals in the light of a later period. 2. **The neoorthodox view**—myth, primal history, or "true myth." Barthians consider the account as not being historical but as expressing truths; i.e., truth without fact (if that is possible).
B. The Test. The prohibition not to eat of the fruit of the tree of the knowledge of good and evil ultimately was a test of obedience to the revealed will of God. It was certainly not merely a matter of proper diet!
C. The Fall. First, Satan attempted to get Eve to doubt the goodness of God because He had held back one tree from them (Gen. 3:1, "every"). **Second,** Satan offered Eve his substitute plan, which would allow eating without the penalty (vv. 4–5). **Third,** Eve prejustified her eating (v. 6). **Fourth,** Eve ate and Adam followed.
D. The Penalties. 1. **On the serpent** (Gen. 3:14). 2. **On Satan** (v. 15). a. Enmity between hosts of evil and seed of the woman. b. Satan would be allowed to give Christ a painful but not deadly wound ("heel"). c. Satan would be given a fatal wound ("head"). 3. **On Eve and women*** (v. 16). a. Pain in childbirth. b. Submission to husband. 4. **On Adam and man** (vv. 17–19). a. Cursing of the ground. b. Hard labor. 5. **On the race** (vv. 20–24). a. Broken fellowship with God. b. Physical death. c. Expulsion from Eden.

THE DOCTRINE OF SIN*

I. THE ORIGIN OF SIN

A. In Relation to God. God cannot sin, and yet God's plan must have included the allowing of sin to enter the world, because it included a Savior from before the foundation of the world.
B. In Relation to Satan. Sin was found in Satan (Ezek. 28:15). This is the closest the Bible comes to stating definitely the origin of sin.
C. In Relation to the Angels. Some followed Satan in his sin.
D. In Relation to Man. Sin originated in Eden.

II. THE DEFINITION OF SIN

A. Sin Is an Illusion. This idea has taken a variety of forms of expression; e.g., our lack of knowledge is the reason we have the illusion of sin; or when evolution has had time to help us progress further, sin will disappear.
B. Sin Is that Eternal Principle of Dualism, outside of God and independent of Him.
C. Sin Is Selfishness. This is the most frequently heard definition of sin. It is scriptural but inadequate.
D. Sin Is a Violation of the Law. This too is scriptural but inadequate, unless the concept of law is expanded to include the character of God Himself.
E. Sin Is Anything Contrary to the Character of God.

III. PERSONAL SIN

A. Meaning. Sins committed by individuals. They may be willful or in ignorance. Missing the mark also involves hitting the wrong mark.
B. Penalty. Loss of fellowship.

C. Remedy. 1. **Forgiveness**—takes away the guilt of sin. 2. **Justification**—the declaration of the addition of Christ's righteousness to the believing sinner.

IV. THE SIN NATURE

A. Meaning. The sin nature is the capacity and inclination to do those things that can in no way commend us to God.
B. Scriptures. 2 Corinthians 4:4; Ephesians 4:18; Romans 1:18–3:20.
C. Results of the Sin Nature. 1. Total depravity (unmeritoriousness of man in the sight of God). 2. Spiritual death.
D. Transmission of the Sin Nature—from parents to children (Ps. 51:5).
E. Remedy. 1. Redemption, which brings a new nature or new capacity to serve Christ. 2. The power of the indwelling Holy Spirit to give victory over the judged sin nature.

V. IMPUTED SIN

A. Meaning. That which resulted from man's participation in Adam's first sin.
B. Scripture. Romans 5:12. All mankind was in Adam participating in his sin and bearing the resultant guilt.
C. Transmission of Imputed Sin. Transmitted directly from Adam to each individual member of the race.
D. Penalty—physical death.
E. Remedy—imputed righteousness of Christ (2 Cor. 5:21).

VI. SIN IN THE CHRISTIAN'S LIFE

A. The Fact of the Believer's Sinning (1 John 1:8–10).
B. The Standard for the Christian—"Walk in the light" (1 John 1:7).
C. The Preventives for Sin in the Christian's Life. 1. The Word of God (Ps. 119:11). 2. The intercession of Christ (John 17:15). 3. The indwelling Holy Spirit (John 7:37–39).
D. The Penalties for Sin in the Christian's Life. 1. Loss of fellowship (1 John 1:6). 2. Church excommunication (1 Cor. 5:4–5). 3. Chastisement (Heb. 12:6). 4. Sometimes physical death (1 Cor. 11:30).
E. The Remedy for Sin in the Christian's Life—confession (1 John 1:9).

THE DOCTRINE OF SALVATION

I. THE DOCTRINE OF ELECTION*

A. Proof of Election. 1. From nature. Selectivity is obvious in God's creative activity everywhere. 2. From Scripture (Rom. 9; Eph. 1; Acts 13:48; Rom. 8:27–30).
B. Meaning of Election. God's unconditioned and pretemporal choice of those individuals whom He would save.

II. THE DEATH OF CHRIST

A. The Accomplishments of the Death of Christ. 1. Substitution. a. Meaning. Christ died in the place of sinners. b. Words involved. (1) *Anti* is a Greek preposition that clearly means "in the place of" (Matt. 20:28). (2) *Huper* is a Greek preposition that sometimes means "for the benefit of" and sometimes "in the place of" (as in a non-atonement passage like Philem. 13 and in atonement passages like 2 Cor. 5:21 and 1 Pet. 3:18). c. Results. (1) Sins are removed by substitution. (2) The righteousness of Christ is added. 2. **Redemption.** a. Meaning. (1) To pay the ransom price (1 Pet. 2:1). (2) To remove from the marketplace (slave market, Greek of Gal. 3:13). (3) To effect a full release (Matt. 20:28). b. Benefits. Sin paid for and the sinner released

from all the consequences of sin. 3. **Reconciliation.** a. Meaning. Man's state of alienation from God is changed so that he is able to be saved (2 Cor. 5:19). b. Need for reconciliation—man's enmity (Rom. 5:10). 4. **Propitiation.** a. Need—wrath of God (Rom. 1:18). b. Meaning. God is satisfied with the death of Christ for sin. c. Scripture. 1 John 2:2. d. Means—blood of Christ (Rom. 3:25). 5. **Judgment of the sin nature.** a. Meaning. The death of Christ made inoperative the reigning power of the sin nature (Rom. 6:1–10). b. Results. Possibility of holy living through the reigning power of the Spirit. 6. **End of the Mosaic Law** (Rom. 10:4; Col. 2:14; 2 Cor. 3:7–11). 7. **Ground for the Christian's cleansing from sin** (1 John 1:7–9). 8. **Basis for removal of precross sins** (Rom. 3:25). 9. **Basis for the judgment of Satan and his hosts** (Col. 2:15; John 12:31).

B. The Types of the Death of Christ. 1. Offering of Isaac (Gen. 22). 2. The Passover (Ex. 12). 3. The Levitical offerings (Lev. 1–5). 4. The red heifer (Num. 19). 5. The Day of Atonement (Lev. 16). 6. The Tabernacle.

C. The Theories of the Death of Christ. 1. **Ransom to Satan.** The death of Christ constituted a ransom paid to Satan for sin. 2. **Recapitulation theory.** Christ recapitulated in Himself all the stages of human life and by His life reversed the course started by Adam. His obedience compensated for the disobedience of Adam. 3. **Satisfaction theory of Anselm.** Satisfaction made to the honor of God which was offended by man's sin. 4. **Moral influence theory.** Christ's death manifested the love of God, and this should influence man to do good. Taught by Abelard. 5. **Example theory of Socinus.** Christ was a martyr who is our example. 6. **Governmental theory.** The death of Christ was required to show God's displeasure over sin. The setup of God's government required Christ's death. Held by Grotius, Dale, Cave, Miley. 7. **Mystical theory.** Similar to the moral influence, though the influence in the mystical theory occurs in a more mystical way.

D. The Extent of the Death of Christ. Limited or unlimited atonement? Did Christ die for the elect or for all men? 1. **The meaning of redemption, reconciliation, and propitiation.** a. Redemption extends to all men as far as paying the price for sin is concerned (2 Pet. 2:1). b. The whole world was reconciled to God (2 Cor. 5:19). c. Propitiation concerns the sins of the whole world, not simply of the elect (1 John 2:2). 2. **The relevance of the universal gospel offer.** Does limited atonement vitiate the whosoever gospel invitations? 3. **The testimony of Scripture** (1 Tim. 4:10; 1 John 2:2). 4. **The necessity of faith.** Christ is not defeated in having died for all even though all are not ultimately saved, because personal faith is as necessary for salvation as the death of Christ. Summary: The death of Christ is unlimited in its value—it was for all men; but the death of Christ is effective only for the elect—it is applied only to those who believe.

III. THE WORK OF THE HOLY SPIRIT

A. The Need for the Spirit's Ministry. Man's depravity (Rom. 3:10–18; 1 Cor. 2:14; 2 Cor. 4:3–4; Eph. 2:1–3).

B. The Nature of the Spirit's Ministry. 1. The Spirit convicts (John 16:7–11). *See* Doctrine of the Holy Spirit. 2. The Spirit regenerates (Titus 3:5).

IV. THE BLESSINGS OF SALVATION

A. The Blessing of Acceptance. This is expressed by such terms as: 1. Redeemed (Rom. 3:24). 2. Reconciled (2 Cor. 5:19–21). 3. Forgiven (Rom. 3:25). 4. Delivered (Col. 1:13). 5. Accepted (Eph. 1:6). 6. Justified (Rom. 3:24). 7. Glorified (Rom. 8:30).

B. The Blessing of Position. The Christian's position is: 1. Citizen of heaven (Phil. 3:20). 2. Member of a holy and royal priesthood (1 Pet. 2:5, 9). 3. Member of the family of God (Eph. 2:19). 4. Adopted (Gal. 4:5). 5. Member of a peculiar people (1 Pet. 2:9).

C. The Blessing of an Inheritance. The child of God: 1. Is complete in Christ (Col. 2:9–10). 2. Possesses every spiritual blessing (Eph. 1:3). 3. Is an heir of heaven (1 Pet. 1:4).

D. The Blessing of Enablement. Enablement is assured because the believer is: 1. Under grace (Rom. 6:14). 2. Freed from the law (2 Cor. 3:6–13). 3. Indwelt by the Persons of the Godhead (Gal. 2:20; 1 Cor. 6:19).

V. THE SECURITY OF THE BELIEVER

A. The Issue. Can a true believer ever lose his salvation by sinning, ceasing to believe, or in any other way?

B. The Proof of Security. The doctrine of eternal security rests on a proper concept of what God actually does when He saves a soul. 1. He loves to the uttermost (John 13:1). 2. He purposes to keep in spite of everything (John 10:28–30). 3. He intends to present us faultless before Himself (Jude 24). 4. His Son ever lives to make intercession to keep us saved (Heb. 7:25; 1 John 2:1). 5. His Spirit has placed us into the Body of Christ (1 Cor. 12:13). 6. His Spirit has sealed us until the day of redemption (Eph. 4:30). 7. His Word guarantees that nothing (including ourselves) can separate us from Christ (Rom. 8:28–39). In order to lose one's salvation all of these works of God would have to be undone, and the Bible nowhere even hints that this is possible.

C. The Problem Passages. 1. Hebrews 6:4–6. If this teaches that one can lose his salvation, it also teaches that one can never be saved a second time. 2. John 15:6. Probably refers to the judgment seat of Christ. 3. James 2:14–26. Nonworking faith is not a faith that saves in the first place. 4. 2 Peter 2 and Jude are referring to false teachers, who in Jude's estimation were not true believers (Jude 19; cf. Rom. 8:9). 5. Matthew 24:13. End of what? The Great Tribulation.

VI. THE CONDITION FOR SALVATION

A. The Condition. Salvation is conditioned solely on faith* in Jesus Christ. Nearly 200 times faith, or belief, is stated as the single condition in the NT (John 1:12; Acts 16:31). That faith must be placed in Christ as one's substitute for and Savior from sin. It is not easy to believe someone whom you have never seen about the most important matter of eternal destiny, but this and only this is the way to be saved.

B. The False Additions to Faith. Through the ages other requirements in addition to faith have been wrongly added. Some of these are: 1. **Surrender** to the lordship of Christ. Christ must be Lord in the sense of Jehovah in order to be a qualified Savior (Rom. 10:9), but Christ's personal lordship over the individual's life is not a condition for salvation. It should be a consequence of salvation and is a condition for dedication in full discipleship. 2. **Baptism.** Baptism is the visible testimony to one's salvation, but not a condition for it. Acts 2:38 is best translated, "Repent and be baptized on the basis of the remission of sins." Acts 22:16 teaches that baptism followed the arising, just as forgiveness followed the calling on the name of the Lord. The two parts of the verse should be kept distinct. Mark 16:16 is probably not a genuine part of Mark's gospel. 3. **Repentance.*** This is a valid condition for salvation when understood as a synonym for faith. It is a false addition to faith when understood as a prerequisite, requiring the cleansing of the life in order to be saved. 4. **Confession.** Confession is a normal result of being saved, though it may also accompany the initial act of believing. Nowhere is public confession required. In this connection, prayer may be helpful in clinching a decision, but it is not in itself a requirement for salvation.

THE DOCTRINE OF THE CHURCH*

I. THE MEANING OF THE CONCEPT OF THE CHURCH

A. Negative Considerations. 1. **The church is not Judaism** continued and enlarged. Although there is a continuity between the redeemed of all ages, the church is a "new man" (Eph. 2:15). 2. **The church is not the kingdom.** The kingdom* is God's rule; the church is Christ's Bride.

B. The Meaning and Uses of the Word. 1. **Literally,** called-out group or assembly. 2. **By usage** the word *church* may refer to: a. The assembly of the Jewish people (Acts 7:38). b. A heathen assembly (Acts 19:32, 39, 41). c. The Body of Christ (Col. 1:18). d. The local assembly (1 Cor. 1:2).

C. The Meaning of the Body of Christ. It is that spiritual organism of which Christ is the Head and is composed of all regenerated people from Pentecost to the rapture.

D. The Meaning of Church in the Local Sense. A local church is a group of professing believers in Christ who have been baptized and who have organized themselves for the purpose of doing God's will.

II. THE LOCAL CHURCH

A. Its Organization (Heb. 13:7, 17). 1. **Elders.*** a. Meaning and distinctions. *Elder* emphasizes the office as leader in the church. *Bishop* emphasizes the function as overseer. *Pastor* is the gift of shepherding (Acts 20:28). b. Number. Every city had plurality of elders (Acts 14:23), but each house-church may have had only one or more (1 Tim. 3:1–7). c. Duties. To oversee (1 Tim. 3:1), to rule (1 Tim. 5:17), to guard right doctrine (Titus 1:9). d. Qualifications (1 Tim. 3:1–6; Titus 1:7–9). e. Ordination (1 Tim. 4:14; Titus 1:5). 2. **Deacons.*** a. Meaning. Servant. b. Qualifications (1 Tim. 3:8–10, 12–13). c. Duties. Deacons were the servants of the elders (Acts 6:1–6) and an officially recognized group in the church (Phil. 1:1). 3. **Deaconesses.*** Some justify the order of deaconess from Romans 16:1 and 1 Timothy 3:11.

B. Its Ordinances. 1. **Definition.** An outward rite prescribed by Christ to be performed by His church. The word *sacrament* adds the idea of directly conveying grace through the ordinance. 2. **The Lord's Supper.*** a. The order (1 Cor. 11:23–26). b. The meaning. (1) True view—it is a memorial. (2) Consubstantiation (Lutheran view). Body and blood of Christ are present and combined with the elements. (3) Transubstantiation (Roman Catholic view). Elements are changed into body and blood of Christ. (4) Spiritual presence (Calvin). c. Frequency. "As oft," though the early church seemed to observe once a week (Acts 20:7). 3. **Baptism.*** a. Meaning. Baptism means identification or association with a message and/or a group. b. Arguments for nonimmersion. (1) The Greek word *baptizo* is used in a secondary sense, "to bring under the influence," and affusion best pictures this. (2) Affusion pictures the Spirit's coming upon the believer. (3) Immersion was impossible or improbable in Acts 2:41; 8:38; 10:47; 16:33. (4) In Hebrews 9:10 the word "baptize" is used to include OT rituals of sprinkling. (5) Three-fourths of the church does not immerse. c. Arguments for immersion. (1) This is the primary meaning of the Greek word *baptizo.* (2) The normal understanding of "into" and "out of" the water indicates immersion. (3) Jewish proselyte baptism was a total immersion, which points to John's and Christian baptism being the same. (4) The practice of the early church was immersion. (5) Every case allows for it. (6) The Greek language has words for "sprinkle" and "pour" but these are never used of baptism. (7) Immersion best pictures what the baptizing work of the Spirit accomplishes according to Romans 6. 4. **Infant baptism.** a. Arguments for. (1) Baptism in the New Covenant is analogous to circumcision in the Old, which was done to infants. (2) Household baptisms in the NT must have in-

cluded infants (Acts 16:33). (3) Household promises allow for infant baptism (1 Cor. 7:14). b. Arguments against. (1) The meaning of baptism restricts it to those who can consciously exercise faith. (2) Household baptisms do not specify infants, though children may have been included.

C. Its Government. Types of church government. 1. **National church** (Lutheran in Scandinavia). 2. **No government** (Plymouth Brethren). 3. **Hierarchical church** (Roman Catholic). 4. **Federal government** (Presbyterian with congregation vesting powers in ruling board of elders and deacons). 5. **Congregational** (such as Baptists, with congregation itself deciding most questions).

D. Its Purpose. 1. To glorify God. 2. To evangelize. 3. To produce holy Christians. 4. To care for its own (1 Tim. 5). 5. To do good in the world (Gal. 6:10).

III. THE UNIVERSAL CHURCH

A. The Fact of Its Existence (Matt. 16:18; Col. 1:18; Eph. 3:10).

B. The Founding of It. 1. Christ was the founder in the sense that He was its teacher, builder, and the sender of the Spirit who actually formed the Body of Christ. 2. Pentecost was the beginning since the Body of Christ is formed by the baptizing work of the Spirit (1 Cor. 12:13) and this was first performed on Pentecost (Acts 1:5; 11:15).

C. The Foundation of It—Christ (Matt. 16:18; 1 Pet. 2:4–8).

D. The Figures of It. 1. The Shepherd and the sheep (John 10). 2. The Vine and the branches (John 15). 3. The Cornerstone and the stones of the building (Eph. 2:19–21). 4. The High Priest and a kingdom of priests (1 Pet. 2). 5. The Head and the Body (1 Cor. 12). 6. The Last Adam and the new creation (Rom. 5). 7. The Bridegroom and the Bride (Eph. 5).

E. The End of the Church Age—at the Rapture (2 Thess. 2; Rev. 3:10–11; 1 Thess. 1:10).

THE DOCTRINE OF FUTURE THINGS

I. THE SECOND COMING OF CHRIST

A. Postmillennial View. 1. **Meaning.** The second coming of Christ is after the Millennium. 2. **Order of events.** The latter part of the church age (that is, the last 1,000 years of it) is the Millennium, which will be an era of peace and abundance brought about through the efforts of the church. After this, Christ will come. Then will follow general resurrection and judgment and eternity. 3. **Method of interpretation.** Postmillennial interpretation is largely spiritualized with regard to prophecy. However, Revelation 20 will be fulfilled in the earthly kingdom that is brought in through the church's efforts.

B. Amillennial View. 1. **Meaning.** The second coming of Christ is at the end of the church age and there is no earthly Millennium. Strictly, amillenarians believe that the present state of the righteous in heaven is the Millennium, but there is no earthly Millennium. 2. **Order of events.** The church age will end in a time of trouble, Christ will come, there will be general resurrection and judgment, then eternity. 3. **Method of interpretation.** Amillennial interpretation spiritualizes the promises made to Israel as a nation and says they are fulfilled in the church. According to this view, Revelation 20 describes the scene of souls in heaven during the time between the first and second comings of Christ.

C. Premillennial View. 1. **Meaning.** The second coming of Christ will occur before the Millennium. 2. **Order of events.** The church age ends in the time of Tribulation, Christ returns to the earth, He sets up and rules His kingdom for 1,000 years, the resurrection and judgment of the unsaved occur, then eternity. 3. **Method of interpre-**

tation. Premillennialism follows the plain, normal, literal, historical, and grammatical method of interpretation. Revelation 20 is understood literally. 4. **The question of the Rapture.** Among premillennialists there is no agreement as to the time of the Rapture (see next section).

II. THE RAPTURE* OF THE CHURCH

A. The Time of the Rapture. Postmillennialists and amillennialists both see the rapture of the church at the close of this age and concurrent with the second coming of Christ. Among premillennialists there are several views. 1. **Pretribulation rapture.** a. Meaning. The rapture of the church (i.e., the coming of the Lord in the air for His saints) will take place before the seven-year period of the Tribulation begins. Therefore, the church will not go through any of the Tribulation period according to this view. b. Proof cited. (1) The promise to be kept out of the hour of trouble (Rev. 3:10). (2) The removal of the residence aspect of the indwelling Spirit's work in believers requires the removal of believers too (2 Thess. 2). (3) The Tribulation is a time of the outpouring of the wrath of God and the church is exempt from wrath (Rev. 6:17; cf. 1 Thess. 1:10; 5:9). (4) The rapture can be imminent only if it is pretribulational (1 Thess. 5:6). 2. **Midtribulation rapture.** a. Meaning. The Rapture will occur after three and a half years of the Tribulation have passed. b. Proof cited. (1) The last trumpet of 1 Corinthians 15:52 is the same as the seventh trumpet of Revelation 11:15, and that is sounded at the middle of the Tribulation. (2) The Great Tribulation is only the last half of Daniel's 70th week, and the church is promised deliverance only from that (Rev. 11:2; 12:6). (3) The resurrection of the two witnesses pictures the rapture of the church, and their resurrection occurs at the middle of the period (Rev. 11). 3. **Posttribulation rapture.** a. Meaning. The Rapture will occur at the end of the Tribulation. The church will be on earth during the entire Tribulation. The Rapture is distinct from the Second Coming though separated by only a very short interval of time. b. Proof cited. (1) The Rapture and the Second Coming are described by the same words. (2) Preservation from the wrath means supernatural protection while living in that time, not deliverance from the period (as Israel was protected from the plagues while living in Egypt). (3) Saints are seen on the earth during the Tribulation (Matt. 24:22). 4. **Partial rapture.** a. Meaning. Only saints who are worthy will be raptured before the wrath of God is poured out; those who have not been faithful will remain on the earth to endure the Tribulation. b. Proof cited—verses like Heb. 9:28, which require preparedness.

B. The Description of the Rapture. 1. **The Scripture.** 1 Thessalonians 4:13–18; 1 Corinthians 15:51–57; John 14:1–3. 2. **The events.** a. The descent of Christ. b. The resurrection of the dead in Christ. c. The change from mortal to immortal bodies for Christian living at the time. d. The meeting with Christ in the air to ascend to heaven.

III. THE TRIBULATION*

A. Its Duration. It is the 70th week of Daniel and is therefore of seven years' duration (Dan. 9:27). Half the period is said to be 42 months or 1,260 days (Rev. 11:2–3).

B. Its Distinctiveness (Matt. 24:21; Rev. 6:15–17).

C. Its Description. 1. Judgment upon the world. The three series of judgments describe these judgments (seals, Rev. 6; trumpets, Rev. 8–9; bowls, Rev. 16). 2. Persecution of Israel (Matt. 24:9; 22; Rev. 12:17). 3. Salvation of multitudes (Rev. 7). 4. Rise and dominion of Antichrist (2 Thess. 2; Rev. 13).

D. Its End. The Tribulation ends in the gathering of the nations to the battle of Armageddon and the return of Christ to the earth (Rev. 19).

IV. THE MILLENNIUM*

A. Definition. The Millennium is the 1,000-year period of the earthly reign of Christ in fulfillment of the Abrahamic, Davidic, and new covenants.
B. Its Designations. The Millennium is called the kingdom of heaven (Matt. 6:10), the kingdom of God (Luke 19:11), the kingdom of Christ (Rev. 11:15), the regeneration (Matt. 19:28), the times of refreshing (Acts 3:19), and the world to come (Heb. 2:5).
C. Its Government. 1. Its Head will be Christ (Rev. 19:16). 2. Its character. A spiritual reign that will bring in peace, equity, justice, prosperity, and glory (Isa. 11:2–5). 3. Its capital will be Jerusalem (Isa. 2:3).
D. Its Relation to Satan. During this period Satan will be bound until the very end, when he will be loosed in order to deceive the nations and lead one final revolt against Christ (Rev. 20). Satan will be defeated and cast into the lake of fire forever.

V. THE FUTURE JUDGMENTS*

A. Judgment of Believers' Works. 1. Time. After the church is raptured. 2. Place. In heaven. 3. Judge. Christ. 4. Subjects judged. All in the Body of Christ. 5. Basis. Works done since time of salvation. 6. Result. Rewards or loss of rewards. 7. Scripture. 1 Corinthians 3:11–15; 2 Corinthians 5:10.
B. Judgment of the Gentiles (or Nations). 1. Time. At the second coming of Christ. 2. Place. Valley of Jehoshaphat. 3. Judge. Christ. 4. Subjects judged. Gentiles living when Christ comes. 5. Basis. Treatment of Christ's "brothers," i.e., Israel. 6. Result. Saved to enter the kingdom, or lost and cast into lake of fire. 7. Scripture. Matthew 25:31–46; Joel 3:2.
C. Judgment of Israel. 1. Time. At the second coming of Christ. 2. Place. On the earth. 3. Judge. Christ. 4. Subjects judged. Jews who are living when Christ comes. 5. Basis. Acceptance of Messiah. 6. Result. Saved to enter the kingdom, or lost. 7. Scripture. Ezekiel 20:37–38.
D. Judgment of Fallen Angels. 1. Time. Probably after the Millennium. 2. Place. Unspecified. 3. Judges. Christ and believers. 4. Subjects judged. Fallen angels. 5. Basis. Disobedience to God in following Satan in his revolt. 6. Result. Cast into the lake of fire. 7. Scripture. Jude 6; 1 Corinthians 6:3.
E. Judgment of the Unsaved Dead. 1. Time. After the Millennium. 2. Place. Before the Great White Throne. 3. Judge. Christ. 4. Subjects judged. All unsaved men who have died from the beginning to this time. 5. Basis. Rejection of the Savior places them in this judgment, but they are shown on the basis of their own works that they deserve eternal punishment. 6. Result. Lake of fire. 7. Scripture. Revelation 20:11–15.

VI. THE RESURRECTIONS*

A. The Resurrection of the Just (Luke 14:14; John 5:28–29). 1. Includes the dead in Christ, who are raised at the rapture of the church (1 Thess. 4:16). 2. Includes those saved during the Tribulation period (Rev. 20:4). 3. Includes OT saints (Dan. 12:2 —some believe they will be raised at the Rapture; others, at the second coming). All these are included in the first resurrection.
B. The Resurrection of the Unjust. All unsaved people will be raised after the Millennium to stand before the Great White Throne in judgment (Rev. 20:11–15). This second resurrection results in the second death for all involved.

THE INSPIRATION OF THE BIBLE

by Charles C. Ryrie

Every man has a basis of authority on which he thinks and acts. For the Christian this is the Bible, claimed to be a book that is different from all others. Let's examine this claim.

The English word *Bible* is derived from the Greek word that means "roll" or "book"—actually a roll of papyrus (Luke 4:17; Dan. 9:2). The term *scripture* is used in the New Testament of the sacred books of the Old Testament, which were regarded as inspired (2 Tim. 3:16; and Rom. 3:2) and also of other parts of the New Testament (2 Pet. 3:16). The phrase, "Word of God," is used in the New Testament of both Old and New Testaments in written form (Matt. 15:6, ASV; John 10:35; Heb. 4:12). Each of these terms refers to the Book *par excellence,* the unique and recognized record of God's revelation to man.

By some very obvious tests the Bible is a unique book. It was written over a period of 1,500 years by about forty different authors, and yet it is one book without contradictions in what it says. And what it says is remarkable, for it speaks with equal ease and authority of the known and unknowable, of the pleasant and unpleasant, of man's accomplishments and failures, of the past and the future. Few books ever attempt such scope; none is completely accurate except the Bible.

The Meaning and Means of Revelation

The word *revelation* simply means "unveiling." It is often defined in relation to the Bible as God making known to men what otherwise would be unknown. However, this is really not a good definition because there are many things in the Bible that were known simply because men were eyewitnesses to the events. But there are also many things that we would never know except for divine revelation. The word is also used in 1 Corinthians 2:10 in the sense of the illuminating work of the Spirit. Thus revelation can be through natural means or supernatural means; it can relate to persons or propositions; it can refer to particular parts of the Bible ("God revealed the future to the prophets") or to the entire Bible, and it can refer to the content of the Bible or to the interpretation of that content (illumination).

The means of revelation have generally been divided into the two categories: general and special revelation. General revelation includes all means apart from Christ and the Bible; that is, God's revelation through nature (Rom. 1:18–21), through His providential dealings with man (Rom. 8:28), through His preservation of the universe (Col. 1:17), and through man's moral nature (Gen. 1:26; Acts 17:29). Special revelation is that which has come through Christ (John 1:18) and through the Bible (1 John 5:9–12). General revelation is sufficient to alert a man to his need of God and to condemn him if he rejects what he can learn through nature, but only faith in Christ is sufficient to save (Acts 4:12). If this does not seem fair, look at it this way: Suppose you knew of a student who needed $400 to pay his school bill, and you gave him $3 to help pay that debt (the $3 being more than you could really afford). If he returned it to you, asking sarcastically what good that little bit would do toward a $400 debt, would you feel any obligation at all to give him $100 the next day if you received a large gift in the mail? Undoubtedly not. But if he gratefully took the $3 you offered, you would be anxious to help him further as soon as you were able. Just so, God's general revelation

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if rejected brings just condemnation; but if accepted, He will bring the further necessary message of the gospel in order that that man might be saved (Acts 10:3–6).

What Is Meant by "Inspiration"?

Revelation concerns the material or content by which God is disclosed, and inspiration concerns the record of that content, the Bible. Strictly speaking, *inspiration* means "filling or breathing into." In 2 Timothy 3:16 the word usually translated "inspiration" is more accurately "spiration," that is, "God-breathed." In other words, the verse simply says that Scripture is God-produced, and it does not actually indicate any of the means that God may have used in producing it.

A Definition

My own definition of biblical inspiration is that it is God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs. Several features of the definition are worth emphasizing: (1) God superintended but did not dictate the material; (2) He used human authors and their own individual styles; (3) nevertheless, the product was, in its original manuscripts, without error.

Views of Inspiration

Not all agree with the above definition and its implications.

(1) Some hold that the writers of the Bible were men of great genius but that their writings were inspired no more than other geniuses throughout history. This has been called the view of *natural inspiration,* for there is no supernatural dimension to it.

(2) A step up is the view that may be labeled the *mystical* or *illumination* view of inspiration, which sees the writers of the Bible as Spirit-filled and guided believers just as any believer may be even today. Logically, one might conclude that any Spirit-filled Christian could write Scripture today. Similar to this is the idea that the biblical writers were inspired to a greater *degree* than others.

(3) The usual caricature of verbal inspiration is that it means *dictation;* that is, the writers were completely passive and God simply dictated to them what was to be recorded. Of course, it is true that some parts of the Bible were dictated (like the Ten Commandments and the rest of the law), but the definition proposed above incorporates the idea that God allowed the writers varying degrees of self-expression as they wrote.

(4) *Partial inspiration* views certain parts of the Bible as supernaturally inspired, namely, portions that would otherwise have been unknowable (accounts of creation, prophecy, etc.).

(5) A very popular concept of inspiration is that only the *concepts* but not the very words were inspired. This seems to allow for a measure of authority without the necessity of the words being completely accurate.

(6) The *neoorthodox,* or Barthian, view of inspiration is that the Bible is a witness to the Word of God, though a Barthian would not be adverse to saying also that the Bible is the Word of God. But this is true only in a secondary sense (Christ being primarily the Word), and his Bible is full of errors because it is merely the product of fallible writers. The Barthian accepts the teachings of liberalism concerning the Bible and then tries to give it a measure of authority on the ground that in a fallible way it does point to Christ.

(7) Among many conservatives today a view is held that might be labeled the *inspired purpose* view of the Bible. This simply means that whereas the Bible contains factual errors and insoluble discrepancies in its content, it does have "doctrinal integrity"

and thus accomplishes perfectly God's purpose for it. Those who hold this idea can and do use the words *infallible* and *inerrant,* but it is important to notice that they carefully limit the Bible's infallibility to the main purpose or principal emphasis of the Bible and do not extend it to include the accuracy of all its historical facts and parallel accounts. One recent writer put it this way: "I confess the infallibility and inerrancy of the Scriptures in accomplishing God's purpose for them—to give man the revelation of God in His redemptive love through Jesus Christ." In other words, the principal revelation of God—salvation—has been transmitted infallibly by means of the records that, nevertheless, are quite fallible. In contrast to Barthians, those who hold this concept of inspiration would hold a more conservative view toward matters like authorship and dates of the books of the Bible and would in general consider the Bible as a whole more trustworthy. But it is still fallible and errant; and if that be so in historical matters, who can be sure it is not also fallible in doctrinal matters? Besides, how can one separate doctrine and history? Try to do that in relation to the great events of Christ's life. Those doctrines depend on the accuracy of the historical facts.

The Biblical Testimony

Just to illustrate how times have changed, not many years ago all one had to say to affirm his belief in the full inspiration of the Bible was that he believed it was "the Word of God." Then it became necessary to add "the inspired Word of God." Later he had to include "the verbally inspired Word of God." Then to mean the same thing he had to say "the plenary (fully), verbally inspired Word of God." Then came the necessity to say "the plenary, verbally infallible, inspired Word of God." Today one has to say "the plenary, verbally, infallible, inspired, and inerrant-in-the original-manuscripts Word of God." And even then, he may not communicate clearly!

What does the Bible claim for itself?

(1) It claims that all Scripture is God-breathed (2 Tim. 3:16). This means that God, who is true (Rom. 3:4), breathed out truth.

(2) But did man corrupt that truth in the process of recording it? No, for the Bible also testifies that the men who wrote were "moved by the Holy Spirit" (2 Pet. 1:21). The Spirit thus became a coauthor with each human writer of the Bible. Notice a number of places in the New Testament where portions of the Old Testament that were written by various men are assigned to the Holy Spirit as the author. The only way to account for this phenomenon is to recognize a dual authorship (see Mark 12:36, where the Spirit is said to be the author of what David wrote in Ps. 110; Acts 1:16 and 4:24–25, where Ps. 41 and Ps. 2 are ascribed to the Holy Spirit; and Heb. 3:7; 10:15–16).

(3) But sometimes the record quite obviously reflects the styles and expressions of the human authors. This is to be expected in a book of dual authorship and does not mean at all that in employing their own styles the authors recorded error (see Rom. 9:1–3 for one such example).

(4) Indeed, the Bible claims inerrancy for itself. How else is it possible to explain the Lord's claim for the abiding character of the letters that spell the words of Scripture: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18, KJV)? The "jot" is the Hebrew letter *yod,* the smallest one in that alphabet. The"tittle" is the minor stroke that distinguishes certain Hebrew letters from others (like a *dalet* from a *res*). In a normal font of type it would not be more than 1/32 of an inch. In other words, the Lord was saying that every letter or every word is important, and the Old Testament would be fulfilled exactly as spelled out letter by letter and word by word.

The Lord also insisted on the importance of a present tense in Matt. 22:32. In order to reinforce the truth of resurrection, He reminded the Sadducees that God *is* the God

of the living because He identified Himself to Moses by saying "I *am*" the God of Abraham, Isaac, and Jacob though they had died hundreds of years before. If resurrection were not a fact He should have said, "I *was*" their God. The Lord also based a crucial argument concerning His own deity on the word *Lord* (Matt. 22:41–46) as quoted from Psalm 110:1. If He did not consider the words of Scripture to be inerrant, the argument would have been meaningless. On another occasion He vindicated Himself from the charge of blasphemy by focusing on a single word in Psalm 82:6 (John 10:34). Then He enforced His argument by reminding His accusers that the Scripture cannot be broken. Paul, too, insisted on the importance of a singular in contrast to a plural in his argument in Galatians 3:16. Such an argument would be invalid unless the difference between singulars and plurals can be trusted. All of these examples force us to admit that the Bible claims inerrancy for itself.

(5) No one who holds to inerrancy denies that the Bible uses ordinary figures of speech (like "corners of the earth," Rev. 7:1), but they are accurately used.

(6) Nor do we deny that authors sometimes researched their facts before writing (Luke 1:1–4). But the product, we believe, was kept from error by this superintending work of the Spirit.

(7) Neither do we deny that there are problems in the text that we presently have. But problems are quite different from errors. Indeed, in the face of the claims that the Bible apparently makes for itself about inspiration and inerrancy, it would seem more reasonable when confronted with problems to place one's faith in the Scriptures, which have been proved to be true again and again, than in any fallible human opinion. Man's knowledge of these problems is limited and has in some instances been proved to be wrong. Time will undoubtedly continue to bring to light facts that will help solve the yet unsolved problems in the Bible.

UNDERSTANDING THE BIBLE

by Charles C. Ryrie

A proper understanding of the Bible depends on two things: (1) the illuminating work of the Holy Spirit, and (2) the interpreting work of the reader.

Illumination

Although the word *illumination* has been applied to several aspects of doctrine (like the general enlightenment that the coming of Christ brought to all men, John 1:9, and the illumination theory of inspiration), it is generally thought of in connection with the ministry of the Holy Spirit that makes clear the truth of the written revelation in the Bible. In reference to the Bible, *revelation* relates to its content or material, *inspiration* to the method of recording that material, and *illumination* to the meaning of the record. The unsaved man cannot experience the illumination ministry of the Spirit since he is blinded to the truth of God (1 Cor. 2:14). This does not mean that he cannot learn anything of the facts of the Bible, but he considers what he knows as foolishness.

On the other hand, the Christian has been promised this illumination of the text (John 16:12–15; 1 Cor. 2:9–3:2). Taking these two passages together, several facts emerge:

(1) The most obvious is that the Spirit Himself is the teacher, and His presence in the life of the believer is the guarantee of the effectiveness of this ministry.

(2) The content of His teaching encompasses "all the truth" (the definite article is present in John 16:13). It specifically includes an understanding of prophecy ("things to come").

(3) The purpose of the Spirit's illumination is to glorify Christ, not Himself.

(4) Carnality in the believer can hinder and even nullify this ministry of the Spirit (1 Cor. 3:1–2).

Interpretation

Illumination, though assured, does not always guarantee automatic understanding. As indicated above, the believer must be in fellowship with the Lord in order to experience this ministry. But also he must study, using the teachers God has given to the church (Rom. 12:7) and the abilities and means at his own disposal.

The basic principle of interpretation is to interpret plainly. The word *literal* is avoided here because it creates connotations that have to be corrected. Plain, straightforward interpretation includes at least the following concepts:

(1) To interpret plainly one must first of all understand what each word means in its normal grammatical-historical sense.

(2) Plain interpretation does not exclude the use of figures of speech. Indeed, a figure of speech may communicate more clearly, but what it communicates is plain. In other words, behind every figure of speech is a plain meaning, and that is what the interpreter seeks.

(3) Always read with understanding the context in which a verse or passage appears, for this will throw light on its meaning. Beware, for instance, of the speaker who says, "Now you don't need to turn to this verse." He may be taking it out of its context and giving it another meaning. It is not only always safe but prudent to read what precedes and what follows.

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(4) Recognize the progress of revelation. Remember that the Bible was not handed down all at once as a complete book but that it came from God through many different writers over a period of about 1,600 years. This meant that in the progress of revealing His message to man, God may add or even change in one era what He had given in another. The New Testament adds much that was not revealed in the Old. Furthermore, what God revealed as binding in one period may be rescinded in another (as the prohibition of eating pork, once binding on God's people, has been lifted today, 1 Tim. 4:3). This is most important; otherwise, the Bible would contain apparently unresolvable contradictions (as Matt. 10:5–7 compared with 28:18–20).

(5) Expect the Bible to use what is technically called phenomenal language. This simply means that it often describes things as they appear to be rather than in precise scientific terms. Speaking of the sun rising or setting (neither of which it does) is an example of this (Matt. 5:45; Mark 1:32), but this is a plain and normal way to communicate.

(6) Recognize the important divisions of the Bible when interpreting it. The most basic is the difference between the Old and New Testaments. But there are also different kinds of writings—historical, poetic, prophetic—that must be recognized as different if they are to be interpreted correctly. Other landmarks in the Bible that affect proper interpretation are things like the great covenant made with Abraham (Gen. 12:1–3) and the one with David (2 Sam. 7), the mystery of the church as the Body of Christ (Eph. 3:6), and the difference between law and grace (John 1:17; Rom. 6:14).

These suggestions are simply facets of the basic concept of plain interpretation. And that is the way God intended His inspired Bible to be understood.

HOW WE GOT OUR BIBLE

by Charles C. Ryrie

The question of which books belong in the Bible is called the question of the canon. The word *canon* means rule or measuring rod, and in relation to the Bible it refers to the collection of books that passed a test of authenticity and authority; it also means that those books are our rule of life. How was the collection made?

The Tests for Canonicity

First of all, it is important to remember that certain books were canonical even before any tests were put to them. That's like saying some students are intelligent before any tests are given to them. The tests only prove what is already intrinsically there. In the same way, neither the church nor councils made any book canonical or authentic; either the book was authentic or it was not when it was written. The church or its councils recognized and verified certain books as the Word of God, and in time those so recognized were collected together in what we now call the Bible.

What tests did the church apply?

(1) There was the test of the authority of the writer. In relation to the Old Testament, this meant the authority of the lawgiver or the prophet or the leader in Israel. In relation to the New Testament, a book had to be written or backed by an apostle in order to be recognized. In other words, it had to have an apostolic signature or apostolic authorization. Peter, for instance, was the backer of Mark, and Paul of Luke.

(2) The books themselves should give some internal evidences of their unique character, as inspired and authoritative. The content should commend itself to the reader as being different from an ordinary book in communicating the revelation of God.

(3) The verdict of the churches as to the canonical nature of the books was important. There was in reality surprising unanimity among the early churches as to which books belonged in the inspired number. Although it is true that a few books were temporarily doubted by a minority, no book whose authenticity was doubted by any large number of churches was later accepted.

The Formation of the Canon

The canon of Scripture was, of course, being formed as each book was written, and it was complete when the last book was finished. When we speak of the "formation" of the canon we actually mean the recognition of the canonical books by the church. This took time. Some assert that all the books of the Old Testament canon were collected and recognized by Ezra in the fifth century B.C. References by Josephus (A.D. 95) and in 2 Esdras 14 (A.D. 100) indicate the extent of the Old Testament canon as the thirty-nine books we know. The discussions by the teaching-house at Jamnia (A.D. 70–100) seemed to assume this existing canon. Our Lord delimited the extent of the canonical books of the Old Testament when He accused the scribes of being guilty of slaying all the prophets God had sent Israel, from Abel to Zechariah (Luke 11:51). The account of Abel's death is, of course, in Genesis; that of Zechariah is in 2 Chronicles 24:20–21, which is the last book in the order of the books in the Hebrew Bible (not Malachi as in our English Bibles). Therefore, it is as if the Lord had said, "Your guilt is recorded all through the Bible—from Genesis to Malachi." And He did not include any

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of the apocryphal books that were in existence at that time and which contained the accounts of other martyrs.

The first church council to list all twenty-seven books of the New Testament was the Council of Carthage in A.D. 397. Individual books of the New Testament were acknowledged as Scripture before this time (2 Pet. 3:16; 1 Tim. 5:17), and most were accepted in the era just after the apostles (Hebrews, James, 2 Peter, 2 and 3 John and Jude were debated for some time). The selection of the canon was a process that went on until each book proved its own worth by passing the tests of canonicity.

The twelve books of the Apocrypha were never accepted by the Jews or by our Lord on a par with the books of the Old Testament. They were revered but were not considered Scripture. The Septuagint (the Greek translation of the Old Testament done in the third century B.C.) included the Apocrypha with the Old Testament canonical books. Jerome (ca. A.D. 340–420) in translating the Vulgate distinguished the canonical books from the ecclesiastical books (the Apocrypha), which had the effect of according them a secondary status. The Council of Trent (1548) recognized them as canonical, though the Reformers rejected this decree. In our English Bibles the Apocrypha was set apart in the Coverdale, Geneva, and King James versions. The first English Bible to exclude it entirely as a matter of policy was an Amsterdam edition of the Geneva Bible published in 1640, and the first English Bible printed in America (the Aitken Bible, 1782) omitted it.

Is Our Present Text Reliable?

The original copies of the Old Testament were written on leather or papyrus from the time of Moses (ca. 1450 B.C.) to the time of Malachi (400 B.C.). Until the sensational discovery of the Dead Sea Scrolls in 1947 we did not possess copies of the Old Testament earlier than A.D. 895. The reason for this is simply that the Jews had an almost superstitious veneration for the text, which impelled them to bury copies that had become too old for use. Indeed, the Masoretes (traditionalists), who between A.D. 600 and 950 added accents and vowel points and in general standardized the Hebrew text, devised complicated safeguards for the making of copies. They checked each copy carefully by counting the middle letter of pages, books, and sections. Someone has said that everything countable was counted. When the Dead Sea Scrolls were discovered, they gave us a Hebrew text from the second to first century B.C. of all but one of the books (Esther) of the Old Testament. This was of the greatest importance, for it provided a much earlier check on the accuracy of the Masoretic text, which has now proved to be extremely accurate.

Other early checks on the Hebrew text include the Septuagint translation (middle of third century B.C.), the Aramaic Targums (paraphrases and quotes of the Old Testament), quotations in early Christian writers, and the Latin translation of Jerome (A.D. 400) that was made directly from the Hebrew text of his day. All of these give us the data for being assured of having an accurate text of the Old Testament.

More than 5,000 manuscripts of the New Testament exist today, which makes the New Testament the best-attested document of all ancient writings. The contrast is quite startling.

Not only are there so many copies of the New Testament in existence, but many of them are early. The approximately seventy-five papyri fragments date from A.D. 135 to the eighth century and cover parts of twenty-five of the twenty-seven books and about 40 percent of the text. The many hundreds of parchment copies include the great Codex Sinaiticus (fourth century), the Codex Vaticanus (also fourth century), and the Codex Alexandrinus (fifth century). In addition, there are 2,000 lectionaries (church service books containing many Scripture portions), more than 86,000 quotations of the

New Testament in the church Fathers, old Latin, Syriac and Egyptian translations dating from the third century, and Jerome's Latin translation. All of the data plus all of the scholarly work that has been done with it assures us that we possess today an accurate and reliable text of the New Testament.

THE MEANING AND BLESSINGS OF SALVATION

by Charles C. Ryrie

The doctrine of salvation is both simple and complex. On the one hand, most of us can quote at least a part of John 3:16 or of Paul's response to the Philippian jailor's question about how to be saved (Acts 16:31). On the other hand, who can explain how a holy God-man could become sin and die for the sake of sinful and rebellious men?

Salvation is extremely important to understand correctly. An anathema (curse) is placed on anyone (including angels or preachers) who presumes to teach a different gospel of salvation from what is taught in Scripture (Gal. 1:8). What then is true salvation? How is it provided? How is it gained? What are its benefits and blessings?

True salvation is that which is provided by God Himself through the sacrificial death of His Son Jesus Christ. There is no other way that a man can be saved from eternal condemnation and to eternal life (Acts 4:12).

Some Accomplishments of Christ's Death

It was a Substitution for Sin

There are many facets to the meaning of Christ's death, but the central one—without which the others have no eternal meaning—is substitution. This simply means that Christ died in the place of sinners. The use of the Greek preposition *anti* clearly teaches this because it means "in the place of." It is used, for instance, with this meaning in a passage that has nothing to do with the death of Christ (Luke 11:11). But more significantly, it is used in a passage that gives our Lord's own interpretation of the meaning of His death (Matt. 20:28; Mark 10:45). His death, He said, was to be a payment in the place of many.

However, another preposition, *huper,* is also used in the New Testament, and it has two meanings: sometimes it means "for the benefit of" and sometimes "in the place of." Of course, the death of Christ was *both* in our place and for our benefit, and there is no reason that *huper* when it is used in relation to His death does not include both ideas. (See, for instance, 2 Cor. 5:21 and 1 Pet. 3:18.)

It Provided Redemption from Sin

The doctrine of redemption is built on three words in the New Testament. The first is a simple word that means "to buy or purchase or pay a price for something." It is used, for instance, with this ordinary, everyday meaning in the parable of the treasure hid in a field that motivated the man to buy (redeem) the field (Matt. 13:44). In relation to our salvation, the word means "to pay the price that our sin demanded so that we could be redeemed."

The second word is the same basic word indicated above, prefixed with a preposition that has the force of intensifying the meaning. This can be easily expressed in English because the preposition means "out of," thus making the second word mean "to purchase out of the market." Thus the idea in this second word is that Christ's death not only paid the price for sin but also removed us from the marketplace of sin in order to give us full assurance that we will never be returned to the bondage and penalties of sin.

The third word for redemption is an entirely different one. Its basic meaning is "to loose" and thus it signifies that the purchased person is also released and set free in the

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fullest sense. The means of this release is through the substitution Christ made (see 1 Tim. 2:6 where the prepositional prefix to this third word is *anti*); the basis is the blood of Christ (Heb. 9:12); and the intended result is to purify a people zealous for good works (Titus 2:14). Thus, the doctrine of redemption means that, because of the shedding of the blood of Christ, believers have been purchased, removed from bondage, and liberated.

It Effected Reconciliation

To reconcile means "to change." Reconciliation by the death of Christ means that man's state of alienation from God is changed so that he is now able to be saved (2 Cor. 5:19). When a man believes, then his former state of alienation from God is changed into one of being a member of His family.

It Provides Propitiation

To propitiate means "to appease or to satisfy a god." This naturally brings to mind the question, Why does the deity need to be appeased? The biblical answer to that question is simply that the true God is angry with mankind because of their sin. The theme of the wrath of God appears throughout the Bible, including the teachings of Christ (Mark 3:29; 14:21). Wrath is not merely the impersonal and inevitable working out of the law of cause and effect, but it is a personal intervention of God in the affairs of mankind (Rom. 1:18; Eph. 5:6).

The death of Christ propitiated God, averting His wrath and enabling Him to receive into His family those who place their faith in the one who satisfied Him. The extent of the propitiatory work of Christ is the whole world (1 John 2:2), and the basis of propitiation is His shed blood (Rom. 3:25).

Because Christ has died, God is satisfied. Therefore, we should not ask anyone to try to do anything to satisfy Him. This would mean trying to appease someone who is already appeased, which is totally unnecessary. Before the cross a person could not be certain that God was satisfied with whatever he brought to Him. That is why the tax collector prayed (literally) "God be propitiated toward me a sinner" (Luke 18:13). Today such a prayer would be a waste of breath, for God is propitiated by the death of Christ. Therefore, our message to men today should not suggest in any way that they can please God by doing something, but only that they be satisfied with the sacrifice of Christ that completely satisfied the wrath of God.

It Judged the Sin Nature

The death of Christ had an important benefit for us in making inoperative the reigning power of our sin nature (Rom. 6:1–10). Though this is not an easy concept to understand, Paul says that our union with Christ by baptism involves sharing His death so that we are dead to sin. The baptism must be that of the Holy Spirit, for no water, in whatever amount, could accomplish what is said to have been accomplished in this passage. The idea of death, so prominent in this passage, does not mean either extinction or cessation, but, as always, separation.

The crucifixion of the Christian with Christ means separation from the domination of sin over his life. The question "Shall we continue in sin?" is answered by an emphatic no on the basis of our dying with Christ (Rom. 6:1). This "destroyed" the body of sin. That word "destroy" does not mean to annihilate, for if it did, then the sin nature would be eradicated, a fact that our experience scarcely confirms! It means to make the sin nature ineffective.

The believer is therefore now free to live a life pleasing to God. Although it is still possible to listen to and follow the prompting of sin, it will never be possible for sin to regain the domination and control it had before conversion.

It Brought the End of the Law

The fact that the death of Christ brought an end to the Mosaic law is quite clearly stated in the New Testament (Rom. 10:4; Col. 2:14). The importance of this fact is related to (1) justification and (2) sanctification, the former being much easier to see than the latter. The reason is simply that the law could not justify a sinner (Acts 13:39; Rom. 3.20); therefore, if men are to be justified, another way must be provided. The law can show man his need but it cannot provide the answer to that need (Gal. 3:23–25). Thus the death of Christ provided the way for justification by faith in Him alone.

But the relation of the end of the law to sanctification is more difficult to comprehend simply because portions of the Mosaic Law are repeated in the New Testament in relation to the believer's sanctification. Furthermore, those specifics that are repeated are not from just one section of the law (like the Ten Commandments). As a matter of fact, nine of the Ten Commandments are repeated, and other parts of the law are too (Rom. 13:9). This makes it impossible to say that the law is done away with except for the Ten Commandments.

Furthermore, 2 Corinthians 3:7–11 states quite clearly that the Ten Commandments (that which was "engraved on stones") were done away with. How do you put all these facts together? Is the Christian under the Mosaic Law in relation to sanctification or not?

The only realistic solution that has ever appealed to the present author is that which distinguishes a code and the commandments contained in that code. The Mosaic Law was one of several codes that God has given throughout history, and as a code it is finished. The code under which the believer lives today is called the law of Christ (Gal. 6:2) or the law of the Spirit of life (Rom. 8:2).

As one code ends and another is instituted, not all of the commands in the new one will themselves be new and different. The permission to eat meat in the law of Christ (1 Tim. 4:3) was also part of the code under which Noah lived after the Flood (Gen. 9:3). Likewise, some of the specifics that were part of the Mosaic code have been incorporated into the law of Christ and some have not. But the entire code, as a code, has been done away with.

It Is the Ground for the Believer's Cleansing from Sin

The blood (death) of Christ is the basis of our constant cleansing from sin (1 John 1:7). This does not mean that there is a recrucifixion or a dipping into blood with which to touch the erring Christian, but that the once-for-all death of our Lord provides constant cleansing when we sin as believers. Our family relationship is kept right by His death; our family fellowship is restored by our confession.

Some Benefits of Christ's Death

Among the almost innumerable blessings of salvation are many that are obvious to believers because they can be experienced—for example, prayer. But there are also many benefits that in themselves are not experienced (though their results are) and that are often not so well understood. And yet these are the vital bases for a normal Christian life.

Justification

That Christ's death makes us acceptable before God is expressed in such doctrines as redemption (Rom. 3:24), reconciliation (2 Cor. 5:19–21), forgiveness (Rom. 3:25), deliverance (Col. 1:13), acceptance in the Beloved (Eph. 1:6), assured future glorification (Rom. 8:30), and justification (Rom. 3:24).

To justify is to declare righteous. It is a judicial term indicating that a verdict of acquittal has been announced, excluding all possibility of condemnation. Indeed, in Scripture, justification is invariably set over against condemnation (Deut. 25:1; Rom. 5:16; 8:33–34). The claims of God's law against the sinner have been fully satisfied. Justification is not because of any overlooking, suspending, or altering of God's righteous demands, but because in Christ all of His demands have been fulfilled. Christ's perfect life of obedience to the law and His atoning death that paid its penalty are the bases for our justification (Rom. 5:9). Justification could never be based on our good works, for God requires perfect obedience, which is impossible for man.

The *means* of justification is faith (Rom. 3:22, 25, 28, 30). Faith is never the ground of justification; it is the means or channel through which God's grace can impute to the believing sinner the righteousness of Christ. When we believe, all that Christ is, God puts to our account; thus we stand acquitted. Then God can justly announce that acquittal, and that pronouncement is justification.

Adoption

Adoption is a particularly wonderful benefit of Christ's death for the believer. The doctrine is taught explicitly only by Paul. Every time you read "son" in relation to a believer (not of Christ) in John's writings, for instance, you should translate it "child," for John does not write of the sonship of the believer. Only Paul reveals that we are adopted as sons. It is true that we are children of God by the new birth, but it is also true that we are adopted into God's family at the same time. In the act of adoption a child is taken by a man from a family not his own, introduced into a new family, and regarded as a true son with all the privileges and responsibilities that belong to this new relationship. The imagery in the idea of a child of God is one of birth, growth, development into maturity; the idea in sonship is that of full-fledged privileges in the new family of God. Adoption bestows a new status on the one who receives Christ.

The results of adoption are deliverance from slavery, from guardians, and from the flesh (Gal. 4:1–5; Rom. 8:14–17), and it is the Holy Spirit who enables us to enjoy the privileges of our position.

Sanctification

The word *sanctify* means "to set apart" (it has the same root as the words *saint* and *holy*). For the Christian, sanctification has three aspects. First, the believer has been set apart by his position in the family of God. This is usually called positional sanctification. It means being set apart as a member of the household of God. It is true of every believer regardless of his spiritual condition, for this concerns his spiritual state. (Read 1 Cor. 6:11 and remember the carnal condition of those believers.) That this positional sanctification is based on the death of Christ is clear from Hebrews 10:10.

Of course, there is also the experiential aspect of sanctification. Because we have been set apart we are to be increasingly set apart in our daily lives (1 Pet. 1:16). In the positional sense no one is more sanctified than another, but in the experiential aspect it is quite correct to speak of one believer as being more sanctified than another. All the exhortations of the New Testament concerning spiritual growth are pertinent to this progressive and experiential facet of sanctification.

There is also a sense in which we will not be fully set apart to God until our position and practice are brought into perfect accord, and this will occur only when we see Christ and become as He is (1 John 3:1–3). This is our ultimate or future sanctification, which awaits our complete glorification with resurrection bodies (Eph. 5:26–27; Jude 24–25).

ARCHAEOLOGY AND THE BIBLE

by Howard F. Vos

Nature and Purpose of Biblical Archaeology

The word *archaeology* comes from two Greek words, *archaios* and *logos,* which mean literally "a study of ancient things." But the term now usually applies to a study of excavated materials belonging to a former era. Bible archaeology may be defined as an examination of ancient things that have been lost and found again, as those recovered objects relate to the study of Scripture and the portrayal of life in Bible times.

Archaeology is basically a science. Knowledge in the field is acquired by systematic observation or study, and facts discovered are evaluated and classified into an organized body of information. Archaeology is a composite science because it seeks assistance from many other sciences, such as chemistry, anthropology, and zoology.

Of course, some subjects of archaeological investigation (such as obelisks and temples of Egypt and the Parthenon at Athens) have never been "lost" at all, but perhaps some knowledge of their original form and purpose and the meaning of inscriptions on them have been lost.

Functions of Biblical Archaeology

Archaeology helps us understand the Bible. It reveals what life was like in biblical times, what obscure passages of Scripture really mean, and how the historical narratives and contexts of the Bible are to be understood.

Archaeology also helps confirm the accuracy of biblical texts and contents. It has shown the falsity of some theories of biblical interpretation. It has helped to establish the accuracy of the Greek and Hebrew originals and to show that the biblical text has been transmitted with a remarkable degree of accuracy. And it has confirmed the accuracy of many passages of Scripture, e.g., statements concerning numerous kings and the whole patriarchal narrative.

One should not be dogmatic in his statements concerning confirmation, however. Archaeology has also created numerous problems for the Bible student. For instance, recovered Babylonian and Sumerian accounts of the creation and the Flood, having striking parallels to the Old Testament, puzzle the Bible scholar. There is also the problem of interpreting the relationship between the Ras Shamra texts and the Mosaic code and the known facts of Hittite and Philistine history to the story of Abraham. But one can confidently believe that answers to the problems will be forthcoming. To date there has not been an instance of archaeology conclusively demonstrating the Bible to be in error!

Why Ancient Cities and Civilizations Disappeared

We know that many ancient civilizations and cities disappeared because of the direct judgment of God. Scripture is full of such indications. But some natural explanations should also be briefly noted.

Cities were usually built on easily defensible sites possessing a good water supply and located near important trade routes. Such sites were at a premium in the ancient Near East. So if some catastrophe brought about the destruction of a town, the tendency was to rebuild on the same location. A town might be largely destroyed by earthquake or invasion. Famine or pestilence might depopulate a city or territory. In the latter instance, the inhabitants might conclude that the gods had leveled a curse on them and

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they might fear to return. Uninhabited sites would quickly fall into ruins. And when former inhabitants returned or when new settlers came into the area, they usually simply smoothed out the rubble and built a new city. Thus mounds, or tells, rose up with many superimposed layers of habitation. Sometimes the water supply dried up, rivers changed their courses, trade arteries were rerouted or political fortunes changed—resulting in permanent abandonment of a site.

Excavating a Mound

The biblical archaeologist may undertake excavation of a mound for many reasons. If the mound he is studying is known to cover a biblical site, he probably seeks to uncover the layer or layers of occupation having relevance for the biblical narrative. He may be looking for a city that is known to have existed but has not yet been identified. Perhaps he seeks to resolve doubts concerning proposed identification of a site. Possibly he is searching for information concerning Bible characters or events that will help illuminate the Scripture narrative.

Once the excavator has chosen a site to dig and has made proper arrangements (including permits, finances, equipment, and staff), he is ready to begin operations. A careful surface exploration is usually carried out first to learn all that is possible from pottery or other artifacts on the surface, to discover whether a configuration of ground houses the remains of a building, or to figure out something of the history of the mound. Then a contour map of the mound is drawn and a sector or sectors chosen where digging is to be carried on during a season of excavation. These sectors are then usually subdivided into ten meter squares to facilitate labeling of finds.

Archaeology and the Text of the Bible

While most people think of huge monuments and museum pieces and exploits of kings when biblical archaeology is referred to, they have become increasingly aware that inscriptions and manuscripts also have an important contribution to make to biblical study. Although most archaeological work used to center on biblical history, today it is increasingly concerned with the text of the Bible.

Intensive study of the more than 2,700 New Testament Greek manuscripts dating from the second century A.D. and following has shown that the New Testament text has been remarkably preserved in transmission from that time to the present. Not one doctrine has been perverted. Westcott and Hort concluded that only about one word in a thousand of the Greek original has serious question upon it.

It is one thing to demonstrate that the New Testament text has been remarkably preserved from the second century to the present; it is quite another to show that the Gospels, for instance, did not gradually evolve into their present form during the early centuries of the Christian era or that Christ was not gradually deified by Christian legend. At the turn of the twentieth century a new science was born that would help to show that neither the Gospels nor the Christian view of Christ evolved into their present form. B. P. Grenfell and A. S. Hunt excavated in the Fayum district of Egypt (1896–1906), finding large quantities of papyri and launching the science of papyrology.

The papyri, written on a kind of paper made from the papyrus reed of Egypt, include a wide variety of topics presented in several languages. The number of fragmentary papyrus manuscripts containing portions of the New Testament now stands at seventy-seven. These fragments help to confirm the general text found in the longer vellum manuscripts dating to the fourth and following centuries, and to bridge more of the gap between the later manuscripts and the originals.

The impact of papyrology upon biblical study has been phenomenal. Many of the papyri date to the first three centuries after Christ. Thus it is possible to establish the development in the grammar of that period, and on the basis of the argument from historical grammar, to date the composition of New Testament books to the first century A.D. In fact, one fragment of the gospel of John found in Egypt can be dated on the basis of paleography to about A.D. 125. Allowing time for the book to get into circulation, a date toward the end of the first century must be assigned to the fourth gospel—and that is what Christian tradition has always assigned to it. No one doubts that the other three gospels date to a period somewhat earlier than John. If the New Testament books were written during the first century, they were written close to the events they record and there was no time for an evolutionary development to occur.

But the contributions of the mass of papyri of all types do not stop here. They have shown that New Testament Greek is not some form of language invented by New Testament writers, as formerly thought. Instead it was generally the language of the people of the first centuries of the Christian era. Fewer than fifty words in the New Testament were coined by the apostles. Moreover, the papyri have shown that New Testament grammar was good grammar, judged by first century standards rather than those of the classical period. Furthermore, the nonbiblical Greek papyri have helped to clear up the meaning of uncertainly understood New Testament words and to throw new light on others fairly well understood.

The story of Old Testament textual criticism can hardly be told here. Suffice it to say that Old Testament manuscripts are not as close to their originals in time as those of the New Testament, but they were copied with even greater care and have fewer variations.

Until recently, the oldest known Hebrew manuscript of any length did not date earlier than the first part of the tenth century after Christ, and the oldest complete Hebrew Bible dates about a century later. Then, in the spring of 1948, the religious and academic worlds were rocked with the announcement that an ancient Isaiah manuscript had been found in a cave near the NW corner of the Dead Sea. Since that time a total of eleven caves in that area have disgorged their treasures of scrolls and fragments. Tens of thousands of leather fragments and some of papyrus have been recovered. While most of the materials are nonbiblical, fragments representing more than a hundred manuscripts contain Scripture portions. So far, all Old Testament books except Esther are represented in the finds. As might be expected, fragments of Old Testament books quoted most in the New Testament (Deuteronomy, Isaiah, Psalms) are most numerous there also. The longest and most nearly intact biblical scrolls include two of Isaiah, one of Psalms, and one of Leviticus.

The significance of the Dead Sea Scrolls is tremendous. They have pushed the history of the Old Testament text back one thousand years (after much controversy the date has been assigned to the first centuries B.C. and A.D.). They have provided an abundance of critical material for research on the Old Testament comparable to what has been available to New Testament scholars for many years. Third, the Dead Sea Scrolls have provided a more adequate context for the New Testament, demonstrating, for instance, the essential Jewish background of the gospel of John—rather than a Greek background as scholars have frequently asserted. Fourth, they help to establish the accuracy of the Old Testament text. The Septuagint (Greek Old Testament) has been shown by studies in the scrolls to be more accurate than often thought. Fifth, the scrolls provide new material to help establish the meaning of Hebrew words.

A BRIEF SURVEY OF CHURCH HISTORY

by Earl E. Cairns, Ph.D.

DEFINITION, MEANING AND VALUES

1. Church history may be defined as the organized interpreted record of the origin, development, and impact upon man of Christianity. 2. Church historians may be optimistic interpreters, such as Latourette, who believe the church triumphs in history by an evolutionary process, or pessimistic-optimists, such as Augustine, who despair of man but look for Christ's supernatural intervention in history by His Second Advent. 3. Church history provides a synthesis of the past, an explanation of the present, a guide to correct conduct, and inspirational motive to good, practical illustrations for the preacher, and it is a liberalizing study.

PART I. EARLY CHURCH HISTORY TO 590

I. EARLY DEVELOPMENT TO 150

A. PREPARATION. 1. Roman law and citizenship unified man. Roman peace and roads aided spread of the gospel. 2. Greeks provided a common language for preaching and writing the New Testament. 3. Jews provided monotheism, ethics, Old Testament and the hope of a Messiah (Gal. 4:4).

B. FOUNDATION. 1. Christ, a historic person (Tacitus, Pliny, Lucian, Josephus). 2. His ministry and death were a part of His message of the kingdom. 3. Christ gave the church two sacraments, a message, basic discipline, and the Holy Spirit, but left the formulation of organization and theology to the apostles.

C. THE SPREAD OF THE GOSPEL. 1. Among Jews (a) Church founded in Jerusalem by Holy Spirit with rapid growth under apostolic leadership (Acts 2:41; 4:4; 5:14; 6:7). (b) Persecution, which came from political (Herod) and ecclesiastical (Sanhedrin) authorities, provided the first martyr (Stephen). (c) Social revolution was demonstrated by voluntary, temporary communalism, equality of sex and class, and relief of the Christian poor. (d) Apostolic preaching proclaimed the crucified risen Christ as the predicted Messiah and Savior (Acts 17:2–3; 1 Cor. 15:3–4). 2. Among Gentiles by Paul (Acts 13–28). (a) Paul, with a universal gospel for a universal empire, preached in strategic cities and organized churches. (b) He wrote letters to meet special crises (e.g. Galatians vs. legalism). (c) He formulated the first systematic theology (Romans). (d) Paul at the Jerusalem Council maintained the principles that the gospel is universal and is to be received by faith only.

D. THE APOSTOLIC FATHERS (96–150) were linked with apostolic tradition. They loved the Old Testament and by stress on typology and prophecy fulfilled in Christ sought edification of the church. 1. Epistles: Clement of Rome wrote to Corinth to promote unity against schism by obedience to church offices. He mentioned Paul's trip to Spain (5:5–7). Ignatius wrote letters to the churches of Asia opposing docetism, which denied Christ's real humanity, and urging obedience to the ruling bishops, the elders, and the deacons (first mention of a threefold order). The so-called *Epistle of Barnabas* by type and allegory presented Christ's death, which made the Mosaic Law unnecessary for salvation. The Second Epistle of Clement to the Corinthians illustrates the form and content of second-century preaching. 2. Apocalyptic literature, such as the *Shepherd of Hermes*, stressed repentance and holy living by vision, commandment, and parable. 3. Catechetical literature, such as the *Didache.* was used to instruct catechumens concerning ethics, liturgy, and safeguards against false leaders.

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II. CONFLICT WITH THE EMPIRE AND HERESY, 150–313

A. EXTERNAL PERSECUTION. 1. The church faced persecution by Jews, intellectuals, and the Roman state. The basic political cause was the Roman fear of exclusive Christianity threatening the religiously syncretistic state. 2. Persecution (a) before 250 was local and sporadic by Jews, Nero, Domitian, Tragan (Ignatius martyred) and Marcus Aurelius (Justin Martyr slain). (b) After 250 there were periods of violent and general persecution under Decius and Dioletian, who in 303 banned meetings, ownership of the Scriptures, and imprisoned church leaders. Freedom of religion came with Constantine's Edict of Milan in 313. 3. Persecution (a) purified the church as it spread among Jews, Greeks, and Latins; (b) forced it to think about the canon of Scripture; (c) and created the problem of the treatment of those who denied the faith and later reaffirmed it.

B. INTERNAL HERESY. 1. Gnosticism at its peak (about 150) equated evil with the Demiurge (Jehovah) and the flesh, but good with the good God. This God by emanation created a hierarchy of beings. The problem of evil flesh and good spirit in Christ was solved by considering His physical body as a phantom, or stating that Christ was in Jesus between His baptism and crucifixion. Marcion, often classified as a Gnostic, set up his own New Testament canon. Gnosticism forced the church to think about the need for a canon and creed and the importance of the bishop as the center of unity. 2. Neoplatonism, a mystical form of Platonic philosophy, developed in Alexandria by Ammonius Saccas, was put in written form in the *Enneads* by Plotinus. Julian (361–363) tried to make it the imperial state religion. 3. Montanism, developed by Montanus to combat formalism and organization in the church, stressed direct and continued revelation by the Holy Spirit and the immediacy of Christ's return. 4. Adoptionist Monarchians, such as Paul of Samosata, anxious to defend the unity of God, held that Christ was a good man so penetrated by the Holy Spirit that He became a divine Savior. Modal Monarchians, such as Sabelius, believed in a trinity of manifestation instead of essence. Summary: heresy stimulated the rise of canon, creed, and powerful bishops.

C. APOLOGISTS AND POLEMICISTS. 1. Apologist refuted false charges against Christianity and by showing the superiority of Christianity to Judaism and paganism hoped the emperors would grant it legal status. (a) Justin Martyr in his *First Apology* asserted the fulfillment of prophecy in Christ and superior Christian morality as reasons why Christianity should be legalized. In his *Dialogue with Trypho* he attempted to convince Jews of Christ's Messiahship. 2. The polemicists fought heresy by argumentative writings and used the New Testament as a source for doctrine. (a) Irenaeus in *Against heresies* used historical, philosophical, and scriptural argument against the Gnostics to uphold the deity of Christ and the physical resurrection of the body. (b) Origen developed allegorism, a reading into the text of ideas alien to the writer, began textural criticism in his Hexapla, and wrote the first systematic theology, *De Principiis*. (c) Tertullian first used the term *Trinity* and formulated that doctrine in *Against Praxeas*. (d) Cyprian upheld the idea of apostolic succession and the primacy of Peter's successors.

D. ORGANIZATION, CANON, AND LITURGY. 1. The monarch-bishop (of Ignatius's day) became in Rome the first among equals because of the need of leadership against heresy and in eras of persecution. 2. In this era the Apostles' Creed appeared as a test of orthodoxy and a summary of the faith. 3. The New Testament canon was nearly completed by 180. 4. Cycles of feasts, such as Easter and Christmas, appear by the end of the period.

III. VICTORIES OF THE OLD CATHOLIC IMPERIAL CHURCH, 313–590

A. CHRISTIAN CONQUEST OF THE EMPIRE. 1. Constantine granted freedom of religion in 313, later favored Christianity by subsidies, exemption of clergy from civil obligations, and adoption of Sunday as a day of rest. He unconsciously provided for the preservation in the Dark Ages of Greco-Roman culture by making Constantinople his new capital 330. 2. Theodosius's edict of 380 made Christianity the exclusive religion of the state.

B. THE CONVERSION OF THE BARBARIANS. 1. The barbarian invasions gave the church a new missionary task. Ulfilas won the Goths to Arian Christianity. 2. The Franks, whose leader Clovis became a Christian, later became supporters of the papacy. 3. Roman Christians won the Celtic Britons to Christianity. 4. Patrick won Ireland in the fifth century. 5. From Ireland Columba later carried the gospel to Scotland.

C. CREEDAL CONTROVERSY, 325–45 1. The Arian controversy led to definition of the relationships of the persons in the Trinity. Arius believed that Christ was a created being of a different essence from God, but Athanasius taught that He was of the same essence and existed from all eternity. At the Council of Nicaea in 325, sponsored by Constantine, Athanasius's ideas won and at the Council of Constantinople in 381 the present Nicene Creed, probably developed by Cyril of Jerusalem, was adopted. 2. Definition of the relationship of Christ's human and divine natures grew out of disputes over Apollinaris's teaching that Christ's human spirit was replaced by the *Logos*, and over Eutyches's teaching of the fusion of natures in one divine nature. Nestorius's separation of the two natures overemphasized the humanity of Christ and presented a defective person. The *Tome* of Leo I and the statement of the Council of Chalcedon (451) expressed the orthodox view of the two natures united in one Person by the Incarnation. 3. Pelagius's view in salvation was opposed by Augustine's concept of total depravity and the necessity of grace for salvation. Summary: this era gave creeds and united the church at the cost of imperial interference.

D. POST-NICENE CHURCH FATHERS. 1. Eastern Fathers. (a) Chrysostom was an outstanding expositor and preacher. (b) Theodore of Mopsuestia was an able exegete, who used grammar and history in biblical interpretation in seeking a literal rather than allegorical meaning. (c) Eusebius, the father of church history, wrote the story of the church to his day. 2. Able fathers of the West were Jerome, who made the Latin translation of the Bible, the Vulgate, which became the official Roman Catholic Bible at the Council of Trent; and Augustine whose outstanding philosophy of history, *The City of God*, had wide influence. Augustine also opposed Pelagius's heresy and introduced the principle of analogy of faith (the whole teaching of Scripture on a given doctrine).

E. MONASTICISM. 1. In the East, Anthony founded solitary monasticism and Pachomius developed communal monasticism to which Basil gave a rule. Athanasius and Jerome introduced it to the West, and Benedict of Nursia provided a rule and organization for the Benedictines. 2. Monks developed better agriculture, preserved literature (Cassiodorus), became missionaries (Columba, Aidan), and provided inns and hospitals.

F. CENTRALIZATION OF POWER AND ELABORATION OF RITUAL. 1. Because of location in world capital, reputation for orthodoxy, the Petrine theory of Matthew 16:16–18, the decline of rival bishops, the winning of peoples, such as the British by Augustine, and able men, such as Leo I, the Roman bishop was recognized as first of all bishops. 2. The secularization of the church through imperial patronage and the influx of barbarians led to elaboration of church festivals, increase in the number of

sacraments, the rise of the idea of the Mass as a sacrifice, and the veneration of Mary and the saints. 3. State aid brought the building of churches modeled on the Roman basilica.

PART II. MEDIEVAL CHURCH HISTORY, 590–1517

Medieval church history deals with the fate of the parts of the Roman Empire after its fall. In the eastern or Asiatic section, the church continued under imperial control; the southern or African section came under the Moslems; and in the western European section the dual institutions of the Holy Roman Empire and the Roman Catholic Church competed for control after the kingdoms of the germanic invaders merged under Charlemagne and later Otto.

I. LATIN-TEUTONIC CHRISTIANITY, 590–1054

A. GREGORY I. This influential bishop of Rome (590–604), though refusing the papal title, exercised its power against rivals, won the British to Roman Christianity, wrote allegorical commentaries, and was the foremost medieval popular theologian. He emphasized the concept of purgatory and the sacrificial nature of the Mass.

B. LOSSES AND GAINS. 1. Islam took North Africa and Spain from the church and expanded to Constantinople until checked by Leo III in 717. Charles Martel stopped their advance in the west in 732. Islam influenced the Western church by transmitting Aristotle's philosophy to the scholastics through Arabic translations and by provoking the Crusades, a European Christian migration to recapture the Holy Land from the Moslems. 2. Barbarian Germanic invaders of western Europe were converted by professional missionaries, the monks. Celtic Christianity, founded in northern Britain by Aidan, competed with southern Roman Catholicism, planted by Augustine in 597, until the Roman Catholic form won at the Synod of Whitby in 663. Bede's *Ecclesiastical History* recounts the story. Boniface won the Germans, and the Arian heretics in Spain became orthodox in 589.

C. REVIVAL OF EMPIRE IN THE WEST. 1. The Carolingian rulers took the Frankish state from Clovis's descendants. (a) Charles Martel stopped Mohammedan expansion at Tours in 732. (b) Pepin III laid the foundations of papal temporal sovereignty by the grant of land in Italy, known as the Donation of Pepin, to the pope in 756. (c) Charlemagne built up a European empire and was crowned "Emperor of the Romans" by the pope in 800, thus uniting Franks and Germans. He promoted culture, our cursive writing, and the palace school, a forerunner of the university. 2. Otto, a German ruler, created an empire centering in Germany, which lasted after his coronation in 963 as the Holy Roman Empire until 1806.

D. RELIGIOUS ZEAL IN THE WEST. 1. The eighth-century Donation of Constantine supported papal control of land in Italy, and the midnineth-century Pseudo-Isidorian Decretals buttressed the power of the pope over churchmen. 2. Ansgar's work helped eventually to bring Scandinavia under papal control. 3. Radbertus's teaching of the idea of transubstantiation made the Mass the major means of grace. 4. The centralized Cluniac Congregations of monks after 931 supported reform and religious independence from lay control. 5. Able popes, such as Nicholas I, upheld and enforced standards of morality upon powerful rulers and church leaders.

E. RISE OF THE ORTHODOX CHURCH. 1. John of Damascus (eighth century) systematized conciliar theology (325–451) in his *Fountain of Knowledge*. 2. Separation of the Eastern and Western churches resulted from disputes over the date of Easter, conflict after 726 over images in the churches, which the Orthodox Church rejected, and over the use of unleavened bread in the Mass. This last dispute was the occasion for

the Schism of 1054, which created the Orthodox Church. 3. The Orthodox Church won the Russians under Vladimir in 989 and the Moravians through the missionary work of Methodius and Cyril.

II. PAPAL VICTORIES, 1054–1305

A. PEAK OF PAPAL POWER. The Lateran Council of 1059 permitted the College of Cardinals to elect the pope. 1. Gregory VII (Hildebrand), in keeping with the spirit of the *Dictatus Papae*, which upheld papal supremacy, put down simony, clerical marriage, and humiliated Henry IV, the Holy Roman emperor, at Canossa in 1076 in a dispute over investiture. This was finally ended in a compromise at Worms in 1122. 2. Innocent III (1198–1216) (a) humbled Philip Augustus of France in a dispute over divorce and John of England in a clash over the appointment of the Archbishop of Canterbury and brought the Holy Roman emperor under his control. (b) He sponsored the Fourth Crusade, which captured Constantinople and set up a Latin kingdom (1204–1261), and a Crusade against the Albigensians. (c) He had the Fourth Lateran Council (1215) assert transubstantiation and annual confession.

B. CRUSADES AND REFORMS. 1. Crusades were directed against the Moors in Spain, the Albigenses of France, and the Moslems in Palestine. (a) Crusaders mainly went to Palestine for religious reasons, to accomplish the Christian reconquest of Palestine, and to accomplish the Christian reconquest of Palestine, and to aid the Eastern Empire against Moslem pressure. (b) The First Crusade had two parts: the lay crusade, a failure; and the crusade of feudal lords, who set up the Latin kingdom of Jerusalem (1099–1187). The Fourth Crusade created the Latin kingdom of Constantinople (1204–1261), thus deepening the animosity between the Eastern and Western churches. (c) The Crusades failed to hold Palestine permanently, strengthened the power of national rulers, weakened the eastern Empire, and acquainted the West with Greco-Moslem learning and culture. 2. Monastic reform came through the monks of the new Cistercian order, led by the godly Bernard of Clairvaux—mystic, hymn-writer (e.g., "Jesus the Very Thought of Thee"), and theologian; through the military orders (Knights Templars and Knights Hospitallers); through the mendicants or friars of the missionary-minded Franciscan order (of Francis of Assissi); and the educator-mendicants of the Dominican order, such as Thomas Aquinas and Savonarola. 3. Lay movements arose: some with a philosophical basis, such as the Waldensian Movement of Peter Waldo in Italy. 4. The church used crusades, a ban on the use of the Bible, and the Inquisition against the latter two.

C. MEDIEVAL CULTURE. 1. Scholasticism. (a) An attempt to reconcile the natural philosophy of Aristotle and biblical revelation, it used Aristotle's logic and philosophy to synthesize the canon, creeds, and writings of the church Fathers. (b) The realists, such as Anselm, who wrote *Cur Deus Homo* on the atonement and the Monologium, a deductive argument for the existence of God, believed that Ideas existed before created things. Faith precedes reason. Moderate realists, such as Aquinas in his *Summa Theologiae*, believed that one used reason to the point where faith must take over to reveal such ideas as the Incarnation and Trinity. Aquinas's theology is the official position of the Roman Catholic Church. The nominalists, such as William of Occam, denied the objective existence of Ideas, except as class names for things, and separated faith and reason. (c) Realists and moderate realists put the corporate organization and hierarchy of the church above the individual. Nominalism, leaving theological authority to the church, so emphasized human learning and activity by the individual that it stimulated science and mysticism. 2. Universities rose in this era (a) around great teachers, such as Abelard in Paris; (b) as cathedral schools, such as that of Notre Dame; and (c) from student migrations, such as from Paris to Oxford.

D. MEDIEVAL WORSHIP. Centered in the Gothic cathedral with its cruciform floor plan, flying buttresses, pointed arches, rose window and triple facade. Notre Dame, Rheims, Milan, and Salisbury cathedrals well illustrate these tendencies. The cathedral was used for worship, biblical education (carvings, stained-glass window), and for social activity.

III. ATTEMPTS TO REFORM THE CHURCH, 1305–1517

A. INTERNAL REFORMERS. 1. The immorality of many clergymen, feudalism that secularized the church by creating a dual allegiance, heavy papal taxes and fees, the rise of nation-states whose rulers were opposed to the interference of a universal church in national affairs, the Babylonian Captivity during which popes resided at Avignon instead of Rome from 1309 and 1377, and the Great Schism between 1378 and 1417 (when there were rival popes at Avignon and Rome), presented conditions necessitating reform. 2. Internal reform was attempted by (a) the mystics who sought direct communion with God. One of the Friends of God wrote the *Theologia Germanica*, which helped Luther. From the Brethren of the Common Life came the *Imitation of Christ*. (b) John Wycliffe of England changed from reform of the clergy to attacks on papal authority and the Mass after 1378. He began an English translation of the Bible, founded the Lollards, and influenced Hus of Bohemia, whose ideas resulted in the founding of the United Brethren. (c) Between 1409 and 1449 reforming councils, representative of the church as suggested by Marsilius in *Defensor pacis*, sought at Pisa to end the Great Schism, put down heresy, and reform the church. The Council at Constance selected a new pope to replace the three claimants, burned Hus, and asserted its authority above the pope. The papacy finally defeated this attempt to give the church a constitutional instead of an absolute monarchy. (d) The Renaissance in Teutonic lands stressed biblical sources. But in Italy Leo X under classical influence rebuilt St. Peter's in Rome, and Nicholas V began the Vatican Library. Reuchlin's Hebrew grammar and dictionary and Erasmus's Greek New Testament (1516) enabled scholars to compare the medieval and early churches to the disadvantage of the former, and Erasmus's critical works, such as *In Praise of Folly*, demanded reform.

B. EXTERNAL DEMANDS FOR REFORM. Rulers of nation-states, such as France and England, considered church taxation and courts and land ownership by a *universal* church as infringements on *national* sovereignty. They cooperated with reform movements.

C. THE ORTHODOX CHURCH. In Russia it became more independent of Constantinople by the removal of its head from Kiev to Moscow in 1325 and became a national church in 1589.

PART III. MODERN CHURCH HISTORY 1517 TO PRESENT

I. PROTESTANT AND ROMAN CATHOLIC REFORMATION, 1517–1648

A. CAUSES. The Reformation was not a revolt in polity from the universal church but a reformation in doctrine based on biblical patterns. The direct cause was Luther's protest in his 95 Theses (October 31, 1517) against the abuse of indulgences as practiced by Tetzel under the sponsorships of Albert and Leo X.

B. THE LUTHERAN REFORMATION. 1. Nominalist teaching of William of Occam, who denied to reason any real role in theology, the spiritual guidance of Staupitz, a visit to Rome, the *Theologia Germanica*, and studies of his Bible as professor at the University of Wittenberg were indirect influences in Luther's conversion and break with Rome. 2. After conferences failed to heal the breach, Luther attacked the Mass, the hierarchy, and theology of Rome in his three pamphlets of 1520. This brought about his

excommunication and in 1521 at the Diet of the Holy Roman Empire at Worms the declaration that he was an outlaw. While in hiding at Wartburg he translated the New Testament into German. 3. The creed of the emerging Lutheran Church, the Augsburg Confession of Melanchthon, appeared in 1530. In 1535 Lutheran ordination to the ministry began. 4. War between Protestant and Roman Catholic princes was settled by toleration of Lutheranism in the Peace of Augsburg, 1555. 5. Disputes in Lutheranism led to the definitive Formula of Concord and the *Book of Concord.* 6. Luther's theology, hymns, such as "A Mighty Fortress," stress on education to read the Bible and to prepare for leadership in church and state, and the Bible in the vernacular were carried to Denmark by Hans Tausen, and to Norway, Iceland, Finland, and Sweden by Olavus Petri, with the help of the ruler, who liberated Sweden from Denmark.

C. THE REFORMED FAITH. 1. Reformation in Switzerland with its democratic and humanistic tradition came in Zurich and Berne in the north through Zwingli's debates with Roman Catholics and formal decrees by the city councils. Farel and Calvin in the south brought Reformed ideas to Geneva after Calvin published his *Institutes of the Christian Religion* (1536), which emphasized the sovereignty of God. His *Ecclesiastical Ordinances* (1541) created a church that influenced state action and administered moral discipline on all citizens. 2. The Huguenots, who created a Reformed church in France in 1559, were the target of the horrible massacre of St. Bartholomew's day and became embroiled in a series of religious wars. The Edict of Nantes in 1598 gave them toleration until 1685, when its revocation forced them to emigrate. 3. John Knox between 1560 and 1567, with the aid of Scottish nobles and middle class merchants, defeated Mary Stuart's attempt to keep Scotland in the Roman fold and created a church that was Calvinistic in theology and Presbyterian in polity. 4. The fight to establish the Reformed faith in Holland was linked with the bloody fight to gain independence from Spain. The former was achieved by 1571 and the latter by 1581. William of Orange was the great leader. Jacobus Arminius, who opposed Calvinism as making God the author of sin and man an automaton, believed that election was based on foreknowledge, the atonement was unlimited, and grace resistible. The Synod of Dort decided against the Arminian position but Arminianism lives on in Methodism and other groups. 5. Reformed theology was brought to Northern Ireland by James I, who planted Scottish Presbyterians in Northern Ireland after 1603. This partly explains the present division of Ireland. 6. Calvinism also spread to Hungary, Bohemia, and the German Palatinate.

D. THE ANABAPTISTS. 1. Anabaptists emerged in Zurich in 1521 when Conrad Grebel and others opposed infant baptism into a state church and favored adult baptism into a church of believers. 2. Persecution in Zurich spread the movement throughout the Holy Roman Empire, although the millennarian, communal polygamous acts of John of Leyden in Münster in 1535 gave it a bad name. 3. Menno Simons in Holland organized the refugees into a church that held to the ideas of a pure church, adult believers' baptism, the Bible as authority, and the separation of church and state.

E. ANGLICANISM, PURITANISM, AND JANSENISM. 1. Henry VIII created a national Catholic church by the Act of Supremacy because the pope would not grant him a divorce from Catherine to marry Anne Boleyn, who, he hoped, would give him a male heir. The English clergy under Thomas Cranmer gave him the divorce. Henry supported Roman Catholic doctrine in the Six Articles but despoiled the monasteries and gave the people a vernacular Bible based on Tyndale's and Coverdale's work. A Protestant church developed its creed (42 Articles) and the prayer book. Mary sought to reestablish the Roman Catholic religion, but her marriage to Philip of Spain and martyrdom at the stake of nearly 300 people helped to make England Protestant. Eliz-

abeth created the Anglican system by the adoption of 39 Articles and the Book of Common Prayer. The papal threat was ended by the defeat of the Spanish Armada in 1588. 2. Puritans opposed Elizabeth's settlement as too "Romish" and wanted Calvinistic theology, a presbyterian (Thomas Cartwright) or congregational (Henry Jacob) state church, simpler liturgy and clerical garments, and strict keeping of Sunday. Separatists, following Robert Browne, wanted each church to be one of believers united to Christ and to each other by a covenant. John Robinson's Scrooby Congregation, which settled in Plymouth, held this opinion. General Baptists, influenced by Mennonites in Holland, held to affusion and Arminianism, but the Particular Baptists, who separated from Jacob's church in 1633, adopted Calvinism and immersion. These Putitan forces cooperated against James I, who approved the translation of the King James Version. Nearly 20,000 went to New England between 1629 and 1640. The rest, under Cromwell, as the result of a royal attempt to force the Book of Common Prayer on Scotland, engaged in civil war with Charles I and executed him in 1649. The Westminister Assembly gave to Presbyterianism its Confession, catechisms, form of government, Book of Discipline and Book of Worship. The restoration of Charles II in 1660 ended the Puritan movement but not its influence.

F. THE COUNTER REFORMATION. 1. The Oratory of Divine Love, a group of Roman Catholic leaders, sought to deepen spiritual life and bring reform. 2. Religious orders, such as the Theatines, which bound secular priests by the threefold monastic vow, served the people. 3. Popes, such as Paul III, approved the Jesuit order, the Inquisition, and the Index of Prohibited Books. 4. The rulers of the Holy Roman Empire and Spain, especially Philip II, supported the church with armed force. 5. The Inquisition, modeled upon the Spanish pattern, was used against heretics. 6. The Index was a list of books Roman Catholics could not read. 7. The Jesuit order founded by Ignatius Loyola, was absolutely obedient to the Pope and helped to reconquer Poland. 8. The Council of Trent (1545–63) adopted Thomistic theology as that of the church and the Vulgate of Jerome as its authorized Bible.

G. THE THIRTY YEARS WAR. 1. It was caused by the exclusion of Calvinists from toleration in the Empire. Jesuit interference in politics, and the rise of rival leagues of princes. A dispute in Prague was the occasion for war. 2. The Bohemian and Danish phases were victories for Rome; the Swedish phase freed northern Germany from Rome; and the final French phase led to peace. 3. The Treaty of Westphalia (1648) recognized Calvinism.

H. RESULTS OF THE REFORMATION. 1. National Protestant churches replaced the universal church in many countries. 2. Protestants accepted the authority of the Bible, justification by faith, and the priesthood of believers. 3. Numerous Protestant creeds were formulated. 4. Three-level systems of education were set up. 5. Political equality was taught by many Calvinists. 6. Capitalism was stimulated. 7. Preaching was revived.

II. DEISM, DENOMINATIONS AND REVIVALS, 1648–1789

A. COLONIAL AMERICAN CHRISTIANITY. 1. Beginnings. (a) Directors of the Virginia Company brought settlers with Anglican ministers to Virginia. Blair and Bray improved the colonial ministry. Anglicanism also became the established church in New York, Maryland, South and North Carolina, and Georgia. (b) New England Congregationalism grew out of the migration of the Scrooby Separatists to Plymouth in 1620, and of the Massachusetts Bay Company stockholders to Salem and Boston to form Massachusetts Colony. Later, Thomas Hooker and his friends from Massachusetts and Davenport's Bible commonwealth united to form Connecticut. *The Cambridge Platform* of 1648 decreed Calvinistic theology and congregational polity for these

churches. (c) Rhode Island Baptists emerged from the enforced migrations of Roger Williams and Anne Hutchinson for insistence on separation of church and state and freedom of conscience. (d) For economic reasons the Calverts founded Maryland as a colony with religious toleration. (e) Quakerism took roots in West Jersey and Pennsylvania where religious freedom drew many sects. (6) Swedish Lutherans in Delaware and later in Pennsylvania were united by Muhlenburg. (g) Francis Makemie established a Presbyterianism augmented by Scotch-Irish settlers (1710–1750). (h) Robert Strawbridge and Philip Embury planted Methodism, which was organized by Francis Asbury. 2. Higher education was fostered to provide leaders in church and state by the founding of Harvard (1636), William and Mary (1696), Yale (1701), Princeton (1746), Brown (1764), Rutgers (1825), and Haverford (1833). 3. The Great Awakening began in the Middle Colonies with Frelinghuysen's and Gilbert Tennent's preaching, spread to New England by the efforts of Jonathan Edwards, Calvinism's defender, and to the South among Presbyterians, Methodists, and Baptists. Whitefield was the coordinator. Revival resulted in new members, colleges, and schisms. 4. Most churches, except the neutral Methodists and pacifist Quakers, supported the Revolution; and nearly all formed national organizations after the Revolution. Separation of church and state began in Virginia.

B. DEISM AND REVIVAL. 1. Deism, the result of Newtonian science, Lockean psychology, and rationalistic philosophy, was a natural religion whose dogmas as stated by Herbert of Cherbury were belief in a transcendent God, an ethical life, and immortality with rewards and punishment. It spread to North America and the Continent. Man's goodness and perfectibility were stressed. 2. Biblical revivalism was manifested in (a) the Pietist revival through the efforts of Philip Spener in German Lutheranism. The Moravian Church under Zinzendorf and the revitalizing of German Lutheranism were results. (b) Whitefield and the Wesleys revived lower-class England, and after John Wesley's death the Arminian and socially-minded Methodist Church emerged. 3. Inner light revivalism appeared through George Fox, the founder of English Quakerism. Robert Barclay, its theologian, declared that the inner light provided men with continuing inspiration and revelation.

III. ROMANISM, REVIVALS, MISSIONS, AND LIBERALISM, 1789–1914

A. ROMAN CATHOLICISM suffered setbacks during the French Revolution, but aided by the Jesuit order and the able Pius IX, who declared the Immanaculate Conception of Mary in 1854 and the dogma of papal infallibility at the Vatican Council in 1870, it made great gains. After 1870 loss of the Papal States to a united Italy and anticlerical legislation in Germany, France, and other lands again weakened it.

B. RELIGION IN GREAT BRITAIN. 1. The Anglican Church consisted of (a) Upper-class Evangelicals, including minsters such as Newton, the "Clapham Sect" of Wilberforce, and others interested in evangelism and social reforms. They espoused abolition of slave trade (1807) and slavery (1833) and improvement of the social and economic condition of workers (Shaftesbury). (b) The Broad church with biblical critics such as Bishop Cloenso or Christian socialists such as Charles Kingsley. (c) The Oxford Movement of John Keble, Edward Pusey, and John Newman—he and nearly 900 others became Roman Catholics—which emphasized ritualism and sacramentalism. 2. Booth's Salvation Army (1878), John Darby's Plymouth Brethren, and George Williams's YMCA were new nonconformist organizations. 3. English missionaries, beginning with William Carey in 1792, who were sent out and supported by newly organized societies, became missionary explorers (Livingstone opened Africa and fought the slave trade), linguists (Moffat), and missionary statesmen (Tucker brought Uganda into the British Empire). 4. Patronage, the right of the Crown or landowners to appoint min-

isters, and revivalism led to schisms in Scottish Presbyterianism, such as the revivalistic Free Church of Thomas Chalmers. 5. In 1869 Roman Catholics were aided by the disestablishment of the Anglican Church in Ireland.

C. NEW FOES OF THE CHURCH. 1. Idealistic philosophy making the Bible only a historic book to be analyzed by biblical critics, such as Wellhausen and Baur, resulted in a Bible that only *contained* God's Word. 2. Darwinian evolution denied original sin and stimulated the concept of the evolution of religion. 3. The atheistic and materialistic system of Communism set forth in *The Communist Manifesto* of Marx and Engels was to become a bitter foe of Christianity.

D. NATIONAL AMERICAN CHRISTIANITY. 1. The Second Awakening, beginning at Yale under Timothy Dwight after 1789, spread on the frontier by the new camp meeting technique (Cane Ridge, 1801). It resulted in new churches such as the Disciples and the Unitarians, new seminaries such as Andover, and foreign missions through Adoniram Judson's work. 2. Social reforms, such as temperance and the abolition of slavery, were supported by the Church. 3. Schisms over slavery split Methodists, Presbyterians, and Baptists. 4. Joseph Smith's Mormonism and William Miller's Adventism were new frontier sects, and Mrs. Eddy's Christian Science as well as spiritualism emerged in the cities. 5. Rural and foreign immigration into industrial cities brought social settlements (Hull House), the YMCA, and the institutional church to meet the needs of the whole man. Walter Rauschenbusch's social gospel sought to improve conditions by democratic action in economic and political life. 6. Horace Bushnell's *Christian Nurture* (1847) stressed religious education as a substitute for evangelism of children, and John Vincent's uniform lessons stimulated the growth of Sunday schools.

IV. THE TWENTIETH-CENTURY CHURCH

A. THE CHURCH AND STATE. 1. The church in World War II, while engaging in humanitarian and religious activity, did not become the chauvinistic, bond-selling, recruiting, hate-Germany organization it was in World War I. 2. Roman Catholicism, which suffered losses from Communism and desertion by Latin American intellectuals, sought to regain ground by accommodations with Mussolini and Hitler, by courting the U.S.A., and by the new dogma of Mary's Assumption (1950). 3. Communism in Russia and elsewhere fought Christianity by state legislation, atheistic propaganda, and persecution. 4. But by the end of the century, European Communism had collapsed, due largely to the spiritual impact of the persecuted Christians in those countries. The Soviet Union was broken up into several republics, Yugoslavia dissolved, and Germany reunited.

B. ABSOLUTISM AND ECUMENISM. 1. Immanental, relativistic, and subjective liberalism was opposed by a return to absolutism in theology evidenced in (a) conservatism *negatively* opposing evolution (Scopes Case) and liberalism (Machen) and *positively* promoting apologetic literature (e.g. *The Fundamentals*), Bible schools (Moody), and colleges (Wheaton, Ill.). (b) Neoorthodoxy, begun by Karl Barth, accepted liberal biblical criticism but advocated a transcendent God known by the Holy Spirit revealing Christ in the Bible. It stimulated a return to biblical theology. (c) Neo-Thomism attempted to accommodate the theology of Aquinas to modern science and the problems of our century. (d) New cults, such as Unity, Jehovah's Witnesses, and the Oxford Group of Buchman, offered absolutist panaceas to modern problems. 2. Ecumenism began with (a) interdenominational cooperation in youth organizations, such as the Student Volunteer Movement and Youth for Christ, and in missionary organizations, such as the International Missionary Council or Evangelical Foreign Missions Association. (b) It was stimulated by organic reunion of like denominations, such as the

Methodist Church in 1939, and unlike denominations, such as the United Church of Canada. (c) Ecumenical confederation, begun with the doctrinally based Evangelical Alliance (1846) has resulted in loose confederations of like denominations, e.g., the Lutheran World Federation. Liberalism and Neoorthodoxy have promoted local confederated churches, national confederations, such as the National Council (1950; organized as the Federal Council, 1908) and the international World Council of Churches (1950). Evangelicals have countered with organizations such as the National Association of Evangelicals and the World Evangelical Fellowship.

C. NEW CHALLENGES TO THE CHURCH. 1. Secularism, with its stress on materialism, relativism, and man's wisdom, technology, and science. 2. Extreme poverty in the Third World. 3. The resurgence of non-Christian religions. 4. Threats to the family worldwide. 5. The shifting of mission-sending from America to Third-World countries. 6. The liberalizing of the Roman Catholic Church.

TOPICAL INDEX OF SCRIPTURE

ANGER, Human

Ps. 37:8 Cease from anger and forsake wrath; Do not fret; *it leads* only to evildoing.

Prov. 15:1 A gentle answer turns away wrath, But a harsh word stirs up anger.

Prov. 22:24 Do not associate with a man *given* to anger; Or go with a hot-tempered man.

Prov. 25:23 The north wind brings forth rain, And a backbiting tongue, an angry countenance.

Prov. 29:8 Scorners set a city aflame, But wise men turn away anger.

Prov. 29:11 A fool always loses his temper, But a wise man holds it back.

Prov. 29:22 An angry man stirs up strife, And a hot-tempered man abounds in transgression.

Prov. 30:33 For the churning of milk produces butter, And pressing the nose brings forth blood; So the churning of anger produces strife.

Eccl. 7:9 Do not be eager in your heart to be angry, For anger resides in the bosom of fools.

Matt. 5:22 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty *enough to go* into the fiery hell."

1 Cor. 13:5 [Love] does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered.*

2 Cor. 12:20 For I am afraid that perhaps when I come I may find you to be not what I wish and may be found by you to be not what you wish; that perhaps *there will be* strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances.

Eph. 4:26 BE ANGRY, AND *YET* DO NOT SIN; do not let the sun go down on your anger.

Eph. 4:31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

James 1:19–20 *This* you know, my beloved brethren. But everyone must be quick to hear, slow to speak *and* slow to anger; for the anger of man does not achieve the righteousness of God.

Ps. 4:4; Prov. 20:2; 21:14; Col. 3:8; 1 Tim. 2:8.

ANGER, God's

Ps. 2:12 Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!

Ps. 30:5 For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy *comes* in the morning.

Ps. 86:15 But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth.

Isa. 13:9 Behold, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it.

Isa. 57:16 "For I will not contend forever, Neither will I always be angry; For the spirit would grow faint before Me, And the breath *of those whom* I have made."

Jer. 10:10 But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, And the nations cannot endure His indignation.

Jer. 10:24 Correct me, O LORD, but with justice; Not with Your anger, or You will bring me to nothing.

Joel 2:13 "Rend your heart and not your garments." Now return to the LORD your God, For He is gracious and compassionate, Slow to anger, abounding in lovingkindness And relenting of evil.

Mic. 7:18 Who is a God like You, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love.

Nah. 1:6 Who can stand before His indignation? Who can endure the burning of His anger? His wrath is poured out like fire And the rocks are broken up by Him.

Zeph. 2:3 Seek the LORD, All you humble of the earth Who have carried out His ordinances; Seek righteousness, seek humility. Perhaps you will be hidden In the day of the LORD'S anger.

Rom. 2:8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

Heb. 3:10–11, 17 "THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS'; AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST'. . . And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?"

Num. 14:18; Pss. 90:11; 103:8–9; 145:8; Isa. 13:13; 30:27, 30; 34:2; 42:25; 63:3, 6; 66:15; Jer. 23:20; 30:24; Ezek. 13:13; 22:20, 31; Jon. 4:2; Mic. 5:15; Nah. 1:3; Zeph. 3:8.

ASSURANCE

Ps. 4:3 But know that the LORD has set apart the godly man for Himself; The LORD hears when I call to Him.

Rom. 8:16 The Spirit Himself testifies with our spirit that we are children of God.

Rom. 8:38–39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Eph. 3:12 In whom we have boldness and confident access through faith in Him.

2 Tim. 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

Heb. 6:11, 19a And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end. . . . This hope we have as an anchor of the soul, a *hope* both sure and steadfast.

Heb. 12:28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.

1 John 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

1 John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

Job 19:25–26; Phil. 3:21; Col. 2:2; 1 Thess. 1:5.

BACKSLIDING

Deut. 4:9 "Only give heed to yourself and keep your soul diligently, so that you do not forget the things which your eyes have seen and they do not depart from your heart all the days of your life; but make them known to your sons and your grandsons."

Ps. 37:31 The law of his God is in his heart; His steps do not slip.

Ps. 121:3 He will not allow your foot to slip; He who keeps you will not slumber.

Mark 8:38 "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

John 15:4–10 "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. By this is My Father glorified, that you bear much fruit, and *so* prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love."

Gal. 1:6 I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.

1 Tim. 6:10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

2 Tim. 1:8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God.

2 Tim. 2:12–13 If we endure, we will also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful, for He cannot deny Himself.

Heb. 10:26–27, 38 For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. . . . BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.

Heb. 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.

2 Peter 2:20–21 For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them.

1 John 2:24 As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

Deut. 4:9; 8:11–14; Matt. 24:12; Luke 9:26, 62; Heb. 6:4–6.

BLESSING

Ps. 55:22 Cast your burden upon the LORD and He will sustain you; He will never allow the righteous to be shaken.

Ps. 103:1–5, 11–14 Bless the LORD, O my soul, And all that is within me, *bless* His holy name. Bless the LORD, O my soul, And forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases; Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; Who satisfies your years with good things, *So that* your youth is renewed like the eagle. . . . For as high as the heavens are above the earth, So great is His lovingkindness toward those who fear Him. As far as the east is from the west, So far has He removed our transgressions from us. Just as a father has compassion on *his* children, So the LORD has compassion on those who fear Him. For He Himself knows our frame; He is mindful that we are *but* dust.

Acts 20:32 "And now I commend you to God and to the word of His grace, which is able to

build *you* up and to give *you* the inheritance among all those who are sanctified."

1 Cor. 2:9 Just as it is written, "THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND *WHICH* HAVE NOT ENTERED THE HEART OF MAN, ALL THAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM."

2 Cor. 9:8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed.

Eph. 3:20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us.

Phil. 4:7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

James 1:17 Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

Rev. 2:10 "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life."

CHILDREN

Ps. 8:2 From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease.

Ps. 78:4–6 We will not conceal them from their children, But tell to the generation to come the praises of the LORD, And His strength and His wondrous works that He has done. For He established a testimony in Jacob And appointed a law in Israel, Which He commanded our fathers That they should teach them to their children, That the generation to come might know, *even* the children *yet* to be born, *That* they may arise and tell *them* to their children.

Ps. 103:17 But the lovingkindness of the LORD is from everlasting to everlasting on those who fear Him, And His righteousness to children's children.

Ps. 127:3 Behold, children are a gift of the LORD, The fruit of the womb is a reward.

Prov. 17:6 Grandchildren are the crown of old men, And the glory of sons is their fathers.

Prov. 20:11 It is by his deeds that a lad distinguishes himself If his conduct is pure and right.

Prov. 22:6, 15 Train up a child in the way he should go, Even when he is old he will not depart from it. . . . Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.

Prov. 29:15 The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.

Matt. 11:25 At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and intelligent and have revealed them to infants."

Matt. 21:15–16 But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant and said to Him, "Do You hear what these children are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"

Mark 10:13–16 And they were bringing children to Him so that He might touch them; but the disciples rebuked them. But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it *at all.*" And He took them in His arms and *began* blessing them, laying His hands on them.

Acts 2:39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself."

1 Cor. 7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

Eph. 6:1, 4 Children, obey your parents in the Lord, for this is right. . . . Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Col. 3:20–21 Children, be obedient to your parents in all things, for this is well-pleasing to the Lord. Fathers, do not exasperate your children, so that they will not lose heart.

Pss. 37:25–26; 72:4; 102:28; 113:9; Prov. 13:22; 14:26; 20:7; 23:13; Matt. 18:2–5; 19:13–14; Mark 9:36–37; Luke 9:47–48; 10:21; 18:16–17; Titus 1:6; 2:4.

CHRISTIAN LIVING. *See* SANCTIFICATION

CHURCH

Matt. 16:18 "I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it."

Acts 11:26b And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.

1 Cor. 1:2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours.

1 Cor. 5:12 For what have I to do with judging outsiders? Do you not judge those who are within *the church?*

1 Cor. 12:28 God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues.

1 Cor. 16:19 The churches of Asia greet you. Aquila and Prisca greet you heartily in the Lord, with the church that is in their house.

Eph. 1:22 [God] put all things in subjection under His feet, and gave Him as head over all things to the church.

Eph. 3:10 That the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

Eph. 5:25–27 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Col. 1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

1 Tim. 3:15 In case I am delayed, *I write* so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

1 Tim. 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.

Acts 9:31; 13:1; 14:23; 15:3, 22; 20:28; Rom. 16:5.

CONSCIENCE

Rom. 2:14–15 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.

1 Cor. 8:12 By sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.

1 Cor. 10:27–29 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. But if anyone says to you, "This is meat sacrificed to idols," do not eat *it,* for the sake of the one who informed *you,* and for conscience' sake; I mean not your own conscience, but the other *man's;* for why is my freedom judged by another's conscience?

2 Cor. 1:12 For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.

1 Tim. 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

1 Tim. 3:9 Hold to the mystery of the faith with a clear conscience.

1 Tim. 4:2 By means of the hypocrisy of liars seared in their own conscience as with a branding iron.

2 Tim. 1:3 I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day.

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

Heb. 9:9, 14 [The tabernacle] *is* a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience. . . . How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Heb. 10:22 Let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

Heb. 13:18 Pray for us, for we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things.

1 Peter 3:15–16 Sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.

1 Peter 3:21 Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ.

Job 27:6; Acts 23:1; 24:16; Rom. 13:5; 1 Cor. 4:4.

CONTENTMENT

Job 36:11 "If they hear and serve *Him,* They shall end their days in prosperity And their years in pleasures."

Ps. 37:7–8 Rest in the LORD and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who carries out wicked schemes. Cease from anger and forsake wrath; Do not fret; *it leads* only to evildoing.

Ps. 90:14 O satisfy us in the morning with Your lovingkindness, That we may sing for joy and be glad all our days.

Ps. 107:9 For He has satisfied the thirsty soul, And the hungry soul He has filled with what is good.

Prov. 19:23 The fear of the LORD *leads* to life, So that one may sleep satisfied, untouched by evil.

Prov. 24:19 Do not fret because of evildoers Or be envious of the wicked.

Eccl. 3:13 Every man who eats and drinks sees good in all his labor—it is the gift of God.

Eccl. 5:10, 18 He who loves money will not be

satisfied with money, nor he who loves abundance *with its* income. This too is vanity. . . . Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all one's labor in which he toils under the sun *during* the few years of his life which God has given him; for this is his reward.

Isa. 55:2 "Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance."

Phil. 4:11–12 Not that I speak from want, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

1 Tim. 6:6, 8 But godliness *actually* is a means of great gain when accompanied by contentment. . . . If we have food and covering, with these we shall be content.

Heb. 13:5 *Make sure that* your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU."

Pss. 17:15; 22:26; 91:16; 103:5; Prov. 13:4; Eccl. 4:8.

COURAGE

Ps. 138:3 On the day I called, You answered me; You made me bold with strength in my soul.

Prov. 28:1 The wicked flee when no one is pursuing, But the righteous are bold as a lion.

Mark 15:43 Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

Acts 4:13 Now as they observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and *began* to recognize them as having been with Jesus.

Acts 4:29, 31 "And now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence. . . . And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness."

Acts 14:3 Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be done by their hands.

Acts 19:8 He entered the synagogue and continued speaking out boldly for three months, reasoning and persuading *them* about the kingdom of God.

Acts 28:31 [Paul was] preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

1 Cor. 16:13 Be on the alert, stand firm in the faith, act like men, be strong.

2 Cor. 3:12 Therefore having such a hope, we use great boldness in *our* speech.

Phil. 1:20 According to my earnest expectation and hope, that I will not be put to shame in anything, but *that* with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death.

1 Thess. 5:14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

2 Tim. 1:7 For God has not given us a spirit of timidity, but of power and love and discipline.

Heb. 3:6 Christ *was faithful* as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

Acts 9:28; 13:46; 18:26; 27:22–25.

COVETOUSNESS

Ex. 20:17 "You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

Prov. 30:15 The leech has two daughters, "Give," "Give." There are three things that will not be satisfied, Four that will not say, "Enough."

Acts 20:33 "I have coveted no one's silver or gold or clothes."

Rom. 7:7–8 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead.

Rom. 13:9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."

James 4:2 You lust and do not have; *so* you commit murder. You are envious and cannot obtain; *so* you fight and quarrel. You do not have because you do not ask.

Deut. 5:21; Mic. 2:2.

DEATH

Job 30:23 "For I know that You will bring me to death And to the house of meeting for all living."

Ps. 68:20 God is to us a God of deliverances; And to GOD the Lord belong escapes from death.

Ps. 89:48 What man can live and not see death? Can he deliver his soul from the power of Sheol? Selah.

Ps. 116:15 Precious in the sight of the LORD Is the death of His godly ones.

Prov. 11:4 Riches do not profit in the day of wrath, But righteousness delivers from death.

Prov. 14:12 There is a way *which seems* right to a man, But its end is the way of death.

Prov. 24:11 Deliver those who are being taken away to death, And those who are staggering to slaughter, Oh hold *them* back.

Eccl. 7:2 It is better to go to a house of mourning Than to go to a house of feasting, Because that is the end of every man, And the living takes *it* to heart.

Eccl. 8:8 No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver those who practice it.

Isa. 25:8 He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

Ezek. 33:11 "Say to them, 'As I live!' declares the Lord GOD, 'I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then will you die, O house of Israel?' "

John 8:51–52 "Truly, truly, I say to you, if anyone keeps My word he will never see death." The Jews said to Him, "Now we know that You have a demon. Abraham died, and the prophets *also*; and You say, 'If anyone keeps My word, he will never taste of death.' "

Rom. 1:32 Although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Rom. 5:14, 17, 21 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. . . . For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ, . . . that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Rom. 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.

1 Cor. 15:21 For since by a man *came* death, by a man also *came* the resurrection of the dead.

1 Cor. 15:26 The last enemy that will be abolished is death.

1 Cor. 15:54–56 But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" The sting of death is sin, and the power of sin is the law.

Heb. 2:9, 14–15 But we do see Him who was made for a little while lower than the angels, *namely,* Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. . . . Since then the children share in flesh and blood, He Himself likewise also partook of the same, so that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.

Rev. 20:13–14 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Rev. 21:4 "He will wipe away every tear from their eyes; and there will no longer be *any* death; there will no longer be *any* mourning, or crying, or pain; the first things have passed away."

Pss. 23:4; 72:13; 90:5; 94:17; 116:8; 141:8; Prov. 10:2; 11:19; 13:14; 14:27, 32; 16:25; 18:21; 27:20; Isa. 57:2; Ezek. 18:23, 32; John 5:24; Acts 2:23–24; Rom. 6:3–5; 8:13, 36; 2 Cor. 7:10; 2 Tim. 1:10; Heb. 9:14; James 1:15; 5:20; 1 John 3:14; 5:16–17; Rev. 21:8.

DISCIPLESHIP

Matt. 10:32–39 "Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. But whoever denies Me before men, I will also deny him before My Father who is in heaven. Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it."

Luke 14:27–35 "Whoever does not carry his own cross and come after Me cannot be My disciple. For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, saying, 'This man began to build and was not able to finish.' Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand *men* to encounter the one coming against him with twenty thousand? Or else, while the other is still far away, he sends a delegation and asks for terms of peace. So then, none of you can be My disciple who does not give up all his own possessions. Therefore, salt is good;

but if even salt has become tasteless, with what will it be seasoned? It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

John 21:15–17 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, *son* of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him again a second time, "Simon, *son* of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, *son* of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep."

DISCIPLINE

Matt. 18:15–17 "If your brother sins , go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen *to you,* take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

Rom. 16:17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

1 Cor. 5:1–5 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

2 Cor. 2:6–8 Sufficient for such a one is this punishment which *was inflicted* by the majority, so that on the contrary you should rather forgive and comfort *him,* otherwise such a one might be overwhelmed by excessive sorrow. Wherefore I urge you to reaffirm *your* love for him.

Heb. 12:4–11 You have not yet resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He *disciplines us* for *our* good, so that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

DIVORCE

Mal. 2:16 "For I hate divorce," says the LORD, the God of Israel, "and him who covers his garment with wrong," says the LORD of hosts. "So take heed to your spirit, that you do not deal treacherously."

Matt. 5:31 "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'."

Matt. 19:7–8 They said to Him, "Why then did Moses command to GIVE HER A CERTIFICATE OF DIVORCE AND SEND *her* AWAY?" He said to them, "Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way."

1 Cor. 7:10b–13 The wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

Mark 10:2–9; 1 Cor. 7:27.

DOUBT

Ps. 42:5 Why are you in despair, O my soul? And *why* have you become disturbed within me? Hope in God, for I shall again praise Him *For* the help of His presence.

Isa. 40:27–29 Why do you say, O Jacob, and assert, O Israel, "My way is hidden from the LORD, And the justice due me escapes the notice of my God"? Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable. He gives strength to the weary, And to *him who* lacks might He increases power.

Matt. 6:30 "But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith!"

Matt. 8:25–26 They came to *Him* and woke Him, saying, "Save *us,* Lord; we are perishing!" He said to them, "Why are you afraid, you men of little faith?" Then He got up and rebuked the winds and the sea, and it became perfectly calm.

Matt. 13:58 He did not do many miracles there because of their unbelief.

Matt. 14:31 Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?"

Matt. 16:8 But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread?"

Matt. 17:20 And He said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

John 20:25–27 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace *be* with you." Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing."

ENVY

Job 5:2 "For vexation slays the foolish man, And anger kills the simple."

Ps. 37:1 Do not fret because of evildoers, Be not envious toward wrongdoers.

Prov. 14:30 A tranquil heart is life to the body, But passion is rottenness to the bones.

Prov. 23:17 Do not let your heart envy sinners, But *live* in the fear of the LORD always.

Prov. 24:1 Do not be envious of evil men, Nor desire to be with them.

Eccl. 4:4 I have seen that every labor and every skill which is done is *the result of* rivalry between a man and his neighbor. This too is vanity and striving after wind.

Mark 7:20–22 And He was saying, "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness."

Rom. 1:29 [They are] filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; *they are* gossips.

1 Cor. 13:4 Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant.

Gal. 5:19–21 Now the deeds of the flesh are evident, which are: . . . enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Titus 3:3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

James 3:14–16 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and *so* lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing.

1 Peter 2:1 Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander.

Prov. 3:31; 24:19; 1 Tim. 6:4.

FAITH

Ps. 118:8 It is better to take refuge in the LORD Than to trust in man.

Prov. 3:5 Trust in the LORD with all your heart And do not lean on your own understanding.

Isa. 26:3 "The steadfast of mind You will keep in perfect peace, Because he trusts in You."

Matt. 15:28 Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

Luke 17:5–6 The apostles said to the Lord, "Increase our faith!" And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you."

Rom. 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

Rom. 3:22–31 *The* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, *I say,* of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law. Or is God *the God* of Jews only? Is He not *the God* of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.

Rom. 5:1–2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Rom. 10:17 So faith *comes* from hearing, and hearing by the word of Christ.

2 Cor. 5:7 For we walk by faith, not by sight.

Gal. 2:16 Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

Eph. 2:8 For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God.

Titus 1:1–2 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, in the hope of eternal life, which God, who cannot lie, promised long ages ago.

Heb. 11:1–2 Now faith is the assurance of *things* hoped for, the conviction of things not seen. For by it the men of old gained approval.

Heb. 13:7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

James 2:17–18 Even so faith, if it has no works, is dead, *being* by itself. But someone may *well* say, "You have faith and I have works; show me your faith without the works, and I will show you my faith by my works."

Matt. 8:10, 26; 9:2, 22, 29; 21:21; Mark 2:5; 4:40; 11:22; 16:14; Luke 7:9; 8:25; 12:28; 18:8; 22:32; John 2:11; 7:31; 8:30; 12:11, 42; 14:12; Acts 3:16; 11:24; 14:27; 16:5; 20:21; Rom. 1:5, 8; 4:5, 9–20; 9:30–32; 10:6–8; 11:20; 12:3–6; 14:1–2, 23; 1 Cor. 2:5; 12:9; 13:2, 13; 16:13; 2 Cor. 1:24; 4:13; Gal. 2:20; 3:8–26; 5:5–6; Eph. 3:12, 17; 6:16, 23; Phil. 1:25; 2:17; 3:9; Col. 1:4–5, 23; 2:12; 1 Thess. 1:8; 3:5–7; 5:8; 2 Thess. 1:3–4; 1 Tim. 1:4–5, 19; 3:13; 2 Tim. 3:15; 4:7; Titus 1:4, 13; 2:2; 3:15; Philem. 5–6; Heb. 4:2, 14; 6:12; 10:22; 11:3–39; James 2:5, 14; 2:20–26; 5:15; 1 Peter 1:7–9, 21; 1 John 5:4.

FAITHFULNESS by God

Ex. 34:6 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth."

Deut. 7:9 "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments."

Deut. 32:4 "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He."

2 Sam. 22:26 "With the kind You show Yourself kind, With the blameless You show Yourself blameless."

Ps. 89:2, 14 For I have said, "Lovingkindness will be built up forever; In the heavens You will establish Your faithfulness."... Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You.

Ps. 111:7–8 The works of His hands are truth and justice; All His precepts are sure. They are upheld forever and ever; They are performed in truth and uprightness.

Ps. 119:75 I know, O LORD, that Your judgments are righteous, And that in faithfulness You have afflicted me.

Ps. 145:13 Your kingdom is an everlasting kingdom, And Your dominion *endures* throughout all generations.

Isa. 16:5 A throne will even be established in lovingkindness, And a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice And be prompt in righteousness.

Isa. 25:1 O Lord, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Plans *formed* long ago, with perfect faithfulness.

Isa. 42:3 "A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice."

Isa. 61:8 For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an everlasting covenant with them.

1 Cor. 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

1 Cor. 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

2 Thess. 3:3 But the Lord is faithful, and He will strengthen and protect you from the evil *one*.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

Heb. 2:17 Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.

Heb. 3:2, 5–6 [Jesus] was faithful to Him who appointed Him, as Moses also was in all His house. . . . Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ *was faithful* as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sat on it *is* called Faithful and True, and in righteousness He judges and wages war.

Pss. 18:25; 25:10; 33:4; 36:5; 57:10; 71:22; 86:15; 88:11; 89:1, 5, 8; 91:4; 100:5; 108:4; 115:1; 117:2; 119:90; 138:2; 143:1; 146:6; Isa. 11:5; 49:7;

Lam. 3:23; Rom. 3:3; 2 Cor. 1:18; 1 Thess. 5:24; Heb. 10:23; 11:11; Rev. 1:5; 3:14.

FAITHFULNESS to God

Ps. 31:23 O love the LORD, all you His godly ones! The LORD preserves the faithful And fully recompenses the proud doer.

Ps. 37:28 For the LORD loves justice And does not forsake His godly ones; They are preserved forever, But the descendants of the wicked will be cut off.

Ps. 85:10–11 Lovingkindness and truth have met together; Righteousness and peace have kissed each other. Truth springs from the earth, And righteousness looks down from heaven.

Ps. 97:10 Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

Prov. 3:3 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.

Prov. 16:6 By lovingkindness and truth iniquity is atoned for, And by the fear of the LORD one keeps away from evil.

Prov. 20:6 Many a man proclaims his own loyalty, But who can find a trustworthy man?

Matt. 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others."

Matt. 25:23 "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.' "

Rom. 12:12 Rejoicing in hope, persevering in tribulation, devoted to prayer.

1 Cor. 4:2 In this case, moreover, it is required of stewards that one be found trustworthy.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.

1 Tim. 1:12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service.

1 Peter 4:10 As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God.

Rev. 2:10 "Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life."

Josh. 24:14; 1 Sam. 12:24; Ps. 101:6; Prov. 2:8; 14:22; 28:20; Ezek. 18:9; 1 Cor. 4:17; Eph. 1:1; 6:21; Col. 1:2; 1 Peter 5:12; 3 John 3, 5; Rev. 14:12; 17:14.

FAMILY

Deut. 11:19 "You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up."

Ps. 127:3–5 Behold, children are a gift of the LORD, The fruit of the womb is a reward. Like arrows in the hand of a warrior, So are the children of one's youth. How blessed is the man whose quiver is full of them; They shall not be ashamed When they speak with their enemies in the gate.

Eph. 5:22–24 Wives, *be subject* to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

1 Tim. 3:2–5 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. *He must be* one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?).

FEAR. *See* COURAGE

FEAR OF THE LORD

Job 28:28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.' "

Ps. 19:9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.

Ps. 111:10 The fear of the LORD is the beginning of wisdom; A good understanding have all those who do *His commandments;* His praise endures forever.

Prov. 1:7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.

Prov. 9:10 The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.

Prov. 14:27 The fear of the LORD is a fountain of life, That one may avoid the snares of death.

Prov. 15:33 The fear of the LORD is the instruction for wisdom, And before honor *comes* humility.

Prov. 16:6 By lovingkindness and truth iniquity is atoned for, And by the fear of the LORD one keeps away from evil.

Prov. 22:4 The reward of humility *and* the fear of the LORD Are riches, honor and life.

Prov. 23:17 Do not let your heart envy sinners, But *live* in the fear of the LORD always.

Isa. 11:2–3 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear.

Acts 9:31 So the church throughout all Judea and Galilee and Samaria enjoyed peace, being

built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

2 Chron. 17:10; 19:7, 9; Prov. 2:5; 10:27; 15:16; 19:23; Isa. 33:6.

FELLOWSHIP

Acts 2:42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

1 Cor. 1:9 God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

2 Cor. 6:14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

Gal. 2:9 Recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised.

Phil. 3:10 That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

1 John 1:3, 6–7 What we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. . . . If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

FORGIVENESS

Ps. 32:1 How blessed is he whose transgression is forgiven, Whose sin is covered!

Matt. 6:12, 14–15 "'And forgive us our debts, as we also have forgiven our debtors. . . .' For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions."

Matt. 9:2, 5–6 And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are forgiven. . . . Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"—then He said to the paralytic, "Get up, pick up your bed and go home."

Matt. 18:21–22 Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."

Matt. 26:28 This is My blood of the covenant, which is poured out for many for forgiveness of sins.

Mark 11:25 "Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions."

Luke 6:37 "Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned."

Luke 7:47–49 "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." Then He said to her, "Your sins have been forgiven." Those who were reclining *at the table* with Him began to say to themselves, "Who is this *man* who even forgives sins?"

Luke 17:3–4 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

Luke 24:47 That repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Acts 2:38 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

Eph. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

Eph. 4:32 Be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you.

Col. 3:13 Bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

James 5:15 The prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Ps. 86:5; Matt. 12:31–32; 18:35; Mark 1:4; 2:5–10; 3:28–29; 4:12; Luke 1:77; 3:3; 5:20–24; 11:4; 12:10; 23:34; John 20:23; Acts 5:31; 8:22; 10:43; 13:38; 26:18; Rom. 4:7; 2 Cor. 2:7, 10; 12:13; Col. 1:14; Heb. 8:12; 9:22; 10:18; 1 John 2:12.

FRIENDSHIP

1 Sam. 20:42 Jonathan said to David, "Go in safety, inasmuch as we have sworn to each other in the name of the LORD, saying, 'The LORD will be between me and you, and between my descendants and your descendants forever.' " Then he rose and departed, while Jonathan went into the city.

Job 17:5 "He who informs against friends for a share *of the spoil,* The eyes of his children also shall languish."

Prov. 12:26 The righteous is a guide to his neighbor, But the way of the wicked leads them astray.

Prov. 14:20 The poor is hated even by his neighbor, But those who love the rich are many.

Prov. 16:28 A perverse man spreads strife, And a slanderer separates intimate friends.

Prov. 17:9 He who covers a transgression seeks love, But he who repeats a matter separates intimate friends.

Prov. 17:17 A friend loves at all times, And a brother is born for adversity.

Prov. 18:24 A man of *many* friends *comes* to ruin, But there is a friend who sticks closer than a brother.

Prov. 22:24 Do not associate with a man *given* to anger; Or go with a hot-tempered man.

Prov. 27:6 Faithful are the wounds of a friend, But deceitful are the kisses of an enemy.

Prov. 27:9–10 Oil and perfume make the heart glad, So a man's counsel is sweet to his friend. Do not forsake your own friend or your father's friend, And do not go to your brother's house in the day of your calamity; Better is a neighbor who is near than a brother far away.

Eccl. 4:10 For if either of them falls, the one will lift up his companion. But woe to the one who falls when there is not another to lift him up.

Matt. 11:19 "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

John 15:13–15 "Greater love has no one than this, that one lay down his life for his friends. You are My friends if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you."

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

Job 2:11; Ps. 119:63; Prov. 19:4; 19:6–7; 22:11; Mic. 7:5; Luke 7:34; 11:5–8; 16:9; Acts 19:3; 24:23; 27:3.

GOD, anger of. *See* ANGER, God's

GOD, access to

Ps. 145:18 The LORD is near to all who call upon Him, To all who call upon Him in truth.

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

Heb. 4:16 Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

GOD, Creator

Gen. 1:1, 21, 26–27 In the beginning God created the heavens and the earth. . . . God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. . . . Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them.

Gen. 5:1–2 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created.

Ps. 148:5 Let them praise the name of the LORD, For He commanded and they were created.

Eccl. 12:1 Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, "I have no delight in them."

Isa. 40:28 Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth Does not become weary or tired. His understanding is inscrutable.

Isa. 45:8 "Drip down, O heavens, from above, And let the clouds pour down righteousness; Let the earth open up and salvation bear fruit, And righteousness spring up with it. I, the LORD, have created it."

Isa. 65:17–18 "For behold, I create new heavens and a new earth; And the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I create; For behold, I create Jerusalem *for* rejoicing And her people *for* gladness."

Rom. 1:25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Col. 1:16 For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

1 Tim. 4:3–4 [Some] forbid marriage *and advocate* abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. [But] everything created by God is good, and nothing is to be rejected if it is received with gratitude.

Rev. 4:11 "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Ps. 139:13; Isa. 40:26; 42:5; 45:7, 12, 18; 57:16; Rev. 10:6.

GOD, grace of

Prov. 3:34 Though He scoffs at the scoffers, Yet He gives grace to the afflicted.

Zech. 12:10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."

John 1:14–17 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.' " For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ.

Acts 11:23 Then when he arrived and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord.

Acts 18:27 And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he greatly helped those who had believed through grace.

Rom. 3:24 [We are] justified as a gift by His grace through the redemption which is in Christ Jesus.

Rom. 5:20–21 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Rom. 11:5–6 In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

1 Cor. 15:10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.

2 Cor. 9:8 And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed.

Eph. 2:6–8 [God] raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God.

Eph. 4:7 But to each one of us grace was given according to the measure of Christ's gift.

2 Tim. 1:9 [God] has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.

Heb. 12:15 See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.

1 Peter 4:10 As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God.

1 Peter 5:5 You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

Acts 6:8; 14:3; 20:32; Rom. 4:16; 5:2,15–17; 2 Cor. 6:1; 8:1, 9; 12:9; Gal. 1:6; 2:21; Eph. 1:7; Col. 1:6; 2 Thess. 2:16; 1 Tim. 1:14; 2 Tim. 2:1; Titus 2:11; 3:7; Heb. 2:9; 4:16; 13:9; James 4:6; 1 Peter 1:10, 13; 5:10; 2 Peter 3:18; Jude 4.

GOD, holiness of

Lev. 11:44–45 "For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy."

1 Sam. 2:2 "There is no one holy like the LORD, Indeed, there is no one besides You, Nor is there any rock like our God."

1 Sam. 6:20 The men of Beth-shemesh said, "Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?"

Ps. 99:9 Exalt the LORD our God And worship at His holy hill, For holy is the LORD our God.

Isa. 5:16 But the LORD of hosts will be exalted in judgment, And the holy God will show Himself holy in righteousness.

Isa. 6:1–3 In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

Hab. 1:12–13 Are You not from everlasting, O LORD, my God, my Holy One? We will not die. You, O LORD, have appointed them to judge; And You, O Rock, have established them to correct. *Your* eyes are too pure to approve evil, And You can not look on wickedness *with favor.* Why do You look with favor On those who deal treacherously? Why are You silent when the wicked swallow up Those more righteous than they?

Rom. 1:4 [He] was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.

Rev. 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease

to say, "HOLY, HOLY, HOLY *IS THE* LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Lev. 19:2; 20:7; 21:6–8; Ps. 99:5; Isa. 43:3; 48:17; 52:10; 54:5; 55:5; 60:9; Jer. 51:5.

GOD, kindness of. *See* KINDNESS of God

GOD, love of

1 Kings 8:23 He said, "O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and *showing* lovingkindness to Your servants who walk before You with all their heart."

1 Chron. 16:34 O give thanks to the LORD, for *He is* good; For His lovingkindness is everlasting.

Ps. 23:6 Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

Ps. 25:6–7 Remember, O LORD, Your compassion and Your lovingkindnesses, For they have been from of old. Do not remember the sins of my youth or my transgressions; According to Your lovingkindness remember me, For Your goodness' sake, O LORD.

Ps. 33:5 He loves righteousness and justice; The earth is full of the lovingkindness of the LORD.

Ps. 86:5 For You, Lord, are good, and ready to forgive, And abundant in lovingkindness to all who call upon You.

Ps. 106:1 Praise the LORD! Oh give thanks to the LORD, for He is good; For His lovingkindness is everlasting.

Ps. 130:7 O Israel, hope in the LORD; For with the LORD there is lovingkindness, And with Him is abundant redemption.

Isa. 54:10 "For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, And My covenant of peace will not be shaken," Says the LORD who has compassion on you.

Jer. 31:3 The LORD appeared to him from afar, *saying,* "I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness."

Zeph. 3:17 "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy."

John 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

Rom. 8:38–39 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 15:30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me.

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

2 Thess. 3:5 May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

1 Tim. 1:14 The grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus.

Jude 21 Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

Ex. 34:6; Num. 14:18; Deut. 7:9; 1 Kings 10:9; 2 Chron. 7:3; 20:21; Ezra 3:11; Neh. 1:5; Pss. 6:4; 33:18, 22; 36:5; 42:8; 69:13 16; 85:7; 86:15; 94:18; 100:5; 101:1; 103:8; 107; 109:21, 26; 115:1; 117:2; 118:1, 4, 29; 119:41, 64, 149, 159; 136:1, 3; 138:8; 145:8; 147:11; Jer. 33:11; Joel 2:13.

GOD, sovereignty of

Ex. 15:18 "The LORD shall reign forever and ever."

Ps. 9:7 But the LORD abides forever; He has established His throne for judgment.

Ps. 11:4 The LORD is in His holy temple; the LORD's throne is in heaven; His eyes behold, His eyelids test the sons of men.

Ps. 93:1 The LORD reigns, He is clothed with majesty; The LORD has clothed and girded Himself with strength; Indeed, the world is firmly established, it will not be moved.

Ps. 97:1 The LORD reigns, let the earth rejoice; Let the many islands be glad.

Ps. 103:19 The LORD has established His throne in the heavens, And His sovereignty rules over all.

Isa. 9:7 There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Isa. 40:21–26 Do you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not understood from the foundations of the earth? It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain And spreads them out like a tent to dwell in. He *it is* who reduces rulers to nothing, Who makes the judges of the earth meaningless. Scarcely have they been planted, Scarcely have they been sown, Scarcely has their stock taken root in the earth, But He merely blows on them, and they wither, And the storm carries them away like stubble. "To whom then will you liken Me That I would be *his* equal?" says the Holy One. Lift up your eyes on high And see who has created these *stars,* The One who leads forth their host by number, He calls them all by name; Because of the greatness of His might and the strength of *His* power, Not one *of them* is missing.

Isa. 45:9–10 "Woe to *the one* who quarrels with his Maker— An earthenware vessel among the

vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making *say*, 'He has no hands'? Woe to him who says to a father, 'What are you begetting?' Or to a woman, 'To what are you giving birth?' "

Isa. 66:1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

Jer. 23:5 "Behold, *the* days are coming," declares the LORD, "When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land."

Dan. 4:34–35 "But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom *endures* from generation to generation. All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And *among* the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What have You done?' "

Luke 1:32 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David."

Acts 7:49 "HEAVEN IS MY THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET; WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?" says the Lord, "OR WHAT PLACE IS THERE FOR MY REPOSE?" (cf. Isa. 66:1).

Rom. 14:11 For it is written, "AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD."

Rev. 11:15 Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever."

Rev. 19:6 Then I heard *something* like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns."

1 Kings 22:19; 2 Chron. 18:18; Ps. 96:10; 99:1; 146:10; Lam. 5:19.

GOD, triunity of

Gen. 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Isa. 6:3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

Matt. 3:16–17 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove *and* lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

Matt. 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

John 14:16–18, 23 "I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because He abides with you and will be in you. I will not leave you as orphans; I will come to you. . . . If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him."

John 15:26 "When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will bear witness of Me."

John 16:7–16 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear *them* now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose *it* to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you. A little while, and you will no longer see Me; and again a little while, and you will see Me."

Rom. 15:15–16 But I have written . . . because of the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

Rom. 15:30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me.

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

Eph. 4:4–6 *There is* one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.

1 Peter 1:1–2 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the

Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

Rev. 1:4–6 John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— and He has made us *to be* a kingdom, priests to His God and Father—to Him *be* the glory and the dominion forever and ever. Amen.

Rev. 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY *IS THE* LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Gen. 3:22; 11:6–7; Isa. 63:7–14.

GRACE. *See* GOD, grace of

HAPPINESS

Ps. 1:1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!

Ps. 32:1–2 How blessed is he whose transgression is forgiven, Whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!

Ps. 34:8 O taste and see that the LORD is good; How blessed is the man who takes refuge in Him!

Ps. 68:3 But let the righteous be glad; let them exult before God; Yes, let them rejoice with gladness.

Ps. 84:12 O LORD of hosts, How blessed is the man who trusts in You!

Ps. 113:9 He makes the barren woman abide in the house *As* a joyful mother of children. Praise the LORD!

Prov. 15:13 A joyful heart makes a cheerful face, But when the heart is sad, the spirit is broken.

Prov. 22:9 He who is generous will be blessed, For he gives some of his food to the poor.

Eccl. 3:12 I know that there is nothing better for them than to rejoice and to do good in one's lifetime.

Eccl. 5:19 Furthermore, as for every man to whom God has given riches and wealth, He has also empowered him to eat from them and to receive his reward and rejoice in his labor; this is the gift of God.

Eccl. 7:14 In the day of prosperity be happy, But in the day of adversity consider— God has made the one as well as the other So that man may not discover anything *that will be* after him.

Eccl. 11:9 Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things.

Matt. 5:3–11 "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the gentle, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when *people* insult you and persecute you, and falsely say all kinds of evil against you because of Me."

Luke 6:20–22 And turning His gaze toward His disciples, He *began* to say, "Blessed *are* you *who are* poor, for yours is the kingdom of God. Blessed *are* you who hunger now, for you shall be satisfied. Blessed *are* you who weep now, for you shall laugh. Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man."

2 Cor. 7:13 For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.

Eph. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

James 5:13 Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises.

Job 5:17; 29:4; Pss. 10:6; 40:4; 65:4; 84:5; 89:15; 94:12; 106:3; 112:1; 119:1–2; 128:1–4; 146:5; Prov. 3:13; 16:20; 20:7; 28:14; Jer. 17:7; Luke 11:28; James 1:12, 25; 1 Peter 3:14; 4:14.

HEAVEN

Isa. 66:1 Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

Mark 16:19 So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.

John 14:2–3 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also."

2 Peter 3:13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Rev. 7:9 After these things I looked, and behold, a great multitude which no one could count, from every nation and *all* tribes and peoples and tongues, standing before the throne and

before the Lamb, clothed in white robes, and palm branches *were* in their hands.

Rev. 22:1–5 Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; they will see His face, and His name *will be* on their foreheads. And there will no longer be *any* night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

HELL

1 Sam. 2:6 "The LORD kills and makes alive; He brings down to Sheol and raises up."

Eccl. 9:10 Whatever your hand finds to do, do *it* with *all* your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

Matt. 5:22, 29–30 "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty *enough to go* into the fiery hell. . . . If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into hell. If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into hell."

Mark 9:47–48 "If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED."

Luke 12:5 "But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into hell; yes, I tell you, fear Him!"

Luke 16:23 "In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom."

James 3:6 And the tongue is a fire, the *very* world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of *our* life, and is set on fire by hell.

2 Peter 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.

Rev. 1:18 "[I am] the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."

Rev. 6:8 I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

Rev. 20:13–15 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one *of them* according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

Ps. 9:17; Isa. 5:14; Matt. 10:28; 18:9; Mark 9:43–45.

HOLINESS, personal

Lev. 11:45 "For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy."

Ps. 119:1–3 How blessed are those whose way is blameless, Who walk in the law of the LORD. How blessed are those who observe His testimonies, Who seek Him with all *their* heart. They also do no unrighteousness; They walk in His ways.

Rom. 6:12–14 Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace.

1 Cor. 1:2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours.

Eph. 1:4 He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.

Phil. 2:14–15 Do all things without grumbling or disputing; so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.

Heb. 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

1 Peter 1:15–16 Like the Holy One who called you, be holy yourselves also in all *your* behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

Rev. 22:11 "Let the one who does wrong, still do wrong; and the one who is filthy, still be filthy; and let the one who is righteous, still practice righteousness; and the one who is holy, still keep himself holy."

Lev. 19:2; 20:7, 26.

HOLY SPIRIT

Isa. 11:2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Zech. 4:6 Then he answered and said to me, "This is the word of the LORD to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the LORD of hosts."

Matt. 1:18, 20 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit."

Matt. 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire."

Matt. 12:32 "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the *age* to come."

Luke 3:22 The Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

Luke 4:1 Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness.

Luke 4:18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN,"

Luke 11:13 "If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."

Acts 1:5, 8 "John baptized with water, but you will be baptized with the Holy Spirit not many days from now. . . . But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Acts 2:38 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

Acts 4:31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began* to speak the word of God with boldness.

Rom. 14:17 The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rom. 15:13 Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

1 Cor. 6:11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

1 Cor. 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

Eph. 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise.

Eph. 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

2 Tim. 1:14 Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you.*

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.

Heb. 2:4 God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

2 Peter 1:21 No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Gen. 1:2; Isa. 61:1; Ezek. 37:14; 39:29; Mic. 2:7; 3:8; Luke 1:35; 2:25–26; 3:16; 12:10–12; John 1:33; Acts 2:4; 9:31; 13:2; 15:8; Rom. 15:16; Eph. 1:17; 1 Thess. 1:6; 1 Peter 1:12.

HOLY SPIRIT, deity of

Matt. 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

Acts 5:3–4 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land? While it remained *unsold,* did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

Acts 15:28 "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials."

Acts 21:11 And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles.' "

Acts 20:28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has

made you overseers, to shepherd the church of God which He purchased with His own blood."

1 Cor. 3:16 Do you not know that you are a temple of God and *that* the Spirit of God dwells in you?

1 Cor. 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

2 Cor. 3:16–18 Whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

Heb. 3:7–11 Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED *Me* BY TESTING *Me*, AND SAW MY WORKS FOR FORTY YEARS. THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS'; AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.' "

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

HONESTY

Ex. 23:7 "Keep far from a false charge, and do not kill the innocent or the righteous, for I will not acquit the guilty."

Lev. 19:35–36 "You shall do no wrong in judgment, in measurement of weight, or capacity." You shall have just balances, just weights, a just ephah, and a just hin; I am the LORD your God, who brought you out from the land of Egypt."

1 Chron. 29:17 "Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these *things;* so now with joy I have seen Your people, who are present here, make *their* offerings willingly to You."

Job 2:3 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

Prov. 10:9 He who walks in integrity walks securely, But he who perverts his ways will be found out.

Prov. 12:17 He who speaks truth tells what is right, But a false witness, deceit.

Prov. 13:6 Righteousness guards the one whose way is blameless, But wickedness subverts the sinner.

Prov. 13:11 Wealth *obtained* by fraud dwindles, But the one who gathers by labor increases *it.*

Prov. 16:13 Righteous lips are the delight of kings, And he who speaks right is loved.

Prov. 17:26 It is also not good to fine the righteous, *Nor* to strike the noble for *their* uprightness.

Prov. 24:26 He kisses the lips Who gives a right answer.

Jer. 5:1 "Roam to and fro through the streets of Jerusalem, And look now and take note. And seek in her open squares, If you can find a man, If there is one who does justice, who seeks truth, Then I will pardon her."

Luke 16:10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much."

1 Tim. 3:8 Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain.

Titus 1:7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain.

Titus 2:7–8a Be an example of good deeds, *with* purity in doctrine, dignified, sound *in* speech which is beyond reproach.

Deut. 25:15; 1 Kings 9:4; 2 Kings 12:15; Neh. 7:2; Ps. 25:21; Prov. 11:1–3; 16:11; 20:23; Matt. 22:16.

HOPE

Ps. 33:18, 20, 22 Behold, the eye of the LORD is on those who fear Him, On those who hope for His lovingkindness. . . . Our soul waits for the LORD; He is our help and our shield. . . . Let Your lovingkindness, O LORD, be upon us, According as we have hoped in You.

Ps. 130:5, 7 I wait for the LORD, my soul does wait, And in His word do I hope. . . . O Israel, hope in the LORD; For with the LORD there is lovingkindness, And with Him is abundant redemption.

Isa. 40:31 Yet those who wait for the LORD Will gain new strength; They will mount up *with* wings like eagles, They will run and not get tired, They will walk and not become weary.

Isa. 49:23 "Kings will be your guardians, And their princesses your nurses. They will bow down to you with their faces to the earth And lick the dust of your feet; And *you* will know that I am the LORD; Those who hopefully wait for Me will not be put to shame."

Jer. 29:11 "For I know the plans that I have for you," declares the LORD, "plans for welfare and not for calamity to give you a future and a hope."

Lam. 3:25 The LORD is good to those who wait for Him, To the person who seeks Him.

Col. 1:4–5 We heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel.

1 Thess. 1:3 Constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.

1 Peter 3:15 Sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

Ps. 37:9; 71:5; 131:3; 146:5; 147:11; Jer. 14:22; Mic. 7:7; 1 Thess. 2:19.

HUMILITY

Num. 12:3 Now the man Moses was very humble, more than any man who was on the face of the earth.

2 Sam. 22:28 "And You save an afflicted people; But Your eyes are on the haughty *whom* You abase."

2 Chron. 7:14 "[If] My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land."

Ps. 18:27 For You save an afflicted people, But haughty eyes You abase.

Ps. 25:9 He leads the humble in justice, And He teaches the humble His way.

Ps. 45:4 In Your majesty ride on victoriously, For the cause of truth and meekness *and* righteousness; Let Your right hand teach You awesome things.

Prov. 3:34 Though He scoffs at the scoffers, Yet He gives grace to the afflicted.

Prov. 11:2 When pride comes, then comes dishonor, But with the humble is wisdom.

Prov. 18:12 Before destruction the heart of man is haughty, But humility *goes* before honor.

Isa. 13:11 "Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless."

Dan. 4:37 "Now I, Nebuchadnezzar, praise, exalt and honor the King of heaven, for all His works are true and His ways just, and He is able to humble those who walk in pride."

Zeph. 2:3 Seek the LORD, All you humble of the earth Who have carried out His ordinances; Seek righteousness, seek humility. Perhaps you will be hidden In the day of the LORD'S anger.

Matt. 11:29 "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS."

Eph. 4:2 With all humility and gentleness, with patience, showing tolerance for one another in love.

Phil. 2:3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves.

Col. 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind.

Col. 2:23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence.

Col. 3:12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.

Titus 3:1–2 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men.

James 3:13 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

James 4:6 But He gives a greater grace. Therefore *it* says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

James 4:10 Humble yourselves in the presence of the Lord, and He will exalt you.

1 Peter 3:8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit.

1 Peter 5:5–6 You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.

Deut. 8:2, 16; Ezra 8:21; Pss. 147:6; 149:4; Prov. 15:33; 22:4; Isa. 23:9; 29:19; 66:2; Dan. 10:12; Luke 1:52; Acts 20:19.

JESUS CHRIST, deity of

Matt. 1:23 "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."

Matt. 3:17 Behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

John 1:1–3 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.

John 1:14–18 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.' " For of His fullness we have all received, and grace upon grace. For the Law

was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him.*

John 5:17 But He answered them, "My Father is working until now, and I Myself am working."

John 5:22–23 "For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him."

John 10:30–33 "I and the Father are one." The Jews picked up stones again to stone Him. Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God."

John 20:28 Thomas answered and said to Him, "My Lord and my God!"

Phil. 2:5–8 Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Col. 1:15–20 And He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. For it was the *Father's* good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say,* whether things on earth or things in heaven.

Heb. 1:8–9 But of the Son *He says,* "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

Heb. 13:8 Jesus Christ *is* the same yesterday and today, *yes* and forever.

Rev. 1:17–18 When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, "Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades."

JESUS CHRIST, resurrection of. *See* RESURRECTION

JESUS CHRIST, Savior

Matt. 1:21 "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."

Luke 2:11 "For today in the city of David there has been born for you a Savior, who is Christ the Lord."

John 4:42 They were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."

Acts 5:31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins."

Acts 13:23 "From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus."

Acts 16:31 They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

Rom. 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Eph. 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body.

Phil. 3:20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.

1 Tim. 4:10b We have fixed our hope on the living God, who is the Savior of all men, especially of believers.

2 Tim. 1:10 But now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.

Titus 1:4 To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Titus 2:13 [We are] looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.

2 Peter 1:1 Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.

2 Peter 3:18 Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

1 John 4:14 We have seen and testify that the Father has sent the Son *to be* the Savior of the world.

Titus 2:10; 3:6; 2 Peter 1:11; 2:20; 3:2.

JESUS CHRIST, Lord

Luke 2:11 "For today in the city of David there has been born for you a Savior, who is Christ the Lord."

Luke 6:46 "Why do you call Me, 'Lord, Lord,' and do not do what I say?"

John 13:13 "You call Me Teacher and Lord; and you are right, for *so* I am."

Acts 9:5 And he said, "Who are You, Lord?" And He *said,* "I am Jesus whom you are persecuting."

Rom. 10:9 If you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved.

Rom. 14:8–9 If we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.

1 Cor. 8:6 For us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Jesus Christ, by whom are all things, and we *exist* through Him.

1 Cor. 12:3 Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.

Phil. 2:9–11 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

Col. 2:6–7 Therefore as you have received Christ Jesus the Lord, *so* walk in Him, having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude.

Col. 3:17, 23–24 Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father. . . . Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

2 Tim. 4:8 In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

1 Peter 3:15 Sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.

2 Peter 3:18 Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

Rev. 17:14 "These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him *are the* called and chosen and faithful."

Matt. 12:8; Luke 11:1; 24:34; Acts 8:16; Rom. 4:24; 5:11; 6:23; 8:39; 13:14; 1 Cor. 4:5; 6:14; 15:57–58; 6:14; Phil. 3:8; 1 Thess. 5:23; 2 Thess. 1:7, 12; 2:1, 8; 2 Peter 1:16; Rev. 22:20.

JESUS CHRIST, second coming of

Acts 1:9–11 And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

1 Cor. 15:23–26 But each [will be raised] in his own order: Christ the first fruits, after that those who are Christ's at His coming, then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death.

1 Cor. 15:51–53 Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.

1 Thess. 4:13–17 But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

1 Tim. 6:13–15 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords.

2 Tim. 4:8 In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

Titus 2:11–13 For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to

live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.

JUDGMENT

Ps. 1:5 Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous.

Ps. 9:7 But the LORD abides forever; He has established His throne for judgment.

Ps. 94:15 For judgment will again be righteous, And all the upright in heart will follow it.

Ps. 143:2 And do not enter into judgment with Your servant, For in Your sight no man living is righteous.

Eccl. 3:17 I said to myself, "God will judge both the righteous man and the wicked man," for a time for every matter and for every deed is there.

Eccl. 11:9 Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things.

Isa. 16:5 A throne will even be established in lovingkindness, And a judge will sit on it in faithfulness in the tent of David; Moreover, he will seek justice And be prompt in righteousness.

Matt. 5:21–22 "You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty *enough to go* into the fiery hell."

Matt. 12:36 "But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment."

Matt. 12:41–42 "The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. *The* Queen of *the* South will rise up with this generation at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, something greater than Solomon is here."

John 5:22 "For not even the Father judges anyone, but He has given all judgment to the Son."

Rom. 2:1–3, 5 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. And we know that the judgment of God rightly falls upon those who practice such things. But do you suppose this, O man, when you pass judgment on those who practice such things and do the same *yourself,* that you will escape the judgment of God? . . . But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.

Rom. 14:10, 13 But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. . . . Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way.

1 Cor. 2:15 But he who is spiritual appraises all things, yet he himself is appraised by no one.

1 Cor. 11:29, 31, 34 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. . . . But if we judged ourselves rightly, we would not be judged. . . . If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come.

2 Cor. 5:10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

2 Thess. 1:5 *This is* a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering.

1 Tim. 5:24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after.

Heb. 9:27 It is appointed for men to die once and after this *comes* judgment.

James 2:13 For judgment *will be* merciless to one who has shown no mercy; mercy triumphs over judgment.

James 4:11 Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge *of it.*

1 Peter 4:17 For *it is* time for judgment to begin with the household of God; and if *itbegins* with us first, what *will be* the outcome for those who do not obey the gospel of God?

2 Peter 3:7 But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

1 John 4:17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world.

Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is *the book* of life; and the dead were judged from the things which were written in the books, according to their deeds.

Pss. 9:4; 76:8; 89:14; Prov. 20:8; Eccl. 12:14; Isa. 3:14; Jer. 25:31; Ezek. 38:22; Dan. 7:22; Joel 3:2; Amos 7:4; Hab. 1:12; Matt. 11:22; Luke 11:31–32;

John 5:30; 7:24; 8:15, 26; 9:39; 12:31; 16:8, 11; Rom. 5:16; 13:2; 1 Tim. 3:6; 5:12; Heb. 10:27; 2 Peter 2:4–9; Jude 6.

JUSTICE

Lev. 19:15 "You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly."

Deut. 16:19 "You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous."

Ps. 45:6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom.

Ps. 99:4 The strength of the King loves justice; You have established equity; You have executed justice and righteousness in Jacob.

Ps. 103:6 The LORD performs righteous deeds And judgments for all who are oppressed.

Ps. 106:3 How blessed are those who keep justice, Who practice righteousness at all times!

Ps. 112:5 It is well with the man who is gracious and lends; He will maintain his cause in judgment.

Prov. 28:5 Evil men do not understand justice, But those who seek the LORD understand all things.

Prov. 29:4 The king gives stability to the land by justice, But a man who takes bribes overthrows it.

Prov. 29:7 The righteous is concerned for the rights of the poor, The wicked does not understand *such* concern.

Isa. 9:7 There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

Isa. 30:18 Therefore the LORD longs to be gracious to you, And therefore He waits on high to have compassion on you. For the LORD is a God of justice; How blessed are all those who long for Him.

Isa. 42:1, 3–4 "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. . . . A bruised reed He will not break And a dimly burning wick He will not extinguish; He will faithfully bring forth justice. He will not be disheartened or crushed Until He has established justice in the earth; And the coastlands will wait expectantly for His law."

Isa. 59:8–9, 11, 14–15 They do not know the way of peace, And there is no justice in their tracks; They have made their paths crooked, Whoever treads on them does not know peace. Therefore justice is far from us, And righteousness does not overtake us; We hope for light, but behold, darkness, For brightness, but we walk in gloom. . . . All of us growl like bears, And moan sadly like doves; We hope for justice, but there is none, For salvation, *but* it is far from us. . . . Justice is turned back, And righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice.

Isa. 61:8 "For I, the LORD, love justice, I hate robbery in the burnt offering; And I will faithfully give them their recompense And make an everlasting covenant with them."

Amos 5:24 "But let justice roll down like waters And righteousness like an ever-flowing stream."

Mic. 3:8 On the other hand I am filled with power— With the Spirit of the LORD— And with justice and courage To make known to Jacob his rebellious act, Even to Israel his sin.

Hab. 1:4 Therefore the law is ignored And justice is never upheld. For the wicked surround the righteous; Therefore justice comes out perverted.

Zech. 7:9 "Thus has the LORD of hosts said, 'Dispense true justice and practice kindness and compassion each to his brother.'"

Matt. 12:18 "BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL IS WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES."

Matt. 12:20 "A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY."

Matt. 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others."

Luke 18:7–8 Now, will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? "I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?"

Acts 17:31 "He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

Rom. 3:25–26 God displayed [Jesus] publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, *I say,* of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

2 Cor. 7:11 For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

Rev. 19:11 And I saw heaven opened, and be-

hold, a white horse, and He who sat on it *is* called Faithful and True, and in righteousness He judges and wages war.

Ex. 23:2, 6; Deut. 16:20; 24:17; 27:19; Job 8:3; 37:23; Pss. 9:8, 6; 11:7; 33:5; 36:6; 37:6; 72:2; 89:14; 97:2; 101:1; 140:12; Prov. 8:20; 16:10; 17:23; 18:5; 19:28; 21:15; 29:26; Eccl. 3:16; 5:8; Isa. 1:17; 5:7, 16; 10:2; 11:4; 16:5; 28:6; 28:17; 29:21; 32:1, 16; 33:5; 51:4–5; 56:1; 59:4; Jer. 9:24; 10:24; 21:12; Ezek. 22:29; 34:16; Hos. 12:6; Amos 2:7; 5:7, 12, 15; 6:12; Zeph. 3:5; Mal. 3:5; Luke 11:42; Heb. 11:33.

KINDNESS of God

Isa. 54:8 "In an outburst of anger I hid My face from you for a moment, But with everlasting lovingkindness I will have compassion on you," Says the LORD your Redeemer.

Isa. 63:7 I shall make mention of the lovingkindnesses of the LORD, the praises of the LORD, According to all that the LORD has granted us, And the great goodness toward the house of Israel, Which He has granted them according to His compassion And according to the multitude of His lovingkindnesses.

Jer. 9:24 "Let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.

Jer. 31:3 The LORD appeared to him from afar, *saying,* "I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness."

Acts 14:17 "He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness."

Rom. 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

Rom. 11:22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.

Eph. 2:6–7 [God] raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

Titus 3:4–5 But when the kindness of God our Savior and *His* love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.

KINDNESS toward others

Prov. 11:16–17 A gracious woman attains honor, And violent men attain riches. The merciful man does himself good, But the cruel man does himself harm.

Prov. 12:25 Anxiety in the heart of a man weighs it down, But a good word makes it glad.

Prov. 19:17 He who is gracious to a poor man lends to the LORD, And He will repay him for his good deed.

Luke 6:35 "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men.*"

1 Cor. 13:4 Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness. . . .

Eph. 4:32 Be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you.

Col. 3:12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.

1 Thess. 5:15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.

2 Tim. 2:24 The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged.

2 Peter 1:5–7 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love.

Prov. 14:21, 31; 28:8; Dan. 4:27; Hos. 11:4; Acts 4:9; 2 Cor. 6:6; Titus 2:5.

THE LAW

Ps. 1:1–3 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! But his delight is in the law of the LORD, And in His law he meditates day and night. He will be like a tree *firmly* planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers.

Ps. 19:7–11 The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. Moreover, by them Your servant is warned; In keeping them there is great reward.

Ps. 119:97–104 O how I love Your law! It is my

meditation all the day. Your commandments make me wiser than my enemies, For they are ever mine. I have more insight than all my teachers, For Your testimonies are my meditation. I understand more than the aged, Because I have observed Your precepts. I have restrained my feet from every evil way, That I may keep Your word. I have not turned aside from Your ordinances, For You Yourself have taught me. How sweet are Your words to my taste! *Yes, sweeter* than honey to my mouth! From Your precepts I get understanding; Therefore I hate every false way.

Matt. 5:17–20 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them,* he shall be called great in the kingdom of heaven. For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven."

Rom. 7:4–8, 12 Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET." But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin *is* dead. . . . So then, the Law is holy, and the commandment is holy and righteous and good.

Rom. 8:1–3 Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh.

Gal. 3:10–14 For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"— in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

LAZINESS

Prov. 6:6, 9 Go to the ant, O sluggard, Observe her ways and be wise. . . . How long will you lie down, O sluggard? When will you arise from your sleep?

Prov. 10:4 Poor is he who works with a negligent hand, But the hand of the diligent makes rich.

Prov. 13:4 The soul of the sluggard craves and *gets* nothing, But the soul of the diligent is made fat.

Prov. 15:19 The way of the sluggard is as a hedge of thorns, But the path of the upright is a highway.

Prov. 19:15, 24 Laziness casts into a deep sleep, And an idle man will suffer hunger. . . . The sluggard buries his hand in the dish, *And* will not even bring it back to his mouth.

Prov. 20:4 The sluggard does not plow after the autumn, So he begs during the harvest and has nothing.

Prov. 22:13 The sluggard says, "There is a lion outside; I shall be slain in the streets!"

Prov. 26:14 *As* the door turns on its hinges, So *does* the sluggard on his bed.

Prov. 26:15 The sluggard buries his hand in the dish; He is weary of bringing it to his mouth again.

Prov. 26:16 The sluggard is wiser in his own eyes Than seven men who can give a discreet answer.

Eccl. 10:18 Through indolence the rafters sag, and through slackness the house leaks.

Matt. 25:26–27 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no *seed.* 'Then you ought to have put my money in the bank, and on my arrival I would have received my *money* back with interest."

Heb. 6:12 So that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

Prov. 10:26; 12:24, 27; 24:30; 26:13; Titus 1:12.

LIFE, spiritual, eternal

Ps. 23:6 Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.

Isa. 32:17 And the work of righteousness will be peace, And the service of righteousness, quietness and confidence forever.

John 3:14–16 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life. For God so loved the world, that

He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

John 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

John 4:14 Whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

John 6:27 "Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, *even* God, has set His seal."

John 6:40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."

John 6:51, 54, 58 "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh. . . . He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. . . . This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."

John 10:28 "I give eternal life to them, and they will never perish; and no one will snatch them out of My hand."

John 12:25 "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal."

John 17:2–3 "You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent."

Rom. 5:20–21 The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.

Rom. 6:22–23 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

1 Cor. 9:25 Everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath, but we an imperishable.

2 Cor. 4:17–5:1 For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens.

1 Tim. 6:12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.

1 John 2:17 The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.

1 John 4:12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 5:11–13, 20 And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. . . . And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

Pss. 112:6; 125:1; Matt. 19:29; Luke 16:9; John 5:39; 6:68; Rom. 2:7; Gal. 6:8; 1 Thess. 4:17; 1 Tim. 1:16; 2 Tim. 2:10; Titus 1:2; 3:7; Heb. 5:7–10; 9:12–15; 10:14; 1 Peter 5:10; 2 Peter 1:11; 1 John 1:2; 2:25; 3:15; Jude 21; Rev. 22:5.

LISTENING to advice, truth, rebuke

Prov. 1:8 Hear, my son, your father's instruction And do not forsake your mother's teaching.

Prov. 12:15 The way of a fool is right in his own eyes, But a wise man is he who listens to counsel.

Prov. 13:1 A wise son *accepts his* father's discipline, But a scoffer does not listen to rebuke.

Prov. 13:10 Through presumption comes nothing but strife, But with those who receive counsel is wisdom.

Prov. 15:22 Without consultation, plans are frustrated, But with many counselors they succeed.

Prov. 15:31 He whose ear listens to the life-giving reproof Will dwell among the wise.

Prov. 19:20 Listen to counsel and accept discipline, That you may be wise the rest of your days.

Prov. 20:18 Prepare plans by consultation, And make war by wise guidance.

Prov. 25:12 *Like* an earring of gold and an ornament of fine gold Is a wise reprover to a listening ear.

Prov. 27:9 Oil and perfume make the heart glad, So a man's counsel is sweet to his friend.

Matt. 18:15–17 "If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen *to you,* take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. If he refuses to listen to them, tell it

to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

Mark 9:7 Then a cloud formed, overshadowing them, and a voice came out of the cloud, "This is My beloved Son, listen to Him!"

John 6:45 "It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me."

John 10:27 "My sheep hear My voice, and I know them, and they follow Me."

John 18:37 Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

James 1:19 *This* you know, my beloved brethren. But everyone must be quick to hear, slow to speak *and* slow to anger.

James 1:22–24 But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for *once* he has looked at himself and gone away, he has immediately forgotten what kind of person he was.

1 John 4:6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

Prov. 4:1, 10; 19:27; 22:17; 23:22; Eccl. 7:5; Ezek. 3:7; Matt. 17:5; Luke 9:35; 10:16.

LONELINESS

Ps. 25:16 Turn to me and be gracious to me, For I am lonely and afflicted.

Ps. 68:6 God makes a home for the lonely; He leads out the prisoners into prosperity, Only the rebellious dwell in a parched land.

Prov. 19:4 Wealth adds many friends, But a poor man is separated from his friend.

2 Tim. 1:15 You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes.

2 Tim. 4:9–10 Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia.

2 Tim. 4:16 At my first defense no one supported me, but all deserted me; may it not be counted against them.

LOVE for God

Deut. 6:5 "You shall love the LORD your God with all your heart and with all your soul and with all your might."

Deut. 7:9 "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments."

Ps. 31:23 O love the LORD, all you His godly ones! The LORD preserves the faithful And fully recompenses the proud doer.

Ps. 73:25 Whom have I in heaven *but You?* And besides You, I desire nothing on earth.

Ps. 73:26 My flesh and my heart may fail, But God is the strength of my heart and my portion forever.

Mark 12:29–33 Jesus answered, "The foremost is, 'HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD; AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.' The second is this, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' There is no other commandment greater than these." The scribe said to Him, "Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM; AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices."

Luke 11:42 "But woe to you Pharisees! For you pay tithe of mint and rue and every *kind of* garden herb, and *yet* disregard justice and the love of God; but these are the things you should have done without neglecting the others."

Rom. 5:5 Hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

1 Cor. 8:3 If anyone loves God, he is known by Him.

1 Cor. 16:22 If anyone does not love the Lord, he is to be accursed. Maranatha.

2 Thess. 3:5 May the Lord direct your hearts into the love of God and into the steadfastness of Christ.

2 Tim. 1:7 For God has not given us a spirit of timidity, but of power and love and discipline.

1 John 4:19–5:3 We love, because He first loved us. If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also. Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the *child* born of Him. By this we know that we love the children of God, when we love God and observe His commandments. For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

Ex. 20:6; Deut. 10:12; Josh. 22:5; Ps. 91:14; Jer. 2:2; John 16:27.

LOVE for others

Deut. 10:19 "So show your love for the alien, for you were aliens in the land of Egypt."

Ps. 133:1–3 Behold, how good and how pleasant it is For brothers to dwell together in unity! It is like the precious oil upon the head, Coming down upon the beard, *Even* Aaron's beard, Coming down upon the edge of his robes. It is like the

dew of Hermon Coming down upon the mountains of Zion; For there the LORD commanded the blessing— life forever.

John 13:14 "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet."

John 15:12 "This is My commandment, that you love one another, just as I have loved you."

Rom. 12:9–10 *Let* love *be* without hypocrisy. Abhor what is evil; cling to what is good. *Be* devoted to one another in brotherly love; give preference to one another in honor.

Rom. 13:8–10 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." Love does no wrong to a neighbor; therefore love is the fulfillment of *the* law.

1 Cor. 13:1–9, 13 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed *the poor,* and if I surrender my body to be burned, but do not have love, it profits me nothing. Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered,* does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails; but if *there are gifts of* prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away. For we know in part and we prophesy in part. . . . But now faith, hope, love, abide these three; but the greatest of these is love.

Eph. 5:2 Walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

Heb. 13:1 Let love of the brethren continue.

1 John 2:9–11 The one who says he is in the Light and *yet* hates his brother is in the darkness until now. The one who loves his brother abides in the Light and there is no cause for stumbling in him. But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.

1 John 3:10–11, 16–18 By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. For this is the message which you have heard from the beginning, that we should love one another. . . . We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.

1 John 4:7–12 Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love. By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

LOVE, God's. *See* GOD, love of

MARRIAGE

Gen. 2:24–25 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

Prov. 5:18 Let your fountain be blessed, And rejoice in the wife of your youth.

Prov. 12:4 An excellent wife is the crown of her husband, But she who shames *him* is as rottenness in his bones.

Prov. 18:22 He who finds a wife finds a good thing And obtains favor from the LORD.

Prov. 19:13–14 A foolish son is destruction to his father, And the contentions of a wife are a constant dripping. House and wealth are an inheritance from fathers, But a prudent wife is from the LORD.

Prov. 21:19 It is better to live in a desert land Than with a contentious and vexing woman.

Prov. 31:10, 30–31 An excellent wife, who can find? For her worth is far above jewels. . . . Charm is deceitful and beauty is vain, *But* a woman who fears the LORD, she shall be praised. Give her the product of her hands, And let her works praise her in the gates.

Matt. 5:31–32 "It was said, 'WHOEVER SENDS HIS WIFE AWAY, LET HIM GIVE HER A CERTIFICATE OF DIVORCE'; but I say to you that everyone who divorces his wife, except for *the* reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."

Rom. 7:2–3 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.

1 Cor. 7:2–4, 10–14 But because of immorali-

ties, each man is to have his own wife, and each woman is to have her own husband. The husband must fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband *does*; and likewise also the husband does not have authority over his own body, but the wife *does*. . . . But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

Eph. 5:22–28, 33 Wives, *be subject* to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself. . . . Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.

Heb. 13:4 Marriage *is to be held* in honor among all, and the *marriage* bed *is to be* undefiled; for fornicators and adulterers God will judge.

Ps. 128:3; Prov. 21:9; 25:24; 27:15; 31:11–29; Eccl. 9:9; Matt. 19:3–10; Luke 16:18; 1 Cor. 5:1; 7:16, 27–39; 9:5; 1 Tim. 3:2, 12; 5:9; Titus 1:6.

MONEY

Prov. 13:11 Wealth *obtained* by fraud dwindles, But the one who gathers by labor increases *it*.

Prov. 17:16 Why is there a price in the hand of a fool to buy wisdom, When he has no sense?

Eccl. 5:10 He who loves money will not be satisfied with money, nor he who loves abundance *with its* income. This too is vanity.

Eccl. 7:12 For wisdom is protection *just as* money is protection, But the advantage of knowledge is that wisdom preserves the lives of its possessors.

Eccl. 10:19 *Men* prepare a meal for enjoyment, and wine makes life merry, and money is the answer to everything.

Isa. 55:2 "Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance."

Matt. 6:24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

Matt. 20:15 "Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?"

Acts 8:20 But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!"

1 Cor. 16:2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

1 Tim. 3:3 [Be] not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.

1 Tim. 6:10 For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

2 Tim. 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy.

Heb. 13:5 *Make sure that* your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU."

1 Peter 5:2 Shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of* God; and not for sordid gain, but with eagerness.

OLD AGE

Job 12:12 "Wisdom is with aged men, *With* long life is understanding."

Ps. 71:18 And even when *I am* old and gray, O God, do not forsake me, Until I declare Your strength to *this* generation, Your power to all who are to come.

Ps. 90:10 As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is *but* labor and sorrow; For soon it is gone and we fly away.

Prov. 16:31 A gray head is a crown of glory; It is found in the way of righteousness.

Eccl. 12:1–7 Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, "I have no delight in them"; before the sun and the light, the moon and the stars are darkened, and clouds return after the rain; in the day that the watchmen of the house tremble, and mighty men stoop, the grinding ones stand idle because they are few, and those who look through windows grow dim; and the doors on the street are shut as the sound of the grinding mill is low, and one will arise at the sound of the bird, and all the daughters of song will sing softly. Furthermore, men are afraid

of a high place and of terrors on the road; the almond tree blossoms, the grasshopper drags himself along, and the caperberry is ineffective. For man goes to his eternal home while mourners go about in the street. *Remember Him* before the silver cord is broken and the golden bowl is crushed, the pitcher by the well is shattered and the wheel at the cistern is crushed; then the dust will return to the earth as it was, and the spirit will return to God who gave it.

Isa. 46:4 Even to *your* old age I shall be the same, And even to *your* graying years I shall bear *you!* I have done *it,* and I shall carry *you;* And I shall bear *you* and I shall deliver *you.*

Titus 2:2–3 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good.

PATIENCE

Ps. 37:7 Rest in the LORD and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who carries out wicked schemes.

Prov. 14:29 He who is slow to anger has great understanding, But he who is quick-tempered exalts folly.

Prov. 15:18 A hot-tempered man stirs up strife, But the slow to anger pacifies contention.

Prov. 16:32 He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city.

Prov. 19:11 A man's discretion makes him slow to anger, And it is his glory to overlook a transgression.

Rom. 8:25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

Rom. 12:12 Rejoicing in hope, persevering in tribulation, devoted to prayer.

1 Cor. 13:4a Love is patient, love is kind.

2 Cor. 1:6 But if we are afflicted, it is for your comfort and salvation; or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness. . . .

Eph. 4:2 With all humility and gentleness, with patience, showing tolerance for one another in love.

Col. 3:12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.

1 Thess. 5:14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.

1 Tim. 1:16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

2 Tim. 3:10 But you followed my teaching, conduct, purpose, faith, patience, love, perseverance.

2 Tim. 4:2 Preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction.

Heb. 6:12 So that you will not be sluggish, but imitators of those who through faith and patience inherit the promises.

James 5:7–10 Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Lord is near. Do not complain, brethren, against one another, so that you yourselves may not be judged; behold, the Judge is standing right at the door. As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

2 Peter 3:15 Regard the patience of our Lord *as* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you.

Rev. 1:9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Ps. 40:1; Prov. 25:15; Eccl. 7:8; Isa. 7:13; Rom. 9:22; 2 Cor. 6:6; Col. 1:11; 1 Peter 3:20; Rev. 3:10.

POWER

Prov. 3:27 Do not withhold good from those to whom it is due, When it is in your power to do *it.*

Prov. 11:7 When a wicked man dies, *his* expectation will perish, And the hope of strong men perishes.

Prov. 24:5 A wise man is strong, And a man of knowledge increases power.

Prov. 30:26 The badgers are not mighty folk, Yet they make their houses in the rocks.

Eccl. 8:8 No man has authority to restrain the wind with the wind, or authority over the day of death; and there is no discharge in the time of war, and evil will not deliver those who practice it.

Isa. 40:29 He gives strength to the weary, And to *him who* lacks might He increases power.

Luke 1:17 "It is he who will go *as a forerunner* before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord."

Luke 1:35 The angel answered and said to her, "The Holy Spirit will come upon you, and the

power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God."

Luke 4:36 And amazement came upon them all, and they *began* talking with one another saying, "What is this message? For with authority and power He commands the unclean spirits and they come out."

Luke 6:19 And all the people were trying to touch Him, for power was coming from Him and healing *them* all.

Acts 1:8 "You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

Acts 4:33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

Acts 6:8 And Stephen, full of grace and power, was performing great wonders and signs among the people.

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

1 Cor. 1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

1 Cor. 4:20 For the kingdom of God does not consist in words but in power.

2 Cor. 4:7 But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves.

2 Cor. 10:4 For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.

2 Cor. 12:9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man.

Eph. 6:10 Finally, be strong in the Lord and in the strength of His might.

2 Tim. 1:7–8 For God has not given us a spirit of timidity, but of power and love and discipline. Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God.

2 Peter 1:3 Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

PRAISE

Ps. 34:1 I will bless the LORD at all times; His praise shall continually be in my mouth.

Ps. 71:22–23 I will also praise You with a harp, *Even* Your truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel. My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed.

Ps. 100:1–5 Shout joyfully to the LORD, all the earth. Serve the LORD with gladness; Come before Him with joyful singing. Know that the LORD Himself is God; It is He who has made us, and not we ourselves; *We are* His people and the sheep of His pasture. Enter His gates with thanksgiving *And* His courts with praise. Give thanks to Him, bless His name. For the LORD is good; His lovingkindness is everlasting And His faithfulness to all generations.

Ps. 103:1–5, 20–22 Bless the LORD, O my soul, And all that is within me, *bless* His holy name. Bless the LORD, O my soul, And forget none of His benefits; Who pardons all your iniquities, Who heals all your diseases; Who redeems your life from the pit, Who crowns you with lovingkindness and compassion; Who satisfies your years with good things, *So that* your youth is renewed like the eagle. . . . Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! Bless the LORD, all you His hosts, You who serve Him, doing His will. Bless the LORD, all you works of His, In all places of His dominion; Bless the LORD, O my soul!

Ps. 113:1–4 Praise the LORD! Praise, O servants of the LORD, Praise the name of the LORD. Blessed be the name of the LORD From this time forth and forever. From the rising of the sun to its setting The name of the LORD is to be praised. The LORD is high above all nations; His glory is above the heavens.

Ps. 145:1–7 I will extol You, my God, O King, And I will bless Your name forever and ever. Every day I will bless You, And I will praise Your name forever and ever. Great is the LORD, and highly to be praised, And His greatness is unsearchable. One generation shall praise Your works to another, And shall declare Your mighty acts. On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. They shall eagerly utter the memory of Your abundant goodness And shall shout joyfully of Your righteousness.

Ps. 148:1–5 Praise the LORD! Praise the LORD from the heavens; Praise Him in the heights! Praise Him, all His angels; Praise Him, all His hosts! Praise Him, sun and moon; Praise Him, all stars of light! Praise Him, highest heavens, And the waters that are above the heavens! Let them praise the name of the LORD, For He commanded and they were created.

Rom. 15:7 Therefore, accept one another, just as Christ also accepted us to the glory of God.

Eph. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ; who has blessed us with every spiritual blessing in the heavenly *places* in Christ.

Heb. 13:15 Through Him then, let us continu-

ally offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

James 5:13 Is anyone among you suffering? *Then* he must pray. Is anyone cheerful? He is to sing praises.

Rev. 5:12 "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."

Rev. 7:12 "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen."

Rev. 19:6–7 Then I heard *something* like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready."

PRAYER

2 Chron. 7:14 [If] My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

Ps. 145:18 The LORD is near to all who call upon Him, To all who call upon Him in truth.

Matt. 6:6 "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you."

Matt. 7:7–8 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened."

Matt. 21:22 "And all things you ask in prayer, believing, you will receive."

John 14:13–14 "Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it.*"

John 15:17 "This I command you, that you love one another."

1 Tim. 2:8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

James 5:17–18 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain, and it did not rain on the earth for three years and six months. Then he prayed again, and the sky poured rain and the earth produced its fruit.

PRIDE

Ps. 10:4 The wicked, in the haughtiness of his countenance, does not seek *Him.* All his thoughts are, "There is no God."

Ps. 94:2 Rise up, O Judge of the earth, Render recompense to the proud.

Prov. 3:34 Though He scoffs at the scoffers, Yet He gives grace to the afflicted.

Prov. 8:13 "The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate."

Prov. 16:5 Everyone who is proud in heart is an abomination to the LORD; Assuredly, he will not be unpunished.

Prov. 16:18 Pride *goes* before destruction, And a haughty spirit before stumbling.

Prov. 16:19 It is better to be of a humble spirit with the lowly Than to divide the spoil with the proud.

Prov. 18:12 Before destruction the heart of man is haughty, But humility *goes* before honor.

Prov. 21:4 Haughty eyes and a proud heart, The lamp of the wicked, is sin.

Prov. 21:24 "Proud," "Haughty," "Scoffer," are his names, Who acts with insolent pride.

Eccl. 7:8 The end of a matter is better than its beginning; Patience of spirit is better than haughtiness of spirit.

Isa. 13:11 Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless.

Ezek. 28:2 "Son of man, say to the leader of Tyre, 'Thus says the Lord GOD, Because your heart is lifted up And you have said, 'I am a god, I sit in the seat of gods In the heart of the seas'; Yet you are a man and not God, Although you make your heart like the heart of God."

Dan. 4:37 "Now I, Nebuchadnezzar, praise, exalt and honor the King of heaven, for all His works are true and His ways just, and He is able to humble those who walk in pride."

Rom. 12:16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

1 Cor. 4:6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.

1 Cor. 5:2 You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

1 Cor. 13:4 Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant.

2 Cor. 5:12 We are not again commending ourselves to you but *are* giving you an occasion to be proud of us, so that you will have *an answer* for those who take pride in appearance and not in heart.

Gal. 6:4 But each one must examine his own work, and then he will have *reason for* boasting in regard to himself alone, and not in regard to another.

2 Tim. 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy.

James 1:9–10 But the brother of humble circumstances is to glory in his high position. . . . and the rich man *is to glory* in his humiliation, because like flowering grass he will pass away.

James 4:6 But He gives a greater grace. Therefore *it* says, "GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE."

1 Peter 5:5 You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

Pss. 31:18; 31:23; 36:11; 40:4; 56:2; 59:12; 62:10; 73:6; 101:5; 123:4; 131:1; 138:6; 140:8; Prov. 11:2; 143:14; Jer. 13:17; 48:29; 49:16; Ezek. 7:20; 7:24; 28:2–19; Dan. 5:20; 11:12; Hos. 13:6; Obad. 3; Zeph. 2:10; 3:11; Luke 1:51; 2 Cor. 7:4; 8:24.

PURITY. *See* SANCTIFICATION

REPENTANCE

Isa. 30:15 For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you shall be saved, In quietness and trust is your strength." But you were not willing.

Isa. 59:20 "A Redeemer will come to Zion, And to those who turn from transgression in Jacob," declares the LORD.

Ezek. 18:32 "For I have no pleasure in the death of anyone who dies," declares the Lord GOD. "Therefore, repent and live."

Matt. 3:8 "Therefore bear fruit in keeping with repentance."

Matt. 4:17 From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

Mark 1:15 "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."

Luke 5:32 "I have not come to call the righteous but sinners to repentance."

Luke 10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes."

Luke 13:3 "I tell you, no, but unless you repent, you will all likewise perish."

Luke 15:7 "I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance."

Luke 17:3–4 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Acts 2:38 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."

Acts 3:19 "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord."

Acts 5:31 "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins."

Acts 11:18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance *that leads* to life."

Acts 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent."

Acts 20:21 Solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ.

Acts 26:20 "[I] *kept* declaring both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance."

Rom. 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

2 Cor. 7:10 For the sorrow that is according to *the will of* God produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death.

2 Tim. 2:25 With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

Rev. 3:19 "Those whom I love, I reprove and discipline; therefore be zealous and repent."

Jer. 8:6; 15:19; 18:8; 34:15; Ezek. 14:6; 18:30; Zech. 1:6; Matt. 3:2, 11; 11:20–21; 12:41; 21:32; Mark 1:4; 6:12; Luke 3:3, 8; 11:32; 13:5; 15:10; 16:30; Acts 8:22; 13:24; 19:4; 2 Cor. 7:9; 12:21; Heb. 6:1, 6; Rev. 2:5, 16, 21–22; 3:3; 9:20–21; 16:9–11.

RESURRECTION

Job 19:25–27 "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes shall see and not another. My heart faints within me!"

Ps. 49:15 But God will redeem my soul from the power of Sheol, For He will receive me. Selah.

John 6:39–40, 44, 54 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the

last day. . . . No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. . . . He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day."

John 11:24–25 Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies,"

Acts 4:33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

Acts 17:18 And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"—because he was preaching Jesus and the resurrection.

Acts 24:15 "[We have] a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked."

Rom. 1:4 [He] was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord.

Rom. 6:5 For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection.

1 Cor. 15:12–21 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, not even Christ has been raised; and if Christ has not been raised, then our preaching is vain, your faith also is vain. Moreover we are even found *to be* false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised. For if the dead are not raised, not even Christ has been raised; and if Christ has not been raised, your faith is worthless; you are still in your sins. Then those also who have fallen asleep in Christ have perished. If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man *came* death, by a man also *came* the resurrection of the dead.

1 Cor. 15:35–42 But someone will say, "How are the dead raised? And with what kind of body do they come?" You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. But God gives it a body just as He wished, and to each of the seeds a body of its own. All flesh is not the same flesh, but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fish. There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the *glory* of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*.

Phil. 3:10–11 That I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead.

1 Peter 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.

1 Peter 3:21 Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience —through the resurrection of Jesus Christ.

Rev. 20:5–6 The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Matt. 22:23–31; 27:53; Mark 12:18, 23; Luke 14:14; 20:27–36; Acts 1:22; 2:31; 4:2; 17:32; 23:6–8.

REWARDS

Ps. 58:11 And men will say, "Surely there is a reward for the righteous; Surely there is a God who judges on earth!"

Ps. 62:12 And lovingkindness is Yours, O Lord, For You recompense a man according to his work.

Ps. 127:3 Behold, children are a gift of the LORD, The fruit of the womb is a reward.

Isa. 40:10 Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him.

Jer. 17:10 "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds."

Matt. 5:12 "Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you."

Matt. 6:1–6 "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you. When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the

street corners so that they may be seen by men. Truly I say to you, they have their reward in full. But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you."

Matt. 10:42 "And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

Matt. 16:27 "For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS."

Luke 6:35 "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men.*"

1 Cor. 3:8, 13–14 Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. . . . Each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. If any man's work which he has built on it remains, he will receive a reward.

Eph. 6:8 Knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

Col. 3:24 Knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

Heb. 10:35 Therefore, do not throw away your confidence, which has a great reward.

Heb. 11:6 And without faith it is impossible to please *Him,* for he who comes to God must believe that He is and *that* He is a rewarder of those who seek Him.

2 John 8 Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.

Rev. 22:12 "Behold, I am coming quickly, and My reward *is* with Me, to render to every man according to what he has done."

Pss. 18:20, 24; 19:11; Prov. 9:12; 11:18; 12:14; 13:13, 21; 14:14; 19:17; 25:22; 31:31; Eccl. 9:5; Isa. 3:10; 49:4; 61:8; 62:11; Jer. 31:16; Matt. 5:46; 6:16–18; 10:41; Mark 9:41; Luke 1:51; 6:23; 23:41; Heb. 11:26; Rev. 14:13.

RIGHTEOUSNESS

Gen. 15:6 Then he believed in the LORD; and He reckoned it to him as righteousness.

Ps. 24:3–5 Who may ascend into the hill of the LORD? And who may stand in His holy place? He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood And has not sworn deceitfully. He shall receive a blessing from the LORD And righteousness from the God of his salvation.

Ps. 34:15 The eyes of the LORD are toward the righteous And His ears are *open* to their cry.

Prov. 4:18 But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day.

Prov. 11:30 The fruit of the righteous is a tree of life, And he who is wise wins souls.

Prov. 15:28–29 The heart of the righteous ponders how to answer, But the mouth of the wicked pours out evil things. The LORD is far from the wicked, But He hears the prayer of the righteous.

Matt. 5:20 "For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven."

Rom. 1:17 For in it *the* righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS *man* SHALL LIVE BY FAITH."

Rom. 3:10–20 As it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE; THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD; ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE." "THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING," "THE POISON OF ASPS IS UNDER THEIR LIPS"; "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS"; "THEIR FEET ARE SWIFT TO SHED BLOOD, DESTRUCTION AND MISERY ARE IN THEIR PATHS, AND THE PATH OF PEACE THEY HAVE NOT KNOWN." "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

1 Tim. 1:9 Law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers.

James 5:16 Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

1 Peter 3:12–18 "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL." Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, *you are* blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. For Christ also died for sins once for all, *the* just for *the* unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.

1 John 3:7 Little children, make sure no one de-

ceives you; the one who practices righteousness is righteous, just as He is righteous.

SALVATION

Ex. 15:2 "The LORD is my strength and song, And He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him."

Ps. 46:4 There is a river whose streams make glad the city of God, The holy dwelling places of the Most High.

Isa. 1:18 "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool."

Matt. 18:3 "Truly I say to you, unless you are converted and become like children, you will not enter the kingdom of heaven."

Luke 19:10 "For the Son of Man has come to seek and to save that which was lost."

John 3:14–17 "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him."

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

John 6:44–47 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT OF GOD.' Everyone who has heard and learned from the Father, comes to Me. Not that anyone has seen the Father, except the One who is from God; He has seen the Father. Truly, truly, I say to you, he who believes has eternal life."

Acts 4:12 "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

Rom. 5:1–2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

Rom. 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

1 Cor. 1:21 For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe.

Eph. 2:1–9 And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; not as a result of works, so that no one may boast.

Col. 1:19–20 For it was the *Father's* good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say,* whether things on earth or things in heaven.

SANCTIFICATION

John 17:17, 19 "Sanctify them in the truth; Your word is truth. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth."

Acts 20:32 "And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified."

Acts 26:17–18 "[I rescued] you from the *Jewish* people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

Rom. 15:15–16 But I have written . . . because of the grace that was given me from God, to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

1 Cor. 1:2 To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours.

1 Cor. 6:11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

1 Cor. 7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

1 Thess. 4:3 For this is the will of God, your sanctification; *that is,* that you abstain from sexual immorality.

1 Thess. 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

2 Thess. 2:13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

Heb. 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh.

Heb. 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

1 Peter 1:1–2 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

SATAN

1 Chron. 21:1 Then Satan stood up against Israel and moved David to number Israel.

Job 1:6–9, 12 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." Then Satan answered the LORD, "Does Job fear God for nothing? Then the LORD said to Satan, Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

Matt. 4:10 Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.' "

Matt. 16:23 But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

Mark 1:13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.

Mark 3:23, 26 And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan? If Satan has risen up against himself and is divided, he cannot stand, but he is finished!"

Mark 4:15 "These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them."

Luke 10:18 And He said to them, "I was watching Satan fall from heaven like lightning."

Luke 13:16 "And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

Luke 22:3 And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

Luke 22:31 "Simon, Simon, behold, Satan has demanded *permission* to sift you like wheat."

John 8:44 "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature,* for he is a liar and the father of lies."

Acts 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land?"

Acts 26:18 "To open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me."

Rom. 16:20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

2 Cor. 11:14 No wonder, for even Satan disguises himself as an angel of light.

1 Tim. 5:15 Some have already turned aside to follow Satan.

Heb. 2:14 Since then the children share in flesh and blood, He Himself likewise also partook of the same, so that through death He might render powerless him who had the power of death, that is, the devil.

Rev. 12:9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

Rev. 20:2, 7 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years. . . . When the thousand years are completed, Satan will be released from his prison.

Job 2:1–7; Zech. 3:1–2; Matt. 12:26; Mark 8:33; Luke 11:18; John 13:27; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 12:7; 1 Thess. 2:18; 2 Thess. 2:9; 1 Tim. 1:20; Rev. 2:9, 13; 3:9.

SELFISHNESS

Prov. 11:26 He who withholds grain, the people will curse him, But blessing will be on the head of him who sells *it.*

Prov. 18:1 He who separates himself seeks *his own* desire, He quarrels against all sound wisdom.

Prov. 28:27 He who gives to the poor will never want, But he who shuts his eyes will have many curses.

Rom. 2:8 To those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

Rom. 15:1–2 Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves. Each of us is to please his neighbor for his good, to his edification.

1 Cor. 13:5 [Love] does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong *suffered.*

Gal. 5:19–21a Now the deeds of the flesh are evident, which are: . . . enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying. . . .

Gal. 6:2 Bear one another's burdens, and thereby fulfill the law of Christ.

Phil. 2:3–4 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not *merely* look out for your own personal interests, but also for the interests of others.

2 Tim. 3:2–4 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God.

James 2:15–16 If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?

James 3:14–16 But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and *so* lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing.

1 John 3:17 But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

SEX. *See also* MARRIAGE

Lev. 18:6–18, 20 "None of you shall approach any blood relative of his to uncover nakedness; I am the LORD. You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness. You shall not uncover the nakedness of your father's wife; it is your father's nakedness. The nakedness of your sister, *either* your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover. The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; for their nakedness is yours. The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness. You shall not uncover the nakedness of your father's sister; she is your father's blood relative. You shall not uncover the nakedness of your mother's sister, for she is your mother's blood relative. You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt. You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness. You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness. You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness. You shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness. . . . You shall not have intercourse with your neighbor's wife, to be defiled with her."

Lev. 20:15–16 "If *there is* a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. If *there is* a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their bloodguiltiness is upon them."

Matt. 15:19 "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders."

Rom. 1:24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

Rom. 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

1 Cor. 5:9, 11 I wrote you in my letter not to associate with immoral people. . . . But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

1 Cor. 6:9, 13, 18 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals. . . . Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. . . . Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body.

Gal. 5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality.

Eph. 5:3 But immorality or any impurity or greed must not even be named among you, as is proper among saints.

Col. 3:5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.

1 Thess. 4:3 For this is the will of God, your sanctification; *that is,* that you abstain from sexual immorality.

Jude 7 Sodom and Gomorrah . . . , since they . . . indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

SIN

Ps. 38:3 There is no soundness in my flesh because of Your indignation; There is no health in my bones because of my sin.

Ps. 38:4 For my iniquities are gone over my head; As a heavy burden they weigh too much for me.

Ps. 51:2–4 Wash me thoroughly from my iniquity And cleanse me from my sin. For I know my transgressions, And my sin is ever before me. Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.

Isa. 1:18 "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool."

Isa. 59:1 Behold, the LORD's hand is not so short That it cannot save; Neither is His ear so dull That it cannot hear.

Matt. 26:28 This is My blood of the covenant, which is poured out for many for forgiveness of sins.

Rom. 5:8–17 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath *of God* through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like *that which came* through the one who sinned; for on the one hand the judgment *arose* from one *transgression* resulting in condemnation, but on the other hand the free gift *arose* from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Gal. 5:19–21 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Gal. 6:7–9 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

1 John 1:5–10 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.

1 John 2:1–2 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.

SPEECH. *See* TONGUE

SPIRITUAL GIFTS

Rom. 12:6–8 Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

1 Cor. 12:8–28 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; to another faith by the same Spirit, and to another gifts of healing by the one Spirit, and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually just as He wills. For

even as the body is one and *yet* has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many. If the foot says, "Because I am not a hand, I am not *a part* of the body," it is not for this reason any the less *a part* of the body. And if the ear says, "Because I am not an eye, I am not *a part* of the body," it is not for this reason any the less *a part* of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. If they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; and those *members* of the body which we deem less honorable, on these we bestow more abundant honor, and our unseemly *members come to* have more abundant seemliness, whereas our seemly *members* have no need *of it.* But God has *so* composed the body, giving more abundant honor to that *member* which lacked, so that there may be no division in the body, but *that* the members may have the same care for one another. And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues.

1 Cor. 13:1–3 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. And if I give all my possessions to feed *the poor,* and if I surrender my body to be burned, but do not have love, it profits me nothing.

1 Cor. 14:26 What is *the outcome* then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

Eph. 4:11–13 And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

1 Peter 4:10–11 As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks *is to speak,* as it were, the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

SUFFERING

Eccl. 7:14 In the day of prosperity be happy, But in the day of adversity consider— God has made the one as well as the other So that man may not discover anything *that will be* after him.

Rom. 5:3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance.

Rom. 8:17 If children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him.*

Rom. 8:35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Phil. 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake.

2 Tim. 1:8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God.

1 Peter 2:21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.

1 Peter 3:14–17 But even if you should suffer for the sake of righteousness, *you are* blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

1 Peter 4:16 If *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name.

1 Peter 5:10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

Pss. 27:5; 35:19; 46:1; Phil. 3:10; Heb. 5:8; 11:25.

TEMPTATION

Gen. 3:1–6 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of

the garden'?" The woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.' " The serpent said to the woman, "You surely shall not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Prov. 1:10 My son, if sinners entice you, Do not consent.

Matt. 6:9–13 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 'Your kingdom come. Your will be done, On earth as it is in heaven. 'Give us this day our daily bread. 'And forgive us our debts, as we also have forgiven our debtors. 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]' "

1 Cor. 10:13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Gal. 6:1 Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.

1 Tim. 6:9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.

Heb. 2:14, 18 Since then the children share in flesh and blood, He Himself likewise also partook of the same, so that through death He might render powerless him who had the power of death, that is, the devil. . . . For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

James 1:13–15 Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone. But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.

TONGUE

Ps. 19:14 Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.

Ps. 35:28 And my tongue shall declare Your righteousness *And* Your praise all day long.

Ps. 37:30 The mouth of the righteous utters wisdom, And his tongue speaks justice.

Ps. 39:1 I said, "I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence."

Ps. 40:3 He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the LORD.

Ps. 71:23 My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed.

Ps. 141:3 Set a guard, O LORD, over my mouth; Keep watch over the door of my lips.

Prov. 4:24 Put away from you a deceitful mouth And put devious lips far from you.

Prov. 10:11 The mouth of the righteous is a fountain of life, But the mouth of the wicked conceals violence.

Prov. 10:18–19 He who conceals hatred *has* lying lips, And he who spreads slander is a fool. When there are many words, transgression is unavoidable, But he who restrains his lips is wise.

Prov. 12:14 A man will be satisfied with good by the fruit of his words, And the deeds of a man's hands will return to him.

Prov. 12:18 There is one who speaks rashly like the thrusts of a sword, But the tongue of the wise brings healing.

Prov. 17:28 Even a fool, when he keeps silent, is considered wise; When he closes his lips, he is *counted* prudent.

Prov. 18:4 The words of a man's mouth are deep waters; The fountain of wisdom is a bubbling brook.

Prov. 20:15 There is gold, and an abundance of jewels; But the lips of knowledge are a more precious thing.

Prov. 21:23 He who guards his mouth and his tongue, Guards his soul from troubles.

Prov. 24:26 He kisses the lips Who gives a right answer.

Prov. 26:23 *Like* an earthen vessel overlaid with silver dross Are burning lips and a wicked heart.

Prov. 27:2 Let another praise you, and not your own mouth; A stranger, and not your own lips.

Matt. 15:17–18 "Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? But the things that proceed out of the mouth come from the heart, and those defile the man."

Rom. 10:8–10 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart" —that is, the word of faith which we are preaching, that if you confess with your mouth Jesus *as* Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Col. 3:8 But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth.

Heb. 13:15 Through Him then, let us continu-

ally offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.

James 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his *own* heart, this man's religion is worthless.

1 Peter 3:10 For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT."

1 John 3:18 Little children, let us not love with word or with tongue, but in deed and truth.

Pss. 12:2–4; 15:3; 17:3–4; 31:18; 34:13; 36:3; 40:9; 45:2; 49:3; 50:16, 19; 51:14–15; 52:2, 4; 59:7, 12; 63:5; 66:17; 71:8, 15, 24; 89:1, 34; 109:30; 119:13, 43, 108, 171–172; 120:2; 139:4; 140:3; 145:21; Prov. 8:6–8; 10:13–14, 20–21, 31–32; 11:9, 11–12; 12:19, 22; 13:2–3; 14:3, 7; 15:2, 4, 7, 14, 28; 16:1, 10, 13, 23, 30; 17:4, 7, 20; 18:6–7, 20–21; 19:1; 21:61; 23:16; 25:15, 23; 26:7, 9; 24:28; 26:24, 28; 28:23; Eccl. 5:2, 6; 10:12; Matt. 12:34; 15:8, 11; Mark 7:6; Luke 6:45; Rom. 3:13; 14:11; 15:6; 1 Cor. 14:19; Phil. 2:11; James 3:5–10; 2 Peter 2:18.

TRUTH

Ps. 43:3 O send out Your light and Your truth, let them lead me; Let them bring me to Your holy hill And to Your dwelling places.

Ps. 51:6 Behold, You desire truth in the innermost being, And in the hidden part You will make me know wisdom.

Ps. 119:30 I have chosen the faithful way; I have placed Your ordinances *before me.*

Ps. 145:18 The LORD is near to all who call upon Him, To all who call upon Him in truth.

Prov. 23:23 Buy truth, and do not sell *it, Get* wisdom and instruction and understanding.

Isa. 59:14–15 Justice is turned back, And righteousness stands far away; For truth has stumbled in the street, And uprightness cannot enter. Yes, truth is lacking; And he who turns aside from evil makes himself a prey. Now the LORD saw, And it was displeasing in His sight that there was no justice.

Zech. 8:16 "These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates."

John 1:14, 17 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. . . . For the Law was given through Moses; grace and truth were realized through Jesus Christ.

John 3:21 "But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

John 4:23–24 "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."

John 8:32 You will know the truth, and the truth will make you free."

John 14:6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

John 16:13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."

John 17:17 "Sanctify them in the truth; Your word is truth."

John 19:35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.

Acts 20:30 "From among your own selves men will arise, speaking perverse things, to draw away the disciples after them."

Rom. 1:18, 25 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. . . . For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

Rom. 2:8 But to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

1 Cor. 5:8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Cor. 13:6 [Love] does not rejoice in unrighteousness, but rejoices with the truth.

2 Cor. 4:2 We have renounced the things hidden because of shame, not walking in craftiness or adulterating the word of God, but by the manifestation of truth commending ourselves to every man's conscience in the sight of God.

Eph. 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise.

Eph. 4:15 But speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ.

James 1:18 In the exercise of His will He brought us forth by the word of truth, so that we would be, as it were, the first fruits among His creatures.

2 Peter 2:2 Many will follow their sensuality, and because of them the way of the truth will be maligned.

1 John 1:6, 8 If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth. . . . If we say that we have no sin, we are deceiving ourselves and the truth is not in us.

1 John 3:18–19 Little children, let us not love with word or with tongue, but in deed and truth. We will know by this that we are of the truth, and will assure our heart before Him.

Pss. 25:5; 40:10–11; 45:4; 86:11; 119:43; Prov.

16:13; Mark 12:14; Luke 20:21; John 7:18; 8:40–46; 15:26; 18:37–38; Rom. 2:2, 20; 9:1; 15:8; 2 Cor. 13:8; Gal. 2:5, 14; 4:16; 5:7; Eph. 4:21; 5:9; 6:14; Col. 1:5–6; 2 Thess. 2:10–13; 1 Tim. 2:4, 7; 3:15; 4:3; 6:5; 2 Tim. 2:15, 18, 25; 3:7–8; 4:4; Titus 1:1, 14; Heb. 10:26; James 5:19; 1 Peter 1:22; 2 Peter 1:12; 1 John 2:4, 8, 20–21; 4:6; 5:6; 2 John 1–4; 3 John 1–4, 8, 12.

WORD OF GOD

Ps. 119:9–16 How can a young man keep his way pure? By keeping *it* according to Your word. With all my heart I have sought You; Do not let me wander from Your commandments. Your word I have treasured in my heart, That I may not sin against You. Blessed are You, O LORD; Teach me Your statutes. With my lips I have told of All the ordinances of Your mouth. I have rejoiced in the way of Your testimonies, As much as in all riches. I will meditate on Your precepts And regard Your ways. I shall delight in Your statutes; I shall not forget Your word.

Ps. 119:97–106 O how I love Your law! It is my meditation all the day. Your commandments make me wiser than my enemies, For they are ever mine. I have more insight than all my teachers, For Your testimonies are my meditation. I understand more than the aged, Because I have observed Your precepts. I have restrained my feet from every evil way, That I may keep Your word. I have not turned aside from Your ordinances, For You Yourself have taught me. How sweet are Your words to my taste! *Yes, sweeter* than honey to my mouth! From Your precepts I get understanding; Therefore I hate every false way. Your word is a lamp to my feet And a light to my path. I have sworn and I will confirm it, That I will keep Your righteous ordinances.

Ps. 119:129–130 Your testimonies are wonderful; Therefore my soul observes them. The unfolding of Your words gives light; It gives understanding to the simple.

Prov. 30:5–6 Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words Or He will reprove you, and you will be proved a liar.

Matt. 4:4 But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.' "

Matt. 24:35 "Heaven and earth will pass away, but My words will not pass away."

John 1:1–4, 14 In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. . . . And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John 17:17 "Sanctify them in the truth; Your word is truth."

Col. 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.

2 Tim. 2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth.

Heb. 4:12–13 For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

2 Peter 1:19–21 *So* we have the prophetic word *made* more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is *a matter* of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

Rev. 22:18–19 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book.

WORLDLINESS

Job 21:11–15 "They send forth their little ones like the flock, And their children skip about. They sing to the timbrel and harp And rejoice at the sound of the flute. They spend their days in prosperity, And suddenly they go down to Sheol. They say to God, 'Depart from us! We do not even desire the knowledge of Your ways. 'Who is the Almighty, that we should serve Him, And what would we gain if we entreat Him?' "

Prov. 14:12 There is a way *which seems* right to a man, But its end is the way of death.

John 5:44 "How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and* only God?"

John 12:43 They loved the approval of men rather than the approval of God.

John 15:19 "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you."

Rom. 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Col. 3:2 Set your mind on the things above, not on the things that are on earth.

1 Tim. 5:6 But she who gives herself to wanton pleasure is dead even while she lives.

James 4:4 You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

1 Peter 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.

1 John 2:15–17 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and *also* its lusts; but the one who does the will of God lives forever.

WORRY (anxiety)

Ps. 94:19 When my anxious thoughts multiply within me, Your consolations delight my soul.

Ps. 139:23 Search me, O God, and know my heart; Try me and know my anxious thoughts.

Prov. 12:25 Anxiety in the heart of a man weighs it down, But a good word makes it glad.

Eccl. 2:22 For what does a man get in all his labor and in his striving with which he labors under the sun?

Eccl. 11:10 So, remove vexation from your heart and put away pain from your body, because childhood and the prime of life are fleeting.

Matt. 6:25–34 "For this reason I say to you, do not be worried about your life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air, that they do not sow, nor do they reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? And who of you by being worried can add a *single* hour to his life? And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you. So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

Mark 13:11 "When they arrest you and hand you over, do not worry beforehand about what you are to say, but say whatever is given you in that hour; for it is not you who speak, but *it is* the Holy Spirit."

Phil. 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.

1 Peter 5:7 Cast all your anxiety on Him, because He cares for you.

Luke 12:22–31; 21:14; Phil. 2:28.

WORSHIP

Ex. 20:3–5 "You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me."

1 Sam. 15:22–23 Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, *And* to heed than the fat of rams. For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from *being* king."

Ps. 29:2 Ascribe to the LORD the glory due to His name; Worship the LORD in holy array.

Ps. 95:6 Come, let us worship and bow down, Let us kneel before the LORD our Maker.

Ps. 100:2 Serve the LORD with gladness; Come before Him with joyful singing.

Isa. 29:13 Then the Lord said, "Because this people draw near with their words And honor Me with their lip service, But they remove their hearts far from Me, And their reverence for Me consists of tradition learned *by rote*."

Matt. 2:2 "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

Matt. 4:9–10 [Satan said,] "All these things I will give You, if You fall down and worship me." Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.' "

John 4:20–24 "Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."

Rom. 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Heb. 10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacri-

fices which they offer continually year by year, make perfect those who draw near.

Heb. 12:28 Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe.

Rev. 14:7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters."

Rev. 15:4 "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."

Rev. 19:10 Then I fell at his feet to worship him. But he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

Pss. 22:29; 86:9; 96:9; 97:7; 99:5, 9; 132:7; Dan. 3:14–18; 7:27; Jonah 1:9; Zeph. 2:11; Zech. 14:16–17; Luke 4:8.

A Concordance to the NEW AMERICAN STANDARD BIBLE

The New American Standard

CONCORDANCE

Old and New Testaments

A collection of the principal common words with their most widely used examples in text and lesser usages in reference. Related words, or synonyms follow the key word. The key word is abbreviated in the text to its first letter, e.g., "abide" is "a." Variants add suffixes or prefixes, e.g., "abides" appears as "a-s."

A

AARON
brother of Moses Ex 4:14
spokesman for Moses Ex 4:28;7:1-2
as priest Ex 28:1;29:44
rod of Num 17:8; Heb 9:4
critical of Moses Num 12:1
death Deut 10:6

ABADDON
1 *region of dead* Job 26:6; Prov 15:11
2 *angel of bottomless pit* Rev 9:11

ABANDON *leave*
LORD has **a-ed** us Judg 6:13
not **a** His people 1 Sam 12:22
a the remnant 2 Kin 21:14
not **a** my soul to Ps 16:10
not **a** His people Ps 94:14
a-ed My inheritance Jer 12:7
a my soul to Hades Acts 2:27

ABASE *humble*
man will be **a-d** Is 2:11
lofty will be **a-d** Is 10:33
a the haughtiness Is 13:11
a-d before all Mal 2:9

ABATED *decreased*
water was **a** Gen 8:8
his vigor **a** Deut 34:7

ABBA *father*
A! Father Mark 14:36
we cry out, A! Rom 8:15

ABED-NEGO
Hebrew name Azariah Dan 1:6,7
friend of Daniel
faithful to God Dan 3:16,17
cast into furnace Dan 3:20

ABEL
son of Adam Gen 4:2
shepherd Gen 4:2
favored by God Gen 4:4
slain by Cain Gen 4:8
called righteous Matt 23:35

ABHOR *despise, detest*
associates **a** me Job 19:19
greatly **a-red** Israel Ps 78:59
nations will **a** him Prov 24:24
To the One **a-red** Is 49:7
A what is evil Rom 12:9

ABIB
early name of first month of Hebrew calendar Ex 34:18
month of Passover and Unleavened Bread Deut 16:1

ABIDE *remain, stay*
LORD **a-s** forever Ps 9:7
a in Your tent Ps 15:1
a in the shadow Ps 91:1
wrath of God **a-s** John 3:36
a in My word John 8:31
If you **a** in Me John 15:7
a in My love John 15:9
a these three 1 Cor 13:13
love of God **a** 1 John 3:17
God **a-s** in us 1 John 4:12

ABIGAIL
1 *wife of Nabal* 1 Sam 25:3
kind to David 1 Sam 25:18ff
wife of David 1 Sam 25:42
2 *daughter of Nahash* 2 Sam 17:25

ABIHU
son of Aaron Ex 6:23
priest Ex 28:1
disobeyed God Lev 10:1
judged by God Lev 10:2

ABIJAH
1 *son of Samuel* 1 Sam 8:2
2 *son of Jeroboam* 1 Kin 14:1
3 *son of Becher* 1 Chr 7:8
4 *line of Eleazar* 1 Chr 24:10
5 *king of Judah* 2 Chr 12:16
6 *Hezekiah's mother* 2 Chr 29:1
7 *priest* Neh 10:7;12:4

ABILITY *power, strength*
According to their **a** Ezra 2:69
a for serving Dan 1:4
a to conceive Heb 11:11

ABIMELECH
1 *king of Gerar* Gen 20:1-18
2 *king of Gerar* Gen 26:1ff
3 *king of Shechem* Judg 9:1ff
4 *priest* 1 Chr 18:16
5 *Psalm title* Ps 34

ABIRAM
opposed Moses Num 16:1ff
judged by God Num 16:25ff

ABISHAI
brother of Joab 1 Sam 26:6
warrior of David 1 Chr 18:12
aided Abner's assassination 2 Sam 3:30

ABLE *qualified*
a to judge 1 Kin 3:9
from these stones God...**a** Matt 3:9
I am **a** to do Matt 9:28
Him who is **a** Matt 10:28
a to separate us Rom 8:39
what you are **a** 1 Cor 10:13
a to comprehend Eph 3:18
be **a** to teach 2 Tim 2:2
a to save Him Heb 5:7
One who is **a** James 4:12
a to open Rev 5:3

ABNER
Saul's commander 1 Sam 17:55
loyal to David 2 Sam 3:12ff
killed by Joab 2 Sam 3:27
mourned by David 2 Sam 3:32

ABODE *habitation*
a of righteousness Jer 31:23
Our **a** with him John 14:23
their proper **a** Jude 6

ABOLISH
not come to **a** Matt 5:17
a-ing in His flesh Eph 2:15
who **a-ed** death 2 Tim 1:10

ABOMINABLE *detestable*
committed **a** deeds Ps 14:1
your beauty **a** Ezek 16:25
a idolatries 1 Pet 4:3
unbelieving and **a** Rev 21:8

ABOMINATION *hated thing*
a to the Egyptians Ex 8:26
a into your house Deut 7:26
seen their **a-s** Deut 29:17
a to the LORD Prov 3:32
all their **a-s** Ezek 33:29
a of desolation Matt 24:15
a-s of the earth Rev 17:5

ABOUND *excel, plentiful*
faithful man will **a** Prov 28:20
May your peace **a** Dan 4:1
a in hope Rom 15:13
a-ing in the work 1 Cor 15:58
affection **a-s** 2 Cor 7:15
all grace **a** 2 Cor 9:8

ABOVE *over*
exalted **a** the heavens Ps 57:5
disciple is not **a** Matt 10:24
I am from **a** John 8:23
a every name Phil 2:9
exalts himself **a** 2 Thess 2:4
gift is from **a** James 1:17

ABRAHAM
covenant Gen 17:1-8
promise of Isaac Gen 17:19
asked the Lord Gen 18:22ff
offers Isaac Gen 22:9,10
death Gen 25:8
righteousness of Rom 4:3-9

ABRAHAM'S BOSOM
rabbinic terminology for Paradise Luke 16:22

ABRAM
called of God Gen 12:1-3
rescued Lot Gen 14:14-16
covenant with God Gen 15:18
name changed Gen 17:5

ABSALOM
son of David 2 Sam 13:1
his revolt 2 Sam 15:1,2
popular 2 Sam 15:6
slain by Joab 2 Sam 18:15

ABSENT *being away*
we are **a** one from Gen 31:49
a in body 1 Cor 5:3
a from the Lord 2 Cor 5:6
a from the body 2 Cor 5:8

ABSTAIN *refrain from*
a from wine Num 6:3
a-ing from foods 1 Tim 4:3
a from wickedness 2 Tim 2:19
a from fleshly lusts 1 Pet 2:11

ABUNDANCE *plenty, surplus*
seven years of **a** Gen 41:34
a of all things Deut 28:47
a of Your house Ps 36:8
a of peace Ps 72:7
a of counselors Prov 24:6
he who loves **a** Eccl 5:10
delight yourself in **a** Is 55:2
one has an **a** Luke 12:15
the **a** of grace Rom 5:17

ABUNDANT *enough, plenteous*
come...find **a** water 2 Chr 32:4
a righteousness Job 37:23
a in lovingkindness Ps 86:5
comfort is **a** 2 Cor 1:5

ABUNDANTLY
they may breed **a** Gen 8:17
Populate the earth **a** Gen 9:7
will prosper you **a** Deut 30:9
drip upon man **a** Job 36:28

ABUSE (n) *insulting speech*
hurling **a** at Him Matt 27:39
was hurling **a** Luke 23:39

ABUSE (v) *hurt, molest*
a-d her all night Judg 19:25
uncircumcised...**a** me 1 Chr 10:4

ABUSIVE *filthy, vulgar*
a speech from your Col 3:8
strife, **a** language 1 Tim 6:4

ABYSS *deep, depth*
go away into the **a** Luke 8:31
descend into the **a** Rom 10:7
angel of the **a** Rev 9:11
key of the **a** Rev 20:1

ACCEPT *receive*
a the work of Deut 33:11
a good from God Job 2:10
the LORD **a-ed** Job Job 42:9
a-ed no chastening Jer 2:30
hear the word and **a** Mark 4:20
God has **a-ed** him Rom 14:3
a one another Rom 15:7

ACCEPTABLE *pleasing*
my heart Be **a** Ps 19:14
sacrifice, **a** to God Rom 12:1
a to the saints Rom 15:31
now is the **a** time 2 Cor 6:2

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to God an **a** service Heb 12:28
sacrifices **a** to God 1 Pet 2:5

ACCESS *approach, entry*
grant you free **a** Zech 3:7
our **a** in one Spirit Eph 2:18

ACCOMPANY *attach to, follow*
who **a** my lord 1 Sam 25:27
a-ied the king 2 Sam 19:40
a-ied by trumpets 2 Chr 5:13
allowed no one to **a** Mark 5:37
that **a** salvation Heb 6:9

ACCOMPLISH *perform, realize*
a-ed deliverance 1 Sam 11:13
shall **a** my desire 1 Kin 5:9
God...**a-es** *all things* Ps 57:2
has **a-ed** His wrath Lam 4:11
a-ed redemption Luke 1:68
a His work John 4:34
I am **a-ing** a work Acts 13:41
when sin is **a-ed** James 1:15
man can **a** much James 5:16

ACCORD *agreement, union*
one **a** to fight Josh 9:2
voices...with one **a** Acts 4:24
one **a** in Solomon's Acts 5:12
crowds with one **a** Acts 8:6
one **a** they came Acts 12:20

ACCORDING
a to your word Gen 30:34
Moses did; **a** to all Ex 40:16
a to our sins Ps 103:10
a to his deeds Matt 16:27
a to the revelation Rom 16:25
heirs **a** to promise Gal 3:29
a to His riches Phil 4:19

ACCOUNT (n) *reckoning*
the **a** of the heavens Gen 2:4
On whose **a** *has* this Jon 1:8
settled **a-s** with Matt 25:19
who will give an **a** Heb 13:17

ACCOUNT (v) *reckon*
do not **a** *this* sin Num 12:11
I am **a-ed** wicked Job 9:29
You have taken **a** of Ps 56:8
are **a-ed** as nothing Dan 4:35

ACCURATELY *correctly*
teaching **a**...things Acts 18:25
a handling...word 2 Tim 2:15

ACCURSED *damned*
camp of Israel **a** Josh 6:18
be *thought* **a** Is 65:20
Depart...**a** ones Matt 25:41
he is to be **a** Gal 1:8
in greed, **a** children 2 Pet 2:14

ACCUSATION *charge of wrong*
wrote an **a** against Ezra 4:6
find a ground of **a** Dan 6:4
What **a** do you John 18:29
a against my nation Acts 28:19
Do not receive an **a** 1 Tim 5:19

ACCUSE *testify against*
a-d his brother Deut 19:18
a-s you in judgment Is 54:17
He was being **a-d** Matt 27:12
a-ing...vehemently Luke 23:10
a you before the John 5:45
alternately **a-ing** Rom 2:15
not **a-d** of dissipation Titus 1:6
unjustly **a-ing** us 3 John 10

ACCUSER *complainant*
they act as my **a-s** Ps 109:4
instructing his **a-s** Acts 23:30
when the **a-s** stood Acts 25:18
a of our brethren Rev 12:10

ACHAIA
province of Greece Acts 18:12; Rom 15:26; 1 Cor 16:15

ACHAN
stole from Jericho Josh 7:1
executed by people Josh 7:25

ACKNOWLEDGE *confess*
I **a-d** my sin Ps 32:5
all your ways **a** Him Prov 3:6
Pharisees **a** them all Acts 23:8
see fit to **a** God Rom 1:28

ACQUAINTED *become familiar*
a with all my ways Ps 139:3
a with grief Is 53:3

ACQUAINTANCE *friend*
a-s are...estranged Job 19:13
dread to my **a-s** Ps 31:11
removed my **a-s** far Ps 88:8
relatives and **a-s** Luke 2:44
And all His **a-s** Luke 23:49

ACQUIRE *get, purchase*
a property in it Gen 34:10
have **a-d** Ruth Ruth 4:10
a wise counsel Prov 1:5
You have **a-d** riches Ezek 28:4
Do not **a** gold Matt 10:9

ACQUIT *declare innocent*
not **a** me of my guilt Job 10:14
A me of hidden *faults* Ps 19:12
You will not be **a-ted** Jer 49:12

ACT (n) *deed, work*
a detestable **a** Lev 20:13
mighty **a-s** as Yours Deut 3:24
every abominable **a** Deut 12:31
the **a-s** of Solomon 1 Kin 11:41
over the rebellious **a** Mic 7:18

ACT (v) *behave*
they refuse to **a** Prov 21:7
I **a-ed** ignorantly 1 Tim 1:13
So speak and so **a** James 2:12
are **a-ing** faithfully 3 John 5

ACTION *behavior, work*
a-s are weighed 1 Sam 2:3
a-s of **a**...harlot Ezek 16:30
plan or **a** is Acts 5:38
prepare your minds for **a** 1 Pet 1:13

ADAM
1 *first man* Gen 2:20
fall of man Gen 3:6,7
type of Christ Rom 5:14
compared to Jesus 1 Cor 15:22
2 *site in Jordan Valley* Josh 3:16

ADAR
twelfth month of Hebrew calendar Ezra 6:15
Purim observed Esth 3:7;9:19ff

ADD
a to your yoke 1 Kin 12:11
a-ing to the wrath Neh 13:18
not **a** to His words Prov 30:6
if anyone **a-s** to them Rev 22:18

ADJURE *charge solemnly*
many times...I **a** 1 Kin 22:16
I **a** you, O daughters Song 3:5
I **a** you by Jesus Acts 19:13

ADMINISTRATION
a of the province Dan 3:12
healings, helps, **a-s** 1 Cor 12:28
in our **a** of this 2 Cor 8:20
a of the mystery Eph 3:9

ADMONISH *warn*
prophets...had **a-ed** Neh 9:26
How shall I **a** you Lam 2:13
not cease to **a** each Acts 20:31
able also to **a** one Rom 15:14
a-ing one another Col 3:16
a the unruly 1 Thess 5:14
a him as a brother 2 Thess 3:15

ADONIJAH
1 *son of David* 2 Sam 3:4
aspired to throne 1 Kin 1:5ff
pardoned 1 Kin 1:52ff
executed 1 Kin 2:25
2 *Levite* 2 Chr 17:8
3 *of the restoration* Neh 10:16

ADOPTION *acceptance*
spirit of **a** as sons Rom 8:15
to whom belongs...**a** Rom 9:4
receive the **a** as sons Gal 4:5
predestined us to **a** Eph 1:5

ADORN *array, clothe*
A yourself with Job 40:10
as a bride **a-s** herself Is 61:10
a-ed with beautiful Luke 21:5
women to **a** 1 Tim 2:9
a the doctrine of God Titus 2:10
a-ed with gold Rev 17:4
as a bride **a-ed** Rev 21:2

ADULTERER
a and the adulteress Lev 20:10
eye of the **a** waits Job 24:15
associate with **a-s** Ps 50:18
a-s, nor effeminate 1 Cor 6:9
a-s God will judge Heb 13:4

ADULTERESS
a shall surely be Lev 20:10
a who flatters with Prov 2:16
mouth of an **a** Prov 22:14
You **a** wife, who Ezek 16:32
they are **a-es** Ezek 23:45
shall be called an **a** Rom 7:3

ADULTERY
shall not commit **a** Ex 20:14
man who commits **a** Lev 20:10
a-ies of faithless Jer 3:8
worn out by **a-ies** Ezek 23:43
committed **a** with her Matt 5:28
woman commits **a** Matt 5:32
Do not commit **a** Luke 18:20
eyes full of **a** 2 Pet 2:14

ADVANCE *ahead, beyond*
old, **a-d** in age Gen 24:1
a-d *in years* 1 Sam 17:12
have told you in **a** Matt 24:25
both **a-d** in years Luke 1:7
a-ing in Judaism Gal 1:14

ADVANTAGE *benefit, profit*
lead surely to **a** Prov 21:5
What **a** does man Eccl 1:3
Wisdom has the **a** Eccl 10:10
a that I go away John 16:7
what **a** has the Jew Rom 3:1
no **a** would be taken of us 2 Cor 2:11
sake of *gaining an* **a** Jude 16

ADVERSARY *foe, opponent*
an **a** to your **a-ies** Ex 23:22
an **a** to Solomon 1 Kin 11:14
And my **a-ies** will rejoice Ps 13:4
a-ies and my enemies Ps 27:2
redeemed...from the **a** Ps 78:42
crush his **a-ies** Ps 89:23
there are many **a-ies** 1 Cor 16:9
consume the **a-ies** Heb 10:27
Your **a**, the devil 1 Pet 5:8

ADVERSITY *distress, misfortune*
death and **a** Deut 30:15
not accept **a** Job 2:10
relief from...**a** Ps 94:13
falls into **a** Prov 13:17
A pursues sinners Prov 13:21

ADVICE *counsel*
forsook the **a** 1 Kin 12:13
a of the young 2 Chr 10:14
a of the cunning Job 5:13
they took his **a** Acts 5:40
have followed my **a** Acts 27:21

ADVISER *counselor*
with his **a** Ahuzzath Gen 26:26
Pharaoh's wisest **a-s** Is 19:11

ADVOCATE *defender, witness*
my **a** is on high Job 16:19
A with the Father 1 John 2:1

AFFECTION *devotion, love*
set His **a** to love Deut 10:15
in your own **a-s** 2 Cor 6:12
a of Christ Jesus Phil 1:8
fond an **a** for you 1 Thess 2:8

AFFLICT (v) *oppress, trouble*
a them with hard labor Ex 1:11
not **a** any widow Ex 22:22
Egyptians...**a-ed** us Deut 26:6
bind him to **a** him Judg 16:5
the wicked **a** them 2 Sam 7:10
They **a-ed** his feet Ps 105:18
He was **a-ed** Is 63:9
will **a** you no longer Nah 1:12
were sick or **a-ed** Acts 5:16
are **a-ed** in every 2 Cor 4:8
those who **a** you 2 Thess 1:6
a-ed, ill-treated Heb 11:37

AFFLICTED (n) *troubled*
save an **a** people 2 Sam 22:28
to catch the **a** Ps 10:9
justice to the **a** Ps 82:3
LORD supports the **a** Ps 147:6
days of the **a** Prov 15:15
O **a** one Is 54:11
good news to the **a** Is 61:1

AFFLICTION *oppression*
my **a** and the toil Gen 31:42
the land of my **a** Gen 41:52
the bread of **a** Deut 16:3
LORD saw the **a** 2 Kin 14:26
You saw the **a** Neh 9:9
afflicted in their **a** Job 36:15
Look upon my **a** Ps 25:18
a severe **a** Eccl 6:2
a or persecution Mark 4:17
healed of her **a** Mark 5:29
a-s await me Acts 20:23
out of much **a** 2 Cor 2:4
great ordeal of **a** 2 Cor 8:2
to suffer **a** 1 Thess 3:4

AFRAID *dreading, fearful*
a because...naked Gen 3:10
a to look at God Ex 3:6
a and fainthearted Deut 20:8
Whoever is **a** Judg 7:3
a of the terror Ps 91:5
not **a** of the snow Prov 31:21
a to swear Eccl 9:2
a of man who dies Is 51:12
a to take Mary Matt 1:20
were **a** of Him Mark 11:18
Do not be **a**, Mary Luke 1:30
a of those who kill Luke 12:4
a of the people Luke 22:2
a that, as the serpent 2 Cor 11:3
Do not be **a** Rev 1:17

AGABUS
prophet Acts 11:28;21:10

AGE *period, year*
David reached old **a** 1 Chr 23:1
a should speak Job 32:7
either in this **a** Matt 12:32
the end of the **a** Matt 13:40
sons of this **a** are Luke 16:8
in the **a**-s to come Eph 2:7
hidden...*past* **a**-s Col 1:26
in the present **a** Titus 2:12

AGED *old*
Wisdom is...**a** men Job 12:12
a are among us Job 15:10
refined, **a** wine Is 25:6
Paul, the **a** Philem 9

AGONY *anguish*
a has seized me 2 Sam 1:9
A like...childbirth Jer 50:43
in **a** in this flame Luke 16:24
in **a** He was praying Luke 22:44
the **a** of death Acts 2:24

AGREE *consent*
if two of you **a** Matt 18:19
did you not **a** Matt 20:13
Jews had already **a**-d John 9:22
have **a**-d together Acts 5:9
words...Prophets **a** Acts 15:15
a with sound words 1 Tim 6:3

AGREEMENT *accord*
an **a** in writing Neh 9:38
Saul was in hearty **a** Acts 8:1
a has the temple 2 Cor 6:16
three are in **a** 1 John 5:8

AGRIPPA
1 *Herod Agrippa I see* **HEROD**
2 *Herod Agrippa II see* **HEROD**

AHAB
1 *king of Israel* 1 Kin 16:28
son of Omri 1 Kin 16:29
married Jezebel 1 Kin 16:31
idolater 1 Kin 16:33
2 *false prophet* Jer 29:21,22

AHASUERUS
1 *Persian king, Xerxes I*
Ezra 4:6; Book of Esther
2 *father of Darius the Mede*
Dan 9:1

AHAZ
1 *son of Jotham* 2 Kin 15:38
king of Judah 2 Kin 16:2
2 *line of Jonathan* 1 Chr 8:35

AHIJAH / AHIAH
1 *prophet of Shiloh* 1 Kin 14:2
2 *of Issachar* 1 Kin 15:27
3 *son of Jerahmeel* 1 Chr 2:25
4 *the Pelonite* 1 Chr 11:36
5 *under Nehemiah* Neh 10:26

AHIMELECH
1 *high priest* 1 Sam 22:16
gave bread and sword to David 1 Sam 21:1-9
2 *Hittite* 1 Sam 26:6,7

AHITHOPHEL
counselor of David
2 Sam 15:12; 1 Chr 27:33

AI
place near Bethel Gen 12:8
defeat of Israelites Josh 7:5
captured Josh 8:23, 29

AIJALON
1 *city of refuge* Josh 10:12
Levitical city Josh 21:24
2 *valley* Josh 19:42
3 *Zebulunite town* Judg 12:12

AIR *breeze, sky*
no **a** can come Job 41:16
They pant for **a** Jer 14:6
birds of the **a** Matt 6:26
not beating the **a** 1 Cor 9:26
speaking into the **a** 1 Cor 14:9
power of the **a** Eph 2:2
the Lord in the **a** 1 Thess 4:17

ALABASTER *whitish stone*
stones and **a** 1 Chr 29:2
pillars of **a** Song 5:15
brought an **a** vial Luke 7:37

ALARM (n) *danger, warning*
when you blow an **a** Num 10:5
The **a** of war Jer 4:19
shout of **a** at noon Jer 20:16
a on My...mountain Joel 2:1

ALARM (v) *frighten, warn*
he is not **a**-ed Job 40:23
interpretation **a** you Dan 4:19
thoughts **a**-ed him Dan 5:6
being much **a**-ed Acts 10:4
in no way **a**-ed by Phil 1:28

ALERT (n) *watch*
be on the **a** Matt 24:42
be **a** and sober 1 Thess 5:6

ALERT (v) *be watchful*
keeping **a** in it Col 4:2
let us be **a** 1 Thess 5:6

ALEXANDER
1 *son of Simon of Cyrene* Mark 15:21
2 *of priestly family* Acts 4:6
3 *Ephesian Jew* Acts 19:33
4 *apostate teacher* 1 Tim 1:20
5 *enemy of Paul* 2 Tim 4:14

ALEXANDRIAN
1 *of Alexandria* Acts 6:9
2 *ship* Acts 27:6;28:11
3 *Apollos* Acts 18:24

ALIEN *foreigner, stranger*
love for the **a** Deut 10:19
give it to the **a** Deut 14:21
Our houses to **a**-s Lam 5:2
a-s in a foreign land Acts 7:6
no longer...**a**-s Eph 2:19
he lived as an **a** Heb 11:9
I urge you as **a**-s 1 Pet 2:11

ALIENATE *estrange*
Or I shall be **a**-d Jer 6:8
a this choice *portion* Ezek 48:14
were formerly **a**-d Col 1:21

ALIVE
Is your father still **a** Gen 43:7
down **a** to Sheol Num 16:33
go down **a** to Sheol Ps 55:15
may keep **a** a heifer Is 7:21
when He was...**a** Matt 27:63
heard...He was **a** Mark 16:11
presented Himself **a** Acts 1:3
yet the spirit is **a** Rom 8:10
all will be made **a** 1 Cor 15:22
made us **a** together Eph 2:5
a in the spirit 1 Pet 3:18
I am **a** forevermore Rev 1:18

ALLEGIANCE *loyalty*
pledged **a** to King 1 Chr 29:24
he pledged his **a** Ezek 17:18

ALLIANCE *agreement*
formed a marriage **a** 1 Kin 3:1
after an **a** is made Dan 11:23

ALLIED *joined*
a...by marriage 2 Chr 18:1
throne of...**a** Ps 94:20

ALLOT *apportion, divide*
only **a** it to Israel Josh 13:6
a Him a portion Is 53:12
a-ted to each...faith Rom 12:3

ALLOTMENT *portion*
an **a** from Pharaoh Gen 47:22
as a perpetual **a** Num 18:19
Jacob is the **a** Deut 32:9
set apart the...**a** Ezek 48:20

ALLOW *permit*
not **a** the destroyer Ex 12:23
whether his body **a**-s Lev 15:3
a Your Holy One Ps 16:10
Nor **a** Your Holy One Acts 2:27
not be **a**-ed to live Acts 22:22
a you to be tempted 1 Cor 10:13
not **a** a woman 1 Tim 2:12

ALMIGHTY *all-powerful*
I am God **A** Gen 17:1
vision of the **A** Num 24:4
A has afflicted me Ruth 1:21
limits of the **A** Job 11:7
A was yet with me Job 29:5
destruction from...**A** Joel 1:15
Lord God, the **A** Rev 4:8
the **A**, reigns Rev 19:6

ALMOND
a and plane trees Gen 30:37
shaped like **a** *blossoms* Ex 37:19
and it bore ripe **a**-s Num 17:8

ALMS *charity*
a to the *Jewish* Acts 10:2
bring a to my nation Acts 24:17

ALONE
So He let him **a** Ex 4:26
Leave me **a**, for my Job 7:16
not live on bread **a** Matt 4:4
He was praying **a** Luke 9:18
I am not **a** *in it* John 8:16
receiving but you **a** Phil 4:15
and not by faith **a** James 2:24

ALOUD *joyful, piercing*
crying **a** as she 2 Sam 13:19
read **a** from the book Neh 13:1
I will cry **a** Ps 77:1
Sing **a** with gladness Jer 31:7
The king called **a** Dan 5:7
began to weep **a** Acts 20:37

ALPHA
first letter of Gr. alphabet Rev 1:8
title of Jesus Christ Rev 21:6
expresses eternalness of God Rev 22:13

ALTAR *place of sacrifice*
offerings on the **a** Gen 8:20
Moses built an **a** Ex 17:15
fire on the **a** Lev 6:9
Gideon built an **a** Judg 6:24
erect an **a** to 2 Sam 24:18
go to the **a** of God Ps 43:4
a-s may become waste Ezek 6:6
offering at the **a** Matt 5:23
a that sanctifies Matt 23:19
golden **a** of incense Heb 9:4
we have an **a** Heb 13:10
horns of the golden **a** Rev 9:13

ALWAYS *ever, forever*
fear the LORD...**a** Deut 14:23
He will not **a** strive Ps 103:9
fear of the LORD **a** Prov 23:17
a loses his temper Prov 29:11
will I **a** be angry Is 57:16
I am with you **a** Matt 28:20
you **a** have...poor Mark 14:7
Rejoice in the Lord **a** Phil 4:4
a be with...Lord 1 Thess 4:17
I will **a** be ready 2 Pet 1:12

AMALEKITES
descendants of Esau Gen 36:12
tribe in Negev and Sinai Ex 17:8,9; Num 14:25; 1 Sam 15:7; 1 Chr 4:43

AMASA
1 *son of Abigail* 1 Chr 2:17
Absalom's commander 2 Sam 17:25
pardoned 2 Sam 19:13
2 *an Ephraimite* 2 Chr 28:12

AMAZED *astonished, astounded*
are **a** at His rebuke Job 26:11
a at His teaching Mark 1:22
heard Him were **a** Luke 2:47
Do not be **a** that I said John 3:7
were **a** and astonished Acts 2:7
whole earth was **a** Rev 13:3

AMAZEMENT *astonishment*
a came upon them Luke 4:36
with wonder and **a** Acts 3:10

AMAZIAH
1 *king of Judah* 2 Kin 12:21
son of Joash 2 Kin 14:1
2 *a Simeonite* 1 Chr 4:34
3 *son of Hilkiah* 1 Chr 6:45
4 *a priest of Bethel* Amos 7:10

AMBASSADOR *envoy*
a-s of peace weep Is 33:7
a-s for Christ 2 Cor 5:20
an **a** in chains Eph 6:20

AMBITION *design, intention*
out of selfish **a** Phil 1:17
a to lead a quiet 1 Thess 4:11
jealousy...selfish **a** James 3:14

AMBUSH (n) *cover, hiding place*
a for the city Josh 8:2
rise from *your* **a** Josh 8:7
Israel set men in **a** Judg 20:29
a...behind them 2 Chr 13:13
Place men in **a** Jer 51:12

AMBUSH (v) *lie in wait*
going to **a** the city Josh 8:4
a the innocent Prov 1:11
a their own lives Prov 1:18

AMEN *so be it*
people shall say, **A** Deut 27:16
the LORD forever! **A** Ps 89:52
glory forever...**A** Phil 4:20
the **A**, the faithful Rev 3:14
A, Come, Lord Jesus Rev 22:20

AMMONITES
tribes E of Jordan Gen 19:38
defeated Israel Judg 3:13
hired Arameans 2 Sam 10:6
fought against Judah 2 Kin 24:2

AMNON
1 *eldest son of David* 2 Sam 3:2
raped his sister 2 Sam 13:2ff
ordered killed 2 Sam 13:28
2 *line of Judah* 1 Chr 4:20

AMON
1 *Ahab's governor* 1 Kin 22:26
2 *king of Judah* 2 Kin 21:18-26
3 *of the Nethinims* Neh 7:59
4 *Egyptian deity* Jer 46:25

AMORITES
tribe on both sides of Jordan Gen 15:16; Ex 34:11; Deut 1:27; Judg 11:23; Amos 2:9

AMOS
prophet to Israel Book of Amos

AMOUNT *measure*
daily **a** of bricks Ex 5:19
a of your valuation Lev 27:23
large **a** of bronze 1 Chr 18:8

AMRAM
1 *father of Moses* Ex 6:18-20; 1 Chr 23:13
2 *son of Bani* Ezra 10:34

ANAK / ANAKIM
pre-Israelite tribe of Palestine Num 13:22-33
giants Deut 2:10; Josh 14:15

ANANIAS
1 *deceived Jerusalem church* Acts 5:1-5
2 *Damascus Christian* Acts 9:10,17
3 *high priest* Acts 23:2

ANCESTORS *forefathers*
blessings of my **a** Gen 49:26
the **a** have set Deut 19:14
iniquities of their **a** Jer 11:10

ANCHOR
they weighed **a** Acts 27:13
they cast four **a-s** Acts 27:29
an **a** of the soul Heb 6:19

ANCIENT *aged, old*
of the **a** mountains Deut 33:15
the records are **a** 1 Chr 4:22
keep to the **a** path Job 22:15
O **a** doors Ps 24:9
A of Days Dan 7:9
the **a-s** were told Matt 5:21
from **a** generations Acts 15:21
not spare the **a** world 2 Pet 2:5

ANDREW
fisherman Matt 4:18
brother of Peter Matt 4:18
receives Jesus John 1:40-42
apostle Luke 6:14

ANGEL *divine messenger*
send His **a** before Gen 24:7
a-s...were ascending Gen 28:12
an **a** to Jerusalem 1 Chr 21:15
bread of **a-s** Ps 78:25
Praise Him, all His **a-s** Ps 148:2
a of His presence Is 63:9
a who was speaking Zech 4:4
command His **a-s** Matt 4:6
a Gabriel was sent Luke 1:26
they are like **a-s** Luke 20:36
two **a-s** in white John 20:12
like the face of an **a** Acts 6:15
as an **a** of light 2 Cor 11:14
worship of the **a-s** Col 2:18
entertained **a-s** Heb 13:2
God did not spare **a-s** 2 Pet 2:4
a of the church Rev 2:1

ANGEL OF THE LORD
a called to Abraham Gen 22:15
a took his stand Num 22:22
I have seen the **a** Judg 6:22
a said to Elijah 2 Kin 1:3
a destroying 1 Chr 21:12
a encamps around those Ps 34:7
a admonished Joshua Zech 3:6
a commanded him Matt 1:24
a appeared to Joseph Matt 2:13
a...opened the gates Acts 5:19

ANGER *indignation, wrath*
My **a** will be kindled Ex 22:24
Moses' **a** burned Ex 32:19
from His burning **a** Deut 13:17
a with their idols 1 Kin 16:13
a kills the simple Job 5:2
not turn back His **a** Job 9:13
not rebuke me in Your **a** Ps 6:1
a is but for a moment Ps 30:5
He who is slow to **a** Prov 14:29
a man *given* to **a** Prov 22:24
a of the LORD Is 5:25
sun go down...**a** Eph 4:26
put...aside: **a** Col 3:8
slow to **a** James 1:19

ANGRY *enraged, indignant*
Why are you **a** Gen 4:6
king became very **a** Esth 1:12
that He not become **a** Ps 2:12
a man stirs up strife Prov 29:22
a beyond measure Is 64:9
and **a** no more Ezek 16:42
a with his brother Matt 5:22
Be **a**...do not sin Eph 4:26
a with this generation Heb 3:10

ANGUISH *distress, pain*
writhed in great **a** Esth 4:4
My heart is in **a** Ps 55:4
land of distress and **a** Is 30:6
A has seized us Jer 6:24
and **a** of heart 2 Cor 2:4

ANIMAL *beast, creature*
from man to **a-s** Gen 6:7
lies with an **a** Ex 22:19
the fat of the **a** Lev 7:25
wild **a-s** of the field Jer 27:6
a blemished **a** Mal 1:14
four-footed **a-s** Acts 10:12
like unreasoning **a-s** 2 Pet 2:12

ANNA
prophetess Luke 2:36

ANNAS
high priest Luke 3:2; John 18:13ff

ANNIHILATE *destroy*
to **a** all the Jews Esth 3:13
My enemy **a-d** them Lam 2:22
to destroy and **a** Dan 11:44
let it be **a-d** Zech 11:9

ANNOUNCE *proclaim*
Who **a-s** peace Is 52:7
I shall **a** My words Jer 18:2
a-ing to...disciples John 20:18
a-d...the Righteous Acts 7:52

ANNUL *dismiss, make void*
he shall **a** her vow Num 30:8
husband has **a-led** Num 30:12
not **a** Your covenant Jer 14:21
a-s one of the least Matt 5:19

ANOINT (v) *sprinkle oil upon*
a them and ordain Ex 28:41
a Aaron and his sons Ex 30:30
LORD **a-ed** you king 1 Sam 15:17
a-ed my head with oil Ps 23:5
a the most holy *place* Dan 9:24
has **a-ed** My body Mark 14:8
did not **a** My head Luke 7:46
and **a-ed** my eyes John 9:11
a-ed...feet of Jesus John 12:3
a-ed Him...Holy Spirit Acts 10:38
a-ing him with oil James 5:14

ANOINTED (adj) *consecrated*
if the **a** priest sins Lev 4:3
not touch My **a** 1 Chr 16:22
a cherub who Ezek 28:14
the two **a** ones Zech 4:14

ANOINTED (n) *consecrated one*
walk before My **a** 1 Sam 2:35
he is the LORD'S **a** 1 Sam 24:10
against His **A** Ps 2:2

ANOINTING (adj) *consecration*
spices for the **a** oil Ex 25:6
shall be a holy **a** oil Ex 30:31
for the LORD'S **a** oil Lev 10:7

ANOINTING (n) *consecration*
a shall qualify them Ex 40:15
a from the Holy 1 John 2:20
His **a** teaches you 1 John 2:27

ANSWER (n) *response*
consider what **a** I 1 Chr 21:12
the king sent an **a** Ezra 4:17
Who gives a right **a** Prov 24:26
amazed at...His **a-s** Luke 2:47

ANSWER (v) *respond*
anyone who will **a** you Job 5:1
The LORD **a-ed** me Ps 118:5
king **a-ed** and said Dan 2:8
Jesus **a-ing** said Matt 3:15
who **a-s** back to God Rom 9:20

ANT *insect*
to the **a**, O sluggard Prov 6:6
a-s are not a strong Prov 30:25

ANTELOPE *animal*
Like an **a** in a net Is 51:20

ANTICHRIST *foe of Christ*
a-s have appeared 1 John 2:18
This is the **a** 1 John 2:22
the *spirit* of the **a** 1 John 4:3
deceiver and the **a** 2 John 7

ANTIOCH
1 *city in Syria* Acts 6:5;11:19,26
2 *city in Galatia* Acts 13:14; 14:19

ANTIPAS
1 *Pergamum martyr* Rev 2:13
2 *Herod Antipas see* **HEROD**

ANXIETY *sorrow*
a because of my sin Ps 38:18
There is **a** by the sea Jer 49:23
casting all your **a** 1 Pet 5:7

ANXIOUS *concern, worry*
and will become **a** for us 1 Sam 9:5
not be **a** in...drought Jer 17:8
my spirit is **a** to Dan 2:3
Be **a** for nothing Phil 4:6

APART *separate*
So they set **a** Kedesh Josh 20:7
tear their fetters **a** Ps 2:3
a from your Father Matt 10:29
a from Him nothing John 1:3
a from Me you can John 15:5
faith **a** from works Rom 3:28

APOLLOS
Alexandrian Jew Acts 18:24
taught at Ephesus Acts 18:24
taught at Corinth 1 Cor 3:4,6

APOSTASY *faithlessness*
a-ies are numerous Jer 5:6
Turned away in...**a** Jer 8:5
I will heal their **a** Hos 14:4
unless the **a** comes 2 Thess 2:3

APOSTLE *sent with authority*
the twelve **a-s** Matt 10:2
named as **a-s** Luke 6:13
called *as* an **a** Rom 1:1
an **a** of Gentiles Rom 11:13
fit to be called an **a** 1 Cor 15:9
men are false **a-s** 2 Cor 11:13
He gave some *as* **a-s** Eph 4:11
Jesus, the A and Heb 3:1
a-s of the Lamb Rev 21:14

APOSTLESHIP *office of apostle*
received grace and **a** Rom 1:5
seal of my **a** 1 Cor 9:2
Peter in *his* **a** to Gal 2:8

APPAREL *clothing, garment*
of gold on your **a** 2 Sam 1:24
majestic in His **a** Is 63:1
put on his royal **a** Acts 12:21

APPEAL *ask, entreat*
standing and **a-ing** Acts 16:9
I **a** to Caesar Acts 25:11
Paul **a-ed** to be held Acts 25:21
a-ed to...Emperor Acts 25:25
a to *him* as a father 1 Tim 5:1
love's sake I...**a** Philem 9

APPEAR *become visible*
LORD **a-ed** to Abram Gen 12:7
glory of the LORD **a-ed** Ex 16:10
a-ed on the wings 2 Sam 22:11
and **a-ed** to many Matt 27:53
first **a-ed** to Mary Mark 16:9
who, **a-ing** in glory Luke 9:31
a-ed to them tongues Acts 2:3
we must all **a** before 2 Cor 5:10
a-ing of the glory Titus 2:13
will **a** a second time Heb 9:28
Chief Shepherd **a-s** 1 Pet 5:4
not **a-ed** as yet 1 John 3:2

APPEARANCE *countenance*
handsome in...**a** Gen 39:6
the **a** of the angel Judg 13:6
at the outward **a** 1 Sam 16:7
a is blacker than soot Lam 4:8
lapis lazuli in **a** Ezek 1:26
they neglect their **a** Matt 6:16
judge according to **a** John 7:24
a of His coming 2 Thess 2:8
a of the locusts Rev 9:7

APPEASE *moderate, mollify*
I will **a** him Gen 32:20
wise man will **a** it Prov 16:14
have **a-d** My wrath Zech 6:8

APPETITE *desire, hunger*
our **a** is gone Num 11:6
a of the young lions Job 38:39
man of *great* **a** Prov 23:2
a is not satisfied Eccl 6:7
enlarges his **a** like Hab 2:5
whose god is *their* **a** Phil 3:19

APPLE *fruit*
as the **a** of the eye Ps 17:8
Like **a-s** of gold Prov 25:11
Refresh me with **a-s** Song 2:5
touches the **a** of His Zech 2:8

APPOINT *assign, commission*
shall **a** *as a penalty* Ex 21:23
I will **a** over you Lev 26:16
who **a-ed** Moses 1 Sam 12:6
to **a** their relatives 1 Chr 15:16
a magistrates and Ezra 7:25
there is a harvest **a-ed** Hos 6:11
a-ed elders for them Acts 14:23
a-ed a preacher and 1 Tim 2:7
For the Law **a-s** men Heb 7:28

APPORTION *distribute*
a the inheritance Num 34:29
a this land Josh 13:7
He **a-s** our fields Mic 2:4

APPROPRIATE *suitable*
blessing **a** to him Gen 49:28
eat at the **a** time Eccl 10:17
a to repentance Acts 26:20

APPROVAL *consent*
loved the **a** of men John 12:43
give hearty **a** to Rom 1:32
men of old gained **a** Heb 11:2

APPROVE *accept, attest*
the Lord does not **a** Lam 3:36
too pure to **a** evil Hab 1:13
standing by **a-ing** Acts 22:20
and **a-d** by men Rom 14:18
present yourself **a-d** 2 Tim 2:15

AQUILA
a native of Pontus Acts 18:2
Corinthian Christian Acts 18:18
co-worker with Paul Rom 16:3

ARAB
1 *town in Judah* Josh 15:52
2 *ethnic identity* 1 Kin 10:15; Neh 2:19; Is 13:20

ARABAH
1 *desert steppe* Is 35:1,6; Jer 52:7
2 *Jordan rift valley* Deut 1:1; Josh 3:17
3 *Dead Sea* Josh 3:16; 2 Kin 14:25

ARABIA
land SE of Israel / Judah Is 21:13; Ezek 30:5; Gal 1:17;4:25

ARAM
1 *son of Shem* Gen 10:22,23
2 *line of Asher* 1 Chr 7:34
3 *ancestor of Jesus, shortened to Ram* Ruth 4:19; Matt 1:3; Luke 3:33
4 *Syria and N Mesopotamia* Num 23:7; 1 Kin 11:25; 2 Kin 13:19; Is 7:8

ARAMAIC
Semitic language 2 Kin 18:26; Ezra 4:7; Is 36:11; Dan 2:4

ARAMEANS
tribes of Aram 2 Sam 8:5; 1 Kin 20:20; 2 Kin 24:2

ARARAT
kingdom and mountain range in Armenia Gen 8:4; 2 Kin 19:37; Jer 51:27

ARAUNAH
Jebusite owner of threshing floor on Mt. Moriah 2 Sam 24:16,18
David purchases threshing floor for altar and later temple 2 Sam 24:23,24
see also **ORNAN**

ARCHANGEL
voice of *the* **a** 1 Thess 4:16
But Michael the **a** Jude 9

ARCHELAUS *see* **HEROD**

ARCHER *bowman*
the **a-s** hit him 1 Sam 31:3
a-s shot King Josiah 2 Chr 35:23
a-s equipped with bows Ps 78:9
an **a** who wounds Prov 26:10

ARCHIPPUS
Colossian Christian Col 4:17
co-worker with Paul Philem 2

AREOPAGUS
hill and council in Athens Acts 17:19,22

ARGUE *dispute, question*
I will **a** my ways Job 13:15
hastily to **a** *your case* Prov 25:8
Pharisees...**a** with Mark 8:11
scribes **a-ing** with Mark 9:14
a-ing with the...*Jews* Acts 9:29

ARGUMENT *disagreement*
Please hear my **a** Job 13:6
mouth are no **a-s** Ps 38:14
a started among them Luke 9:46

ARIEL
1 *a Moabite* 2 Sam 23:20; 1 Chr 11:22
2 *applied to Jerusalem* Is 29:1ff
3 *sent by Ezra* Ezra 8:16

ARISE *rise, stand*
A, walk about the Gen 13:17
Abraham **arose** early Gen 19:27
will **a** and play Deut 31:16
you have **a-n** early 1 Sam 29:10
arose and tore his robe Job 1:20
when God **a-s** Job 31:14
A, O LORD; save me Ps 3:7
Though war **a** Ps 27:3
A, my darling Song 2:13
a-n *anyone* greater Matt 11:11
false prophets will **a** Matt 24:11
arose from the dead Acts 10:41
A, and be baptized Acts 22:16
a from the dead Eph 5:14
arose loud voices Rev 11:15

ARISTARCHUS
Thessalonian Christian Acts 20:4; 27:2
co-worker with Paul Col 4:10; Philem 24

ARK *chest, vessel*
a of gopher wood Gen 6:14
into the **a** to Noah Gen 7:9
a of acacia wood Ex 37:1
a of the covenant Josh 4:7
Noah entered the **a** Matt 24:38
a of His covenant Rev 11:19

ARM (n) *part of body*
the everlasting **a-s** Deut 33:27
a without strength Job 26:2
a-s of the wicked Ps 37:17
His holy **a** have gained Ps 98:1
a seal on your **a** Song 8:6
be carried in the **a-s** Is 60:4
took...in His **a-s** Mark 10:16
with an uplifted **a** Acts 13:17

ARM (v) *mobilize*
A men from among Num 31:3
a-ed for battle Num 32:29
a-ed with iron 2 Sam 23:7
a yourselves also 1 Pet 4:1

ARMAGEDDON
see **HAR-MAGEDON**

ARMED (adj) *mobilized*
the **a** men went Josh 6:13
their **a** camps 1 Sam 28:1
So the **a** men left 2 Chr 28:14
like an **a** man Prov 6:11

ARMOR *protective device*
a joint of the **a** 1 Kin 22:34
strip off his outer **a** Job 41:13
all his **a** on which Luke 11:22
put on...**a** of light Rom 13:12
full **a** of God Eph 6:11

ARMY *host, war*
not go out with the **a** Deut 24:5
like the **a** of God 1 Chr 12:22
a ready for battle 2 Chr 26:11
officers of the **a** Neh 2:9
forth with our **a-ies** Ps 60:10
exceedingly great **a** Ezek 37:10
a-ies...in heaven Rev 19:14
and against His **a** Rev 19:19

ARNON
river and border Num 21:13
valley in Moab Deut 2:24

AROMA *odor*
the soothing **a** Gen 8:21
his **a** has not changed Jer 48:11
through us...sweet **a** 2 Cor 2:14
a from life to life 2 Cor 2:16
as a fragrant **a** Eph 5:2

AROUSE *raise, stir*
A Yourself to help me Ps 59:4
a-s for you the spirits Is 14:9
a-d one from the north Is 41:25
He will **a** *His* zeal Is 42:13
LORD has **a-d** the spirit Jer 51:11

ARRANGE *set in order*
a what belongs on it Ex 40:4
shall **a** the pieces Lev 1:8
he **a-d** the wood 1 Kin 18:33
for so he had **a-d** it Acts 20:13

ARRAY (n) *arrangement, order*
went up in martial **a** Ex 13:18
in battle **a** Josh 4:12
Worship...in holy **a** 1 Chr 16:29
holy **a**, from the womb Ps 110:3

ARRAY (v) *adorn, clothe*
Israel **a-ed** for battle Judg 20:20
let them **a** the man Esth 6:9
A yourselves before Job 33:5
a-ed Him in a purple John 19:2

ARREST *restrain*
he **a-ed** Jeremiah Jer 37:13
Herod had John **a-ed** Matt 14:3
and clubs to **a** Me Matt 26:55
proceeded to **a** Peter Acts 12:3

ARROGANCE *pride*
your **a** has come 2 Kin 19:28
Pride and **a** and Prov 8:13
a of the proud Is 13:11
a, pride, and fury Is 16:6
a of your heart Jer 49:16
you boast in your **a** James 4:16

ARROGANT *proud*
a men have risen up Ps 86:14
But a fool is **a** Prov 14:16
a toward the LORD Jer 48:26
Knowledge makes **a** 1 Cor 8:1
boastful, **a**, revilers 2 Tim 3:2
speaking...**a** *words* 2 Pet 2:18

ARROW *dart, missile*
shot an **a** past him 1 Sam 20:36
a-s of the Almighty Job 6:4
a cannot make him Job 41:28
make ready their **a** Ps 11:2
broke the flaming **a-s** Ps 76:3
sword and a sharp **a** Prov 25:18
tongue is a deadly **a** Jer 9:8
target for the **a** Lam 3:12
deadly **a-s** of famine Ezek 5:16
a-s of the evil *one* Eph 6:16

ART *craft*
with their secret **a-s** Ex 7:22
the perfumers' **a** 2 Chr 16:14

ARTAXERXES
Persian king Ezra 4:7,8;7:1,12; Neh 2:1;5:14

ARTEMIS
Greek goddess Acts 19:24ff

ARTICLE *object, vessel*
a-s of silver Gen 24:53
any wooden **a** Lev 11:32
of every precious **a** Hos 13:15
every **a** of ivory Rev 18:12

ASA
1 *king of Judah* 1 Kin 15:8-24; 2 Chr 14:8-15
2 *a Levite* 1 Chr 9:16

ASCEND *go up*
a into the hill Ps 24:3
If I **a** to heaven Ps 139:8
Who has **a-ed** into Prov 30:4
breath of man **a-s** Eccl 3:21
has **a-ed** into heaven John 3:13
Son of Man **a-ing** John 6:62
a-ed to the Father John 20:17
who **a-ed** far above Eph 4:10

ASCENT *hill, rise*
by the **a** of Heres Judg 8:13
a of the...Olives 2 Sam 15:30
Song of **A-s** Ps 120-134

ASCRIBE *attribute*
have **a-d** to David 1 Sam 18:8
A to the LORD 1 Chr 16:28
a righteousness to Job 36:3

ASH
but dust and **a-es** Gen 18:27
from the **a** heap 1 Sam 2:8
a-es on her head 2 Sam 13:19
a-es were poured 1 Kin 13:5
proverbs of **a-es** Job 13:12
repent in dust and **a-es** Job 42:6
garland instead of **a-es** Is 61:3
roll in **a-es** Jer 6:26
sackcloth and **a-es** Luke 10:13
a-es of a heifer Heb 9:13

ASHAMED *embarrassed*
naked and were not **a** Gen 2:25
Let me never be **a** Ps 71:1
a of Me...My words Mark 8:38
a when He comes Luke 9:26
not **a** of the gospel Rom 1:16
a of the testimony 2 Tim 1:8
God is not **a** Heb 11:16
he is not to be **a** 1 Pet 4:16

ASHDOD
Philistine city Josh 15:47; 1 Sam 5:1,6; Amos 1:8

ASHER
1 *eighth son of Jacob* Gen 35:26;49:20
2 *tribe of Israel* Num 1:41;13:13; Rev 7:6
3 *town in hill country* Josh 17:7

ASHERAH
Canaanite goddess and symbol Deut 16:21; Judg 6:25
Asherim (pl) 1 Kin 14:15; Mic 5:14
Asheroth (pl) Judg 3:7; 2 Chr 19:3

ASHKELON
Philistine city Judg 1:18; 2 Sam 1:20; Jer 47:5; Zeph 2:4

ASHTORETH
1 *Near Eastern goddess* 1 Kin 11:5,33; 2 Kin 23:13
Ashtaroth (pl) Judg 2:13; 1 Sam 7:4;31:10
2 *town of Bashan in E Manasseh* Deut 1:4; Josh 13:12

ASIA
Roman province of Asia Minor Acts 6:9; Rom 16:5; Rev 1:4

ASK *appeal, beg, inquire*
whatever you **a** Ruth 3:11
Two things I **a-ed** Prov 30:7
A a sign for yourself Is 7:11
a for the ancient paths Jer 6:16
A rain from the LORD Zech 10:1
Give to him who **a-s** Matt 5:42
A, and it will be Matt 7:7
a...believing Matt 21:22
pray and a, believe Mark 11:24
Jews a for signs 1 Cor 1:22
let him a of God James 1:5

ASLEEP *death, rest*
sound **a**...exhausted Judg 4:21
they fall a Ps 90:5
not died, but is a Matt 9:24
in the stern, a Mark 4:38
Lazarus...fallen a John 11:11
said this, he fell a Acts 7:60
fallen a in Jesus 1 Thess 4:14

ASSAIL *attack*
will you a a man Ps 62:3
Whoever **a-s** you Is 54:15
storm was **a-ing** *us* Acts 27:20

ASSEMBLE *gather*
a all the congregation Lev 8:3
A the people to Me Deut 4:10
David **a-d** all Israel 1 Chr 13:5
peoples may be **a-d** Is 43:9
A...on the mountains Amos 3:9
I will...a all of you Mic 2:12
whole city **a-d** to Acts 13:44
a-d to make war Rev 19:19

ASSEMBLY *congregation*
holy **a** on the seventh Ex 12:16
the people of the a Lev 16:33
a before the rock Num 20:10
Or calls an **a** Job 11:10
a of the righteous Ps 1:5
hate the a of evildoers Ps 26:5
proclaim a solemn a Joel 2:15
I delight in...**a-ies** Amos 5:21
the a was divided Acts 23:7
general a and church Heb 12:23
comes into your a James 2:2

ASSOCIATE (n) *colleague*
All my **a-s** abhor me Job 19:19
high priest and...**a-s** Acts 5:21

ASSOCIATE (v) *identify with*
shall they a with 1 Kin 11:2
a with adulterers Ps 50:18
not a with a man Prov 22:24
dared to a with them Acts 5:13
but a with the lowly Rom 12:16
not a with him 2 Thess 3:14

ASSURANCE *confirmation*
no one has a of life Job 24:22
a of understanding Col 2:2
full a of hope Heb 6:11
full a of faith Heb 10:22
a of *things* hoped for Heb 11:1

ASSURE *confirm*
kingdom will be **a-d** Dan 4:26
I a you before God Gal 1:20
will a our heart 1 John 3:19

ASSYRIA
kingdom name from Asshur Gen 10:22; 1 Chr 1:17
empire in upper Mesopotamia 2 Kin 19:17; Is 19:24; Jer 2:36

ASTONISHED *amazed*
will be **a** and hiss 1 Kin 9:8
a at His teaching Matt 22:33
listeners were a Mark 6:2
were utterly **a** Mark 7:37
they were all a Luke 1:63

ASTOUNDED *astonished*
prophets will be **a** Jer 4:9
a at the vision Dan 8:27
were completely a Mark 5:42

ASTRAY *erring, wandering*
a like a lost sheep Ps 119:176
leading *them* a Is 9:16
like sheep have gone a Is 53:6
led My people a Jer 23:32
lead a...the elect Mark 13:22
a from the faith 1 Tim 6:21
go a in their heart Heb 3:10
My bond-servants a Rev 2:20

ATHALIAH
1 *wicked daughter of Ahab wife of Jehoram* 2 Kin 11:1; 2 Chr 21:6
2 *a Benjamite* 1 Chr 8:26
3 *returned exile* Ezra 8:7

ATHENS
leading Greek city Acts 17:15ff

ATONEMENT *expiation*
by which **a** was made Ex 29:33
shall make a for him Lev 4:35
a before the LORD Lev 14:31
how can I make a 2 Sam 21:3
make a for iniquity Dan 9:24

ATONEMENT, DAY OF
see **DAY OF ATONEMENT**

ATTACK (n) *assault*
at the first a 2 Sam 17:9
king ready for the a Job 15:24
joined in the a Acts 24:9

ATTACK (v) *assault, fall upon*
that he will come and a Gen 32:11
adversary who **a-s** Num 10:9
and **a-ed** the camp Judg 8:11
a the Philistines 1 Sam 23:2
it **a-ed** the plant Jon 4:7
no man will a you Acts 18:10

ATTAIN *acquire*
I cannot a to it Ps 139:6
woman **a-s** honor Prov 11:16
worthy to a to that Luke 20:35
a-ed righteousness Rom 9:30
a to the resurrection Phil 3:11

ATTEND *pay attention to*
a to your priesthood Num 18:7
thousands were **a-ing** Dan 7:10
who a regularly 1 Cor 9:13
a to...business 1 Thess 4:11
ears a to their prayer 1 Pet 3:12

ATTENDANT *helper, servant*
the a of Moses Num 11:28
king's **a-s**, who served Esth 2:2
a-s of...bridegroom Mark 2:19

ATTENTION *heed, regard*
no a to false words Ex 5:9
gives a to the word Prov 16:20
pays a to falsehood Prov 29:12
they do not pay a Is 5:12
pay a to myths 1 Tim 1:4
a to the...reading 1 Tim 4:13

ATTIRE *covering, dress*
in his military a 2 Sam 20:8
cupbearers...a 2 Chr 9:4
Him in holy a 2 Chr 20:21

ATTITUDE *frame of mind*
see your father's a Gen 31:5
a of the righteous Luke 1:17
Have this a in Phil 2:5
have a different a Phil 3:15

AUGUSTUS
name of Caesar Octavianus Luke 2:1
see **CAESAR**

AUTHOR *source*
a of their salvation Heb 2:10
a...perfecter of faith Heb 12:2

AUTHORITY *power, right*
submit...to her a Gen 16:9
put...your a on him Num 27:20
Who gave Him a Job 34:13
a over...day of death Eccl 8:8
entrust him with your a Is 22:21
as *one* having a Matt 7:29
a on earth to forgive Matt 9:6
a over unclean spirits Matt 10:1
All a...given to Me Matt 28:18
Son of Man has a Luke 5:24
no a except from God Rom 13:1
majesty, dominion...a Jude 25
give a over...nations Rev 2:26

AVENGE *revenge*
He will a the blood Deut 32:43
the LORD a me 1 Sam 24:12
Shall I not a Myself Jer 5:9
I will a their blood Joel 3:21
a-ing our blood Rev 6:10

AVENGER *revenger*
The blood a himself Num 35:19
otherwise the a of blood Deut 19:6
a of their *evil* deeds Ps 99:8
God, an a who brings Rom 13:4
Lord is *the* a 1 Thess 4:6

AVOID *refuse*
A it, do not pass by Prov 4:15
a-ing...empty chatter 1 Tim 6:20

AWAIT *wait*
afflictions a me Acts 20:23
a-ing...the revelation 1 Cor 1:7
who eagerly a Him Heb 9:28

AWAKE *be attentive, watch*
awoke from his sleep Gen 28:16
A, a, Deborah Judg 5:12
Your likeness when I a Ps 17:15
dream when one **a-s** Ps 73:20
arouse or **a-n** *my* love Song 2:7
He **a-ns** My ear Is 50:4
A, a, put on strength Is 51:9
A, drunkards...weep Joel 1:5
that I may **a-n** him John 11:11
hour for you to **a-n** Rom 13:11

AWARE *know, understand*
the lad was not a 1 Sam 20:39
Will you not be a Is 43:19
But Jesus, a of *this* Matt 12:15
I was a that power Luke 8:46

AWE *fear, reverence*
stand in **a** of Him Ps 33:8
in a of Your words Ps 119:161
in a of My name Mal 2:5
feeling a sense of a Acts 2:43

AWESOME *fearful*
How **a** is this place Gen 28:17
angel of God, very a Judg 13:6
great and a God Neh 1:5
God is a majesty Job 37:22
As a as an army Song 6:4
a day of the LORD Joel 2:31

AXE *cutting tool*
his a, and his hoe 1 Sam 13:20
hammer nor a 1 Kin 6:7
a head fell into 2 Kin 6:5
a is already laid Luke 3:9

AZARIAH
1 *ancestor of Samuel* 1 Chr 6:36
2 *official of Solomon* 1 Kin 4:2
3 *son of Nathan* 1 Kin 4:5
4 *prophet* 2 Chr 15:1-8
5 *two sons of king Jehoshaphat* 2 Chr 21:2
6 *king of Judah, also* **Uzziah** 2 Kin 15:1; 2 Chr 26:1
7 *high priest* 1 Chr 6:10
8 *family of Merari* 2 Chr 29:12
9 *son of Hilkiah* 1 Chr 6:13,14
10 *original name of Abed-nego* Dan 1:7
the name of twelve other individuals in the OT

B

BAAL
1 *Canaanite god(s)* Num 22:41; Judg 6:25; 1 Kin 18:40
2 *line of Reuben* 1 Chr 5:5
3 *personal name* 1 Chr 8:30
4 *place name* 1 Chr 4:33

BAAL-HANAN
1 *king of Edom* Gen 36:38
2 *servant of David* 1 Chr 27:28

BAAL-HAZOR
mountain in central Palestine 2 Sam 13:23

BAAL-HERMON
part of Mt. Hermon Judg 3:3; 1 Chr 5:23

BAAL-ZEBUB
god of Ekron 2 Kin 1:2,16
see also **BEELZEBUL**

BAASHA
king of Israel 1 Kin 15:16,32

BABEL *a city*
founded by Nimrod Gen 10:10;11:9
later called Babylon

BABES *infants*
From the mouth of...**b** Ps 8:2
abundance to their **b** Ps 17:14

BABY *infant*
woe...who are nursing **b-ies** Matt 24:19

b leaped...her womb Luke 1:41
b wrapped in cloths Luke 2:12
b as He lay Luke 2:16
like newborn **b-ies** 1 Pet 2:2

BABYLON *city*
1 *on the Euphrates* 2 Kin 17:24; Jer 20:4; Ezek 29:18; Dan 4:29
2 *symbolic of godlessness* Rev 14:8;17:5

BACK *part of body*
you shall see My **b** Ex 33:23
turned his **b** to leave 1 Sam 10:9
law behind their **b-s** Neh 9:26
my sins behind Your **b** Is 38:17

BAD *evil, wrong*
b report of the land Num 13:32
basket had very **b** figs Jer 24:2
if your eye is **b** Matt 6:23
b tree bears **b** fruit Matt 7:17
B company corrupts 1 Cor 15:33

BAG *sack*
fill their **b-s** Gen 42:25
in the shepherd's **b** 1 Sam 17:40
silver in two **b-s** 2 Kin 5:23
carrying *his* **b** of seed Ps 126:6
b of...weights Mic 6:11
b for *your* journey Matt 10:10
Carry no money belt, no **b** Luke 10:4

BAGGAGE *bags, supplies*
stayed with the **b** 1 Sam 25:13
prepare...yourself **b** Ezek 12:3

BAKE *cook*
b-d unleavened bread Gen 19:3
b-d food for Pharaoh Gen 40:17
they **b-d** the dough Ex 12:39
B what you will **b** Ex 16:23
grain offering **b-d** Lev 2:4
b twelve cakes Lev 24:5
taste of cakes **b-d** Num 11:8
fire to **b** bread Is 44:15

BAKER *cook*
b for the king Gen 40:1
cooks and **b-s** 1 Sam 8:13
from the **b-s'** street Jer 37:21
oven heated by the **b** Hos 7:4

BALAAM
diviner Num 22:5-31;23:5; Josh 13:22; Rev 2:14

BALAK
king of Moab Num 22:4; Mic 6:5

BALANCE *scale*
shall have just **b-s** Lev 19:36
b-s...with my calamity Job 6:2
False **b** is an Prov 11:1
mountains in a **b** Is 40:12

BALD *hairless*
If...head becomes **b** Lev 13:41
every head is **b** Jer 48:37
head was made **b** Ezek 29:18

BALDHEAD *hairless*
mocked him...you **b** 2 Kin 2:23

BALM *aromatic ointment*
b and myrrh Gen 37:25
a present, a little **b** Gen 43:11
no **b** in Gilead Jer 8:22
Gilead and obtain **b** Jer 46:11
Bring **b** for her pain Jer 51:8
honey, oil and **b** Ezek 27:17

BALSAM *aromatic gum*
tops of the **b** trees 2 Sam 5:24
like a bed of **b** Song 5:13

BAN *set apart to God*
city...under the **b** Josh 6:17
destroy...under the **b** Josh 7:12
who violated the **b** 1 Chr 2:7
consign Jacob to the **b** Is 43:28

BAND *bond* or *group*
b-s *shall be* of silver Ex 27:10
skillfully woven **b** Ex 28:8
saw a marauding **b** 2 Kin 13:21
b of destroying angels Ps 78:49
b-s of the yoke Is 58:6

BANISH *exile*
b-ed one may not 2 Sam 14:14
assemble the **b-ed** Is 11:12
gaiety...is **b-ed** Is 24:11
where I shall **b** them Ezek 4:13

BANK *slope*
b of the Nile Gen 41:3
reeds by the **b** Ex 2:3
b of the river Ezek 47:7
herd rushed down...**b** Luke 8:33

BANNER *flag, standard*
set up our **b-s** Ps 20:5
b to those who fear Ps 60:4
b over me is love Song 2:4
as an army with **b-s** Song 6:4

BANQUET *dinner, feast*
b lasting seven days Esth 1:5
brought me to *his* **b** Song 2:4
lavish **b** for all Is 25:6
place of honor at **b-s** Matt 23:6
Herod...gave a **b** Mark 6:21

BAPTISM *symbolic washing*
Sadducees coming...**b** Matt 3:7
b of repentance Mark 1:4
b with which I am Mark 10:38
with the **b** of John Luke 7:29
a **b** to undergo Luke 12:50
through **b** into death Rom 6:4
one faith, one **b** Eph 4:5
buried with Him in **b** Col 2:12

BAPTIZE *symbolic washing*
b...Holy Spirit Matt 3:11
tax collectors...**b-d** Luke 3:12
Jesus was also **b-d** Luke 3:21
sent me to **b** in water John 1:33
b-ing more disciples John 4:1
b-d with the Holy Acts 1:5
each of you be **b-d** Acts 2:38
he got up and was **b-d** Acts 9:18
household...been **b-d** Acts 16:15
John **b-d** with the Acts 19:4
b-d into Christ Jesus Rom 6:3
b-d into Moses 1 Cor 10:2
b-d into one body 1 Cor 12:13
b-d for the dead 1 Cor 15:29

BAR *metal* or *block*
b-s of your yoke Lev 26:13
a **b** of gold Josh 7:21
like **b-s** of iron Job 40:18
earth with its **b-s** Jon 2:6

BARABBAS
robber Matt 27:16; Luke 23:18
released by Pilate Matt 27:26

BARAK
Deborah's commander Judg 4:6

BARBARIAN *non-Hellenic*
obligation...to **b-s** Rom 1:14
who speaks a **b** 1 Cor 14:11
b, Scythian, slave Col 3:11

BARE (adj) *barren, uncovered*
to cover *their* **b** flesh Ex 28:42
he went to a **b** hill Num 23:3
strips the forests **b** Ps 29:9
were naked and **b** Ezek 16:7

BARE (v) *expose, uncover*
foundations...laid **b** Ps 18:15
b-d His holy arm Is 52:10
foundation is laid **b** Ezek 13:14
open and laid **b** Heb 4:13

BAREFOOT *without sandals*
priests walk **b** Job 12:19
gone naked and **b** Is 20:3

BAR-JESUS
magician Acts 13:6
see also **ELYMAS**

BARLEY *grain*
land of wheat and **b** Deut 8:8
beginning...**b** harvest Ruth 1:22
stinkweed instead...**b** Job 31:40
has five **b** loaves John 6:9

BARN *farm building*
b-s are torn down Joel 1:17
seed still in the **b** Hag 2:19
wheat into the **b** Matt 3:12
nor gather into **b-s** Matt 6:26
tear down my **b-s** Luke 12:18

BARNABAS
Cyprian by birth Acts 4:36
introduced Paul Acts 9:27
co-worker with Paul Acts 13:2,7
separated from Paul Acts 15:39

BARREN *childless, sterile*
Sarai was **b** Gen 11:30
but Rachel was **b** Gen 29:31
wrongs the **b** woman Job 24:21
Shout...O **b** one Is 54:1
Blessed are the **b** Luke 23:29

BARSABBAS
1 *Apostolic candidate, also called Joseph and Justus* Acts 1:23
2 *colleague of Paul, also called Judas* Acts 15:22

BARTHOLOMEW
apostle Matt 10:3; Luke 6:14; Acts 1:13

BARTIMAEUS
healed by Jesus Mark 10:46

BARUCH
1 *scribe* Jer 36:26;43:6
2 *priest* Neh 3:20
3 *a Judean* Neh 11:5

BASE *dishonorable*
no **b** thought Deut 15:9
b things of...world 1 Cor 1:28

BASEMATH
1 *Esau's wife* Gen 26:34
2 *daughter of Solomon* 1 Kin 4:15

BASHAN
land E of Jordan Num 21:33; Josh 13:11; Is 2:13

BASIN *bowl, vessel*
blood...in the **b** Ex 12:22
b-s...of pure gold 1 Chr 28:17
a *sacrificial* **b** Zech 9:15
water into the **b** John 13:5

BASKET *container*
got him a wicker **b** Ex 2:3
b among the reeds Ex 2:5
b of summer fruit Amos 8:1
lamp...under a **b** Matt 5:15
not...put under a **b** Mark 4:21
seven large **b-s** full Mark 8:8
twelve **b-s** *full* Luke 9:17
let down in a **b** 2 Cor 11:33

BATH *measure of capacity*
two thousand **b-s** 1 Kin 7:26
100 **b-s** of oil Ezra 7:22
only one **b** *of wine* Is 5:10
a tenth of a **b** from Ezek 45:14

BATHE *wash*
wash his clothes and **b** Lev 15:5
b his body in water Num 19:7
saw a woman **b-ing** 2 Sam 11:2
B-d in milk Song 5:12

BATHSHEBA
wife of Uriah 2 Sam 11:3
taken by David 2 Sam 11:4
wife of David 2 Sam 11:27
mother of Solomon 2 Sam 12:24

BATTLE (n) *conflict, war*
b is the LORD'S 1 Sam 17:47
b is...God's 2 Chr 20:15
scents the **b** from afar Job 39:25
with strength for **b** Ps 18:39
noise of **b** is in Jer 50:22
another king in **b** Luke 14:31
horses prepared for **b** Rev 9:7

BATTLE (v) *fight*
b against the sons Judg 20:14
drew near to **b** 1 Sam 7:10
about to go to **b** 1 Chr 12:19
nations...to **b** Zech 14:2

BEACH *coast*
crowd...on the **b** Matt 13:2
Jesus stood on the **b** John 21:4
down on the **b** Acts 21:5

BEAM *log*
like a weaver's **b** 2 Sam 21:19
one was felling a **b** 2 Kin 6:5
b-s, the thresholds 2 Chr 3:7
b-s of His...chambers Ps 104:3

BEAR (n) *animal*
b came and took 1 Sam 17:34
b robbed of...cubs Prov 17:12
the **b** will graze Is 11:7
resembling a **b** Dan 7:5

BEAR (v) *sustain*
too great to **b** Gen 4:13
bore you on eagles' Ex 19:4
not **b** false witness Ex 20:16
Lord...**b-s** our burden Ps 68:19
b their iniquities Is 53:11
b the penalty Ezek 23:49
she will **b** a Son Matt 1:21
If I *alone* **b** witness John 5:31
it **b-s** much fruit John 12:24
you *will* **b** witness John 15:27
b-ing His own cross John 19:17
b fruit for God Rom 7:4
Spirit...**b-s** witness Rom 8:16
b the image of 1 Cor 15:49
B...another's burdens Gal 6:2
b the sins of many Heb 9:28
bore our sins 1 Pet 2:24

BEARD *whiskers*
infection...on the **b** Lev 13:29
seized *him* by...**b** 1 Sam 17:35
shaved...their **b-s** 2 Sam 10:4
until your **b-s** grow
1 Chr 19:5

BEARER *carrier*
the **b-s** of the ark 2 Sam 6:13
strength of...**b-s** Neh 4:10
b of good news Is 40:9

BEAST *animal, creature*
God formed every **b** Gen 2:19
Noah and all the **b-s** Gen 8:1
eliminate harmful **b-s**
Lev 26:6
b-s of the field Lev 26:22
But now ask the **b-s** Job 12:7
b of the forest Ps 50:10
b also had four heads
Dan 7:6
they worshiped the **b**
Rev 13:4
mark of the **b** Rev 16:2

BEAT *hit, strike*
b-ing a Hebrew Ex 2:11
b out what she Ruth 2:17
b-ing tambourines Ps 68:25
B your plowshares Joel 3:10
b Him with their Matt 26:67
b-ing His head with
Mark 15:19
b-ing his breast Luke 18:13
b-en us in public Acts 16:37
stopped **b-ing** Paul Acts 21:32
I **b** my body 1 Cor 9:27
b-en with rods 2 Cor 11:25

BEAUTIFUL *lovely, pleasing*
daughters...were **b** Gen 6:2
Rachel was **b** Gen 29:17
foliage of **b** trees Lev 23:40
Most **b** among women
Song 1:8
Branch...will be **b** Is 4:2
Your **b** sheep Jer 13:20
enter the **B** Land Dan 11:41
How **b** are the feet
Rom 10:15

BEAUTIFUL GATE *see* **GATES OF JERUSALEM**

BEAUTY
Your **b**...is slain 2 Sam 1:19
behold the **b** of the LORD
Ps 27:4
Zion...perfection of **b** Ps 50:2
b is vain Prov 31:30
see the King in His **b** Is 33:17

BED *pallet*
My **b** will comfort me
Job 7:13
make my **b** swim Ps 6:6
remember...on my **b** Ps 63:6
in **b** with a fever Matt 8:14
pick up your **b** Matt 9:6
lamp...under a **b** Mark 4:21

BEDROOM *sleeping area*
and into your **b** Ex 8:3
you speak in your **b**
2 Kin 6:12
his nurse in the **b**
2 Chr 22:11

BEELZEBUL
NT prince of the demons
Matt 12:27; Luke 11:15
see also **BAAL-ZEBUB**

BEERSHEBA
well / town in Negev
Gen 21:31; Judg 20:1
home of Abraham Gen 22:19
home of Isaac Gen 26:23

BEFOREHAND *prior*
do not worry **b** Mark 13:11
anointed My body **b**
Mark 14:8
God announced **b** Acts 3:18
prepared **b** for glory
Rom 9:23

BEG *appeal, ask*
children wander...**b** Ps 109:10
b-s during...harvest Prov 20:4
b You to look at Luke 9:38
I am ashamed to **b** Luke 16:3
who used to sit and **b**
John 9:8
b-ging them to leave
Acts 16:39

BEGET *bring into being, sire*
Rock who **begot** Deut 32:18
whom you shall **b**
2 Kin 20:18
begotten the...dew Job 38:28
I have **begotten** You Ps 2:7
who **b-s** a wise son
Prov 23:24
have **begotten** You
Acts 13:33

BEGINNING *origin, starting*
In the **b** God created Gen 1:1
from **b** to end 1 Sam 3:12
b was insignificant Job 8:7
fear of the LORD...**b** Ps 111:10
The **b** of the gospel Mark 1:1
In the **b** was the Word
John 1:1
This **b** of *His* signs John 2:11
He is the **b** Col 1:18
the **b** and the end Rev 21:6

BEGOTTEN (adj) *born one*
b from the Father John 1:14
the only **b** God John 1:18
gave His only **b** Son
John 3:16
only **b** Son of God John 3:18
offering...only **b** Heb 11:17
sent His only **b** Son
1 John 4:9

BEHALF *sake of*
atonement on his **b** Lev 5:6
the Father on your **b**
John 16:26
I ask on their **b** John 17:9
one man to die on **b**
John 18:14
be sin on our **b** 2 Cor 5:21

BEHAVE *act*
David **b-d** himself
1 Sam 18:30
b-ing as a madman
1 Sam 21:14
b properly as in Rom 13:13
blamelessly we **b-d**
1 Thess 2:10

BEHAVIOR *conduct*
instruction in wise **b** Prov 1:3
reverent in their **b** Titus 2:3
holy...in all *your* **b** 1 Pet 1:15
the **b** of their wives 1 Pet 3:1

BEHEADED *cut off*
killed him and **b** him
2 Sam 4:7
John **b** in the prison
Matt 14:10
John, whom I **b** Mark 6:16
b because of the Rev 20:4

BEHEMOTH
hippopotamus Job 40:15

BEHOLD *look, see*
upright will **b** His face Ps 11:7
b the works of the LORD
Ps 46:8
b-ing as in a mirror
2 Cor 3:18
B, I stand at the door
Rev 3:20

BEING *existence, life*
man became a living **b**
Gen 2:7
a...**b** coming up 1 Sam 28:13
wisdom in the...**b** Job 38:36
truth in the...**b** Ps 51:6
four living **b-s** Ezek 1:5
resembled a...**b** Dan 10:16

BEL
Babylonian god, related to Baal
Jer 50:2;51:44

BELA
1 *king of Edom* Gen 36:32
2 *son of Bejamin* Gen 46:21;
1 Chr 8:1
3 *a Reubenite* 1 Chr 5:8
4 *city of the plain near the Dead Sea* Gen 14:2,8
see also **ZOAR**

BELIEVE *have faith, trust*
he **b-d** in the LORD Gen 15:6
did not **b** in God Ps 78:22
naive **b-s** everything
Prov 14:15
you **b** that I am able
Matt 9:28
ask in prayer, **b-ing**
Matt 21:22
repent and **b** Mark 1:15
they **b-d**...Scripture John 2:22
whoever **b-s** in Him
John 3:16
will you **b** My words
John 5:47
who **b-s** has eternal John 6:47
men will **b** in Him
John 11:48
b in the light John 12:36
not see, and *yet* **b-d**
John 20:29
b-d were of one heart
Acts 4:32
B in the Lord Jesus Acts 16:31
Abraham **b-d** God Rom 4:3
How will they **b** Rom 10:14
love...**b-s** all 1 Cor 13:7
whom I have **b-d** 2 Tim 1:12
comes to God must **b**
Heb 11:6
demons also **b** James 2:19
do not **b** every spirit
1 John 4:1

BELIEVERS *faithful ones*
all the circumcised **b**
Acts 10:45
example to all the **b**
1 Thess 1:7
toward you **b** 1 Thess 2:10

BELL
a **b**...a pomegranate Ex 39:26
b-s of the horses Zech 14:20

BELLY *stomach*
On your **b**...you go Gen 3:14
crawls on its **b** Lev 11:42
b of the sea monster
Matt 12:40

BELOVED *dearly loved*
b of the LORD dwell
Deut 33:12
gives to His **b** *even* Ps 127:2
b is like a gazelle Song 2:9
This is My **b** Son Matt 3:17
your upbuilding, **b**
2 Cor 12:19
stand firm...my **b** Phil 4:1
faithful and **b** brother Col 4:9
Luke, the **b** physician
Col 4:14
slave, a **b** brother Philem 16
This is My **b** Son 2 Pet 1:17
the called, **b** in God Jude 1

BELSHAZZAR
ruler of Babylon Dan 5:1;7:1

BELT *waistband*
the **b** of the strong Job 12:21
leather **b** around his Matt 3:4
no money in their **b** Mark 6:8
Paul's **b** and bound
Acts 21:11

BELTESHAZZAR
Daniel's Babylonian name
Dan 1:7;2:26;5:12;10:1

BENAIAH
1 *son of Jehoiada* 2 Sam 8:18
captain of David
2 Sam 23:23
2 *Levitical singer*
1 Chr 15:18,20
3 *a priest* 1 Chr 15:24;16:5
the name of nine other individuals in the OT

BENEFIT *blessing, profit*
no return for the **b**
2 Chr 32:25
forget none of His **b-s**
Ps 103:2
His **b-s** toward me Ps 116:12
the **b** of circumcision
Rom 3:1

BEN-HADAD
1 *Ben-hadad I* 1 Kin 15:18-21
2 *Ben-hadad II* 1 Kin 20,22
3 *Ben-hadad III*
2 Kin 8:7-15;13:22

BEN-HINNOM, VALLEY OF
see **HINNOM VALLEY**

BENJAMIN
1 *son of Jacob* Gen 35:18
2 *tribe* Num 2:22
3 *of clan of Jediael* 1 Chr 7:10
4 *of the restoration* Neh 3:23

BENJAMIN GATE *see* **GATES OF JERUSALEM**

BEREA
city in Macedonia visited by Paul Acts 17:10,13

BEREAVE *deprive, make sad*
be **b-d** of you both Gen 27:45
b...of your children Lev 26:22
I will **b** *them* Jer 15:7
longer **b** your nation
Ezek 36:14

BERNICE
daughter of Herod Agrippa I
Acts 25:13,23

BERODACH-BALADAN
king of Babylon 2 Kin 20:12
see also
MERODACH-BALADAN

BESEECH *ask earnestly*
LORD, I **b** You Ps 116:4
do save, we **b** You Ps 118:25
leper came...**b-ing** Mark 1:40
b the Lord of the Luke 10:2

BESIEGE *assail, surround*
When you **b** a city
Deut 20:19
enemies **b** them 2 Chr 6:28
was **b-ing** Jerusalem Jer 32:2
b-d...with bitterness Lam 3:5

BESTOWED *granted*
b...royal majesty 1 Chr 29:25
that the Spirit was **b**
Acts 8:18
which He freely **b** Eph 1:6
b on Him the name Phil 2:9
Every good thing **b**
James 1:17
love the Father has **b**
1 John 3:1

BETHANY
1 *E of Jerusalem* Matt 21:17
home of Mary, Martha and Lazarus John 11:1,18

2 *where John baptized* John 1:28

BETHEL
town in Benjamin Gen 12:8
N of Jerusalem Josh 8:17

BETHESDA
pool in Jerusalem John 5:2

BETH-HORON
1 *famous battle site*
pass NW of Jerusalem Josh 10:10,11
2 *two towns at both ends of mountain pass* Josh 16:3,5

BETHLEHEM
1 *town S of Jerusalem* Gen 35:19
home of Ruth and Boaz Ruth 4:11
birthplace of Jesus Matt 2:1
2 *Zebulunite village* Josh 19:15

BETH-PEOR
Moabite city Deut 4:46;34:6

BETHPHAGE
village on the Mount of Olives Matt 21:1; Mark 11:1

BETHSAIDA
village on Sea of Galilee Mark 8:22; Luke 9:10
home of Philip, Andrew and Peter John 1:44

BETH-SHAN/BETH-SHEAN
city at junction of Jezreel and Jordan valleys Josh 17:11; 1 Kin 4:12; 1 Chr 7:29

BETH-SHEMESH
1 *city of Judah* Josh 15:10
2 *Issachar border city* Josh 19:22
3 *city of Naphtali* Josh 19:38

BETRAY *break faith, disloyal*
do not **b** the fugitive Is 16:3
wine **b-s** the haughty Hab 2:5
b Him to you Matt 26:15
how to **b** Him Mark 14:11
one...will **b** Me Mark 14:18
Judas, are you **b-ing** Luke 22:48

BETROTH *promise to wed*
You shall **b** a wife Deut 28:30
I will **b** you to Me Hos 2:19
Mary had been **b-ed** Matt 1:18
I **b-ed** you to one 2 Cor 11:2

BEWARE *be careful, watch*
B of practicing Matt 6:1
B of the scribes Mark 12:38
B of the leaven Luke 12:1
b...false circumcision Phil 3:2

BEYOND *over and above*
it was **b** measure Gen 41:49
remove...**b** Babylon Acts 7:43
tempted **b** what 1 Cor 10:13
b their ability 2 Cor 8:3
b all that we ask Eph 3:20
and **b** reproach Col 1:22

BEZALEL
1 *architect of tabernacle* Ex 31:1ff
2 *Israelite* Ezra 10:30

BEZER
1 *son of Zophah* 1 Chr 7:37
2 *city of refuge* Josh 20:8

BIG *large*
on the **b** toes Ex 29:20
Pharaoh...a **b** noise Jer 46:17
gave a **b** reception Luke 5:29

BILDAD
one of Job's friends Job 2:11;18:1;42:9

BILHAH
1 *Rachel's servant* Gen 29:29
Jacob's concubine Gen 30:3,4
2 *Simeonite town* 1 Chr 4:29

BIND *fasten, secure*
bound his son Isaac Gen 22:9
were **b-ing** sheaves Gen 37:7
b them as a sign Deut 6:8
b-s up their wounds Ps 147:3
B up the testimony Is 8:16
b up the brokenhearted Is 61:1
b on earth Matt 16:19
and **bound** Him John 18:12
bound...a thousand Rev 20:2

BIRD *fowl*
let **b-s** fly above Gen 1:20
eat any clean **b** Deut 14:20
b-s of the heavens Ps 8:8
Flee *as* a **b** to Ps 11:1
snare of a **b** catcher Hos 9:8
b-s...*have* nests Luke 9:58

BIRTH *act of being born*
A time to give **b** Eccl 3:2
You gave me **b** Jer 2:27
b of Jesus Christ Matt 1:18
rejoice at his **b** Luke 1:14
gave **b** to a son Luke 1:57
a man blind from **b** John 9:1
in pain to give **b** Rev 12:2

BIRTHDAY *day of birth*
was Pharaoh's **b** Gen 40:20
Herod's **b** came Matt 14:6
his **b**...banquet Mark 6:21

BIRTHRIGHT *firstborn rights*
First sell me your **b** Gen 25:31
He took away my **b** Gen 27:36
sold his own **b** Heb 12:16

BITE
serpent **bit** any man Num 21:9
it **b-s** like a serpent Prov 23:32
if you **b**...one another Gal 5:15

BITHYNIA
territory on the Bosporus in Asia Minor Acts 16:7; 1 Pet 1:1

BITTER *painful, unpleasant*
b with hard labor Ex 1:14
waters of Marah...**b** Ex 15:23
b speech *as* their arrow Ps 64:3
substitute **b** for sweet Is 5:20
Strong drink is **b** Is 24:9
fresh and **b** *water* James 3:11

BITTERNESS *unpleasantness*
in the **b** of my soul Job 10:1
because of the **b** Is 38:15
full of cursing and **b** Rom 3:14
all **b**...be put away Eph 4:31
no root of **b** Heb 12:15

BLACK *dark*
sky grew **b** with 1 Kin 18:45
darkness and **b** gloom Job 3:5
I am **b** but lovely Song 1:5
behold, a **b** horse Rev 6:5
sun became **b** Rev 6:12

BLAME *fault, responsibility*
let me bear the **b** Gen 43:9
bear the **b**...forever Gen 44:32

BLAMELESS *faultless*
show Yourself **b** 2 Sam 22:26
just *and* **b** *man* is a Job 12:4
His way is **b** Ps 18:30
b will inherit good Prov 28:10
a **b** conscience Acts 24:16
holy and **b** before Him Eph 1:4
in the Law, found **b** Phil 3:6
spotless and **b** 2 Pet 3:14
b with great joy Jude 24

BLASPHEME *curse*
enemies...to **b** 2 Sam 12:14
name is continually **b-d** Is 52:5
This *fellow* **b-s** Matt 9:3
b-s...Holy Spirit Mark 3:29
force them to **b** Acts 26:11
name of God is **b-d** Rom 2:24
taught not to **b** 1 Tim 1:20
b-d the God of Rev 16:11

BLASPHEMY *cursing, profanity*
b against the Spirit Matt 12:31
b-ies they utter Mark 3:28
You...heard the **b** Mark 14:64
man...speaks **b-ies** Luke 5:21
stone You...for **b** John 10:33
words and **b-ies** Rev 13:5

BLAST *burst*
the **b** of Your nostrils Ex 15:8
b with the ram's horn Josh 6:5
a trumpet **b** of war Jer 49:2

BLAZING *burning*
LORD...a **b** fire Ex 3:2
furnace of **b** fire Dan 3:6
and to a **b** fire Heb 12:18

BLEMISH *imperfection, spot*
there is no **b** in you Song 4:7
six lambs without **b** Ezek 46:4
Himself without **b** Heb 9:14
stains and **b-es** 2 Pet 2:13

BLESS (v) *bestow favor or praise*
God **b-ed** the...day Gen 2:3
I will greatly **b** you Gen 22:17
LORD **b-ed** the sabbath Ex 20:11
and **b** Your inheritance Ps 28:9
LORD will **b** His people Ps 29:11
B the LORD Ps 103:2
generous will be **b-ed** Prov 22:9
who **b-es** his friend Prov 27:14
rise up and **b** her Prov 31:28
b-ed of My Father Matt 25:34
He **b-ed** *the food* Mark 6:41
b...who curse you Luke 6:28
while He was **b-ing** Luke 24:51
you are **b-ed** if you John 13:17
B...who persecute Rom 12:14
we **b** *our* Lord James 3:9

BLESSED (adj) *favored, happy*
b be God Most High Gen 14:20
B are you, O Israel Deut 33:29
B be the name of Job 1:21
How **b** is the man Ps 127:5
b...who finds wisdom Prov 3:13
nations will call you **b** Mal 3:12
B are the poor in Matt 5:3
B are the gentle Matt 5:5
B *is* the...kingdom Mark 11:10
B among women *are* Luke 1:42
more **b** to give Acts 20:35
looking for...**b** hope Titus 2:13

BLESSING (n) *God's favor*
you shall be a **b** Gen 12:2
taken away your **b** Gen 27:35
a **b** and a curse Deut 11:26
curse into a **b** Neh 13:2
b of the LORD be upon Ps 129:8
showers of **b** Ezek 34:26
pour out for you a **b** Mal 3:10
fullness of the **b** Rom 15:29
cup of **b** which we 1 Cor 10:16
inherit a **b** 1 Pet 3:9
honor and glory and **b** Rev 5:12

BLIND (adj) *sightless*
misleads a **b** *person* Deut 27:18
To open **b** eyes Is 42:7
b...guides a **b** man Matt 15:14
b beggar *named* Mark 10:46
b man was sitting Luke 18:35
I was **b**, now I see John 9:25

BLIND (n) *without sight*
block before the **b** Lev 19:14
I was eyes to the **b** Job 29:15
the **b** receive sight Matt 11:5
a guide to the **b** Rom 2:19

BLIND (v) *make sightless*
b-s the clear-sighted Ex 23:8
bribe to **b** my eyes 1 Sam 12:3
has **b-ed** the minds 2 Cor 4:4
darkness has **b-ed** 1 John 2:11

BLINDNESS *sightlessness*
madness and with **b** Deut 28:28
struck them with **b** 2 Kin 6:18
every horse...with **b** Zech 12:4

BLOOD
Whoever sheds man's **b** Gen 9:6
bridegroom of **b** Ex 4:25
b shall be a sign Ex 12:13
not eat...any **b** Lev 3:17
land is filled with **b** Ezek 9:9
b did not reveal Matt 16:17
covenant in My **b** Luke 22:20
sweat...drops of **b** Luke 22:44
drinks My **b** abides John 6:56
Field of **B** Acts 1:19
the moon into **b** Acts 2:20
justified by His **b** Rom 5:9
sharing in the **b** 1 Cor 10:16
redemption...His **b** Eph 1:7
cleansed with **b** Heb 9:22
b, as of a lamb 1 Pet 1:19
the sea became **b** Rev 8:8
b of the saints Rev 17:6

BLOODGUILTINESS
no **b** on his account Ex 22:2
b is upon them Lev 20:11
b shall be forgiven Deut 21:8
Deliver me from **b** Ps 51:14

BLOODSHED *killing, murder*
abhors the man of **b** Ps 5:6
Men of **b** hate Prov 29:10
the **b** of Jerusalem Is 4:4
give you over to **b** Ezek 35:6
b follows **b** Hos 4:2

BLOSSOM *bloom*
the almond tree **b-s** Eccl 12:5
Israel will **b** and sprout Is 27:6
arrogance has **b-ed** Ezek 7:10
fig tree should not **b** Hab 3:17

BLOT *erase*
I will **b** out man Gen 6:7
b me...from Your book Ex 32:32
b out their name Deut 9:14
sin be **b-ted** out Neh 4:5
b out all my iniquities Ps 51:9
works...be **b-ted** out Ezek 6:6

BLOW *forcible stroke*
gave Jesus a **b** John 18:22
give Him **b-s** John 19:3
inflicted many **b-s** Acts 16:23

BLUE *color*
tent of **b** and purple Ex 26:36
ephod all of **b** Ex 28:31
royal robes of **b** Esth 8:15

BOANERGES
name of James and John Mark 3:17

BOAST (n) *bragging*
soul shall make its **b** Ps 34:2
the **b** of our hope Heb 3:6

BOAST (v) *brag, glory*
B no more so 1 Sam 2:3
b in the LORD Ps 34:2
who **b-s** of his gifts Prov 25:14
not **b** about tomorrow Prov 27:1
let not a rich man **b** Jer 9:23
b in God Rom 2:17
who **b** in the Law Rom 2:23
b...my weaknesses 2 Cor 12:9
it **b-s** of great things James 3:5

BOASTFUL *proud*
b shall not stand Ps 5:5
insolent, arrogant, **b** Rom 1:30
b pride of life 1 John 2:16

BOASTING *bragging*
Where is your **b** Judg 9:38
Where then is **b** Rom 3:27
our **b** about you 2 Cor 9:3
all such **b** is evil James 4:16

BOAT *watercraft*
slip by like reed **b-s** Job 9:26
left the **b** and their Matt 4:22
Peter got out of...**b** Matt 14:29
filled both of the **b-s** Luke 5:7
disciples into the **b** John 6:22

BOAZ
1 *husband of Ruth, grandfather of David* Ruth 4:13 Ruth 4:17ff
2 *temple pillar* 2 Chr 3:17

BODY *corpse, flesh*
b cleaves to the earth Ps 44:25
lamp of the **b** Matt 6:22
perfume on My **b** Matt 26:12
this is My **b** Mark 14:22
did not find His **b** Luke 24:23
b of sin...done away Rom 6:6
redemption of our **b** Rom 8:23
present your **b-ies** Rom 12:1
b-ies are members 1 Cor 6:15
b is a temple 1 Cor 6:19
you are Christ's **b** 1 Cor 12:27
b to be burned 1 Cor 13:3
absent from the **b** 2 Cor 5:8
one **b** and one Spirit Eph 4:4
building up of the **b** Eph 4:12
wives as...own **b-ies** Eph 5:28
transform the **b** Phil 3:21
b be preserved 1 Thess 5:23
bore...sins in His **b** 1 Pet 2:24

BODYGUARD *guard, protector*
captain of the **b** put Gen 40:4
you my **b** for life 1 Sam 28:2

BOIL (n) *sore, swelling*
When...has a **b** Lev 13:18
b-s of Egypt Deut 28:27
smote Job with sore **b-s** Job 2:7

BOIL (v) *cook, heat*
not **b** a young goat in its Ex 34:26
we **b-ed** my son 2 Kin 6:29
fire causes water to **b** Is 64:2
b the guilt offering Ezek 46:20

BOISTEROUS *clamorous, loud*
woman of folly is **b** Prov 9:13
of noise, You **b** town Is 22:2
will drink *and* be **b** Zech 9:15

BOLD *brave, fearless*
wicked man...**b** face Prov 21:29
righteous are **b** as Prov 28:1
I *need* not be **b** 2 Cor 10:2

BOLDNESS *confidence*
word of God with **b** Acts 4:31
b and...access Eph 3:12
with **b** the mystery Eph 6:19

BOND *band, restraint*
neither **b** nor free 2 Kin 14:26
b of the covenant Ezek 20:37
with **b-s** of love Hos 11:4
he would burst his **b-s** Luke 8:29
in the **b** of peace Eph 4:3
eternal **b-s** under Jude 6

BONDAGE *servitude, slavery*
Israel sighed...**b** Ex 2:23
the **b** of iniquity Acts 8:23
sold into **b** to sin Rom 7:14

BOND-SERVANT *servant, slave*
b-s of...Most High Acts 16:17
Paul, a **b** of Christ Rom 1:1
ourselves as your **b-s** 2 Cor 4:5
b...be quarrelsome 2 Tim 2:24
b of God...apostle Titus 1:1
His **b-s**...serve Him Rev 22:3

BONDSLAVE *servant, slave*
state of His **b** Luke 1:48
a **b** of Jesus Christ Col 4:12
Urge **b-s** to be subject Titus 2:9
use it as **b-s** of God 1 Pet 2:16

BONE
now **b** of my **b-s** Gen 2:23
the **b-s** of Joseph Josh 24:32
my **b-s** are dismayed Ps 6:2
rottenness in his **b-s** Prov 12:4
tongue breaks the **b** Prov 25:15
can these **b-s** live Ezek 37:3
dead men's **b-s** Matt 23:27
Not a **b**...be broken John 19:36

BOOK *scroll*
in a **b** as a memorial Ex 17:14
blot me...from Your **b** Ex 32:32
found the **b** of the 2 Kin 22:8
seal up the **b** Dan 12:4
not contain the **b-s** John 21:25
names are in the **b** Phil 4:3
worthy to open the **b** Rev 5:2
Lamb's **b** of life Rev 21:27

BOOK OF LIFE
God's book with names of righteous Ps 69:28; Phil 4:3; Rev 13:8;17:8;20:15

BOOTH *shelters*
b-s for his livestock Gen 33:17
live in **b-s** for seven Lev 23:42
in **b-s** during the feast Neh 8:14
sitting in the tax **b** Luke 5:27

BOOTHS, FEAST OF
see **FEASTS**

BOOTY *loot, plunder*
b that remained Num 31:32
Swift is the **b** Is 8:1
divide the **b** with Is 53:12
have his *own* life as **b** Jer 38:2

BORDER *boundary*
enlarge your **b-s** Ex 34:24
b of...city of refuge Num 35:26
the Jordan as *a* **b** Deut 3:17
God extends your **b** Deut 12:20
peace in your **b-s** Ps 147:14

BORN *brought into life*
man is **b** for trouble Job 5:7
mountains were **b** Ps 90:2
child will be **b** to us Is 9:6
land be **b** in one day Is 66:8
b King of the Jews Matt 2:2
those **b** of women Luke 7:28
b not of blood John 1:13
unless one is **b** again John 3:3
b of the Spirit John 3:6
to one untimely **b** 1 Cor 15:8
b...to a living hope 1 Pet 1:3
loves is **b** of God 1 John 4:7

BORROW *use temporarily*
if a man **b-s** *anything* Ex 22:14
you shall not **b** Deut 28:12
b-s and does not pay Ps 37:21
wants to **b** from you Matt 5:42

BOSOM *breast*
iniquity in my **b** Job 31:33
take fire in his **b** Prov 6:27
to Abraham's **b** Luke 16:22
the **b** of the Father John 1:18
reclining on Jesus' **b** John 13:23

BOTHER *pester*
conscience **b-ed** 1 Sam 24:5
you **b** the woman Matt 26:10
worried and **b-ed** Luke 10:41
this widow **b-s** me Luke 18:5

BOTTOMLESS *without bottom*
key of the **b** pit Rev 9:1
he opened the **b** pit Rev 9:2

BOUGH *branch*
Joseph is a fruitful **b** Gen 49:22
b-s of leafy trees Lev 23:40
cedars...with its **b-s** Ps 80:10
nested in its **b-s** Ezek 31:6

BOUND (adj) *fastened, tied*
Foolishness is **b** up Prov 22:15
cast **b** into the...fire Dan 3:24
A wife is **b** as long 1 Cor 7:39

BOUND (n) *boundary, limit*
utmost **b** of...hills Gen 49:26
set **b-s** for the people Ex 19:12
b-s...the mountain Ex 19:23

BOUNDARY *border, limit*
b-ies of the peoples Deut 32:8
b of light and Job 26:10
the **b-ies** of the earth Ps 74:17
set for the sea its **b** Prov 8:29
the **b** of the widow Prov 15:25

BOUNTY *generous gift*
to his royal **b** 1 Kin 10:13
crowned...with Your **b** Ps 65:11
over the **b** of the LORD Jer 31:12

BOW (n) *rainbow*
set My **b** in the cloud Gen 9:13

BOW (n) *shooting device*
his **b** remained firm Gen 49:24
a **b** of bronze 2 Sam 22:35
not trust in my **b** Ps 44:6
b-s are shattered Jer 51:56

BOW (v) *bend, worship*
nations **b** down to Gen 27:29
Israel **b-ed** *in* Gen 47:31
to Him you shall **b** 2 Kin 17:36
My soul is **b-ed** down Ps 57:6
B Your heavens, O LORD Ps 144:5
nations will **b** down Zeph 2:11
He **b-ed** His head John 19:30
every knee shall **b** Rom 14:11

BOWELS *entrails, innards*
a disease of your **b** 2 Chr 21:15
smote him in his **b** 2 Chr 21:18
b gushed out Acts 1:18

BOWL *dish, jug*
golden **b** is crushed Eccl 12:6
from sacrificial **b-s** Amos 6:6
dips with Me in...**b** Mark 14:20
b-s full of the wrath Rev 15:7

BOX *container*
b with the golden 1 Sam 6:11
sashes, perfume **b-es** Is 3:20
Judas had the...**b** John 13:29

BOX *type of tree*
b tree and the cypress Is 41:19

BOY *child, lad*
she left the **b** Gen 21:15
let the **b-s** live Ex 1:17
b will lead them Is 11:6
Traded a **b** for a harlot Joel 3:3
b was cured at once Matt 17:18

BRACELETS *armlets*
two **b** for her wrists Gen 24:22
armlets and **b** Num 31:50
earrings, **b**, veils Is 3:19

BRAMBLE *briar*
trees said to the **b** Judg 9:14
fire...from the **b** Judg 9:15

BRANCH *bough*
David a righteous **B** Jer 23:5
b-es *jit* for scepters Ezek 19:11
beautiful **b-es** and Ezek 31:3
birds...in its **b-es** Luke 13:19
b-es of the palm John 12:13
b...not bear fruit John 15:2
you are the **b-es** John 15:5
is holy, the **b-es** Rom 11:16

BREACH *break*
For every **b** of trust Ex 22:9
LORD had made a **b** Judg 21:15
closed up the **b** 1 Kin 11:27
that no **b** remained Neh 6:1
Heal its **b-es** Ps 60:2

BREAD *food*
eat unleavened **b** Ex 12:20
rain **b** from heaven Ex 16:4
He will bless your **b** Ex 23:25
b of the Presence Ex 25:30
not live by **b** alone Deut 8:3
ravens brought...**b** 1 Kin 17:6
b of heaven Ps 105:40
satisfy...with **b** Ps 132:15
b *eaten* in secret Prov 9:17
eat the **b** of idleness Prov 31:27
Cast your **b**...waters Eccl 11:1
not live on **b** alone Matt 4:4
Give us...daily **b** Matt 6:11
gives you the true **b** John 6:32
I am the **b** of life John 6:35

BREAK *divide, shatter*
b down your pride Lev 26:19
never **b** My covenant Judg 2:1
broke the pitchers Judg 7:20
soft tongue **b-s** the Prov 25:15
reed He will not **b** Is 42:3
I **broke** your yoke Jer 2:20
B...fallow ground Hos 10:12
waves were **b-ing** Mark 4:37
she **broke** the vial Mark 14:3
their nets *began* to **b** Luke 5:6
b his bonds Luke 8:29
b-ing the Sabbath John 5:18
did not **b** His legs John 19:33
your **b-ing** the Law Rom 2:23

BREAST *bosom*
orphan from the **b** Job 24:9
upon my mother's **b-s** Ps 22:9
b-s are like...fawns Song 7:3
b-s...never nursed Luke 23:29
girded across His **b** Rev 1:13

BREASTPIECE *breast covering*
a **b** and an ephod Ex 28:4
make a **b** of judgment Ex 28:15
they bound the **b** Ex 39:21

BREASTPLATE *breast armor*
righteousness like a **b** Is 59:17
b of faith and love 1 Thess 5:8
like **b-s** of iron Rev 9:9

BREATH *air, spirit, wind*
the **b** of life Gen 2:7
days are *but* a **b** Job 7:16
man is a mere **b** Ps 39:11
b came into them Ezek 37:10
give **b** to the image Rev 13:15

BREATHE *inhale and exhale*
Abraham **b-d** his last Gen 25:8
such as **b** out violence Ps 27:12
garden **b**...*fragrance* Song 4:16
b on these slain Ezek 37:9
He **b-d** His last Mark 15:39
He **b-d** on them John 20:22

BRETHREN *brothers*
beating...his **b** Ex 2:11
b from all the nations Is 66:20
His **b** Will return Mic 5:3
b, why do you injure Acts 7:26
sinning against...**b** 1 Cor 8:12
dangers...false **b** 2 Cor 11:26
Peace be to the **b** Eph 6:23
faithful **b** in Christ Col 1:2
the love of the **b** 1 Thess 4:9
b...not grow weary 2 Thess 3:13
my **b**, do not swear James 5:12
our lives for the **b** 1 John 3:16
accuser of our **b** Rev 12:10

BRIAR *thistle, thorn*
b-s and thorns will come Is 5:6
land will be **b-s** Is 7:24
grapes from a **b** bush Luke 6:44

BRIBE *illegal gift*
b blinds...clear-sighted Ex 23:8
nor take a **b** Deut 10:17
who hates **b-s** will Prov 15:27
b corrupts the heart Eccl 7:7
Everyone loves a **b** Is 1:23

BRICK *clay block*
they used **b** for stone Gen 11:3
straw to make **b** as Ex 5:7
deliver...quota of **b-s** Ex 5:18
burning incense on **b-s** Is 65:3

BRIDE *newlywed*
as a **b** adorns herself Is 61:10
the voice of the **b** Jer 7:34
b out of her *bridal* Joel 2:16
He who has the **b** John 3:29
b...of the Lamb Rev 21:9

BRIDEGROOM *newlywed*
a **b** of blood to me Ex 4:25
As a **b** decks himself Is 61:10
voice of the **b** Jer 7:34
attendants of the **b** Matt 9:15
out to meet the **b** Matt 25:1

BRIDLE (n) *head harness*
My **b** in your lips 2 Kin 19:28
a **b** for the donkey Prov 26:3
up to the horses' **b-s** Rev 14:20

BRIDLE (v) *control*
not **b** his tongue James 1:26
man, able to **b** James 3:2

BRIGHT *shining*
b in the skies Job 37:21
night is as **b** as Ps 139:12
B eyes gladden Prov 15:30
b cloud...them Matt 17:5
b light...flashed Acts 22:6
the **b** morning star Rev 22:16

BRIMSTONE *sulfur*
b and fire from Gen 19:24
b and burning wind Ps 11:6
rained fire and **b** Luke 17:29
tormented with...**b** Rev 14:10
lake of fire and **b** Rev 20:10

BRING *carry, lead*
shall **b** forth children Gen 3:16
Cain **brought**...offering Gen 4:3
b two of every *kind* Gen 6:19
B the ark of God 1 Sam 14:18
Kings will **b** gifts Ps 68:29
B water for the thirsty Is 21:14
B the whole tithe Mal 3:10
brought...a paralytic Matt 9:2
not...to **b** peace Matt 10:34
I **b** you good news Luke 2:10
Law **b-s** about wrath Rom 4:15
b-ing salvation Titus 2:11

BROAD *wide*
into a **b** place 2 Sam 22:20
land was **b** and 1 Chr 4:40
the sea, great and **b** Ps 104:25
dark in **b** daylight Amos 8:9
way is **b** that leads to Matt 7:13

BROKEN *crushed, separated*
My spirit is **b** Job 17:1
A **b** and a contrite heart Ps 51:17
they have **b** Your law Ps 119:126
deeps were **b** up Prov 3:20
silver cord is **b** Eccl 12:6
bind up the **b** Ezek 34:16
Scripture...be **b** John 10:35
Not a bone...**b** John 19:36
Branches were **b** off Rom 11:19

BROKENHEARTED *grieving*
LORD is near to the **b** Ps 34:18
He heals the **b** Ps 147:3
sent me to bind...**b** Is 61:1

BRONZE *metal*
implements of **b** Gen 4:22
made a **b** serpent Num 21:9
bend a bow of **b** 2 Sam 22:35
as walls of **b** Jer 1:18
third kingdom of **b** Dan 2:39
costly wood and **b** Rev 18:12

BROOD *group, offspring*
b of sinful men Num 32:14
You **b** of vipers Matt 3:7
hen *gathers* her **b** Luke 13:34

BROOK *stream, wadi*
stones from the **b** 1 Sam 17:40
by the **b** Cherith 1 Kin 17:5
deer pants for...**b-s** Ps 42:1
wisdom...bubbling **b** Prov 18:4

BROTHER *male relative*
Am I my **b**-'s Gen 4:9
b-s were jealous Gen 37:11
b-s may redeem Lev 25:48
b-s to dwell together Ps 133:1
b is born for Prov 17:17
closer than a **b** Prov 18:24
b-s of a poor man Prov 19:7
reconciled to your **b** Matt 5:24
B will betray **b** Matt 10:21
behold, His...**b-s** Matt 12:46
not forgive his **b** Matt 18:35
My **b** and sister Mark 3:35
b of yours was dead Luke 15:32
left...wife or **b-s** Luke 18:29
not even His **b-s** John 7:5
b will rise again John 11:23
b goes to law with **b** 1 Cor 6:6
my **b** to stumble 1 Cor 8:13
yet hates his **b** 1 John 2:9

BROTHERHOOD
the covenant of **b** Amos 1:9
love the **b**, fear God 1 Pet 2:17

BRUISE (n) *wound*
for wound, **b** for **b** Ex 21:25
Only **b-s**, welts and raw Is 1:6
the **b** He has inflicted Is 30:26

BRUISE (v) *batter, crush*
b him on the heel Gen 3:15
b-s me with a tempest Job 9:17

BRUTAL *fierce, vicious*
hand of **b** men Ezek 21:31
b, haters of good 2 Tim 3:3

BUD *blossom, a sprout*
flax was in **b** Ex 9:31
put forth **b-s** Num 17:8
the **b** blossoms Is 18:5

BUILD *construct, form*
Noah **built** an altar Gen 8:20
let us **b**...a city Gen 11:4
b for Me a house 1 Chr 17:12
b-ing...house of God 2 Chr 3:3
built high places 2 Chr 33:19
has **built** up Zion Ps 102:16
Unless the LORD **b-s** Ps 127:1
a time to **b** up Eccl 3:3
built his house on Matt 7:24
I will **b** My church Matt 16:18
able to **b** *you* up Acts 20:32
being **built** together Eph 2:22
stones...being **built** 1 Pet 2:5

BUILDER *fashioner, maker*
Solomon's **b-s** 1 Kin 5:18
b-s had laid the Ezra 3:10
the **b-s** rejected Matt 21:42
like a wise master **b** 1 Cor 3:10
architect and **b** is Heb 11:10

BUILDING *structure*
reconstructing this **b** Ezra 5:4
b that *was* in front Ezek 41:12
what wonderful **b-s** Mark 13:1
you are...God's **b** 1 Cor 3:9
have a **b** from God 2 Cor 5:1
whole **b**, being fitted Eph 2:21

BULB *part of plant*
a **b** and a flower Ex 25:33
b-s and their branches Ex 25:36

BULL *animal*
b of the sin offering Lev 4:20
b without blemish Ezek 45:18
blood of **b-s** and Heb 10:4

BULRUSH *marsh plant*
b in a single day Is 9:14
b-es by the Nile Is 19:7
palm branch or **b** Is 19:15

BUNDLE *package*
b...*was* in his sack Gen 42:35
the **b** of the living 1 Sam 25:29
in **b-s** to burn Matt 13:30

BURDEN (n) *load, weight*
b-s of the Egyptians Ex 6:6
the **b** of the people Num 11:17
I am a **b** to myself Job 7:20
who daily bears our **b** Ps 68:19
My **b** is light Matt 11:30
b-s hard to bear Luke 11:46
Bear one another's **b-s** Gal 6:2

BURDEN (v) *weigh down*
b-ed Me with your sins Is 43:24
were **b-ed** excessively 2 Cor 1:8
not **b** you myself 2 Cor 12:16
the church must not be **b-ed** 1 Tim 5:16

BURIAL *interment*
give me a **b** site Gen 23:4
even have a *proper* **b** Eccl 6:3
to prepare Me for **b** Matt 26:12
b custom of the Jews John 19:40

BURN (v) *consume, kindle*
Jacob's anger **b-ed** Gen 30:2
bush was **b-ing** Ex 3:2
Your anger **b** against Ex 32:11
Moses' anger **b-ed** Ex 32:19
did not **b** any cities Josh 11:13
jealousy **b** like fire Ps 79:5
to **b** their sons Jer 7:31
not to **b** the scroll Jer 36:25
will **b** up the chaff Luke 3:17
b-ed in their desire Rom 1:27
my body to be **b-ed** 1 Cor 13:3
works will be **b-ed** 2 Pet 3:10
lake of fire...**b-s** Rev 19:20

BURNING (adj)
Your **b** anger Ex 15:7
shall bewail the **b** Lev 10:6
b lips and a wicked Prov 26:23
b heat of famine Lam 5:10
b anger of the LORD Zeph 2:2

BURNISHED *polished*
gleamed like **b** bronze Ezek 1:7
feet...like **b** bronze Rev 1:15

BURNT OFFERINGS
see **OFFERINGS**

BURST *break*
great deep **b** open Gen 7:11
wine will **b** the skins Luke 5:37
he **b** open Acts 1:18

BURY *place in earth*
b-ied at...old age Gen 15:15
that I may **b** my dead Gen 23:4
b-ied the bones of Josh 24:32
go and **b** my father Matt 8:21
dead to **b** their own Matt 8:22
devout...**b-ied** Stephen Acts 8:2
that He was **b-ied** 1 Cor 15:4
b-ied...in baptism Col 2:12

BUSH *shrub*
boy under...the **b-es** Gen 21:15
the **b** was burning Ex 3:2
who dwelt in the **b** Deut 33:16
like a **b** in the desert Jer 17:6

BUSINESS *occupation, work*
until I...told my **b** Gen 24:33
carry on the *king's* **b** Esth 3:9
another to his **b** Matt 22:5
a place of **b** John 2:16
attend to your...**b** 1 Thess 4:11
engage in **b** James 4:13

BUSYBODIES *meddlers*
no work...like **b** 2 Thess 3:11
gossips and **b** 1 Tim 5:13

BUTTER
steps...bathed in **b** Job 29:6
smoother than **b** Ps 55:21
milk produces **b** Prov 30:33

BUYER *purchaser*
Bad, bad, says the **b** Prov 20:14
the **b** like the seller Is 24:2
Let not the **b** rejoice Ezek 7:12

BYSTANDERS *unlookers*
b...said to Peter Matt 26:73
the **b** heard it Mark 15:35

BYWORD *contemptible*
b among all peoples 1 Kin 9:7
a proverb and a **b** 2 Chr 7:20
He has made me a **b** Job 17:6
b among the nations Ps 44:14

C

CAESAR
1 *Roman emperor* Matt 22:17,21; Mark 12:14; John 19:12
2 *Augustus* Luke 2:1
3 *Tiberius* Luke 3:1; John 19:12
4 *Claudius* Acts 11:28;17:7;18:2
5 *Nero* Acts 25:12;26:32; Phil 4:22

CAESAREA
Roman coastal city Acts 8:40;10:1;21:16;25:4

CAESAREA PHILIPPI
city at base of Mt. Hermon Matt 16:13; Mark 8:27

CAIAPHAS
high priest Matt 26:57; Luke 3:2; John 11:49ff; Acts 4:6

CAIN
son of Adam Gen 4:1
tiller of the ground Gen 4:2
killed his brother Gen 4:8
marked by sign Gen 4:15

CAKE *type of bread*
and make bread **c-s** Gen 18:6
took one unleavened **c** Lev 8:26
make me a...**c** 1 Kin 17:13

CALAMITY *adversity, trouble*
day of my **c** 2 Sam 22:19
sorry over the **c** 1 Chr 21:15
palate discern **c-ies** Job 6:30
c from God is Job 31:23
stumble in *time of* **c** Prov 24:16
beginning to work **c** Jer 25:29
relents concerning **c** Jon 4:2

CALCULATE *count*
shall **c** from the year Lev 25:50
c the cost Luke 14:28
c the...beast Rev 13:18

CALEB
1 *aide to Moses* Num 13:30
son of Jephunneh Num 32:12
received Hebron Josh 14:13
2 *son of Hezron* 1 Chr 2:18

CALF *animal*
tender and choice **c** Gen 18:7
into a molten **c** Ex 32:4
c and the young lion Is 11:6
skip about like **c-ves** Mal 4:2
bring the fattened **c** Luke 15:23
blood of...**c-ves** Heb 9:12

CALL *address, summon, name*
God **c-ed** the light day Gen 1:5
c upon the name Gen 4:26
c-s up the dead Deut 18:11
LORD was **c-ing**...boy 1 Sam 3:8
c-ed fine gold my trust Job 31:24
c upon the LORD Ps 18:3
those who **c** evil good Is 5:20
c His name Immanuel Is 7:14
You shall **c** Me Jer 3:19
who is **c-ed** the Messiah Matt 1:16
to **c** the righteous Matt 9:13
c-s his own sheep John 10:3
c Me Teacher and John 13:13
God has not **c-ed** 1 Thess 4:7
c-s...a prophetess Rev 2:20

CALLING *summoning*
the **c** of assemblies Is 1:13
the **c** of God Rom 11:29
For consider your **c** 1 Cor 1:26
with a holy **c** 2 Tim 1:9
His **c** and choosing 2 Pet 1:10

CALM *still*
be **c**, have no fear Is 7:4
sea may become **c** Jon 1:11
it became perfectly **c** Matt 8:26
you ought to keep **c** Acts 19:36

CAMEL *animal*
dismounted...the **c** Gen 24:64
his wives upon **c-s** Gen 31:17
a garment of **c-'s** hair Matt 3:4
c...eye of a needle Matt 19:24
clothed with **c-'s** hair Mark 1:6

CAMP (n) *lodging area*
This is God's **c** Gen 32:2
people out of the **c** Ex 19:17
outside the **c** seven Num 31:19
pitch **c-s**, and place Ezek 4:2
the **c** of the saints Rev 20:9

CAMP (v) *settle*
you shall **c** in front Ex 14:2
they shall also **c** Num 1:50
Israel **c-ed** at Gilgal Josh 5:10
I will **c** against you Is 29:3
c around My house Zech 9:8

CANA
Galilean town John 2:1,11;4:46

CANAAN
1 *son of Ham* Gen 9:18,25
2 *Syro-Palestine* Gen 13:12;42:5; Ex 16:35; Ps 105:11
3 *language (Hebrew)* Is 19:18
see also **HEBREW**
see also **JUDEAN**

CANAL *water way*
c-s will emit a stench Is 19:6
rivers *and* wide **c-s** Is 33:21
the Nile **c-s** dry Ezek 30:12
in front of the **c** Dan 8:3

CAPERNAUM
city on Sea of Galilee Matt 4:13; Luke 4:23; John 6:24,59

CAPHTOR
Crete Deut 2:23; Jer 47:4; Amos 9:7
see also **CRETE**

CAPITAL *top part of column*
height of the other **c** 1 Kin 7:16
c on the top of each 2 Chr 3:15
c-s...were on top 2 Chr 4:12

CAPPADOCIA
province in Asia Minor Acts 2:9; 1 Pet 1:1

CAPTAIN *leader*
c of the bodyguard Gen 39:1
the **c-s** of hundreds Num 31:14
c of the host of Josh 5:14
the **c** of the ship Acts 27:11

CAPTIVE *prisoner*
firstborn of the **c** Ex 12:29
slain and the **c-s** Deut 32:42
restores his **c** people Ps 14:7
have led **c** *Your* **c-s** Ps 68:18
release to the **c-s** Luke 4:18
every thought **c** 2 Cor 10:5
having been held **c** 2 Tim 2:26

CAPTIVITY *imprisonment*
restore you from **c** Deut 30:3
land of their **c** 2 Chr 6:37
had come from the **c** Ezra 8:35
had survived the **c** Neh 1:2
destined for **c** Rev 13:10

CAPTURE *seize, take*
they **c-d** and looted Gen 34:29
c-d all his cities Deut 2:34
Can anyone **c** him Job 40:24
it **c-s** nothing at all Amos 3:5

CARAVAN *expedition*
a **c** of Ishmaelites Gen 37:25
The **c-s** of Tema Job 6:19
O **c-s** of Dedanites Is 21:13

CARCASS *corpse*
down upon the **c-es** Gen 15:11
one who touches...**c** Lev 11:39
c-es shall be food Deut 28:26
c of the lion Judg 14:8
c-es of their...idols Jer 16:18

CARE (n) *concern*
into the **c** of...sons Gen 30:35
put him in my **c** Gen 42:37
friends and receive **c** Acts 27:3
c for one another 1 Cor 12:25

CARE (v) *have concern for*
He **c-d** for him Deut 32:10
No one **c-s** for...soul Ps 142:4
c for My sheep Ezek 34:12
and took **c** of him Luke 10:34
take **c** of the church 1 Tim 3:5
he **c-s** for you 1 Pet 5:7

CAREFUL *watchful, on guard*
I no: be **c** to speak Num 23:12
c to observe all Deut 6:25
you shall be **c** to do Deut 8:1
be **c** not to drink Judg 13:4
be **c** how you walk Eph 5:15

CARELESS *thoughtless*
a fool is...**c** Prov 14:16
food, and **c** ease Ezek 16:49
that every **c** word Matt 12:36

CARGO *merchandise*
and they threw the **c** Jon 1:5
to unload its **c** Acts 21:3
no one buys...**c-es** Rev 18:11

CARMEL
1 *range of hills* 1 Kin 18:42; 2 Kin 4:25; Jer 46:18
2 *town in Judah* 1 Sam 15:12;25:5,40

CARPENTER *craftsman*
c-s and stonemasons 2 Sam 5:11
to the masons and **c-s** Ezra 3:7
this the **c-'s** son Matt 13:55
c, the son of Mary Mark 6:3

CARRY *bear*
LORD...**c-ied** you Deut 1:31
c an ephod before 1 Sam 2:28
Spirit...will **c** you 1 Kin 18:12
c *them* in His bosom Is 40:11
our sorrows He **c-ied** Is 53:4
c-ied away...diseases Matt 8:17
C no money belt, no bag Luke 10:4
the cross to **c** Luke 23:26
c out the desire of Gal 5:16

CART *wagon*
So Moses took the **c-s** Num 7:6
the cows to the **c** 1 Sam 6:7
sin as if with **c** ropes Is 5:18
his **c** and his horses Is 28:28

CARVE (v) *cut, fashion*
he **c-d** all the walls 1 Kin 6:29
who **c** a resting place Is 22:16
c-d with cherubim Ezek 41:18
its maker has **c-d** it Hab 2:18

CARVED (adj) *cut, etched*
with **c** engravings 1 Kin 6:29
c image of the idol 2 Chr 33:7
abdomen is **c** ivory Song 5:14

CAST *throw*
one who **c-s** a spell Deut 18:11
Joshua **c** lots for Josh 18:10
c Your law behind Neh 9:26
c *lots* for the orphans Job 6:27
c My words behind Ps 50:17
Do not **c** me away Ps 51:11
c you out of My sight Jer 7:15
will **c** out demons Mark 16:17
c fire upon...earth Luke 12:49
clothing they **c** lots John 19:24
c-ing all your anxiety 1 Pet 5:7
but **c** them into hell 2 Pet 2:4
c their crowns before Rev 4:10

CATCH *seize, trap*
shall **c** his wife Judg 21:21
to **c** the afflicted Ps 10:9
c...with her eyelids Prov 6:25
C the foxes for us Song 2:15

caught in My snare Ezek 12:13
will be **c-ing** men Luke 5:10
unable to c Him Luke 20:26
caught in adultery John 8:3
who **c-es** the wise 1 Cor 3:19
if a man is **caught** Gal 6:1
child was **caught** up Rev 12:5

CATTLE *domestic animals*
c and creeping things Gen 1:24
the firstborn of c Ex 12:29
defect from the c Lev 22:19
c on a thousand hills Ps 50:10
no c in the stalls Hab 3:17

CAUSE (n) *purpose, reason*
the c of the just Ex 23:8
to death without a c 1 Sam 19:5
place my c before God Job 5:8
hate me without a c Ps 69:4
wounds without c Prov 23:29
hated...without a c John 15:25

CAUSE (v) *make*
I c My name to be Ex 20:24
c Israel to inherit Deut 1:38
has **c-d** His name Ezra 6:12
c His face to shine Ps 67:1
speech c you to sin Eccl 5:6
who c dissensions Rom 16:17
was **c-ing** the growth 1 Cor 3:6

CAVE *shelter*
buried him in the c Gen 25:9
escaped to the c 1 Sam 22:1
by fifties in a c 1 Kin 18:4
mountains and **c-s** Heb 11:38
hid...in the **c-s** Rev 6:15

CEASE *stop*
you shall c *from labor* Ex 23:12
poor will never c Deut 15:11
He makes wars to c Ps 46:9
C...consideration Prov 23:4
make this proverb c Ezek 12:23
c-d to kiss My feet Luke 7:45
tongues, they will c 1 Cor 13:8
pray without **c-ing** 1 Thess 5:17

CEDAR *tree, wood*
with the c wood Lev 14:6
c-s beside the waters Num 24:6
all the **c-s** of Lebanon Is 2:13
the height of **c-s** Amos 2:9

CELEBRATE *rejoice*
may c a feast to Me Ex 5:1
you shall c it in Lev 23:41
C the Passover 2 Kin 23:21
all Israel were **c-ing** 1 Chr 13:8
to c *the feast* 2 Chr 30:23
David...**c-ing** 1 Chr 15:29
c with my friends Luke 15:29

CENSER *incense container*
c-s for yourselves Num 16:6
his c in his hand Ezek 8:11
holding a golden c Rev 8:3
angel took the c Rev 8:5

CENSUS *population roll*
c of...congregation Num 1:2
number of the c 1 Chr 21:5
c which...David 2 Chr 2:17
the first c taken Luke 2:2
in the days of the c Acts 5:37

CENT *money*
paid up the last c Matt 5:26
sparrows...for a c Matt 10:29
amount to a c Mark 12:42

CENTURION *captain*
Jesus said to the c Matt 8:13
summoning the c Mark 15:44
soldiers and **c-s** Acts 21:32
gave orders to the c Acts 24:23

CEPHAS
apostle Peter John 1:42; 1 Cor 1:12;15:5; Gal 2:11

CERTAINTY *sureness*
know with c that Josh 23:13
c of the words Prov 22:21
you know with c Eph 5:5

CERTIFICATE *permit, record*
a c of divorce Deut 24:1
a c of divorce Matt 5:31
c of debt Col 2:14

CHAFF *husk*
consumes them as c Ex 15:7
c which the wind drives Ps 1:4
make the hills like c Is 41:15
c from the summer Dan 2:35
burn up the c Matt 3:12

CHAIN *band*
bound...bronze **c-s** Judg 16:21
he drew **c-s** of gold 1 Kin 6:21
whose hands are **c-s** Eccl 7:26
was bound with **c-s** Luke 8:29
c-s fell off his hands Acts 12:7
great c in his hand Rev 20:1

CHALDEA
S Babylonia Jer 50:10;51:24; Ezek 23:15

CHALDEANS
inhabitants of Chaldea Gen 11:28; 2 Kin 24:2; Job 1:17; Jer 24:5; Dan 5:11; Hab 1:6

CHAMBER *room*
entered his c Gen 43:30
in his cool roof c Judg 3:20
c-s of the storehouse Neh 10:38
bridegroom...his c Ps 19:5
to the **c-s** of death Prov 7:27
out of her *bridal* c Joel 2:16
c-s in the heavens Amos 9:6

CHAMPION *fighter*
c, the Philistine 1 Sam 17:23
a Savior and a C Is 19:20
like a dread c Jer 20:11

CHANGE (n) *alteration*
gave **c-s** of garments Gen 45:22
had a c of heart Ex 14:5
two **c-s** of clothes 2 Kin 5:23
Until my c comes Job 14:14
a c of law Heb 7:12

CHANGE (v) *alter, transform*
and **c-d** my wages Gen 31:7
He **c-s** a wilderness Ps 107:35
c-d their glory Jer 2:11
Ethiopian c his skin Jer 13:23
He who **c-s** the times Dan 2:21
LORD **c-d** His mind Amos 7:6
I, the LORD, do not c Mal 3:6
will all be **c-d** 1 Cor 15:51

CHANNEL *furrow*
Who has cleft a c Job 38:25
c-s of water appeared Ps 18:15
heart is *like* **c-s** Prov 21:1
sent out its **c-s** Ezek 31:4

CHANT *sing*
David **c-ed**...this 2 Sam 1:17
Jeremiah **c-ed** a 2 Chr 35:25
daughters...shall c Ezek 32:16

CHARACTER
and proven c, hope Rom 5:4
Make sure...your c is free Heb 13:5

CHARGE (n) *responsibility*
under Joseph's c Gen 39:23
keep the c of the LORD Lev 8:35
c of his household Matt 24:45
allotted to your c 1 Pet 5:3

CHARGE (n) *accusation*
far from a false c Ex 23:7
bring **c-s** against Acts 19:38
c against God's elect Rom 8:33

CHARGE (n) *cost*
gospel without c 1 Cor 9:18

CHARGE (v) *command*
Abimelech **c-d** all Gen 26:11
I **c-d** your judges Deut 1:16
Moses **c-d** us with a Deut 33:4
I solemnly c you 1 Tim 5:21

CHARGE (v) *exact a price*
not c him interest Ex 22:25
c that to my account Philem 18

CHARIOT *wagon*
Joseph prepared...c Gen 46:29
appeared a c of fire 2 Kin 2:11
Some *boast* in **c-s** Ps 20:7
c-s of God are myriads Ps 68:17
Your **c-s** of salvation Hab 3:8
I will cut off the c Zech 9:10
and sitting in his c Acts 8:28

CHARIOTEERS *warriors*
David killed 700 c 2 Sam 10:18
7,000 c and 40,000 1 Chr 19:18
with horses and c Ezek 39:20

CHARITY *alms*
give that...as c Luke 11:41
and give to c Luke 12:33
deeds of...c Acts 9:36

CHARM *beauty*
A bribe is a c Prov 17:8
C is deceitful Prov 31:30
with *all* your **c-s** Song 7:6

CHASE *drive, pursue*
Egyptians **c-d** after Ex 14:9
will c your enemies Lev 26:7
one c a thousand Deut 32:30
c-ing...Philistines 1 Sam 17:53
be **c-d** like chaff Is 17:13

CHASTE *pure*
c...behavior 1 Pet 3:2
kept themselves c Rev 14:4

CHASTEN *discipline*
Man is also **c-ed** Job 33:19
Nor c me in Your wrath Ps 6:1
c-ed every morning Ps 73:14
who **c-s** the nations Ps 94:10

CHASTISE *punish*
You have **c-d** me Jer 31:18
I will c all of them Hos 5:2

CHATTER *babbling*
worldly...empty c 1 Tim 6:20
avoid...empty c 2 Tim 2:16

CHEAT *deceive*
your father has **c-ed** Gen 31:7
c with...scales Amos 8:5

CHEBAR
river in Babylonia Ezek 3:15;10:15

CHEDORLAOMER
king of Elam Gen 14:9,17

CHEEK *part of face*
slapped me on the c Job 16:10
Your **c-s** are lovely Song 1:10
tears are on her **c-s** Lam 1:2
hits you on the c Luke 6:29

CHEERFUL
countenance and be c Job 9:27
joyful heart...a c Prov 15:13
c heart...feast Prov 15:15
God loves a c giver 2 Cor 9:7
Is anyone c James 5:13

CHEMOSH
god of Moab Judg 11:24; 1 Kin 11:7; Jer 48:13

CHERETHITES
1 *tribe on Philistine plain* 1 Sam 30:14; Ezek 25:16; Zeph 2:5
2 *David's bodyguards* 2 Sam 8:18;15:18; 1 Kin 1:38; 1 Chr 18:17

CHERISH *love*
or the wife you c Deut 13:6
the wife he **c-es** Deut 28:54
men c themselves Acts 24:15
c-es it, just as Christ Eph 5:29

CHERUB *celestial being*
He rode on a c 2 Sam 22:11
one c...ten cubits 1 Kin 6:26
c stretched out his Ezek 10:7

CHERUBIM *plural of cherub*
He stationed the c Gen 3:24
c had *their* wings Ex 37:9
enthroned *above*...c 2 Sam 6:2
c appeared to have Ezek 10:8

CHEST *box*
the priest took a c 2 Kin 12:9
money in the c 2 Kin 12:10
levies...into the c 2 Chr 24:10

CHEW *eat*
which c the cud Lev 11:4
before it was **c-ed** Num 11:33

CHIEF *head, prominent*
c-s of the sons of Gen 36:15
the **c-s** of Edom Gen 36:43
of the thirty c men 2 Sam 23:13
c of the magicians Dan 4:9
C Shepherd appears 1 Pet 5:4

CHILD
c grew...weaned Gen 21:8
Train up a c in Prov 22:6
discipline from the c Prov 23:13
c will be born to us Is 9:6
with c by the Holy Matt 1:18
take the C and His Matt 2:13
He called a c to Matt 18:2
saying, C, arise Luke 8:54
a woman with c 1 Thess 5:3

CHILDBIRTH
multiply...pain in c Gen 3:16
as of a woman in c Ps 48:6
pains of c come Hos 13:13
suffers the pains of c Rom 8:22

CHILDLESS
I am c, and the heir Gen 15:2
They shall die c Lev 20:20
c among women 1 Sam 15:33
and died c Luke 20:29

CHILDREN
pain...bring forth **c** Gen 3:16
Are these all the **c** 1 Sam 16:11
compassion on *his* **c** Ps 103:13
c are a gift Ps 127:3
c rise up and bless Prov 31:28
c were dashed to Nah 3:10
slew all the male **c** Matt 2:16
stones...to raise up **c** Matt 3:9
c...against parents Matt 10:21
and become like **c** Matt 18:3
bringing **c** to Him Mark 10:13
Being...the **c** of God Acts 17:29
if **c**, heirs Rom 8:17
C, obey your parents Eph 6:1
My little **c** 1 John 2:1
kill her **c** with Rev 2:23

CHINNERETH / CHINNEROTH
1 *lake* Num 34:11; Josh 12:3
also **Sea of Galilee**
also **Lake of Gennesaret**
also **Sea of Tiberias**
2 *city of Naphtali* Deut 3:17; Josh 19:35
3 *plain near Galilee* Josh 11:2; 1 Kin 15:20

CHISLEV
ninth month of Hebrew calendar Neh 1:1; Zech 7:1

CHOICE *option* or *best*
Saul, a **c**...*man* 1 Sam 9:2
c men of Israel 2 Sam 10:9
And eat its **c** fruits Song 4:16
God made a **c** among Acts 15:7
God's gracious **c** Rom 11:5
His **c** of you 1 Thess 1:4

CHOIR *chorus*
c proceeded to the Neh 12:38
two **c-s** took their Neh 12:40

CHOKE *stifle*
wealth **c** the word Matt 13:22
began to **c** *him* Matt 18:28
thorns...**c-d** it Mark 4:7
c-d with worries Luke 8:14

CHOOSE *select, take*
C men for us Ex 17:9
whom the LORD **c-s** Num 16:7
C wise...discerning Deut 1:13
He **c-s** our inheritance Ps 47:4
refuse evil and **c** good Is 7:15
not God **c** the poor James 2:5

CHOP *cut*
who **c-s** your wood Deut 29:11
c-ped down...altars 2 Chr 34:7
C down the tree Dan 4:14

CHOSE *selected*
Lot **c** for himself Gen 13:11
God has **c-n** you Deut 7:6
I **c** David to be 1 Kin 8:16
when I **c** Israel Ezek 20:5
c twelve of them Luke 6:13
has **c-n** the weak 1 Cor 1:27
He **c** us in Him Eph 1:4

CHOSEN *elected, selected*
Moses His **c** one Ps 106:23
My **c** *one in whom* Is 42:1
Israel My **c** *one* Is 45:4
c ones shall inherit Is 65:9
My Son, *My* **C** One Luke 9:35
c of God, holy and Col 3:12
of *His* **c** angels 1 Tim 5:21
you are a **c** race 1 Pet 2:9

CHRIST *Messiah*
birth of Jesus **C** was Matt 1:18
C would suffer and Luke 24:46
both Lord and **C** Acts 2:36
fellow heirs with **C** Rom 8:17
are one body in **C** Rom 12:5
preach **C** crucified 1 Cor 1:23
judgment seat of **C** 2 Cor 5:10
ambassadors for **C** 2 Cor 5:20
faith in **C** Jesus Gal 2:16
as sons through Jesus **C** Eph 1:5
to live is **C** Phil 1:21
C, who is our life Col 3:4
dead in **C** will 1 Thess 4:16
coming of...**C** 2 Thess 2:1
C...high priest Heb 9:11
Advocate...Jesus **C** 1 John 2:1
with **C** for a thousand Rev 20:4

CHRISTIAN *follower of Christ*
first called **C-s** in Acts 11:26
me to become a **C** Acts 26:28
suffers as a **C** 1 Pet 4:16

CHRONICLES *book of register*
1 *of kings of Israel* 1 Kin 14:19;15:31; 2 Kin 14:28;15:26
2 *of kings of Judah* 1 Kin 14:29;15:23; 2 Kin 15:36;24:5
3 *of kings of Media / Persia* Esth 10:2

CHURCH *a called out assembly*
I will build my **c** Matt 16:18
tell it to the **c** Matt 18:17
shepherd the **c** Acts 20:28
c-es of the Gentiles Rom 16:4
together as a **c** 1 Cor 11:18
woman...speak in **c** 1 Cor 14:35
to the **c-es** of Judea Gal 1:22
Christ...head of the **c** Eph 5:23
persecutor of the **c** Phil 3:6
c of the living God 1 Tim 3:15
Spirit says to the **c-es** Rev 2:11

CILICIA
region in SE Asia Minor Acts 15:41;21:39;27:5

CINNAMON *spice*
and of fragrant **c** Ex 30:23
myrrh, aloes and **c** Prov 7:17
and **c** and spice Rev 18:13

CIRCLE *area*
sleeping inside...**c** 1 Sam 26:7
He has inscribed a **c** Job 26:10
did not sit in the **c** Jer 15:17

CIRCUIT *course*
on **c** to Bethel 1 Sam 7:16
its **c** to the other end Ps 19:6

CIRCULATE *spread*
proclamation was **c-d** Ex 36:6
LORD's people **c-ing** 1 Sam 2:24
to **c** a proclamation 2 Chr 30:5

CIRCUMCISE *be pure* or *cut off*
every male...be **c-d** Gen 17:10
Abraham **c-d** his son Gen 21:4
C then your heart Deut 10:16
God will **c**...heart Deut 30:6
C yourselves...LORD Jer 4:4
came to **c** the child Luke 1:59
c-d the eighth day Phil 3:5

CIRCUMCISION *act of purity*
because of the **c** Ex 4:26
c is...of the heart Rom 2:29
if you receive **c** Gal 5:2
if I still preach **c** Gal 5:11
we are the *true* **c** Phil 3:3
c made without hands Col 2:11
those of the **c** Titus 1:10

CIRCUMSTANCE *condition*
spoken in right **c-s** Prov 25:11
may know...my **c-s** Eph 6:21
peace in every **c** 2 Thess 3:16
of humble **c-s** James 1:9

CISTERN *reservoir*
a **c** collecting water Lev 11:36
water from your...**c** Prov 5:15
wheel at the **c** is Eccl 12:6
prophet from the **c** Jer 38:10

CITADEL *fortress*
c of the king's 1 Kin 16:18
c of Susa Esth 2:3
in the **c** of Susa Dan 8:2
c-s of Jerusalem Amos 2:5
Proclaim on the **c-s** Amos 3:9
tramples on our **c-s** Mic 5:5

CITIES OF REFUGE
1 *Kedesh in Naphtali* Josh 20:7
2 *Shechem in Ephraim* Josh 20:7
3 *Hebron (Kiriath-arba)* Josh 20:7
4 *Bezer in Reuben* Josh 20:8
5 *Ramoth-gilead in Gad* Josh 20:8
6 *Golan in Manasseh* Josh 20:8

CITIZEN *resident*
your fellow **c-s** Ezek 33:12
fellow **c-s** who talk Ezek 33:30
c-s hated him Luke 19:14
c of no insignificant Acts 21:39
fellow **c-s** with the Eph 2:19

CITY
build...a **c** Gen 11:4
burned...their **c-ies** Num 31:10
die in my own **c** 2 Sam 19:37
glad the **c** of God Ps 46:4
LORD guards the **c** Ps 127:1
the **C** of Destruction Is 19:18
the **C** of Truth Zech 8:3
a **c** called Nazareth Matt 2:23
into the holy **c** Matt 4:5
the **c** was stirred Matt 21:10
c, shake the dust off Luke 9:5
He has prepared a **c** Heb 11:16
I saw the holy **c** Rev 21:2

CLAIM *demand*
Let darkness...**c** it Job 3:5
Do not **c** honor in Prov 25:6
c-ing to be someone Acts 8:9

CLAN *family, tribe*
c of the household Judg 9:1
and by your **c-s** 1 Sam 10:19
among...**c-s** of Judah Mic 5:2
I will make the **c-s** Zech 12:6

CLAP *applaud*
c-ped their hands 2 Kin 11:12
c-s his hands among Job 34:37
rivers **c** their hands Ps 98:8
trees...will **c** Is 55:12

CLAUDIA
Roman Christian 2 Tim 4:21

CLAUDIUS
Roman Emperor Acts 11:28;18:2
see **CAESAR**

CLAUDIUS LYSIAS
Roman tribune Acts 23:26

CLAY
dwell in houses of **c** Job 4:19
Father, We are the **c** Is 64:8
c in the potter's hand Jer 18:6
the **c** to his eyes John 9:6

CLEAN *cleansed, washed*
animals that are not **c** Gen 7:2
eat in a **c** place Lev 10:14
pronounce him **c** Lev 13:28
Create in me a **c** heart Ps 51:10
make yourselves **c** Is 1:16
You can make me **c** Matt 8:2
things are **c** for you Luke 11:41
c because of the word John 15:3

CLEANSE *purify, wash*
To **c** the house then Lev 14:49
c the house of the 2 Chr 29:15
I have **c-d** my heart Prov 20:9
I am willing; be **c-d** Matt 8:3
the lepers are **c-d** Matt 11:5
not eat unless they **c** Mark 7:4
let us **c** ourselves 2 Cor 7:1
C...you sinners James 4:8
blood...**c-s** us 1 John 1:7

CLEAR *make free* or *plain*
c away many nations Deut 7:1
C the way for the LORD Is 40:3
c His threshing floor Matt 3:12
Christ has made **c** 2 Pet 1:14
river...**c** as crystal Rev 22:1

CLEAVE *cling, divide*
shall **c** to his wife Gen 2:24
tongue **c-s** to my jaws Ps 22:15
c to Your testimonies Ps 119:31
c-d the earth with rivers Hab 3:9
shall **c** to his wife Eph 5:31

CLEFT *crevice*
in the **c** of the rock Judg 15:8
the **c-s** of the cliffs Is 2:21
who live in the **c-s** Obad 3

CLEOPAS
disciple of Christ Luke 24:18

CLEVER *smart*
c in their own sight Is 5:21
cleverness of the **c** 1 Cor 1:19

CLIFF *crag*
nest is set in the **c** Num 24:21
On the **c** he dwells Job 39:28
c-s are a refuge Ps 104:18

CLIMB *ascend*
I will **c** the palm tree Song 7:8
the one who **c-s** Jer 48:44
c-ed...a sycamore Luke 19:4
c-s up...other way John 10:1

CLING *cleave*
and **c** to Him Deut 13:4
c to the LORD Josh 23:8
My soul **c-s** to You Ps 63:8
Stop **c-ing** to Me John 20:17
c to what is good Rom 12:9

CLOAK *coat, mantle*
Give me the **c** Ruth 3:15
neither bread nor **c** Is 3:7
fringe of His **c** Matt 9:20
Wrap your **c** around Acts 12:8

CLOSE *shut, stop*
and the LORD **c-d** Gen 7:16
floodgates...were **c-d** Gen 8:2
earth **c-d** over them Num 16:33
c your door...pray Matt 6:6
have **c-d** their eyes Acts 28:27
every mouth...**c-d** Rom 3:19
c-s his heart 1 John 3:17

CLOTH *fabric*
spread over *it* a c Num 4:6
is wrapped in a c 1 Sam 21:9
with embroidered c Ezek 16:10
in the linen c Mark 15:46

CLOTHE *array, dress*
C me with skin Job 10:11
meadows are **c-d** with Ps 65:13
O Zion; C yourself Is 52:1
God so **c-s** the grass Matt 6:30
naked...you **c-d** Me Matt 25:36
are splendidly **c-d** Luke 7:25
c-d with power Luke 24:49
c...with humility 1 Pet 5:5
c-d in the white robes Rev 7:13

CLOTHES *garments*
c of her captivity Deut 21:13
your c have not worn Deut 29:5
and worn-out c on Josh 9:5
and changed his c 2 Sam 12:20
without wedding c Matt 22:12
Tearing his c Mark 14:63

CLOTHING *clothes, raiment*
reduce...her c Ex 21:10
c did not wear out Deut 8:4
purple are their c Jer 10:9
and the body more than c Matt 6:25
in sheep's c Matt 7:15
c as white as snow Matt 28:3
His c *became* white Luke 9:29
men...in dazzling c Luke 24:4
sister is without c James 2:15

CLOUD *mist*
set My bow in the c Gen 9:13
in a pillar of c Ex 13:21
c where God *was* Ex 20:21
c covered...mountain Ex 24:15
c for a covering Ps 105:39
voice came out...c Mark 9:7
Son...coming in **c-s** Mark 13:26
in a c with power Luke 21:27
and a c received Him Acts 1:9

CLUB *weapon*
went...with a c 2 Sam 23:21
C-s are...as stubble Job 41:29
Like a c and a Prov 25:18
with swords and **c-s** Matt 26:47

CLUSTER *collection*
c-s produced ripe Gen 40:10
c-s of raisins 1 Sam 25:18
breasts are...**c-s** Song 7:7
gather the **c-s** Rev 14:18

COAL *charcoal*
breath kindles **c-s** Job 41:21
man walk on hot **c-s** Prov 6:28
burning c in his hand Is 6:6
heap burning **c-s** Rom 12:20

COAST
c of the Great Sea Josh 9:1
along the c of Asia Acts 27:2

COASTLAND
inhabitants of this c Is 20:6
to the **c-s** of Kittim Jer 2:10
c-s shake at the Ezek 26:15
c-s of the nations Zeph 2:11

COAT *cloak*
opening...c of mail Ex 28:32
with his c torn 2 Sam 15:32
have your c also Matt 5:40
or even two **c-s** Matt 10:10
spread their **c-s** Mark 11:8

COBRA *snake*
deadly poison of **c-s** Deut 32:33
To the venom of **c-s** Job 20:14
tread upon the...c Ps 91:13

COFFIN *bier*
in a c in Egypt Gen 50:26
and touched the c Luke 7:14

COHORT *military unit*
the whole *Roman* c Matt 27:27
called the Italian c Acts 10:1
of the Augustan c Acts 27:1

COIN *money*
Show Me the c Matt 22:19
woman...loses one c Luke 15:8
He poured out...**c-s** John 2:15

COLD *cool*
covering against the c Job 24:7
Like the c of snow Prov 25:13
cup of c water Matt 10:42
love will grow c Matt 24:12
neither c nor hot Rev 3:15

COLLAPSE *fall*
grass **c-s** into the flame Is 5:24
pathways will c Ezek 38:20
ancient hills **c-d** Hab 3:6

COLLEAGUES *co-workers*
the rest of his c Ezra 4:7
and your c Ezra 6:6

COLLECT *exact, take*
c-ed his strength Gen 48:2
cistern **c-ing** water Lev 11:36
c captives like sand Hab 1:9
C no more than Luke 3:13
c-ed a tenth from Heb 7:6

COLLECTION *acquisition*
let your c *of idols* Is 57:13
no **c-s** be made 1 Cor 16:2

COLOSSAE
city in Asia Minor Col 1:2

COLT *foal*
camels and their **c-s** Gen 32:15
Even on a c Zech 9:9
and a c with her Matt 21:2
on a donkey's c John 12:15

COLUMN *pillar, text*
in a c of smoke Judg 20:40
and marble **c-s** Esth 1:6
read three...**c-s** Jer 36:23

COME
C, let us build Gen 11:4
C, let us worship Ps 95:6
All **came** from...dust Eccl 3:20
your king is **c-ing** Zech 9:9
Your kingdom c Matt 6:10
C to Me, all who Matt 11:28
children to c to Me Mark 10:14
not c...temptation Mark 14:38
Son of Man **c-ing** Luke 21:27
Father...hour has c John 17:1
His judgment has c Rev 14:7
I am **c-ing** quickly Rev 22:20

COMFORT (n) *consolation*
mourning without c Job 30:28
c in my affliction Ps 119:50
he will give you c Prov 29:17
c of the Holy Spirit Acts 9:31
and God of all c 2 Cor 1:3
your c and salvation 2 Cor 1:6

COMFORT (v) *console, cheer*
relatives came to c 1 Chr 7:22
Your rod...they c me Ps 23:4
I, am He who **c-s** you Is 51:12
To c all who mourn Is 61:2
he is being **c-ed** Luke 16:25
c one another 1 Thess 4:18

COMFORTER *consoler*
Sorry **c-s** are you all Job 16:2
c-s, but I found none Ps 69:20
She has no c Lam 1:9
Where will I seek **c-s** Nah 3:7

COMING (n) *arrival*
Joseph's c at noon Gen 43:25
the day of His c Mal 3:2
be the sign of Your c Matt 24:3
c of the Son of Man Matt 24:37
Christ's at His c 1 Cor 15:23
c of the Lord is James 5:8
the promise of His c 2 Pet 3:4

COMMAND (n) *order*
the c of the LORD Lev 24:12
disobeyed the c 1 Kin 13:21
to the king's c 2 Chr 35:10
no c of the Lord 1 Cor 7:25
could not bear the c Heb 12:20

COMMAND (v) *declare, order*
I **c-ed** you not to eat Gen 3:11
may c his children Gen 18:19
speak all that I c you Ex 7:2
bring all that I c Deut 12:11
the angel...**c-ed** Matt 1:24
c that these stones Matt 4:3
c-s even the winds Luke 8:25
c-ing the jailer Acts 16:23

COMMANDER *captain, general*
the **c-s** of Israel Judg 5:9
c of Saul's army 2 Sam 2:8
his chariot **c-s** 1 Kin 9:22
and Joab was the c 1 Chr 27:34
c for the peoples Is 55:4
the C of the host Dan 8:11
and the flesh of **c-s** Rev 19:18

COMMANDMENT *instruction*
and keep My **c-s** Ex 20:6
the Ten C-s Ex 34:28
and keep His **c-s** Josh 22:5
c of the LORD is pure Ps 19:8
the c of your father Prov 6:20
which is the great c Matt 22:36
A new c I give John 13:34
will keep My **c-s** John 14:15
I have kept...**c-s** John 15:10
not writing a new c 1 John 2:7
keep the c-s of God Rev 14:12

COMMEND *praise, present*
So I **c-ed** pleasure Eccl 8:15
I c you to God Acts 20:32
food will not c us 1 Cor 8:8
to c ourselves again 2 Cor 3:1

COMMISSION *appoint*
c him in their sight Num 27:19
He **c-ed** Joshua Deut 31:23
king has **c-ed** me 1 Sam 21:2
c it against the people Is 10:6

COMMISSIONERS *supervisors*
and over them three c Dan 6:2
Then the c and satraps Dan 6:4

COMMIT *entrust, practice*
c-ted to Joseph's Gen 39:22
shall not c adultery Ex 20:14
have **c-ted** incest Lev 20:12
I c my spirit Ps 31:5
C your way to the LORD Ps 37:5
weary...**c-ting** iniquity Jer 9:5
Do not c adultery Luke 18:20
I c My spirit Luke 23:46
everyone who **c-s** sin John 8:34
who **c-ted** no sin 1 Pet 2:22

COMMON *ordinary, shared*
anyone of...c people Lev 4:27
place of the c people Jer 26:23
iron...with c clay Dan 2:41
had all things in c Acts 2:44
about our c salvation Jude 3

COMMONWEALTH *nation*
from the c of Israel Eph 2:12

COMMOTION *disturbance*
the noise of this c 1 Sam 4:14
great c out of the Jer 10:22
Why make a c and Mark 5:39

COMPANION *comrade, friend*
are you striking your c Ex 2:13
brought thirty **c-s** Judg 14:11
And a c of ostriches Job 30:29
c of fools will suffer Prov 13:20
your c and your wife Mal 2:14
Paul and his **c-s** Acts 13:13

COMPANY *assembly, group*
into three **c-ies** Judg 9:43
c of the godless Job 15:34
c will stone them Ezek 23:47
Bad c corrupts 1 Cor 15:33

COMPARE *contrast, like*
none to c with You Ps 40:5
to what shall I c Matt 11:16
c the kingdom of Luke 13:20
be **c-d** with the glory Rom 8:18

COMPASS
outlines it with a c Is 44:13
four points of the c Dan 11:4

COMPASSION *concern, love*
God...grant you c Gen 43:14
whom I will show c Ex 33:19
in Your great c Neh 9:19
have c on the poor Ps 72:13
have c on Zion Ps 102:13
His **c-s** never fail Lam 3:22
He felt c for them Matt 9:36
his father...felt c Luke 15:20
put on a heart of c Col 3:12
Lord is full of c James 5:11

COMPASSIONATE *loving*
your God is a c God Deut 4:31
c, Slow to anger Neh 9:17
He is gracious and c Joel 2:13
a gracious and c God Jon 4:2

COMPEL *force, press*
Egyptians **c-led** the Ex 1:13
c *them* to come in Luke 14:23
c...to be circumcised Gal 6:12

COMPETE *strive*
can you c with horses Jer 12:5
everyone who **c-s** 1 Cor 9:25
c-s as an athlete 2 Tim 2:5

COMPLAIN *murmur*
c-ed to Abimelech Gen 21:25
c in the bitterness Job 7:11
I will c and murmur Ps 55:17
Do not c, brethren James 5:9

COMPLAINT *grumbling*
c-s of...Israel Num 14:27
couch will ease my c Job 7:13
today my c is rebellion Job 23:2

hospitable...without **c**
1 Pet 4:9

COMPLETE (adj) *full, total*
a sabbath of **c** rest Ex 35:2
be seven **c** sabbaths Lev 23:15
not...a **c** destruction Jer 5:10
you have been made **c**
Col 2:10
be perfect and **c** James 1:4
joy may be made **c**
1 John 1:4

COMPLETE (v) *finish, fulfill*
God **c-d** His work Gen 2:2
C the week of this Gen 29:27
C your work quota Ex 5:13
your days are **c** 2 Sam 7:12
house...was **c-d** 2 Chr 8:16
thousand years are **c-d**
Rev 20:7

COMPOSE *write*
c words against you Job 16:4
have **c-d** songs for Amos 6:5
The first account I **c-d**
Acts 1:1

COMPOSE *make calm*
c-d and quieted my Ps 131:2
I **c-d** *my soul* Is 38:13

COMPREHEND *understand*
which we cannot **c** Job 37:5
speech...no one **c-s** Is 33:19
and they did not **c**
Luke 18:34
darkness did not **c** John 1:5

COMPULSION *coercion*
under **c**...let them go Ex 6:1
as it were by **c** Philem 14
not under **c**, but 1 Pet 5:2

CONCEAL *cover, hide*
man **c-s** knowledge
Prov 12:23
They do not *even* **c** *it* Is 3:9
Do not **c** *it but* Jer 50:2
was **c-ed** from them
Luke 9:45

CONCEIT *pride*
selfishness or empty **c**
Phil 2:3
he is **c-ed** 1 Tim 6:4
c-ed, lovers of 2 Tim 3:4

CONCEIVE *become pregnant*
Sarah **c-d** and bore a
Gen 21:2
c-d all this people Num 11:12
sin my mother **c-d** me
Ps 51:5
she **c-d** and gave birth Is 8:3
when lust has **c-d** James 1:15

CONCERN *have care*
master does not **c** Gen 39:8
the LORD was **c-ed** Ex 4:31
You are **c-ed** about Job 7:17
c-ed about the poor
John 12:6
is married is **c-ed** 1 Cor 7:33
not **c-ed** about oxen
1 Cor 9:9

CONCUBINE *secondary wife*
Ephraim...took a **c** Judg 19:1
Now Saul had a **c** 2 Sam 3:7
king left ten **c-s** 2 Sam 15:16
three hundred **c-s** 1 Kin 11:3
in charge of the **c-s** Esth 2:14

CONDEMN *discredit, judge*
c-ing the wicked 1 Kin 8:32
my mouth will **c** me Job 9:20
he who **c-s** Me Is 50:9
will **c** Him to death
Mark 10:33
do not **c**, and you Luke 6:37
you **c** yourself Rom 2:1
he stood **c-ed** Gal 2:11
our heart **c-s** us 1 John 3:20

CONDEMNATION *judgment*
receive greater **c** Mark 12:40
same sentence of **c**
Luke 23:40
Their **c** is just Rom 3:8
no **c**...in Christ Rom 8:1
c upon themselves Rom 13:2
c...by the devil 1 Tim 3:6

CONDITION *state, stipulation*
with you on this **c**
1 Sam 11:2
c-s were good in 2 Chr 12:12
c in which...called 1 Cor 7:20
or adds **c-s** to it Gal 3:15

CONDUCT (n) *behavior*
queen's **c**...known Esth 1:17
turn...*from his* **c** Job 33:17
who are upright in **c** Ps 37:14
sensual **c** of...men 2 Pet 2:7
holy **c** and godliness
2 Pet 3:11

CONDUCT (v) *behave*
c-s himself arrogantly
Job 15:25
c...same spirit 2 Cor 12:18
C...with wisdom Col 4:5
c yourselves in fear 1 Pet 1:17

CONDUIT *channel*
c of the upper pool
2 Kin 18:17
at the end of the **c** Is 7:3

CONFESS *acknowledge*
that he shall **c** Lev 5:5
c-ing the sins of Neh 1:6
c my transgressions Ps 32:5
c-es Me before men
Matt 10:32
c-ing their sins Mark 1:5
c with your mouth Rom 10:9
If we **c** our sins 1 John 1:9
I will **c** his name Rev 3:5

CONFESSION *admission*
praying and making **c**
Ezra 10:1
your **c** of the gospel
2 Cor 9:13
testified the good **c**
1 Tim 6:13
the **c** of our hope Heb 10:23

CONFIDENCE *boldness, trust*
What is this **c** 2 Kin 18:19
they lost their **c** Neh 6:16
LORD will be your **c** Prov 3:26
proud **c** is this 2 Cor 1:12
c in me may abound
Phil 1:26
no **c** in the flesh Phil 3:3

CONFINE *imprison, limit*
who were **c-d** in jail Gen 40:5
he does not **c** it Ex 21:29
be **c-d** in prison Is 24:22
c-d in the court Jer 33:1

CONFINEMENT *imprisonment*
c in his master's Gen 40:7
he put me in **c** Gen 41:10

CONFIRM *establish, strengthen*
LORD **c** His word 1 Sam 1:23
c-ed Your inheritance Ps 68:9
c the work of our Ps 90:17
C-ing the word of His
Is 44:26
c-ed...by the signs
Mark 16:20
who will also **c** you 1 Cor 1:8

CONFIRMATION *verification*
and **c** of the gospel Phil 1:7
an oath *given* as **c** Heb 6:16

CONFLICT *contention*
one of great **c** Dan 10:1
in **c** with the LORD Jer 50:24
experiencing...**c** Phil 1:30
source of...**c-s** James 4:1

CONFORMED *being like*
c...image of His Son
Rom 8:29
not be **c** to...world Rom 12:2
being **c** to His death Phil 3:10

CONFOUND *confuse*
LORD **c-ed** them Josh 10:10
c their strategy Is 19:3
c-ing the Jews Acts 9:22

CONFRONT *challenge, face*
snares of death **c-ed**
2 Sam 22:6
Days of affliction **c** Job 30:27
Arise, O LORD, **c** him Ps 17:13
the elders **c-ed** *Him* Luke 20:1

CONFUSE *perplex*
c their language Gen 11:7
Send...and **c** them Ps 144:6
They are **c-d** by wine Is 28:7

CONFUSION *disorder*
into great **c** Deut 7:23
Jerusalem was in **c** Acts 21:31
not *a God* of **c** 1 Cor 14:33

CONGREGATION *assembly*
all the **c** of Israel Ex 12:3
c shall stone him Num 15:35
strife of the **c** Num 27:14
Bless God in the **c-s** Ps 68:26
c of the godly ones Ps 149:1
the **c** of the disciples Acts 6:2
In the midst of the **c**
Heb 2:12

CONJURER *magician*
magician, **c** or Dan 2:10
wise men *and* the **c-s**
Dan 5:15

CONQUER *be victorious*
c-ed all the country Gen 14:7
but could not **c** it Is 7:1
c through Him Rom 8:37
out **c-ing**, and to **c** Rev 6:2

CONSCIENCE *moral obligation*
David's **c** bothered
1 Sam 24:5
always a blameless **c**
Acts 24:16
also for **c'** sake Rom 13:5
their **c** being weak is
1 Cor 8:7
faith with a clear **c** 1 Tim 3:9
seared in their own **c**
1 Tim 4:2
keep a good **c** 1 Pet 3:16

CONSECRATE (v) *sanctify*
sons of Israel **c** Ex 28:38
garments shall be **c-d**
Ex 29:21
c it and all its Ex 40:9
C yourselves Lev 11:44
c the fiftieth year Lev 25:10
c-s his house as holy
Lev 27:14
he shall **c** his head Num 6:11
C yourselves Josh 3:5
have **c-d** this house 1 Kin 9:3

CONSECRATED (adj) *sanctified*
touch any **c** thing Lev 12:4
c people...LORD Deut 26:19
there is **c** bread 1 Sam 21:4
c ones were purer Lam 4:7
ate the **c** bread Matt 12:4

CONSENT *agree*
Do not listen or **c** 1 Kin 20:8
entice you, Do not **c**
Prov 1:10
If you **c** and obey Is 1:19
c-s to live with him
1 Cor 7:12

CONSIDER *observe, think*
were **c-ed** unclean Neh 7:64
C my groaning Ps 5:1
he who **c-s** the helpless
Ps 41:1
We are **c-ed** as sheep Ps 44:22
day of adversity **c** Eccl 7:14
c the work of His hands
Is 5:12
C the ravens, for Luke 12:24
c your calling 1 Cor 1:26
He **c-ed** me faithful
1 Tim 1:12
c how to stimulate Heb 10:24
c-ed...God is able Heb 11:19

CONSIST *composed of*
reverence for Me **c-s** Is 29:13
life **c** of his Luke 12:15
does not **c** in words
1 Cor 4:20
c-ing of decrees Col 2:14

CONSOLATION *comfort*
c-s of God too small
Job 15:11
Your **c-s** delight my Ps 94:19
is any **c** of love Phil 2:1

CONSOLE *soothe*
Esau is **c-ing** himself
Gen 27:42
servants to **c** him 2 Sam 10:2
c-d...comforted Job 42:11
c them concerning
John 11:19

CONSPIRACY *plot, scheme*
the **c** was strong 2 Sam 15:12
found **c** in Hoshea 2 Kin 17:4
from the **c-ies** of man
Ps 31:20

CONSPIRE *plot against*
have **c-d** against me
1 Sam 22:8
c-d against my 2 Kin 10:9
c together against Ps 83:3
Amos...**c-d** against Amos 7:10

CONSTELLATION *stars*
a **c** in its season Job 38:32
c-s Will not flash Is 13:10

CONSTRUCT *build*
c a sanctuary for Me Ex 25:8
c siegeworks Deut 20:20

CONSTRUCTION *structure*
c of the sanctuary Ex 36:3
it has been under **c** Ezra 5:16
the **c** of the ark 1 Pet 3:20

CONSULT *confer*
c-ed with the elders
1 Kin 12:6
C the mediums Is 8:19
Without **c-ing** Me Is 30:2
people **c** their wooden
Hos 4:12
not...**c** with flesh Gal 1:16

CONSUME *destroy, devour*
c-d...purchase price
Gen 31:15
the bush was not **c-d** Ex 3:2
c-d the burnt offering
Lev 9:24
great fire will **c** us Deut 5:25
c the cedars Judg 9:15
You **c** as a moth Ps 39:11
c-d by Your anger Ps 90:7
c-s his own flesh Eccl 4:5
fire **c-ing** the stubble Joel 2:5
Zeal...will **c** John 2:17
c your flesh like fire
James 5:3

CONSUMING (adj) *destroying*
glory...like a **c** fire Ex 24:17
the flame of a **c** fire Is 29:6
our God is a **c** fire Heb 12:29

CONTAIN *hold*
cannot **c** You 1 Kin 8:27
c the burnt offering 2 Chr 7:7

c-ing twenty...gallons John 2:6
not c the books John 21:25
is c-ed in Scripture 1 Pet 2:6

CONTEMPT *scorn*
He pours c on nobles Job 12:21
With pride and c Ps 31:18
treating Him with c Luke 23:11
your brother with c Rom 14:10

CONTEND *strive*
c with him in battle Deut 2:24
c-ed...vigorously Judg 8:1
c with the Almighty Job 40:2
not c...without cause Prov 3:30
Who will c with me Is 50:8
I will not c forever Is 57:16
he c-ed with God Hos 12:3
c...for the faith Jude 3

CONTENT *satisfied*
Nor will he be c Prov 6:35
c with your wages Luke 3:14
c with weaknesses 2 Cor 12:10
have learned to be c Phil 4:11
c with what you have Heb 13:5

CONTENTION *strife*
object of c to our Ps 80:6
puts an end to c-s Prov 18:18
the c-s of a wife Prov 19:13
Strife exists and c Hab 1:3

CONTENTIOUS *quarrelsome*
a c...woman Prov 21:19
with a c woman Prov 25:24
inclined to be c 1 Cor 11:16

CONTINUE *persevere, persist*
My covenant may c Mal 2:4
c in the grace of Acts 13:43
Are we to c in sin Rom 6:1
you c in the faith Col 1:23
love of the brethren c Heb 13:1

CONTRARY *against*
c to the command Num 24:13
for the wind was c Matt 14:24
grafted c to nature Rom 11:24
c to the teaching Rom 16:17
a gospel c to that Gal 1:8
c to sound teaching 1 Tim 1:10

CONTRIBUTE *give*
Josiah c-d to the 2 Chr 35:7
c yearly one third Neh 10:32
c-ing to their support Luke 8:3
c-ing to...the saints Rom 12:13

CONTRIBUTION *gift, offering*
to raise a c for Me Ex 25:2
as a c to the LORD Lev 7:14
c-s, the first fruits Neh 12:44
a c for the poor Rom 15:26
liberality of your c 2 Cor 9:13

CONTRITE *sorrowful*
broken and a c heart Ps 51:17
humble and c of spirit Is 66:2

CONTROL (n) *order, rule*
people were out of c Ex 32:25
was it not under...c Acts 5:4
children under c 1 Tim 3:4

CONTROL (v) *rule, subdue*
he c-led himself and Gen 43:31
Joseph could not c Gen 45:1
Haman c-led himself Esth 5:10

CONTROVERSY *dispute*
wise man has a c Prov 29:9
LORD has a c with the Jer 25:31
avoid foolish c-ies Titus 3:9

CONVERSE *discuss*
Stoic...were c-ing Acts 17:18
and c with him Acts 24:26

CONVERSION *change*
c of the Gentiles Acts 15:3

CONVERTED *changed*
sinners will be c Ps 51:13
unless you are c Matt 18:3
perceive...and be c John 12:40

CONVICT *condemn, judge*
one of you c-s Me John 8:46
c...concerning sin John 16:8
he is c-ed by all 1 Cor 14:24
to c all the ungodly Jude 15

CONVINCED *persuaded*
c that John was a Luke 20:6
c that neither death Rom 8:38
c in the Lord Jesus Rom 14:14
c of better things Heb 6:9

CONVOCATION *conclave*
sabbath...a holy c Lev 23:3
shall have a holy c Num 29:7

CONVULSION *paroxysm*
threw him into a c Mark 9:20
a c with foaming Luke 9:39

COOK *prepare food*
Jacob had c-ed stew Gen 25:29
you shall c and eat Deut 16:7

COOL *cold*
in the c of the day Gen 3:8
in his c roof chamber Judg 3:20
who has a c spirit Prov 17:27

COPPER *metal*
you can dig c Deut 8:9
not acquire...c Matt 10:9
widow...c coins Luke 21:2

COPY *facsimile*
c of this law on a Deut 17:18
c of...law of Moses Josh 8:32
c of the edict Esth 8:13
mere c of the true Heb 9:24

CORBAN *offering*
C (that is...) Mark 7:11

CORD *band, rope*
c-s of Sheol 2 Sam 22:6
c-s of affliction Job 36:8
c-s of death Ps 18:4
silver c is broken Eccl 12:6
the c-s of falsehood Is 5:18
a scourge of c-s John 2:15

CORINTH
city in Greece Acts 18:1
NT church site 1 Cor 1:1,2

CORNELIUS
centurion, believer Acts 10:1ff

CORNER *angle, intersection*
the chief c *stone* Ps 118:22
lurks by every c Prov 7:12
on the street c-s Matt 6:5
the chief c *stone* Mark 12:10
four c-s of the earth Rev 7:1

CORNER GATE *see* **GATES OF JERUSALEM**

CORNERSTONE *support stone*
who laid its c Job 38:6
the c of her tribes Is 19:13
costly c *for* the Is 28:16
From them...the c Zech 10:4

CORPSE *dead body*
made unclean by a c Lev 22:4
Their c-s will rise Is 26:19
a mass of c-s Nah 3:3
boy...like a c Mark 9:26

CORRECT *reprove*
c him with the rod 2 Sam 7:14
He who c-s a scoffer Prov 9:7
C your son, and he Prov 29:17
C me, O LORD Jer 10:24
gentleness c-ing 2 Tim 2:25

CORRECTION *improvement*
Whether for c, or Job 37:13
refused to take c Jer 5:3
for reproof, for c 2 Tim 3:16

CORRUPT (adj) *evil, rotten*
the earth was c Gen 6:11
detestable and c Job 15:16
They are c Ps 14:1
all of them, are c Jer 6:28

CORRUPT (v) *make evil*
a bribe c-s the heart Eccl 7:7
c-ed your wisdom Ezek 28:17
have c-ed the covenant Mal 2:8
Bad company c-s 1 Cor 15:33
harlot who was c-ing Rev 19:2

CORRUPTION *decay, evil*
their c is in them Lev 22:25
no negligence or c Dan 6:4
from the flesh reap c Gal 6:8
c that is in the world 2 Pet 1:4
slaves of c 2 Pet 2:19

COSMETICS *beautifying aids*
provided her with...c Esth 2:9
the c for women Esth 2:12

COST *expense, price*
c of their lives Num 16:38
let the c be paid Ezra 6:4
calculate the c Luke 14:28
water...without c Rev 21:6

COSTLY *expensive*
redemption...is c Ps 49:8
gold, silver, c stones Dan 11:38
vial of...c perfume Mark 14:3
pearls or c garments 1 Tim 2:9

COUCH *bed, pallet*
he went up to my c Gen 49:4
falling on the c Esth 7:8
dissolve my c with my Ps 6:6
sprawl on their c-es Amos 6:4

COUNCIL *assembly*
not enter into their c Gen 49:6
the c of the holy ones Ps 89:7
the c of My people Ezek 13:9
to their c *chamber* Luke 22:66
conferred with his c Acts 25:12

COUNCIL
Sanhedrin Matt 26:59
Jewish governing body Mark 15:1,43; Luke 23:50

COUNSEL (n) *advice, opinion*
I shall give you c Ex 18:19
Take c and speak up Judg 19:30
To Him belong c Job 12:13
not walk in the c Ps 1:1
Listen to c and Prov 19:20
the c of His will Eph 1:11

COUNSEL (v) *advise*
he has c-ed rebellion Deut 13:5
I c that all Israel 2 Sam 17:11
How do you c *me* 1 Kin 12:6
c you with My eye Ps 32:8

COUNSELOR *adviser*
the king and his c-s Ezra 7:15
c-s walk barefoot Job 12:17
abundance of c-s Prov 11:14
Wonderful C, Mighty Is 9:6
who became His c Rom 11:34

COUNT *consider, number*
c the stars, if you Gen 15:5
could not be c-ed 1 Kin 8:5
If I should c them Ps 139:18
my prayer be c-ed Ps 141:2
was c-ed among us Acts 1:17
I c all...loss Phil 3:8
as some c slowness 2 Pet 3:9

COUNTENANCE *appearance*
why has your c fallen Gen 4:6
LORD lift up His c Num 6:26
light of Your c Ps 4:6
an angry c Prov 25:23

COUNTRY *land, region*
Go forth from your c Gen 12:1
up into the hill c Deut 1:24
go out into the c Song 7:11
them from the c-ies Ezek 34:13
they are seeking a c Heb 11:14

COUNTRYMAN
not hate...fellow c Lev 19:17
among your c-men Deut 17:15
a man and his c Deut 25:11
my fellow c-men and Rom 11:14

COURAGE *heart, valor*
he lost c 2 Sam 4:1
and do not lose c 2 Chr 15:7
let your heart take c Ps 27:14
with justice and c Mic 3:8
Take c, son Matt 9:2
Take c, it is I Matt 14:27
c; I have overcome John 16:33
we are of good c 2 Cor 5:8

COURAGEOUS *brave*
Be strong and c Deut 31:6
be strong and very c Josh 1:7
I propose to be c 2 Cor 10:2

COURIER *messenger*
c-s went throughout 2 Chr 30:6
Letters...by c-s Esth 3:13
One c runs to meet Jer 51:31

COURSE *area, extent, way*
strong man to run his c Ps 19:5
on its circular c-s Eccl 1:6
I have finished the c 2 Tim 4:7
the c of *our* life James 3:6

COURT *area, hall, tribunal*
c of the tabernacle Ex 27:9
c of the harem Esth 2:11
a day in Your c-s Ps 84:10
c of the LORD's house Jer 26:2
c of the guardhouse Jer 39:15
if you have law c-s 1 Cor 6:4
drag you into c James 2:6

COURTYARD *compound*
a well in his c 2 Sam 17:18
c of the high priest Matt 26:58
Peter...in the c Mark 14:66

COVENANT *agreement*
establish My c Gen 6:18
for a sign of a c Gen 9:13
for an everlasting c Gen 17:13
ark of the c Num 10:33
My c of peace Num 25:12
book of the c 2 Kin 23:2
Remember His c 1 Chr 16:15
who keep His c Ps 103:18
I will make a new c Jer 31:31
forsake the holy c Dan 11:30
a c with Assyria Hos 12:1
the blood of *My* c Zech 9:11
cup...is the new c Luke 22:20
c which God made Acts 3:25
this is My c with Rom 11:27
servants of a new c 2 Cor 3:6
strangers to the c-s Eph 2:12
guarantee...better c Heb 7:22
blood of the...c Heb 13:20
ark of His c Rev 11:19

COVER (n)
c of porpoise skin Num 4:14
the c of a couch Amos 3:12

COVER (v) *hide, protest*
and c up his blood Gen 37:26
basket and **c-ed** it Ex 2:3
Whose sin is **c-ed** Ps 32:1
He will c you with Ps 91:4
love **c-s** all Prov 10:12
not c My face Is 50:6
c-ed...with sackcloth Jon 3:6
to the hills, C us Luke 23:30
c a multitude of sins James 5:20
love **c-s** a multitude 1 Pet 4:8

COVERING *canopy*
made...loin **c-s** Gen 3:7
spread a cloud for a c Ps 105:39
she makes **c-s** for Prov 31:22
sackcloth their c Is 50:3
given to her for a c 1 Cor 11:15
freedom as a c 1 Pet 2:16

COVET *crave, desire*
not c your neighbor's Ex 20:17
You shall not c Deut 5:21
I **c-ed** them and took Josh 7:21
They c fields and then Mic 2:2
c-ed no one's silver Acts 20:33

COVETOUS *desirous*
the c and swindlers 1 Cor 5:10
c, nor drunkards 1 Cor 6:10

COW *animal*
came up seven **c-s** Gen 41:2
c calves and does not Job 21:10
c and the bear will Is 11:7
you **c-s** of Bashan Amos 4:1

CRAFTINESS *shrewdness*
the wise in their c 1 Cor 3:19
not walking in c 2 Cor 4:2
by c in deceitful Eph 4:14

CRAFTSMAN *artisan*
the hands of the c Deut 27:15
all the **c-men** and 2 Kin 24:14
idol, a c casts it Is 40:19
business to...**c-men** Acts 19:24
c of any craft will Rev 18:22

CRAG *protrusion, rock*
sharp c on the one 1 Sam 14:4
Upon the rocky c Job 39:28
clefts of the **c-s** Is 57:5

CRAVE *covet, desire*
day long he is **c-ing** Prov 21:26
fig *which* I c Mic 7:1
generation **c-s** for Matt 12:39
would not c evil 1 Cor 10:6

CRAWLING *creeping*
venom of c things Deut 32:24
beasts and the c Acts 11:6
and c creatures Rom 1:23

CREATE *form, make*
c-d the heavens Gen 1:1
c-d man in His Gen 1:27
C in me a clean Ps 51:10
C-ing the praise of Is 57:19
c new heavens Is 65:17
one God **c-d** us Mal 2:10
c-d...for good works Eph 2:10
c-d in righteousness Eph 4:24
You **c-d** all Rev 4:11

CREATION
beginning of c Mark 10:6
preach...to all c Mark 16:15
whole c groans Rom 8:22
beginning of c 2 Pet 3:4

CREATOR *Maker*
Remember...your C Eccl 12:1
The C of Israel Is 43:15
rather than the C Rom 1:25
to a faithful C 1 Pet 4:19

CREATURE *created being*
every living c that Gen 1:21
winged c will make Eccl 10:20
and crawling **c-s** Rom 1:23
in Christ...new c 2 Cor 5:17
as **c-s** of instinct 2 Pet 2:12

CREDITOR *lender*
not to act as a c to Ex 22:25
every c shall release Deut 15:2
Let the c seize all Ps 109:11
My **c-s** did I sell you Is 50:1

CREEP *crawl*
everything that **c-s** Gen 1:25
that c on the earth Ezek 38:20

CREEPING *crawling*
cattle and c things Gen 1:24
c things and fish 1 Kin 4:33
c locust has eaten Joel 1:4
c locust strips and Nah 3:16

CRETANS
inhabitants of Crete Acts 2:11; Titus 1:12

CRETE
Mediterranean island Acts 27:7,21; Titus 1:5
see also **CAPHTOR**

CRIME *vice*
be a lustful c Job 31:11
committed no c Dan 6:22
full of bloody **c-s** Ezek 7:23
not of such **c-s** Acts 25:18

CRIMINAL *lawbreaker*
crucified...the **c-s** Luke 23:33
imprisonment as a c 2 Tim 2:9

CRIMSON *deep red*
purple, c and violet 2 Chr 2:7
like c...be like wool Is 1:18

CRIPPLED *lame*
a son c in his feet 2 Sam 4:4
enter life c or lame Matt 18:8
bring...c and blind Luke 14:21

CRISPUS
Corinthian Christian Acts 18:8; 1 Cor 1:14

CROOKED *evil, twisted*
and c generation Deut 32:5
to their c ways Ps 125:5
What is c cannot be Eccl 1:15
make c the straight Acts 13:10
c and perverse Phil 2:15

CROP *yield of produce*
old things from the c Lev 25:22
c-s to the grasshopper Ps 78:46
c began to sprout Amos 7:1
share of the **c-s** 2 Tim 2:6

CROSS (n) *execution device*
take his c and Matt 10:38
down from the c Matt 27:40
to bear His c Mark 15:21
take up his c daily Luke 9:23
standing by the c John 19:25
hanging Him on a c Acts 5:30
c of Christ would 1 Cor 1:17
word of the c is 1 Cor 1:18
boast, except in the c Gal 6:14
even death on a c Phil 2:8
enemies of the c Phil 3:18
blood of His c Col 1:20
endured the c Heb 12:2

CROSS (v) *pass over*
you c the Jordan Deut 12:10
c-ed opposite Jericho Josh 3:16
kept **c-ing** the ford 2 Sam 19:18
Jesus had **c-ed** over Mark 5:21
c-ing over to Acts 21:2

CROUCH *bow, stoop*
sin is **c-ing** at the Gen 4:7
Beneath Him c the Job 9:13
Nothing...but to c Is 10:4

CROWD *multitude*
send the **c-s** away Matt 14:15
because of the c Mark 2:4
He summoned the c Mark 8:34
c of tax collectors Luke 5:29
Him a large c Luke 23:27
they stirred up the c Acts 17:8

CROWN (n) *royal emblem* or *top*
on the c of the head Gen 49:26
the c of their king 2 Sam 12:30
he set the royal c Esth 2:17
wife is the c of Prov 12:4
gray head is a c Prov 16:31
c of the drunkards Is 28:3
a c of thorns Matt 27:29
receive the c of life James 1:12
c-s before the throne Rev 4:10
golden c on His head Rev 14:14

CROWN (v) *to place crown on*
c him with glory Ps 8:5
Who **c-s** you with Ps 103:4
head **c-s** you like Song 7:5
c-ed him with glory Heb 2:7

CRUCIFY *to execute on a cross*
scourge and c *Him* Matt 20:19
C Him Matt 27:22
Jesus...been **c-ied** Matt 28:5
c your King John 19:15
Paul was not **c-ied** 1 Cor 1:13
preach Christ **c-ied** 1 Cor 1:23
not have **c-ied** the 1 Cor 2:8
c-ied with Christ Gal 2:20
world...**c-ied** to me Gal 6:14
their Lord was **c-ied** Rev 11:8

CRUEL *fierce, harsh*
their...c bondage Ex 6:9
c man does...harm Prov 11:17
compassion...is c Prov 12:10
c and have no mercy Jer 6:23
people has become c Lam 4:3

CRUMBS *morsels*
dogs feed on the c Matt 15:27
on the children's c Mark 7:28

CRUSH *demolish, destroy*
a foot may c them Job 39:15
saves...**c-ed** in spirit Ps 34:18
lying tongue...**c-es** Prov 26:28
by **c-ing** My people Is 3:15
c-ed for our iniquities Is 53:5
LORD was pleased To c Is 53:10
who c the needy Amos 4:1
c Satan under...feet Rom 16:20

CRY (n) *scream, sob*
great and bitter c Gen 27:34
the c of triumph Ex 32:18
c has come to Me 1 Sam 9:16
Hear my c, O God Ps 61:1
the c of Jerusalem Jer 14:2
Jesus uttered a...c Mark 15:37

CRY (v)
do not c for help Job 36:13
c aloud in the night Lam 2:19
His elect, who c Luke 18:7
stones will c out Luke 19:40
Jesus stood and **c-ied** John 7:37

CRYSTAL *glass*
awesome gleam of c Ezek 1:22
sea of glass like c Rev 4:6
water...clear as c Rev 22:1

CUB *whelp, young*
robbed of her **c-s** 2 Sam 17:8
She reared her **c-s** Ezek 19:2
lioness, and lion's c Nah 2:11

CUBIT *linear measure*
ark three hundred **c-s** Gen 6:15
length was nine **c-s** Deut 3:11
gallows fifty **c-s** high Esth 5:14
the altar by **c-s** Ezek 43:13

CUD *previously swallowed food*
chews the c Lev 11:3
not chew c, it is Lev 11:7
chews the c Deut 14:6

CULT *religious ritual*
be a c prostitute Deut 23:17
male c prostitutes 1 Kin 14:24
male c prostitutes 2 Kin 23:7

CULTIVATE *till*
no man to c the Gen 2:5
Eden to c it Gen 2:15
and c vineyards Deut 28:39
servants shall c 2 Sam 9:10
and c faithfulness Ps 37:3

CUMMIN *plant for seasoning*
driven over c Is 28:27
mint and dill and c Matt 23:23

CUNNING *crafty*
he is very c 1 Sam 23:22
advice of the c Job 5:13
harlot and c of heart Prov 7:10

CUP *container*
into Pharaoh's **c** Gen 40:11
My **c** overflows Ps 23:5
the **c** of salvation Ps 116:13
a **c** of consolation Jer 16:7
c of cold water Matt 10:42
let this **c** pass Matt 26:39
washing of **c-s** and Mark 7:4
gives you a **c** of Mark 9:41
c...new covenant Luke 22:20
c of blessing 1 Cor 10:16
eat...drink the **c** 1 Cor 11:26
c full of abominations
Rev 17:4

CUPBEARER *royal official*
c spoke to Pharaoh Gen 41:9
his **c-s**, and his 1 Kin 10:5
c-s and their attire 2 Chr 9:4
c to the king Neh 1:11

CURDS *butter, cheese*
he took **c** and milk Gen 18:8
she brought him **c** Judg 5:25
with honey and **c** Job 20:17

CURE *heal*
c him of his leprosy 2 Kin 5:3
c you of your wound
Hos 5:13
they could not **c** him
Matt 17:16
that...time He **c-d** Luke 7:21

CURSE (n) *condemning oath*
upon myself a **c** Gen 27:12
c on Mount Ebal Deut 11:29
c to My chosen ones Is 65:15
they will become a **c**
Jer 44:12
will be no more **c** Zech 14:11
become a **c** for us Gal 3:13

CURSE (v) *verbally condemn*
who **c-s** you I will **c** Gen 12:3
You shall not **c** God Ex 22:28
not **c** a deaf man Lev 19:14
c-d the...anointed
2 Sam 19:21
c-d the day of his *birth*
Job 3:1
began to **c** and Mark 14:71
bless and do not **c** Rom 12:14
with it we **c** men James 3:9

CURSED (adj) *under a curse*
C is the ground Gen 3:17
C be Canaan Gen 9:25
C is the man who Deut 27:15
C...who trusts Jer 17:5
C...who hangs Gal 3:13

CURTAIN *covering, drape*
on the edge of the **c** Ex 26:4
heaven like a *tent* **c** Ps 104:2
c-s of your dwellings Is 54:2
c-s of the land of Hab 3:7

CUSH
1 *area of W Asia* Gen 2:13
2 *patriarch* Gen 10:6,8
3 *region S of Egypt* 2 Kin 19:9; Is 20:3
4 *a Benjamite* Ps 7:title

CUSTODY *prison, protection*
they put him in **c** Num 15:34
into the **c** of Hegai Esth 2:3
John...taken into **c** Matt 4:12
holding Jesus in **c** Luke 22:63

CUSTOM *manner* or *tax*
it became a **c** in Judg 11:39
not pay tribute, **c** Ezra 4:13
c, He entered the Luke 4:16
burial **c** of the Jews
John 19:40
c-s...not lawful Acts 16:21
c-s of our fathers Acts 28:17
whom tax *is due;* **c** Rom 13:7

CUT *destroy, divide*
did not **c** the birds Gen 15:10
c off from the earth Ex 9:15
c down their Asherim
Ex 34:13
LORD **c** off...lips Ps 12:3
tongue will be **c** Prov 10:31
C off your hair and Jer 7:29
were **c-ting** branches
Matt 21:8
and **c** off his ear Matt 26:51
were **c** to the quick Acts 7:54
you...will be **c** off Rom 11:22

CYMBAL *musical instrument*
castanets and **c-s** 2 Sam 6:5
loud-sounding **c-s**
1 Chr 15:16
with loud **c-s** Ps 150:5
or a clanging **c** 1 Cor 13:1

CYPRESS *tree*
cedar and **c** timber 1 Kin 5:10
c and algum timber 2 Chr 2:8
Our rafters, **c-es** Song 1:17
Wail, O **c**, for the Zech 11:2

CYPRUS
Mediterranean island Is 23:1; Acts 11:19;15:39;21:16
see also **KITTIM**

CYRENE
NW African port Mark 15:21; Luke 23:26; Acts 2:10;11:20

CYRUS
king of Persia 2 Chr 36:22; Is 45:1
decreed to rebuild Temple
Ezra 1:1;5:13

D

DAGON
god of Philistines Judg 16:23; 1 Sam 5:4; 1 Chr 10:10

DAMAGE (n) *destruction*
any **d** may be found
2 Kin 12:5
the **d-s** of the house
2 Kin 12:6
d and great loss Acts 27:10
incurred this **d** and
Acts 27:21

DAMAGE (v) *destroy, hurt*
it will **d** the revenue
Ezra 4:13
and **d-ing** to kings Ezra 4:15
enemy has **d-d** Ps 74:3
So that no one...**d** it Is 27:3

DAMASCUS
city of Aram (Syria) Gen 14:15; 2 Kin 5:12; Acts 9:3,27;26:20

DAN
1 *son of Jacob* Gen 30:6;49:16
2 *tribal area* Josh 19:40; Judg 18:2
3 *city in N Palestine*
Josh 19:47

DANCE (n) *rhythmic movement*
timbrels...with **d-ing** Ex 15:20
they sing in the **d-s**
1 Sam 29:5
shall rejoice in the **d**
Jer 31:13
music and **d-ing** Luke 15:25

DANCE (v) *move rhythmically*
from those who **d-d**
Judg 21:23
David was **d-ing** 2 Sam 6:14
and a time to **d** Eccl 3:4
Herodias **d-d** before
Matt 14:6

DANGER *peril*
not only is there **d** Acts 19:27
often in **d** of death
2 Cor 11:23
d-s from...Gentiles
2 Cor 11:26

DANIEL
1 *son of David and Abigail*
1 Chr 3:1
2 *priest* Ezra 8:2
3 *prophet* Ezek 14:14; Dan 1:6
see also **BELTESHAZZAR**

DARE *presume, risk*
who **d-s** rouse him up
Gen 49:9
who would **d** to risk Jer 30:21
d from that day Matt 22:46
did not **d** pronounce Jude 9

DARIUS
1 *Darius the Mede* Dan 5:31
2 *Darius I* Ezra 4:5; Hag 1:1
3 *Darius II* Neh 12:22

DARK *dim, shadow*
not in **d** sayings Num 12:8
d places of the land Ps 74:20
live in a **d** land Is 9:2
it was still **d** John 20:1
shining in a **d** place
2 Pet 1:19

DARKEN *obscure*
the land was **d-ed** Ex 10:15
this that **d-s** counsel Job 38:2
the stars are **d-ed** Eccl 12:2
sun will be **d-ed** Mark 13:24
their eyes be **d-ed** Rom 11:10

DARKNESS *gloom, shadow*
blind...gropes in **d** Deut 28:29
are silenced in **d** 1 Sam 2:9
illumines my **d** 2 Sam 22:29
that stalks in **d** Ps 91:6
those who dwelt in **d**
Ps 107:10
as light excels **d** Eccl 2:13
people who walk in **d** Is 9:2
light will rise in **d** Is 58:10
into the outer **d** Matt 22:13
those who sit in **d** Luke 1:79
men loved the **d** John 3:19
turn from **d** to light
Acts 26:18
has light with **d** 2 Cor 6:14
unfruitful deeds of **d**
Eph 5:11
in Him there is no **d**
1 John 1:5
brother is in the **d** 1 John 2:9

DARLING *love*
you are, my **d** Song 1:15
Arise, my **d** Song 2:13
my **d**, My dove Song 5:2

DATHAN
rebelled against Moses
Num 16:12; Ps 106:17

DAUGHTER
d-s were born to them
Gen 6:1
if a man sells his **d** Ex 21:7
inheritance to his **d**
Num 27:8
Kings' **d-s** are among Ps 45:9
d-s of song Eccl 12:4
destruction of the **d** Is 22:4
the **d** of my people Jer 9:1
D rises up against Mic 7:6
mother against **d** Luke 12:53

DAUGHTER-IN-LAW
said to his **d** Tamar
Gen 38:11
nakedness of your **d**
Lev 18:15
said to Ruth her **d** Ruth 2:22
D against her Mic 7:6

DAVID
anointed 1 Sam 16:13
killed Goliath 1 Sam 17:50
fled from Saul 1 Sam 19:18
spared Saul 1 Sam 26:9
king of Judah and Israel
2 Sam 2:4;5:3
covenant with God 2 Sam 7:8
death 1 Kin 2:10

DAWN (n) *daylight*
at the approach of **d**
Judg 19:25
caused the **d** to know
Job 38:12
rise before **d** and Ps 119:147
wings of the **d** Ps 139:9
As the **d** is spread Joel 2:2

DAWN (v) *become light*
the day began to **d**
Judg 19:26
when morning **d-s** Ps 46:5
a light **d-ed** Matt 4:16
d toward the first Matt 28:1
until the day **d-s** 2 Pet 1:19

DAY *light*
God called the light **d**
Gen 1:5
come on a festive **d**
1 Sam 25:8
d...LORD has made Ps 118:24
what a **d** may bring Prov 27:1
d-s of your youth Eccl 12:1
a **d** of reckoning Is 2:12
d of the LORD is near Is 13:6
has despised the **d** Zech 4:10
the **d** of His coming Mal 3:2
Give us this **d** Matt 6:11
raise...the last **d** John 6:39
judge...the last **d** John 12:48
the **d** of salvation 2 Cor 6:2
perfect it until the **d** Phil 1:6
d of the Lord 1 Thess 5:2
d is like a thousand 2 Pet 3:8
tormented **d**...night
Rev 20:10

DAY OF ATONEMENT
month is the **d** Lev 23:27
for it is a **d** Lev 23:28

DAZZLING *blinding, bright*
My beloved is **d** Song 5:10
Like **d** heat Is 18:4
near...in **d** clothing Luke 24:4

DEACONS *officer, server*
overseers and **d** Phil 1:1
D likewise *must be* 1 Tim 3:8
let them serve as **d**
1 Tim 3:10
D must be husbands
1 Tim 3:12
served well as **d** 1 Tim 3:13

DEAD *without life*
you are a **d** man Gen 20:3
near to a **d** person Num 6:6
dealt with the **d** Ruth 1:8
forgotten as a **d** man Ps 31:12
d do not praise Ps 115:17
better than a **d** lion Eccl 9:4
Your **d** will live Is 26:19
not weep for the **d** Jer 22:10
rising from the **d** Mark 9:10
d will hear the John 5:25
resurrection of the **d**
Acts 23:6
d in your trespasses Eph 2:1
firstborn from the **d** Col 1:18
living and the **d** 2 Tim 4:1
repentance...**d** works Heb 6:1
to those who are **d** 1 Pet 4:6
I was **d**...I am alive Rev 1:18
Hades gave up the **d**
Rev 20:13

DEAF *without hearing*
makes *him* mute or **d** Ex 4:11
not curse a **d** man Lev 19:14
Like a **d** cobra Ps 58:4
the **d** shall hear Is 29:18
and *the* **d** hear Matt 11:5
the **d** to hear Mark 7:37
d and mute spirit Mark 9:25

DEAL *allot, barter, treat*
let us **d** wisely Ex 1:10

have you **d-t** with us Ex 14:11
nor **d** falsely Lev 19:11
d-t with mediums 2 Kin 21:6
who **d** treacherously Ps 25:3
has **d-t** bountifully Ps 116:7
who **d** faithfully Prov 12:22
Everyone **d-s** falsely Jer 6:13
when I have **d-t** Ezek 20:44
has **d-t** with me Luke 1:25

DEALINGS *actions, relations*
no **d** with anyone Judg 18:7
no **d** with Samaritans John 4:9
of the Lord's **d** James 5:11

DEAR *beloved*
Is Ephraim My **d** son Jer 31:20
my life...as **d** to Acts 20:24
had become very **d** 1 Thess 2:8

DEATH *cessation of life*
d of the upright Num 23:10
d encompassed me 2 Sam 22:5
d for his own sin 2 Chr 25:4
D rather than my pains Job 7:15
no mention of You in **d** Ps 6:5
cords of **d** encompassed Ps 18:4
the shadow of **d** Ps 23:4
escapes from **d** Ps 68:20
doomed to **d** Ps 102:20
d of His godly ones Ps 116:15
who hate me love **d** Prov 8:36
love is as strong as **d** Song 8:6
He will swallow up **d** Is 25:8
D cannot praise You Is 38:18
no pleasure in the **d** Ezek 18:32
d is better to me Jon 4:3
is to be put to **d** Matt 15:4
will not taste **d** Matt 16:28
to the point of **d** Mark 14:34
passed out of **d** John 5:24
he will never see **d** John 8:51
sickness is not to end in **d** John 11:4
the agony of **d** Acts 2:24
d by hanging Him Acts 10:39
d reigned from Adam Rom 5:14
wages of sin is **d** Rom 6:23
the law of sin and of **d** Rom 8:2
proclaim...Lord's **d** 1 Cor 11:26
d, where...victory 1 Cor 15:55
even **d** on a cross Phil 2:8
He might taste **d** Heb 2:9
it brings forth **d** James 1:15
passed out of **d** 1 John 3:14
Be faithful until **d** Rev 2:10
had the name **D** Rev 6:8
second **d**...no power Rev 20:6

DEBATE *dispute*
d-d...themselves Mark 1:27
dissension and **d** Acts 15:2
had been much **d** Acts 15:7

DEBORAH
1 *nurse of Rebekah* Gen 35:8
2 *prophetess, judge* Judg 4:4ff

DEBT *obligation*
and pay your **d** 2 Kin 4:7
exaction of every **d** Neh 10:31
sureties for **d-s** Prov 22:26
forgive us our **d-s** Matt 6:12

DEBTOR *borrower*
restores to the **d** Ezek 18:7
forgiven our **d-s** Matt 6:12
had two **d-s** Luke 7:41
his master's **d-s** Luke 16:5

DECAY *corruption*
own eyes see his **d** Job 21:20
Holy One to...**d** Acts 2:27
did not undergo **d** Acts 13:37

DECEASED *dead*
wife of the **d** shall Deut 25:5
the widow of the **d** Ruth 4:5
the name of the **d** Ruth 4:10
the sister of the **d** John 11:39

DECEIT *deception, falsehood, guile*
full of curses and **d** Ps 10:7
in whose spirit...no **d** Ps 32:2
your tongue frames **d** Ps 50:19
D is in the heart Prov 12:20
he lays up **d** Prov 26:24
Offspring of **d** Is 57:4
houses are full of **d** Jer 5:27
house of Israel...**d** Hos 11:12
d, sensuality, envy Mark 7:22
in whom...is no **d** John 1:47
full of envy...**d** Rom 1:29
the lusts of **d** Eph 4:22
all malice and all **d** 1 Pet 2:1
nor was any **d** found 1 Pet 2:22
lips from speaking **d** 1 Pet 3:10

DECEITFUL *false*
From a **d** tongue Ps 120:2
the wicked are **d** Prov 12:5
d are the kisses of Prov 27:6
Charm is **d** and Prov 31:30
The heart is more **d** Jer 17:9
false apostles, **d** 2 Cor 11:13

DECEIVE *cheat, mislead*
have you **d-d** me Gen 29:25
Jacob **d-d** Laban Gen 31:20
d-s his companion Lev 6:2
both stolen and **d-d** Josh 7:11
Do not **d** me 2 Kin 4:28
who **d-s** his neighbor Prov 26:19
Do not **d** yourselves Jer 37:9
your heart had **d-d** you Obad 3
they keep **d-ing** Rom 3:13
Let no one **d** you Eph 5:6
d-ing and being **d-d** 2 Tim 3:13

DECEIVER *liar*
as a **d** in his sight Gen 27:12
as **d-s** and yet true 2 Cor 6:8
d and the antichrist 2 John 7

DECEPTION *falsehood*
their mind prepares **d** Job 15:35
the hills are a **d** Jer 3:23
last **d** will be worse Matt 27:64
philosophy and empty **d** Col 2:8
reveling in their **d-s** 2 Pet 2:13

DECEPTIVE *misleading*
wicked...**d** wages Prov 11:18
Do not trust in **d** words Jer 7:4
d *stream* With water Jer 15:18

DECISION *judgment, resolution*
d is from the Lord Prov 16:33
in the valley of **d** Joel 3:14
My **d** is to gather Zeph 3:8
majority reached a **d** Acts 27:12

DECLARE *explain, proclaim*
Moses **d-d** to...sons Lev 23:44
d to Him the number Job 31:37
d Your faithfulness Ps 30:9
mouth...**d** Your praise Ps 51:15
d Your lovingkindness Ps 92:2
Who has **d-d** *this* Is 41:26
d-s the Lord Amos 4:11
He will **d** all things John 4:25
d-d the Son of God Rom 1:4

DECLINE *decrease*
for the shadow to **d** 2 Kin 20:10
our days have **d-d** Ps 90:9
for the day **d-s** Jer 6:4

DECREASE *abate, subside*
the water **d-d** steadily Gen 8:5
not let their cattle **d** Ps 107:38
increase...I must **d** John 3:30

DECREE (n) *judgment, order*
issued a **d** to rebuild Ezra 5:13
and **d** of the king Esth 2:8
devises mischief by **d** Ps 94:20
only one **d** for you Dan 2:9
delivering the **d-s** Acts 16:4
to the **d-s** of Caesar Acts 17:7

DECREE (v) *decide, determine*
been **d-d** against her Esth 2:1
will also **d** a thing Job 22:28
And rulers **d** justice Prov 8:15
Seventy weeks...**d-d** Dan 9:24

DEDICATE *consecrate, devote*
D yourselves today Ex 32:29
I wholly **d** the silver Judg 17:3
d-d by...David 1 Kin 7:51
David...**d-d** these 1 Chr 18:11
d-d part...the spoil 1 Chr 26:27
d-ing it to Him 2 Chr 2:4

DEDICATION *consecration*
the **d** of the altar 2 Chr 7:9
celebrated the **d** of Ezra 6:16
d of the wall Neh 12:27
d of the image Dan 3:2
assembled for the **d** Dan 3:3

DEDICATION, FEAST OF *see* **FEASTS**

DEED *action* or *document*
What is this **d** Gen 44:15
for our evil **d-s** Ezra 9:13
blot out...loyal **d-s** Neh 13:14
abominable **d-s** Ps 14:1
I...sealed the **d** Jer 32:10
prophet mighty in **d** Luke 24:19
their **d-s** were evil John 3:19
d-s of the flesh are Gal 5:19
for every good **d** Titus 3:1
I know your **d-s** Rev 2:2

DEEP (adj) *far ranging*
d sleep falls on men Job 4:13
Your judgments are...**d** Ps 36:6
casts into a **d** sleep Prov 19:15
into **d** darkness Jer 13:16
the well is **d** John 4:11

DEEP (n) *abyss, depth*
fountains of the...**d** Gen 7:11
the **d** lying beneath Deut 33:13
surface of the **d** is Job 38:30
D calls to **d** Ps 42:7
The **d-s** also trembled Ps 77:16
His wonders in the **d** Ps 107:24
the springs of the **d** Prov 8:28

DEER *animal*
besides **d**, gazelles 1 Kin 4:23
d pants for the water Ps 42:1
lame will leap like a **d** Is 35:6

DEFEAT *conquer, overthrow*
d-ed...and pursued Gen 14:15
able to **d** them Num 22:6
sons of Israel **d-ed** Josh 12:7
d the Arameans 2 Kin 13:17
d-ed the Philistines 1 Chr 18:1
d-ed the entire army Jer 37:10

DEFECT (n) *blemish, spot*
No one who has a **d** Lev 21:18
one ram without **d** Num 6:14
if it has any **d** Deut 15:21
no **d** in him 2 Sam 14:25
in whom was no **d** Dan 1:4

DEFECT (v) *rebel, disobey*
d to his master 1 Chr 12:19
many **d-ed** to him 2 Chr 15:9
you have deeply **d-ed** Is 31:6

DEFEND *protect*
Lord of hosts will **d** Zech 9:15
d-ed him and took Acts 7:24
or else **d-ing** them Rom 2:15
are **d-ing** ourselves 2 Cor 12:19

DEFENSE *protection*
d-s are **d-s** of clay Job 13:12
the **d** of my life Ps 27:1
You have been a **d** Is 25:4
the **d**...of the gospel Phil 1:7

DEFILE *pollute, profane*
astray...**d-s** herself Num 5:29
d-d the high places 2 Kin 23:8
d-d the priesthood Neh 13:29
d-d Your holy temple Ps 79:1
your hands are **d-d** Is 59:3
those **d** the man Matt 15:18
is what **d-s** the man Mark 7:20
conscience...is **d-d** 1 Cor 8:7
d-s the entire body James 3:6

DEFILEMENT *filth*
her *interest*, for **d** Ezek 22:3
from all **d** of flesh 2 Cor 7:1

DEFRAUD *deprive, wrong*
whom have I **d-ed** 1 Sam 12:3
To **d** a man Lam 3:36
Do not **d** Mark 10:19
no one keep **d-ing** Col 2:18

DEITY *God, gods*
of strange **d-ies** Acts 17:18
fullness of **D** dwells Col 2:9

DELAY *hinder, linger, stall*
Do not **d** me Gen 24:56
Moses **d-ed** to come Ex 32:1
shall not **d** to pay Deut 23:21
bridegroom...**d-ing** Matt 25:5
Do not **d** to come Acts 9:38
now why do you **d** Acts 22:16
in case I am **d-ed** 1 Tim 3:15

DELICACIES *fancy foods*
eat of their **d** Ps 141:4
Do not desire his **d** Prov 23:3
Those who ate **d** Lam 4:5

DELIGHT (n) *pleasure*
I have no **d** in you 2 Sam 15:26
Will he take **d** Job 27:10
his **d** is in the law Ps 1:2
commandments...**d** Ps 119:143
my **d** in the sons of Prov 8:31
a just weight is His **d** Prov 11:1
the **d** of kings Prov 16:13
I took great **d** Song 2:3
call the sabbath a **d** Is 58:13
My **d** is in her Is 62:4

DELIGHT (v) *desire*
Lord **d-ed** over you Deut 28:63
d in...offerings 1 Sam 15:22

d to revere Your name Neh 1:11
d in the Almighty Job 22:26
D yourself in the LORD Ps 37:4
not d in sacrifice Ps 51:16
Who d in doing evil Prov 2:14
d in my ways Prov 23:26
takes no d in fools Eccl 5:4
I d in loyalty Hos 6:6
d-s...unchanging love Mic 7:18
d-ing...self-abasement Col 2:18

DELIGHTFUL *pleasant*
d is a timely word Prov 15:23
to find d words Eccl 12:10
and how d you are Song 7:6
Is he a d child Jer 31:20

DELILAH
Philistine woman Judg 16:4
enticed Samson Judg 16:6-20

DELIVER *give, rescue, save*
come down to d them Ex 3:8
d the manslayer Num 35:25
My...power has d-ed Judg 7:2
can this one d 1 Sam 10:27
He will d you Job 5:19
d-ed my soul from Ps 56:13
none who can d Is 43:13
mind on d-ing Daniel Dan 6:14
d us from evil Matt 6:13
d-ed over to death 2 Cor 4:11
d-ed to the saints Jude 3

DELIVERANCE *salvation*
by a great d Gen 45:7
given this great d Judg 15:18
with songs of d Ps 32:7
a God of d-s Ps 68:20
d through...prayers Phil 1:19

DELIVERER *savior*
the LORD raised up a d Judg 3:9
gave them d-s Neh 9:27
my fortress and my d Ps 18:2
d-s...ascend Mount Obad 21
D...come from Zion Rom 11:26

DELUDE *lead astray*
they have d-d you Is 47:10
no one will d you Col 2:4
who d themselves James 1:22

DEMAND *order, require*
husband may d of him Ex 21:22
but I d one thing 2 Sam 3:13
captors d-ed of us Ps 137:3
do not d it back Luke 6:30
d-ing of Him a sign Luke 11:16

DEMETRIUS
1 *Ephesian smith* Acts 19:24,38
2 *a Christian* 3 John 12

DEMOLISH *destroy*
d all...high places Num 33:52
he d-ed its stones 2 Kin 23:15
to d its strongholds Is 23:11

DEMON *devil*
sacrificed to d-s Deut 32:17
daughters to the d-s Ps 106:37
after the d was cast Matt 9:33
sacrifice to d-s 1 Cor 10:20
d-s also believe James 2:19
not to worship d-s Rev 9:20

DEMONIACS *possessed ones*
d, epileptics Matt 4:24
what had happened to the d Matt 8:33

DEMON-POSSESSED
many who were d Matt 8:16
a mute, d man Matt 9:32
to the d man Mark 5:16
sayings of one d John 10:21

DEMONSTRATE *show*
God d-s His own love Rom 5:8
to d His wrath Rom 9:22
d-d yourselves to be 2 Cor 7:11
d His...patience 1 Tim 1:16

DEMONSTRATION *a showing*
for the d, *I say* Rom 3:26
in d of the Spirit 1 Cor 2:4

DEN *abode*
remains in its d Job 37:8
From the d-s of lions Song 4:8
the viper's d Is 11:8
cast into the lions' d Dan 6:7
it a robbers' d Mark 11:17

DENARIUS
Roman silver coin Matt 20:2,9
a day's wage Luke 20:24
Denarii *(pl)* John 6:7;12:5

DENOUNCE *accuse, slander*
And come, d Israel Num 23:7
the LORD has not d-d Num 23:8
let us d him Jer 20:10
He...to d the cities Matt 11:20

DENY *conceal, refuse*
Sarah d-ied *it* Gen 18:15
so that you do not d your God Josh 24:27
not d-ied the words Job 6:10
and d-ing the LORD Is 59:13
whoever d-ies Me Matt 10:33
has d-ied the faith 1 Tim 5:8
deeds they d *Him* Titus 1:16
us to d ungodliness Titus 2:12
d-ies the Son 1 John 2:23

DEPART *leave*
scepter shall not d Gen 49:10
sword...never d 2 Sam 12:10
to d from evil is Job 28:28
His spirit d-s Ps 146:4
his folly will not d Prov 27:22
turned aside and d-ed Jer 5:23
I never knew you; d Matt 7:23
d from Me, all you Luke 13:27
d and be with Christ Phil 1:23

DEPARTURE *death* or *leaving*
after their d from Ex 16:1
speaking of His d Luke 9:31
time of my d has 2 Tim 4:6
any time after my d 2 Pet 1:15

DEPEND *rely, rest*
d-ed on the weapons Is 22:8
you did not d on Him Is 22:11
d the whole Law Matt 22:40

DEPORTATION *exile*
after the d to Matt 1:12
to the d to Babylon Matt 1:17

DEPORTED *exiled*
d...to Babylon Ezra 5:12
d...entire population Amos 1:6

DEPOSE *release*
d you from your office Is 22:19
d-d from his royal Dan 5:20

DEPOSIT (n) *security*
in regard to a d Lev 6:2
d which was entrusted Lev 6:4

DEPOSIT (v) *place, put*
d them in the tent Num 17:4
d *it* in your town Deut 14:28
d...in the temple Ezra 5:15
had d-ed the scroll Jer 36:20

DEPRAVED *degenerate*
over to a d mind Rom 1:28
men of d mind 2 Tim 3:8

DEPRIVE *take away*
d the needy of justice Is 10:2
d-d of...my years Is 38:10
d-ing one another 1 Cor 7:5
d-d of the truth 1 Tim 6:5

DEPTH *abyss, deep*
d-s boil like a pot Job 41:31
hand are the d-s Ps 95:4
went down to the d-s Ps 107:26
sins Into the d-s Mic 7:19
drowned in the d Matt 18:6
it had no d of soil Mark 4:5
nor height, nor d Rom 8:39
the d of the riches Rom 11:33
even the d-s of God 1 Cor 2:10

DEPUTY *proconsul*
he was the only d 1 Kin 4:19
Solomon's...d-ies 1 Kin 5:16
a d was king 1 Kin 22:47

DERISION *laughingstock*
d among...enemies Ex 32:25
d to those around us Ps 44:13
reproach and d all Jer 20:8
d to the rest of the Ezek 36:4

DESCEND *go down*
angels of God...d-ing Gen 28:12
His glory will not d Ps 49:17
breath of...d-s Eccl 3:21
will d to Hades Matt 11:23
Spirit d-ing...dove John 1:32
d into the abyss Rom 10:7
who d-ed...ascended Eph 4:10

DESCENDANT *seed, offering*
your d-s I will give Gen 12:7
will raise up your d 2 Sam 7:12
His d-s shall endure Ps 89:36
So shall your d-s be Rom 4:18
you are Abraham's d-s Gal 3:29
to the d of Abraham Heb 2:16
and the d of David Rev 22:16

DESCENT *hill* or *heritage*
of Median d Dan 9:1
the d of the Mount Luke 19:37
were of high-priestly d Acts 4:6

DESCRIBE *explain*
you shall d the land Josh 18:6
man, d the temple Ezek 43:10
who had seen it d-d Mark 5:16

DESECRATE *defile*
d the sanctuary Dan 11:31
tried to d the temple Acts 24:6

DESERT (n) *wilderness*
d plains of Jericho Josh 5:10
grieved Him in the d Ps 78:40
better to live in a d Prov 21:19
in the d a highway Is 40:3
Rivers in the d Is 43:19
like a bush in the d Jer 17:6
he lived in the d-s Luke 1:80

DESERT (v) *abandon, forsake*
d-ed to the king 2 Kin 25:11
who had d-ed them Acts 15:38
so quickly d-ing Him Gal 1:6
but all d-ed me 2 Tim 4:16
I will never d you Heb 13:5

DESERTERS *changers of loyalty*
d who had deserted 2 Kin 25:11
d who had gone over Jer 39:9

DESERVE *earn, merit*
with him as he d-ed Judg 9:16
done this d-s to die 2 Sam 12:5
He d-s death Matt 26:66
receiving what we d Luke 23:41

DESIGN *creation, plan*
d-s for work in gold Ex 31:4
makers of d-s Ex 35:35
execute any d which 2 Chr 2:14
All their deadly d-s Jer 18:23

DESIGNATE *appoint*
if he d-s her for Ex 21:9
one whom I d to 1 Sam 16:3
were d-d by name 1 Chr 16:41
being d-d by God Heb 5:10

DESIRABLE *attractive*
the tree was d Gen 3:6
d in your eyes 1 Kin 20:6
more d than gold Ps 19:10
What is d in a man Prov 19:22
every kind of d object Nah 2:9

DESIRE (n) *appetite, craving*
d...for your husband Gen 3:16
poor from *their* d Job 31:16
the d-s of your heart Ps 37:4
d of the wicked will Ps 112:10
d of the righteous Prov 10:24
d of your eyes Ezek 24:16
great man speaks the d Mic 7:3
d and my prayer Rom 10:1
d-s of the flesh Eph 2:3
d to depart and be Phil 1:23
evil d, and greed Col 3:5

DESIRE (v) *crave, wish*
your heart d-s Deut 14:26
as much as you d 1 Sam 2:16
I d to argue with God Job 13:3
You d truth Ps 51:6
not d his delicacies Prov 23:3
all that my eyes d-d Eccl 2:10
righteous men d-d Matt 13:17
d the greater gifts 1 Cor 12:31
d...a good showing Gal 6:12
d a better *country* Heb 11:16

DESOLATE *lonely, waste*
your sanctuaries d Lev 26:31
sons of the d one Is 54:1
high places will be d Ezek 6:6
d wilderness behind Joel 2:3
loaves in *this* d place Matt 15:33
homestead be made d Acts 1:20
children of the d Gal 4:27

DESOLATION *ruin, waste*
a d and a curse 2 Kin 22:19
a heap forever, a d Josh 8:28
D is left in the city Is 24:12
d-s of many generations Is 61:4
an everlasting d Ezek 35:9

the abomination of **d** Dan 11:31
day of...**d** Zeph 1:15
her **d** is near Luke 21:20

DESPAIR (n) *grief*
words of one in **d** Job 6:26
my soul is in **d** Ps 42:6
Why are you in **d** Ps 43:5

DESPAIR (v) *grieve*
Saul then will **d** 1 Sam 27:1
I...**d-ed** of all Eccl 2:20
we **d-ed** even of life 2 Cor 1:8
but not **d-ing** 2 Cor 4:8

DESPISE *reject, scorn*
d-d his birthright Gen 25:34
those who **d** Me 1 Sam 2:30
d-d...in her heart 2 Sam 6:16
not **d** the discipline Job 5:17
hate and **d** falsehood Ps 119:163
Fools **d** wisdom and Prov 1:7
wisdom...is **d-d** Eccl 9:16
has **d-d** the day of Zech 4:10
have we **d-d** Your name Mal 1:6
not **d** one of these Matt 18:10
be devoted to one and **d** Luke 16:13
do you **d**...church 1 Cor 11:22

DESPOIL *injure, lay waste*
d-ed all the cities 2 Chr 14:14
the wicked who **d** me Ps 17:9
plundered and **d-ed** Is 42:22

DESTINE *appoint*
is **d-d** for the sword Job 15:22
d you for the sword Is 65:12
things **d-d** to perish Col 2:22
not **d-d** us for wrath 1 Thess 5:9

DESTITUTE *deprived, in need*
prayer of the **d** Ps 102:17
the land is **d** Ezek 32:15
being **d**, afflicted Heb 11:37

DESTROY *abolish, ruin, waste*
to **d** all flesh Gen 6:17
so that I do not **d** you 1 Sam 15:6
would You **d** me Job 10:8
seek my life to **d** it Ps 40:14
the wicked, He will **d** Ps 145:20
that which **d-s** kings Prov 31:3
one sinner **d-s** much Eccl 9:18
stronghold is **d-ed** Is 23:14
shepherds...are **d-ing** Jer 23:1
He will **d** mighty men Dan 8:24
moth and rust **d** Matt 6:19
who is able to **d** Matt 10:28
You come to **d** us Mark 1:24
seeking...to **d** Him Mark 11:18
d the temple and Mark 15:29
flood...**d-ed** them Luke 17:27
D this temple, and John 2:19
not for **d-ing** you 2 Cor 10:8
to save and to **d** James 4:12
heavens will be **d-ed** 2 Pet 3:12
d the works of the 1 John 3:8

DESTROYER *devastator*
d of our country Judg 16:24
of the **d-s** prosper Job 12:6
d comes upon him Job 15:21
d-s and devastators Is 49:17
I shall set apart **d-s** Jer 22:7

DESTRUCTION *calamity, ruin*
the **d** of my kindred Esth 8:6
God apportion **d** Job 21:17
Your tongue devises **d** Ps 52:2
Pride *goes* before **d** Prov 16:18
foolish son is **d** to Prov 19:13
called the City of **D** Is 19:18
d of the daughter of Lam 2:11
broad that leads to **d** Matt 7:13
whose end is **d** Phil 3:19
d will come 1 Thess 5:3
penalty of eternal **d** 2 Thess 1:9
bringing swift **d** upon 2 Pet 2:1

DETERMINE *decide*
to **d** whether he laid Ex 22:8
his days are **d-d** Job 14:5
d-d *their* appointed Acts 17:26
but rather **d** this Rom 14:13
d-d to know nothing 1 Cor 2:2

DETEST *despise, loathe*
carcasses you shall **d** Lev 11:11
not **d** an Egyptian Deut 23:7
d his citadels Amos 6:8

DETESTABLE *abominable*
not eat any **d** thing Deut 14:3
who is **d** and corrupt Job 15:16
swine's flesh, **d** Is 66:17
their **d** idols Jer 16:18
remove all its **d** Ezek 11:18
d...sight of God Luke 16:15

DEVASTATE *destroy, lay waste*
d-d the nations 2 Kin 19:17
Until cities are **d-d** Is 6:11
the LORD...**d-s** it Is 24:1
my tents are **d-d** Jer 4:20
d...pride of Egypt Ezek 32:12

DEVASTATION *destruction*
d of the afflicted Ps 12:5
Nor **d** or destruction Is 60:18
raise up the former **d-s** Is 61:4
d in their citadels Amos 3:10

DEVICE *plan, scheme*
By their own **d-s** Ps 5:10
not promote his *evil* **d** Ps 140:8
a man of evil **d-s** Prov 14:17
in their **d-s** you walk Mic 6:16

DEVIL *demon, Satan*
tempted by the **d** Matt 4:1
one of you is a **d** John 6:70
you son of the **d** Acts 13:10
firm against...the **d** Eph 6:11
render powerless...**d** Heb 2:14
serpent...the **d** Rev 12:9
d...into the lake Rev 20:10

DEVISE *design, scheme, plot*
d-d against the Jews Esth 9:25
d-ing a vain thing Ps 2:1
d-s mischief by decree Ps 94:20
d-s evil continually Prov 6:14
man who **d-s** evil Prov 12:2
He **d-s** wicked schemes Is 32:7
do not **d** evil in Zech 7:10
d futile things Acts 4:25

DEVOTE *commit, dedicate*
shall **d** to the LORD Ex 13:12
d...to the law 2 Chr 31:4
d-d to one and despise Matt 6:24
d-ing...to prayer Acts 1:14
d-d to one another Rom 12:10
D yourselves to prayer Col 4:2

DEVOTED *set apart (to God)*
d to destruction Lev 27:28
Every **d** thing in Num 18:14
d to destruction 1 Sam 15:21
d thing in Israel Ezek 44:29

DEVOTION *consecration*
his deeds of **d** 2 Chr 32:32
excessive **d** *to books* Eccl 12:12
the **d** of your youth Jer 2:2

DEVOUR *consume, swallow*
wild beast **d-ed** him Gen 37:20
the sword **d** forever 2 Sam 2:26
is **d-ed** by disease Job 18:13
fire from...**d-ed** Ps 18:8
love all words that **d** Ps 52:4
To **d** the afflicted Prov 30:14
has **d-ed** your prophets Jer 2:30
caterpillar was **d-ing** Amos 4:9
d widows' houses Mark 12:40
bite...**d** one another Gal 5:15

DEVOUT *God-fearing*
d men are taken away Is 57:1
was righteous and **d** Luke 2:25
d men, from every Acts 2:5
the **d** women Acts 13:50

DEW *drops of moisture*
God give...the **d** Gen 27:28
d fell on the camp Num 11:9
d on the fleece only Judg 6:37
on him as the **d** 2 Sam 17:12
neither **d** nor rain 1 Kin 17:1
the **d** of Hermon Ps 133:3
skies drip with **d** Prov 3:20
Like a cloud of **d** Is 18:4
drenched with the **d** Dan 4:15
sky has withheld its **d** Hag 1:10

DIALECT *language*
in the Hebrew **d** Acts 21:40
the Hebrew **d** Acts 22:2

DIAMOND *jewel*
a sapphire and a **d** Ex 28:18
With a **d** point Jer 17:1

DICTATION *spoken words*
at the **d** of Jeremiah Jer 36:4
written at the **d** of Jer 36:27
book at Jeremiah's **d** Jer 45:1

DIE *decease, expire*
you shall surely **d** Gen 2:17
not eat...which **d-s** Deut 14:21
Where you **d**, I will **d** Ruth 1:17
Curse God and **d** Job 2:9
even wise men **d** Ps 49:10
fools **d** for lack of Prov 10:21
and the fool alike **d** Eccl 2:16
soul who sins will **d** Ezek 18:4
to **d** with You Matt 26:35
child has not **d-d** Mark 5:39
live even if he **d-s** John 11:25
grain of wheat...**d-s** John 12:24
she fell sick and **d-d** Acts 9:37
d-d for the ungodly Rom 5:6
we who **d-d** to sin Rom 6:2
for whom Christ **d-d** Rom 14:15
I **d** daily 1 Cor 15:31
I **d-d** to the Law Gal 2:19
to **d** is gain Phil 1:21
Jesus **d-d** and rose 1 Thess 4:14
to **d** once and after Heb 9:27
these **d-d** in faith Heb 11:13
who **d** in the Lord Rev 14:13

DIFFICULT *hard*
too **d** for the LORD Gen 18:14
test Solomon with **d** 2 Chr 9:1
anything too **d** for Me Jer 32:27
speech or **d** language Ezek 3:5
solving of **d** problems Dan 5:12
last days **d** times 2 Tim 3:1

DIG *excavate, till*
opens a pit, or **d-s** Ex 21:33
you can **d** copper Deut 8:9
they **d** into houses Job 24:16
He has **dug** a pit Ps 7:15
dug through the wall Ezek 8:8
dug a wine press Matt 21:33
until I **d** around it Luke 13:8

DIGNITY *majesty*
Preeminent in **d** Gen 49:3
What honor or **d** has Esth 6:3
all godliness and **d** 1 Tim 2:2
must be men of **d** 1 Tim 3:8

DILIGENCE *effort*
carried out with all **d** Ezra 6:12
Watch...with all **d** Prov 4:23
lagging behind in **d** Rom 12:11
show the same **d** Heb 6:11

DILIGENT *persistent*
hand of the **d** makes Prov 10:4
plans of the **d** *lead* Prov 21:5
d to present 2 Tim 2:15
d to enter that rest Heb 4:11
I will also be **d** 2 Pet 1:15

DIM *cloudy, dark*
eye was not **d** Deut 34:7
eyesight...to grow **d** 1 Sam 3:2
d because of grief Job 17:7
windows grow **d** Eccl 12:3

DIMINISH *dwindle, reduce*
you shall **d** its price Lev 25:16
d their inheritance Num 26:54
are **d-ed** and bowed Ps 107:39

DINAH
daughter of Jacob Gen 34:1,3
raped by Shechem Gen 34:2,5

DINE *eat*
men are to **d** with Gen 43:16
to **d** with a ruler Prov 23:1
came and were **d-ing** Matt 9:10

DINNER *meal*
I have prepared...**d** Matt 22:4
because of...**d** guests Mark 6:26
was giving a big **d** Luke 14:16

DIP *plunge*
d-ped the tunic in Gen 37:31
priest shall **d** his Lev 4:6
d your piece of bread Ruth 2:14
d-ped...seven times 2 Kin 5:14
d-ped...with Me Matt 26:23
who **d-s** with Me Mark 14:20
robe **d-ped** in blood Rev 19:13

DIRECT *arrange, guide, order*
LORD **d-s** his steps Prov 16:9
d your heart in the Prov 23:19
has **d-ed** the Spirit Is 40:13
walks to **d** his steps Jer 10:23
I **d-ed** the churches 1 Cor 16:1
d their entire body James 3:3

DIRECTION *path* or *order*
which turned every **d** Gen 3:24
It changes **d** Job 37:12
d of the daughter Jer 4:11
of their four **d-s** Ezek 1:17

DIRGE *lament*
for you as a **d** Amos 5:1
we sang a **d** Luke 7:32

DISAPPEAR *vanish*
For the faithful **d** Ps 12:1
When the grass **d-s** Prov 27:25
old is ready to **d** Heb 8:13

DISAPPOINT *frustrate*
and were not **d-ed** Ps 22:5
hope does not **d** Rom 5:5

DISASTER *calamity*
d was close to them Judg 20:34
d on this people Jer 6:19
because of all its **d-s** Jer 19:8
In the day of their **d** Obad 13

DISBELIEVE *doubt*
Jews who **d-d** stirred Acts 14:2
for those who **d** 1 Pet 2:7

DISCERN *understand, recognize*
would **d**...future Deut 32:29
king to **d** good 2 Sam 14:17
not **d** its appearance Job 4:16
d-ed...the youths Prov 7:7
O fools, **d** wisdom Prov 8:5
d the...sky Matt 16:3

DISCERNMENT *judgment*
blessed be your **d** 1 Sam 25:33
asked for yourself **d** 1 Kin 3:11
not a people of **d** Is 27:11
knowledge and all **d** Phil 1:9

DISCHARGE *emission*
a **d** from his body Lev 15:2
leper or who has a **d** Lev 22:4
everyone having a **d** Num 5:2
d, or who is a leper 2 Sam 3:29
the **d** of your blood Ezek 32:6

DISCIPLE *student, learner*
to listen as a **d** Is 50:4
His twelve **d-s** Matt 10:1
d is not above his Matt 10:24
d-s rebuked them Matt 19:13
d-s left Him...fled Matt 26:56
make **d-s** of all Matt 28:19
Your **d-s** do not fast Mark 2:18
Passover...My **d-s** Mark 14:14
gaze toward His **d-s** Luke 6:20
he cannot be My **d** Luke 14:26
d-s believed in Him John 2:11
His **d-s** withdrew John 6:66
wash the **d-s'** feet John 13:5
d whom He loved John 19:26
d-s were first called Acts 11:26

DISCIPLINE (n) *chastisement*
the **d** of the LORD Deut 11:2
d of the Almighty Job 5:17
The rod of **d** Prov 22:15
to see your good **d** Col 2:5
d...of little profit 1 Tim 4:8

DISCIPLINE (v) *chastise*
as a man **d-s** his son Deut 8:5
d-d you with whips 1 Kin 12:11
D your son while Prov 19:18
d-d by the Lord 1 Cor 11:32
father does not **d** Heb 12:7

DISCLOSE *reveal*
without **d-ing** it to 1 Sam 20:2
Esther had **d-d** what Esth 8:1
will **d** Myself to him John 14:21
d the motives of 1 Cor 4:5
secrets...are **d-d** 1 Cor 14:25

DISCOURAGE *dishearten*
d-ing the sons of Num 32:7
people of the land **d-d** Ezra 4:4
d-d with the work Neh 6:9

DISCOVER *find, uncover*
strength was not **d-ed** Judg 16:9
d the depths of God Job 11:7
man may not **d** Eccl 7:14
shamed...he is **d-ed** Jer 2:26

DISCRETION *understanding*
LORD give you **d** 1 Chr 22:12
sound wisdom and **d** Prov 3:21
woman who lacks **d** Prov 11:22
Daniel replied with **d** Dan 2:14

DISCUSS *converse, reason*
d matters of justice Jer 12:1
d...among themselves Matt 16:7
What were you **d-ing** Mark 9:33
d-ed together what Luke 6:11

DISEASE *sickness*
none of the **d-s** on you Ex 15:26
harmful **d-s** of Egypt Deut 7:15
d-d in his feet 2 Chr 16:12
d-d...not healed Ezek 34:4
heals all your **d-s** Ps 103:3
various **d-s** and pains Matt 4:24
power...to heal **d-s** Luke 9:1

DISGRACE *reproach, shame*
a **d** to us Gen 34:14
nakedness, it is a **d** Lev 20:17
sin is a **d** to Prov 14:34
not **d** the throne Jer 14:21
and bear your **d** Ezek 16:52

DISGRACEFUL *shameful*
d thing in Israel Gen 34:7
shameful and **d** son Prov 19:26
d for a woman to 1 Cor 11:6

DISGUISE *pretend*
d-d his sanity 1 Sam 21:13
Arise now, and **d** 1 Kin 14:2
king of Israel **d-d** 1 Kin 22:30
he **d-s** his face Job 24:15
d-ing...as apostles 2 Cor 11:13

DISH *bowl, plate*
prepare a savory **d** Gen 27:7
was one silver **d** Num 7:43
as one wipes a **d** 2 Kin 21:13
30 gold **d-es** Ezra 1:9

DISHEARTENED *discouraged*
not be **d** or crushed Is 42:4
you **d** the righteous Ezek 13:22

DISHONEST *untruthful*
those who hate **d** gain Ex 18:21
order to get **d** gain Ezek 22:27
cheat with **d** scales Amos 8:5

DISHONOR (n) *disgrace, shame*
to see the king's **d** Ezra 4:14
Fill their faces with **d** Ps 83:16
man conceals **d** Prov 12:16

DISHONOR (v) *disgrace, shame*
who **d-s** his father Deut 27:16
be ashamed and **d-ed** Ps 35:4
and you **d** Me John 8:49
bodies would be **d-ed** Rom 1:24
do you **d** God Rom 2:23

DISMAY *be troubled, fear*
d-ed at his presence Gen 45:3
not tremble or be **d-ed** Josh 1:9
d-ed and...afraid 1 Sam 17:11
or I will **d** you Jer 1:17
are **d-ed** and caught Jer 8:9
mighty men...be **d-ed** Obad 9

DISMISS *release, send away*
d-ed the people Josh 24:28
Solomon **d-ed** 1 Kin 2:27
priest did not **d** *any* 2 Chr 23:8
he **d-ed** the assembly Acts 19:41

DISOBEDIENCE *rebellion*
the one man's **d** Rom 5:19
in the sons of **d** Eph 2:2
d received a just Heb 2:2
same example of **d** Heb 4:11

DISOBEDIENT *rebellious*
d and rebelled Neh 9:26
hardened and **d** Acts 19:9
d to parents Rom 1:30
d...obstinate people Rom 10:21

DISPERSE *spread*
d them in Jacob Gen 49:7
d-d...the peoples Esth 3:8
d them among the Ezek 20:23
who are **d-d** abroad James 1:1

DISPLAY *declare, show*
to **d** her beauty Esth 1:11
d-ed Your splendor Ps 8:1
d their sin like Is 3:9
works of God...**d-ed** John 9:3

DISPLEASE *annoy, trouble*
if it is **d-ing** to you Num 22:34
d-ing in the sight 1 Sam 8:6
may not **d** the lords 1 Sam 29:7
d-ing in His sight Is 59:15
it greatly **d-d** Jonah Jon 4:1

DISPOSSESS *remove*
d-ed the Amorites Num 21:32
Esau **d-ed** them Deut 2:12
He will assuredly **d** Josh 3:10
d-ing the nations Acts 7:45

DISPUTE (n) *controversy*
When they have a **d** Ex 18:16
bring the **d-s** to God Ex 18:19
d in your courts Deut 17:8
a great **d** among Acts 28:29

DISPUTE (v) *contend, debate*
wished to **d** with Him Job 9:3
with Israel he will **d** Mic 6:2
without...**d-ing** Phil 2:14
He **d-d** with the devil Jude 9

DISSENSION *division*
great **d** and debate Acts 15:2
d between the Acts 23:7
those who cause **d-s** Rom 16:17
without wrath and **d** 1 Tim 2:8

DISSIPATION *intemperance*
weighted...with **d** Luke 21:34
wine, for that is **d** Eph 5:18
not accused of **d** Titus 1:6

DISSOLVE *melt*
d me in a storm Job 30:22
I **d** my couch with Ps 6:6
d-d in tears Is 15:3
And the hills **d** Nah 1:5

DISTANCE *far away*
sister stood at a **d** Ex 2:4
some **d** from the Judg 18:22
following...at a **d** Matt 26:58
welcomed...from a **d** Heb 11:13

DISTINCTION *difference*
the LORD makes a **d** Ex 11:7
d between the holy Lev 10:10
have made no **d** Ezek 22:26
He made no **d** Acts 15:9
for there is no **d** Rom 3:22
d-s among yourselves James 2:4

DISTINGUISH (v) *discern*
I **d** between good 2 Sam 19:35
not **d** the sound Ezra 3:13
d...the righteous Mal 3:18
d-ing of spirits 1 Cor 12:10

DISTINGUISHING (adj)
became your **d** mark Ezek 27:7
this is a **d** mark 2 Thess 3:17

DISTORT *pervert*
who **d-s** the justice Deut 27:19
my garment is **d-ed** Job 30:18
they **d** my words Ps 56:5
d the gospel of Christ Gal 1:7

DISTRESS *adversity, trouble*
day of my **d** Gen 35:3
When you are in **d** Deut 4:30
deliver me...**d** 1 Sam 26:24
I am in great **d** 2 Sam 24:14
cry to You in our **d** 2 Chr 20:9
refuge in the day of **d** Jer 16:19
I am in **d** Lam 1:20
d upon the land Luke 21:23
d for every soul Rom 2:9
assisted those in **d** 1 Tim 5:10
widows in their **d** James 1:27

DISTRIBUTE *apportion*
d-d by lot in Shiloh Josh 19:51
to **d** to their kinsmen Neh 13:13
d it to the poor Luke 18:22
d-ing to each one 1 Cor 12:11

DISTRICT *area, province*
the **d** of Jerusalem Neh 3:12
d around the Jordan Matt 3:5
d of Galilee Mark 1:28
the **d-s** of Libya Acts 2:10

DISTURB *annoy, bother*
Why...**d-ed** me 1 Sam 28:15
no one **d** his bones 2 Kin 23:18
d them and destroy Esth 9:24
being greatly **d-ed** Acts 4:2
one who is **d-ing** you Gal 5:10

DISTURBANCE *turmoil*
to cause a **d** in it Neh 4:8
hear of wars and **d-s** Luke 21:9
d among the soldiers Acts 12:18
arrogance, **d-s** 2 Cor 12:20

DIVIDE *apportion, separate*
that **d-s** the hoof Deut 14:6
D the living child 1 Kin 3:25
d my garments among Ps 22:18
He will **d** the booty Is 53:12
d-d up His garments Matt 27:35
d-d his wealth Luke 15:12

DIVINATION *witchcraft*
nor practice **d** or Lev 19:26
witchcraft, used **d** 2 Chr 33:6
false vision, **d** Jer 14:14

falsehood and lying **d**
Ezek 13:6
a spirit of **d** met us Acts 16:16

DIVINE (adj) *pertaining to deity*
in whom...**d** spirit Gen 41:38
I see a **d** being 1 Sam 28:13
D Nature...gold Acts 17:29
power and **d** nature Rom 1:20
is the **d** response Rom 11:4

DIVINE (v) *practice divination*
d-d that the LORD Gen 30:27
they **d** lies for you Ezek 21:29
d-ing lies for them
Ezek 22:28
prophets **d** for money
Mic 3:11

DIVINER *seer*
called for the...**d-s** 1 Sam 6:2
The **d** and the elder Is 3:2
your **d-s** deceive you Jer 29:8
d-s will be embarrassed
Mic 3:7
d-s see lying visions
Zech 10:2

DIVISION *dissension, segment*
d between My people Ex 8:23
divided...into **d-s** 1 Chr 23:6
d...in the crowd John 7:43
no **d-s** among you 1 Cor 1:10
d of soul and spirit Heb 4:12

DIVORCE (n) *separation*
a certificate of **d** Deut 24:1
given her a writ of **d** Jer 3:8
For I hate **d** Mal 2:16

DIVORCE (v) *separate*
he cannot **d** her Deut 22:19
husband **d-s** his wife Jer 3:1
man to **d** his wife Matt 19:3
Whoever **d-s** his Mark 10:11

DIVORCED (adj) *separated*
woman **d** from her Lev 21:7
or of a **d** woman Num 30:9
marries a **d** woman Matt 5:32
marries...who is **d** Luke 16:18

DOCTRINE *teaching*
Teaching as **d-s** the Matt 15:9
every wind of **d** Eph 4:14
to teach strange **d-s** 1 Tim 1:3
to exhort in sound **d**
Titus 1:9

DOCUMENT *manuscript*
the **d** which you sent
Ezra 4:18
And on the sealed **d** Neh 9:38
Darius signed the **d** Dan 6:9

DOER *workman*
recompenses the...**d** Ps 31:23
d-s of the Law will Rom 2:13
d-s of the word James 1:22
not a **d** of the law James 4:11

DOG *animal, scavenger*
Am I a **d** 1 Sam 17:43
d-s have surrounded Ps 22:16
they howl like a **d** Ps 59:6
live **d** is better than Eccl 9:4
Beware of the **d-s** Phil 3:2
d-s and the sorcerers
Rev 22:15

DOMAIN *estate*
give You all this **d** Luke 4:6
the **d** of darkness Col 1:13
keep their own **d** Jude 6

DOMINION *authority, rule*
Yours is the **d** 1 Chr 29:11
places of His **d** Ps 103:22
d will be from sea Zech 9:10
and power and **d** Eph 1:21
thrones or **d-s** or Col 1:16
glory and the **d** forever
Rev 1:6

DONKEY *ass*
a wild **d** of a man Gen 16:12
Balaam...to the **d** Num 22:29
the foal of a **d** Zech 9:9
you will find a **d** Matt 21:2
and mounted on a **d**
Matt 21:5
a mute **d**, speaking 2 Pet 2:16

DOOR *entrance, opening*
crouching at the **d** Gen 4:7
set the **d** of the ark Gen 6:16
Uriah slept at the **d**
2 Sam 11:9
over the **d** of my lips Ps 141:3
d turns on its Prov 26:14
each had a double **d**
Ezek 41:23
close your **d**...pray Matt 6:6
I am the **d** John 10:9
right at the **d** James 5:9
before you an open **d** Rev 3:8
I stand at the **d** Rev 3:20

DOORKEEPER *guard*
d-s have gathered 2 Kin 22:4
the Levites, the **d-s**
2 Chr 34:9
eunuchs who were **d-s**
Esth 6:2
commanded the **d**
Mark 13:34
To him the **d** opens
John 10:3

DOORPOST
put it on the two **d-s** Ex 12:7
write them on the **d-s**
Deut 6:9
on the seat by the **d**
1 Sam 1:9
Waiting at my **d-s** Prov 8:34

DOORWAY *entrance, opening*
the **d** of the tent Judg 4:20
d-s and doorposts 1 Kin 7:5
at my neighbor's **d** Job 31:9
chamber with its **d**
Ezek 40:38

DORCAS
Tabitha, a Joppa Christian
Acts 9:36-43

DOUBT (n) *unbelief*
life shall hang in **d**
Deut 28:66
why do **d-s** arise Luke 24:38

DOUBT (v) *disbelieve*
why did you **d** Matt 14:31
not **d** in his heart Mark 11:23
d-s is condemned Rom 14:23
who **d-s** is like the James 1:6

DOUGH *flour mixture*
people took their **d** Ex 12:34
the first of your **d** Num 15:20
took **d**, kneaded *it* 2 Sam 13:8
knead **d** to make cakes
Jer 7:18

DOVE *bird*
he sent out a **d** Gen 8:8
had wings like a **d** Ps 55:6
eyes are *like* **d-s** Song 1:15
descending as a **d** Matt 3:16
descending as a **d** John 1:32
selling the **d-s** John 2:16

DOWNFALL *collapse*
became the **d** of 2 Chr 28:23
noise of their **d** Jer 49:21

DOWNPOUR *rain*
the **d** and the rain Job 37:6
d of waters swept Hab 3:10

DOWRY *bequest*
must pay a **d** for her Ex 22:16
to the **d** for virgins Ex 22:17
d to his daughter 1 Kin 9:16

DRACHMA
Greek silver coin Neh 7:70-72;
Matt 17:24

DRAG *draw, pull*
grasshopper **d-s** Eccl 12:5
D them off like sheep Jer 12:3
the dogs to **d** off Jer 15:3
Paul and **d-ged** Acts 14:19
d you into court James 2:6

DRAGON *monster, serpent*
d who *lives* in the sea Is 27:1
Who pierced the **d** Is 51:9
d stood before the Rev 12:4
he laid hold of the **d**
Rev 20:2

DRAIN *empty*
blood is to be **d-ed** Lev 1:15
he **d-ed** the dew Judg 6:38
must **d** *and* drink down
Ps 75:8
drink it and **d** it Ezek 23:34

DRAW *haul, pull*
out to **d** water Gen 24:13
drew him out of the Ex 2:10
but are **d-n** away Deut 30:17
He **d-s** up the drops Job 36:27
d near to my soul Ps 69:18
They are **d-ing** back Jer 46:5
redemption is **d-ing**
Luke 21:28
d all men to Myself
John 12:32
D near to God James 4:8

DRAWERS *servants*
wood and **d** of water
Josh 9:21

DREAD (n) *fear*
in **d**...of Israel Ex 1:12
in **d** night and day
Deut 28:66
d of the Jews Esth 8:17
they are in great **d** Ps 14:5
d comes like a storm
Prov 1:27

DREAD (v) *fear*
what I **d** befalls me Job 3:25
Whom shall I **d** Ps 27:1
whose two kings you **d**
Is 7:16
are **d-ed** and feared Hab 1:7

DREAM (n) *vision*
had a **d**, and behold
Gen 28:12
man was relating a **d**
Judg 7:13
flies away like a **d** Job 20:8
like a **d**, a vision Is 29:7
visions and **d-s** Dan 1:17
to Joseph in a **d** Matt 2:13

DREAM (v) *see a vision*
asleep and **d-ed** Gen 41:5
like those who **d** Ps 126:1
when a hungry man **d-s**
Is 29:8
Your old men will **d** Joel 2:28

DREAMER *visionary*
Here comes this **d** Gen 37:19
If a prophet or a **d** Deut 13:1
your diviners, your **d-s**
Jer 27:9

DRENCH *soak, wet*
d you with my tears Is 16:9
head is **d-ed** with dew
Song 5:2
d-ed with the dew Dan 4:33

DRESS (n) *clothing*
have taken off my **d** Song 5:3
d was of fine linen
Ezek 16:13
or putting on **d-es** 1 Pet 3:3

DRESS (v) *array, clothe*
d-ed in his military
2 Sam 20:8
D-ed as a harlot Prov 7:10
you **d** in scarlet Jer 4:30
d-ed Him...purple Mark 15:17

DRINK (n) *refreshment*
gave the lad a **d** Gen 21:19
or wine, or strong **d**
Deut 14:26
to desire strong **d** Prov 31:4
gave Me *something* to **d**
Matt 25:35
My blood is true **d** John 6:55
thirsty, give him a **d**
Rom 12:20

DRINK (v)
he **drank** of the wine
Gen 9:21
Do not **d** wine Lev 10:9
d from the brook 1 Kin 17:6
they all **drank** from
Mark 14:23
after **d-ing** old *wine* Luke 5:39
who eats and **d-s** 1 Cor 11:29
ground that **d-s** the Heb 6:7

DRIP *drop*
clouds...They **d** Job 36:28
lips...**d** honey Song 4:11
d-ped with myrrh Song 5:5
D down, O heavens Is 45:8

DRIVE *chase, defeat*
You have **d-n** me Gen 4:14
and **drove** them away
Ex 2:17
angel...**d-ing** *them* on Ps 35:5
d hard all your workers
Is 58:3
drove Him out of...city
Luke 4:29
drove *them* all out John 2:15
to **d** the ship Acts 27:39

DROP (n) *drip*
the **d-s** of water Job 36:27
a **d** from a bucket Is 40:15
like **d-s** of blood Luke 22:44

DROP (v) *fall*
olives shall **d** off Deut 28:40
his bonds **d-ped** Judg 15:14
d off his unripe grape
Job 15:33
d-ped their wings Ezek 1:24

DROSS *metallic waste*
of the earth *like* **d** Ps 119:119
Take away the **d** Prov 25:4
silver has become **d** Is 1:22
Israel has become **d**
Ezek 22:18

DROUGHT *dryness*
Like heat in **d** Is 25:5
in regard to the **d** Jer 14:1
I called for a **d** Hag 1:11

DROWNED *suffocated*
d in the Red Sea Ex 15:4
to be **d** in the depth
Matt 18:6
were **d** in the sea Mark 5:13

DRUNK *intoxicated*
arrows **d** with blood
Deut 32:42
d, but not with wine Is 29:9
made...**d** in My wrath Is 63:6
not get **d** with wine Eph 5:18
I saw the woman **d** Rev 17:6

DRUNKARD *intoxicated person*
a glutton and a **d** Deut 21:20
song of the **d-s** Ps 69:12
Awake, **d-s**, and weep Joel 1:5
a reviler, or a **d** 1 Cor 5:11

DRUNKEN *intoxicated*
stagger like a **d** man
Job 12:25
become like a **d** man Jer 23:9

DRUNKENNESS *intoxicated*
and not for **d** Eccl 10:17
weighted down...**d** Luke 21:34
in carousing and **d** Rom 13:13
envying, **d**, carousing Gal 5:21

DRY (adj) *parched, scorched*
let the **d** land appear Gen 1:9
In a **d** and weary land Ps 63:1
Better is a **d** morsel Prov 17:1
O **d** bones, hear Ezek 37:4

DRY (v) *scorch, wither*
My strength is **dried** Ps 22:15
dried up...streams Ps 74:15
I **d** up the sea Is 50:2
new wine **dries** up Joel 1:10
dries up...rivers Nah 1:4

DUE (adj) *proper, right*
In **d** time their foot Deut 32:35
food in **d** season Ps 104:27
d penalty of their Rom 1:27

DUE (n) *what is owed*
as *their* **d** forever Lev 7:34
be the priests' **d** Deut 18:3
Indeed it is Your **d** Jer 10:7

DULL *heavy, stupid*
eyes are **d** from wine Gen 49:12
Their ears **d** Is 6:10
people...become **d** Matt 13:15
become **d** of hearing Heb 5:11

DUNG *waste*
sweeps away **d** 1 Kin 14:10
dove's **d** for five 2 Kin 6:25
give you cow's **d** Ezek 4:15
their flesh like **d** Zeph 1:17

DUNGEON *prison*
put me into the **d** Gen 40:15
captive...in the **d** Ex 12:29
prisoners from the **d** Is 42:7
Jeremiah...into the **d** Jer 37:16

DUST *dirt, earth*
God formed man of **d** Gen 2:7
And **d** shall you eat Gen 3:14
the poor from the **d** 1 Sam 2:8
repent in **d** and ashes Job 42:6
d before the wind Ps 18:42
Will the **d** praise You Ps 30:9
You who lie in the **d** Is 26:19
shake the **d** off Matt 10:14
the **d** of your city Luke 10:11
d on their heads Rev 18:19

DUTY *responsibility*
perform your **d** Gen 38:8
charged with any **d** Deut 24:5
the **d** of a husband's Deut 25:7
his **d** to his wife 1 Cor 7:3

DWELL *abide, live*
father of those who **d** Gen 4:20
Behold, I am **d-ing** 1 Chr 17:1
No evil **d-s** with You Ps 5:4
d on Your holy hill Ps 15:1
I will **d** in the house Ps 23:6
d among the wise Prov 15:31
have **d-t** in Jerusalem Jer 35:11
flesh, and **d-t** among John 1:14
His Spirit who **d-s** in you Rom 8:11
of God **d-s** in you 1 Cor 3:16
Christ may **d** in your Eph 3:17
d on these things Phil 4:8

DWELLING *habitation*
earth shall be your **d** Gen 27:39
name there for His **d** Deut 12:5
place for Your **d** 1 Kin 8:13
into the eternal **d-s** Luke 16:9
might find a **d** place Acts 7:46

DYED *colored*
rams' skins **d** red Ex 25:5
A spoil of **d** work Judg 5:30

E

EAGLE *bird*
bore you on **e-s'** wings Ex 19:4
the **e** swoops down Deut 28:49
swifter than **e-s** 2 Sam 1:23
with wings like **e-s** Is 40:31
the face of an **e** Ezek 1:10
was like a flying **e** Rev 4:7

EAR *hearing*
heard with our **e-s** 2 Sam 7:22
the **e** test words Job 12:11
And His **e-s** are *open* Ps 34:15
and incline your **e** Ps 45:10
He whose **e** listens Prov 15:31
e of the wise seeks Prov 18:15
e has not been open Is 48:8
let your **e** receive Jer 9:20
He who has **e-s** to Matt 11:15
and cut off his **e** Matt 26:51
fingers into his **e-s** Mark 7:33
if the **e** says 1 Cor 12:16
their **e-s** tickled 2 Tim 4:3
He who has an **e** Rev 2:7

EARLY *beforetime, soon*
they arose **e** and Gen 26:31
Let us rise **e** Song 7:12
dew which goes away **e** Hos 6:4
e on the first day Mark 16:2
at the tomb **e** Luke 24:22
the **e** and late rains James 5:7

EARNINGS *gain, wages*
her **e** she plants Prov 31:16
the **e** of a harlot Mic 1:7

EARRING *ornament*
brought...**e-s** Ex 35:22
e-s and necklaces Num 31:50
Like an **e** of gold Prov 25:12
her **e-s** and jewelry Hos 2:13

EARTH *land, world*
God created the...**e** Gen 1:1
Judge of all the **e** Gen 18:25
the **e** is the LORD'S Ex 9:29
way of all the **e** Josh 23:14
His stand on the **e** Job 19:25
foundation of the **e** Job 38:4
saints...in the **e** Ps 16:3
the shields of the **e** Ps 47:9
gave birth to the **e** Ps 90:2
He established the **e** Ps 104:5
wisdom founded...**e** Prov 3:19
the **e** remains forever Eccl 1:4
made the **e** tremble Is 14:16
the circle of the **e** Is 40:22
the ends of the **e** Is 45:22
the **e** is My footstool Is 66:1
e shone with His Ezek 43:2
make the **e** dark Amos 8:9
e will be devoured Zeph 3:8
shall inherit the **e** Matt 5:5
you bind on **e** Matt 16:19
on **e** peace among Luke 2:14
glorified...on the **e** John 17:4
man is from the **e** 1 Cor 15:47
heavens and a new **e** 2 Pet 3:13
e and heaven fled Rev 20:11

EARTHENWARE *pottery*
bird in an **e** vessel Lev 14:5
holy water in an **e** Num 5:17
shatter them like **e** Ps 2:9
buy a potter's **e** jar Jer 19:1
vessels of...**e** 2 Tim 2:20

EARTHQUAKE *temblor*
LORD *was* not...**e** 1 Kin 19:11
punished with...**e** Is 29:6
be famines and **e-s** Matt 24:7
will be great **e-s** Luke 21:11
there was a great **e** Rev 6:12
killed in the **e** Rev 11:13

EARTHY *mortal*
man is...**e** 1 Cor 15:47
those who are **e** 1 Cor 15:48

EASE *free from difficulty, pain*
He who is at **e** Job 12:5
at **e** and satisfied Job 21:23
women who are at **e** Is 32:9
Woe to those...at **e** Amos 6:1
nations who are at **e** Zech 1:15

EAST *direction of compass*
spread out...to the **e** Gen 28:14
directed an **e** wind Ex 10:13
sons of the **e** were Judg 7:12
men of the **e** Job 1:3
With the **e** wind You Ps 48:7
offspring from the **e** Is 43:5
faces toward the **e** Ezek 8:16
Jerusalem on the **e** Zech 14:4
saw His star in the **e** Matt 2:2
lightning...the **e** Matt 24:27
kings from the **e** Rev 16:12

EAST GATE *see* **GATES OF JERUSALEM**

EASY *without difficulty*
knowledge is **e** to him Prov 14:6
My yoke is **e** and Matt 11:30

EAT *consume, dine, feast*
shall not **e** from it Gen 3:17
they **ate** every plant Ex 10:15
not **e**...blood Lev 19:26
that we may **e** him 2 Kin 6:28
e and be satisfied Ps 22:26
not **e** the bread of Prov 31:27
will **e** curds and honey Is 7:15
words...I **ate** them Jer 15:16
e this scroll Ezek 3:1
e-ing grass like cattle Dan 4:33
what you will **e** Matt 6:25
e with unwashed Matt 15:20
Take, **e**; this is My Matt 26:26
sinners and **e-s** with Luke 15:2
e...at My table Luke 22:30
He took it and **ate** Luke 24:43
e the flesh of...Son John 6:53
Peter, kill and **e** Acts 10:13
kingdom...not **e-ing** Rom 14:17
ate...spiritual food 1 Cor 10:3
e-s...judgment 1 Cor 11:29

EBAL
1 *son of Shobal* Gen 36:23
2 *son of Joktan* 1 Chr 1:22
also Obal Gen 10:28
3 *mountain near Shechem* Deut 11:29

EBENEZER
a memorial stone 1 Sam 7:12

EBER
1 *line of Shem* Gen 10:21-24
progenitor of Joctanide Arabs Gen 10:25-30
progenitor of Hebrews Gen 11:16ff
2 *a Gadite* 1 Chr 5:13
3 *son of Elpaal* 1 Chr 8:12
4 *son of Shashak* 1 Chr 8:22
5 *priest* Neh 12:20
see also **HEBER**

EDEN
1 *garden of God* Gen 2:15; Is 51:3
2 *city area* 2 Kin 19:12; Ezek 27:23
3 *son of Joah* 2 Chr 29:12

EDICT *decree*
the king's **e-s** Ezra 8:36
a royal **e** be issued Esth 1:19
king's command and **e** Esth 9:1
afraid of the king's **e** Heb 11:23

EDIFICATION *building up*
his good, to his **e** Rom 15:2
speaks to men for **e** 1 Cor 14:3
all things...for **e** 1 Cor 14:26

EDIFY *build up*
but love **e-ies** 1 Cor 8:1
not all things **e** 1 Cor 10:23
man is not **e-ied** 1 Cor 14:17

EDOM
1 *name of Esau* Gen 25:30
2 *Edomites* Num 20:18,20
3 *region or country* Gen 32:3; Judg 11:17
see also **SEIR**

EDUCATED *taught*
be **e** three years Dan 1:5
Moses was **e** in all Acts 7:22
e under Gamaliel Acts 22:3

EFFEMINATE *womanlike*
e, nor homosexuals 1 Cor 6:9

EGG
in the white of an **e** Job 6:6
gathers abandoned **e-s** Is 10:14
hatch adders' **e-s** and Is 59:5
is asked for an **e** Luke 11:12

EGLON
1 *town in Judah* Josh 10:34-37;15:39
2 *Moabite king* Judg 3:12-30

EGYPT
country in NE Africa Gen 12:10;37:25
source of food Gen 42:1,2
on the Nile Ex 4:19;7:5
conflict with Moses Ex 7:8ff
scene of Passover Ex 12:1-36

EHUD
1 *left-handed Benjamite judge of Israel* Judg 3:15,21
2 *son of Bilhan* 1 Chr 7:10
3 *progenitor of clan* 1 Chr 8:6

EKRON
Philistine city Josh 13:3; 1 Sam 5:10; Jer 25:20

ELAH
1 *Edomite* Gen 36:41
2 *valley SW of Jerusalem* 1 Sam 17:2
3 *father of Shimei* 1 Kin 4:18
4 *king of Israel* 1 Kin 16:8-10
5 *father of Hoshea* 2 Kin 15:30
6 *son of Caleb* 1 Chr 4:15
7 *son of Uzzi* 1 Chr 9:8

ELAM
1 *son of Shem* Gen 10:22
2 *son of Shashak* 1 Chr 8:24

3 *Korahite Levite* 1 Chr 26:3
4 *head of restoration family* Ezra 2:7; Neh 7:12
5 *head of restoration family* Ezra 2:31; Neh 7:34
6 *chief of people* Neh 10:14
7 *priest* Neh 12:42
8 *region E of Babylonia* Is 21:2; Dan 8:2

ELATH / ELOTH *city*
at Gulf of Aqabah 2 Kin 14:22
near Ezion-geber

EL-BETHEL
altar Gen 35:7

ELDER *aged, older*
words of her **e** son Gen 27:42
the **e-s** of Israel Ex 17:6
sits among the **e-s** Prov 31:23
Assemble the **e-s** Joel 2:16
tradition of the **e-s** Matt 15:2
chief priests and **e-s** Matt 27:12
scribes...**e-s** came Mark 11:27
Council of **e-s** of Luke 22:66
e-s of the church Acts 20:17
I saw twenty-four **e-s** Rev 4:4

ELEAZAR
1 *son of Aaron* Ex 6:23
high priest Num 20:25-28
2 *son of Abinadab* 1 Sam 7:1
3 *son of Dodo* 2 Sam 23:9
4 *a Levite* 1 Chr 23:22
5 *son of Phinehas* Ezra 8:33
6 *son of Parosh* Ezra 10:18-25
7 *priest* Neh 12:27
8 *ancestor of Jesus* Matt 1:15

ELECT *chosen*
sake of the **e** Matt 24:22
to lead astray...the **e** Mark 13:22
justice for His **e** Luke 18:7
against God's **e** Rom 8:33

ELEMENTARY *basic*
e principles of the Col 2:8
e principles of the Heb 5:12
e teaching about the Heb 6:1

ELEMENTS *physical matter*
e will be destroyed 2 Pet 3:10
the **e** will melt with 2 Pet 3:12

ELI
high priest 1 Sam 1:9;2:12;3:6;4:18

ELIAKIM
1 *son of Hilkiah* 2 Kin 18:18;19:2
2 *son of Josiah* 2 Kin 23:34
3 *priest* Neh 12:41
4 *ancestor of Jesus* Matt 1:13
5 *ancestor of Jesus* Luke 3:30,31

ELIEZER
1 *Abraham's servant* Gen 15:2
2 *son of Moses* 1 Chr 23:15
3 *son of Becher* 1 Chr 7:8
4 *priest* 1 Chr 15:24
5 *son of Zichri* 1 Chr 27:16
6 *a prophet* 2 Chr 20:37
7 *served under Ezra* Ezra 8:16
8 *son of Jeshua* Ezra 10:18
9 *Levite* Ezra 10:10,23
10 *son Harim* Ezra 10:10,31
11 *ancestor of Jesus* Luke 3:29

ELIHU
1 *son of Tohu* 1 Sam 1:1
2 *Manassite captain* 1 Chr 12:20
3 *temple gatekeeper* 1 Chr 26:1
4 *officer of Judah* 1 Chr 27:18
5 *one of Job's friends* Job 32:17

ELIJAH
1 *prophet* 1 Kin 17:1
aided by widow 1 Kin 17:8ff
revived child 1 Kin 17:23
defeats prophets 1 Kin 18:20ff
flees Jezebel 1 Kin 19:4-8
chooses Elisha 1 Kin 19:19-21
taken up 2 Kin 2:1-11
2 *Benjamite* 1 Chr 8:27
3 *son of Harim* Ezra 10:21
4 *son of Elam* Ezra 10:26

ELIMINATE *remove*
e harmful beasts Lev 26:6
I am going to **e** Jer 16:9
stomach, and is **e-d** Mark 7:19

ELIPHAZ
1 *son of Esau* Gen 36:4
2 *one of Job's friends* Job 2:11;4:1;42:7,9

ELISHA
prophet 2 Kin 6:12
called 1 Kin 19:19-21
Elijah's successor 2 Kin 2:1ff
miracle of oil 2 Kin 4:1-7
revived child 2 Kin 4:8-37
death 2 Kin 13:20

ELIZABETH
mother of John the Baptist Luke 1:7,13,41,57

ELOQUENT *persuasive*
I have never been **e** Ex 4:10
Apollos...an **e** man Acts 18:24

ELUL
sixth month of Hebrew calendar Neh 6:15

ELYMAS
magician Acts 13:8
see also **BAR-JESUS**

EMBALM *preserve*
to **e** his father Gen 50:2
he was **e-ed** and Gen 50:26

EMBARRASSED *ashamed*
e to lift up my face Ezra 9:6
e at the gardens Is 1:29
diviners will be **e** Mic 3:7

EMBITTERED *resentful*
the people were **e** 1 Sam 30:6
e them against the Acts 14:2

EMBRACE *clasp, hug*
Esau ran...and **e-d** Gen 33:4
e...a foreigner Prov 5:20
A time to **e** Eccl 3:5
ran and **e-d** him Luke 15:20

EMBROIDERED *woven*
spoil of dyed work **e** Judg 5:30
be led...in **e** work Ps 45:14
silk, and **e** cloth Ezek 16:13
purple, **e** work Ezek 27:16

EMERALD *precious stone*
ruby, topaz and **e** Ex 28:17
throne, like an **e** Rev 4:3

EMINENT *renowned*
nor anything **e** Ezek 7:11
the most **e** apostles 2 Cor 11:5
inferior to...**e** 2 Cor 12:11

EMISSION *issuance*
man has a seminal **e** Lev 15:16
nocturnal **e** Deut 23:10

EMMAUS
village by Jerusalem Luke 24:13

EMPOWERED *authorized*
e him to eat from Eccl 5:19
God has not **e** him Eccl 6:2

EMPTY (adj) *containing nothing*
Now the pit was **e** Gen 37:24
did not return **e** 2 Sam 1:22
sent widows away **e** Job 22:9
deceive you with **e** Eph 5:6
avoid...**e** chatter 2 Tim 2:16

EMPTY (v) *remove contents*
e-ing their sacks Gen 42:35
they **e** the house Lev 14:36
I **e-ied** them out as Ps 18:42
therefore **e** their net Hab 1:17
e the golden *oil* Zech 4:12
but **e-ied** Himself Phil 2:7

ENCAMP *abide, lodge*
the tabernacle **e-s** Num 1:51
and **e-ed** together Josh 11:5
a host **e** against me Ps 27:3
angel of the LORD **e-s** Ps 34:7

ENCIRCLE *go around*
entirely **e-ing** the sea 2 Chr 4:3
he **e-d** the Ophel 2 Chr 33:14
cords...have **e-d** me Ps 119:61
Who **e** yourselves with Is 50:11

ENCOMPASS *surround*
waves of death **e** 2 Sam 22:5
e-ing the walls of 1 Kin 6:5
e-ed...with bitterness Lam 3:5
Water **e-ed** me to the Jon 2:5

ENCOURAGE *strengthen*
charge Joshua and **e** Deut 3:28
e-d him in God 1 Sam 23:16
e them in the work Ezra 6:22
Paul was **e-ing** them Acts 27:33
e one another 1 Thess 5:11
e the young women Titus 2:4

ENCOURAGEMENT *support*
I arose to be an **e** Dan 11:1
God who gives...**e** Rom 15:5
is any **e** in Christ Phil 2:1
we would have strong **e** Heb 6:18

END (n) *extremity, goal, result*
e of all flesh has Gen 6:13
one **e** of the heavens Deut 4:32
from beginning to **e** 1 Sam 3:12
what is my **e** Job 6:11
very **e-s** of the earth Ps 2:8
wicked come to an **e** Ps 7:9
e is the way of death Prov 14:12
no **e** to all his labor Eccl 4:8
summer is **e-ed** Jer 8:20
The **e** is coming Ezek 7:2
who has endured to...**e** Matt 24:13
to the **e** of the age Matt 28:20
kingdom...no **e** Luke 1:33
He loved...to the **e** John 13:1
Christ...**e** of the law Rom 10:4
beginning and the **e** Rev 21:6

END (v) *complete, stop*
border **e-ed** at the sea Josh 15:4
words of Job are **e-ed** Job 31:40
days there were **e-ed** Acts 21:5
it **e-s** up being burned Heb 6:8

ENDLESS *limitless*
writing...is **e** Eccl 12:12
and **e** genealogies 1 Tim 1:4

ENDOW *provide a gift*
God has **e-ed** me Gen 30:20
e-ed with discretion 2 Chr 2:12
to **e** those who love Prov 8:21
e-ed with salvation Zech 9:9

ENDURANCE *patience*
in much **e**, in 2 Cor 6:4
you have need of **e** Heb 10:36
let us run with **e** Heb 12:1
of the **e** of Job James 5:11

ENDURE *persevere*
will be able to **e** Ex 18:23
that I should **e** Job 6:11
while the sun **e-s** Ps 72:5
May his name **e** Ps 72:17
and your name will **e** Is 66:22
Can your heart **e** Ezek 22:14
the one who has **e-d** Matt 10:22
who has **e-d** to the end Mark 13:13
e-s all things 1 Cor 13:7
discipline that you **e** Heb 12:7
blessed who **e-d** James 5:11
word...LORD **e-s** 1 Pet 1:25

ENEMY *foe*
delivered your **e-ies** Gen 14:20
Your **e-ies** perish Judg 5:31
a man finds his **e** 1 Sam 24:19
consider me Your **e** Job 13:24
make the **e**...cease Ps 8:2
presence of my **e-ies** Ps 23:5
e has persecuted my Ps 143:3
If your **e** is hungry Prov 25:21
kisses of an **e** Prov 27:6
love your **e-ies**, and Matt 5:44
e-ies with each other Luke 23:12
e of all righteousness Acts 13:10
e is hungry, feed Rom 12:20
e...be abolished 1 Cor 15:26
an **e** of God James 4:4

ENGAGE *be involved, betroth*
virgin who is not **e-d** Ex 22:16
the girl who is **e-d** Deut 22:25
e-d in their work 1 Chr 9:33
e-d to...Joseph Luke 1:27
to **e** in good deeds Titus 3:8

ENGEDI
spring and town near Dead Sea 1 Sam 23:29;24:1; Song 1:14

ENGRAVE *inscribe*
shall **e** the two stones Ex 28:11
e-d on the tablets Ex 32:16
e an inscription Zech 3:9
letters **e-d** on stones 2 Cor 3:7

ENGRAVINGS *carvings*
like the **e** of a seal Ex 28:36
the **e** of a signet Ex 39:30
carved **e** of cherubim 1 Kin 6:29

ENGULF *overwhelm, swallow*
water...to **e** them Deut 11:4
sea **e-ed** their enemies Ps 78:53
She has been **e-ed** Jer 51:42
great deep **e-ed** me Jon 2:5

ENLARGE *extend, increase*
May God **e** Japheth Gen 9:27
You will **e** my heart Ps 119:32
Sheol has **e-d** its Is 5:14
He **e-s** his appetite Hab 2:5

ENLIGHTEN *illumine*
e-ing the eyes Ps 19:8
eyes...may be **e-ed** Eph 1:18
who have...been **e-ed** Heb 6:4

ENMITY *hostility*
e Between you and Gen 3:15
had everlasting **e** Ezek 35:5
sorcery, **e-ies**, strife Gal 5:20
abolishing...the **e** Eph 2:15

ENOCH
1 *son of Cain* Gen 4:17
2 *city* Gen 4:17
3 *Methuselah's father* Gen 5:22
walked with God Gen 5:24

ENRAGE *anger*
e-d and curse their Is 8:21
jealousy **e-s** a man Prov 6:34
he became very **e-d** Matt 2:16
dragon was **e-d** with Rev 12:17

ENRICH *make wealthy*
king will **e** the 1 Sam 17:25
You greatly **e** Ps 65:9
You **e-ed** the kings Ezek 27:33

ENROLLED *recorded*
were **e** by genealogy 1 Chr 7:9
people to be **e** by Neh 7:5
e in heaven Heb 12:23

ENSLAVE *subjugate*
you have been **e-d** Is 14:3
e-d and mistreated Acts 7:6
if he **e-s** you 2 Cor 11:20
e-d to various lusts Titus 3:3

ENSNARE *catch*
An evil man is **e-d** Prov 12:13
e him who adjudicates Is 29:21

ENTANGLE *ensnare*
camel **e-ing** her ways Jer 2:23
No soldier...**e-s** 2 Tim 2:4
sin which...**e-s** us Heb 12:1

ENTER *go in*
you shall **e** the ark Gen 6:18
He **e-s** into judgment Job 22:4
E His gates with Ps 100:4
E the rock and hide Is 2:10
He **e-s** into peace Is 57:2
Spirit **e-ed** me and Ezek 2:2
not **e** the kingdom Matt 5:20
E through the narrow gate Matt 7:13
to **e** life crippled Matt 18:8
afraid as they **e-ed** Luke 9:34
e into the kingdom John 3:5
not **e** by the door John 10:1
shall not **e** My rest Heb 3:11

ENTHRONED *exalt, make king*
e *above* the cherubim 2 Sam 6:2
LORD who is **e** *above* 1 Chr 13:6
e upon the praises of Ps 22:3
who sits **e** from of old Ps 55:19
Who is **e** on high Ps 113:5

ENTICE *deceive, seduce*
E your husband Judg 14:15
Who will **e** Ahab 2 Chr 18:19
if sinners **e** you Prov 1:10
e-d by his own lust James 1:14
e-ing unstable souls 2 Pet 2:14

ENTRAILS *inner organs*
fat that covers the **e** Ex 29:13
e and the lobe Lev 8:16
also washed the **e** Lev 9:14

ENTRANCE *doorway*
cloud...at the **e** Ex 33:10
mark well the **e** of Ezek 44:5
stone against the **e** Matt 27:60
e into the eternal 2 Pet 1:11

ENTREAT *appeal, ask*
E the LORD that he Ex 8:8
Moses **e-ed** the LORD Ex 32:11
Please **e** the LORD 1 Kin 13:6
gain if we **e** Him Job 21:15

ENTRUST *assign, commit*
security **e-ed** *to him* Lev 6:2
He **e-ed** the vineyard Song 8:11
to whom they **e-ed** Luke 12:48
not **e-ing** Himself to John 2:24

ENVIOUS *covetous*
e of the arrogant Ps 73:3
not be **e** of evil men Prov 24:1
is your eye **e** Matt 20:15
You are **e** James 4:2

ENVIRONS *outskirts, suburbs*
the **e** of Jerusalem Jer 32:44
devour all his **e** Jer 50:32

ENVOY *agent, messenger*
e-s of the rulers 2 Chr 32:31
faithful **e** *brings* Prov 13:17
sent your **e-s** a great Is 57:9
his **e-s** to Egypt Ezek 17:15

ENVY (n) *jealousy*
full of **e**, murder Rom 1:29
preaching...from **e** Phil 1:15
out of which arise **e** 1 Tim 6:4
life in malice and **e** Titus 3:3
e and all slander 1 Pet 2:1

ENVY (v) *be discontent, jealous*
Philistines **e-ied** him Gen 26:14
e a man of violence Prov 3:31
not let your heart **e** Prov 23:17
e-ing one another Gal 5:26

EPAPHRAS
Colossian Christian Col 1:7;4:12
colleague of Paul Philem 23

EPAPHRODITUS
Philippian Christian Phil 2:25
colleague of Paul Phil 4:18

EPHAH
1 *bushel, measure of capacity* Lev 5:11; Num 5:15
2 *son of Midian* Gen 25:4; 1 Chr 1:33
3 *Caleb's concubine* 1 Chr 2:46
4 *son of Jahdai* 1 Chr 2:47

EPHESUS
city of Asia Minor Acts 18:19; 1 Cor 16:8; Rev 1:11;2:1

EPHOD
1 *priestly garment* Ex 28:6; 1 Sam 23:9; 2 Sam 6:14
2 *father of Hanniel* Num 34:23

EPHRAIM
1 *son of Joseph* Gen 41:52;48:17
2 *tribe* Josh 16:5; Judg 7:24
3 *northern kingdom* Is 7:2-17; Hos 4:17;9:3-17
4 *city* 2 Sam 13:23; John 11:54

EPHRAIM GATE *see* **GATES OF JERUSALEM**

EPHRATH(AH)
1 *Bethlehem* Gen 35:19;48:7; Ruth 4:11; Mic 5:2
2 *wife of Caleb* 1 Chr 2:19,50
3 *territory* Ps 132:6

EPHRON
1 *a Hittite* Gen 23:8;50:13
2 *mountain ridge* Josh 15:9
3 *city* 2 Chr 13:19

EPICUREAN
a Greek philosophy Acts 17:18

EPOCHS *ages, seasons*
the times and the **e** Dan 2:21
to know times or **e** Acts 1:7

EQUAL *same*
shall eat **e** portions Deut 18:8
a man my **e** Ps 55:13
That I should be *his* **e** Is 40:25
have made them **e** Matt 20:12
Himself **e** with God John 5:18

EQUIP *furnish, provide*
e-ped for war Josh 4:13
e-ped for...work 2 Tim 3:17
e you in every good Heb 13:21

EQUIPMENT *implements*
the **e** for the service Ex 39:40
e for his chariots 1 Sam 8:12
e of a foolish Zech 11:15

EQUITY *equality, fairness*
eyes look with **e** Ps 17:2
have established **e** Ps 99:4
justice and **e** Prov 1:3
e *and* every good Prov 2:9

ERASTUS
Corinthian Christian Acts 19:22; Rom 16:23; 2 Tim 4:20

ERROR *mistake, sin*
can discern *his* **e-s** Ps 19:12
like an **e** which goes Eccl 10:5
e against the LORD Is 32:6
e of unprincipled 2 Pet 3:17
the spirit of **e** 1 John 4:6
rushed...into the **e** Jude 11

ESARHADDON
Assyrian king 2 Kin 19:37; Ezra 4:2; Is 37:38

ESAU
son of Isaac Gen 25:25
twin of Jacob Gen 25:26
skillful hunter Gen 25:27
sold birthright Gen 25:34
despised Jacob Gen 27:41
reconciled with Jacob Gen 33:4

ESCAPE (n) *deliverance, refuge*
there will be no **e** Job 11:20
is no **e** for me Ps 142:4
Let there be no **e** Jer 50:29
provide...**e** 1 Cor 10:13

ESCAPE (v) *elude*
slave who has **e-d** Deut 23:15
let no one **e** *or* 2 Kin 9:15
Our soul has **e-d** Ps 124:7
tells lies will not **e** Prov 19:5
how shall we **e** Is 20:6
nothing at all **e-s** Joel 2:3
had not **e-d** notice Luke 8:47
how will we **e** if Heb 2:3
it **e-s** their notice 2 Pet 3:5

ESTABLISH *confirm, found*
I will **e** My covenant Gen 17:19
how God **e-es** them Job 37:15
e-es the mountains Ps 65:6
my ways may be **e-ed** Ps 119:5
e-ed in lovingkindness Is 16:5
to **e** the heavens Is 51:16
we **e** the Law Rom 3:31
may **e** your hearts 1 Thess 3:13
e-ed in the truth 2 Pet 1:12

ESTATE *domain* or *standard*
restore your...**e** Job 8:6
us in our low **e** Ps 136:23
squandered his **e** Luke 15:13

ESTEEM (n) *honor*
man of high **e** Dan 10:11
held them in high **e** Acts 5:13

ESTEEM (v) *have high regard*
I **e** right all *Your* Ps 119:128
e-ed Him stricken Is 53:4
e-ed among men Luke 16:15
e them...in love 1 Thess 5:13

ESTHER
Hebrew name Hadassah
cousin of Mordecai Esth 2:7
Persian queen Esth 2:16-18

ESTRANGED *separated*
completely **e** from me Job 19:13
e from my brothers Ps 69:8

ETERNAL *everlasting*
e God is a dwelling Deut 33:27
E Father, Prince of Is 9:6
An **e** decree Jer 5:22
cast into the **e** fire Matt 18:8
guilty of an **e** sin Mark 3:29
to inherit **e** life Luke 10:25
He may give **e** life John 17:2
gift of God is **e** life Rom 6:23
e weight of glory 2 Cor 4:17
with the **e** purpose Eph 3:11
Now to the King **e** 1 Tim 1:17
source of **e** salvation Heb 5:9
through the **e** Spirit Heb 9:14
kept us in **e** bonds Jude 6
an **e** gospel to preach Rev 14:6

ETERNITY *perpetuity*
set **e** in their heart Eccl 3:11
from **e** I am He Is 43:13
Jesus from all **e** 2 Tim 1:9
to the day of **e** 2 Pet 3:18

ETHIOPIA
NE African country Esth 1:1; Ps 68:31; Nah 3:9; Zeph 3:10

EUNICE
mother of Timothy 2 Tim 1:5

EUNUCH *chamberlain official*
seven **e-s** who served Esth 1:10
Neither let the **e** say Is 56:3
children, and *the* **e-s** Jer 41:16
made **e-s** by men Matt 19:12
an Ethiopian **e** Acts 8:27

EUPHRATES
river of Mesopotamia Gen 2:14; Jer 13:5;46:10; Rev 9:14;16:12

EVANGELIST *proclaimer*
house of Philip the **e** Acts 21:8
and some *as* **e-s** Eph 4:11
do the work of an **e** 2 Tim 4:5

EVE
first woman Gen 2:22
wife of Adam Gen 2:23
deceived by serpent Gen 3:1-7
named by Adam Gen 3:20

EVENING *dusk, darkness*
cloud...from **e** Num 9:21
eats food before **e** 1 Sam 14:24
as the **e** offering Ps 141:2
not be idle in the **e** Eccl 11:6
When **e** came Matt 8:16

EVENT *happening*
the **e-s** of the war 2 Sam 11:18
e became sin to the 1 Kin 13:34
recorded these **e-s** Esth 9:20
time for every **e** Eccl 3:1

EVERLASTING *eternal*
e covenant between Gen 9:16
the LORD, the E God
Gen 21:33
are the e arms Deut 33:27
e to e, You are God Ps 90:2
lovingkindness is e Ps 106:1
From e I was Prov 8:23
The E God, the LORD Is 40:28
e name which will Is 56:5
LORD for an e light Is 60:20
loved you with an e Jer 31:3

EVIDENCE *facts, testimony*
the e of witnesses Num 35:30
on the e of two Deut 19:15
not able to give e Ezra 2:59
and giving e Acts 17:3

EVIDENT *obvious, plain*
the tares became e
Matt 13:26
for God made it e Rom 1:19
work will become e
1 Cor 3:13
Law before God is e Gal 3:11
it is e that our Lord Heb 7:14

EVIL *bad, wicked, wrong*
man's heart is e Gen 8:21
keep...from every e Deut 23:9
discern good and e
2 Sam 14:17
rebellious and e city Ezra 4:12
I fear no e Ps 23:4
repay me e for good Ps 35:12
turn away from e Prov 3:7
run rapidly to e Prov 6:18
returns e for good Prov 17:13
taken away from e Is 57:1
committed two e-s Jer 2:13
deliver us from e Matt 6:13
what e has He Matt 27:23
If you then, being e
Luke 11:13
who does e hates the
John 3:20
Never...e for e Rom 12:17
love of money is...e
1 Tim 6:10
tongue...restless e James 3:8

EVILDOER *wicked one*
LORD repay the e 2 Sam 3:39
e-s will be cut off Ps 37:9
e listens to wicked Prov 17:4
Offspring of e-s Is 1:4
is godless and an e Is 9:17
depart...you e-s Luke 13:27
punishment of e-s 1 Pet 2:14

EVIL-MERODACH
king of Babylon 2 Kin 25:27; Jer 52:31

EWE *female sheep*
seven e lambs Gen 21:28
e lamb without Lev 14:10
poor man's e lamb
2 Sam 12:4
e-s with suckling Ps 78:71
like a flock of e-s Song 6:6

EXACT (adj) *certain, correct*
e amount of money Esth 4:7
e meaning of all this
Dan 7:16
know the e truth Luke 1:4
a more e knowledge
Acts 24:22

EXACT (v) *collect*
let him e a fifth Gen 41:34
he shall not e it Deut 15:2
He e-ed the silver 2 Kin 23:35
You are e-ing usury Neh 5:7
e a tribute of grain Amos 5:11

EXALT *extol, honor, lift*
He is highly e-ed Ex 15:1
e-ed be God 2 Sam 22:47
He is e-ed in power Job 37:23
let us e His name Ps 34:3
e-ed far above all gods
Ps 97:9
city is e-ed Prov 11:11
my God; I will e You Is 25:1
E that which is low
Ezek 21:26
humbles...be e-ed Matt 23:12
e-ed to...right hand Acts 2:33
be e-ed in my body Phil 1:20
He will e you James 4:10

EXAMINE *investigate, search*
That You e him every
Job 7:18
E me, O LORD, and try Ps 26:2
e my heart's *attitude* Jer 12:3
e-ing the Scriptures
Acts 17:11
e-d by scourging Acts 22:24
a man must e himself
1 Cor 11:28

EXAMPLE *model, pattern*
the e of his father 2 Chr 17:3
I gave you an e John 13:15
e of those who 1 Tim 4:12
e of disobedience Heb 4:11
be e-s to the flock 1 Pet 5:3
made them an e 2 Pet 2:6

EXCEL *be superior*
e in...wickedness Jer 5:28
wisdom e-s folly Eccl 2:13
you e...more 1 Thess 4:1

EXCELLENCE *perfection*
greatness of Your e Ex 15:7
are a woman of e Ruth 3:11
if there is any e Phil 4:8
proclaim the e-ies of
1 Pet 2:9

EXCELLENT *outstanding*
e wife is the crown Prov 12:4
E speech is not Prov 17:7
He has done e things Is 12:5
e governor Felix Acts 23:26
a still more e way
1 Cor 12:31
a more e name Heb 1:4

EXCESS *too much*
he...had no e Ex 16:18
are in e among them
Num 3:48
same e of dissipation
1 Pet 4:4

EXCHANGE *trade, transfer*
shall e *it* for money
Deut 14:25
they e-d their glory Ps 106:20
shall not sell or e Ezek 48:14
e-d the truth of God
Rom 1:25

EXCLUDE *refuse to admit*
e-d from...assembly Ezra 10:8
e-d all foreigners Neh 13:3
e you for My name's Is 66:5
e-d from the life of Eph 4:18

EXCUSE *justification*
began to make e-s Luke 14:18
no e for their sin John 15:22
they are without e Rom 1:20

EXECUTE *carry out*
e-d the justice of Deut 33:21
He has e-d judgment Ps 9:16
e vengeance on the Ps 149:7
Lord will e His word
Rom 9:28
e judgment upon all Jude 15

EXERCISE *perform*
man has e-d authority
Eccl 8:9
e-s lovingkindness Jer 9:24
e authority over Matt 20:25
e-s self-control in all
1 Cor 9:25

EXHAUSTED *used up, wearied*
sound asleep and e Judg 4:21
too e to follow 1 Sam 30:21
of flour was not e 1 Kin 17:16
Their strength is e Jer 51:30

EXHORT *admonish, urge*
and kept on e-ing Acts 2:40
e, with...patience 2 Tim 4:2
e in sound doctrine Titus 1:9
e and reprove Titus 2:15
e-ing and testifying
1 Pet 5:12

EXHORTATION *urging*
with many other e-s
Luke 3:18
given them much e Acts 20:2
who exhorts, in his e
Rom 12:8
this word of e Heb 13:22

EXILE *banishment* or *capture*
Israel away into e 2 Kin 17:6
people of the e were Ezra 4:1
captivity of the e-s Neh 7:6
into e from Jerusalem
Esth 2:6
e will soon be set free
Is 51:14
Israel went into e Ezek 39:23

EXIST *be, live, occur*
they had never e-ed Obad 16
Strife e-s and Hab 1:3
live and move and e
Acts 17:28
authority...which e Rom 13:1

EXODUS *departure*
e of...Israel Heb 11:22

EXPANSE *firmament, vastness*
e of the heavens Gen 1:20
e of the waters Job 37:10
in His mighty e Ps 150:1
from above the e Ezek 1:25

EXPECT *await*
never e-ed to see Gen 48:11
e-ed good, then evil
Job 30:26
which we did not e Is 64:3
lend, e-ing nothing Luke 6:35

EXPECTATION *anticipation*
your e is false Job 41:9
e of the wicked Prov 10:28
to my earnest e Phil 1:20
e of judgment Heb 10:27

EXPECTED *awaited*
Are You the E One Matt 11:3
Are You the E One Luke 7:20

EXPERIENCE *undergo*
all who had not e-d Judg 3:1
Your people e hardship
Ps 60:3
e-s Your judgments Is 26:9
e-d mockings and Heb 11:36

EXPERT *very skillful*
an e in warfare 2 Sam 17:8
be like an e warrior Jer 50:9
an e in all customs Acts 26:3

EXPLAIN *make clear*
no one who could e
Gen 41:24
he did not e to her 2 Chr 9:2
e its interpretation Dan 5:7
E the parable to us
Matt 15:15
e-ing the Scriptures
Luke 24:32
e-ed to him the way
Acts 18:26

EXPOSE *disclose, reveal*
shame...be e-d Is 47:3
He will e your sins Lam 4:22
deeds will be e-d John 3:20
would e their infants
Acts 7:19
are e-d by the light Eph 5:13

EXTEND *enlarge, stretch out*
God e-s...border Deut 12:20
e-ed lovingkindness Ezra 7:28
e-s her hand to the
Prov 31:20
I e peace to her Is 66:12
boundary shall e Ezek 47:17

EXTENT *amount* or *degree*
the e of my days Ps 39:4
e that you did it to
Matt 25:40
such an e that Jesus
Mark 1:45

EXTERMINATE *destroy*
planned to e us 2 Sam 21:5
He will e its sinners Is 13:9

EXTERNAL *outward*
not with e service Col 3:22
adornment must not be...e
1 Pet 3:3

EXTINGUISH *put out*
they will e my coal
2 Sam 14:7
not e the lamp of
2 Sam 21:17
my days are e-ed Job 17:1
when I e you Ezek 32:7
e all the flaming Eph 6:16

EXTOL *praise*
God, and I will e Him
Ex 15:2
I will e You, O LORD Ps 30:1
I will e You, my God Ps 145:1
We will e your love Song 1:4

EXTORTION *stealing*
practicing...e Jer 22:17
practiced e, robbed
Ezek 18:18

EXTRAORDINARY *exceptional*
will bring e plagues
Deut 28:59
His e work Is 28:21
insight, and e wisdom
Dan 5:14
e miracles by Acts 19:11
showed us e kindness
Acts 28:2

EXULT *rejoice*
heart e-s in the LORD
1 Sam 2:1
Let the field e 1 Chr 16:32
e-ed when evil befell
Job 31:29
let them e before God Ps 68:3
I will e in the LORD Hab 3:18
e in our tribulations Rom 5:3

EXULTATION *jubilation*
e like the nations Hos 9:1
joy or crown of e
1 Thess 2:19
may rejoice with e 1 Pet 4:13

EYE *sight*
e-s are dull from Gen 49:12
e for e, tooth for Ex 21:24
be as e-s for us Num 10:31
his e was not dim Deut 34:7
right in his own e-s Judg 17:6
open his e-s that he
2 Kin 6:17
e-s of the LORD 2 Chr 16:9
was e-s to the blind Job 29:15
e-s...look to You Ps 145:15
Haughty e-s, a lying
Prov 6:17
e...mocks a father Prov 30:17
e is not satisfied Eccl 1:8
To open blind e-s Is 42:7

e-s will bitterly weep Jer 13:17
have e-s to see but Ezek 12:2
I lifted my e-s and Dan 8:3
Your e-s...too pure Hab 1:13
e for an e, and a Matt 5:38
e...you to stumble Matt 18:9
e is the lamp Luke 11:34
the clay to his e-s John 9:6
which e has not seen 1 Cor 2:9
e-s of your heart may Eph 1:18
e-s full of adultery 2 Pet 2:14
the lust of the e-s 1 John 2:16
God, who has e-s like Rev 2:18
His e-s *are* a flame Rev 19:12

EYEWITNESSES *observers*
e...of the word Luke 1:2
e of His majesty 2 Pet 1:16

EZEKIEL
Hebrew prophet Ezek 1:1
called by God Ezek 1:1,3
spoke to Israel Ezek 14:1ff
taken captive Ezek 33:21
spoke to false prophets Ezek 34:2ff
spoke to nations Ezek 35:2ff
restored temple Ezek 40:1ff

EZION-GEBER
on gulf of Aqabah 1 Kin 9:26;22:48
near Elath / Eloth Deut 2:8; 2 Chr 8:17

EZRA
priest Ezra 7:1-5
scribe Ezra 7:6
sent by king Ezra 7:14,21
brought exiles Ezra 8:1-14
Nehemiah's colleague Neh 8:2-6

F

FACE *countenance*
sweat of your f You Gen 3:19
Abram fell on his f Gen 17:3
speak to Moses f to f Ex 33:11
skin of his f shone Ex 34:30
make His f shine Num 6:25
hide Your f from me Ps 13:1
Who seek Your f Ps 24:6
His f to shine upon us Ps 67:1
f of Your anointed Ps 84:9
makes a cheerful f Prov 15:13
set My f against you Jer 44:11
had the f of an eagle Ezek 1:10
Each...had four f-s Ezek 10:21
fast...wash your f Matt 6:17
they spat in His f Matt 26:67
like the f of an angel Acts 6:15
natural f in a mirror James 1:23
His f was like the sun Rev 1:16

FACT *truth*
f may be confirmed Matt 18:16
are undeniable f-s Acts 19:36
f is to be confirmed 2 Cor 13:1

FACTIONS *divisions*
be f among you 1 Cor 11:19
dissensions, f Gal 5:20

FADE *wither*
it f-s, and withers Ps 90:6
people...f away Is 24:4
rich man...will f James 1:11
will not f away 1 Pet 1:4

FAIL *be spent* or *fall short*
He will not f you Deut 4:31
none of his words f 1 Sam 3:19
no man's heart f 1 Sam 17:32
not one word...f-ed 1 Kin 8:56
my strength f-s me Ps 38:10
the olive should f Hab 3:17
faith may not f Luke 22:32
Love never f-s 1 Cor 13:8

FAINT *languish, swoon*
has made my heart f Job 23:16
soul f-ed within Ps 107:5
grow f before Me Is 57:16
I was f-ing away Jon 2:7
men f-ing from fear Luke 21:26
f when...reproved Heb 12:5

FAINTHEARTED *weak*
Do not be f Deut 20:3
encourage the f 1 Thess 5:14

FAIR HAVENS
harbor in Crete Acts 27:8

FAITH *believe, trust*
because you broke f Deut 32:51
Will you have f Job 39:12
Who keeps f forever Ps 146:6
will live by his f Hab 2:4
Seeing their f, Jesus Matt 9:2
f the size of a mustard seed Matt 17:20
Your f has saved you Luke 7:50
Increase our f Luke 17:5
your f may not fail Luke 22:32
man full of f Acts 6:5
of f to the Gentiles Acts 14:27
sanctified by f in Me Acts 26:18
justified by f Rom 5:1
f...from hearing Rom 10:17
if I have all f 1 Cor 13:2
your f also is vain 1 Cor 15:14
we walk by f 2 Cor 5:7
live by f in the Son Gal 2:20
saved through f Eph 2:8
one Lord, one f Eph 4:5
joy in the f Phil 1:25
stability of your f Col 2:5
breastplate of f 1 Thess 5:8
for not all have f 2 Thess 3:2
fall away from the f 1 Tim 4:1
conduct, love, f 1 Tim 4:12
they upset the f 2 Tim 2:18
sound in the f Titus 1:13
showing all good f Titus 2:10
full assurance of f Heb 10:22
By f Enoch was taken Heb 11:5
perfecter of f Heb 12:2
ask in f James 1:6
prayer offered in f James 5:15
power of God...f 1 Pet 1:5
the f of the saints Rev 13:10

FAITHFUL *loyal, trustworthy*
the f God, who keeps Deut 7:9
raise...a f priest 1 Sam 2:35
heart f before You Neh 9:8
LORD preserves the f Ps 31:23
commandments...f Ps 119:86
f witness will not lie Prov 14:5
the LORD who is f Is 49:7
Well done...f Matt 25:23
God is f 1 Cor 1:9
F is He who calls 1 Thess 5:24
He considered me f 1 Tim 1:12
entrust...to f men 2 Tim 2:2
souls to a f Creator 1 Pet 4:19
He is f...to forgive 1 John 1:9
Be f until death Rev 2:10
called F and True Rev 19:11

FAITHFULNESS *loyalty*
kindness and f Gen 47:29
A God of f Deut 32:4
make known Your f Ps 89:1
f to all generations Ps 100:5
and mercy and f Matt 23:23
nullify the f of God Rom 3:3
kindness, goodness, f Gal 5:22

FAITHLESS *unbelieving*
what f Israel did Jer 3:6
O f daughter Jer 31:22
Their heart is f Hos 10:2
If we are f 2 Tim 2:13

FALL *descend* or *fail*
deep sleep to f upon Gen 2:21
devices let them f Ps 5:10
I am ready to f Ps 38:17
dread...had f-en Ps 105:38
wicked will f Prov 11:5
a righteous man f-s Prov 24:16
whether a tree f-s Eccl 11:3
Assyrian will f Is 31:8
Babylon has f-en Jer 51:8
f down and worship Dan 3:5
will f into a pit Matt 15:14
f-ing on his knees Mark 1:40
all may f...I will Mark 14:29
appointed for the f Luke 2:34
watching Satan f Luke 10:18
house *divided*...f-s Luke 11:17
f-ing headlong Acts 1:18
sinned and f short Rom 3:23
have f-en asleep 1 Cor 15:6
f-en from grace Gal 5:4
rich f into temptation 1 Tim 6:9
rocks, F on us Rev 6:16

FALLOW *unproductive*
rest and lie f Ex 23:11
f ground of the poor Prov 13:23

FALSE *deceitful, dishonest*
not bear a f report Ex 23:1
I hate every f way Ps 119:104
But a f witness Prov 12:17
f witness will not go Prov 19:5
f scale is not good Prov 20:23
F and foolish *visions* Lam 2:14
And tell f dreams Zech 10:2
not bear f witness Matt 19:18
f Christs and f Matt 24:24
men are f apostles 2 Cor 11:13
the f circumcision Phil 3:2
and the f prophet Rev 20:10

FALSEHOOD *deception*
lifted up his soul to f Ps 24:4
delight in f Ps 62:4
I hate and despise f Ps 119:163
Bread obtained by f Prov 20:17
trusted in f Jer 13:25
prophesying f in My Jer 14:14
laying aside f Eph 4:25

FAME *greatness*
heard of Your f Num 14:15
Joshua, and his f Josh 6:27
the f of Solomon 1 Kin 10:1
heard My f Is 66:19
f in *the things of* 2 Cor 8:18

FAMILY *household, relatives*
f-ies from the ark Gen 8:19
all the f-ies of Gen 12:3
f may redeem him Lev 25:49
f-ies of the Levites Num 3:20
my f is the least Judg 6:15
f-ies like a flock Ps 107:41
God of all the f-ies Jer 31:1
f-ies of the earth Amos 3:2
every f in heaven Eph 3:15
upsetting whole f-ies Titus 1:11

FAMINE *shortage of food*
a f in the land Gen 12:10
seven years of f Gen 41:27
If there is f 2 Chr 6:28
In f He will redeem Job 5:20
keep them alive in f Ps 33:19
f and pestilence Jer 14:12
f and wild beasts Ezek 5:17
f-s and earthquakes Matt 24:7
plagues and f-s Luke 21:11
Now a f came Acts 7:11
mourning and f Rev 18:8

FAMISHED *hungry, parched*
for I am f Gen 25:30
strength is f Job 18:12
honorable men are f Is 5:13

FAMOUS *well-known*
f in Bethlehem Ruth 4:11
men of valor, f men 1 Chr 5:24

FAR *distant*
f from a false charge Ex 23:7
come from a f country Josh 9:6
Be not f from me Ps 22:11
f above all gods Ps 97:9
As f as the east Ps 103:12
LORD is f from the Prov 15:29
a God f off Jer 23:23
heart is f away from Matt 15:8
f from the kingdom Mark 12:34
glory f beyond all 2 Cor 4:17
f above all rule Eph 1:21

FARM *agricultural land*
consume the f land Amos 7:4
one to his own f Matt 22:5
or f-s, for My sake Mark 10:29

FARMER *husbandman*
Does the f plow Is 28:24
will be your f-s Is 61:5
f-s...put to shame Jer 14:4
the f to mourning Amos 5:16

FASHION *create, form*
f-ed into a woman Gen 2:22
f us in the womb Job 31:15
He who f-s the hearts Ps 33:15
f a graven image Is 44:9
I am f-ing calamity Jer 18:11

FAST (n) *food abstinence*
Proclaim a f 1 Kin 21:9
you call this a f Is 58:5
Consecrate a f Joel 1:14
f was already over Acts 27:9

FAST (v) *abstain from food*
and David f-ed 2 Sam 12:16
maidens also will f Esth 4:16
you f for contention Is 58:4
had f-ed forty days Matt 4:2
whenever you f Matt 6:16
disciples do not f Mark 2:18
I f twice a week Luke 18:12
had f-ed and prayed Acts 13:3

FASTING *food abstinence*
times of f Esth 9:31
weak from f Ps 109:24
noticed...when they are f Matt 6:16
by prayer and f Matt 17:21
Pharisees were f Mark 2:18

FAT *animal fat* or *obese*
f of the land Gen 45:18
shall not eat any f Lev 7:23
Go, eat of the f Neh 8:10
their body is f Ps 73:4
Good news puts f Prov 15:30

FATE *destiny*
appalled at his f Job 18:20
one f befalls them Eccl 2:14
f for the righteous Eccl 9:2
one f for all men Eccl 9:3

FATHER *God or parent*
leave his f...mother Gen 2:24
f of a multitude Gen 17:4
Honor your f Ex 20:12
who strikes his f Ex 21:15
iniquity of the f-s Deut 5:9
Is not He your F Deut 32:6
your f-'s instruction Prov 1:8
son makes a f glad Prov 10:1
Eternal F, Prince of Is 9:6
all have one f Mal 2:10
F who sees...in secret Matt 6:4
Our F who is in Matt 6:9
does the will of My F Matt 7:21
in My F-'s kingdom Matt 26:29
in the glory of His F Mark 8:38
be in my F-'s *house* Luke 2:49
F, hallowed be Your Luke 11:2
F, forgive them Luke 23:34
begotten from the F John 1:14
my F-'s house a John 2:16
F...bears witness John 8:18
the f of lies John 8:44
I and the F are one John 10:30
In my F-'s house are John 14:2
F is the vinedresser John 15:1
ask the F for John 16:23
I ascend to My F John 20:17
one God and F of all Eph 4:6

FATHER-IN-LAW
she sent to her f Gen 38:25
returned to Jethro his f Ex 4:18
his f, the girl's Judg 19:4
f of Caiaphas John 18:13

FATHERLESS *orphan*
father of the f Ps 68:5
He supports the f Ps 146:9
fields of the f Prov 23:10
f and the widow Ezek 22:7

FATLING *young lamb or kid*
sacrificed...a f 2 Sam 6:13
f-s...in abundance 1 Kin 1:19
f-s of Bashan Ezek 39:18

FATNESS *abundance*
f of the earth Gen 27:28
Shall I leave my f Judg 9:9
satisfied as with...f Ps 63:5
eye bulges from f Ps 73:7

FAULT *error, offense*
found no f in him 1 Sam 29:3
let no one find f Hos 4:4
does He still find f Rom 9:19
grumblers, finding f Jude 16

FAVOR *kind regard*
Noah found f Gen 6:8
I will grant...f Ex 3:21
show no f to them Deut 7:2
Why have I found f Ruth 2:10
surround him with f Ps 5:12
showed f to Your land Ps 85:1
obtains f...LORD Prov 8:35
f is like a cloud Prov 16:15
found f with God Luke 1:30
in f with God and Luke 2:52
seeking the f of men Gal 1:10

FEAR (n) *awe, dread, reverence*
no f of God in Gen 20:11
f of the LORD is clean Ps 19:9
f...is the beginning Ps 111:10
afraid of sudden f Prov 3:25
f...prolongs life Prov 10:27
f of man brings a Prov 29:25
they cried out in f Matt 14:26
guards shook for f Matt 28:4
men fainting from f Luke 21:26
for f of the Jews John 7:13
no f of God before Rom 3:18
in weakness and in f 1 Cor 2:3
knowing the f of the 2 Cor 5:11
with f and trembling Eph 6:5
through f of death Heb 2:15
love casts out f 1 John 4:18

FEAR (v) *be afraid, revere*
the midwives **f-ed** God Ex 1:21
Moses said...Do not f Ex 14:13
may learn to f Me Deut 4:10
not f other gods 2 Kin 17:37
I f no evil Ps 23:4
Whom shall I f Ps 27:1
not f evil tidings Ps 112:7
who **f-s** the LORD Prov 31:30
Rather, f God Eccl 5:7
Take courage, f not Is 35:4
Do not f, for I am Is 41:10
shall f and tremble Jer 33:9
do not f them Matt 10:26
f-ed the crowd Matt 14:5
who did not f God Luke 18:2
slavery leading to f Rom 8:15
I f for you Gal 4:11
let us f if Heb 4:1

FEARFUL *terrifying*
it is a f thing Ex 34:10
were f and amazed Luke 8:25
will be f *of sinning* 1 Tim 5:20

FEAST *celebration*
a f to the LORD Ex 12:14
godless jesters at a f Ps 35:16
hate...appointed **f-s** Is 1:14
and cheerful **f-s** Zech 8:19
refuse of your f-s Mal 2:3
a wedding f Matt 22:2
seeking Him at the f John 7:11
celebrate the f 1 Cor 5:8
f with you without Jude 12

FEASTS
1 **Feast of Booths** Lev 23:24; Deut 16:16; 2 Chr 8:13
also **Feast of Ingathering**
2 **Feast of Dedication** John 10:22
3 **Feast of Harvest** Ex 23:16
also **Feast of Weeks**
also **Feast of Pentecost**
4 **Feast of Ingathering** Ex 23:16
also **Feast of Booths**
5 **Feast of Passover** Ex 34:25; Luke 2:41
6 **Feast of Unleavened Bread** Ex 23:15; Luke 22:1
7 **Feast of Weeks** Ex 34:22; Deut 16:10,16
also **Feast of Harvest**
also **Feast of Pentecost**
8 **Feast of Pentecost** Acts 2:1; 20:16; 1 Cor 16:8
also **Feast of Harvest**
also **Feast of Weeks**

FEEBLE *weak*
when the flock was f Gen 30:42
What are these f Jews Neh 4:2
strengthen the f Is 35:3
knees that are f Heb 12:12

FEED *eat, supply*
fed you with manna Deut 8:3
f him sparingly 1 Kin 22:27
F me with the food Prov 30:8
He f-s on ashes Is 44:20
f you on knowledge Jer 3:15
He **fed** me this scroll Ezek 3:2
I will f My flock Ezek 34:15
dogs f on the Matt 15:27
hungry, and f You Matt 25:37
fed...the *crumbs* Luke 16:21
enemy is hungry, f Rom 12:20

FEEL *sense, touch*
I may f you, my son Gen 27:21
Isaac...**felt** him and Gen 27:22
Let me f the pillars Judg 16:26
He **felt** compassion Matt 9:36
she **felt**...was healed Mark 5:29
Jesus **felt** a love for Mark 10:21
f-ing a sense of awe Acts 2:43
f sensual desires 1 Tim 5:11

FELIX
Roman procurator Acts 23:26;24:25;25:14

FELL *collapse, come upon*
wall f down flat Josh 6:20
fire of the LORD f 1 Kin 18:38
the lot f on Jonah Jon 1:7
seeds f beside the Matt 13:4
He f asleep Luke 8:23
he f to the ground Acts 9:4
Holy Spirit f upon Acts 10:44
star f from heaven Rev 8:10

FELLOW *companion*
oil of joy above Your **f-s** Ps 45:7
your f exiles Ezek 11:15
beat his f slaves Matt 24:49
f heirs with Christ Rom 8:17
f citizens with the Eph 2:19
Gentiles are f heirs Eph 3:6
brother and f worker Phil 2:25
f worker in the 1 Thess 3:2
I am a f servant of Rev 22:9

FELLOWSHIP *companionship*
had sweet f together Ps 55:14
f...Holy Spirit 2 Cor 13:14
right hand of f Gal 2:9
f of His sufferings Phil 3:10
f is with the Father 1 John 1:3
f with one another 1 John 1:7

FEMALE *girl, woman*
and f He created Gen 1:27
a f slave Ex 21:7
f from the flock Lev 5:6
likeness of male or f Deut 4:16
neither male nor f Gal 3:28

FERTILE *productive*
a f land Neh 9:25
the f valley Is 28:4
in f soil Ezek 17:5

FERVENT *ardent*
being f in spirit Acts 18:25
f in spirit, serving Rom 12:11
keep f in your love 1 Pet 4:8

FESTIVAL *celebration*
celebrate a great f Neh 8:12
I reject your **f-s** Amos 5:21
turn your **f-s** into Amos 8:10
during the **f**, lest Matt 26:5

FESTUS, PORCIUS
Roman procurator of Judea Acts 24:27;25:14,23; 26:25

FETTERS *chains*
your feet put in f 2 Sam 3:34
they are bound in f Job 36:8
tear their f apart Ps 2:3
with f of iron Ps 149:8

FEVER *inflammation*
bones burn with f Job 30:30
in bed with a f Matt 8:14
from a high f Luke 4:38
He rebuked the f Luke 4:39
the f left him John 4:52

FIELD *productive land*
hail struck...the f Ex 9:25
let me go to the f Ruth 2:2
glean in another f Ruth 2:8
f of the sluggard Prov 24:30
Zion...plowed *as* a f Jer 26:18
the lilies of the f Matt 6:28
the f is the world Matt 13:38
shepherds...in the **f-s** Luke 2:8
Two men...in the f Luke 17:36
f-s...white for John 4:35
F of Blood Acts 1:19

FIERCE *violent*
anger, for it is f Gen 49:7
Wrath is f Prov 27:4
see a f people Is 33:19
a f gale of wind Mark 4:37
scorched with f heat Rev 16:9
f wrath of God Rev 19:15

FIERCENESS *intensity*
f of His anger Josh 7:26
the f of battle Is 42:25

FIERY *burning*
LORD sent f serpents Num 21:6
with f heat Deut 28:22
His arrows f shafts Ps 7:13
f ordeal among you 1 Pet 4:12

FIG *fruit*
they sewed f leaves Gen 3:7
But the f tree said Judg 9:11
a piece of f cake 1 Sam 30:12
nor **f-s** from thistles Matt 7:16
the f tree withered Matt 21:19
f-s from thorns Luke 6:44
under the f tree John 1:48
Can a f tree James 3:12

FIGHT *struggle*
Hebrews were **f-ing** Ex 2:13
LORD will f for you Ex 14:14
fought for Israel Josh 10:14
stars **fought** from Judg 5:20
and f our battles 1 Sam 8:20
f for your brothers Neh 4:14
f-ing against God Acts 5:39
fought the good f 2 Tim 4:7
so you f and quarrel James 4:2

FIGURATIVE *metaphorical*
in f language John 16:25

FIGURE *shape, type*
f-s resembling four Ezek 1:5
f...of a man Ezek 1:26
using a f of speech John 16:29

FILIGREE *ornamental work*
f *settings* of gold Ex 28:13
cords on the two f Ex 28:25

FILL (n) *satisfaction*
eat your f Lev 25:19
They drink their f Ps 36:8
drink our f of love Prov 7:18
its f of their blood Jer 46:10

FILL (v) *make full*
and f the earth Gen 1:28
f-ed with violence Gen 6:11
Can you f his skin Job 41:7
was **f-ing** with smoke Is 6:4
I am **f-ed** with power Mic 3:8
hall was **f-ed** Matt 22:10
God of hope f you Rom 15:13

FILTHY *offensive*
are full of f vomit Is 28:8
like a f garment Is 64:6
clothed...f garments Zech 3:3
Let...the one who is f Rev 22:11

FILTHINESS *disgustingly foul*
not washed...his f Prov 30:12
your f is lewdness Ezek 24:13
no f and silly talk Eph 5:4
putting aside all f James 1:21

FIND *discover, uncover*
not **found** a helper Gen 2:20
But Noah **found** favor Gen 6:8
sin will **f** you out Num 32:23
that you may **f** rest Ruth 1:9
he who **f-s** me **f-s** life Prov 8:35
who **f-s** a wife **f-s** Prov 18:22
f gladness and joy Is 35:10
few who **f** it Matt 7:14
has **found** his life Matt 10:39
f rest for your souls Matt 11:29
f-ing one pearl Matt 13:46
f a colt tied Mark 11:2
found...sleeping Mark 14:40
seek, and you will **f** Luke 11:9
found the Messiah John 1:41
was **found** worthy Rev 5:4

FINGER *part of hand*
the **f** of God Ex 8:19
dip his **f** in the blood Lev 4:6
six **f-s** on each 2 Sam 21:20
twenty-four **f-s** and 1 Chr 20:6
tip of his **f** in water Luke 16:24
with His **f** wrote John 8:6
Reach here with your **f** John 20:27

FINISH *complete*
Moses **f-ed** the work Ex 40:33
Solomon **f-ed** the 2 Chr 7:11
It is **f-ed** John 19:30
I may **f** my course Acts 20:24
f doing it also 2 Cor 8:11
wrath of God is **f-ed** Rev 15:1

FINS *part of fish*
that have **f** and scales Lev 11:9
anything that has **f** Deut 14:9

FIR *tree, wood*
instruments...of **f** 2 Sam 6:5
He plants a **f** Is 44:14

FIRE *burning or flame*
the **f** and the knife Gen 22:6
bush...burning with **f** Ex 3:2
pillar of **f** by night Ex 13:21
offered strange **f** Num 3:4
f of the LORD fell 1 Kin 18:38
a chariot of **f** 2 Kin 2:11
jealousy burn like **f** Ps 79:5
Israel will become a **f** Is 10:17
Is not My word like **f** Jer 23:29
the Holy Spirit and **f** Matt 3:11
with unquenchable **f** Matt 3:12
tongues as of **f** Acts 2:3
lake that burns with **f** Rev 21:8

FIREBRAND *burning wood*
who throws **F-s** Prov 26:18
you were like a **f** Amos 4:11

FIREPAN *used in worship*
a **f** full of coals Lev 16:12
the **f-s** of pure gold 2 Chr 4:22

FIRM *establish, steadfast*
his bow remained **f** Gen 49:24
stood **f** on dry ground Josh 3:17
making my footsteps **f** Ps 40:2
He made **f** the skies Prov 8:28
stand **f** in the faith 1 Cor 16:13
f foundation of God 2 Tim 2:19
hope **f** until the end Heb 3:6

FIRST *number*
f fruits of your labors Ex 23:16
f of all your produce Prov 3:9
seek **f** His kingdom Matt 6:33
f take the log out Matt 7:5
f will be last Matt 19:30
f called Christians Acts 11:26
to the Jew **f** Rom 2:10
f fruits of the Spirit Rom 8:23
He **f** loved us 1 John 4:19
I am the **f** and the Rev 1:17
left your **f** love Rev 2:4
f things have passed Rev 21:4

FIRSTBORN *oldest*
Sidon, his **f** Gen 10:15
the **f** bore a son Gen 19:37
I am Esau your **f** Gen 27:19
LORD killed every **f** Ex 13:15
birth to her **f** son Luke 2:7
church of the **f** Heb 12:23
f of the dead Rev 1:5

FIRST GATE *see* **GATES OF JERUSALEM**

FISH
rule over the **f** Gen 1:26
Their **f** stink Is 50:2
a great **f** to swallow Jon 1:17
loaves and two **f** Matt 14:17
snake instead of a **f** Luke 11:11
net *full* of **f** John 21:8

FISH GATE *see* **GATES OF JERUSALEM**

FISHERMEN *fishers*
f will lament Is 19:8
for they were **f** Matt 4:18
the **f** had gotten out Luke 5:2

FISHERS *fishermen*
make you **f** of men Matt 4:19
become **f** of men Mark 1:17

FIT *be suitable, worthy*
f to remove His Matt 3:11
f for the kingdom Luke 9:62
f to be...apostle 1 Cor 15:9
body, being **f-ted** Eph 4:16
f-ting in the Lord Col 3:18

FIX *make firm, secure*
I will **f** your boundary Ex 23:31
f-ed her hope on God 1 Tim 5:5
f-ing...eyes on Jesus Heb 12:2
f your hope 1 Pet 1:13

FIXED *established*
the **f** festivals 1 Chr 23:31
f order of the moon Jer 31:35
is a great chasm **f** Luke 16:26

FLAME *fire*
ascended in the **f** Judg 13:20
f...the wicked Ps 106:18
f of the LORD Song 8:6
his Holy One a **f** Is 10:17
crackling of a **f** Joel 2:5
f of a burning thorn Acts 7:30
eyes *are* a **f** of fire Rev 19:12

FLAMING *burning*
the **f** sword Gen 3:24
f fire by night Is 4:5
eyes were like **f** Dan 10:6
angels in **f** fire 2 Thess 1:7

FLASH *reflect, sparkle*
why do your eyes **f** Job 15:12
lightning was **f-ing** Ezek 1:13
Polished to **f** like Ezek 21:10
He who **f-es** forth Amos 5:9
light suddenly **f-ed** Acts 22:6

FLASK *utensil*
take this **f** of oil 2 Kin 9:1
took oil in **f-s** Matt 25:4

FLATTER
Nor **f** *any* man Job 32:21
f with their tongue Ps 5:9
adulteress who **f-s** Prov 2:16
who **f-s** his neighbor Prov 29:5

FLAX *plant*
the **f** was in bud Ex 9:31
looks for wool and **f** Prov 31:13
made from combed **f** Is 19:9

FLEE *escape, run away*
arise, **f** to Haran Gen 27:43
F *as* a bird Ps 11:1
f from Your presence Ps 139:7
rulers have **fled** Is 22:3
f to Egypt Matt 2:13
left Him and **fled** Matt 26:56
fled from the tomb Mark 16:8
f from idolatry 1 Cor 10:14
f from youthful lusts 2 Tim 2:22
and heaven **fled** Rev 20:11

FLEECE *wool*
put a **f** of wool Judg 6:37
dry only on the **f** Judg 6:39
warmed with the **f** Job 31:20

FLEET *group of ships*
Solomon...built a **f** 1 Kin 9:26
sent...with the **f** 1 Kin 9:27

FLESH *body, meat*
f of my **f** Gen 2:23
shall become one **f** Gen 2:24
from my **f** I shall see Job 19:26
heart and my **f** sing Ps 84:2
All **f** is grass Is 40:6
the **f** is weak Matt 26:41
spirit...not have **f** Luke 24:39
the Word became **f** John 1:14
born of the **f** is **f** John 3:6
who eats My **f** John 6:56
children of the **f** Rom 9:8
thorn in the **f** 2 Cor 12:7
desires of the **f** Eph 2:3
polluted by the **f** Jude 23
filled with their **f** Rev 19:21

FLESHLY *carnal*
not in **f** wisdom 2 Cor 1:12
His **f** body Col 1:22
abstain from **f** lusts 1 Pet 2:11

FLIES *insects*
sent...swarms of **f** Ps 78:45
swarm of **f** *And* gnats Ps 105:31
Dead **f** make a Eccl 10:1

FLIGHT *departure*
F will perish from Amos 2:14
f will not be in Matt 24:20
foreign armies to **f** Heb 11:34

FLINT *stone*
Zipporah took a **f** Ex 4:25
f into a fountain Ps 114:8
hoofs...seem like **f** Is 5:28
emery harder than **f** Ezek 3:9
hearts *like* **f** Zech 7:12

FLOCK *goats, sheep*
a keeper of **f-s** Gen 4:2
water their father's **f** Ex 2:16
Your people like a **f** Ps 77:20
He will tend His **f** Is 40:11
scattered My **f** Jer 23:2
over their **f** by night Luke 2:8
will become one **f** John 10:16
f of God among you 1 Pet 5:2

FLOOD *overflowing of water*
I am bringing the **f** Gen 6:17
f came upon the earth Gen 7:17
end...with a **f** Dan 9:26
the **f-s** came Matt 7:25
f...destroyed Luke 17:27

FLOOR *ground, level*
threshing **f** of Atad Gen 50:11
go down to the...**f** Ruth 3:3
the **f**...with gold 1 Kin 6:30
f-s...full of grain Joel 2:24
His threshing **f** Matt 3:12
fell...from the third **f** Acts 20:9

FLOUR *ground grain*
measures of fine **f** Gen 18:6
only a handful of **f** 1 Kin 17:12
f...not exhausted 1 Kin 17:16

FLOURISH *blossom, thrive*
may the righteous **f** Ps 72:7
who did iniquity **f-ed** Ps 92:7
your bones shall **f** Is 66:14
make the dry tree **f** Ezek 17:24

FLOW *pour forth*
river **f-ed** out of Eden Gen 2:10
f-ing with milk and Ex 3:8
eyelids **f** with water Jer 9:18
hills will **f** with milk Joel 3:18
f of her blood Mark 5:29
f...living water John 7:38

FLOWER *blossom*
As a **f** of the field Ps 103:15
f-s have *already* Song 2:12
to the fading **f** Is 28:1
glory like the **f** 1 Pet 1:24

FLUTE *musical instrument*
tambourine, **f**, and 1 Sam 10:5
playing on **f-s** 1 Kin 1:40
the **f** or on the harp 1 Cor 14:7
musicians...**f-players** Rev 18:22

FLY *soar*
let birds **f** above Gen 1:20
a raven, and it **flew** Gen 8:7
As sparks **f** upward Job 5:7
f-ies away like a dream Job 20:8
glory will **f** away Hos 9:11
heard an eagle **f-ing** Rev 8:13
the birds which **f** Rev 19:17

FOAL *colt*
ties *his* **f** to the vine Gen 49:11
f of a wild donkey Job 11:12
f of a beast of burden Matt 21:5

FODDER *animal food*
give his donkey **f** Gen 42:27
eat salted **f** Is 30:24

FOE *enemy*
before your **f-s** 1 Chr 21:12
A **f** and an enemy Esth 7:6
iniquity of my **f-s** Ps 49:5
the evil to my **f-s** Ps 54:5
avenge...His **f-s** Jer 46:10

FOLD *animal pen*
goats out of your **f-s** Ps 50:9
the peaceful **f-s** Jer 25:37
cut off from the **f** Hab 3:17
not of this **f** John 10:16

FOLLOW *imitate, pursue*
not **f** other gods Deut 6:14
turn back from **f-ing** Ruth 1:16
f the LORD your God 1 Sam 12:14
who **f**...wickedness Ps 119:150
bloodshed **f-s** Hos 4:2
He said to them, **F** Matt 4:19
left...and **f-ed** Matt 4:20

his cross, and f Me Matt 16:24
crowd was **f-ing** Mark 5:24
and they f Me John 10:27
Peter...**f-ing** Jesus John 18:15
f-ing after...lusts Jude 16
ones who f the Lamb Rev 14:4

FOLLOWERS *disciples*
His **f**...*began* asking Mark 4:10

FOLLY *foolishness*
this act of **f** Judg 19:23
The naive inherit **f** Prov 14:18
of fools spouts **f** Prov 15:2
F is joy to him Prov 15:21
devising of **f** is sin Prov 24:9

FOOD *bread, meat*
shall be f for you Gen 1:29
tree was good for **f** Gen 3:6
in giving them **f** Ruth 1:6
tears have been my **f** Ps 42:3
it is deceptive **f** Prov 23:3
his **f** was locusts Matt 3:4
life more than **f** Matt 6:25
f is to do the will John 4:34
My flesh is true **f** John 6:55
milk...not solid **f** 1 Cor 3:2

FOOL *unwise person*
The **f** has said in his Ps 14:1
F-s despise wisdom Prov 1:7
too high for a **f** Prov 24:7
f multiplies words Eccl 10:14
The prophet is a **f** Hos 9:7
says, You **f** Matt 5:22
f-s and blind men Matt 23:17
wise, they became **f-s** Rom 1:22
f-s for Christ's sake 1 Cor 4:10

FOOLISH *silly, unwise*
O **f** and unwise Deut 32:6
a **f** son is a grief Prov 10:1
False and **f** *visions* Lam 2:14
Woe to the **f** Ezek 13:3
f took their lamps Matt 25:3
O **f** men and slow Luke 24:25
he must become **f** 1 Cor 3:18
You **f** Galatians Gal 3:1
do not be **f** Eph 5:17

FOOLISHNESS *folly*
folly of fools is **f** Prov 14:24
mouth is speaking **f** Is 9:17
f of God is wiser 1 Cor 1:25
is **f** before God 1 Cor 3:19

FOOT *part of body*
she lay at his **feet** Ruth 3:14
six toes on each **f** 2 Sam 21:20
pierced...my **feet** Ps 22:16
the **f** of pride Ps 36:11
lamp to my **feet** Ps 119:105
their **feet** run to evil Prov 1:16
signals with his **feet** Prov 6:13
beautiful...your **feet** Song 7:1
feet of the afflicted Is 26:6
feet...polished bronze Dan 10:6
dust off your **feet** Matt 10:14
Bind...hand and **f** Matt 22:13
f causes you to Mark 9:45
kissing His **feet** Luke 7:38
anointed the **feet** John 12:3
the disciples' **feet** John 13:5
beautiful...the **feet** Rom 10:15
Satan under...**feet** Rom 16:20
worship at the **feet** Rev 22:8

FOOTSTEPS *path*
make His **f** into a way Ps 85:13
f of Your anointed Ps 89:51
my **f** in Your word Ps 119:133

FOOTSTOOL *foot support*
the **f** of our God 1 Chr 28:2
worship at His **f** Ps 99:5
Your enemies a **f** Ps 110:1
the earth is My **f** Is 66:1
sit down by my **f** James 2:3

FORBEARANCE *restraint*
By **f**...be persuaded Prov 25:15
in the **f** of God Rom 3:25
showing **f** to one Eph 4:2

FORBID *prohibit*
if her father should **f** Num 30:5
f-ding to pay taxes Luke 23:2
do not **f** to speak 1 Cor 14:39
men who **f** marriage 1 Tim 4:3
he **f-s** those who 3 John 10

FORCE (n) *power, strength*
with a heavy **f** Num 20:20
captains of the **f-s** 2 Kin 25:23
use **f** against you Neh 13:21
commanders of the **f-s** Jer 43:5
with **f** and with Ezek 34:4

FORCE (v) *compel*
are **f-d** into bondage Neh 5:5
man **f-d** to labor Job 7:1
f-s you to go one mile Matt 5:41
not take...by **f** Luke 3:14
f them to blaspheme Acts 26:11
f-d to appeal to Acts 28:19

FORCED LABOR *work as tax*
Canaanites to **f** Josh 17:13
was over the **f** 2 Sam 20:24
will be put to **f** Prov 12:24

FORCED LABORERS
Solomon levied **f** 1 Kin 5:13
Solomon raised as **f** 2 Chr 8:8
men will become **f** Is 31:8

FORD *shallow place*
the **f** of the Jabbok Gen 32:22
the **f-s** of the Jordan Judg 12:5
f-s...been seized Jer 51:32

FOREFATHER *ancestor*
iniquity of their **f-s** Lev 26:40
Your first **f** sinned Is 43:27
I swore to your **f-s** Jer 11:5
Abraham, our **f** Rom 4:1
the way my **f-s** did 2 Tim 1:3

FOREHEAD *brow*
on his bald **f** Lev 13:42
stone...into his **f** 1 Sam 17:49
put a mark on the **f-s** Ezek 9:4
seal of God on their **f-s** Rev 9:4
on her **f** a name Rev 17:5

FOREIGN *alien, strange*
Put away the **f** gods Gen 35:2
sojourner in a **f** land Ex 2:22
sell her to a **f** people Ex 21:8
drank **f** waters 2 Kin 19:24
married **f** women Ezra 10:2
f armies to flight Heb 11:34

FOREIGNER *alien, stranger*
no **f** is to eat of it Ex 12:43
sell it to a **f** Deut 14:21
charge...a **f** Deut 23:20
since I am a **f** Ruth 2:10
a **f** in their sight Job 19:15
f-s entered his gate Obad 11

FOREKNEW *know beforehand*
whom He **f**, He also Rom 8:29
people whom he **f** Rom 11:2
He was **foreknown** 1 Pet 1:20

FOREKNOWLEDGE
plan and **f** of God Acts 2:23
f of God the Father 1 Pet 1:2

FOREMOST *first*
f commandment Matt 22:38
among whom I am **f** 1 Tim 1:15

FORERUNNER *goes before*
Jesus...as a **f** for Heb 6:20

FORESKIN
the flesh of your **f** Gen 17:11
cut off her son's **f** Ex 4:25
a hundred **f-s** 1 Sam 18:25
the **f-s** of your heart Jer 4:4

FOREST *woods*
f devoured more 2 Sam 18:8
the **f** of Lebanon 1 Kin 7:2
f will sing for joy 1 Chr 16:33
every beast of the **f** Ps 50:10
the glory of his **f** Is 10:18
beasts in the **f**, Come Is 56:9
a **f** is set aflame James 3:5

FORETOLD *predicted*
the Holy Spirit **f** Acts 1:16
just as Isaiah **f** Rom 9:29

FOREVER *always, eternal*
eat, and live **f** Gen 3:22
not strive with man **f** Gen 6:3
throne shall be...**f** 1 Chr 17:14
the LORD abides **f** Ps 9:7
LORD sits as King **f** Ps 29:10
glorify Your name **f** Ps 86:12
riches are not **f** Prov 27:24
One Who lives **f** Is 57:15
Christ is to remain **f** John 12:34
He...with you **f** John 14:16
He is able...to save **f** Heb 7:25
Son, made perfect **f** Heb 7:28
they will reign **f** Rev 22:5

FORFEIT *lose*
possessions...**f-ed** Ezra 10:8
f-s his own life Prov 20:2
f my head to the king Dan 1:10
but **f-s** his soul Matt 16:26

FORGET *forsake, neglect*
God has made me **f** Gen 41:51
that you do not **f** the LORD Deut 6:12
f-got the God who Deut 32:18
God **f-s**...iniquity Job 11:6
nations who **f** God Ps 9:17
needy...be **f-gotten** Ps 9:18
Do not **f** the afflicted Ps 10:12
They **f-got** His deeds Ps 78:11
do not **f** my teaching Prov 3:1
you will **f** the shame Is 54:4
My people **f** My name Jer 23:27
f-ting what *lies* behind Phil 3:13
f your work and Heb 6:10

FORGIVE *pardon*
f the transgression Gen 50:17
f their sin Ex 32:32
f our sins Ps 79:9
not **f** their iniquity Jer 18:23
f us our debts Matt 6:12
authority...to **f** sins Matt 9:6
f-gave him the debt Matt 18:27
can **f** sins but God Mark 2:7
he who is **f-n** little Luke 7:47
Father, **f** them Luke 23:34
whom you **f** 2 Cor 2:10
f-ing each other Eph 4:32
f-n us all our Col 2:13
righteous to **f** us 1 John 1:9

FORGIVENESS *pardon*
a God of **f** Neh 9:17
there is **f** with You Ps 130:4
poured out...for **f** Matt 26:28
repentance for **f** Luke 24:47
receives **f** of sins Acts 10:43
f of our trespasses Eph 1:7
the **f** of sins Col 1:14
there is no **f** Heb 9:22

FORK *instrument*
a three-pronged **f** 1 Sam 2:13
His winnowing **f** Matt 3:12

FORM (n) *appearance, shape*
beautiful of **f** and Gen 29:17
the **f** of the LORD Num 12:8
image in the **f** Deut 4:23
like the **f** of a man Is 44:13
in a different **f** Mark 16:12
bodily **f** like a dove Luke 3:22
f of corruptible man Rom 1:23
existed in the **f** of God Phil 2:6

FORM (v) *fashion, shape*
f-ed man of dust Gen 2:7
f-ed the dry land Ps 95:5
f-ed my inward parts Ps 139:13
One **f-ing** light Is 45:7
who **f-s** mountains Amos 4:13
f-s the spirit of man Zech 12:1
plot was **f-ed** against Acts 20:3
Christ is **f-ed** in you Gal 4:19

FORMATION *rank*
in **f** against 1 Chr 19:17
battle **f** in the 2 Chr 14:10

FORMLESS *without form*
earth was **f** and void Gen 1:2
behold, *it was* **f** Jer 4:23

FORNICATION
f-s, thefts, false Matt 15:19
were not born of **f** John 8:41
strangled and from **f** Acts 15:29

FORNICATORS
neither **f**, nor 1 Cor 6:9
f...God will judge Heb 13:4

FORSAKE
Then he **f-sook** God Deut 32:15
not fail you or **f** you Josh 1:5
f-sook the law of the 2 Chr 12:1
f Him, He will **f** you 2 Chr 15:2
God has not **f-n** us Ezra 9:9
why have You **f-n** me Ps 22:1
not **f** your mother's Prov 1:8
wicked **f** his way Is 55:7
Your sons have **f-n** Me Jer 5:7
f the idols of Egypt Ezek 20:8
have You **f-n** Me Matt 27:46
persecuted...not **f-n** 2 Cor 4:9
f-ing...assembling Heb 10:25
nor will I ever **f** you Heb 13:5

FORTIFICATIONS *stronghold*
the unassailable **f** Is 25:12
your **f** are fig trees Nah 3:12

FORTIFIED *walled*
live in the **f** cities Num 32:17
f with high walls Deut 3:5
strike every **f** city 2 Kin 3:19
f cities into Is 37:26

FORTRESS *stronghold*
God is my strong **f** 2 Sam 22:33
my rock and my **f** Ps 18:2
My refuge and my **f** Ps 91:2
wealth is his **f** Prov 10:15

f-es will be destroyed Hos 10:14

FORTUNE *one's lot*
and the f-s of Israel Jer 33:7
f-s of My people Hos 6:11
restore their f Zeph 2:7

FORTY *number*
f days and f nights Gen 7:4
flood...for f days Gen 7:17
ate the manna f years Ex 16:35
with the LORD f days Ex 34:28
fasted f days and f Matt 4:2
f days being tempted Mark 1:13

FOUL *putrid, rotten*
Nile will become f Ex 7:18
My wounds grow f Ps 38:5
f with your feet Ezek 34:19

FOUNDATION *establishment*
f-s of heaven were 2 Sam 22:8
I laid the f of the Job 38:4
the f of His throne Ps 97:2
the earth upon its f-s Ps 104:5
an everlasting f Prov 10:25
cornerstone *for* the f Is 28:16
a f upon the rock Luke 6:48
the firm f of God 2 Tim 2:19
laid the f Heb 1:10
a f of repentance Heb 6:1

FOUNDATION GATE *see* **GATES OF JERUSALEM**

FOUNDED *established*
the day it was f Ex 9:18
f it upon the seas Ps 24:2
by wisdom f the earth Prov 3:19
f His vaulted dome Amos 9:6
f on the rock Matt 7:25

FOUNTAIN *spring, well*
f-s of the great deep Gen 7:11
is the f of life Ps 36:9
The f of wisdom Prov 18:4
f of living waters Jer 2:13

FOUNTAIN GATE *see* **GATES OF JERUSALEM**

FOWL *bird*
and fattened f 1 Kin 4:23
things and winged f Ps 148:10

FOX *small animal*
three hundred **f-es** Judg 15:4
f-es that are ruining Song 2:15
like **f-es** among ruins Ezek 13:4
The **f-es** have holes Matt 8:20
Go and tell that f Luke 13:32

FRAGMENTS *pieces*
forth His ice as f Ps 147:17
Gather up the...f John 6:12
twelve baskets with f John 6:13

FRAGRANCE *pleasant aroma*
oils have a pleasing f Song 1:3
given forth *their* f Song 2:13
f like *the cedars* Hos 14:6
we are a f of Christ 2 Cor 2:15

FRAME *structure*
f-s of the tabernacle Num 3:36
with *artistic* f-s 1 Kin 6:4
He...knows our f Ps 103:14
My f was not hidden Ps 139:15

FRANKINCENSE *spice*
spices with pure f Ex 30:34
f and the spices 1 Chr 9:29
trees of f Song 4:14
gold, f, and myrrh Matt 2:11

FREE *at liberty*
she is not to go f Ex 21:7
be f from the oath Josh 2:20
let the oppressed go f Is 58:6
will make you f John 8:32
who has died is **f-d** Rom 6:7
the f gift of God Rom 6:23
f from the law Rom 8:2
Christ set us f Gal 5:1
whether slave or f Eph 6:8

FREEDOM *liberty*
proclaim...f to Is 61:1
f of the glory Rom 8:21
you were called to f Gal 5:13
do not use your f as 1 Pet 2:16

FREEWILL OFFERINGS *see* **OFFERINGS**

FRESH *new, recently prepared*
found a f jawbone Judg 15:15
anointed with f oil Ps 92:10
f water from your Prov 5:15
new wine into f Mark 2:22
f and bitter *water* James 3:11

FRIEND *companion, comrade*
man speaks to his f Ex 33:11
f-s are my scoffers Job 16:20
loved ones and my **f-s** Ps 38:11
my familiar f Ps 55:13
A f loves at all Prov 17:17
Wealth adds...**f-s** Prov 19:4
who blesses his f Prov 27:14
confidence in a f Mic 7:5
f of tax collectors Matt 11:19
F, your sins are Luke 5:20
f of the bridegroom John 3:29
his life for his **f-s** John 15:13
You are My **f-s**, if John 15:14

FRIENDSHIP
the f of God Job 29:4
f with the world James 4:4

FRIGHTEN *terrify*
to f *them* away Deut 28:26
You f me Job 7:14
I was **f-ed** and fell Dan 8:17
wars, do not be **f-ed** Mark 13:7

FRINGE *edge*
the **f-s** of His ways Job 26:14
touched the f of His Matt 9:20

FROGS
smite...with f Ex 8:2
f which destroyed Ps 78:45
land swarmed with f Ps 105:30
unclean spirits like f Rev 16:13

FRONTALS *prayer bands*
they shall be as f Deut 6:8
f on your forehead Deut 11:18
see also **PHYLACTERIES**

FROST *freezing*
and the f by night Gen 31:40
fine as the f Ex 16:14
sycamore trees with f Ps 78:47

FRUIT *growth, produce*
f trees...bearing f Gen 1:11
she took from its f Gen 3:6
the f of the womb Gen 30:2
offering of first **f-s** Lev 2:12
its f in its season Ps 1:3
yield f in old age Ps 92:14
eat its choice **f-s** Song 4:16
eaten the f of lies Hos 10:13
know...by their **f-s** Matt 7:16
bad tree bears bad f Matt 7:17
f for life eternal John 4:36
the f of the Spirit Gal 5:22
f in every good work Col 1:10

FRUITFUL *productive*
be f and multiply Gen 9:7
were f and increased Ex 1:7
gather a f harvest Ps 107:37
into the f land Jer 2:7
f labor for me Phil 1:22

FRUSTRATE *counteract*
to f their counsel Ezra 4:5
He **f-s** the plotting Job 5:12
plans are **f-d** Prov 15:22

FUEL *that which burns*
people are like f Is 9:19
You will be f Ezek 21:32

FUGITIVE *one who flees*
do not betray the f Is 16:3
Meet the f with bread Is 21:14
gather the **f-s** Jer 49:5

FULFILL *complete*
to f the word 2 Chr 36:21
May the LORD f all Ps 20:5
f-ing His word Ps 148:8
to f the vision Dan 11:14
the prophet was **f-ed** Matt 2:17
to abolish, but to f Matt 5:17
The time is **f-ed** Mark 1:15
f-ed in the kingdom Luke 22:16
Scripture...be **f-ed** John 13:18
husband must f his duty 1 Cor 7:3
f the law of Christ Gal 6:2
f your ministry 2 Tim 4:5

FULFILLMENT *completion*
the f of every vision Ezek 12:23
f of what had been Luke 1:45
f of *the* law Rom 13:10

FULL *complete, whole*
I went out f Ruth 1:21
The earth is f of Ps 33:5
until the f day Prov 4:18
twelve f baskets Matt 14:20
f of dead...bones Matt 23:27
f of the Holy Spirit Luke 4:1
also is f of light Luke 11:34
f of grace and truth John 1:14
f of the Spirit Acts 6:3
f armor of God Eph 6:11
f of compassion James 5:11

FULLER *one who bleaches cloth*
of the **f-'s** field 2 Kin 18:17
like **f-s'** soap Mal 3:2

FULLNESS *completeness*
Your presence is f of Ps 16:11
His f we...received John 1:16
the f of the Gentiles Rom 11:25
f of the time came Gal 4:4
all the f of God Eph 3:19
f to dwell in Him Col 1:19
the f of Deity dwells Col 2:9

FURIOUS *angry*
Pharaoh was f Gen 41:10
became f and very Neh 4:1
king became...f Dan 2:12

FURNACE *oven*
As silver tried in a f Ps 12:6
the f of affliction Is 48:10
into the midst of a f Dan 3:6
throw them into the f Matt 13:42
to glow in a f Rev 1:15

FURNISH *supply*
f-ed with silver bands Ex 38:17
shall f him liberally Deut 15:14
f-ing every kind Ps 144:13
upper room f-ed Mark 14:15

FURROWS *trench*
its f weep together Job 31:38
water its f Ps 65:10
weeds in the f Hos 10:4

FURY *anger*
brother's f subsides Gen 27:44
terrify them in His f Ps 2:5
plucked up in f Ezek 19:12
the f of a fire Heb 10:27

FUTILE *useless, vain*
go after f things 1 Sam 12:21
devise f things Acts 4:25
f in...speculations Rom 1:21

FUTURE *that which is ahead*
discern their f Deut 32:29
no f for the evil Prov 24:20
is hope for your f Jer 31:17
foundation for the f 1 Tim 6:19

G

GABRIEL
angel of high rank
Dan 8:16;9:21; Luke 1:19,26

GAD
1 *son of Jacob* Gen 30:11;35:26
2 *tribe of* Num 1:25;2:14
3 *valley* 2 Sam 24:5
4 *seer, prophet* 2 Sam 24:11,18

GAIETY *cheerfulness*
g...is banished Is 24:11
an end to all her g Hos 2:11

GAIN (n) *profit, increase*
hate dishonest **g** Ex 18:21
Ill-gotten **g-s** do not Prov 10:2
who rejects unjust **g** Is 33:15
greedy for g Jer 6:13
to die is **g** Phil 1:21
fond of sordid **g** 1 Tim 3:8

GAIN (v) *acquire*
they might g insight Neh 8:13
have **g-ed** the victory Ps 98:1
he will **g** knowledge Prov 19:25
will g ascendancy Dan 11:5
g-s the whole world Matt 16:26
that I may **g** Christ Phil 3:8
may **g** the glory 2 Thess 2:14

GAIUS
1 *Macedonian* Acts 19:29
2 *companion of Paul* Acts 20:4
3 *Corinthian believer* 1 Cor 1:14
4 *addressee of 3 John* 3 John 1

GALATIA
Roman province in Asia Minor
1 Cor 16:1; 2 Tim 4:10

GALE *storm*
dust before a **g** Is 17:13
a fierce **g** of wind Mark 4:37

GALILEE
1 *district in N Palestine*
Josh 21:32; 1 Kin 9:11; Matt 2:22; Acts 10:37

2 *Sea of* Matt 4:18; Mark 7:31
also **Sea of Chinnereth**
also **Lake of Gennesaret**
also **Sea of Tiberias**

GALL *bitter herb, bitterness*
gave me **g** for my food Ps 69:21
drink...with **g** Matt 27:34
the **g** of bitterness Acts 8:23

GALLIO
governor of Achaia Acts 18:12,17

GALLOWS *for hanging*
Have a **g**...made Esth 5:14
hanged...on the **g** Esth 7:10
his sons...on the **g** Esth 9:25

GAMALIEL
1 *head of tribe* Num 2:20;7:54
2 *Pharisee* Acts 5:34;22:3

GARDEN *planted area*
God walking in the **g** Gen 3:8
from the **g** of Eden Gen 3:23
Make my **g** breathe Song 4:16
plant **g-s**, and eat Jer 29:5
tabernacle like a **g** Lam 2:6
in the **g** with Him John 18:26
the **g** a new tomb John 19:41

GARLAND *ornament*
a **g** instead of ashes Is 61:3
brought...**g-s** to the Acts 14:13

GARMENT *clothing, dress*
God made **g-s** of skin Gen 3:21
caught him by his **g** Gen 39:12
in **g-s** of fine linen Gen 41:42
holy **g-s** for Aaron Ex 28:2
divide my **g-s** among Ps 22:18
on **g-s** of vengeance Is 59:17
g-s of glowing colors Is 63:1
g of camel's hair Matt 3:4
I just touch His **g-s** Mark 5:28
dividing up His **g-s** Luke 23:34
put his outer **g** on John 21:7
become old like a **g** Heb 1:11
clothed in white **g-s** Rev 3:5

GARRISON *defense*
g of the Philistines 1 Sam 13:4
the **g**...trembled 1 Sam 14:15
set **g-s** in the land 2 Chr 17:2

GATE *entry way*
is the **g** of heaven Gen 28:17
oppressed in the **g** Job 5:4
g-s with thanksgiving Ps 100:4
enter the **g-s** of Sheol Is 38:10
justice in the **g** Amos 5:15
Enter...narrow **g** Matt 7:13
g-s of Hades will Matt 16:18
did not open the **g** Acts 12:14

GATEKEEPERS *guards*
g for the camp 1 Chr 9:18
divisions of the **g** 1 Chr 26:12
The sons of the **g** Ezra 2:42
g, and the singers Neh 10:39

GATES OF JERUSALEM
alternate names in italics
1 **Beautiful Gate** Acts 3:10
East Gate
2 **Benjamin Gate** Jer 20:2; Zech 14:10
Gate of the Guard
Inspection Gate
Sheep Gate
3 **Corner Gate** 2 Kin 14:13; 2 Chr 26:9
4 **East Gate** Neh 3:29; Ezek 10:19;44:1
Beautiful Gate
5 **Ephraim Gate** 2 Kin 14:13; Neh 8:16
Middle Gate
Old Gate
6 **First Gate** Zech 14:10
7 **Fish Gate** 2 Chr 33:14; Neh 3:3
8 **Foundation Gate** 2 Chr 23:5
Gate of Sur
9 **Fountain Gate** Neh 2:14;12:37
gate between two walls 2 Kin 25:4; Jer 39:4
10 **Guard, Gate of the** Neh 12:39
Benjamin Gate
Inspection Gate
Sheep Gate
11 **Horse Gate** 2 Chr 23:15; Neh 3:28
12 **Inspection Gate** Neh 3:31
Benjamin Gate
Gate of the Guard
Sheep Gate
13 **Middle Gate** Jer 39:3
Ephraim Gate
Old Gate
14 **Old Gate** Neh 3:6;12:39
Ephraim Gate
Middle Gate
15 **Refuse Gate** Neh 2:13;12:31
16 **Sheep Gate** Neh 3:1
Benjamin Gate
Gate of the Guard
Inspection Gate
17 **Sur, Gate of** 2 Kin 11:6
Foundation Gate
18 **Valley Gate** 2 Chr 26:9; Neh 3:13
19 **Water Gate** Neh 3:26;8:1,3,16

GATEWAY *entrance*
the **g** of the court Ex 40:8
the **g** of the peoples Ezek 26:2

GATH
Philistine city Josh 11:22; 1 Sam 17:23; 1 Chr 20:8

GATHER *assemble, collect*
g-ed to his people Gen 25:8
g stubble for straw Ex 5:12
He **g-s** the waters Ps 33:7
G My godly ones Ps 50:5
g all nations and Is 66:18
hen **g-s** her chicks Matt 23:37
elders...were **g-ed** Matt 26:3
g...His elect Mark 13:27
G up the leftover John 6:12

GAZA
Philistine city Gen 10:19; Judg 16:1; Jer 47:5

GAZE (n) *view, glance*
Turn Your **g** away from Ps 39:13
let your **g** be fixed Prov 4:25
turning His **g** toward His Luke 6:20

GAZE (v) *look, stare*
man...**g-ing** at her Gen 24:21
and **g** after Moses Ex 33:8
eye **g-s** on their Job 17:2
LORD **g-d** upon the Ps 102:19
g-ing...into the sky Acts 1:10

GAZELLE *animal*
swift as the **g-s** 1 Chr 12:8
a **g** Or a young stag Song 2:17
like a hunted **g** Is 13:14

GEDERAH
1 *town of Judah* Josh 15:36
2 *town of Benjamin* 1 Chr 12:4

GEHAZI
servant of Elisha 2 Kin 4:12;5:20;8:4

GENEALOGY *family record*
found the book of...**g** Neh 7:5
g of Jesus the Messiah Matt 1:1
and endless **g-ies** 1 Tim 1:4
whose **g** is not traced Heb 7:6

GENERATION *age, period*
this evil **g** Deut 1:35
the righteous **g** Ps 14:5
faithfulness to all **g-s** Ps 100:5
salvation to all **g-s** Is 51:8
this **g** seek for a sign Mark 8:12
g-s...not made known Eph 3:5
and perverse **g** Phil 2:15

GENEROUS *bountiful*
g will be blessed Prov 22:9
because I am **g** Matt 20:15
g...ready to share 1 Tim 6:18

GENNESARET
1 *lake* Luke 5:1
also **Sea of Chinnereth**
also **Sea of Galilee**
also **Sea of Tiberias**
2 *land or district* Matt 14:34; Mark 6:53

GENTILES *foreigners, non-Jews*
Galilee of the **G** Matt 4:15
hand Him over to the **G** Matt 20:19
revelation to the **G** Luke 2:32
Why did the **G** rage Acts 4:25
salvation...to the **G** Rom 11:11
preach...among the **G** Gal 1:16

GENTLE *compassionate, mild*
g answer turns away Prov 15:1
I was like a **g** lamb Jer 11:19
Blessed are the **g** Matt 5:5
G, and mounted on Matt 21:5
a **g** and quiet spirit 1 Pet 3:4

GENTLENESS *kindness*
and a spirit of **g** 1 Cor 4:21
and **g** of Christ 2 Cor 10:1
g, self-control Gal 5:23
humility and **g**, with Eph 4:2

GERAR
Philistine city Gen 20:2;26:6

GERIZIM
mountain near Shechem Deut 11:29; Josh 8:33

GERSHOM
1 *son of Moses* Ex 2:22;18:3
2 *son of Levi* 1 Chr 6:16,43
3 *line of Phinehas* Ezra 8:2

GERSHON
son of Levi Gen 46:11; Ex 6:16

GETHSEMANE
garden on Mount of Olives Matt 26:36; Mark 14:32

GEZER
Canaanite city of Ephraim Josh 10:33; 1 Kin 9:17

GHOST *spirit*
resort to idols and **g-s** Is 19:3
and said, It is a **g** Matt 14:26
it was a **g** Mark 6:49

GIANT
were born to the **g** 2 Sam 21:22
from the **g-s** 1 Chr 20:6

GIBEAH
1 *village in Judah* Josh 15:57
2 *in Ephraim* Josh 24:33
3 *town of Benjamin* 1 Sam 10:26;13:2; 2 Sam 23:29

GIBEON
town in Benjamin Josh 9:3,17; 1 Kin 3:5; 1 Chr 8:29

GIDEON
son of Joash Judg 6:11, 36
judge Judg 8:4-21

GIFT *present*
the sacred **g-s** Num 18:32
children are a **g** Ps 127:3
to Him **g-s** Matt 2:11
g of the Holy Spirit Acts 2:38
impart...spiritual **g** Rom 1:11
g of God is eternal Rom 6:23
desire...greater **g-s** 1 Cor 12:31
perfect **g** is from James 1:17

GIHON
1 *river of Eden* Gen 2:13
2 *Jerusalem spring* 2 Chr 32:30

GILBOA
mountain 2 Sam 1:6
where Saul died 2 Sam 21:12

GILEAD
1 *son of Machir* Num 36:1
2 *descendant of Gad* 1 Chr 5:14
3 *father of Jephthah* Judg 11:1
4 *land E of Jordan* Num 32:29
5 *mountain* Judg 7:3
6 *city* Hos 6:8

GILGAL
1 *in Arabah* Deut 11:30
2 *encampment in Jordan Valley* Josh 5:9; 1 Sam 7:16
near Jericho Josh 5:8,10
3 *in N Judah* Josh 15:7
4 *in Galilee* Josh 12:23
5 *village near Bethel* 2 Kin 2:1

GIRD *bind*
g him with the...band Ex 29:5
g up your loins like Job 38:3
g-ed me with gladness Ps 30:11
g-s herself with Prov 31:17
g-ed...with truth Eph 6:14
g-ed across His breast Rev 1:13

GIRDLE *belt, waistband*
man with a leather **g** 2 Kin 1:8
binds...with a **g** Job 12:18
with a golden **g** Rev 1:13

GIRGASHITE(S)
Canaanite tribe Gen 10:16; Deut 7:1; Josh 24:11; Neh 9:8

GIRL *maiden*
the **g** and consult Gen 24:57
sold a **g** for wine Joel 3:3
boys and **g-s** playing Zech 8:5
the **g** has not died Matt 9:24

GIVE *bestow, yield*
g light on the earth Gen 1:17
g-n you every plant Gen 1:29
gave me from...tree Gen 3:12
in the land...God **g-s** Ex 20:12
I will **g** you rest Ex 33:14
g him to the LORD 1 Sam 1:11
G ear to my prayer Ps 17:1
gave me vinegar Ps 69:21
G me neither poverty Prov 30:8
a son will be **g-n** Is 9:6
gave birth to a Son Matt 1:25
G us this day Matt 6:11
g-ing thanks, He Matt 15:36
g you the keys Matt 16:19

authority...been **g-n** Matt 28:18
what will a man **g** Mark 8:37
body which is **g-n** Luke 22:19
gave His only...Son John 3:16
not as the world **g-s** John 14:27
gave up His spirit John 19:30
what I do have I **g** Acts 3:6
g-n among men Acts 4:12
more blessed to **g** Acts 20:35
was **g-n** me a thorn 2 Cor 12:7
always **g-ing** thanks Eph 5:20
who **gave** Himself 1 Tim 2:6
g-s a greater grace James 4:6
g-n us eternal life 1 John 5:11
to be **g-n** a mark Rev 13:16

GLAD *pleased*
g in his heart Ex 4:14
joy and a **g** heart Deut 28:47
righteous see...are **g** Job 22:19
Be **g** in the LORD Ps 32:11
g when they said Ps 122:1
son makes a father **g** Prov 10:1
Rejoice, and be **g** Matt 5:12
Be **g** in that day Luke 6:23
who bring **g** tidings Rom 10:15

GLADNESS *joy*
celebrate...with **g** Neh 12:27
g...for the Jews Esth 8:17
Serve the LORD with **g** Ps 100:2
g and sincerity of Acts 2:46
With the oil of **g** Heb 1:9

GLASS *crystal*
or **g** cannot equal Job 28:17
sea of **g** like crystal Rev 4:6

GLEAM *brilliance*
awesome **g** of crystal Ezek 1:22
g of a Tarshish stone Ezek 10:9
g of polished bronze Dan 10:6

GLEAN *gather, pick*
Nor shall you **g** Lev 19:10
Do not go to **g** Ruth 2:8
she **g-ed** in the field Ruth 2:17
g the vineyard Job 24:6
g-ing ears of grain Is 17:5

GLOOM *darkness*
cloud and thick **g** Deut 4:11
The land of utter **g** Job 10:22
darkness and **g** and Heb 12:18
and your joy to **g** James 4:9

GLORIFY *honor, worship*
g Your name forever Ps 86:12
Let the LORD be **g-ied** Is 66:5
g your Father Matt 5:16
shepherds...**g-ing** Luke 2:20
Jesus...not yet **g-ied** John 7:39
Father, **g** Your name John 12:28
God is **g-ied** in Him John 13:31
were all **g-ing** God Acts 4:21
Gentiles to **g** God Rom 15:9
g God in your body 1 Cor 6:20
did not **g** Himself Heb 5:5

GLORIOUS *exalted, great*
g name be blessed Neh 9:5
G things are spoken Ps 87:3
resting place will be **g** Is 11:10
the law great and **g** Is 42:21
g gospel of...God 1 Tim 1:11

GLORY (n) *honor, splendor*
show me Your **g** Ex 33:18
while My **g** is passing Ex 33:22
Tell of His **g** 1 Chr 16:24
King of **g** may come Ps 24:7
exchanged their **g** Ps 106:20
earth is full of His **g** Is 6:3
their **g** into shame Hos 4:7
Solomon in all his **g** Matt 6:29
g of the Lord shone Luke 2:9
G...in the highest Luke 2:14
He comes in His **g** Luke 9:26
do not seek My **g** John 8:50
short of the **g** of God Rom 3:23
all to the **g** of God 1 Cor 10:31
eternal weight of **g** 2 Cor 4:17
body of His **g** Phil 3:21
crowned Him with **g** Heb 2:7
unfading crown of **g** 1 Pet 5:4

GLORY (v) *exalt*
And **g** in Your praise 1 Chr 16:35
G in His holy name Ps 105:3
in Him they will **g** Jer 4:2
I...have reason to **g** Phil 2:16

GLUTTON *excessive eater*
g...come to poverty Prov 23:21
a companion of **g-s** Prov 28:7
evil beasts, lazy **g-s** Titus 1:12

GNASH *grind*
They **g-ed** at me Ps 35:16
He will **g** his teeth Ps 112:10
They hiss and **g** Lam 2:16
g-ing their teeth Acts 7:54

GNAT *insect*
dust...became **g-s** Ex 8:17
swarm of flies...**g-s** Ps 105:31
strain out a **g** and Matt 23:24

GO *move, proceed*
Let My people **g** Ex 7:16
God who **g-es** before Deut 1:30
where you **g**, I will **g** Ruth 1:16
the way he should **g** Prov 22:6
g one mile, **g**...two Matt 5:41
G into all...world Mark 16:15
I **g** to prepare a John 14:2
night is almost **gone** Rom 13:12

GOADS *inducements*
wise men are like **g** Eccl 12:11
kick against the **g** Acts 26:14

GOAL *end, object*
press on toward the **g** Phil 3:14
g...is love 1 Tim 1:5

GOAT *animal*
a young **g** from the flock Gen 38:17
curtains of **g-s'** *hair* Ex 26:7
not boil a young **g**...milk Ex 34:26
g for a sin offering Num 15:27
prepare a young **g** for you Judg 13:15
quilt of **g-s'** *hair* 1 Sam 19:13
g *had* a...horn Dan 8:5
shaggy **g** *represents* Dan 8:21
sheep from the **g-s** Matt 25:32
never given me a young **g** Luke 15:29
blood of **g-s**...bulls Heb 9:13

GOD *Deity, Eternal One*
In the beginning **G** Gen 1:1
G formed man of dust Gen 2:7
G sent him out Gen 3:23
G gave to Abraham Gen 28:4
tablets were **G-'s** work Ex 32:16
G is my...fortress 2 Sam 22:33
G of my salvation Ps 18:46
In **G**...put my trust Ps 56:4
Search me, O **G** Ps 139:23
word of **G** is tested Prov 30:5
servant of the living **G** Dan 6:20
I am **G** and not man Hos 11:9
Will a man rob **G** Mal 3:8
G descending...dove Matt 3:16
they shall see **G** Matt 5:8
What...**G** has joined Matt 19:6
kingdom of **G** is at Mark 1:15
My **G**, why have Mark 15:34
You the Son of **G** Luke 22:70
the Word was **G** John 1:1
No man has seen **G** John 1:18
the Lamb of **G** John 1:29
G so loved the world John 3:16
G is spirit John 4:24
voice of...Son of **G** John 5:25
obey **G** rather than Acts 5:29
judgment of **G** Rom 2:2
bear fruit for **G** Rom 7:4
we are children of **G** Rom 8:16
are a temple of **G** 1 Cor 3:16
full armor of **G** Eph 6:11
one **G**...one mediator 1 Tim 2:5
is inspired by **G** 2 Tim 3:16
word of **G** is...sharper Heb 4:12
impossible...**G** to lie Heb 6:18
G is love 1 John 4:8
great supper of **G** Rev 19:17

GODDESS *female deity*
Ashtoreth the **g** of 1 Kin 11:5
great **g** Artemis Acts 19:27
blasphemers of...**g** Acts 19:37

GODLESS *pagan, without God*
hope of the **g** will Job 8:13
joy of...**g** momentary Job 20:5
g man destroys his Prov 11:9
hands of **g** men Acts 2:23
become of the **g** 1 Pet 4:18

GODLINESS *holiness*
in all **g** and dignity 1 Tim 2:2
the mystery of **g** 1 Tim 3:16
g is profitable 1 Tim 4:8
to a form of **g** 2 Tim 3:5
g, brotherly kindness 2 Pet 1:7

GODLY *holy*
keeps...His **g** ones 1 Sam 2:9
g man ceases to be Ps 12:1
not forsake His **g** ones Ps 37:28
and **g** sincerity 2 Cor 1:12
to live **g** in Christ 2 Tim 3:12
rescue the **g** from 2 Pet 2:9

GOD(S) *false deity, idols*
no other **g-s** before Me Ex 20:3
New **g-s** were chosen Judg 5:8
cast their **g-s** into Is 37:19
bowed...to other **g-s** Jer 22:9
no other **g** who is Dan 3:29
The voice of a **g** Acts 12:22
g-s...become like Acts 14:11
the **g** of this world 2 Cor 4:4

GOD, SON OF *see* **SON OF GOD**

GOG
1 *a Reubenite* 1 Chr 5:4
2 *prince of Meshech and Tubal* Ezek 38:2
3 *symbol of godless nations* Rev 20:8
see also **MAGOG**

GOLAN
city of refuge Josh 21:27
a Levitical city 1 Chr 6:71

GOLD *precious metal*
g of that land is good Gen 2:12
mercy seat of pure **g** Ex 25:17
Almighty...be your **g** Job 22:25
more desirable than **g** Ps 19:10
refine them like **g** Mal 3:3
to Him gifts of **g** Matt 2:11
Do not acquire **g** Matt 10:9
Divine Nature...**g** Acts 17:29
coveted no...**g** Acts 20:33
city was pure **g** Rev 21:18

GOLDSMITH *gold craftsman*
g-s and...merchants Neh 3:32
g, and he makes it Is 46:6

GOLGOTHA
site of Crucifixion Matt 27:33; Mark 15:22; John 19:17

GOLIATH
Philistine giant 1 Sam 17:4,23;21:9; 1 Chr 20:5

GOMER
1 *son of Japheth* Gen 10:2
2 *group of people* Ezek 38:6
3 *wife of Hosea* Hos 1:3

GOMORRAH
city of Jordan plain Gen 10:19;14:10;19:24
probably S of Dead Sea Is 13:19; 2 Pet 2:6

GOOD *complete, right*
God saw that it was **g** Gen 1:18
knowledge of **g** and Gen 2:9
Proclaim **g** tidings 1 Chr 16:23
Do not withhold **g** Prov 3:27
joyful heart is **g** Prov 17:22
planted in **g** soil Ezek 17:8
feed in...**g** pasture Ezek 34:18
Seek **g** and not evil Amos 5:14
how to give **g** gifts Matt 7:11
Well done, **g** and Matt 25:23
sown on the **g** soil Mark 4:20
Salt is **g** Mark 9:50
No one is **g** except Luke 18:19
I am the **g** shepherd John 10:11
men of **g** reputation Acts 6:3
perseverance in...**g** Rom 2:7
nothing **g**...in me Rom 7:18
work together for **g** Rom 8:28
overcome evil...**g** Rom 12:21
is of **g** repute Phil 4:8
g hope by grace 2 Thess 2:16
Fight the **g** fight 1 Tim 6:12
tasted the **g** word Heb 6:5

GOODNESS *excellence, value*
My **g** pass before you Ex 33:19
Surely **g**...will follow Ps 23:6
How great is Your **g** Ps 31:19
kindness, **g** Gal 5:22
every desire for **g** 2 Thess 1:11

GOODS *possessions, supplies*
the **g** for yourself Gen 14:21
have acquired...**g** Ezek 38:12

GORE *stab*
if an ox **g-s** a man Ex 21:28
g the Arameans 1 Kin 22:11

GOSHEN
1 *district of Egypt in Nile Delta* Gen 45:10;47:6,27
2 *S Judah region* Josh 10:41

3 *town in Judah* Josh 15:51

GOSPEL *good news*
proclaiming the g of Matt 4:23
preach the g to all Mark 16:15
not ashamed of the g Rom 1:16
if our g is veiled 2 Cor 4:3
or a different g 2 Cor 11:4
distort the g of Christ Gal 1:7
g of your salvation Eph 1:13
g of peace Eph 6:15
defense of the g Phil 1:16
the hope of the g Col 1:23
eternal g to preach Rev 14:6

GOSSIP *babbler*
associate with a g Prov 20:19
malice; *they are* g-s Rom 1:29
g-s and busybodies 1 Tim 5:13

GOVERN *rule*
light to g the day Gen 1:16
light to g the night Gen 1:16
when the judges g-ed Ruth 1:1

GOVERNMENT *authority, rule*
g...on His shoulders Is 9:6
be no end to...*His* g Is 9:7

GOVERNOR *ruler*
not offer it to your g Mal 1:8
brought before g-s Matt 10:18
g was quite amazed Matt 27:14
Pilate was g of Judea Luke 3:1
g over Egypt Acts 7:10

GRACE *benevolence, favor*
G is poured upon Your Ps 45:2
g to the afflicted Prov 3:34
g of God was upon Luke 2:40
full of g and truth John 1:14
g abounded...more Rom 5:20
g of our Lord Jesus Rom 16:20
My g is sufficient 2 Cor 12:9
by g you have been Eph 2:8
justified by His g Titus 3:7
to the throne of g Heb 4:16
g to the humble James 4:6

GRACIOUS *kind*
God be g to you Gen 43:29
g to whom I will be Ex 33:19
a g and...God Neh 9:31
Be g to me, O LORD Ps 6:2
and g, Slow to anger Ps 86:15
g to a poor man Prov 19:17
be g to...remnant Amos 5:15

GRAFT *insert, join*
I might be g-ed in Rom 11:19
God is able to g Rom 11:23
g-ed into their own Rom 11:24

GRAIN
Joseph stored up g Gen 41:49
glean among the...g Ruth 2:2
g...for your enemies Is 62:8
then the mature g Mark 4:28
g of wheat falls John 12:24

GRAIN OFFERING *see* **OFFERINGS**

GRANDCHILDREN
G are the crown of Prov 17:6
widow has...or g 1 Tim 5:4

GRANDDAUGHTER
g-s, and all his Gen 46:7
g of Omri king of 2 Kin 8:26

GRANDSON
g might fear the LORD Deut 6:2
sons and thirty g-s Judg 12:14
master's g shall eat 2 Sam 9:10

GRANT *give, provide*
g this people favor Ex 3:21
have g-ed me life Job 10:12
g us Your salvation Ps 85:7
G that we may sit Mark 10:37
Father has g-ed Me Luke 22:29
g repentance to Acts 5:31
g-ing...deliverance Acts 7:25

GRAPE *fruit*
nor eat...dried g-s Num 6:3
of g-s you drank Deut 32:14
when the g harvest is Is 24:13
G-s are not gathered Matt 7:16
g-s from a briar Luke 6:44

GRASP *hold, seize*
hands g the spindle Prov 31:19
He who g-s the bow Amos 2:15
a thing to be g-ed Phil 2:6

GRASS *vegetation*
g *springs* out 2 Sam 23:4
his days are like g Ps 103:15
dry g collapses into Is 5:24
g withers, the flower Is 40:7
was given g to eat Dan 5:21
if God so clothes...g Matt 6:30
All flesh is like g 1 Pet 1:24
not to hurt the g Rev 9:4

GRASSHOPPER *insect*
the g in its kinds Lev 11:22
we became like g-s Num 13:33
inhabitants are like g-s Is 40:22

GRATITUDE *thankfulness*
overflowing with g Col 2:7
is received with g 1 Tim 4:4
let us show g Heb 12:28

GRAVE *sepulchre, tomb*
pillar of Rachel's g Gen 35:20
throat is an open g Ps 5:9
I will open your g-s Ezek 37:12
I will prepare your g Nah 1:14
made the g secure Matt 27:66

GRAVEN *sculptured*
make...a g image Deut 4:23
ashamed who serve g Ps 97:7
praise to g images Is 42:8

GRAY *color*
g hair...in sorrow Gen 42:38
with the man of g Deut 32:25
Both the g-haired Job 15:10
when *I am* old and g Ps 71:18
g head is a crown Prov 16:31

GRAZE *feed*
cattle...g-ing in 1 Chr 27:29
wolf...shall g Is 65:25
he will g on Carmel Jer 50:19

GREAT *big, excellent, grand*
made...two g lights Gen 1:16
make you a g nation Gen 12:2
lovingkindness is g Ps 57:10
your iniquity is g Jer 30:15
g day of the LORD Zeph 1:14
rejoiced...with g joy Matt 2:10
woman...faith is g Matt 15:28
good news of g joy Luke 2:10
reward is g in Luke 6:23
because of His g love Eph 2:4
so g a salvation Heb 2:3
we have a g...priest Heb 4:14
so g a cloud of Heb 12:1
g supper of God Rev 19:17
a g white throne Rev 20:11

GREATEST *most important*
who is the g among Luke 22:26
g of these is love 1 Cor 13:13
least to the g Heb 8:11

GREATNESS *magnitude*
Yours...is the g 1 Chr 29:11
g...lovingkindness Neh 13:22
g of Your compassion Ps 51:1
the g of His strength Is 63:1
amazed at the g of Luke 9:43
surpassing g of His Eph 1:19

GREECE
country in SE Europe Dan 8:21;10:20;11:2; Zech 9:13; Acts 20:2

GREED *excessive desire*
caught by *their*...g Prov 11:6
every form of g Luke 12:15
wickedness, g, evil Rom 1:29
a pretext for g 1 Thess 2:5
a heart trained in g 2 Pet 2:14

GREEDY *craving*
had g desires Num 11:4
g man curses Ps 10:3
Everyone is g for Jer 6:13

GREEKS
people of Greece Joel 3:6; Acts 16:1,3; Rom 1:16; 1 Cor 12:13

GREEN *fertile, fruitful*
every g plant for Gen 1:30
lie down in g pastures Ps 23:2
dry up the g tree Ezek 17:24
nor any g thing Rev 9:4

GREET *hail, welcome*
g no one on the way Luke 10:4
G one another with 1 Pet 5:14

GRIEF *heartache, sorrow*
weeps because of g Ps 119:28
foolish son is a g Prov 17:25
acquainted with g Is 53:3
our g-s He Himself Is 53:4
joy and not with g Heb 13:17

GRIEVE *distress, sorrow*
was g-d in His heart Gen 6:6
Do not be g-d Neh 8:10
g-d Him in the desert Ps 78:40
g-d His Holy Spirit Is 63:10
g-d at their hardness Mark 3:5
Peter was g-d John 21:17
not g the Holy Spirit Eph 4:30

GRIND *crush, press*
my wife g for another Job 31:10
g-ing...the poor Is 3:15
millstones and g meal Is 47:2
women...*be* g-ing Matt 24:41
and g-s his teeth Mark 9:18

GROAN *cry, moan*
From the city men g Job 24:12
man rules, people g Prov 29:2
wounded will g Jer 51:52
whole creation g-s Rom 8:22

GROANING *crying*
God heard their g Ex 2:24
O LORD, Consider my g Ps 5:1
g of the prisoner Ps 79:11
g-s of a wounded Ezek 30:24
g-s too deep for Rom 8:26

GROPE *move about blindly*
you shall g at noon Deut 28:29
They g in darkness Job 12:25
g...like blind men Is 59:10
g for Him and find Acts 17:27

GROUND *earth, land, soil*
man of dust from...g Gen 2:7
Cursed is the g Gen 3:17
crossed on dry g Josh 3:17
a spirit from the g Is 29:4
talent in the g Matt 25:25
finger wrote on the g John 8:6
standing is holy g Acts 7:33
g that drinks the rain Heb 6:7

GROUNDED *established*
hope...is firmly g 2 Cor 1:7
rooted and g in love Eph 3:17

GROW *develop, increase*
Moses had g-n up Ex 2:11
You are g-n fat Deut 32:15
my spirit g-s faint Ps 77:3
youths g weary Is 40:30
sun and moon g dark Joel 3:15
lilies of the field g Matt 6:28
love will g cold Matt 24:12
Child continued to g Luke 2:40
grew strong in faith Rom 4:20
as your faith g-s 2 Cor 10:15
not g weary of 2 Thess 3:13
g in the grace 2 Pet 3:18

GROWTH *increase*
new g is seen Prov 27:25
God who causes the g 1 Cor 3:7

GRUDGE *hostile feeling*
Esau bore a g Gen 27:41
nor bear any g Lev 19:18
Herodias had a g Mark 6:19

GRUMBLE *complain*
they g-d against Moses Ex 17:3
the congregation g Num 14:36
g-d in their tents Ps 106:25
scribes *began* to g Luke 15:2
g among yourselves John 6:43

GRUMBLING *complaint*
for He hears your g-s Ex 16:7
g-s against Me Num 17:10
Do all...without g Phil 2:14

GUARD (n) *keeper*
set a g over me Job 7:12
be a g for them Ezek 38:7
g-s shook for fear Matt 28:4
Him away under g Mark 14:44

GUARD (v) *keep watch*
g the way to the tree Gen 3:24
g-ed the threshold 2 Kin 12:9
G-ing...justice Prov 2:8
Discretion will g you Prov 2:11
soldier...was g-ing Acts 28:16
will g your hearts Phil 4:7
g...from idols 1 John 5:21

GUARDHOUSE *prison*
the court of the g Jer 37:21
the court of the g Jer 38:28

GUARDIAN *overseer*
g-s of *the children* 2 Kin 10:1
under g-s and Gal 4:2
G of your souls 1 Pet 2:25

GUEST *visitor*
Herod and his...g-s Mark 6:22
Where...My g room Mark 14:14
to the invited g-s Luke 14:7
g of a...sinner Luke 19:7

GUIDANCE *counsel*
no g, the people fall Prov 11:14

make war by wise **g**
Prov 20:18

GUIDE (n) *advisor, director*
The righteous is a **g**
Prov 12:26
Woe to...blind **g-s** Matt 23:16
You blind **g-s**, who
Matt 23:24
are a **g** to the blind Rom 2:19

GUIDE (v) *direct, lead*
LORD alone **g-d** him
Deut 32:12
He **g-s** me in the paths
Ps 23:3
g us until death Ps 48:14
my mind was **g-ing** *me*
Eccl 2:3
blind...**g-s** a blind Matt 15:14
g you into...truth John 16:13
unless someone **g-s** Acts 8:31

GUILT *offence*
be free from **g** Num 5:31
according to his **g** Deut 25:2
charge me with a **g** 2 Sam 3:8
our **g** has grown Ezra 9:6
land is full of **g** Jer 51:5
must bear their **g** Hos 10:2
I find no **g** in Him
John 18:38

GUILT OFFERING *see* **OFFERINGS**

GUILTY *charged* or *condemned*
he sins and becomes **g**
Lev 6:4
murderer...**g** of Num 35:31
as one who is **g** 2 Sam 14:13
g by the blood Ezek 22:4
g of an eternal sin Mark 3:29
has become **g** of all
James 2:10

GUSHED *burst, flowed*
so that waters **g** out Ps 78:20
the rock...water **g** Is 48:21
all his bowels **g** out Acts 1:18

H

HABAKKUK
prophet Hab 1:1;3:1

HABITATION *abode, dwelling*
from Your holy **h** Deut 26:15
a rock of **h** Ps 71:3
h-s of violence Ps 74:20
live in a peaceful **h** Is 32:18
holy and glorious **h** Is 63:15
laid waste his **h** Jer 10:25
a **h** of shepherds Jer 33:12

HABOR
river in Mesopotamia
2 Kin 17:6;18:11; 1 Chr 5:26

HADAD
1 *son of Ishmael* Gen 25:15; 1 Chr 1:30
2 *king of Edom, son of Bedad* Gen 36:35,36; 1 Chr 1:46,47
3 *king of Edom* Gen 36:39; 1 Chr 1:50,51
4 *Edomite prince* 1 Kin 11:14ff

HADASSAH
Esther's Hebrew name Esth 2:7

HADES *hell, place of dead*
will descend to **H** Matt 11:23
in **H** he lifted up Luke 16:23
abandoned to **H** Acts 2:31
see also **HELL** *and* **SHEOL**

HAGAR
Sarah's handmaiden Gen 16:1
Abraham's slave wife Gen 16:3
mother of Ishmael Gen 16:15

HAGGAI
prophet Ezra 5:1; Hag 1:1

HAGGITH
David's wife 2 Sam 3:4
mother of Adonijah 1 Kin 1:11

HAIL (n) *pieces of ice*
rained **h** on the land Ex 9:23
storehouses of the **h**
Job 38:22
gave them **h** for rain
Ps 105:32
plague of the **h** Rev 16:21

HAIL (v) *greeting*
H, Rabbi Matt 26:49
H, King of...Jews Matt 27:29

HAILSTONES *pieces of ice*
who died from the **h**
Josh 10:11
H and coals of fire Ps 18:13
you, O **h**, will fall Ezek 13:11
h...one hundred Rev 16:21

HAIR
gray **h**...to Sheol Gen 42:38
locks of his **h** and Judg 16:14
h...bristled Job 4:15
h...like pure wool Dan 7:9
garment of camel's **h**
Matt 3:4
make one **h** white Matt 5:36
h-s...all numbered Matt 10:30
His feet with her **h** John 11:2
not with braided **h** 1 Tim 2:9

HALL *corridor*
h of pillars 1 Kin 7:6
h of judgment 1 Kin 7:7
wedding **h** was Matt 22:10

HALLELUJAH *praise Yahweh*
H! Salvation and Rev 19:1
H! Her smoke rises Rev 19:3
Amen. **H** Rev 19:4
H! For the Lord our Rev 19:6

HALLOWED *consecrated, holy*
H be Your name Matt 6:9

HAM
1 *son of Noah* Gen 5:32;9:18
2 *city* Gen 14:5
3 *poetic name for Egypt* Ps 105:27;106:22

HAMAN
Persian prime minister
son of Hammedatha Esth 3:1

HAMATH
city in Aram 2 Kin 23:33;25:21

HAMMER *mallet, tool*
and seized a **h** Judg 4:21
neither **h** nor axe 1 Kin 6:7
smash with...**h-s** Ps 74:6
like a **h** which Jer 23:29

HAMON-GOG
valley where army of Gog is defeated Ezek 39:11,15

HANANIAH
1 *son of Zerubbabel* 1 Chr 3:19
2 *son of Shishak* 1 Chr 8:24
3 *musician* 1 Chr 25:4,23
4 *in Uzziah's army* 2 Chr 26:11
5 *repaired wall* Neh 3:30
6 *overseer of palace* Neh 7:2
7 *false prophet* Jer 28:15
8 *Shadrach* Dan 1:6,7
name of six other individuals

HAND *part of body*
cover you with My **h**
Ex 33:22
for tooth, **h** for **h** Deut 19:21
sling was in his **h**
1 Sam 17:40
They pierced my **h-s** Ps 22:16
buries his **h** Prov 19:24
the hollow of His **h** Is 40:12
clay in the potter's **h** Jer 18:6
not let your left **h** Matt 6:3
laying His **h-s** on Mark 10:16
the right **h** of God
Mark 16:19
into the **h-s** of men
Luke 9:44
into Your **h-s** I Luke 23:46
reach here your **h** John 20:27
not made with **h-s** 2 Cor 5:1
lifting up holy **h-s** 1 Tim 2:8
h-s of...God Heb 10:31

HANDMAID *servant, slave*
save the son of Your **h**
Ps 86:16
the son of Your **h** Ps 116:16
her **h-s** are moaning Nah 2:7

HANDSOME *attractive*
a choice and **h** *man*
1 Sam 9:2
ruddy, with a **h** 1 Sam 17:42

HANG *attach, suspend*
h you on a tree Gen 40:19
h up the veil Ex 40:8
h-ed is accursed of
Deut 21:23
h-ing in an oak 2 Sam 18:10
they **h-ed** Haman Esth 7:10
he...**h-ed** himself Matt 27:5
millstone were **hung**
Luke 17:2
h-ing Him on a cross
Acts 5:30
who **h-s** on a tree Gal 3:13

HANNAH
mother of Samuel 1 Sam 2:21

HAPPINESS *joy*
give **h** to his wife Deut 24:5
eat your bread in **h** Eccl 9:7
I have forgotten **h** Lam 3:17

HAPPY *blessed, joyful*
Leah said, **H** am I Gen 30:13
h...man whom God Job 5:17
h...who keeps the Prov 29:18

HARAN
1 *brother of Abraham* Gen 11:27
father of Lot Gen 11:31
2 *Gershonite Levite* 1 Chr 23:9
3 *Mesopotamian city* Gen 11:32;27:43

HARD *difficult, firm*
bitter with **h** labor Ex 1:14
case that is too **h** Deut 1:17
made our yoke **h** 2 Chr 10:4
Water becomes **h** Job 38:30
h for a rich man Matt 19:23
h it is to enter Mark 10:24
worked **h** all night Luke 5:5

HARDEN *make hard, callous*
h Pharaoh's heart Ex 7:3
dust **h-s** into a mass
Job 38:38
who **h-s** *his* neck Prov 29:1
h-s whom He Rom 9:18
minds were **h-ed** 2 Cor 3:14
Do not **h** your hearts
Heb 3:15

HARDNESS *callousness*
give them **h** of heart
Lam 3:65
Because of your **h** Matt 19:8
grieved at their **h** Mark 3:5
unbelief and **h** of Mark 16:14

HARDSHIP *difficulty*
H after **h** is with me
Job 10:17
people experience **h** Ps 60:3
afflictions, in **h-s** 2 Cor 6:4
our labor and **h** 1 Thess 2:9
Suffer **h** with *me* 2 Tim 2:3

HAREM *royal wives' quarters*
best place in the **h** Esth 2:9
the court of the **h** Esth 2:11
from the **h** to the Esth 2:13
to the second **h** Esth 2:14

HARLOT *prostitute*
thought she *was* a **h**
Gen 38:15
the hire of a **h** Deut 23:18
h whose name was Josh 2:1
Dressed as a **h** Prov 7:10
city has become a **h** Is 1:21
also played the **h** Ezek 16:26
Traded a boy for a **h** Joel 3:3
to a **h** is one body 1 Cor 6:16
Mother of **H-s** Rev 17:5

HARLOTRY *prostitution*
with child by **h** Gen 38:24
profaned by **h** Lev 21:7
uncovered her **h-ies**
Ezek 23:18
children of **h** Hos 1:2
spirit of **h** Hos 5:4

HARM (n) *evil, hurt*
pillar to me, for **h** Gen 31:52
h to this people Ex 5:22
keep *me* from **h** 1 Chr 4:10
Do not devise **h** Prov 3:29
great **h** to yourselves Jer 44:7
the fire without **h** Dan 3:25
did me much **h** 2 Tim 4:14

HARM (v) *damage, hurt*
David seeks to **h** 1 Sam 24:9
planning to **h** me Neh 6:2
have not **h-ed** me Dan 6:22
in order to **h** you Acts 18:10
is there to **h** you 1 Pet 3:13

HAR-MAGEDON
hill of Megiddo Rev 16:16
see also **MEGIDDO**

HARMONY *agreement*
what **h** has Christ 2 Cor 6:15
live in **h** in the Phil 4:2

HARP *musical instrument*
my **h** is turned to Job 30:31
praises...with a **h** Ps 33:2
Awake, **h** and lyre Ps 57:8
gaiety of the **h** ceases Is 24:8
each one holding a **h** Rev 5:8
holding **h-s** of God Rev 15:2

HARSH *difficult, hard*
man was **h** and evil
1 Sam 25:3
h word stirs up anger
Prov 15:1
A **h** vision Is 21:2
under **h** servitude Lam 1:3

HARVEST *reap and gather*
Seedtime and **h** Gen 8:22
fruits of the wheat **h** Ex 34:22
you reap your **h** Deut 24:19
he who sleeps in **h** Prov 10:5
snow...time of **h** Prov 25:13
like rain in **h** Prov 26:1
the gladness of **h** Is 9:3
time of **h** will come Jer 51:33
Lord of the **h** Matt 9:38
h is the end of the
Matt 13:39
fields...white for **h** John 4:35
h of the earth is Rev 14:15

HARVEST, FEAST OF *see* **FEASTS**

HASHUM
1 *family of exiles* Ezra 2:19
2 *was with Ezra* Neh 8:4

HASTEN *accelerate*
h-ed after deceit Job 31:5
H to me, O God Ps 70:5
they **h** to shed blood
Prov 1:16

bird **h-s** to the snare Prov 7:23
eye **h-s** after wealth Prov 28:22
h-ing...day of God 2 Pet 3:12

HATE *despise, loathe*
you **h** discipline Ps 50:17
who **h** the LORD Ps 81:15
I **h** every false way Ps 119:104
fools **h** knowledge Prov 1:22
spares his rod **h-s** Prov 13:24
a time to **h** Eccl 3:8
H evil, love good Amos 5:15
For I **h** divorce Mal 2:16
good to those who **h** Luke 6:27
you will be **h-d** Luke 21:17
he who **h-s** his life John 12:25
the very thing I **h** Rom 7:15
Esau I **h-d** Rom 9:13
h-ing one another Titus 3:3
yet **h-s** his brother 1 John 2:9

HATERS *those who hate*
slanderers, **h** of God Rom 1:30
brutal, **h** of good 2 Tim 3:3

HATRED *hate, ill will*
h for my love Ps 109:5
H stirs up strife Prov 10:12
who conceals **h** *has* Prov 10:18

HAUGHTY *proud*
nor my eyes **h** Ps 131:1
H eyes, a lying Prov 6:17
h spirit before Prov 16:18
Proud, **H**, Scoffer Prov 21:24
wine betrays the **h** Hab 2:5
do not be **h** in mind Rom 12:16

HAVEN *harbor, shelter*
be a **h** for ships Gen 49:13
to their desired **h** Ps 107:30

HAVILAH
1 *second son of Cush* Gen 10:7
2 *son of Joktan* Gen 10:29; 1 Chr 1:23
3 *region encompassed by one of Eden's rivers* Gen 2:11
4 *area in W Arabia* Gen 25:18

HAWK *bird*
sea gull, and the **h** Deut 14:15
h-s shall be gathered Is 34:15

HAZAEL
anointed by Elijah 1 Kin 19:15
killed Ben Hadad 2 Kin 8:15
Aramaic king 2 Kin 8:15;9:14
defeated Israel 2 Kin 10:32

HAZOR
1 *Canaanite city in N Palestine* Josh 11:11
2 *town of the Negev* Josh 15:23
3 *Benjamite city* Neh 11:33
4 *desert kingdom* Jer 49:33

HEAD *chief* or *part of body*
bruise you on the **h** Gen 3:15
anointed my **h** with oil Ps 23:5
h a garland of grace Prov 4:9
gray **h** is a crown Prov 16:31
coals on his **h** Prov 25:22
h was made bald Ezek 29:18
had four **h-s** Dan 7:6
an oath by your **h** Matt 5:36
nowhere to lay His **h** Matt 8:20
h of John the Baptist Matt 14:8
not a hair of your **h** Luke 21:18
crown...on His **h** John 19:2
God is the **h** of 1 Cor 11:3
husband is the **h** Eph 5:23

HEADLONG *headfirst*
He rushes **h** at Him Job 15:26
falling **h**, he burst Acts 1:18
h into the error Jude 11

HEAL *make well, restore*
will **h** their land 2 Chr 7:14
h-s the brokenhearted Ps 147:3
a time to **h** Eccl 3:3
H me, O LORD Jer 17:14
will **h** their apostasy Hos 14:4
h-ed all who were Matt 8:16
H *the* sick, raise Matt 10:8
h him on...Sabbath Mark 3:2
Physician, **h** yourself Luke 4:23
you may be **h-ed** James 5:16
fatal wound was **h-ed** Rev 13:3

HEALING *health, wholeness*
be **h** to your body Prov 3:8
h to the bones Prov 16:24
sorrow is beyond **h** Jer 8:18
There is no **h** for Jer 46:11
their leaves for **h** Ezek 47:12
h every kind of Matt 4:23
gifts of **h** 1 Cor 12:9
h of the nations Rev 22:2

HEALTH *soundness, wholeness*
no **h** in my bones Ps 38:3
restore you to **h** Jer 30:17
and be in good **h** 3 John 2

HEAP (n) *mound, pile*
stones and made a **h** Gen 31:46
waters stood...like a **h** Ex 15:8
made a refuse **h** Ezra 6:11
needy from the ash **h** Ps 113:7
Jerusalem a **h** of ruins Jer 9:11
altars are...**h-s** Hos 12:11

HEAP (v) *pile up, place*
h misfortunes on Deut 32:23
will **h** burning coals Prov 25:22
H on the wood Ezek 24:10
h up rubble to Hab 1:10

HEAR *listen*
h-d the sound of Gen 3:10
God **h-d** their groaning Ex 2:24
H, O Israel Deut 6:4
h the wisdom of 1 Kin 4:34
h You in heaven 1 Kin 8:30
Will God **h** his cry Job 27:9
who **h** prayer Ps 65:2
h Your lovingkindness Ps 143:8
poor **h-s** no rebuke Prov 13:8
deaf shall **h** words Is 29:18
bones, **h** the word Ezek 37:4
ears to **h**, let him **h** Matt 11:15
h of wars and Mark 13:7
he who **h-s** My word John 5:24
does not **h** sinners John 9:31
sheep **h** My voice John 10:27
we **h-d** of your faith Col 1:4
anyone **h-s** My voice Rev 3:20

HEARING *listening*
in the LORD'S **h** 1 Sam 8:21
in the **h** of a fool Prov 23:9
fulfilled in your **h** Luke 4:21
I will give you a **h** Acts 23:35
become dull of **h** Heb 5:11

HEART *mind* or *seat of emotions*
intent of man's **h** is Gen 8:21
I will harden his **h** Ex 4:21
great searchings of **h** Judg 5:16
LORD looks at the **h** 1 Sam 16:7
fool has said in his **h** Ps 14:1
meditation of my **h** Ps 19:14
My **h** is like wax Ps 22:14
in me a clean **h** Ps 51:10
and a contrite **h** Ps 51:17
Your word...in my **h** Ps 119:11
Deceit is in the **h** Prov 12:20
A joyful **h** is good Prov 17:22
to a troubled **h** Prov 25:20
bribe corrupts the **h** Eccl 7:7
a new **h** and a new Ezek 18:31
uncircumcised in **h** Ezek 44:7
are the pure in **h** Matt 5:8
adultery...in his **h** Matt 5:28
and humble in **h** Matt 11:29
h is far...from Me Matt 15:8
pondering...in her **h** Luke 2:19
pierced to the **h** Acts 2:37
cleansing their **h-s** Acts 15:9
who searches the **h-s** Rom 8:27
tablets of human **h-s** 2 Cor 3:3
not lose **h** in doing Gal 6:9
melody with your **h** Eph 5:19
intentions of the **h** Heb 4:12
deceives his *own* **h** James 1:26

HEAT *hotness, warmth*
the **h** of the day Gen 18:1
and **h** consume Job 24:19
hidden from its **h** Ps 19:6
a shade from the **h** Is 25:4
burning **h** of famine Lam 5:10
scorching **h** of the Matt 20:12
with intense **h** 2 Pet 3:10
scorched with fierce **h** Rev 16:9

HEAVE OFFERING *see* **OFFERINGS**

HEAVEN *place of God* or *sky*
God created the **h-s** Gen 1:1
rain bread from **h** Ex 16:4
shut up the **h-s** Deut 11:17
thunder in the **h-s** 1 Sam 2:10
fire came...from **h** 2 Kin 1:14
make windows in **h** 2 Kin 7:2
walks...vault of **h** Job 22:14
I consider Your **h-s** Ps 8:3
h and earth praise Ps 69:34
fixed patterns of **h** Jer 33:25
lights in the **h-s** Ezek 32:8
open...windows of **h** Mal 3:10
kingdom of **h** is at Matt 3:2
voice out of the **h-s** Matt 3:17
reward in **h** is great Matt 5:12
Father who is in **h** Matt 6:9
shall be loosed in **h** Matt 16:19
great signs from **h** Luke 21:11
Him go into **h** Acts 1:11
no...name under **h** Acts 4:12
up to the third **h** 2 Cor 12:2
citizenship is in **h** Phil 3:20
there was war in **h** Rev 12:7
new **h** and a new Rev 21:1

HEAVENLY *related to God*
h Father is perfect Matt 5:48
h Father knows that Matt 6:32
h host praising God Luke 2:13
I tell you **h** things John 3:12
Him in the **h** *places* Eph 2:6
partakers of a **h** Heb 3:1
shadow of the **h** Heb 8:5

HEAVY *burdensome, hard to lift*
Moses' hands were **h** Ex 17:12
servitude was **h** on Neh 5:18
h drinkers of wine Prov 23:20
A stone is **h** Prov 27:3
Jerusalem a **h** stone Zech 12:3
eyes were very **h** Mark 14:40

HEBER
1 *son of Beriah* Gen 46:17
2 *husband of Jael* Judg 4:17
3 *son of Mered* 1 Chr 4:18
4 *son of Elpaal* 1 Chr 8:17
see also **EBER**

HEBREW(S)
1 *people* Gen 14:13; Ex 1:15;9:13; Jon 1:9
2 *language* John 19:17; Acts 22:2;26:14
see also **JUDEAN**
see also **CANAAN**

HEBRON
1 *site of Sarah's death* Gen 23:2
visited by spies Num 13:22
destroyed Josh 10:37
city of refuge Josh 20:7
residence of David 2 Sam 2:1
2 *son of Kohath* Ex 6:18
3 *son of Mareshah* 1 Chr 2:42

HEDGE *border* or *protection*
You not made a **h** Job 1:10
as a **h** of thorns Prov 15:19
along the **h-s**, and Luke 14:23

HEEL *back of foot*
bruise him on the **h** Gen 3:15
on to Esau's **h** Gen 25:26
his **h** against Me John 13:18

HEIFER *young cow*
unblemished red **h** Num 19:2
plowed with my **h** Judg 14:18
Egypt is a pretty **h** Jer 46:20
Like a stubborn **h** Hos 4:16

HEIGHT *elevation, heaven, sky*
in the **h** of heaven Job 22:12
from His holy **h** Ps 102:19
Praise Him in the **h-s** Ps 148:1
As the heavens for **h** Prov 25:3
ascend above the **h-s** Is 14:14
nor **h**, nor depth Rom 8:39

HEIR *person who inherits*
in my house is my **h** Gen 15:3
has he no **h-s** Jer 49:1
h-s also, **h-s** of God Rom 8:17
an **h** through God Gal 4:7
h-s of the kingdom James 2:5

HELIOPOLIS
ancient Egyptian city Jer 43:13
see also **ON**

HELL *place of dead*
go into the fiery **h** Matt 5:22
soul and body in **h** Matt 10:28
to be cast into **h** Mark 9:47
set on fire by **h** James 3:6
cast them into **h** 2 Pet 2:4
see also **HADES** *and* **SHEOL**

HELLENISTIC JEWS
Greek speaking Jews Acts 6:1;9:29

HELMET *headpiece*
bronze **h** on his 1 Sam 17:5
h of salvation Is 59:17
take the **h** of Eph 6:17

HELP (n) *assistance, relief*
h is not within me Job 6:13
He is our **h** and our Ps 33:20
present **h** in trouble Ps 46:1
I cried for **h** Jon 2:2
gifts of...**h-s** 1 Cor 12:28

HELP (v) *aid, assist*
h-ing the Hebrew Ex 1:16
the LORD **h-ed** David 2 Sam 8:6
whence shall my **h** Ps 121:1
I will **h** you Is 41:13
Lord, **h** me Matt 15:25
h my unbelief Mark 9:24
must **h** the weak Acts 20:35
Spirit also **h-s** our Rom 8:26
earth **h-ed** the Rev 12:16

HELPER *one who assists*
h of the orphan Ps 10:14
be my h Ps 30:10
Behold, God is my h Ps 54:4
give you another H John 14:16
H, the Holy Spirit John 14:26

HELPLESS *weak*
the h has hope Job 5:16
who considers the h Ps 41:1
while we were still h Rom 5:6

HEMAN
1 *sage of Solomon* 1 Kin 4:31
2 *line of Samuel* 1 Chr 15:19

HEMORRHAGE *bleeding*
suffering from a h Matt 9:20
a h for twelve years Mark 5:25
her h stopped Luke 8:44

HEN *fowl*
h gathers her Matt 23:37
as a h *gathers* her Luke 13:34

HEPHZIBAH
Manasseh's mother 2 Kin 21:1
Hezekiah's wife 2 Kin 21:3

HERB *dried plant*
bread and bitter h-s Ex 12:8
fade like the green h Ps 37:2
h-s of...mountains Prov 27:25
sweet-scented h-s Song 5:13

HERD *cattle, flock*
first-born of your h Deut 12:6
h, or flock taste a Jon 3:7
h of many swine Matt 8:30

HERDSMEN *keepers of flocks*
h of Abram's livestock Gen 13:7
between my h and Gen 13:8
the h ran away Matt 8:33

HERITAGE *what is inherited*
the h decreed to him Job 20:29
my h is beautiful Ps 16:6
their land as a h Ps 136:21
inherit the desolate h-s Is 49:8
you who pillage My h Jer 50:11

HERMES
1 *Greek god* Acts 14:12
2 *Roman Christian* Rom 16:14

HERMOGENES
Asian Christian who failed to support Paul 2 Tim 1:15

HERMON
mountain region in N Palestine Josh 11:17; Ps 42:6;133:3
N boundary of Promised Land Deut 3:8

HEROD
1 **Herod the Great**
king of Judea, Samaria, Ituraea and Traconitis Matt 2:1
ruled during Jesus' birth Matt 2:1ff
2 **Herod Archelaus**
son of Herod the Great Matt 2:22
governor of Ituraea and Traconitis
3 **Herod Antipas**
son of Herod the Great Matt 14:1
tetrarch of Galilee and Perea Luke 3:1
ruled during Jesus' ministry Luke 13:31;23:7,8,11
executed John the Baptist Matt 14:10; Mark 6:27
4 **Herod Philip I**
son of Herod the Great Mark 6:17
5 **Herod Philip II**
son of Herod the Great Luke 3:1
tetrarch of Ituraea and Traconitis
6 **Herod Agrippa I**
grandson of Herod the Great Acts 12:1
king of Judea and Samaria persecuted the early church Acts 12:2-23
7 **Herod Agrippa II**
son of Agrippa I Acts 25:13
tetrarch of Tiberias, Abila and Traconitis
heard Paul's testimony Acts 25:23ff;26:1ff

HERODIANS
influential Jews favoring Herod Matt 22:16; Mark 3:6

HERODIAS
wife of Herod Antipas Matt 14:3; Mark 6:17
requested head of John the Baptist Matt 14:8; Mark 6:24

HETH
1 *son of Canaan* Gen 10:15
2 *Hebrew eponym for Hittites* Gen 23:10

HEW *chop, cut*
h down their Asherim Deut 7:5
H-n cisterns, vineyards Neh 9:25
h-n out in the rock Mark 15:46

HEZEKIAH
king of Judah 2 Kin 18:1
reformer 2 Kin 18:4
warrior 2 Kin 18:7,8
builder 2 Kin 20:20

HIDE *conceal, cover*
man and his wife **hid** Gen 3:8
I h from Abraham Gen 18:17
Moses **hid** his face Ex 3:6
h me in Sheol Job 14:13
h-ing my iniquity Job 31:33
H me in the shadow Ps 17:8
Do not h Your face Ps 27:9
wrongs are not h-den Ps 69:5
sees evil *and* h-s Prov 27:12
hid your talent Matt 25:25
nothing is h-den Mark 4:22
Jesus **hid** Himself John 8:59
h us from...Him Rev 6:16

HIDDEN (adj) *concealed*
Acquit me of h *faults* Ps 19:12
h wealth of secret Is 45:3
h snares for my feet Jer 18:22
profound and h Dan 2:22
some of the h manna Rev 2:17

HIDING PLACE
Clouds are a h Job 22:14
He lurks in a h Ps 10:9
You are my h Ps 32:7
uncovered his h-s Jer 49:10

HIERAPOLIS
city in Asia Minor Col 4:13

HIGH *elevated* or *heavenly*
it is still h day Gen 29:7
the h places of Baal Num 22:41
h above all nations Deut 26:19
h as the heavens Job 11:8
my advocate is on h Job 16:19
set him *securely* on h Ps 91:14
or h as heaven Is 7:11
to a very h mountain Matt 4:8
the h priest Matt 26:57
Son of the Most H Mark 5:7
from a h fever Luke 4:38
He ascended on h Eph 4:8

HIGH PLACE
worship place of God or idols Num 22:41; 1 Sam 9:12-14

HIGH PRIEST
first in hierarchy Ex 27:21
under Aaron Ex 28:1,2
enters Holy of Holies Ex 28:29,30; Heb 9:7
head of Sanhedrin Matt 26:57; Acts 5:21
Jesus as High Priest Heb 3:1;5:5-9

HIGHWAY *road*
along the king's h Num 20:17
h from Egypt to Is 19:23
the H of Holiness Is 35:8
a h for our God Is 40:3
Go out into the h-s Luke 14:23

HILKIAH
1 *father of Eliakim* 2 Kin 18:18
2 *high priest* 2 Kin 22:4-14
3 *Merarite Levite* 1 Chr 6:45
4 *son of Hosah* 1 Chr 26:11
5 *was with Ezra* Neh 8:4
6 *returned from exile* Neh 12:7

HILL *mountain*
the everlasting h-s Gen 49:26
the h of God 1 Sam 10:5
dwell on Your holy h Ps 15:1
to Your holy h Ps 43:3
cattle...thousand h-s Ps 50:10
h-s, Fall on us Hos 10:8
city set on a h Matt 5:14
h...brought low Luke 3:5
the brow of the h Luke 4:29
h-s, Cover us Luke 23:30

HINDER *delay, impede, restrain*
h meditation before Job 15:4
do not h them Matt 19:14
do not h them Luke 18:16
h-ed you from obeying Gal 5:7
prayers...not be h-ed 1 Pet 3:7

HINNOM
1 *valley SW of Jerusalem* Josh 15:8; Neh 11:30
2 *person for whom valley named* 2 Kin 23:10; Jer 7:31

HIP *part of body*
the sinew of the h Gen 32:32
curves of your h-s are Song 7:1
h joints went slack Dan 5:6

HIRAM / HURAM
1 *king of Tyre* 1 Kin 5:1ff; 2 Chr 2:3,11
2 *skilled craftsman* 1 Kin 7:14; 2 Chr 4:11

HIRE (n) *wages*
it came for its h Ex 22:15
the h of a harlot Deut 23:18

HIRE (v) *engage for labor*
h...for bread 1 Sam 2:5
and h-d the Arameans 2 Sam 10:6
to h...chariots 1 Chr 19:6
he who h-s a fool Prov 26:10
to h laborers for Matt 20:1

HIRED (adj) *employed*
as a h man, as if Lev 25:40
oppress a h servant Deut 24:14
as one of your h Luke 15:19

HIRED HAND *employee*
h...not a shepherd John 10:12
because he is a h John 10:13

HISS *to show dislike*
h him from his place Job 27:23
*object of...*h-ing Jer 18:16
They h and shake Lam 2:15
h *And* wave his hand Zeph 2:15

HITTITES
1 *people in Palestine in patriarchal age* Gen 15:20;49:29
2 *inhabitants of Aram during Israelite monarchy* 2 Kin 7:6; 2 Chr 8:7

HIVITES
people dispossessed by the Israelites Ex 23:28; Josh 3:10; 2 Sam 24:7

HOGLAH
daughter of Zelophehad Num 26:33;27:1; Josh 17:3

HOLD *grasp, retain*
Moses **held** his hand Ex 17:11
h fast to Him Deut 11:22
h fast...evil purpose Ps 64:5
heart h fast my words Prov 4:4
Take h of instruction Prov 4:13
h fast My covenant Is 56:4
h to the tradition Mark 7:8
h fast the word 1 Cor 15:2
h-ing to the mystery 1 Tim 3:9
h of the eternal 1 Tim 6:12
He **held** seven stars Rev 1:16

HOLE *opening*
the h of the cobra Is 11:8
a h in the wall Ezek 8:7
a purse with h-s Hag 1:6
foxes have h-s Matt 8:20

HOLIDAY *period of leisure*
a feast and a h Esth 8:17
a h for rejoicing Esth 9:19
mourning into a h Esth 9:22

HOLINESS *sacredness*
majestic in h Ex 15:11
H befits Your house Ps 93:5
the Highway of H Is 35:8
without blame in h 1 Thess 3:13
we may share His h Heb 12:10

HOLLOW *empty space*
the h of a sling 1 Sam 25:29
in the h of His hand Is 40:12

HOLY *sacred, sanctified*
standing is h ground Ex 3:5
sabbath...keep it h Ex 20:8
you are a h people Deut 7:6
ten thousand h ones Deut 33:2
h like the LORD 1 Sam 2:2
Worship...h array 1 Chr 16:29
His h dwelling 2 Chr 30:27
Jerusalem, the h city Neh 11:1
Zion, My h mountain Ps 2:6
to His h land Ps 78:54
bless His h name Ps 145:21
H, H, H, is the LORD Is 6:3
the H One of Israel Is 30:15
what is h to dogs Matt 7:6

righteous and **h** man Mark 6:20
the **H** One of God Luke 4:34
in the **h** Scriptures Rom 1:2
and **h** sacrifice Rom 12:1
with a **h** kiss Rom 16:16
h both in body 1 Cor 7:34
lifting up **h** hands 1 Tim 2:8
with a **h** calling 2 Tim 1:9
I saw the **h** city Rev 21:2

HOLY OF HOLIES
most holy place in the Tabernacle / Temple Ex 26:33,34; 2 Chr 3:8

HOLY SPIRIT
Third Person of the Godhead Matt 28:19; 2 Cor 13:14
Helper John 14:16,26
Giver of gifts Rom 12:6-8; 1 Cor 12:8-11
fruit of the Spirit Gal 5:22

HOMAGE *act of reverence*
my people shall do **h** Gen 41:40
did **h** to the LORD 1 Chr 29:20
and paid **h** to Haman Esth 3:2
did **h** to Daniel Dan 2:46

HOME *place of dwelling*
free at **h** one year Deut 24:5
God makes a **h** Ps 68:6
man is not at **h** Prov 7:19
to his eternal **h** Ecc1 12:5
Go **h** to your people Mark 5:19
let him eat at **h** 1 Cor 11:34
at **h** in the body 2 Cor 5:6
at **h** with the Lord 2 Cor 5:8

HOMER *measure of capacity*
a **h** of barley Lev 27:16
a **h** of seed Is 5:10
from a **h** of wheat Ezek 45:13

HOMESTEAD *family dwelling*
h forlorn and forsaken Is 27:10
guards his own **h** Luke 11:21
h be made desolate Acts 1:20

HOMOSEXUALS
effeminate, nor **h** 1 Cor 6:9
immoral men and **h** 1 Tim 1:10

HONEST *respectable, truthful*
we are **h** men Gen 42:11
painful are **h** words Job 6:25
an **h** and good heart Luke 8:15

HONEY *sweetness*
with milk and **h** Ex 3:8
swarm of bees and **h** Judg 14:8
is sweeter than **h** Judg 14:18
sweet as **h** in my Ezek 3:3
locusts and wild **h** Matt 3:4

HONEYCOMB *honey storage*
drippings of the **h** Ps 19:10
Pleasant words...a **h** Prov 16:24

HONOR (n) *glory, great respect*
both riches and **h** 1 Kin 3:13
stripped my **h** from Job 19:9
wise will inherit **h** Prov 3:35
is not without **h** Matt 13:57
glory and **h** and Rom 2:10
Marriage...*be held* in **h** Heb 13:4
blessing and **h** and Rev 5:13

HONOR (v) *show respect*
H your father Ex 20:12
h the aged Lev 19:32
who **h** Me I will **h** 1 Sam 2:30
am **h-ed** in the sight Is 49:5
A son **h-s** *his* father Mal 1:6
may be **h-ed** by men Matt 6:2
h-s Me with...lips Matt 15:8
does not **h** the Son John 5:23
fear God, **h** the king 1 Pet 2:17

HONORABLE *respectable*
the elder and **h** man Is 9:15
one vessel for **h** use Rom 9:21
whatever is **h** Phil 4:8

HOOF *part of animal foot*
which divide the **h** Lev 11:4
with horns and **h-s** Ps 69:31
h-s of beasts shall Ezek 32:13
tear off their **h-s** Zech 11:16

HOOK *fastener*
into pruning **h-s** Is 2:4
My **h** in your nose Is 37:29
h-s into your jaws Ezek 38:4

HOPE (n) *expectation*
Where now is my **h** Job 17:15
h of the afflicted Ps 9:18
My **h** is in You Ps 39:7
You are my **h** Ps 71:5
while there is **h** Prov 19:18
the **h** of Israel Jer 17:13
our **h** has perished Ezek 37:11
on trial for the **h** Acts 23:6
h does not disappoint Rom 5:5
rejoicing in **h** Rom 12:12
may the God of **h** Rom 15:13
ought to plow in **h** 1 Cor 9:10
now abide faith, **h** 1 Cor 13:13
h of righteousness Gal 5:5
the **h** of His calling Eph 1:18
the **h** of the gospel Col 1:23
the **h** of glory Col 1:27
the **h** of salvation 1 Thess 5:8
h of eternal life Titus 3:7
to a living **h** 1 Pet 1:3
h that is in you 1 Pet 3:15

HOPE (v) *expect with confidence*
I will **h** in Him Job 13:15
For I **h** in You Ps 38:15
We **h** for justice Is 59:11
are **h-ing** for light Jer 13:16
Gentiles will **h** Matt 12:21
h-s all things 1 Cor 13:7
first to **h** in Christ Eph 1:12
I **h** in the Lord Jesus Phil 2:19
of *things* **h-d** for Heb 11:1
I **h** to come to you 2 John 12

HOPHNI
son of Eli 1 Sam 1:3;4:11

HOPHRA *see* **PHARAOH**

HOR
mountain Num 20:22,23
place of Aaron's death Num 20:28; Deut 32:50

HORDE *throng*
against Babylon A **h** Jer 50:9
h-s of grasshoppers Nah 3:17

HOREB
another name for Mount Sinai Ex 3:1; Deut 4:10; Ps 106:19

HORITES
inhabitants of Mount Seir in Edom Gen 14:6;36:29

HORN
caught...by his **h-s** Gen 22:13
h-s of the altar Ex 29:12
you shall sound a **h** Lev 25:9
with the ram's **h** Josh 6:5
h of my salvation 2 Sam 22:3
the **h**, flute, lyre Dan 3:5
it had ten **h-s** Dan 7:7

HORROR *terror*
h overwhelms me Is 21:4
object of **h** Jer 49:13
clothed with **h** Ezek 7:27
cup of **h** Ezek 23:33

HORSE *animal*
bites the **h-'s** heels Gen 49:17
h-s and chariots of 2 Kin 6:17
A **h** is a false hope Ps 33:17
whip is for the **h** Prov 26:3
slaves *riding* on **h-s** Ecc1 10:7
behold, a black **h** Rev 6:5

HORSE GATE *see* **GATES OF JERUSALEM**

HORSEMEN *cavalry, horse rider*
Pharaoh, his **h** and Ex 14:9
chariots and **h** 1 Kin 10:26
h riding on Ezek 23:12
H charging, Swords Nah 3:3
armies of the **h** Rev 9:16

HOSANNA *acclamation of praise*
H to the Son of Matt 21:9
H in the highest Mark 11:10
H! Blessed is He John 12:13

HOSEA
prophet Hos 1:1,2

HOSHEA
1 *name of Joshua* Num 13:8,16
2 *king of Israel* 2 Kin 15:30;17:6
3 *Ephraim's officer* 1 Chr 27:20
4 *signer of covenant* Neh 10:23

HOSPITABLE *friendly*
h, able to teach 1 Tim 3:2
h, loving what is Titus 1:8
h to one another 1 Pet 4:9

HOSPITALITY *open to guests*
practicing **h** Rom 12:13
show **h** to strangers Heb 13:2

HOST *army, multitude*
all the **h** of heaven Deut 4:19
captain...LORD'S **h** Josh 5:15
LORD of **h-s**, He is Ps 24:10
of the heavenly **h** Luke 2:13

HOSTILE *antagonistic*
h to...Jesus Acts 26:9
set on the flesh is **h** Rom 8:7
h to all men 1 Thess 2:15

HOT *very warm, violent*
when the sun grew **h** Ex 16:21
and **h** displeasure Deut 9:19
My heart was **h** within Ps 39:3
man walk on **h** coals Prov 6:28
neither cold nor **h** Rev 3:15

HOUR *time*
add a *single* **h** to Matt 6:27
watch...for one **h** Matt 26:40
the **h** is at hand Matt 26:45
ninth **h** Jesus cried Mark 15:34
save Me from this **h** John 12:27
the **h** has come John 17:1
the **h** of testing Rev 3:10

HOUSE *home* or *temple*
born in my **h** is my Gen 15:3
passed over the **h-s** Ex 12:27
the **h** of slavery Ex 20:2
consecrates his **h** Lev 27:14
as for me and my **h** Josh 24:15
Set your **h** in order 2 Kin 20:1
h of God forsaken Neh 13:11
h like the spider's Job 27:18
Holiness befits Your **h** Ps 93:5
LORD builds the **h** Ps 127:1
Wisdom...built her **h** Prov 9:1
in My **h** of prayer Is 56:7
O **h** of Israel Jer 18:6
his **h** on the rock Matt 7:24
My **h**...a **h** of Matt 21:13
devour widows' **h-s** Mark 12:40
left **h** or wife or Luke 18:29
In My Father's **h** John 14:2
h not made...hands 2 Cor 5:1
h for a holy 1 Pet 2:5

HOUSE OF GOD / LORD *see* **TEMPLE**

HOUSE OF THE LORD *see* **TABERNACLE**

HOUSEHOLD *family, home*
herds and a great **h** Gen 26:14
stole the **h** idols Gen 31:19
each one with his **h** Ex 1:1
to the ways of her **h** Prov 31:27
like a head of a **h** Matt 13:52
are of God's **h** Eph 2:19
manages his own **h** 1 Tim 3:4
in the **h** of God 1 Tim 3:15

HOUSETOP *roof*
As grass on the **h-s** 2 Kin 19:26
lonely bird on a **h** Ps 102:7
upon the **h-s** Matt 10:27
Peter went...the **h** Acts 10:9

HULDAH
a Hebrew prophetess 2 Kin 22:14; 2 Chr 34:22

HUMAN *mankind, person*
the life of any **h** Lev 24:17
guilt of **h** blood Prov 28:17
they had **h** form Ezek 1:5
tablets of **h** hearts 2 Cor 3:3

HUMBLE (adj) *gentle, modest*
Moses was very **h** Num 12:3
h will inherit Ps 37:11
with the **h** is wisdom Prov 11:2
H, and mounted on Zech 9:9
gentle and **h** in Matt 11:29
along with **h** means Phil 4:12
grace to the **h** James 4:6

HUMBLE (v) *modest*
refuse to **h** yourself Ex 10:3
He might **h** you Deut 8:2
h...and pray 2 Chr 7:14
h-s...as this child Matt 18:4
H yourselves 1 Pet 5:6

HUMILIATE *embarrass*
h-d who seek my hurt Ps 71:24
Neither feel **h-d** Is 54:4
His opponents...**h-d** Luke 13:17

HUMILIATION *embarrassment*
h has overwhelmed me Ps 44:15
go away together in **h** Is 45:16
let our **h** cover us Jer 3:25
In **h** His judgment Acts 8:33

HUMILITY *self-abasement*
before honor...**h** Prov 15:33
with **h** of mind Phil 2:3
clothe...with **h** 1 Pet 5:5

HUNDRED *number* or *many*
Adam had lived one **h** Gen 5:3
h of you will chase Lev 26:8
captains of **h-s** Num 31:14
h pieces of money Josh 24:32
went out by **h-s** 2 Sam 18:4
in companies of **h-s** Mark 6:40

HUNGER (n) *craving, starvation*
in **h**, in thirst Deut 28:48
lions...suffer **h** Ps 34:10
man will suffer **h** Prov 19:15
h is not satisfied Is 29:8
faint because of **h** Lam 2:19
sleeplessness, in **h** 2 Cor 6:5

HUNGER (v) *crave, need food*
the righteous to **h** Prov 10:3
are those who **h** Matt 5:6
to Me will not **h** John 6:35
They will **h** no more Rev 7:16

HUNGRY *empty, needing food*
let you be **h** Deut 8:3
people are **h** and 2 Sam 17:29
h soul He has filled Ps 107:9
If your enemy is **h** Prov 25:21
when a **h** man dreams Is 29:8
He then became **h** Matt 4:2
disciples became **h** Matt 12:1
For I was **h** Matt 25:35
if your enemy is **h** Rom 12:20

HUNT *pursue, seek*
to **h** for game Gen 27:5
h-s a partridge 1 Sam 26:20
evil **h** the violent Ps 140:11
H-ed me down like Lam 3:52

HUNTER *seeker of game*
Nimrod a mighty **h** Gen 10:9
became a skillful **h** Gen 25:27

HUR
1 *helped Moses and Aaron* Ex 17:12;24:14
2 *Bezalel's grandfather* Ex 31:2
3 *king of Midian* Num 31:8
4 *father of Rephaiah* Neh 3:9

HURAM
a Benjamite 1 Chr 8:5
see also **HIRAM / HURAM**

HURT (n) *damage, harm, wound*
Who delight in my **h** Ps 70:2
hoarded...to his **h** Eccl 5:13
your brother is **h** Rom 14:15

HURT (v) *cause pain, wound*
not allow him to **h** Gen 31:7
may be **h** by them Eccl 10:9
will not **h** or destroy Is 11:9
their power to **h** men Rev 9:10

HUSBAND *family head, spouse*
desire...your **h** Gen 3:16
honor to their **h-s** Esth 1:20
crown of her **h** Prov 12:4
is loved by *her* **h** Hos 3:1
divorces her **h** and Mark 10:12
have had five **h-s** John 4:18
if her **h** dies Rom 7:2
have her own **h** 1 Cor 7:2
unbelieving **h** is 1 Cor 7:14
h is the head of Eph 5:23
H-s, love your wives Eph 5:25
h-s of...one wife 1 Tim 3:12
adorned for her **h** Rev 21:2

HUSHAI
servant of David 2 Sam 15:32;16:17

HYMENAEUS
heretical teacher at Ephesus 1 Tim 1:20; 2 Tim 2:17

HYMN *song of praise*
h-s of thanksgiving Neh 12:46
after singing a **h** Matt 26:30
singing **h-s** of praise Acts 16:25
psalms and **h-s** and Eph 5:19

HYPOCRISY *pretense*
full of **h** and Matt 23:28
love be without **h** Rom 12:9
without **h** James 3:17

HYPOCRITE *a pretender*
as the **h-s** do Matt 6:2
and Pharisees, **h-s** Matt 23:13
You **h**, first take Luke 6:42

HYSSOP *fragrant plant*
bunch of **h** and dip it Ex 12:22
scarlet string and **h** Lev 14:4
Purify me with **h** Ps 51:7
upon *a branch of* **h** John 19:29

I

I AM
related to name of God in Hebrew
I WHO I Ex 3:14
I has sent me Ex 3:14
I the LORD Ex 6:2
I the LORD your God Lev 19:3
I the first Is 44:6
I the Son of God Matt 27:43
Jesus said, **I** Mark 14:62
believe that **I** *He* John 8:24
will know that **I** *He* John 8:28
before Abraham...**I** John 8:58
believe that **I** *He* John 13:19
I the Alpha and Rev 1:8
I the first and Rev 1:17

ICE *frost*
turbid because of **i** Job 6:16
womb has come...**i** Job 38:29
casts forth His **i** Ps 147:17

ICHABOD
1 *son of Phinehas* 1 Sam 4:19,20
grandson of Eli 1 Sam 14:3
2 *name commemorates departed glory from Israel* 1 Sam 4:21,22

ICONIUM
city of Asia Minor Acts 14:1,19;16:2; 2 Tim 3:11

IDLE *unemployed, uninvolved*
i man will suffer Prov 19:15
been standing here **i** Matt 20:6
this **i** babbler Acts 17:18

IDOL *false deity, image*
not make...an **i** Ex 20:4
Do not turn to **i-s** Lev 19:4
who makes an **i** or Deut 27:15
the gods...are **i-s** Ps 96:5
who blesses an **i** Is 66:3
abstain from...**i-s** Acts 15:20
guard...from **i-s** 1 John 5:21

IDOLATER *idol worshiper*
covetous, or an **i** 1 Cor 5:11
Do not be **i-s** 1 Cor 10:7
sorcerers and **i-s** Rev 21:8

IDOLATRY *idol worship*
flee from **i** 1 Cor 10:14
i, sorcery, enmities Gal 5:20
and abominable **i-ies** 1 Pet 4:3

IGNORANCE *lack of knowledge*
you worship in **i** Acts 17:23
i that is in them Eph 4:18
silence the **i** of 1 Pet 2:15

IGNORANT *without knowledge*
i was senseless and **i** Ps 73:22
not **i** of his schemes 2 Cor 2:11
and **i** speculations 2 Tim 2:23

ILL *unhealthy, sick*
woman who is **i** Lev 15:33
became mortally **i** Is 38:1
lunatic and is...**i** Matt 17:15
healed many...**i** Mark 1:34

ILLEGITIMATE *bastard*
No one of **i** birth Deut 23:2
borne **i** children Hos 5:7
you are **i** children Heb 12:8

ILLNESS *infirmity, sickness*
sick with the **i** 2 Kin 13:14
after his **i** and Is 38:9
because of a bodily **i** Gal 4:13

ILLUMINE *light up*
God **i-s** my darkness Ps 18:28
fire to **i** by night Ps 105:39
glory of God has **i-d** Rev 21:23
God will **i** them Rev 22:5

IMAGE *copy, likeness*
make man in Our **i** Gen 1:26
i of God He made Gen 9:6
burn their graven **i-s** Deut 7:5
worshiped a molten **i** Ps 106:19
made an **i** of gold Dan 3:1
i and glory of God 1 Cor 11:7
i of the invisible Col 1:15
the **i** of the beast Rev 13:15

IMITATORS *followers*
be **i** of me 1 Cor 4:16
be **i** of God Eph 5:1
i of the churches 1 Thess 2:14

IMMANUEL
1 *son born to a virgin* Is 7:14
a sign to King Ahaz Is 8:8
2 *title of Jesus* Matt 1:23

IMMORAL *lewd, unchaste*
with **i** people 1 Cor 5:9
the **i** man sins 1 Cor 6:18
i men...liars 1 Tim 1:10
i or godless person Heb 12:16
and **i** persons Rev 21:8

IMMORALITY *immoral acts*
no **i** in your midst Lev 20:14
except for **i** Matt 19:9
Flee **i** 1 Cor 6:18
abstain from...**i** 1 Thess 4:3
the wine of her **i** Rev 17:2

IMMORTALITY *everlasting life*
must put on **i** 1 Cor 15:53
alone possesses **i** 1 Tim 6:16
life and **i** to light 2 Tim 1:10

IMPATIENT *restless*
the people became **i** Num 21:4
should I not be **i** Job 21:4
my soul was **i** with Zech 11:8

IMPERISHABLE *indestructible*
wreath, but we an **i** 1 Cor 9:25
will be raised **i** 1 Cor 15:52
inheritance...*is* **i** 1 Pet 1:4

IMPLEMENTS *tools, utensils*
forger of all **i** of Gen 4:22
the **i** of the oxen 1 Kin 19:21

IMPLORE *ask, beseech, entreat*
I **i** you, give glory Josh 7:19
i-d him to avert Esth 8:3
i the compassion of Job 8:5
centurion...**i-ing** Him Matt 8:5
demons *began* to **i** Matt 8:31
I **i** You by God Mark 5:7
They were **i-ing** Him Luke 8:31
I **i-d** the Lord 2 Cor 12:8
i you to walk in a Eph 4:1

IMPORTED *brought in*
chariot was **i** from 1 Kin 10:29
horses were **i** 2 Chr 1:16

IMPOSE *force upon*
i-d hard labor on us Deut 26:6
whatever you **i** on 2 Kin 18:14
you **i** heavy rent Amos 5:11
i-d until a time of Heb 9:10

IMPOSSIBLE *cannot be done*
nothing...will be **i** Gen 11:6
With men this is **i** Matt 19:26
i for God to lie Heb 6:18
without faith it is **i** Heb 11:6

IMPRISON *jail, restrict*
i-ed him at Riblah 2 Kin 23:33
i his princes at will Ps 105:22
not **i** their survivors Obad 14
I used to **i** and beat Acts 22:19

IMPRISONMENT *confinement*
in **i-s**, in tumults 2 Cor 6:5
Remember my **i** Col 4:18
even to **i** as a 2 Tim 2:9

IMPURE *unclean*
her **i** discharge Lev 15:25
eating...with **i** hands Mark 7:2
no immoral or **i** person Eph 5:5

IMPURITY *uncleanness*
menstrual **i** for seven Lev 15:19
i-ies of the sons of Lev 16:19
the **i** of the nations Ezra 6:21
as slaves to **i** Rom 6:19
of **i** with greediness Eph 4:19

INCENSE *fragrant substance*
burn fragrant **i** on Ex 30:7
i as an offering Lev 2:16
gold pans, full of **i** Num 7:86
My altar, to burn **i** 1 Sam 2:28
i on the high places 2 Kin 14:4
i before the LORD 1 Chr 23:13
golden altar of **i** Heb 9:4
the smoke of the **i** Rev 8:4

INCEST *illicit sexual relations*
they...committed **i** Lev 20:12

INCITE *stir up*
i-d David against 2 Sam 24:1
Jezebel...**i-d** him 1 Kin 21:25
I will **i** Egyptians Is 19:2
who **i-s** the people Luke 23:14
Jews **i-d** the devout Acts 13:50

INCLINE *bend, lean*
i your hearts to Josh 24:23
I my heart to Your Ps 119:36
i-s toward wickedness Is 32:6
I Your ear, O LORD Is 37:17
have not **i-d** your ear Jer 35:15

INCOME *wages*
i of the wicked Prov 10:16
i with injustice Prov 16:8
abundance *with its* **i** Eccl 5:10

INCORRUPTIBLE *not impure*
glory of the **i** God Rom 1:23
Christ with *a love* **i** Eph 6:24

INCREASE (n) *multiplication*
the **i** of your herd Deut 7:13
the **i** of your house 1 Sam 2:33
the LORD give you **i** Ps 115:14
i of *His* government Is 9:7

INCREASE (v) *multiply*
If riches **i**, do not Ps 62:10
the righteous **i** Prov 28:28
i-ing in wisdom Luke 2:52
i-ing in...knowledge Col 1:10
Lord cause...to **i** 1 Thess 3:12

INCURABLE *fatal, without cure*
with an **i** sickness 2 Chr 21:18
sickliness and **i** pain Is 17:11
Your wound is **i** Jer 30:12

INDIA
lower Indus valley in S Asia
Esth 1:1;8:9

INDIGNANT *be angry*
i toward His enemies Is 66:14
the ten became i Matt 20:24
Jesus...was i Mark 10:14
i because Jesus had Luke 13:14

INDIGNATION *anger*
God who has i Ps 7:11
Pour out Your i Ps 69:24
lips are filled with i Is 30:27
did fill me with i Jer 15:17
stand before His i Nah 1:6

INFANT *child*
carries a nursing i Num 11:12
an i *who lives* Is 65:20
tongue of the i Lam 4:4
the mouth of i-s Matt 21:16
as to i-s in Christ 1 Cor 3:1

INFECTION *disease*
an i of leprosy Lev 13:2
with the scaly i Lev 13:31
against an i of Deut 24:8

INFERIOR *lower in status*
I am not i to you Job 12:3
i against the honorable Is 3:5
i to...apostles 2 Cor 12:11

INFINITE *unlimited*
His understanding is i Ps 147:5

INFLICT *strike, impose*
frogs...He had i-ed Ex 8:12
i all these curses Deut 30:7
i-s pain, and gives Job 5:18
i-ed many blows Acts 16:23

INGATHERING, FEAST OF *see* **FEASTS**

INHABIT *dwell*
no one would i Job 15:28
She shall be i-ed Is 44:26
build houses and i Is 65:21
those i-ing the desert Jer 9:26
who i the coastlands Ezek 39:6
but not i *them* Zeph 1:13

INHABITANT *resident*
i-s of the cities Gen 19:25
cities...without i Is 6:11
ruins Without i Jer 4:7
i-s of the seacoast Zeph 2:5
i-s of Jerusalem Zech 12:10

INHERIT *receive a legacy*
shall i *it* forever Ex 32:13
humble will i the land Ps 37:11
wise will i honor Prov 3:35
The naive i folly Prov 14:18
gentle...i the earth Matt 5:5
do to i eternal life Luke 10:25
not i the kingdom 1 Cor 6:9
might i a blessing 1 Pet 3:9
who overcomes will i Rev 21:7

INHERITANCE *bequest, legacy*
Levites for an i Num 18:24
the LORD is his i Deut 10:9
the nations as Your i Ps 2:8
will He forsake His i Ps 94:14
man leaves an i Prov 13:22
I...abandoned My i Jer 12:7
Your i a reproach Joel 2:17
A man and his i Mic 2:2
the i will be ours Mark 12:7
we...obtained an i Eph 1:11
the i of the saints Col 1:12
i...imperishable 1 Pet 1:4

INIQUITY *injustice, wickedness*
bear...their i-ies Lev 16:22
the i of the fathers Deut 5:9
those who plow i Job 4:8
O LORD, Pardon my i Ps 25:11
my i I did not hide Ps 32:5
blot out all my i-ies Ps 51:9
sows i will reap Prov 22:8
weighed down with i Is 1:4
the workers of i Is 31:2
die for his own i Jer 31:30
Repent...so that i Ezek 18:30
the bondage of i Acts 8:23
the *very* world of i James 3:6
remembered her i-ies Rev 18:5

INJUNCTION *decree*
establish the i Dan 6:8
that no i or statute Dan 6:15

INJURE *harm, wrong*
who seek to i me Ps 38:12
i-d your neighbors Ezek 22:12
nothing will i you Luke 10:19
do you i one another Acts 7:26

INJURY *wound*
there is no *further* i Ex 21:22
because of my i Jer 10:19
no i...was found Dan 6:23

INJUSTICE *inequity, unfairness*
do no i in judgment Lev 19:15
A God...without i Deut 32:4
there i on my tongue Job 6:30
They devise i-s Ps 64:6
is no i with God Rom 9:14

INK *writing liquid*
I wrote them with i Jer 36:18
with pen and i 3 John 13

INN *lodge for travelers*
no room...in the i Luke 2:7
brought him to...i Luke 10:34

INNKEEPER *traveler's host*
gave them to the i Luke 10:35

INNOCENCE *blamelessness*
wash my hands in i Ps 26:6
be incapable of i Hos 8:5

INNOCENT *blameless*
do not kill the i Ex 23:7
the blood of the i Deut 19:13
i before the LORD 2 Sam 3:28
the i mock them Job 22:19
that shed i blood Prov 6:17
and i as doves Matt 10:16
betraying i blood Matt 27:4
i of this Man's Matt 27:24
holy, i, undefiled Heb 7:26

INQUIRE *ask, seek*
to i of the LORD Gen 25:22
I of God, please Judg 18:5
David i-d of...LORD 1 Sam 23:2
you come to i of Me Ezek 20:3
i-d...where the Christ Matt 2:4
i-d of them the hour John 4:52

INSANE *mad*
a demon and is i John 10:20
I speak as if i 2 Cor 11:23

INSCRIBE *carve, write*
were i-d in a book Job 19:23
i it on a scroll Is 30:8
and i a city on it Ezek 4:1
i *it* on tablets Hab 2:2

INSCRIPTION *writing*
could not read the i Dan 5:8
I will engrave an i Zech 3:9
Pilate...wrote an i John 19:19
i, To An Unknown Acts 17:23

INSECTS
swarms of i on you Ex 8:21
all other winged i Lev 11:23

INSIGHT *discernment*
a counselor with i 1 Chr 26:14
according to his i Prov 12:8
i with understanding Dan 9:22
not gained any i Mark 6:52
In all wisdom and i Eph 1:8

INSIGNIFICANT *unimportant*
was i in Your eyes 2 Sam 7:19
your beginning was i Job 8:7
citizen of no i city Acts 21:39

INSOLENT *arrogant*
acts with i pride Prov 21:24
haters of God, i Rom 1:30

INSPECTION GATE *see* **GATES OF JERUSALEM**

INSPIRED *stimulated*
the love we i in you 2 Cor 8:7
All Scripture is i 2 Tim 3:16

INSTINCT *natural tendency*
as creatures of i 2 Pet 2:12
they know by i Jude 10

INSTRUCT *teach*
Your good Spirit to i Neh 9:20
I will i you Ps 32:8
the wise is i-ed Prov 21:11
i-ed out of the Law Rom 2:18
just as you were i-ed Col 2:7
may i certain men 1 Tim 1:3

INSTRUCTION *teaching*
will walk in My i Ex 16:4
Heed i and be wise Prov 8:33
Get wisdom and i Prov 23:23
i-s to His twelve Matt 11:1
written for our i Rom 15:4
i of the Lord Eph 6:4
goal of our i is love 1 Tim 1:5
i about washings Heb 6:2

INSTRUMENT *object, vessel*
cut...with sharp i-s 1 Chr 20:3
and i-s of music 2 Chr 5:13
with stringed i-s Ps 150:4
he is a chosen i Acts 9:15
i-s of unrighteousness Rom 6:13

INSULT (n) *affront, indignity*
i-s of the nations Ezek 34:29
evil, or i for i 1 Pet 3:9

INSULT (v) *treat with scorn*
and do not i her Ruth 2:15
to i the LORD 2 Chr 32:17
times you have i-ed Job 19:3
i-ing...with the same words Matt 27:44
and i you Luke 6:22
i-ed the Spirit of Heb 10:29

INTEGRITY *honesty*
In the i of my heart Gen 20:5
dealt in truth and i Judg 9:19
holds fast his i Job 2:3
He who walks with i Ps 15:2
have walked in my i Ps 26:1
The i of the upright Prov 11:3

INTELLIGENCE *mental ability*
He deprives of i Job 12:24
gave them...i Dan 1:17
Paulus, a man of i Acts 13:7

INTELLIGENT *bright, smart*
was i and beautiful 1 Sam 25:3
mind of the i seeks Prov 15:14
from *the* wise and i Matt 11:25

INTEND *purpose*
Are you i-ing to kill Ex 2:14
I i to build a house 1 Kin 5:5
i to make My people Jer 23:27
i-ing to betray Him John 12:4
i-ing...to take Paul Acts 20:13

INTENTION *aim, goal*
the i-s of the heart 1 Chr 29:18
i of your heart Acts 8:22
kind i of His will Eph 1:5

INTERCEDE *plead, mediate*
i-d for the people Num 21:7
who can i for him 1 Sam 2:25
And i-d for the Is 53:12
do not i with Me Jer 7:16
Spirit Himself i-s Rom 8:26

INTERCOURSE *copulation*
not have i with Lev 18:20
not have i...animal Lev 18:23
husband has had i Num 5:20

INTEREST *concern* or *usury*
not charge him i Ex 22:25
not take usurious i Lev 25:36
i to a foreigner Deut 23:20
his money at i Ps 15:5
mind on God's i-s Matt 16:23
money...with i Matt 25:27
he has a morbid i 1 Tim 6:4

INTERMARRY
I with us Gen 34:9
shall not i with Deut 7:3
i with the peoples Ezra 9:14

INTERPRET *explain, translate*
no one who could i Gen 41:8
one who i-s omens Deut 18:10
He i the message Is 28:9
unless he i-s 1 Cor 14:5
pray that he may i 1 Cor 14:13

INTERPRETATION *explain*
i-s belong to God Gen 40:8
the dream and its i Judg 7:15
make its i known Dan 5:16
the i of tongues 1 Cor 12:10
of one's own i 2 Pet 1:20

INTIMATE *close*
my i friends have Job 19:14
i with the upright Prov 3:32
separates i friends Prov 16:28

INVADE *attack*
king of Assyria i-d 2 Kin 17:5
nation has i-d my land Joel 1:6
Assyrian i-s our land Mic 5:5

INVALIDATE *nullify*
i-d the word of God Matt 15:6
i-ing the word of Mark 7:13
does not i a covenant Gal 3:17

INVESTIGATE *examine*
the judges shall i Deut 19:18
the plot was i-d Esth 2:23
i, and to seek wisdom Eccl 7:25
having i-d everything Luke 1:3

INVISIBLE *unseen*
His i attributes Rom 1:20
image of the i God Col 1:15
visible and i Col 1:16
eternal, immortal, i 1 Tim 1:17

INVITE *request*
i-d us to impoverish Judg 14:15
you shall i Jesse 1 Sam 16:3
i-d all the king's 2 Sam 13:23
I am i-d by her Esth 5:12
did not i Me in Matt 25:43
i *the* poor Luke 14:13

IRON *metal*
was an i bedstead Deut 3:11
whose stones are i Deut 8:9
had i chariots Judg 1:19
made the i float 2 Kin 6:6
break them...rod of i Ps 2:9
from the i furnace Jer 11:4
as strong as i Dan 2:40
rule...rod of i Rev 19:15

ISAAC
birth, son of Abraham Gen 21:3
offered for sacrifice Gen 22:2
took Rebekah as wife Gen 24
father of twins Gen 25:26
blessed Jacob Gen 27:1-40

ISAIAH
prophet of Judah Is 1:1
son of Amoz 2 Kin 19:2
called Is 6:8ff
under four kings Is 1:1

ISCARIOT
geographical identity of Judas Mark 3:19; John 12:4; 13:26

ISH-BOSHETH
son of Saul 2 Sam 2:8;3:8;4:8

ISHMAEL
1 *son of Abraham* Gen 16:11;17:18;25:17
2 *son of Nethaniah* 2 Kin 25:23
3 *line of Jonathan* 1 Chr 8:38;9:44
4 *Zebadiah's father* 2 Chr 19:11
5 *son of Jehohanan* 2 Chr 23:1
6 *son of Pashhur* Ezra 10:22

ISLAND *surrounded by water*
the many i-s be glad Ps 97:1
He lifts up the i-s Is 40:15
i was called Malta Acts 28:1
every i fled away Rev 16:20

ISOLATE *set apart*
priest shall i *him* Lev 13:4
i him for seven days Lev 13:21
fortified city is i-d Is 27:10

ISRAEL
1 *Jacob* Gen 32:28-32;35:10;37:3
2 *line of Jacob* Gen 34:7
tribal nation Ex 1:7;4:22; Num 10:29
3 *united kingdom* 1 Sam 15:35; 1 Kin 4:1
4 *northern kingdom* 1 Kin 14:19;15:9; 2 Kin 10:29
5 *under Roman rule* Luke 2:32; John 1:49; Rom 9:6

ISSACHAR
1 *son of Jacob* Gen 30:18;49:14
2 *tribe* Num 1:29; Josh 21:28; Rev 7:7
3 *Levite* 1 Chr 26:5

ISSUE (n) *outflow, out go*
first i of the womb Num 3:12
offspring and i Is 22:24
like the i of horses Ezek 23:20
concerning this i Acts 15:2

ISSUE (v) *go forth, put forth*
Moses i-d a command Ex 36:6
shall i from you 2 Kin 20:18
decree was i-d at Esth 3:15
i-d a proclamation Dan 5:29

ITALY
S European country Acts 18:2;27:1,6; Heb 13:24

ITURAEA
region N of Palestine Luke 3:1
tetrarchy of Herod Philip II

IVORY *elephant tusk*
a great throne of i 1 Kin 10:18
silver, i and apes 2 Chr 9:21
Out of i palaces Ps 45:8
every article of i Rev 18:12

J

JABAL
son of Lamech Gen 4:20
father of herders

JABBOK
tributary of Jordan Gen 32:22; Num 21:24; Josh 12:2; Judg 11:13,22

JABESH-GILEAD
town of Gilead Judg 21:8ff
E of Jordan River 1 Sam 11:1,9; 2 Sam 2:4,5

JACINTH *precious stone*
a j, an agate Ex 28:19
the eleventh, j Rev 21:20

JACKALS *wild dogs*
j in their...palaces Is 13:22
ruins, A haunt of j Jer 9:11
a lament like the j Mic 1:8

JACOB
1 *son of Isaac* Gen 25:26
brother of Esau Gen 25:27
obtained birthright Gen 25:33
fled to Aram Gen 28:5,6
marriage Gen 29:1ff
wrestled angel Gen 32:24ff
name changed Gen 35:9,10
went down to Egypt Gen 46:4ff
death and burial Gen 49:28ff
2 *father of Joseph* Matt 1:15,16

JAEL
wife of Heber Judg 4:17
slayer of Sisera Judg 4:21
described as blessed Judg 5:24

JAIL *place of confinement*
put him into the j Gen 39:20
in j in the house Jer 37:15
put them in...j Acts 5:18

JAILER *warden*
sight of the chief j Gen 39:21
chief j did not Gen 39:23
the j to guard them Acts 16:23

JAIR
1 *judge of Israel* Judg 10:3
2 *son of Segub* 1 Chr 2:22
3 *father of Elhanan* 1 Chr 20:5
4 *Mordecai's father* Esth 2:5

JAIRUS
ruler of synagogue Mark 5:22; Luke 8:41

JAMES
1 *son of Zebedee* Matt 4:21
brother of John Matt 10:2
called as apostle Matt 10:2ff
martyred Acts 12:2
2 *son of Alphaeus* Matt 10:3
called as apostle Matt 10:3ff
3 *brother of Jesus* Matt 13:55; Mark 6:3
church leader Acts 12:17;15:13
4 *Judas' father* Luke 6:16

JAPHETH
son of Noah Gen 7:13;9:23,27

JAPHIA
1 *king of Lachish* Josh 10:3
2 *son of David* 2 Sam 5:15
3 *town of Zebulun* Josh 19:12

JAR *container, jug*
and a j of honey 1 Kin 14:3
Bring me a new j 2 Kin 2:20
potter's earthenware j Jer 19:1
j full of sour wine John 19:29

JASHAR
book quoted in Bible Josh 10:13; 2 Sam 1:18

JASON
Christian of Thessalonica Acts 17:5-9; Rom 16:21

JASPER *precious stone*
fourth row...a j Ex 28:20
the onyx, and the j Ezek 28:13
was like a j stone Rev 4:3
of crystal-clear j Rev 21:11

JAVAN
Hebrew word for Greeks or Greece Gen 10:2,4; 1 Chr 1:5,7; Is 66:19; Ezek 27:13,19

JAVELIN *spear*
Stretch out the j Josh 8:18
j *slung* between his 1 Sam 17:6
flashing spear and j Job 39:23
seize *their*...j Jer 50:42

JAW *part of face*
j-s of the wicked Job 29:17
cleaves to my j-s Ps 22:15
j teeth *like* knives Prov 30:14
hooks into your j-s Ezek 38:4

JAWBONE
j of a donkey Judg 15:15
threw the j from Judg 15:17

JEALOUS *envious, zealous*
brothers were j of Gen 37:11
your God, am a j God Ex 20:5
whose name is J, is Ex 34:14
j with My jealousy Num 25:11
He is a j God Josh 24:19
j and avenging God Nah 1:2
j for Jerusalem Zech 1:14
Jews, becoming j Acts 17:5
I will make you j Rom 10:19
love is kind...not j 1 Cor 13:4

JEBUS
Jerusalem Judg 19:10,11; 1 Chr 11:4,5

JEBUSITES
clan or tribe Gen 10:16
inhabitants of Jebus Ex 3:8,17; Josh 15:63; 2 Sam 24:16,18; Ezra 9:1; Zech 9:7

JECONIAH
variant of Jehoiachin's name 1 Chr 3:16,17; Esth 2:6

JEHAZIEL
1 *Benjamite warrior* 1 Chr 12:4
2 *priest* 1 Chr 16:6
3 *son of Hebron* 1 Chr 23:19
4 *son of Zechariah* 2 Chr 20:14

JEHOAHAZ
1 *son of Jehu* 2 Kin 10:35
king of Israel 2 Kin 13:1ff
2 *son of Josiah* 2 Kin 23:30-34
king of Judah 2 Kin 23:30
see also **SHALLUM** 1 Chr 3:15
3 *son of Jehoram* 2 Chr 21:17
also **Ahaziah** 2 Chr 22:1ff

JEHOASH
1 *king of Judah* 2 Kin 11:21
son of Ahaziah 2 Kin 12:1-18
2 *king of Israel* 2 Kin 13:10
son of Jehoahaz 2 Kin 13:25;14:13

JEHOIACHIN
son of Jehoiakim 2 Kin 24:6
king of Judah 2 Kin 24:8-15; 2 Chr 36:8,9; Jer 52:31,33

JEHOIADA
1 *father of Benaiah* 2 Sam 8:18
priest 1 Chr 27:5
2 *son of Benaiah* 1 Chr 27:34
3 *high priest* 2 Kin 11:4, 9
4 *priest* Jer 29:26

JEHOIAKIM
son of King Josiah 2 Kin 23:34; 2 Chr 36:4
king of Judah 2 Kin 23:36; 2 Chr 36:5; Jer 22:18; Dan 1:2
father of Jehoiachin 2 Kin 24:6

JEHORAM
1 *son of Ahab* 2 Kin 3:1
king of Israel 2 Kin 3:6
2 *priest* 2 Chr 17:8
3 *Jehoshaphat's son* 2 Kin 8:16
king of Judah 2 Kin 8:25,29
see also **JORAM**

JEHOSHAPHAT
1 *son of Ahilud* 2 Sam 8:16
2 *Son of Paruah* 1 Kin 4:17
3 *son of Asa* 1 Kin 15:24
king of Judah 1 Kin 22:2-51; 2 Chr 17:1-12
4 *father of Jehu* 2 Kin 9:2,14
5 *wadi E of Jerusalem* Joel 3:2,12

JEHU
1 *prophet, son of Hanani* 1 Kin 16:1,7,12; 2 Chr 19:2
2 *king of Israel* 1 Kin 19:16; 2 Kin 9:14,30; 2 Chr 22:7
3 *man of Judah* 1 Chr 2:38
4 *Simeonite* 1 Chr 4:35
5 *Benjamite* 1 Chr 12:3

JEMIMAH
daughter of Job Job 42:14

JEPHTHAH
a Gileadite Judg 11:1
judge of Israel Judg 11:2-40

JEREMIAH
1 *lived in Libnah* 2 Kin 23:31
2 *man of Manasseh* 1 Chr 5:24
3 *three individuals who joined David* 1 Chr 12:4,10,13
4 *prophet* Jer 1:1
called Jer 1:2-10
put in stocks Jer 20:2,3
life threatened Jer 26
put in prison Jer 32:2;37:13ff
taken to Egypt Jer 43:1-6
5 *son of Habazziniah* Jer 35:3
6 *priest* Neh 10:2
7 *priest from Babylon* Neh 12:1

JERICHO
city in Jordan Valley Josh 3:16
N of Dead Sea Josh 6:1; 1 Kin 16:34; Luke 18:35

JEROBOAM
1 *Solomon's warrior* 1 Kin 11:28
first king of N Kingdom 1 Kin 12:26,27; 2 Chr 10:13
made gold calves 1 Kin 12:28
2 *son of Joash* 2 Kin 14:27
king of Israel 2 Kin 14:28,29

JERUBBAAL
name of Gideon Judg 6:32
judge of Israel Judg 7:1

JERUSALEM
city called Salem Gen 14:18
city called Jebus Judg 1:21;19:10
David's capital 2 Sam 5:5,6
capital of united kingdom 1 Kin 2:36;11:42
site of temple 1 Kin 6:2;8:6,12
destroyed by Babylonians Jer 52:12-14
rebuilt by remnant Neh 2:11-20;12:27
city of Roman period Matt 2:1,3;21:1,10; Luke 13:34; Acts 11:2,22
new Jerusalem Rev 3:12;21:2,10

JESHUA
1 *line of Aaron* 1 Chr 24:11
2 *under Kore* 2 Chr 31:15
3 *high priest* Ezra 3:2; Neh 7:7
4 *of Pahath-moab* Ezra 2:6; Neh 7:11
5 *part of remnant* Ezra 2:40; Neh 7:43
6 *aided Ezra* Neh 8:7
7 *village in Judah* Neh 11:26
see also **JOSHUA**

JESHURUN
poetic name for Israel Deut 32:15;33:5,26; Is 44:2

JESSE
father of David 1 Sam 16:1,8; 2 Sam 20:1; 1 Kin 12:16; 1 Chr 2:12,13

JEST *joke, mock*
appeared...be **j-ing** Gen 19:14
Against whom do you **j** Is 57:4

JESUS
1 *name of the Lord* Matt 1:21; Luke 1:31
birth in Bethlehem Matt 1:18-25; Luke 2:1-7
youth in Nazareth Matt 2:19ff
baptized Matt 3:13ff; Mark 1:9ff; Luke 3:21; John 1:31ff
tempted Matt 4:1-11; Mark 1:12; Luke 4:1ff
called disciples Matt 4:18ff; Mark 1:16ff; Luke 5:1ff
transfigured Matt 17:1ff; Mark 9:2ff; Luke 9:28ff
triumphal entry to Jerusalem Matt 21:1ff; Mark 11:1ff; Luke 19:29ff
crucified Matt 27:31ff; Mark 15:20ff; Luke 23:26ff; John 19:16ff
resurrected Christ Matt 28:1ff; Mark 16:1ff; Luke 24:13ff; John 20:11ff
ascended to the Father Mark 16:19; Luke 24:50ff; Acts 1:9ff
2 *Jewish Christian called Justus* Col 4:11

JETHRO
priest of Midian Ex 3:1
Moses' father-in-law Ex 4:18;18:1-12

JEW(S)
originally an inhabitant of Judah, a Judean 2 Kin 16:6
Judean shortened to Jew during exile 2 Kin 25:25
synonym for Hebrew Ezra 4:12,23; Neh 4:1,2; Esth 4:3,7; Jer 34:9
later term for all Israelites in the land and in Diaspora Matt 27:11; Mark 7:3; Luke 23:51; John 4:9; Acts 22:3; Rom 3:1; Gal 3:28; Rev 2:9

JEWEL *precious stone*
precious than **j-s** Prov 3:15
better than **j-s** Prov 8:11
adorns...her **j-s** Is 61:10
the **J** of *his* kingdom Dan 11:20

JEWISH
pertaining to Jews Neh 5:1; Esth 6:13; John 2:6; Acts 13:6

JEZEBEL
1 *wife of Ahab* 1 Kin 21:5ff; 2 Kin 9:7ff
2 *woman at Thyatira* Rev 2:20

JEZREEL
1 *valley and plain* Josh 17:16; Judg 6:33; Hos 1:5
2 *fortified town* Josh 19:18; 1 Kin 18:45; 2 Kin 8:29;9:30
3 *descendant of Etam* 1 Chr 4:3
4 *son of Hosea* Hos 1:4

JOAB
1 *son of Zeruiah* 2 Sam 8:16
David's nephew 2 Sam 17:25
David's commander 2 Sam 20:23; 1 Chr 11:6
2 *son of Seraiah* 1 Chr 4:14
3 *father of those returning from captivity* Ezra 2:6;8:9; Neh 7:11

JOANNA
wife of Chuza Luke 8:3
ministered to Jesus Luke 24:10

JOASH
1 *father of Gideon* Judg 6:11,31
2 *son of Ahab* 1 Kin 22:26; 2 Chr 18:25
3 *son of Ahaziah* 2 Kin 11:2
king of Judah 2 Chr 24:1-4
4 *son of Jehoahaz* 2 Kin 13:9
king of Israel 2 Kin 13:25
5 *line of Shelah* 1 Chr 4:22
6 *son of Becher* 1 Chr 7:8
7 *a Benjamite* 1 Chr 12:3
8 *official of David* 1 Chr 27:28

JOB
pious man from Uz Job 1:1
experienced tragedy Job 2:7,8
showed great endurance Job 2:9,10; James 5:11

JOB *occupation*
workmen...**j** to **j** 2 Chr 34:13

JOCHEBED
mother of Moses Ex 6:20; Num 26:59

JOEL
1 *son of Samuel* 1 Sam 8:2
2 *line of Simeon* 1 Chr 4:35
3 *line of Reuben* 1 Chr 5:4
4 *chief of Gadites* 1 Chr 5:12
5 *ancestor of Samuel* 1 Chr 6:36
6 *son of Izrahiah* 1 Chr 7:3
7 *brother of Nathan* 1 Chr 11:38
8 *Gershonite Levite* 1 Chr 15:7;26:22
9 *son of Pedaiah* 1 Chr 27:20
10 *Kohathite Levite* 2 Chr 29:12
11 *son of Nebo* Ezra 10:43
12 *son of Zichri* Neh 11:9
13 *prophet* Joel 1:1; Acts 2:16

JOHN
1 *father of Peter* John 1:42
2 *the Baptist* Matt 3:1
baptizing Matt 3:13
beheaded Mark 6:25
birth foretold Luke 1:13
son of Zacharias Luke 1:57ff
praised by Jesus Luke 7:28
preached John 1:15
3 *the apostle* Matt 10:2
called by Jesus Matt 4:21
Sons of Thunder Mark 3:17
inner circle Matt 17:1
request refused Mark 10:35ff
assigned the care of Mary John 19:26,27
with Peter Acts 3:1,3
4 *Jewish leader* Acts 4:6
5 *Mark, evangelist* Acts 12:12,25

JOIN *bring together, couple*
do not **j** your hand Ex 23:1
j field to field Is 5:8
j...in hypocrisy Dan 11:34
God...**j-ed** together Matt 19:6
j-ed him...believed Acts 17:34
j...*me* in suffering 2 Tim 1:8

JOINT *juncture*
bones are out of **j** Ps 22:14
together by the **j-s** Col 2:19
both **j-s** and marrow Heb 4:12

JOKTAN
person and tribe descended from Shem Gen 10:25,26,29; 1 Chr 1:19,20,23

JONAH
prophet of Israel Jon 1:1
son of Amittai 2 Kin 14:25
disobedient Jon 1:3
preached to Nineveh Jon 3:4

JONATHAN
1 *son of Gershom* Judg 18:30
2 *son of King Saul* 1 Sam 13:16;14:49
friend of David 1 Sam 18:1
3 *son of Abiathar* 2 Sam 15:36
4 *son of Shimei* 2 Sam 21:21
5 *son of Jada* 1 Chr 2:32
6 *son of Shagee* 1 Chr 11:34
7 *official of David* 1 Chr 27:25
8 *David's uncle* 1 Chr 27:32

JOPPA
seaport W of Jerusalem 2 Chr 2:16; Ezra 3:7; Jon 1:3; Acts 9:36

JORAM
1 *son of Toi* 2 Sam 8:10
2 *son of Ahab* 2 Kin 8:16
king of Israel 2 Kin 8:25
3 *line of Eliezer* 1 Chr 26:25
4 *son of Jehoshaphat* Matt 1:8
king of Judah
see also **JEHORAM**

JORDAN
1 *river in Palestine* Gen 32:10; Josh 3:17; Judg 8:4; 2 Kin 5:10; Matt 3:6
2 *valley* Gen 13:10,11

JOSEPH
1 *son of Jacob* Gen 30:23,24
sold by brothers Gen 37:28
put in prison Gen 40:3
prime minister Gen 41:41
revealed himself Gen 45:4
death Gen 50:26
2 *father of spy* Num 13:7ff
3 *son of Asaph* 1 Chr 25:9
4 *son of Bani* Ezra 10:42
5 *son of Shebaniah* Neh 12:14
6 *husband of Mary* Matt 1:18;2:13; Luke 2:16; John 6:42
7 *brother of Jesus* Matt 13:55
see also **JOSES**
8 *brother of James the Less* Matt 27:56
see also **JOSES**
9 *of Arimathea* Matt 27:57ff
in Sanhedrin (Council) Mark 15:43
disciple of Jesus John 19:38
provided tomb Matt 27:57
10 *ancestor of Jesus* Luke 3:24
11 *ancestor of Jesus* Luke 3:30
12 *surname Barsabbas* Acts 1:23
13 *Barnabas* Acts 4:36

JOSES
1 *brother of James the Less* Mark 15:40
see also **JOSEPH**
2 *brother of Jesus* Mark 6:3
see also **JOSEPH**

JOSHUA
1 *Moses' successor* Deut 31:23
attended Moses Num 11:28
chosen by God Num 27:18
encouraged by God Josh 1:1-9
charged Israel Josh 23:1ff
death Josh 24:29
2 *of Beth-shemesh* 1 Sam 6:14
3 *governor* 2 Kin 23:8
4 *high priest* Hag 1:1,12; Zech 3:1ff
see also **JESHUA**

JOSIAH
1 *son of Amon* 2 Kin 21:24
king of Judah 2 Kin 21:26
removed false worship 2 Kin 23:19,24; 2 Chr 34:33
responded to the Law 2 Chr 34:15-28
2 *son of Zephaniah* Zech 6:10

JOTHAM
1 *son of Gideon* Judg 9:5ff
2 *king of Judah* 2 Kin 15:5
son of Uzziah 2 Chr 27:2
3 *line of Caleb* 1 Chr 2:47

JOURNEY *traveling, trip*
Let us take our **j** Gen 33:12
day's **j** on the other Num 11:31
seek...a safe **j** Ezra 8:21
a bag for *your* **j** Matt 10:10
nothing for *your* **j** Luke 9:3
Sabbath day's **j** away Acts 1:12
on frequent **j-s** 2 Cor 11:26

JOURNEYED *traveled*
about as they **j** east Gen 11:2
Jacob **j** to Succoth Gen 33:17
the sons of Israel **j** Num 22:1
j from the river Ezra 8:31

JOY *delight, happiness*
raise sounds of **j** 1 Chr 15:16
shouted aloud for **j** Ezra 3:12
see His face with **j** Job 33:26
Restore to me the **j** Ps 51:12
j at Your name Ps 89:12
godly ones sing for **j** Ps 132:9
Everlasting **j** will be Is 61:7
their mourning into **j** Jer 31:13
with great **j** Matt 2:10
enter into the **j** Matt 25:21
j in heaven over one Luke 15:7
j in the Holy Spirit Rom 14:17
love, **j**, peace Gal 5:22
make my **j** complete Phil 2:2

JOYFUL *feeling gladness*
be altogether **j** Deut 16:15
j with gladness Ps 21:6
shall reap with **j** Ps 126:5
j heart is good Prov 17:22

JOYFULLY *full of joy, happy*
go **j** with the king Esth 5:14
Shout **j** to God, all Ps 66:1
They shout **j** together Is 52:8
to praise God **j** Luke 19:37

JUBAL
inventor of lyre and pipe Gen 4:21

JUBILANT *elated*
no...**j** shouting Is 16:10
Is this your **j** *city* Is 23:7
because you are **j** Jer 50:11
they may become **j** Jer 51:39

JUBILEE, YEAR OF
return of ancestral possessions every fiftieth year
year of liberty Lev 25:8ff

JUDAH
1 *son of Jacob*
Gen 29:35;37:26;44:14;49:8,10
2 *tribe* Num 1:27; Judg 1:8; 2 Sam 2:4; 1 Kin 12:20
3 *border city* Josh 19:34
4 *S kingdom* 1 Kin 14:21; 1 Chr 9:1; Ps 60:7; Jer 20:4
5 *relative of Kadmiel* Ezra 2:40
6 *urged by Ezra to put away foreign wife* Ezra 10:23
7 *Benjamite* Neh 11:9
8 *Levite who returned from captivity* Neh 12:8
9 *participant in wall dedication* Neh 12:34
10 *musician* Neh 12:36

JUDAISM *Jewish way of life*
manner of life in J Gal 1:13
advancing in J Gal 1:14

JUDAS
1 *Iscariot* Matt 10:4
used by Satan Luke 22:3
son of Simon John 6:71
treasurer John 13:29
betrayed Jesus John 18:2
2 *Jesus' brother* Matt 13:55; Mark 6:3
3 *apostle* Luke 6:16; Acts 1:13
4 *Judas of Galilee* Acts 5:37
5 *of Damascus* Acts 9:11
6 *Barsabbas* Acts 15:22,27

JUDE
brother of Jesus Matt 13:55; Mark 6:3
brother of James Jude 1

JUDEA
Roman province in Palestine based on earlier Judah
Matt 2:1; Mark 1:5; Luke 2:4; John 11:7

JUDEAN
language (Hebrew)
2 Kin 18:26,28; Is 36:11, 13
see also **CANAAN**
see also **HEBREW**

JUDGE (n) *leader*
J of all the earth Gen 18:25
prince or a j over us Ex 2:14
LORD was with the j Judg 2:18
For God Himself is j Ps 50:6
unrighteous j said Luke 18:6
one Lawgiver and J James 4:12

JUDGE (v) *pass judgment*
LORD j between you Gen 16:5
Moses sat to j the Ex 18:13
LORD will j...earth 1 Sam 2:10
coming to j the earth Ps 98:9
He will j the poor Is 11:4
Do not j...will not be **j-d** Matt 7:1
Son...world to j John 3:17
Law...not j a man John 7:51
not come to j the John 12:47
able to j...thoughts Heb 4:12
adulterers God will j Heb 13:4

JUDGMENT *condemnation*
I will execute **j-s** Ex 12:12
partiality in j Deut 1:17
let j be executed Ezra 7:26
will not stand in the j Ps 1:5
in the day of j Matt 10:15
j, that the light John 3:19
resurrection of j John 5:29
My j is just John 5:30
after this *comes* j Heb 9:27
incur a stricter j James 3:1
not fall under j James 5:12
kept for the day of j 2 Pet 3:7
j of the great day Jude 6
to execute j upon all Jude 15
His j-s are true Rev 19:2

JUMP *leap*
legs with which to j Lev 11:21
if a fox should j Neh 4:3
j-ed up, and came Mark 10:50

JUNIPER *tree*
slept under a j tree 1 Kin 19:5
The j, the box tree Is 60:13
like a j in the Jer 48:6

JUST *fair, right*
shall have j balances Lev 19:36
a man be j with God Job 25:4
Hear a j cause, O LORD Ps 17:1
He is j and endowed Zech 9:9
My judgment is j John 5:30
the j for *the* unjust 1 Pet 3:18

JUSTICE *fairness, righteousness*
shall not distort j Deut 16:19
Does God pervert j Job 8:3
j to the afflicted Job 36:6
Righteousness and j Ps 89:14
do not understand j Prov 28:5
j is turned back Is 59:14
let j roll down Amos 5:24
j and mercy and Matt 23:23
acknowledged...j Luke 7:29
grant to your slaves j Col 4:1

JUSTIFICATION *vindication*
because of our j Rom 4:25
j of life to all men Rom 5:18

JUSTIFY *declare guiltless*
how...j ourselves Gen 44:16
they j the righteous Deut 25:1
he **j-ied** himself Job 32:2
wishing to j himself Luke 10:29
these...He also **j-ied** Rom 8:30
God...**j-ies** Rom 8:33
seeking to be **j-ied** Gal 2:17

JUSTUS
1 *Joseph, apostolic candidate* Acts 1:23
also called Barsabbas
2 *Titus, Corinthian disciple* Acts 18:7
3 *Jewish Christian* Col 4:11

JUTTAH
Levitical city in Judah Josh 15:55;21:16

K

KADESH / KADESH-BARNEA
desert oasis in Negev Gen 14:7
Israelite encampment Num 13:26;33:37

KEDAR
1 *son of Ishmael* Gen 25:13
2 *tribal descendants* Is 42:11

KEDEMAH
1 *son of Ishmael* Gen 25:15
2 *tribal descendants* 1 Chr 1:31

KEDESH
1 *city in S Judah* Josh 15:23
2 *city of Issachar* 1 Chr 6:72
3 *city of Naphtali* Josh 12:22
4 *city of refuge, in Galilee* Josh 20:7

KEEP *hold, guide, preserve*
k the way of the LORD Gen 18:19
love Me and **k** My Ex 20:6
shall **k** your sabbath Lev 23:32
LORD bless you, and **k** Num 6:24
to **k** the Passover Matt 26:18
if anyone **k-s** My John 8:51
he will **k** My word John 14:23
k-ing faith and a 1 Tim 1:19
k yourself free from 1 Tim 5:22
k his tongue...evil 1 Pet 3:10

KEEPER *guard, protector*
Am I my brother's **k** Gen 4:9
been **k-s** of livestock Gen 46:32
The LORD is your **k** Ps 121:5
I, the LORD, am its **k** Is 27:3

KEILAH
1 *town of Judah* Josh 15:44; 1 Sam 23:1ff; Neh 3:17,18
2 *line of Caleb* 1 Chr 4:19

KENAZ
1 *Esau's grandson* Gen 36:10,11
2 *father of Othniel* Josh 15:17
3 *line of Caleb* 1 Chr 4:15

KENITE(S)
Canaanite tribe Gen 15:19; Num 24:21
tribe of metal-workers Judg 4:11; 1 Sam 15:6

KENIZZITE
Canaanite tribe in S Palestine and Edom Gen 15:19; Num 32:12; Josh 14:14

KEREN-HAPPUCH
daughter of Job Job 42:14

KERIOTH
1 *town of Judah* Josh 15:25
2 *town in Moab* Jer 48:41; Amos 2:2

KETURAH
second wife of Abraham Gen 25:1,4; 1 Chr 1:32,33

KEY *unlocking tool*
k-s of the kingdom Matt 16:19
the **k** of knowledge Luke 11:52
k-s of death and of Rev 1:18
k of the bottomless pit Rev 9:1

KEZIAH
daughter of Job Job 42:14

KIDNEYS *innards*
two **k** and the fat Ex 29:13
remove with the **k** Lev 3:15
He splits my **k** open Job 16:13

KIDRON
brook and valley between Jerusalem and Mount of Olives 2 Sam 15:23; 2 Kin 23:6; 2 Chr 29:16; John 18:1

KILL *take life*
for Cain **k-ed** him Gen 4:25
k-ed every firstborn Ex 13:15
who **k-s** a man shall Lev 24:21
LORD **k-s** and makes 1 Sam 2:6
Am I God, to **k** 2 Kin 5:7
anger **k-s** the simple Job 5:2
he **k-s** the innocent Ps 10:8
A time to **k** Eccl 3:3
unable to **k** the Matt 10:28
k-ed, and be raised Luke 9:22
do you seek to **k** Me John 7:19
Get up, Peter, **k** and Acts 10:13
the letter **k-s**, but 2 Cor 3:6
who **k** their father 1 Tim 1:9
k a third of mankind Rev 9:15

KIND (adj) *good, tender*
be **k** to this people 2 Chr 10:7
He Himself is **k** Luke 6:35
love is **k** 1 Cor 13:4
be **k** to one another Eph 4:32

KIND (n) *group, variety*
fruit after their **k** Gen 1:11
plant all **k-s** of trees Lev 19:23
all **k-s** of evil Matt 5:11
k-s of tongues 1 Cor 12:28
every **k** of impurity Eph 4:19

KINDLE *cause to burn*
anger...was **k-d** Num 11:10
His breath **k-s** coals Job 41:21
man to **k** strife Prov 26:21
all you who **k** a fire Is 50:11
k-d a fire in Zion Lam 4:11

KINDNESS *tenderness*
teaching of **k** is on Prov 31:26
to love **k**, And to Mic 6:8
with deeds of **k** Acts 9:36
k and...of God Rom 11:22
joy, peace, patience, **k** Gal 5:22
compassion, **k** Col 3:12
tasted the **k** of the 1 Pet 2:3
godliness, brotherly **k** 2 Pet 1:7

KINDRED *relative*
her people or her **k** Esth 2:10
destruction of my **k** Esth 8:6
no one...of **k** spirit Phil 2:20

KING *monarch, regent*
the **k-'s** highway Num 20:17
no **k** in Israel Judg 17:6
appoint a **k** for us 1 Sam 8:5
anointed David **k** 2 Sam 5:3
my K and my God Ps 5:2
The LORD is K forever Ps 10:16
Who is the **k** of glory Ps 24:8
will shatter **k-s** Ps 110:5
By me **k-s** reign Prov 8:15
He will...before **k-s** Prov 22:29
The Creator...your K Is 43:15
O K of the nations Jer 10:7
born K of the Jews Matt 2:2
Are You the K of Matt 27:11
your K is coming John 12:15
no **k** but Caesar John 19:15
K of **k-s** and Lord 1 Tim 6:15
God, honor the **k** 1 Pet 2:17

KINGDOM *domain, monarchy*
his **k** was Babel Gen 10:10
to Me a **k** of priests Ex 19:6
tear the **k** from 1 Kin 11:11
will establish his **k** 1 Chr 28:7
the **k** is the LORD'S Ps 22:28
Sing to God, O **k-s** Ps 68:32
an everlasting **k** Ps 145:13
k against **k** Is 19:2
k of heaven is at Matt 3:2
showed Him...**k-s** Matt 4:8
Your **k** come Matt 6:10
sons of the **k** Matt 13:38
keys of the **k** Matt 16:19
in My Father's **k** Matt 26:29
enter the **k** of God Mark 10:24
to give you the **k** Luke 12:32
cannot see the **k** of John 3:3
preaching the **k** Acts 28:31
k of His beloved Son Col 1:13
to His heavenly **k** 2 Tim 4:18
faith conquered **k-s** Heb 11:33
heirs of the **k** James 2:5

KINSMAN *relative*
of my master's **k** Gen 24:48
he took his **k-men** Gen 31:23
a man has no **k** Lev 25:26

Naomi had a **k** of her Ruth 2:1
k-men stand afar off Ps 38:11
Herodion, my **k** Rom 16:11

KIRIATHAIM
1 *Reubenite city* Num 32:37; Josh 13:19
2 *Levitical city* 1 Chr 6:76

KIRIATH-ARBA
old name of Hebron Gen 23:2; Josh 14:15;15:13,54; Judg 1:10
city of Refuge Josh 20:7

KIRIATH-JEARIM
Gibeonite town Josh 9:17; Judg 18:12; Jer 26:20
location of ark of covenant 1 Sam 6:21;7:1,2; 2 Chr 1:4

KISH
1 *father of Saul* 1 Sam 9:3;10:21
2 *son of Jeiel* 1 Chr 8:30
3 *son of Mahli* 1 Chr 23:21
4 *son of Abdi* 2 Chr 29:12
5 *a Benjamite* Esth 2:5

KISHON
battle scene Judg 4:7
river Judg 4:13;5:21
priests of Baal slain on its bank 1 Kin 18:40

KISS (n) *expression of affection*
threw a **k** from my Job 31:27
the **k-es** of his mouth Song 1:2
You gave Me no **k** Luke 7:45
betraying...with a **k** Luke 22:48
with a holy **k** Rom 16:16
with a **k** of love 1 Pet 5:14

KISS (v) *expression of affection*
come close and **k** Gen 27:26
let me **k** my father 1 Kin 19:20
I would **k** you Song 8:1
Whomever I **k** Mark 14:44
not...to **k** My feet Luke 7:45

KITTIM
1 *grandson of Japheth* Gen 10:4; 1 Chr 1:7
2 *island of Cyprus* Num 24:24; Jer 2:10; Dan 11:30

KNEAD *work dough, clay*
took flour, **k-ed** it 1 Sam 28:24
the women **k** dough Jer 7:18

KNEE *part of body*
strengthened feeble **k-s** Job 4:4
k-s began knocking Dan 5:6
every **k** will bow Rom 14:11
every **k** should bow Phil 2:10

KNEEL *bend, rest on knee*
made the camels **k** Gen 24:11
people **k-ed** to drink Judg 7:6
k before the LORD Ps 95:6
knelt...before Him Matt 27:29
man ran...**knelt** Mark 10:17
He **knelt** down Luke 22:41

KNIFE *cutting instrument*
k to slay his son Gen 22:10
jaw teeth *like* **k-ves** Prov 30:14
with a scribe's **k** Jer 36:23

KNIT *joined together*
Jonathan was **k** to 1 Sam 18:1
k me together with Job 10:11
his thighs are **k** Job 40:17
His hand they are **k** Lam 1:14
k together in love Col 2:2

KNOCK *smite, strike*
his knees began **k-ing** Dan 5:6
k, and it will be Matt 7:7
stand outside and **k** Luke 13:25
he **k-ed** at the door Acts 12:13
at the door and **k** Rev 3:20

KNOW *experience, understand*
like one of Us, **k-ing** Gen 3:22
make **k-n** the statutes Ex 18:16
k that my Redeemer Job 19:25
Make me **k** Your ways Ps 25:4
He **k-s** the secrets Ps 44:21
k that I am God Ps 46:10
made **k-n** His salvation Ps 98:2
Try me and **k** my Ps 139:23
You **k** me Jer 12:3
left hand **k** what Matt 6:3
k...by their fruits Matt 7:20
I never **knew** you Matt 7:23
God **k-s** your hearts Luke 16:15
you will **k** the truth John 8:32
I **k** My own John 10:14
k-ing that His hour John 13:1
k that I love You John 21:15
and **k** all mysteries 1 Cor 13:2
who **knew** no sin 2 Cor 5:21
k the love of Christ Eph 3:19
value of **k-ing** Christ Phil 3:8
k...I have believed 2 Tim 1:12
k...eternal life 1 John 5:13
I **k** your deeds Rev 2:2

KNOWLEDGE *information*
tree of the **k** of good Gen 2:9
LORD is a God of **k** 1 Sam 2:3
anyone teach God **k** Job 21:22
k is too wonderful Ps 139:6
the beginning of **k** Prov 1:7
fools hate **k** Prov 1:22
Wise...store up **k** Prov 10:14
k increases power Prov 24:5
would He teach **k** Is 28:9
in accordance with **k** Rom 10:2
K makes arrogant 1 Cor 8:1
k, it will be done 1 Cor 13:8
have no **k** of God 1 Cor 15:34
love...surpasses **k** Eph 3:19
treasures of...**k** Col 2:3
grow in...grace and **k** 2 Pet 3:18

KOHATH
son of Levi Gen 46:11; Num 3:17; Josh 21:5

KOHATHITES
line of Kohath Num 3:30;4:34; Josh 21:4

KOR *measure of capacity*
k-s of fine flour 1 Kin 4:22
20,000 **k-s** of barley 2 Chr 2:10
100 **k-s** of wheat Ezra 7:22
a bath from *each* **k** Ezek 45:14

KORAH
1 *son of Esau* Gen 36:5
2 *opposed Moses* Num 16:8,16
3 *son of Hebron* 1 Chr 2:43
4 *a Kohathite* 1 Chr 6:37

L

LABAN
1 *Abraham's kinsman* Gen 24:29
Rachel's father Gen 29:10,16
2 *place in the desert* Deut 1:1

LABOR (n) *work, childbirth*
fruits of your **l-s** Ex 23:16
their **l** to the locust Ps 78:46
bread of painful **l-s** Ps 127:2
return for their **l** Eccl 4:9
in **l** and hardship 2 Cor 11:27
fruitful **l** for me Phil 1:22
faith and **l** of love 1 Thess 1:3
cried out, being in **l** Rev 12:2

LABOR (v) *toil, work*
Six days you shall **l** Ex 20:9
l in vain who build Ps 127:1
for whom am **l-ing** Eccl 4:8
l-ed over you in vain Gal 4:11

LABORER *workman*
l-s for his vineyard Matt 20:1
Call the **l-s** and pay Matt 20:8
l-s into His harvest Luke 10:2
l is worthy of his Luke 10:7

LACHISH
city in Judah Josh 10:3; 2 Kin 14:19; 2 Chr 32:9

LACK (n) *deficiency, need*
where there is no **l** Judg 18:10
for **l** of instruction Prov 5:23
for **l** of a shepherd Ezek 34:5
l of self-control 1 Cor 7:5

LACK (v) *be deficient, need*
shall not **l** anything Deut 8:9
l-ing in counsel Deut 32:28
man **l-ing** sense Prov 7:7
am I still **l-ing** Matt 19:20
One thing you **l** Mark 10:21
not **l-ing** in any gift 1 Cor 1:7
if any...**l-s** wisdom James 1:5

LAD *boy*
God heard the **l** Gen 21:17
the **l** is not *with us* Gen 44:31
the **l** was dead 2 Kin 4:32
a **l** here who has five John 6:9

LADDER *steps*
l...set on the earth Gen 28:12

LADY *woman*
Your noble **l-ies** Ps 45:9
elder to the chosen **l** 2 John 1

LAISH
1 *a Benjamite* 1 Sam 25:44; 2 Sam 3:15
2 *place in N Palestine later called Dan* Judg 18:27,29

LAKE *pool, water*
standing by the **l** Luke 5:1
wind...on the **l** Luke 8:23
into the **l** and was Luke 8:33
into the **l** of fire Rev 20:10

LAMB *young sheep*
l for the burnt Gen 22:7
shall redeem with a **l** Ex 34:20
l without defect Lev 14:10
will dwell with the **l** Is 11:6
l...led to slaughter Is 53:7
wolf and the **l** shall Is 65:25
send you out as **l-s** Luke 10:3
Behold, the **L** of God John 1:29
Tend My **l-s** John 21:15
l before its shearer Acts 8:32
Worthy is the **L** Rev 5:12
blood of the **L** Rev 12:11

LAME *crippled, disabled*
was **l** in both feet 2 Sam 9:13
feet to the **l** Job 29:15
Then the **l** will leap Is 35:6
the **l** walk Matt 11:5
l from his mother's Acts 14:8

LAMECH
1 *in linage of Cain* Gen 4:17,18
2 *father of Noah* Gen 5:28,29

LAMENT (n) *dirge, wail*
this **l** over Saul 2 Sam 1:17
chanted a **l** 2 Chr 35:25
I must make a **l** Mic 1:8

LAMENT (v) *mourn, wail*
house of Israel **l-ed** 1 Sam 7:2
her gates will **l** Is 3:26
fishermen will **l** Is 19:8
And **l** over you Ezek 27:32
weep and **l** over her Rev 18:9

LAMENTATION *weeping*
great...sorrowful **l** Gen 50:10
in Ramah, **L** *and* Jer 31:15
your songs into **l** Amos 8:10
made loud **l** over him Acts 8:2

LAMP *light*
You are my **l** 2 Sam 22:29
l-s of pure gold 2 Chr 4:20
his **l** goes out Job 18:6
Your word is a **l** Ps 119:105
commandment is a **l** Prov 6:23
l of the body Matt 6:22
l-s are going out Matt 25:8
l-s in the upper room Acts 20:8
l shining in a dark 2 Pet 1:19
seven **l-s** of fire Rev 4:5

LAMPSTAND *candlestick*
l of pure gold Ex 25:31
and a chair and a **l** 2 Kin 4:10
puts it on a **l** Luke 8:16
will remove your **l** Rev 2:5

LAND *country, earth*
let the dry **l** appear Gen 1:9
famine in the **l** Gen 12:10
I have given this **l** Gen 15:18
out of the **l** of Egypt Ex 6:13
l flowing with milk Deut 6:3
in to possess the **l** Josh 1:11
l of their captivity 2 Chr 6:38
will heal their **l** 2 Chr 7:14
the **l** of the living Job 28:13
will inherit the **l** Ps 37:11
In a dry and weary **l** Ps 63:1
l be born in one day Is 66:8
again to this **l** Jer 24:6
l is filled with blood Ezek 9:9
smite the **l** with a Mal 4:6
darkness...all the **l** Matt 27:45
owned a tract of **l** Acts 4:37

LANDOWNER *landlord*
slaves of the **l** Matt 13:27
kingdom...like a **l** Matt 20:1
l who planted a Matt 21:33

LANGUAGE *speech, word*
according to his **l** Gen 10:5
earth used the same **l** Gen 11:1
speech or difficult **l** Ezek 3:5
in figurative **l** John 16:25
speak in his own **l** Acts 2:6
many kinds of **l-s** 1 Cor 14:10

LANGUISH *faint*
l-ed because of the Gen 47:13
My soul **l-es** for Ps 119:81
never **l** again Jer 31:12
refresh...who **l-es** Jer 31:25

LAODICEA
city in Asia Minor Col 2:1
location of early church Col 4:15; Rev 1:11;3:14

LAODICEANS
people of Laodicea Col 4:16

LAPIS LAZULI *precious stone*
polishing *was* like **l** Lam 4:7
like **l** in appearance Ezek 1:26
the jasper; The **l** Ezek 28:13

LARGE *big, great, huge*
tears in l measure Ps 80:5
a l upper room Mark 14:15
a l crowd Luke 7:11
what l letters Gal 6:11

LAST *final, utmost*
breathed his l Gen 25:8
In the l days Is 2:2
first will be l Matt 19:30
The l Adam 1 Cor 15:45
at the l trumpet 1 Cor 15:52
in these l days Heb 1:2
it is the l hour 1 John 2:18
the first and the l Rev 1:17

LATIN
language of the Roman Empire one of three languages written on Jesus' cross John 19:20

LATTICE *trellis*
fell through the l 2 Kin 1:2
looked out...my l Prov 7:6
peering through...l Song 2:9

LAUGH *be amused, mock*
Why did Sarah l Gen 18:13
will l at violence Job 5:22
l at your calamity Prov 1:26
weep, and a time to l Eccl 3:4
began **l-ing** at Him Matt 9:24

LAUGHINGSTOCK *derision*
l among the peoples Ps 44:14
was not Israel a l Jer 48:27
I have become a l Lam 3:14

LAUGHTER *amusement*
God has made l for Gen 21:6
Even in l the heart Prov 14:13
Sorrow is better than l Eccl 7:3

LAVER *wash basin*
make a l of bronze Ex 30:18
set the l between Ex 40:7
anoint the l Ex 40:11

LAW *scripture, statute*
tablets with the l Ex 24:12
Moses wrote this l Deut 31:9
found the...l 2 Kin 22:8
walk in My l 2 Chr 6:16
l...is perfect Ps 19:7
I delight in Your l Ps 119:70
abolish the L or the Matt 5:17
Our L...not judge John 7:51
by that l He ought John 19:7
by a l of faith Rom 3:27
L brings...wrath Rom 4:15
not under l Rom 6:14
Is the L sin Rom 7:7
the L is holy Rom 7:12
L...become our tutor Gal 3:24
thereby fulfill the l Gal 6:2
L...nothing perfect Heb 7:19

LAWFUL *legal, right*
not l for him to eat Matt 12:4
Is it l to heal Matt 12:10
l...man to divorce Mark 10:2
All things are l 1 Cor 6:12

LAWGIVER *lawmaker*
The LORD is our l Is 33:22
one L and Judge James 4:12

LAWLESS *illegal, without law*
l one will be 2 Thess 2:8
are l and rebellious 1 Tim 1:9
from every l deed Titus 2:14

LAWYER *interpreter of law*
a l, asked Him *a* Matt 22:35
One of the l-s said Luke 11:45
Woe to you l-s Luke 11:52

LAY *place, put*
laid him on the altar Gen 22:9
l My hand on Egypt Ex 7:4
laid its cornerstone Job 38:6
l my glory in the dust Ps 7:5
he l-s up deceit Prov 26:24
laid Him in a tomb Mark 15:46
l-s down His life John 10:11
I l down My life John 10:15
have you **laid** Him John 11:34
I L in Zion a stone Rom 9:33
l-ing aside falsehood Eph 4:25
l-ing hold of...hope Heb 6:18

LAYMAN *non-ecclesiastic*
l shall not eat *them* Ex 29:33
married to a l Lev 22:12
l who comes near Num 3:10

LAZARUS
1 *beggar* Luke 16:20-25
2 *brother of Mary and Martha* John 11:1,2,5,11,43

LAZY *idle, slothful*
Because they are l Ex 5:8
You are l, *very* l Ex 5:17
You wicked, l slave Matt 25:26
beasts, l gluttons Titus 1:12

LEAD (n) *metal*
They sank like l Ex 15:10
an iron stylus and l Job 19:24
l is consumed by Jer 6:29
l in the furnace Ezek 22:18

LEAD (v) *direct, guide*
God **led** the people Ex 13:18
cloud by day to l Ex 13:21
l-s me beside quiet Ps 23:2
L me in Your truth Ps 25:5
led captive *Your* Ps 68:18
little boy will l Is 11:6
lamb that is **led** to Is 53:7
not l us into Matt 6:13
l astray...the elect Mark 13:22
led Him...crucify Mark 15:20
and l-s them out John 10:3
led by the Spirit Rom 8:14
led captive a host Eph 4:8
that l-s to salvation 2 Tim 3:15

LEADER *director, guide*
Let us appoint a l Num 14:4
one l of every tribe Num 34:18
l over My people 1 Kin 14:7
the l like the servant Luke 22:26
Obey your l-s Heb 13:17

LEADING (adj) *chief, noted*
gathered l men Ezra 7:28
number...l women Acts 17:4
l men of the Jews Acts 28:17

LEAF *foliage*
sewed fig l-ves Gen 3:7
sound of a driven l Lev 26:36
its l does not wither Ps 1:3
puts forth its l-ves Matt 24:32

LEAH
wife of Jacob Gen 29:23,30
mother of Reuben, Simeon, Levi and Judah Gen 29:32-35

LEAN (adj) *thin*
seven l...ugly cows Gen 41:27
my flesh has grown l Ps 109:24
and the l sheep Ezek 34:20

LEAN (v) *incline, rest*
may l against them Judg 16:26
l...own understanding Prov 3:5
l on the God of Israel Is 48:2

LEAP *jump, spring*
l-ing and dancing 2 Sam 6:16
I can l over a wall Ps 18:29
baby **l-ed** in her Luke 1:41
and l *for joy* Luke 6:23
l-ed up and *began* Acts 14:10

LEARN *get knowledge*
l to fear the LORD Deut 31:13
I may l Your statutes Ps 119:71
have l **l-ed** wisdom Prov 30:3
will they l war Is 2:4
l from Me Matt 11:29
l-ed to be content Phil 4:11
He **l-ed** obedience Heb 5:8

LEARNING (n) *knowledge*
increase *his* l Prov 9:9
l of the Egyptians Acts 7:22
great l is driving Acts 26:24

LEAST *insignificant*
l of my master's 2 Kin 18:24
greatest to the l 2 Chr 34:30
l in the kingdom Matt 5:19
the one who is l...is Matt 11:11
l of the apostles 1 Cor 15:9
very l of all saints Eph 3:8

LEATHER *animal skin*
man with a l girdle 2 Kin 1:8
a l belt around his Matt 3:4
and *wore* a l belt Mark 1:6

LEAVE *abandon, depart, forsake*
shall l his father Gen 2:24
arise, l this land Gen 31:13
not l me defenseless Ps 141:8
kindness and truth l Prov 3:3
l the ninety-nine Matt 18:12
Peace I l with you John 14:27
I am **l-ing**...world John 16:28
L your country Acts 7:3

LEAVEN *yeast*
no l found in your Ex 12:19
not be baked with l Lev 6:17
seven days no l shall Deut 16:4
heaven is like l Matt 13:33
little l leavens the 1 Cor 5:6

LEAVENED *raised by yeast*
whoever eats what is l Ex 12:19
with cakes of l bread Lev 7:13
not eat l bread Deut 16:3
until it was all l Matt 13:33

LEBANON
mountain range N of Israel Josh 9:1; Judg 3:3; 1 Kin 5:6
showing God's greatness Ps 29:6
symbol of prosperity Ps 92:12

LEG *part of body*
l-s are pillars of Song 5:15
Uncover the l Is 47:2
not break His l-s John 19:33

LEGAL *lawful*
has a l matter Ex 24:14
Give me l protection Luke 18:3

LEGION *division, group*
twelve l-s of angels Matt 26:53
My name is L Mark 5:9
man who had...l Mark 5:15
L; for many demons Luke 8:30

LEMUEL
royal author of section of Proverbs Prov 31:1,4

LEND *loan*
l-ing them money Neh 5:10
l-s...on interest Ezek 18:13
l, expecting nothing Luke 6:35
l me three loaves Luke 11:5

LENDER *loaner*
becomes the l-'s slave Prov 22:7
l like the borrower Is 24:2

LENGTH
the l of the ark Gen 6:15
l of days and years Prov 3:2
breadth and l and Eph 3:18
l and width...equal Rev 21:16

LEOPARD *animal*
l will lie down with Is 11:6
Or the l his spots Jer 13:23
Like a l I will lie Hos 13:7
beast...was like a l Rev 13:2

LEPER *one having leprosy*
As for the l Lev 13:45
King Uzziah...a l 2 Chr 26:21
a l came to Him Matt 8:2
cleanse *the* l-s Matt 10:8
home of Simon the l Mark 14:3

LEPROSY *infectious disease*
of l on the skin Lev 13:2
mark of l on a Lev 14:34
an infection of l Deut 24:8
cure him of his l 2 Kin 5:3
his l was cleansed Matt 8:3

LEPROUS *having leprosy*
hand was l like snow Ex 4:6
is a l malignancy Lev 13:51
ten l...met Him Luke 17:12

LET *allow, permit*
L there be light Gen 1:3
L My people go Ex 5:1
L the children alone Matt 19:14
l this cup pass from Matt 26:39
Do not l your heart be John 14:1

LETTER *epistle* or *symbol*
a l sent to Solomon 2 Chr 2:11
smallest l or stroke Matt 5:18
You are our l 2 Cor 3:2
I caused you sorrow 2 Cor 7:8
large l-s I am writing Gal 6:11

LEVEL *flat, plain*
lead me in a l path Ps 27:11
path of the righteous l Is 26:7
stood on a l place Luke 6:17

LEVI
1 *son of Jacob* Gen 34:25
2 *tribe* Num 1:49; Rev 7:7
3 *two ancestors of Jesus* Luke 3:24,29
4 *apostle* Mark 2:14; Luke 5:27,29

LEVIATHAN
symbolic monster of the deep Job 3:8; Ps 104:26; Is 27:1

LEVITES
descendants of Levi Ex 6:19,25
charged with the care of the sanctuary Num 1:50;3:41

LEVY (n) *payment, tax*
the LORD's l Num 31:38
l *fixed by* Moses 2 Chr 24:6

LEVY (v) *impose a tax*
l a tax for the LORD Num 31:28
l-ied forced laborers 1 Kin 9:21

LEWDNESS *lascivious, lust*
land...full of l Lev 19:29
not commit this l Ezek 16:43
I will uncover her l Hos 2:10

LIAR *one telling lies*
who...prove me a l Job 24:25
a poor man than a l Prov 19:22
I will be a l like John 8:55
hypocrisy of l-s 1 Tim 4:2
we make Him a l 1 John 1:10

LIBATION *see* **OFFERINGS**

LIBERTY *freedom*
I will walk at l Ps 119:45
proclaim l to captives Is 61:1
spy out our l Gal 2:4
the *law* of l James 1:25

LIBNAH
1 *place in wilderness* Num 33:21
2 *Canaanite city* Josh 10:29; 2 Kin 23:31
a Levitical city 1 Chr 6:57

LIBYA
country in N Africa Ezek 30:5; Acts 2:10

LICK *lap up*
dogs shall l up your 1 Kin 21:19
his enemies l the dust Ps 72:9
dogs were...**l-ing** Luke 16:21

LIE (n) *false statement*
speak **l-s** go astray Ps 58:3
tells **l-s** will perish Prov 19:9
prophesy a l to you Jer 27:10
the father of **l-s** John 8:44
truth of God for a l Rom 1:25
no l is of the truth 1 John 2:21

LIE (v) *make false statement*
nor l to one another Lev 19:11
l-d to Him with their Ps 78:36
l-d about the LORD Jer 5:12
l to the Holy Spirit Acts 5:3
not l to one another Col 3:9
impossible...God to l Heb 6:18

LIE (v) *recline*
when you l down Deut 11:19
she **lay** at his feet Ruth 3:14
Saul **lay** sleeping 1 Sam 26:7
makes me l down Ps 23:2
lying in a manger Luke 2:12

LIFE *living* or *salvation*
the breath of l Gen 2:7
l for l Ex 21:23
l...is in the blood Lev 17:11
Our l for yours Josh 2:14
my l is *but* breath Job 7:7
Who redeems your l Ps 103:4
the springs of l Prov 4:23
way of l and...death Jer 21:8
to everlasting l Dan 12:2
take my l from me Jon 4:3
worried about your l Matt 6:25
loses his l for My Matt 16:25
His l a ransom for Matt 20:28
to inherit eternal l Mark 10:17
l is more than food Luke 12:23
but have eternal l John 3:16
out of death into l John 5:24
I am the bread of l John 6:35
lays down his l John 10:11
resurrection and...l John 11:25
truth, and the l John 14:6
lay down his l for John 15:13
walk in newness of l Rom 6:4
the Spirit gives l 2 Cor 3:6
Christ, who is our l Col 3:4
an undisciplined l 2 Thess 3:11
receive...crown of l James 1:12
lay down our **l-ves** 1 John 3:16
book of l of the Lamb Rev 13:8

LIFEBLOOD
I will require your l Gen 9:5
poured out their l Is 63:6
l of the innocent Jer 2:34

LIFETIME *length of life*
Throughout his l 2 Chr 34:33
His favor is for a l Ps 30:5
my l of futility Eccl 7:15
as the l of a tree Is 65:22

LIFT *exalt, raise*
l up your eyes and Gen 13:14
l up your staff and Ex 14:16
l up your voice Job 38:34
One who **l-s** my head Ps 3:3
I Will l up my eyes Ps 121:1
will not l up sword Is 2:4
Spirit **l-ed** me up Ezek 3:14
Son of Man be **l-ed** John 3:14
He was **l-ed** up Acts 1:9
l-ing up holy hands 1 Tim 2:8

LIGHT *brightness, lamp*
Let there be l Gen 1:3
Israel had l in Ex 10:23
l of the wicked Job 18:5
LORD is my l Ps 27:1
And a l to my path Ps 119:105
like the l of dawn Prov 4:18
walk in the l of the Is 2:5
your l has come Is 60:1
stars for l by night Jer 31:35
the l of the world Matt 5:14
body will be full of l Matt 6:22
L of revelation to Luke 2:32
There was the true L John 1:9
I am the L John 8:12
while you have...L John 12:35
l of the gospel 2 Cor 4:4
walk as children of l Eph 5:8
Father of l-s James 1:17
if we walk in the l 1 John 1:7

LIGHTNING *flash of light in sky*
thunder and l flashes Ex 19:16
He spreads His l Job 36:30
makes l for the rain Jer 10:13
l...from the east Matt 24:27
appearance...like l Matt 28:3

LIKENESS *similarity*
according to Our l Gen 1:26
an idol, or any l Ex 20:4
the l of sinful flesh Rom 8:3
made in the l of men Phil 2:7

LILY *flower*
The l of the valleys Song 2:1
blossom like the l Hos 14:5
l-ies of the field Matt 6:28

LIMIT *end, extent*
there is no l 1 Chr 22:16
no l to windy words Job 16:3
set a l for the rain Job 28:26
no l to the treasure Nah 2:9

LINE *boundary* or *cord*
draw your *border* l Num 34:7
ran from...battle l 1 Sam 4:12
a l into the Nile Is 19:8
plumb l in the hand Zech 4:10

LINEN *type of cloth*
makes l garments Prov 31:24
buy...a l waistband Jer 13:1
pulled free of the l sheet Mark 14:52
wrapped Him...l Mark 15:46
saw the l wrappings John 20:5
clothed in fine l Rev 19:14

LINTEL *horizontal crosspiece*
blood on the l Ex 12:23
l *and* five-sided 1 Kin 6:31

LION *wild animal*
Judah is a l-'s whelp Gen 49:9
a l or a bear 1 Sam 17:34
hunt me like a l Job 10:16
tear my soul like a l Ps 7:2
are bold as a l Prov 28:1
cast into the l-s' Dan 6:16
like a roaring l 1 Pet 5:8

LIPS *part of mouth*
My l will praise Ps 63:3
With her flattering l Prov 7:21
Your l, *my* bride Song 4:11
a man of unclean l Is 6:5
honors Me with...l Matt 15:8

LIQUOR *alcoholic drink*
concerning wine and l Mic 2:11
drink no wine or l Luke 1:15

LISTEN *hear, heed*
Pharaoh will not l Ex 7:4
l to His voice Deut 4:30
L...commandments Deut 11:27
scoffer does not l Prov 13:1
L to your father Prov 23:22
draw near to l Eccl 5:1
L to Me, O Jacob Is 48:12
L...another parable Matt 21:33
care what you l to Mark 4:24
l-ing to the word Luke 5:1
My Son...l to Him Luke 9:35

LITERATURE *writings*
teach them the l Dan 1:4
every *branch of* l Dan 1:17

LITTLE *small quantity*
a l lower than God Ps 8:5
a l boy will lead Is 11:6
You of l faith Matt 6:30
forgiven l, loves l Luke 7:47
a l leaven leavens 1 Cor 5:6
l children, abide 1 John 2:28

LIVE (v) *reside* or *be alive*
eat, and l forever Gen 3:22
does not l by bread Deut 8:3
my Redeemer l-s Job 19:25
Let my soul l Ps 119:175
Listen, that you may l Is 55:3
can these bones l Ezek 37:3
righteous will l by Hab 2:4
l-d in...Nazareth Matt 2:23
not l on bread alone Matt 4:4
l even if he dies John 11:25
because I l John 14:19
shall l by faith Rom 1:17
Christ died and l-d Rom 14:9
no longer l who l Gal 2:20
to l is Christ Phil 1:21
worship Him who l-s Rev 4:10

LIVER *internal organ*
the lobe of the l Ex 29:13
l of the sin offering Lev 9:10
pierces through his l Prov 7:23
he looks at the l Ezek 21:21

LIVESTOCK *domestic animals*
was very rich in l Gen 13:2
their l to Joseph Gen 47:17
l of Egypt died Ex 9:6
large number of l Num 32:1

LIVING (adj) *alive*
man became a l being Gen 2:7
voice of the l god Deut 5:26
Divide the l child 1 Kin 3:25
Son of the l God Matt 16:16
given you l water John 4:10
I am the l bread John 6:51
l and holy sacrifice Rom 12:1
became a l soul 1 Cor 15:45
temple of the l God 2 Cor 6:16
word of God is l Heb 4:12

LIVING (n) *what is alive*
mother of all *the* l Gen 3:20
land of the l Job 28:13
that the l may know Dan 4:17
God...of the l Matt 22:32
judge the l and the 1 Pet 4:5

LOAD *burden*
in all their l-s Num 4:27
l alone bear the l Deut 1:12

LOAF *portion of bread*
gave him a l of bread Jer 37:21
asks for a l Matt 7:9
five l-ves and two Matt 14:17

LO-AMMI
second son of Hosea Hos 1:9

LOAN *something lent*
your neighbor a l Deut 24:10
rich with l-s Hab 2:6

LOATHE *despise, detest*
I l-d *that* generation Ps 95:10
sated man l-s honey Prov 27:7
I l the arrogance of Amos 6:8

LOATHSOME *detestable*
l to the Egyptians Gen 46:34
like l food to me Job 6:7
l and malignant sore Rev 16:2

LOCK (n) *tuft of hair*
seven l-s of my hair Judg 16:13
flowing l-s of...head Song 7:5
a l of my head Ezek 8:3

LOCK (v) *secure, shut*
l the door behind 2 Sam 13:17
l-ed quite securely Acts 5:23
l up...the saints Acts 26:10

LOCUST *grasshopper*
wind brought the l-s Ex 10:13
you may eat: the l Lev 11:22
come in like l-s Judg 6:5
leap like the l Job 39:20
l-s have no king Prov 30:27
like the swarming l Nah 3:17
food was l-s and wild Matt 3:4

LOD / LYDDA
town of Benjamin SE of coastal Jaffa 1 Chr 8:12; Neh 11:35; Acts 9:32-38

LODGE *dwell, spend the night*
where you l, I will l Ruth 1:16
drank and l-d there Judg 19:4
In his neck l-s Job 41:22
l in the wilderness Ps 55:7

LODGING (adj) *dwelling*
fodder at the l place Gen 42:27
about at the l place Ex 4:24
A wayfarers' l place Jer 9:2

LOFTINESS *elevated, haughty*
l of man will be Is 2:11
l of your dwelling Obad 3

LOFTY *grand, high*
built You a l house 1 Kin 8:13
high and l mountain Is 57:7

LOG *beam, wood*
he who splits l-s Eccl 10:9
l out of your own eye Matt 7:5

LOINS *lower back*
with your l girded Ex 12:11
Gird up your l 2 Kin 4:29
l are full of anguish Is 21:3
having girded your l Eph 6:14

LOIS
grandmother of Timothy 2 Tim 1:5

LONELY *alone, isolated*
I am **l** and afflicted Ps 25:16
makes a home for the **l**
Ps 68:6
How **l** sits the city Lam 1:1

LONG (adj) *extended*
there was a **l** war 2 Sam 3:1
L life is in her Prov 3:16
you make **l** prayers
Matt 23:14
if a man has **l** hair
1 Cor 11:14

LONG (v) *desire, want*
Who **l** for death Job 3:21
my soul **l-s** for You Is 26:9
l-ing to be fed Luke 16:21
I **l** to see you Rom 1:11
angels **l** to look 1 Pet 1:12
l for the pure milk 1 Pet 2:2

LOOK *see, stare*
Do not **l** behind you
Gen 19:17
afraid to **l** at God Ex 3:6
LORD **l-s** at...heart 1 Sam 16:7
L upon my affliction Ps 25:18
The sea **l-ed** and fled Ps 114:3
not **l** on the wine Prov 23:31
l eagerly for Him Is 8:17
l to the Holy One Is 17:7
l on Me...pierced Zech 12:10
L at the birds of Matt 6:26
l-ing up...heaven Matt 14:19
plow and **l-ing** back
Luke 9:62
l on the fields John 4:35
l on Him...pierced John 19:37
l-ing for the blessed
Titus 2:13
l-ing for...heavens 2 Pet 3:13

LOOSE *release*
l the cords of Orion Job 38:31
have **l-d** my bonds Ps 116:16
l on earth shall be Matt 16:19
you **l** on earth Matt 18:18

LORD *personal name of God*
Old Testament
Different Hebrew words are translated as Lord
LORD *(Yahweh)* Gen 4:1; Ex 3:2,15; Ps 23:1; Is 40:31; Ezek 11:23
Lord GOD *(Adonai Yahweh)* Gen 15:2; 2 Sam 7:18,19; Is 1:24; Ezek 28:6; Hab 3:19
LORD **God** *(Yahweh Elohim)* Gen 2:4; Ps 59:5;68:18; Jer 15:16; Jon 1:9
Lord *(Adonai)* Gen 18:27; Ex 4:10; Josh 3:11; Ps 68:19; Mic 4:13
LORD GOD *(Yah Yahweh)* Is 12:2
New Testament
Different Greek words are translated as Lord
Lord *(Kyrios, refers to either the Father or the Son)* Matt 1:20; John 11:2; Acts 5:19; 2 Cor 5:6; 1 Thess 4:16
Lord *(Despotes, refers to the Father)* Luke 2:29; Acts 4:24; Rev 6:10
Lord God *(Kyrios Theos, refers to either the Father or the Son)* Luke 1:32; Rev 1:8;11:17;16:7;18:8
Lord Jesus *(Kyrios Iesous)* Mark 16:19; Luke 24:3; Acts 4:33;7:59
Lord Jesus Christ *(Kyrios Iesous Christos)* Acts 15:26; Rom 1:7;5:1; 1 Cor 1:10; Eph 1:2,3; 1 Thess 5:9; James 2:1

LORD *human master, ruler*
Hear us, my **l** Gen 23:6
not my **l** be angry Gen 31:35
Moses, my **l** Num 11:28
l-s of...Philistines Judg 16:27
counsel of my **l** Ezra 10:3
l-s of the nations Is 16:8
his **l** commanded Matt 18:25
write to my **l** Acts 25:26

LO-RUHAMAH
daughter of Hosea Hos 1:6,8

LOSE *mislay, suffer loss*
do not **l** courage 2 Chr 15:7
lost their confidence
Neh 6:16
stars **l** their Joel 2:10
his life will **l** it Matt 10:39
that which was **lost**
Matt 18:11
not **l** his reward Mark 9:41
whoever **l-s** his life Luke 9:24

LOSS *damage, what is lost*
might not suffer **l** Dan 6:2
damage and great **l**
Acts 27:10
might not suffer **l** 2 Cor 7:9
all things to be **l** Phil 3:8

LOST (adj) *missing, ruined*
like a **l** sheep Ps 119:176
have become **l** sheep Jer 50:6
l sheep...of Israel Matt 10:6
the wine is **l** Mark 2:22

LOST (n) *without God*
l will seek the **l** Ezek 34:16
sent only to the **l** Matt 15:24

LOT
nephew of Abraham Gen 12:5;19:15,36

LOT *portion* or *decision process*
one **l** for the LORD Lev 16:8
clothing they cast **l-s** Ps 22:18
your **l** with us Prov 1:14
let us cast **l-s** Jon 1:7
tear it, but cast **l-s** John 19:24
l fell to Matthias Acts 1:26

LOUD *great, noisy*
very **l** trumpet sound
Ex 19:16
with a **l** shout Ezra 3:13
Jesus cried...**l** voice
Matt 27:50
heard...a **l** voice Rev 1:10

LOVE (n) *compassion, devotion*
l covers all Prov 10:12
in unchanging **l** Mic 7:18
l will grow cold Matt 24:12
abide in My **l** John 15:10
Greater **l** has no one
John 15:13
demonstrates His...**l** Rom 5:8
separate us from...**l** Rom 8:39
l edifies 1 Cor 8:1
l is kind 1 Cor 13:4
Pursue **l** 1 Cor 14:1
l of Christ controls
2 Cor 5:14
through **l** serve one Gal 5:13
fruit...is **l** Gal 5:22
speaking...truth in **l** Eph 4:15
l of money is a root
1 Tim 6:10
for **l** is from God 1 John 4:7
God is **l** 1 John 4:16
l casts out fear 1 John 4:18
have left your first **l** Rev 2:4

LOVE (v)
who **l** Me and keep My
Ex 20:6
l your neighbor as Lev 19:18
l the LORD your God Deut 6:5
the LORD **l-d** Israel 1 Kin 10:9
l Your testimonies
Ps 119:119
LORD **l-s** He reproves Prov 3:12
friend **l-s** at all Prov 17:17
Do not **l** sleep Prov 20:13
A time to **l** Eccl 3:8
Hate evil, **l** good Amos 5:15
do not **l** perjury Zech 8:17
l your enemies Matt 5:44
l to stand and pray Matt 6:5
God so **l-d** the world
John 3:16
you **l** one another John 13:34
l-s a cheerful giver 2 Cor 9:7
Husbands, **l**...wives Eph 5:25
Do not **l** the world
1 John 2:15
whom I **l**, I reprove Rev 3:19

LOVERS *one who desires, loves*
l have been crushed Jer 22:20
l called to my **l** Lam 1:19
the hands of your **l**
Ezek 16:39
I will go after my **l** Hos 2:5
l of pleasure...**l** of 2 Tim 3:4

LOVINGKINDNESS *compassion*
His **l** is upon Israel Ezra 3:11
abundant in **l** and Ps 86:15
sing of the **l** of the Ps 89:1
By **l** and truth Prov 16:6
with everlasting **l** Is 54:8

LOWLAND *low hills*
country and in the **l** Deut 1:7
the Negev and the **l**
Josh 10:40
sycamores in the **l** 2 Chr 1:15
the cities of the **l** Jer 32:44
see also **SHEPHELAH**

LOWLY *humble, little*
He sets on high...**l** Job 5:11
He regards the **l** Ps 138:6
associate with the **l**
Rom 12:16

LOYALTY *faithfulness*
Is this your **l** 2 Sam 16:17
proclaims his own **l** Prov 20:6
l delight in **l** Hos 6:6

LUKE
associate of Paul 2 Tim 4:11; Philem 24
author of Luke and Acts Luke 1:1; Acts 1:1
physician Col 4:14

LUKEWARM *tepid*
because you are **l** Rev 3:16

LUST *sexual desire*
looks at...woman with **l**
Matt 5:28
from youthful **l-s** 2 Tim 2:22
You **l** and do not James 4:2
l of the eyes 1 John 2:16

LUXURIANT *lush, productive*
beneath...**l** tree 1 Kin 14:23
Israel is a **l** vine Hos 10:1

LUXURY *extravagance*
L is not fitting for Prov 19:10
clothed and live in **l**
Luke 7:25

LUZ
1 *ancient name of Bethel* Gen 28:19;48:3
2 *town in Aram* Judg 1:26

LYCAONIA
Roman province in Asia Minor Acts 14:6

LYDDA *see* **LOD**

LYDIA
1 *seller of purple dyes and goods* Acts 16:14,40
2 *region on the W coast of Asia Minor* Jer 46:9

LYING (adj) *false*
with a **l** tongue Ps 109:2
hatred *has* **l** lips Prov 10:18
l pen of the scribes Jer 8:8
and **l** divination Ezek 13:6

LYRE *stringed instrument*
play the **l** and pipe Gen 4:21
prophesy with **l-s** 1 Chr 25:1
Awake, harp and **l** Ps 57:8

LYSTRA
a Lycaonian town Acts 14:6;16:1,2

M

MACEDONIA
Roman province Acts 16:9,12
N Greece Phil 4:15; 1 Tim 1:3
visited by Paul Acts 16:10; 2 Cor 2:13

MACHIR
1 *grandson of Joseph* Josh 17:1
2 *son of Ammiel* 2 Sam 9:4,5

MACHPELAH
cave near Hebron Gen 23:17,19
Sarah's burial place Gen 23:19
Abraham buried there Gen 25:9
burial place of Jacob, Isaac, Rebekah, and Leah Gen 49:29ff;50:13

MAD *insane*
makes a wise man **m** Eccl 7:7
nations are going **m** Jer 51:7

MADMAN *insane person*
behaving as a **m** 1 Sam 21:14
m who prophesies Jer 29:26

MADNESS *lunacy*
laughter, It is **m** Eccl 2:2
consider...**m** and folly
Eccl 2:12

MAGADAN
village on the Sea of Galilee Matt 15:39

MAGDALENE
Mary Matt 27:56,61
from village of Magdala Mark 15:40,47; John 20:1,18

MAGI
wise men from Persia who visited Jesus, Mary, and Joseph Matt 2:1,7,16

MAGIC *sorcery*
practicing **m** Acts 8:9
who practiced **m** Acts 19:19

MAGICIAN *sorcerer, wizard*
called for...**m-s** Gen 41:8
the **m-s** of Egypt Ex 7:11
of any **m**, conjurer or
Dan 2:10
found a **m** Acts 13:6

MAGISTRATE
appear before the **m**
Luke 12:58
to the chief **m-s** Acts 16:20

MAGNIFY *extol, praise*
name...be **m-ied** 2 Sam 7:26
You **m** him Job 7:17
O **m** the LORD with me
Ps 34:3
have **m-ied** Your word
Ps 138:2
Jesus was...**m-ied** Acts 19:17
I **m** my ministry Rom 11:13

MAGOG
1 *son of Japheth* 1 Chr 1:5
2 *region in Asia Minor or further N ruled by Gog* Ezek 38:2;39:6
see also GOG

MAHANAIM
city in Trans-Jordan Josh 13:26,30
city of refuge Josh 21:38
Levitical city 1 Chr 6:80

MAHER-SHALAL-HASH-BAZ
symbolic name of one of Isaiah's sons Is 8:3

MAHLAH
1 *daughter of Zelophehad* Num 26:33;27:1; Josh 17:3
2 *a Manassite* 1 Chr 7:18

MAHLON
husband of Ruth Ruth 1:5;4:10

MAID
Hagar, Sarai's **m** Gen 16:8
gave my **m** to my Gen 30:18
I am Ruth your **m** Ruth 3:9
way of a man...a **m** Prov 30:19

MAIDENS *young woman*
at the Nile...her **m** Ex 2:5
m...tambourines Ps 68:25

MAIDSERVANT *female slave*
do...to your **m** Deut 15:17
give Your **m** a son 1 Sam 1:11
let your **m** speak 2 Sam 14:12
while your **m** slept 1 Kin 3:20

MAJESTIC *dignified, grand*
Who is like You, **m** Ex 15:11
with His **m** voice Job 37:4
How **m** is Your name Ps 8:1
They are the **m** ones Ps 16:3
m is His work Ps 111:3
by the **M** Glory 2 Pet 1:17

MAJESTY *grandeur*
Around God is...**m** Job 37:22
He is clothed with **m** Ps 93:1
The **m** of our God Is 35:2
right hand of the **M** Heb 1:3
revile angelic **m-ies** Jude 8

MAKE *cause, create, do*
Let Us **m** man in Gen 1:26
not **m** for...an idol Ex 20:4
M me know Your ways Ps 25:4
M ready the way of Matt 3:3
m you fishers of men Matt 4:19

MAKER *creator*
Where is God my **M** Job 35:10
kneel before...our **M** Ps 95:6
M of heaven and Ps 115:15
I, the LORD, am the **m** Is 44:24

MAKKEDAH
Canaanite city in Judah Josh 10:21; 15:41

MALACHI
prophet Mal 1:1

MALCHUS
servant whose ear was cut off by Peter John 18:10

MALE
m and female He Gen 1:27
lamb...unblemished **m** Ex 12:5
likeness of **m** or Deut 4:16
slew...**m** children Matt 2:16
made...**m** and female Matt 19:4
neither **m** nor female Gal 3:28

MALICE *evil, mischief*
perceived their **m** Matt 22:18
leaven of **m** and 1 Cor 5:8
wrath, **m**, slander Col 3:8
putting aside all **m** 1 Pet 2:1

MALICIOUS *harmful, spiteful*
to be a **m** witness Ex 23:1
m gossips, without 2 Tim 3:3

MALTA
island S of Sicily where Paul was shipwrecked Acts 28:1

MAMMON *wealth*
m of unrighteousness Luke 16:9
serve God and **m** Luke 16:13

MAMRE
1 *Abraham's dwelling place near Hebron* Gen 13:18
2 *Amorite chieftain* Gen 14:24

MAN *male*
make **m** in Our image Gen 1:26
God formed **m** of dust Gen 2:7
Elisha the **m** of God 2 Kin 5:8
m is born for trouble Job 5:7
blessed is the **m** Ps 1:1
m is a mere breath Ps 39:11
righteous **m** hates Prov 13:5
Will a **m** rob God Mal 3:8
light...before **men** Matt 5:16
fishers of **men** Mark 1:17
Sabbath...for **m** Mark 2:27
rich **m** to enter Mark 10:25
what is a **m** profited Luke 9:25
a **m**, sent from God John 1:6
How can a **m** be born John 3:4
a **m** of Macedonia Acts 16:9
through one **m** sin Rom 5:12
as is common to **m** 1 Cor 10:13
when I became a **m** 1 Cor 13:11
m...leave his father Eph 5:31

MAN, SON OF *see* **SON OF MAN**

MANASSEH
1 *son of Joseph* Gen 41:51;46:20
2 *tribe and area* Num 13:11; Josh 17:1
3 *king of Judah* 2 Kin 21:1,11
4 *Pahath-moab's son* Ezra 10:30
5 *son of Hashum* Ezra 10:33

MANDRAKES *love fruit*
found **m** in the field Gen 30:14
m...fragrance Song 7:13

MANGER *feeding trough*
spend...at your **m** Job 39:9
the **m** is clean Prov 14:4
laid Him in a **m** Luke 2:7

MANIFEST *reveal*
I have **m-ed** Your name John 17:6
became **m** to those Rom 10:20
made **m** to God 2 Cor 5:11
m-ed to His saints Col 1:26

MANIFOLD *many and varied*
the **m** wisdom of God Eph 3:10
stewards...**m** grace 1 Pet 4:10

MANKIND *the human race*
God...dwell with **m** 2 Chr 6:18
All **m** is stupid Jer 51:17
Authority over all **m** John 17:2
His love for **m** Titus 3:4
kill a third of **m** Rev 9:15

MANNA *food of the desert*
Israel named it **m** Ex 16:31
m was like coriander Num 11:7
m ceased on the day Josh 5:12
He rained down **m** Ps 78:24
Our fathers ate the **m** John 6:31

MANNER *way*
Your **m** with those Ps 119:132
spoke in such a **m** Acts 14:1
m worthy of...saints Rom 16:2
walk in a **m** worthy Eph 4:1

MANOAH
father of Samson Judg 13:2ff

MANSLAYER
for the **m** to flee to Num 35:6
m might flee there Deut 4:42
the **m** who kills any Josh 20:3

MANTLE *cloak, garment*
threw his **m** on him 1 Kin 19:19
the **m** of Elijah 2 Kin 2:13
like a **m** You will roll Heb 1:12

MARAH
spring of bitter water Ex 15:23

MARCH *pace, walk*
m around...seven times Josh 6:4
m everyone in his path Joel 2:8

MARDUK
chief Babylonian god Jer 50:2

MARESHAH
1 *father of Hebron* 1 Chr 2:42
2 *son of Laadah* 1 Chr 4:21
3 *town in Judah* 2 Chr 11:5-8

MARK *sign, spot*
make any tattoo **m-s** Lev 19:28
m on the foreheads Ezek 9:4
m on his forehead Rev 14:9
m of the beast Rev 19:20

MARK, JOHN
author of Gospel of Mark
accompanied Paul and Barnabas Acts 13:5;15:37
cousin of Barnabas Col 4:10

MARKET *selling* or *trading place*
was the **m** of nations Is 23:3
coastlands were...**m** Ezek 27:15
idle in the **m** place Matt 20:3
sold in the meat **m** 1 Cor 10:25

MARRIAGE *wedlock*
a **m** alliance with 1 Kin 3:1
nor are given in **m** Matt 22:30
M *is to be held* in honor Heb 13:4
m supper of the Lamb Rev 19:9

MARRY *join in wedlock*
m-ied foreign wives Ezra 10:10
m-ies a divorced Matt 5:32
better not to **m** Matt 19:10
neither **m** nor are Mark 12:25
m-ied woman is bound Rom 7:2
better to **m** than to 1 Cor 7:9

MARTHA
sister of Lazarus and Mary John 11:1,5

MARVEL *be amazed, wonder*
Jesus heard...**m-ed** Matt 8:10
the crowd **m-ed** Matt 15:31
m-ed at the sight Acts 7:31

MARVELOUS *extraordinary*
and see this **m** sight Ex 3:3
It is **m** in our eyes Ps 118:23
into His **m** light 1 Pet 2:9
m are Your works Rev 15:3

MARY
1 *mother of Jesus* Matt 1:16
2 *Mary Magdalene* Matt 27:56; Mark 15:40
3 *mother of James and Joseph* Matt 27:56; Mark 16:1
4 *sister of Martha and Lazarus* John 11:1
5 *mother of Mark* Acts 12:12
6 *wife of Clopas* John 19:25
7 *Roman believer* Rom 16:6

MASTER *lord, ruler*
God of...**m** Abraham Gen 24:12
m shall pierce his ear Ex 21:6
can serve two **m-s** Matt 6:24
death no longer is **m** Rom 6:9
sin shall not be **m** Rom 6:14
obedient to...your **m-s** Eph 6:5
a **M** in heaven Col 4:1

MATTHEW
tax collector Matt 9:9;10:3
apostle Matt 10:3; Luke 6:15; Acts 1:13

MATTHIAS
replaced Judas Acts 1:23,26

MATURE *full grown* or *stable*
then the **m** grain Mark 4:28
those who are **m** 1 Cor 2:6
your thinking be **m** 1 Cor 14:20
food is for the **m** Heb 5:14

MATURITY *ripeness, adulthood*
bring no fruit to **m** Luke 8:14
let us press on to **m** Heb 6:1

MEAL *prepared food*
a **m** for enjoyment Eccl 10:19
not even eat a **m** Mark 3:20
washed before...**m** Luke 11:38
m-s together with Acts 2:46
for a *single* **m** Heb 12:16

MEAL OFFERING
see **OFFERINGS**

MEANINGLESS *senseless*
with **m** arguments Is 29:21
not use **m** repetition Matt 6:7

MEASURE (n) *amount*
a full and just **m** Deut 25:15
good **m** pressed Luke 6:38
to each a **m** of faith Rom 12:3
m of Christ's gift Eph 4:7

MEASURE (v) *determine extent*
he stopped **m-ing** *it* Gen 41:49
m their former work Is 65:7
He **m-ed** the gate Ezek 40:13
will be **m-ed** to you Mark 4:24
rod to m the city Rev 21:15

MEASURING *standard*
justice the **m** line Is 28:17

was given me a **m** rod
Rev 11:1

MEAT *flesh, food*
Who will give us **m**
Num 11:4
LORD...you **m** Num 11:18
you may eat **m** Deut 12:20
rained **m** upon them Ps 78:27
from **m** sacrificed Acts 21:25
good not to eat **m** Rom 14:21
I will never eat **m** 1 Cor 8:13
m sacrificed...idols
1 Cor 10:28

MEDE(S)
ancient Indo-Europeans of NW Iran Dan 5:31;11:1

MEDEBA
Moabite town E of Dead Sea
Josh 13:9; 1 Chr 19:7

MEDIA
country of the Medes Ezra 6:2; Esth 1:18; Is 21:2

MEDIATOR *intermediary*
by the agency of a **m**
Gal 3:19
one **m**...between God
1 Tim 2:5
Jesus...**m** of a new Heb 12:24

MEDITATE *ponder*
Isaac went out to **m**
Gen 24:63
His law he **m-s** day Ps 1:2
M in your heart Ps 4:4
I **m** on You in the Ps 63:6

MEDITATION *deep reflection*
m...Be acceptable Ps 19:14
m be pleasing to Him
Ps 104:34
my **m** all the day Ps 119:97

MEDIUM *summons spirits*
not turn to **m-s** or Lev 19:31
m...be put to death Lev 20:27
a **m**, or a spiritist Deut 18:11
woman who is a **m**
1 Sam 28:7
will resort to...**m-s** Is 19:3

MEEKNESS *gentleness*
cause of truth and **m** Ps 45:4
m and...of Christ 2 Cor 10:1

MEET *encounter*
Esau ran to **m** him Gen 33:4
people out...to **m** God
Ex 19:17
God...will **m** me Ps 59:10
Prepare to **m**...God
Amos 4:12
to **m** the bridegroom
Matt 25:1
m-s his accusers Acts 25:16
m...in the air 1 Thess 4:17

MEETING *assembly*
house of **m** for all Job 30:23
midst of Your **m** place
Ps 74:4

MEETING, TENT OF
see **TABERNACLE**

MEGIDDO
strategic city between Manasseh and Issachar Josh 12:21; 2 Kin 9:27
plain in Jezreel Valley
2 Chr 35:22; Zech 12:11
see also **HAR-MAGEDON**

MELCHIZEDEK
1 *king of Salem* Gen 14:18,19
priest Ps 110:4
2 *type of undying priesthood*
Heb 5:6,10;6:20;7:1ff

MELODY *tune*
lyre...the sound of **m** Ps 98:5
singing...making **m** Eph 5:19

MELT *dissolve*
people **m** with fear Josh 14:8
His voice...earth **m-ed** Ps 46:6
mountains **m-ed** like Ps 97:5
As silver is **m-ed** Ezek 22:22

MEMBER *part of the whole*
m-s of...household
Matt 10:25
m-s one of another Rom 12:5
if one **m** suffers 1 Cor 12:26
m-s of His body Eph 5:30

MEMORIAL *commemoration*
this is My **m-name** Ex 3:15
in a book as a **m** Ex 17:14
stones...become a **m** Josh 4:7
ascended as a **m** Acts 10:4

MEMORY *remembrance*
M of him perishes Job 18:17
cut off their **m** Ps 109:15
m of the righteous Prov 10:7
spoken of in **m** of Mark 14:9

MEMPHIS
city in Egypt Is 19:13; Jer 46:19; Ezek 30:13

MENAHEM
king of Israel 2 Kin 15:14,17

MENSTRUAL
m impurity for seven
Lev 15:19
a woman during...**m**
Ezek 18:6

MENSTRUATION
in the days of her **m** Lev 12:2
like her bed at **m** Lev 15:26

MEPHIBOSHETH
1 *son of Jonathan* 2 Sam 4:4
also **Merib-baal** 1 Chr 8:34
2 *son of Saul* 2 Sam 21:8

MERAB
Saul's daughter
1 Sam 18:17,19

MERARI
son of Levi Gen 46:11
head of a Levitical family
Ex 6:19; 2 Chr 34:12

MERCHANT *buyer / seller*
m-s procured *them*
1 Kin 10:28
m of the peoples Ezek 27:3
A **m**, in whose hands
Hos 12:7
m seeking...pearls Matt 13:45
m-s of the earth Rev 18:3

MERCIFUL *compassionate*
God **m** and gracious Ps 86:15
The LORD is...and **m** Ps 145:8
The **m** man...good Prov 11:17
Blessed are the **m** Matt 5:7
as your Father is **m** Luke 6:36
m to me, the sinner
Luke 18:13

MERCY *compassion*
Great are Your **m-ies**
Ps 119:156
in His **m** He redeemed Is 63:9
m to *the* poor Dan 4:27
the orphan finds **m** Hos 14:3
they shall receive **m** Matt 5:7
tender **m** of our God
Luke 1:78
m on whom I have **m**
Rom 9:15
by the **m-ies** of God
Rom 12:1
God, being rich in **m** Eph 2:4

MERCY SEAT *covering over ark*
a **m** of pure gold Ex 25:17
put the **m** on the ark
Ex 26:34
in front of the **m** Ex 30:6
sprinkle it on the **m**
Lev 16:15
overshadowing the **m**
Heb 9:5

MERIBAH
1 *fountain of Rephidim* Ex 17:7
2 *fountain of Kadesh-barnea*
Num 27:14

MERODACH-BALADAN
king of Babylon Is 39:1
see also
BERODACH-BALADAN

MERRY *joyful, lively*
wine makes life **m** Eccl 10:19

MESHA
1 *territorial boundary in Arabia*
Gen 10:30
2 *Moabite king* 2 Kin 3:4
3 *man of Judah* 1 Chr 2:42
4 *a Benjamite* 1 Chr 8:9

MESHACH
one of three Jews thrown into furnace Dan 3:19ff
see also **MISHAEL** Dan 1:7

MESHECH
1 *son of Japheth* Gen 10:2
2 *descendants and nation*
Is 66:19; Ezek 27:13

MESOPOTAMIA
land of Tigris and Euphrates Rivers Deut 23:4; Judg 3:8; 1 Chr 19:6; Acts 7:2

MESSAGE *communication*
m from God for you
Judg 3:20
m...with authority Luke 4:32
m and my preaching
1 Cor 2:4
the **m** of truth Eph 1:13
m we have heard 1 John 1:5

MESSENGER *one sent*
My **m** whom I send Is 42:19
m of the LORD of hosts
Mal 2:7
I send My **m** ahead
Matt 11:10
m-s of the churches
2 Cor 8:23
m of Satan 2 Cor 12:7

MESSIAH
anointed one Dan 9:25,26; John 1:41;4:25
Greek: Christ

METAL
like glowing **m** Ezek 1:4
their **m** images Dan 11:8

METHUSELAH
son of Enoch Gen 5:21
grandfather of Noah
Gen 5:25ff

MICAH
1 *an Ephraimite* Judg 17:1
2 *line of Reuben* 1 Chr 5:5
3 *father of Abdon* 2 Chr 34:20
4 *prophet* Jer 26:18; Mic 1:1
name of several other people

MICAIAH
1 *prophet* 1 Kin 22:8-26
2 *father of Achbor* 2 Kin 22:12
3 *wife of Rehoboam*
2 Chr 13:2
4 *under Jehoshaphat*
2 Chr 17:7
5 *line of Asaph* Neh 12:35
6 *under Nehemiah* Neh 12:41
7 *son of Gemariah* Jer 36:11

MICHAEL
1 *an archangel*
Dan 10:21;12:1; Jude 9; Rev 12:7
2 *Jehoshaphat's son*
2 Chr 21:2
prince of Judah
3 *army captain* 1 Chr 12:20
4 *line of Gershom* 1 Chr 6:40
name of seven other people

MICHAL
daughter of Saul 1 Sam 18:20
David's wife 1 Sam 19:11

MIDDLE *midst*
the **m** of the garden Gen 3:3
sun stopped in the **m**
Josh 10:13
m of the lampstands Rev 1:13

MIDDLE GATE
see **GATES OF JERUSALEM**

MIDHEAVEN *directly overhead*
eagle flying in **m** Rev 8:13
angel flying in **m** Rev 14:6
birds which fly in **m**
Rev 19:17

MIDIAN
1 *a son of Abraham*
Gen 25:1,2
2 *land SE of Canaan in desert*
Ex 2:15; Num 31:8; Judg 8:28

MIDIANITES
people of Midian Gen 37:36; Num 31:2; Judg 7:7

MIDST *middle, within*
God is in the **m** Ps 46:5
in the **m** of the fire Dan 3:25
Holy One in your **m** Hos 11:9
I am...in their **m** Matt 18:20

MIDWIFE *aids childbirth*
m...tied a scarlet Gen 38:28
before the **m** can get Ex 1:19

MIGDOL
1 *Israelite camp near Red Sea*
Ex 14:2; Num 33:7
2 *town in Egypt* Jer 44:1

MIGHT *strength*
my firstborn; My **m**
Gen 49:3
and with all your **m** Deut 6:5
With Him are...**m** Job 12:13
Not by **m** nor by Zech 4:6
strength of His **m** Eph 1:19

MIGHTY *powerful*
a **m** hunter before Gen 10:9
m...awesome God Deut 10:17
m men of valor 1 Chr 12:8
The LORD **m** in battle Ps 24:8
a **m** king will rule Is 19:4
m in the Scriptures
Acts 18:24
the **m** hand of God 1 Pet 5:6

MILCAH
1 *daughter of Haran*
Gen 11:29
2 *daughter of Zelophehad*
Num 26:33;27:1; Josh 17:3

MILCOM
god of Ammonites
1 Kin 11:5,33; 2 Kin 23:13; Zeph 1:5
see also **MOLECH**

MILE *distance, measurement*
one **m**, go with him
Matt 5:41
m-s from Jerusalem
Luke 24:13

MILETUS
town in Asia Minor
Acts 20:15,17; 2 Tim 4:20

MILK
land flowing with **m** Ex 3:8
pour me out like **m** Job 10:10
m produces butter Prov 30:33
m to drink, not 1 Cor 3:2
pure **m** of the word 1 Pet 2:2

MILL *grinding stones*
sound of the...**m** Eccl 12:4
at the grinding **m** Lam 5:13
women...at the **m** Matt 24:41

MILLO
1 *fort near Shechem*
Beth-millo Judg 9:6,20
2 *fortress in Jerusalem*
2 Sam 5:9; 1 Kin 9:15,24; 1 Chr 11:8; 2 Chr 32:5

MILLSTONE *grinding stone*
upper **m** in pledge Deut 24:6
woman threw...**m** Judg 9:53
m hung around Matt 18:6
stone like a great **m** Rev 18:21

MINA
measure of gold or silver coin
1 Kin 10:17; Ezra 2:69; Neh 7:71; Luke 19:13ff

MIND *memory, thought*
God tries the...**m-s** Ps 7:9
Recall it to **m** Is 46:8
I test the **m** Jer 17:10
Let his **m** be changed Dan 4:16
He opened...**m-s** Luke 24:45
with one **m** in the Acts 2:46
to a depraved **m** Rom 1:28
m set on the flesh Rom 8:7
the **m** of Christ 1 Cor 2:16
m-s were hardened 2 Cor 3:14
with humility of **m** Phil 2:3

MINDFUL *aware*
Lord be **m** of me Ps 40:17
He is **m** that we are Ps 103:14
LORD has been **m** Ps 115:12
m of the...faith 2 Tim 1:5

MINISTER (n) *one who serves*
m-s before the ark 1 Chr 16:4
spoken of *as* **m-s** Is 61:6
a **m** and a witness Acts 26:16
a **m** of Christ Jesus Rom 15:16
is Christ then a **m** Gal 2:17
I was made a **m** Eph 3:7
faithful **m** in the Eph 6:21
His **m-s** a flame of Heb 1:7
a **m** in the sanctuary Heb 8:2

MINISTER (v) *give help, serve*
to **m** as priest to Me Ex 28:1
the boy **m-ed** to 1 Sam 2:11
not stand to **m** 1 Kin 8:11
to the LORD, To **m** Is 56:6
angels were **m-ing** Mark 1:13
follow Him and **m** Mark 15:41

MINISTRY *service*
He began His **m** Luke 3:23
to the **m** of the word Acts 6:4
m of the Spirit 2 Cor 3:8
m of reconciliation 2 Cor 5:18
fulfill your **m** 2 Tim 4:5
a more excellent **m** Heb 8:6

MIRACLE *supernatural event*
Work a **m** Ex 7:9
I will perform **m-s** Ex 34:10
m-s had occurred Matt 11:21
He could do no **m** Mark 6:5
perform a **m** in My Mark 9:39
this **m** of healing Acts 4:22
works **m-s** among you Gal 3:5
wonders and...**m-s** Heb 2:4

MIRE *mud*
cast me into the **m** Job 30:19
Deliver me from the **m** Ps 69:14
wallowing in the **m** 2 Pet 2:22

MIRIAM
1 *sister of Moses and Aaron*
Ex 15:20; Num 12:4,10;20:1
2 *line of Ezrah* 1 Chr 4:17

MIRROR *image reflector*
see in a **m** dimly 1 Cor 13:12
natural face in a **m** James 1:23

MISCARRIAGE *aborted fetus*
so that she has a **m** Ex 21:22
m-s of a woman Ps 58:8

MISERABLE *bad, unhappy*
loathe this **m** food Num 21:5
m and chronic Deut 28:59
Be **m** and mourn James 4:9
m and poor and blind Rev 3:17

MISERY *sorrow, suffering*
conscious of my **m** Job 10:15
Destruction and **m** Rom 3:16

MISFORTUNE *adversity*
M will not come Jer 5:12
m which He has Jer 26:13
The day of his **m** Obad 12

MISHAEL
1 *of family of Kohath* Ex 6:22; Lev 10:4
2 *associate of Ezra* Neh 8:4
3 *Daniel's friend*
Dan 1:6,7,11,19;2:17
see also **MESHACH**

MISLEAD *lead astray*
m-s a blind *person* Deut 27:18
m-led My people Ezek 13:10
that no one **m-s** you Mark 13:5
m-ing our nation Luke 23:2

MISTREAT *treat badly, wrong*
not **m**...the stranger Jer 22:3
slaves...**m-ed** them Matt 22:6
pray for...who **m** Luke 6:28
mocked and **m-ed** Luke 18:32
m and to stone them Acts 14:5

MISTRESS *woman in charge*
her **m** was despised Gen 16:4
m of the house 1 Kin 17:17
the maid like her **m** Is 24:2
the **m** of sorceries Nah 3:4

MIZPAH / MIZPEH
1 *heap of stones* Gen 31:49
2 *near Mt. Hermon* Josh 11:3
3 *village in Judah* Josh 15:38
4 *Benjamite town* Josh 18:26
5 *town in Gilead* Judg 10:17
6 *Moabite town* 1 Sam 22:3

MIZRAIM
1 *son of Ham* Gen 10:6
father of nations Gen 10:13
2 *Heb. for Egypt* 1 Chr 1:8,11

MOAB
1 *son of Lot* Gen 19:37
2 *country E of the Dead Sea*
Ex 15:15; Josh 24:9; Ruth 1:2; 2 Kin 3:7; Ps 60:8; Jer 48:1

MOCK *ridicule, scorn*
lads...**m-ed** him 2 Kin 2:23
Fools **m** at sin Prov 14:9
who **m-s** the poor Prov 17:5
soldiers also **m-ed** Luke 23:36
God is not **m-ed** Gal 6:7

MOCKERY *object of ridicule*
a **m** of the Egyptians Ex 10:2
made a **m** of me Num 22:29
a **m** of justice Prov 19:28
m *and* insinuations Hab 2:6

MOLECH
god of the Ammonites
Lev 18:21; 1 Kin 11:7; Jer 32:35
see also **MILCOM**

MOLTEN *cast metal*
made it into a **m** calf Ex 32:4
make...no **m** gods Ex 34:17
destroy...**m** images Num 33:52
capitals of **m** bronze 1 Kin 7:16
his **m** images are Jer 10:14

MONEY *currency*
take double *the* **m** Gen 43:12
not sell her for **m** Deut 21:14
time to receive **m** 2 Kin 5:26
loves **m** will not be Eccl 5:10
no **m** in their belt Mark 6:8
m in the bank Luke 19:23
love of **m** is a root 1 Tim 6:10

MONEYCHANGERS
the tables of the **m** Matt 21:12
coins of the **m** John 2:15

MONSTER *enormous animal*
created...sea **m-s** Gen 1:21
sea, or the sea **m** Job 7:12
sea **m-s** in the waters Ps 74:13
belly of the sea **m** Matt 12:40

MOON
m and...were bowing Gen 37:9
the **m** stopped Josh 10:13
m and stars to rule Ps 136:9
beautiful as...**m** Song 6:10
the **m** into blood Joel 2:31
m will not...light Matt 24:29
signs in...and **m** Luke 21:25

MORALS *principles*
Bad...good **m** 1 Cor 15:33

MORDECAI
1 *returned from exile with Zerubbabel* Ezra 2:2
2 *Esther's cousin*
Esth 2:7;3:2;9:20;10:3

MORIAH
land / mountain where Abraham offered Isaac Gen 22:2
threshing floor of Araunah (Ornan) 2 Sam 24:18
site of Temple 2 Chr 3:1

MORNING *dawn*
was **m**, a fifth day Gen 1:23
Rise early in the **m** Ex 8:20
the **m** stars sang Job 38:7
m or evening sowing Eccl 11:6
the bright **m** star Rev 22:16

MORSEL *piece of bread*
have eaten my **m** Job 31:17
Better is a dry **m** Prov 17:1
After the **m**, Satan John 13:27

MORTAL *what eventually dies*
not trust...In **m** man Ps 146:3
life to your **m** bodies Rom 8:11
m...immortality 1 Cor 15:53
in our **m** flesh 2 Cor 4:11

MOSES
birth Ex 2:1-3
in Pharaoh's care Ex 2:5-10
killed an Egyptian Ex 2:11,12
exiled Ex 2:15
called by God Ex 3:1-22
opposed Pharaoh Ex 5:11
crossed Red Sea Ex 14
Ten Commandments Ex 20:1-18
saw Canaan Deut 3:23ff;34:1ff
death Deut 31:14;34:5

MOTH *insect*
crushed before the **m** Job 4:19
The **m** will eat them Is 50:9
like a **m** to Ephraim Hos 5:12
m and rust destroy Matt 6:19

MOTHER
leave...and his **m** Gen 2:24
m of all *the* living Gen 3:20
Honor...and your **m** Ex 20:12
a grief to his **m** Prov 10:1
Contend with your **m** Hos 2:2
When His **m** Mary Matt 1:18
Take...and His **m** Matt 2:13
Who is My **m** Matt 12:48
Honor your...**m** Matt 19:19
Behold, your **m** John 19:27

MOTHER-IN-LAW
who lies with his **m** Deut 27:23
Orpah kissed her **m** Ruth 1:14
m lying sick in bed Matt 8:14

MOTIVES *attitudes, intentions*
LORD weighs the **m** Prov 16:2
disclose the **m** of 1 Cor 4:5
than from pure **m** Phil 1:17
judges with evil **m** James 2:4
ask with wrong **m** James 4:3

MOUND *bank of earth, hill*
cities...on their **m-s** Josh 11:13
throw up a **m** 2 Kin 19:32
against the siege **m-s** Jer 33:4

MOUNT (n) *hill, mountain*
In the **m** of the LORD Gen 22:14
Moses on **M** Sinai Num 3:1
Israel at **M** Carmel 1 Kin 18:19
M Zion which He Ps 78:68
M of Olives...split Zech 14:4

MOUNT (v) *climb up*
to **m** his chariot 2 Chr 10:18
m up *with* wings Is 40:31
My fury will **m** up Ezek 38:18
m-ed on a donkey Zech 9:9
m-ed on a donkey Matt 21:5

MOUNT OF OLIVES
see **OLIVES, MOUNT OF**

MOUNT ZION
see **ZION**

MOUNTAIN
sacrifice on the **m** Gen 31:54
from His holy **m** Ps 3:4
lift up...to the **m-s** Ps 121:1
lovely on the **m-s** Is 52:7
eat at the **m** shrines Ezek 18:6
m-s will melt Mic 1:4
the **m** will move Zech 14:4
m-s, Fall on us Luke 23:30
withdrew...to the **m** John 6:15
faith...remove **m-s** 1 Cor 13:2

MOURN *grieve, lament*
m her father and Deut 21:13
David **m-ed**...son 2 Sam 13:37
A time to **m** Eccl 3:4
earth **m-s** *and* withers Is 24:4
comfort all who **m** Is 61:2
Blessed...who **m** Matt 5:4
shall **m** and weep Luke 6:25
Be miserable and **m** James 4:9

MOUSE *rodent*
the mole, and the **m** Lev 11:29
five golden **mice** 1 Sam 6:4
mice that ravage 1 Sam 6:5

MOUTH
has made man's **m** Ex 4:11
m condemns you Job 15:6
From the **m** of infants Ps 8:2
Let the words of my **m** Ps 19:14
fool's **m** is his ruin Prov 18:7
your **m** is lovely Song 4:3
out of the **m** of God Matt 4:4
confess with your **m** Rom 10:9

MOVE *change position, stir*
Spirit of God...**m-ing** Gen 1:2
pillar of cloud **m-d** Ex 14:19
I shall not be **m-d** Ps 10:6
all the hills **m-d** Jer 4:24
m-d with compassion Mark 1:41
He was deeply **m-d** John 11:33
in Him we live...**m** Acts 17:28
m-d by the...Spirit 2 Pet 1:21

MULE *animal*
mounted his **m** 2 Sam 13:29
Absalom...on *his* **m** 2 Sam 18:9
ride on the king's **m** 1 Kin 1:44
war horses and **m-s** Ezek 27:14

MULTIPLY *increase*
Be fruitful and **m** Gen 1:22
the fool **m-ies** words Eccl 10:14
He **m-ies** lies and Hos 12:1
and peace be **m-ied** 2 Pet 1:2

MULTITUDE *crowd, number*
father of a **m** of Gen 17:4
cover a **m** of sins James 5:20
love covers a **m** of 1 Pet 4:8

MURDER *premeditated killing*
You shall not **m** Ex 20:13
Whoever commits **m** Matt 5:21
m-ed the prophets Matt 23:31
full of envy, **m** Rom 1:29

MURDERER *killer*
m shall be put to Num 35:30
m from...beginning John 8:44
this man is a **m** Acts 28:4
no **m** has eternal 1 John 3:15

MUSIC *harmony, melody*
instruments of **m** 1 Chr 15:16
m to the LORD 2 Chr 7:6
m upon the lyre Ps 92:3
heard **m** and Luke 15:25

MUSICIAN *skilled in music*
m, a mighty man 1 Sam 16:18
the **m-s** after *them* Ps 68:25
harpists and **m-s** Rev 18:22

MUSTARD *type of plant*
kingdom...like a **m** Matt 13:31
faith the size of a **m** seed Matt 17:20
It is like a **m** seed Luke 13:19

MUTE *silent*
who makes *him* **m** Ex 4:11
I was **m** and silent Ps 39:2
behold, a **m**...man Matt 9:32
and the **m** to speak Mark 7:37
astray to the **m** idols 1 Cor 12:2

MUZZLE *gag*
shall not **m** the ox Deut 25:4
guard...as with a **m** Ps 39:1

MYRIADS *countless*
chariots...are **m** Ps 68:17
m of angels Heb 12:22
number...was **m** Rev 5:11

MYRRH *spice*
aromatic gum...**m** Gen 43:11
Dripping with...**m** Song 5:13
frankincense and **m** Matt 2:11
mixture of **m** and John 19:39

MYRTLE *type of plant*
the **m**, and the olive Is 41:19
among the **m** trees Zech 1:11

MYSTERY *hidden truth, secret*
no **m** baffles you Dan 4:9
God's wisdom in a **m** 1 Cor 2:7
know all **m-ies** 1 Cor 13:2
into the **m** of Christ Eph 3:4
the **m** of the gospel Eph 6:19
the **m** of the faith 1 Tim 3:9

MYTHS *fables*
to pay attention to **m** 1 Tim 1:4
will turn aside to **m** 2 Tim 4:4
attention to Jewish **m** Titus 1:14

N

NAAMAH
1 *daughter of Lamech* Gen 4:22
2 *wife of Solomon* 1 Kin 14:21
3 *town in Judah* Josh 15:41

NAAMAN
1 *son, grandson, and great grandson of Benjamin* Gen 46:21; Num 26:40; 1 Chr 8:7
2 *Ben-hadad's commander* 2 Kin 5:1ff

NABAL
husband of Abigail 1 Sam 25:3ff
refused to help David

NABOTH
owner of a vineyard taken by Ahab 1 Kin 21:1-19

NADAB
1 *son of Aaron* Ex 6:23
2 *king of Israel* 1 Kin 14:20
3 *son of Shammai* 1 Chr 2:28
4 *son of Jehiel* 1 Chr 8:29,30

NAHOR
1 *Abram's grandfather* Gen 11:24ff
2 *brother of Abram* Gen 11:27;22:23
3 *city in N Mesopotamia* Gen 24:10

NAHUM
1 *prophet* Nah 1:1
2 *ancestor of Christ* Luke 3:25

NAILED (v) *attached*
you **n** to a cross Acts 2:23
n it to the cross Col 2:14

NAILS (n) *finger ends* or *pins*
and trim her **n** Deut 21:12
fasten it with **n** Jer 10:4
imprint of the **n** John 20:25

NAIVE *simple, not suspicious*
prudence to the **n** Prov 1:4
n believes everything Prov 14:15
the **n** becomes wise Prov 21:11
goes astray or is **n** Ezek 45:20

NAKED *unclothed*
n and...not ashamed Gen 2:25
n I shall return there Job 1:21
n...you clothed Me Matt 25:36

NAKEDNESS *unclothed*
the **n** of his father Gen 9:22
n of...father's sister Lev 18:12
Your **n**...be uncovered Is 47:3
shame of your **n** Rev 3:18

NAME *designation, title*
man gave **n-s** to all Gen 2:20
takes His **n** in vain Ex 20:7
blot out his **n** Deut 29:20
How majestic is Your **n** Ps 8:1
sing praises to Your **n** Ps 18:49
good **n**...desired Prov 22:1
LORD, that is My **n** Is 42:8
Hallowed be Your **n** Matt 6:9
n-s of the twelve Matt 10:2
such child in My **n** Matt 18:5
n-s are recorded Luke 10:20
will come in My **n** Luke 21:8
baptized in the **n** Acts 2:38
of faith in His **n** Acts 3:16
other **n** under heaven Acts 4:12
n-s are in the book Phil 4:3

NAOMI
woman of Bethlehem Ruth 1:1
Ruth's mother-in-law Ruth 1:4,6

NAPHTALI
1 *son of Jacob* Gen 30:8
2 *tribe / district* Num 13:14; 1 Chr 2:2; Rev 7:6

NARD *fragrant ointment*
henna with **n** plants Song 4:13
perfume of pure **n** John 12:3

NARROW *limited*
stood in a **n** path Num 22:24
Enter through the **n** gate Matt 7:13
the way is **n** Matt 7:14

NATHAN
1 *a son of David* 2 Sam 5:14; Luke 3:31
2 *prophet* 2 Sam 7:2;12:1ff
3 *son of Attai* 1 Chr 2:36
4 *helped Ezra* Ezra 8:16,17
several other individuals

NATHANAEL
disciple of Jesus John 1:49

NATION *government, people*
make you a great **n** Gen 12:2
priests and a holy **n** Ex 19:6
scatter...the **n-s** Lev 26:33
the **n-s** in an uproar Ps 2:1
n-s...fear the name Ps 102:15
N will not lift up sword Is 2:4
sprinkle many **n-s** Is 52:15
glory among the **n-s** Is 66:19
n...rise against **n** Matt 24:7
n not perish John 11:50
men, from every **n** Acts 2:5
tongue...people and **n** Rev 5:9

NATIVE *indigenous*
or a **n** of the land Ex 12:19
Or see his **n** land Jer 22:10
the **n-s** showed us Acts 28:2
n-s saw the creature Acts 28:4

NATURAL *normal*
died a **n** death Ezek 44:31
n man...not accept 1 Cor 2:14
is sown a **n** body 1 Cor 15:44

NATURE *essence*
of the same **n** as you Acts 14:15
n itself teach you 1 Cor 11:14
We *are* Jews by **n** Gal 2:15
of *the* divine **n** 2 Pet 1:4

NAZARENE
1 *of Nazareth* John 18:7
2 *follower of Jesus* Acts 24:5

NAZARETH
town of Galilee Matt 2:23
home of Joseph, Mary, and Jesus Luke 4:16; John 1:45

NAZIRITE
1 *one consecrated to God* Num 6:2,19,20
2 *religious vow* Judg 13:5,7; Amos 2:11,12

NEBO
1 *Moabite town* Num 32:38
2 *mountain where Moses viewed promised land* Deut 32:49;34:1
3 *Babylonian god* Is 46:1
4 *town W of Jordan* Ezra 2:29; Neh 7:33
5 *Jew whose sons married foreign wives* Ezra 10:43

NEBUCHADNEZZAR
king of Babylon 2 Kin 24:1,10
captured Judah 1 Chr 6:15; Ezra 2:1

NEBUZARADAN
Babylonian commander responsible for destruction of Jerusalem and the Temple 2 Kin 25:8ff; Jer 39:9,10

NECK *part of body*
you shall break its **n** Ex 13:13
yoke on your **n** Deut 28:48
stiffened their **n-s** Jer 17:23
risked their own **n-s** Rom 16:4

NECKLACE *neck ornament*
n around his neck Gen 41:42
earrings and **n-s** Num 31:50
pride is their **n** Ps 73:6

NECO *see* **PHARAOH**

NEED *necessity, obligation*
sufficient for his **n** Deut 15:8
ministered to...**n-s** Acts 20:34
n-s of the saints 2 Cor 9:12
supply all your **n-s** Phil 4:19

NEEDLE
the eye of a **n** Matt 19:24
n than for a rich Mark 10:25

NEEDY *destitute, poor*
to your **n** and poor Deut 15:11
a father to the **n** Job 29:16
n will not always be Ps 9:18
the LORD hears the **n** Ps 69:33
n will lie down in Is 14:30

NEGEV
S desert region Gen 12:9; Judg 1:9; Jer 32:44; Zech 7:7

NEGLECT *disregard, ignore*
You **n-ed** the Rock Deut 32:18
who **n-s** discipline Prov 15:32
n so great a salvation Heb 2:3
n to show hospitality Heb 13:2
do not **n** doing good Heb 13:16

NEHEMIAH
1 *Jewish exile* Ezra 2:2; Neh 7:7
2 *son of Azbuk* Neh 3:16
3 *son of Hacaliah* Neh 1:1
rebuilt walls Neh 3:1ff
governor of Jerusalem Neh 8:9

NEIGHBOR *one living nearby*
not covet...**n**-'s wife Ex 20:17
shall love your **n** Lev 19:18
make your **n**-s drink Hab 2:15
love your **n** and Matt 5:43
And who is my **n** Luke 10:29
love your **n** as Gal 5:14

NEPHEW
and Lot his **n** Gen 12:5
Lot, Abram's **n** Gen 14:12

NEPHILIM
people of great stature Gen 6:4; Num 13:33

NEST
n is set in the cliff Num 24:21
n among the stars Obad 4
birds...*have* **n**-s Matt 8:20

NET *snare*
a **n** for my steps Ps 57:6
an antelope in a **n** Is 51:20
casting a **n** into Matt 4:18
left their **n**-s and Mark 1:18
n *full* of fish John 21:8

NETHINIM
temple servants Ezra 7:24

NEW *fresh, recent*
nothing **n** under the Eccl 1:9
Will gain **n** strength Is 40:31
a **n** spirit within Ezek 11:19
n wine into old Mark 2:22
A **n** commandment John 13:34
he is a **n** creature 2 Cor 5:17
a **n** and living way Heb 10:20
making all things **n** Rev 21:5

NEWBORN *just born*
like **n** babies, long 1 Pet 2:2

NEWNESS *freshness*
walk in **n** of life Rom 6:4
in **n** of the Spirit Rom 7:6

NEWS *report, tidings*
a day of good **n** 2 Kin 7:9
Good **n** puts fat on Prov 15:30
the **n** about Jesus Matt 14:1
n about Him spread Mark 1:28
n of great joy Luke 2:10
n of your faith 1 Thess 3:6

NICODEMUS
Pharisee John 3:1,4,9
in Sanhedrin John 7:50; 19:39

NICOLAITANS
sect in Ephesian and Pergamum church Rev 2:6,15

NICOLAS
deacon, servant Acts 6:1-6
proselyte from Antioch Acts 6:5

NIGHT *darkness*
darkness He called **n** Gen 1:5
pillar of fire by **n** Ex 13:21
meditate...day and **n** Josh 1:8
make **n** into day Job 17:12
The terror by **n** Ps 91:5
At **n** my soul longs Is 26:9
over their flock by **n** Luke 2:8
a thief in the **n** 1 Thess 5:2
tormented day and **n** Rev 20:10

NILE
river of Egypt Gen 41:1; Ex 1:22;7:20; Is 23:10

NIMROD
son of Cush Gen 10:8
a mighty hunter Gen 10:9
ruler of Shinar Gen 10:10

NINEVAH
capital of Assyria 2 Kin 19:36
visited by Jonah Jon 1:1ff

NISAN
first month of the Hebrew calendar Neh 2:1; Esth 3:7

NOAH
1 *son of Lamech* Gen 5:28,29
father of Shem, Ham, Japeth Gen 5:32
built an ark Gen 6:14-22
saved from Flood Gen 6:9;7:15;8:1;8:13
promised by God Gen 9:9-17
2 *daughter of Zelophehad* Num 26:33;27:1;36:11

NO-AMON
Egyptian city of Thebes Nah 3:8

NOBLE *lofty* or *renowned one*
king's most **n** princes Esth 6:9
speak **n** things Prov 8:6
all the **n**-s of Judah Jer 39:6

NOBLEMAN *of high rank*
the house of the **n** Job 21:28
A **n** went to Luke 19:12

NOISE *loud sound*
You who were full of **n** Is 22:2
Egypt *is but* a big **n** Jer 46:17
from heaven a **n** Acts 2:2

NOMADS *desert wanderers*
n of the desert bow Ps 72:9

NONSENSE *foolishness*
a fool speaks **n** Is 32:6
appeared...as **n** Luke 24:11

NORTH *direction of compass*
stretches out the **n** Job 26:7
Zion *in* the far **n** Ps 48:2
king of the N will Dan 11:13
three gates on the **n** Rev 21:13

NOSE *part of face*
the ring on her **n** Gen 24:47
n-s...cannot smell Ps 115:6
My hook in your **n** Is 37:29

NOSTRILS *nose*
breathed into his **n** Gen 2:7
breath of His **n** 2 Sam 22:16
breath of God...my **n** Job 27:3

NOTICE *attention, seen*
take **n** of me Ruth 2:10
not **n** the log Matt 7:3
deeds to be **n**-**d** by Matt 23:5

NOURISH *feed, sustain*
n-**es** and cherishes it Eph 5:29
constantly **n**-**ed** on 1 Tim 4:6
she would be **n**-**ed** Rev 12:6

NULLIFY *annul, make void*
LORD **n**-**ies** the counsel Ps 33:10
unbelief will not **n** Rom 3:3
the promise is **n**-**ied** Rom 4:14
n the grace of God Gal 2:21

NUMBER (n) *group, total*
their **n** according to Num 29:21
the **n** of the stars Ps 147:4
increasing in **n** daily Acts 16:5
his **n** is six hundred Rev 13:18

NUMBER (v) *count, enumerate*
n...by their armies Num 1:3
You **n** my steps Job 14:16
hairs...all **n**-**ed** Matt 10:30

NUN
father of Joshua Ex 33:11; Num 14:6; Josh 1:1

NURSE (n) *attendant*
Deborah, Rebekah's **n** Gen 35:8
and call a **n** for you Ex 2:7
n carries a nursing Num 11:12
n in the bedroom 2 Kin 11:2

NURSE (v) *suckle an infant*
Sarah...**n** children Gen 21:7
the child and **n**-**d** him Ex 2:9
morning to **n** my son 1 Kin 3:21
who are **n**-**ing** babies in Mark 13:17
breasts...never **n**-**d** Luke 23:29

O

OAK *type of tree*
by the **o**-**s** of Mamre Gen 13:18
the diviners' **o** Judg 9:37
o-**s** of righteousness Is 61:3
strong as the **o**-**s** Amos 2:9

OAR *pole used in rowing*
no boat with **o**-**s** shall Is 33:21
All who handle...**o** Ezek 27:29
straining at the **o**-**s** Mark 6:48

OATH *declaration, vow*
confirm the **o** which Deut 9:5
free from the **o** Josh 2:20
make no **o** at all Matt 5:34
priests without an **o** Heb 7:21

OBADIAH
1 *in Ahab's court* 1 Kin 18:3ff
2 *Gadite warrior* 1 Chr 12:8,9
3 *sent to teach* 2 Chr 17:7
4 *Levite, of Merari* 2 Chr 34:12
5 *son of Jehiel* Ezra 8:9
6 *signer of covenant* Neh 10:1,5
7 *prophet* Obad 1
name of five other Old Testament people

OBED
1 *son of Ruth / Boaz* Ruth 4:17
ancestor of Jesus Matt 1:5; Luke 3:32
2 *son of Ephlal* 1 Chr 2:37
3 *warrior* 1 Chr 11:26,47
4 *temple gatekeeper* 1 Chr 26:1,7
5 *father of Azariah* 2 Chr 23:1

OBED-EDOM
1 *a Gittite* 2 Sam 6:10-12
2 *temple musician* 1 Chr 15:21
3 *in charge of Temple vessels* 2 Chr 25:24

OBEDIENCE *submission*
the **o** of the peoples Gen 49:10
pretend **o** to me 2 Sam 22:45
the **o** of the One Rom 5:19
leading to **o** of faith Rom 16:26
in **o** to the truth 1 Pet 1:22

OBEDIENT *willing to obey*
we will be **o** Ex 24:7
o from the heart Rom 6:17
o to the...death Phil 2:8
Children, be **o** to Col 3:20

OBEY *follow commands, orders*
have **o**-**ed** My voice Gen 22:18
o My voice and keep Ex 19:5
o the LORD your God Deut 27:10
to **o** is better than 1 Sam 15:22
O-**ing**...His word Ps 103:20
and the sea **o** Him Matt 8:27
o God rather than Acts 5:29
o your parents Eph 6:1
O your leaders Heb 13:17
to **o** Jesus Christ 1 Pet 1:2

OBJECT *implement* or *goal*
struck...an iron **o** Num 35:16
an **o** of loathing to Ps 88:8
o like a great sheet Acts 10:11
god or **o** of worship 2 Thess 2:4

OBLIGATION *duty*
o toward the LORD Num 32:22
for his daily **o**-**s** 2 Chr 31:16
under **o**, not to the Rom 8:12
o to keep the...Law Gal 5:3

OBSERVE *keep* or *notice*
surely **o** My sabbaths Ex 31:13
o all My statutes Lev 19:37
you may **o** discretion Prov 5:2
the ant...**O** her ways Prov 6:6
O how the lilies Matt 6:28
o-**ing** the traditions Mark 7:3
the word...**o** it Luke 11:28
o days and months Gal 4:10

OBSTACLE *hindrance*
Remove *every* **o** out of Is 57:14
an **o** or a stumbling Rom 14:13

OBSTINATE *stubborn*
you are an **o** people Ex 33:3
made his heart **o** Deut 2:30
Israel is...**o** Ezek 3:7
disobedient and **o** Rom 10:21

OBTAIN *get possession of*
o children through Gen 16:2
finds a wife...**o**-**s** Prov 18:22
may **o** eternal life Matt 19:16
o the gift of God Acts 8:20
o-**ed** an inheritance Eph 1:11
for **o**-**ing** salvation 1 Thess 5:9

OCCUR *happen, take place*
this sign shall **o** Ex 8:23
will **o** at the final Dan 8:19
otherwise a riot might **o** Matt 26:5
predestined to **o** Acts 4:28

ODED
1 *father of Azariah* 2 Chr 15:1,8
2 *prophet* 2 Chr 28:9

ODIOUS *offensive*
o in Pharaoh's sight Ex 5:21
o to the Philistines 1 Sam 13:4

OFFEND *insult* or *violate*
I will not **o** *anymore* Job 34:31
A brother **o**-**ed** *is* Prov 18:19
Pharisees were **o**-**ed** Matt 15:12

OFFENSE *anger* or *transgression*
of my *own* **o**-**s** Gen 41:9
they took **o** at Him Matt 13:57
of the **o** of Adam Rom 5:14
and a rock of **o** 1 Pet 2:8

OFFER (v) *give, present*
o him...as a burnt Gen 22:2
O to God a sacrifice Ps 50:14
my mouth **o**-**s** praises Ps 63:5
o both gifts and Heb 5:1
o-**ed** Himself Heb 9:14

prayer **o-ed** in faith
James 5:15
o...spiritual sacrifices
1 Pet 2:5

OFFERING (n) *contribution*
freewill **o** to the LORD
Ex 35:29
o of first fruits Lev 2:12
your worthless **o-s** Is 1:13
presenting your **o** Matt 5:23
any **o** for sin Heb 10:18

OFFERINGS
1 **Burnt Offering** Gen 22:13; Lev 1:17
2 **Drink Offering** Phil 2:17; 2 Tim 4:6
also **Libation**
3 **Freewill Offering** Ex 35:29; Lev 7:16
4 **Grain Offering** Lev 9:4; Josh 22:29
also **Meal Offering**
5 **Guilt Offering** Lev 5:6; Num 6:12
6 **Heave Offering** Ex 29:27,28
7 **Libation Offering** Num 6:15,17;28:9,10
also **Drink Offering**
8 **Meal Offering** 2 Kin 16:15; Ps 40:6
also **Grain Offering**
9 **Ordination Offering** Lev 8:28,31
10 **Peace Offering** Lev 4:31; Num 6:14
11 **Sin Offering** Ex 29:14; Ezek 46:20
12 **Thank Offering** 2 Chr 33:16; Jer 33:11
13 **Votive Offering** Deut 12:26;23:18
14 **Wave Offering** Lev 14:12; Num 18:18

OFFICE *function* or *position*
wield the staff of **o** Judg 5:14
priests in their **o-s** 2 Chr 35:2
to the **o** of overseer 1 Tim 3:1

OFFICIAL *one in authority*
o-s in the palace 2 Kin 20:18
o of the synagogue Luke 8:41

OFFSPRING *descendants*
o in place of Abel Gen 4:25
bring forth **o** from Is 65:9

OG
Amorite King Num 21:33; Deut 3:4; Josh 12:4

OHOLAH
symbolic for Samaria Ezek 23:4

OHOLIBAH
symbolic for Jerusalem Ezek 23:4

OHOLIBAMAH
1 *wife of Esau* Gen 36:2-25
2 *descendant of Esau* Gen 36:41

OIL
o for lighting Ex 25:6
anointed my head...**o** Ps 23:5
the **o** of joy Ps 45:7
words...softer than **o** Ps 55:21
prudent took **o** in Matt 25:4
not anoint...with **o** Luke 7:46

OINTMENT *salve*
a jar of **o** Job 41:31
anointed...with **o** John 11:2

OLD *aged, obsolete*
buried at a...**o** age Gen 15:15
too **o** to have a Ruth 1:12
honor of **o** men Prov 20:29
o men will dream Joel 2:28
wine into **o** wineskins
Matt 9:17
be born when he is **o**
John 3:4
o self was crucified Rom 6:6
o things passed away
2 Cor 5:17
men of **o** gained Heb 11:2
serpent of **o**...devil Rev 12:9

OLD GATE *see* **GATES OF JERUSALEM**

OLIVE *tree* or *fruit*
freshly picked **o** leaf Gen 8:11
land of **o** oil and Deut 8:8
cherubim of **o** wood
1 Kin 6:23
children like **o** plants
Ps 128:3

OLIVES, MOUNT OF
mountain E of Jerusalem
2 Sam 15:30; Zech 14:4; Matt 24:3; Mark 11:1
place where Jesus prayed
Matt 26:30; Luke 22:39-41

OMEGA
last letter of Gr. alphabet
Rev 1:8
title of Jesus Christ Rev 21:6
expresses eternalness of God
Rev 22:13

OMEN *foretells a future event*
who interprets **o-s** Deut 18:10
took this as an **o** 1 Kin 20:33

OMER *dry measure*
take an **o** apiece Ex 16:16
o is a tenth of an Ex 16:36

OMRI
1 *king of Israel* 1 Kin 16:22ff
2 *a Benjamite* 1 Chr 7:8
3 *line of Perez* 1 Chr 9:4
4 *son of Michael* 1 Chr 27:18

ON
1 *Egyptian city*
Gen 41:45,50;46:20
see also **HELIOPOLIS**
2 *son of Peleth* Num 16:1

ONE *single unit*
shall become **o** flesh
Gen 2:24
God, the LORD is **o** Deut 6:4
Holy O of Israel Ps 71:22
His chosen **o-s** Ps 105:6
Are You the...O Matt 11:3
joy...over **o** sinner Luke 15:7
I...Father are **o** John 10:30
they may all be **o** John 17:21
o body in Christ Rom 12:5
o died for all 2 Cor 5:14
o Lord, **o** faith Eph 4:5
o God...**o** mediator 1 Tim 2:5
husband of **o** wife 1 Tim 3:2

ONESIMUS
Christian slave of Philemon
Col 4:9; Philem 10

ONESIPHORUS
Ephesian Christian
2 Tim 1:16;4:19

ONYX *precious stone*
bdellium and the **o** Gen 2:12
o, and the jasper Ezek 28:13

OPEN (adj) *not shut, exposed*
throat is an **o** grave Ps 5:9
Better is **o** rebuke Prov 27:5
before you an **o** door Rev 3:8

OPEN (v) *expose, free, unfasten*
eyes will be **o-ed** Gen 3:5
Ezra **o-ed** the book Neh 8:5
He **o-s** their ear Job 36:10
O Lord, **o** my lips Ps 51:15
O my eyes, that I Ps 119:18
To **o** blind eyes Is 42:7
o...windows of heaven
Mal 3:10
knock...will be **o-ed** Matt 7:7
o-ed a door of faith
Acts 14:27
and **o-s** the door Rev 3:20
worthy to **o** the book Rev 5:2

OPHEL
citadel on S slope of Temple Mount in Jerusalem
2 Chr 27:3;33:14; Neh 3:27
home of temple servants (Nethinim) Neh 3:26;11:21

OPHIR
1 *son of Joktan* Gen 10:29
2 *gold producing region of SW Arabia* 1 Kin 10:11; Job 22:24

OPPONENT *adversary*
friends...with your **o**
Matt 5:25
protection from my **o**
Luke 18:3

OPPORTUNITY *occasion*
o to betray Jesus Matt 26:16
o for your testimony
Luke 21:13
an **o** for the flesh Gal 5:13
not give...devil an **o** Eph 4:27

OPPOSE *contend, resist*
o the Prince of Dan 8:25
o-d the ordinance of
Rom 13:2
men also **o** the truth
2 Tim 3:8
God is **o-d** to the James 4:6

OPPOSITION *hostility*
you...know My **o** Num 14:34
these are in **o** Gal 5:17
gospel...much **o** 1 Thess 2:2

OPPRESS (v) *trouble, tyrannize*
enslaved and **o-ed** Gen 15:13
Egyptians are **o-ing** Ex 3:9
not **o** your neighbor
Lev 19:13
woman **o-ed** in 1 Sam 1:15
do not **o** the widow
Zech 7:10
healing all...**o-ed** Acts 10:38
the rich who **o** you James 2:6

OPPRESSED (n) *afflicted*
stronghold for the **o** Ps 9:9
justice for the **o** Ps 146:7
let the **o** go free Is 58:6
devour...**o** in secret Hab 3:14
vengeance for the **o** Acts 7:24

OPPRESSION *affliction*
Do not trust in **o** Ps 62:10
o makes a...man mad Eccl 7:7
and water of **o** Is 30:20
o of My people Acts 7:34

OPPRESSOR *one who afflicts*
And crush the **o** Ps 72:4
a great **o** lacks Prov 28:16
punish all their **o-s** Jer 30:20

ORACLE *revelation*
The **o** of Balaam Num 24:3
o concerning Babylon Is 13:1
the **o** of the LORD Jer 23:33
and misleading **o-s** Lam 2:14
entrusted with the **o-s**
Rom 3:2

ORDAIN *invest, set apart*
anoint...and **o** them Ex 28:41
o Aaron and his sons Ex 29:9
o-ed His covenant Ps 111:9
law as **o-ed** by angels
Acts 7:53

ORDEAL *difficulty, trial*
great **o** of affliction 2 Cor 8:2
at the fiery **o** 1 Pet 4:12

ORDER (n) *arrangement*
Set your house in **o**
2 Kin 20:1
fixed **o** of the moon Jer 31:35
the **o** of Melchizedek Heb 5:6

ORDER (v) *command* or *request*
I will **o** *my prayer* Ps 5:3
o-ed him to tell no Luke 5:14
confidence...to **o** you
Philem 8

ORDINANCE *statute*
o of the Passover Ex 12:43
they rejected My **o-s**
Lev 26:43
o-s of the heavens Job 38:33
opposed the **o** of God
Rom 13:2

ORDINATION
Aaron's ram of **o** Ex 29:26
and the **o** offering Lev 7:37
period of your **o** Lev 8:33

ORDINATION OFFERING *see* **OFFERINGS**

ORIGIN *beginning, source*
of Jewish **o** Esth 6:13
o is from antiquity Is 23:7
Your **o** and your Ezek 16:3

ORIGINATE *bring into being*
not **o** from woman
1 Cor 11:8
all things **o**...God 1 Cor 11:12

ORION
constellation of stars
Job 9:9;38:31; Amos 5:8

ORNAMENT *decoration*
put off your **o-s** Ex 33:5
o of fine gold Prov 25:12
beauty of His **o-s** Ezek 7:20

ORNAN
Jebusite owner of threshing floor on Mount Moriah
1 Chr 21:15,18
sells threshing floor to David for altar and temple
1 Chr 21:25,28
see also **ARAUNAH**

ORPAH
daughter-in-law of Naomi
Ruth 1:4,14

ORPHAN *fatherless child*
not afflict any...**o** Ex 22:22
justice for the **o** Deut 10:18
helper of the **o** Ps 10:14
may plunder the **o-s** Is 10:2
Leave...**o-s** behind Jer 49:11
visit **o-s** and widows
James 1:27

OSTRICH *bird*
the **o** and the owl Lev 11:16
a companion of **o-es**
Job 30:29
cruel Like **o-es** Lam 4:3
mourning like the **o-es**
Mic 1:8

OTHNIEL
son of Kenaz Josh 15:17
brother or nephew of Caleb
Judg 1:13;3:11

OUTBURST *sudden release*
great **o** of anger Deut 29:24
o of anger I hid My Is 54:8
jealousy, **o-s** of anger
Gal 5:20

OUTCAST *rejected*
the **o-s** of Israel Ps 147:2
Hide the **o-s** Is 16:3
called you an **o** Jer 30:17

o-s from...synagogue
John 16:2

OUTCRY *strong cry* or *protest*
no o in our streets Ps 144:14
o is heard among the
Jer 50:46
a *single* o arose Acts 19:34

OUTSIDER *stranger*
o may not come near
Num 18:4
toward o-s 1 Thess 4:12

OUTSTRETCHED *extended*
redeem...with an o arm
Ex 6:6
war...with an o hand Jer 21:5

OUTWARD *external*
at the o appearance
1 Sam 16:7
is o in the flesh Rom 2:28

OVEN *baking, cooking vessel*
appeared a...o Gen 15:17
make them as a fiery o
Ps 21:9

OVERCOME *conquer, master*
a man o with wine Jer 23:9
I have o the world
John 16:33
but o evil with good
Rom 12:21
have o the evil one
1 John 2:13
who o-s will inherit Rev 21:7

OVERFLOW *flood, inundate*
My cup o-s Ps 23:5
waters shall o the Is 28:17
I am o-ing with joy 2 Cor 7:4
o-ing with gratitude Col 2:7

OVERLAID *decorate, spread*
o...with gold 1 Kin 6:28
vessel o with silver
Prov 26:23
o with gold...silver Hab 2:19

OVERLOOK *ignore* or *view*
o a transgression Prov 19:11
widows were...o-ed Acts 6:1

OVERPOWER *subdue*
deceive you and o you
Obad 7
Hades will not o Matt 16:18
attacks him and o-s
Luke 11:22

OVERSEER *director, leader*
o in the house of Jer 29:26
the o-s and deacons Phil 1:1
the office of o 1 Tim 3:1
o...above reproach Titus 1:7

OVERSHADOW *engulf, obscure*
Most High...o you Luke 1:35
o-ing the mercy seat Heb 9:5

OVERSIGHT *supervision*
o of the house of 2 Kin 12:11
having o at...gates Ezek 44:11
exercising o not 1 Pet 5:2

OVERWHELM *crush, overcome*
humiliation has o-ed Ps 44:15
darkness will o me Ps 139:11
my spirit was o-ed Ps 142:3
o-ed by...sorrow 2 Cor 2:7

OWE *be indebted*
Pay...what you o Matt 18:28
O nothing to anyone
Rom 13:8
that you o to me Philem 19

OWL *bird*
the o, the sea gull Deut 14:15
o of the waste places Ps 102:6
houses...full of o-s Is 13:21

OWN (adj) *belonging to*
man in His o image Gen 1:27
led...His o people Ps 78:52
calls his o sheep John 10:3
in his o language Acts 2:6

OWN (n) *belonging to*
He came to His o John 1:11
provide for his o 1 Tim 5:8

OWNER *possessor*
restitution to its o Ex 22:12
when the o...comes
Matt 21:40
who were o-s of land
Acts 4:34

OX *bull used as draft animal*
oxen and donkeys Gen 12:16
servant or his o Ex 20:17
horns of the wild **oxen**
Ps 22:21
An o knows its owner Is 1:3
not muzzle the o 1 Tim 5:18

P

PACE *step, stride*
the p.of the cattle Gen 33:14
not slow down the p
2 Kin 4:24

PACT *agreement*
Sheol we...made a p Is 28:15
p with Sheol shall Is 28:18

PADDAN-ARAM
NW Mesopotamia Gen 25:20
home of Laban Gen 28:5
birthplace of most of Jacob's sons Gen 35:22-26

PAHATH-MOAB
1 *head of Jewish clan* Ezra 2:6
2 *Jewish clan* Neh 3:11

PAIN *discomfort, hurt*
multiply Your p Gen 3:16
p-s came upon her
1 Sam 4:19
rejoice in unsparing p
Job 6:10
rest from your p Is 14:3
Your p is incurable Jer 30:15
bring p to my soul Lam 3:51
no longer be...p Rev 21:4

PAINFUL *hurting*
p are honest words Job 6:25
the bread of p labors Ps 127:2

PALACE *royal residence*
build...royal p 2 Chr 2:12
to the king's p Esth 2:8
Out of ivory p-s Ps 45:8
A p of strangers Is 25:2
luxury...royal p-s Luke 7:25

PALLET *bed, mat*
they let down the p Mark 2:4
pick up your p and Mark 2:9

PALM *type of tree*
the city of p trees Deut 34:3
flourish like the p Ps 92:12
branches of the p John 12:13

PALTI
1 *son of Raphu* Num 13:9
spy for Israel Num 13:2
2 *Michal's husband*
1 Sam 25:44

PAMPHYLIA
Roman province in Asia Minor
Acts 2:10;13:13;14:24

PANIC *fear*
P seized them there Ps 48:6
P and pitfall have Lam 3:47
great p...will fall Zech 14:13

PANT *breathe rapidly*
deer p-s for the water Ps 42:1
my soul p-s for You Ps 42:1
I will both gasp and p
Is 42:14
beasts...p for You Joel 1:20

PAPHOS
city on Cyprus Acts 13:6,13

PAPYRUS *reed plant*
p...without a marsh Job 8:11
Even in p vessels Is 18:2

PARABLE *story for illustration*
speak a p to Ezek 17:2
p of the sower Matt 13:18
heard His p-s Matt 21:45
p from the fig tree
Mark 13:28
spoke by way of a p Luke 8:4

PARADISE
abode of the righteous dead
Luke 23:43; 2 Cor 12:4; Rev 2:7
see also **ABRAHAM'S BOSOM**

PARALYTIC
said to the p, Get up Matt 9:6
p, carried by four Mark 2:3

PARAN
wilderness area in Sinai
Gen 21:21; Num 13:3
place of Israelite wanderings and encampments Num 12:16
mountain in Sinai Deut 33:2

PARDON *forgive, release*
he will not p your Ex 23:21
May the...LORD p 2 Chr 30:18
O LORD, P my iniquity
Ps 25:11
He will abundantly p Is 55:7
p, and you will be Luke 6:37

PARENTS *father and mother*
rise up against p Matt 10:21
left house or...p Luke 18:29
evil, disobedient to p
Rom 1:30
Children, obey your p
Eph 6:1
disobedient to p 2 Tim 3:2

PART *portion*
God...have no p in
2 Chr 19:7
formed my inward p-s
Ps 139:13
have no p with Me John 13:8
no p or portion in Acts 8:21
prophesy in p 1 Cor 13:9
now I know in p 1 Cor 13:12
tongue is a small p James 3:5

PARTAKERS *participators*
do not be p with Eph 5:7
become p of Christ Heb 3:14
p of the Holy Spirit Heb 6:4
p of *the* divine nature
2 Pet 1:4

PARTIAL *favoring*
not be p to the poor
Lev 19:15
you shall not be p Deut 16:19
now be p to no one Job 32:21
You are not p Matt 22:16

PARTIALITY *favoritism*
show p in judgment
Deut 1:17
p is not good Prov 28:21
God shows no p Gal 2:6

PARTICIPATE *take part*
not p...deeds of Eph 5:11
p-s in his evil deeds
2 John 11
will not p in her sins
Rev 18:4

PARTNER *comrade*
is a p with a thief Prov 29:24
been p-s with them
Matt 23:30
regard me a p Philem 17

PASS *proceed*
LORD will p over the Ex 12:23
My glory is p-ing by Ex 33:22
heaven and earth p Matt 5:18
words will not p Matt 24:35
this cup p from Me
Matt 26:39
p-ed out of death John 5:24
old things p-ed away
2 Cor 5:17
first earth p-ed away Rev 21:1

PASSION *desire, lust*
p is rottenness to Prov 14:30
over to degrading p-s
Rom 1:26
flesh with its p-s Gal 5:24
dead to...p Col 3:5
not in lustful p 1 Thess 4:5

PASSOVER
Israel's firstborn protected from the plague of death prior to the exodus from Egypt
Ex 12:1-30
Feast commemorating Israelite exodus and protection from death Ex 12:42,43; Lev 23:5; Num 9:2,12,14; Matt 26:2,18; John 19:14; Acts 12:4
see also **FEASTS**

PASTORS *shepherds of people*
and some *as* p Eph 4:11

PASTURE (n) *grazing field*
lie down in green p-s Ps 23:2
sheep of Your p Ps 79:13

PASTURE (v) *feed, graze*
Moses...p-ing the flock Ex 3:1
They will p on it Zeph 2:7
So I p-d the flock Zech 11:7

PATCH *mending cloth*
p of unshrunk cloth
Matt 9:16
p pulls away from it
Mark 2:21

PATH *way*
snake in the p Gen 49:17
the p of life Ps 16:11
a light to my p Ps 119:105
p of the upright is Prov 15:19
Make His p-s straight
Matt 3:3

PATHROS
upper Egypt Is 11:11; Jer 44:1,15; Ezek 29:14;30:14

PATIENCE *endurance*
try the p of men Is 7:13
in p, in kindness 2 Cor 6:6
love, joy, peace, p Gal 5:22
exhort, with great p
2 Tim 4:2
endure it with p 1 Pet 2:20

PATIENT *bearing, enduring*
Love is p, love is 1 Cor 13:4
p when wronged 2 Tim 2:24
Lord...is p toward 2 Pet 3:9

PATMOS
Aegean island, site of John's exile Rev 1:9

PATRIARCH *father of clan*
regarding the p David
Acts 2:29
the twelve p-s Acts 7:8
Abraham, the p, gave Heb 7:4

PATTERN *model, plan*
fixed p-s of heaven Jer 33:25

walk according to...**p** Phil 3:17

PAUL
heritage Acts 21:39;22:3; Phil 3:5
persecuted believers Acts 7:58;8:1,3;9:1,2; 1 Cor 15:9
conversion and call Acts 9:1-19
name changed Acts 13:9
Jerusalem council Acts 15:2-6
missionary journeys Acts 13:1ff;15:36ff;18:23ff
apostolic defense Acts 11:5ff; Gal 1:13ff
arrest and imprisonment Acts 21:33;22:24-28:31
defense Acts 22:1ff;24:10ff; 25:10,11;26:2ff
final journey to Rome Acts 27,28
see also **SAUL**

PAULUS, SERGIUS
proconsul of Cyprus Acts 13:7

PAVEMENT *paved road*
on a **p** of stone 2 Kin 16:17
mosaic **p** of porphyry Esth 1:6
place called The **P** John 19:13

PAY *give what is due*
thief...**p** double Ex 22:7
p You my vows Ps 66:13
P back what you Matt 18:28
Never **p** back evil Rom 12:17
p the penalty 2 Thess 1:9

PEACE *calmness, tranquility*
grant **p** in the land Lev 26:6
made **p** with David 1 Chr 19:19
Seek **p**, and pursue Ps 34:14
for the **p** of Jerusalem Ps 122:6
all her paths are **p** Prov 3:17
a time for **p** Eccl 3:8
Prince of **P** Is 9:6
p...like a river Is 66:12
have withdrawn My **p** Jer 16:5
not come to bring **p** Matt 10:34
on earth **p** among Luke 2:14
P I leave with you John 14:27
we have **p** with God Rom 5:1
love, joy, **p** Gal 5:22
He Himself is our **p** Eph 2:14
gospel of **p** Eph 6:15
p of God...surpasses Phil 4:7
p through the blood Col 1:20
take **p** from the earth Rev 6:4

PEACEABLE
gentle, **p**, free from 1 Tim 3:3
be **p**, gentle Titus 3:2

PEACEMAKERS
Blessed are the **p** Matt 5:9

PEACE OFFERING *see* **OFFERINGS**

PEARL *precious gem*
wisdom is above...**p-s** Job 28:18
p-s before swine Matt 7:6
one **p** of great value Matt 13:46

PEKAH
king of Israel 2 Kin 15:25ff

PEKAHIAH
king of Israel 2 Kin 15:22,23

PELEG
son of Eber Gen 10:25
descendant of Shem Gen 11:18

PENALTY *punishment*
you will bear the **p** Ezek 23:49
pay the **p** of eternal 2 Thess 1:9

PENIEL
where Jacob wrestled with God Gen 32:30
see also **PENUEL**

PENTECOST
Jewish feast held 50 days after Passover Acts 20:16; 1 Cor 16:8
coming of the Holy Spirit Acts 2:1
see also **FEASTS**

PENUEL
1 *tower destroyed* Judg 8:17
rebuilt 1 Kin 12:25
see also **PENIEL**
2 *father of Gedor* 1 Chr 4:4
3 *son of Shashak* 1 Chr 8:25

PEOPLE *group, nation*
they are one **p** Gen 11:6
Let My **p** go Ex 5:1
You are an obstinate **p** Ex 33:5
blessed above all **p-s** Deut 7:14
Forgive Your **p** Israel Deut 21:8
LORD loves His **p** 2 Chr 2:11
p who are called by 2 Chr 7:14
restores His captive **p** Ps 14:7
We are His **p** Ps 100:3
LORD will judge His **p** Ps 135:14
p are unrestrained Prov 29:18
p whom I formed Is 43:21
do **p** say that I am Mark 8:27
they feared the **p** Luke 20:19
die for the **p** John 11:50
not rejected His **p** Rom 11:2
every tribe and **p** Rev 13:7

PEOR
1 *mountain in Moab* Num 23:28
2 *Moabite deity* Num 25:3

PERCEIVE *be aware, discern*
p-d all the wisdom 1 Kin 10:4
listening, but do not **p** Is 6:9
p-ing in Himself Mark 5:30
p with their heart John 12:40

PERDITION *damnation*
the son of **p** John 17:12

PEREZ
son of Judah Gen 38:29

PERFECT (adj) *flawless*
His work is **p** Deut 32:4
law of the LORD is **p** Ps 19:7
heavenly Father is **p** Matt 5:48
p bond of unity Col 3:14
be **p** and complete James 1:4
p love casts out 1 John 4:18

PERFECTED *completed*
is **p** in weakness 2 Cor 12:9
love is **p** with us 1 John 4:17

PERFORM *carry out*
I will **p** miracles Ex 34:10
p My judgments Lev 18:4
p-s righteous deeds Ps 103:6
p a miracle in My Mark 9:39
John **p-ed** no sign John 10:41
p-ing great wonders Acts 6:8

PERFUME *fragrant oil*
and **p** make the heart Prov 27:9
instead of sweet **p** Is 3:24
p on My body Matt 26:12
anointed...with **p** Luke 7:46
prepared...**p-s** Luke 23:56

PERGA
city in Asia Minor Acts 13:13

PERGAMUM
city in Asia Minor Rev 1:11
early church Rev 2:12

PERISH *be destroyed*
we **p**, we are dying Num 17:12
weapons...**p-ed** 2 Sam 1:27
if I **p**, I **p** Esth 4:16
hope...will **p** Job 8:13
the wicked will **p** Ps 1:6
rod of his fury will **p** Prov 22:8
our hope has **p-ed** Ezek 37:11
little ones **p** Matt 18:14
p by the sword Matt 26:52
p, but have eternal John 3:16
for any to **p** 2 Pet 3:9

PERIZZITES
early Canaanite tribe Gen 34:30; Ex 23:23; Deut 7:1

PERMANENT *lasting*
it is a **p** ordinance Lev 6:18
p right of redemption Lev 25:32
use them as **p** slaves Lev 25:46
p home for the ark 1 Chr 28:2

PERMISSION *consent*
p they had from Cyrus Ezra 3:7
Jesus gave them **p** Mark 5:13
he had given him **p** Acts 21:40

PERMIT *allow*
not **p-ting**...demons Mark 1:34
p the children Mark 10:14
Spirit...did not **p** Acts 16:7
if the Lord **p-s** 1 Cor 16:7

PERPETUAL *lasting*
p incense before the Ex 30:8
as a **p** covenant Ex 31:16
for a **p** priesthood Ex 40:15
may sleep a **p** sleep Jer 51:39

PERSECUTE *afflict, oppress*
Why do you **p** me Job 19:22
has **p-d** my soul Ps 143:3
pray for those who **p** Matt 5:44
p you in one city Matt 10:23
why are you **p-ing** Me Acts 9:4
used to **p** the church Gal 1:13

PERSECUTION *oppression*
p arises because of Mark 4:17
p began against the Acts 8:1
a **p** against Paul Acts 13:50
distress, or **p**, or Rom 8:35

PERSEVERANCE *persistence*
by **p** in doing good Rom 2:7
tribulation brings...**p** Rom 5:3
for your **p** and faith 2 Thess 1:4
p of the saints Rev 14:12

PERSIA
ancient Near Eastern empire 2 Chr 36:20; Ezra 1:1; Esth 1:3; Ezek 27:10; Dan 8:20

PERSON *human being*
If a **p** sins Lev 4:2
hungry **p** unsatisfied Is 32:6
p...be in subjection Rom 13:1
hidden **p** of the heart 1 Pet 3:4

PERSUADE *convince, prevail on*
a ruler may be **p-d** Prov 25:15
trying to **p** Jews and Acts 18:4
p-s men to worship Acts 18:13
you will **p** me Acts 26:28

PERSUASIVE *convincing*
p words of wisdom 1 Cor 2:4
delude you with **p** Col 2:4

PERVERSE *corrupt*
a **p** and crooked Deut 32:5
A **p** heart shall depart Ps 101:4
mind will utter **p** Prov 23:33
and **p** generation Phil 2:15

PERVERT *distort, misdirect*
not **p** the justice Ex 23:6
Does God **p** justice Job 8:3
have **p-ed** their way Jer 3:21

PESTILENCE *epidemic, plague*
LORD sent a **p** 2 Sam 24:15
sword, famine, and **p** Jer 27:13
p and mourning and Rev 18:8

PETER
heritage and occupation Matt 4:18; John 1:42,44
called by Jesus Matt 1:17; Mark 3:16; Luke 5:1ff
names: Cephas, Simon Matt 4:18; Mark 3:16; John 1:42; Acts 15:14
walked on water Matt 14:28ff
confessed Jesus as Messiah Matt 16:16; Luke 9:20
on mount of Transfiguration Matt 17:1ff; Mark 9:2ff
denied Jesus Matt 26:70; Mark 14:70; Luke 22:58
at Pentecost Acts 2
apostle of Christ Gal 2:8; 1 Pet 1:1; 2 Pet 1:1

PETITION *request, supplication*
God...grant your **p** 1 Sam 1:17
p to any god or man Dan 6:7
p-s...be made 1 Tim 2:1

PHARAOH *title of Egyptian kings*
1 **Pharaoh,** *time of Abraham* Gen 12:15ff
2 **Pharaoh,** *time of Joseph* Gen 37:36;39:1-50:26
3 **Pharaoh,** *during oppression* Ex 1:8-2:23
4 **Pharaoh,** *during the Exodus* Ex 5:1-12:41
5 **Pharaoh,** *father of Bithiah* 1 Chr 4:17
6 **Pharaoh,** *time of David* 1 Kin 11:14ff
7 **Pharaoh,** *whose daughter married Solomon* 1 Kin 3:1;7:8;9:16
8 **Shishak,** *time of Rehoboam* 1 Kin 14:25,26
9 **So,** *time of Hoshea* 2 Kin 17:4
10 **Tirhakah,** *time of Hezekiah* 2 Kin 19:9; Is 37:9
11 **Neco,** *slew Josiah* 2 Kin 23:29,33,34
12 **Hophra,** *subject of prophecy* Jer 44:30

PHARISEES
Jewish religious party Matt 3:7;23:13; Mark 2:18;7:3; Luke 11:42;16:14; John 3:1;11:47

PHARPAR
river of Damascus 2 Kin 5:12

PHILADELPHIA
city in Asia Minor Rev 1:11
early church Rev 3:7

PHILEMON
owner of Onesimus Philem 1
friend of Paul

PHILIP
1 *Herod Philip I, son of Herod the Great* Mark 6:17
see also **HEROD**
2 *Herod Philip II, son of Herod the Great* Luke 3:1
see also **HEROD**
3 *Philip the apostle* Matt 10:3; Mark 3:18; Luke 6:14; John 1:43ff; Acts 1:13
4 *Philip the evangelist* Acts 6:5;8:5,29;21:8

PHILIPPI
Macedonian city Acts 16:12;20:6

PHILIPPIANS
people of Philippi Phil 4:15

PHILISTIA
coastal area of SW Palestine Ex 15:14; Ps 60:8;83:7; Joel 3:4

PHILISTINES
people of Philistia Gen 10:14; Josh 13:2; Judg 13:1; 1 Sam 4:2

PHINEHAS
1 *grandson of Aaron* Num 25:7;31:6; Judg 20:28
2 *son of Eli* 1 Sam 1:3;4:4,11
3 *father of a priest* Ezra 8:33

PHOEBE
Cenchrea (Corinth) deaconess commended by Paul Rom 16:1

PHOENICIA
coastal land N of Land of Israel Acts 11:19;21:2
visited by Paul Acts 15:3

PHRYGIA
Asia Minor province Acts 2:10
visited by Paul Acts 16:6;18:23

PHYGELUS
Asian Christian, deserted Paul 2 Tim 1:15

PHYLACTERIES *prayer bands*
as **p** on your forehead Ex 13:16
they broaden their **p** Matt 23:5
see also **FRONTALS**

PHYSICIAN
all worthless **p-s** Job 13:4
healthy who need a **p** Matt 9:12
P, heal yourself Luke 4:23
Luke, the beloved **p** Col 4:14

PIECE *part, portion*
dip your **p** of bread Ruth 2:14
thirty **p-s** of silver Matt 27:3
gave Him a **p**...fish Luke 24:42
woven in one **p** John 19:23

PIERCE *penetrate*
master shall **p** his ear Ex 21:6
They **p-d** my hands Ps 22:16
He was **p-d** through Is 53:5
whom they have **p-d** Zech 12:10
sword will **p**...soul Luke 2:35
p-d His side John 19:34
p-d to the heart Acts 2:37

PIETY *reverence*
learn to practice **p** 1 Tim 5:4
because of His **p** Heb 5:7

PILATE, PONTIUS
Roman governor of Judea Matt 27:2; Luke 3:1
presided at Jesus' trial Matt 27:11ff; Mark 15:2ff; Luke 23:1ff; John 18:28-38
warned by his wife Matt 27:19
orders Jesus' crucifixion Matt 27:24ff; Mark 15:15; Luke 23:24,25; John 19:15,16

PILLAR *column* or *memorial*
became a **p** of salt Gen 19:26
p of fire by night Ex 13:21
set up...a **p** 2 Sam 18:18
hewn...her seven **p-s** Prov 9:1
feet like **p-s** of fire Rev 10:1

PILOT *steersman*
sailors, and your **p-s** Ezek 27:27
the **p** and...captain Acts 27:11
inclination of the **p** James 3:4

PINION *wing*
p and plumage of Job 39:13
cover you with His **p-s** Ps 91:4

PINNACLE *highest point*
had Him...on the **p** Matt 4:5
p of the temple Luke 4:9

PISGAH
mountain height in Moab Num 21:20; Josh 13:20

PISHON
river of Eden Gen 2:11

PISIDIA / PISIDIAN
district of Asia Minor Acts 13:14;14:24

PIT *deep hole, dungeon*
full of tar **p-s** Gen 14:10
Joseph...not in the **p** Gen 37:29
redeems...from the **p** Ps 103:4
harlot is a deep **p** Prov 23:27
silenced me in the **p** Lam 3:53
to **p-s** of darkness 2 Pet 2:4
the bottomless **p** Rev 9:1

PITCH (n) *tar*
inside and out with **p** Gen 6:14
covered it over...**p** Ex 2:3

PITCH (v) *set up*
p-ed his tent in the Gen 31:25
he will **p** the tents Dan 11:45
tabernacle...Lord **p-ed** Heb 8:2

PITCHER *container*
torches inside the **p-s** Judg 7:16
Fill four **p-s** 1 Kin 18:33
carrying a **p** of Mark 14:13

PITHOM
Egyptian storage city built by Hebrew slaves Ex 1:11

PITY (n) *sympathy*
shall not show **p** Deut 19:21
I will not show **p** Jer 13:14
No eye looked with **p** Ezek 16:5

PITY (v) *have compassion*
she had **p** on him Ex 2:6
eye shall not **p** them Deut 7:16
P me, **p** me, O you Job 19:21
take **p** on us Mark 9:22
most to be **p-ied** 1 Cor 15:19

PLACE *area, space*
waters...into one **p** Gen 1:9
he enters the holy **p** Ex 28:29
God is a dwelling **p** Deut 33:27
a **p** for My people 1 Chr 17:9
earth out of its **p** Job 9:6
You are my hiding **p** Ps 32:7
love the **p** of honor Matt 23:6
a **p** called Golgotha Matt 27:33
I go to prepare a **p** John 14:2

PLAGUE *contagious disease*
no **p** will befall you Ex 12:13
Remove Your **p** from Ps 39:10
p of the hail Rev 16:21
the seven last **p-s** Rev 21:9

PLAIN *flat area*
p in...Shinar Gen 11:2
desert **p-s** of Jericho Josh 4:13
the **p** of Megiddo 2 Chr 35:22
broad **p** of the earth Rev 20:9

PLAN *design, scheme*
tabernacle...its **p** Ex 26:30
P-s *formed* long ago Is 25:1
follow our own **p-s** Jer 18:12
p and foreknowledge Acts 2:23

PLANT (n) *growth from soil*
every **p** yielding seed Gen 1:29
eat the **p-s** of the Gen 3:18
hail...struck every **p** Ex 9:25
God appointed a **p** Jon 4:6

PLANT (v) *put into soil*
God **p-ed** a garden Gen 2:8
p...trees for food Lev 19:23
shall **p** a vineyard Deut 28:30
A time to **p** Eccl 3:2
her earnings she **p-s** Prov 31:16
p-ed a vineyard Mark 12:1
I **p-ed**, Apollos 1 Cor 3:6

PLATTER *shallow dish*
on a **p** the head of Matt 14:8
his head on a **p** Mark 6:28

PLAY *take part*
who **p** the lyre Gen 4:21
man who can **p** 1 Sam 16:17
p-ed the fool 1 Sam 26:21
P skillfully with a Ps 33:3
nursing child will **p** Is 11:8
not **p** the harlot Hos 3:3
We **p-ed** the flute Matt 11:17

PLEAD *appeal, beseech*
p-ed with the LORD Deut 3:23
man...**p** with God Job 16:21
LORD...**p** their case Prov 22:23
P for the widow Is 1:17
Elijah...**p-s** with God Rom 11:2

PLEASANT *pleasing*
despised the **p** land Ps 106:24
P words are a Prov 16:24
sleep...is **p** Eccl 5:12
Speak to us **p** words Is 30:10

PLEASE *satisfy*
it **p** You to bless 2 Sam 7:29
You are **p-d** with me Ps 41:11
sacrifices...not **p** Him Hos 9:4
how he may **p** his 1 Cor 7:33
p all men in all 1 Cor 10:33
striving to **p** men Gal 1:10
to walk and **p** God 1 Thess 4:1
impossible to **p** Heb 11:6

PLEASING *agreeable, gratifying*
tree that is **p** Gen 2:9
meditation be **p** Ps 104:34
not as **p** men but 1 Thess 2:4
p in His sight 1 John 3:22

PLEASURE *gratification*
old, shall I have **p** Gen 18:12
p in His people Ps 149:4
He who loves **p** *will* Prov 21:17
work for *His* good **p** Phil 2:13
lovers of **p** rather 2 Tim 3:4
passing **p-s** of sin Heb 11:25

PLEDGE *promise*
cloak as a **p** Ex 22:26
those who give **p-s** Prov 22:26
the Spirit as a **p** 2 Cor 5:5
p of our inheritance Eph 1:14

PLEIADES
constellation of stars Job 9:9;38:31; Amos 5:8

PLENTIFUL *abundant*
shed abroad a **p** rain Ps 68:9
harvest is **p** Matt 9:37

PLOT *plan, scheme*
wicked **p-s** against Ps 37:12
you have **p-ted** *evil* Prov 30:32
Jews **p-ted** together Acts 9:23

PLOW *dig the soil*
not **p** with an ox Deut 22:10
those who **p** iniquity Job 4:8
sluggard does not **p** Prov 20:4
his hand to the **p** Luke 9:62
ought to **p** in hope 1 Cor 9:10

PLOWSHARES *blade of plow*
their swords into **p** Is 2:4
your **p** into swords Joel 3:10

PLUMB LINE *vertical line*
the **p** of emptiness Is 34:11
p In the midst of My Amos 7:8
when they see the **p** Zech 4:10

PLUNDER (n) *booty, loot*
took no **p** in silver Judg 5:19
You will become **p** Hab 2:7
wealth will become **p** Zeph 1:13

PLUNDER (v) *rob*
will **p** the Egyptians Ex 3:22
stouthearted were **p-ed** Ps 76:5
he will **p** his house Matt 12:29

POINT *particular time*
grieved, to the **p** of Matt 26:38
obedient to the **p** of Phil 2:8
to the **p** of shedding Heb 12:4

POISON *lethal substance*
P...under their lips Ps 140:3
given us **p-ed** water Jer 8:14
turned justice into **p** Amos 6:12

POLL-TAX *income and head tax*
collect customs or **p** Matt 17:25
give a **p** to Caesar Matt 22:17

POLLUTE *contaminate*
blood **p-s** the land Num 35:33
earth is also **p-d** Is 24:5

POMEGRANATE *fruit*
golden bell and a **p** Ex 28:34
p-s of blue and purple Ex 39:24
juice of my **p-s** Song 8:2
the fig tree, the **p** Hag 2:19

PONDER *think deeply*
not **p** the path of life Prov 5:6
Or **p** things...past Is 43:18

PONTUS
region in N Asia Minor
Acts 2:9; 1 Pet 1:1
homeland of Aquila Acts 18:2

POOL *pond*
of the upper **p** 2 Kin 18:17
rock into a **p** Ps 114:8
land will become a **p** Is 35:7
in the **p** of Siloam John 9:7

POOR *impoverished, needy*
p will never cease Deut 15:11
raises the **p** from the 1 Sam 2:8
or you will become **p** Prov 20:13
not rob the **p** Prov 22:22
are the **p** in spirit Matt 5:3
a **p** widow came Mark 12:42
you always have the **p** Mark 14:7
sake He became **p** 2 Cor 8:9
not God choose the **p** James 2:5

POPULATE *increase number*
P the earth abundantly Gen 9:7
whole earth was **p-d** Gen 9:19

POPULATION *people*
with all *his* great **p** Is 16:14
deported an entire **p** Amos 1:6

PORPOISE SKIN
covering of **p-s** above Ex 26:14
put sandals of **p** on Ezek 16:10

PORTICO *porch*
in the **p** of Solomon John 10:23
one accord in...**p** Acts 5:12

PORTION *part, share*
gather a day's **p** Ex 16:4
LORD's **p** is...people Deut 32:9
double **p** of...spirit 2 Kin 2:9
The LORD is my **p** Ps 119:57
joy over their **p** Is 61:7

POSSESS *control, take*
give...this land to **p** Gen 15:7
are to **p** their land Lev 20:24
go in and **p** the land Deut 1:8
p-es all the nations Ps 82:8
p-ed by Beelzebul Mark 3:22
sell all you **p** Mark 10:21
p-ed with demons Luke 8:27
do not **p** silver and Acts 3:6

POSSESSION *ownership*
for an everlasting **p** Gen 17:8
you shall be My own **p** Ex 19:5
people for His own **p** Deut 4:20
full of Your **p-s** Ps 104:24
charge of all his **p-s** Matt 24:47
selling their...**p-s** Acts 2:45

POSSIBLE *can be done*
all things are **p** Matt 19:26
p with God Luke 18:27

POSTERITY *descendants*
P will serve Him Ps 22:30
p of the wicked Ps 37:38

POT *container, vessel*
death in the **p** 2 Kin 4:40
refining **p** is for Prov 17:3
I see a boiling **p** Jer 1:13

POTIPHAR
Egyptian official who purchased Joseph Gen 39:1

POTIPHERA
Joseph's father-in-law
Gen 41:45,50;46:20

POTSHERD *piece of pottery*
p to scrape himself Job 2:8
is dried up like a **p** Ps 22:15

POTTER *one who molds clay*
clay say to the **p** Is 45:9
and You our **p** Is 64:8
as it pleased the **p** Jer 18:4
Throw it to the **p** Zech 11:13

POTTER'S FIELD
burial place bought with Judas' money Matt 27:3ff
also called **Field of Blood**

POUR *cause to flow*
p me out like milk Job 10:10
I **p** out my soul Ps 42:4
P out your heart Ps 62:8
I will **p** out My Spirit Is 44:3
P out Your wrath Jer 10:25
p out...a blessing Mal 3:10
p-ed it on His Matt 26:7
p forth of My Spirit Acts 2:17

POVERTY *destitution, want*
glutton...come to **p** Prov 23:21
neither **p** nor riches Prov 30:8
through His **p** might 2 Cor 8:9

POWER *authority, strength*
to show you My **p** Ex 9:16
from the **p** of Sheol Ps 49:15
the **p** of His works Ps 111:6
p of the tongue Prov 18:21
the **p** of the sword Jer 18:21
Not by might nor...**p** Zech 4:6
Yours is...the **p** Matt 6:13
the right hand of **p** Mark 14:62
clothed with **p** from Luke 24:49
you will receive **p** Acts 1:8
gospel...**p** of God Rom 1:16
the **p** of our Lord 1 Cor 5:4
p of sin is the law 1 Cor 15:56
p of Christ...dwell 2 Cor 12:9
prince of the **p** of Eph 2:2
p of His resurrection Phil 3:10
timidity, but of **p** 2 Tim 1:7
by the word of His **p** Heb 1:3
quenched the **p** of Heb 11:34
p-s...been subjected 1 Pet 3:22

POWERLESS *without strength*
p before this great 2 Chr 20:12
He might render **p** Heb 2:14

PRACTICE (n) *custom, habit*
evil of their **p-s** Ps 28:4
disclosing their **p-s** Acts 19:18
laid aside...*evil* **p-s** Col 3:9

PRACTICE (v) *engage in*
keep...statutes and **p** Lev 20:8
He who **p-s** deceit Ps 101:7
Who **p** righteousness Ps 106:3
p-ing hospitality Rom 12:13
learn to **p** piety 1 Tim 5:4
the one who **p-s** sin 1 John 3:8

PRAETORIAN / PRAETORIUM
guard or *palace*
1 *Imperial palace guards in Rome* Phil 1:13
2 *Pontius Pilate's palace in Jerusalem* Matt 27:27; Mark 15:16; John 18:28,33
3 *Herod's palace at Caesarea* Acts 23:35

PRAISE (n) *acclamation, honor*
offering of **p** Lev 19:24
sing **p-s** to Him 1 Chr 16:9
songs of **p**...hymns Neh 12:46
From You...my **p** Ps 22:25
sound His **p** abroad Ps 66:8
makes Jerusalem a **p** Is 62:7
his **p** is not from men Rom 2:29
anything worthy of **p** Phil 4:8
a sacrifice of **p** Heb 13:15
Give **p** to our God Rev 19:5

PRAISE (v) *extol, glorify*
I will **p** Him Ex 15:2
greatly to be **p-d** 1 Chr 16:25
Will the dust **p** You Ps 30:9
My lips will **p** You Ps 63:3
heavens will **p** Your Ps 89:5
P Him, sun and moon Ps 148:3
P Him with trumpet Ps 150:3
Death cannot **p** You Is 38:18
I **p** You, Father Matt 11:25
heavenly host **p-ing** Luke 2:13
disciples began to **p** Luke 19:37
leaping and **p-ing** God Acts 3:8

PRAY *ask, worship*
Abraham **p-ed** to Gen 20:17
For this boy I **p-ed** 1 Sam 1:27
found *courage* to **p** 1 Chr 17:25
For to You I **p** Ps 5:2
P for...Jerusalem Ps 122:6
p to a god who cannot Is 45:20
We earnestly **p** Jon 1:14
p for...persecute Matt 5:44
by Himself to **p** Matt 14:23
p and ask, believe Mark 11:24
until I have **p-ed** Mark 14:32
Lord, teach us to **p** Luke 11:1
they ought to **p** Luke 18:1
I have **p-ed** for you Luke 22:32
p-ed with fasting Acts 14:23
if I **p** in a tongue 1 Cor 14:14
p without ceasing 1 Thess 5:17
p for one another James 5:16
p-ing in the...Spirit Jude 20

PRAYER
I have heard your **p** 2 Chr 7:12
And my **p** is pure Job 16:17
LORD receives my **p** Ps 6:9
Give ear to my **p** Ps 55:1
p of the righteous Prov 15:29
joyful in My house of **p** Is 56:7
ask in **p**, believing Matt 21:22
you make long **p-s** Matt 23:14
whole night in **p** Luke 6:12
My house...of **p** Luke 19:46
devoting...to **p** Acts 1:14
offering **p** with joy Phil 1:4
but in everything by **p** Phil 4:6
p-s...not be hindered 1 Pet 3:7
p-s of the saints Rev 5:8

PREACH *exhort, proclaim*
Jesus began to **p** Matt 4:17
as you go, **p** Matt 10:7
teach and **p** in their Matt 11:1
p-ing...repentance Mark 1:4
p the gospel to all Mark 16:15
p the kingdom of Luke 4:43
he **p-ed** Jesus to him Acts 8:35
p...the good news Acts 13:32
How will they **p** Rom 10:15
we **p** Christ crucified 1 Cor 1:23
He...**p-ed** peace Eph 2:17
p the word 2 Tim 4:2

PREACHER *one who proclaims*
hear without a **p** Rom 10:14
appointed a **p** and an 1 Tim 2:7
Noah, a **p** of 2 Pet 2:5

PRECEPTS *commandments*
All His **p** are sure Ps 111:7
meditate on Your **p** Ps 119:15
as doctrines the **p** of Matt 15:9

PRECIOUS *beloved* or *costly*
P in the sight of Ps 116:15
like the **p** oil upon the Ps 133:2
more **p** than jewels Prov 3:15
p things...no profit Is 44:9
more **p** than gold 1 Pet 1:7
with **p** blood 1 Pet 1:19

PREDESTINED *foreordained*
purpose **p** to occur Acts 4:28
foreknew, He also **p** Rom 8:29
God **p** before the ages 1 Cor 2:7
p us to adoption Eph 1:5
p according to His Eph 1:11

PREDETERMINED
p plan...of God Acts 2:23

PREEMINENT *foremost*
P in dignity Gen 49:3

PREFECTS *Persian officials*
shatter governors...**p** Jer 51:23
the satraps, the **p** Dan 3:3

PREGNANT *with child*
womb of...**p** woman Eccl 11:5
And her womb ever **p** Jer 20:17
ripped open...**p** Amos 1:13
Elizabeth...became **p** Luke 1:24

PREPARATION *readiness*
distracted with...**p-s** Luke 10:40
Jewish day of **p** John 19:42
making **p-s**, he fell Acts 10:10
p of the gospel of Eph 6:15

PREPARE *make ready*
p a savory dish Gen 27:4
mind **p-s** deception Job 15:35
p a table before me Ps 23:5
P to meet your God Amos 4:12
will **p** Your way Matt 11:10
kingdom **p-d** for Matt 25:34
to **p** Me for burial Matt 26:12
p-d spices and Luke 23:56
I go to **p** a place John 14:2
worlds were **p-d** by Heb 11:3
p your minds for 1 Pet 1:13

PRESENCE *appearance*
My **p** shall go *with* Ex 33:14
in the **p** of my enemies Ps 23:5
the light of Your **p** Ps 44:3
tremble at Your **p** Is 64:2
the **p** of His glory Jude 24
the **p** of the Lamb Rev 14:10

PRESENT (n) *gift*
a **p** for his brother Gen 32:13
sent a **p** to the king 2 Kin 16:8
and a **p** to Hezekiah Is 39:1

PRESENT (v) *give, offer*
p you with a crown of Prov 4:9
you **p** the blind for Mal 1:8
p Him to the Lord Luke 2:22
p yourselves to God Rom 6:13
p your bodies a Rom 12:1
p you before Him holy Col 1:22

PRESERVE *protect*
no son to p my 2 Sam 18:18
P me, O God Ps 16:1
P my soul Ps 86:2
LORD p-s the simple Ps 116:6
p-d ones of Israel Is 49:6
p the unity of the Eph 4:3
be p-d complete 1 Thess 5:23

PRESS *compel, force*
measure, p-ed down
Luke 6:38
I p on toward...goal Phil 3:14

PRETEND *deceive, feign*
p to be a mourner 2 Sam 14:2
p to be another 1 Kin 14:5
p-s to be poor Prov 13:7
spies who p-ed to Luke 20:20

PREVAIL *exist* or *triumph*
water p-ed...increased
Gen 7:18
not by might...man p
1 Sam 2:9
Iniquities p against me
Ps 65:3
overcome me and p-ed
Jer 20:7

PREY *what is hunted*
birds of p came Gen 15:11
lion tearing the p Ezek 22:25
no longer be a p to
Ezek 34:28

PRICE *cost, value*
shall increase its p Lev 25:16
their redemption p
Num 18:16
p of the pardoning of Is 27:9
it is the p of blood Matt 27:6
p of his wickedness Acts 1:18
kept back *some*...p Acts 5:2
bought with a p 1 Cor 7:23

PRIDE *exaggerated self-esteem*
P *goes* before Prov 16:18
you an everlasting p Is 60:15
p of Israel testifies Hos 5:5
envy, slander, p Mark 7:22
boastful p of life 1 John 2:16

PRIEST *intermediary*
a p of God Most Gen 14:18
a kingdom of p-s Ex 19:6
Aaron's sons, the p-s Lev 1:5
if the anointed p sins Lev 4:3
p...make atonement Lev 4:31
without a teaching p
2 Chr 15:3
You are a p forever Ps 110:4
all the chief p-s Matt 2:4
show yourself to the p
Matt 8:4
faithful high p Heb 2:17
have a great high p Heb 4:14
You are a p forever Heb 5:6

PRIESTHOOD *office of priest*
for a perpetual p Ex 40:15
have defiled the p Neh 13:29
His p permanently Heb 7:24
royal p, a holy nation
1 Pet 2:9

PRIME *fully mature period*
die in the p of life 1 Sam 2:33
p of life...fleeting Eccl 11:10

PRINCE *ruler*
Who made you a p Ex 2:14
p-s of the tribes 1 Chr 29:6
contempt upon p-s Ps 107:40
Do not trust in p-s Ps 146:3
Father, P of Peace Is 9:6
p-s will rule justly Is 32:1
to death the P of life
Acts 3:15
p of...the air Eph 2:2

PRISCA / PRISCILLA
wife of Aquila Rom 16:3
co-worker with Paul
Acts 18:2,18,26; 1 Cor 16:19

PRISON *jail*
Put this man in p 1 Kin 22:27
my soul out of p Ps 142:7
beheaded in the p Matt 14:10
I was in p, and Matt 25:36
opened...the p Acts 5:19
spirits *now* in p 1 Pet 3:19

PRISONER *one who is confined*
sets the p-s free Ps 146:7
a notorious p Matt 27:16
p of the law of sin Rom 7:23
Paul, a p of Christ Philem 1

PRIVATE *not public*
show him his fault in p
Matt 18:15
but *I did so* in p Gal 2:2

PRIZE *reward*
one receives the p 1 Cor 9:24
p of the upward call Phil 3:14

PROCEED *go forth*
p from evil to evil Jer 9:3
p-s out of the mouth
Matt 4:4
p-s from...Father John 15:26

PROCLAIM *announce, declare*
p...name of the LORD Ex 33:19
P good tidings 1 Chr 16:23
appointed...to p Neh 6:7
p liberty to captives Is 61:1
p justice to the Matt 12:18
he *began* to p Jesus Acts 9:20
first to p light Acts 26:23
faith is being p-ed Rom 1:8
p...eternal life 1 John 1:2

PROCLAMATION *declaration*
a p was circulated Ex 36:6
made p to the spirits
1 Pet 3:19

PROCONSUL *Roman governor*
the p, Sergius Paulus
Acts 13:7
p-s are *available* Acts 19:38

PRODUCE (n) *yield of the soil*
land will yield its p Lev 25:19
tithe all the p Deut 14:22
earth has yielded its p Ps 67:6
precious p of...soil James 5:7

PRODUCE (v) *bring forth*
milk p-s butter Prov 30:33
cannot p bad fruit Matt 7:18
they p quarrels 2 Tim 2:23
faith p-s endurance James 1:3

PROFANE *defile, desecrate*
p My holy name Lev 20:3
is p-d by harlotry Lev 21:7
and p-d My sabbaths
Ezek 22:8
p-d your sanctuaries
Ezek 28:18
to p the covenant Mal 2:10

PROFESS *confess, declare*
P-ing to be wise Rom 1:22
They p to know God
Titus 1:16

PROFIT (n) *benefit, gain*
labor there is p Prov 14:23
no p for the charmer
Eccl 10:11
not seeking my...p
1 Cor 10:33
business...make a p
James 4:13

PROFIT (v) *reap an advantage*
p...my destruction Job 30:13
what does it p a Mark 8:36
the flesh p-s nothing
John 6:63
it p-s me nothing 1 Cor 13:3

PROFITABLE *useful*
not all things are p
1 Cor 6:12
godliness is p 1 Tim 4:8
p for teaching 2 Tim 3:16

PROMINENT *well-known*
a p member of the
Mark 15:43
of p Greek women Acts 17:12
p men of the city Acts 25:23

PROMISE (n) *agreement, pledge*
p of the Holy Spirit Acts 2:33
the p made by God Acts 26:6
the p is nullified Rom 4:14
children of the p Rom 9:8
commandment...a p Eph 6:2
heirs of the p Heb 6:17
precious...p-s 2 Pet 1:4
the p of His coming 2 Pet 3:4

PROMISED *made an agreement*
land which He had p
Deut 9:28
p to keep Your words
Ps 119:57
p long ages ago Titus 1:2
He who p is faithful
Heb 10:23

PRONOUNCE *declare officially*
shall p him clean Lev 13:23
I will p My judgments
Jer 1:16
Pilate p-d sentence
Luke 23:24
God...p-d judgment
Rev 18:20

PROOF *evidence*
furnished p to all Acts 17:31
p of your love 2 Cor 8:24
p of the Christ 2 Cor 13:3

PROPER *suitable*
fulfilled...p time Luke 1:20
is it p for a woman
1 Cor 11:13
as is p among saints Eph 5:3

PROPERTY *goods* or *land*
acquire p in it Gen 34:10
p...too great Gen 36:7
buys a slave as *his* p
Lev 22:11
who owned much p
Matt 19:22
selling their p and Acts 2:45
things...common p Acts 4:32

PROPHECY *proclamation*
seal up vision and p Dan 9:24
p...fulfilled Matt 13:14
have *the gift of* p 1 Cor 13:2
no p...of human will
2 Pet 1:21
the spirit of p Rev 19:10

PROPHESY *predict, proclaim*
to p with lyres 1 Chr 25:1
he never p-ies good
2 Chr 18:7
p-ing...false vision Jer 14:14
P over these bones Ezek 37:4
sons and...will p Joel 2:28
did we...p in Your Matt 7:22
P to us...Christ Matt 26:68
speaking...p-ing Acts 19:6
who p-ies edifies 1 Cor 14:4

PROPHET *spokesman for God*
Aaron shall be your p Ex 7:1
a p or a dreamer Deut 13:1
I will raise up a p Deut 18:18
p in your place 1 Kin 19:16
summon all...p-s 2 Kin 10:19
vision of...the p 2 Chr 32:32
Woe...foolish p-s Ezek 13:3
written by the p Matt 2:5
persecuted the p-s Matt 5:12
Beware...false p-s Matt 7:15
He...receives a p Matt 10:41
the p Jesus Matt 21:11
false p-s...arise Mark 13:22
p of the Most High Luke 1:76
great p has arisen Luke 7:16
Are you the P John 1:21
reading Isaiah the p Acts 8:30
a Jewish false p Acts 13:6
All are not p-s 1 Cor 12:29
and some *as* p-s Eph 4:11
beast and...false p Rev 20:10

PROPHETESS *speaker for God*
Miriam the p Ex 15:20
Deborah, a p Judg 4:4
there was a p, Anna
Luke 2:36
calls herself a p Rev 2:20

PROPHETIC *predictive*
not...p utterances
1 Thess 5:20
p word...sure 2 Pet 1:19

PROPITIATION *atonement*
a p in His blood Rom 3:25
p for the sins Heb 2:17
He himself is the p
1 John 2:2
p for our sins 1 John 4:10

PROSELYTE *convert*
both Jews and p-s Acts 2:10
a p from Antioch Acts 6:5
God-fearing p-s Acts 13:43

PROSPER *flourish, succeed*
I will surely p you Gen 32:12
David was p-ing 1 Sam 18:14
they built and p-ed
2 Chr 14:7
His ways p at all Ps 10:5
they p who love you Ps 122:6

PROSPERITY *success, wealth*
my p has passed away
Job 30:15
soul will abide in p Ps 25:13
saw the p of the wicked
Ps 73:3
know how to live in p
Phil 4:12

PROSPEROUS *successful*
exceedingly p Gen 30:43
make your way p Josh 1:8
generous man...be p
Prov 11:25

PROSTITUTE *harlot*
Where...temple p Gen 38:21
male cult p-s in the
1 Kin 14:24
an adulterer and a p Is 57:3

PROSTRATE *fall down flat*
p-d himself before
2 Sam 18:28
man dies and lies p Job 14:10
fell...p-d Matt 18:26

PROTECT *guard, shield*
The LORD will p him Ps 41:2
LORD p-s the strangers
Ps 146:9
LORD...p Jerusalem Is 31:5
He will...p you 2 Thess 3:3
p-ed by the power of
1 Pet 1:5

PROTECTION *safe-keeping*
p has been removed
Num 14:9
For wisdom is p Eccl 7:12
p from the storm Is 4:6
let him rely on My p Is 27:5

PROUD *exaggerated self-esteem*
heart will become **p** Deut 8:14
recompense to the **p** Ps 94:2
eyes and a **p** heart Prov 21:4
daughters of Zion are **p** Is 3:16
opposed to the **p** James 4:6

PROVE *establish, test*
you will be **p-d** a liar Prov 30:6
shall **p** Myself holy Ezek 20:41
p to be My disciples John 15:8
p...the will of God Rom 12:2
p yourselves doers James 1:22

PROVERB *adage, short saying*
become...a **p** Deut 28:37
spoke 3,000 **p-s** 1 Kin 4:32
Israel...become a **p** 1 Kin 9:7
To understand a **p** Prov 1:6
quote this **p** to Me Luke 4:23
to the true **p** 2 Pet 2:22

PROVIDE *furnish, supply*
p for Himself...lamb Gen 22:8
p for...redemption Lev 25:24
p-d bread from heaven Neh 9:15
Who **p-s** rain for the Ps 147:8
p...way of escape 1 Cor 10:13
not **p** for his own 1 Tim 5:8
God had **p-d** Heb 11:40

PROVINCE *district* or *territory*
rulers of the **p-s** 1 Kin 20:17
holiday for the **p-s** Esth 2:18
whole **p** of Babylon Dan 2:48
arrived in the **p** Acts 25:1

PROVISION *supply, requirement*
bread of their **p** was Josh 9:5
bless her **p** Ps 132:15
p-s of the law Matt 23:23
no **p** for the flesh Rom 13:14

PROVOKE *evoke, excite*
images to **p** Me 1 Kin 14:9
who **p** God are secure Job 12:6
love...is not **p-d** 1 Cor 13:4,5
not **p** your children Eph 6:4

PROWL *roam in search*
beasts...**p** about Ps 104:20
devil, **p-s** around like 1 Pet 5:8

PRUDENT *careful, wise*
a **p** man conceals Prov 12:16
p wife is from the Prov 19:14
the **p** took oil in Matt 25:4
you are **p** in Christ 1 Cor 4:10

PRUNING *cutting*
spears into **p** hooks Is 2:4

PSALMS *sacred songs*
shout...with **p** Ps 95:2
P must be fulfilled Luke 24:44
speaking...in **p** Eph 5:19

PUBLIC *open*
of his **p** appearance Luke 1:80
beaten us in **p** Acts 16:37
refuted...Jews in **p** Acts 18:28
made a **p** display Col 2:15
made a **p** spectacle Heb 10:33

PUL
Tiglath-pileser III, king of Assyria 2 Kin 15:19; 1 Chr 5:26

PUNISH *chastise, penalize*
p them for their sin Ex 32:34
and are **p-ed** for it Prov 22:3
p the world for its Is 13:11
will **p** your iniquity Lam 4:22
p Him and release Luke 23:16
I **p-ed** them often Acts 26:11
p all disobedience 2 Cor 10:6

PUNISHMENT *penalty*
My **p** is too great Gen 4:13
p of the sword Job 19:29
fear involves **p** 1 John 4:18
the **p** of eternal fire Jude 7

PUPIL *part of eye* or *student*
as the **p** of His eye Deut 32:10
p is not above his Luke 6:40

PURCHASE *buy*
p-d with His...blood Acts 20:28
p-d for God with Your Rev 5:9

PURE *genuine, undefiled*
mercy seat of **p** gold Ex 25:17
be **p** before his Maker Job 4:17
My teaching is **p** Job 11:4
commandment...is **p** Ps 19:8
pleasant words are **p** Prov 15:26
As **p** as the sun Song 6:10
hair...like **p** wool Dan 7:9
Blessed are the **p** in Matt 5:8
whatever is **p** Phil 4:8
love from a **p** heart 1 Tim 1:5
p milk of the word 1 Pet 2:2
the city was **p** gold Rev 21:18

PURGE *remove*
p...evil from among Deut 13:5
Many will be **p-d** Dan 12:10

PURIFICATION *cleansing*
Jewish custom of **p** John 2:6
He...made **p** of sins Heb 1:3

PURIFY *make clean*
p-ied these waters 2 Kin 2:21
P me with hyssop Ps 51:7
p...a people Titus 2:14
p your hearts James 4:8
p-ied your souls 1 Pet 1:22

PURIM
Jewish festival Esth 9:26ff

PURITY *not corrupted*
who loves **p** of heart Prov 22:11
love, faith *and* **p** 1 Tim 4:12
with **p** in doctrine Titus 2:7

PURPLE *color*
a veil of blue and **p** Ex 26:31
Those reared in **p** Lam 4:5
clothed Daniel with **p** Dan 5:29
dressed Him...**p** Mark 15:17
a seller of **p** fabrics Acts 16:14
clothed in **p** and Rev 17:4

PURPOSE *intention, reason*
p of shedding blood Ezek 22:9
rejected God's **p** Luke 7:30
for this **p** I have Acts 26:16
according to *His* **p** Rom 8:28

PURSUE *chase, follow*
p the manslayer Deut 19:6
They **p** my honor Job 30:15
the enemy **p** my soul Ps 7:5
Seek peace, and **p** it Ps 34:14
Adversity **p-s** Prov 13:21
p-s righteousness Prov 21:21
may **p** strong drink Is 5:11
p righteousness 2 Tim 2:22
P peace with...men Heb 12:14

PUT *place*
p enmity Between Gen 3:15
He **p** a new song Ps 40:3
p on the Lord Jesus Rom 13:14
p on the new self Eph 4:24
P on the full armor Eph 6:11

PUT
1 *son of Ham* Gen 10:6; 1 Chr 1:8
2 *African country* Jer 46:9; Ezek 27:10;30:5; Nah 3:9

Q

QUAIL *type of bird*
q-s came up and Ex 16:13
q from the sea Num 11:31

QUAKE *shake, tremble*
The mountains **q-d** Judg 5:5
made the land **q** Ps 60:2
The earth **q-d** Ps 68:8
q at Your presence Is 64:1

QUALITY *character*
test the **q** of each 1 Cor 3:13
imperishable **q** of a 1 Pet 3:4

QUANTITY *amount*
large **q-ies** of cedar 1 Chr 22:4
a great **q** of fish Luke 5:6

QUARANTINE *isolate*
shall **q** the article Lev 13:50
q the house for Lev 14:38

QUARREL (n) *altercation*
if men have a **q** Ex 21:18
So abandon the **q** Prov 17:14
are **q-s** among you 1 Cor 1:11
the source of **q-s** James 4:1

QUARREL (v) *contend, fight*
did not **q** over it Gen 26:22
Why do you **q** with me Ex 17:2
any fool will **q** Prov 20:3
those who **q** with you Is 41:12

QUART *measure*
A **q** of wheat for a Rev 6:6

QUEEN *female sovereign*
when the **q** of Sheba 1 Kin 10:1
king saw Esther the **q** Esth 5:2
The **q** of kingdoms Is 47:5
The **Q** of *the* South Matt 12:42
Candace, **q** of the Acts 8:27

QUENCH *extinguish*
donkeys **q** their thirst Ps 104:11
waters cannot **q** love Song 8:7
not **q** the Spirit 1 Thess 5:19
q-ed...power of fire Heb 11:34

QUESTION (n) *inquiry, problem*
Was it not just a **q** 1 Sam 17:29
answered all her **q-s** 2 Chr 9:2
Jesus asked...a **q** Matt 22:41
in controversial **q-s** 1 Tim 6:4

QUESTION (v) *ask*
q-ed the priests 2 Chr 31:9
Jeremiah and **q-ed** Jer 38:27
He *began* to **q** them Mark 9:33
to **q** Him closely on Luke 11:53
Q those who have John 18:21

QUICK (adj) *rapid*
is **q**-tempered exalts Prov 14:29
q to hear, slow to James 1:19

QUICK (n) *deepest feelings*
cut to the **q** and Acts 5:33
were cut to the **q** Acts 7:54

QUIET (adj) *calm, still*
he knew no **q** within Job 20:20
me beside **q** waters Ps 23:2
lead a...**q** life 1 Tim 2:2
gentle and **q** spirit 1 Pet 3:4

QUIET (v) *become calm, still*
God, do not remain **q** Ps 83:1
and **q-ed** my soul Ps 131:2
will be **q** in His love Zeph 3:17
Be **q**, and come out Mark 1:25

QUIRINIUS
Roman governor at time of Judean census Luke 2:2

QUIVER *case for holding arrows*
your **q** and your bow Gen 27:3
man whose **q** is full Ps 127:5
hidden Me in His **q** Is 49:2
q is like an open grave Jer 5:16
fill the **q-s** Jer 51:11

QUOTA *portion assigned*
complete your work **q** Ex 5:13
deliver the **q** of bricks Ex 5:18

QUOTE *repeat a passage*
who **q-s** proverbs Ezek 16:44
will **q** this proverb Luke 4:23

R

RAAMSES / RAMESES
where Joseph settled Gen 47:11
Egyptian store-city built by Hebrew slaves Ex 1:11
origin of exodus Ex 12:37; Num 33:3,5

RABBI / RABBONI
respectful form of address Matt 23:7;26:25; Mark 10:51
master, teacher John 1:49;6:25;11:8;20:16

RAB-MAG
title of Babylonian official Jer 39:3,13

RAB-SARIS
title of Assyrian official 2 Kin 18:17; Jer 39:3,13

RABSHAKEH
title of Assyrian official 2 Kin 18:17ff; Is 36:2,4,11

RACE (n) *nation, people*
r has intermingled Ezra 9:2
mongrel **r** will dwell Zech 9:6
advantage of our **r** Acts 7:19
you are a chosen **r** 1 Pet 2:9

RACE (n) *competition of speed*
r is not to...swift Eccl 9:11
in a **r** all run, but 1 Cor 9:24
r...set before us Heb 12:1

RACHEL
Jacob's wife Gen 29:18,28
mother of Joseph and Benjamin Gen 30:25;35:24;46:19

RADIANCE *brightness*
a **r** around Him Ezek 1:27
His **r** is like Hab 3:4
r of His glory Heb 1:3

RADIANT *shining brightly*
looked to Him...were **r** Ps 34:5
you will see and be **r** Is 60:5
His garments...**r** Mark 9:3

RAFTS *boats*
r *to go* by sea 1 Kin 5:9

bring it to you on **r**
2 Chr 2:16

RAGE (n) *violent anger*
Haman was filled...**r** Esth 3:5
with **r** as they heard
Luke 4:28

RAGE (v) *be very angry*
r-s against the LORD Prov 19:3
foolish man...**r-s** Prov 29:9
Why...Gentiles **r** Acts 4:25

RAHAB
1 *harlot in Jericho* Josh 2:1
assisted spies Josh 2:4-7
family spared
Josh 2:13,14;6:22,23
ancestor of Jesus Matt 1:5
example of faith Heb 11:31; James 2:25
2 *symbolic for sea monster*
Job 9:13;26:12; Ps 89:10
3 *symbolic for Egypt* Ps 87:4; Is 30:7

RAID (n) *robbery*
a **r** on the land 1 Sam 23:27
a **r** on the camels Job 1:17

RAID (v) *make a sudden attack*
r *at* their heels Gen 49:19
Bandits **r** outside Hos 7:1

RAIN (n)
God had not sent **r** Gen 2:5
r fell upon the earth
Gen 7:12
I shall give you **r-s** Lev 26:4
LORD sent...**r** 1 Sam 12:18
no **r** in the land 1 Kin 17:7
the mountain **r-s** Job 24:8
shed...a plentiful **r** Ps 68:9
r is over *and* gone Song 2:11
anger a flooding **r** Ezek 13:13
r on *the* righteous Matt 5:45
ground...drinks the **r** Heb 6:7

RAIN (v) *fall down, pour*
r bread from heaven Ex 16:4
the LORD **r-ed** hail Ex 9:23
it **r-ed** fire and Luke 17:29
not **r**...for three James 5:17

RAINBOW *colored arc in sky*
appearance of the **r** Ezek 1:28
a **r** around the throne Rev 4:3
r was upon his head Rev 10:1

RAISE *elevate, lift*
will **r** up a prophet
Deut 18:18
LORD **r-d** up judges Judg 2:16
r-s the poor from 1 Sam 2:8
eyelids are **r-d** *in* Prov 30:13
r up shepherds over Jer 23:4
He will **r** us up Hos 6:2
Heal...**r** *the* dead Matt 10:8
He will be **r-d** up Matt 20:19
three days I will **r** John 2:19
Jesus God **r-d** up Acts 2:32
r-d a spiritual 1 Cor 15:44
r-d us up with Him Eph 2:6
God is able to **r** *men*
Heb 11:19

RAISIN *dried grapes*
clusters of **r-s** 2 Sam 16:1
Sustain me with **r** Song 2:5
and love **r** cakes Hos 3:1

RAM *male sheep*
Abraham...took the **r**
Gen 22:13
a **r** without defect Lev 5:15
the **r** of atonement Num 5:8
r which had two horns
Dan 8:3

RAMAH
1 *city of Naphtali* Josh 19:36
2 *town of Asher* Josh 19:29
3 *town of Benjamin*
Josh 18:25; Judg 4:5; 19:13
4 *town in the Negev* Josh 19:8
5 *town in Gilead*
2 Kin 8:28,29; 2 Chr 22:5,6

RAMOTH
1 *city in Gilead* Deut 4:43; Josh 20:8
see **RAMOTH-GILEAD**
2 *city in the Negev*
1 Sam 30:27
also **Ramah of the Negev**
3 *Gershonite city* 1 Chr 6:73

RAMOTH-GILEAD
Gadite city E of the Jordan
Deut 4:43
city of refuge Josh 20:8
Ahab killed 1 Kin 22:29-37

RAMPART *bulwark, siege*
and **r-s** for security Is 26:1
Whose **r** *was* the sea Nah 3:8
station myself on the **r**
Hab 2:1

RANK *position*
men of **r** are a lie Ps 62:9
He...has a higher **r** John 1:15
a Man...higher **r** John 1:30

RANSOM (n) *payment*
give a **r** for himself Ex 30:12
not take **r** for Num 35:31
wicked is a **r** for Prov 21:18
His life a **r** for Matt 20:28
gave Himself as a **r** 1 Tim 2:6

RANSOM (v) *redeem*
You have **r-ed** me Ps 31:5
R me because of my Ps 69:18
LORD has **r-ed** Jacob Jer 31:11
Shall I **r** them from
Hos 13:14

RAVAGE *devastate*
famine will **r** the Gen 41:30
mice that **r** the land
1 Sam 6:5
r-ing the church Acts 8:3

RAVEN *type of bird*
he sent out a **r** Gen 8:7
young **r-s** which cry Ps 147:9
Consider the **r-s** Luke 12:24

RAVENOUS *wildly hungry*
Benjamin is a **r** wolf
Gen 49:27
inwardly are **r** wolves
Matt 7:15

RAVINE *gorge*
settle on the steep **r-s** Is 7:19
smooth *stones* of the **r** Is 57:6
Every **r** will be filled Luke 3:5

RAVISH *seize and take*
you may **r** them Judg 19:24
And their wives **r-ed** Is 13:16
r-ed...women in Zion
Lam 5:11

RAZOR *instrument for shaving*
no **r** shall pass over Num 6:5
no **r** shall come upon
Judg 13:5
A **r** has never come
Judg 16:17
Like a sharp **r** Ps 52:2

READ
you shall **r** this Deut 31:11
r from the scroll Jer 36:6
who **r-s** it may run Hab 2:2
r-ing...Isaiah Acts 8:28
prophets...are **read** Acts 13:27
Moses is **read** 2 Cor 3:15
Blessed is he who **r-s** Rev 1:3

READY *equipped, prepared*
and **r** to forgive Ps 86:5
Let Your hand be **r**
Ps 119:173
Make **r** the way Matt 3:3
you also must be **r**
Matt 24:44
be **r** in season 2 Tim 4:2
r to make a defense
1 Pet 3:15

REALIZE *achieve* or *understand*
Desire **r-d** is sweet
Prov 13:19
r-d through Jesus John 1:17
to **r**...assurance Heb 6:11

REALM *area, kingdom*
ruler over the **r** of Dan 4:17
kingdom is not...**r** John 18:36

REAP *cut, gather*
when you **r**...harvest Lev 19:9
iniquity will **r** vanity
Prov 22:8
they **r** the whirlwind Hos 8:7
nor do they **r** Matt 6:26
neither sow nor **r** Luke 12:24
sows...another **r-s** John 4:37
r eternal life Gal 6:8
your sickle and **r** Rev 14:15

REAPER *harvester*
after the **r-s** Ruth 2:3
will overtake the **r** Amos 9:13
the **r-s** are angels Matt 13:39

REASON (n) *explanation*
r a man shall leave Matt 19:5
this **r** the Father John 10:17
this **r** I found mercy
1 Tim 1:16
For this **r**, rejoice Rev 12:12

REASON (v) *analyze, argue*
upright would **r** with Job 23:7
let us **r** together Is 1:18
Pharisees began to **r**
Luke 5:21
r-ing in...synagogue
Acts 17:17
like a child, **r** like a
1 Cor 13:11

REBEKAH
wife of Isaac Gen 24:67;26:8
mother of Esau and Jacob
Gen 25:21ff

REBEL (n) *rebellious one*
Your rulers are **r-s** Is 1:23
called a **r** from birth Is 48:8
their princes are **r-s** Hos 9:15

REBEL (v) *revolt*
not **r** against the Num 14:9
r-led against...words
Ps 107:11
r-led against Me Ezek 20:21

REBELLION *insurrection*
he has counseled **r** Deut 13:5
I know your **r** Deut 31:27
r is as the sin of 1 Sam 15:23
my **r** and my sin Job 13:23
children of **r** Is 57:4

REBELLIOUS *defiant*
r against the LORD Deut 9:7
r generation Ps 78:8
A **r** man seeks only
Prov 17:11
stubborn and **r** heart Jer 5:23
there are many **r** Titus 1:10

REBUILD *restore*
r the house of the Ezra 1:3
let us **r** the wall Neh 2:17
r the ancient ruins Is 58:12
r it in three days Matt 26:61
r the tabernacle Acts 15:16

REBUKE (n) *reprimand*
amazed at His **r** Job 26:11
At Your **r** they fled Ps 104:7
the poor hears no **r** Prov 13:8

REBUKE (v) *scold*
r me not in Your wrath
Ps 38:1
r the arrogant Ps 119:21
LORD **r** you, Satan Zech 3:2
r-d the winds Matt 8:26
Jesus **r-d** him Matt 17:18
He **r-d** the fever Luke 4:39
Do not sharply **r** 1 Tim 5:1
reprove, **r**, exhort 2 Tim 4:2

RECEIVE *encounter, take*
The LORD **r-s** my prayer Ps 6:9
r me to glory Ps 73:24
man **r-s** a bribe Prov 17:23
freely you **r-d** Matt 10:8
who **r-s** you **r-s** Me
Matt 10:40
the blind **r** sight Matt 11:5
ask...you will **r** Matt 21:22
r-d up into heaven
Mark 16:19
This man **r-s** sinners
Luke 15:2
as many as **r-d** Him
John 1:12
r you to Myself John 14:3
R the Holy Spirit John 20:22
you will **r** power Acts 1:8
to give than to **r** Acts 20:35
one **r-s** the prize 1 Cor 9:24
r the crown of life James 1:12
whatever...ask we **r**
1 John 3:22
r-d the mark of Rev 19:20

RECHABITES
line of Jonadab Jer 35:6
strict life style Jer 35:1-18

RECKONED *accounted for*
r it to him as Gen 15:6
r among the nations
Num 23:9
his wage is not **r** Rom 4:4
r...as righteousness
James 2:23

RECLINE *lean, lie down*
r on beds of ivory Amos 6:4
r *at the table* in Luke 13:29
r-ing on Jesus' John 13:23

RECOGNIZE *be aware, know*
he did not **r** him Gen 27:23
Saul **r-d** David's 1 Sam 26:17
r that He is near Matt 24:33
I did not **r** Him John 1:31

RECOMPENSE (n) *reward*
the **r** of the wicked Ps 91:8
r to the proud Ps 94:2
r of God will come Is 35:4
received a just **r** Heb 2:2

RECOMPENSE (v) *compensate*
LORD has **r-d** me 2 Sam 22:25
He will **r** the evil Ps 54:5
But if you do **r** Me Joel 3:4

RECONCILE *bring together*
r-d to your brother Matt 5:24
be **r-d** to God 2 Cor 5:20
r them both in one Eph 2:16
r all...to Himself Col 1:20

RECONCILIATION
now received the **r** Rom 5:11
the **r** of the world Rom 11:15
the ministry of **r** 2 Cor 5:18
the word of **r** 2 Cor 5:19

RECORD (n) *document, register*
the **r-s** are ancient 1 Chr 4:22
r-s of the kings 2 Chr 33:18
discover in...**r** books Ezra 4:15
I found the...**r** Neh 7:5

RECORD (v) *register, write*
r-ed their starting Num 33:2
R the vision Hab 2:2
are **r-ed** in heaven Luke 10:20

RECOVER *reclaim, become well*
did you not r them Judg 11:26
Will I r from this 2 Kin 8:8
and they will r Mark 16:18

RED *color*
first came forth r Gen 25:25
water...r as blood 2 Kin 3:22
they are r like crimson Is 1:18
the sky is r Matt 16:2
a great r dragon Rev 12:3

RED SEA
Hebrew: Sea of Reeds Ex 10:19
body of water between Egypt and Sinai Ex 13:18; Ps 106:9; Jer 49:21

REDEEM *buy back*
I will also r you Ex 6:6
family may r him Lev 25:49
wish to r the field Lev 27:19
I will r *it* Ruth 4:4
God will r my soul Ps 49:15
He will r Israel Ps 130:8
Christ r-ed us Gal 3:13
He might r those Gal 4:5

REDEEMER *one who buys back*
left you without a r Ruth 4:14
know that my R lives Job 19:25
my rock and my R Ps 19:14
your R is the Holy Is 41:14
our Father, Our R Is 63:16
Their R is strong Jer 50:34

REDEMPTION *deliverance*
r of the land Lev 25:24
have my right of r Ruth 4:6
r of his soul is Ps 49:8
r is drawing near Luke 21:28
r...in Christ Jesus Rom 3:24
r of our body Rom 8:23
r through His blood Eph 1:7
in whom we have r Col 1:14
obtained eternal r Heb 9:12

REED *tall marsh grass*
set *it* among the r-s Ex 2:3
bruised r He will Is 42:3
the r...to beat Him Matt 27:30
and put it on a r Matt 27:48

REEL *stagger, sway*
earth r-s to and fro Is 24:20
r with strong drink Is 28:7

REFINE *purify*
r-d seven times Ps 12:6
in order to r Dan 11:35
R them as silver Zech 13:9
r them like gold Mal 3:3
gold r-d by fire Rev 3:18

REFRAIN *abstain*
not r from spitting Job 30:10
to r from working 1 Cor 9:6
r from judging Rev 6:10

REFRESH *renew, replenish*
you may r yourselves Gen 18:5
R me with apples Song 2:5
times of r-ing may Acts 3:19
r my heart in Christ Philem 20

REFUGE *protection, shelter*
in whom I take r 2 Sam 22:3
God is our r Ps 46:1
r in the LORD Ps 118:8
the r of lies Is 28:17
r in...distress Jer 16:19
who have fled for r Heb 6:18

REFUGE, CITIES OF *see* **CITIES OF REFUGE**

REFUSE (n) *waste*
be made a r heap Ezra 6:11
corpses lay like r Is 5:25
its waters toss up r Is 57:20
sell...r of the wheat Amos 8:6

REFUSE (v) *decline*
r you his grave Gen 23:6
r to let My people go Ex 10:4
his hands r to work Prov 21:25
they r to know Me Jer 9:6
r-d to be comforted Matt 2:18
can r the water Acts 10:47
not r Him who is Heb 12:25

REFUSE GATE *see* **GATES OF JERUSALEM**

REFUTE *prove wrong*
R me if you can Job 33:5
he...r-d the Jews Acts 18:28
to r those who Titus 1:9

REGAIN *recover*
r-ed their sight Matt 20:34
want to r my sight Mark 10:51
he might r his sight Acts 9:12

REGARD (n) *respect*
LORD had r for Abel Gen 4:4
r to the prayer 1 Kin 8:28
have r for his Maker Is 17:7
r for the humble Luke 1:48

REGARD (v) *esteem, respect*
If I r wickedness Ps 66:18
Yet He r-s the lowly Ps 138:6
who r-s reproof Prov 15:5
highly r-ed by him Luke 7:2
r one another Phil 2:3
did not r equality Phil 2:6

REGENERATION *renewal*
r when the Son Matt 19:28
the washing of r Titus 3:5

REGION *area*
r of the Jordan Josh 22:10
the r-s of Galilee Matt 2:22
to the r of Judea Mark 10:1
same r...shepherds Luke 2:8

REGISTER *enroll, record*
r...people of Israel 2 Sam 24:4
to r for the census Luke 2:3

REHOBOAM
son of Solomon 1 Kin 11:43
king of Judah 1 Kin 12:16ff; 2 Chr 11:1ff

REIGN *rule*
LORD shall r forever Ex 15:18
Shall Saul r over 1 Sam 11:12
David r-ed over all 2 Sam 8:15
The LORD r-s Ps 93:1
By me kings r Prov 8:15
will r righteously Is 32:1
death r-ed...Adam Rom 5:14
He must r until 1 Cor 15:25
also r with Him 2 Tim 2:12
He will r forever Rev 11:15
will r with Him Rev 20:6

REJECT *decline, refuse*
have r-ed the LORD Num 11:20
will r you forever 1 Chr 28:9
not r the discipline Prov 3:11
A fool r-s his Prov 15:5
have r-ed this word Is 30:12
He who r-s unjust gain Is 33:15
r-ed My ordinances Ezek 20:13
have r-ed knowledge Hos 4:6
they r-ed the law Amos 2:4
the builders r-ed Matt 21:42
who r-s you r-s Me Luke 10:16
He who r-s Me John 12:48

REJOICE *be glad*
r before the LORD Lev 23:40
R, O nations Deut 32:43
I r in Your salvation 1 Sam 2:1
let the earth r 1 Chr 16:31
my soul shall r Ps 35:9
king will r in God Ps 63:11
Let us r and be glad Ps 118:24
I r at Your word Ps 119:162
R, young man Eccl 11:9
God will r over you Is 62:5
r-d exceedingly Matt 2:10
r at his birth Luke 1:14
crowd was r-ing Luke 13:17
you would have r-d John 14:28
r-ing in hope Rom 12:12
yet always r-ing 2 Cor 6:10
R in the Lord Phil 4:4
I r in my sufferings Col 1:24
r, O heavens Rev 12:12

REJOICING (n) *delight*
a holiday for r Esth 9:19
hills gird...with r Ps 65:12
Jerusalem *for* r Is 65:18

RELATIONS *sexual intercourse*
r with his wife Eve Gen 4:1
had no r with a man Judg 11:39
we may have r with Judg 19:22
had r with Hannah 1 Sam 1:19

RELATIVE *kinsman*
and to my r-s Gen 24:4
The man is our r Ruth 2:20
My r-s have failed Job 19:14
among his *own* r-s Mark 6:4
your r Elizabeth has Luke 1:36

RELEASE (n) *liberation*
a r through the land Lev 25:10
r for you the King Mark 15:9
r to the captives Luke 4:18

RELEASE (v) *set free*
he r-d Barabbas Matt 27:26
wanting to r Jesus Luke 23:20
efforts to r Him John 19:12
you r-d from a wife 1 Cor 7:27
r-d us from our sins Rev 1:5
R the four angels Rev 9:14

RELENT *yield*
I am tired of r-ing Jer 15:6
r...the calamity Jer 18:8
whether He will...r Joel 2:14
God may turn and r Jon 3:9

RELIEF *lessening of burden*
r and deliverance Esth 4:14
my *prayer for* r Lam 3:56
r of the brethren Acts 11:29

RELIGION *system of belief*
about their own r Acts 25:19
sect of our r Acts 26:5
pure and undefiled r James 1:27

RELIGIOUS *devout, pious*
r in all respects Acts 17:22
thinks...to be r James 1:26

RELY *depend, trust*
r-ied on the LORD 2 Chr 16:8
who...r on horses Is 31:1
r on his God Is 50:10
You r on your sword Ezek 33:26
r upon the Law Rom 2:17

REMAIN *abide, be left*
While the earth r-s Gen 8:22
R...in his place Ex 16:29
ark...not r with us 1 Sam 5:7
r-s yet...youngest 1 Sam 16:11
flee to Egypt, and r Matt 2:13
dove...r-ed upon John 1:32
not r in darkness John 12:46
not r on the cross John 19:31
she must r unmarried 1 Cor 7:11
gospel would r Gal 2:5
He r-s faithful 2 Tim 2:13

REMEMBER *recall, recollect*
God r-ed Noah Gen 8:1
I will r My covenant Gen 9:15
R the sabbath day Ex 20:8
not r the sins of my Ps 25:7
R also your Creator Eccl 12:1
O LORD, R me Jer 15:15
sin I will r no more Jer 31:34
Peter r-ed the word Matt 26:75
R Lot's wife Luke 17:32
r the words of Acts 20:35
to r the poor Gal 2:10

REMEMBRANCE *memory*
Your r, O LORD Ps 135:13
Put Me in r Is 43:26
a book of r was Mal 3:16
do this in r of Me Luke 22:19
in r of Me 1 Cor 11:25

REMNANT *remaining part*
preserve for you a r Gen 45:7
prayer for the r 2 Kin 19:4
an escaped r Ezra 9:8
A r will return Is 10:21
the r of Israel Jer 6:9
a r of the Spirit Mal 2:15
r that will be saved Rom 9:27

REMOVE *take away* or *off*
r your sandals Ex 3:5
r-d all the idols 1 Kin 15:12
He r-d the high 2 Kin 18:4
r the heart of stone Ezek 36:26
not fit to r His Matt 3:11
r this cup from Me Luke 22:42
R the stone John 11:39
as to r mountains 1 Cor 13:2

REND *tear*
r the heavens Is 64:1
r their garments Jer 36:24
r your heart and not Joel 2:13

RENDER *inflict, repay*
I will r vengeance Deut 32:41
R recompense to the Ps 94:2
r to Caesar the Matt 22:21
R to all what is due Rom 13:7

RENEW *make new, revive*
r a steadfast spirit Ps 51:10
r-ed like the eagle Ps 103:5
R our days as of old Lam 5:21
inner man...r-ed 2 Cor 4:16

RENOWN *fame*
men of r Gen 6:4
a people, for r Jer 13:11
shame into...and r Zeph 3:19

REPAIR *restore*
r the house of 1 Chr 26:27
r-ing...foundations Ezra 4:12
r of the walls Neh 4:7

REPAY *pay back*
you thus r the LORD Deut 32:6
so God has **repaid** Judg 1:7
LORD r the evildoer 2 Sam 3:39
repaid me evil for Ps 109:5
r their iniquity Jer 16:18
He will fully r Jer 51:56
is Mine, I will r Rom 12:19
no one r-s...evil 1 Thess 5:15

REPENT *change mind*
that He should r Num 23:19
r in dust and ashes Job 42:6
have refused to r Jer 5:3
R, for the kingdom Matt 3:2
r-ed long ago in Matt 11:21
r and believe Mark 1:15
one sinner who r-s Luke 15:7
R...be baptized Acts 2:38
all...should r Acts 17:30
r and turn to God Acts 26:20

REPENTANCE *penitence*
with water for **r** Matt 3:11
baptism of **r** Mark 1:4
r for forgiveness Luke 24:47
appropriate to **r** Acts 26:20
r without regret 2 Cor 7:10
r from dead works Heb 6:1
to come to **r** 2 Pet 3:9

REPHAIM
1 *pre-Israelite people of Palestine* Gen 14:5;15:20
people of large stature
2 *valley near Jerusalem* Josh 15:8; 2 Sam 23:13

REPHIDIM
Israelite campsite in Sinai Ex 17:1,8; Num 33:14,15

REPORT *account, statement*
not bear a false **r** Ex 23:1
r concerning Him Luke 7:17
has believed our **r** John 12:38

REPRESENTATION *likeness*
exact **r** of His nature Heb 1:3

REPRESENTATIVE *substitute*
people's **r** before God Ex 18:19
the king's **r** Neh 11:24

REPROACH (n) *dishonor*
taken away my **r** Gen 30:23
a **r** on all Israel 1 Sam 11:2
I have become a **r** Ps 31:11
with dishonor...**r** Prov 18:3
not fear the **r** of Is 51:7
the **r** of Christ Heb 11:26

REPROACH (v) *accuse, rebuke*
to **r** the living God 2 Kin 19:4
My heart does not **r** Job 27:6
foolish man **r**-es You Ps 74:22
enemies have **r**-ed me Ps 102:8
He **r**-ed them for Mark 16:14

REPROOF *correction, rebuke*
spurned all my **r** Prov 1:30
regards **r** is prudent Prov 15:5
who hates **r** will Prov 15:10
and **r** give wisdom Prov 29:15
for teaching, for **r** 2 Tim 3:16

REPROVE *correct, rebuke*
r your neighbor Lev 19:17
LORD loves He **r**-s Prov 3:12
Do not **r** a scoffer Prov 9:8
R the ruthless Is 1:17
r, rebuke, exhort 2 Tim 4:2
whom I love, I **r** Rev 3:19

REPTILE *snake*
and the sand **r** Lev 11:30
r-s of the earth Mic 7:17
r-s and creatures James 3:7

REPUTATION *character*
seven men of good **r** Acts 6:3
a **r** for good works 1 Tim 5:10

REQUEST *desire, petition*
my people as my **r** Esth 7:3
the **r** of his lips Ps 21:2
He gave them their **r** Ps 106:15
r-s be made known to Phil 4:6

REQUIRE *demand, insist*
r your lifeblood Gen 9:5
God **r** from you Deut 10:12
as each day **r**-d Ezra 3:4
your soul is **r**-d Luke 12:20
r-d of stewards 1 Cor 4:2

REQUIREMENT *necessity*
r-s of the Lord Luke 1:6
r of the Law Rom 8:4
law of physical **r** Heb 7:16

RESCUE *deliver, redeem*
O LORD, **r** my soul Ps 6:4
R the weak and needy Ps 82:4
He delivers and **r**-s Dan 6:27
The Lord will **r** me 2 Tim 4:18
r the godly from 2 Pet 2:9

RESERVE *retain, store up*
r-d a blessing for Gen 27:36
darkness...in **r** Job 20:26
lips may **r** knowledge Prov 5:2
r-s wrath for Nah 1:2
r-d in heaven 1 Pet 1:4
r-d for fire 2 Pet 3:7

RESIDE *dwell, live*
stranger who **r**-s Lev 19:34
a son of man **r** in it Jer 49:18
those who **r** as aliens 1 Pet 1:1

RESIST *oppose, withstand*
not **r** an evil person Matt 5:39
none...able to **r** Luke 21:15
r-ing the Holy Spirit Acts 7:51
whoever **r**-s authority Rom 13:2
R the devil James 4:7

RESPECT (n) *regard*
no **r** for the old Deut 28:50
where is My **r** Mal 1:6
please *Him* in all **r**-s Col 1:10
to your masters...**r** 1 Pet 2:18

RESPECT (v) *esteem*
They will **r** my son Matt 21:37
not fear God nor **r** Luke 18:4
R what is right Rom 12:17
wife...**r**-s her husband Eph 5:33

RESPOND *answer, reply*
He will **r** to them Is 19:22
r to the heavens Hos 2:21
how you should **r** Col 4:6
Peter **r**-ed to her Acts 5:8

REST (n) *remainder*
r turned and fled Judg 20:45
the **r** of the exiles Ezra 6:16
the **r** of your days Prov 19:20
I will slay the **r** Amos 9:1
to the **r**...parables Luke 8:10

REST (n) *tranquility*
r from our work Gen 5:29
sabbath of solemn **r** Lev 16:31
God gives you **r** Josh 1:13
the weary are at **r** Job 3:17
Return to your **r** Ps 116:7
whole earth is at **r** Is 14:7
there is no **r** Lam 5:5
I will give you **r** Matt 11:28
no **r** for my spirit 2 Cor 2:13
not enter My **r** Heb 3:11
no **r** day and night Rev 14:11

REST (v) *settled, refresh*
the ark **r**-ed upon Gen 8:4
glory...LORD **r**-ed Ex 24:16
Spirit **r**-ed upon Num 11:25
R in the LORD Ps 37:7
Wisdom **r**-s in Prov 14:33
government will **r** on Is 9:6
iniquity **r**-ed on Ezek 32:27
r-ed on the seventh Heb 4:4
r from their labors Rev 14:13

RESTING PLACE
dove found no **r** Gen 8:9
This is My **r** forever Ps 132:14
Do not destroy his **r** Prov 24:15
r will be glorious Is 11:10

RESTITUTION *reparation*
owner...make **r** Ex 21:34
make **r** in full Num 5:7
r for the lamb 2 Sam 12:6

RESTORE *reestablish, replace*
son he had **r**-d to 2 Kin 8:1
they **r**-d Jerusalem Neh 3:8
r His righteousness Job 33:26
He **r**-s my soul Ps 23:3
R to me the joy Ps 51:12
O God, **r** us Ps 80:3
the LORD **r**-s Zion Is 52:8
R us to You Lam 5:21
his hand was **r**-d Mark 3:5
r-ing the kingdom Acts 1:6

RESTRAIN *hold back*
the rain...was **r**-ed Gen 8:2
who can **r** Him Job 11:10
He **r**-ed His anger Ps 78:38
who **r**-s his lips Prov 10:19
Will You **r** Yourself Is 64:12
R your voice from Jer 31:16
r-ed the crowds Acts 14:18

RESULT (n) *consequence, effect*
a **r** of the anguish Is 53:11
not as a **r** of works Eph 2:9
have *its* perfect **r** James 1:4
as a **r** of the works James 2:22

RESULT (v) *follow, happen*
r-ed In reproach Jer 20:8
sin **r**-ing in death Rom 6:16
proved to **r** in death Rom 7:10
r-ing in salvation Rom 10:10

RESURRECTION
who say...no **r** Matt 22:23
r of the righteous Luke 14:14
being sons of the **r** Luke 20:36
r of judgment John 5:29
the **r** and the life John 11:25
r of the dead Acts 24:21
if there is no **r** 1 Cor 15:13
power of His **r** Phil 3:10
hope through the **r** 1 Pet 1:3
This is the first **r** Rev 20:5

RETRIBUTION *punishment*
days of **r** have come Hos 9:7
stumbling block...**r** Rom 11:9
dealing out **r** to 2 Thess 1:8

RETURN *go back* or *repay*
to dust you shall **r** Gen 3:19
r-ed me evil for 1 Sam 25:21
clouds **r** after the Eccl 12:2
a remnant...will **r** Is 10:22
ransomed...will **r** Is 51:11
r-ed to Galilee Luke 4:14
repent and **r** Acts 3:19
not **r**-ing evil for 1 Pet 3:9

REUBEN
1 *son of Jacob / Leah* Gen 29:32
2 *tribe* Ex 6:14; Num 1:21

REVEAL *expose, make known*
God had **r**-ed Himself Gen 35:7
He **r**-s mysteries Job 12:22
will **r** his iniquity Job 20:27
do not **r** the secret Prov 25:9
glory...will be **r**-ed Is 40:5
r this mystery Dan 2:47
r-ed them to infants Matt 11:25
blood did not **r** *this* Matt 16:17
Son of Man is **r**-ed Luke 17:30
glory...to be **r**-ed Rom 8:18
r-ed with fire 1 Cor 3:13
to **r** His Son in me Gal 1:16
lawlessness is **r**-ed 2 Thess 2:3
r-ed in the flesh 1 Tim 3:16

REVELATION *divine disclosure*
a **r** to Your servant 2 Sam 7:27
the **r** ended Dan 7:28
r to the Gentiles Luke 2:32
r of...judgment Rom 2:5
the **r** of the mystery Rom 16:25
awaiting...the **r** 1 Cor 1:7
through a **r** of Jesus Gal 1:12
by **r**...made known Eph 3:3
The **R** of Jesus Rev 1:1

REVENGE *vengeance*
take our **r** on him Jer 20:10
Never take...**r** Rom 12:19

REVERE *adore, venerate*
r My sanctuary Lev 19:30
nations will **r** You Is 25:3

REVERENCE *respect, awe*
you do away with **r** Job 15:4
Worship...with **r** Ps 2:11
bow in **r** for You Ps 5:7
in **r** prepared an ark Heb 11:7
service with **r** and Heb 12:28

REVILE *use abusive language*
Do you **r** God's high Acts 23:4
are **r**-d, we bless 1 Cor 4:12
r-d for the name of 1 Pet 4:14
r angelic majesties Jude 8

REVIVE *bring back to life*
they **r** the stones Neh 4:2
let your heart **r** Ps 69:32
r us again Ps 85:6
r me in Your ways Ps 119:37
r-d your concern Phil 4:10

REVOLT *rebellion*
incited **r** within it Ezra 4:15
Speaking...and **r** Is 59:13
stirred up a **r** Acts 21:38

REWARD *prize*
emptiness...his **r** Job 15:31
r for the righteous Ps 58:11
The **r** of humility Prov 22:4
chases after **r**-s Is 1:23
His **r** is with Him Is 62:11
your **r** in heaven Matt 5:12
not lose his **r** Matt 10:42
looking to the **r** Heb 11:26
receive a full **r** 2 John 8

RHODA
Christian servant girl Acts 12:13

RHODES
Mediterranean isle Acts 21:1

RIB *bone*
took one of his **r**-s Gen 2:21
r-s *were* in its mouth Dan 7:5

RICH (adj) *wealthy*
Abram was very **r** Gen 13:2
LORD makes poor...**r** 1 Sam 2:7
not a **r** man boast Jer 9:23
woe to you who are **r** Luke 6:24
a **r** man Luke 16:1
being **r** in mercy Eph 2:4
r in good works 1 Tim 6:18

RICH (n) *wealthy*
r shall not pay more Ex 30:15
the **r** above the poor Job 34:19
r among the people Ps 45:12
The **r** and the poor Prov 22:2

RICHES *wealth*
R do not profit Prov 11:4
who trusts in his **r** Prov 11:28
neither poverty nor **r** Prov 30:8
choked with...**r** Luke 8:14
abounding in **r** Rom 10:12
r of His grace Eph 1:7
r of Christ Eph 3:8
His **r** in glory Phil 4:19
uncertainty of **r** 1 Tim 6:17
Your **r** have rotted James 5:2

RIDDLE *puzzle*
propound a r Judg 14:12
my r on the harp Ps 49:4
wise and their r-s Prov 1:6
propound a r Ezek 17:2

RIGHT (adj) *correct* or *direction*
r in the sight of Deut 12:25
r in his own eyes Judg 17:6
precepts...are r Ps 19:8
r eye makes you Matt 5:29
what your r hand is Matt 6:3
Sit at My r hand Matt 22:44
the r hand of God Mark 16:19
at the r time Christ Rom 5:6
r hand of fellowship Gal 2:9
whatever is r Phil 4:8
forsaking the r way 2 Pet 2:15

RIGHT (n) *due, prerogative*
her conjugal r-s Ex 21:10
r of redemption Lev 25:32
r of the first-born Deut 21:17
the r-s of the poor Prov 29:7
r-s of the afflicted Prov 31:9
my r in the gospel 1 Cor 9:18

RIGHTEOUS (adj) *virtuous*
Noah was a r man Gen 6:9
LORD is the r one Ex 9:27
You are more r 1 Sam 24:17
God is a r judge Ps 7:11
A r man hates Prov 13:5
for David a r Branch Jer 23:5
LORD our God is r Dan 9:14
ninety-nine r Luke 15:7
coming of the R One Acts 7:52
r *man* shall live by Rom 1:17
none r, not even one Rom 3:10
many will be made r Rom 5:19
prayer of a r man James 5:16

RIGHTEOUS (n) *moral one*
assembly of the r Ps 1:5
LORD tests the r Ps 11:5
LORD loves the r Ps 146:8
the paths of the r Prov 2:20
the r will flourish Prov 11:28
joy for the r Prov 21:15
way of the r is Is 26:7
they sell the r for Amos 2:6
sends rain on *the* r Matt 5:45
r into eternal life Matt 25:46

RIGHTEOUSNESS
reckoned it...as r Gen 15:6
will repay...his r 1 Sam 26:23
I put on r Job 29:14
in the paths of r Ps 23:3
judge the world in r Ps 96:13
declare His r Ps 97:6
His r endures forever Ps 111:3
R exalts a nation Prov 14:34
clouds pour down r Is 45:8
wrapped me with...r Is 61:10
The LORD our r Jer 23:6
to rain r on you Hos 10:12
to fulfill all r Matt 3:15
and thirst for r Matt 5:6
kingdom and His r Matt 6:33
you enemy of all r Acts 13:10
through one act of r Rom 5:18
breastplate of r Eph 6:14
pursue r, faith 2 Tim 2:22
the crown of r 2 Tim 4:8
peaceful fruit of r Heb 12:11
not achieve the r James 1:20
suffer for...r 1 Pet 3:14

RIMMON
1 *a Benjamite* 2 Sam 4:2
2 *Syrian deity* 2 Kin 5:18
3 *town in Simeon* Josh 19:1,7
4 *city of Zebulun* Josh 19:13
5 *rock of* Judg 20:45;21:13

RING *jewelry, ornament*
make four gold r-s Ex 25:26
took his signet r Esth 3:10
As a r of gold Prov 11:22
finger r-s, nose r-s Is 3:21

RIOT *tumult, uprising*
otherwise a r might occur Matt 26:5
a r was starting Matt 27:24
accused of a r Acts 19:40

RIPE *fully developed*
old man of r age Gen 35:29
produced r grapes Gen 40:10
the harvest is r Joel 3:13
harvest...is r Rev 14:15

RISE *go up, issue forth*
mist used to r from Gen 2:6
Cain rose up against Gen 4:8
scepter shall r Num 24:17
witnesses r up Ps 35:11
children r up Prov 31:28
nation will r Matt 24:7
r-n, just as He said Matt 28:6
children will r up Mark 13:12
Lord has really r-n Luke 24:34

RIVER
r flowed out of Eden Gen 2:10
the r Euphrates Josh 1:4
r of Your delights Ps 36:8
He changes r-s into Ps 107:33
the r-s of Babylon Ps 137:1
A place of r-s and Is 33:21
r-s in the desert Is 43:20
peace...like a r Is 66:12
tears...like a r Lam 2:18
baptized...Jordan R Mark 1:5
r-s of living water John 7:38
r of the water of life Rev 22:1

RIZPAH
concubine of Saul 2 Sam 3:7

ROAD *path, way*
a lion in the r Prov 26:13
the rough r-s smooth Luke 3:5
coats on the r Luke 19:36
the Lord on the r Acts 9:27

ROAR (n) *loud deep sound*
the sound of the r 1 Kin 18:41
young lions' r Zech 11:3
pass away with a r 2 Pet 3:10

ROAR (v) *utter a deep sound*
a voice r-s Job 37:4
Let the sea r Ps 96:11
LORD will r from Jer 25:30
a lion r in the Amos 3:4

ROAST *cook*
grain r-ed in the fire Lev 2:14
r-ed the...*animals* 2 Chr 35:13
slothful man...r Prov 12:27

ROB *steal*
bear r-bed of her Prov 17:12
Do not r the poor Prov 22:22
Will a man r God Mal 3:8
do you r temples Rom 2:22
I r-bed...churches 2 Cor 11:8

ROBBER *thief*
she lurks as a r Prov 23:28
become a den of r-s Jer 7:11
crucified two r-s Mark 15:27
fell among r-s Luke 10:30
a thief and a r John 10:1
r-s of temples Acts 19:37

ROBBERY *theft*
not vainly hope in r Ps 62:10
I hate r in the Is 61:8
they are full of r Matt 23:25
you are full of r Luke 11:39

ROBE *cloak, garment*
cut off...Saul's r 1 Sam 24:4
justice was like a r Job 29:14
r of righteousness Is 61:10
put a scarlet r on Matt 27:28
walk...in long r-s Mark 12:38
wearing a white r Mark 16:5
bring...the best r Luke 15:22
washed their r-s Rev 7:14
a r dipped in blood Rev 19:13

ROCK *stone*
the cleft of the r Ex 33:22
struck the r twice Num 20:11
R of his salvation Deut 32:15
LORD is my r 2 Sam 22:2
engraved in the r Job 19:24
my r and my fortress Ps 18:2
r and my Redeemer Ps 19:14
set my feet upon a r Ps 40:2
a r to stumble over Is 8:14
an everlasting R Is 26:4
his house on the r Matt 7:24
upon this r I will Matt 16:18
the r-s were split Matt 27:51
hewn out in the r Mark 15:46
a r of offense Rom 9:33

ROD *staff, stick*
fresh r-s of poplar Gen 30:37
r of Aaron Num 17:8
break them with a r Ps 2:9
Your r and Your staff Ps 23:4
who spares his r Prov 13:24
The r of discipline Prov 22:15
r of My anger Is 10:5
rule them with a r Rev 19:15

ROLL *move*
sky will be r-ed up Is 34:4
let justice r down Amos 5:24
r-ed away the stone Matt 28:2
Who will r away the Mark 16:3

ROMANS
citizens of Roman Empire John 11:48; Acts 16:21,37

ROME
Italian city Acts 2:10
Roman Empire capital Acts 18:2
Paul held there Acts 28:14,16

ROOF
brought...to the r Josh 2:6
r...woman bathing 2 Sam 11:2
removed the r above Mark 2:4
r and let him down Luke 5:19

ROOM *chamber*
the ark with r-s Gen 6:14
go into your inner r Matt 6:6
a large upper r Mark 14:15
no r for them in Luke 2:7
r for the wrath Rom 12:19

ROOSTER *bird*
The strutting r Prov 30:31
before a r crows Matt 26:34
r will not crow John 13:38

ROOT (n) *source*
the r of Jesse Is 11:10
no r, it withered Mark 4:6
if the r is holy Rom 11:16
of money is a r 1 Tim 6:10
no r of bitterness Heb 12:15
the R of David Rev 5:5

ROOT (v) *establish* or *tear out*
r out your Asherim Mic 5:14
r-ed and grounded in Eph 3:17

ROPE *cord*
them down by a r Josh 2:15
bound...two new r-s Judg 15:13
he snapped the r-s Judg 16:12
Instead of a belt, a r Is 3:24

ROSE (n) *flower*
I am the r of Sharon Song 2:1

ROSH
1 *son of Benjamin* Gen 46:21
2 *place of God* Ezek 38:2,3;39:1

ROT *decay*
their flesh will r Zech 14:12
riches have r-ted James 5:2

ROTTENNESS *decay*
passion is r to Prov 14:30
r to the house of Hos 5:12

ROUGH *jagged, uneven*
r ground become a Is 40:4
the r places smooth Is 45:2

ROYAL *kingly*
captured the r city 2 Sam 12:26
his r bounty 1 Kin 10:13
all the r offspring 2 Kin 11:1
put on her r robes Esth 5:1
And a r diadem Is 62:3
roof of the r palace Dan 4:29
a r official John 4:46
fulfilling the r law James 2:8
a r priesthood 1 Pet 2:9

RUDDY *reddish in complexion*
he was r 1 Sam 16:12
a youth, and r 1 Sam 17:42
beloved is...and r Song 5:10

RUHAMAH
symbolic for Israel Hos 2:1

RUIN (n) *destruction*
shall be a r forever Deut 13:16
become a heap of r-s 1 Kin 9:8
the perpetual r-s Ps 74:3
Jerusalem in r-s Ps 79:1
r of the poor is Prov 10:15
fool's mouth is his r Prov 18:7
rebuild its r-s Acts 15:16

RUIN (v) *destroy*
to r him without Job 2:3
the grain is r-ed Joel 1:10
skins will be r-ed Luke 5:37

RULE (n) *authority, government*
to establish his r 1 Chr 18:3
against the r of 2 Chr 21:8
will walk by this r Gal 6:16
above all r and Eph 1:21
according to the r-s 2 Tim 2:5

RULE (v) *govern*
r over the fish Gen 1:26
Gideon, R over us Judg 8:22
godless men...not r Job 34:30
r-s over the nations Ps 22:28
The sun to r by day Ps 136:8
By me princes r Prov 8:16
women r over them Is 3:12
r over the Gentiles Rom 15:12
peace of Christ r Col 3:15
r them with a rod Rev 2:27

RULER *king, monarch*
Joseph was the r Gen 42:6
nor curse a r Ex 22:28
no chief...or r Prov 6:7
your r-s have fled Is 22:3
Most High is r Dan 4:32
come forth a R Matt 2:6
r of the demons Matt 9:34
r-s of the Gentiles Mark 10:42
the r of this world John 12:31
Who made you a r Acts 7:27
be subject to r-s Titus 3:1

RUMOR *gossip, hearsay*
r will be *added* to r Ezek 7:26
wars and r-s of wars Matt 24:6

RUN *move rapidly*
to r his course Ps 19:5
their feet r to evil Prov 1:16
streams r-ning with Is 30:25
r and not get tired Is 40:31
rivers to r like oil Ezek 32:14

Peter got up and **ran** Luke 24:12
disciple **ran** ahead John 20:4
who **r** in a race 1 Cor 9:24

RUSH *move quickly*
and **r** upon the city Judg 9:33
r-es headlong at Him Job 15:26
herd **r-ed** down the Matt 8:32
horses **r-ing** to battle Rev 9:9

RUSHES *marshy plant*
Can the **r** grow Job 8:11
reeds and **r** will rot Is 19:6

RUST *corrosion*
in which there is **r** Ezek 24:6
moth and **r** destroy Matt 6:19
r will be a witness James 5:3

RUTH
Moabitess Ruth 1:4
Naomi's daughter-in-law Ruth 1:14ff
married Boaz Ruth 4:13
in Messianic line Matt 1:5

RUTHLESS *cruel*
Reprove the **r** Is 1:17
song of the **r** is Is 25:5
most **r** of the Ezek 28:7

S

SABAOTH
Lord of Sabaoth is same as Lord of Hosts Rom 9:29; James 5:4
see also **HOST**

SABBATH *day of rest*
Remember the **s** day Ex 20:8
LORD blessed the **s** day Ex 20:11
keep My **s-s** and Lev 26:2
Observe the **s** day Deut 5:12
new moon nor **s** 2 Kin 4:23
call the **s** a delight Is 58:13
My **s-s** to be a sign Ezek 20:12
is Lord of the **S** Matt 12:8
S was made for man Mark 2:27
to do good...on the **S** Mark 3:4
the cross on the **S** John 19:31
a **S** day's journey Acts 1:12
are read every **S** Acts 13:27
S rest for the people Heb 4:9

SABBATICAL YEAR
seventh year of rest Lev 25:5

SABEANS
people of Sheba in SW Arabia Job 1:15; Is 45:14; Joel 3:8

SACKCLOTH *coarse cloth*
put **s** on his loins Gen 37:34
gird on **s** and lament 2 Sam 3:31
put on **s** and ashes Esth 4:1
sewed **s** over my skin Job 16:15
with fasting, **s**, and Dan 9:3
sun became black as **s** Rev 6:12

SACRED *consecrated, holy*
took all the **s** things 2 Kin 12:18
perform **s** services 1 Cor 9:13
known...**s** writings 2 Tim 3:15
table and the **s** bread Heb 9:2

SACRIFICE (n) *offering of a life*
Jacob offered a **s** Gen 31:54
a Passover **s** to Ex 12:27
s-s of righteousness Ps 4:5
The **s** of the wicked Prov 15:8
loyalty rather than **s** Hos 6:6
compassion...not **s** Matt 9:13
s to the idol Acts 7:41
a living and holy **s** Rom 12:1
an acceptable **s** Phil 4:18
by the **s** of Himself Heb 9:26
s-s God is pleased Heb 13:16
offer up spiritual **s-s** 1 Pet 2:5

SACRIFICE (v) *offer a life*
we may **s** to the Lord Ex 5:3
s on it your burnt Ex 20:24
when you **s** a sacrifice Lev 22:29
they **s-d** to the LORD Judg 2:5
even **s-d** their sons Ps 106:37
s-ing to the Baals Hos 11:2
lamb had to be **s-d** Luke 22:7
they **s** to demons 1 Cor 10:20

SAD *sorrowful, unhappy*
people heard...**s** word Ex 33:4
Why is your face **s** Neh 2:2
heart is **s**, the Prov 15:13

SADDUCEES
Jewish religious party Matt 3:7;16:11,12; Mark 12:18; Acts 5:17;23:6-8

SAFE *free from danger*
houses are **s** from fear Job 21:9
runs into it and is **s** Prov 18:10
back **s** and sound Luke 15:27

SAIL (n) *canvas for wind*
Nor spread out the **s** Is 33:23
s was...embroidered Ezek 27:7

SAIL (v) *proceed by boat*
they **s-ed** to Cyprus Acts 13:4
to **s** past Ephesus Acts 20:16
set **s** from Crete Acts 27:21

SAILOR *mariner, seaman*
s-s...knew the sea 1 Kin 9:27
s-s and your pilots Ezek 27:27
every passenger and **s** Rev 18:17

SAINTS *ones faithful to God*
s...in the earth Ps 16:3
the **s** of the Highest Dan 7:22
s...fallen asleep Matt 27:52
lock up...**s** in prisons Acts 26:10
intercedes for the **s** Rom 8:27
s will judge the 1 Cor 6:2
citizens with the **s** Eph 2:19
perseverance of the **s** Rev 14:12

SALAMIS
city on Cyprus Acts 13:5

SALEM
Jerusalem Gen 14:18; Ps 76:2; Heb 7:1,2

SALOME
1 *wife of Zebedee* Mark 15:40
mother of James and John at open tomb Mark 16:1
2 *daughter of Herodias* Matt 14:6ff; Mark 6:22-26

SALT *preservative*
became a pillar of **s** Gen 19:26
and sowed it with **s** Judg 9:45
be eaten without **s** Job 6:6
the **s** of the earth Matt 5:13
seasoned...with **s** Col 4:6
can **s** water produce James 3:12

SALT SEA
the Dead Sea Gen 14:3; Num 34:3; Deut 3:17; Josh 15:2

SALT, VALLEY OF
S of Dead Sea 2 Sam 8:13; 2 Chr 25:11

SALVATION *deliverance*
For Your **s** I wait Gen 49:18
He has become my **s** Ex 15:2
scorned...his **s** Deut 32:15
S belongs to the LORD Ps 3:8
my light and my **s** Ps 27:1
lift up the cup of **s** Ps 116:13
My **s** shall be forever Is 51:6
helmet of **s** on His Is 59:17
S is from the LORD Jon 2:9
eyes have seen Your **s** Luke 2:30
s in no one else Acts 4:12
power of God for **s** Rom 1:16
now is the day of **s** 2 Cor 6:2
take the helmet of **s** Eph 6:17
work out your **s** with Phil 2:12
s through our Lord 1 Thess 5:9
that leads to **s** 2 Tim 3:15
who will inherit **s** Heb 1:14
neglect so great a **s** Heb 2:3
S to our God who Rev 7:10

SAMARIA
1 *capital of N kingdom* 1 Kin 16:24; 2 Chr 18:9
2 *another name for N kingdom* 1 Kin 13:32; 2 Kin 17:24; Hos 8:5; Amos 3:9; Obad 19
3 *region of central hill country* John 4:4-7; Acts 8:1ff

SAMOTHRACE
N Aegean island Acts 16:11

SAMSON
a Hebrew judge Judg 13:24
weak in character Judg 14:1ff
slave of passion Judg 16:1ff
great strength Judg 16:5,12

SAMUEL
son of Elkanah and Hannah 1 Sam 1:20
dedicated to God 1 Sam 1:21ff
called by God 1 Sam 3:1-18
judge 1 Sam 7:15-17
opposed monarchy 1 Sam 8:6
anointed Saul 1 Sam 10:1
anointed David 1 Sam 16:12
death 1 Sam 25:1

SANBALLAT
man of Beth-horon Neh 2:10
against Nehemiah Neh 6:1ff

SANCTIFICATION *holiness*
resulting in **s** Rom 6:22
righteousness and **s** 1 Cor 1:30
will of God, your **s** 1 Thess 4:3
s by the Spirit 2 Thess 2:13
s without which no Heb 12:14

SANCTIFY *set apart to God*
S to Me every Ex 13:2
the LORD who **s-ies** Lev 22:32
They will **s** My name Is 29:23
will **s** the Holy One Is 29:23
S My sabbaths Ezek 20:20
S them in the truth John 17:17
s-ied by the...Spirit Rom 15:16
husband is **s-ied** 1 Cor 7:14
s Christ as Lord 1 Pet 3:15

SANCTUARY *place of worship*
construct **a** s for Me Ex 25:8
revere My **s** Lev 19:30
utensils of the **s** 1 Chr 9:29
into the **s** of God Ps 73:17
Praise God in His **s** Ps 150:1
beautify...My **s** Is 60:13
a minister in the **s** Heb 8:2

SAND
descendants as the **s** Gen 32:12
treasures of the **s** Deut 33:19
built...on the **s** Matt 7:26
innumerable as the **s** Heb 11:12

SANDAL *footwear*
s has not worn out Deut 29:5
fit to remove His **s-s** Matt 3:11
two coats, or **s-s** Matt 10:10

SANHEDRIN *see* **COUNCIL**

SAPPHIRA
wife of Ananias Acts 5:1-10
struck dead for lying

SAPPHIRE *precious stone*
a s and a diamond Ex 28:18
Inlaid with **s-s** Song 5:14
foundations...in **s-s** Is 54:11

SARAH / SARAI
wife of Abraham Gen 11:29
barren Gen 11:30
beautiful Gen 12:11
gave birth to Isaac Gen 21:2,3
death Gen 23:2

SARDIS
city in Asia Minor Rev 1:11;3:1,4

SARGON
son of Tiglath-pileser III Is 20:1
king of Assyria

SATAN
Titles:
Abaddon Rev 9:11
accuser Ps 109:6; Rev 12:10
adversary 1 Pet 5:8
Apollyon Rev 9:11
Beelzebul Matt 10:25; Mark 3:22
Belial 2 Cor 6:15
deceiver of the world Rev 12:9
devil Matt 4:1,5;25:41; John 6:70;13:2; Eph 4:27;6:11; 1 Tim 3:6,7; Heb 2:14; 1 Pet 5:8; Rev 2:10;20:2,10
dragon Rev 12:9
enemy Matt 13:28,39
evil one Matt 13:19,38; John 17:15; Eph 6:16; 1 John 2:13,14;5:18,19
father of lies John 8:44
god of this world 2 Cor 4:4
liar John 8:44
murderer John 8:44
prince of the power of the air Eph 2:2
ruler of the demons Matt 9:34; Mark 3:22
ruler of this world John 12:31;14:30;16:11
serpent of old Rev 12:9

SATISFY *be content*
eat and not be **s-ied** Lev 26:26
s-ied their desire Ps 78:30
steals To **s** himself Prov 6:30
hunger is not **s-ied** Is 29:8
to **s** the crowd Mark 15:15

SATRAPS *Persian officials*
to the king's **s** Ezra 8:36
the **s**, the governors Esth 8:9
commissioners and **s** Dan 6:4

SAUL
1 *son of Kish* 1 Sam 9:1,2
anointed 1 Sam 10:1ff
first king 1 Sam 11:15
rejected as king 1 Sam 15:11ff
jealous of David 1 Sam 18:6ff
death 1 Sam 31:4ff
2 *apostle Paul, see* **PAUL**

SAVE *deliver, rescue*
s-d by the LORD Deut 33:29
S with Your right hand Ps 60:5
He will **s** you Prov 20:22
Turn to Me, and be **s-d** Is 45:22
s you from afar Jer 30:10
he will **s** his life Ezek 18:27
will **s** His people Matt 1:21
wishes to **s** his life Matt 16:25
Son...has come to **s** Matt 18:11
faith has **s-d** you Luke 7:50
world might be **s-d** John 3:17
Father, **s** Me from John 12:27

by which we...be **s-d** Acts 4:12
be **s-d** by His life Rom 5:10
will **s** your husband 1 Cor 7:16
Jesus came...to **s** 1 Tim 1:15
One who is able to **s** James 4:12
the righteous is **s-d** 1 Pet 4:18

SAVIOR *one who saves*
My **s**, You 2 Sam 22:3
forgot God their **S** Ps 106:21
send them a **S** and a Is 19:20
no **s** besides Me Is 43:11
righteous God and a **S** Is 45:21
S, who is Christ Luke 2:11
the **S** of the world John 4:42
as a Prince and a **S** Acts 5:31
S of all men 1 Tim 4:10
appearing of our **S** 2 Tim 1:10
our great God and **S** Titus 2:13
kingdom of our...**S** 2 Pet 1:11

SAVORY *appetizing*
prepare a **s** dish for Gen 27:4
mother made **s** food Gen 27:14

SAWS *cutting tools*
set *them* under **s** 2 Sam 12:31
cut *them* with **s** 1 Chr 20:3

SAY *pronounce, speak*
God blessed...**s-ing** Gen 1:22
not **s** in your heart Deut 9:4
to the wicked God **s-s** Ps 50:16
Do not **s** to your Prov 3:28
s-s the Preacher Eccl 1:2
He will **s**, Here I am Is 58:9
Many will **s** to Me Matt 7:22
If we **s**...no sin 1 John 1:8

SAYINGS *statements*
utter dark **s** of old Ps 78:2
s of understanding Prov 1:2
s of the wise Prov 24:23
anyone hears my **s** John 12:47

SCALE *for measuring weight*
with accurate **s-s** Job 31:6
false **s** is not good Prov 20:23
been weighed on the **s-s** Dan 5:27
with dishonest **s-s** Amos 8:5
justify wicked **s-s** Mic 6:11
a pair of **s-s** in his Rev 6:5

SCAPEGOAT *for removal of sin*
lot for the **s** fell Lev 16:10
released the goat...**s** Lev 16:26

SCARLET *bright red*
tied a **s** *thread* Gen 38:28
s thread...window Josh 2:18
lips are like a **s** Song 4:3
sins are as **s** Is 1:18
put a **s** robe on Him Matt 27:28

SCATTER *spread, sprinkle*
s among the nations Lev 26:33
Brimstone is **s-ed** on Job 18:15
storm will **s** them Is 41:16
s-ing the sheep of Jer 23:1
s him like dust Matt 21:44
sheep...shall be **s-ed** Matt 26:31

SCEPTER *symbol of authority*
s shall not depart Gen 49:10
s...rise from Israel Num 24:17
A **s** of uprightness Ps 45:6
The **s** of rulers Is 14:5
s of His kingdom Heb 1:8

SCHEME *plan, plot*
s...he had devised Esth 9:25
s brings him down Job 18:7
carries out wicked **s-s** Ps 37:7
ignorant of his **s-s** 2 Cor 2:11
the **s-s** of the devil Eph 6:11

SCOFF *mock, sneer*
s-ed...His prophets 2 Chr 36:16
The Lord **s-s** at them Ps 2:4
s at all the nations Ps 59:8
were **s-ing** at Him Luke 16:14

SCOFFER *mocker*
My friends are my **s-s** Job 16:20
sit in the seat of **s-s** Ps 1:1
He who corrects a **s** Prov 9:7
Behold, you **s-s** Acts 13:41

SCORCHING *burning*
words are as a **s** fire Prov 16:27
s heat or sun strike Is 49:10
appointed a **s** east wind Jon 4:8
s heat of the day Matt 20:12

SCORN *treat with contempt*
s-ed...his salvation Deut 32:15
and **s-s** a mother Prov 30:17

SCORPION *poisonous spider*
serpents and **s-s** Deut 8:15
discipline...with **s-s** 1 Kin 12:11
tread on...**s-s** Luke 10:19
not give him a **s** Luke 11:12
s-s...have power Rev 9:3

SCOURGE (n) *whip*
the **s** of the tongue Job 5:21
arouse a **s** against Is 10:26
He made a **s** of cords John 2:15

SCOURGE (v) *flog, whip*
s and crucify *Him* Matt 20:19
having Jesus **s-d** Matt 27:26
lawful for you to **s** Acts 22:25
He **s-s** every son Heb 12:6

SCRAPE *rub, scratch*
plaster that they **s** Lev 14:41
s-d the honey into Judg 14:9
potsherd to **s** himself Job 2:8

SCREEN *conceal, separate*
s the ark with the veil Ex 40:3
s-ed off the ark Ex 40:21

SCRIBE *copier, writer*
and Sheva was **s** 2 Sam 20:25
then the king's **s** 2 Chr 24:11
Ezra the **s** stood Neh 8:4
lying pen of the **s-s** Jer 8:8
chief priests and **s-s** Matt 2:4
and not as the **s-s** Mark 1:22
Where is the **s** 1 Cor 1:20

SCRIPTURE
understanding...**S-s** Matt 22:29
fulfill...**S-s** Mark 14:49
S has been fulfilled Luke 4:21
You search the **S-s** John 5:39
S cannot be broken John 10:35
mighty in the **S-s** Acts 18:24
what does the **S** say Rom 4:3
S is inspired by God 2 Tim 3:16

SCROLL *parchment*
these curses on a **s** Num 5:23
Take a **s** and write Jer 36:2
eat this **s**, and go Ezek 3:1
like a **s**...rolled Rev 6:14

SEA *body of salt water*
waters He called **s-s** Gen 1:10
s, or the **s** monster Job 7:12
founded it upon the **s-s** Ps 24:2
to the **s** in ships Ps 107:23
the waters cover the **s** Is 11:9
rebukes the **s** and Nah 1:4
walking on the **s** Matt 14:26
s *began* to be stirred John 6:18
dangers on the **s** 2 Cor 11:26
s of glass like crystal Rev 4:6

SEA OF GALILEE *see* **GALILEE, SEA OF**

SEACOAST *seashore*
remnant of the **s** Ezek 25:16
inhabitants of the **s** Zeph 2:5
s will be pastures Zeph 2:6

SEAL (n) *mark, stamp*
Your **s** and your cord Gen 38:18
the engravings of a **s** Ex 28:21
the **s** of perfection Ezek 28:12
testimony has set his **s** John 3:33
s of God on their Rev 9:4

SEAL (v) *mark, secure*
s-ed...his seal 1 Kin 21:8
s *it*...king's signet Esth 8:8
a spring **s-ed** up Song 4:12
to **s** up vision Dan 9:24
s up the book until Dan 12:4

SEARCH *examine, inquire*
LORD **s-es** all hearts 1 Chr 28:9
S me, O God, and Ps 139:23
LORD, **s** the heart Jer 17:10
s for the Child Matt 2:13
companions **s-ed** for Mark 1:36
You **s** the Scriptures John 5:39

SEASHORE *sea coast*
sand that is on the **s** Josh 11:4
the **s** in abundance 1 Kin 4:20
the dragon stood on...**s** Rev 13:1

SEASON *time of the year*
rains in their **s** Lev 26:4
grain in its **s** Job 5:26
its fruit in its **s** Ps 1:3
in **s** *and* out of **s** 2 Tim 4:2

SEAT (n) *chair, stool*
mercy **s** of pure gold Ex 25:17
sit in the **s** of scoffers Ps 1:1
sit in the **s** of gods Ezek 28:2
s-s in the synagogues Matt 23:6
before...judgment **s** Rom 14:10

SEAT (v) *sit*
s-ed at the Lord's feet Luke 10:39
coming, **s-ed**...colt John 12:15
s-ed at the right hand Col 3:1

SECRET *what is hidden*
sets *it* up in **s** Deut 27:15
the **s-s** of wisdom Job 11:6
the **s-s** of the heart Ps 44:21
bread *eaten* in **s** Prov 9:17
A gift in **s** subdues Prov 21:14
have not spoken in **s** Is 45:19
giving will be in **s** Matt 6:4
Father who sees...in **s** Matt 6:4
God will judge the **s-s** Rom 2:16

SECT *faction, party*
s of the Sadducees Acts 5:17
s of the Pharisees Acts 15:5
s of the Nazarenes Acts 24:5

SECURE *safe, stable*
overthrows the **s** Job 12:19
be **s** on their land Ezek 34:27
s in the mountain Amos 6:1
made the grave **s** Matt 27:66

SECURITY *certainty, safety*
Israel dwells in **s** Deut 33:28
in it living in **s** Judg 18:7
provides them with **s** Job 24:23
will lie down in **s** Is 14:30
will dwell in **s** Zech 14:11

SEDUCE *entice, persuade*
if a man **s-s** a virgin Ex 22:16
s you from...LORD Deut 13:10
s-d them to do evil 2 Kin 21:9
lips she **s-s** him Prov 7:21

SEE *look, perceive*
I have **s-n** God face Gen 32:30
No eye will **s** me Job 24:15
s the works of God Ps 66:5
the blind shall **s** Is 29:18
s the glory of the LORD Is 35:2
to **s** but do not **s** Ezek 12:2
s your good works Matt 5:16
and the blind **s-ing** Matt 15:31
s the Son of Man Matt 16:28
s-ing their faith Mark 2:5
s-n Your salvation Luke 2:30
we **saw** His glory John 1:14
No man has **s-n** God John 1:18
b the Son of Man John 6:62
you will **s** Me John 16:16
may **b** My glory John 17:24
s in a mirror dimly 1 Cor 13:12
of things not **s-n** Heb 11:1
No one has **s-n** 1 John 4:12

SEED *descendant* or *plant*
sow your **s** uselessly Lev 26:16
establish your **s** Ps 89:4
O **s** of Abraham Ps 105:6
s to the sower Is 55:10
like a mustard **s** Matt 13:31
went out to sow his **s** Luke 8:5
s is the word of God Luke 8:11
s which is perishable 1 Pet 1:23
His **s** abides in him 1 John 3:9

SEEK *pursue, search for*
s the LORD your God Deut 4:29
pray, and **s** My face 2 Chr 7:14
S peace, and pursue it Ps 34:14
s me will find me Prov 8:17
man **s-s** only evil Prov 17:11
s wisdom and an Eccl 7:25
I will **s** the lost Ezek 34:16
time to **s** the LORD Hos 10:12
S good and not evil Amos 5:14
s first His kingdom Matt 6:33
s, and you will find Matt 7:7
s for a sign Mark 8:12
he who **s-s**, finds Luke 11:10
I do not **s** My glory John 8:50
s-ing the favor of men Gal 1:10
s-ing the things above Col 3:1

SEER *prophet*
prophets...every **s** 2 Kin 17:13
Who say to the **s-s** Is 30:10
Go, you **s**, flee away Amos 7:12
s-s will be ashamed Mic 3:7

SEIR
1 *land of Edom*
Gen 32:3;36:8,9; Num 24:18; Ezek 25:8
2 *mountain range within Edom*
Gen 14:6; Deut 1:2;2:4
3 *on boundary of Judah*
Josh 11:17;15:10

SEIZE *grasp, take*
mother shall s him Deut 21:19
Babylon has been **s-d** Jer 50:46
and s her plunder Ezek 29:19
fields and then s *them* Mic 2:2
seeking to s Him John 7:30

SELA
rock city in Edom Judg 1:36; Is 16:1;42:11
also **Joktheel** 2 Kin 14:7
later known as Petra

SELAH
musical or liturgical sign Ps 3:2,4,8;20:3;60:4;81:7; Hab 3:3,9,13

SELEUCIA
port in N Syria Acts 13:4

SELF-CONTROL
s and the judgment Acts 24:25
your lack of s 1 Cor 7:5
gentleness, s Gal 5:23
without s, brutal 2 Tim 3:3
in *your* knowledge, s 2 Pet 1:6

SELFISH *self-centered*
the bread of a s man Prov 23:6
s ambition in your James 3:14

SELL *barter, trade*
s me your birthright Gen 25:31
s me food for money Deut 2:28
s the oil and pay 2 Kin 4:7
sold a girl for wine Joel 3:3
sold all that he had Matt 13:46
s-ing their property Acts 2:45
sold into bondage Rom 7:14

SELLER *merchant, trader*
the buyer like the s Is 24:2
a s of purple Acts 16:14

SENATE
Sanhedrin Acts 5:21
see also **COUNCIL**

SEND *convey, dispatch*
s rain on the earth Gen 7:4
he **sent** out a raven Gen 8:7
Whom shall I s Is 6:8
Lord God has **sent** Me Is 48:16
s-s rain on *the* Matt 5:45
He has **sent** Me Luke 4:18
s-ing His own Son Rom 8:3
not s her husband 1 Cor 7:13
s him...in peace 1 Cor 16:11
God **sent** forth His Son Gal 4:4

SENNACHERIB
king of Assyria 2 Kin 18:13;19:16,20; 2 Chr 32:1-22; Is 36:1;37:17

SENSUALITY
deceit, s, envy Mark 7:22
promiscuity and s Rom 13:13
themselves over to s Eph 4:19
the wealth of her s Rev 18:3

SENTENCE *judgment*
s is by the decree Dan 4:17
escape the s of hell Matt 23:33
Pilate pronounced s Luke 23:24
to the s of death Luke 24:20

SEPARATE *divide, set apart*
God **s-d** the light Gen 1:4
They s with the lip Ps 22:7
s-s intimate friends Prov 16:28
let no man s Matt 19:6
Who will s us from Rom 8:35

SEPARATION *division, isolation*
of his s to the LORD Num 6:6
his s he is holy Num 6:8
his s was defiled Num 6:12
have made a s Is 59:2

SEPHARAD
place in Assyria for Jerusalem exiles Obad 20

SEPHARVAIM
place in Aram; people relocated to Samaria 2 Kin 17:31;18:34; Is 36:19;37:13

SERAPHIM
celestial beings Is 6:2,6

SERGIUS PAULUS *see* **PAULUS, SERGIUS**

SERPENT *snake*
s was more crafty Gen 3:1
they turned into **s-s** Ex 7:12
viper and flying s Is 30:6
be shrewd as **s-s** Matt 10:16
will pick up **s-s** Mark 16:18
Moses lifted up the s John 3:14

SERVANT *helper, slave*
s of **s-s** He shall be Gen 9:25
Your s is listening 1 Sam 3:9
to shine upon Your s Ps 31:16
s-s of a new covenant 2 Cor 3:6
they **s-s** of Christ 2 Cor 11:23
s of Christ Jesus 1 Tim 4:6

SERVE *help, work for*
shall s the LORD Ex 23:25
s Him with...heart Josh 22:5
s-d as priests 1 Chr 24:2
you shall s strangers Jer 5:19
God whom we s is Dan 3:17
s God and mammon Matt 6:24
If anyone **s-s** Me John 12:26
s-ing the Lord Rom 12:11
through love s one Gal 5:13

SERVICE *ministry, work*
s of righteous Is 32:17
spiritual s of worship Rom 12:1
for the work of s Eph 4:12
s with reverence Heb 12:28

SETH
son of Adam Gen 4:25,26;5:3-8; 1 Chr 1:1
line of Jesus Luke 3:38

SETTLED *arranged* or *inhabited*
Lot s in the cities Gen 13:12
cloud s over the Num 9:18
assault shall be s Deut 21:5
word is s in heaven Ps 119:89
mountains were s Prov 8:25
s in the lawful Acts 19:39

SEVEN *number*
Jacob served s years Gen 29:20
For s women...one man Is 4:1
will be s weeks Dan 9:25
s other spirits more Matt 12:45
forgive...s times Matt 18:21
John to the s churches Rev 1:4
s golden lampstands Rev 1:12

SEVERE *difficult, hard*
famine was s Gen 12:10
a very s pestilence Ex 9:3
s and lasting plagues Deut 28:59
s judgments against Ezek 14:21
a s earthquake had Matt 28:2

SEW *fasten, join*
s-ed fig leaves together Gen 3:7
s-ed sackcloth over Job 16:15
a time to s together Eccl 3:7
women who s *magic* Ezek 13:18

SEXUAL
not in s promiscuity Rom 13:13
from s immorality 1 Thess 4:3

SHACKLES *fetters*
will tear off your s Nah 1:13
s broken in pieces Mark 5:4
with chains and s Luke 8:29

SHADE *protection*
cover him with s Job 40:22
The LORD is your s Ps 121:5
lived under its s Ezek 31:6
over Jonah to be a s Jon 4:6
nest under its s Mark 4:32

SHADOW *image of shade*
days...like a s 1 Chr 29:15
the s of Your wings Ps 17:8
in the s...Almighty Ps 91:1
the **s-s** flee away Song 2:17
his s might fall on Acts 5:15
s of the heavenly Heb 8:5

SHADRACH
Hebrew: Hananiah Dan 1:7
friend of Daniel Dan 2:49;3:12-30

SHAKE *quiver, tremble*
made all my bones s Job 4:14
s my head at you Job 16:4
peace will not be **s-n** Is 54:10
s the dust off Matt 10:14
A reed **s-n** by the Matt 11:7
heavens will be **s-n** Luke 21:26
he **shook** the creature Acts 28:5
voice **shook** the earth Heb 12:26

SHALLUM
1 *king of Israel* 2 Kin 15:8-15
2 *Huldah's husband* 2 Kin 22:14
3 *son of Josiah* 1 Chr 3:15
king of Judah 2 Kin 23:31-33
called **JEHOAHAZ** 2 Kin 23:30
4 *gatekeeper* 1 Chr 9:17
5 *son of Zadok* 1 Chr 6:12
6 *time of Nehemiah* Neh 3:12
name of nine other men

SHALMANESER
king of Assyria 2 Kin 17:3;18:9

SHAME *disgrace, dishonor*
wicked be put to s Ps 31:17
my reproach and my s Ps 69:19
s to his mother Prov 29:15
wise men are put to s Jer 8:9
unjust knows no s Zeph 3:5
worthy to suffer s Acts 5:41
glory is in their s Phil 3:19
put Him to open s Heb 6:6

SHAMGAR
judge of Israel Judg 3:31;5:6

SHARE (n) *portion*
them take their s Gen 14:24
s from My offerings Lev 6:17
give me the s Luke 15:12
I do my s Col 1:24

SHARE (v) *partake, participate*
stranger does not s Prov 14:10
s in the inheritance Prov 17:2
s it...yourselves Luke 22:17
s all good things Gal 6:6
may s His holiness Heb 12:10
s the sufferings of 1 Pet 4:13

SHARON
coastal plain in central Israel Is 33:9;65:10

SHARP *cutting*
their tongue a s sword Ps 57:4
S...two-edged sword Prov 5:4
Put in your s sickle Rev 14:18

SHATTER *break, burst*
s-ed every tree of the Ex 9:25
the mighty are **s-ed** 1 Sam 2:4
s them like earthenware Ps 2:9
s the doors of bronze Is 45:2
iron crushes and **s-s** Dan 2:40

SHAUL
1 *king of Edom* Gen 36:37,38
2 *son of Simeon* Gen 46:10
3 *Kohathite Levite* 1 Chr 6:24

SHAVE *cut* or *scrape*
he shall s his head Lev 14:9
s off the seven Judg 16:19
s-d off half of 2 Sam 10:4
will s with a razor Is 7:20

SHEAF *bundle of grain stalks*
s-ves in the field Gen 37:7
s of the first fruits Lev 23:10
among the **s-ves** Ruth 2:15

SHEARER *wool cutter*
silent before its **s-s** Is 53:7
lamb before its s Acts 8:32

SHEAR-JASHUB
son of Isaiah Is 7:3
name symbolizes prophecy

SHEBA
1 *son of Raamah* Gen 10:7
2 *son of Joktan* Gen 10:28
3 *grandson of Abraham* Gen 25:3
4 *Simeonite town* Josh 19:2
5 *a Benjamite* 2 Sam 20:1-7
6 *a Gadite* 1 Chr 5:13
7 *kingdom* Job 6:19; Ps 72:10,15; Jer 6:20
8 *Queen of* 2 Chr 9:1ff

SHEBAT
eleventh month of Hebrew calendar Zech 1:7

SHECHEM
1 *city in Ehpraim hill country* Gen 12:6;33:18; 1 Chr 7:28
city of refuge Josh 20:7
2 *son of Hamor* Gen 34:2
3 *line of Manasseh* Num 26:31
4 *son of Shemida* 1 Chr 7:19

SHED *pour out*
Whoever **s-s** man's Gen 9:6
s streams of water Ps 119:136
hasten to s blood Prov 1:16
will not s its light Is 13:10
bribes to s blood Ezek 22:12
swift to s blood Rom 3:15
s-ding of blood Heb 9:22

SHEEP *animal*
Rachel came with...s Gen 29:9
not be like s Num 27:17
the fleece of my s Job 31:20
s of His pasture Ps 100:3
All of us like s Is 53:6
a s that is silent Is 53:7
will care for My s Ezek 34:12
lost s of...Israel Matt 10:6
s from the goats Matt 25:32

my s which was lost Luke 15:6
His life for the s John 10:11
s hear My voice John 10:27
Tend My s John 21:17
Shepherd of the s Heb 13:20

SHEEP GATE *see* **GATES OF JERUSALEM**

SHEEPFOLDS *enclosure*
s for the flocks 2 Chr 32:28
lie down among the s Ps 68:13
took him from the s Ps 78:70

SHEEPSKINS *coverings*
they went about in s Heb 11:37

SHEET
hammered out gold s-s Ex 39:3
s over *his* naked Mark 14:51
object like a great s Acts 10:11

SHELTER *cover, refuge*
under the s of my Gen 19:8
in the s of Your wings Ps 61:4
a s to *give* shade Is 4:6
a s from the storm Is 32:2
made a s for himself Jon 4:5

SHEM
son of Noah Gen 5:32;6:10;9:27;11:11

SHEOL
place of the dead Gen 37:35; Job 7:9; Ps 49:15; Prov 15:11; Is 38:10; Ezek 32:27; Hab 2:5
see also **HADES** *and* **HELL**

SHEPHELAH
low hill country 1 Chr 27:28; Obad 19
see also **LOWLAND**

SHEPHERD (n)
sheep...have no s Num 27:17
The LORD is my s Ps 23:1
Like a s He Is 40:11
s-s after My own heart Jer 3:15
for lack of a s Ezek 34:5
raise up a s Zech 11:16
sheep without a s Matt 9:36
strike down the s Matt 26:31
s-s...in the fields Luke 2:8
I am the good s John 10:11
the great S Heb 13:20
the Chief S 1 Pet 5:4

SHEPHERD (v)
s My people 2 Sam 5:2
s My people Matt 2:6
S My sheep John 21:16
to s the church Acts 20:28
s the flock of God 1 Pet 5:2

SHESHBAZZAR
governor of Judah under Cyprus Ezra 5:14,16

SHIBBOLETH
test word for identification Judg 12:6

SHIELD *protection*
Abram, I am a s Gen 15:1
He is a s to all 2 Sam 22:31
My s is with God Ps 7:10
faithfulness is a s Ps 91:4
the s of faith Eph 6:16

SHILOH
1 *Messianic title* Gen 49:10
2 *town N of Bethel* Josh 18:1
site of tabernacle Judg 18:31

SHINAR
Babylonian plain Gen 10:10; Gen 11:2; Josh 7:21; Dan 1:2

SHINE *be radiant, glow*
his face **shone** Ex 34:29
His face s on you Num 6:25
Your face to s *upon us* Ps 80:3
light s before men Matt 5:16
s-s in the darkness John 1:5
lamp **s-ing** in a dark place 2 Pet 1:19
light is...**s-ing** 1 John 2:8

SHIP *boat*
a haven for **s-s** Gen 49:13
to the sea in **s-s** Ps 107:23
like merchant **s-s** Prov 31:14
escape from the s Acts 27:30

SHISHAK *see* **PHARAOH**

SHOOT *new growth*
s will spring from Is 11:1
like a tender s Is 53:2
His **s-s** will sprout Hos 14:6

SHORT *lacking*
Is My hand so s Is 50:2
days will be cut s Matt 24:22
s of the grace Heb 12:15

SHOULDER *part of body*
He bowed his s Gen 49:15
turned a stubborn s Neh 9:29
relieved his s Ps 81:6
government...on His **s-s** Is 9:6

SHOUT *cry out loudly*
s with a great s Josh 6:5
the people **s-ed** with Ezra 3:11
s for joy Ps 35:27
S joyfully to God Ps 66:1

SHOW *manifest, reveal*
land...I will s you Gen 12:1
s me Your glory Ex 33:18
s you the secrets Job 11:6
s Your lovingkindness Ps 17:7
s him his fault in private Matt 18:15
S us the Father John 14:9
God **s-s** no partiality Gal 2:6
s hospitality Heb 13:2
if you s partiality James 2:9

SHOWBREAD
tables of s 1 Chr 28:16
s is *set*...table 2 Chr 13:11

SHOWER *abundant flow*
roar of a *heavy* s 1 Kin 18:41
Like **s-s** that water Ps 72:6
be **s-s** of blessing Ezek 34:26
A s is coming Luke 12:54

SHREWD *cunning*
frustrates...the s Job 5:12
be s as serpents Matt 10:16

SHRINE *object of worship*
built yourself a s Ezek 16:24
tear down your **s-s** Ezek 16:39
who made silver **s-s** Acts 19:24

SHULAMMITE
title of young woman Song 6:13

SHUNAMMITE *from Shunem*
1 *David's nurse* 1 Kin 1:3,15;2:17,21,22
2 *hostess of Elisha* 2 Kin 4:12ff

SHUR
wilderness in NW Sinai Gen 16:7;20:1; Ex 15:22; 1 Sam 15:7

SHUT *close*
wilderness has **s** them Ex 14:3
s the lions' mouths Dan 6:22
power to s up the sky Rev 11:6

SIBBOLETH
test word for identification Judg 12:6

SICK *unwell*
strengthen the s Ezek 34:16
lying s with a fever Mark 1:30
Lazarus was s John 11:2
anyone among you s James 5:14

SICKLE *cutting tool*
who wields the s Jer 50:16
sharp s in His hand Rev 14:14
Put in your s Rev 14:15

SICKNESS *illness*
remove from you...s Deut 7:15
every kind of s Matt 4:23
authority over...s Matt 10:1
s is not to end in death John 11:4

SIDON
1 *son of Canaan* Gen 10:15; 1 Chr 1:13
2 *Phoenician port* Gen 10:19; Is 23:4; Ezek 28:22

SIEGE *encirclement*
city came under s 2 Kin 24:10
their s towers Is 23:13
s against Jerusalem Jer 6:6
build a s wall Ezek 4:2

SIGHT *perception, vision*
pleasing to the s Gen 2:9
acceptable in Your s Ps 19:14
precious in My s Is 43:4
blind receive s Matt 11:5
three days without s Acts 9:9
by faith, not by s 2 Cor 5:7

SIGN *indication* or *wonder*
a s for Cain Gen 4:15
s of the covenant Gen 9:12
this shall be the s Ex 3:12
blood shall be a s Ex 12:13
His s-s in Egypt Ps 78:43
Ask a s for yourself Is 7:11
an everlasting s Is 55:13
a s from You Matt 12:38
s of Your coming Matt 24:3
show s-s and Mark 13:22
s-s in sun and moon Luke 21:25
beginning of *His* s-s John 2:11
s of circumcision Rom 4:11
Jews ask for s-s 1 Cor 1:22
tongues are for a s 1 Cor 14:22
s-s...false wonders 2 Thess 2:9

SIGNET *seal*
examine...whose s Gen 38:25
engravings of a s Ex 39:14
s rings of his nobles Dan 6:17

SILAS
co-worker with Paul Acts 15:22,32,40; 16:19,25;17:4,10,14
also **Silvanus**

SILENCE *quietness*
My soul *waits* in s Ps 62:1
war will be **s-d** Jer 50:30
s the ignorance 1 Pet 2:15
s in heaven Rev 8:1

SILENT *quiet*
LORD, do not keep s Ps 35:22
A time to be s Eccl 3:7
But Jesus kept s Matt 26:63
women...keep s 1 Cor 14:34

SILOAM
1 *tower in Jerusalem* Luke 13:4
2 *water pool in Jerusalem* John 9:7,11

SILVANUS *see* **SILAS**

SILVER *precious metal*
rich in...s Gen 13:2
took no plunder in s Judg 5:19
as s is refined Ps 66:10
in settings of s Prov 25:11
s has become dross Is 1:22
The s is Mine Hag 2:8
not acquire...s Matt 10:9
thirty pieces of s Matt 26:15

SIMEON
1 *son of Jacob* Gen 29:33
2 *tribe* Num 1:23; Rev 7:7
3 *devout Jew* Luke 2:25
4 *ancestor of Jesus* Luke 3:30
5 *Christian prophet* Acts 13:1
6 *Simon Peter* Acts 15:14

SIMON
1 *apostle* Matt 4:18; Mark 1:16
see also **PETER**
2 *the Zealot* Matt 10:4; Mark 3:18; Luke 6:15
3 *brother of Jesus* Matt 13:55; Mark 6:3
4 *leper* Matt 26:6; Mark 14:3
5 *a Pharisee* Luke 7:40,43
6 *of Cyrene* Matt 27:32
carried Jesus' cross Mark 15:21; Luke 23:26
7 *father of Judas* John 6:71;13:2
8 *Magus* Acts 8:9,13,18
sorcerer
9 *the tanner* Acts 9:43;10:6,32

SIMPLE *innocent* or *humble*
making wise the s Ps 19:7
LORD preserves the s Ps 116:6

SIN (n) *transgression*
please forgive my s Ex 10:17
atonement for your s Ex 32:30
purification from s Num 19:9
s will find you out Num 32:23
s of divination 1 Sam 15:23
the **s-s** of my youth Ps 25:7
s my mother conceived Ps 51:5
Fools mock at s Prov 14:9
bore the s of many Is 53:12
s-s of her prophets Lam 4:13
an eternal s Mark 3:29
forgive us our **s-s** Luke 11:4
takes away the s John 1:29
wash away your **s-s** Acts 22:16
wages of s is death Rom 6:23
died for our **s-s** 1 Cor 15:3
Him who knew no s 2 Cor 5:21
pleasures of s Heb 11:25
confess your **s-s** James 5:16
a multitude of **s-s** James 5:20
confess our **s-s** 1 John 1:9
s is lawlessness 1 John 3:4

SIN (v) *transgress*
When a leader **s-s** Lev 4:22
s against the LORD 1 Sam 14:34
Job did not s Job 1:22
s against You Ps 119:11
Father, I have **s-ned** Luke 15:18
s no more John 8:11
all have **s-ned** Rom 3:23
that you may not s 1 John 2:1

SIN
1 *wilderness in Sinai* Ex 16:1; Num 33:11,12
2 *Egyptian city* Ezek 30:15,16

SIN OFFERING
see **OFFERINGS**

SINAI
1 *mountain* Ex 19:11; Lev 26:46; Num 28:6
where Law received Ex 31:18;34:29
see also **HOREB**
2 *desert wilderness* Ex 16:1; Ex 19:1; Num 1:19;9:5

SINCERE *without deceit*
be s and blameless Phil 1:10
mindful of the s faith 2 Tim 1:5
s love...brethren 1 Pet 1:22

SINEW *strength* or *tendon*
with bones and s-s Job 10:11
neck is an iron s Is 48:4
will put s-s on you Ezek 37:6

SINFUL *wicked*
a brood of s men Num 32:14
s generation Mark 8:38
I am a s man Luke 5:8
likeness of s flesh Rom 8:3

SING
s to the LORD Ex 15:1
s-ing and dancing 1 Sam 18:6
I will s praises 2 Sam 22:50
morning stars **sang** Job 38:7
S to Him a new song Ps 33:3
the righteous s-s Prov 29:6
birds will s Zeph 2:14
after **s-ing** a hymn Mark 14:26
s-ing...thankfulness Col 3:16
sang a new song Rev 5:9

SINGERS
these are the s 1 Chr 9:33
male and female s Eccl 2:8

SINK *descend, fall*
do not let me s Ps 69:14
so shall Babylon s Jer 51:64

SINNER *wrongdoer*
He instructs s-s Ps 25:8
if s-s entice you Prov 1:10
Adversity...s-s Prov 13:21
one s destroys much Eccl 9:18
a friend of...s-s Matt 11:19
one s who repents Luke 15:7
merciful to me...s Luke 18:13
God...not hear s-s John 9:31
while we were yet s-s Rom 5:8
came...to save s-s 1 Tim 1:15

SISERA
1 *Canaanite warrior* Judg 4:2ff
2 *class of Nethinim* Ezra 2:53; Neh 7:55

SISTER
She is my s Gen 12:19
We have a little s Song 8:8
a s called Mary Luke 10:39
commend...our s Rom 16:1
younger women...s-s 1 Tim 5:2

SIT *recline, rest*
Moses **sat** to judge Ex 18:13
Nor s in the seat Ps 1:1
S at My right hand Ps 110:1
lonely s-s the city Lam 1:1
s down on the grass Matt 14:19
who s in darkness Luke 1:79
dead man **sat** up Luke 7:15
where the harlot s-s Rev 17:15

SIVAN
third month of Hebrew calendar Esth 8:9

SKILL *proficiency*
filled them with s Ex 35:35
the heavens with s Ps 136:5
work of **s-ed** men Jer 10:9
s-ed in destruction Ezek 21:31

SKILLFUL *accomplished*
became a s hunter Gen 25:27
s player on...harp 1 Sam 16:16
praises with a s psalm Ps 47:7

SKIN *covering*
garments of s Gen 3:21
s of his face shone Ex 34:29
Clothe me with s Job 10:11
My s turns black Job 30:30
will burst the s-s Mark 2:22

SKIP *hop, leap*
children s about Job 21:11
Lebanon s like a calf Ps 29:6
go forth and s Mal 4:2

SKULL *bony framework of head*
head, crushing his s Judg 9:53
the s and the feet 2 Kin 9:35
Place of a **S** Matt 27:33

SKY *heavens*
sun stopped in...s Josh 10:13
the s grew black 1 Kin 18:45
witness in the s Ps 89:37
s will be rolled up Is 34:4
for the s is red Matt 16:2
will appear in the s Matt 24:30
s was shut up Luke 4:25
gazing...into the s Acts 1:10
s was split apart Rev 6:14

SLANDER (n) *defamation*
spreads s is a fool Prov 10:18
s-s, gossip 2 Cor 12:20
and s be put away Eph 4:31

SLANDER (v) *defame*
He does not s Ps 15:3
Whoever secretly s-s Ps 101:5
Do not s a slave Prov 30:10

SLANDERER *defamer*
s separates...friends Prov 16:28
s-s, haters of God Rom 1:30

SLAUGHTER (n) *brutal killing*
great s at Gibeon Josh 10:10
lamb led to the s Jer 11:19
as a sheep to s Acts 8:32
in a day of s James 5:5

SLAUGHTER (v) *kill*
shall s the bull Ex 29:11
shall s the lamb Lev 14:25
Who s the children Is 57:5
s-ed My children Ezek 16:21

SLAVE *bondservant*
The Hebrew s Gen 39:17
s at forced labor Gen 49:15
sold *in* a s sale Lev 25:42
Is Israel a s Jer 2:14
S-s rule over us Lam 5:8
s above his master Matt 10:24
good and faithful s Matt 25:21
shall be s of all Mark 10:44
is the s of sin John 8:34
neither s nor free Gal 3:28
as s-s of Christ Eph 6:6

SLAVERY *servitude*
from the house of s Ex 13:3
ransomed you from...s Mic 6:4
received a spirit of s Rom 8:15
to a yoke of s Gal 5:1

SLAY *destroy, kill*
knife to s his son Gen 22:10
s-s the foolish Job 5:2
Though He s me Job 13:15
Evil...s the wicked Ps 34:21
s her with thirst Hos 2:3
Lamb that was **slain** Rev 5:12

SLEEP (n) *rest*
caused a deep s Gen 2:21
Do not love s Prov 20:13
a spirit of deep s Is 29:10
s fled from him Dan 6:18
overcome by s Acts 20:9

SLEEP (v) *slumber*
why do You s Ps 44:23
neither slumber nor s Ps 121:4
who s-s in harvest Prov 10:5
found them **s-ing** Matt 26:43
we will not all s 1 Cor 15:51

SLOW *not quick*
I am s of speech Ex 4:10
gracious, S to anger Ps 103:8
to hear, s to speak James 1:19
Lord is not s 2 Pet 3:9

SLUGGARD *lazy one*
to the ant, O s Prov 6:6
the s craves Prov 13:4
s buries his hand Prov 26:15

SLUMBER *sleep*
s in their beds Job 33:15
He...will not s Ps 121:3
None s-s or sleeps Is 5:27
Dreamers...love to s Is 56:10

SMALL *little*
both s and great 2 Kin 25:26
s among the nations Jer 49:15
day of s things Zech 4:10
For the gate is s Matt 7:14
a few s fish Mark 8:7
he was s in stature Luke 19:3
tongue is a s part James 3:5

SMILE *grin*
I **s-d** on them Job 29:24
that I may s *again* Ps 39:13
she **s-s** at the future Prov 31:25

SMITE *hit, strike*
s...with frogs Ex 8:2
smote Job with sore Job 2:7
sun will not s you Ps 121:6
righteous s me Ps 141:5

SMITH *worker of metal*
a vessel for the s Prov 25:4
created the s who Is 54:16
s-s from Jerusalem Jer 24:1

SMOKE *mist, vapor*
s...ascended Gen 19:28
Sinai *was* all in s Ex 19:18
like s they vanish Ps 37:20
temple was filling with s Is 6:4
s rises up forever Rev 19:3

SMOOTH *no roughness*
I am a s man Gen 27:11
five s stones 1 Sam 17:40
Make s...a highway Is 40:3
the rough roads s Luke 3:5
s...flattering speech Rom 16:18

SMYRNA
city in Asia Minor Rev 1:11;2:8

SNAKE *serpent*
horned s in the path Gen 49:17
a s bites him Amos 5:19
s instead of a fish Luke 11:11

SNARE *trap*
gods shall be a s Judg 2:3
s-s of death 2 Sam 22:6
laid a s for me Ps 119:110
his lips are the s Prov 18:7
caught in My s Ezek 12:13
table become a s Rom 11:9
s of the devil 1 Tim 3:7

SNOW *ice flakes*
storehouses of the s Job 38:22
be whiter than s Ps 51:7
He gives s like wool Ps 147:16
Like s in summer Prov 26:1
as white as s Matt 28:3

SOBER *serious, temperate*
words of s truth Acts 26:25
be alert and s 1 Thess 5:6
Be of s *spirit* 1 Pet 5:8

SODOM
city S of Dead Sea Gen 10:19
home of Lot Gen 19:1,4
destroyed by God Gen 19:24

SODOMITE
one guilty of unnatural sexual practices 1 Kin 22:46

SOFT *kind*
speak to you s words Job 41:3
s tongue breaks the Prov 25:15

SOIL *earth, ground*
first fruits of your s Ex 23:19
he loved the s 2 Chr 26:10
fell into the good s Mark 4:8
produce of the s James 5:7

SOJOURN *visit temporarily*
S in this land Gen 26:3
stranger s-s with you Ex 12:48
s...land of Moab Ruth 1:1

SOJOURNER
s in a foreign land Ex 2:22
are s-s before You 1 Chr 29:15
oppressed the s Ezek 22:29

SOLDIER *military man*
s-s took Him away Mark 15:16
s-s also mocked Luke 23:36
s-s pierced His side John 19:34
a devout s Acts 10:7
good s of Christ 2 Tim 2:3

SOLEMN *deeply earnest, serious*
sabbath of s rest Lev 16:31
have a s assembly Num 29:35
sworn s oaths Ezek 21:23
bound...a s oath Acts 23:14

SOLOMON
1 *son of David* 2 Sam 12:24
king of Israel 1 Kin 1:43
ruled wisely 1 Kin 4:29,34
built the Temple 1 Kin 6:2;9:1
international fame 1 Kin 10:1
ruled foolishly 1 Kin 11:6
death 1 Kin 11:43
2 *Song of Solomon*
also **Song of Songs**

SON *male descendant*
the s-s of Noah Gen 9:18
Take...your only s Gen 22:2
O Absalom, my s 2 Sam 18:33
to be a s to Me 1 Chr 28:6
s-s of God shouted Job 38:7
You are My **S** Ps 2:7
wise s makes a Prov 10:1
Discipline your s Prov 19:18
bear a s...Immanuel Is 7:14
Egypt I called My s Hos 11:1
she gave birth to a **S** Matt 1:25
This is My beloved **S** Matt 3:17
the carpenter's s Matt 13:55
I am the **S** of God Matt 27:43
S of Man...suffer Mark 8:31
her firstborn s Luke 2:7
If You are the **S** Luke 4:3
man had two s-s Luke 15:11
only begotten **S** John 3:16
S also gives life John 5:21

become s-s of light
John 12:36
sending His own S Rom 8:3
image of His S Rom 8:29
not spare His own S
Rom 8:32
fellowship with His S
1 Cor 1:9
if a s, then an heir Gal 4:7
shall be a S to Me Heb 1:5
abide in the S 1 John 2:24
He who has the S 1 John 5:12

SON-IN-LAW
the s of the Timnite
Judg 15:6
be the king's s 1 Sam 18:18
s of Sanballat Neh 13:28

SON OF GOD
Messianic title indicating deity of Jesus Christ
Matt 4:3;8:29;16:16; Mark 1:20;3:11;14:61; Luke 1:35; John 3:13;11:27; Acts 8:37

SON OF MAN
Messianic title of Jesus Christ
Matt 8:20;9:6; Mark 2:10;10:33; Luke 12:10;18:31; John 6:27;13:31

SONG *melody, music*
LORD is my...s Ex 15:2
ministered with s 1 Chr 6:32
gives s-s in the night
Job 35:10
s-s of deliverance Ps 32:7
Sing to Him a new s Ps 33:3
A s of my beloved Is 5:1
Praise the LORD in s Is 12:5
not drink wine with s Is 24:9
hymns...spiritual s-s Eph 5:19

SORCERER *witch*
interprets...or a s Deut 18:10
witness against the s-s
Mal 3:5
immoral persons...s-s
Rev 21:8

SORCERY *witchcraft*
practiced s 2 Chr 33:6
idolatry, s, enmities Gal 5:20
deceived by your s Rev 18:23

SORDID *filthy*
fond of s gain 1 Tim 3:8
the sake of s gain Titus 1:11
not for s gain 1 Pet 5:2

SOREK
valley SW of Jerusalem
Judg 16:4

SORROW *grief, sadness*
down to Sheol in s Gen 42:38
life is spent with s Ps 31:10
man of s-s Is 53:3
s is beyond healing Jer 8:18
s...turned to joy John 16:20
if I cause you s 2 Cor 2:2

SOSTHENES
1 *synagogue leader* Acts 18:17
2 *Corinthian believer*
1 Cor 1:27

SOUL *life, spirit*
her s was departing
Gen 35:18
humble your s-s Lev 16:29
poured out my s 1 Sam 1:15
not abandon my s Ps 16:10
He restores my s Ps 23:3
my s pants for You Ps 42:1
Bless...LORD, O my s Ps 103:1
who is wise wins s-s
Prov 11:30
s who sins will die Ezek 18:4
unable to kill the s
Matt 10:28
exchange for his s Matt 16:26
My s is...grieved Matt 26:38
and forfeit his s Mark 8:36
My s exalts the Lord
Luke 1:46
your s is required Luke 12:20
one heart and s Acts 4:32
an anchor of the s Heb 6:19
able to save your s-s
James 1:21
save his s from James 5:20
war against the s 1 Pet 2:11

SOUND (adj) *accurate, stable*
s wisdom...two sides Job 11:6
I give you s teaching Prov 4:2
the s doctrine 1 Tim 4:6

SOUND (n) *noise*
s of You in...garden Gen 3:10
s of war in the camp Ex 32:17
s of a great army 2 Kin 7:6
s of many waters Ezek 43:2

SOUND (v) *express*
s His praise abroad Ps 66:8
s an alarm Joel 2:1
trumpet will s 1 Cor 15:52

SOUR *distasteful, tart*
eaten s grapes Jer 31:29
offering...s wine Luke 23:36

SOURCE *origin*
the s of sapphires Job 28:6
s of eternal salvation Heb 5:9
s of quarrels James 4:1

SOVEREIGNTY *authority*
His s rules over all Ps 103:19
s from Damascus Is 17:3
s will be uprooted Dan 11:4

SOW *plant, spread*
you may s the land
Gen 47:23
s your seed uselessly
Lev 26:16
who s in tears Ps 126:5
who s-s iniquity will
Prov 22:8
they s the wind Hos 8:7
birds...do not s Matt 6:26
s good seed Matt 13:27
s-ed spiritual things
1 Cor 9:11
whatever a man s-s Gal 6:7

SOWER *planter*
seed to the s Is 55:10
s went out to sow Matt 13:3
s sows the word Mark 4:14

SPAIN
S European land Rom 15:24,28

SPARE *save* or *be lenient*
did not s their soul Ps 78:50
who s-s his rod Prov 13:24
No man s-s his brother
Is 9:19
not s His own Son Rom 8:32
I will not s *anyone* 2 Cor 13:2
God did not s angels
2 Pet 2:4

SPEAK *proclaim, tell*
God **spoke** to Noah Gen 8:15
God **s-s** with man Deut 5:24
S of all His wonders
1 Chr 16:9
He who s-s falsehood
Ps 101:7
and a time to s Eccl 3:7
the mute to s Mark 7:37
s of what we know John 3:11
Never did a man s John 7:46
s with other tongues Acts 2:4
we s God's wisdom 1 Cor 2:7
If I s with...tongues
1 Cor 13:1

SPEAR *weapon*
leaning on his s 2 Sam 1:6
s-s into pruning hooks Is 2:4
pruning hooks into s-s
Joel 3:10
pierced...with a s John 19:34

SPECK *particle*
regarded as a s of Is 40:15
s out of your eye Matt 7:4

SPEECH *message, word*
I am slow of s Ex 4:10
His s was smoother Ps 55:21
in cleverness of s 1 Cor 1:17
I am unskilled in s 2 Cor 11:6

SPELL *incantation*
one who casts a s Deut 18:11
skillful caster of s-s Ps 58:5
power of your s-s Is 47:9

SPICE
s and the oil Ex 35:28
mix in the s-s Ezek 24:10
prepared s-s and Luke 23:56
wrappings with...s-s
John 19:40

SPIES (n) *clandestine persons*
we are not s Gen 42:31
two men as s Josh 2:1
David sent out s 1 Sam 26:4
welcomed the s Heb 11:31

SPIN *make thread*
nor do they s Matt 6:28
neither toil nor s Luke 12:27

SPIRIT
S rested upon them
Num 11:26
God sent an evil s Judg 9:23
My s is broken Job 17:1
renew a steadfast s Ps 51:10
my s grows faint Ps 77:3
a haughty s before Prov 16:18
the S lifted me up Ezek 3:14
his s was troubled Dan 2:1
four s-s of heaven Zech 6:5
are the poor in s Matt 5:3
authority over...s-s Matt 10:1
put My S upon Him
Matt 12:18
blasphemy...the S Matt 12:31
yielded up *His* s Matt 27:50
S like a dove Mark 1:10
s...not have flesh Luke 24:39
born of...the S John 3:5
worship in s and John 4:24
gave up His s John 19:30
pour forth of My S Acts 2:17
Jesus, receive my s Acts 7:59
power of the S Rom 15:19
taught by the s 1 Cor 2:13
pray with the s 1 Cor 14:15
walk by the S Gal 5:16
fruit of the S is love Gal 5:22
one body and one S Eph 4:4
be filled with the S Eph 5:18
sword of the S Eph 6:17
not quench the S
1 Thess 5:19
division of soul and s
Heb 4:12
the s-s *now* in prison
1 Pet 3:19
S who bears witness
1 John 5:6
see also **HOLY SPIRIT**

SPIRIT OF GOD
the S was moving Gen 1:2
S came upon him
1 Sam 10:10
a vision by the S Ezek 11:24
S descending as a Matt 3:16
being led by the S Rom 8:14
S dwells in you 1 Cor 3:16
worship in the S Phil 3:3
see also **HOLY SPIRIT**

SPIRIT OF THE LORD
S came upon him Judg 3:10
S departed from 1 Sam 16:14
S gave them rest Is 63:14
filled with...the S Mic 3:8
S is upon Me Luke 4:18
see also **HOLY SPIRIT**

SPIRITIST *medium*
not turn to...s-s Lev 19:31
s...be put to death Lev 20:27
removed...the s-s 2 Kin 23:24

SPIRITUAL *of the spirit*
the Law is s Rom 7:14
s service of worship Rom 12:1
raised a s body 1 Cor 15:44
with every s blessing Eph 1:3
hymns and s songs Eph 5:19
offer up s sacrifices 1 Pet 2:5

SPIT
began to s at Him Mark 14:65
and s upon Luke 18:32
He **spat** on...ground John 9:6
I will s you out Rev 3:16

SPLENDOR *magnificence*
the moon going in s
Job 31:26
displayed Your s Ps 8:1
Your s and Your majesty
Ps 45:3
clothed with s Ps 104:1
s covers the heavens Hab 3:3

SPLIT *divide*
He s the rock Is 48:21
valleys will be s Mic 1:4
Mount...will be s Zech 14:4
sky was s apart Rev 6:14

SPOIL *booty, pillage*
he divides the s Gen 49:27
the s of the cities Deut 2:35
divide the s with Prov 16:19
widows may be their s Is 10:2
for s to the nations Ezek 25:7

SPONGE *absorbent matter*
taking a s, he filled
Matt 27:48
a s with sour wine
Mark 15:36

SPOT *speck*
Or the leopard his s-s
Jer 13:23
no s or wrinkle Eph 5:27

SPOTLESS *no defects*
unblemished and s 1 Pet 1:19
s and blameless 2 Pet 3:14

SPREAD *stretch out*
He s His wings Deut 32:11
I s My skirt over Ezek 16:8
death s to all men Rom 5:12

SPRING (adj) *period, season*
has been no s rain Jer 3:3
Like the s rain Hos 6:3
s crop began to sprout
Amos 7:1

SPRING (n) *water source*
went down to the s
Gen 24:16
twelve s-s of water Ex 15:27
stop all s-s of water
2 Kin 3:19
s-s of the deep...fixed
Prov 8:28
the s-s of salvation Is 12:3
s of the water of life Rev 21:6

SPRING (v) *jump, leap*
S up, O well Num 21:17
Truth s-s from the Ps 85:11
s-ing up to eternal John 4:14

SPRINKLE *scatter*
take its blood and s Ex 29:16
s some of the blood Lev 4:6
s *it* seven times Lev 4:17
s some of the oil Lev 14:16

SPY (v) *investigate*
Moses sent...to s Num 13:17
to s out Jericho Josh 6:25
spied out Bethel Judg 1:23
s out our liberty Gal 2:4

SQUARE *area* or *shape*
altar shall be s Ex 27:1
voice in the s Prov 1:20
city is...a s Rev 21:16

STAFF *rod*
s of God in his hand Ex 4:20
Your s, they comfort Ps 23:4
or sandals, or a s Matt 10:10
a mere s; no bread Mark 6:8

STAIN *blemish*
s of your iniquity Jer 2:22
without s...reproach 1 Tim 6:14

STAND *maintain position*
s before the LORD Deut 10:8
O sun, s still Josh 10:12
s before kings Prov 22:29
word of our God s-s Is 40:8
will s on the Mount Zech 14:4
love to s and pray Matt 6:5
s-ing by the cross John 19:25
why do you s looking Acts 1:11
s by your faith Rom 11:20
s before...judgment Rom 14:10
s firm in the faith 1 Cor 16:13
foundation...s-s 2 Tim 2:19
I s at the door Rev 3:20

STANDARD *banner* or *rule*
set up their own s-s Ps 74:4
set up My s Is 49:22
s of the Law Acts 22:12
s of sound words 2 Tim 1:13

STAR *heavenly body*
He made the s-s Gen 1:16
s shall come forth Num 24:17
morning s-s sang Job 38:7
s of the morning Is 14:12
s-s for light by night Jer 31:35
His s in the east Matt 2:2
morning s arises 2 Pet 1:19
wandering s-s Jude 13
s fell from heaven Rev 8:10
the bright morning s Rev 22:16

STATE *position*
s of expectation Luke 3:15
of our humble s Phil 3:21
s has become worse 2 Pet 2:20

STATEMENT *assertion*
let your s be Matt 5:37
trap Him in a s Mark 12:13
catch Him in...s Luke 20:20
This is a difficult s John 6:60

STATURE *height*
was growing in s 1 Sam 2:26
in wisdom and s Luke 2:52
he was small in s Luke 19:3
measure of the s Eph 4:13

STATUTE *law, rule*
My s-s and My laws Gen 26:5
a perpetual s Ex 29:9
keep My s-s Lev 18:5
Teach me Your s-s Ps 119:26
not walked in My s-s Ezek 5:7

STEADFAST *established, firm*
be s and not fear Job 11:15
renew a s spirit Ps 51:10
My heart is s Ps 57:7
s in righteousness Prov 11:19
be s, immovable 1 Cor 15:58

STEAL *rob, take*
You shall not s Ex 20:15
be in want and s Prov 30:9
thieves break in...s Matt 6:19
Do not s Mark 10:19

STEPHANAS
Corinthian Christian 1 Cor 1:16;16:15,17

STEPHEN
deacon Acts 6:5,8
martyred Acts 7:59;8:2

STEPS *distance* or *movements*
number my s Job 14:16
s...bathed in butter Job 29:6
His s do not slip Ps 37:31
s lay hold of Sheol Prov 5:5
in the s of the faith Rom 4:12
follow in His s 1 Pet 2:21

STEWARD *supervisor*
and sensible s Luke 12:42
s-s of the mysteries 1 Cor 4:1
above reproach...s Titus 1:7

STEWARDSHIP *responsibility*
a s entrusted to me 1 Cor 9:17
s of God's grace Eph 3:2

STIFFEN *make rigid*
s your neck no more Deut 10:16
do not s your neck 2 Chr 30:8
have s-ed their necks Jer 19:15

STILL *motionless* or *quiet*
O sun, stand s Josh 10:12
the storm to be s Ps 107:29
Why are we sitting s Jer 8:14
sea, Hush, be s Mark 4:39

STIMULATE *excite*
how to s my body Eccl 2:3
s one another to Heb 10:24

STING *pain*
where is your s 1 Cor 15:55
s of death is sin 1 Cor 15:56

STIR *agitate*
S up Yourself Ps 35:23
word s-s up anger Prov 15:1
man s-s up strife Prov 29:22
s-red up the water John 5:4

STOCKS *confinement*
put my feet in the s Job 13:27
Jeremiah from the s Jer 20:3
their feet in the s Acts 16:24

STOMACH *part of body*
s will be satisfied Prov 18:20
s of the fish Jon 1:17
Food is for the s 1 Cor 6:13
s was made bitter Rev 10:10

STONE (n) *rock*
they used brick for s Gen 11:3
two s tablets Ex 34:1
do these s-s mean Josh 4:6
five smooth s-s 1 Sam 17:40
there was no s seen 1 Kin 6:18
Water wears...s-s Job 14:19
foot against a s Ps 91:12
in Zion a s Is 28:16
take the heart of s Ezek 11:19
serving wood and s Ezek 20:32
foot against a s Matt 4:6
will give him a s Matt 7:9
rolled away the s Matt 28:2
s-s will cry out Luke 19:40
six s waterpots John 2:6
first to throw a s John 8:7
Remove the s John 11:39
s-s, wood, hay 1 Cor 3:12
as to a living s 1 Pet 2:4
A s of stumbling 1 Pet 2:8

STONE (v) *throw stones*
people will s us Luke 20:6
seeking to s You John 11:8
went on s-ing Stephen Acts 7:59
they s-d Paul Acts 14:19

STOP *cease*
the sun s-ped Josh 10:13
And the oil s-ped 2 Kin 4:6
put a s to sacrifice Dan 9:27
s weeping for Me Luke 23:28
s sinning 1 Cor 15:34

STORE *accumulate*
s up the grain Gen 41:35
His sin is s-d up Hos 13:12
s up...treasures Matt 6:20
place to s my crops Luke 12:17
s-d up your treasure James 5:3

STOREHOUSE *storage place*
s-s of the snow Job 38:22
wind from His s-s Jer 10:13
tithe into the s Mal 3:10

STORK *bird*
the s, the heron Lev 11:19
the s in the sky Jer 8:7
wings of a s Zech 5:9

STORM *tempest, whirlwind*
A refuge from the s Is 25:4
will come like a s Ezek 38:9
a great s on the sea Jon 1:4
mists driven by a s 2 Pet 2:17

STRAIGHT *direct*
Make Your way s Ps 5:8
make your paths s Prov 3:6
Make His paths s Matt 3:3
Make s the way John 1:23

STRANGE *foreign*
offered s fire Lev 10:1
no s god among you Ps 81:9
to teach s doctrines 1 Tim 1:3
went after s flesh Jude 7

STRANGER *alien, sojourner*
s-s in a land Gen 15:13
a s and a sojourner Gen 23:4
shall not wrong a s Ex 22:21
a s in the earth Ps 119:19
LORD protects the s-s Ps 146:9
violence to the s Jer 22:3
I was a s Matt 25:35
hospitality to s-s Heb 13:2

STRAW *stalk of grain*
s to make brick Ex 5:7
s for the horses 1 Kin 4:28
as s before the wind Job 21:18
wood, hay, s 1 Cor 3:12

STRAY *wander*
not s into her paths Prov 7:25
no longer s from Me Ezek 14:11
s-s from the truth James 5:19
s-ing like sheep 1 Pet 2:25

STREAM *current, flow*
planted by s-s of water Ps 1:3
The s of God Ps 65:9
like a rushing s Is 59:19

STREET *road, way*
Wisdom shouts in...s Prov 1:20
race madly in the s-s Nah 2:4
on the s corners Matt 6:5
s of the city...gold Rev 21:21

STRENGTH *force, power*
no longer yield its s Gen 4:12
The LORD is my s Ex 15:2
was no s in him 1 Sam 28:20
My s is dried up Ps 22:15
The LORD is my s Ps 28:7
s in time of trouble Ps 37:39
God is our refuge...s Ps 46:1
s of my salvation Ps 140:7
your s to women Prov 31:3
s to the weary Is 40:29
Strangers devour his s Hos 7:9
with all your s Mark 12:30
s which God supplies 1 Pet 4:11
sun shining in its s Rev 1:16

STRENGTHEN *make strong*
please s me Judg 16:28
David s-ed himself 1 Sam 30:6
s-ed weak hands Job 4:3
s the feeble Is 35:3
s the sick Ezek 34:16
s your brothers Luke 22:32
s-ed in the faith Acts 16:5
Him who s-s me Phil 4:13
s-ed with all power Col 1:11
s your hearts 2 Thess 2:17
who has s-ed me 1 Tim 1:12

STRETCH *extend*
I will s out My hand Ex 3:20
He s-es out the north Job 26:7
S-ing out heaven Ps 104:2
I s-ed out the heavens Is 45:12

STRIFE *discord, quarrel*
s between...herdsmen Gen 13:7
the s of tongues Ps 31:20
Hatred stirs up s Prov 10:12
fool's lips bring s Prov 18:6
of envy, murder, s Rom 1:29
and s among you 1 Cor 3:3
enmities, s, jealousy Gal 5:20

STRIKE *hit*
I will s the water Ex 7:17
you shall s the rock Ex 17:6
He who s-s a man Ex 21:12
s the timbrel Ps 81:2
you do not s your foot Ps 91:12
S a scoffer Prov 19:25
He will s the earth Is 11:4
let us s at him Jer 18:18
S the Shepherd Zech 13:7
s...the shepherd Matt 26:31
s the earth Rev 11:6

STRIVE *contend, struggle*
not s with man forever Gen 6:3
He will not always s Ps 103:9
and s-ing after wind Eccl 1:14
s together with me Rom 15:30
s-ing to please men Gal 1:10
we labor and s 1 Tim 4:10
s-ing against sin Heb 12:4

STRONG *powerful, steadfast*
a very s west wind Ex 10:19
not drink...s drink Lev 10:9
Be s and courageous Deut 31:6
Israel became s Judg 1:28
God is...s fortress 2 Sam 22:33
The LORD s and mighty Ps 24:8
s drink a brawler Prov 20:1
their Redeemer is s Prov 23:11
ants are not a s folk Prov 30:25
love is as s as death Song 8:6
Their Redeemer is s Jer 50:34
grew s in faith Rom 4:20
act like men, be s 1 Cor 16:13
be s in the Lord Eph 6:10
weakness...made s Heb 11:34
I saw a s angel Rev 5:2

STRONGHOLD *fortress, refuge*
David lived in the s 2 Sam 5:9
s and my refuge 2 Sam 22:3
s for the oppressed Ps 9:9
For God is my s Ps 59:9
my salvation, My s Ps 62:2
a s to the upright Prov 10:29

STRUGGLE (n) *conflict*
the days of my s Job 14:14
our s is not against Eph 6:12
have shared my s Phil 4:3

STRUGGLE (v) *contend*
children **s-d** together Gen 25:22
men s...each other Ex 21:22

STUBBLE *short stumps*
gather s for straw Ex 5:12
fire consumes s Is 5:24
give birth to s Is 33:11
house of Esau...s Obad 18

STUBBORN *obstinate*
Pharaoh's heart is s Ex 7:14
you are a s people Deut 9:6
s...generation Ps 78:8
house of Israel is s Ezek 3:7

STUBBORNNESS *intractable*
I know your...s Deut 31:27
s of their heart Ps 81:12
s...unrepentant heart Rom 2:5

STUMBLE *fall, trip*
your foot will not s Prov 3:23
a rock to s over Is 8:14
arrogant one will s Jer 50:32
eye makes you s Matt 5:29
a stone of **s-ing** Rom 9:33
all s in many *ways* James 3:2

STUMBLING BLOCK *obstacle*
s before the blind Lev 19:14
s of iniquity Ezek 44:12
You are a s to Me Matt 16:23
to Jews a s 1 Cor 1:23
s of the cross Gal 5:11

STUMP *part of plant*
s dies in the dry soil Job 14:8
The holy seed is its s Is 6:13
the s with the roots Dan 4:26

STUPID *foolish, senseless*
s and the senseless Ps 49:10
I am more s than Prov 30:2
they are altogether s Jer 10:8

STYLUS *marking / writing device*
an iron s and lead Job 19:24
with an iron s Jer 17:1

SUBDUE *conquer, overcome*
fill the earth, and s Gen 1:28
the land was **s-d** Josh 18:1
us completely s them Ps 74:8
s nations before him Is 45:1

SUBJECT (adj) *under authority*
s to forced labor Judg 1:30
demons are s to us Luke 10:17
church is s to Christ Eph 5:24
s to...husbands Titus 2:5
be s to the Father Heb 12:9

SUBJECT (v)
s him to a slave's Lev 25:39
creation was **s-ed** Rom 8:20
s themselves 1 Cor 14:34
all things are **s-ed** 1 Cor 15:28

SUBJECTION *under authority*
kingdom...in s Ezek 17:14
He continued in s Luke 2:51
s to the governing Rom 13:1
all things in s 1 Cor 15:27

SUBMISSIVE *yielding*
Servants, be s 1 Pet 2:18
s to...husbands 1 Pet 3:5

SUBMIT *yield to*
Foreigners s to me Ps 18:44
s yourself to decrees Col 2:20
S therefore to God James 4:7

SUBSTITUTE
s shall become holy Lev 27:10
s darkness for light Is 5:20
s bitter for sweet Is 5:20

SUCCESS *accomplishment*
grant me s today Gen 24:12
hands cannot attain s Job 5:12
Daniel enjoyed s Dan 6:28

SUCCESSFUL *having achieved*
make your journey s Gen 24:40
make Your servant s Neh 1:11
make his ways s Is 48:15

SUCCOTH
1 *Israelite camping place* Ex 12:37;13:20
2 *Gadite town in Jordan Valley* Josh 13:27; Ps 60:6

SUDDENLY *abruptly*
in case he should come s Mark 13:36
s...from heaven Acts 2:2

SUFFER *experience pain*
s the fate of all Num 16:29
Son of Man must s Mark 8:31
s and rise again Luke 24:46
worthy to s shame Acts 5:41
we s with *Him* Rom 8:17
creation...s-s Rom 8:22
if one member **s-s** 1 Cor 12:26
s-ing for the gospel 2 Tim 1:8
Christ also **s-ed** 1 Pet 2:21

SUFFERINGS *distress*
s of this present Rom 8:18
sharers of our s 2 Cor 1:7
fellowship of His s Phil 3:10
rejoice in my s Col 1:24
share the s of Christ 1 Pet 4:13

SUFFICIENT *enough*
s for its redemption Lev 25:26
bread is not s John 6:7
My grace is s 2 Cor 12:9

SUMMER *season*
fever heat of s Ps 32:4
You have made s Ps 74:17
Like snow in s Prov 26:1
know that s is near Matt 24:32

SUMMIT *peak, top*
Like the s of Lebanon Jer 22:6
hide on the s Amos 9:3

SUMMON *call, gather*
s-ed all Israel Deut 5:1
s all the prophets 2 Kin 10:19
He s-s the heavens Ps 50:4
He **s-ed** the twelve Mark 6:7

SUN *heavenly body*
when the s grew hot Ex 16:21
the s stood still Josh 10:13
chariots of the s 2 Kin 23:11
God is a s Ps 84:11
s will not smite Ps 121:6
s to rule by day Ps 136:8
new under the s Eccl 1:9
s go down at noon Amos 8:9
shine forth as the s Matt 13:43
signs in the s Luke 21:25
not let the s go down Eph 4:26
clothed with the s Rev 12:1

SUNRISE *appearance of sun*
toward the s Num 3:38
Jordan toward the s Josh 1:15

SUNSET
Passover...at s Deut 16:6
dawn and the s shout Ps 65:8

SUNSHINE
Through s after rain 2 Sam 23:4
dazzling heat in the s Is 18:4

SUPPER *meal*
made Him a s John 12:2
eat the Lord's S 1 Cor 11:20
marriage s of the Rev 19:9
the great s of God Rev 19:17

SUPPLICATION *petition*
Make s to the LORD Ex 9:28
s of Your people 1 Kin 8:52
LORD has heard my s Ps 6:9
poor man utters **s-s** Prov 18:23
seek *Him by*...**s-s** Dan 9:3
by prayer and s Phil 4:6

SUPPLY *provide*
He who **s-ies** seed 2 Cor 9:10
my God will s Phil 4:19
s moral excellence 2 Pet 1:5

SUPPORT (n) *strength*
the LORD was my s 2 Sam 22:19
gave him strong s 1 Chr 11:10
Both supply and s Is 3:1
worthy of his s Matt 10:10

SUPPORT (v) *uphold*
Hur **s-ed** his hands Ex 17:12
will He s...evildoers Job 8:20
He s-s the fatherless Ps 146:9
ought to s such men 3 John 8

SUR *see* **GATES OF JERUSALEM**

SURE *secure, true*
testimony...is s Ps 19:7
His precepts are s Ps 111:7
His water will be s Is 33:16

SURETY *liable, security*
I myself will be s Gen 43:9
s for Your servant Ps 119:122
s for a stranger Prov 11:15

SURFACE *exterior*
s of the deep Gen 1:2
ark floated on the s Gen 7:18
water was on the s Gen 8:9

SURPASS *excel*
you s in beauty Ezek 32:19
s-ing riches of His Eph 2:7
which **s-es** knowledge Eph 3:19

SURRENDER *yield*
s me into his hand 1 Sam 23:11
How can I s you Hos 11:8

SURROUND *encircle*
s him with favor Ps 5:12
Sheol **s-ed** me Ps 18:5
s me with songs Ps 32:7
witnesses **s-ing** us Heb 12:1

SURVIVE *outlive*
your household will s Jer 38:17
how...can we s Ezek 33:10

SURVIVORS *continued to live*
inheritance for...s Judg 21:17
out of...Zion s 2 Kin 19:31
left us a few s Is 1:9
imprison their s Obad 14

SUSA
a Persian capital city Neh 1:1; Esth 1:2,5;3:15;9:15

SUSTAIN *provide for*
land could not s Gen 13:6
LORD **s-s** the righteous Ps 37:17
He will s you Ps 55:22
S...with raisin cakes Song 2:5

SWALLOW (n) *bird*
the s a nest Ps 84:3
like a s in *its* Prov 26:2

SWALLOW (v) *take in*
earth may s us up Num 16:34
He will s up death Is 25:8
great fish to s Jonah Jon 1:17
s-ed up in victory 1 Cor 15:54

SWARM *collect, gather*
Nile will s with frogs Ex 8:3
which s on the earth Lev 11:29
land **s-ed** with frogs Ps 105:30

SWEAR *take oath, vow*
s by the LORD Gen 24:3
oath which I **swore** Gen 26:3
person **s-s** thoughtlessly Lev 5:4
not s falsely Lev 19:12
sworn by My holiness Ps 89:35
s by My name Jer 12:16
whoever **s-s** by heaven Matt 23:22
began to...s Matt 26:74
brethren do not s James 5:12

SWEAT *perspiration*
By the s of your face Gen 3:19
s...like drops of Luke 22:44

SWEET *fresh, pleasant*
waters became s Ex 15:25
s psalmist of Israel 2 Sam 23:1
who had s fellowship Ps 55:14
s are Your words Ps 119:103
your sleep will be s Prov 3:24
Stolen water is s Prov 9:17
it was s as honey Ezek 3:3

SWIFT *fast, rapid*
horses and s steeds 1 Kin 4:28
s as the gazelles 1 Chr 12:8
race is not to the s Eccl 9:11
riding on a s cloud Is 19:1
s to shed blood Rom 3:15

SWINDLER *cheater*
cursed be the s Mal 1:14
a drunkard, or a s 1 Cor 5:11
revilers, nor **s-s** 1 Cor 6:10

SWINE *pig*
gold in a **s-'s** snout Prov 11:22
Who eat **s-'s** flesh Is 65:4
your pearls before s Matt 7:6
Send us into the s Mark 5:12

SWORD *weapon with blade*
flaming s...turned Gen 3:24
by your s you shall Gen 27:40
the s shall bereave Deut 32:25
A s for the LORD Judg 7:20
s devour forever 2 Sam 2:26
fell on his s 1 Chr 10:5
tongue a sharp s Ps 57:4
as a two-edged s Prov 5:4
teeth are *like* **s-s** Prov 30:14
s against nation Is 2:4
the power of the s Jer 18:21
abolish...the s Hos 2:18
s-s into plowshares Mic 4:3
perish by the s Matt 26:52
s of the Spirit Eph 6:17
than any two-edged s Heb 4:12
s of My mouth Rev 2:16

SYCAMORE *tree*
olive and s trees 1 Chr 27:28
plentiful as s-s 2 Chr 1:15
grower of s figs Amos 7:14
climbed up into a s Luke 19:4

SYCHAR
town in Samaria John 4:5
also **Shechem**

SYMPATHY *mutual feeling*
I looked for **s** Ps 69:20
s to the prisoners Heb 10:34

SYNAGOGUE *assembly*
pray in the **s-s** Matt 6:5
He went into their **s** Matt 12:9
flogged in *the* **s-s** Mark 13:9
chief seats in...**s-s** Luke 20:46
outcasts from the **s** John 16:2
taught in **s-s** John 18:20
reasoning in the **s** Acts 17:17
but are a **s** of Satan Rev 2:9

SYRIA
NE of Israel Matt 4:24; Acts 15:23,41;20:3
see also **ARAM**

T

TAANACH
Canaanite royal city Josh 12:21;21:25; Judg 5:19

TABERNACLE *assembly and area for sacrificial worship*
dwelling place of God among the Israelites Ex 25:8
construction directed by God Ex 25:9
contained Ark of the Covenant Ex 25:10
other descriptive names of the tabernacle:
house of the LORD Ex 23:19;34:26; Deut 23:18
tabernacle of the house of God 1 Chr 6:48
tabernacle of the tent of meeting Ex 39:40;40:6,29
tabernacle or tent of the testimony Ex 38:21; Num 1:50,53
tent of meeting Ex 29:32; 30:26;38:30;38:43;40:2,6,7

TABITHA *see* **DORCAS**

TABLE *furniture*
gold **t** before the LORD Lev 24:6
You prepare a **t** Ps 23:5
crumbs...masters' **t** Matt 15:27
t-s...moneychangers Matt 21:12
dogs under the **t** Mark 7:28
drink at My **t** Luke 22:30
in order to serve **t-s** Acts 6:2
t of the Lord 1 Cor 10:21

TABLET *writing surface*
give you the stone **t-s** Ex 24:12
t-s of the testimony Ex 31:18
the **t** of their heart Jer 17:1
t-s of human hearts 2 Cor 3:3

TABOR
1 *mountain* Judg 4:6,12
2 *city in Zebulun* 1 Chr 6:77
3 *oak in Benjamin* 1 Sam 10:3

TAHPANHES
Egyptian city Jer 2:16
place where Jeremiah escaped Jer 43:7-9;44:1

TAHPENES
queen of Egypt 1 Kin 11:19,20

TAIL
grasp *it* by its **t** Ex 4:4
the foxes **t** to **t** Judg 15:4
cuts off head and **t** Is 9:14
t-s like scorpions Rev 9:10

TAKE *get, grasp*
t...the tree of life Gen 3:22
T My yoke upon Matt 11:29
T, eat; this is My Matt 26:26
t-s away the sin John 1:29
day that He was **t-n** Acts 1:22

TALENT
measure of weight Ex 38:27; 2 Sam 12:30; 1 Chr 20:2
measure of money 1 Kin 20:39; Matt 18:24;25:15,25

TALK (n) *conversation, speech*
argue with useless **t** Job 15:3
no...silly **t** Eph 5:4
their **t** will spread 2 Tim 2:17

TALK (v) *converse, speak*
God **t-ed** with him Gen 17:3
lips **t** of trouble Prov 24:2
who **t** about you Ezek 33:30
they were **t-ing** Luke 24:15
Paul kept on **t-ing** Acts 20:9

TALL *high*
cut...its **t** cedars 2 Kin 19:23
a nation **t** and smooth Is 18:2
grew up, became **t** Ezek 16:7

TAMAR
1 *Judah's daughter-in-law* Gen 38:6ff
2 *daughter of David* 2 Sam 13:1
3 *daughter of Absalom* 2 Sam 14:27
4 *town near the Dead Sea* 1 Kin 9:18; Ezek 47:19;48:28

TAMARISK *tree*
a **t** tree at Beersheba Gen 21:33
under the **t** tree 1 Sam 22:6

TAMBOURINE
accompanied by...**t** Is 5:12
gaiety of **t-s** ceases Is 24:8

TAMMUZ
Mesopotamian god Ezek 8:14

TARES *weeds*
t among the wheat Matt 13:25
gather up the **t** Matt 13:30
parable of the **t** Matt 13:36

TARSHISH
1 *lineage of Japheth* Gen 10:4
2 *ships of* 1 Kin 10:22;22:48; 2 Chr 9:21; Ps 48:7
3 *line of Benjamin* 1 Chr 7:6-10
4 *Persian official* Esth 1:14
5 *city* Is 66:19; Jon 1:3

TARSUS
birthplace of Paul Acts 21:39
capital of Cilicia Acts 22:3

TASKMASTERS *overseers*
appointed **t** over them Ex 1:11
Pharaoh commanded...**t** Ex 5:6

TASTE *test flavor*
As the palate **t-s** Job 34:3
O t and see Ps 34:8
will not **t** death Matt 16:28
t death for everyone Heb 2:9
t-d...heavenly gift Heb 6:4

TASTELESS *without taste*
Can something **t** be Job 6:6
salt has become **t** Matt 5:13

TAUNT *object of ridicule*
a t among all Deut 28:37
I have become their **t** Job 30:9

TAX *charge, tribute*
a t for the LORD Num 31:28
money for the king's **t** Neh 5:4
sitting in the **t** collector's booth Matt 9:9
pay **t-es** to Caesar Luke 20:22
t to whom **t** *is due* Rom 13:7

TAX COLLECTOR *tax gatherer*
t-s do the same Matt 5:46
many **t-s** and sinners Matt 9:10
Matthew the **t** Matt 10:3
a friend of **t-s** Matt 11:19
he was a chief **t** Luke 19:2

TEACH *instruct*
t you what...to say Ex 4:12
t them the good way 1 Kin 8:36
Can anyone **t** God Job 21:22
T me Your paths Ps 25:4
T me to do Your will Ps 143:10
would He **t** knowledge Is 28:9
He...*began* to **t** them Matt 5:2
t-ing...in parables Mark 4:2
Lord, **t** us to pray Luke 11:1
Spirit will **t** you Luke 12:12
He will **t** you all John 14:26
t strange doctrines 1 Tim 1:3
allow a woman to **t** 1 Tim 2:12
she **t-es** and leads Rev 2:20

TEACHER *instructor*
will behold your **T** Is 30:20
T, I will follow You Matt 8:19
not above his **t** Matt 10:24
why trouble the **T** Mark 5:35
the **t** of Israel John 3:10
call Me **T** and Lord John 13:13
t of the immature Rom 2:20
as pastors and **t-s** Eph 4:11
t of the Gentiles 1 Tim 2:7
false **t-s** among you 2 Pet 2:1

TEACHING (n) *instruction*
t drop as the rain Deut 32:2
your mother's **t** Prov 1:8
amazed at His **t** Matt 7:28
My **t** is not Mine John 7:16
contrary to sound **t** 1 Tim 1:10

TEAR *crying*
have seen your **t-s** 2 Kin 20:5
my **t-s** in Your bottle Ps 56:8
sow in **t-s** shall reap Ps 126:5
drench you with my **t-s** Is 16:9
eyes a fountain of **t-s** Jer 9:1
His feet with her **t-s** Luke 7:38
God...wipe every **t** Rev 7:17

TEBETH
name of the tenth month in Hebrew calendar Esth 2:16

TEL-ABIB
place in Babylonia Ezek 3:15
Jewish exiles located there

TELL *relate, speak*
not **t** the riddle Judg 14:14
T of His glory 1 Chr 16:24
t of Your righteousness Ps 71:15
t-s lies will perish Prov 19:9
t you great and mighty Jer 33:3
See that you **t** no one Matt 8:4
t you about Me John 18:34
t you the mystery Rev 17:7

TEMA
1 *son of Ishmael* Gen 25:15
2 *town in Arabia* Job 6:19; Is 21:14

TEMPER *anger*
always loses his **t** Prov 29:11
the ruler's **t** rises Eccl 10:4

TEMPEST *storm*
bruises me with a **t** Job 9:17
stormy wind *and* **t** Ps 55:8
t of destruction Is 28:2
on the day of **t** Amos 1:14

TEMPLE *structure for worship*
doorpost of the **t** 1 Sam 1:9
t is not for man 1 Chr 29:1
LORD is in His holy **t** Ps 11:4
meditate in His **t** Ps 27:4
t of the LORD Jer 7:4
pinnacle of the **t** Matt 4:5
will destroy this **t** Mark 14:58
veil of the **t** Luke 23:45
Destroy this **t**, and John 2:19
you are a **t** of God 1 Cor 3:16
t of the Holy Spirit 1 Cor 6:19
his seat in the **t** 2 Thess 2:4
the Lamb, are its **t** Rev 21:22

TEMPT *test, try*
And **t-ed** God in the Ps 106:14
being **t-ed** by Satan Mark 1:13
so that Satan will not **t** you 1 Cor 7:5
t-ed beyond what 1 Cor 10:13
Himself does not **t** James 1:13

TEMPTATION *testing, trial*
not lead us into **t** Matt 6:13
not enter into **t** Matt 26:41
time of **t** fall away Luke 8:13
t has overtaken you 1 Cor 10:13
the godly from **t** 2 Pet 2:9

TEN *number*
T Commandments Deut 10:4
it had **t** horns Dan 7:7
has the **t** talents Matt 25:28

TEND *take care of*
t his father's flock 1 Sam 17:15
He will **t** His flock Is 40:11
T My lambs John 21:15
T My sheep John 21:17

TENDER *gentle, young*
t and choice calf Gen 18:7
your heart was **t** 2 Kin 22:19
like a **t** shoot Is 53:2
t mercy of our God Luke 1:78

TENT *mobile shelter*
Abram moved his **t** Gen 13:18
man, living in **t-s** Gen 25:27
your **t-s**, O Israel 1 Kin 12:16
t-s of the destroyers Job 12:6
dwell in Your **t** forever Ps 61:4
grumbled in their **t-s** Ps 106:25
Like a shepherd's **t** Is 38:12

TENT OF MEETING
perhaps the same as the Tabernacle or at certain periods a separate meeting place Ex 33:7; Lev 1:1; Num 7:5; Josh 18:1
see also **TABERNACLE**

TENT OF TESTIMONY *see* **TABERNACLE**

TERAH
father of Abraham Gen 11:24; Num 33:27; Luke 3:34

TERAPHIM
household gods, idols
2 Kin 23:24; Zech 10:2

TERRIBLE *dreadful*
and t wilderness Deut 8:15
t day of the LORD Mal 4:5
into t convulsions Mark 9:26

TERRIFY *frighten*
t-ied by the sword
1 Chr 21:30
t me by visions Job 7:14
t them with Your storm
Ps 83:15
Him and were t-ed Mark 6:50
t you by my letters
2 Cor 10:9

TERRITORY *country, land*
smite your whole t Ex 8:2
God enlarges your t
Deut 19:8
t of...inheritance Josh 19:10
will possess the t Obad 19

TERROR *intense fear*
Sounds of t are in Job 15:21
t-s of thick darkness
Job 24:17
t-s of Sheol came Ps 116:3
meditate on t Is 33:18
t-s and great signs Luke 21:11

TERTIUS
Paul's scribe Rom 16:22

TEST (n) *trial*
put God to the t Ps 78:18
put Him to the t Luke 10:25
you fail the t 2 Cor 13:5

TEST (v) *try*
God t-ed Abraham Gen 22:1
Why do you t the LORD
Ex 17:2
she came to t him 1 Kin 10:1
T my mind and my Ps 26:2
word of God is t-ed Prov 30:5
Spirit...to the t Acts 5:9
fire itself will t 1 Cor 3:13
t the spirits to see 1 John 4:1

TESTIFY *give witness*
nor shall you t Ex 23:2
them t against him
1 Kin 21:10
I will t against you Ps 50:7
our sins t against us Is 59:12
John t-ied John 1:15
John t-ied John 1:32
Jesus Himself t-ied John 4:44

TESTIMONY *witness*
into the ark the t Ex 25:16
two tablets of the t Ex 31:18
t of the LORD is sure Ps 19:7
t-ies are righteous Ps 119:144
Bind up the t Is 8:16
t against Jesus Matt 26:59
My t is true John 8:14
t of two men is true
John 8:17
t concerning Christ 1 Cor 1:6
ashamed of the t 2 Tim 1:8
This t is true Titus 1:13
t of God is greater 1 John 5:9

TETRARCH
governor of a region Matt 14:1; Luke 3:1,19; Acts 13:1

THADDAEUS
apostle Matt 10:3; Mark 3:18

THANK (v) *express gratitude*
my song I shall t Him Ps 28:7
God, I t You Luke 18:11
I t my God always 1 Cor 1:4

THANKS (n) *gratitude*
give t to the LORD 1 Chr 16:7
It is good to give t Ps 92:1
giving t, He broke Matt 15:36
a cup and given t Matt 26:27
But t be to God Rom 6:17
not cease giving t Eph 1:16
always to give t 2 Thess 1:3

THANKSGIVING *gratitude*
the sacrifice of t Lev 7:12
with the voice of t Ps 26:7
His presence with t Ps 95:2
supplication with t Phil 4:6
t and honor and Rev 7:12

THEBES
Egyptian city Jer 46:25; Ezek 30:14-16

THEFT *robbery*
be sold for his t Ex 22:3
t-s, murders Mark 7:21

THEOPHILUS
addressee of Luke's gospel and Acts Luke 1:3; Acts 1:1

THESSALONICA
Macedonian city Acts 27:2; Phil 4:16
visited by Paul Acts 17:1,11,13

THICKET *underbrush*
ram caught in the t
Gen 22:13
the t of the Jordan Jer 50:44

THIEF *robber*
that t shall die Deut 24:7
partner with a t Prov 29:24
companions of t-ves Is 1:23
enter...like a t Joel 2:9
t comes...to steal John 10:10
a t in the night 1 Thess 5:2

THIGH *part of leg*
hand under my t Gen 24:2
socket of Jacob's t Gen 32:25
Your sword on *Your* t Ps 45:3
on His t...a name Rev 19:16

THIN *lean*
t ears scorched Gen 41:27
t yellowish hair Lev 13:30
streams...will t out Is 19:6

THINK *ponder, reflect*
as he t-s...so he is Prov 23:7
not t...to abolish Matt 5:17
not to t more highly
Rom 12:3
t like a child 1 Cor 13:11
t-s he is something Gal 6:3
beyond all that we...t
Eph 3:20

THIRD *number*
morning, a t day Gen 1:13
raised...the t day Matt 16:21
raised on the t day
1 Cor 15:4
to the t heaven 2 Cor 12:2

THIRST (n) *craving, dryness*
for my t...vinegar Ps 69:21
donkeys quench...t Ps 104:11
not hunger or t Is 49:10
in Me will never t John 6:35
no more, nor t Rev 7:16

THIRST (v) *have a craving*
My soul t-s for God Ps 42:2
Every one who t-s, come
Is 55:1
t for righteousness Matt 5:6

THIRSTY *lacking water*
satisfied the t soul Ps 107:9
In a dry and t land
Ezek 19:13
I was t, and you Matt 25:35
If any man is t John 7:37
one who is t come Rev 22:17

THOMAS
apostle Matt 10:3; Mark 3:18; Luke 6:15
doubted Jesus' resurrection John 20:24-28

THORN *sharp point*
Both t-s and thistles Gen 3:18
as t-s in your sides
Num 33:55
as a hedge of t-s Prov 15:19
lily among the t-s Song 2:2
have reaped t-s Jer 12:13
fell among the t-s Matt 13:7
a crown of t-s Matt 27:29
a burning t bush Acts 7:30
t in the flesh 2 Cor 12:7

THOUGHT *concept, idea*
t-s of his heart Gen 6:5
knows the t-s of man
Ps 94:11
My t-s are not your t-s Is 55:8
Jesus knowing...t-s Matt 9:4
heart come evil t-s
Matt 15:19
every t captive 2 Cor 10:5

THREAD *string*
cord of scarlet t Josh 2:18
lips...a scarlet t Song 4:3

THREE *number*
Job's t friends Job 2:11
or t have gathered Matt 18:20
deny Me t times Matt 26:34
t days I will raise John 2:19

THRESH *beat out*
ox while he is t-ing
Deut 25:4
like the dust at t-ing
2 Kin 13:7
will t the mountains Is 41:15
Arise and t Mic 4:13

THRESHING FLOOR
winnows...at the t Ruth 3:2
David bought...t 2 Sam 24:24
clear His t Matt 3:12

THROAT *part of neck*
t is an open grave Ps 5:9
my t is parched Ps 69:3
has enlarged its t Is 5:14
t is an open grave Rom 3:13

THRONE *seat of sovereign*
sitting on His t 1 Kin 22:19
LORD's t is in heaven Ps 11:4
Your t is established Ps 93:2
it is the t of God Matt 5:34
sit upon twelve t-s
Matt 19:28
Your t...is forever Heb 1:8
to the t of grace Heb 4:16
a great white t Rev 20:11

THRUST *cast, push*
He shall t them out Josh 23:5
t away like thorns 2 Sam 23:6
Nor to t aside Prov 18:5
LORD has t...down Jer 46:15

THUMMIM
kept in high priest's breastplate for determining will of God
Ex 28:30; Lev 8:8; Deut 33:8; Ezra 2:63; Neh 7:65

THUNDER (n)
LORD sent t Ex 9:23
But His mighty t Job 26:14
the hiding place of t Ps 81:7
be punished with t Is 29:6
sound of loud t Rev 14:2

THUNDER (v)
t in the heavens 1 Sam 2:10
you t with a voice Job 40:9
LORD also t-ed Ps 18:13

THYATIRA
city in Asia minor
home of Lydia Acts 16:14
early church Rev 1:11;2:18,24

TIBERIAS
city on W shore of Sea of Galilee John 6:23
Sea of Tiberias John 6:1;21:1
also **Sea of Chinnereth**
also **Sea of Galilee**
also **Lake of Gennesaret**

TIBERIUS
Roman emperor Luke 3:1
see also **CAESAR**

TIDINGS *information, news*
t of His salvation 1 Chr 16:23
not fear evil t Ps 112:7
bring glad t of good
Rom 10:15

TIGLATH-PILESER
Assyrian king
2 Kin 15:29;16:7,10
see also **PUL**
see also **TILGATH-PILNESER**

TIGRIS
Mesopotamian river Gen 2:14; Dan 10:4

TILGATH-PILNESER
Assyrian king 1 Chr 5:6,26; 2 Chr 28:20
see also **PUL**
see also **TIGLATH-PILESER**

TILLER *cultivator*
Cain was a t Gen 4:2
a t of the ground Zech 13:5

TIMBER *wood*
cedar and cypress t
1 Kin 9:11
whatever t you need
2 Chr 2:16
t of Lebanon Song 3:9

TIMBREL *musical instrument*
with songs, with t Gen 31:27
strike the t Ps 81:2
Praise Him with t Ps 150:4

TIME *day, period, season*
in t-s of trouble Ps 9:9
t-s are in Your hand Ps 31:15
for a t, t-s, and half Dan 12:7
t to seek the LORD Hos 10:12
signs of the t-s Matt 16:3
My t is near Matt 26:18
deny Me three t-s Luke 22:61
My t is not yet John 7:6
not...you to know t-s Acts 1:7
is the acceptable t 2 Cor 6:2
grace...in t of need Heb 4:16
for the t is near Rev 1:3

TIMOTHY
companion of Paul
Acts 17:15;18:5; Phil 1:1; Col 1:1; Heb 13:23

TIRED *weary*
I am t of living Gen 27:46
run and not get t Is 40:31

TIRZAH
1 *daughter of Zelophehad*
Num 26:33;27:1;36:11
2 *royal Canaanite city*
1 Kin 14:17; 2 Kin 15:14

TISHBITE
town identity of Elijah
1 Kin 17:1;21:17; 2 Kin 1:3,8

TITHE (n) *tenth*
all the t of the land Lev 27:30
a t of the t Num 18:26
the t of your grain
Deut 12:17
t into the storehouse
Mal 3:10
t-s of all that I get Luke 18:12
mortal men receive t-s
Heb 7:8

TITHE (v) *pay a tithe*
shall surely t all Deut 14:22
you t mint and dill
Matt 23:23

TITUS
co-worker with Paul
2 Cor 2:13;8:23; Gal 2:1

TODAY *present time*
t you...be with Me Luke 23:43
same yesterday and t Heb 13:8

TOGARMAH
grandson of Japheth
Gen 10:1-3; 1 Chr 1:6

TOIL (n) *labor, work*
the t of our hands Gen 5:29
t is not *in* vain 1 Cor 15:58

TOIL (v) *work hard*
I have **t-ed** in vain Is 49:4
they do not t nor Matt 6:28

TOMB *grave, sepulchre*
from womb to t Job 10:19
you have hewn a t Is 22:16
like whitewashed **t-s** Matt 23:27
laid Him in a t Mark 15:46
Lazarus out of the t John 12:17
outside the t John 20:11

TOMORROW *future time*
not boast about t Prov 27:1
for t we may die Is 22:13
not worry about t Matt 6:34

TONGUE *speech, talk*
speech and slow of t Ex 4:10
flatter with their t Ps 5:9
their t a sharp sword Ps 57:4
a lying t Prov 6:17
t of the wise Prov 12:18
soft t breaks...bone Prov 25:15
His t is like...fire Is 30:27
t is a deadly arrow Jer 9:8
impediment of his t Mark 7:35
and his t *loosed* Luke 1:64
no one...tame the t James 3:8

TONGUE *language*
speak with new **t-s** Mark 16:17
speak with other **t-s** Acts 2:4
t-s of men...angels 1 Cor 13:1
if I pray in a t 1 Cor 14:14
every tribe and t Rev 5:9

TOOL *work instrument*
among your **t-s** Deut 23:13
nor any iron t 1 Kin 6:7
iron into a cutting t Is 44:12

TOOTH
teeth white from Gen 49:12
eye for eye, t for t Ex 21:24
and a t for a t Matt 5:38

TOPAZ *precious stone*
ruby, t, and emerald Ex 39:10
t of Ethiopia Job 28:19
the ninth, t Rev 21:20

TOPHETH
site of Baal worship in Hinnom Valley 2 Kin 23:10; Jer 7:31,32;19:6,12,14

TORMENT (n) *pain, torture*
this place of t Luke 16:28
their t was like Rev 9:5
the fear of her t Rev 18:15

TORMENT (v) *annoy, harass*
long will you t me Job 19:2
t us before the time Matt 8:29
do not t me Luke 8:28
Satan to t me 2 Cor 12:7

TORRENT *flood*
The ancient t Judg 5:21
t-s of destruction 2 Sam 22:5
t-s of ungodliness Ps 18:4
like an overflowing t Is 30:28

TOUCH *feel, handle*
not eat...or t it Gen 3:3
an angel **t-ing** him 1 Kin 19:5
evil will not t you Job 5:19
not t My anointed Ps 105:15
T nothing unclean Is 52:11
t the fringe of His Matt 14:36
not to t a woman 1 Cor 7:1

TOWER *fortress structure*
t whose top *will reach* Gen 11:4
Count her **t-s** Ps 48:12
name...strong t Prov 18:10
and built a t Matt 21:33

TOWN *city, village*
many unwalled **t-s** Deut 3:5
founds a t with Hab 2:12
except in his home t Matt 13:57

TRADE (n) *business, occupation*
abundance of your t Ezek 28:16
of the same t Acts 18:3

TRADE (v) *buy* or *sell*
may t in the land Gen 42:34
t-d with them Matt 25:16

TRADERS *merchants*
Midianite t passed Gen 37:28
king's t procured 2 Chr 1:16
in a city of t Ezek 17:4
increased your t Nah 3:16

TRADITION *custom*
sake of your t Matt 15:3
hold to the t of men Mark 7:8
hold...to the **t-s** 1 Cor 11:2
my ancestral **t-s** Gal 1:14

TRAIN *guide, instruct*
T up a child Prov 22:6
will they t for war Mic 4:3
t-ed to discern good Heb 5:14
heart **t-ed** in greed 2 Pet 2:14

TRAMPLE *crush, hurt*
t-s down the waves Job 9:8
let him t my life Ps 7:5
t-d the nations Hab 3:12
Jerusalem...**t-d** Luke 21:24

TRANCE *daze, dream*
he fell into a t Acts 10:10
in a t I saw a vision Acts 11:5
fell into a t Acts 22:17

TRANSFIGURED *changed*
He was t before them Matt 17:2

TRANSFORM *change*
t-ed by the renewing Rom 12:2
t-ed into the same 2 Cor 3:18
who will t the body Phil 3:21

TRANSGRESS *break, overstep*
you t the covenant Josh 23:16
rulers also **t-ed** Jer 2:8
they **t-ed** laws Is 24:5
disciples t the Matt 15:2

TRANSGRESSION *trespass, sin*
forgives iniquity, t Ex 34:7
I am pure, without t Job 33:9
I know my **t-s** Ps 51:3
removed our **t-s** from Ps 103:12
love covers all **t-s** Prov 10:12
pierced...for our **t-s** Is 53:5
not forgive your **t-s** Matt 6:15
dead in our **t-s** Eph 2:5

TRANSGRESSOR *sinner*
teach **t-s** Your ways Ps 51:13
numbered with the **t-s** Is 53:12
a t of the law James 2:11

TRANSLATED
t and read before me Ezra 4:18
Immanuel...t means Matt 1:23
Golgotha, which is t Mark 15:22
Messiah...t means John 1:41

TRAP (n) *snare*
a snare and a t Josh 23:13
hidden a t for me Ps 142:3
table become...a t Rom 11:9

TRAP (v) *catch*
they might t Him Matt 22:15
in order to t Him Mark 12:13

TRAVAIL *intense pain*
t-ed nor given birth Is 23:4

TRAVEL *journey*
t by day and by night Ex 13:21
who t on the road Judg 5:10
Jesus...*began* **t-ing** Luke 24:15

TREACHEROUS *traitorous*
I behold the t Ps 119:158
t will be uprooted Prov 2:22
way of the t is hard Prov 13:15

TREAD *walk on*
They t wine presses Job 24:11
as the potter **t-s** clay Is 41:25
t on serpents Luke 10:19
t-s the wine press Rev 19:15

TREASURE (n) *valuable thing*
t-s of the sand Deut 33:19
the LORD is his t Is 33:6
opening their **t-s** Matt 2:11
for where your t is Matt 6:21
have t in heaven Matt 19:21
t in earthen vessels 2 Cor 4:7
stored up your t James 5:3

TREASURE (v) *value greatly*
I have **t-d** the words Job 23:12
Your word I have **t-d** Ps 119:11
t my commandments Prov 7:1

TREASURY *place of valuables*
t of the LORD Josh 6:19
paid from the royal t Ezra 6:4
fill their **t-ies** Prov 8:21
into the temple t Matt 27:6

TREATY *agreement, contract*
Let there be a t 1 Kin 15:19
go, break your t 2 Chr 16:3

TREE *woody plant*
fruit **t-s**...bearing Gen 1:11
t of life Gen 2:9
gave me from the t Gen 3:12
hang him on a t Deut 21:22
said to the olive t Judg 9:8
t *firmly* planted Ps 1:3
she is a t of life Prov 3:18
Beneath the apple t Song 8:5
like a t planted by Jer 17:8
under his fig t Mic 4:4
good t bears good Matt 7:17
the fig t withered Matt 21:19
a sycamore t Luke 19:4
autumn **t-s** without Jude 12
eat of the t of life Rev 2:7

TREMBLE *shake*
T before Him 1 Chr 16:30
pillars of heaven t Job 26:11
T, and do not sin Ps 4:4
make the heavens t Is 13:13
His soul **t-s** Is 15:4
my inward parts **t-d** Hab 3:16

TREMBLING (n) *fear, reverence*
rejoice with t Ps 2:11
eat.. with t Ezek 12:18
with fear and t Phil 2:12

TRESPASS *fault, sin*
Saul died for his t 1 Chr 10:13
caught in any t Gal 6:1
dead in your **t-es** Eph 2:1

TRIAL *testing*
if we are on t today Acts 4:9
which was a t to you Gal 4:14
perseveres under t James 1:12

TRIBE *common ancestry*
twelve **t-s** of Israel Gen 49:28
a man of each t Num 1:4
t-s of the LORD Ps 122:4
judging...twelve **t-s** Luke 22:30
men from every t Rev 5:9

TRIBULATION *affliction*
will be a great t Matt 24:21
world you have t John 16:33
exult in our **t-s** Rom 5:3
my **t-s** on your behalf Eph 3:13
out of the great t Rev 7:14

TRIBUNAL *court*
before Caesar's t Acts 25:10

TRIBUTE *tax*
sons of Israel sent t Judg 3:15
impose...t or toll Ezra 7:24
exact a t of grain Amos 5:11

TRIGON *musical instrument*
sound of...lyre, t Dan 3:5

TRIUMPH *victory*
the righteous t Prov 28:12
t in Christ 2 Cor 2:14
mercy t-s over James 2:13

TROAS
city in Asia Minor Acts 16:8,11
visited by Paul Acts 20:5; 2 Cor 2:12

TROPHIMUS
companion of Paul Acts 20:4; 2 Tim 4:20
Ephesian Christian Acts 21:29

TROUBLE (n) *affliction*
forget all my t Gen 41:51
man is born for t Job 5:7
Look upon...my t Ps 25:18
very present help in t Ps 46:1
remember his t no Prov 31:7
t is heavy upon him Eccl 8:6
day has enough t Matt 6:34

TROUBLE (v) *bother, disturb*
t you in the land Num 33:55
t-s his own house Prov 11:29
also t the hearts Ezek 32:9
Herod...was **t-d** Matt 2:3
why t the Teacher Mark 5:35
your heart be **t-d** John 14:1

TROUBLED (adj) *disturbed*
songs to a t heart Prov 25:20
soul has become t John 12:27

TRUE *actual, real, reliable*
gets a t reward Prov 11:18
There was the t light John 1:9
gives you...t bread John 6:32
let God be found t Rom 3:4
signs of a t apostle 2 Cor 12:12
This testimony is t Titus 1:13
t grace of God 1 Pet 5:12
faithful and t Witness Rev 3:14

TRUMPET *wind instrument*
t-s of rams' horns Josh 6:6
t-s...empty pitchers Judg 7:16
Praise Him with t Ps 150:3
do not sound a t Matt 6:2
at the last t 1 Cor 15:52
voice like...a t Rev 1:10

TRUST (n) *confidence, hope*
whose t a spider's web Job 8:14
In God...put my t Ps 56:11
put My t in Him Heb 2:13

TRUST (v) *commit to*
t in the LORD Ps 4:5
Than to t in man Ps 118:8
t-s in his riches Prov 11:28
not t in a neighbor Mic 7:5
not t in ourselves 2 Cor 1:9

TRUSTWORTHY *reliable*
who can find a t Prov 20:6
It is a t statement 1 Tim 3:1

TRUTH *genuineness, honesty*
walk before Me in t 1 Kin 2:4
speaks t in his heart Ps 15:2
Your word is t Ps 119:160
Buy t, and do not Prov 23:23
judge with t Zech 8:16
full of grace and t John 1:14
worship in...t John 4:24
t will make you free John 8:32
the way, and the t John 14:6
exchanged the t of Rom 1:25
t of the gospel Gal 2:5
speaking the t in love Eph 4:15
the word of t 2 Tim 2:15
the t is not in us 1 John 1:8

TUBAL
1 *son of Japheth* Gen 10:2
2 *land ruled by Gog* Ezek 38:3;39:1

TUBAL-CAIN
son of Zillah Gen 4:22
inventor of cutting tools

TUMULT *disturbance*
t of the peoples Ps 65:7
A sound of t Is 13:4
t of waters Jer 51:16

TUNIC *cloak, garment*
a varicolored t Gen 37:3
the holy linen t Lev 16:4

TURBAN *headdress*
a t of fine linen Ex 28:39
justice was like...a t Job 29:14
Remove the t Ezek 21:26

TURMOIL *tumult*
treasure and t with Prov 15:16
rest from your...t Is 14:3
ill repute, full of t Ezek 22:5

TURN *change* or *move*
not t to mediums Lev 19:31
leave you *or* t back Ruth 1:16
T from your evil 2 Kin 17:13
forget, nor t away Prov 4:5
T to Me, and be saved Is 45:22
t-ed to his own way Is 53:6
t their mourning into Jer 31:13
t...shame into praise Zeph 3:19
t from darkness to Acts 26:18
he who t-s a sinner James 5:20
t away from evil 1 Pet 3:11

TURTLEDOVE *bird*
t for a sin offering Lev 12:6
the voice of the t Song 2:12

TUTOR *teacher*
t-s in Christ 1 Cor 4:15
Law...become our t Gal 3:24

TWELVE *number*
t tribes of Israel Gen 49:28
summoned His t Matt 10:1
t legions of angels Matt 26:53
when He became t Luke 2:42
a crown of t stars Rev 12:1

TWILIGHT *darkness, dusk*
lamb...offer at t Ex 29:39
waits for the t Job 24:15
midday as in the t Is 59:10

TWINKLING *flicker*
in the t of an eye 1 Cor 15:52

TWINS *pair, two*
t in her womb Gen 25:24
T of a gazelle Song 4:5

TWO-EDGED *with two edges*
than any t sword Heb 4:12
His mouth...t sword Rev 1:16

TYRE
Phoenician seaport Josh 19:29; Ezek 27:3; Matt 15:21; Acts 21:3

U

UGLY *unsightly*
u and gaunt cows Gen 41:4
seven lean...u cows Gen 41:27

UNBELIEF *lack of faith*
wondered at their u Mark 6:6
help my u Mark 9:24
continue in their u Rom 11:23

UNBELIEVER *non-believer*
a place with the u-s Luke 12:46
wife who is an u 1 Cor 7:12
ungifted men or u-s 1 Cor 14:23
bound...with u-s 2 Cor 6:14
worse than an u 1 Tim 5:8

UNBELIEVING *doubting*
O u generation Mark 9:19
u husband is 1 Cor 7:14
blinded the...u 2 Cor 4:4
evil, u heart Heb 3:12

UNBLEMISHED *without defect*
shall be an u male Ex 12:5
u and spotless 1 Pet 1:19

UNCEASING *continuous*
u complaint in his Job 33:19
sorrow and u grief Rom 9:2

UNCHANGEABLENESS
the u of His purpose Heb 6:17

UNCIRCUMCISED
But an u male Gen 17:14
u heart...humbled Lev 26:41
the nations are u Jer 9:26
who is physically u Rom 2:27
the gospel to the u Gal 2:7

UNCIRCUMCISION
has become u Rom 2:25
who are called U Eph 2:11
the u of your flesh Col 2:13

UNCLEAN *not clean* or *not holy*
touches any u thing Lev 5:2
u in their practices Ps 106:39
man of u lips Is 6:5
authority over u Matt 10:1
u spirits entered Mark 5:13
eaten anything...u Acts 10:14
nothing is u in itself Rom 14:14

UNCOVER *expose*
to u her nakedness Lev 18:7
u his feet and Ruth 3:4
head u-ed while 1 Cor 11:5

UNDEFILED *uncorrupted*
holy, innocent, u Heb 7:26
marriage bed...*be* u Heb 13:4
pure and u religion James 1:27
imperishable and u 1 Pet 1:4

UNDERGARMENTS
u next to his flesh Lev 6:10
linen u shall be on Ezek 44:18

UNDERGO *experience*
Holy One to u decay Ps 16:10
should not u decay Ps 49:9
did not u decay Acts 13:37

UNDERSTAND *comprehend*
u-s every intent 1 Chr 28:9
To u a proverb Prov 1:6
do not u justice Prov 28:5
Who can u it Jer 17:9
u that the vision Dan 8:17
Hear, and u Matt 15:10
to u the Scriptures Luke 24:45
Why do you not u John 8:43
none who u-s Rom 3:11
things hard to u 2 Pet 3:16

UNDERSTANDING
a wise and u people Deut 4:6
servant an u heart 1 Kin 3:9
Holy One is u Prov 9:10

UNDISCIPLINED
in an u manner 2 Thess 3:7
leading an u life 2 Thess 3:11

UNDISTURBED *peaceful*
land was u for forty Judg 8:28
an u habitation Is 33:20

UNFADING *lasting*
u crown of glory 1 Pet 5:4

UNFAITHFUL
u to her husband Num 5:27
very u to the LORD 2 Chr 28:19
u to our God Ezra 10:2

UNFAITHFULNESS *faithless*
u...they committed Lev 26:40
to Babylon for their u 1 Chr 9:1
the u of the exiles Ezra 9:4

UNFATHOMABLE
How...u His ways Rom 11:33
u riches of Christ Eph 3:8

UNFRUITFUL *not productive*
the land is u 2 Kin 2:19
my mind is u 1 Cor 14:14
u deeds of darkness Eph 5:11

UNGODLINESS *sinfulness*
torrents of u terrified Ps 18:4
remove u...Jacob Rom 11:26
lead to further u 2 Tim 2:16

UNGODLY *sinful, wicked*
who justifies the u Rom 4:5
Christ died for the u Rom 5:6
destruction of u men 2 Pet 3:7
their own u lusts Jude 18

UNHOLY *not holy*
no *longer* consider u Acts 10:15
for the u and profane 1 Tim 1:9

UNINTENTIONALLY
If a person sins u Lev 4:2
who kills a person u Num 35:15

UNITED *joined, union*
u as one man Judg 20:11
become u with *Him* Rom 6:5
love, u in spirit Phil 2:2
not u by faith Heb 4:2

UNITY *united, union*
dwell together in u Ps 133:1
perfected in u John 17:23
all attain to the u Eph 4:13
perfect bond of u Col 3:14

UNJUST *unfair*
u man is abominable Prov 29:27
For God is not u Heb 6:10
the just for *the* u 1 Pet 3:18

UNKNOWN *not known*
To An U God Acts 17:23
as u yet well-known 2 Cor 6:9

UNLEAVENED *non-fermented*
and baked u bread Gen 19:3
you shall eat u bread Ex 12:15
first day of U Bread Matt 26:17
you are *in fact* u 1 Cor 5:7

UNLEAVENED BREAD, FEAST OF *see* **FEASTS**

UNLOVED *not loved*
that Leah was u Gen 29:31
loved and the u Deut 21:15
Under an u woman Prov 30:23

UNMARRIED *single*
I say to the u 1 Cor 7:8
she must remain u 1 Cor 7:11

UNPRINCIPLED *unscrupulous*
conduct of u men 2 Pet 2:7
error of u men 2 Pet 3:17

UNPROFITABLE *without value*
u and worthless Titus 3:9
grief...u for you Heb 13:17

UNPUNISHED *not punished*
not leave him u Ex 20:7
shall go u Ex 21:19
not let him go u 1 Kin 2:9

UNQUENCHABLE
burn...with u fire Matt 3:12
into the u fire Mark 9:43

UNRESTRAINED *uncontrolled*
the people are u Prov 29:18
with u persecution Is 14:6

UNRIGHTEOUS *evil, wicked*
u man his thoughts Is 55:7
rain on...*the* u Matt 5:45
u in a...little thing Luke 16:10
God...is not u Rom 3:5
u will not inherit 1 Cor 6:9
u under punishment 2 Pet 2:9

UNRIGHTEOUSNESS *evil*
have no part in u 2 Chr 19:7
no u in Him Ps 92:15
not rejoice in u 1 Cor 13:6
cleanse us from all u 1 John 1:9
All u is sin 1 John 5:17

UNRULY *disorderly*
admonish the u 1 Thess 5:14
who leads an u life 2 Thess 3:6

UNSEARCHABLE *inscrutable*
His greatness is u Ps 145:3

u are His judgments Rom 11:33

UNSKILLED *lack of training*
I am **u** in speech Ex 6:12
u in speech, yet I 2 Cor 11:6

UNSTABLE *unreliable*
Her ways are **u** Prov 5:6
u in all his ways James 1:8
enticing **u** souls 2 Pet 2:14

UNWILLING *reluctant*
u to move the ark 2 Sam 6:10
they were **u** to come Matt 22:3
He was **u** to drink Matt 27:34
u to be obedient Acts 7:39

UNWISE *foolish*
foolish and **u** people Deut 32:6
walk, not as **u** men Eph 5:15

UNWORTHY *not deserving*
u of...lovingkindness Gen 32:10
We are **u** slaves Luke 17:10
u of eternal life Acts 13:46

UPRIGHT *honest, just*
the death of the **u** Num 23:10
blameless and **u** man Job 1:8
u will behold His face Ps 11:7
led you in **u** paths Prov 4:11
God made men **u** Eccl 7:29
no **u**...among men Mic 7:2
Stand **u** on your feet Acts 14:10

UPROAR *loud noise*
Why...such an **u** 1 Kin 1:41
nations in an **u** Ps 2:1
there occurred a great **u** Acts 23:9

UPROOT *tear out*
He will **u** Israel 1 Kin 14:15
He has **u-ed** my hope Job 19:10
u-ed and be planted Luke 17:6

UR
1 *city in S Mesopotamia* Gen 11:31; 15:7
original home of Abraham Gen 11:28; Neh 9:7
2 *father of Eliphal* 1 Chr 11:35

URBANUS
Roman Christian Rom 16:9

URGE *entreat*
Do not **u** me to leave Ruth 1:16
hunger **u-s** him *on* Prov 16:26
Therefore I **u** you Rom 12:1

URIAH
1 *husband of Bathsheba* 2 Sam 11:3;12:9
2 *priest under Ezra* Neh 8:4
3 *priest under Ahaz* Is 8:2
also **Urijah** 2 Kin 16:10ff
4 *time of Jeremiah* Jer 26:20

URIM
kept in high priest's breastplate for determining the will of God Ex 28:30; Lev 8:8; Num 27:21

USE *utilization*
be of **u** to God Job 22:2
for common **u** Ezek 48:15
for honorable **u** Rom 9:21
not make full **u** of 1 Cor 7:31

USEFUL *beneficial*
man be **u** to himself Job 22:2
u to me for service 2 Tim 4:11

USELESS *worthless*
they have become **u** Rom 3:12
without works is **u** James 2:20

USURY *interest*
leave off this **u** Neh 5:10
by interest and **u** Prov 28:8

UTENSILS *vessels*
table also and its **u** Ex 31:8
u of the sanctuary 1 Chr 9:29

UTTER *express*
righteous **u-s** wisdom Ps 37:30
Let my lips **u** praise Ps 119:171
He **u-s** His voice Jer 10:13
u words of...truth Acts 26:25

UTTERANCE *expression*
was giving them **u** Acts 2:4
in faith and **u** 2 Cor 8:7
u may be given Eph 6:19
through prophetic **u** 1 Tim 4:14

UZ
1 *grandson of Shem* Gen 10:23
2 *son of Nahor* Gen 22:21
3 *son of Dishan* Gen 36:28
4 *home of Job* Job 1:1
land of Uz Jer 25:20; Lam 4:21

V

VAIN *empty* or *profane*
name of...God in **v** Ex 20:7
devising a **v** thing Ps 2:1
labor in **v** who build Ps 127:1
our preaching is **v** 1 Cor 15:14

VALIANT *brave, strong*
these...**v** warriors Judg 20:46
be a **v** man for me 1 Sam 18:17
even all the **v** men 1 Chr 28:1
He drags off the **v** Job 24:22

VALLEY *ravine*
v of the Jordan Gen 13:10
the **v** of Aijalon Josh 10:12
v of the shadow of Ps 23:4
The lily of the **v-s** Song 2:1
v of the dead bodies Jer 31:40
v...full of bones Ezek 37:1
the **v** of decision Joel 3:14

VALLEY GATE *see* **GATES OF JERUSALEM**

VALOR *bravery*
mighty man of **v** 1 Sam 16:18
mighty men of **v** 1 Chr 12:8

VALUE *worth*
one pearl of great **v** Matt 13:46
v of knowing Christ Phil 3:8

VANISH *disappear*
When a cloud **v-es** Job 7:9
sky will **v** like smoke Is 51:6
v-ed from...sight Luke 24:31

VANITY *futility, pride*
will reap **v** Prov 22:8
V of **v-ies**! All is **v** Eccl 1:2
arrogant *words* of **v** 2 Pet 2:18

VAPOR *smoke*
causes the **v-s** to Ps 135:7
Is a fleeting **v** Prov 21:6
You are *just* a **v** James 4:14

VARICOLORED *multicolored*
made him a **v** tunic Gen 37:3

VARIOUS *different*
v diseases and pains Matt 4:24
led on by **v** impulses 2 Tim 3:6
encounter **v** trials James 1:2
distressed by **v** trials 1 Pet 1:6

VASHTI
deposed queen of Ahasuerus Esth 1:19;2:4

VEGETABLE *plant*
like a **v** garden Deut 11:10
Better...dish of **v-s** Prov 15:17
weak eats **v-s** *only* Rom 14:2

VEGETATION *plant life*
earth brought forth **v** Gen 1:12
ate up all **v** Ps 105:35
wither all their **v** Is 42:15

VEIL *cover, curtain*
a **v** over his face Ex 34:33
v of the sanctuary Lev 4:6
Remove your **v** Is 47:2
v of the temple Matt 27:51
enters within the **v** Heb 6:19

VENGEANCE *revenge*
not take **v** Lev 19:18
V is Mine Deut 32:35
God...executes **v** 2 Sam 22:48
LORD takes **v** on His Nah 1:2
V is Mine, I will Heb 10:30

VESSEL *utensil*
Go, borrow **v-s** 2 Kin 4:3
I am like a broken **v** Ps 31:12
v-s of wrath Rom 9:22
treasure in...**v-s** 2 Cor 4:7
be a **v** for honor 2 Tim 2:21
as with a weaker **v** 1 Pet 3:7
v-s of the potter Rev 2:27

VESTURE *apparel*
v *was* like...snow Dan 7:9

VIAL *small container*
alabaster **v** of Matt 26:7
she broke the **v** Mark 14:3

VICTORIOUS *triumphant*
A **v** warrior Zeph 3:17
v over the beast Rev 15:2

VICTORY *triumph*
LORD brought...**v** 2 Sam 23:10
had given **v** to Aram 2 Kin 5:1
the glory and the **v** 1 Chr 29:11
gained the **v** for Him Ps 98:1
v belongs to...LORD Prov 21:31
He leads justice to **v** Matt 12:20
swallowed up in **v** 1 Cor 15:54
v that has overcome 1 John 5:4

VIGOR *vitality*
nor his **v** abated Deut 34:7
grave in full **v** Job 5:26
his youthful **v** Job 20:11

VILLAGE *small town*
land of unwalled **v-s** Ezek 38:11
Go into the **v** Matt 21:2
entered a **v** Luke 10:38

VINDICATE *justify*
will **v** His people Deut 32:36
V the weak Ps 82:3
wisdom is **v-d** by Matt 11:19

VINE *stem of plant*
trees said to the **v** Judg 9:12
every man...his **v** 1 Kin 4:25
like a fruitful **v** Ps 128:3
the **v-s** in blossom Song 2:13
mother was like a **v** Ezek 19:10
Israel is a luxuriant **v** Hos 10:1
The **v** dries up Joel 1:12
fruit of the **v** Matt 26:29
I am the true **v** John 15:1

VINEDRESSER *gardener*
v-s and plowmen 2 Kin 25:12
My Father is the **v** John 15:1

VINEGAR *sour liquid*
he shall drink no **v** Num 6:3
bread in the **v** Ruth 2:14
gave me **v** to drink Ps 69:21
Like **v** to the teeth Prov 10:26

VINE-GROWERS
rented it out to **v** Matt 21:33
and destroy the **v** Mark 12:9

VINEYARD *grapevines*
Noah...planted a **v** Gen 9:20
Nor...glean your **v** Lev 19:10
Hewn cisterns, **v-s** Neh 9:25
shelter in a **v** Is 1:8
ruined My **v** Jer 12:10
laborers for his **v** Matt 20:1
Who plants a **v** 1 Cor 9:7

VIOLATE *assault* or *break*
shall not **v** his word Num 30:2
do not **v** me 2 Sam 13:12
who **v-d** the ban 1 Chr 2:7
If they **v** My statutes Ps 89:31

VIOLENCE *destructive action*
earth was filled with **v** Gen 6:11
implements of **v** Gen 49:5
such as breathe out **v** Ps 27:12
drink the wine of **v** Prov 4:17
He had done no **v** Is 53:9
not mistreat *or* do **v** Jer 22:3

VIOLENT *destructive*
a wicked, **v** man Ps 37:35
v men attain riches Prov 11:16
a **v**, rushing wind Acts 2:2

VIPER *snake*
v-'s tongue slays him Job 20:16
hand on the **v-'s** den Is 11:8
v and flying serpent Is 30:6
You brood of **v-s** Matt 3:7

VIRGIN *unmarried maiden*
very beautiful, a **v** Gen 24:16
if a man seduces a **v** Ex 22:16
could I gaze at a **v** Job 31:1
the **v** shall rejoice Jer 31:13
v shall be with child Matt 1:23
kept her a **v** Matt 1:25
comparable to ten **v-s** Matt 25:1
v-'s name was Mary Luke 1:27
if a **v** marries 1 Cor 7:28

VISIBLE *manifest, seen*
He become **v** Acts 10:40
becomes **v** is light Eph 5:13
things which are **v** Heb 11:3

VISION *dream, foresight*
to Abram in a **v** Gen 15:1
v-s were infrequent 1 Sam 3:1

Where there is no v Prov 29:18
prophets find No v Lam 2:9
I saw v-s of God Ezek 1:1
in a night v Dan 2:19
young men...see v-s Joel 2:28
Tell the v to no one Matt 17:9
young men...see v-s Acts 2:17

VISIT *come or go to see*
v-ing the iniquity of Ex 20:5
You v the earth Ps 65:9
you did not v Me Matt 25:43
For He has v-ed us Luke 1:68
v orphans...widows James 1:27

VOICE *sound, speech*
have obeyed My v Gen 22:18
listen to His v Deut 4:30
v of singing men 2 Sam 19:35
You will hear my v Ps 5:3
the v of my teachers Prov 5:13
v of the turtledove Song 2:12
Give ear...hear my v Is 28:23
A v is calling Is 40:3
v came from heaven Dan 4:31
v...heard in Ramah Matt 2:18
v...out of the cloud Mark 9:7
v of one crying in Luke 3:4
v of the Son of God John 5:25
v has gone out Rom 10:18
v of *the* archangel 1 Thess 4:16
His v shook...earth Heb 12:26
if anyone hears My v Rev 3:20
with a v of thunder Rev 6:1

VOID *empty, invalid*
was formless and v Gen 1:2
make v the counsel Jer 19:7
faith is made v Rom 4:14
cross...be made v 1 Cor 1:17

VOMIT *throw up*
will v them up Job 20:15
returns to its v Prov 26:11
staggers in his v Is 19:14
and it v-ed Jonah Jon 2:10
returns to its own v 2 Pet 2:22

VOTIVE *dedicated*
his offering is a v Lev 7:16
choice v offerings Deut 12:11

VOW *solemn promise*
Jacob made a v Gen 28:20
v of a Nazirite Num 6:2
I shall pay my v-s Ps 22:25
not make false v-s Matt 5:33
he was keeping a v Acts 18:18

VOYAGE *journey*
v was now dangerous Acts 27:9

VULTURE *bird*
not eat...the v Deut 14:12
the v-s will gather Matt 24:28
the v-s will be gathered Luke 17:37

W

WAFER *thin cake of bread*
w-s with honey Ex 16:31
one unleavened w Num 6:19

WAGE *salary*
God has given...w-s Gen 30:18
w-s of the righteous Prov 10:16
w is not reckoned Rom 4:4
the w-s of sin Rom 6:23
worthy of his w-s 1 Tim 5:18

WAIL *lament, mourn*
w with a broken spirit Is 65:14
w, son of man Ezek 21:12
I must lament and w Mic 1:8
W, O inhabitants of Zeph 1:11
weeping and w-ing Mark 5:38

WAIT *expect*
For You I w Ps 25:5
I w for Your word Ps 119:81
who w for the LORD Is 40:31
creation w-s eagerly Rom 8:19
w-ing for the hope Gal 5:5

WALK *follow, go along*
w-ing in the garden Gen 3:8
W before Me Gen 17:1
w in My instruction Ex 16:4
w in My statutes Lev 26:3
w-ed forty years Josh 5:6
w before Me in truth 1 Kin 2:4
W about Zion Ps 48:12
I will w at liberty Ps 119:45
fool w-s in darkness Eccl 2:14
w in the light Is 2:5
w and not...weary Is 40:31
w-ed with Me in peace Mal 2:6
Get up, and w Matt 9:5
w-ed on the water Matt 14:29
w in newness of life Rom 6:4
we w by faith 2 Cor 5:7
w by the Spirit Gal 5:16
w in love Eph 5:2
w as children of light Eph 5:8
if we w in the light 1 John 1:7
w by its light Rev 21:24

WALL *structure*
living on the w Josh 2:15
So we built the w Neh 4:6
I can leap over a w Ps 18:29
w-s of Jerusalem Jer 39:8
built a siege w Jer 52:4
you whitewashed w Acts 23:3
w-s of Jericho fell Heb 11:30
a great and high w Rev 21:12

WANDER *roam*
w in the wilderness Num 32:13
I would w far away Ps 55:7
w...Your statutes Ps 119:118
people w like sheep Zech 10:2
w-ed...the faith 1 Tim 6:10
w-ing stars, for whom Jude 13

WANDERER *roamer*
a w on the earth Gen 4:12
an exile and a w Is 49:21
w-s among...nations Hos 9:17

WAR *battle, conflict*
when they see w Ex 13:17
sound of w in...camp Ex 32:17
land...rest from w Josh 11:23
He makes w-s to cease Ps 46:9
the weapons of w Ps 76:3
A time for w Eccl 3:8
will they learn w Is 2:4
w-s...rumors of w-s Matt 24:6
w against the law Rom 7:23
w in your members James 4:1
w against the soul 1 Pet 2:11
judges and wages w Rev 19:11

WARS OF THE LORD, BOOK OF
ancient Hebrew literature Num 21:14

WARM *heat*
could not keep w 1 Kin 1:1
the child became w 2 Kin 4:34
can one be w *alone* Eccl 4:11
no one is w *enough* Hag 1:6

WARN *give notice*
w the people Ex 19:21
not...w the wicked Ezek 33:8
w-ed...in a dream Matt 2:12
w you whom to fear Luke 12:5
Moses was w-ed Heb 8:5

WARRIOR *soldier*
The LORD is a w Ex 15:3
O valiant w Judg 6:12
w from his youth 1 Sam 17:33
w-s will flee naked Amos 2:16

WASH *bathe, clean*
w your feet, and rest Gen 18:4
w in the Jordan 2 Kin 5:10
w...in innocence Ps 26:6
W...from my iniquity Ps 51:2
w-ed off your blood Ezek 16:9
do not w their hands Matt 15:2
ceremonially w-ed Luke 11:38
w in the pool of John 9:7
w the disciples' feet John 13:5
w away your sins Acts 22:16
w-ed...saints' feet 1 Tim 5:10
w-ed with pure Heb 10:22
who w their robes Rev 22:14

WASTE (n) *wilderness*
land was laid w Ex 8:24
land into a salt w Ps 107:34
lay w the mountains Is 42:15
laid w like a desert Jer 9:12
altars may become w Ezek 6:6
Egypt...become a w Joel 3:19

WASTE (v) *destroy, use up*
he w-d his seed Gen 38:9
w away the eyes Lev 26:16
sick man w-s away Is 10:18
perfume been w-d Mark 14:4

WASTE PLACE *barren*
w-s of the wealthy Is 5:17
Seek Me in a w Is 45:19
like the ancient w-s Ezek 26:20
w-s will be rebuilt Ezek 36:10

WATCH (n) *guard*
at the morning w Ex 14:24
in the night w-es Ps 63:6
His eyes keep w Ps 66:7
keep w with Me Matt 26:38
w over their flock Luke 2:8
w over your souls Heb 13:17

WATCH (v) *observe*
LORD w between you Gen 31:49
w all my paths Job 13:27
W over your heart Prov 4:23
who w-es the wind Eccl 11:4
w...for the LORD Mic 7:7

WATCHMAN *one who guards*
w keeps awake in vain Ps 127:1
w-men for...morning Ps 130:6
W, how far gone is Is 21:11
I set w-men over you Jer 6:17
Ephraim *was* a w Hos 9:8

WATER (n) *flood, liquid*
moving over...the w-s Gen 1:2
flood of w came Gen 7:6
w-s *were like* a wall Ex 14:22
w of bitterness Num 5:18
the clouds dripped w Judg 5:4
W wears away stones Job 14:19
poured out like w Ps 22:14
beside quiet w-s Ps 23:2
Stolen w is sweet Prov 9:17
bread on the...w-s Eccl 11:1
come to the w-s Is 55:1
fountain of living w-s Jer 2:13
eyes run...with w Lam 1:16
knees...*like* w Ezek 7:17
baptize you with w Matt 3:11
a cup of cold w Matt 10:42
walked on the w Matt 14:29
no w for My feet Luke 7:44
one is born of w John 3:5
given you living w John 4:10
John baptized with w Acts 1:5
of w with the word Eph 5:26
formed out of w 2 Pet 3:5
by w and blood 1 John 5:6
sound of many w-s Rev 19:6

WATER (v) *make moist*
to w the garden Gen 2:10
I will w your camels Gen 24:46
w their father's flock Ex 2:16
that w the earth Ps 72:6
Apollos w-ed 1 Cor 3:6

WAVES *billows*
w of death 2 Sam 22:5
tramples down the w Job 9:8
Your w have rolled Ps 42:7
w were breaking Mark 4:37
wild w of the sea Jude 13

WAX *paraffin*
My heart is like w Ps 22:14
Like w before the fire Mic 1:4

WAY *manner* or *path*
guard the w Gen 3:24
all His w-s are just Deut 32:4
blameless...His w 2 Sam 22:33
from your evil w-s 2 Kin 17:13
joy of His w Job 8:19
w of the righteous Ps 1:6
Commit your w to Ps 37:5
your w-s acknowledge Prov 3:6
is the w of death Prov 14:12
Clear the w Is 40:3
w of the wicked Jer 12:1
Make ready the w Matt 3:3
Pray...in this w Matt 6:9
w is broad that leads Matt 7:13
teach...w of God Mark 12:14
into the w of peace Luke 1:79
I am the w John 14:6
belonging to the W Acts 9:2
the w of salvation Acts 16:17
unfathomable...w-s Rom 11:33
the w of escape 1 Cor 10:13
new and living w Heb 10:20
the w of the truth 2 Pet 2:2

WEAK *feeble*
I shall become w Judg 16:17
Rescue the w Ps 82:4
but the flesh is w Matt 26:41
must help the w Acts 20:35
who is w in faith Rom 14:1
God...chosen the w 1 Cor 1:27

WEAKNESS *fault*
Spirit...helps our w Rom 8:26
bear the w-es Rom 15:1
w of God is stronger 1 Cor 1:25
it is sown in w 1 Cor 15:43
perfected in w 2 Cor 12:9

WEALTH *riches*
power to make w Deut 8:18
a man of great w Ruth 2:1
who trust in their w Ps 49:6
Honor...from your w Prov 3:9

W adds many friends Prov 19:4
A w of salvation Is 33:6
the w of all nations Hag 2:7
serve God and w Matt 6:24
deceitfulness of w Matt 13:22
w of their liberality 2 Cor 8:2
rich by her w Rev 18:19

WEAPON *armament*
girded on his w-s Deut 1:41
flee from the iron w Job 20:24
turn back the w-s Jer 21:4
w-s of righteousness 2 Cor 6:7

WEARY *tired*
the people were w 1 Sam 14:28
the w are at rest Job 3:17
w with my crying Ps 69:3
water to a w soul Prov 25:25
and not become w Is 40:31
sustain the w one Is 50:4
all who are w Matt 11:28
w of doing good 2 Thess 3:13

WEAVE *interlace*
You wove me Ps 139:13
w the spider's web Is 59:5

WEB *woven work*
loom and the w Judg 16:14
trust a spider's w Job 8:14

WEDDING *marriage*
had no w songs Ps 78:63
day of his w Song 3:11
come to the w feast Matt 22:4
a w in Cana John 2:1

WEEK *period of time*
Complete the w of Gen 29:27
Seventy w-s Dan 9:24
first *day* of the w Matt 28:1
I fast twice a w Luke 18:12

WEEKS, FEAST OF *see* **FEASTS**

WEEP *cry, sorrow*
sought *a place* to w Gen 43:30
do not mourn or w Neh 8:9
My eye w-s to God Job 16:20
widows could not w Ps 78:64
Let me w bitterly Is 22:4
w day and night Jer 9:1
Rachel w-ing for her Matt 2:18
w-ing and gnashing Matt 13:42
he...**wept** bitterly Matt 26:75
saw the city...**wept** Luke 19:41
w for yourselves Luke 23:28
Jesus **wept** John 11:35
why are you w-ing John 20:13
w with...who w Rom 12:15

WEIGH *measure out*
actions are **w-ed** 1 Sam 2:3
LORD **w-s** the motives Prov 16:2

WEIGHT *heaviness*
a full and just w Deut 25:15
w to the wind Job 28:25
bag of deceptive w-s Mic 6:11
eternal w of glory 2 Cor 4:17

WELCOME *gladly receive*
no prophet is w Luke 4:24
people **w-d** Him Luke 8:40
who fears Him...w Acts 10:35
she...**w-d** the spies Heb 11:31

WELL *water shaft*
sat down by a w Ex 2:15
w of Bethlehem 1 Chr 11:17
Like...a polluted w Prov 25:26
A w of fresh water Song 4:15
Jacob's w was there John 4:6

WELL-PLEASED *satisfied*
in whom I am w Matt 3:17
in You I am w Luke 3:22
God was not w 1 Cor 10:5

WEST *direction*
very strong w wind Ex 10:19
east is from the w Ps 103:12
gather you from the w Is 43:5

WHEAT *grain*
days of w harvest Gen 30:14
first fruits of the w Ex 34:22
plant w in rows Is 28:25
gather His w into Matt 3:12
to sift you like w Luke 22:31
unless a grain of w John 12:24

WHEEL *circular disk*
the w...is crushed Eccl 12:6
w-s like a whirlwind Is 5:28
one w were within Ezek 1:16
rattling of the w Nah 3:2

WHIRLWIND
take...Elijah by a w 2 Kin 2:1
comes on like a w Prov 1:27
chariots like the w Jer 4:13
they reap the w Hos 8:7

WHISPER *talk quietly*
who hate me w Ps 41:7
w a prayer Is 26:16
your speech shall w Is 29:4

WHISTLE *shrill sound*
And will w for it Is 5:26
LORD will w for the fly Is 7:18
I will w for them Zech 10:8

WHITE *color*
teeth w from milk Gen 49:12
w of an egg Job 6:6
be as w as snow Is 1:18
make one hair w Matt 5:36
clothing *became* w Luke 9:29
fields...w for harvest John 4:35
clothed in w robes Rev 7:9

WHITEWASHED *wall covering*
like w tombs Matt 23:27
you w wall Acts 23:3

WHOLE *entire*
water the w surface Gen 2:6
w earth...populated Gen 9:19
leavens the w lump 1 Cor 5:6
keeps the w law James 2:10

WICK *candle thread*
extinguished like a w Is 43:17
a smoldering w Matt 12:20

WICKED *evil, ungodly*
condemn the w Deut 25:1
w ones are silenced 1 Sam 2:9
counsel of the w Ps 1:1
the w spurned God Ps 10:13
The w strut about Ps 12:8
devises w plans Prov 6:18
When a w man dies Prov 11:7
no peace for the w Is 48:22
turn from his w way Jon 3:8
taking...some w men Acts 17:5
righteous and the w Acts 24:15

WICKEDNESS *evil*
w of man was great Gen 6:5
If I regard w Ps 66:18
eat the bread of w Prov 4:17
inclines toward w Is 32:6
w of My people Jer 7:12
You have plowed w Hos 10:13
repent of this w Acts 8:22
spiritual *forces* of w Eph 6:12

WIDOW *husband dead*
Remain a w Gen 38:11
not afflict any w Ex 22:22
sent **w-s** away empty Job 22:9
judge for the **w-s** Ps 68:5
Plead for the w Is 1:17
devour **w-s'** houses Matt 23:14
w put in more Mark 12:43
Honor **w-s** 1 Tim 5:3
visit orphans...**w-s** James 1:27

WIFE *married woman*
cleave to his w Gen 2:24
man and his w hid Gen 3:8
shall not covet...w Ex 20:17
w of your youth Prov 5:18
An excellent w Prov 31:10
who divorces his w Matt 5:32
Remember Lot's w Luke 17:32
have his own w 1 Cor 7:2
head of the w Eph 5:23
husband of one w 1 Tim 3:2
w-ves, be submissive 1 Pet 3:1
w of the Lamb Rev 21:9

WILD *untamed*
w donkey of a man Gen 16:12
horns of the w ox Num 23:22
locusts and w honey Mark 1:6
being a w olive Rom 11:17

WILDERNESS *barren area*
water in the w Gen 16:7
journey into the w Ex 5:3
to die in the w Ex 14:11
forty years in the w Deut 29:5
pastures of the w Ps 65:12
roadway in the w Is 43:19
Have I been a w Jer 2:31
preaching in the w Matt 3:1
into the w...tempted Matt 4:1
crying in the w Mark 1:3
manna in the w John 6:31

WILL *attitude, purpose*
delight to do Your w Ps 40:8
Your w be done Matt 6:10
the w of My Father Matt 7:21
not My w, but Luke 22:42
nor of the w of man John 1:13
who resists His w Rom 9:19
what the w of God Rom 12:2
knowledge of His w Col 1:9
come to do Your w Heb 10:9
an act of human w 2 Pet 1:21

WIN *succeed*
wise **w-s** souls Prov 11:30
we will w him over Matt 28:14
that I might w Jews 1 Cor 9:20
won without a word 1 Pet 3:1

WIND
caused a w to pass Gen 8:1
scorched by...w Gen 41:27
will inherit w Prov 11:29
prophets are *as* w Jer 5:13
they sow the w Hos 8:7
reed shaken by...w Matt 11:7
w and the sea obey Mark 4:41
He...rebuked the w Luke 8:24
violent, rushing w Acts 2:2
every w of doctrine Eph 4:14
driven by strong w-s James 3:4

WINDOW *opening*
enter through the w-s Joel 2:9
open...**w-s** of heaven Mal 3:10
sitting on the w sill Acts 20:9
basket through a w 2 Cor 11:33

WINE *strong drink*
eyes...dull from w Gen 49:12
Do not drink w Lev 10:9
overflow with new w Prov 3:10
W is a mocker Prov 20:1
love is better than w Song 1:2
new w into old Matt 9:17
gave Him w to Matt 27:34
made the water w John 4:46
full of sweet w Acts 2:13
not get drunk with w Eph 5:18
not addicted to w 1 Tim 3:3

WINESKINS *animal skin bag*
These w...were new Josh 9:13
Like new w Job 32:19
wine into fresh w Matt 9:17

WINGS
bore you on eagles' w Ex 19:4
He spread His w Deut 32:11
under whose w Ruth 2:12
under His w...refuge Ps 91:4
with w like eagles Is 40:31
healing in its w Mal 4:2
chicks under her w Matt 23:37

WINK *blink*
w maliciously Ps 35:19
w-s with his eyes Prov 6:13

WINNOW *scatter*
king **w-s** the wicked Prov 20:26
You will w them Is 41:16
His **w-ing** fork Matt 3:12

WINTER *season*
And summer and w Gen 8:22
the w is past Song 2:11
even spend the w 1 Cor 16:6

WIPE *pass over, rub*
God will w tears Is 25:8
w-d His feet John 11:2
sins...**w-d** away Acts 3:19
w away every tear Rev 21:4

WISDOM *discernment*
the spirit of w Ex 28:3
w has two sides Job 11:6
the beginning of w Ps 111:10
Fools despise w Prov 1:7
w to fear Your name Mic 6:9
w given to Him Mark 6:2
kept increasing in w Luke 2:52
made foolish the w 1 Cor 1:20
any of you lacks w James 1:5

WISE *judicious, prudent*
not find a w man Job 17:10
making w the simple Ps 19:7
w in your own eyes Prov 3:7
the words of the w Prov 22:17
He is not a w son Hos 13:13
Who...you is w James 3:13

WITCHCRAFT *magic, sorcery*
who practices w Deut 18:10
practiced w and 2 Kin 21:6

WITHER *dry up*
its leaf does not w Ps 1:3
w...like the grass Ps 37:2
earth mourns *and* **w-s** Is 24:4
the leaf shall w Jer 8:13
whose hand was **w-ed** Mark 3:1
the fig tree **w-ed** Mark 11:20

WITNESS (n) *testimony*
This heap is a w Gen 31:48
is w between us Judg 11:10
my w is in heaven Job 16:19
a w to the LORD Is 19:20
w to all the nations Matt 24:14
He came as a w John 1:7
you shall be My **w-es** Acts 1:8
For God is my w Phil 1:8
Christ, the faithful w Rev 1:5

WITNESS (v) *testify*
not bear false w Ex 20:16
w against you today Deut 4:26
bear w of Me John 15:26
Spirit...bears w Rom 8:16
three that bear w 1 John 5:7

WOLF *animal*
w will dwell with Is 11:6
the midst of w-ves Matt 10:16
w snatches them John 10:12

WOMAN *female, lady*
She shall be called W Gen 2:23
w...not wear man's Deut 22:5
a w of excellence Ruth 3:11
Man...born of w Job 14:1
gracious w attains Prov 11:16
a contentious w Prov 25:24
like a w in labor Is 42:14
looks at a w with lust Matt 5:28
w-en...grinding Matt 24:41
Blessed among w-en Luke 1:42
W, behold, your son John 19:26
not to touch a w 1 Cor 7:1
w is the glory of 1 Cor 11:7
w to speak in 1 Cor 14:35
His Son, born of a w Gal 4:4
w clothed with...sun Rev 12:1

WOMB
nations...in your w Gen 25:23
LORD...closed her w 1 Sam 1:5
from w to tomb Job 10:19
formed you from the w Is 44:2
baby leaped in...w Luke 1:41

WONDER *marvel, sign*
consider the w-s of Job 37:14
tell of all Your w-s Ps 9:1
His w-s in the deep Ps 107:24
w-s in the sky Joel 2:30
were filled with w Acts 3:10

WONDERFUL *marvelous*
His w deeds 1 Chr 16:12
name will be called W Is 9:6

WOOD *cut tree*
ark of gopher w Gen 6:14
other gods, w and Deut 28:36
children gather w Jer 7:18
stones, w, hay 1 Cor 3:12

WOOL *cloth* or *hair*
of w and linen Deut 22:11
put a fleece of w on Judg 6:37
They will be like w Is 1:18
hair...like pure w Dan 7:9
white like white w Rev 1:14

WORD *message, speech*
to the w of Moses Lev 10:7
declare to you the w Deut 5:5
Joshua wrote...w-s Josh 24:26
proclaim the w of 1 Sam 9:27
Your w...confirmed 2 Chr 6:17
no limit to windy w-s Job 16:3
w-s of my mouth Ps 19:14
Your w is a lamp Ps 119:105
harsh w stirs up Prov 15:1
w of God is tested Prov 30:5
despised the w Is 5:24
w-s of a sealed book Is 29:11
speak My w in truth Jer 23:28
conceal these w-s Dan 12:4
every w that proceeds Matt 4:4
these w-s of Mine Matt 7:24
sower sows the w Mark 4:14
the W was God John 1:1
the W became flesh John 1:14
w-s of eternal life John 6:68
abide in My w John 8:31
glorifying the w Acts 13:48
too deep for w-s Rom 8:26
hearing by the w Rom 10:17
the w of the cross 1 Cor 1:18
fulfilled in one w Gal 5:14
no unwholesome w Eph 4:29
sanctified by...w 1 Tim 4:5
the w of truth 2 Tim 2:15
the faithful w Titus 1:9
w of God is living Heb 4:12
doers of the w James 1:22
pure milk of the w 1 Pet 2:2
the W of Life 1 John 1:1
The W of God Rev 19:13

WORK (n) *act, deed, labor*
God completed His w Gen 2:2
You shall w six days Ex 34:21
His w is perfect Deut 32:4
the w of His hands Ps 19:1
see the w-s of God Ps 66:5
Commit your w-s to Prov 16:3
let Him hasten His w Is 5:19
His w on Mount Zion Is 10:12
see your good w-s Matt 5:16
the w-s of Christ Matt 11:2
the w of the Law Rom 2:15
faith apart from w-s Rom 3:28
not...a result of w-s Eph 2:9
for the w of service Eph 4:12
began a good w Phil 1:6
fruit in...good w Col 1:10
rich in good w-s 1 Tim 6:18
faith without w-s James 2:20

WORK (v) *perform, produce*
has w-ed with God 1 Sam 14:45
those who w iniquity Ps 28:3
Who...w-s wonders Ps 72:18
not w for the food John 6:27
w together for good Rom 8:28
So death w-s in us 2 Cor 4:12
w out your salvation Phil 2:12
anyone is not willing to w 2 Thess 3:10

WORKER *laborer*
O w of deceit Ps 52:2
w-s of iniquity Prov 10:29
w is worthy of his Matt 10:10
God's fellow w-s 1 Cor 3:9
beware...evil w-s Phil 3:2
pure, w-s at home Titus 2:5

WORKMAN *craftsman*
a skillful w Ex 38:23
approved...as a w 2 Tim 2:15

WORKMANSHIP *craftsmanship*
we are His w Eph 2:10

WORLD *earth, humanity*
foundations of...w 2 Sam 22:16
He will judge the w Ps 9:8
first dust of the w Prov 8:26
the light of the w Matt 5:14
the field is the w Matt 13:38
Go into all the w Mark 16:15
gains the whole w Luke 9:25
God so loved the w John 3:16
Savior of the w John 4:42
w cannot hate you John 7:7
the light of the w John 8:12
overcome the w John 16:33
have upset the w Acts 17:6
sin entered...the w Rom 5:12
reconciling the w 2 Cor 5:19
unstained by the w James 1:27
flood upon the w 2 Pet 2:5
Do not love the w 1 John 2:15

WORLDLY *earthly*
w fables fit only 1 Tim 4:7
avoid w...chatter 2 Tim 2:16

WORM *creeping animal*
But I am a w Ps 22:6
w-s are your covering Is 14:11
God appointed a w Jon 4:7
their w does not die Mark 9:48
he was eaten by w-s Acts 12:23

WORMWOOD
1 *a bitter plant* Deut 29:18
2 *used figuratively* Prov 5:4; Amos 6:12; Rev 8:11

WORRY *anxious*
not be w-ied about your life Matt 6:25
not w about tomorrow Matt 6:34
do not w beforehand Mark 13:11
w-ing can add Luke 12:25

WORSHIP *bow, revere*
not w any other god Ex 34:14
you shall w Him Deut 6:13
W the LORD Ps 2:11
earth will w You Ps 66:4
in vain do they w Matt 15:9
w in spirit and truth John 4:24
w in the Spirit Phil 3:3
w Him who lives Rev 4:10
who w the beast Rev 14:11

WORTHLESS *useless*
all w physicians Job 13:4
w man digs up evil Prov 16:27
your w offerings Is 1:13
your faith is w 1 Cor 15:17
w for any good Titus 1:16
man's religion is w James 1:26

WORTHY *having merit*
sin w of death Deut 21:22
w of his support Matt 10:10
is not w of Me Matt 10:37
is w of his wages Luke 10:7
manner w of the Rom 16:2
w of the gospel Phil 1:27
world was not w Heb 11:38
W is the Lamb Rev 5:12

WOUND *injury*
My w is incurable Job 34:6
binds up their w-s Ps 147:3
Your w is incurable Jer 30:12
bandaged...his w-s Luke 10:34
by His w-s you were 1 Pet 2:24
fatal w was healed Rev 13:3

WRAPPINGS *cloth coverings*
bound...with w John 11:44
linen w lying *there* John 20:5

WRATH *anger, indignation*
and in great w Deut 29:28
Nor chasten...in Your w Ps 6:1
Pour out Your w Ps 79:6
turns away w Prov 15:1
Or else My w will go forth Jer 4:4
spent My w upon Ezek 5:13
from the w to come Matt 3:7
w of God abides on John 3:36
God who inflicts w Rom 3:5
children of w Eph 2:3
w of God will come Col 3:6
the w of the Lamb Rev 6:16

WRETCHED *miserable*
in to this w place Num 20:5
W man that I am Rom 7:24

WRITE *enscribe*
Moses, W this in a Ex 17:14
W them on the tablet Prov 3:3
he **wrote** the dream Dan 7:1
w a certificate Mark 10:4
with His finger **wrote** John 8:6
w...King of the Jews John 19:21
W in a book Rev 1:11

WRITINGS *literary work*
not believe his w John 5:47
known the sacred w 2 Tim 3:15

WRITTEN *enscribed*
w by...God Ex 31:18
w in the law 2 Chr 23:18
remembrance was w Mal 3:16
w by the prophet Matt 2:5
about whom it is w Matt 11:10
Law w in...hearts Rom 2:15
name has not been w Rev 13:8
w in the Lamb's Rev 21:27

WRONG *do evil, harm*
not w a stranger Ex 22:21
not w one another Lev 25:14
I...have done w 2 Sam 24:17
Love does no w Rom 13:10

WROUGHT *accomplished*
He w wonders Ps 78:12
been w in God John 3:21

Y

YAHWEH *see* **YHWH** *and* **LORD**

YEAR *period, time*
atonement...every y Lev 16:34
fiftieth y...jubilee Lev 25:11
the y of remission Deut 15:9
crowned the y with Ps 65:11
length of...y-s Prov 3:2
favorable y of the LORD Is 61:2
thirty y-s of age Luke 3:23
y of the LORD Luke 4:19
priest *enters*, once a y Heb 9:7
sacrifices...y by y Heb 10:1
y-s like one day 2 Pet 3:8
reign...thousand y-s Rev 20:6

YEARLING *one year old*
a y ewe lamb Lev 14:10
With y calves Mic 6:6

YEARNS *deeply moved*
my flesh y for You Ps 63:1
My heart y for him Jer 31:20

YESTERDAY *past*
we are *only* of y Job 8:9
thousand years...y Ps 90:4
same y and today Heb 13:8

YHWH
Hebrew tetragrammaton for name of God, probably pronounced Yahweh
Derived from Hebrew verb meaning "to be"
Translated usually as LORD
see also **LORD**
see also introductory material to NASB

YIELD *produce*
no longer y its Gen 4:12
land...y its produce Lev 25:19
Which y-s its fruit Ps 1:3
y-ed up *His* spirit Matt 27:50
not y in subjection Gal 2:5
y-s the peaceful Heb 12:11

YOKE *wooden bar*
break his y from Gen 27:40
iron y on...neck Deut 28:48
made our y hard 1 Kin 12:4
the y of their burden Is 9:4
Take My y upon Matt 11:29
to a y of slavery Gal 5:1

YOUNG *early age, youth*
he sent y men Ex 24:5
or two y pigeons Lev 15:29
glory of y men is Prov 20:29
y men stumble Is 40:30
like a y lion Hos 5:14
finding a y donkey John 12:14
y men...visions Acts 2:17
urge the y men Titus 2:6

YOUTH *young*
evil from his y Gen 8:21
fresher than in y Job 33:25
the sins of my y Ps 25:7
confidence from my y Ps 71:5
your y is renewed Ps 103:5
the wife of your y Prov 5:18
y-s grow weary Is 40:30
the reproach of my y Jer 31:19
life from my y up Acts 26:4

Z

ZACCHEUS
tax collector who followed Jesus Luke 19:2,5,8

ZACHARIAS
father of John the Baptist Luke 1:5,12,18;3:2

ZAREPHATH
scene of miracle by Elijah 1 Kin 17:9,10
Phoenician town Obad 20; Luke 4:26

ZEAL *fervor, passion*
kill them in his z 2 Sam 21:2
my z for the LORD 2 Kin 10:16
z has consumed me Ps 119:139
Your z for the people Is 26:11
have a z for God Rom 10:2
your z for me 2 Cor 7:7

ZEALOT
member of radical Jewish nationalist party Matt 10:4; Mark 3:18; Luke 6:15; Acts 1:13

ZEALOUS *fervent*
z for the LORD 1 Kin 19:10
all z for the Law Acts 21:20
z of...*gifts* 1 Cor 14:12
z for good deeds Titus 2:14
be z and repent Rev 3:19

ZEBEDEE
father of James and John Matt 4:21;27:56; Mark 1:19;10:35; Luke 5:10; John 21:2

ZEBULUN
1 *son of Jacob* Gen 30:20
2 *tribe* Num 34:25; Josh 21:34
3 *territory of the tribe, located in N Palestine* Josh 19:27; Judg 12:12; Is 9:1; Ezek 48:27

ZECHARIAH
1 *son of Jeiel* 1 Chr 9:35-37
2 *priest with ark* 1 Chr 15:24
3 *son of Isshiah* 1 Chr 24:25
4 *father of Iddo* 1 Chr 27:21
5 *son of Benaiah* 2 Chr 20:14
6 *son of Jehoshaphat* 2 Chr 21:2
7 *son of Jehoida* 2 Chr 24:20
8 *prophet* 2 Chr 26:5
9 *priest under Ezra* Neh 12:41
10 *minor prophet* Zech 1:1

ZELOPHEHAD
Manassite, son of Hepher Num 26:33
daughters became his heirs Num 27:1;36:2

ZEPHANIAH
1 *priest* 2 Kin 25:18
2 *Kohathite Levite* 1 Chr 6:36
3 *minor prophet* Zeph 1:1
4 *father of Josiah* Zech 6:10

ZERUBBABEL
line of David 1 Chr 3:1-19
helped rebuild temple Ezra 3:8

ZERUIAH
mother of Joab, Abishai, and Asahel 2 Sam 2:18
David's half-sister 1 Chr 2:16

ZIKLAG
town in S Judah Josh 15:31; 1 Sam 27:6; 1 Chr 12:1

ZILPAH
concubine of Jacob Gen 29:24;30:10;46:18

ZIN
wilderness in Negev Num 13:21; Deut 32:51; Josh 15:1,3

ZION
1 *hill / City of David which is Jerusalem* 2 Sam 5:7; 1 Chr 11:5
2 *after Temple built, name extended to top of hill, Mount Zion* Is 8:18;18:7; Mic 4:7
3 *applied to all of Jerusalem as city spreads* 2 Kin 19:21; Ps 69:35; Is 1:8
4 *used in the corporate sense for the people and land* Ps 97:8;149:2; Is 3:16;8:14;59:20; Joel 2:23; Zech 9:9; Rom 9:33; 1 Pet 2:3
5 *used eschatologically for heavenly Jerusalem* Is 60:14; Heb 12:22; Rev 14:1

ZIPPORAH
wife of Moses Ex 2:21;4:25

ZIV
name of the second month in Hebrew calendar 1 Kin 6:1,37

ZOAN
Egyptian delta city Num 13:22; Ps 78:12; Is 19:11; Ezek 30:14

ZOAR
city of the plain near the Dead Sea Gen 13:10;14:2;19:23,30; Deut 34:3; Jer 48:34
see also **BELA**

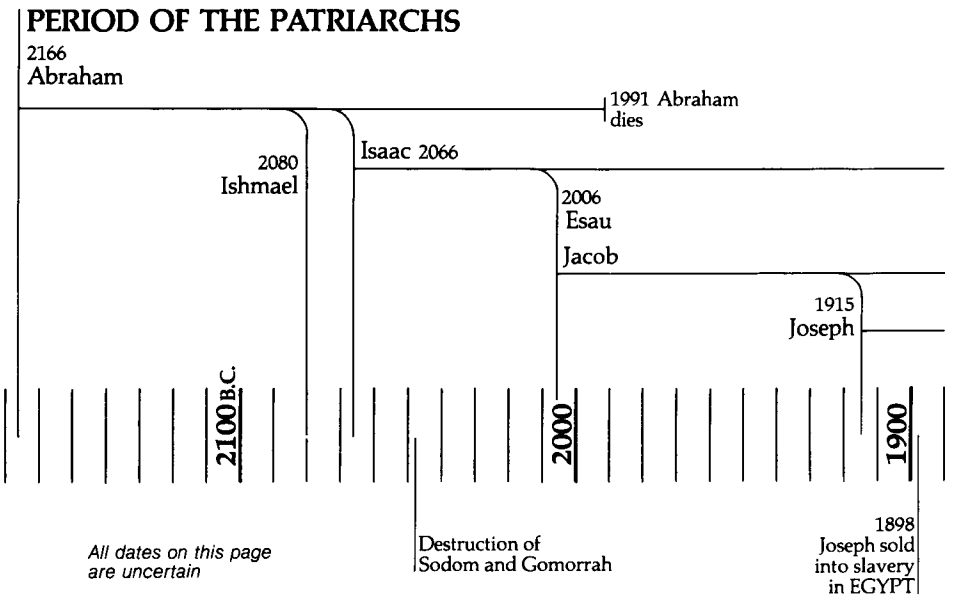
ZOPHAR
one of Job's friends Job 2:11;11:1;20:1;42:9

ZUZIM
pre-Israelite tribe in Palestine Gen 14:5

EGYPT (Middle Kingdom Period)

Use of bronze developed in EGYPT

PALESTINE (Strong Egyptian control)



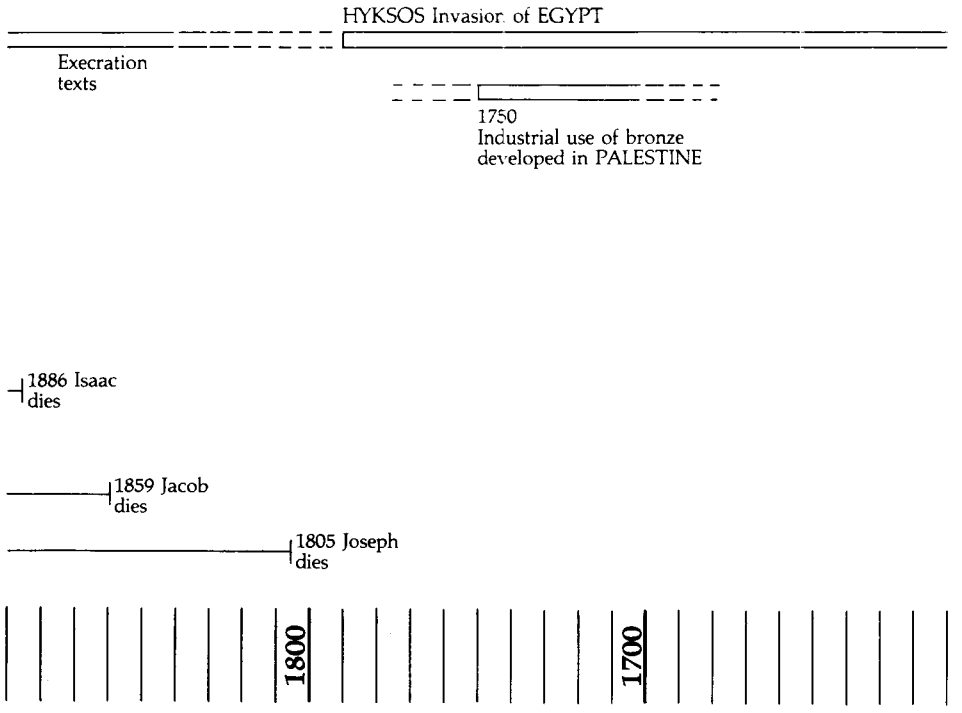
THE CREATION OF THE WORLD
THE SIN OF MAN
THE BEGINNINGS OF CIVILIZATION
THE HISTORY OF THE FLOOD
THE TOWER OF BABEL

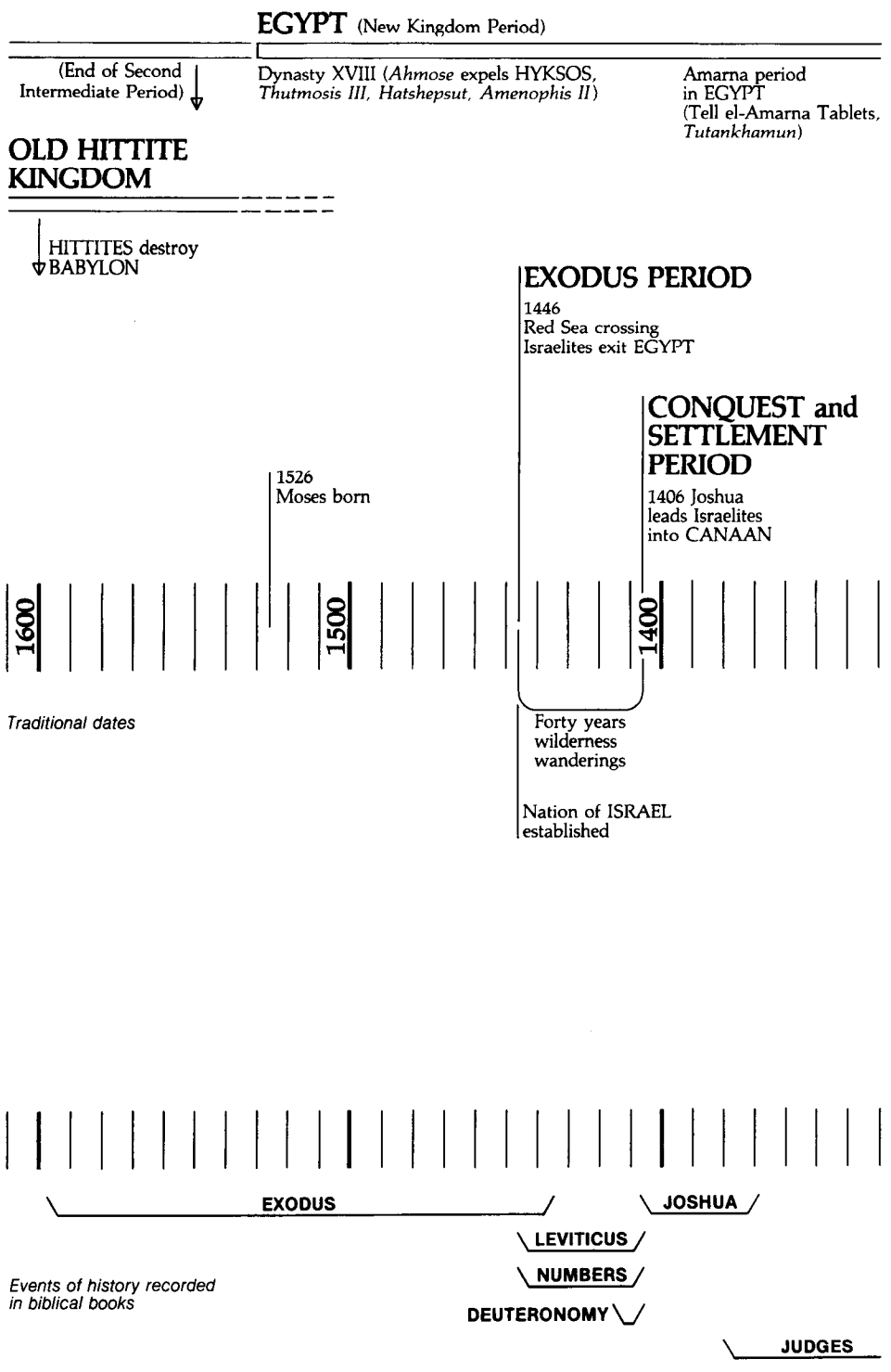
Genesis 1-11

Events of history recorded in biblical books

BOOK OF JOB

BOOK OF GENESIS


HYKSOS Invasion of EGYPT
Execration texts
1750
Industrial use of bronze developed in PALESTINE
1886 Isaac dies
1859 Jacob dies
1805 Joseph dies
1800
1700


EGYPT (New Kingdom Period)
(End of Second Intermediate Period)
Dynasty XVIII (*Ahmose* expels HYKSOS, *Thutmosis III, Hatshepsut, Amenophis II*)
Amarna period in EGYPT (Tell el-Amarna Tablets, *Tutankhamun*)
OLD HITTITE KINGDOM
HITTITES destroy BABYLON
EXODUS PERIOD
1446
Red Sea crossing
Israelites exit EGYPT
CONQUEST and SETTLEMENT PERIOD
1406 Joshua leads Israelites into CANAAN
1526
Moses born
1600
1500
1400
Traditional dates
Forty years wilderness wanderings
Nation of ISRAEL established
EXODUS
JOSHUA
LEVITICUS
NUMBERS
DEUTERONOMY
JUDGES
Events of history recorded in biblical books

Ramses II fights at battle of Kedesh

Invasion of SEA PEOPLES (Philistines) into PALESTINE

Absorbed into Canaanite peoples

Period of PHILISTINE rivalry with ISRAELITES

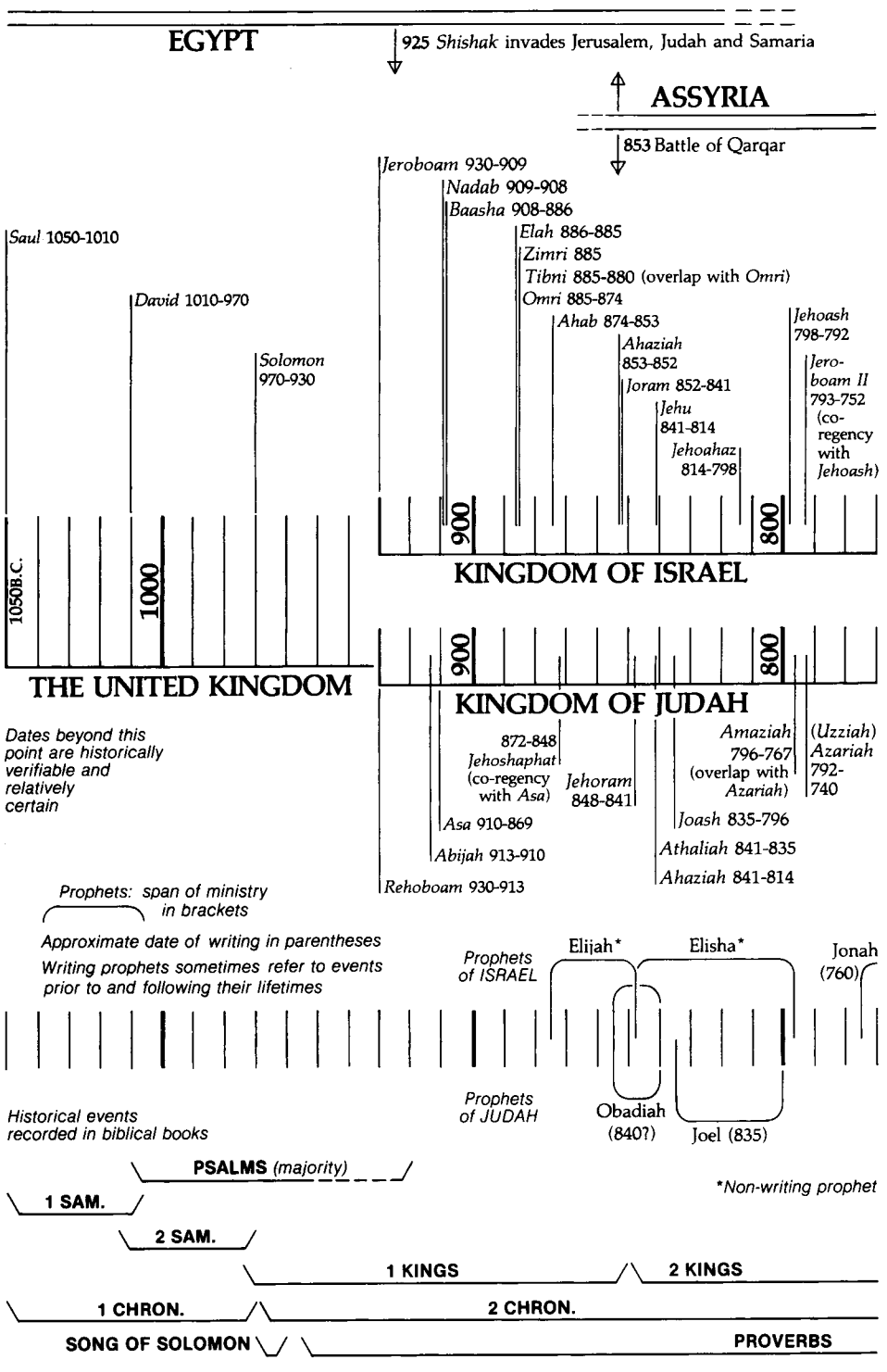
PERIOD OF THE JUDGES (1300-1065)

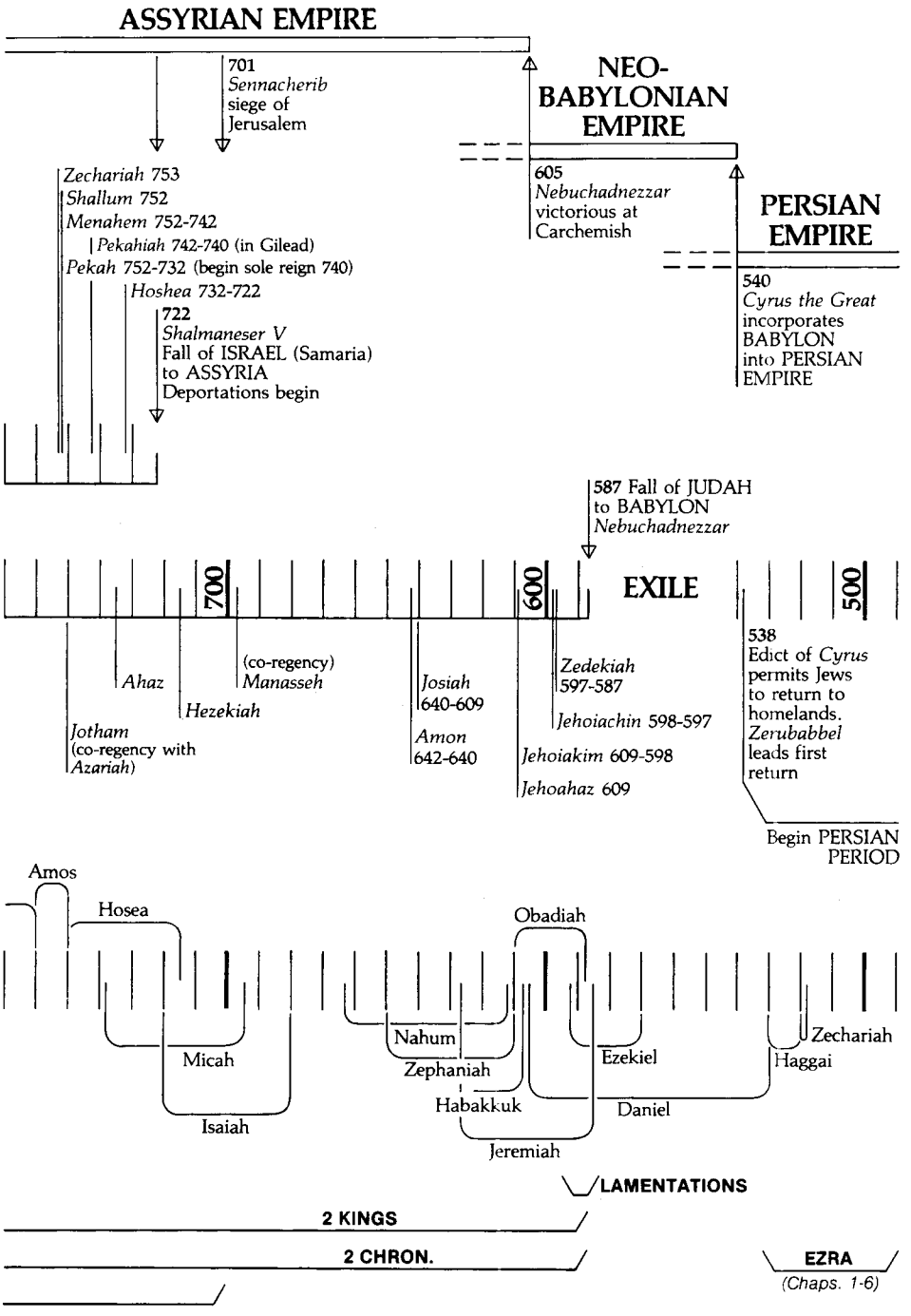
Judges who ruled Israel

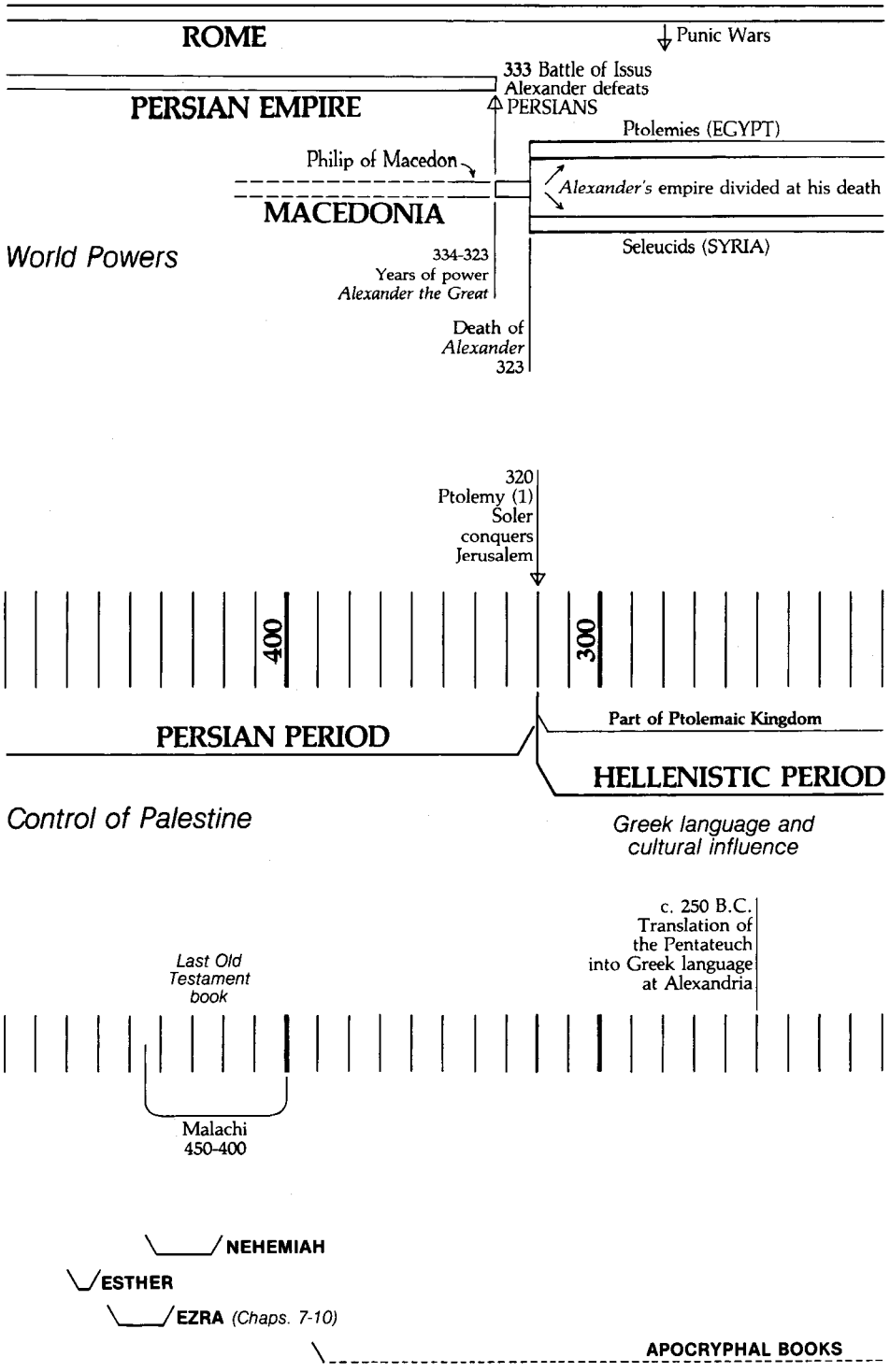
Othniel
Ehud
Shamgar
Deborah and *Barak*
Gideon
Jephthah
Samson

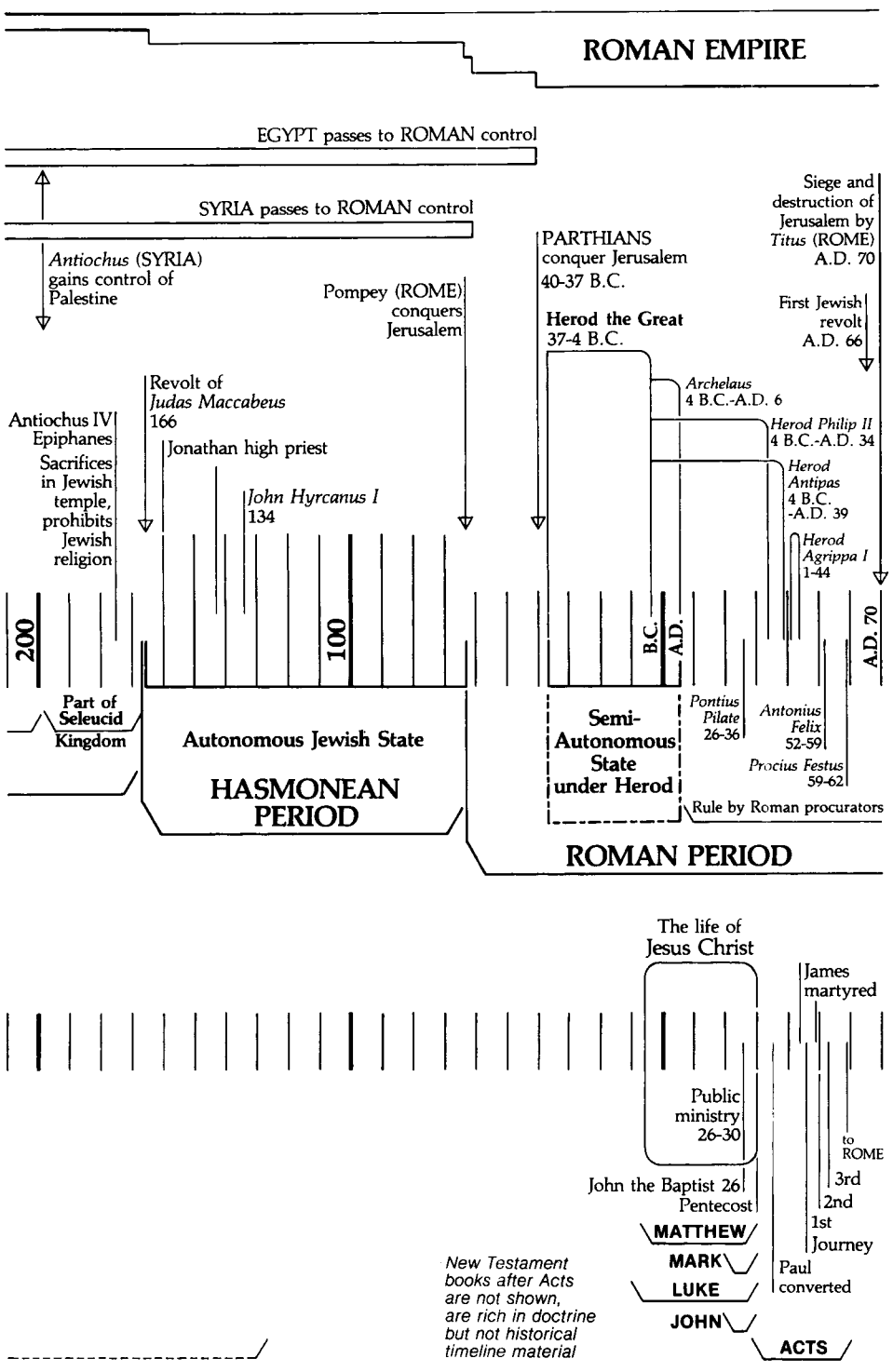
Dates up to this period in history are approximate and difficult to verify

Later date of EXODUS PERIOD according to some scholars


EGYPT
925 Shishak invades Jerusalem, Judah and Samaria
ASSYRIA
853 Battle of Qarqar
Saul 1050-1010
David 1010-970
Solomon 970-930
Jeroboam 930-909
Nadab 909-908
Baasha 908-886
Elah 886-885
Zimri 885
Tibni 885-880 (overlap with Omri)
Omri 885-874
Ahab 874-853
Ahaziah 853-852
Joram 852-841
Jehu 841-814
Jehoahaz 814-798
Jehoash 798-792
Jeroboam II 793-752 (co-regency with Jehoash)
1050B.C.
1000
900
800
KINGDOM OF ISRAEL
THE UNITED KINGDOM
KINGDOM OF JUDAH
Dates beyond this point are historically verifiable and relatively certain
872-848 Jehoshaphat (co-regency with Asa)
Jehoram 848-841
Amaziah 796-767 (overlap with Azariah)
(Uzziah) Azariah 792-740
Asa 910-869
Joash 835-796
Abijah 913-910
Athaliah 841-835
Rehoboam 930-913
Ahaziah 841-814
Prophets: span of ministry in brackets
Approximate date of writing in parentheses
Writing prophets sometimes refer to events prior to and following their lifetimes
Prophets of ISRAEL
Elijah*
Elisha*
Jonah (760)
Prophets of JUDAH
Obadiah (840?)
Joel (835)
Historical events recorded in biblical books
PSALMS (majority)
1 SAM.
2 SAM.
1 KINGS
2 KINGS
1 CHRON.
2 CHRON.
SONG OF SOLOMON
PROVERBS
*Non-writing prophet


ASSYRIAN EMPIRE
701
Sennacherib
siege of
Jerusalem
NEO-
BABYLONIAN
EMPIRE
605
Nebuchadnezzar
victorious at
Carchemish
PERSIAN
EMPIRE
540
Cyrus the Great
incorporates
BABYLON
into PERSIAN
EMPIRE
Zechariah 753
Shallum 752
Menahem 752-742
Pekahiah 742-740 (in Gilead)
Pekah 752-732 (begin sole reign 740)
Hoshea 732-722
722
Shalmaneser V
Fall of ISRAEL (Samaria)
to ASSYRIA
Deportations begin
587 Fall of JUDAH
to BABYLON
Nebuchadnezzar
700
600
500
EXILE
538
Edict of Cyrus
permits Jews
to return to
homelands.
Zerubabbel
leads first
return
Begin PERSIAN
PERIOD
Jotham
(co-regency with
Azariah)
Ahaz
(co-regency)
Manasseh
Hezekiah
Josiah
640-609
Amon
642-640
Jehoahaz 609
Jehoiakim 609-598
Jehoiachin 598-597
Zedekiah
597-587
Amos
Hosea
Micah
Isaiah
Nahum
Zephaniah
Habakkuk
Jeremiah
Obadiah
Ezekiel
Daniel
Zechariah
Haggai
LAMENTATIONS
2 KINGS
2 CHRON.
EZRA
(Chaps. 1-6)


ROME
Punic Wars
333 Battle of Issus
Alexander defeats
PERSIANS
PERSIAN EMPIRE
Ptolemies (EGYPT)
Philip of Macedon
Alexander's empire divided at his death
MACEDONIA
Seleucids (SYRIA)
World Powers
334-323
Years of power
Alexander the Great
Death of
Alexander
323
320
Ptolemy (1)
Soler
conquers
Jerusalem
400
300
Part of Ptolemaic Kingdom
PERSIAN PERIOD
HELLENISTIC PERIOD
Control of Palestine
Greek language and
cultural influence
c. 250 B.C.
Translation of
the Pentateuch
into Greek language
at Alexandria
Last Old
Testament
book
Malachi
450-400
NEHEMIAH
ESTHER
EZRA (Chaps. 7-10)
APOCRYPHAL BOOKS


ROMAN EMPIRE
EGYPT passes to ROMAN control
SYRIA passes to ROMAN control
Antiochus (SYRIA) gains control of Palestine
Pompey (ROME) conquers Jerusalem
PARTHIANS conquer Jerusalem 40-37 B.C.
Herod the Great 37-4 B.C.
Siege and destruction of Jerusalem by Titus (ROME) A.D. 70
First Jewish revolt A.D. 66
Archelaus 4 B.C.-A.D. 6
Herod Philip II 4 B.C.-A.D. 34
Herod Antipas 4 B.C. -A.D. 39
Herod Agrippa I 1-44
Revolt of Judas Maccabeus 166
Antiochus IV Epiphanes Sacrifices in Jewish temple, prohibits Jewish religion
Jonathan high priest
John Hyrcanus I 134
200
100
B.C.
A.D.
A.D. 70
Part of Seleucid Kingdom
Autonomous Jewish State
HASMONEAN PERIOD
Semi-Autonomous State under Herod
Pontius Pilate 26-36
Antonius Felix 52-59
Procius Festus 59-62
Rule by Roman procurators
ROMAN PERIOD
The life of Jesus Christ
James martyred
Public ministry 26-30
John the Baptist 26
Pentecost
to ROME
3rd Journey
2nd Journey
1st Journey
Paul converted
MATTHEW
MARK
LUKE
JOHN
ACTS
New Testament books after Acts are not shown, are rich in doctrine but not historical timeline material